

# THE ROMAN BREVIARY,

From the sacred & most holy scriptures, & from the  
approved histories of saints, recently compiled,  
& again more carefully revised by the  
same author.

*Search the scriptures,  
for they give testimony of me.  
John 5:39*

G I U N T I O F V E N I C E

M D L X I I I



T O T H E M O S T H O L Y F A T H E R  
& Our Lord Paul the Third  
The Supreme Pontiff,

From Francis Quinonez, Cardinal Priest of the Title of the Holy  
Cross in Jerusalem, in the recently completed Breviary,  
& again carefully revised.

P R E F A C E .

**T**he Roman Breviary, recently completed by us, through the exhortation of the most blessed memory of Pope Clement VII, Supreme Pontiff, has been restored &, rather, called back to the ancient form of reading the sacred scriptures, following the manner of the holy fathers & ancient councils. I have come to know that many learned & esteemed men have so approved & received it, deeming nothing therein to be altered. Indeed, others, being grave & prudent individuals, have also noticed & approved its design, yet they affirm that some things are to be desired in it. However, we have never doubted that, amidst such a multitude, there may be some who, being accustomed to a different form of prayer, might not find our endeavor as agreeable, for they consider that there is no reason for the clergy to depart from that inveterate custom of prayer. Moreover, we did not wish the first edition of the Breviary to be considered as the promulgation of a law, but rather as a kind of public deliberation: so that, having presented our opinions, we might seek the judgments of many, & follow what seemed most suitable & agreeable to the religion & piety of most wise & serious men. For, indeed, nothing elaborated by human ingenuity was ever so perfect from the outset that it could not be made more perfect by the judgment of many others, as we see even in the ecclesiastical institutions, especially concerning the early Church. Thus, after considering the opinions of many, which have come to our knowledge partly through spoken words & partly through writings, we have followed the judgment of those who seemed to us to be the wisest of all, & gladly added some things, changed others, & diligently examined everything, while retaining the overall form of the Breviary. However, since it is the way of things that nothing is so right, nothing so wisely introduced into the life & use of humans, that its novelty is not displeasing to some, we do not appear to act rashly if, after first summarily presenting the rationale of our entire institution, we now explain it a little more extensively by carefully examining the Breviary. For me (as I have often professed), when I ponder & reflect on the beginnings of the ancient institution, by which it was decreed that the initiated clerics, or those presiding over priestly duties, should recite the hourly prayers, which we

also call the Canonical Hours, three main reasons seem to have been taken into account. Firstly, since other people in every city either pursue their individual affairs or are occupied in governing the Republic, the clerics, being called by the vocation of the Lord & supported by ecclesiastical goods, are primarily entrusted with this duty, both by divine & human laws, that they might strive, above all, to have God propitious to the people entrusted to them, deserving well of all. This is achieved not only through sacrifices but also through prayers that proceed from a pious heart. For they (as witnessed & expressed in the verses of the blessed Pope & martyr Alexander) intercede on behalf of the people &, through their prayers & offerings, erase & consume the sins of the people. The more worthy they are, the more easily they are heard when they cry out for the needs of others. This is confirmed by the testimony of the Apostle James, who, exhorting us to pray, says, "Pray one for another, that you may be saved. For the continual prayer of a just man availeth much." The other reason is that those who, by their example, owe it to the rest of the people to be virtuous & holy, may become less susceptible to the temptations of the devil if he finds them engaged, as Jerome says, in constant prayer & frequently diverted from thoughts of worldly matters, becoming accustomed to the contemplation of divine things. The third reason is that the future teachers of religion should be instructed daily through the reading of sacred scripture & ecclesiastical histories, "Embracing that faithful word" as Paul says, "which is according to doctrine, that he may be able to exhort in sound doctrine, & to convince the gainsayers." Indeed, if someone were to carefully consider the mode of prayer handed down from our ancestors, they would clearly understand that the chief purpose of all these practices was held by them. However, somehow, due to the negligence of those who pray, a departure from the most holy traditions of the ancient fathers gradually occurred. For the sacred books of scripture, which were to be read at specific times of the year according to the customs of our ancestors (as recorded in the writings of Pope Gelasius & the Roman council of seventy bishops), are now almost entirely omitted in other Breviaries. Moreover, certain accounts of the lives of saints are so uncultivated & lacking in selection in the same Breviaries that they seem to have neither authority nor gravity. Added to this is such a perplexing & difficult arrangement of prayers that sometimes less effort is required to find them than to read them when found. Observing these matters, Pope Clement VII of blessed memory, understanding that it was his duty to look after the well-being of other Christians & especially of the clerics, whom he used as ministers in the administration of the entrusted flock, exhorted me & entrusted me with the task of arranging the hourly prayers in such a way that they might be restored to that ancient form as far as possible, so that difficulties & expenses could be eliminated, & yet there would be no departure from the highest reason instituted long ago by the ancient & holy fathers, nor would the clerics be deterred from their duty of prayer due to the magnitude of the labor. I gladly undertook this task, both to obey the most honorable command

of Christ's vicar & to serve the public good to the best of my ability. With the assistance of some wise members of my household, who were well-versed in sacred literature & the doctrine of pontifical law, & who were proficient in both Greek & Latin, I devoted myself as much as possible to the accomplishment of this task in a convenient & beneficial manner for the public. And, above all, it seemed appropriate to us to reintroduce the custom that the entire scripture, most of all the Psalms, should be read throughout the entire year, & that all the Psalms should be read every week. Indeed, we observed that both of these practices were highly pleasing to the ancient fathers, who arranged in the Breviary the reading of many books from both the Old & New Testaments at different times of the year, & they distributed the Psalms in such a way that the entire Psalter was read each week, which was the custom in the early Church, as reported by a Witness. However, as we mentioned before, due to the negligence of those who pray, only a small portion of sacred scripture was being read, & many Psalms were omitted, with only a few repeated on almost a daily basis. This happened because they sought to avoid the length & effort of the regular office that had been instituted by their ancestors. To avoid this, they devised various shortcuts & introduced the custom of omitting the ordinary ferias & celebrating the feasts of the saints throughout almost the entire year, including during Lent. This deviation from the ancient practice is evident in the Council of Laodicea, where it was decreed not to celebrate the feasts of the martyrs during Lent, & in the Tenth Council of Toledo, which declared that no solemnities of the saints should be celebrated during Lent & that this regulation had been in place since ancient times. Recognizing this & considering the conditions of the times & the weaknesses of the clerics, we believed that a plan should be devised so that with almost the same effort as when a feast was celebrated, but with less when that of a feria, that the Old Testament was observed, a significant & beneficial portion of the entire New Testament, excluding only a part of the Apocalypse, & all the Psalms should be read throughout the year. We distributed the Psalms in such a way that three Psalms would be read at each hour, with the length of one balanced by the brevity of another. This arrangement would make the daily labor of reading almost the same on all days, whether it is a feria or a feast day. We also took into account the arrangement of ferias & feasts as much as possible. We did not change the most convenient order just because a few words in a Psalm could be adapted to some particular feast. Thus, the most advantageous order was maintained, & no Psalm was omitted in the weekly rotation, allowing those who understand to contemplate not only those particular verses but also all the mysteries contained in them on every seventh day. For if we had retained the ancient, correct, & holy distribution of the Psalms for the ferias, in which certain Psalms are repeated daily, the length of the office would still discourage the clerics, as we have experienced. However, with this most convenient arrangement, aligned with the ancient practice, many are now attracted to fulfill their duty diligently. While it is permitted to read the Scriptures in the customary way, we have made

efforts in this Breviary to reduce the labor considerably through a far simpler & more expedient arrangement. We have removed the burden & difficulty of searching for psalms & other things here & there, as well as the arduous task of memorizing them over a long period. Therefore, we have decided to omit verses, responsories, & chapters. Not because they seemed unnecessary or useless (for they enhance piety & are sacred portions of Scripture), but because they are mainly intended for chanting, & readers often encounter trouble when seeking them out. We wanted to make room for a continuous reading of sacred Scripture, which contributes more to the piety & instruction of private readers, on whom we wanted to place greater emphasis than on those who recite in unison. Indeed, not everything useful & beneficial should be piled up in prayer, lest the clergy be burdened with an undue weight. We wish we were so strong as not to find it burdensome to read through the entire Old Testament in a year, for we would gladly propose the reading of all its books. However, as stated before, we had to consider the weakness of many clerics, lest the labor of prayer exceed proper limits in their case. The Office of the Blessed Virgin, used in other Breviaries, is omitted here, but this does not diminish its honor. Except for a few feasts, She is adored daily & implored through various commemorations, & on many occasions, She is celebrated with an entire office dedicated to Her, on Saturdays almost every week except during Lent, when even the feast of the Annunciation was not celebrated by the ancient fathers, as stated in the Council of Toledo, as mentioned earlier. And indeed, by omitting the heavy repetition of certain Psalms, it is now not deemed burdensome for the Virgin Mother, to whom it is fittingly pleasing that the clergy are attracted to the divine worship of her Son Jesus Christ through the most convenient & expeditious means. Having carefully examined the histories of the saints, we have selected some, drawn mainly from reputable Greek & Latin authors, & arranged them throughout the entire year in a more refined but not artificial style, rather conscientiously & by order of Pope Clement. For, though it has been decided, as we have shown, that no feasts of the saints are to be celebrated during Lent according to ancient tradition, they are now so diligently observed by the younger generation that we believe it would not be possible to entirely avoid at least some solemn feasts without causing some offense among the weak. Therefore, while we have retained or sought out anew certain histories of the saints, we have also omitted some that lack both credibility & gravity. These were rashly introduced privately by certain individuals who, in their desire to avoid the length of the ferial office, eagerly sought out saints' feasts & had them inserted into the Breviary without consulting the public authority of the Pontiffs. Undoubtedly, some of these feasts belong to the category of those that the Church has rejected through its most sacred & authoritative decree, as explained in the renowned section that sets forth which scriptures are to be read by clerics in the Roman Church & which are to be rejected. There, in the same context where many things are solemnly sanctioned by the highest authority, the most holy & venerable practice of the holy fathers

concerning the histories of the saints, whose authors are unknown, is set forth. Pope Gelasius, in particular, quotes the Acts of the Martyrs, which shine forth with multiple torments & marvelous triumphs of confession, & he asks: “Why should any Catholic doubt that they suffered even greater things in the contest? Enduring everything not by their own strength but by God’s grace & assistance.” However, these histories are not read in the holy Roman Church according to ancient tradition & custom, because the names of those who wrote them are entirely unknown, & it is believed that they were written either by non-believers or contain superfluous & less suitable material than the proper order requires. Thus, Pope Gelasius provides examples of certain saints whose histories were found to be written by heretics & he declares: “For this reason, as stated, lest even a slight opportunity for mockery arise, they are not read in the holy Roman Church.” Against these deviations from what was wisely established by the holy fathers, we have carefully taken action to avoid entirely those things that are rejected by the public decree of the Church. Furthermore, we have prudently excised certain other elements that were less relevant & have followed only the most approved materials, in accordance with the command of Paul, whom we are also commanded to follow as an authority in these matters by the same Church. For in the same passage, when Pope Gelasius speaks about certain histories whose certainty is not entirely established, which were to be read by Catholics, he adds the following: “But when this comes into the hands of Catholics, let the saying of the blessed Apostle Paul precede: ‘Test all things, hold fast what is good.’ A diligent concern has been taken for prayers on behalf of the Pontiffs, kings, & for the spiritual & temporal goods of the faithful. Each day, during Matins & Vespers, in our times, we pray for peace, justice, & holiness in the Church, & commend all the faithful, both the living & the deceased, to God. This is done even more fervently when the Office of the Dead, or the penitential psalms with the litany & prayers, are read, as is often done during Lent, which used to be done only on ferias.” However, it was so uncommon in the custom of the clergy to celebrate feasts instead of ferias that most of them would hardly read the ferial office once or twice throughout the entire year. Therefore, if someone observes carefully & considers the ancient counsel & institution of the fathers, they will clearly understand that this Breviary is not so much a new invention as it is a restoration of the old Breviary with certain adaptations. This way of praying, therefore, has three great advantages. Firstly, it provides a knowledge of both Testaments to those who pray. Secondly, it is highly expedient due to its great simplicity & some brevity. Thirdly, the histories of the saints are written in such a way that they have nothing to offend the serious & learned minds. If anyone finds this Breviary laborious, let them compensate for the effort of reading much from the book by pronouncing many things from memory that are frequently repeated elsewhere. Let them combine this labor with the knowledge of sacred Scripture, which grows day by day, & with the focus of the mind, which God requires above all in those who pray (for this focus must necessarily be greater

in readers than in those who merely recite from memory). Such labor will not only be fruitful but also beneficial. For, as Paul says, we must pray with both spirit & understanding. For the mind of the one who prays only with the tongue, that is, without attention & as if doing something else while praying, is without fruit. This often happens to those who rush through the psalms from memory. You have, most holy Father, the rationale of our institution, & you have the formula of the Breviary. It remains that, just as you have begun, you support our endeavors for the sake of public benefit.     Farewell.

## Table of Dominical Letters. 1564.

b	g	f	e	d	b	A	g	f	d	c	b	A	f
A					c			e					g
e	d	c	A	g	f	e	c	b	A	g	e	d	c
	b				d			f					

**I**n the table above, you will find the Dominical letter for each year as follows: Assign the letter **b A** to the year **1564**. The subsequent year, **1565**, will have the letter **g**. Continue in the same manner until you reach the desired year's number. The Dominical letter for that year will be the letter on which the number of the year falls. If you encounter a unique letter, it signifies a common year. If you encounter a double letter, it signifies a leap year. In this case, the prior or upper letter will apply until the Feast of Saint Matthias the Apostle. The inferior or lower letter will apply for the remaining part of the year. However, it should be noted that after completing **18.** years, you must return to the beginning with the current years.

## Golden numbers.

7.8.9.10.11.12.13.14.15.16.17.18.19.1.2.3.4.5.6.7.8.  
9.10.11.12.13.14.15.

**S**imilarly, as mentioned, you will also find the Golden Number in the above series of numbers. Assign the number **7.** to the year **1564**. The subsequent year, assign the number **8.** to the year **1565**. Continue in the same manner until you reach your desired year. After completing **19.** years, return to the beginning once again.

## The Method for the New Moon.

**T**he New Moon is found for each month as follows: Considering the Golden Number of your year, wherever it occurs in the order of Golden Numbers in the Calendar, count upwards from the position of that day, following the syllables of the words provided below. The phrase "In heaven is **this**" will guide you to assign one syllable to each day. The day on which the syllable **this** falls is the day of the New Moon. On the following Kalends (first day of the month), a note is added for any feast that has something particular, indicating the page where it can be found. Other feasts to which no notes are added have nothing particular. Additionally, on certain days, the third lesson from the Epistles are repeated when the office is of a feria. Some of these lessons are omitted in certain years, but in others, they are read, as detailed in the general rules to be found later.

# JANUARY HAS XXXI DAYS.

Gld. nu.			Day
iiij	A	Calends	1 Circumcision of Christ double major. ##.
	b	iiij	no. 2 Octave of saint Stephan double mi. ##.
xj	c	iij	no. 3 Octave of saint John evan. do. mi. ##.
	d	prid.	no. 4 Octave of Holy Innocen. dou. mi. ##.
xix	e	Nones	5 Vigil of the Epiphany. ##.
vij	f	vijj	id. 6 The Epiphany of Christ double major. ##.
	g	vij	id. 7 Of the octave of the Epiphany. ##.
xvj	A	vj	id. 8 Of the octave of the Epiphany. ##.
v	b	v	id. 9 Of the octave of the Epiphany. ##.
	c	iiij	id. 10 Of the octave of the Epiphany. ##.
xijj	d	iij	id. 11 Of the octave of the Epiphany. ##.
ij	e	pridi.	id. 12 Of the octave of the Epiphany. ##.
	f	Ides	13 Of the octave of the Epiphany double mi. ##.
x	g	xix	cal. 14 Basil bishop confes. Assigned. 1. ##.
	A	xvijj	cal. 15 Martina virg. marty. Assigned. 2. ##.
xvijj	b	xvij	cal. 16 Marcellus pope martyr. ##.
vij	c	xvj	cal. 17 Anthony abbot double minor. ##.
	d	xv	cal. 18 Chair of Peter at Rome dou. ma. ##.
xv	e	xiiij	cal. 19 Telespho. pope mart. Assigned. 5. ##.
iiij	f	xijj	cal. 20 Fabian pope & Sebast. mar. do. mi. ##.
	g	xij	cal. 21 Agnes virgin mar. double minor. ##.
xij	A	xj	cal. 22 Vincent & Anastasius mar. ##.
j	b	x	cal. 23 Alphonsus archbishop confes. ##.
	c	ix	cal. 24 Timothy bishop marty. ##.
ix	d	vijj	cal. 25 Conversion of Paul apostle dou. ma. ##.
	e	vij	cal. 26 Polycarp bishop marty. ##.
xvij	f	vj	cal. 27 John Chrysostom bishop confes. ##.
vj	g	v	cal. 28 Lucian priest. mar. Assigned. 7. ##.
	A	iiij	cal. 29 Paul the first hermit. Assigned. 10. ##.
xiiij	b	iij	cal. 30 Hyginus pope mar. Assigned. 11. ##.
	c	prid.	cal. 31 Hilary bishop confes. Assigned. 13. ##.

# FEBRUARY HAS XXVIII DAYS.

And if Leap year, XXIX.

Gld. nu.			Day
	d	Calends	1 Ignatius bishop martyr. page. ##.
xi	e	iiii no.	2 Purification of Virgin Mary do. ma. ##.
xix	f	iii no.	3 Blaise bishop martyr. ##.
viii	g	prid. no.	4 Phileas bishop & Philoromus mar. ##.
	A	Nones	5 Agatha virgin martyr. ##.
xvi	b	viii id.	6 Dorothy virgin martyr. ##.
v	c	vii id.	7 Adaucus, & company martyrs. ##.
	d	vi id.	8 Cointha virgin martyr. ##.
xiii	e	v id.	9 Apollonia virgin martyr. ##.
ii	f	iiii id.	10 Scholastica virgin.
	g	iii id.	11 Prisca virgin mar. quæ Assigned. 18 Jan. ##.
x	A	prid. id.	12 Eulalia virgin martyr. ##.
	b	Ides	13 From epist. i. Peter. Wherefore. ##.
xviii	c	xvi cal.	14 Valentine priest martyr. ##.
vii	d	xv cal.	15 Faustinus, & Jovita marty. ##.
	e	xiiii cal.	16 Juliania virgin martyr. ##.
xv	f	xiii cal.	17 From epist. i. Peter. Wherefore. ##.
iiii	g	xii cal.	18 From epist. i. Peter. Dearly. ##.
	A	xi cal.	19 Gabinus priest martyr. ##.
xii	b	x cal.	20 From epist. i. Peter. in like. ##.
i	c	ix cal.	21 From epist. i. Peter. Christ therefore. ##.
	d	viii cal.	22 Chair at Antioch. Pet. apo. do. ma. ##.
ix	e	vii cal.	23 From epist. i. Peter. The ancients. Vigil. ##.
	f	vi cal.	24 Matthias apostle double major. ##.
xvii	g	v cal.	25 Epist. Paul to Phil. Paul. ##.
vi	A	iiii cal.	26 From epist. Paul to Philip. For to. ##.
	b	iii cal.	27 Julian, & Eunus martyrs. ##.
xiiii	c	prid. cal.	28 From epist. Paul to Philip. Wherefore. ##.

# MARCH HAS XXXI DAYS.

Gld. nu.			Day
iii	d	Calends	1 From epist. Paul to Phil. As to the. pg. ##.
	e	iiii	2 From epist. Paul to Philip. Therefore. ##.
xi	f	iii	3 Hemite. & Chel. & Aste. martyr. ##.
	g	prid. no.	4 Lucius pope martyr. ##.
xix	A	Nones	5 Epistle to Coloss. Paul. ##.
viii	b	viii	6 Epistle to Coloss. And you. ##.
	c	vii	7 Thomas Aquin. confessor. ##.
xvi	d	vi	8 Epistle to Coloss. Beware. ##.
v	e	v	9 Forty soldiers marty. ##.
	f	iiii	10 <b>Equinox.</b>
xiii	g	iii	11
ii	A	pridi. id.	12 Gregory pope confes. double mi. ##.
	b	Ides	13
x	c	xix	cal. 14
	d	xviii	cal. 15
xviii	e	xvii	cal. 16
vii	f	xvi	cal. 17
	g	xv	cal. 18
xv	A	xiiii	cal. 19 Joseph confessor double minor. ##.
iiii	b	xiii	cal. 20
	c	xii	cal. 21 Benedict abbot double minor. ##.
xii	d	xi	cal. 22
i	e	x	cal. 23
	f	ix	cal. 24
ix	g	viii	cal. 25 <b>Annuntiation of Virgin Mary. do. ma. ##.</b>
	A	vii	cal. 26
xvii	b	vi	cal. 27
vi	c	v	cal. 28
	d	iiii	cal. 29
xiiii	e	iii	cal. 30 From epist. to Coloss. Therefore if. ##.
iii	f	prid. cal.	31 From epist. to Coloss. Masters do. ##.

# APRIL HAS XXX DAYS.

Gld. nu.		Calends	Day	
xj	A	iiij	no.	1 From epist. j. to Thess. Paul. pg. ##.
	b	iij	no.	2 From epist. to Thess. Therefore we. ##.
xix	c	prid.	no.	3 Pancras martyr.
viji	d	Nones		4 Isidore bishop confessor. ##.
xvj	e	viji	id.	5 Vincent confessor order of preachers.
v	f	vij	id.	6 Sixtus pope martyr. ##.
	g	vj	id.	7 From epist. first to Thess. For the rest. ##.
xiji	A	v	id.	8 Dionysius bishop confessor.
ij	b	iiij	id.	9 From epist. first to Thes. But of. ##.
	c	ijj	id.	10 From epist second to Thess. Paul. ##.
x	d	pridi.	id.	11 Leo the first pope confess. ##.
	e	Ides		12 From epist. second to Thes. And we. ##.
xviji	f	xviji	cal.	13 Justin philosopher martyr ##.
vij	g	xvij	cal.	14 Valerian. Tybur. & c. martyrs. ##.
	A	xyj	cal.	15 From epist. second to Thes. For the. ##.
xv	b	xv	cal.	16 From epist to Ephesi. Paul. ##.
iiij	c	xiiij	cal.	17 Anicetus pope martyr.
	d	xijj	cal.	18 Apollonius Senator martyr. ##.
xij	e	xij	cal.	19 From epist to Ephesi. And you. ##.
j	f	xj	cal.	20 From epist. to Ephes. For this.
	g	x	cal.	21 From epist. to Ephes. I therefore. ##.
ix	A	ix	cal.	22 Caius pope martyr. ##.
	b	viji	cal.	23 George martyr.
xvij	c	vij	cal.	24 From epist. to Ephes. And be renewed. ##.
vj	d	vj	cal.	25 Mark the evangelist double major. ##.
	e	v	cal.	26 Cletus & Marcel. popes, & mar. ##.
xiiij	f	iijj	cal.	27 Anastasius pope confessor.
iji	g	ijj	cal.	28 Vitalis martyr.
	A	prid.	cal.	29 Peter order of preachers. mart. ##.
				30 From epistle to Ephes. See. ##.

# MAY HAS XXXI DAYS.

Gld. nu.		Calends	Day	
xi	b		1	Philip & James apost. do. ma. page. ##.
	c	vi no.	2	Athanasius bishop confes. ##.
xix	d	v no.	3	Invention of the Holy Cross double ma. ##.
viii	e	iiii no.	4	Monica mother of saint Augustine.
	f	iii no.	5	Alexander pope mar. Assigned. 3. ##.
xvi	g	prid. no.	6	John before the Latin gate dou. mi. ##.
v	A	Nones	7	From epist. to Ephes. Children obey. ##.
	b	viii id.	8	Apparition of saint Michael dou. mi. ##.
xiii	c	vii id.	9	Grego. Nazianze. bishop confes. ##.
ii	d	vi id.	10	Gordian & Epimachus marty.
	e	v id.	11	Epist. James. James. ##.
x	f	iiii id.	12	Nereus, Achilles, & Pancra. marty.
	g	iii id.	13	From epist. James. But be ye. ##.
xviii	A	priди.	14	Victor & Corona martyrs. ##.
vii	b	Ides	15	From epist. James. And whosoever. ##.
	c	xvii cal.	16	From epist. James. Be ye not. ##.
xv	d	xvi cal.	17	From epist. James. From whence. ##.
iiii	e	xv cal.	18	From epist. James. Go to now. ##.
	f	xiiii cal.	19	Pudentiana virg. ##.
xii	g	xiii cal.	20	Bernard confessor. ##.
i	A	xii cal.	21	Ivo priest. confes. Assigned. 19.
	b	xi cal.	22	From epist. Philip. Paul & Timot. ##.
ix	c	x cal.	23	From epist. Philip. For to me. ##.
	d	ix cal.	24	From epist. Philip. Wherefore. ##.
xvii	e	viii cal.	25	Urban pope martyr. ##.
vi	f	vii cal.	26	Eleuterius pope martyr.
	g	vi cal.	27	John pope marty.
xiiii	A	v cal.	28	Germain bishop confessor.
iii	b	iiii cal.	29	From epist. to Philip. As to the rest. ##.
	c	iii cal.	30	Felix pope marty. ##.
xi	d	prid. cal.	31	Petronilla virg.

## JUNE HAS XXX DAYS.

Gldn.	nu.		Day	
	e	Calends	1	Pamphilus priest martyr. page. 649.
xix	f	iii	no.	2 Marcellinus, & Peter martyrs. 649.
viii	g	iii	no.	3 From epist. to Philip. Therefore. 552.
xvi	A	prid.	no.	4 From epist. i. John. That which. 250.
v	b	Nones	5	From epist. i. John. My little. 251.
	c	viii	id.	6 From epist. i. John. Little children. 253.
xiii	d	vii	id.	7 From epist. i. John. Behold. 254.
ii	e	vi	id.	8 From epist. i. John. Dearly beloved. 256.
	f	v	id.	9 Primus, & Felician martyrs.
x	g	iiii	id.	10 From epist. i. John. Whosoever. 257.
	A	iii	id.	11 Barnabas apostle do. ma. Solstice. 649.
xviii	b	pridi.	id.	12 Basilides, Cyrinus, & c. martyrs.
vii	c	Ides	13	Anthony confes. order mino. 650.
	d	xviii	cal.	14 From epist. ii. John. The ancient. 259.
xv	e	xvii	cal.	15 Vitus, Modestus & Crescen. martyrs.
iiii	f	xvi	cal.	16 From epist. iii. John. The ancient. 261.
	g	xv	cal.	17 From epist. i. to Coloss. Paul. 585.
xii	A	xiiii	cal.	18 Mark, & Marcellian mar. 650.
i	b	xiii	cal.	19 Gervase, & Protase martyr. 651.
	c	xii	cal.	20 Silverius pope martyr.
ix	d	xi	cal.	21 From epist. to Coloss. And you. 586.
	e	x	cal.	22 Paulinus bishop confessor.
xvii	f	ix	cal.	23 From epist. to Coloss. Beware. Vigil. 587.
vi	g	viii	cal.	24 Nativity of saint John. Bap. do. ma. 651.
	A	vii	cal.	25 Of the octave of saint John. 653.
xiiii	b	vi	cal.	26 John & Paul mar. dou. mi. 653.
iii	c	v	cal.	27 Of the octave of saint John. 653.
	d	iiii	cal.	28 Of the octave of saint John. Vigil. 654.
xi	e	iii	cal.	29 Peter & Paul apostles dou. ma. 654.
	f	prid.	cal.	30 Commemo. of Paul apostole dou. mi. 655.

## JULY HAS XXXI DAYS.

Gldn.	nu.		Day	
xix		g	Calends	1 Octa. nati. saint John Bap. do. mi. page. 656.
viii		A	vi	2 Visitation of Mary virgin dou. ma. 657.
		b	v	3 Of the octave of the Visitation. 658.
xvi		c	iiii	4 Of the octave of the Visitation. 658.
v		d	iii	5 Of the octave of the Visitation 658.
		e	prid.	6 Octa. apost. Peter & Paul dou. mi. 659.
xiii		f	Nones	7 Of the octave of the Visitation. 659.
ii		g	viii	8 Of the octave of the Visitation 660.
		A	vii	9 Octave of the Visitation double mi. 660.
x		b	vi	10 Seven brethren martyrs. 660.
		c	v	11 Pius pope confessor. 661.
xviii		d	iiii	12 Nabor & Felix martyrs.
vii		e	iii	13 Anacletus pope martyr. 661.
		f	predi.	14 Processus & Martini. Assigned. 2. 661.
xv		g	Ides	15 Bonaven. card. bishop. conf. Assigned. 13. 662.
iiii		A	xvii	16 Eustachius bishop confessor.
		b	xvi	17 Alexis confessor.
xii		c	xv	18 Symphorosa & seven sons. mar. 662.
j		d	xiiii	19 Justa & Ruffina virgi. martyr.
		e	xiii	20 Margaret virgin martyr.
ix		f	xii	21 Praxedes virgin. 663.
		g	xi	22 Maria Magdalene double mi. 663.
xvii		A	x	23 Apollinaris bishop martyr.
vi		b	ix	24 Christina virgin martyr. Vigil.
		c	viii	25 James apostle double maius. 664.
xiiii		d	vii	26 Anne mother of Mary virgi. dou. mi. 664.
iii		e	vi	27 Pantaleon martyr.
		f	v	28 Nazarius & companions martyrs.
xi		g	iiii	29 Martha virgin. 664.
xix		A	iii	30 Abdon & Sennen martyrs.
		b	prid.	31 Nemesius & Lucilla ma. Assigned. 25. 665.

# AUGUST HAS XXXI DAYS.

Gldn. nu.			Day	
	c	Calends	1	Chains of saint Peter double mi. 665.
xvi	d	iiii no.	2	Stephan pope martyr. 666.
v	e	iii no.	3	Finding of saint Stepha. protomar. 666.
	f	prid. no.	4	Dominic confes. double mi. 667.
xiii	g	Nones	5	Saint Mary of the snows double mi. 667.
ii	A	viii id.	6	Transfiguration of the Lord dou. ma. 668.
	b	vii id.	7	Justin priest mar. Assigned. 4. 669.
x	c	vi id.	8	Cyriacus, Largus, & c. martyrs.
	d	v id.	9	Xystus. ij. pa. ma. Assigned. 6. Vigil. 669.
xviii	e	iiii id.	10	Lawrence martyr double ma. 669.
vii	f	iii id.	11	Of the octave of saint Lawrence. 670.
	g	pridi. id.	12	Clare virgin double minor. 671.
xv	A	Ides	13	Of the octave of saint Lawrence. 671.
iiii	b	xix cal.	14	Of the octave of saint Lawrence. Vigil. 672.
	c	xviii cal.	15	Assumption of Mary virgin do. ma. 672.
xii	d	xvii cal.	16	Of the octave of the Assumption. 673.
i	e	xvi cal.	17	Octave of saint Lawrence dou. mi. 673.
	f	xv cal.	18	Of the octave of the Assumption. 673.
ix	g	xiiii cal.	19	Of the octave of the Assumption. 674.
	A	xiii cal.	20	Of the octave of the Assumption. 674.
xvii	b	xii cal.	21	Of the octave of the Assumption. 675.
vi	c	xi cal.	22	Octave of the Assumption double mi. 675.
	d	x cal.	23	Bernard abbot. Assigned. 20. Vigil. 675.
xiiii	e	ix cal.	24	Bartholo. apostle double ma. 676.
iii	f	viii cal.	25	Louis king of France confessor.
	g	vii cal.	26	Zepherinus pope martyr. 676.
xi	A	vi cal.	27	Rufus martyr.
xix	b	v cal.	28	Augustine bishop confes. dou. mi. 677.
	c	iiii cal.	29	Beheading of John the Baptist do. ma. 677.
viii	d	iii cal.	30	Felix & Adauctus martyr.
	e	prid. cal.	31	From epist. to Coloss. Therefore if you. 588.

# SEPTEMBER HAS XXX DAYS.

Gldn. nu.			Day
xvi	f	Calends	1 Giles abbot
v	g	iiii no.	2 From epist. to Coloss. Masters do. 589.
	A	iii no.	3 Serapia virgin martyr. 678.
xiii	b	prid. no.	4 From epist. i. to Timot. Paul. 189.
ii	c	Nones	5 From epist. i. to Timot. I desire. 191.
	d	viii id.	6 From epist. i. to Timot. A faithful. 191.
x	e	vii id.	7 From epist. i. to Timot. Now the. 192.
	f	vi id.	8 Nativi. of Mary virgin double ma. 678.
xviii	g	v id.	9 Of the octave of the Nativity. 679.
vii	A	iiii id.	10 Of the octave of the Nativity. 680.
	b	iii id.	11 Of the octave of the Nativity. 680.
xv	c	predi. id.	12 Of the octave of the Nativity. 680.
iiii	d	Ides	13 Of the octave of the Nativity. AEquinox. 681.
	e	xviii cal.	14 Exaltation of the holy Cross double ma. 681.
xii	f	xvii cal.	15 Octave of the Nativi. of the virgi. double mi. 682.
i	g	xvi cal.	16 Pet. Dor. & G. mar. Assigned. 9. 682.
	A	xv cal.	17 Cor. & Cyp. mar. Assigned. 14. 683.
ix	b	xiiii cal.	18 Methodius bishop martyr.
	c	xiii cal.	19 Januarius & companions martyrs.
xvii	d	xii cal.	20 Eustachius & companions marty. Vigil.
vi	e	xi cal.	21 Matthew apostle & evang. dou. 683.
	f	x cal.	22 Maurice & companions marty. 684.
xiiii	g	ix cal.	23 Linus pope martyr. 684.
iii	A	viii cal.	24 Thecla virgin martyr.
	b	vii cal.	25 From epist. i. to Timot. An ancient. 193.
xi	c	vi cal.	26 From epist. i. to Timot. Whosoever. 195.
xix	d	v cal.	27 Cosmas & Damian martyr. 685.
	e	iiii cal.	28 Epistle to Philem. Paul. 196.
viii	f	iii cal.	29 Dedication of Mich. archan. dou. ma. 685.
	g	prid. cal.	30 Jerome priest. confes. dou. mi. 687.

## OCTOBER HAS XXXI DAYS.

Gldn.	nu.		Day	
xvj	A	Calends	1	Remy bishop confes. page.
v	b	vj	2	From ij. epist. to Timot. Paul. 590.
xij	c	v	3	From ij. epist. to Timot. Thou therefore. 592.
ii	d	iiij	4	Francis confes. double minor. 687.
	e	ijj	5	From ij. epist. to Timot. Know also. 593.
x	f	prid.	6	From ij. epist. to Timot. I charge thee. 594.
	g	Nones	7	Mark pope confessor. 688.
xvij	A	vijj	8	From epist. to Titus. Paul. 595.
vii	b	vij	9	Denys, Rusti. & c. marty. 688.
	c	vj	10	From epist. to Titus. But speak. 596.
xv	d	v	11	From epist. to Titus. Admonish. 597.
iiij	e	iiij	12	From j. epist. to Corint. Paul. 342.
	f	ijj	13	From j. epist. to Corint. For see. 344.
xii	g	pridi.	14	Calistus pope martyr. 689.
i	A	Ides	15	From j. epist. to Corint. And I. 345.
	b	xvij	16	From j. epist. to Corint. Let a man. 346.
ix	c	xvj	17	From j. epist. to Corint. Wherefore. 347.
	d	xv	18	Luke evangelist double major. 689.
xvii	e	xiiij	19	Ptolomæus & Lucius martyr. 690.
vj	f	xijj	20	From epist. j. to Corint. Dare. 348.
	g	xij	21	Ursula & companions virgi. & marty.
xiiii	A	xj	22	Hilarion abbot. Assigned to previous. 690.
ijj	b	x	23	From j. epist. to Corint. Now concerning. 350.
	c	ix	24	From j. epist. to Corint. Now concerning. 351.
xi	d	vijj	25	Chrysanthus & Daria martyr.
xix	e	vij	26	Evaristus pope martyr. 691.
	f	vj	27	From j. epist. to Corint. Now concern. Vigil. 352.
vijj	g	v	28	Simon & Jude apostles dou. ma. 691.
	A	iijj	29	Marcellus martyr. 691.
xij	b	ijj	30	From j. epist. to Corint. Am not I. 353.
v	c	prid.	31	From j. epist. to Cor. And I became. Vigil. 354.

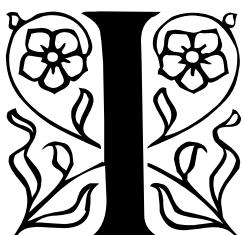
# NOVEMBER HAS XXX DAYS.

Gldn. nu.			Day	
	d	Calends	1	Feast of all saints. do. ma. page. 692.
xijj	e	iiij	no.	2 Of the octave. Also commemo. the dead. 693.
ij	f	ijj	no.	3 Of the octave. 693.
	g	prid.	no.	4 Of the octave. 694.
x	A	Nones	5	Of the octave. 694.
	b	vijj	id.	6 Of the octave. 694.
xviii	c	vij	id.	7 Of the octave. 694.
vij	d	vj	id.	8 Octave of all saints dou. mi. 695.
	e	v	id.	9 Dedica. Basilica of the Savior. dou. mi. 695.
xv	f	iiij	id.	10 Triphon, & companions martyrs.
iiii	g	ijj	id.	11 Martin bishop confessor dou. mi. 696.
	A	pridi.	id.	12 Martin pope martyr.
xii	b	Ides	13	Brice bishop confessor.
i	c	xvijj	cal.	14 Vital. & Agric. marty. Assigned. 4. 697.
	d	xvij	cal.	15 From j. epist. to Corint. Wherefore. 356.
ix	e	xvj	cal.	16 From j. epist. to Corint. Bye followers. 358.
	f	xv	cal.	17 From j. epist. to Corint. FI have. 359.
xvii	g	xiijj	cal.	18 Dedica. Basi. Peter & Paul dou. mi. 698.
vi	A	xijj	cal.	19 Pontian pope martyr. 698.
	b	xij	cal.	20 Elizabeth widow. Assigned to previous. 698.
xiiii	c	xj	cal.	21 Presentation of Mary virgi. dou. ma. 698.
iii	d	x	cal.	22 Cæcilia virgin martyr. 699.
	e	ix	cal.	23 Clement pope martyr. 699.
xi	f	vijj	cal.	24 Chrisogonus pope martyr. 700.
xix	g	vij	cal.	25 Catharine virg. mar. dou. mi. 700.
	A	vj	cal.	26 Peter bishop martyr. 701.
viii	b	v	cal.	27 From j. epist. to Corint. For as the. 361.
	c	iijj	cal.	28 From j. epist. to Corint. If I speak. 363.
xvi	d	ijj	cal.	29 Saturni. & Sisinnius mar. Vigil. 701.
v	e	prid.	cal.	30 Andrew apostle double major. 701.

# DECEMBER HAS XXXI DAYS.

Gldn.	nu.		Days	
xiii	f	Calends	1	From j. epist. ad Corin. And now. page. 364.
ii	g	iiii no.	2	Bibiana virgin martyr. 702.
	A	iii no.	3	
x	b	prid. no.	4	Barbara virgin martyr.
	c	Nones	5	
xviii	d	viii id.	6	Nicolas bishop. confes. double mi. 703.
vii	e	vii id.	7	Ambrose bishop. confessor dou. mi. 703.
	f	vi id.	8	Conception of Mary virgin dou. ma. 704.
xv	g	v id.	9	
iiii	A	iiii id.	10	Melchiades pope martyr. 705.
	b	iii id.	11	Damasus pope confessor. Solstice. 705.
xii	c	pridi. id.	12	
i	d	Ides	13	Lucy virgin mar. double minor. 705.
	e	xix cal.	14	
ix	f	xviii cal.	15	
	g	xvii cal.	16	
xvii	A	xvi cal.	17	
vi	b	xv cal.	18	
	c	xiiii cal.	19	
xiiii	d	xiii cal.	20	Vigil.
iii	e	xii cal.	21	Thomas apostle double major. 706.
	f	xi cal.	22	
xi	g	x cal.	23	
xix	A	ix cal.	24	Vigil of the Nativity of the Lord. 706.
	b	viii cal.	25	Nativity of the Lord double major. 707.
viii	c	vii cal.	26	Stephan protomar. double ma. 710.
	d	vi cal.	27	John apostle & evang. dou ma. 710.
xvi	e	v cal.	28	Innocents martyrs double mi. 711.
v	f	iiii cal.	29	Thomas archbishop mar. 712.
	g	iii cal.	30	Of the octave of the Nativity. 712.
xiii	A	prid. cal.	31	Sylvester pope confessor. 713.

## Rules for the following table for the perpetual determination of movable feasts.



In the table inscribed below, you will find the movable feasts for each year in the following way: First, seek the Golden Number of the year for which you are searching the feasts, then under its line, also look for the Dominical Letter of the same year, the one which appears first: And it is carefully noted under the line: for the Dominical Letter that is aligned with the Golden Number does not serve that number, but only those above. Afterward, in the same horizontal line where you found the Dominical Letter, you will also find in which month & on which day each movable feast falls, & how many Sundays before Septuagesima there are, all these under their respective headings. However, in a leap year, to find out how many Sundays before Septuagesima occur, & likewise on what day Septuagesima itself falls, & on what day Ash Wednesday falls, you will find by the former letter of that year, which serves up to the feast of St. Matthias. The rest are sought by the latter letter. But these two letters of a leap year must be taken in such a way that neither of them is aligned with the Golden Number; for if that happens, ignoring them, one must recur to the next similar letters occurring below. Moreover, if in a leap year Ash Wednesday is found to have fallen in March by the aforementioned method, it must be moved back by one day. However, in the next thirty years, it will not be necessary to consult this table, but only the index placed after it, which covers from 1564 to 1593.

Table of movable feasts according to the use of the Roman church.

Gl.	Dom. m.	Ier. lttr.	Ash: Febr.	Pasch. March	Ascenſi. April:	Pente. May.	Corpus. May.	Sun. post Tri.	Advent: Novem.
5	d	18	4	22	30 1 may	10 11	21 22	27 27	29 30
	e	19	5	23					
13	f	20	6	24	2	12	23	27	1 dec.
2	g	21	7	25	3	13	24	27	2
	a	22	8	26	4	14	25	27	3
10	b	23	9	27	5	15	26	26	27 nov.
	c	24	10	28	6	16	27	26	28
18	d	25	11	29	7	17	28	26	29
7	e	26	12	30	8	18	29	26	30
	f	27	13	31	9	19	30	26	1 dec.
15	g	28	14	1 april	10	20	31	26	2
4	a	29	15	2	11	21	1 june	26	3
	b	30	16	3	12	22	2	25	27 nov.
12	c	31	17	4	13	23	3	25	28
1	d	1 febre.	18	5	14	24	4	24	28
	e	2	19	6	15	25	5	25	30
9	f	3	20	7	16	26	6	25	1 dec.
	g	4	21	8	17	27	7	25	2
17	a	5	22	9	18	28	8	25	3
6	b	6	23	10	19	29	9	24	27 nov.
	c	7	24	11	20	30	10	24	28
14	d	8	25	12	21	31	11	24	29
3	e	9	26	13	22	1 june	12	24	30
	f	10	27	14	23	2	13	24	1 dec.
11	g	11	28	15	24	3	14	24	2
	a	12	1 mar.	16	25	4	15	24	3
19	b	13	2	17	26	5	16	23	27 nov.
8	c	14	3	18	27	6	17	23	28
	d	15	4	19	28	7	18	23	29
	e	16	5	20	29	8	19	23	30
	f	17	6	21	30	9	20	23	1 dec.
	g	18	7	22	31	10	21	23	2
	a	19	8	23	1 june	11	22	23	3
	b	20	9	24	2	12	23	22	27 nov.
16	c	21	10	25	3	13	24	22	29

## Index of movable feasts

Current Year:	Golden number:	Dominical letter	Septuaginta	Fifth day of Lent.	Paschal Resurec-	Ascension of the Lord.	Pentecost
1564	7	b A	30 ja.	16 fe.	2 apei.	11 may	21 may
1565	8	g	18 fe.	7 ma.	22 apei.	31 may	10 june
1566	9	f	10 fe.	27 fe.	14 apei.	23 may	2 june
1567	10	e	26 ja.	12 fe.	30 mae.	8 may	18 may
1568	11	d c	15 fe.	3 ma.	18 apei.	27 may	6 june
1569	12	b	6 fe.	23 fe.	10 apei.	19 may	29 may
1570	13	A	22 ja.	8 fe.	26 ma.	4 may	14 may
1571	14	g	11 fe.	28 fe.	15 apei.	24 may	3 june
1572	15	f e	3 fe.	20 fe.	6 apei.	15 may	25 may
1573	16	d	18 ja.	4 fe.	22 mae.	30 apei.	10 may
1574	17	c	7 fe.	24 fe.	11 apei.	20 may	30 may
1575	18	b	30 ja.	16 fe.	3 apei.	12 may	22 may
1576	19	A g	19 fe.	7 ma.	22 apei.	31 may	10 june
1577	1	f	3 Fe.	20 fe.	7 apei.	16 may	26 may
1578	2	e	26 ja.	12 fe.	30 mae.	8 may	18 may
1579	3	d	15 fe.	4 ma.	19 apei.	28 may	7 june
1580	4	c b	31 ja.	17 fe.	3 apei.	12 may	22 may
1581	5	A	22 ja.	8 fe.	26 mae.	4 may	14 may
1582	6	g	11 fe.	28 fe.	15 apei.	24 may	3 june
1583	7	f	27 ja.	13 fe.	31 mae.	9 may	19 may
1584	8	e d	16 fe.	4 ma.	19 apei.	28 may	7 june
1585	9	c	7 Fe.	24 fe.	11 apei.	20 may	30 may
1586	10	b	30 ja.	16 fe.	3 apei.	12 may	22 may
1587	11	A	12 fe.	1 ma.	16 apei.	25 may	4 june
1588	12	g f	4 fe.	21 fe.	7 apei.	16 may	26 may
1589	13	e	26 ja.	12 fe.	30 mae.	8 may	18 may
1590	14	d	15 fe.	4 ma.	19 apei.	28 may	7 june
1591	15	c	31 ja.	17 fe.	4 apei.	13 may	23 may
1592	16	b A	23 ja.	9 fe.	26 mae.	4 may	14 may
1593	17	g	11 fe.	29 fe.	15 apei.	24 may	3 june

## INDEX OF BOOKS OF THE OLD

Testament, which are to be read in the first lessons,  
where Genesis & First Kings are read  
in full, while certain chapters from the others.

Genesis	197.	Ecclesiastes	152.
Exodus	406.	Book of Wisdom	153.
First Kings	470.	Ecclesiasticus	163.
Second Kings	559.	From Isaias a large part in various places	93.
From third Kings	562.	From Jeremias in various places.	
Fourth Kings	571.	From Ezechiel.	
Tobias	606.	From Daniel in various places.	
Judith	608.	From almost all of the twelve prophets, certain chapters appointed in various places.	
Esther			
Job			
Proverbs of Solomon	138.		

## INDEX OF BOOKS OF THE NEW

Testament, where in the second lessons  
are read in full except the Apcalypse.

Gospel of Matthew	470.	To the second Thessalonians	186.
Gospel of Mark	553.	To the first Timothy	189.
Gospel of Luke	94.	To the second Timothy	590.
Gospel of John	197.	To the Titus	595.
Acts of the Apostles	373.	To the Philemon	196.
		To the Hebrews	526.
<b>Letters of Paul.</b>			
To the Romans	316.	Letter of James	262.
To the first Corinthians	342.	First letter of Peter	598.
To the second Corinthians	452.	Second letter of Peter	606.
To the Galatians	163.	First letter of John	250.
To the Ephesians	171.	Second letter of John	259.
To the Philippians	547.	Third letter of John	261.
To the Colossians	585.	Letter of Jude	524.
To the first Thessalonians	180.	Apocalypse	611.

# GENERAL RULES

for the instruction of the divine Office.

## FIRST RULE.

How the Hours are to be said, & in what consists  
the diversity of the Office.



Before all else, it must be known that all the hours are said throughout the entire year as explained on the First Sunday of Advent. Also, for each of the hours, only one hymn is to be said before the Psalms, & therefore at Lauds, no hymn is said, because Matins & Lauds are considered as one hour. Moreover, it must be known that the Psalms are said at all hours on each day of the entire year without any exception, as they are distributed in the Psalter. Likewise, the first & second lessons are always said as they are arranged for Sundays, except on the day of the Lord's Nativity & on the day of Epiphany, because on those days, other lessons are assigned. It must also be noted that the hymns assigned on the First Sunday of Advent for Prime, Terce, Sext, None, & Compline, as well as the prayers **Lord God almighty.** at Prime & **Visit we beseech.** at Compline, & the antiphon **Protect us.** at Compline, are never omitted throughout the entire year, except during the Triduum before Easter. Similarly, the antiphons assigned in the Psalter for Prime, Terce, Sext, & None are never changed, except from Maundy Thursday until Ascension, as will be seen in their respective places. Therefore, since the above are always said in the same manner whether a Feast, Sunday, or Feria is being celebrated, it must be understood that when we say, "Today, the office must be conducted for such a Feast," it is as if we were saying that at Matins, the Invitatory, Hymn, Antiphons, & Third Lesson, & at Lauds, the Antiphon & the Prayer (which is also to be said at the remaining hours, except Prime & Compline), & at Vespers, the Hymn & Antiphon are said for the feast itself, & only in this change does the diversity of the office consist.

## SECOND RULE.

Where the Office should be begun each day.

Note, that whenever the office is conducted for a Sunday, Feria, or simple feast, as well as for the Common of the Blessed Virgin on Saturdays, the office always begins with Matins. However, when a double feast is celebrated, its office always begins with Vespers on the preceding day, unless Vespers for another greater double are to be said. For example: If tomorrow a double feast occurs, &

no other double feast is celebrated today, today's Vespers are to be said for the double feast of tomorrow. Similarly, if today a lesser double feast is celebrated, & tomorrow another double occurs, whether lesser or greater, today's Vespers are to be said for the double feast of tomorrow. After its prayer is completed, the prayer of today's lesser double feast is immediately to be said for its commemoration, preceded by *Let us pray*. Then *Let us bless the Lord, &c., May the souls of the faithful departed, &c.* The same procedure is to be followed when one greater double feast immediately follows another greater double. However, if today a greater double is celebrated & tomorrow a lesser double occurs, today's Vespers are to be said for the greater double of today. After its prayer is completed, the Antiphon & the proper prayer of tomorrow's lesser double are immediately to be said for its commemoration (if it has them), otherwise from the Common. The above rules should be understood with the exception of certain feasts & double octaves, in which a different order is prescribed, as will be explained in their respective places. However, it should be noted that no commemoration is ever to be made of a simple feast or feria at Lauds & Vespers, except for the Ferias of Lent, as explained on Ash Wednesday. For Sundays, a commemoration is made only through the prayer at Lauds & Vespers of the Sunday itself, when a double feast or an octave, from those contained in the Calendar, is celebrated on it, except for those Sundays to which no prayer is assigned. Likewise, when during an octave another double feast is celebrated, a commemoration of the octave is made only through the prayer, unless something else is specifically prescribed in any of them.

### T H I R D   R U L E.

*When double feasts shoud be transferred, & how.*

**N**ote, if a double feast falls on a Sunday of Advent, or on a Sunday in Septuagesima, or on the Sundays following up to & including Palm Sunday, the office for the Sunday will be observed, & the double feast will be transferred to the following Monday. Thus, on Sunday, Vespers will be said for the double feast, & after its prayer, the Sunday prayer will also be said for its commemoration. However, if another double feast occurs on the Monday, then the double feast occurring on the Sunday will be transferred to Tuesday, or to Wednesday, if another double feast also falls on Tuesday. Similarly, if a double feast falls on Ash Wednesday, it will be transferred to the next Thursday. Any double feast that falls in the Calendar from Thursday in Holy Week until the octave of Easter will be transferred to the first day after the octave, in the same manner as described above. If more than one double feast falls within the same octave, they will be transferred in order: the first one celebrated first, the second one later. If a double feast of a saint occurs from Pentecost to Trinity Sunday inclusive, it will be transferred to the first day after Trinity Sunday, but Vespers on

that day will be said for the Trinity, & after its prayer, a commemoration will be made through the Antiphon & Prayer for the transferred double feast, which will be celebrated on the following day. Similarly, if a double feast of a saint falls on the Ascension Day or on Corpus Christi, it will be transferred to the next day. It should be noted that if a simple feast falls on the day designated for the transferred double feast, no office will be said for the simple feast, but only a commemoration through the Prayer at the end of Prime, as explained for the First Sunday of Advent.

## F O U R T H   R U L E.

### How the office should be conducted during octaves.

**N**ote, when the office is to be conducted for an octave, as ordered in the Calendar or in the Sunday lessons, the Invitatory, Hymns, Antiphons, & Prayer are to be said as they are for the principal feast, unless something different is assigned for a particular octave. The third lesson is always assigned as proper for each day throughout the entire octave. It should be noted that the Antiphon assigned for the second Vespers of the principal feast is always to be said at Vespers throughout the entire octave, unless another is specifically assigned. Additionally, Antiphons at Matins, Lauds, & Vespers are not duplicated during octaves but only on the octave day itself, as will be explained. It should also be noted that if the octave of Corpus Christi coincides with the octave of St. John (which is very rare), the office will be conducted for the octave of Corpus Christi, with a commemoration of St. John through prayer only. There are also certain other octaves for which no office is conducted because they coincide with other double feasts or octaves; what should be done in such cases will be explained in their respective places.

## F I F T H   R U L E.

### How many Sundays there are in a year, & how they are determined.

**N**ote, that the year, from the First Sunday of Advent to the next similar First Sunday of Advent, exclusive, generally has fifty-two Sundays distributed as follows: Four Sundays of Advent, between which, & including Septuagesima, there are necessarily at least three Sundays called the Sundays after Advent. Three additional Sundays: Septuagesima, Sexagesima, & Quinquagesima. Four Sundays of Lent, along with two more for Passion & Palm Sunday. Then, Easter, & five more Sundays after Easter. Additionally, one more within the octave of Ascension. Next is Pentecost, between which & the First Sunday of Advent there cannot be fewer than twenty-three Sundays, which are called the Sundays after Pentecost. There are also five additional Sundays, which are called Vagrant

Sundays because, due to the variability of Septuagesima, they do not always occupy the same position. In some years, all of them fall before Septuagesima, in others after Pentecost, & in other years (which occurs more frequently), not all five fall together but only some occur before Septuagesima, & the rest after Pentecost. Since it rarely happens that the fifth Vagrant Sunday is read before Septuagesima, we have placed it twenty-three Sundays after Pentecost in the Breviary, & it is called the twenty-fourth. The other four Vagrant Sundays are placed between the third Sunday after Advent & Septuagesima, to be distributed each year as they occur. How this should be done can be found in the rule before the First Vagrant Sunday. Another rule with an index can be found before the Third Sunday after Pentecost. There, you will also find without difficulty how to repeat one of the Vagrant Sundays after Pentecost, namely the one that was last read before Septuagesima, when there are fifty-three Sundays in the year. However, this can occur no more frequently than every sixth year.

## S I X T H   R U L E.

When the Office should be of the Sunday, & when  
it should be of the feast or octave occurring on it.

Note, that on Sundays when there is no occurrence of a double feast or octave, or the Vigil of the Nativity of the Lord, or the Vigil of the Epiphany, the office is always of the Sunday. If a simple feast falls on a Sunday, its office is omitted, & a commemoration is made of it only by an Prayer at the end of Prime, before the **Precious** is said, except on the Sundays of the Resurrection, Pentecost, & Trinity, where no commemoration of a simple feast should be made. However, when a double feast occurs on a Sunday, then on the aforementioned three Sundays, & on the Sundays of Advent, as well as on Septuagesima & the following Sundays up to the octave of Easter, the feast is transferred as stated above in the third rule. On other Sundays, whenever a double feast falls on a Sunday in the Calendar, the office is of the double feast with a commemoration of the Sunday in Lauds & Vespers by prayer only, unless it is one of the Sundays to which no Prayer is assigned. Similarly, when a Sunday falls within an octave, the office is always of the octave with a commemoration of the Sunday, as mentioned above, unless it concerns the Vagrant Sundays which occur after Pentecost, or those falling within the octaves of Christmas & its movable feasts, as no commemoration of the Sunday should then be made. The third lesson assigned to the Sunday in the Dominical is always omitted when the office is of a double feast or octave contained in the Calendar, except on the Sunday within the octave of Epiphany, as will be detailed therein.

## S E V E N T H   R U L E.

When the office of a feria should be observed.

**N**ote, that when no feast or octave occurs on a feria, the office is to be of the Feria, & then the Invitatory, Hymns, Antiphons, & Prayer are to be said as they were on the Sunday that immediately preceded, unless on that Sunday a double feast or octave was celebrated. In that case, the above-mentioned elements are to be said as they would have been if no double feast or octave had occurred on that Sunday. However, there are certain Ferias where the office is not as on the preceding Sunday, but something else is assigned, as will be seen in the appropriate places. The third lesson, however, is to be read from the Epistles, as assigned in the Calendar. However, all the Ferias of Lent are excepted from this rule, in which, unless a double feast occurs, or the transferred celebration from Ash Wednesday or a Sunday is to be observed, the office is always of the Feria, as is more fully explained on Ash Wednesday, & then a proper third lesson & Prayer are assigned to each Feria. Similarly, in Advent, when no feast occurs, a third lesson is assigned to each Feria from the sermons of Saints Ambrose & Augustine.

E I G H T H   R U L E.

When the third lessons occurring in the Calendar from  
the Epistles & the offices of simple feasts  
should be omitted.

**N**ote, that the third lessons assigned in the Calendar from the Epistles are to be omitted throughout Advent & Lent, likewise on all Sundays & all Saturdays of the entire year, & whenever an office is celebrated for any of the feasts of the Lord or their octaves, of which Sundays are included: because on the aforementioned days, other third lessons are assigned, as will be seen in their proper places. Likewise, the offices of simple feasts occurring on all the aforementioned days are to be omitted, except on the Ferias of Advent. However, if anyone wishes to read the lesson of a simple feast even extraordinarily, especially when it is proper, he will do so commendably.

N I N T H   R U L E.

When the Antiphons are to be said.

**N**ote, that whenever a double feast or a double octave is celebrated, likewise from Passion Sunday until Easter, & also in the Office of the Dead, the Antiphons at Matins, Lauds, & Vespers are said in full at the beginning before the psalms, & then they are repeated in full after the psalms have been completed. However, at the other hours, the Antiphons are only begun before the psalms, &

afterward, when the psalms have been completed, they are said in full. & in the same manner, they are only begun at the beginning & said in full at the end of the psalms in all the hours when the Office of Sunday, or of a Feria, or a simple feast, or the common of the Blessed Virgin on Saturdays is celebrated, & also within octaves, except on the very day of the Octave of the Ascension, because the Office of the Ascension does not end on that day, as will be seen there.

## T E N T H   R U L E.

### On the Prayer.

**N**ote that the Prayer assigned to the First Vespers on double feasts is to be said at all the hours, except for Prime & Compline, unless another is specifically assigned for some feast. Similarly, the Prayer assigned to Lauds on Sundays & Ferias, as well as on simple feasts & in the common of the Blessed Virgin, should be said. It should also be noted that before any Prayer, whether said primarily or by commemoration, the **Let us pray** is always preceded, except in the Prayers said during the Litany & in the Office of the Dead, because then **Let us pray** is said only before the first Prayer & not at the others.

## E L E V E N T H   R U L E.

### The Leap year.

**N**ote, that in a leap year February has twenty-nine days, & then the feast of St. Matthias is to be celebrated not on the twenty-fourth, but on the twenty-fifth day. Therefore, on both the twenty-fourth & the twenty-sixth, the third lesson assigned in the Calendar for the twenty-fifth day is read. Similarly, on the twenty-seventh, the third lesson assigned for the twenty-sixth day is read. On the twenty-eighth, the Office of Saints Julian & Euno is celebrated, & on the twenty-ninth, the third lesson assigned for the twenty-eighth day is read. The above regulations are to be understood when the Office of the Week before Lent is celebrated. For if any of the aforementioned days falls on a Sunday or Saturday, or if it is Lent, or if the feast of St. Matthias is to be transferred, then other rules handed down concerning these matters must be observed. Regarding the Psalms & the first & second lessons, it does not matter whether it is a leap year or not. For always Sunday has its own psalms, Monday its own, Tuesday its own, & so forth: & similarly, the first & second lessons are assigned.

**On when** to refer to the Common, you will find the rule at the beginning of the Common of Saints.

**On how** the Office should be done on Saturdays, see the rule in the Common of the Blessed Virgin near the end of the Breviary.

**On when** the Office of the Dead should be said, & when the Seven Psalms should also be said, you will find the rules at their beginnings near the end of the Breviary.

## On Advent.

**N**ote, that Advent of the Lord is always celebrated wherever Sunday falls between the fifth of December & the third of that month, & it will always be the Sunday closest to the feast of St. Andrew. Often, the said feast occurs on the very same Sunday.

## When the Ember days are celebrated.

**N**ote, that the Ember days are always celebrated on the Wednesdays following the feasts of St. Lucy, Ash Wednesday, Pentecost, & the Exaltation of the Holy Cross. However, nothing is added to or diminished from the divine office because of this; they are mentioned here only to indicate when they are celebrated, with respect to fasting & what is to be said in the Mass celebration during these times.

What should be observed each day before  
the Office is said.

**T**herefore before beginning the divine office each day, one should note whether it is Sunday, a Feria, or Saturday, & which Sunday or feria it is. Next, one should check what is commemorated on that day in the Calendar or in the Sunday: By following the above rules, it will be very easy for one to know what office to perform, as well as which Psalms & lessons should be recited.

I N D E X   O F   I N V I T A T O R I E S  
& Hymns to be said throughout the year  
when the Office is of Sunday  
or a Feria.

- In Advent Invita. **O Lord, we await.** Hym. **Hark a herald.** 101.  
Antiphon. **Behold, there cometh.** At lauds antiphon. **Send forth.**  
Ad vespertas hymnus. **Conditor.** Antiphona. **Rorate cœli** 99.  
Ab octaua epiph. vsque ad septuag. Et a Dominica prima post  
pentecosten vsque ad Adeuntum. 386. Inuit. **Dominum qui fecit nos.**  
Hym. **Nocte surg.** An. **Seruite domino.** Ad lau. an. **Iubilate Deo.**  
Ad vespertas hym. **O lux beata.** Antiphona. **Vespertina oratio.** 388.  
A Dominica Septuagesi. vsque ad feriam quartam Cinerum. 197.  
Inui. **Preoccupemus facie.** Hym. **Primo dierum.** An. **Inuocabo.**  
Ad laudes an. **Per singulos dies.** Ad vespertas hym. **Lucis creator.**  
Antiphona. **In tribulatione mea inuocavi dominum.** 199.  
A feria quarta Cinerum vsque ad dominicam passio. 218. Inuitat.  
**Hodie si vocem.** Hym. **Ex more.** Ad lau. an. **Ecce nunc tempus.**  
Ad vespertas hym. **Audi benigne.** An. **Derelinquat imp.** 220.  
A Dominica passionis vsque ad feriam quintam in coena domini. 272. Inuita.  
**Christum Dei filium.** Hym. **Pange lingua.** An. **Popule meus.**  
Ad laudes antiphona. **Cicundederunt me.** Ad vespertas hymnus.  
**Vexilla regis.** Antiphona. **Multiplicati sunt super capillos.** 274.  
A Pascha vsque ad Ascensio. 303. Inuitato. **Surrexit dominus.** Hym.  
**Aurora lucis.** Antiphona. **Ego dormiui.** Ad laudes antiphona. **Haleluiah.**  
**Exurrexi & adhuc tecum.** Ad vespertas hym. **Ad cœnam agni.**  
Antiphon. **Haleluiah.** Gauisi sunt discipuli. 306.

Also, in the aforementioned pages, there will be found the Antiphons to be said at Matins, Lauds, & Vespers during the aforementioned times: which, however, are sometimes to be changed as will be seen in their proper places.

However, Invitatories, Hymns, & Festal Antiphons do not require an index, because the proper ones will be found in the specific festivities, while the common ones are in the Common of Saints.

# INDEX OF GOSPELS,

& Epistles that are recited in the church: & in this  
Breviary contained, with their beginning marked  
by the † within, with the letter assigned  
in the margin, & the end  
by this sign.]

		<i>In aurora.</i>	
Epistola † Scientes.	337.C	Epist. Benignitas & hu.	597.B
Euangelium † Erunt signa.	162.E	Euang. Pastores loqueban.	105.B
<i>Dominica secunda.</i>		<i>In die natalis Domini.</i>	
Epis. † Quecunque scri.	339.B	Epist. Multifariam.	526.A
Euange. † Ioannes autem.	489.A	Euang. In principio.	197.A
<i>Dominica tertia.</i>		<i>Sancti Stephani.</i>	
Epistola † Gaudete in.	552.B	Epist. Stephanus autem.	389.B
Euang. † Miserunt Iu.	199.C	Euang. Ecce ego mitto.	518.D
<i>Feria. iij. quatuor temporum.</i>		<i>Sancti Ioannis.</i>	
Epistola † Et erit in.	103.A	Epist. Qui timet Deum.	193.A
Epist. † Locutus est dominus.	107.B	Euang. Sequere me.	315.C
Euange. † Missus est.	101.C	<i>S. Innocentum.</i>	
<i>Feria sexta.</i>		Euan. Angelus domini.	472.B
Epistola † Et egredietur.	108.A	<i>S. Thomæ.</i>	
Euange. † Exurgens.	102.D	Epist. Omnis nanque.	531.A
<i>Sabbato.</i>		Euang. Ego sum pastor.	225.B
Epistola † Lætabitur.	111.A	<i>Dominica infra octa. Natiui.</i>	
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<i>Vigilia Natuitatis.</i>		Euang. Defuncto. Autem.	472.C
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<i>In nocte.</i>		Euang. Est secunda lectio.	472.A
Episto. Apparuit enim.	597.B	<i>Dominica infra octa. Epiph.</i>	
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		Euang. Et cum factus.	109.H

Octaua Epiph.		Feria quarta.	
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	<b>Dominica. iiij. post Penteco.</b>	
<b>Vigilia Penteco.</b>	311.B	
Epist. Factum est autem.	Epist. Existimo.	237.C
Euang. Si diligitis me.	174.C	
	Euang. Cum turbæ.	83.A
	<b>Dominica quinta.</b>	
<b>PENTECOSTE.</b>	Epist. Omnes vnanimes.	435.B
Epist. Et cum comple.	Euang. Nisi abundaue.	344.C
Euang. Si quis diligit.		
	<b>Dominica. vij. post Penteco.</b>	
	174.E	
	Epist. Quicunque bapti.	234.A
	Euang. Cum turba mul.	411.A
	<b>Dominica septima.</b>	
<b>Feria secunda.</b>	292.D	
Epist. Et præcepit.	Epist. Hymanum dico.	235.C
Euang. Sic enim Deus.	Euang. Attendite a fal.	348.C
<b>Tuesday. Penteco.</b>		

- Dominica octaua.**  
 Epist. Debitores.  
 Euang. Homo quidam.
- Dominica nona.**  
 Epist. Non simus.  
 Euang. Et vt appropin.
- Dominica decima.**  
 Epist. Scitis autem.  
 Euang. Dixit autem.
- Dominica xi.**  
 Epist. Notum autem.  
 Euang. Et iterum exiens.
- Dominica. xii.**  
 Epist. Fiduciam.  
 Euang. Beati oculi.
- Dominica. xiii.**  
 Epist. Abrahæ dictæ.  
 Euang. Et factum est.
- Dominica. xiiij.**  
 Epist. Spiritu ambulate.  
 Euang. Nemo potest.
- Dominica. xv.**  
 Epist. Si spiritu viuimus.  
 Euang. Ibat Jesus.
- Dominica. xvj.**  
 Epist. Peto ne deficiatis.  
 Euang. Et factum.
- Dominica. xvij.**  
 Epist. Obsecro.  
 Euang. Conuenerunt in.
- Dominica. xvij.**  
 Epist. Gratias ago.  
 Euang. Et ascendens.
- Dominica. xix.**  
 Epist. Renouamini.  
 Euang. Simile semen re.
- Dominica. xx.**  
 Epist. Videte itaque.  
 Euang. Erat quidam.
- Dominica. xxj.**  
 Epist. Confortamini.  
 Euang. Assimilatum.

	<b>Dominica. xxij.</b>	
237.C	Epist. Confidens hoc.	395.B
107.A	Euang. Tunc abeunt.	372.B
	<b>Dominica. xxij.</b>	
256.C	Epist. Imitatores.	398.D
113.C	Euang Ecce princeps.	351.C
	<b>Dominica. xxij.</b>	
260.A	Epist. Non cessamus.	422.B
110.B	Euang. Cum ergo vide.	375.B
	<b>I N F E S T I S.</b>	
264.A	Sanctorum.	
410.D	Vigilia sancti Andreæ.	
	Euang. Altera die iterum.	144.E
329.A	Sancti Andreæ.	
97.D	Epist. Corde enim.	240.B
	Euang. Ambulans autem.	343.C
	<b>Conceptio beatæ Mariæ.</b>	
120.B	Epist. Dominus possedit.	108.B
108.B	Euang. Factum est.	99.D
	<b>Sancti Thomæ.</b>	
122.B	Euang. Thomas autem.	226.D
346.E	Conuersio sancti Pauli.	
	Epist. Saulus autem.	288.A
122.C	Euang. Ecce nos.	367.B
88.B	Purificatio.	
	Epist. Ecce ego mitto.	97.A
126.B	Euang. Et postquam im.	76.D
104.A	Cathedra Petri.	
	Epist. Petrus apostolus.	432.A
126.A	Euang. Venit autem.	363.B
372.D	In festo sancti Math.	
	Epist. Exurgens Petrus.	271.C
247.A	Euang. In illo tempore confi.	355.C
350.A	Annuntiatio.	
	Epist. Et adiecit dominus.	76.B
127.D	Euang. Missus est.	72.C
371.A	Philippus & Iacobus.	
	Epist. Tunc stabunt.	113.A
128.C	Euang. Non turbetur.	173.A
149.E	Inuentio sanctæ Crucis.	
	Epist. Hoc enim sentite.	396.B
129.B	Euang. Erat autem homo.	146.A
366.D	Ioannis ante portam latinam.	

Epist. Tunc stabunt.	113.A	<b>Friday quatuor temporum.</b>
Euang. Accessit ad eum. <b>Vigilia sancti Ioannis.</b>	369.C	Euang. Rogabat autem. 89.F <b>Sabbato. iiiij. temp. Septem.</b>
Euang. Fuit in diebus. <b>Sancti. Ioannis Baptistae.</b>	67.A	Epist. Tabernaculum. 388.A Euang. Arborem fici. 102.B
Epist. Audite insulæ.	83.A	<b>S. Matthæus.</b>
Euang. Elisabeth autem. <b>Vigilia S. Petri, &amp; Pauli.</b>	73.F	Euang. Vedit hominem. 150.B <b>S. Michael.</b>
Epist. Petrus autem.	274.A	Epist. Quæ oportet. 440.A
Euang. Dicit Simoni Pe. <b>In die.</b>	227.B	Euang. Accesserunt. 165.A <b>S. Francisci.</b>
Epist. Misit Herodes.	294.A	Epist. Mihi autem absit. 123.A
Euang. Venit autem Iesus. <b>Comemo. sancti Pauli.</b>	363.	Euang. Confiteor tibi domine. 355.C <b>F E S T V M O M N I V M</b>
Epist. Notum enim.	117.B	<b>Sanctorum.</b>
Euang. Ecce nos reliq. <b>Visitatio.</b>	367.B	Epis. Pars extrema. Vidi. 500.C Euang. Videns Iesus tur. 343.A
Euang. Exurgens autem. <b>Maria Magdalena.</b>	72.D	<b>Commemo. Defunct.</b>
Euang. Rogabat autem. <b>Sancti Iacobi apostoli.</b>	89.F	Epist. Nolumus autem. 132.C Item. Ecce mysterium. 267.E Euang. Dixit ergo. 165.B Item Euang. Omne quod. 152.D Item Euang. Amen amen. 150.D
Accessit ad Iesum. <b>Transfiguratio.</b>	369.C	<b>C O M M V N E</b>
Epist. Non enim doctas.	438.D	<b>Sanctorum.</b>
Euan. Assumpsit Iesus Pe. <b>S. Laurentius.</b>	364.A	<b>In vigilia Apostolorum.</b>
Epist. Qui parce.	335.B	Epist. Per manus. 279.B
Euang. Nisi granum. <b>Assumptio.</b>	169.D	Item Epist. Benedictus. 123.A Item Epist. Spectaculum. 250.C Euang. Ego sum vitis. 175.A
Epist. In omnibus.	519.C	<b>In festis Apostolorum.</b>
Euang. Intravit in. <b>Docollatio sancti Ioannis.</b>	97.E	Epist. Iam non. 125.D Item Epist. Vniquique. 126.B
Euang. Herodes misit. <b>Natiuita. beatæ Mariæ.</b>	408.C	Euang. Ecce ego mitto. 352.B Item Euang. Hæc man. 176.C Item Euang. Designauit. 96.A
Epist. Domini. poss.	108.	<b>Vnius martyris.</b>
Euang. Liber generatio. <b>Exaltatio. S. Crucis.</b>	340 A	Epist. Beatus homo. 101.B Item Epist. Benedictus. 327.A
Epist. Factus obed.	396.C	Euang. Nolite arbitrari. 353.D
Euang. Nunc iudicium est. <b>Feria. iiiij. quatuor temporum.</b>	169.F	Item Euang. Nisi granum. 169.D
Euang. Et respondens.	413.C	<b>Plurium martyrum.</b>

Epist. Iustorum animæ.	111.A	Vos estis sal terre.	344.
Item Epist. Qui per.	391.B	<i>Virginum.</i>	
Euang. Videns Iesus.	343.A	Epist. Qui autem gloriatur.	336.D
Item Euang. Attendite a.	100.A	Item Epist. De virginibus.	253.B
<i>Confessorum.</i>	113.C	Euang. Simile erit.	377.A
Epist. Iustus autem.	429.A	Item Euang. Simile est.	377.F
Item Epist. Testificor.	376.E	<i>Dedicatio.</i>	
Euang. Vigilate ergo.	377.B	Euang. Et ingressus.	112.A
Item Euang. Sicut enim.			

## T H E    E N D.

## I N D E X    O F    P S A L M S.

<b>A</b> d dom. cum tri. ps. cxix. f.	52.	Cœli enarrant psalmus. xviii.	24.
Ad te dom. clam. ps. xxvii.	59.	Clamaui in toto ps. cxviii.	13.
Ad te leuaui psalmus. cxxii.	61.	Confitemini psalmus. ciiii.	19.
Ad te domine psalmus. xxiiii.	22.	Confitemini psalmus. cxvii.	46.
Afferte Domino ps. xxviii.	35.	Confitemini psalmus. cv.	77.
Attendite popule ps. lxxvii.	42.	Confitemini psalmus. cvi.	79.
Audite hæc psalmus. xlviii.	41.	Confitemini psalmus. cxxxv.	82.
Audite cœli quæ loquar.	80.	Confitebimur ps. lxxiiii.	61.
		Confitebor tibi psalmus. cx.	15.
<b>B</b>	2.	Confitebor tibi psa. cxxxvii.	74.
Beatus vir qui non abiit ps. i.	86.	Confitebor tibi domine Isa.	22.
Beati omnes qui ps. cxxvii	36.	Confitebor tibi dom. psa. ix.	2.
Beati quorum psalmus. xxxi.	8.	Conserua mei psalmus. xv.	40.
Beati immaculati ps. cxviii.	51.	Credidi propter ps. cxv.	27.
Beatus vir qui timet ps. cxi.	39.	Cum inuocarem psalmus. iiiii.	16.
Beatus vir qui int. ps. xl.	38.	Cantemus domino. v.	57.
Benedicam dom. psa. xxxiiii.	21.		<b>D</b>
Benedic anima mea ps. ciii.	56.	Deus in adiutorium psa. lxix.	73.
Benedic anima mea ps. cii.	88.	Deus, quis psalmus. lxxxii.	62.
Benedixisti psalmus. lxxxiiii.	87.	Deus, venerunt ps. lxxviii.	85.
Benedictus psalmus. xciiii.	11.	Deus, repulisti psalmus. lix.	48.
Bonitatem psalmus. cxviii.	59.	Deus, in nomine ps. liii.	8.
Bonum est confiteri ps. xci.	7.	Deus stetit psalmus. lxxxi.	49.
Benedictus dom. Deus Israel.	6.	Deus auribus psalmus. xlivi.	30.
Benedicte omnia opera.		Deus laudem psalmus. cviii.	31.
<b>C</b>	20.	Deus, iudicium ps. lxxi.	36.
Cantate domino ps. xcvi.	6.	Deus deus meus ps. lxii.	82.
Cantate domino ps. xcvi.	68.	Deus misereatur no. ps. lxvi.	82.
Cantate domino ps. cxlix.			

Deus deus meus, respice in me,  
quare me psalmus. xxi.  
Deus Deorum psalmus. xl ix.  
Deus noster refu. psa. xl v.  
Deus vltionum psalmus. xc iii.  
Defecit in salutari psa. xc iii.  
De profundis psalmus. cxxix.  
Diligam te domine psa. xvii.  
Dilexi quo. exaud. doms. vocem  
orationis meæ ps. cx iv.  
Dixi, custodiam psa. xxxviii.  
Dixit dominus dom. meo psa. cix.  
Dixit insipiens psalmus. xiii.  
Dixit insipiens psalmus. lii.  
Dixit iniustus psalmus. xxxv.  
Domine Deus salu. psa. lxxxvii.  
Domine refugium ps. lxxxix.  
Domine dominus noster psa. viii.  
Domine Deus meus psalmus. vii.  
Domine exaudi psalmus. cxlii.  
Domine exaudi ora psalmus. ci.  
Domine quis habitabit psa. xiii.  
Domine, in virtute psalmus. xx.  
Domine, non est exal. psa. cxxx.  
Domine ne in furore psalmus. vi.  
Domine, clamaui psalmus. cxl.  
Domine quid multi psalmus. iii.  
Domine ne in furore ps. xxxvii.  
Domine probasti ps. cxxxviii.  
Dominus regnauit, iras ps. xc viii.  
Dominus regnauit deco. ps. xc ii.  
Dominus regnauit, exul. ps. xc vi.  
Dominus regit me psalmus. xxii.  
Dominus illuminatio ps. xxvi.  
Domini est terra psalmus. xxiii.  
Domine audiui auditionem.

**E**

Ecce, quam bonum ps. xcccii.  
Ecce nunc bene. ps. cxxxiii.  
Eripe me de inimi. ps. lviii.  
Eripe me domine ps. cxxxix.  
Eructauit cor meum psa. xl iiii.  
Exaltabo te psalmus. cxliii.  
Exaltabo te psalmus. xxix.

65.	Exaudi domine psalmus. xvj.	34.
60.	Exaudiat te psalmus. xix.	24.
64.	Exaudi Deus orationem ps. liij.	77.
50.	Exaudi Deus de. psalmus. lx.	72.
12.	Exultate iusti psalmus. xxxij.	73.
88.	Exultate Deo psalmus. lxxx.	50.
3.	Exurgat Deus psalmus. lxvij.	44.
	Expectans expect. ps. xxxix.	53.
25.	Ego dixi in dimidio.	52.
25.	Exultauit cor meum.	33.
14.	Fundamenta psalmus. lxxxvj.	45.
23.	I	50.
36.	Inclina domine psalmus. lxxxv.	76.
61.	In convertendo doms. ps. cxxv.	27.
84.	In domino confido psalmus. x.	40.
37.	In exitu Israel psalmus. cxij.	15.
58.	Iniquos odio psalmus. cxvij.	12.
28.	In te domine sperauit ps. xxx.	16.
28.	In te domine sperauit ps. xxx.	17.
85.	In te domine sperauit ps. lxx.	67.
29.	Iudica domine nocen. ps. xxxij.	18.
35.	Iudica me domine quo. ps. xxv.	34.
47.	Iudica me Deus. xl ij.	47.
46.	Iubilate Deo omnis ps. lxv.	5.
76.	Iubilate Deo omnis ps. xcix.	56.
70.	L	
71.	Lauda anima mea ps. cxlv.	63.
74.	Lauda Ierusalem ps. cxlvij.	87.
26.	Laudate dominum ps. cxlvj.	80.
60.	Laudate pueri dom. ps. cxij.	39.
38.	Laudate nomen ps. cxxxij.	45.
22.	Laudate dom. in sanc. ps. cl.	22.
58.	Laudate dom. omnes ps. cxvj.	80.
22.	Laudate dominum de cœlis.	87.
68.	psalmus. cxvij.	68.
	Legem pone mihi ps. cxvij.	10.
86.	Lætatus sum in his ps. cxxj.	49.
53.	Leuaui oculos meos ps. cxx.	37.
41.	M	
72.	Magnus dominus ps. xl vj.	64.
47.	Memento dom. Dauid ps. cxxxj.	63.
32.	Memor esto ver. tui ps. cxvij.	11.
40.	Misericordiam psalmus. c.	62.

Misericor. ps. lxxxvij.  
Miserere mei psalmus. lv.  
Miserere mei psalmus. l.  
Miserere mei psalmus. lvj.  
Mirabilia testi. ps. cxvij.  
Magnificat anima mea.

**N**

Nisi quia dominus ps. cxxij.  
Nisi dom. ædifi. ps. cxxvj.  
Noli æmulari ps. xxxvj.  
Nonne Deo psalmus. lxj.  
Notus in Iudæa ps. lxxv.  
Nunc dimittis seruum.

**O**

Omnes gentes psalmus. xlvj.

**P**

Paratum cor meum ps. cvij.  
Principes perse. ps. cxvij.

**Q**

Quare fremuerunt gen. ps. ij.  
Quam bonus Israel ps. lxxij.  
Quam dilecta psalmus. lxxxij.  
Quemadmodum psalmus. xlj.  
Qui confidunt ps. cxxij.  
Quid gloriaris ps. lj.

55.	Qui regis Israel ps. lxxix.	26.
71.	Qui habitat in adiu. ps. xc.	17.
77.	Quomodo dile. ps. cxvij.	12.
72.	Quicunque vult saluus esse.	9.
13.	<b>R</b>	
16.	Retribue seruo. ps. cxvij.	8.
	<b>S</b>	
85.	Saluum me fac psalmus. xj.	69.
38.	Saluum me fac ps. lxvij.	66.
29.	Sæpe expugna. ps. cxxvij.	88.
25.	Si vere vtique ps. lvij.	83.
84.	Super flumina ps. cxxxvj.	63.
17.	<b>T</b>	
64.	Te decet hym. ps. lxij.	49.
	Te Deum laudamus.	5.
	<b>V</b>	
60.	Verba mea auribus ps. v.	34.
14.	Venite exultemus ps. xcij.	32.
69.	Voce mea ad do. ps. lxxvj.	27.
54.	Voce mea psalmus. cxlj.	75.
51.	Vsquequo domine ps. xij.	75.
48.	Vt quid Deus rep. ps. lxxij.	73.
29.	He duæ orationes sunt ad libitum.	
83.		

Prayer before the beginning the office.

After the office. Prayer.

**L**iberator of souls, Redeemer of the world, eternal & immortal King Jesus Christ: I beseech Your immense mercy that, through the modulation of the psalms which I, a sinner unworthy, propose to sing, You may deliver my soul from sin, & my heart from evil thoughts & all the snares of the devil. Free my soul from the servitude of sin, drive away carnal lust from me, rescue me from all the impediments of Satan, & his ministers, & my visible & invisible enemies, who seek my soul. Savior of the world, God, who lives & reigns, forever & ever. Amen.

**R**eceive, most merciful God, the prayers & merits of the Blessed Mary, ever virgin, of the blessed Archangel Michael, of the blessed John the Baptist, of your holy apostles Peter & Paul, & of all your elect, on behalf of my service. And if in this sacred office I have accomplished anything worthy, look upon it with favor, & forgive me for anything done negligently or imperfectly. And may You, my Lord, preserve me, Your servant N., from all adversity, & direct me in the path of Your commandments, that I may reach the joys of paradise. Amen.





# THE PSALTER OF DAVID

arranged by Days & Hours, in the order in  
which it is entirely said each Week  
throughout the entire year.

## S U N D A Y

At matins.

**O**ur Father, who art in heaven, hal-  
lowed be thy name. Thy kingdom  
come. Thy will be done on earth as it  
is in heaven. Give us this day our daily  
bread. And forgive us our trespasses, as  
we forgive those who trespass against  
us. And lead us not into temptation.  
But deliver us from evil. Amen.

**H**ail Mary full of grace. The Lord  
be with thee, Blessed are thou  
amongst women, & blessed is the fruit  
of thy womb Jesus. Holy Mary mother of  
God, Pray for us sinners. Amen.

**I** confess to almighty God, to  
blessed Mary ever Virgin, to blessed  
Michael the Archangel, to blessed John  
the Baptist, to the holy Apostles Peter  
& Paul, to all the saints, & **thou  
father**, that I have sinned exceedingly  
in thought, word & deed: through my  
fault, through my fault, through my  
most grievous fault. Therefore I be-  
seech blessed Mary ever Virgin, blessed  
Michael the Archangel, blessed John  
the Baptist, the holy Apostles Peter &  
Paul, all the saints, & **thee father** to  
pray for me. **Absolution.**

**M**ay almighty God have mercy on  
**thee** forgive **thee thy sins**, &  
bring **thee** to everlasting life.

**R.** Amen. **℣.**

**M**ay the almighty & merciful Lord  
grant us pardon, absolution &  
remission of our sins. **R.** Amen.

**O** Lord thou wilt open my lips.  
**R.** And my mouth shall declare  
thy praise. **℣.** O God come to my assis-  
tance. **R.** O Lord make haste to help  
me. Glory be to the father & to the  
son. As it was. Haleluiah.

The Invitatory is said once if by one  
person. If by two, it is repeated.

**C**ome let us praise the Lord with  
joy: let us joyfully sing to God  
our saviour, let us come before his pres-  
ence with thanksgiving & make a joyful  
noise to him with psalms

For the Lord is a great God, & a great  
King above all gods: for the Lord will  
not cast off his people, for in his hand  
are all the ends of the earth, & the  
heights of the mountains are his.

For the sea is his, & he made it: & his  
hands formed the dry land: cme let us  
adore, & fall down & weep before the  
Lord that made us: for he is the Lord  
our God, & we are the people of his  
pasture & the sheep of his hand.

Today if you shall hear his voice harden  
not your hearts, as in the provoca-  
tion according to the day of temptation  
in the wilderness: where your fathers  
tempted me: they proved me & saw my  
works.

Forty years long was I offended with  
that generation, & I said, These always  
err in heart tese men have not known  
my ways, so I swore in my wrath that

they shall not enter into my rest.  
Glory be to the father & to the son. As it was.

**Repeat the Invitatory.**

**Say the appropriate hymn.**

**When finished, announce the Antiphon.**

**The first Psalm.**



Blessed is the man who hath not walked in the counsel of the ungodly, nor stood in the way of sinners, nor sat in the chair of pestilence.

But his will is in the law of the Lord, & on his law he shall meditate day & night.

And he shall be like a tree which is planted near the running waters, which shall bring forth its fruit, in due season. And his leaf shall not fall off: & all whatsoever he shall do shall prosper.

Not so the wicked, not so: but like the dust, which the wind driveth from the face of the earth.

Therefore the wicked shall not rise again in judgment: nor sinners in the council of the just.

For the Lord knoweth the way of the just: & the way of the wicked shall perish. **Then say.**

Glory be to the father, & to the son, & to the holy spirit.

As it was in the beginning, is now, & ever shall be, world without end. Amen.

In the aforementioned manner, say the Gloria Patri &c. is said at the end of all the Psalms & canticles throughout the entire year, except during the Triduum before Easter, in the Office of the Dead, & in the Canticle of the Three Young Men. Psalm. 9.

I will give praise to thee, O Lord, with

my whole heart: I will relate all thy wonders.

I will be glad & rejoice in thee: I will sing to thy name, O thou most high.

When my enemy shall be turned back: they shall be weakened & perish before thy face.

For thou hast maintained my judgment & my cause: thou hast sat on the throne, who judgest justice.

Thou hast rebuked the Gentiles, & the wicked one hath perished: thou hast blotted out their name for ever & ever.

The swords of the enemy have failed unto the end: & their cities thou hast destroyed.

Their memory hath perished with a noise: but the Lord remaineth for ever.

He hath prepared his throne in judgment: & he shall judge the world in equity, he shall judge the people in justice.

And the Lord is become a refuge for the poor: a helper in due time in tribulation.

And let them trust in thee who know thy name: for thou hast not forsaken them that seek thee, O Lord.

Sing ye to the Lord, who dwelleth in Sion: declare his ways among the Gentiles:

For requiring their blood he hath remembered them: he hath not forgotten the cry of the poor.

Have mercy on me, O Lord: see my humiliation which I suffer from my enemies.

Thou that liftest me up from the gates of death, that I may declare all thy praises in the gates of the daughter of Sion.

I will rejoice in thy salvation: the Gentiles have stuck fast in the destruction

which they have prepared.

**T**heir foot hath been taken in the very snare which they hid.

**T**he Lord shall be known when he executeth judgments: the sinner hath been caught in the works of his own hands. **T**he wicked shall be turned into hell, all the nations that forget God.

**F**or the poor man shall not be forgotten to the end: the patience of the poor shall not perish for ever.

**A**rise, O Lord, let not man be strengthened: let the Gentiles be judged in thy sight.

**A**ppoint, O Lord, a lawgiver over them: that the Gentiles may know themselves to be but men.

**W**hy, O Lord, hast thou retired afar off? why dost thou slight us in our wants, in the time of trouble?

**W**histle the wicked man is proud, the poor is set on fire: they are caught in the counsels which they devise.

**F**or the sinner is praised in the desires of his soul: & the unjust man is blessed.

**T**he sinner hath provoked the Lord according to the multitude of his wrath he will not seek him:

**G**od is not before his eyes: his ways are filthy at all times.

**T**hy judgments are removed from his sight: he shall rule over all his enemies.

**F**or he hath said in his heart: I shall not be moved from generation to generation, & shall be without evil.

**H**is mouth is full of cursing, & of bitterness, & of deceit: under his tongue are labour & sorrow.

**H**e sitteth in ambush with the rich in private places, that he may kill the innocent.

**H**is eyes are upon the poor man: He lieth in wait in secret like a lion in his

den.

**H**e lieth in ambush that he may catch the poor man: to catch the poor, whilst he draweth him to him.

**I**n his net he will bring him down, he will crouch & fall, when he shall have power over the poor.

**F**or he hath said in his heart: God hath forgotten, he hath turned away his face not to see to the end.

**A**rise, O Lord God, let thy hand be exalted: forget not the poor.

**W**herefore hath the wicked provoked God? for he hath said in his heart: He will not require it.

**T**hou seest it, for thou considerest labour & sorrow: that thou mayst deliver them into thy hands.

**T**o thee is the poor man left: thou wilt be a helper to the orphan.

**B**reak thou the arm of the sinner & of the malignant: his sin shall be sought, & shall not be found.

**T**he Lord shall reign to eternity, yea, for ever & ever: ye Gentiles shall perish from his land.

**T**he Lord hath heard the desire of the poor: thy ear hath heard the preparation of their heart.

**T**o judge for the fatherless & for the humble, that man may no more presume to magnify himself upon earth.

**Psalms 17.**

**I** will love thee, O Lord, my strength: **t**he Lord is my firmament, my refuge, & my deliverer.

**M**y God is my helper, & in him will I put my trust.

**M**y protector & the horn of my salvation, & my support.

**P**raising I will call upon the Lord: & I shall be saved from my enemies.

**T**he sorrows of death surrounded me: & the torrents of iniquity troubled me.

The sorrows of hell encompassed me: & the snares of death prevented me.

In my affliction I called upon the Lord, & I cried to my God:

And he heard my voice from his holy temple: & my cry before him came into his ears.

The earth shook & trembled: the foundations of the mountains were troubled & were moved, because he was angry with them.

There went up a smoke in his wrath: & a fire flamed from his face: coals were kindled by it.

He bowed the heavens, & came down: & darkness was under his feet.

And he ascended upon the cherubim, & he flew; he flew upon the wings of the winds.

And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

At the brightness that was before him the clouds passed, hail & coals of fire.

And the Lord thundered from heaven, & the highest gave his voice: hail & coals of fire.

And he sent forth his arrows, & he scattered them: he multiplied lightnings, & troubled them.

Then the fountains of waters appeared, & the foundations of the world were discovered:

At thy rebuke, O Lord, at the blast of the spirit of thy wrath.

He sent from on high, & took me: & received me out of many waters.

He delivered me from my strongest enemies, & from them that hated me: for they were too strong for me.

They prevented me in the day of my affliction: & the Lord became my protector.

And he brought me forth into a large place: he saved me, because he was well pleased with me.

And the Lord will reward me according to my justice; & will repay me according to the cleanliness of my hands:

Because I have kept the ways of the Lord; & have not done wickedly against my God.

For till his judgments are in my sight: & his justices I have not put away from me.

And I shall be spotless with him: & shall keep myself from my iniquity.

And the Lord will reward me according to my justice; & according to the cleanliness of my hands before his eyes.

With the holy, thou wilt be holy; & with the innocent man thou wilt be innocent.

And with the elect thou wilt be elect: & with the perverse thou wilt be perverted.

For thou wilt save the humble people; but wilt bring down the eyes of the proud.

For thou lightest my lamp, O Lord: O my God enlighten my darkness.

For by thee I shall be delivered from temptation; & through my God I shall go over a wall.

As for my God, his way is undefiled: the words of the Lord are fire tried: he is the protector of all that trust in him.

For who is God but the Lord? or who is God but our God?

God who hath girt me with strength; & made my way blameless.

Who hath made my feet like the feet of harts: & who setteth me upon high places.

Who teacheth my hands to war: & thou hast made my arms like a brazen bow.

**A**nd thou hast given me the protection of thy salvation: & thy right hand hath held me up:

**A**nd thy discipline hath corrected me unto the end: & thy discipline, the same shall teach me.

**T**hou hast enlarged my steps under me; & my feet are not weakened.

**I** will pursue after my enemies, & overtake them: & I will not turn again till they are consumed.

**I** will break them, & they shall not be able to stand: they shall fall under my feet.

**A**nd thou hast girded me with strength unto battle; & hast subdued under me them that rose up against me.

**A**nd thou hast made my enemies turn their back upon me, & hast destroyed them that hated me.

**T**hey cried, but there was none to save them, to the Lord: but he heard them not.

**A**nd I shall beat them as small as the dust before the wind; I shall bring them to nought, like the dirt in the streets.

**T**hou wilt deliver me from the contradictions of the people: thou wilt make me head of the Gentiles.

**A** people, which I knew not, hath served me: at the hearing of the ear they have obeyed me.

**T**he children that are strangers have lied to me, strange children have faded away, & have halted from their paths.

**T**he Lord liveth, & blessed be my God, & let the God of my salvation be exalted:

**O** God, who avengest me, & subduest the people under me, my deliverer from my enemies.

**A**nd thou wilt lift me up above them that rise up against me: from the un-

just man thou wilt deliver me.

**T**herefore will I give glory to thee, O Lord, among the nations, & I will sing a psalm to thy name.

**G**iving great deliverance to his king, & shewing mercy to David his anointed: & to his seed for ever.

**C** The following hymn is said after the three lessons at Matins throughout the entire year, except during Advent & from Septuagesima Sunday until Easter. However, it is also said during those times if the Office is of a saint.

**C** Canticle of saints Ambrose & Augustine. Hymnus.

**W**e praise thee, O God, we acknowledge thee to be the Lord.

All the earth doth worship thee, the Father everlasting.

To thee all Angels cry aloud, the Heavens, & all the Powers therein.

To thee Cherubim & Seraphim continually do cry.

bow head Holy, Holy, Holy Lord God of Sabaoth;

Heaven & earth are full of the Majesty of thy glory.

The glorious company of the Apostles praise thee.

The goodly fellowship of the Prophets praise thee.

The noble army of Martyrs praise thee.

The holy Church throughout all the world doth acknowledge thee;

**T**he Father, of an infinite Majesty.

**T**hine honourable, true, & only Son;

**A**lso the Holy Ghost, the Comforter.

**T**hou art the King of Glory, O Christ.

**T**hou art the everlasting Son of the Father.

**W**hen thou tookest upon thee to deliver man, thou didst not abhor the Virgin's womb.

**W**hen thou hadst overcome the sharp-

ness of death, thou didst open the Kingdom of Heaven to all believers.

**T**hou sittest at the right hand of God, in the glory of the Father.

We believe that thou shalt come to be our Judge.

We therefore pray thee, help thy servants, whom thou hast redeemed with thy precious Blood.

**M**ake them to be numbered with thy Saints, in glory everlasting.

**O** Lord, save thy people, & bless thine heritage.

Govern them, & lift them up for ever.

**D**ay by day we magnify thee;

**A**nd we worship thy Name ever, world without end.

**V**ouchsafe, O Lord, to keep us this day without sin.

**O** Lord, have mercy upon us, have mercy upon us.

**O** Lord, let thy mercy lighten upon us, as our trust is in thee.

**O** Lord, in thee have I trusted, let me never be confounded.

### AT LAUDS.

O God come to. **Antiph. Psalm 65.**



hout with joy to God, all the earth, sing ye a psalm to his name; give glory to his praise.

**S**ay unto God, How terrible are thy works, O Lord! in the multitude of thy strength thy enemies shall lie to thee.

Let all the earth adore thee, & sing to thee: let it sing a psalm to thy name.

Come & see the works of God; who is terrible in his counsels over the sons of men.

**W**ho turneth the sea into dry land, in the river they shall pass on foot: there shall we rejoice in him.

**W**ho by his power ruleth for ever: his eyes behold the nations; let not them that provoke him be exalted in themselves.

**O** bless our God, ye Gentiles: & make the voice of his praise to be heard.

**W**ho hath set my soul to live: & hath not suffered my feet to be moved:

**F**or thou, O God, hast proved us: thou hast tried us by fire, as silver is tried.

**T**hou hast brought us into a net, thou hast laid afflictions on our back: thou hast set men over our heads.

**W**e have passed through fire & water, & thou hast brought us out into a refreshment.

**I** will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered,

**A**nd my mouth hath spoken, when I was in trouble.

**I** will offer up to thee holocausts full of marrow, with burnt offerings of rams: I will offer to thee bullocks with goats. **C**ome & hear, all ye that fear God, & I will tell you what great things he hath done for my soul.

**I** cried to him with my mouth: & I extolled him with my tongue.

**I**f I have looked at iniquity in my heart, the Lord will not hear me.

**T**herefore hath God heard me, & hath attended to the voice of my supplication.

**B**lessed be God, who hath not turned away my prayer, nor his mercy from me. **Psalm 95.**

**S**ing ye to the Lord a new canticle: **S**ing to the Lord, all the earth.

**S**ing ye to the Lord & bless his name: shew forth his salvation from day to day.

**D**eclare his glory among the Gentiles: his wonders among all people.

For the Lord is great, & exceedingly to be praised: he is to be feared above all gods.

For all the gods of the Gentiles are devils: but the Lord made the heavens.

Praise & beauty are before him: holiness & majesty in his sanctuary.

**B**ring ye to the Lord, O ye kindreds of the Gentiles, bring ye to the Lord glory & honour: bring to the Lord glory unto his name.

Bring up sacrifices, & come into his courts: adore ye the Lord in his holy court.

Let all the earth be moved at his presence. Say ye among the Gentiles, the Lord hath reigned.

For he hath corrected the world, which shall not be moved: he will judge the people with justice.

Let the heavens rejoice, & let the earth be glad, let the sea be moved, & the fulness thereof: the fields & all things that are in them shall be joyful.

**T**hen shall all the trees of the woods rejoice before the face of the Lord, because he cometh: because he cometh to judge the earth.

He shall judge the world with justice, & the people with his truth.

### Canticle of the Three Young Men.

Dan. **A**ll ye works of the Lord, bless the  
3. **A** Lord: praise & exalt him above all for ever.

O ye angels of the Lord, bless the Lord: O ye heavens, bless the Lord:

O all ye waters that are above the heavens, bless the Lord: O all ye powers of the Lord, bless the Lord.

O ye sun & moon, bless the Lord: O ye stars of heaven, bless the Lord.

O every shower & dew, bless ye the Lord: O all ye spirits of God, bless the Lord.

O ye fire & heat, bless the Lord: O ye cold & heat, bless the Lord.

O ye dews & hoar frosts, bless the Lord: O ye frost & cold, bless the Lord.

O ye ice & snow, bless the Lord: O ye nights & days, bless the Lord.

O ye light & darkness, bless the Lord: O ye lightnings & clouds, bless the Lord.

O let the earth bless the Lord: let it praise & exalt him above all for ever.

O ye mountains & hills, bless the Lord: O all ye things that spring up in the earth, bless the Lord.

O ye fountains, bless the Lord: O ye seas & rivers, bless the Lord.

O ye whales, & all that move in the waters, bless the Lord: O all ye fowls of the air, bless the Lord.

O all ye beasts & cattle, bless the Lord: O ye sons of men, bless the Lord.

O let Israel bless the Lord: let them praise & exalt him above all for ever.

O ye priests of the Lord, bless the Lord: O ye servants of the Lord, bless the Lord.

O ye spirits & souls of the just, bless the Lord: O ye holy & humble of heart, bless the Lord.

O Ananias, Azarias, & Misael, bless ye the Lord: praise & exalt him above all for ever.

Let us bless the Father & the Son, with the Holy Ghost; let us praise & exalt him above all for ever.

Blessed art thou, O Lord, in the firmament of heaven: & worthy of praise, & glorious for ever. Amen.

### C Canticle of Zachary the prophet.

And say daily ad lauds.

**B**lessed be the Lord God of Israel; because he hath visited & wrought the redemption of his people: And hath raised up an horn of salvation

to us, in the house of David his servant: **A**s he spoke by the mouth of his holy prophets, who are from the beginning: **S**alvation from our enemies, & from the hand of all that hate us:

**T**o perform mercy to our fathers, & to remember his holy testament, **T**he oath, which he swore to Abraham our father, that he would grant to us, **T**hat being delivered from the hand of our enemies, we may serve him without fear,

**I**n holiness & justice before him, all our days.

**A**nd thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

**T**o give knowledge of salvation to his people, unto the remission of their sins:

**T**hrough the bowels of the mercy of our God, in which the Orient from on high hath visited us:

**T**o enlighten them that sit in darkness, & in the shadow of death: to direct our feet into the way of peace. **A**ntiphon, **P**rayer & We take refuge. **a**s in. **j.** **S**unday of Advent.

### AT PRIME.

**O**ur father. Hail Mary. O God come to my. **Hym.**



**N**ow in the sun's new dawning ray, Lowly of heart, our God we pray: That he from harm may keep us

free: In all the deeds this day shall see. **M**ay fear of him our tongues restrain, Lest strife unguarded speech should stain: His favouring care our guardian be, Lest our eyes feed on vanity.

**M**ay every heart be pure from sin, And folly find no place therein: Scant need

of food, excess denied, Wear down in us the body's pride.

**T**hat when the light of day is gone, And night in course shall follow on. We, free from cares the world affords, May chant the praise that is our Lord's.

**T**o God the Father be glory, And to His only Son, With the Spirit, the Comforter, Now & forever. Amen.

**A**ntiphon. O that. **P**salms. 53.

**S**ave me, O God, by thy name, & judge me in thy strength.

**O** God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me; & the mighty have sought after my soul: & they have not set God before their eyes.

For behold God is my helper: & the Lord is the protector of my soul.

Turn back the evils upon my enemies; & cut them off in thy truth.

I will freely sacrifice to thee, & will give praise, O God, to thy name: because it is good:

For thou hast delivered me out of all trouble: & my eye hath looked down upon my enemies. **P**salms. 118.

**B**lessed are the undefiled in the way, **W**ho walk in the law of the Lord.

**B**lessed are they who search his testimonies: that seek him with their whole heart.

For they that work iniquity, have not walked in his ways.

**T**hou hast commanded thy commandments to be kept most diligently.

**O**! that my ways may be directed to keep thy justifications.

**T**hen shall I not be confounded, when I shall look into all thy commandments.

**I** will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

I will keep thy justifications: O! do not thou utterly forsake me.

**B**y what doth a young man correct his way? by observing thy words.

**W**ith my whole heart have I sought after thee: let me not stray from thy commandments.

**T**hy words have I hidden in my heart, that I may not sin against thee.

**B**lessed art thou, O Lord: teach me thy justifications.

**W**ith my lips I have pronounced all the judgments of thy mouth.

**I** have been delighted in the way of thy testimonies, as in all riches.

**I** will meditate on thy commandments: & I will consider thy ways.

**I** will think of thy justifications: I will not forget thy words.

**F**rom psalm. 118.

**G**ive bountifully to thy servant, enliven me: & I shall keep thy words.

**O**pen thou my eyes: & I will consider the wondrous things of thy law.

**I** am a sojourner on the earth: hide not thy commandments from me.

**M**y soul hath coveted to long for thy justifications, at all times.

**T**hou hast rebuked the proud: they are cursed who decline from thy commandments.

**R**emove from me reproach & contempt: because I have sought after thy testimonies.

**F**or princes sat, & spoke against me: but thy servant was employed in thy justifications.

**F**or thy testimonies are my meditation: & thy justifications my counsel.

**M**y soul hath cleaved to the pavement: quicken thou me according to thy word.

**I** have declared my ways, & thou hast heard me: teach me thy justifications.

**M**ake me to understand the way of thy justifications: & I shall be exercised in thy wondrous works.

**M**y soul hath slumbered through heaviness: strengthen thou me in thy words. Remove from me the way of iniquity: & out of thy law have mercy on me.

**I** have chosen the way of truth: thy judgments I have not forgotten.

**I** have stuck to thy testimonies, O Lord: put me not to shame.

**I** have run the way of thy commandments, when thou didst enlarge my heart.

### Creed of Bishop Athanasius.

**W**hosoever willeth to be saved, before all things it is necessary that he hold the Catholic faith.

**W**hich faith except every one do keep whole & undefiled, without doubt he shall perish eternally.

**N**ow the Catholic faith is this, that we worship one God in Trinity, & Trinity in Unity.

**N**either confounding the Persons, nor dividing the substance.

**F**or there is one Person of the Father, another of the Son, & another of the Holy Ghost.

**B**ut the Godhead of the Father, of the Son, & of the Holy Ghost is one, the Glory Equal, the Majesty Co-Eternal.

**S**uch as the Father is, such is the Son, & such is the Holy Ghost.

**T**he Father Uncreated, the Son Uncreated, & the Holy Ghost Uncreated.

**T**he Father Infinite, the Son Infinite, & the Holy Ghost Infinite.

**T**he Father Eternal, the Son Eternal, & the Holy Ghost Eternal.

**A**nd yet they are not three Eternals, but one Eternal.

**A**s also they are not three Uncreated, nor three Infinites, but One Uncreated,

& One Infinite.

**S**o likewise the Father is Almighty, the Son Almighty, & the Holy Ghost Almighty.

**A**nd yet they are not three Almhghties, but One Almighty.

**S**o the Father is God, the Son God, & the Holy Ghost God.

**A**nd yet they are not three Gods, but One God.

**S**o the Father is Lord, the Son Lord, & the Holy Ghost Lord.

**A**nd yet they are not three Lords, but One Lord.

**F**or, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God & Lord, so are we forbidden by the Catholic Religion to say, there be three Gods or three Lords.

**T**he Father is made of none, neither created, nor begotten.

**T**he Son is of the Father alone: not made, nor created, but begotten.

**T**he Holy Ghost is of the Father, & the Son: not made, nor created, nor begotten, but proceeding.

**S**o there is One Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.

**A**nd in this Trinity is nothing afore or after, nothing is greater or less; but the whole three Persons are Co-Eternal together, & Co-Equal.

**S**o that in all things, as is aforesaid, the Unity in Trinity, & the Trinity in Unity is to be worshipped.

**H**e therefore that willett to be safe, let him thus think of the Trinity.

**B**ut it is necessary to eternal salvation, that he also believe faithfully the Incarnation of our Lord Jesus Christ.

**T**he right Faith therefore is, that we believe & confess, that our Lord Jesus

Christ, the Son of God, is God & man. **G**od, of the Substance of the Father, Begotten before the worlds: & Man, of the substance of His mother, born in the world.

**P**erfect God, Perfect Man, of a reasoning soul & human flesh subsisting.

**E**qual to the Father as touching His Godhead, inferior to the Father as touching His Manhood.

**W**ho, although He be God & Man, yet He is not two, but One Christ.

**O**ne, however, not by conversion of the Godhead into Flesh, but by taking of the Manhood into God.

**O**ne altogether, not by confusion of Substance, but by Unity of Person.

**F**or as the reasoning soul & flesh is one man, so God & man is One Christ.

**W**ho suffered for our salvation, descended into hell, rose again the third day from the dead.

**H**e ascended into heaven, He sitteth on the right hand of the Father, God Almighty, from whence He shall come to judge the quick & the dead.

**A**t whose coming all men shall rise again with their bodies, & shall give account for their own works.

**A**nd they that have done good shall go into life eternal, but they that have done evil into eternal fire.

**T**his is the Catholic Faith, which except a man believe faithfully & firmly, he cannot be safe.

**G**lory be. **A**s it was. **A**nt. O that my ways may be directed to keep thy justifications. **V.** Hear O Lord my prayer.

**R.** And let my cry come to thee. **L**et us pray.

**O** Lord, our heavenly Father, Almighty & everlasting God, who has safely brought us to the beginning of this day: defend us by thy mighty

power; & grant that this day we fall into no sin, but that all our doings may be ordered by thy governance, to do always what is righteous in thy sight. Through our Lord Jesus Christ, thy Son, Who liveth & reigneth with thee, in the unity of the Holy Ghost, God, world without end. **R.** Amen. Let us bless the Lord. May the souls.

**See whether to make a commemoration of a saint.**

Precious in the sight of the Lord. **R.** Is the death of his saints. **Prayer.**

**H**oly Mary & all the Saints, intercede for us with the Lord, our God, so that we may merit His help & salvation, who lives & reigns for ever & ever. **R.** Amen. **V.** May Almighty God arrange our deeds & our day in His peace. **R.** Amen.

**C** The aforementioned Creed is said at Prime on Sundays throughout the entire year, whether the Office is of the Sunday or of a feast or octave that falls on it.

### AT TERCE.

**O**ur father. Hail Mary. O God come to my. **Hym.**

**P**ater noster. Aue maria. Deus in adiutorium meum. **Hym.**



ome Holy Ghost who ever One Art with the Father & the Son, It is the hour, our souls possess, With thy full flood of holiness.

Let flesh & heart & lips & mind Sound forth our witness to mankind; And love light up our mortal frame, Till others catch the living flame.

**G**rant, O most loving Father, And to the Only Begotten Son equal to the Father, Together with the Paraclete

Spirit, Reigning throughout all ages. Amen.

**Antiphon.** Give me. **Psalm. 118.**

**S**et before me for a law the way of thy justifications, O Lord: & I will always seek after it.

**G**ive me understanding, & I will search thy law; & I will keep it with my whole heart.

**L**ead me into the path of thy commandments; for this same I have desired.

**I**ncline my heart into thy testimonies & not to covetousness.

**T**urn away my eyes that they may not behold vanity: quicken me in thy way.

**E**stablish thy word to thy servant, in thy fear.

**T**urn away my reproach, which I have apprehended: for thy judgments are delightful.

**B**ehold I have longed after thy precepts: quicken me in thy justice.

**L**et thy mercy also come upon me, O Lord: thy salvation according to thy word.

**S**o shall I answer them that reproach me in any thing; that I have trusted in thy words.

**A**nd take not thou the word of truth utterly out of my mouth: for in thy words have I hoped exceedingly.

**S**o shall I always keep thy law, for ever & ever.

**A**nd I walked at large: because I have sought after thy commandments.

**A**nd I spoke of thy testimonies before kings: & I was not ashamed.

**I** meditated also on thy commandments, which I loved.

**A**nd I lifted up my hands to thy commandments, which I loved: & I was exercised in thy justifications.

**Psalm. 118.**

**B**e thou mindful of thy word to thy servant, in which thou hast given me hope.

This hath comforted me in my humiliation: because thy word hath enlivened me.

The proud did iniquitously altogether: but I declined not from thy law.

I remembered, O Lord, thy judgments of old: & I was comforted.

A fainting hath taken hold of me, because of the wicked that forsake thy law.

Thy justifications were the subject of my song, in the place of my pilgrimage.

In the night I have remembered thy name, O Lord: & have kept thy law.

This happened to me: because I sought after thy justifications.

O Lord, my portion, I have said, I would keep thy law.

I entreated thy face with all my heart: have mercy on me according to thy word.

I have thought on my ways: & turned my feet unto thy testimonies.

I am ready, & am not troubled: that I may keep thy commandments.

The cords of the wicked have encompassed me: but I have not forgotten thy law.

I rose at midnight to give praise to thee; for the judgments of thy justification.

I am a partaker with all them that fear thee, & that keep thy commandments.

The earth, O Lord, is full of thy mercy: teach me thy justifications.

From psalm 118.

**T**hou hast done well with thy servant, O Lord, according to thy word.

Teach me goodness & discipline & knowledge; for I have believed thy com-

mandments.

Before I was humbled I offended; therefore have I kept thy word.

Thou art good; & in thy goodness teach me thy justifications.

The iniquity of the proud hath been multiplied over me: but I will seek thy commandments with my whole heart.

Their heart is curdled like milk: but I have meditated on thy law.

It is good for me that thou hast humbled me, that I may learn thy justifications.

The law of thy mouth is good to me, above thousands of gold & silver.

Thy hands have made me & formed me: give me understanding, & I will learn thy commandments.

They that fear thee shall see me, & shall be glad: because I have greatly hoped in thy words.

I know, O Lord, that thy judgments are equity: & in thy truth thou hast humbled me.

O! let thy mercy be for my comfort, according to thy word unto thy servant.

Let thy tender mercies come unto me, & I shall live: for thy law is my meditation.

Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

Let them that fear thee turn to me & they that know thy testimonies.

Let my heart be undefiled in thy justifications, that I may not be confounded.

**Antiphon.** Give me understanding, & I will search thy law. **Prayer.**

## AT SEXT.

Our father. Hail mary. O God come to my. **Hym.**



God of truth, O Lord of might, Who orderest time & change aright, Who send'st the early morning ray, And light'st the glow of perfect day:

**E**xtinguish thou each sinful fire, And banish every ill desire; And while thou keep'st the body whole, Shed forth thy peace upon the soul.

**G**rant, O most loving Father, And to the Only Begotten Son equal to the Father, Together with the Paraclete Spirit, Reigning throughout all ages. Amen.

**A**ntiphon. I am thine. *Psalm. 118.*

**M**y soul hath fainted after thy salvation: & in thy word I have very much hoped.

**M**y eyes have failed for thy word, saying: When wilt thou comfort me?

**F**or I am become like a bottle in the frost: I have not forgotten thy justifications.

**H**ow many are the days of thy servant: when wilt thou execute judgment on them that persecute me?

**T**he wicked have told me fables: but not as thy law.

**A**ll thy statutes are truth: they have persecuted me unjustly, do thou help me.

**T**hey had almost made an end of me upon earth: but I have not forsaken thy commandments.

**Q**uicken thou me according to thy mercy: & I shall keep the testimonies of thy mouth.

**F**or ever, O Lord, thy word standeth firm in heaven.

**T**hy truth unto all generations: thou hast founded the earth, & it continueth.

By thy ordinance the day goeth on: for all things serve thee.

**U**nless thy law had been my meditation, I had then perhaps perished in my abjection.

**T**hy justifications I will never forget: for by them thou hast given me life.

**I** am thine, save thou me: for I have sought thy justifications.

**T**he wicked have waited for me to destroy me: but I have understood thy testimonies.

**I** have seen an end to all persecution: thy commandment is exceeding broad.

**P**salms. 118.

**O** how have I loved thy law, O Lord! it is my meditation all the day.

**T**hrough thy commandment, thou hast made me wiser than my enemies: for it is ever with me.

**I** have understood more than all my teachers: because thy testimonies are my meditation.

**I** have had understanding above ancients: because I have sought thy commandments.

**I** have restrained my feet from every evil way: that I may keep thy words.

**I** have not declined from thy judgments, because thou hast set me a law.

**H**ow sweet are thy words to my palate! more than honey to my mouth.

**B**Y thy commandments I have had understanding: therefore have I hated every way of iniquity.

**T**hy word is a lamp to my feet, & a light to my paths.

**I** have sworn & am determined to keep the judgments of thy justice.

**I** have been humbled, O Lord, exceedingly: quicken thou me according to thy word.

**T**he free offerings of my mouth make acceptable, O Lord: & teach me thy

judgments.

**M**y soul is continually in my hands: & I have not forgotten thy law.

**S**inners have laid a snare for me: but I have not erred from thy precepts.

**I** have purchased thy testimonies for an inheritance for ever: because they are a joy to my heart.

**I** have inclined my heart to do thy justifications for ever, for the reward.

**Psalm. 118.**

**I** have hated the unjust: & have loved **I** thy law.

**T**hou art my helper & my protector: & in thy word I have greatly hoped.

**D**epart from me, ye malignant: & I will search the commandments of my God.

**U**phold me according to thy word, & I shall live: & let me not be confounded in my expectation.

**H**elp me, & I shall be saved: & I will meditate always on thy justifications.

**T**hou hast despised all them that fall off from thy judgments; for their thought is unjust.

**I** have accounted all the sinners of the earth prevaricators: therefore have I loved thy testimonies.

**P**

**I** have done judgment & justice: give me not up to them that slander me.

**U**phold thy servant unto good: let not the proud calumniate me.

**M**y eyes have fainted after thy salvation: & for the word of thy justice.

**D**eal with thy servant according to thy mercy: & teach me thy justifications.

**I** am thy servant: give me understanding that I may know thy testimonies.

**I**t is time, O Lord, to do: they have dissipated thy law.

**T**herefore have I loved thy commandments above gold & the topaz.

**T**herefore was I directed to all thy commandments: I have hated all wicked ways. **Antiphon.** I am thine, save thou me. **Prayer.**

### AT NONE.

Our father. Hail Mary. O God come to my. **Hym.**



strength & stay upholding all creation,  
Who ever dost thyself unmoved abide, Yet  
day by day the light  
in due gradation From hour to hour  
through all its changes guide:

**G**rant to life's day a calm unclouded ending, An eve untouched by shadows of decay, The brightness of a holy death-bed blending With dawning glories of th' eternal day.

**H**ear us, O Father, gracious & forgiving, And thou, O Christ, the co-eternal Word, Who, with the Holy Ghost, by all things living Now & to endless ages art adored. Amen. **Antiphon.** The declaration. **Psalm. 118.**

**T**hy testimonies are wonderful:  
**T**herefore my soul hath sought them.

**T**he declaration of thy words giveth light: & giveth understanding to little ones.

**I** opened my mouth & panted: because I longed for thy commandments.

**L**ook thou upon me, & have mercy on me, according to the judgment of them that love thy name.

**D**irect my steps according to thy word: & let no iniquity have dominion over me.

**R**edeem me from the calumnies of men: that I may keep thy commandments.

**M**ake thy face to shine upon thy servant: & teach me thy justifications.

My eyes have sent forth springs of water: because they have not kept thy law.

Thou art just, O Lord: & thy judgment is right.

Thou hast commanded justice thy testimonies: & thy truth exceedingly.

My zeal hath made me pine away: because my enemies forgot thy words.

Thy word is exceedingly refined: & thy servant hath loved it.

I am very young & despised; but I forgot not thy justifications.

Thy justice is justice for ever: & thy law is the truth.

Trouble & anguish have found me: thy commandments are my meditation.

Thy testimonies are justice for ever: give me understanding, & I shall live.  
**Psalm. 118.**

I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

I cried unto thee, save me: that I may keep thy commandments.

I prevented the dawning of the day, & cried: because in thy words I very much hoped.

My eyes to thee have prevented the morning: that I might meditate on thy words.

Hear thou my voice, O Lord, according to thy mercy: & quicken me according to thy mercy.

They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

Thou art near, O Lord: & all thy ways are truth.

I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

See my humiliation & deliver me: for I have not forgotten thy law.

Judge my judgment & redeem me: quicken thou me for thy word's sake.

Salvation is far from sinners; because they have not sought thy justifications.

Many, O Lord, are thy mercies: quicken me according to thy judgment.

Many are they that persecute me, & afflict me; but I have not declined from thy testimonies.

I beheld the transgressors, & I pined away; because they kept not thy word. Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

The beginning of thy words is truth: all the judgments of thy justice are for ever. **Psalm. 118.**

Princes have persecuted me without cause: & my heart hath been in awe of thy words.

I will rejoice at thy words, as one that hath found great spoil.

I have hated & abhorred iniquity; but I have loved thy law.

Seven times a day I have given praise to thee, for the judgments of thy justice.

Much peace have they that love thy law, & to them there is no stumbling block.

I looked to thy salvation, O Lord: & I loved thy commandments.

My soul hath kept thy testimonies: & hath loved them exceedingly.

I have kept thy commandments & thy testimonies: because all my ways are in thy sight.

Let my supplication, O Lord, come near in thy sight: give me understanding according to thy word.

Let my request come in before thee; deliver thou me according to thy word.

My lips shall utter a hymn, when thou shalt teach me thy justifications.

My tongue shall pronounce thy word:

because all thy commandments are justice.

**L**et thy hand be with me to save me; for I have chosen thy precepts.

**I** have longed for thy salvation, O Lord; & thy law is my meditation.

**M**y soul shall live & shall praise thee: & thy judgments shall help me.

**I** have gone astray like a sheep that is lost: seek thy servant, because I have not forgotten thy commandments.

**Antiphon.** The declaration of thy words giveth light. **Prayer.**

### AT VESPERS.

**O**ur father. Hail Mary. O God come. **Hym.** antiphon. Psalm. 109.



he Lord said to my Lord: Sit thou at my right hand:

**U**ntil I make thy enemies thy footstool.

**T**he Lord will send forth the sceptre of thy power out of Sion: rule thou in the midst of thy enemies.

**W**ith thee is the principality in the day of thy strength: in the brightness of the saints: from the womb before the day star I begot thee.

**T**he Lord hath sworn, & he will not repent: Thou art a priest for ever according to the order of Melchisedech.

**T**he Lord at thy right hand hath broken kings in the day of his wrath.

**H**e shall judge among nations, he shall fill ruins: he shall crush the heads in the land of the many.

**H**e shall drink of the torrent in the way: therefore shall he lift up the head.

**Psalm. 110.**

**I** will praise thee, O Lord, with my whole heart; in the council of the just: & in the congregation.

**G**reat are the works of the Lord: sought

out according to all his wills.

**H**is work is praise & magnificence: & his justice continueth for ever & ever.

**H**e hath made a remembrance of his wonderful works, being a merciful & gracious Lord:

**H**e hath given food to them that fear him. He will be mindful for ever of his covenant:

**H**e will shew forth to his people the power of his works.

**T**hat he may give them the inheritance of the Gentiles: the works of his hands are truth & judgment.

**A**ll his commandments are faithful: confirmed for ever & ever, made in truth & equity.

**H**e hath sent redemption to his people: he hath commanded his covenant for ever. Holy & terrible is his name:

**T**he fear of the Lord is the beginning of wisdom. A good understanding to all that do it: his praise continueth for ever & ever. **Psalm. 113.**

**W**hen Israel went out of Egypt, the house of Jacob from a barbarous people:

**J**udea was made his sanctuary, Israel his dominion.

**T**he sea saw & fled: Jordan was turned back.

**T**he mountains skipped like rams, & the hills like the lambs of the flock.

**W**hat ailed thee, O thou sea, that thou didst flee: & thou, O Jordan, that thou wast turned back?

**Y**e mountains, that ye skipped like rams, & ye hills, like lambs of the flock?

**A**t the presence of the Lord the earth was moved, at the presence of the God of Jacob:

**W**ho turned the rock into pools of water, & the stony hill into fountains of waters.

Not to us, O Lord, not to us; but to thy name give glory.

For thy mercy, & for thy truth's sake: lest the gentiles should say: Where is their God?

But our God is in heaven: he hath done all things whatsoever he would.

The idols of the gentiles are silver & gold, the works of the hands of men.

They have mouths & speak not: they have eyes & see not.

They have ears & hear not: they have noses & smell not.

They have hands & feel not: they have feet & walk not: neither shall they cry out through their throat.

Let them that make them become like unto them: & all such as trust in them. The house of Israel hath hoped in the Lord: he is their helper & their protector.

The house of Aaron hath hoped in the Lord: he is their helper & their protector.

They that fear the Lord hath hoped in the Lord: he is their helper & their protector.

The Lord hath been mindful of us, & hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

He hath blessed all that fear the Lord, both little & great.

May the Lord add blessings upon you: upon you, & upon your children.

Blessed be you of the Lord, who made heaven & earth.

The heaven of heaven is the Lord's: but the earth he has given to the children of men.

The dead shall not praise thee, O Lord: nor any of them that go down to hell.

But we that live bless the Lord: from

this time now & for ever.

**Canticle of the blessed virgin Mary & said daily at vespers.**

**M**y soul doth magnify the Lord. Lu.  
And my spirit hath rejoiced in 1. God my Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he that is mighty, hath done great things to me; & holy is his name. And his mercy is from generation unto generations, to them that fear him.

He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat, & hath exalted the humble.

He hath filled the hungry with good things; & the rich he hath sent empty away.

He hath received Israel his servant, being mindful of his mercy:

As he spoke to our fathers, to Abraham & to his seed for ever.

**Antiphon & Prayer.** & We take refuge. as in. j. Sunday of Advent.

### AT COMPLINE.

Our father. Hail Mary. Convert us O God our saviour. R. And turn off thy anger from us. V. O God come to. Hym.



Before the ending of the day, Creator of the world, we pray That with thy wonted favor thou Wouldst be our guard & keeper now.

From all ill dreams defend our eyes, From nightly fears & fantasies; Tread under foot our ghostly foe, That no pollution we may know.

**O** Father, that we ask be done,  
Through Jesus Christ, thine only Son;  
Who, with the Holy Ghost & thee,  
Doth live & reign eternally. Amen.

**Antiphon.** Protect us. **Psalm. 4.**

**W**hen I called upon him, the God  
of my justice heard me: when I  
was in distress, thou hast enlarged me.  
Have mercy on me: & hear my prayer.  
**O** ye sons of men, how long will you be  
dull of heart? why do you love vanity,  
& seek after lying?

**K**now ye also that the Lord hath made  
his holy one wonderful: the Lord will  
hear me when I shall cry unto him.

**B**e angry, & sin not: the things you say  
in your hearts, be sorry for them upon  
your beds.

**O**ffer up the sacrifice of justice, & trust  
in the Lord: many say, Who sheweth us  
good things?

**T**he light of thy countenance O Lord, is  
signed upon us: thou hast given gladness  
in my heart.

**B**y the fruit of their corn, their wine &  
oil, they are multiplied.

**I**n peace in the selfsame I will sleep, &  
I will rest:

**F**or thou, O Lord, singularly hast set-  
tled me in hope. **Psalm. 30.**

**I**n thee, O Lord, have I hoped, let me  
never be confounded: deliver me in  
thy justice.

**B**ow down thy ear to me: make haste  
to deliver me.

**B**e thou unto me a God, a protector, &  
a house of refuge, to save me.

**F**or thou art my strength & my refuge;  
& for thy name's sake thou wilt lead  
me, & nourish me.

**T**hou wilt bring me out of this snare,  
which they have hidden for me: for  
thou art my protector.

**I**nto thy hands I commend my spirit:

thou hast redeemed me, O Lord, the  
God of truth. **Psalm. 90.**

**H**e that dwelleth in the aid of the  
most High, shall abide under the  
protection of the God of Jacob.

**H**e shall say to the Lord: Thou art my  
protector, & my refuge: my God, in  
him will I trust.

**F**or he hath delivered me from the  
snare of the hunters: & from the sharp  
word.

**H**e will overshadow thee with his shoul-  
ders: & under his wings thou shalt  
trust.

**H**is truth shall compass thee with a  
shield: thou shalt not be afraid of the  
terror of the night.

**O**f the arrow that flieth in the day, of  
the business that walketh about in the  
dark: of invasion, or of the noonday  
devil.

**A** thousand shall fall at thy side, & ten  
thousand at thy right hand: but it shall  
not come nigh thee.

**B**ut thou shalt consider with thy eyes:  
& shalt see the reward of the wicked.

**B**ecause thou, O Lord, art my hope:  
thou hast made the most High thy  
refuge.

**T**here shall no evil come to thee:  
nor shall the scourge come near thy  
dwelling.

**F**or he hath given his angels charge over  
thee; to keep thee in all thy ways.

**I**n their hands they shall bear thee up:  
lest thou dash thy foot against a stone.

**T**hou shalt walk upon the asp & the  
basilisk: & thou shalt trample under  
foot the lion & the dragon.

**B**ecause he hoped in me I will deliver  
him: I will protect him because he hath  
known my name.

**H**e shall cry to me, & I will hear him:  
I am with him in tribulation, I will de-

liver him, & I will glorify him.  
I will fill him with length of days; & I  
will shew him my salvation.

**Canticle of Simeon the prophet & said  
daily at compline.**

**N**ow thou dost dismiss thy servant,  
O Lord, according to thy word in  
peace;

Because my eyes have seen thy salva-  
tion,

Which thou hast prepared before the  
face of all peoples:

A light to the revelation of the Gentiles,  
& the glory of thy people Israel.

**Antiphon.** Protect us, Lord, while we  
are awake & safeguard us while we  
sleep; that we may keep watch with  
Christ, & rest in peace. **℣.** Hear O  
Lord. **R.** And let my cry. Let us pray.

**V**isit, we beseech thee, O Lord, this  
dwelling, & drive far from it the  
snares of the enemy; let thy holy angels  
dwell herein to preserve us in peace,  
& let thy blessing be always upon us.  
Through our Lord. Let us bless. May  
the souls. Hail holy Queen. As in its  
proper place.

### MONDAY.

at matins.

Our father. Hail Mary. I confess. May  
almighty. May the almighty. O Lord  
thou. O God come. **Invita.** Come  
let us. **Invita.** **Hymn.** **Antiphon.**  
**Psalm. 30.**

**I**n thee, O Lord, have I hoped, let me  
never be confounded: deliver me in  
thy justice.

Bow down thy ear to me: make haste  
to deliver me.

Be thou unto me a God, a protector, &  
a house of refuge, to save me.

For thou art my strength & my refuge;  
& for thy name's sake thou wilt lead  
me, & nourish me.

Thou wilt bring me out of this snare,  
which they have hidden for me: for  
thou art my protector.

Into thy hands I command my spirit:  
thou hast redeemed me, O Lord, the  
God of truth.

Thou hast hated them that regard van-  
ities, to no purpose.

But I have hoped in the Lord: I will be  
glad & rejoice in thy mercy.

For thou hast regarded my humility,  
thou hast saved my soul out of dis-  
tresses.

And thou hast not shut me up in the  
hands of the enemy: thou hast set my  
feet in a spacious place.

Have mercy on me, O Lord, for I am af-  
flicted: my eye is troubled with wrath,  
my soul, & my belly:

For my life is wasted with grief: & my  
years in sighs.

My strength is weakened through  
poverty & my bones are disturbed.

I am become a reproach among all my  
enemies, & very much to my neigh-  
bours; & a fear to my acquaintance.

They that saw me without fled from  
me: I am forgotten as one dead from  
the heart.

I am become as a vessel that is de-  
stroyed: for I have heard the blame of  
many that dwell round about.

While they assembled together against  
me, they consulted to take away my  
life.

But I have put my trust in thee, O  
Lord: I said: Thou art my God, my  
lots are in thy hands.

Deliver me out of the hands of my ene-  
mies; & from them that persecute me.

Make thy face to shine upon thy ser-  
vant; save me in thy mercy: let me  
not be confounded, O Lord, for I have

called upon thee.

**L**et the wicked be ashamed, & be brought down to hell: let deceitful lips be made dumb.

**W**hich speak iniquity against the just, with pride & abuse.

**O** how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

**W**hich thou hast wrought for them that hope in thee, in the sight of the sons of men.

**T**hou shalt hide them in the secret of thy face, from the disturbance of men.

**T**hou shalt protect them in thy tabernacle from the contradiction of tongues.

**B**lessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.

**B**ut I said in the excess of my mind: I am cast away from before thy eyes.

**T**herefore thou hast heard the voice of my prayer, when I cried to thee.

**O** love the Lord, all ye his saints: for the Lord will require truth, & will repay them abundantly that act proudly.

**D**o ye manfully, & let your heart be strengthened, all ye that hope in the Lord. **Psalm. 34.**

**J**udge thou, O Lord, them that wrong me: overthrow them that fight against me.

**T**ake hold of arms & shield: & rise up to help me.

**B**ring out the sword, & shut up the way against them that persecute me: say to my soul: I am thy salvation.

**L**et them be confounded & ashamed that seek after my soul.

**L**et them be turned back & be confounded that devise against me.

**L**et them become as dust before the wind: & let the angel of the Lord straiten them.

**L**et their way become dark & slippery; & let the angel of the Lord pursue them.

**F**or without cause they have hidden their net for me unto destruction: without cause they have upbraided my soul. Let the snare which he knoweth not come upon him: & let the net which he hath hidden catch him: & into that very snare let them fall.

**B**ut my soul shall rejoice in the Lord; & shall be delighted in his salvation.

**A**ll my bones shall say: Lord, who is like to thee?

**W**ho deliverest the poor from the hand of them that are stronger than he; the needy & the poor from them that strip him.

**U**njust witnesses rising up have asked me things I knew not.

**T**hey repaid me evil for good: to the depriving me of my soul.

**B**ut as for me, when they were troublesome to me, I was clothed with hair-cloth.

**I** humbled my soul with fasting; & my prayer shall be turned into my bosom.

**A**s a neighbour & as an own brother, so did I please: as one mourning & sorrowful so was I humbled.

**B**ut they rejoiced against me, & came together: scourges were gathered together upon me, & I knew not.

**T**hey were separated, & repented not: they tempted me, they scoffed at me with scorn: they gnashed upon me with their teeth.

**L**ord, when wilt thou look upon me? rescue thou my soul from their malice: my only one from the lions.

**I** will give thanks to thee in a great church; I will praise thee in a strong people.

Let not them that are my enemies wrongfully rejoice over me: who have hated me without cause, & wink with the eyes.

For they spoke indeed peaceably to me; & speaking in the anger of the earth they devised guile.

And they opened their mouth wide against me; they said: Well done, well done, our eyes have seen it.

**T**hou hast seen, O Lord, be not thou silent: O Lord, depart not from me.

**A**rise, & be attentive to my judgment: to my cause, my God, & my Lord.

**J**udge me, O Lord my God according to thy justice, & let them not rejoice over me.

**L**et them not say in their hearts: It is well, it is well, to our mind: neither let them say: We have swallowed him up.

**L**et them blush: & be ashamed together, who rejoice at my evils.

**L**et them be clothed with confusion & shame, who speak great things against me.

**L**et them rejoice & be glad, who are well pleased with my justice, & let them say always: The Lord be magnified, who delights in the peace of his servant. **A**nd my tongue shall meditate thy justice, thy praise all the day long.

**Psalm. 104.**

**G**ive glory to the Lord, & call upon his name: declare his deeds among the Gentiles.

**S**ing to him, yea sing praises to him: relate all his wondrous works.

**G**lory ye in his holy name: let the heart of them rejoice that seek the Lord.

**S**eek ye the Lord, & be strengthened: seek his face evermore.

**R**emember his marvellous works which he hath done; his wonders, & the judgments of his mouth.

**O** ye seed of Abraham his servant; ye sons of Jacob his chosen.

**H**e is the Lord our God: his judgments are in all the earth.

**H**e hath remembered his covenant for ever: the word which he commanded to a thousand generations.

**W**hich he made to Abraham; & his oath to Isaac:

**A**nd he appointed the same to Jacob for a law, & to Israel for an everlasting testament:

**S**aying: To thee will I give the land of Chanaan, the lot of your inheritance.

**W**hen they were but a small number: yea very few, & sojourners therein:

**A**nd they passed from nation to nation, & from one kingdom to another people.

**H**e suffered no man to hurt them: & he reproved kings for their sakes.

**T**ouch ye not my anointed: & do no evil to my prophets.

**A**nd he called a famine upon the land: & he broke in pieces all the support of bread.

**H**e sent a man before them: Joseph, who was sold for a slave.

**T**hey humbled his feet in fetters: the iron pierced his soul, until his word came.

**T**he word of the Lord inflamed him: the king sent, & he released him: the ruler of the people, & he set him at liberty.

**H**e made him master of his house, & ruler of all his possession.

**T**hat he might instruct his princes as himself, & teach his ancients wisdom.

**A**nd Israel went into Egypt: & Jacob was a sojourner in the land of Cham.

**A**nd he increased his people exceedingly: & strengthened them over their enemies,

**H**e turned their heart to hate his peo-

ple: & to deal deceitfully with his servants.

**H**e sent Moses his servant: Aaron the man whom he had chosen.

**H**e gave them power to shew his signs, & his wonders in the land of Cham.

**H**e sent darkness, & made it obscure: & grieved not his words.

**H**e turned their waters into blood, & destroyed their fish.

**T**heir land brought forth frogs, in the inner chambers of their kings.

**H**e spoke, & there came divers sorts of flies & sciniphs in all their coasts.

**H**e gave them hail for rain, a burning fire in the land.

**A**nd he destroyed their vineyards & their fig trees: & he broke in pieces the trees of their coasts.

**H**e spoke, & the locust came, & the bruchus, of which there was no number.

**A**nd they devoured all the grass in their land, & consumed all the fruit of their ground.

**A**nd he slew all the firstborn in their land: the firstfruits of all their labour.

**A**nd he brought them out with silver & gold: & there was not among their tribes one that was feeble.

**E**

**H**e spread a cloud for their protection, & fire to give them light in the night.

**T**hey asked, & the quail came: & he filled them with the bread of heaven.

**H**e opened the rock, & waters flowed: rivers ran down in the dry land.

**B**ecause he remembered his holy word, which he had spoken to his servant Abraham.

**A**nd he brought forth his people with joy, & his chosen with gladness.

**A**nd he gave them the lands of the Gentiles: & they possessed the labours of the people:

**T**hat they might observe his justifications, & seek after his law. **Antiphon.**

### AT LAUDS.

O God come. **Antiphon.** Psalm. 97.



ing ye to the Lord a new canticle: because he hath done wonderful things.

**H**is right hand hath wrought for him salvation, & his arm is holy.

**T**he Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

**H**e hath remembered his mercy & his truth toward the house of Israel.

**A**ll the ends of the earth have seen the salvation of our God.

**S**ing joyfully to God, all the earth; make melody, rejoice & sing.

**S**ing praise to the Lord on the harp, on the harp, & with the voice of a psalm: with long trumpets, & sound of cornet.

**M**ake a joyful noise before the Lord our king: let the sea be moved & the fulness thereof: the world & they that dwell therein.

**T**he rivers shall clap their hands, the mountains shall rejoice together at the presence of the Lord: because he cometh to judge the earth.

**H**e shall judge the world with justice, & the people with equity. **Psalm. 103.**

**B**less the Lord, O my soul: O Lord my God, thou art exceedingly great.

**T**hou hast put on praise & beauty: & art clothed with light as with a garment.

**W**ho stretchest out the heaven like

a pavilion: who coverest the higher rooms thereof with water.

**W**ho makest the clouds thy chariot: who walkest upon the wings of the winds.

**W**ho makest thy angels spirits: & thy ministers a burning fire.

**W**ho hast founded the earth upon its own bases: it shall not be moved for ever & ever.

The deep like a garment is its clothing: above the mountains shall the waters stand.

**A**t thy rebuke they shall flee: at the voice of thy thunder they shall fear.

**T**he mountains ascend, & the plains descend into the place which thou hast founded for them.

**T**hou hast set a bound which they shall not pass over; neither shall they return to cover the earth.

**T**hou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

**A**ll the beasts of the field shall drink: the wild asses shall expect in their thirst.

**O**ver them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

**T**hou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works:

**B**ringing forth grass for cattle, & herb for the service of men.

**T**hat thou mayst bring bread out of the earth: & that wine may cheer the heart of man.

**T**hat he may make the face cheerful with oil: & that bread may strengthen man's heart.

**T**he trees of the field shall be filled, & the cedars of Libanus which he hath

planted: there the sparrows shall make their nests.

**T**he highest of them is the house of the heron: the high hills are a refuge for the harts, the rock for the irchins.

**H**e hath made the moon for seasons: the sun knoweth his going down.

**T**hou hast appointed darkness, & it is night: in it shall all the beasts of the woods go about:

**T**he young lions roaring after their prey, & seeking their meat from God.

**T**he sun ariseth, & they are gathered together: & they shall lie down in their dens.

**M**an shall go forth to his work, & to his labour until the evening.

**H**ow great are thy works, O Lord? thou hast made all things in wisdom: the earth is filled with thy riches.

**S**o is this great sea, which stretcheth wide its arms: there are creeping things without number:

**C**reatures little & great: there the ships shall go.

**T**his sea dragon which thou hast formed to play therein: all expect of thee that thou give them food in season.

**W**hat thou givest to them they shall gather up: when thou openest thy hand, they shall all be filled with good.

**B**ut if thou turnest away thy face, they shall be troubled: thou shalt take away their breath, & they shall fail, & shall return to their dust.

**T**hou shalt send forth thy spirit, & they shall be created: & thou shalt renew the face of the earth.

**M**ay the glory of the Lord endure for ever: the Lord shall rejoice in his works.

**H**e looketh upon the earth, & maketh it tremble: he toucheth the mountains,

& they smoke.

I will sing to the Lord as long as I live: I will sing praise to my God while I have my being.

Let my speech be acceptable to him: but I will take delight in the Lord.

Let sinners be consumed out of the earth, & the unjust, so that they be no more: O my soul, bless thou the Lord.

### Canticle of Isaia the prophet.

Isa. **I** will give thanks to thee, O Lord,  
12. for thou wast angry with me: thy wrath is turned away, & thou hast comforted me.

Behold, God is my saviour, I will deal confidently, & will not fear:

**O** because the Lord is my strength, & my praise, & he is become my salvation.

You shall draw waters with joy out of the saviour's fountains: & you shall say in that day: Praise ye the Lord, & call upon his name:

Make his works known among the people: remember that his name is high.

Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.

Rejoice, & praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.

The the canticle. Blessed. folio. 7. **Antiphon, Prayer, & Commemoration.**

### AT PRIME.

Our father. Hail Mary. O God come to my. Now in the sun. 8. **Antiphon.** Shew. **Psalm. 22.**



he Lord ruleth me: & I shall want nothing: He hath set me in a place of pasture.

**H**e hath brought me

up, on the water of refreshment: He hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod & thy staff, they have comforted me.

Thou hast prepared a table before me against them that afflict me.

Thou hast anointed my head with oil; & my chalice which inebriateth me, how goodly is it!

And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord unto length of days.

**P**salms. 23.

**T**he earth is the Lord's & the fulness thereof: the world, & all they that dwell therein.

For he hath founded it upon the seas; & hath prepared it upon the rivers.

**W**ho shall ascend into the mountain of the Lord: or who shall stand in his holy place?

The innocent in hands, & clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

He shall receive a blessing from the Lord, & mercy from God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, & be ye lifted up, O eternal gates: & the King of Glory shall enter in.

**W**ho is this King of Glory? the Lord who is strong & mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, & be ye lifted up, O eternal gates: & the

King of Glory shall enter in.

**W**ho is this King of Glory? the Lord of hosts, he is the King of Glory.

**Psalm. 24.**

**T**o thee, O Lord, have I lifted up my soul: in thee, O my God, I put my trust; let me not be ashamed.

Neither let my enemies laugh at me: for none of them that wait on thee shall be confounded.

Let all them be confounded that act unjust things without cause.

**S**hew, O Lord, thy ways to me, & teach me thy paths.

**D**irect me in thy truth, & teach me; for thou art God my Saviour; & on thee have I waited all the day long.

**R**emember, O Lord, thy bowels of compassion; & thy mercies that are from the beginning of the world.

**T**he sins of my youth & my ignorances do not remember.

**A**ccording to thy mercy remember thou me: for thy goodness' sake, O Lord.

**T**he Lord is sweet & righteous: therefore he will give a law to sinners in the way.

**H**e will guide the mild in judgment: he will teach the meek his ways.

**A**ll the ways of the Lord are mercy & truth, to them that seek after his covenant & his testimonies.

**F**or thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

**W**ho is the man that feareth the Lord?

He hath appointed him a law in the way he hath chosen.

**H**is soul shall dwell in good things: & his seed shall inherit the land.

**T**he Lord is a firmament to them that fear him: & his covenant shall be made manifest to them.

**M**y eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

**L**ook thou upon me, & have mercy on me; for I am alone & poor.

**T**he troubles of my heart are multiplied: deliver me from my necessities.

**S**ee my abjection & my labour; & forgive me all my sins.

**C**onsider my enemies for they are multiplied, & have hated me with an unjust hatred.

**K**eep thou my soul, & deliver me: I shall not be ashamed, for I have hoped in thee.

**T**he innocent & the upright have adhered to me: because I have waited on thee.

**D**eliver Israel, O God, from all his tribulations. **Antiphon.** Shew, O Lord, thy ways to me.

#### Apostle's Creed.

**I** believe in God, **T**he Father almighty, **C**reator of heaven & earth. **A**nd in Jesus Christ, his only Son, our Lord; **W**ho was conceived by the Holy Ghost, **B**orn of the Virgin Mary, **S**uffered under Pontius Pilate, was crucified, died & was buried: **H**e descended into hell; **T**he third day he arose again from the dead; **H**e ascended into heaven; sitteth at the right hand of God the Father almighty: **F**rom thence he shall come to judge the living & the dead.

**I** believe in the Holy Ghost,

**T**he holy catholic Church,

**T**he communion of Saints,

**T**he forgiveness of sins.

**T**he resurrection of the body.

**A**nd life everlasting. Amen.

**C** The aforementioned Creed is always said at Prime on all days except Sundays & during the Triduum before Easter.

Hear O Lord. Let us, O Lord our heavenly. Let us bless the. May the. Precious. Holy Mary. May almighty God

arrange our deeds.

### AT TERCE.

Our father. Hail Mary. O God come to. Come Holy. 11. **Antiphon.** From my secret ones. **Psalmus. 13.**



he fool hath said in his heart: There is no God,

**T**hey are corrupt, & are become abominable in their ways: there is none that doth good, no not one.

The Lord hath looked down from heaven upon the children of men, to see if there be any that understand & seek God.

They are all gone aside, they are become unprofitable together: there is none that doth good, no not one.

Their throat is an open sepulchre: with their tongues they acted deceitfully; the poison of asps is under their lips.

Their mouth is full of cursing & bitterness; their feet are swift to shed blood. Destruction & unhappiness in their ways: & the way of peace they have not known: there is no fear of God before their eyes.

Shall not all they know that work iniquity, who devour my people as they eat bread?

They have not called upon the Lord: there have they trembled for fear, where there was no fear.

For the Lord is in the just generation: you have confounded the counsel of the poor man, but the Lord is his hope.

Who shall give out of Sion the salvation of Israel? when the Lord shall have turned away the captivity of his people, Jacob shall rejoice & Israel shall be glad. **Psalm. 18.**

**T**he heavens shew forth the glory of God, & the firmament declarereth

the work of his hands.

Day to day uttereth speech, & night to night sheweth knowledge.

There are no speeches nor languages, where their voices are not heard.

Their sound hath gone forth into all the earth: & their words unto the ends of the world.

He hath set his tabernacle in the sun: & he, as a bridegroom coming out of his bride chamber,

Hath rejoiced as a giant to run the way: His going out is from the end of heaven, And his circuit even to the end thereof: & there is no one that can hide himself from his heat.

The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

The fear of the Lord is holy, enduring for ever & ever: the judgments of the Lord are true, justified in themselves.

More to be desired than gold & many precious stones: & sweeter than honey & the honeycomb.

For thy servant keepeth them, & in keeping them there is a great reward.

Who can understand sins? from my secret ones cleanse me, O Lord: & from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: & I shall be cleansed from the greatest sin.

And the words of my mouth shall be such as may please: & the meditation of my heart always in thy sight.

O Lord, my helper, & my redeemer. **Psalm. 19.**

**M**ay the Lord hear thee in the day of tribulation: may the name of

the God of Jacob protect thee.

**M**ay he send thee help from the sanctuary: & defend thee out of Sion.

**M**ay he be mindful of all thy sacrifices: & may thy whole burnt offering be made fat.

**M**ay he give thee according to thy own heart; & confirm all thy counsels.

**W**e will rejoice in thy salvation; & in the name of our God we shall be exalted.

**T**he Lord fulfill all thy petitions: now have I known that the Lord hath saved his anointed.

**H**e will hear him from his holy heaven: the salvation of his right hand is in powers.

Some trust in chariots, & some in horses: but we will call upon the name of the Lord our God.

**T**hey are bound, & have fallen; but we are risen, & are set upright.

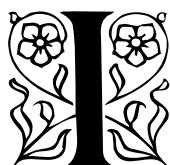
**O** Lord, save the king: & hear us in the day that we shall call upon thee.

**A**ntiphon. From my secret ones cleanse me, O Lord: & from those of others spare thy servant. **P**rayer.

### AT SEXT.

Our father. Hail Mary. O God come to my. O God of truth. 13.

**A**ntiphon. In God. **P**salm. 38.



said: I will take heed to my ways: that I sin not with my tongue.

I have set guard to my mouth, when the sinner stood against me.

I was dumb, & was humbled, & kept silence from good things: & my sorrow was renewed.

My heart grew hot within me: & in my meditation a fire shall flame out.

I spoke with my tongue: O Lord, make

me know my end.

**A**nd what is the number of my days: that I may know what is wanting to me.

**B**ehold thou hast made my days measurable: & my substance is as nothing before thee.

**A**nd indeed all things are vanity: every man living.

**S**urely man passeth as an image: yea, & he is disquieted in vain.

**H**e storeth up: & he knoweth not for whom he shall gather these things.

**A**nd now what is my hope? is it not the Lord? & my substance is with thee.

**D**eliver thou me from all my iniquities: thou hast made me a reproach to the fool.

**I** was dumb, & I opened not my mouth, because thou hast done it: remove thy scourges from me.

**T**he strength of thy hand hath made me faint in rebukes: Thou hast corrected man for iniquity.

**A**nd thou hast made his soul to waste away like a spider: surely in vain is any man disquieted.

**H**ear my prayer, O Lord, & my supplication: give ear to my tears.

**B**e not silent: for I am a stranger with thee, & a sojourner as all my fathers were.

**O** forgive me, that I may be refreshed, before I go hence, & be no more.

**P**salms. 61.

**S**hall not my soul be subject to God? for from him is my salvation.

**F**or he is my God & my saviour: he is my protector, I shall be moved no more.

**H**ow long do you rush in upon a man? you all kill, as if you were thrusting down a leaning wall, & a tottering fence.

**B**ut they have thought to cast away

my price; I ran in thirst: they blessed with their mouth, but cursed with their heart.

**B**ut be thou, O my soul, subject to God: for from him is my patience.

**F**or he is my God & my saviour: he is my helper, I shall not be moved.

**I**n God is my salvation & my glory: he is the God of my help, & my hope is in God.

**T**rust in him, all ye congregation of people: pour out your hearts before him. God is our helper for ever.

**B**ut vain are the sons of men, the sons of men are liars in the balances: that by vanity they may together deceive.

**T**rust not in iniquity, & cover not robberies: if riches abound, set not your heart upon them.

**G**od hath spoken once, these two things have I heard, that power belongeth to God, & mercy to thee, O Lord; for thou wilt render to every man according to his works. **Psalm. 114.**

**I** have loved, because the Lord will hear the voice of my prayer.

**B**ecause he hath inclined his ear unto me: & in my days I will call upon him. **T**he sorrows of death have encompassed me: & the perils of hell have found me.

**I** met with trouble & sorrow: & I called upon the name of the Lord.

**O** Lord, deliver my soul: the Lord is merciful & just, & our God sheweth mercy.

**T**he Lord is the keeper of little ones: I was little & he delivered me.

**T**urn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

**F**or he hath delivered my soul from death: my eyes from tears, my feet from falling.

**I** will please the Lord in the land of the

living.

**A**ntiphon. In God is my salvation & my glory. **P**rayer.

## AT NONE.

Our father. Hail Mary. O God come to my. O strength. 14.

**A**ntiphon. God. **P**salms. 79.



Give ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.

**T**hou that sittest upon the cherubims, shine forth before Ephraim, Benjamin, & Manasses. **S**tar up thy might, & come to save us. **C**onvert us, O God: & shew us thy face, & we shall be saved.

**O** Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

**H**ow long wilt thou feed us with the bread of tears: & give us for our drink tears in measure?

**T**hou hast made us to be a contradiction to our neighbours: & our enemies have scoffed at us.

**O** God of hosts, convert us: & shew thy face, & we shall be saved.

**T**hou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles & planted it.

**T**hou wast the guide of its journey in its sight: thou plantedst the roots thereof, & it filled the land.

**T**he shadow of it covered the hills: & the branches thereof the cedars of God. **I**t stretched forth its branches unto the sea, & its boughs unto the river.

**W**hy hast thou broken down the hedge thereof, so that all they who pass by the way do pluck it?

**T**he boar out of the wood hath laid it waste: & a singular wild beast hath

devoured it.

**T**urn again, O God of hosts, look down from heaven, & see, & visit this vineyard:

And perfect the same which thy right hand hath planted: & upon the son of man whom thou hast confirmed for thyself.

Things set on fire & dug down shall perish at the rebuke of thy countenance.

Let thy hand be upon the man of thy right hand: & upon the son of man whom thou hast confirmed for thyself.

**A**nd we depart not from thee, thou shalt quicken us: & we will call upon thy name.

**O** Lord God of hosts, convert us: & shew thy face, & we shall be saved.

**Psalm. 98.**

**T**he Lord hath reigned, let the people be angry: he that sitteth on the cherubims: let the earth be moved.

The Lord is great in Sion, & high above all people.

Let them give praise to thy great name: for it is terrible & holy: & the king's honour loveth judgment.

**T**hou hast prepared directions: thou hast done judgment & justice in Jacob.

**E**xalt ye the Lord our God, & adore his footstool, for it is holy.

**M**oses & Aaron among his priests: & Samuel among them that call upon his name.

**T**hey called upon the Lord, & he heard them: He spoke to them in the pillar of the cloud.

They kept his testimonies, & the commandment which he gave them.

**T**hou didst hear them, O Lord our God: thou wast a merciful God to them, & taking vengeance on all their inventions.

Exalt ye the Lord our God, & adore at his holy mountain: for the Lord our God is holy. **Psalm. 125.**

**W**hen the Lord brought back the captivity of Sion, we became like men comforted.

Then was our mouth filled with gladness; & our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

The Lord hath done great things for us: we are become joyful.

Turn again our captivity, O Lord, as a stream in the south.

They that sow in tears shall reap in joy.

Going they went & wept, casting their seeds.

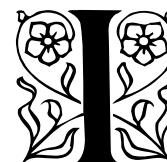
But coming they shall come with joyfulness, carrying their sheaves.

**Antiphon.** God of hosts, convert us.

**Prayer.**

### AT VESPERS.

Our father. Hail Mary. O God come to. **Hymn. Antiphon. Psalm. 76.**



cried to the Lord with my voice; to God with my voice, & he gave ear to me.

In the day of my trouble I sought God, with my hands lifted up to him in the night, & I was not deceived.

My soul refused to be comforted: I remembered God, & was delighted, & was exercised, & my spirit swooned away.

My eyes prevented the watches: I was troubled, & I spoke not.

I thought upon the days of old: & I had in my mind the eternal years.

And I meditated in the night with my own heart: & I was exercised & I swept

my spirit.

**W**ill God then cast off for ever? or will he never be more favourable again?

**O**r will he cut off his mercy for ever, from generation to generation?

**O**r will God forget to shew mercy? or will he in his anger shut up his mercies?

**A**nd I said, Now have I begun: this is the change of the right hand of the most High.

**I** remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

**A**nd I will meditate on all thy works: & will be employed in thy inventions.

**T**hy way, O God, is in the holy place: who is the great God like our God? Thou art the God that dost wonders.

**T**hou hast made thy power known among the nations: with thy arm thou hast redeemed thy people the children of Jacob & of Joseph.

The waters saw thee, O God, the waters saw thee: & they were afraid, & the depths were troubled.

**G**reat was the noise of the waters: the clouds sent out a sound.

**F**or thy arrows pass: the voice of thy thunder in a wheel.

**T**hy lightnings enlightened the world: the earth shook & trembled.

**T**hy way is in the sea, & thy paths in many waters: & thy footsteps shall not be known.

**T**hou hast conducted thy people like sheep, by the hand of Moses & Aaron.

**Psalm. 115.**

**I** have believed, therefore have I spoken; but I have been humbled exceedingly.

**I**said in my excess: Every man is a liar.

**W**hat shall I render to the Lord, for all the things he hath rendered unto me?

**I** will take the chalice of salvation; & I

will call upon the name of the Lord.

**I** will pay my vows to the Lord before all his people: precious in the sight of the Lord is the death of his saints.

**O** Lord, for I am thy servant: I am thy servant, & the son of thy handmaid.

**T**hou hast broken my bonds: I will sacrifice to thee the sacrifice of praise, & I will call upon the name of the Lord.

**I** will pay my vows to the Lord in the sight of all his people: in the courts of the house of the Lord, in the midst of thee, O Jerusalem. **Psalm. 142.**

**H**ear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

**A**nd enter not into judgment with thy servant: for in thy sight no man living shall be justified.

**F**or the enemy hath persecuted my soul: he hath brought down my life to the earth.

**H**e hath made me to dwell in darkness as those that have been dead of old: & my spirit is in anguish within me: my heart within me is troubled.

**I** remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

**I** stretched forth my hands to thee: my soul is as earth without water unto thee.

**H**ear me speedily, O Lord: my spirit hath fainted away.

**T**urn not away thy face from me, lest I be like unto them that go down into the pit.

**C**ause me to hear thy mercy in the morning; for in thee have I hoped.

**M**ake the way known to me, wherein I should walk: for I have lifted up my soul to thee.

**D**eliver me from my enemies, O Lord, to thee have I fled: teach me to do thy

will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

Thou wilt bring my soul out of trouble: & in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

**Then.** My soul doth. page. 17.

**Antiphon. Prayer. & Commemoration.**

### AT COMPLINE.

**Our father.** Hail Mary. Convert us. O God. Before the. Protect us. **Psalm.**

7.



Lord my God, in thee have I put my trust: save me from all them that persecute me, & deliver me.

Lest at any time he seize upon my soul like a lion, while there is no one to redeem me, nor to save.

O Lord my God, if I have done this thing, if there be iniquity in my hands: If I have rendered to them that repaid me evils, let me deservedly fall empty before my enemies.

Let the enemy pursue my soul, & take it, & tread down my life on the earth, & bring down my glory to the dust.

Rise up, O Lord, in thy anger: & be thou exalted in the borders of my enemies.

And arise, O Lord my God, in the precept which thou hast commanded: & a congregation of people shall surround thee.

And for their sakes return thou on high: the Lord judgeth the people.

Judge me, O Lord, according to my justice, & according to my innocence in

me.

The wickedness of sinners shall be brought to nought: & thou shalt direct the just: the searcher of hearts & reins is God.

Just is my help from the Lord: who saveth the upright of heart.

God is a just judge, strong & patient: is he angry every day?

Except you will be converted, he will brandish his sword: he hath bent his bow & made it ready.

And in it he hath prepared the instruments of death, he hath made ready his arrows for them that burn.

Behold he hath been in labour with injustice; he hath conceived sorrow, & brought forth iniquity.

He hath opened a pit & dug it; & he is fallen into the hole he made.

His sorrow shall be turned on his own head: & his iniquity shall come down upon his crown.

I will give glory to the Lord according to his justice: & will sing to the name of the Lord the most high. **Psalm. 14.**

**L**ord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

He that walketh without blemish, & worketh justice:

He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, & deceiveth not; He that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things shall not be

moved for ever. **Psalm. 124.**

**T**hey that trust in the Lord shall be as mount Sion: he shall not be moved for ever that dwelleth in Jerusalem.

Mountains are round about it: so the Lord is round about his people from henceforth now & for ever.

For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

Do good, O Lord, to those that are good, & to the upright of heart.

But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

**Then.** Now thou. pg. 19. Protect us. Hear O Lord. Let us pray. Visit we beseech, O Lord. Let us bless. May the souls. Hail holy Queen mother of mercy our Life our sweetness.

## TUESDAY.

### At matins.

Our father. Hail Mary. I confess. May almighty. May the almighty. O Lord thou. O God come to my. **Invita.** Come let us. **Invita.** **Hym.** **Antiphon.** **Psalm. 36.**

**B**e not emulous of evildoers; nor envy them that work iniquity. For they shall shortly wither away as grass, & as the green herbs shall quickly fall.

Trust in the Lord, & do good, & dwell in the land, & thou shalt be fed with its riches.

Delight in the Lord, & he will give thee the requests of thy heart.

Commit thy way to the Lord, & trust in him, & he will do it.

And he will bring forth thy justice as the light, & thy judgment as the noon-day: be subject to the Lord & pray to

him.

Envy not the man who prospereth in his way; the man who doth unjust things.

Cease from anger, & leave rage; have no emulation to do evil.

For the evildoers shall be cut off: but they that wait upon the Lord shall inherit the land.

For yet a little while, & the wicked shall not be: & thou shalt seek his place, & shalt not find it.

But the meek shall inherit the land, & shall delight in abundance of peace.

The sinner shall watch the just man: & shall gnash upon him with his teeth.

But the Lord shall laugh at him: for he foreseeth that his day shall come.

The wicked have drawn out the sword: they have bent their bow.

To cast down the poor & needy, to kill the upright of heart.

Let their sword enter into their own hearts, & let their bow be broken.

Better is a little to the just, than the great riches of the wicked.

For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

The Lord knoweth the days of undefiled; & their inheritance shall be for ever.

They shall not be confounded in the evil time; & in the days of famine they shall be filled: because the wicked shall perish.

And the enemies of the Lord, presently after they shall be honoured & exalted, shall come to nothing & vanish like smoke.

The sinner shall borrow, & not pay again; but the just sheweth mercy & shall give.

For such as bless him shall inherit the land: but such as curse him shall perish.

**W**ith the Lord shall the steps of a man be directed, & he shall like well his way.

**W**hen he shall fall he shall not be bruised, for the Lord putteth his hand under him.

**I** have been young, & now am old; & I have not seen the just forsaken, nor his seed seeking bread.

**H**e sheweth mercy, & lendeth all the day long; & his seed shall be in blessing.

**D**ecline from evil & do good, & dwell for ever & ever.

**F**or the Lord loveth judgment, & will not forsake his saints: they shall be preserved for ever.

**T**he unjust shall be punished, & the seed of the wicked shall perish.

**B**ut the just shall inherit the land, & shall dwell therein for evermore.

**T**he mouth of the just shall meditate wisdom: & his tongue shall speak judgment.

**T**he law of his God is in his heart, & his steps shall not be supplanted.

**T**he wicked watcheth the just man, & seeketh to put him to death,

**B**ut the Lord will not leave him in his hands; nor condemn him when he shall be judged.

**E**xpect the Lord & keep his way: & he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

**I** have seen the wicked highly exalted, & lifted up like the cedars of Libanus.

**A**nd I passed by, & lo, he was not: & I sought him & his place was not found.

**K**eep innocence, & behold justice: for there are remnants for the peaceable man.

**B**ut the unjust shall be destroyed together: the remnants of the wicked shall perish.

**B**ut the salvation of the just is from the Lord, & he is their protector in the time of trouble.

**A**nd the Lord will help them & deliver them: & he will rescue them from the wicked, & save them, because they have hoped in him. **Psalm. 43.**

**W**e have heard, O God, with our ears: our fathers have declared to us,

**T**he work, thou hast wrought in their days, & in the days of old.

**T**hy hand destroyed the Gentiles, & thou plantedst them: thou didst afflict the people & cast them out.

**F**or they got not the possession of the land by their own sword: neither did their own arm save them.

**B**ut thy right hand & thy arm, & the light of thy countenance: because thou wast pleased with them.

**T**hou art thyself my king & my God, who commandest the saving of Jacob.

**T**hrough thee we will push down our enemies with the horn: & through thy name we will despise them that rise up against us.

**F**or I will not trust in my bow: neither shall my sword save me.

**B**ut thou hast saved us from them that afflict us: & hast put them to shame that hate us.

**I**n God shall we glory all the day long: & in thy name we will give praise for ever.

**B**ut now thou hast cast us off, & put us to shame: & thou, O God, wilt not go out with our armies.

**T**hou hast made us turn our back to our enemies: & they that hated us plundered for themselves.

**T**hou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

**T**hou hast sold thy people for no price: & there was no reckoning in the exchange of them.

**T**hou hast made us a reproach to our neighbours, a scoff & derision to them that are round about us.

**T**hou hast made us a byword among the Gentiles: a shaking of the head among the people.

**A**ll the day long my shame is before me: & the confusion of my face hath covered me,

**A**t the voice of him that reproacheth & detracteth me: at the face of the enemy & persecutor.

**A**ll these things have come upon us, yet we have not forgotten thee: & we have not done wickedly in thy covenant.

**A**nd our heart hath not turned back: neither hast thou turned aside our steps from thy way.

**F**or thou hast humbled us in the place of affliction: & the shadow of death hath covered us.

**I**f we have forgotten the name of our God, & if we have spread forth our hands to a strange god:

**S**hall not God search out these things: for he knoweth the secrets of the heart. **B**ecause for thy sake we are killed all the day long: we are counted as sheep for the slaughter.

**A**rise, why sleepest thou, O Lord? arise, & cast us not off to the end.

**W**hy turnest thou thy face away? & forgettest our want & our trouble?

**F**or our soul is humbled down to the dust: our belly cleaveth to the earth.

**A**rise, O Lord, help us & redeem us for thy name's sake. **Psalm. 108.**

**O** God, be not thou silent in my

praise: for the mouth of the wicked & the mouth of the deceitful man is opened against me.

**T**hey have spoken against me with deceitful tongues; & they have compassed me about with words of hatred; & have fought against me without cause.

**I**nstead of making me a return of love, they detracted me: but I gave myself to prayer.

**A**nd they repaid me evil for good: & hatred for my love.

**S**et thou the sinner over him: & may the devil stand at his right hand.

**W**hen he is judged, may he go out condemned; & may his prayer be turned to sin.

**M**ay his days be few: & his bishopric let another take.

**M**ay his children be fatherless, & his wife a widow.

**L**et his children be carried about vagabonds, & beg; & let them be cast out of their dwellings.

**M**ay the usurer search all his substance: & let strangers plunder his labours.

**M**ay there be none to help him: nor none to pity his fatherless offspring.

**M**ay his posterity be cut off; in one generation may his name be blotted out.

**M**ay the iniquity of his fathers be remembered in the sight of the Lord: & let not the sin of his mother be blotted out.

**M**ay they be before the Lord continually, & let the memory of them perish from the earth: because he remembered not to shew mercy,

**B**ut persecuted the poor man & the beggar; & the broken in heart, to put him to death.

**A**nd he loved cursing, & it shall come unto him: & he would not have bless-

ing, & it shall be far from him.

**A**nd he put on cursing, like a garment: & it went in like water into his entrails, & like oil in his bones.

**M**ay it be unto him like a garment which covereth him; & like a girdle with which he is girded continually.

**T**his is the work of them who detract me before the Lord; & who speak evils against my soul.

**B**ut thou, O Lord, do with me for thy name's sake: because thy mercy is sweet.

**D**o thou deliver me, for I am poor & needy, & my heart is troubled within me.

I am taken away like the shadow when it declineth: & I am shaken off as locusts.

**M**y knees are weakened through fasting: & my flesh is changed for oil.

**A**nd I am become a reproach to them: they saw me & they shaked their heads,

**H**elp me, O Lord my God; save me according to thy mercy.

**A**nd let them know that this is thy hand: & that thou, O Lord, hast done it.

**T**hey will curse & thou will bless: let them that rise up against me be confounded: but thy servant shall rejoice.

**L**et them that detract me be clothed with shame: & let them be covered with their confusion as with a double cloak.

**I** will give great thanks to the Lord with my mouth: & in the midst of many I will praise him.

**B**ecause he hath stood at the right hand of the poor, to save my soul from persecutors. **Antiphon.**

**AT LAUDS.**

O God come. **Antiphon.** Psalm. 94.



ome let us praise the Lord with joy: let us joyfully sing to God our saviour.

**L**et us come before his presence with thanksgiving; & make a joyful noise to him with psalms.

**F**or the Lord is a great God, & a great King above all gods.

**F**or in his hand are all the ends of the earth: & the heights of the mountains are his.

**F**or the sea is his, & he made it: & his hands formed the dry land.

**C**ome let us adore & fall down: & weep before the Lord that made us.

**F**or he is the Lord our God: & we are the people of his pasture & the sheep of his hand.

**T**oday if you shall hear his voice, harden not your hearts:

**A**s in the provocation, according to the day of temptation in the wilderness:

**W**here your fathers tempted me, they proved me, & saw my works.

**F**orty years long was I offended with that generation, & I said: These always err in heart.

**A**nd these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

**Psalm. 144.**

**I** will extol thee, O God my king: & I will bless thy name for ever; yea, for ever & ever.

**E**very day I will bless thee: & I will praise thy name for ever; yea, for ever & ever.

**G**reat is the Lord, & greatly to be praised: & of his greatness there is no end.

**G**eneration & generation shall praise thy works: & they shall declare thy power.

**T**hey shall speak of the magnificence of the glory of thy holiness: & shall tell thy wondrous works.

**A**nd they shall speak of the might of thy terrible acts: & shall declare thy greatness.

**T**hey shall publish the memory of the abundance of thy sweetness: & shall rejoice in thy justice.

**T**he Lord is gracious & merciful: patient & plenteous in mercy.

**T**he Lord is sweet to all: & his tender mercies are over all his works.

**L**et all thy works, O lord, praise thee: & let thy saints bless thee.

**T**hey shall speak of the glory of thy kingdom: & shall tell of thy power:

**T**o make thy might known to the sons of men: & the glory of the magnificence of thy kingdom.

**T**hy kingdom is a kingdom of all ages: & thy dominion endureth throughout all generations.

**T**he Lord is faithful in all his words: & holy in all his works.

**T**he Lord lifteth up all that fall: & setteth up all that are cast down.

**T**he eyes of all hope in thee, O Lord: & thou givest them meat in due season.

**T**hou openest thy hand, & fillest with blessing every living creature.

**T**he Lord is just in all his ways: & holy in all his works.

**T**he Lord is nigh unto all them that call upon him: to all that call upon him in truth.

**H**e will do the will of them that fear him: & he will hear their prayer, & save them.

**T**he Lord keepeth all them that love him; but all the wicked he will destroy.

**M**y mouth shall speak the praise of the Lord: & let all flesh bless thy holy name

for ever; yea, for ever & ever.

### Canticle of Ezechias.

**I**saias 38.  
**I**said: In the midst of my days I shall Isa.

**I**go to the gates of hell:  
I sought for the residue of my years: I said: I shall not see the Lord God in the land of the living.

**I**shall behold man no more, nor the inhabitant of rest.

**M**y generation is at an end, & it is rolled away from me, as a shepherd's tent.

**M**y life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

**I**hoped till morning, as a lion so hath he broken all my bones:

**F**rom morning even to night thou wilt make an end of me. I will cry like a young swallow,

**I**will meditate like a dove: my eyes are weakened looking upward:

**L**ord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it?

**I**will recount to thee all my years in the bitterness of my soul.

**O** Lord, if man's life be such, & the life of my spirit be in such things as these, thou shalt correct me, & make me to live: behold in peace is my bitterness most bitter:

**B**ut thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

**F**or hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

**T**he living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to

the children.

**O** Lord, save me, & we will sing our psalms all the days of our life in the house of the Lord.

**Then.** Blessed. page. 7. **Antiphon.**

**Prayer. & Commemoration.**

### AT PRIME.

Our father. Hail Mary. O God come to my. Now in the. 8. **Antiphon.** In the morning. **Psalm. 5.**



Give ear, O Lord, to my words, understand my cry.

Hearken to the voice of my prayer, O my

King & my God.

For to thee will I pray: O Lord, in the morning thou shalt hear my voice.

In the morning I will stand before thee, & will see: because thou art not a God that willest iniquity.

Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

Thou hatest all the workers of iniquity: Thou wilt destroy all that speak a lie. The bloody & the deceitful man the Lord will abhor.

But as for me in the multitude of thy mercy,

I will come into thy house; I will worship towards thy holy temple, in thy fear.

Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

For there is no truth in their mouth; their heart is vain.

Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them, O God.

Let them fall from their devices: according to the multitude of their

wickedness cast them out: for they have provoked thee, O Lord.

But let all them be glad that hope in thee: they shall rejoice for ever, & thou shalt dwell in them.

And all they that love thy name shall glory in thee: for thou wilt bless the just.

**O** Lord, thou hast crowned us, as with a shield of thy good will. **Psalm. 16.**

**H**ear, O Lord, my justice: attend to my supplication.

Give ear unto my prayer, which proceedeth not from deceitful lips.

Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

Thou hast proved my heart, & visited it by night, thou hast tried me by fire: & iniquity hath not been found in me.

That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

Perfect thou my goings in thy paths: that my footsteps be not moved.

I have cried to thee, for thou, O God, hast heard me: O incline thy ear unto me, & hear my words.

Shew forth thy wonderful mercies; thou who savest them that trust in thee.

From them that resist thy right hand keep me, as the apple of thy eye.

Protect me under the shadow of thy wings: from the face of the wicked who have afflicted me.

My enemies have surrounded my soul: they have shut up their fat: their mouth hath spoken proudly.

They have cast me forth & now they have surrounded me: they have set their eyes bowing down to the earth.

They have taken me, as a lion prepared for the prey; & as a young lion dwelling in secret places.

**A**rise, O Lord, disappoint him & supplant him; deliver my soul from the wicked one: thy sword from the enemies of thy hand.

**O** Lord, divide them from the few of the earth in their life: their belly is filled from thy hidden stores.

**T**hey are full of children: & they have left to their little ones the rest of their substance.

**B**ut as for me, I will appear before thy sight in justice: I shall be satisfied when thy glory shall appear. **Psalm. 25.**

**J**udge me, O Lord, for I have walked in my innocence: & I have put my trust in the Lord, & shall not be weakened.

**P**rove me, O Lord, & try me; burn my reins & my heart.

**F**or thy mercy is before my eyes; & I am well pleased with thy truth.

**I** have not sat with the council of vanity: neither will I go in with the doers of unjust things.

**I** have hated the assembly of the malignant; & with the wicked I will not sit.

**I** will wash my hands among the innocent; & will compass thy altar, O Lord: **T**hat I may hear the voice of thy praise: & tell of all thy wondrous works.

**I** have loved, O Lord, the beauty of thy house; & the place where thy glory dwelleth.

**T**ake not away my soul, O God, with the wicked: nor my life with bloody men:

**I**n whose hands are iniquities: their right hand is filled with gifts.

**B**ut as for me, I have walked in my innocence: redeem me, & have mercy on me.

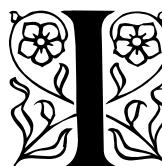
**M**y foot hath stood in the direct way: in the churches I will bless thee, O Lord.

**A**ntiphon. In the morning I will stand before thee, & will see: because thou art not a God that wildest iniquity.

**T**hen. I believe in God. &c. Hear O Lord. Let us pray. O Lord our heavenly. Let us bless. May the souls. Precious. Holy Mary. May Almighty.

### AT TERCE.

**O**ur father. Hail Mary. O God come to my. Come Holy. 11. **Antiphon.** We will sing. **Psalm. 20.**



**I**n thy strength, O Lord, the king shall joy; & in thy salvation he shall rejoice exceedingly.

**T**hou hast given him his heart's desire: & hast not withholden from him the will of his lips.

**F**or thou hast prevented him with blessings of sweetness: thou hast set on his head a crown of precious stones.

**H**e asked life of thee: & thou hast given him length of days for ever & ever.

**H**is glory is great in thy salvation: glory & great beauty shalt thou lay upon him.

**F**or thou shalt give him to be a blessing for ever & ever: thou shalt make him joyful in gladness with thy countenance.

**F**or the king hopeth in the Lord: & through the mercy of the most High he shall not be moved.

**L**et thy hand be found by all thy enemies: let thy right hand find out all them that hate thee.

**T**hou shalt make them as an oven of fire, in the time of thy anger: the Lord shall trouble them in his wrath, & fire shall devour them.

**T**heir fruit shalt thou destroy from the earth: & their seed from among the children of men.

For they have intended evils against thee: they have devised counsels which they have not been able to establish. For thou shalt make them turn their back: in thy remnants thou shalt prepare their face.

**B**e thou exalted, O Lord, in thy own strength: we will sing & praise thy power. **Psalm 28.**

**B**ring to the Lord, O ye children of God: bring to the Lord the offspring of rams.

Bring to the Lord glory & honour: bring to the Lord glory to his name: adore ye the Lord in his holy court.

The voice of the Lord is upon the waters; the God of majesty hath thundered, The Lord is upon many waters.

The voice of the Lord is in power; the voice of the Lord in magnificence.

The voice of the Lord breaketh the cedars: yea, the Lord shall break the cedars of Libanus.

And shall reduce them to pieces, as a calf of Libanus, & as the beloved son of unicorns.

The voice of the Lord divideth the flame of fire: the voice of the Lord shaketh the desert: & the Lord shall shake the desert of Cades.

The voice of the Lord prepareth the stags: & he will discover the thick woods: & in his temple all shall speak his glory.

The Lord maketh the flood to dwell: & the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace. **Psalm. 31.**

**B**lessed are they whose iniquities are forgiven, & whose sins are covered.

Blessed is the man to whom the Lord hath not imputed sin, & in whose spirit

there is no guile.

Because I was silent my bones grew old; whilst I cried out all the day long.

For day & night thy hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

I have acknowledged my sin to thee, & my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord: & thou hast forgiven the wickedness of my sin.

For this shall every one that is holy pray to thee in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

I will give thee understanding, & I will instruct thee in this way, in which thou shalt go: I will fix my eyes upon thee.

Do not become like the horse & the mule, who have no understanding.

With bit & bridle bind fast their jaws, who come not near unto thee.

Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

Be glad in the Lord, & rejoice, ye just, & glory, all ye right of heart.

**Antiphon.** We will sing & praise thy power. **Prayer.**

### AT SEXT.

Our father. Hail Mary. O God come to my. O God of. 13. **Antiphon.** Let the name. **Psalm. 52.**



he fool said in his heart: There is no God.

They are corrupted, & become abominable in iniquities: there is none that doth good.

God looked down from heaven on the children of men: to see if there were any that did understand, or did seek God.

All have gone aside, they are become unprofitable together, there is none that doth good, no not one.

Shall not all the workers of iniquity know, who eat up my people as they eat bread?

They have not called upon God: there have they trembled for fear, where there was no fear.

For God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

Who will give out of Sion the salvation of Israel? when God shall bring back the captivity of his people, Jacob shall rejoice, & Israel shall be glad.

**Psalm. 71.**

**G**ive to the king thy judgment, O God: & to the king's son thy justice:

To judge thy people with justice, & thy poor with judgment.

Let the mountains receive peace for the people: & the hills justice.

He shall judge the poor of the people, & he shall save the children of the poor: & he shall humble the oppressor.

And he shall continue with the sun, & before the moon, throughout all generations.

He shall come down like rain upon the fleece; & as showers falling gently upon the earth.

In his days shall justice spring up, & abundance of peace, till the moon be taken away.

And he shall rule from sea to sea, & from the river unto the ends of the earth.

Before him the Ethiopians shall fall down: & his enemies shall lick the ground.

The kings of Tharsis & the islands shall offer presents: the kings of the Arabians & of Saba shall bring gifts:

And all kings of the earth shall adore him: all nations shall serve him.

For he shall deliver the poor from the mighty: & the needy that had no helper.

He shall spare the poor & needy: & he shall save the souls of the poor.

He shall redeem their souls from usuries & iniquity: & their names shall be honourable in his sight.

And he shall live, & to him shall be given of the gold of Arabia, for him they shall always adore: they shall bless him all the day.

And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: & they of the city shall flourish like the grass of the earth.

Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

Blessed be the Lord, the God of Israel, who alone doth wonderful things.

And blessed be the name of his majesty for ever: & the whole earth shall be filled with his majesty. So be it. So be it. **Psalm. 120.**

**I** have lifted up my eyes to the mountains, from whence help shall come to me.

My help is from the Lord, who made heaven & earth.

May he not suffer thy foot to be moved: neither let him slumber that keepeth thee.

Behold he shall neither slumber nor sleep, that keepeth Israel.

The Lord is thy keeper, the Lord is thy protection upon thy right hand.

The sun shall not burn thee by day: nor the moon by night.

The Lord keepeth thee from all evil: may the Lord keep thy soul.

May the Lord keep thy coming in & thy going out; from henceforth now & for ever. **Antiphon.** Let the name of the Lord be blessed for evermore.

**Prayer.**

### AT NONE.

Our father. Hail Mary. O God come to my. O strength. 14. **Antiphon.** Let the brightness. **Psalm. 89.**



ord, thou hast been our refuge from generation to generation.

Before the mountains were made, or the earth & the world was formed; from eternity & to eternity thou art God.

Turn not man away to be brought low: & thou hast said: Be converted, O ye sons of men.

For a thousand years in thy sight are as yesterday, which is past.

And as a watch in the night, things that are counted nothing, shall their years be.

In the morning man shall grow up like grass; in the morning he shall flourish & pass away: in the evening he shall fall, grow dry, & wither.

For in thy wrath we have fainted away: & are troubled in thy indignation.

Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

For all our days are spent; & in thy wrath we have fainted away.

Our years shall be considered as a spider: the days of our years in them are threescore & ten years.

But if in the strong they be fourscore years: & what is more of them is labour & sorrow.

For mildness is come upon us: & we shall be corrected.

Who knoweth the power of thy anger, & for thy fear can number thy wrath?

So make thy right hand known: & men learned in heart, in wisdom.

Return, O Lord, how long? & be entreated in favour of thy servants.

We are filled in the morning with thy mercy: & we have rejoiced, & are delighted all our days.

We have rejoiced for the days in which thou hast humbled us: for the years in which we have seen evils.

Look upon thy servants & upon their works: & direct their children.

And let the brightness of the Lord our God be upon us: & direct thou the works of our hands over us; yea, the work of our hands do thou direct.

**Psalm. 96.**

**T**he Lord hath reigned, let the earth rejoice: let many islands be glad.

Clouds & darkness are round about him: justice & judgment are the establishment of his throne.

A fire shall go before him, & shall burn his enemies round about.

His lightnings have shone forth to the world: the earth saw & trembled.

The mountains melted like wax, at the presence of the Lord: at the presence of the Lord of all the earth.

The heavens declared his justice: & all people saw his glory.

Let them be all confounded that adore graven things, & that glory in their idols.

Adore him, all you his angels: Sion heard, & was glad.

And the daughters of Juda rejoiced, because of thy judgments, O Lord.

For thou art the most high Lord over all the earth: thou art exalted exceedingly above all gods.

You that love the Lord, hate evil: the Lord preserveth the souls of his saints, he will deliver them out of the hand of the sinner.

Light is risen to the just, & joy to the right of heart.

Rejoice, ye just, in the Lord: & give praise to the remembrance of his holiness. **Psalm. 126.**

**U**nless the Lord build the house, they labour in vain that build it. Unless the Lord keep the city, he watcheth in vain that keepeth it.

It is vain for you to rise before light, rise ye after you have sitten, you that eat the bread of sorrow.

When he shall give sleep to his beloved, behold the inheritance of the Lord are children: the reward, the fruit of the womb.

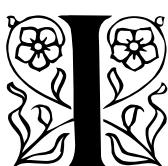
As arrows in the hand of the mighty, so the children of them that have been shaken.

Blessed is the man that hath filled the desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

**Antiphon.** Let the brightness of the Lord our God be upon us. **Prayer.**

### AT VESPERS.

Our father. Hail Mary. O God come. **Hym. Antiphon. Psalm. 33.**



will bless the Lord at all times, his praise

shall be always in my mouth.

In the Lord shall my soul be praised: let the meek hear & rejoice.

O magnify the Lord with me; & let us extol his name together.

I sought the Lord, & he heard me; & he delivered me from all my troubles.

Come ye to him & be enlightened: & your faces shall not be confounded.

This poor man cried, & the Lord heard him: & saved him out of all his troubles.

The angel of the Lord shall encamp round about them that fear him: & shall deliver them.

O taste, & see that the Lord is sweet: blessed is the man that hopeth in him.

Fear the Lord, all ye his saints: for there is no want to them that fear him.

The rich have wanted, & have suffered hunger: but they that seek the Lord shall not be deprived of any good.

Come, children, hearken to me: I will teach you the fear of the Lord.

Who is the man that desireth life: who loveth to see good days?

Keep thy tongue from evil, & thy lips from speaking guile.

Turn away from evil & do good: seek after peace & pursue it.

The eyes of the Lord are upon the just: & his ears unto their prayers.

But the countenance of the Lord is against them that do evil things: to cut off the remembrance of them from the earth.

The just cried, & the Lord heard them: & delivered them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart: & he will save the

humble of spirit.

**M**any are the afflictions of the just; but out of them all will the Lord deliver them.

**T**he Lord keepeth all their bones, not one of them shall be broken.

**T**he death of the wicked is very evil: & they that hate the just shall be guilty.

**T**he Lord will redeem the souls of his servants: & none of them that trust in him shall offend. **Psalm. 40.**

**B**lessed is he that understandeth concerning the needy & the poor: the Lord will deliver him in the evil day. **T**he Lord preserve him & give him life, & make him blessed upon the earth: & deliver him not up to the will of his enemies.

**T**he Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

**I**said: O Lord, be thou merciful to me: heal my soul, for I have sinned against thee.

**M**y enemies have spoken evils against me: when shall he die & his name perish?

**A**nd if he came in to see me, he spoke vain things: his heart gathered together iniquity to itself.

**H**e went out & spoke to the same purpose.

**A**ll my enemies whispered together against me: they devised evils to me.

**T**hey determined against me an unjust word: shall he that sleepeth rise again no more?

**F**or even the man of peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

**B**ut thou, O Lord, have mercy on me, & raise me up again: & I will requite them.

**B**Y this I know, that thou hast had a

good will for me: because my enemy shall not rejoice over me.

**B**ut thou hast upheld me by reason of my innocence: & hast established me in thy sight for ever.

**B**lessed be the Lord the God of Israel from eternity to eternity. So be it. So be it. **Psalm. 112.**

**P**raise the Lord, ye children: praise ye the name of the Lord.

**B**lessed be the name of the Lord, from henceforth now & for ever.

**F**rom the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

**T**he Lord is high above all nations; & his glory above the heavens.

**W**ho is as the Lord our God, who dwelleth on high: & looketh down on the low things in heaven & in earth?

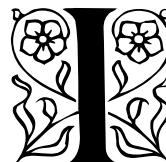
**R**aising up the needy from the earth, & lifting up the poor out of the dunghill: **T**hat he may place him with princes, with the princes of his people.

**W**ho maketh a barren woman to dwell in a house, the joyful mother of children.

**T**hen the canticle. My soul doth. page. 17. **Antiphon. Prayer. & Commemoration.**

## AT COMPLINE.

**O**ur father. Hail Mary. Convert us. O God come. Before the. 17. **Antiphon.** Protect us. **Psalm. 10.**



**I**n the Lord I put my trust: how then do you say to my soul:

**G**et thee away from hence to the mountain like a sparrow?

**F**or, lo, the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright

of heart.

**F**or they have destroyed the things which thou hast made: but what has the just man done?

**T**he Lord is in his holy temple, the Lord's throne is in heaven.

**H**is eyes look on the poor man: his eyelids examine the sons of men.

**T**he Lord trieth the just & the wicked: but he that loveth iniquity hateth his own soul.

**H**e shall rain snares upon sinners: fire & brimstone & storms of winds shall be the portion of their cup.

**F**or the Lord is just, & hath loved justice: his countenance hath beheld righteousness. **Psalm. 15.**

**P**reserve me, O Lord, for I have put my trust in thee: I have said to the Lord, thou art my God, for thou hast no need of my goods.

**T**o the saints, who are in his land, he hath made wonderful all my desires in them.

Their infirmities were multiplied: afterwards they made haste.

**I** will not gather together their meetings for blood offerings: nor will I be mindful of their names by my lips.

**T**he Lord is the portion of my inheritance & of my cup: it is thou that wilt restore my inheritance to me.

**T**he lines are fallen unto me in goodly places: for my inheritance is goodly to me.

**I** will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

**I**set the Lord always in my sight: for he is at my right hand, that I be not moved.

**T**herefore my heart hath been glad, & my tongue hath rejoiced: moreover my flesh also shall rest in hope.

**B**ecause thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

**T**hou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end. **Psalm. 29.**

**I** will extol thee, O Lord, for thou hast upheld me: & hast not made my enemies to rejoice over me.

**O** Lord my God, I have cried to thee, & thou hast healed me.

**T**hou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

**S**ing to the Lord, O ye his saints: & give praise to the memory of his holiness.

**F**or wrath is in his indignation; & life in his good will.

**I**n the evening weeping shall have place, & in the morning gladness.

**A**nd in my abundance I said: I shall never be moved.

**O** Lord, in thy favour, thou gavest strength to my beauty.

**T**hou turnedst away thy face from me, & I became troubled.

**T**o thee, O Lord, will I cry: & I will make supplication to my God.

**W**hat profit is there in my blood, whilst I go down to corruption?

**S**hall dust confess to thee, or declare thy truth?

**T**he Lord hath heard, & hath had mercy on me: the Lord became my helper.

**T**hou hast turned for me my mourning into joy: thou hast cut my sackcloth, & hast compassed me with gladness:

**T**o the end that my glory may sing to thee, & I may not regret: O Lord my God, I will give praise to thee for ever.

**T**hen. Now thou dost. pg. 18. Protect

us. Hear O Lord. Let us. Visit we beseech thee O Lord. Let us bless. May the souls.

## WEDNESDAY.

### At matins.

**O**ur father. Hail Mary. I confess. May almighty. May the almighty. O Lord thou. O God come. **Invita.** Come let us. **Invit. Hym. Antiphon. Psalm. 48.**

**H**ear these things, all ye nations: **G**ive ear, all ye inhabitants of the world.

**A**ll you that are earthborn, & you sons of men: both rich & poor together.

**M**y mouth shall speak wisdom: & the meditation of my heart understanding. I will incline my ear to a parable; I will open my proposition on the psaltery.

**W**hy shall I fear in the evil day? the iniquity of my heel shall encompass me. **T**hey that trust in their own strength, & glory in the multitude of their riches,

**N**o brother can redeem, nor shall man redeem: he shall not give to God his ransom,

**N**or the price of the redemption of his soul: & shall labour for ever, & shall still live unto the end.

**H**e shall not see destruction, when he shall see the wise dying: the senseless & the fool shall perish together:

**A**nd they shall leave their riches to strangers: & their sepulchres shall be their houses for ever.

**T**heir dwelling places to all generations: they have called their lands by their names.

**A**nd man when he was in honour did not understand; he is compared to senseless beasts, & is become like to them.

**T**his way of theirs is a stumblingblock to them: & afterwards they shall de-

light in their mouth.

**T**hey are laid in hell like sheep: death shall feed upon them.

**A**nd the just shall have dominion over them in the morning; & their help shall decay in hell from their glory.

**B**ut God will redeem my soul from the hand of hell, when he shall receive me. **B**e not thou afraid, when a man shall be made rich, & when the glory of his house shall be increased.

**F**or when he shall die he shall take nothing away; nor shall his glory descend with him.

**F**or in his lifetime his soul will be blessed: & he will praise thee when thou shalt do well to him.

**H**e shall go in to the generations of his fathers: & he shall never see light.

**M**an when he was in honour did not understand: he hath been compared to senseless beasts, & made like to them.

**Psalm. 58.**

**D**eliver me from my enemies, O my God; & defend me from them that rise up against me.

**D**eliver me from them that work iniquity, & save me from bloody men.

**F**or behold they have caught my soul: the mighty have rushed in upon me:

**N**either is it my iniquity, nor my sin, O Lord: without iniquity have I run, & directed my steps.

**R**ise up thou to meet me, & behold: even thou, O Lord, the God of hosts, the God of Israel.

**A**ttend to visit all the nations: have no mercy on all them that work iniquity.

**T**hey shall return at evening, & shall suffer hunger like dogs: & shall go round about the city.

**B**ehold they shall speak with their mouth, & a sword is in their lips: for who, say they, hath heard us?

But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

I will keep my strength to thee: for thou art my protector: my God, his mercy shall prevent me.

God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power; & bring them down, O Lord, my protector:

For the sin of their mouth, & the word of their lips: & let them be taken in their pride.

And for their cursing & lying they shall be talked of, when they are consumed: when they are consumed by thy wrath, & they shall be no more.

And they shall know that God will rule Jacob, & all the ends of the earth.

They shall return at evening & shall suffer hunger like dogs: & shall go round about the city.

They shall be scattered abroad to eat, & shall murmur if they be not filled.

But I will sing thy strength: & will extol thy mercy in the morning.

For thou art become my support, & my refuge, in the day of my trouble.

Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy. **Psalm. 77.**

**A**ttend, O my people, to my law: incline your ears to the words of my mouth.

I will open my mouth in parables: I will utter propositions from the beginning.

How great things have we heard & known, & our fathers have told us.

They have not been hidden from their children, in another generation.

Declaring the praises of the Lord, & his powers, & his wonders which he hath done.

And he set up a testimony in Jacob: & made a law in Israel.

How great things he commanded our fathers, that they should make the same known to their children: that another generation might know them.

The children that should be born & should rise up, & declare them to their children.

That they may put their hope in God & may not forget the works of God: & may seek his commandments.

That they may not become like their fathers, a perverse & exasperating generation.

A generation that set not their heart aright: & whose spirit was not faithful to God.

The sons of Ephraim who bend & shoot with the bow: they have turned back in the day of battle.

They kept not the covenant of God: & in his law they would not walk.

And they forgot his benefits, & his wonders that he had shewn them.

Wonderful things did he do in the sight of their fathers, in the land of Egypt, in the field of Tanis.

He divided the sea & brought them through: & he made the waters to stand as in a vessel.

And he conducted them with a cloud by day: & all the night with a light of fire.

He struck the rock in the wilderness: & gave them to drink, as out of the great deep.

He brought forth water out of the rock: & made streams run down as rivers.

And they added yet more sin against him: they provoked the most High to wrath in the place without water.

And they tempted God in their hearts,

by asking meat for their desires.

**A**nd they spoke ill of God: they said: Can God furnish a table in the wilderness?

Because he struck the rock, & the waters gushed out, & the streams overflowed.

**C**an he also give bread, or provide a table for his people?

**T**herefore the Lord heard, & was angry: & a fire was kindled against Jacob, & wrath came up against Israel.

**B**ecause they believed not in God: & trusted not in his salvation.

And he had commanded the clouds from above, & had opened the doors of heaven.

And had rained down manna upon them to eat, & had given them the bread of heaven.

**M**an ate the bread of angels: he sent them provisions in abundance.

**H**e removed the south wind from heaven: & by his power brought in the southwest wind.

And he rained upon them flesh as dust: & feathered fowls like as the sand of the sea.

And they fell in the midst of their camp, round about their pavilions.

**S**o they did eat, & were filled exceedingly, & he gave them their desire:

**T**hey were not defrauded of that which they craved. As yet their meat was in their mouth: & the wrath of God came upon them.

he slew the fat ones amongst them, & brought down the chosen men of Israel.

**I**n all these things they sinned still: & they believed not for his wondrous works.

**A**nd their days were consumed in vanity, & their years in haste.

**W**hen he slew them, then they sought him: & they returned, & came to him early in the morning.

**A**nd they remembered that God was their helper: & the most high God their redeemer.

**A**nd they loved him with their mouth: & with their tongue they lied unto him: **B**ut their heart was not right with him: nor were they counted faithful in his covenant.

**B**ut he is merciful, & will forgive their sins: & will not destroy them.

**A**nd many a time did he turn away his anger: & did not kindle all his wrath.

**A**nd he remembered that they are flesh: a wind that goeth & returneth not.

**H**ow often did they provoke him in the desert: & move him to wrath in the place without water?

**A**nd they turned back & tempted God: & grieved the holy one of Israel.

**T**hey remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

**H**ow he wrought his signs in Egypt, & his wonders in the field of Tanis.

**A**nd he turned their rivers into blood, & their showers that they might not drink.

**H**e sent amongst them divers sores of flies, which devoured them: & frogs which destroyed them.

**A**nd he gave up their fruits to the blast, & their labours to the locust.

**A**nd he destroyed their vineyards with hail, & their mulberry trees with hoarfrost.

**A**nd he gave up their cattle to the hail, & their stock to the fire.

**A**nd he sent upon them the wrath of his indignation: indignation & wrath & trouble, which he sent by evil angels.

He made a way for a path to his anger: he spared not their souls from death, & their cattle he shut up in death.

And he killed all the firstborn in the land of Egypt: the firstfruits of all their labour in the tabernacles of Cham.

And he took away his own people as sheep: & guided them in the wilderness like a flock.

And he brought them out in hope, & they feared not: & the sea overwhelmed their enemies.

And he brought them into the mountain of his sanctuary: the mountain which his right hand had purchased.

And he cast out the Gentiles before them: & by lot divided to them their land by a line of distribution.

And he made the tribes of Israel to dwell in their tabernacles.

Yet they tempted, & provoked the most high God: & they kept not his testimonies.

And they turned away, & kept not the covenant: even like their fathers they were turned aside as a crooked bow.

They provoked him to anger on their hills: & moved him to jealousy with their graven things.

God heard, & despised them, & he reduced Israel exceedingly as it were to nothing.

And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

And he delivered their strength into captivity: & their beauty into the hands of the enemy.

And he shut up his people under the sword: & he despised his inheritance.

Fire consumed their young men: & their maidens were not lamented.

Their priests fell by the sword: & their

widows did not mourn.

And the Lord was awaked as one out of sleep, & like a mighty man that hath been surfeited with wine.

And he smote his enemies on the hinder parts: he put them to an everlasting reproach.

And he rejected the tabernacle of Joseph: & chose not the tribe of Ephraim:

But he chose the tribe of Juda, mount Sion which he loved.

And he built his sanctuary as of unicorns, in the land which he founded for ever.

And he chose his servant David, & took him from the flocks of sheep: he brought him from following the ewes great with young,

To feed Jacob his servant, & Israel his inheritance.

And he fed them in the innocence of his heart: & conducted them by the skillfulness of his hands. **Antiphon.**

### AT LAUDS.

O God come. **Antiphon.** Psalm 80.



e joyce to God our helper: sing aloud to the God of Jacob.

Take a psalm, & bring hither the timbrel: the pleasant psaltery with the harp.

Blow up the trumpet on the new moon, on the noted day of your solemnity.

For it is a commandment in Israel, & a judgment to the God of Jacob.

He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

He removed his back from the burdens: his hands had served in baskets.

Thou calledst upon me in affliction, &

I delivered thee: I heard thee in the secret place of tempest: I proved thee at the waters of contradiction.

**H**ear, O my people, & I will testify to thee: O Israel, if thou wilt hearken to me, there shall be no new god in thee: neither shalt thou adore a strange god. **F**or I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, & I will fill it. **B**ut my people heard not my voice: & Israel hearkened not to me.

**S**o I let them go according to the desires of their heart: they shall walk in their own inventions.

**I**f my people had heard me: if Israel had walked in my ways:

**I** should soon have humbled their enemies, & laid my hand on them that troubled them.

**T**he enemies of the Lord have lied to him: & their time shall be for ever.

**A**nd he fed them with the fat of wheat, & filled them with honey out of the rock. **P**salm. 134.

**P**raise ye the name of the Lord: O **y**ou his servants, praise the Lord: **Y**ou that stand in the house of the Lord, in the courts of the house of our God.

**P**raise ye the Lord, for the Lord is good: sing ye to his name, for it is sweet.

**F**or the Lord hath chosen Jacob unto himself: Israel for his own possession.

**F**or I have known that the Lord is great, & our God is above all gods.

**W**hatsoever the Lord hath pleased he hath done, in heaven, in earth, in the sea, & in all the deeps.

**H**e bringeth up clouds from the end of the earth: he hath made lightnings for the rain.

**H**e bringeth forth winds out of his stores: He slew the firstborn of Egypt

from man even unto beast.

**H**e sent forth signs & wonders in the midst of thee, O Egypt: upon Pharaoh, & upon all his servants.

**H**e smote many nations, & slew mighty kings:

**S**ehon king of the Amorrhites, & Og king of Basan, & all the kingdoms of Chanaan.

**A**nd gave their land for an inheritance, for an inheritance to his people Israel.

**T**hy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

**F**or the Lord will judge his people, & will be entreated in favour of his servants.

**T**he idols of the Gentiles are silver & gold, the works of men's hands.

**T**hey have a mouth, but they speak not: they have eyes, but they see not.

**T**hey have ears, but they hear not: neither is there any breath in their mouths.

**L**et them that make them be like to them: & every one that trusteth in them.

**B**less the Lord, O house of Israel: bless the Lord, O house of Aaron.

**B**less the Lord, O house of Levi: you that fear the Lord, bless the Lord.

**B**lessed be the Lord out of Sion, who dwelleth in Jerusalem.

### Canticle of Anna.

**M**y heart hath rejoiced in the Lord, j. Kin. & my horn is exalted in my God: 2.

**M**y mouth is enlarged over my enemies: because I have joyed in thy salvation.

**T**here is none holy as the Lord is: for there is no other beside thee, & there is none strong like our God.

**D**o not multiply to speak lofty things, boasting:

**L**et old matters depart from your mouth: for the Lord is a God of all

knowledge, & to him are thoughts prepared.

**T**he bow of the mighty is overcome, & the weak are girt with strength.

**T**hey that were full before have hired out themselves for bread: & the hungry are filled,

**S**o that the barren hath borne many: & she that had many children is weakened.

**T**he Lord killeth & maketh alive, he bringeth down to hell & bringeth back again.

**T**he Lord maketh poor & maketh rich, he humbleth & he exalteth.

**H**e raiseth up the needy from the dust, & lifteth up the poor from the dunghill:

**T**hat he may sit with princes, & hold the throne of glory.

**F**or the poles of the earth are the Lord's, & upon them he hath set the world.

**H**e will keep the feet of his saints, & the wicked shall be silent in darkness, because no man shall prevail by his own strength.

**T**he adversaries of the Lord shall fear him: & upon them shall he thunder in the heavens.

**T**he Lord shall judge the ends of the earth, & he shall give empire to his king, & shall exalt the horn of his Christ.

**T**hen the canticle. Blessed. page. 7. Antiphon. Prayer. & Commemoration.

### AT PRIME.

**O**ur father. Hail Mary. O God come to. Now in the. 8. **A**ntiphon. The Lord. **P**salms. 6.



Lord, rebuke me not in thy indignation, nor chastise me in thy

wrath.

**H**ave mercy on me, O

Lord, for I am weak: heal me, O Lord, for my bones are troubled.

And my soul is troubled exceedingly: but thou, O Lord, how long?

**T**urn to me, O Lord, & deliver my soul: O save me for thy mercy's sake.

**F**or there is no one in death, that is mindful of thee: & who shall confess to thee in hell?

I have laboured in my groanings, every night I will wash my bed: I will water my couch with my tears.

**M**y eye is troubled through indignation: I have grown old amongst all my enemies.

Depart from me, all ye workers of iniquity: for the Lord hath heard the voice of my weeping.

**T**he Lord hath heard my supplication: the Lord hath received my prayer.

Let all my enemies be ashamed, & be very much troubled: let them be turned back, & be ashamed very speedily.

**P**salms. 117.

**G**ive praise to the Lord, for he is good: for his mercy endureth for ever.

**L**et Israel now say that he is good: that his mercy endureth for ever.

**L**et the house of Aaron now say, that his mercy endureth for ever.

**L**et them that fear the Lord now say, that his mercy endureth for ever.

**I**n my trouble I called upon the Lord: & the Lord heard me, & enlarged me.

**T**he Lord is my helper, I will not fear what man can do unto me.

**T**he Lord is my helper: & I will look over my enemies.

**I**t is good to confide in the Lord, rather than to have confidence in man.

**I**t is good to trust in the Lord, rather

than to trust in princes.

**A**ll nations compassed me about; & in the name of the Lord I have been revenged on them.

**S**urrounding me they compassed me about: & in the name of the Lord I have been revenged on them.

**T**hey surrounded me like bees, & they burned like fire among thorns: & in the name of the Lord I was revenged on them.

**B**eing pushed I was overturned that I might fall: but the Lord supported me. **T**he Lord is my strength & my praise: & he is become my salvation.

**T**he voice of rejoicing & of salvation is in the tabernacles of the just.

**T**he right hand of the Lord hath wrought strength: the right hand of the Lord hath exulted me: the right hand of the Lord hath wrought strength.

**I** shall not die, but live: & shall declare the works of the Lord.

**T**he Lord chastising hath chastised me: but he hath not delivered me over to death.

**O**pen ye to me the gates of justice: I will go into them, & give praise to the Lord: this is the gate of the Lord, the just shall enter into it.

**I** will give glory to thee because thou hast heard me: & art become my salvation.

**T**he stone which the builders rejected; the same is become the head of the corner.

**T**his is the Lord's doing: & it is wonderful in our eyes.

**T**his is the day which the Lord hath made: let us be glad & rejoice therein.

**O** Lord, save me: O Lord, give good success: blessed be he that cometh in the name Lord.

**W**e have blessed you out of the house of the Lord: the Lord is God, & he hath shone upon us.

**A**ppoint a solemn day, with shady boughs, even to the horn of the altar.

**T**hou art my God, & I will praise thee: thou art my God, & I will exalt thee.

**I** will praise thee, because thou hast heard me, & art become my salvation.

**O** praise ye the Lord, for he is good: for his mercy endureth for ever.

### Psalm. 130.

**L**ord, my heart is not exalted: nor are my eyes lofty.

**N**either have I walked in great matters, nor in wonderful things above me.

**I**f I was not humbly minded, but exalted my soul:

**A**s a child that is weaned is towards his mother, so reward in my soul.

**L**et Israel hope in the Lord, from henceforth now & for ever.

**A**ntiphon. The Lord is God, & he hath shone upon us. **T**hen the Creed. I believe in God. &c. Hear O Lord. Let us. O Lord our heavenly. Let us bless. May the souls. Precious. Holy Mary. May Almighty.

### AT TERCE.

Our father. Hail Mary. O God come to. Come Holy. 11. **A**ntiphon. Send forth. **P**salms. 42.



**J**udge me, O God, & distinguish my cause from the nation that is not holy: deliver me from the unjust & deceitful man.

**F**or thou art God my strength: why hast thou cast me off? & why do I go sorrowful whilst the enemy afflicteth me?

**S**end forth thy light & thy truth: they

have conducted me, & brought me unto thy holy hill, & into thy tabernacles.

**A**nd I will go in to the altar of God: to God who giveth joy to my youth.

**T**o thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul? & why dost thou disquiet me?

**H**ope in God, for I will still give praise to him: the salvation of my countenance, & my God. **Psalm. 44.**

**M**y heart hath uttered a good word: **I** speak my works to the king; **M**y tongue is the pen of a scrivener that writeth swiftly.

**T**hou art beautiful above the sons of men: grace is poured abroad in thy lips; therefore hath God blessed thee for ever.

**G**ird thy sword upon thy thigh, O thou most mighty.

**W**ith thy comeliness & thy beauty set out, proceed prosperously, & reign.

**B**ecause of truth & meekness & justice: & thy right hand shall conduct thee wonderfully.

**T**hy arrows are sharp: under thee shall people fall, into the hearts of the king's enemies.

**T**hy throne, O God, is for ever & ever: the sceptre of thy kingdom is a sceptre of uprightness.

**T**hou hast loved justice, & hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.

**M**yrrh & stacte & cassia perfume thy garments, from the ivory houses: out of which the daughters of kings have delighted thee in thy glory.

**T**he queen stood on thy right hand, in gilded clothing; surrounded with variety.

**H**earken, O daughter, & see, & incline

thy ear: & forget thy people & thy father's house.

**A**nd the king shall greatly desire thy beauty; for he is the Lord thy God, & him they shall adore.

**A**nd the daughters of Tyre with gifts, yea, all the rich among the people, shall entreat thy countenance.

**A**ll the glory of the king's daughter is within in golden borders, clothed round about with varieties.

**A**fter her shall virgins be brought to the king: her neighbours shall be brought to thee.

**T**hey shall be brought with gladness & rejoicing: they shall be brought into the temple of the king.

**I**nstead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

**T**hey shall remember thy name throughout all generations.

**T**herefore shall people praise thee for ever; yea, for ever & ever.

**Psalm. 59.**

**O** God, thou hast cast us off, & hast destroyed us; thou hast been angry, & hast had mercy on us.

**T**hou hast moved the earth, & hast troubled it: heal thou the breaches thereof, for it has been moved.

**T**hou hast shewn thy people hard things; thou hast made us drink wine of sorrow.

**T**hou hast given a warning to them that fear thee: that they may flee from before the bow:

**T**hat thy beloved may be delivered: save me with thy right hand, & hear me.

**G**od hath spoken in his holy place: I will rejoice, & I will divide Sichem; & will mete out the vale of tabernacles.

**G**alaad is mine, & Manasses is mine: &

Ephraim is the strength of my head.  
Juda is my king: Moab is the pot of my hope.

Into Edom will I stretch out my shoe:  
to me the foreigners are made subject.  
**W**ho will bring me into the strong city?  
who will lead me into Edom?  
**W**ilt not thou, O God, who hast cast us off? & wilt not thou, O God, go out with our armies?

**G**ive us help from trouble: for vain is the salvation of man.

Through God we shall do mightily: & he shall bring to nothing them that afflict us.

**Antiphon.** Send forth thy light & thy truth. **Prayer.**

### AT SEXT.

**O**ur father. Hail Mary. O God come to. O God of. 13. **Antiphon.** Hope. **Psalm. 41.**



s the hart panteth after the fountains of water; so my soul panteth after thee, O God.

**M**y soul hath thirsted after the strong living God; when shall I come & appear before the face of God?

**M**y tears have been my bread day & night, whilst it is said to me daily: Where is thy God?

**T**hese things I remembered, & poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God:

**W**ith the voice of joy & praise; the noise of one feasting.

**W**hy art thou sad, O my soul? & why dost thou trouble me?

**H**ope in God, for I will still give praise to him: the salvation of my countenance, & my God.

**M**y soul is troubled within myself: therefore will I remember thee from the land of Jordan & Hermoniim, from the little hill.

**D**eep calleth on deep, at the noise of thy flood-gates.

**A**ll thy heights & thy billows have passed over me.

**I**n the daytime the Lord hath commanded his mercy; & a canticle to him in the night.

**W**ith me is prayer to the God of my life. I will say to God: Thou art my support.

**W**hy hast thou forgotten me? & why go I mourning, whilst my enemy afflicteth me?

**W**hilst my bones are broken, my enemies who trouble me have reproached me;

**W**hilst they say to me day by day: Where is thy God? Why art thou cast down, O my soul? & why dost thou disquiet me?

**H**ope thou in God, for I will still give praise to him: the salvation of my countenance, & my God. **Psalm. 64.**

**A** Hymn, O God, becometh thee in **S**ion: & a vow shall be paid to thee in Jerusalem.

**O** hear my prayer: all flesh shall come to thee.

**T**he words of the wicked have prevailed over us: & thou wilt pardon our transgressions.

**B**lessed is he whom thou hast chosen & taken to thee: he shall dwell in thy courts.

**W**e shall be filled with the good things of thy house; holy is thy temple, wonderful in justice.

**H**ear us, O God our saviour, who art the hope of all the ends of the earth, & in the sea afar off.

**T**hou who preparest the mountains by thy strength, being girded with power: who troublest the depth of the sea, the noise of its waves.

**T**he Gentiles shall be troubled, & they that dwell in the uttermost borders shall be afraid at thy signs: thou shalt make the outgoings of the morning & of the evening to be joyful.

**T**hou hast visited the earth, & hast plentifully watered it; thou hast many ways enriched it.

**T**he river of God is filled with water, thou hast prepared their food: for so is its preparation.

**F**ill up plentifully the streams thereof, multiply its fruits; it shall spring up & rejoice in its showers.

**T**hou shalt bless the crown of the year of thy goodness: & thy fields shall be filled with plenty.

**T**he beautiful places of the wilderness shall grow fat: & the hills shall be girded about with joy,

**T**he rams of the flock are clothed, & the vales shall abound with corn: they shall shout, yea they shall sing a hymn.

**Psalm. 121.**

**I**n rejoiced at the things that were said to me: We shall go into the house of the Lord.

**O**ur feet were standing in thy courts, O Jerusalem.

**J**erusalem, which is built as a city, which is compact together.

**F**or thither did the tribes go up, the tribes of the Lord: the testimony of Israel, to praise the name of the Lord.

**B**ecause their seats have sat in judgment, seats upon the house of David.

**P**ray ye for the things that are for the peace of Jerusalem: & abundance for them that love thee.

**L**et peace be in thy strength: & abun-

dance in thy towers.

**F**or the sake of my brethren, & of my neighbours, I spoke peace of thee.

**B**ecause of the house of the Lord our God, I have sought good things for thee.

**A**ntiphon. Hope in God, for I will still give praise to him. **Prayer.**

### AT NONE.

**O**ur father. Hail Mary. O God come to. O strength. 14. **A**ntiphon. Glorious. **Psalm. 81.**



od hath stood in the congregation of gods: & being in the midst of them he judgeth gods.

How long will you judge unjustly: & accept the persons of the wicked?

**J**udge for the needy & fatherless: do justice to the humble & the poor.

**R**escue the poor; & deliver the needy out of the hand of the sinner.

**T**hey have not known nor understood: they walk on in darkness: all the foundations of the earth shall be moved.

**I** have said: You are gods & all of you the sons of the most High.

**B**ut you like men shall die: & shall fall like one of the princes.

**A**rise, O God, judge thou the earth: for thou shalt inherit among all the nations. **Psalm. 86.**

**T**he foundations thereof are in the holy mountains: the Lord loveth the gates of Sion above all the tabernacles of Jacob.

**G**lorious things are said of thee, O city of God.

**I** will be mindful of Rahab & of Babylon knowing me.

**B**ehold the foreigners, & Tyre, & the people of the Ethiopians, these were

there.

**S**hall not Sion say: This man & that man is born in her? & the Highest himself hath founded her.

**T**he Lord shall tell in his writings of peoples & of princes, of them that have been in her.

**T**he dwelling in thee is as it were of all rejoicing. **Psalm. 93.**

**T**he Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

**L**ift up thyself, thou that judgest the earth: render a reward to the proud.

**H**ow long shall sinners, O Lord: how long shall sinners glory?

**S**hall they utter, & speak iniquity: shall all speak who work injustice?

**T**hy people, O Lord, they have brought low: & they have afflicted thy inheritance.

**T**hey have slain the widow & the stranger: & they have murdered the fatherless.

**A**nd they have said: The Lord shall not see: neither shall the God of Jacob understand.

**U**nderstand, ye senseless among the people: &, you fools, be wise at last.

**H**e that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

**H**e that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

**T**he Lord knoweth the thoughts of men, that they are vain.

**B**lessed is the man whom thou shalt instruct, O Lord: & shalt teach him out of thy law.

**T**hat thou mayst give him rest from the evil days: till a pit be dug for the wicked.

**F**or the Lord will not cast off his people:

neither will he forsake his own inheritance.

**U**ntil justice be turned into judgment: & they that are near it are all the upright in heart.

**W**ho shall rise up for me against the evildoers? or who shall stand with me against the workers of iniquity?

**U**nless the Lord had been my helper, my soul had almost dwelt in hell.

**I**f I said: My foot is moved: thy mercy, O Lord, assisted me.

**A**ccording to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

**D**oth the seat of iniquity stick to thee, who framest labour in commandment?

**T**hey will hunt after the soul of the just, & will condemn innocent blood.

**B**ut the Lord is my refuge: & my God the help of my hope.

**A**nd he will render them their iniquity: & in their malice he will destroy them: the Lord our God will destroy them.

**A**ntiphon. Glorious things are said of thee, O city of God. **Prayer.**

### AT VESPERS.

**O**ur father. Hail Mary. O God come to. **Hym. Antiphon. Psalm. 32.**



ejoice in the Lord, O ye just: praise becometh the upright.

Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

Sing to him a new canticle, sing well unto him with a loud noise.

For the word of the Lord is right, & all his works are done with faithfulness.

He loveth mercy & judgment; the earth is full of the mercy of the Lord.

By the word of the Lord the heavens

were established; & all the power of them by the spirit of his mouth:

**G**athering together the waters of the sea, as in a vessel; laying up the depths in storehouses.

**L**et all the earth fear the Lord, & let all the inhabitants of the world be in awe of him.

**F**or he spoke & they were made: he commanded & they were created.

**T**he Lord bringeth to naught the counsels of nations; & he rejecteth the devices of people, & casteth away the counsels of princes.

**B**ut the counsel of the Lord standeth for ever: the thoughts of his heart to all generations.

**B**lessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.

**T**he Lord hath looked from heaven: he hath beheld all the sons of men.

**F**rom his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

**H**e who hath made the hearts of every one of them: who understandeth all their works.

**T**he king is not saved by a great army: nor shall the giant be saved by his own great strength.

**V**ain is the horse for safety: neither shall he be saved by the abundance of his strength.

**B**ehold the eyes of the Lord are on them that fear him: & on them that hope in his mercy.

**T**o deliver their souls from death; & feed them in famine.

**O**ur soul waiteth for the Lord: for he is our helper & protector.

**F**or in him our heart shall rejoice: & in his holy name we have trusted.

**L**et thy mercy, O Lord, be upon us, as we have hoped in thee. **Psalm. 83.**

**H**ow lovely are thy tabernacles, O Lord of hosts! My soul longeth & fainteth for the courts of the Lord.

**M**y heart & my flesh have rejoiced in the living God.

**F**or the sparrow hath found herself a house, & the turtle a nest for herself where she may lay her young ones:

**T**hy altars, O Lord of hosts, my king & my God.

**B**lessed are they that dwell in thy house, O Lord: they shall praise thee for ever & ever.

**B**lessed is the man whose help is from thee: in his heart he hath disposed to ascend by steps, in the vale of tears, in the place which he hath set.

**F**or the lawgiver shall give a blessing, they shall go from virtue to virtue: the God of gods shall be seen in Sion.

**O** Lord God of hosts, hear my prayer: give ear, O God of Jacob.

**B**ehold, O God our protector: & look on the face of thy Christ.

**F**or better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

**F**or God loveth mercy & truth: the Lord will give grace & glory.

**H**e will not deprive of good things them that walk in innocence: O Lord of hosts, blessed is the man that trusteth in thee. **Psalm. 111.**

**B**lessed is the man that feareth the Lord: he shall delight exceedingly in his commandments.

**H**is seed shall be mighty upon earth: the generation of the righteous shall be blessed.

**G**lory & wealth shall be in his house: &

his justice remaineth for ever & ever.  
**T**o the righteous a light is risen up in darkness: he is merciful, & compassionate & just.

**A**cceptable is the man that sheweth mercy & lendeth: he shall order his words with judgment: because he shall not be moved for ever.

**T**he just shall be in everlasting remembrance: he shall not fear the evil hearing.

**H**is heart is ready to hope in the Lord: his heart is strengthened, he shall not be moved until he look over his enemies.

**H**e hath distributed, he hath given to the poor: his justice remaineth for ever & ever: his horn shall be exalted in glory.

**T**he wicked shall see, & shall be angry, he shall gnash with his teeth & pine away: the desire of the wicked shall perish.   **Then the canticle.** My soul doth. page. 17. **Antiphon. Prayer. Commemoration.**

### AT COMPLINE.

**O**ur father. Hail Mary. Convert us. O God come to. Before the. 17. Protect us. **Psalm. 39.**



ith expectation I have waited for the Lord, & he was attentive to me.

**A**nd he heard my prayers, & brought me out of the pit of misery & the mire of dregs.

**A**nd he set my feet upon a rock, & directed my steps.

**A**nd he put a new canticle into my mouth, a song to our God.

**M**any shall see, & shall fear: & they shall hope in the Lord.

**B**lessed is the man whose trust is in the name of the Lord; & who hath not had regard to vanities, & lying follies.

**T**hou hast multiplied thy wonderful works, O Lord my God: & in thy thoughts there is no one like to thee.

**I** have declared & I have spoken they are multiplied above number.

**S**

**B**urnt offering & sin offering thou didst not require: then said I, Behold I come. **I**n the head of the book it is written of me that I should do thy will: O my God, I have desired it, & thy law in the midst of my heart.

**I** have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

**I** have not hid thy justice within my heart: I have declared thy truth & thy salvation.

**I** have not concealed thy mercy & thy truth from a great council.

**W**ithhold not thou, O Lord, thy tender mercies from me: thy mercy & thy truth have always upheld me.

**F**or evils without number have surrounded me; my iniquities have overtaken me, & I was not able to see.

**T**hey are multiplied above the hairs of my head: & my heart hath forsaken me. **B**e pleased, O Lord, to deliver me, look down, O Lord, to help me.

**L**et them be confounded & ashamed together, that seek after my soul to take it away.

**L**et them be turned backward & be ashamed that desire evils to me.

**L**et them immediately bear their confusion, that say to me: Tis well, tis well.

**L**et all that seek thee rejoice & be glad in thee: & let such as love thy salvation

say always: The Lord be magnified.  
But I am a beggar & poor: the Lord is careful for me.

Thou art my helper & my protector: O my God, be not slack. **Psalm. 119.**

**I**n my trouble I cried to the Lord: & he heard me.

**O** Lord, deliver my soul from wicked lips, & a deceitful tongue.

What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

The sharp arrows of the mighty, with coals that lay waste.

**W**oe is me, that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar: my soul hath been long a sojourner.

With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

**Psalm. 133.**

**B**ehold now bless ye the Lord, all ye servants of the Lord:

**W**ho stand in the house of the Lord, in the courts of the house of our God.

In the nights lift up your hands to the holy places, & bless ye the Lord.

**M**ay the Lord out of Sion bless thee, he that made heaven & earth.

**T**hen. Now thou. pg. 18. Protect us. Hear O Lord. Let us. Visit we beseech. Let us bless. May the. Hail holy Queen.

## THURSDAY.

At matins.

**O**ur father. Hail Mary. I confess. May almighty. May the almighty. O Lord thou. O God come. **Invit.** Come let.

**I**nvit. **Hym.** **Antiphon.** **Psalm. 67.** Let God arise, & let his enemies be

**L**scattered: & let them that hate him flee from before his face.

**A**s smoke vanisheth, so let them vanish

away: as wax melteth before the fire, so let the wicked perish at the presence of God.

And let the just feast, & rejoice before God: & be delighted with gladness.

**S**ing ye to God, sing a psalm to his name, make a way for him who ascendeth upon the west: the Lord is his name.

Rejoice ye before him: but the wicked shall be troubled at his presence, who is the father of orphans, & the judge of widows.

**G**od in his holy place: God who maketh men of one manner to dwell in a house:

**W**ho bringeth out them that were bound in strength; in like manner them that provoke, that dwell in sepulchres.

**O** God, when thou didst go forth in the sight of thy people, when thou didst pass through the desert:

The earth was moved, & the heavens dropped at the presence of the God of Sina, at the presence of the God of Israel.

**T**hou shalt set aside for thy inheritance a free rain, O God: & it was weakened, but thou hast made it perfect.

**I**n it shall thy animals dwell; in thy sweetness, O God, thou hast provided for the poor.

**T**he Lord shall give the word to them that preach good tidings with great power.

**T**he king of powers is of the beloved, of the beloved; & the beauty of the house shall divide spoils.

**I**f you sleep among the midst of lots, you shall be as the wings of a dove covered with silver, & the hinder parts of her back with the paleness of gold.

**W**hen he that is in heaven appointeth kings over her, they shall be whitened

with snow in Selmon. The mountain of God is a fat mountain.

**A** curdled mountain, a fat mountain.  
Why suspect, ye curdled mountains?

**A** mountain in which God is well pleased to dwell: for there the Lord shall dwell unto the end.

**T**he chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

**T**hou hast ascended on high, thou hast led captivity captive; thou hast received gifts in men.

**Y**ea for those also that do not believe, the dwelling of the Lord God.

**B**lessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

**O**ur God is the God of salvation: & of the Lord, of the Lord are the issues from death.

**B**ut God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

**T**he Lord said: I will turn them from Basan, I will turn them into the depth of the sea:

**T**hat thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

**T**hey have seen thy goings, O God, the goings of my God: of my king who is in his sanctuary.

**P**rinces went before joined with singers, in the midst of young damsels playing on timbrels.

**I**n the churches bless ye God the Lord, from the fountains of Israel.

**T**here is Benjamin a youth, in ecstasy of mind.

**T**he princes of Juda are their leaders: the princes of Zabulon, the princes of

Nephthali.

**C**ommand thy strength, O God: confirm, O God, what thou hast wrought in us.

**F**rom thy temple in Jerusalem, kings shall offer presents to thee.

**R**ebuke the wild beasts of the reeds, the congregation of bulls with the kine of the people; who seek to exclude them who are tried with silver.

**S**catter thou the nations that delight in wars: ambassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

**S**ing to God, ye kingdoms of the earth: sing ye to the Lord:

**S**ing ye to God, who mounteth above the heaven of heavens, to the east.

**B**ehold he will give to his voice the voice of power: give ye glory to God for Israel, his magnificence, & his power is in the clouds.

**G**od is wonderful in his saints: the God of Israel is he who will give power & strength to his people. Blessed be God.

**P**salm. 72.

**H**ow good is God to Israel, to them that are of a right heart!

**B**ut my feet were almost moved; my steps had well nigh slipped.

**B**ecause I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

**F**or there is no regard to their death, nor is there strength in their stripes.

**T**hey are not in the labour of men: neither shall they be scourged like other men.

**T**herefore pride hath held them fast: they are covered with their iniquity & their wickedness.

**T**heir iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

**T**hey have thought & spoken wicked-

ness: they have spoken iniquity on high.

They have set their mouth against heaven: & their tongue hath passed through the earth.

Therefore will my people return here & full days shall be found in them.

**A**nd they said: How doth God know? & is there knowledge in the most High?

Behold these are sinners; & yet abounding in the world they have obtained riches.

**A**nd I said: Then have I in vain justified my heart, & washed my hands among the innocent.

**A**nd I have been scourged all the day; & my chastisement hath been in the mornings.

**I**f I said: I will speak thus; behold I should condemn the generation of thy children.

**I** studied that I might know this thing, it is a labour in my sight:

Until I go into the sanctuary of God, & understand concerning their last ends.

**B**ut indeed for deceits thou hast put it to them: when they were lifted up thou hast cast them down.

**H**ow are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

**A**s the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

**F**or my heart hath been inflamed, & my reins have been changed: & I am brought to nothing, & I knew not.

**I** am become as a beast before thee: & I am always with thee.

**T**hou hast held me by my right hand; & by thy will thou hast conducted me, & with thy glory thou hast received me.

For what have I in heaven? & besides thee what do I desire upon earth?

For thee my flesh & my heart hath fainted away: thou art the God of my heart, & the God that is my portion for ever.

**F**or behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

But it is good for me to adhere to my God, to put my hope in the Lord God:

**T**hat I may declare all thy praises, in the gates of the daughter of Sion. **P**salms. 88.

**T**he mercies of the Lord I will sing for ever.

**I** will shew forth thy truth with my mouth to generation & generation.

For thou hast said: Mercy shall be built up for ever in the heavens: thy truth shall be prepared in them.

**I** have made a covenant with my elect: I have sworn to David my servant:

**T**hy seed will I settle for ever. And I will build up thy throne unto generation & generation.

**T**he heavens shall confess thy wonders, O Lord: & thy truth in the church of the saints.

**F**or who in the clouds can be compared to the Lord: or who among the sons of God shall be like to God?

**G**od, who is glorified in the assembly of the saints: great & terrible above all them that are about him.

**O** Lord God of hosts, who is like to thee? thou art mighty, O Lord, & thy truth is round about thee.

**T**hou rulest the power of the sea: & appeasest the motion of the waves thereof.

**T**hou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

**T**hine are the heavens, & thine is the earth: the world & the fulness thereof thou hast founded: the north & the sea thou hast created.

**T**habor & Hermon shall rejoice in thy name: thy arm is with might.

**L**et thy hand be strengthened, & thy right hand exalted: justice & judgment are the preparation of thy throne.

**M**ercy & truth shall go before thy face: blessed is the people that knoweth jubilation.

**T**hey shall walk, O Lord, in the light of thy countenance: & in thy name they shall rejoice all the day, & in thy justice they shall be exalted.

**F**or thou art the glory of their strength: & in thy good pleasure shall our horn be exalted.

**F**or our protection is of the Lord, & of our king the holy one of Israel.

**T**hen thou spakest in a vision to thy saints, & saidst: I have laid help upon one that is mighty, & have exalted one chosen out of my people.

**I** have found David my servant: with my holy oil I have anointed him.

**F**or my hand shall help him: & my arm shall strengthen him.

**T**he enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

**A**nd I will cut down his enemies before his face; & them that hate him I will put to flight.

**A**nd my truth & my mercy shall be with him: & in my name shall his horn be exalted.

**A**nd I will set his hand in the sea; & his right hand in the rivers.

**H**e shall cry out to me: Thou art my father: my God, & the support of my salvation.

**A**nd I will make him my firstborn, high above the kings of the earth.

**I** will keep my mercy for him for ever: & my covenant faithful to him.

**A**nd I will make his seed to endure for evermore: & his throne as the days of heaven.

**A**nd if his children forsake my law, & walk not in my judgments:

**I**f they profane my justices: & keep not my commandments:

**I** will visit their iniquities with a rod: & their sins with stripes.

**B**ut my mercy I will not take away from him: nor will I suffer my truth to fail.

**N**either will I profane my covenant: & the words that proceed from my mouth I will not make void.

**O**nce have I sworn by my holiness: I will not lie unto David: 37 His seed shall endure for ever.

**A**nd his throne as the sun before me: & as the moon perfect for ever, & a faithful witness in heaven.

**B**ut thou hast rejected & despised: thou hast been angry with thy anointed.

**T**hou hast overthrown the covenant of thy servant: thou hast profaned his sanctuary on the earth.

**T**hou hast broken down all his hedges: thou hast made his strength fear.

**A**ll that pass by the way have robbed him: he is become a reproach to his neighbours.

**T**hou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

**T**hou hast turned away the help of his sword; & hast not assisted him in battle.

**T**hou hast made his purification to cease: & thou hast cast his throne down

to the ground.

**T**hou hast shortened the days of his time: thou hast covered him with confusion.

**H**ow long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

**R**emember what my substance is for hast thou made all the children of men in vain?

**W**ho is the man that shall live, & not see death: that shall deliver his soul from the hand of hell?

**L**ord, where are thy ancient mercies, according to what thou didst swear to David in thy truth?

**B**e mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

**W**herewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

**B**lessed be the Lord for evermore. So be it. So be it.

### AT LAUDS.

O God come. **A**ntiphon. Psalm. 99.



ing joyfully to God, all the earth: serve ye the Lord with gladness.

**C**ome in before his presence with exceeding great joy.

**K**now ye that the Lord he is God: he made us, & not we ourselves. We are his people & the sheep of his pasture.

**G**o ye into his gates with praise, into his courts with hymns: & give glory to him.

**P**raise ye his name: for the Lord is sweet, his mercy endureth for ever, & his truth to generation & generation.

**P**salms. 102.

**B**less the Lord, O my soul: & let all

that is within me bless his holy name.

**B**less the Lord, O my soul, & never forget all he hath done for thee.

**W**ho forgiveth all thy iniquities: who healeth all thy diseases.

**W**ho redeemeth thy life from destruction: who crowneth thee with mercy & compassion.

**W**ho satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

**T**he Lord doth mercies, & judgment for all that suffer wrong.

**H**e hath made his ways known to Moses: his wills to the children of Israel.

**T**he Lord is compassionate & merciful: longsuffering & plenteous in mercy.

**H**e will not always be angry: nor will he threaten for ever.

**H**e hath not dealt with us according to our sins: nor rewarded us according to our iniquities.

**F**or according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

**A**s far as the east is from the west, so far hath he removed our iniquities from us.

**A**s a father hath compassion on his children, so hath the Lord compassion on them that fear him: for he knoweth our frame.

**H**e remembereth that we are dust: man's days are as grass, as the flower of the field so shall he flourish.

**F**or the spirit shall pass in him, & he shall not be: & he shall know his place no more.

**B**ut the mercy of the Lord is from eternity & unto eternity upon them that

fear him:

**A**nd his justice unto children's children,  
to such as keep his covenant,  
And are mindful of his commandments  
to do them.

The Lord hath prepared his throne in  
heaven: & his kingdom shall rule over  
all.

Bless the Lord, all ye his angels: you  
that are mighty in strength, & execute  
his word, hearkening to the voice of his  
orders.

Bless the Lord, all ye his hosts: you  
ministers of his that do his will.

Bless the Lord, all his works: in every  
place of his dominion, O my soul, bless  
thou the Lord.

### Canticle of Moses.

**L**et us sing to the Lord: for he is glo-  
riously magnified, the horse & the  
rider he hath thrown into the sea.

The Lord is my strength & my praise,  
& he is become salvation to me:

He is my God & I will glorify him: the  
God of my father, & I will exalt him.

The Lord is as a man of war, Almighty  
is his name. Pharao's chariots & his  
army he hath cast into the sea:

His chosen captains are drowned in the  
Red Sea. The depths have covered  
them, they are sunk to the bottom like  
a stone.

Thy right hand, O Lord, is magnified in  
strength: thy right hand, O Lord, hath  
slain the enemy.

And in the multitude of thy glory thou  
hast put down thy adversaries:

Thou hast sent thy wrath, which hath  
devoured them like stubble. And with  
the blast of thy anger the waters were  
gathered together:

The flowing water stood, the depths  
were gathered together in the midst of  
the sea.

The enemy said: I will pursue & over-  
take, I will divide the spoils, my soul  
shall have its fill:

I will draw my sword, my hand shall  
slay them.

Thy wind blew & the sea covered them:  
they sunk as lead in the mighty waters.  
**W**ho is like to thee, among the strong,  
O Lord? who is like to thee, glorious in  
holiness, terrible & praiseworthy, doing  
wonders?

Thou stretchedst forth thy hand, & the  
earth swallowed them.

In thy mercy thou hast been a leader to  
the people which thou hast redeemed:  
**A**nd in thy strength thou hast carried  
them to thy holy habitation.

Nations rose up, & were angry: sor-  
rows took hold on the inhabitants of  
Philisthiim.

Then were the princes of Edom trou-  
bled, trembling seized on the stout  
men of Moab: all the inhabitants of  
Chanaan became stiff.

Let fear & dread fall upon them, in the  
greatness of thy arm:

Let them become unmoveable as a  
stone, until thy people, O Lord, pass  
by: until this thy people pass by, which  
thou hast possessed.

Thou shalt bring them in, & plant them  
in the mountain of thy inheritance, in  
thy most firm habitation which thou  
hast made, O Lord;

Thy sanctuary, O Lord, which thy  
hands have established.

The Lord shall reign for ever & ever.

For Pharao went in on horseback with  
his chariots & horsemen into the sea: &  
the Lord brought back upon them the  
waters of the sea:

But the children of Israel walked on dry  
ground in the midst thereof.

**Then the canticle.** Blessed. page. 7.  
**Antiphon. Prayer. Commemoration.**  
**AT PRIME.**  
**Our father.** Hail Mary. O God come  
 to my. Now in the. 8. **Antiphon.** The  
 Lord. **Psalm. 8.**



Lord our Lord, how admirable is thy name in the whole earth!  
 For thy magnificence is elevated above the heavens.

Out of the mouth of infants & of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy & the avenger.

For I will behold thy heavens, the works of thy fingers: the moon & the stars which thou hast founded.

What is man that thou art mindful of him? or the son of man that thou visitest him?

Thou hast made him a little less than the angels, thou hast crowned him with glory & honour: & hast set him over the works of thy hands.

Thou hast subjected all things under his feet, all sheep & oxen: moreover the beasts also of the fields.

The birds of the air, & the fishes of the sea, that pass through the paths of the sea.

O Lord our Lord, how admirable is thy name in all the earth! **Psalm. 26.**

**T**he Lord is my light & my salvation, whom shall I fear?

The Lord is the protector of my life: of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, & have fallen.

If armies in camp should stand together

against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, & may visit his temple.

For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock: & now he hath lifted up my head above my enemies.

I have gone round, & have offered up in his tabernacle a sacrifice of jubilation: I will sing, & recite a psalm to the Lord. Hear, O Lord, my voice, with which I have cried to thee: have mercy on me & hear me.

My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

For my father & my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in thy way, & guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; & iniquity hath lied to itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, & let thy heart take courage, & wait thou for the Lord. **Psalm. 27.**

**U**nto thee will I cry, O Lord: O my

God, be not thou silent to me: lest thou be silent to me, I become like them that go down into the pit.

**Hear, O Lord,** the voice of my supplication, when I pray to thee; when I lift up my hands to thy holy temple.

**Draw me not away together with the wicked;** & with the workers of iniquity destroy me not:

**Who speak peace with their neighbour,** but evils are in their hearts.

**Give them according to their works,** & according to the wickedness of their inventions.

**According to the works of their hands** give thou to them: render to them their reward.

Because they have not understood the works of the Lord, & the operations of his hands: thou shalt destroy them, & shalt not build them up.

**Blessed be the Lord,** for he hath heard the voice of my supplication.

**The Lord is my helper & my protector:** in him hath my heart confided, & I have been helped.

**And my flesh hath flourished again,** & with my will I will give praise to him.

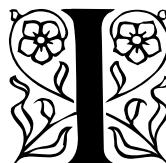
**The Lord is the strength of his people,** & the protector of the salvation of his anointed.

**Save, O Lord, thy people,** & bless thy inheritance: & rule them & exalt them for ever.

**Antiphon.** The Lord is my light & my salvation. **Then the Creed.** I believe in God. &c. Hear O Lord. Let us. O Lord our heavenly. Let us bless. May the Precious. Holy Mary. May Almighty.

### AT TERCE.

**Our father. Hail Mary. O God come to. Come Holy.** 11. **Antiphon.** I will praise. **Psalm. 91.**



t is good to give praise to the Lord: & to sing to thy name, O most High.

**To shew forth thy mercy in the morning, & thy truth in the night:**

**Upon an instrument of ten strings,** upon the psaltery: with a canticle upon the harp.

**For thou hast given me, O Lord,** a delight in thy doings: & in the works of thy hands I shall rejoice.

**O Lord,** how great are thy works! thy thoughts are exceeding deep.

**The senseless man shall not know:** nor will the fool understand these things.

**When the wicked shall spring up as grass:** & all the workers of iniquity shall appear:

**That they may perish for ever & ever:** but thou, O Lord, art most high for evermore.

**For behold thy enemies, O Lord,** for behold thy enemies shall perish: & all the workers of iniquity shall be scattered.

**But my horn shall be exalted like that of the unicorn:** & my old age in plentiful mercy.

**My eye also hath looked down upon my enemies:** & my ear shall hear of the downfall of the malignant that rise up against me.

**The just shall flourish like the palm tree:** he shall grow up like the cedar of Libanus.

**They that are planted in the house of the Lord shall flourish in the courts of the house of our God.**

**They shall still increase in a fruitful old age:** & shall be well treated, that they may shew,

**That the Lord our God is righteous, &**

there is no iniquity in him.

**Psalm. 92.**

**T**he Lord hath reigned, he is clothed with beauty: the Lord is clothed with strength, & hath girded himself. For he hath established the world which shall not be moved. Thy throne is prepared from of old: thou art from everlasting.

The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, with the noise of many waters.

Wonderful are the surges of the sea: wonderful is the Lord on high.

Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

**Psalm. 107.**

**M**y heart is ready, O God, my heart is ready: I will sing, & will give praise, with my glory.

Arise, my glory; arise, psaltery & harp: I will arise in the morning early.

I will praise thee, O Lord, among the people: & I will sing unto thee among the populations.

For thy mercy is great above the heavens: & thy truth even unto the clouds.

Be thou exalted, O God, above the heavens, & thy glory over all the earth: that thy beloved may be delivered.

Save with thy right hand & hear me. 8 God hath spoken in his holiness.

I will rejoice, & I will divide Sichem & I will mete out the vale of tabernacles.

Galaad is mine, & Manasses is mine & Ephraim the protection of my head.

Juda is my king: Moab the pot of my hope.

Over Edom I will stretch out my shoe: the aliens are become my friends.

Who will bring me into the strong city? who will lead me into Edom?

Wilt not thou, O God, who hast cast us off? & wilt not thou, O God, go forth with our armies?

O grant us help from trouble: for vain is the help of man.

Through God we shall do mightily: & he will bring our enemies to nothing.

**Antiphon.** I will praise thee, O Lord, among the people. **Prayer.**

**AT SEXT.**

Our father. Hail Mary. O God come to my. O God of. 13. **Antiphon.** Offer. **Psalm. 49.**



he God of gods, the Lord hath spoken: & he hath called the earth.

From the rising of the sun, to the going down thereof: out of Sion the loveliness of his beauty.

God shall come manifestly: our God shall come, & shall not keep silence.

A fire shall burn before him: & a mighty tempest shall be round about him.

He shall call heaven from above, & the earth, to judge his people.

Gather ye together his saints to him: who set his covenant before sacrifices.

And the heavens shall declare his justice: for God is judge.

Hear, O my people, & I will speak: O Israel, & I will testify to thee: I am God, thy God.

I will not reprove thee for thy sacrifices: & thy burnt offerings are always in my sight.

I will not take calves out of thy house: nor he goats out of thy flocks.

For all the beasts of the woods are mine: the cattle on the hills, & the oxen.

I know all the fowls of the air: & with

me is the beauty of the field.

**I**f I should be hungry, I would not tell thee: for the world is mine, & the fulness thereof.

Shall I eat the flesh of bullocks? or shall I drink the blood of goats?

**O**ffer to God the sacrifice of praise: & pay thy vows to the most High.

**A**nd call upon me in the day of trouble: I will deliver thee, & thou shalt glorify me.

But to the sinner God hath said: Why dost thou declare my justices, & take my covenant in thy mouth?

**S**eeing thou hast hated discipline: & hast cast my words behind thee.

**I**f thou didst see a thief thou didst run with him: & with adulterers thou hast been a partaker.

**T**hy mouth hath abounded with evil, & thy tongue framed deceits.

**S**itting thou didst speak against thy brother, & didst lay a scandal against thy mother's son: these things hast thou done, & I was silent.

**T**hou thoughtest unjustly that I should be like to thee: but I will reprove thee, & set before thy face.

**U**nderstand these things, you that forget God; lest he snatch you away, & there be none to deliver you.

**T**he sacrifice of praise shall glorify me: & there is the way by which I will shew him the salvation of God. **Psalm. 74.**

**W**e will praise thee, O God: we will praise, & we will call upon thy name.

**W**e will relate thy wondrous works: When I shall take a time, I will judge justices.

**T**he earth is melted, & all that dwell therein: I have established the pillars thereof.

**I**said to the wicked: Do not act

wickedly: & to the sinners: Lift not up the horn.

**L**ift not up your horn on high: speak not iniquity against God.

**F**or neither from the east, nor from the west, nor from the desert hills: for God is the judge.

**O**ne he putteth down, & another he lifteth up: for in the hand of the Lord there is a cup of strong wine full of mixture.

**A**nd he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

**B**ut I will declare for ever: I will sing to the God of Jacob.

**A**nd I will break all the horns of sinners: but the horns of the just shall be exalted. **Psalm. 122.**

**T**o thee have I lifted up my eyes, who dwellest in heaven.

**B**ehold as the eyes of servants are on the hands of their masters,

**A**s the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

**H**ave mercy on us, O Lord, have mercy on us: for we are greatly filled with contempt.

**F**or our soul is greatly filled: we are a reproach to the rich, & contempt to the proud. **Antiphon.** Offer to God the sacrifice of praise: & pay thy vows to the most High. **Prayer.**

### AT NONE.

**O**ur father. Hail Mary. O God come to my. O strength. 14. **Antiphon.** With thee. **Psalm. 35.**



he unjust hath said within himself, that he would sin: there is

no fear of God before  
his eyes.

**F**or in his sight he hath done deceitfully, that his iniquity may be found unto hatred.

The words of his mouth are iniquity & guile: he would not understand that he might do well.

**H**e hath devised iniquity on his bed, he hath set himself on every way that is not good: but evil he hath not hated.

**O** Lord, thy mercy is in heaven, & thy truth reacheth, even to the clouds.

**T**hy justice is as the mountains of God, thy judgments are a great deep.

**M**en & beasts thou wilt preserve, O Lord: 8 O how hast thou multiplied thy mercy, O God!

But the children of men shall put their trust under the covert of thy wings.

**T**hey shall be inebriated with the plenty of thy house; & thou shalt make them drink of the torrent of thy pleasure.

**F**or with thee is the fountain of life; & in thy light we shall see light.

**E**xtend thy mercy to them that know thee, & thy justice to them that are right in heart.

**L**et not the foot of pride come to me, & let not the hand of the sinner move me.

**T**here the workers of iniquity are fallen, they are cast out, & could not stand.

**Psalm. 82.**

**O** God, who shall be like to thee? Hold not thy peace, neither be thou still, O God.

**F**or lo, thy enemies have made a noise: & they that hate thee have lifted up the head.

**T**hey have taken a malicious counsel against thy people, & have consulted

against thy saints.

**T**hey have said: Come & let us destroy them, so that they be not a nation: & let the name of Israel be remembered no more.

For they have contrived with one consent: they have made a covenant together against thee, the tabernacles of the Edomites, & the Ismahelites:

**M**oab, & the Agarens, Gebal, & Ammon & Amalec: the Philistines, with the inhabitants of Tyre.

**Y**ea, & the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

Do to them as thou didst to Midian & to Sisara: as to Jabin at the brook of Cisson.

**W**ho perished at Endor: & became as dung for the earth.

**M**ake their princes like Oreb, & Zeb, & Zebee, & Salmania.

**A**ll their princes, who have said: Let us possess the sanctuary of God for an inheritance.

**O** my God, make them like a wheel; & as stubble before the wind.

**A**s fire which burneth the wood: & as a flame burning mountains:

**S**o shalt thou pursue them with thy tempest: & shalt trouble them in thy wrath.

**F**ill their faces with shame; & they shall seek thy name, O Lord.

**L**et them be ashamed & troubled for ever & ever: & let them be confounded & perish.

**A**nd let them know that the Lord is thy name: thou alone art the most High over all the earth. **Psalm. 100.**

**M**ercy & judgment I will sing to thee, O Lord:  
I will sing, & I will understand in the

unspotted way, when thou shalt come to me.

I walked in the innocence of my heart, in the midst of my house.

I did not set before my eyes any unjust thing: I hated the workers of iniquities. The perverse heart did not cleave to me: & the malignant, that turned aside from me, I would not know.

The man that in private detracted his neighbour, him did I persecute.

With him that had a proud eye, & an unsatiable heart, I would not eat.

My eyes were upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

**Antiphon.** With thee is the fountain of life; & in thy light we shall see light.

**Prayer.**

### AT VESPERS.

Our father. Hail Mary. O God come to my. **Hym. Antiphon. Psalm. 131.**



Lord, remember David, & all his meekness.

How he swore to the Lord, he vowed a vow to the God of Jacob:

If I shall enter into the tabernacle of my house: if I shall go up into the bed wherein I lie:

If I shall give sleep to my eyes, or slumber to my eyelids,

Or rest to my temples: until I find out

a place for the Lord, a tabernacle for the God of Jacob.

Behold we have heard of it in Ephrata: we have found it in the fields of the wood.

We will go into his tabernacle: We will adore in the place where his feet stood. Arise, O Lord, into thy resting place: thou & the ark, which thou hast sanctified.

Let thy priests be clothed with justice: & let thy saints rejoice.

For thy servant David's sake, turn not away the face of thy anointed.

The Lord hath sworn truth to David, & he will not make it void:

Of the fruit of thy womb I will set upon thy throne.

If thy children will keep thy covenant, & these my testimonies which I shall teach them:

Their children also for evermore shall sit upon thy throne.

For the Lord hath chosen Sion: he hath chosen it for his dwelling.

This is my rest for ever & ever: here will I dwell, for I have chosen it.

Blessing, I will bless her widow: I will satisfy her poor with bread.

I will clothe her priests with salvation: & her saints shall rejoice with exceeding great joy.

There will I bring forth a horn to David: I have prepared a lamp for my anointed.

His enemies I will clothe with confusion: but upon him will my sanctification flourish. **Psalm. 136.**

**U**pon the rivers of Babylon, there we sat & wept: when we remembered Sion:

On the willows in the midst thereof we hung up our instruments.

For there they that led us into captivity required of us the words of songs.  
**A**nd they that carried us away, said:  
 Sing ye to us a hymn of the songs of Sion.

How shall we sing the song of the Lord in a strange land?

**I**f I forget thee, O Jerusalem, let my right hand be forgotten.

Let my tongue cleave to my jaws, if I do not remember thee:

**I**f I make not Jerusalem the beginning of my joy.

**R**emember, O Lord, the children of Edom, in the day of Jerusalem:

**W**ho say: Rase it, rase it, even to the foundation thereof.

**O** daughter of Babylon, miserable: blessed shall he be who shall repay thee thy payment which thou hast paid us.

Blessed be he that shall take & dash thy little ones against the rock.

**Psalm. 145.**

**P**raise the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: in the children of men, in whom there is no salvation.

His spirit shall go forth, & he shall return into his earth: in that day all their thoughts shall perish.

Blessed is he who hath the God of Jacob for his helper, whose hope is in the Lord his God: who made heaven & earth, the sea, & all things that are in them.

**W**ho keepeth truth for ever: who executeth judgment for them that suffer wrong: who giveth food to the hungry.

**T**he Lord looseth them that are fettered: the Lord enlighteneth the blind.

**T**he Lord lifteth up them that are cast down: the Lord loveth the just.

The Lord keepeth the strangers, he will support the fatherless & the widow: & the ways of sinners he will destroy.  
**T**he Lord shall reign for ever: thy God, O Sion, unto generation & generation.  
**T**hen. My soul doth. page. 17. **A**ntiphon. **P**rayer. **C**ommemoration.

**AT COMPLINE.**

Our father. Hail Mary. Convert us. O God come. Before the. 17. Protect us. **P**salms. 45.



ur God is our refuge & strength: a helper in troubles, which have found us exceedingly. **T**herefore we will not fear, when the earth shall be troubled; & the mountains shall be removed into the heart of the sea.

Their waters roared & were troubled: the mountains were troubled with his strength.

The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

God is in the midst thereof, it shall not be moved: God will help it in the morning early.

Nations were troubled, & kingdoms were bowed down: he uttered his voice, the earth trembled.

The Lord of armies is with us: the God of Jacob is our protector.

**C**ome & behold ye the works of the Lord: what wonders he hath done upon earth, making wars to cease even to the end of the earth.

He shall destroy the bow, & break the weapons: & the shield he shall burn in the fire.

Be still & see that I am God; I will be exalted among the nations, & I will be exalted in the earth.

The Lord of armies is with us: the God of Jacob is our protector. **Psalm. 46.**

**O** clap your hands, all ye nations: shout unto God with the voice of Joy,

For the Lord is high, terrible: a great king over all the earth.

He hath subdued the people under us; & the nations under our feet.

He hath chosen for us his inheritance the beauty of Jacob which he hath loved.

God is ascended with jubilee, & the Lord with the sound of trumpet.

Sing praises to our God, sing ye: sing praises to our king, sing ye.

For God is the king of all the earth: sing ye wisely.

God shall reign over the nations: God sitteth on his holy throne.

The princes of the people are gathered together, with the God of Abraham: for the strong gods of the earth are exceedingly exalted. **Psalm. 47.**

**G**reat is the Lord, & exceedingly to be praised in the city of our God, in his holy mountain.

With the joy of the whole earth is mount Sion founded, on the sides of the north, the city of the great king.

In her houses shall God be known, when he shall protect her.

For behold the kings of the earth assembled themselves: they gathered together.

So they saw, & they wondered, they were troubled, they were moved: trembling took hold of them.

There were pains as of a woman in labour. With a vehement wind thou shalt break in pieces the ships of Tharsis.

As we have heard, so have we seen, in the city of the Lord of hosts, in the city

of our God: God hath founded it for ever.

We have received thy mercy, O God, in the midst of thy temple.

According to thy name, O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

Let mount Sion rejoice, & the daughters of Juda be glad; because of thy judgments, O Lord.

Surround Sion, & encompass her: tell ye in her towers.

Set your hearts on her strength; & distribute her houses, that ye may relate it in another generation.

For this is God, our God unto eternity, & for ever & ever: he shall rule us for evermore.

**Then the canticle.** Now thou. pg. 18. Protect us. Hear O Lord. Let us. Visit we beseech. Let us bless. May the souls. Hail holy.

## FRIDAY.

### At matins.

Our father. Hail Mary. I confess. May almighty. May the almighty. O Lord thou. O God come. **Invita.** Come let us. **Invita.** **Hymn Antiphon.** **Psalm. 21.**

**O** God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins. **O** my God, I shall cry by day, & thou wilt not hear: & by night, & it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped, & thou hast delivered them.

They cried to thee, & they were saved: they trusted in thee, & were not confounded.

**B**ut I am a worm, & no man: the reproach of men, & the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, & wagged the head.

**H**e hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

**F**or thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. I was cast upon thee from the womb.

**F**rom my mother's womb thou art my God, depart not from me.

**F**or tribulation is very near: for there is none to help me.

**M**any calves have surrounded me: fat bulls have besieged me.

**T**hey have opened their mouths against me, as a lion ravening & roaring.

**I** am poured out like water; & all my bones are scattered.

**M**y heart is become like wax melting in the midst of my bowels.

**M**y strength is dried up like a potsherd, & my tongue hath cleaved to my jaws: & thou hast brought me down into the dust of death.

**F**or many dogs have encompassed me: the council of the malignant hath besieged me.

**T**hey have dug my hands & feet. They have numbered all my bones.

**A**nd they have looked & stared upon me. They parted my garments amongst them; & upon my vesture they cast lots.

**B**ut thou, O Lord, remove not thy help to a distance from me; look towards my defence.

**D**eliver, O God, my soul from the sword: my only one from the hand of

the dog.

**S**ave me from the lion's mouth; & my lowness from the horns of the unicorns. I will declare thy name to my brethren: in the midst of the church will I praise thee.

**Y**e that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

**L**et all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

**N**either hath he turned away his face from me: & when I cried to him he heard me.

**W**ith thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

**T**he poor shall eat & shall be filled: & they shall praise the Lord that seek him: their hearts shall live for ever & ever.

**A**ll the ends of the earth shall remember, & shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

**F**or the kingdom is the Lord's; & he shall have dominion over the nations.

**A**ll the fat ones of the earth have eaten & have adored: all they that go down to the earth shall fall before him.

**A**nd to him my soul shall live: & my seed shall serve him.

**T**here shall be declared to the Lord a generation to come: & the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made. **Psalm. 68.**

**S**ave me, O God: for the waters are come in even unto my soul.

**I** stick fast in the mire of the deep: & there is no sure standing.

**I** am come into the depth of the sea: & a tempest hath overwhelmed me.

I have laboured with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

They are multiplied above the hairs of my head, who hate me without cause.

My enemies are grown strong who have wrongfully persecuted me: then did I pay that which I took not away.

O God, thou knowest my foolishness; & my offences are not hidden from thee:

Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

Because for thy sake I have borne reproach; shame hath covered my face.

I am become a stranger to my brethren, & an alien to the sons of my mother.

For the zeal of thy house hath eaten me up: & the reproaches of them that reproached thee are fallen upon me.

And I covered my soul in fasting: & it was made a reproach to me.

And I made haircloth my garment: & I became a byword to them.

They that sat in the gate spoke against me: & they that drank wine made me their song.

But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God.

In the multitude of thy mercy hear me, in the truth of thy salvation.

Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, & out of the deep waters.

Let not the tempest of water drown me, nor the deep swallow me up: & let not the pit shut her mouth upon me.

Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

Attend to my soul, & deliver it: save me because of my enemies.

Thou knowest my reproach, & my confusion, & my shame.

In thy sight are all they that afflict me; my heart hath expected reproach & misery.

And I looked for one that would grieve together with me, but there was none: & for one that would comfort me, & I found none.

And they gave me gall for my food, & in my thirst they gave me vinegar to drink.

Let their table become as a snare before them, & a recompense, & a stumbling-block.

Let their eyes be darkened that they see not; & their back bend thou down always.

Pour out thy indignation upon them: & let thy wrathful anger take hold of them.

Let their habitation be made desolate: & let there be none to dwell in their tabernacles.

Because they have persecuted him whom thou hast smitten; & they have added to the grief of my wounds.

Add thou iniquity upon their iniquity: & let them not come into thy justice.

Let them be blotted out of the book of the living; & with the just let them not be written.

But I am poor & sorrowful: thy salvation, O God, hath set me up.

I will praise the name of God with a canticle: & I will magnify him with praise.

And it shall please God better than a

young calf, that bringeth forth horns & hoofs.

**L**et the poor see & rejoice: seek ye God, & your soul shall live.

**F**or the Lord hath heard the poor: & hath not despised his prisoners.

**L**et the heavens & the earth praise him; the sea, & every thing that creepeth therein.

**F**or God will save Sion, & the cities of Juda shall be built up.

**A**nd they shall dwell there, & acquire it by inheritance.

**A**nd the seed of his servants shall possess it; & they that love his name shall dwell therein. **Psalm. 70.**

**I**n thee, O Lord, I have hoped, let me never be put to confusion: deliver me in thy justice, & rescue me.

**I**ncline thy ear unto me, & save me.

**B**e thou unto me a God, a protector, & a place of strength: that thou mayst make me safe.

**F**or thou art my firmament & my refuge.

**D**eliver me, O my God, out of the hand of the sinner, & out of the hand of the transgressor of the law & of the unjust.

**F**or thou art my patience, O Lord: my hope, O Lord, from my youth;

**B**y thee have I been confirmed from the womb: from my mother's womb thou art my protector.

**O**f thee shall I continually sing: I am become unto many as a wonder, but thou art a strong helper.

**L**et my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

**C**ast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

**F**or my enemies have spoken against me; & they that watched my soul have

consulted together,

**S**aying: God hath forsaken him: pursue & take him, for there is none to deliver him.

**O** God, be not thou far from me: O my God, make haste to my help.

**L**et them be confounded & come to nothing that detract my soul; let them be covered with confusion & shame that seek my hurt.

**B**ut I will always hope; & will add to all thy praise.

**M**y mouth shall shew forth thy justice; thy salvation all the day long.

**B**ecause I have not known learning, I will enter into the powers of the Lord: O Lord, I will be mindful of thy justice alone.

**T**hou hast taught me, O God, from my youth: & till now I will declare thy wonderful works.

**A**nd unto old age & grey hairs: O God, forsake me not,

**U**ntil I shew forth thy arm to all the generation that is to come:

**T**hy power, & thy justice, O God, even to the highest great things thou hast done: O God, who is like to thee?

**H**ow great troubles hast thou shewn me, many & grievous: & turning thou hast brought me to life, & hast brought me back again from the depths of the earth:

**T**hou hast multiplied thy magnificence; & turning to me thou hast comforted me.

**F**or I will also confess to thee thy truth with the instruments of psaltery: O God, I will sing to thee with the harp, thou holy one of Israel.

**M**y lips shall greatly rejoice, when I shall sing to thee; & my soul which thou hast redeemed.

Yea & my tongue shall meditate on thy justice all the day; when they shall be confounded & put to shame that seek evils to me. **Ant.**

### AT LAUDS.

O God come. **Ant.** Psalm. 148.



raise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his angels: praise ye him,

all his hosts.

Praise ye him, O sun & moon: praise him, all ye stars & light.

Praise him, ye heavens of heavens: & let all the waters that are above the heavens, praise the name of the Lord.

For he spoke, & they were made: he commanded, & they were created.

He hath established them for ever, & for ages of ages: he hath made a decree, & it shall not pass away.

Praise the Lord from the earth, ye dragons, & all ye deeps:

Fire, hail, snow, ice, stormy winds which fulfill his word:

Mountains & all hills, fruitful trees & all cedars:

Beasts & all cattle: serpents & feathered fowls:

Kings of the earth & all people: princes & all judges of the earth:

Young men & maidens: let the old with the younger, praise the name of the Lord: for his name alone is exalted.

The praise of him is above heaven & earth: & he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. **Psalm. 149.**

Sing ye to the Lord a new canticle: let his praise be in the church of

the saints.

Let Israel rejoice in him that made him: & let the children of Sion be joyful in their king.

Let them praise his name in choir: let them sing to him with the timbrel & the psaltery.

For the Lord is well pleased with his people: & he will exalt the meek unto salvation.

The saints shall rejoice in glory: they shall be joyful in their beds.

The high praise of God shall be in their mouth: & two-edged swords in their hands:

To execute vengeance upon the nations, chastisements among the people:

To bind their kings with fetters, & their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all his saints.

### Canticle of Habacuc.

**O** Lord, I have heard thy hearing, & Haba. was afraid. 3.

**O** Lord, thy work, in the midst of the years bring it to life:

In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

God will come from the south, & the holy one from mount Pharan:

His glory covered the heavens, & the earth is full of his praise.

His brightness shall be as the light; horns are in his hands:

There is his strength hid: death shall go before his face.

And the devil shall go forth before his feet. He stood & measured the earth.

He beheld, & melted the nations: & the ancient mountains were crushed to pieces.

The hills of the world were bowed down

by the journeys of his eternity.

**I**saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

**W**ast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? **W**ho will ride upon thy horses: & thy chariots are salvation.

**T**hou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes.

**T**hou wilt divide the rivers of the earth. The mountains saw thee, & were grieved: the great body of waters passed away.

**T**he deep put forth its voice: the deep lifted up its hands.

**T**he sun & the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

**I**n thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

**T**hou wentest forth for the salvation of thy people: for salvation with thy Christ.

**T**hou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

**T**hou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

**T**heir joy was like that of him that devoureth the poor man in secret.

**T**hou madest a way in the sea for thy horses, in the mud of many waters.

**I** have heard & my bowels were troubled: my lips trembled at the voice.

**L**et rottenness enter into my bones, & swarm under me.

**T**hat I may rest in the day of tribula-

tion: that I may go up to our people that are girded.

**F**or the fig tree shall not blossom: & there shall be no spring in the vines.

**T**he labour of the olive tree shall fail: & the fields shall yield no food:

**T**he flock shall be cut off from the fold, & there shall be no herd in the stalls.

**B**ut I will rejoice in the Lord: & I will joy in God my Jesus.

**T**he Lord God is my strength: & he will make my feet like the feet of harts:

**A**nd he the conqueror will lead me upon my high places singing psalms.

**T**hen the canticle. Blessed. page. 7. **A**ntiphon. Prayer. Commemoration.

### AT PRIME.

Our father. Hail Mary. O God come to my. Now in the. 8. **A**ntiphon. Create. **P**salms. 2.



hy have the Gentiles raged, & the people devised vain things?

The kings of the earth stood up, & the princes met together, against the Lord & against his Christ.

Let us break their bonds asunder: & let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: & the Lord shall deride them.

Then shall he speak to them in his anger, & trouble them in his rage.

But I am appointed king by him over Sion his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my son, this day have I begotten thee.

Ask of me, & I will give thee the Gentiles for thy inheritance, & the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of

iron, & shalt break them in pieces like a potter's vessel.

And now, O ye kings, understand: receive instruction, you that judge the earth.

Serve ye the Lord with fear: & rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, & you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him. **Psalm. 11.**

**S**ave me, O Lord, for there is now no saint: truths are decayed from among the children of men.

They have spoken vain things every one to his neighbour: with deceitful lips, & with a double heart have they spoken.

**M**ay the Lord destroy all deceitful lips, & the tongue that speaketh proud things.

**W**ho have said: We will magnify our tongue; our lips are our own; who is Lord over us?

**B**Y reason of the misery of the needy, & the groans of the poor, now will I arise, saith the Lord.

**I** will set him in safety; I will deal confidently in his regard.

**T**he words of the Lord are pure words: as silver tried by the fire, purged from the earth refined seven times.

**T**hou, O Lord, wilt preserve us: & keep us from this generation for ever.

**T**he wicked walk round about: according to thy highness, thou hast multiplied the children of men. **Psalm. 50.**

**H**ave mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies blot out my iniquity.

**W**ash me yet more from my iniquity, & cleanse me from my sin.

For I know my iniquity, & my sin is always before me.

To thee only have I sinned, & have done evil before thee: that thou mayst be justified in thy words & mayst overcome when thou art judged.

For behold I was conceived in iniquities; & in sins did my mother conceive me.

For behold thou hast loved truth: the uncertain & hidden things of thy wisdom thou hast made manifest to me.

Thou shalt sprinkle me with hyssop, & I shall be cleansed: thou shalt wash me, & I shall be made whiter than snow.

To my hearing thou shalt give joy & gladness: & the bones that have been humbled shall rejoice.

Turn away thy face from my sins, & blot out all my iniquities.

Create a clean heart in me, O God: & renew a right spirit within my bowels.

Cast me not away from thy face; & take not thy holy spirit from me.

Restore unto me the joy of thy salvation, & strengthen me with a perfect spirit.

I will teach the unjust thy ways: & the wicked shall be converted to thee.

Deliver me from blood, O God, thou God of my salvation: & my tongue shall extol thy justice.

O Lord, thou wilt open my lips: & my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: a contrite & humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations & whole burnt offerings: then shall they lay calves upon thy altar.

**Antiphon.** Create a clean heart in me, O God. **Then.** I believe. Hear O Lord. Let us. O Lord our heavenly. Let us bless. May the. Precious. Holy Mary. May Almighty.

### AD TERTIAM.

Our father. Hail Mary. O God come to. Come Holy. 11. **Antiphon.** Forsake me not. **Psalm. 3.**



hy, O Lord, are they multiplied that afflict me? Many are they who rise up

against me.

Many say to my soul: There is no salvation for him in his God.

But thou, O Lord art my protector, my glory, & the lifter up of my head.

I have cried to the Lord with my voice: & he hath heard me from his holy hill.

I have slept & taken my rest: & I have risen up, because the Lord hath protected me.

I will not fear thousands of the people, surrounding me: arise, O Lord; save me, O my God.

For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

Salvation is of the Lord: & thy blessing is upon thy people. **Psalm. 37.**

**R**ebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

For thy arrows are fastened in me: & thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my

bones, because of my sins.

For my iniquities are gone over my head: & as a heavy burden are become heavy upon me.

My sores are putrified & corrupted, because of my foolishness.

I am become miserable, & am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions; & there is no health in my flesh.

I am afflicted & humbled exceedingly: I roared with the groaning of my heart. Lord, all my desire is before thee, & my groaning is not hidden from thee.

My heart is troubled, my strength hath left me, & the light of my eyes itself is not with me.

My friends & my neighbours have drawn near, & stood against me.

And they that were near me stood afar off: & they that sought my soul used violence.

And they that sought evils to me spoke vain things, & studied deceits all the day long.

But I, as a deaf man, heard not: & as a dumb man not opening his mouth.

And I became as a man that heareth not: & that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: & whilst my feet are moved, they speak great things against me.

For I am ready for scourges: & my sorrow is continually before me.

For I will declare my iniquity: & I will think for my sin.

But my enemies live, & are stronger than I: & they that hate me wrongfully

are multiplied.

**T**hey that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

**A**ttend unto my help, O Lord, the God of my salvation. **Psalm. 55.**

**H**ave mercy on me, O God, for man hath trodden me under foot; all the day long he hath afflicted me fighting against me.

My enemies have trodden on me all the day long; for they are many that make war against me.

From the height of the day I shall fear: but I will trust in thee.

In God I will praise my words, in God I have put my trust: I will not fear what flesh can do against me.

All the day long they detested my words: all their thoughts were against me unto evil.

They will dwell & hide themselves: they will watch my heel.

As they have waited for my soul, for nothing shalt thou save them: in thy anger thou shalt break the people in pieces,

O God, I have declared to thee my life: thou hast set my tears in thy sight,

As also in thy promise. Then shall my enemies be turned back.

In what day soever I shall call upon thee, behold I know thou art my God.

In God will I praise the word, in the Lord will I praise his speech. In God have I hoped, I will not fear what man can do to me.

In me, O God, are vows to thee, which I will pay, praises to thee:

Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the

light of the living. **An.** Forsake me not, O Lord my God. **Prayer.**

## AT SEXT.

Our father. Hail Mary. O God come to my. O God of. 13. **Antiphon.** I will cry. **Psalm. 56.**

**H**ave mercy on me, O God, have mercy on me: for my soul trusteth in thee.

And in the shadow of thy wings will I hope, until iniquity pass away.

I will cry to God the most High; to God who hath done good to me.

He hath sent from heaven & delivered me: he hath made them a reproach that trod upon me.

God hath sent his mercy & his truth, & he hath delivered my soul from the midst of the young lions. I slept troubled.

The sons of men, whose teeth are weapons & arrows, & their tongue a sharp sword.

Be thou exalted, O God, above the heavens, & thy glory above all the earth.

They prepared a snare for my feet; & they bowed down my soul.

They dug a pit before my face, & they are fallen into it.

My heart is ready, O God, my heart is ready: I will Sing, & rehearse a psalm.

Arise, O my glory, arise psaltery & harp: I will arise early.

I will give praise to thee, O Lord, among the people: I will sing a psalm to thee among the nations.

For thy mercy is magnified even to the heavens: & thy truth unto the clouds.

Be thou exalted, O God, above the

heavens: & thy glory above all the earth. **Psalm. 63.**

**H**ear, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

**T**hou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

**F**or they have whetted their tongues like a sword; they have bent their bow a bitter thing, to shoot in secret the undefiled.

**T**hey will shoot at him on a sudden, & will not fear: they are resolute in wickedness.

**T**hey have talked of hiding snares; they have said: Who shall see them?

**T**hey have searched after iniquities: they have failed in their search.

**M**an shall come to a deep heart: & God shall be exalted.

**T**he arrows of children are their wounds: & their tongues against them are made weak.

All that saw them were troubled; & every man was afraid.

**A**nd they declared the works of God: & understood his doings.

**T**he just shall rejoice in the Lord, & shall hope in him: & all the upright in heart shall be praised. **Psalm. 139.**

**D**eliver me, O Lord, from the evil man: rescue me from the unjust man.

**W**ho have devised iniquities in their hearts: all the day long they designed battles.

**T**hey have sharpened their tongues like a serpent: the venom of asps is under their lips.

**K**eep me, O Lord, from the hand of the wicked: & from unjust men deliver me.

**W**ho have proposed to supplant my

steps. The proud have hidden a net for me.

**A**nd they have stretched out cords for a snare: they have laid for me a stumblingblock by the wayside.

**I**said to the Lord: Thou art my God: hear, O Lord, the voice of my supplication.

**O** Lord, Lord, the strength of my salvation: thou hast overshadowed my head in the day of battle.

**G**ive me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

**T**he head of them compassing me about: the labour of their lips shall overwhelm them.

**B**urning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

**A** man full of tongue shall not be established in the earth: evil shall catch the unjust man unto destruction.

**I** know that the Lord will do justice to the needy, & will revenge the poor.

**B**ut as for the just, they shall give glory to thy name: & the upright shall dwell with thy countenance. **An.** I will cry to God the most High. **Prayer.**

### AT NONE.

Our father. Hail Mary. O God come to. O strength. 14. **Antiphon.** Our king. **Psalm. 60.**



**H**ear, O God, my supplication: be attentive to my prayer,

**T**o thee have I cried from the ends of the earth: when my heart was in anguish, thou hast exalted me on a rock.

**T**hou hast conducted me; for thou hast been my hope; a tower of strength

against the face of the enemy.

**I**n thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

**F**or thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

**T**hou wilt add days to the days of the king: his years even to generation & generation.

**H**e abideth for ever in the sight of God: his mercy & truth who shall search?

**S**o will I sing a psalm to thy name for ever & ever: that I may pay my vows from day to day. **Psalm. 69.**

**O** God, come to my assistance; O Lord, make haste to help me.

Let them be confounded & ashamed that seek my soul:

Let them be turned backward, & blush for shame that desire evils to me:

Let them be presently turned away blushing for shame that say to me: Tis well, tis well.

Let all that seek thee rejoice & be glad in thee; & let such as love thy salvation say always: The Lord be magnified.

But I am needy & poor; O God, help me.

**T**hou art my helper & my deliverer: O Lord, make no delay. **Psalm. 73.**

**O** God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

**R**emember thy congregation, which thou hast possessed from the beginning.

**T**he sceptre of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.

**L**ift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctu-

ary.

**A**nd they that hate thee have made their boasts, in the midst of thy solemnity.

**T**hey have set up their ensigns for signs, & they knew not both in the going out & on the highest top.

**A**s with axes in a wood of trees, they have cut down at once the gates thereof, with axe & hatchet they have brought it down.

**T**hey have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

**T**hey said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

**O**ur signs we have not seen, there is now no prophet: & he will know us no more.

**H**ow long, O God, shall the enemy reproach: is the adversary to provoke thy name for ever?

**W**hy dost thou turn away thy hand: & thy right hand out of the midst of thy bosom for ever?

**B**ut God is our king before ages: he hath wrought salvation in the midst of the earth.

**T**hou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

**T**hou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

**T**hou hast broken up the fountains & the torrents: thou hast dried up the Ethan rivers.

**T**hine is the day, & thine is the night: thou hast made the morning light & the sun.

**T**hou hast made all the borders of the

earth: the summer & the spring were formed by thee.

**R**emember this, the enemy hath reproached the Lord: & a foolish people hath provoked thy name.

**D**eliver not up to beasts the souls that confess to thee: & forget not to the end the souls of thy poor.

**H**ave regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

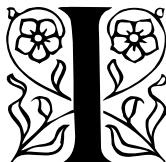
**L**et not the humble be turned away with confusion: the poor & needy shall praise thy name.

**A**rise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

**F**orget not the voices of thy enemies: the pride of them that hate thee ascen-deth continually. **An.** Our king before ages: he hath wrought salvation in the midst of the earth. **Prayer.**

### AT VESPERS.

**O**ur father. Hail Mary. O God come to. **Hym. Antiphon. Psalm. 137.**



will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the angels: I will worship towards thy holy temple, & I will give glory to thy name.

For thy mercy, & for thy truth: for thou hast magnified thy holy name above all.

In what day soever I shall call upon thee, hear me: thou shall multiply strength in my soul.

**M**ay all the kings of the earth give glory to thee: for they have heard all the

words of thy mouth.

**A**nd let them sing in the ways of the Lord: for great is the glory of the Lord. **F**or the Lord is high, & looketh on the low: & the high he knoweth afar off.

**I**f I shall walk in the midst of tribulation, thou wilt quicken me: & thou hast stretched forth thy hand against the wrath of my enemies: & thy right hand hath saved me.

**T**he Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the work of thy hands.

**P**salm. 138.

**L**ord, thou hast proved me, & known me: Thou hast known my sitting down, & my rising up.

**T**hou hast understood my thoughts afar off: my path & my line thou hast searched out.

**A**nd thou hast foreseen all my ways: for there is no speech in my tongue.

**B**ehold, O Lord, thou hast known all things, the last & those of old: thou hast formed me, & hast laid thy hand upon me.

**T**hy knowledge is become wonderful to me: it is high, & I cannot reach to it.

**W**hither shall I go from thy spirit? or whither shall I flee from thy face?

**I**f I ascend into heaven, thou art there: if I descend into hell, thou art present.

**I**f I take my wings early in the morning, & dwell in the uttermost parts of the sea:

**E**ven there also shall thy hand lead me: & thy right hand shall hold me.

**A**nd I said: Perhaps darkness shall cover me: & night shall be my light in my pleasures.

**B**ut darkness shall not be dark to thee, & night shall be light as day: the darkness thereof, & the light thereof are alike to thee.

For thou hast possessed my reins: thou hast protected me from my mother's womb.

I will praise thee, for thou art fearfully magnified: wonderful are thy works, & my soul knoweth right well.

My bone is not hidden from thee, which thou hast made in secret: & my substance in the lower parts of the earth.

Thy eyes did see my imperfect being, & in thy book all shall be written: days shall be formed, & no one in them.

But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

I will number them, & they shall be multiplied above the sand: I rose up & am still with thee.

If thou wilt kill the wicked, O God: ye men of blood, depart from me:

Because you say in thought: They shall receive thy cities in vain.

Have I not hated them, O Lord, that hated thee: & pine away because of thy enemies?

I have hated them with a perfect hatred: & they are become enemies to me.

Prove me, O God, & know my heart: examine me, & know my paths.

And see if there be in me the way of iniquity: & lead me in the eternal way. **Psalm. 141.**

I cried to the Lord with my voice: with my voice I made supplication to the Lord.

In his sight I pour out my prayer, & before him I declare my trouble:

When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hidden a snare for me.

I looked on my right hand, & beheld, & there was no one that would know me.

Flight hath failed me: & there is no one that hath regard to my soul.

I cried to thee, O Lord: I said: Thou art my hope, my portion in the land of the living.

Attend to my supplication: for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

**Then.** My soul doth. pg. 17.

### AT COMPLINE.

Our father. Hail Mary. Convert. O God come. Before the. 17. **Antiphon.** Protect us. **Psalm. 12.**



How long, O Lord, wilt thou forget me unto the end? how long dost thou turn away thy face from me?

How long shall I take counsels in my soul, sorrow in my heart all the day?

How long shall my enemy be exalted over me? Consider, & hear me, O Lord my God.

Enlighten my eyes that I never sleep in death: Lest at any time my enemy say: I have prevailed against him.

They that trouble me will rejoice when I am moved: But I have trusted in thy mercy.

My heart shall rejoice in thy salvation: I will sing to the Lord, who giveth me good things: yea I will sing to the name of the Lord the most high. **Psalm. 85.**

Incline thy ear, O Lord, & hear me: I for I am needy & poor.

Preserve my soul, for I am holy: save thy servant, O my God, that trusteth in thee.

Have mercy on me, O Lord, for I have

cried to thee all the day. Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

**F**or thou, O Lord, art sweet & mild: & plenteous in mercy to all that call upon thee.

**G**ive ear, O Lord, to my prayer: & attend to the voice of my petition.

**I** have called upon thee in the day of my trouble: because thou hast heard me.

**T**here is none among the gods like unto thee, O Lord: & there is none according to thy works.

**A**ll the nations thou hast made shall come & adore before thee, O Lord: & they shall glorify thy name.

**F**or thou art great & dost wonderful things: thou art God alone.

**C**onduct me, O Lord, in thy way, & I will walk in thy truth: let my heart rejoice that it may fear thy name.

**I**will praise thee, O Lord my God: with my whole heart, & I will glorify thy name for ever:

**F**or thy mercy is great towards me: & thou hast delivered my soul out of the lower hell.

**O** God, the wicked are risen up against me, & the assembly of the mighty have sought my soul: & they have not set thee before their eyes.

**A**nd thou, O Lord, art a God of compassion, & merciful, patient, & of much mercy, & true.

**O** look upon me, & have mercy on me: give thy command to thy servant, & save the son of thy handmaid.

**S**hew me a token for good: that they who hate me may see, & be confounded, because thou, O Lord, hast helped me & hast comforted me.

**P**salm. 140.

**I** have cried to thee, O Lord, hear me:

hearken to my voice, when I cry to thee.

**L**et my prayer be directed as incense in thy sight; the lifting up of my hands, as evening sacrifice.

**S**et a watch, O Lord, before my mouth: & a door round about my lips.

**I**ncline not my heart to evil words; to make excuses in sins.

**W**ith men that work iniquity: & I will not communicate with the choicest of them.

**T**he just shall correct me in mercy, & shall reprove me: but let not the oil of the sinner fatten my head.

**F**or my prayer also shall still be against the things with which they are well pleased: Their judges falling upon the rock have been swallowed up.

**T**hey shall hear my words, for they have prevailed: as when the thickness of the earth is broken up upon the ground:

**O**ur bones are scattered by the side of hell. But o to thee, O Lord, Lord, are my eyes: in thee have I put my trust, take not away my soul.

**K**eep me from the snare, which they have laid for me, & from the stumbling-blocks of them that work iniquity.

**T**he wicked shall fall in his net: I am alone until I pass.

**T**hen. Now thou. pg. 18. Protect us. Hear O Lord. Let us. Visit we beseech thee. Let us bless. May the. Hail holy.

## SATURDAY. At matins.

Our father. Hail Mary. I confess. May almighty. May the almighty. O Lord thou. O God come. **Invitat.** Come let us. **Invitato.** **Hymn.** **Antiphon.** Psalm. 54.

**H**ear, O God, my prayer, & despise

not my supplication: be attentive to me & hear me.

I am grieved in my exercise; & am troubled, 4 At the voice of the enemy, & at the tribulation of the sinner.

For they have cast iniquities upon me: & in wrath they were troublesome to me.

My heart is troubled within me: & the fear of death is fallen upon me.

Fear & trembling are come upon me: & darkness hath covered me.

And I said: Who will give me wings like a dove, & I will fly & be at rest?

Lo, I have gone far off flying away; & I abode in the wilderness.

I waited for him that hath saved me from pusillanimity of spirit, & a storm.

Cast down, O Lord, & divide their tongues; for I have seen iniquity & contradiction in the city.

Day & night shall iniquity surround it upon its walls: & in the midst thereof are labour, & injustice.

And usury & deceit have not departed from its streets.

For if my enemy had reviled me, I would verily have borne with it.

And if he that hated me had spoken great things against me, I would perhaps have hidden myself from him.

But thou a man of one mind, my guide, & my familiar,

Who didst take sweetmeats together with me: in the house of God we walked with consent.

Let death come upon them, & let them go down alive into hell.

For there is wickedness in their dwellings: in the midst of them.

But I have cried to God: & the Lord will save me.

Evening & morning, & at noon I will

speak & declare: & he shall hear my voice.

He shall redeem my soul in peace from them that draw near to me: for among many they were with me.

God shall hear, & the Eternal shall humble them.

For there is no change with them, & they have not feared God: He hath stretched forth his hand to repay.

They have defiled his covenant, they are divided by the wrath of his countenance, & his heart hath drawn near.

His words are smoother than oil, & the same are darts.

Cast thy care upon the Lord, & he shall sustain thee: he shall not suffer the just to waver for ever.

But thou, O God, shalt bring them down into the pit of destruction.

Bloody & deceitful men shall not live out half their days; but I will trust in thee, O Lord. **Psalm. 105.**

**G**ive glory to the Lord, for he is good: for his mercy endureth for ever.

Who shall declare the powers of the Lord? who shall set forth all his praises?

Blessed are they that keep judgment, & do justice at all times.

Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

That we may see the good of thy chosen, that we may rejoice in the joy of thy nation: that thou mayst be praised with thy inheritance.

We have sinned with our fathers: we have acted unjustly, we have wrought iniquity.

Our fathers understood not thy wonders in Egypt: they remembered not the multitude of thy mercies:

And they provoked to wrath going up

to the sea, even the Red Sea.

**A**nd he saved them for his own name's sake: that he might make his power known.

**A**nd he rebuked the Red Sea, & it was dried up: & he led them through the depths, as in a wilderness.

**A**nd he saved them from the hand of them that hated them: & he redeemed them from the hand of the enemy.

**A**nd the water covered them that afflicted them: there was not one of them left.

**A**nd they believed his words: & they sang his praises.

**T**hey had quickly done, they forgot his works: & they waited not for his counsels.

**A**nd they coveted their desire in the desert: & they tempted God in the place without water.

**A**nd he gave them their request: & sent fulness into their souls.

**A**nd they provoked Moses in the camp, Aaron the holy one of the Lord.

**T**he earth opened & swallowed up Dathan: & covered the congregation of Abiron.

**A**nd a fire was kindled in their congregation: the flame burned the wicked.

**T**hey made also a calf in Horeb: & they adored the graven thing.

**A**nd they changed their glory into the likeness of a calf that eateth grass.

**T**hey forgot God, who saved them, who had done great things in Egypt, wondrous works in the land of Cham: terrible things in the Red Sea.

**A**nd he said that he would destroy them: had not Moses his chosen stood before him in the breach:

**T**o turn away his wrath, lest he should destroy them. And they set at nought

the desirable land.

**T**hey believed not his word, & they murmured in their tents: they hearkened not to the voice of the Lord.

**A**nd he lifted up his hand over them: to overthrow them in the desert;

**A**nd to cast down their seed among the nations, & to scatter them in the countries.

**T**hey also were initiated to Beelphegor: & ate the sacrifices of the dead.

**A**nd they provoked him with their inventions: & destruction was multiplied among them.

**T**hen Phinees stood up, & pacified him: & the slaughter ceased.

**A**nd it was reputed to him unto justice, to generation & generation for evermore.

**T**hey provoked him also at the waters of contradiction:

**A**nd Moses was afflicted for their sakes: because they exasperated his spirit.

**A**nd he distinguished with his lips. They did not destroy the nations of which the Lord spoke unto them.

**A**nd they were mingled among the heathens, & learned their works: & served their idols, & it became a stumbling-block to them.

**A**nd they sacrificed their sons, & their daughters to devils.

**A**nd they shed innocent blood: the blood of their sons & of their daughters which they sacrificed to the idols of Chanaan.

**A**nd the land was polluted with blood, & was defiled with their works: & they went aside after their own inventions.

**A**nd the Lord was exceedingly angry with his people: & he abhorred his inheritance.

**A**nd he delivered them into the hands

of the nations: & they that hated them had dominion over them.

**A**nd their enemies afflicted them: & they were humbled under their hands: many times did he deliver them.

**B**ut they provoked him with their counsel: & they were brought low by their iniquities.

**A**nd he saw when they were in tribulation: & he heard their prayer.

**A**nd he was mindful of his covenant: & repented according to the multitude of his mercies.

**A**nd he gave them unto mercies, in the sight of all those that had made them captives.

**S**ave us, O Lord, our God: & gather us from among nations:

**T**hat we may give thanks to thy holy name, & may glory in thy praise.

**B**lessed be the Lord the God of Israel, from everlasting to everlasting: & let all the people say: So be it, so be it.

### Psalm. 106.

**G**ive glory to the Lord, for he is good: for his mercy endureth for ever.

**L**et them say so that have been redeemed by the Lord, whom he hath redeemed from the hand of the enemy: & gathered out of the countries.

**F**rom the rising & the setting of the sun, from the north & from the sea.

**T**hey wandered in a wilderness, in a place without water: they found not the way of a city for their habitation.

**T**hey were hungry & thirsty: their soul fainted in them.

**A**nd they cried to the Lord in their tribulation: & he delivered them out of their distresses.

**A**nd he led them into the right way: that they might go to a city of habitation.

**L**et the mercies of the Lord give glory to him: & his wonderful works to the children of men.

**F**or he hath satisfied the empty soul, & hath filled the hungry soul with good things.

**S**uch as sat in darkness & in the shadow of death: bound in want & in iron.

**B**ecause they had exasperated the words of God: & provoked the counsel of the most High:

**A**nd their heart was humbled with labours: they were weakened, & there was none to help them.

**T**hen they cried to the Lord in their affliction: & he delivered them out of their distresses.

**A**nd he brought them out of darkness, & the shadow of death; & broke their bonds in sunder.

**L**et the mercies of the Lord give glory to him, & his wonderful works to the children of men.

**B**ecause he hath broken gates of brass, & burst the iron bars.

**H**e took them out of the way of their iniquity: for they were brought low for their injustices.

**T**heir soul abhorred all manner of meat: & they drew nigh even to the gates of death.

**A**nd they cried to the Lord in their affliction: & he delivered them out of their distresses.

**H**e sent his word, & healed them: & delivered them from their destructions.

**L**et the mercies of the Lord give glory to him: & his wonderful works to the children of men.

**A**nd let them sacrifice the sacrifice of praise: & declare his works with joy.

**T**hey that go down to the sea in ships, doing business in the great waters:

These have seen the works of the Lord, & his wonders in the deep.

He said the word, & there arose a storm of wind: & the waves thereof were lifted up.

They mount up to the heavens, & they go down to the depths: their soul pined away with evils.

They were troubled, & reeled like a drunken man; & all their wisdom was swallowed up.

And they cried to the Lord in their affliction: & he brought them out of their distresses.

And he turned the storm into a breeze: & its waves were still.

And they rejoiced because they were still: & he brought them to the haven which they wished for.

Let the mercies of the Lord give glory to him, & his wonderful works to the children of men.

And let them exalt him in the church of the people: & praise him in the chair of the ancients.

He hath turned rivers into a wilderness: & the sources of water into dry ground:

A fruitful land into barrenness, for the wickedness of them that dwell therein.

He hath turned a wilderness into pools of water, & a dry land into water springs.

And hath placed there the hungry; & they made a city for their habitation.

And they sowed fields, & planted vineyards: & they yielded fruit of birth.

And he blessed them, & they were multiplied exceedingly: & their cattle he suffered not to decrease.

Then they were brought to be few: & they were afflicted through the trouble of evils & sorrow.

Contempt was poured forth upon their

princes: & he caused them to wander where there was no passing, & out of the way.

And he helped the poor out of poverty: & made him families like a flock of sheep.

The just shall see, & shall rejoice, & all iniquity shall stop their mouth.

Who is wise, & will keep these things: & will understand the mercies of the Lord?

### AT LAUDS.

O God come. An. Psalm. 116.



praise the Lord, all ye nations: praise him, all ye people.

For his mercy is confirmed upon us: & the truth of the Lord remaineth for ever. Psalm. 150.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with sound of trumpet: praise him with psaltery & harp.

Praise him with timbrel & choir: praise him with strings & organs.

Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

### Canticle of Moses.

Hear, O ye heavens, the things I speak, let the earth give ear to the words of my mouth.

Let my doctrine gather as the rain, let my speech distil as the dew,

As a shower upon the herb, & as drops upon the grass. Because I will invoke the name of the Lord:

Give ye magnificence to our God. The

works of God are perfect, & all his ways are judgments:

**G**od is faithful & without any iniquity, he is just & right. They have sinned against him, & are not of his children in their filth:

**T**hey are a wicked & perverse generation. Is this the return thou makest to the Lord, O foolish & senseless people?

**I**s not he thy father, that hath possessed thee, & made thee, & created thee?

**R**emember the days of old, think upon every generation:

**A**sk thy father, & he will declare to thee: thy elders & they will tell thee.

**W**hen the Most High divided the nations: when he separated the sons of Adam,

**H**e appointed the bounds of people according to the number of the children of Israel.

**B**ut the Lord's portion is his people: Jacob the lot of his inheritance.

**H**e found him in a desert land, in a place of horror, & of vast wilderness:

**H**e led him about, & taught him: & he kept him as the apple of his eye.

**A**s the eagle enticing her young to fly, & hovering over them,

**H**e spread his wings, & hath taken him & carried him on his shoulders.

**T**he Lord alone was his leader: & there was no strange god with him.

**H**e set him upon high land: that he might eat the fruits of the fields,

**T**hat he might suck honey out of the rock, & oil out of the hardest stone,

**B**utter of the herd, & milk of the sheep with the fat of lambs, & of the rams of the breed of Basan:

**A**nd goats with the marrow of wheat, & might drink the purest blood of the

grape.

**T**he beloved grew fat, & kicked: he grew fat, & thick & gross,

**H**e forsook God who made him, & departed from God his saviour.

**T**hey provoked him by strange gods, & stirred him up to anger, with their abominations.

**T**hey sacrificed to devils & not to God: to gods whom they knew not:

**T**hat were newly come up, whom their fathers worshipped not.

**T**hou hast forsaken the God that beget thee, & hast forgotten the Lord that created thee.

**T**he Lord saw, & was moved to wrath: because his own sons & daughters provoked him.

**A**nd he said: I will hide my face from them, & will consider what their last end shall be:

**F**or it is a perverse generation, & unfaithful children.

**T**hey have provoked me with that which was no god, & have angered me with their vanities:

**A**nd I will provoke them with that which is no people, & will vex them with a foolish nation.

**A** fire is kindled in my wrath, & shall burn even to the lowest hell:

**A**nd shall devour the earth with her increase, & shall burn the foundations of the mountains.

**I** will heap evils upon them, & will spend my arrows among them.

**T**hey shall be consumed with famine, & birds shall devour them with a most bitter bite:

**I** will send the teeth of beasts upon them, with the fury of creatures that trail upon the ground, & of serpents.

**W**ithout, the sword shall lay them

waste, & terror within, both the young man & the virgin, the sucking child with the man in years.

I said: Where are they? I will make the memory of them to cease from among men.

**B**ut for the wrath of the enemies I have deferred it: lest perhaps their enemies might be proud,

**A**nd should say: Our mighty hand, & not the Lord, hath done all these things.

**T**hey are a nation without counsel, & without wisdom. O that they would be wise & would understand, & would provide for their last end.

**H**ow should one pursue after a thousand, & two chase ten thousand?

**W**as it not, because their God had sold them, & the Lord had shut them up?

**F**or our God is not as their gods: our enemies themselves are judges.

**T**heir vines are of the vineyard of Sodom, & of the suburbs of Gomorrah:

Their grapes are grapes of gall, & their clusters most bitter.

Their wine is the gall of dragons, & the venom of asps, which is incurable.

**A**re not these things stored up with me, & sealed up in my treasures?

**R**evenge is mine, & I will repay them in due time, that their foot may slide: **T**he day of destruction is at hand, & the time makes haste to come.

**T**he Lord will judge his people, & will have mercy on his servants:

**H**e shall see that their hand is weakened, & that they who were shut up have also failed, & they that remained are consumed.

**A**nd he shall say: Where are their gods, in whom they trusted?

**O**f whose victims they ate the fat, &

drank the wine of their drink offerings: Let them arise & help you, & protect you in your distress.

**S**ee ye that I alone am, & there is no other God besides me:

**I** will kill & I will make to live: I will strike, & I will heal, & there is none that can deliver out of my hand.

**I** will lift up my hand to heaven, & I will say: I live for ever.

**I** If I shall whet my sword as the lightning, & my hand take hold on judgment:

**I** will render vengeance to my enemies, & repay them that hate me.

**I** will make my arrows drunk with blood, & my sword shall devour flesh,

**O**f the blood of the slain & of the captivity, of the bare head of the enemies.

**P**raise his people, ye nations, for he will

revenge the blood of his servants:

**A**nd will render vengeance to their enemies, & he will be merciful to the land of his people.

**T**hen. Blessed. pg. 7. **A**ntiphon.  
**P**rayer. Commemoration.

### AT PRIME.

**O**ur father. Hail Mary. O God come to. Now in the. 8. **A**ntiphon. O God. Psalm. 62.



God, my God, to thee  
do I watch at break of  
day.

For thee my soul  
hath thirsted; for  
thee my flesh, O how many ways!

In a desert land, & where there is no  
way, & no water: so in the sanctu-  
ary have I come before thee, to see thy  
power & thy glory.

For thy mercy is better than lives: thee  
my lips shall praise.

Thus will I bless thee all my life long:

& in thy name I will lift up my hands.  
Let my soul be filled as with marrow & fatness: & my mouth shall praise thee with joyful lips.

If I have remembered thee upon my bed, I will meditate on thee in the morning: because thou hast been my helper.

And I will rejoice under the covert of thy wings: my soul hath stuck close to thee: thy right hand hath received me. But they have sought my soul in vain, they shall go into the lower parts of the earth: they shall be delivered into the hands of the sword, they shall be the portions of foxes.

But the king shall rejoice in God, all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things. **Psalm. 66.**

**M**ay God have mercy on us, & bless us: may he cause the light of his countenance to shine upon us, & may he have mercy on us.

That we may know thy way upon earth: thy salvation in all nations.

Let people confess to thee, O God: let all people give praise to thee.

Let the nations be glad & rejoice: for thou judgest the people with justice, & directest the nations upon earth.

Let the people, O God, confess to thee: let all the people give praise to thee: the earth hath yielded her fruit.

May God, our God bless us, may God bless us: & all the ends of the earth fear him. **Psalm. 135.**

**P**raise the Lord, for he is good: for his mercy endureth for ever.

Praise ye the God of gods: for his mercy endureth for ever.

Praise ye the Lord of lords: for his mercy endureth for ever.

**W**ho alone doth great wonders: for his

mercy endureth for ever.

**W**ho made the heavens in understanding: for his mercy endureth for ever.

**W**ho established the earth above the waters: for his mercy endureth for ever.

**W**ho made the great lights: for his mercy endureth for ever.

The sun to rule over the day: for his mercy endureth for ever.

The moon & the stars to rule the night: for his mercy endureth for ever.

**W**ho smote Egypt with their firstborn: for his mercy endureth for ever.

**W**ho brought out Israel from among them: for his mercy endureth for ever.

**W**ith a mighty hand & a stretched out arm: for his mercy endureth for ever.

**W**ho divided the Red Sea into parts: for his mercy endureth for ever.

And brought out Israel through the midst thereof: for his mercy endureth for ever.

And overthrew Pharao & his host in the Red Sea: for his mercy endureth for ever.

**W**ho led his people through the desert: for his mercy endureth for ever.

**W**ho smote great kings: for his mercy endureth for ever.

**A**nd slew strong kings: for his mercy endureth for ever.

**S**ehon king of the Amorrhites: for his mercy endureth for ever.

**A**nd Og king of Basan: for his mercy endureth for ever.

**A**nd he gave their land for an inheritance: for his mercy endureth for ever.

**F**or an inheritance to his servant Israel: for his mercy endureth for ever.

**F**or he was mindful of us in our affliction: for his mercy endureth for ever.

**A**nd he redeemed us from our enemies: for his mercy endureth for ever.

Who giveth food to all flesh: for his mercy endureth for ever.

Give glory to the God of heaven: for his mercy endureth for ever.

Give glory to the Lord of lords: for his mercy endureth for ever.

**Antiphon.** O God, my God, to thee do I watch at break of day. **Then the Creed** I believe. Hear O Lord. Let us. O Lord our heavnely. Let us bless. May the Precious. Holy Mary. May Almighty.

### AT TERCE.

Our father. Hail Mary. O God come to my. Come Holy. 11. **Antiphon.** Incline. **Psalm. 51.**

  
hy dost thou glory  
in malice, thou  
that art mighty  
in iniquity?  
All the day long  
thy tongue hath devised injustice: as a  
sharp razor, thou hast wrought deceit.  
Thou hast loved malice more than  
goodness: & iniquity rather than to  
speak righteousness.  
Thou hast loved all the words of ruin,  
O deceitful tongue.

Therefore will God destroy thee for  
ever: he will pluck thee out, & remove  
thee from thy dwelling place: & thy  
root out of the land of the living.

The just shall see & fear, & shall laugh  
at him, & say: Behold the man that  
made not God his helper:

But trusted in the abundance of his  
riches: & prevailed in his vanity.

But I, as a fruitful olive tree in the  
house of God, have hoped in the mercy  
of God for ever, yea for ever & ever.

I will praise thee for ever, because thou  
hast done it: & I will wait on thy name,  
for it is good in the sight of thy saints.

**Psalm. 57.**

If in very deed you speak justice:  
**I** judge right things, ye sons of men.  
For in your heart you work iniquity:  
your hands forge injustice in the earth.  
The wicked are alienated from the  
womb; they have gone astray from the  
womb: they have spoken false things.  
Their madness is according to the like-  
ness of a serpent: like the deaf asp that  
stoppeth her ears:

Which will not hear the voice of  
the charmers; nor of the wizard that  
charmeth wisely.

God shall break in pieces their teeth in  
their mouth: the Lord shall break the  
grinders of the lions.

They shall come to nothing, like water  
running down; he hath bent his bow till  
they be weakened.

Like wax that melteth they shall be  
taken away: fire hath fallen on them,  
& they shall not see the sun.

Before your thorns could know the  
brier; he swalloweth them up, as alive,  
in his wrath.

The just shall rejoice when he shall see  
the revenge: he shall wash his hands in  
the blood of the sinner.

And man shall say: If indeed there be  
fruit to the just: there is indeed a God  
that judgeth them on the earth.

**Psalm. 87.**

**O** Lord, the God of my salvation: I  
have cried in the day, & in the  
night before thee.

Let my prayer come in before thee: incline  
thy ear to my petition.

For my soul is filled with evils: & my  
life hath drawn nigh to hell.

I am counted among them that go down  
to the pit: I am become as a man with-  
out help,

Free among the dead. Like the slain  
sleeping in the sepulchres, whom thou

rememberest no more: & they are cast off from thy hand.

**T**hey have laid me in the lower pit: in the dark places, & in the shadow of death.

**T**hy wrath is strong over me: & all thy waves thou hast brought in upon me.

**T**hou hast put away my acquaintance far from me: they have set me an abomination to themselves.

**I** was delivered up, & came not forth: my eyes languished through poverty.

**A**ll the day I cried to thee, O Lord: I stretched out my hands to thee.

**W**ilt thou shew wonders to the dead? or shall physicians raise to life, & give praise to thee?

**S**hall any one in the sepulchre declare thy mercy: & thy truth in destruction?

**S**hall thy wonders be known in the dark; & thy justice in the land of forgetfulness?

**B**ut I, O Lord, have cried to thee: & in the morning my prayer shall prevent thee.

**L**ord, why castest thou off my prayer: why turnest thou away thy face from me?

**I** am poor, & in labours from my youth: & being exalted have been humbled & troubled.

**T**hy wrath hath come upon me: & thy terrors have troubled me.

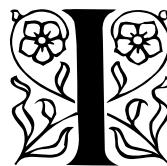
**T**hey have come round about me like water all the day: they have compassed me about together.

**F**riend & neighbour thou hast put far from me: & my acquaintance, because of misery. **Antiphon.** Incline thy ear to my petition. **Prayer.**

### AT SEXT.

**O**ur father. Hail Mary. O God come to my. O God of. 13. **Antiphon.** Help us.

### Psalm. 75.



**n** Judea God is known: his name is great in Israel.

**A**nd his place is in peace: & his abode in Sion:

**T**here hath he broken the powers of bows, the shield, the sword, & the battle.

**T**hou enlightenest wonderfully from the everlasting hills.

**A**ll the foolish of heart were troubled. They have slept their sleep; & all the men of riches have found nothing in their hands.

**A**t thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

**T**hou art terrible, & who shall resist thee? from that time thy wrath.

**T**hou hast caused judgment to be heard from heaven: the earth trembled & was still,

**W**hen God arose in judgment, to save all the meek of the earth.

**F**or the thought of man shall give praise to thee: & the remainders of the thought shall keep holiday to thee.

**V**ow ye, & pay to the Lord your God: all you that are round about him bring presents.

**T**o him that is terrible, even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

### Psalm. 78.

**O** God, the heathens are come into thy inheritance, they have defiled thy holy temple: they have made Jerusalem as a place to keep fruit.

**T**hey have given the dead bodies of thy servants to be meat for the fowls of the air: the flesh of thy saints for the beasts

of the earth.

**T**hey have poured out their blood as water, round about Jerusalem & there was none to bury them.

**W**e are become a reproach to our neighbours: a scorn & derision to them that are round about us.

**H**ow long, O Lord, wilt thou be angry for ever: shall thy zeal be kindled like a fire?

**P**our out thy wrath upon the nations that have not known thee: & upon the kingdoms that have not called upon thy name.

**B**ecause they have devoured Jacob; & have laid waste his place.

**R**emember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

**H**elp us, O God, our saviour: & for the glory of thy name, O Lord, deliver us: & forgive us our sins for thy name's sake:

**L**est they should say among the Gentiles: Where is their God? And let him be made known among the nations before our eyes,

**B**y the revenging the blood of thy servants, which hath been shed: let the sighing of the prisoners come in before thee.

**A**ccording to the greatness of thy arm, take possession of the children of them that have been put to death.

**A**nd render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

**B**ut we thy people, & the sheep of thy pasture, will give thanks to thee for ever.

**W**e will shew forth thy praise, unto generation & generation. **Psalm. 123.**

**I**f it had not been that the Lord was

with us, let Israel now say: If it had not been that the Lord was with us, **W**hen men rose up against us, perhaps they had swallowed us up alive.

**W**hen their fury was enkindled against us, perhaps the waters had swallowed us up.

**O**ur soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

**B**lessed be the Lord, who hath not given us to be a prey to their teeth.

**O**ur soul hath been delivered as a sparrow out of the snare of the fowlers.

**T**he snare is broken, & we are delivered.

**O**ur help is in the name of the Lord, who made heaven & earth.

**A**nt. Help us, O God, our saviour.  
**O**ratio.

### AT NONE.

**O**ur father. Hail Mary. O God come. O strength. 14. **A**nt. Turn not. **Psalm. 101.**



**H**ear, O Lord, my prayer: & let my cry come to thee.

**T**urn not away thy face from me: in the day when I am in trouble, incline thy ear to me.

**I**n what day soever I shall call upon thee, hear me speedily.

**F**or my days are vanished like smoke: & my bones are grown dry like fuel for the fire.

**I** am smitten as grass, & my heart is withered: because I forgot to eat my bread.

**T**hrough the voice of my groaning, my bone hath cleaved to my flesh.

**I** am become like to a pelican of the wilderness: I am like a night raven in

the house.

**I** have watched, & am become as a sparrow all alone on the housetop.

**A**ll the day long my enemies reproached me: & they that praised me did swear against me.

**F**or I did eat ashes like bread, & mingled my drink with weeping.

**B**ecause of thy anger & indignation: for having lifted me up thou hast thrown me down.

**M**y days have declined like a shadow, & I am withered like grass.

**B**ut thou, O Lord, endurest for ever: & thy memorial to all generations.

**T**hou shalt arise & have mercy on Sion: for it is time to have mercy on it, for the time is come.

**F**or the stones thereof have pleased thy servants: & they shall have pity on the earth thereof.

**A**nd the Gentiles shall fear thy name, O Lord, & all the kings of the earth thy glory.

**F**or the Lord hath built up Sion: & he shall be seen in his glory.

**H**e hath had regard to the prayer of the humble: & he hath not despised their petition.

**L**et these things be written unto another generation: & the people that shall be created shall praise the Lord:

**B**ecause he hath looked forth from his high sanctuary: from heaven the Lord hath looked upon the earth.

**T**hat he might hear the groans of them that are in fetters: that he might release the children of the slain:

**T**hat they may declare the name of the Lord in Sion: & his praise in Jerusalem;

**W**hen the people assemble together, & kings, to serve the Lord.

**H**e answered him in the way of his

strength: Declare unto me the fewness of my days.

**C**all me not away in the midst of my days: thy years are unto generation & generation.

**I**n the beginning, O Lord, thou foundedst the earth: & the heavens are the works of thy hands.

**T**hey shall perish but thou remainest: & all of them shall grow old like a garment:

**A**nd as a vesture thou shalt change them, & they shall be changed. 28 But thou art always the selfsame, & thy years shall not fail.

**T**he children of thy servants shall continue: & their seed shall be directed for ever. **Psalm. 127.**

**B**lessed are all they that fear the Lord: that walk in his ways.

**F**or thou shalt eat the labours of thy hands: blessed art thou, & it shall be well with thee.

**T**hy wife as a fruitful vine, on the sides of thy house.

**T**hy children as olive plants, round about thy table.

**B**ehold, thus shall the man be blessed that feareth the Lord.

**M**ay the Lord bless thee out of Sion: & mayest thou see the good things of Jerusalem all the days of thy life.

**A**nd mayest thou see thy children's children, peace upon Israel.

**Psalm. 132.**

**B**ehold how good & how pleasant it is for brethren to dwell in unity.

**L**ike the precious ointment on the head, that ran down upon the beard, the beard of Aaron,

**W**hich ran down to the skirt of his garment: as the dew of Hermon, which descendeth upon mount Sion.

**F**or there the Lord hath commandeth

blessing, & life for evermore.

**Antiphon.** Turn not away thy face from me: in the day when I am in trouble.  
**Prayer.**

### AT VESPERS.

Our father. Hail Mary. O God come.

**Hymn. Antiphon.** Psalm. 143.



Blessed be the Lord my God, who teacheth my hands to fight, & my fingers to war.

My mercy, & my refuge: my support, & my deliverer:

My protector, & I have hoped in him: who subdueth my people under me.

Lord, what is man, that thou art made known to him? or the son of man, that thou makest account of him?

Man is like to vanity: his days pass away like a shadow.

Lord, bow down thy heavens & descend: touch the mountains & they shall smoke.

Send forth lightning, & thou shalt scatter them: shoot out thy arrows, & thou shalt trouble them.

Put forth thy hand from on high, take me out, & deliver me from many waters: from the hand of strange children:

Whose mouth hath spoken vanity: & their right hand is the right hand of iniquity.

To thee, O God, I will sing a new canticle: on the psaltery & an instrument of ten strings I will sing praises to thee. Who givest salvation to kings: who hast redeemed thy servant David from the malicious sword: deliver me,

And rescue me out of the hand of strange children; whose mouth hath spoken vanity: & their right hand is the right hand of iniquity:

Whose sons are as new plants in their

youth:

Their daughters decked out, adorned round about after the similitude of a temple:

Their storehouses full, flowing out of this into that.

Their sheep fruitful in young, abounding in their goings forth: their oxen fat.

There is no breach of wall, nor passage, nor crying out in their streets.

They have called the people happy, that hath these things: but happy is that people whose God is the Lord.

**Psalm. 146.**

Praise ye the Lord, because psalm P is good: to our God be joyful & comely praise.

The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

Who healeth the broken of heart, & bindeth up their bruises.

Who telleth the number of the stars: & calleth them all by their names.

Great is our Lord, & great is his power: & of his wisdom there is no number.

The Lord lifteth up the meek, & bringeth the wicked down even to the ground.

Sing ye to the Lord with praise: sing to our God upon the harp.

Who covereth the heaven with clouds, & prepareth rain for the earth.

maketh grass to grow on the mountains, & herbs for the service of men.

Who giveth to beasts their food: & to the young ravens that call upon him.

He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

The Lord taketh pleasure in them that fear him: & in them that hope in his mercy. **Psalm. 147.**

Praise the Lord, O Jerusalem: praise

thy God, O Sion.

Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

**W**ho hath placed peace in thy borders: & filleth thee with the fat of corn.

**W**ho sendeth forth his speech to the earth: his word runneth swiftly.

**W**ho giveth snow like wool: scattereth mists like ashes.

**H**e sendeth his crystal like morsels: who shall stand before the face of his cold?

**H**e shall send out his word, & shall melt them: his wind shall blow, & the waters shall run.

**W**ho declarereth his word to Jacob: his justices & his judgments to Israel.

**H**e hath not done in like manner to every nation: & his judgments he hath not made manifest to them.

**T**hen the canticle. My soul doth. pg. 17. **Antiphon. Prayer.**

### AT COMPLINE.

**O**ur father. Hail Mary. Convert us. O God come to. Before the. 17. Protect us. **Psalm. 84.**



ord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

**T**hou hast forgiven the iniquity of thy people: thou hast covered all their sins.

**T**hou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

**C**onvert us, O God our saviour: & turn off thy anger from us.

**W**ilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

**T**hou wilt turn, O God, & bring us to

life: & thy people shall rejoice in thee.

**S**hew us, O Lord, thy mercy; & grant us thy salvation.

**I** will hear what the Lord God will speak in me: for he will speak peace unto his people:

**A**nd unto his saints: & unto them that are converted to the heart.

**S**urely his salvation is near to them that fear him: that glory may dwell in our land.

**M**ercy & truth have met each other: justice & peace have kissed.

**T**ruth is sprung out of the earth: & justice hath looked down from heaven.

**F**or the Lord will give goodness: & our earth shall yield her fruit.

**J**ustice shall walk before him: & shall set his steps in the way. **Psalm. 128.**

**O**ften have they fought against me from my youth, let Israel now say.

Often have they fought against me from my youth: but they could not prevail over me.

**T**he wicked have wrought upon my back: they have lengthened their iniquity.

**T**he Lord who is just will cut the necks of sinners: let them all be confounded & turned back that hate Sion.

**L**et them be as grass on the tops of houses: which withered before it be plucked up:

**W**herewith the mower filleth not his hand: nor he that gathereth sheaves his bosom.

**A**nd they that have passed by have not said: The blessing of the Lord be upon you: we have blessed you in the name of the Lord. **Psalm. 129.**

**O**ut of the depths I have cried to thee, O Lord: Lord, hear my voice.

**L**et thy ears be attentive to the voice of

my supplication.

If thou, O Lord, wilt mark iniquities:  
Lord, who shall stand it.

For with thee there is merciful forgiveness: & by reason of thy law, I have waited for thee, O Lord.

My soul hath relied on his word: My soul hath hoped in the Lord.

From the morning watch even until night, let Israel hope in the Lord.

Because with the Lord there is mercy: & with him plentiful redemption.

And he shall redeem Israel from all his iniquities.

Then the canticle. Now thou. pg. 18. Protect us. Hear O Lord. Let us. Visit we beseech. Let us bless. May the. Hail holy.

The end of the Psalms.

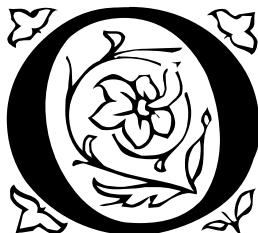


# THE ADVENT OF THE LORD

always begins on the Sunday nearest to the last day of November, whether before or after it, or on the very last day itself, if it is a Sunday, & a double feast falls on that day or on any of the subsequent Sundays of Advent, it is to be transferred to the following day, as stated above in the general rules.

## FIRST SUNDAY OF ADVENT

### A T M A T I N S.



ur Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation. But deliver us from evil. Amen.

**H**ail Mary full of grace. The Lord be with thee, Blessed are thou amongst women, & blessed is the fruit of thy womb Jesus. Holy Mary mother of God, Pray for us sinners. Amen.

**I**t should be noted that the Our Father. & Hail Mary. are said not only at Matins but also at the beginning of each of the other hours throughout the entire year.

#### Confession.

**I** confess to almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Pe-

ter & Paul, to all the saints, & **thou father**, that I have sinned exceedingly in thought, word & deed: through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the holy Apostles Peter & Paul, all the saints, & **thee father** to pray for me. the Lord our God.

#### Absolution.

**M**ay almighty God have mercy on **thee** forgive **thee thy sins**, & bring **thee** to everlasting life. **R.** Amen. **V.**

**M**ay the almighty & merciful Lord grant us pardon, absolution & remission of our sins. **R.** Amen.

**C** It should be noted that the Confession with absolution is said only at Matins each day throughout the entire year, except during the Triduum before Easter, either in the aforementioned or another manner, according to one's devotion. It should also be observed that if the Office is said by one person alone, the phrases thou father & thee father

are omitted, & in the absolution, instead of thee & thy, us & our are said. However, if the Office is said by two or more persons, the Confession is to be repeated mutually, as is done in the Mass.

**C** Then, after the Confession is finished, the Versicle is said.

**O** Lord thou wilt open my lips. **R.** And my mouth shall declare thy praise. & while saying this, one makes the Sign of the Cross, as likewise in the other hours when saying O God come to. &c. & Convert us. &c.

**C** Then say **V.** O God come to my assistance. **R.** O Lord make haste to help me. Glory be. As it was. Haleluiah. & likewise say Haleluiah. at each of the hours throughout the year, except from Septuagesima Sunday until Easter, when during that time, until Maundy Thursday is said Praise be to thee, O Lord, King of eternal glory. Subsequently say the Invitatory of the season or occurring feast. **I**nviata. O Lord, we await Thy coming, that Thou mayest swiftly come & break the yoke of our captivity.

**C** This Invitatory is said until the Vigil of the Nativity exclusively, both on Sundays & ferias, unless the Office is of a saint.

**C** It should be noted, however, that if the Office is said by one person alone, the Invitatory is said only once before the Psalm Come let us praise. & is not repeated until the end of the same Psalm. However, if the Office is said by two or more, the Invitatory is said by one & immediately repeated by another or by the others together before the aforementioned Psalm. At the end of the Psalm, all say the Invitatory together once only. Psalm.

**C** ome let us praise the Lord with joy: let us joyfully sing to God our saviour. Let us come before his presence with thanksgiving; & make a joyful noise to him with psalms.

For the Lord is a great God, & a great King above all gods. For the Lord will not cast off his people: for in his hand are all the ends of the earth, & the heights of the mountains are his.

For the sea is his, & he made it: & his hands formed the dry land. Come let us adore & fall down: & weep before the Lord that made us: For he is the Lord our God: & we are the people of his pasture & the sheep of his hand.

Today if you shall hear his voice, harden not your hearts: As in the provocation, according to the day of temptation in the wilderness: where your fathers tempted me, they proved me, & saw my works.

Forty years long was I offended with that generation, & I said: These always err in heart. And these men have not known my ways: so I swore in my wrath that they shall not enter into my rest.

Glory be. As it was. &c.

**C** Then repeat the Invitato. O Lord, we await. &c.

The aforementioned Psalm is said throughout the entire year in the manner described above, with the Invitatory adapted to the season or feast, except during the Triduum before Easter. Then, the Hymn appropriate to the season or feast is said. Hymn.

**H**ark, a herald voice is calling; **V.** “Christ is nigh,” it seems to say; “Cast away the dreams of darkness, O ye children of the day.”

Startled at the solemn warning, Let the earth-bound soul arise; Christ, her sun, all sloth dispelling, Shines upon

the morning skies.

**L**o, the Lamb, so long expected, Comes with pardon down from heaven; Let us haste, with tears of sorrow, One & all to be forgiven.

So when next he comes with glory, Wrapping all the earth in fear, May he then as our defender On the clouds of heaven appear.

**H**onour, glory, virtue, merit, To the Father & the Son, With the co-eternal Spirit, While eternal ages run. Amen.

**C** The aforementioned Hymn is said at Matins until the Vigil of the Nativity inclusively, both on Sundays & Ferias, unless the Office is of a saint.

**C** After the Hymn, the Antiphon appropriate to the season or feast is begun, & if it is a double feast, the entire Antiphon Behold, there cometh the King. is said. Then, three Psalms are said, as they are distributed in the Psalter, & when they are finished, the full Antiphon is always said, whether the Office is of a feast, Sunday, or Feria.

**Antiphon.** Behold, there cometh the King even the Most High, with great power, to save the nations. Haleluiah.

**This Antiphon is said at Matins until the Third Sunday of Advent exclusively, when the Office is of a Sunday or a feria. When the Antiphon is finished, say.** Our Father, &c. And lead us not. But deliver. **Then, the three lessons are said, & before each of them is always said ¶.** Give, O Lord, the blessing. And before the first, which is always from the Old Testament, the following blessing is always given. May God the Father Omnipotent, be to us merciful & clement. **R.** Amen.

**The Prophecy of Isaias. First lesson.**

**T**he vision of Isaias the cha. 1. son of Amos, which he saw concerning Juda & Jerusalem in the days of Ozias, Joathan, Achaz, & Ezechias, kings of Juda. Hear, O ye heavens, & give ear, O earth, for the Lord hath spoken. I have brought up children, & exalted them: but they have despised me. The ox knoweth his owner, & the ass his master's crib: but Israel hath not known me, & my people hath not understood. Woe to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the Holy One of Israel, they are gone away backwards. For what shall I strike you any more, you that increase transgression? the whole head is sick, & the whole heart is sad. From the sole of the foot unto the top of the head, there is no soundness therein: wounds & bruises & swelling sores: they are not bound up, nor dressed, nor fomented with oil. Your land is desolate, your cities are burnt with fire: your country strangers devour before your face, & it shall be desolate as when wasted by enemies. And the daughter of Sion shall be left as a covert in a vineyard, & as a lodge in a garden of cucumbers, & as a city that is laid waste. Except the Lord of hosts had left us seed, we had been as Sodom, & we should have been like to Gomorrha. Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha. To what purpose do you offer me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, & fat of fatlings,

& blood of calves, & lambs, & buck goats. When you came to appear before me, who required these things at your hands, that you should walk in my courts? Offer sacrifice no more in vain: incense is an abomination to me. The new moons, & the sabbaths, & other festivals I will not abide, your assemblies are wicked. My soul hateth your new moons, & your solemnities: they are become troublesome to me, I am weary of bearing them. And when you stretch forth your hands, I will turn away my eyes from you: & when you multiply prayer, I will not hear: for your hands are full of blood.

But thou, O Lord, have mercy upon us.

**R.** Thanks be to God. **And thus all lessons are concluded throughout the entire year, except during the Triduum before Easter. Verse at the second lesson.** Give, O Lord, the blessing. **Blessing.** May the Son, the Sole-begotten, mercifully bless & keep us. **R.** Amen. **And this same blessing is said throughout the entire year at the second lesson, which is always from the New Testament. The Holy Gospel of Jesus Christ according to Luke. Lesson. ij.**

**F**orasmuch as many have taken in hand to set forth in order a narration of the things that have been accomplished among us; According as they have delivered them unto us, who from the beginning were eyewitnesses & ministers of the word: It seemed good to me also, having diligently attained to all things from the beginning, to write to thee in order, most excellent Theophilus, That thou mayest know the verity of those words in which thou

cha. 1. hast been instructed. † There was in A the days of Herod, the king of Judea, a certain priest named Zachary, of the

course of Abia; & his wife was of the daughters of Aaron, & her name Elizabeth. And they were both just before God, walking in all the commandments & justifications of the Lord without blame. And they had no son, for that Elizabeth was barren, & they both were well advanced in years. And it came to pass, when he executed the priestly function in the order of his course before God, According to the custom of the priestly office, it was his lot to offer incense, going into the temple of the Lord. And all the multitude of the people was praying without, at the hour of incense. And there appeared to him an angel of the Lord, standing on the right side of the altar of incense. And Zachary seeing him, was troubled, & fear fell upon him. But the angel said to him: Fear not, Zachary, for thy prayer is heard; & thy wife Elizabeth shall bear thee a son, & thou shalt call his name John: And thou shalt have joy & gladness, & many shall rejoice in his nativity. For he shall be great before the Lord; & shall drink no wine nor strong drink: & he shall be filled with the Holy Ghost, even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before him in the spirit & power of Elias; that he may turn the hearts of the fathers unto the children, & the incredulous to the wisdom of the just, to prepare unto the Lord a perfect people.] And Zachary B said to the angel: Whereby shall I know this? for I am an old man, & my wife is advanced in years. And the angel answering, said to him: I am Gabriel, who stand before God: & am sent to speak to thee, & to bring thee these

good tidings. And behold, thou shalt be dumb, & shalt not be able to speak until the day wherein these things shall come to pass, because thou hast not believed my words, which shall be fulfilled in their time. And the people were waiting for Zachary; & they wondered that he tarried so long in the temple. And when he came out, he could not speak to them: & they understood that he had seen a vision in the temple. And he made signs to them, & remained dumb. And it came to pass, after the days of his office were accomplished, he departed to his own house. And after those days, Elizabeth his wife conceived, & hid herself five months, saying: Thus hath the Lord dealt with me in the days wherein he hath had regard to take away my reproach among men.

But thou, O Lord, &c. as above.

**C** At the third lesson **V.** Give, O Lord, the blessing. &c. **Blessing.** May the grace of the Holy Spirit enlighten all our hearts & minds. **R.** Amen.

**According to Luke.**      **Lesson iii.**

Lu. **I**N that time, Jesus said to his disci-  
21. ples, There shall be signs in the sun, & in the moon, & in the stars; & upon the earth distress of nations. **And so on.**

**Homily by Pope Saint Gregory.**

The lesson of the Holy Gospel, which your fraternity has just heard, was preceded by the Lord saying a little earlier: Nation shall rise against nation, & kingdom against kingdom. And there shall be great earthquakes in divers places, & pestilences, & famines. And after inserting certain intervening words, He added what you have just now heard: There shall be signs in the sun, & in the moon, & in the stars; &

upon the earth distress of nations, by reason of the confusion of the roaring of the sea & of the waves. Of these things, indeed, we see that some have already occurred, while others we fear are about to come soon. For we observe more in our tribulations that nations are rising against nations, & their distress weighing upon the earth, than we read about in the books. As for earthquakes toppling countless cities, you have frequently heard how often this has been reported from other parts of the world. We are enduring pestilence without cessation. However, we have not yet openly seen signs in the sun, moon, & stars. But since these are also not far off, we deduce their approach from the very changes already occurring in the atmosphere. For instance, before Italy was handed over to be struck by the sword of the pagans, we saw fiery formations in the sky, which later foreshadowed the spilling of human blood, shining as lightning. As for the confusion of the sea & its waves, that has not yet arisen as something new. But since many things foretold have already been fulfilled, there is no doubt that the few remaining things will also follow. For the certainty of future events is established by the fulfillment of those that have already occurred. These things, dearest brothers, we say to you so that your minds may be awakened to the pursuit of vigilance: that they may not grow sluggish through complacency, nor weakened by ignorance, but that they may always be stirred by fear & strengthened in good works through careful attention. Let us reflect on what our Redeemer added in His words: Men will faint with fear

& with expectation of what is coming upon the whole world. For the powers of the heavens will be shaken. But thou, &c.

**C** Note that whenever the office is celebrated for a Sunday, or for a feria, or for one of the feasts of the Lord or its octave.

**C** Likewise, on the feasts of the Finding & Exaltation of the Cross, & on the dedications of Basilicas, at the third lesson, the Blessing is to be said, May the grace of the Holy Spirit, &c., as above. However, when the office is celebrated for one of the saints or their octaves, the blessing is said: He, or they, or she, whose feast-day we are keeping, be our Advocate with God. **R.** Amen.

**C** If the third lesson is about the Blessed Virgin, whether on Saturdays or on her feast days & octaves, the blessing is to be said. Through the Virgin Mother, the Lord grant us salvation & peace. **R.** Amen.

**C** Furthermore, it should be known that the above holds whenever the office for Sunday is celebrated throughout the year, or for one of the movable feasts of the Lord or its octaves.

**C** Likewise, whenever the office is celebrated for a Feria in Advent or in Lent, the third lesson on these days will always be found assigned in this Sunday section, immediately after the second lesson. However, when the office is celebrated for a feast or an octave, as contained in the Calendar, the third lesson, if proper, will be found in that part of the Breviary which contains the histories of the saints. And if no proper lesson is assigned, it will be taken from the Common.

**C** Likewise, when the office is celebrated

for a Feria outside of Advent & Lent, the third lesson will be taken from the Epistles, as assigned in the Calendar. Similarly, on Saturdays when the office is celebrated for the Blessed Virgin, the third lesson will be found in the office assigned to her for Saturdays at the end of the Breviary. However, when the office is to be celebrated for Sunday, or for a Feria, or for a feast, the general rules above can be consulted. After the three lessons in Advent, & from the Sunday of Septuagesima until Maundy Thursday, when the office is celebrated for Sunday or a Feria, the Psalm Have mercy on me. pg. 77. is said. However, when it is celebrated for a feast during the aforementioned times & throughout the rest of the year, whether the office is for Sunday, a Feria, or a feast or octave, the We praise thee, &c. pg. 5. is always said, except during the Triduum before Easter. At lauds. **V.**

**O** God come to my assistance. **R.**  
**O** Lord make haste to help me. Glory be to the father, & to the son & to the holy spirit. As it was in the beginning. Halleluiah.

And the hymn is not said because Lauds is not considered a different hour, but rather a part of Matins. After the Halleluiah. the antiphon appropriate to the season or feast is immediately said. The antiphon is: Send forth. Then three psalms are recited, as indicated in the Psalter, to which the daily Canticle Blessed be is added. When this is concluded, the full antiphon is recited. Send forth, O Lord, the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion. This antiphon is said at Lauds until the Third Sunday of Ad-

vent, when the office is celebrated for a Sunday or a feria. Then **V.** Hear, O Lord, my prayer. **R.** And let my cry come to thee. Then. Let us pray. Prayer.

**S**tir up, O Lord, we pray thee, thy strength, & come among us, that whereas through our sins & wickedness we do justly apprehend thy wrathful judgments hanging over us, thy bountiful grace & mercy may speedily help & deliver us: Who livest & reignest with God the Father in the unity of the Holy Spirit, God, world without end. **R.** Amen.

This prayer is said throughout this entire week when the office is for a feria. And whenever the office is celebrated for a feria to which no proper prayer is assigned, the prayer of the preceding Sunday is said. It should be noted that, once the prayer of the day is concluded, the following commemorations are made for the Blessed Virgin & for all the saints in the manner described below. The antiphon Advent. The Holy Ghost shall come upon thee, O Mary; fear not, thou shalt bear in thy womb the Son of God, Haleluiah. **V.** Pray for us, O Holy Mother of God. **R.** That we may be made worthy of the promises of Christ. Let us pray. Prayer.

**O** God, who didst will that, at the announcement of an Angel, thy Word should take flesh in the womb of the Blessed Virgin Mary, grant to us thy suppliants, that we who believe her to be truly the Mother of God may be helped by her intercession with thee, Through the same Christ Our Lord. **R.** Amen.

Then the antiphon for the saints. Behold, the Lord will come, & all His

Saints with Him: & on that day there will be great light, Haleluiah. **V.** Behold, the Lord will appear upon a white cloud. And with Him thousands of Saints. Let us pray. Prayer.

**W**e beseech You, O Lord, cleanse our consciences by Your visitation, so that when Jesus Christ, Your Son, our Lord, comes with all His Saints, He may find within us a dwelling place prepared for Himself, Who with thee liveth & reigneth, in the unity of the Holy Spirit, God, world without end. **R.** Amen.

Then say **V.** Let us bless the Lord. **R.** Thanks be to God. **V.** May the souls of the faithful, through the mercy of God, rest in peace. **R.** Amen.

And it should be noted that all hours end with Let us bless, &c. Haleluiah, &c., throughout the entire year, except during the Triduum before Easter. After Advent, commemorations are made for the rest of the year in the manner described below. Antiphona. We take refuge under thy protection, O holy Mother of God! Despise not our supplications in our need, but deliver us always from all dangers, O Virgin, glorious & blessed. **V.** Pray for us, O holy Mother of God. **R.** That we may be made worthy of the promises of Christ. Let us pray. Prayer.

**G**rant, we beseech thee, O Lord God, unto all thy servants, that they may remain continually in the enjoyment of soundness both of mind & body, & by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, & enter into the joy of thine eternal gladness. Through the same Christ Our Lord. **R.** Amen.

Antiphon of the Apostles, & all the

**saints.** All ye saints of God, vouchsafe to plead for our salvation & for that of all mankind. **V.** Be glad in the Lord, & rejoice, ye just. **R.** & glory, all ye right of heart. Let us pray. **Prayer.**

**H**ear us, O God, our Savior: & by **H** the protection of Your Apostles Peter, Paul, & the other Apostles, keep us safe, whose gifts make us faithful to their teachings. **Prayer.**

**M**ay all thy saints, we beseech thee, **O** Lord, everywhere come to our help, that while we do honor to their merits, we may also enjoy their intercession: grant thy own peace unto our times, & drive away all wickedness from thy Church; direct our way, our actions, & our wishes & those of all thy servants in the way of salvation; to our benefactors render everlasting blessings, & to all the faithful departed grant eternal rest. Through Our Lord.

**C** The aforementioned commemorations are always said in Lauds & Vespers after the prayer of the day, except on double feasts & whenever the office or commemoration of an octave is celebrated, as well as during the Triduum before Easter. However, it should be noted that on Saturdays when the office is for the Blessed Virgin, her commemoration is omitted, & only that of the saints is said. It should also be noted that when the office for a Sunday is for a double feast or an octave, after the prayer of the day, the prayer for that Sunday should also be said in the commemoration during Lauds & Vespers. Then say Let us bless. & May the souls. as above. At prime. Our father. Hail Mary. **V.** O God come to. **Hymn.**

**N**ow in the sun's new dawning ray, **L**owly of heart, our God we pray That he from harm may keep us free

In all the deeds this day shall see.

**M**ay fear of him our tongues restrain, Lest strife unguarded speech should stain:

His favouring care our guardian be, Lest our eyes feed on vanity.

**M**ay every heart be pure from sin And folly find no place therein: Scant need of food, excess denied, Wear down in us the body's pride.

**T**hat when the light of day is gone, And night in course shall follow on.

We, free from cares the world affords, May chant the praise that is our Lord's.

**A**ll laud to God the Father be, All praise, Eternal Son, to thee: All glory, as is ever meet, To God the holy Paraclete. Amen.

**C** They say the antiphon & Psalms, as in the Psalter with the creed of Athanasius on Sundays, but on other days say the creed of the apostles. Then. Hear, O Lord, my prayer. **R.** And let my cry come unto thee. Let us pray. **Prayer.**

**O** Lord, our heavenly Father, **A**lfmighty & everlasting God, who has safely brought us to the beginning of this day: defend us by thy mighty power; & grant that this day we fall into no sin, but that all our doings may be ordered by thy governance, to do always what is righteous in thy sight. Through our Lord. Let us bless. **&c.** May the souls. as above. And at the end of Prime say **V.** Precious in the sight of the Lord. **R.** Is the death of his saints. **Prayer.**

**H**oly Mary & all the Saints, intercede for us with the Lord, our God, so that we may merit His help & salvation, who lives & reigns for ever & ever. **R.** Amen. **V.** May Almighty God arrange our deeds & our day in His peace. **R.** Amen. And in this manner,

Precious. Is said throughout the entire year, except during the Triduum before Easter.

**C** However, it should be noted that if on a Saturday, Sunday, or within the octaves of Easter, Ascension, Pentecost, or Corpus Christi, or during the Ferias of Lent, except the Triduum before Easter, a simple feast occurs, then after Prime is finished, & before Precious is said, the following is recited as a commemoration of that simple feast:  
**V.** Pray for us, O Saint N. or Pray for us, O Saints N. & N. **R.** That we may be made worthy of the promises of Christ. Let us pray. The proper prayer is then said, if one exists; otherwise, the prayer is taken from the Common. Once this is finished, Precious is said, &c., as above.

**C** At terce. Our father. Hail Mary.  
**V.** O God come to my assistance. Hymn.

**C** ome Holy Ghost who ever One Art with the Father & the Son, It is the hour, our souls possess With thy full flood of holiness. Let flesh & heart & lips & mind Sound forth our witness to mankind; And love light up our mortal frame, Till others catch the living flame. Almighty Father, hear our cry, Through Jesus Christ, our Lord most High,

Who, with the Holy Ghost & thee, Doth live & reign eternally. Amen.

**C** Then the antiphon, & psalms as in the Psalter, at the end of which say **V.** Hear, O Lord, my prayer. **R.** And let my cry come unto thee. Let us pray. Prayer. Hear us. as above at lauds.

**C** Note that at Terce, Sext, & None, the prayer that was said at lauds is always said. Then. Let us bless. &c. May the

&c.

**C** At sext. Our father. Hail Mary.  
**V.** O God come to my assistance. Hymn.

**O** God of truth, O Lord of might, Who orderest time & change aright,

Who send'st the early morning ray, And light'st the glow of perfect day: Extinguish thou each sinful fire, And banish every ill desire; And while thou keep'st the body whole, Shed forth thy peace upon the soul. Almighty Father, hear our cry. &c.

**C** Then the antiphon, & psalms as in the Psalter, &c. as above at terce.

**C** At none. Our father. Hail Mary. **V.** O God come to my. &c. Hymn.

**O** strength & stay upholding all creation,

Who ever dost thyself unmoved abide, Yet day by day the light in due gradation

From hour to hour through all its changes guide:

Grant to life's day a calm unclouded ending,

An eve untouched by shadows of decay, The brightness of a holy death-bed blending

With dawning glories of th' eternal day.

Almighty Father, hear our cry. &c.

**T**hen the antiphon & psalms as in the Psalter, &c. as above at terce.

**C** At vespers. Our father. Hail Mary.  
**V.** O God come to. &c.

**C** Then say the seasonal hymn, or of the feast. Hymn.

**C** reator of the stars of night, Eternal light of those who believe, Christ, Redeemer of all, Hear the prayers of your suppliants. You, who grieving at the destruction when the world was perishing through

death,  
saved the languishing universe,  
granting a remedy to the guilty.  
As the world's evening drew near,  
like a bridegroom from his chamber,  
You came forth most honorably  
from the inviolate Virgin Mother.  
At whose mighty power  
every knee is bent:  
in heaven, on earth,  
all confess themselves subject to Your  
command.

We beseech You, O holy Judge  
of the world to come:  
preserve us in this time  
from the weapon of the deceitful foe.  
Praise, honor, might, & glory  
to God the Father & the Son,  
together with the Holy Paraclete,  
forever & ever. Amen.

**C** The aforesaid hymn is said at Vespers until the Vigil of the Nativity of the Lord, exclusively, when the office is not of a saint.

**C** After the hymn, the antiphon appropriate to the season or feast is said. On double feasts, at Matins, Lauds, & Vespers, the full antiphon is said at the beginning; but on other days, only the beginning of the antiphon is said. Drop down dew, ye heavens. &c. Then three psalms are said as in the Psalter, to which is joined daily the Canticle. My soul doth magnify the Lord. When this is finished, the full antiphon is always said. Drop down dew, ye heavens, from above, & let the clouds rain down the Just One; let the earth be opened & bring forth the Savior.

**C** This antiphon is to be said at Vespers until the Third Sunday of Advent exclusively, when the office is of a Sunday or of a Feria. Then **V.** Hear, O

Lord, my prayer, &c. is said, with the prayer & commemorations, as above at Lauds.

It should be noted that at Vespers the prayer that was said at Lauds is always recited, unless Vespers are to be said of some double feast of the following day; for then the hymn, antiphon, & prayer are to be said of that very feast of the following day.

**C** At compline. Our father. Hail Mary. Versicle.

**C** onvert us, O God our saviour. **R.** And turn off thy anger from us.

**V.** O God come to. &c. Hymn.

**B** efore the ending of the day,  
**C** reator of the world, we pray  
That with thy wonted favor thou  
Wouldst be our guard & keeper now.  
From all ill dreams defend our eyes,  
From nightly fears & fantasies;  
Tread under foot our ghostly foe,  
That no pollution we may know.

**O**Father, that we ask be done,  
Through Jesus Christ, thine only Son;  
Who, with the Holy Ghost & thee,  
Doth live & reign eternally. Amen.

**C** After the hymn begin the antiphon. Protect us. Then say three psalms, as in the Psalter, to which is joined daily the canticle. Now thou dost dismiss thy servant. 19. At the end of which say the full antiphon. Protect us, Lord, while we are awake & safeguard us while we sleep; that we may keep watch with Christ, & rest in peace.

**C** This antiphon is said throughout the whole year at compline, except during the Triduum before Easter. Then say **V.** Hear, O Lord, my prayer. **R.** And let my cry come to thee. Let us pray. Prayer.

**V** isit, we beseech thee, O Lord, this dwelling, & drive far from it the

snares of the enemy; let thy holy angels dwell herein to preserve us in peace, & let thy blessing be always upon us. Through our Lord. **V.** Let us bless the Lord. **R.** Thanks be to God. **V.** May the souls of the faithful, through the mercy of God, rest in peace. **R.** Amen. **A**nd at the end of compline is said.

**H**ail holy Queen, Mother of Mercy, our life, our sweetness, & our hope. To thee do we cry, poor banished children of Eve. To thee do we send up our sighs, mourning & weeping in this valley of tears. Turn then, most gracious Advocate, thine eyes of mercy toward us. And after this our exile show unto us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary. **V.** Pray for us, O Holy Mother of God. **R.** That we may be made worthy of the promises of Christ. **L**et us pray. **P**rayer.

**O** almighty, everlasting God, who by the cooperation of the Holy Spirit, didst prepare the body & soul of Mary, glorious Virgin & Mother, to become a worthy dwelling for Thy Son; grant that we who rejoice in her commemoration may, by her gracious intercession, be delivered from present evils & from everlasting death. Through the same Christ our Lord. **R.** Amen. **V.** May the divine assistance remain with us always. **R.** Amen.

**C** In the aforesaid manner Hail holy Queen. &c. is said with the prayer O almighty, everlasting God, &c. at the end of Compline throughout the whole year, except from Easter Sunday until Ascension; during that time, the following is said in its place.

**O** Queen of heaven rejoice! alleluia: For He whom thou didst merit to bear, alleluia, Hath arisen as he said,

alleluia. Pray for us to God, alleluia. Let us pray. **P**rayer.

**P**our forth, we beseech thee, O Lord, thy grace into our hearts: that as we have known the incarnation of thy Son Jesus Christ by the message of an Angel, so too by his Cross & passion may we be brought to the glory of his resurrection. Through the same Christ our Lord. **R.** Amen. **V.** May the divine assistance remain. &c.

**C** It should be known that the hymns assigned above for Prime, Terce, Sext, None, & Compline, as well as the prayers O Lord, our heavenly. At Prime, & Visit, we beseech Thee. At Compline, are never changed throughout the whole year, except during the Triduum before Easter.

**C** It should also be noted that throughout the whole year, except during the Triduum before Easter, whether on Sundays, ferias, or feast days, the Hours are always said in the order explained in this First Sunday of Advent. For example, at Matins the following are to be said in order: Our Father. Hail Mary. I confess, with the absolution; O Lord thou wilt open my lips. O God come to my assistance. Alleluia, or Praise be to Thee, O Lord. Invitatory with the psalm, Come, let us praise. Again the invitatory, hymn, antiphon, the three psalms, then the full antiphon. Our Father. Three lessons with their blessings, & But Thou, O Lord. We praise thee. or Have mercy on me. Then immediately at Lauds: O God come to. Antiphon. Three psalms with the canticle. Blessed be. Again the full antiphon. Hear, O Lord, my prayer. Prayer with commemorations of the Blessed Virgin, &c., unless these are to be omitted, as noted above. Let

us bless. May the souls. &c. **Likewise at Prime, Terce, Sext, None, & Vespers.** Our Father. Hail Mary. O God, come to. &c., **keeping the order prescribed in those same Hours.**

**C Also at Compline.** Our Father. Hail Mary. Convert us. O God, come to. &c., **as contained in that Hour.**

Monday, from Isaias.      Lesson. j.

cha. 1.

E



wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, & accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: & if they be red as crimson, they shall be white as wool. If you be willing, & will hearken to me, you shall eat the good things of the land. But if you will not, & will provoke me to wrath: the sword shall devour you because the mouth of the Lord hath spoken it.]

F How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers. Thy silver is turned into dross: thy wine is mingled with water. Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: & the widow's cause cometh not in to them. Therefore saith the Lord the God of hosts, the mighty one of Israel: Ah! I will comfort myself over my adversaries: & I will be revenged of my enemies. And I will turn my hand to thee, & I will clean purge away thy dross, & I will take away all thy tin.

And I will restore thy judges as they were before, & thy counsellors as of old. After this thou shalt be called the city of the just, a faithful city. Sion shall be redeemed in judgment, & they shall bring her back in justice. And he shall destroy the wicked, & the sinners together: & they that have forsaken the Lord, shall be consumed. For they shall be confounded for the idols, to which they have sacrificed: & you shall be ashamed of the gardens which you have chosen. When you shall be as an oak with the leaves falling off, & as a garden without water. And your strength shall be as the ashes of tow, & your work as a spark: & both shall burn together, & there shall be none to quench it.

**According to Luke. Lesson. ij.**

**I**n the sixth month †, the angel cha. 1.

Gabriel was sent from God into a C city of Galilee, called Nazareth, To a virgin espoused to a man whose name was Joseph, of the house of David; & the virgin's name was Mary. And the angel being come in, said unto her: Hail, full of grace, the Lord is with thee: blessed art thou among women. Who having heard, was troubled at his saying, & thought with herself what manner of salutation this should be. And the angel said to her: Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, & shalt bring forth a son; & thou shalt call his name Jesus. He shall be great, & shall be called the Son of the most High; & the Lord God shall give unto him the throne of David his father; & he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the angel: How shall this be done, be-

cause I know not man? And the angel answering, said to her: The Holy Ghost shall come upon thee, & the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceived a son in her old age; & this is the sixth month with her that is called barren: Because no word shall be impossible with God.

**38** And Mary said: Behold the handmaid of the Lord; be it done to me

**D** according to thy word.] And the angel departed from her. † And Mary rising up in those days, went into the hill country with haste into a city of Juda. And she entered into the house of Zachary, & saluted Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost: And she cried out with a loud voice, & said: Blessed art thou among women, & blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For behold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord. And Mary said: My soul doth magnify the Lord. And my spirit hath rejoiced in

**E** God my Saviour.] Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed. Because he that is mighty, hath done great things to me; & holy is his name. And his mercy is from generation unto genera-

tions, to them that fear him. He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart. He hath put down the mighty from their seat, & hath exalted the humble. He hath filled the hungry with good things; & the rich he hath sent empty away. He hath received Israel his servant, being mindful of his mercy: As he spoke to our fathers, to Abraham & to his seed for ever. And Mary abode with her about three months; & she returned to her own house.

**C** The following third lesson is to be said on all Mondays of Advent when no feast occurs, except the Vigil of the Nativity, if it should fall on a Monday.

Sermon of saint August. bishop. Lesson. iij.

**T**he holy, desirable, glorious, & singular solemnity; that is, the Nativity of our Lord & Savior; beloved brothers, which we are to approach with the utmost devotion, we must prepare for with all our strength, with His help, & carefully examine all the hidden places of our souls, lest there be any hidden sin in us that might confuse our conscience, wound it, & offend the eyes of Divine Majesty. For although Christ our Lord, after His Passion, rose again & ascended into heaven, He nonetheless considers, as we believe, & attentively observes how each of His servants prepares & arranges themselves for celebrating His Nativity, striving to do so without greed, anger, pride, or lust. And according to how He sees each adorned with good morals, so He will dispense to them the grace of His mercy. For if He sees one clothed in the light of charity, adorned with the pearls of justice or mercy, chaste, hum-

ble, merciful, kind, & sober, He will give that person His Body & Blood not for judgment, but for remedy, through the ministry of His priests. But if He sees someone adulterous, drunken, covetous, & proud, I fear that what the Lord Himself said in the Gospel will be applied to them: "Friend, how did you come here without a wedding garment?" And, may the Lord avert it, what follows will happen: "Bind his hands & feet, & cast him into the outer darkness, where there will be weeping & gnashing of teeth." Behold the sentence that one will receive on the Day of Judgment, who approaches the Lord's feast stained with the filth of vices, without the remedy of penance. For on the Lord's Nativity, beloved brothers, as in a spiritual wedding, Christ is joined with His Bride, the Church. Then Truth arose from the earth, then Justice looked down from heaven, then the Bridegroom proceeded from His chamber, that is, the Word of God proceeded from the virginal womb. He proceeded with His Bride, the Church; that is, He took on human flesh. Therefore, when invited to these most holy nuptials & to the feast of the Father, the Son, & the Holy Spirit, see with what garments we ought to adorn ourselves. And therefore, let us cleanse as much as we can, with the help of God, both our hearts & our bodies, so that that heavenly Guest may find nothing in us filthy, foul, or obscene, nothing unworthy in His sight.

**C** Tuesday, from Isaias. Lesson. j.



The word that Isaias the son of Amos say*l.f.* concerning Juda & Jerusalem. † And

in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, & it shall be exalted above the hills, & all nations shall flow unto it. And many people shall go, & say: Come & let us go up to the mountain of the Lord, & to the house of the God of Jacob, & he will teach us his ways, & we will walk in his paths: for the law shall come forth from Sion, & the word of the Lord from Jerusalem. And he shall judge the Gentiles, & rebuke many people: & they shall turn their swords into ploughshares, & their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. O house of Jacob, come ye, & let us walk in the light of the Lord.] For thou hast cast off B thy people, the house of Jacob: because they are filled as in times past, & have had soothsayers as the Philistines, & have adhered to strange children. Their land is filled with silver & gold: & there is no end of their treasures. And their land is filled with horses: & their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made. And man hath bowed himself down, & man hath been debased: therefore forgive them not. Enter thou into the rock, & hide thee in the pit from the face of the fear of the Lord, & from the glory of his majesty. The lofty eyes of man are humbled, & the haughtiness of men shall be made to stoop: & the Lord alone shall be exalted in that day.

**According to Luke.** Lesson. ij.

**N**ow Elizabeth's full time of being delivered was come, & she brought forth a son. And her neigh-

bours & kinsfolks heard that the Lord had shewed his great mercy towards her, & they congratulated with her. And it came to pass, that on the eighth day they came to circumcise the child, & they called him by his father's name Zachary. And his mother answering, said: Not so; but he shall be called John. And they said to her: There is none of thy kindred that is called by this name. And they made signs to his father, how he would have him called. And demanding a writing table, he wrote, saying: John is his name. And they all wondered. And immediately his mouth was opened, & his tongue loosed, & he spoke, blessing God. And fear came upon all their neighbours; & all these things were noised abroad over all the hill country of Judea. And all they that had heard them laid them up in their heart, saying: What an one, think ye, shall this child be? For the hand of the Lord was with him. And Zachary his father was filled with the Holy Ghost; & he prophesied, saying: Blessed be the Lord God of Israel; because he hath visited & wrought the redemption of his people:] And hath raised up an horn of salvation to us, in the house of David his servant: As he spoke by the mouth of his holy prophets, who are from the beginning: Salvation from our enemies, & from the hand of all that hate us: To perform mercy to our fathers, & to remember his holy testament, The oath, which he swore to Abraham our father, that he would grant to us, That being delivered from the hand of our enemies, we may serve him without fear, In holiness & justice before him, all our days. And thou, child, shalt be called the prophet

of the Highest: for thou shalt go before the face of the Lord to prepare his ways: To give knowledge of salvation to his people, unto the remission of their sins: Through the bowels of the mercy of our God, in which the Orient from on high hath visited us: To enlighten them that sit in darkness, & in the shadow of death: to direct our feet into the way of peace. And the child grew, & was strengthened in spirit; & was in the deserts until the day of his manifestation to Israel.

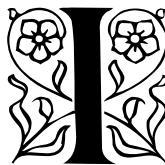
**C** The following third lesson is to be said on all Tuesdays of Advent when no feast occurs: except the Vigil of the Nativity, if it should fall on a Tuesday.

From the sermons of saint Aug. bishop.  
L. iij.

**H**ear, brothers, not my command you hear, but the common command of the Lord. For thus He said in the Gospel: When you make a dinner or a supper, do not invite the rich, so that they may invite you in return & you be repaid; but invite the poor & the crippled, & you will be blessed, because they have nothing with which to repay you; but you will be repaid at the resurrection of the just. But someone may say, Then should I not invite friends or relatives to a meal? Relatives & neighbors are to be invited, but more sparingly. And the meals prepared for them should be no less sumptuous & delightful, yet so frugal, sober, & decent that there remains something with which the poor may be fed, something may be given to those in need; so that when the day of judgment comes, we may not hear, with the wicked who now despise the poor: Depart from me, accursed, into everlasting fire, but with

the just & merciful we may merit to hear: Come, blessed of my Father, receive the kingdom; for I was hungry & you gave me to eat, thirsty & you gave me to drink. At the same time may that desirable voice also be directed to us: Well done, good & faithful servant; because you have been faithful over little, I will set you over much; enter into the joy of your Lord. But so that these things, which we have suggested, may cling more firmly to the senses of your charity, we briefly repeat what has been said. For we admonish you, brothers, that since the Nativity of the Lord is near, we prepare ourselves as for a nuptial & heavenly feast, adorned with good works & free from all luxury, giving alms to the poor, & casting out from our hearts wrath, hatred, & venom. Faithfully preserve chastity, more often recall the poor to your meals, rise earlier for vigils, standing in church either pray or sing psalms; do not utter idle or obscene words, & correct those who wish to do so. Keep peace with all, & recall those whom you find discordant to concord. If you faithfully wish to carry out these things with Christ assisting you, you will be able in this life to approach the Lord's altar with a clear conscience, & in the future to reach eternal blessedness happily, through our Lord Jesus Christ, who lives & reigns forever & ever. Amen.

**¶ Wednesday from Isaia. Lesson. j.**



In that day seven women shall take hold of one man, saying: We will eat our own bread, & wear our own apparel:

only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence & glory, & the fruit of the earth shall be high, & a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, & that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, & shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, & by the spirit of burning. And the Lord will create upon every place of mount Sion, & where he is called upon, a cloud by day, & a smoke & the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, & for a security & covert from the whirlwind, & from rain.

I will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place. And he fenced it in, & picked the stones out of it, & planted it with the choicest vines, & built a tower in the midst thereof, & set up a winepress therein: & he looked that it should bring forth grapes, & it brought forth wild grapes. And now, O ye inhabitants of Jerusalem, & ye men of Juda, judge between me & my vineyard. What is there that I ought to do more to my vineyard, that I have not done to it? And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, & it shall be wasted: I will break down the wall thereof, & it shall be trodden down.

And I will make it desolate: it shall not be pruned, & it shall not be digged: but briars & thorns shall come up: & I will command the clouds to rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel: & the man of Juda, his pleasant plant.

*According to Luke. Lesson. ij.*

c.2.a **A**nd it came to pass, that in those days † there went out a decree from Caesar Augustus, that the whole world should be enrolled. This enrolling was first made by Cyrinus, the governor of Syria. And all went to be enrolled, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth into Judea, to the city of David, which is called Bethlehem: because he was of the house & family of David, To be enrolled with Mary his espoused wife, who was with child. And it came to pass, that when they were there, her days were accomplished, that she should be delivered. And she brought forth her firstborn son, & wrapped him up in swaddling clothes, & laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds watching, & keeping the night watches over their flock. And behold an angel of the Lord stood by them, & the brightness of God shone round about them; & they feared with a great fear. And the angel said to them: Fear not; for, behold, I bring you good tidings of great joy, that shall be to all the people: For, this day, is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes, & laid in a manger. And suddenly there was with the angel a mul-

titude of the heavenly army, praising God, & saying: Glory to God in the highest; & on earth peace to men of good will.] And it came to pass, after the angels departed from them into heaven, † the shepherds said one to another: Let us go over to Bethlehem, & let us see this word that is come to pass, which the Lord hath shewed to us. And they came with haste; & they found Mary & Joseph, & the infant lying in the manger. And seeing, they understood of the word that had been spoken to them concerning this child. And all that heard, wondered; & at those things that were told them by the shepherds. But Mary kept all these words, pondering them in her heart. And the shepherds returned, glorifying & praising God, for all the things they had heard & seen, as it was told unto them.]

**C** The following third lesson is to be said on all Wednesdays of Advent when no feast occurs: except the Vigil of the Nativity, if it should fall on a Wednesday.

*Sermon of saint Aug. bishop. Lesson. iiij.*

**A**s the most sacred solemnity approaches, in which our Savior mercifully willed to be born among men, beloved brothers, consider carefully how we ought to prepare in Advent for such great power, so that we may merit to receive our King & Lord with joy & gladness, with glory & praises, &, in His presence, rejoice with exultation among the blessed assemblies of the saints, rather than, on account of our filth, be rejected by Him among sinners & deserve eternal confusion. And therefore I exhort & admonish you, that as much as we can, with the help of God, we labor so that

on that day we may be able to approach the Lord's altar with sincere & pure conscience, a clean heart, & a chaste body, & may merit to receive His Body & Blood not for judgment, but for the remedy of our soul. For our life consists in the Body of Christ, as He Himself said: "Unless you eat the flesh of the Son of Man & drink His blood, you will have no life in you." Let him therefore change his life who wishes to receive life. For if he does not change his life, he will receive life unto judgment, & will be more corrupted than healed; more killed than vivified. For thus the Apostle said: "Whoever eats the Body of the Lord & drinks His Blood unworthily, eats & drinks judgment to himself." And although we ought always to be adorned & splendid in good works, especially on the day of the Lord's Nativity, as He Himself said in the Gospel, "Let your works shine before men," consider, I pray, brothers, how when a powerful or noble man desires to celebrate his own birthday or that of his son, with what diligence, many days beforehand, he arranges that everything in his house that is filthy is cleaned, that whatever is inept or inappropriate is thrown out, & that whatever is useful & necessary is provided. Even if the house is dark, it is whitewashed; the floors are swept; it is adorned with various flowers. Everything pertaining to the delight of soul & body is provided for with care. What is all this, beloved brothers, except that the birthday may be celebrated with joy for the one who is dying? If then so much is prepared for your own or your son's birthday, how much & what kind of preparation ought you make for the

Nativity of your Lord? If such things you prepare for a mortal, what ought you to prepare for the eternal? Therefore, whatever you would not wish to find in your house, labor as much as you can that God may not find in your soul.

¶ Thursday, from Isaias. Lesson. j.



nd it came to pass in cha. 7. the days of Achaz the son of Joathan, the son of Ozias, king of Juda, that Rasin king of Syria, & Phacee the son of Romelia king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it. And they told the house of David, saying: Syria hath rested upon Ephraim, & his heart was moved, & the heart of his people, as the trees of the woods are moved with the wind. And the Lord said to Isaias: Go forth to meet Achaz, thou & Jasub thy son that is left, to the conduit of the upper pool, in the way of the fuller's field. And thou shalt say to him: See thou be quiet: fear not, & let not thy heart be afraid of the two tails of these fire brands, smoking with the wrath of the fury of Rasin king of Syria, & of the son of Romelia. Because Syria hath taken counsel against thee, unto the evil of Ephraim & the son of Romelia, saying: Let us go up to Juda, & rouse it up, & draw it away to us, & make the son of Tabeel king in the midst thereof. Thus saith the Lord God: It shall not stand, & this shall not be. But the head of Syria is Damascus, & the head of Damascus is Rasin: & within threescore & five years, Ephraim shall cease to be a people: And the head of Ephraim is Samaria & the head of Samaria the

son of Romelia. If you will not believe, B you shall not continue. † And the Lord spoke again to Achaz, saying: Ask thee a sign of the Lord thy God either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, & I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to my God also? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, & bear a son, & his name shall be called Emmanuel. He shall eat butter & honey, that he may know to refuse the evil, & to choose the good.]

**According to Luke.**      **Lesson. ij.**

c.2.c **A** †nd after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel, before he D was conceived in the womb.] † And after the days of her purification, according to the law of Moses, were accomplished, they carried him to Jerusalem, to present him to the Lord: As it is written in the law of the Lord: Every male opening the womb shall be called holy to the Lord: And to offer a sacrifice, according as it is written in the law of the Lord, a pair of turtledoves, or two young pigeons: And behold there was a man in Jerusalem named Simeon, & this man was just & devout, waiting for the consolation of Israel; & the Holy Ghost was in him. And he had received an answer from the Holy Ghost, that he should not see death, before he had seen the Christ of the Lord. And he came by the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the law, He

also took him into his arms, & blessed God, & said: Now thou dost dismiss thy servant, O Lord, according to thy word in peace; Because my eyes have seen thy salvation, Which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, & the glory of thy people Israel.]† And his father & mother were wondering at those things which were spoken concerning him. And Simeon blessed them, & said to Mary his mother: Behold this child is set for the fall, & for the resurrection of many in Israel, & for a sign which shall be contradicted; And thy own soul a sword shall pierce, that, out of many hearts, thoughts may be revealed.

**C** The following third lesson is to be said on all Thursdays of Advent when no feast occurs: except the Vigil of the Nativity, if it should fall on a Thursday.

**From the sermons of saint Aug. bishop.**  
**L. iij.**

**C**ertainly, if an earthly king, or any master of a household, were to invite you to his birthday feast, with what kind of clothing would you strive to appear? How new, how clean, how splendid, so that neither oldness, nor cheapness, nor any stain would offend the eyes of the one who invited you? With such care, then, as far as you are able (with Christ's help), strive that your soul be arranged with the varied ornaments of virtues, adorned with the jewels of simplicity & the flowers of sobriety, so that it may proceed with a secure conscience to the solemnity of the eternal King, that is, to the Nativity of the Lord & Savior, shining with chastity, resplendent with charity, bright with almsgiving. For if Christ

the Lord finds you thus prepared to celebrate His birthday, He Himself will deign not only to visit your soul, but even to rest in it, & to dwell there forever, as it is written: "And I will dwell in them, & walk among them." And again: "Behold, I stand at the door & knock: if anyone rises & opens to me, I will enter to him & will dine with him, & he with me." How happy is that soul which, with God's help, strives so to order its life that it merits to receive Christ as its guest & indweller! And on the contrary, how wretched is that conscience, lamentable with a whole flood of tears, which has stained itself with evil deeds so that Christ no longer rests there, but the devil begins to reign? Such a soul, unless the medicine of repentance quickly comes to its aid, is abandoned by light, seized by darkness, emptied of sweetness, filled with bitterness, overtaken by death, & cast away from life. Yet let not such a one despair of the Lord's mercy, nor be crushed by deadly hopelessness. Rather, let him flee quickly to repentance, & while the wounds of his sins are still new & fresh, let him apply wholesome remedies. For our Physician is almighty, & He so heals our wounds that no trace of the scars remains after His medicine. Therefore, you must abstain for many days before His Nativity from every defilement. And whenever you prepare to celebrate the Nativity of the Lord, or any other solemnity, above all flee drunkenness; resist anger as though it were a most cruel beast; drive hatred from your heart as though it were deadly poison; & let such charity be found in you that it reaches not only to friends, but even to enemies themselves, so that you may

safely say in the Lord's Prayer: "Forgive us our debts, as we forgive our debtors."

¶ Friday, from Isaías.      Lesson. j.



nd † there shall come c. 11. forth a rod out of a the root of Jesse, & a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom, & of understanding, the spirit of counsel, & of fortitude, the spirit of knowledge, & of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, & shall reprove with equity for the meek of the earth: & he shall strike the earth with the rod of his mouth, & with the breath of his lips he shall slay the wicked. And justice shall be the girdle of his loins: & faith the girdle of his reins.] The wolf B shall dwell with the lamb: & the leopard shall lie down with the kid: the calf & the lion, & the sheep shall abide together, & a little child shall lead them. The calf & the bear shall feed: their young ones shall rest together: & the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp: & the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea. In that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, & his sepulchre shall be glorious.

According to Luke.

Lesson. ij.

c.2.f **A**nd † there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser; she was far advanced in years, & had lived with her husband seven years from her virginity. And she was a widow until fourscore & four years; who departed not from the temple, by fastings & prayers serving night & day. Now she, at the same hour, coming in, confessed to the Lord; & spoke of him to all that looked for the redemption of Israël. And after they had performed all things according to the law of the Lord, they returned into Galilee, to their city Nazareth. And the child grew, & waxed strong, full of wisdom; & the grace of God was in him.] And his parents went every year to Jerusalem, at the solemn day of the pasch, † And when he was twelve years old, they going up into Jerusalem, according to the custom of the feast, And having fulfilled the days, when they returned, the child Jesus remained in Jerusalem; & his parents knew it not. And thinking that he was in the company, they came a day's journey, & sought him among their kinsfolks & acquaintance. And not finding him, they returned into 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, hearing them, & asking them questions. And all that heard him were astonished at his wisdom & his answers. And seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father & I have sought thee sorrowing. And he said to them: How is it that you sought me? did you not know, that I must

be about my father's business? And they understood not the word that he spoke unto them. And he went down with them, & came to Nazareth, & was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, & age, & grace with God & men.]

**C** The following third lesson is to be said on all Fridays of Advent when no feast occurs: except the Vigil of the Nativity, if it should fall on a Friday. Sermon of saint Ambrose, bishop. L. iiij.

**I** believe I have said enough, even more than enough, in the previous discourse about how properly & worthily we ought to receive the Nativity of the Lord, & how we ought to preserve the coming feast from all ambition. To preserve it, I say, so that even if the day of His Nativity passes, yet the blessedness of His sanctification may remain with us. For this is the grace of the Lord & Savior's Nativity: that it passes forward to the pre-destined, & remains in the past with the devout. Therefore, we ought to be pure in holiness, clean in chastity, radiant in honesty, so that as we see the feast day drawing nearer, we may walk with greater care. For if women, when preparing to observe some festival, are accustomed to wash the stains of their garments with water, why should we not, as we prepare to receive the Nativity of the Lord, wash away the stains of our souls with tears? And if, indeed, those garments should be so deeply stained with filth that mere water cannot cleanse the spots, they add the softness of oil & even the sharpness of soap. So also we, if the sin is so grave that it cannot be cleansed with tears alone,

must add the oil of mercy & the sharpness of fasting. For there is no sin so grave that it cannot be purified by abstinence & extinguished by almsgiving. For the holy prophet says: "As water quenches fire, so almsgiving quenches sin." Great indeed is almsgiving, which cools the burning coals of guilt with the stream of its goodwill, & by a kind of irrigation of generosity smothers the fires of transgression, so that, even though God is offended & provoked by our sins, He is compelled by our almsgiving to deliver those whom He had decreed to punish for their sins. He is, in a sense, constrained by us, when He is compelled by our deeds to change His judgment, so that in one & the same man He now shows the gentleness of a Father's mercy & now the severity of a Judge. For God is our Father when we act well; He is our Judge when we sin.

**C Saturday, from Isaias. Lesson. j.**

c. 28.



**T**he priest & the prophet have been ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not known him that seeth, they have been ignorant of judgment. For all tables were full of vomit & filth, so that there was no more place. Whom shall he teach knowledge? & whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts. For command, command again; command, command again; expect, expect again; expect, expect again: a little there, a little there. For with the speech of lips, & with another tongue he will speak to this people. To whom he said: This

is my rest, refresh the weary, & this is my refreshing: & they would not hear. And the word of the Lord shall be to them: Command, command again; command, command again; expect, expect again; expect, expect again: a little there, a little there: that they may go, & fall backward, & be broken, & snared, & taken. Wherefore hear the word of the Lord, ye scornful men, who rule over my people that is in Jerusalem. For you have said: We have entered into a league with death, & we have made a covenant with hell. When the overflowing scourge shall pass through, it shall not come upon us: for we have placed our hope in lies, & by falsehood we are protected. Therefore thus saith the Lord God: Behold I will lay a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, let him not hasten. And I will set judgment in weight, & justice in measure: & hail shall overturn the hope of falsehood: & waters shall overflow its protection. And your league with death shall be abolished, & your covenant with hell shall not stand.

**According to Luke. Lesson. ij.**

**N**ow in the fifteenth year of the c.3.a reign of Tiberius Caesar, Pontius Pilate being governor of Judea, & Herod being tetrarch of Galilee, & Philip his brother tetrarch of Iturea, & the country of Trachonitis, & Lysanias tetrarch of Abilina; Under the high priests Annas & Caiphas; the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins; As it was writ-

ten in the book of the sayings of Isaiaſ the prophet: A voice of one crying in the wilderness: Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled; & every mountain & hill shall be brought low; & the crooked shall be made straight; & the rough ways plain; And all flesh shall see  
**B** the salvation of God.] He said therefore to the multitudes that went forth to be baptized by him: Ye offspring of vipers, who hath shewed you to flee from the wrath to come? Bring forth therefore fruits worthy of penance; & do not begin to say, We have Abraham for our father. For I say unto you, that God is able of these stones to raise up children to Abraham. For now the axe is laid to the root of the trees. Every tree therefore that bringeth not forth good fruit, shall be cut down & cast into the fire. And the people asked him, saying: What then shall we do? And he answering, said to them: He that hath two coats, let him give to him that hath none; & he that hath meat, let him do in like manner. And the publicans also came to be baptized, & said to him: Master, what shall we do? But he said to them: Do nothing more than that which is appointed you. And the soldiers also asked him, saying: And what shall we do? And he said to them: Do violence to no man; neither calumniate any man; & be content with your pay. And as the people were of opinion, & all were thinking in their hearts of John, that perhaps he might be the Christ; John answered, saying unto all: I indeed baptize you with wa-B ter; but there shall come one mightier than I,, the latchet of whose shoes I am not worthy to loose: he shall bap-

tize you with the Holy Ghost, & with fire: Whose fan is in his hand, & he will purge his floor, & will gather the wheat into his barn; but the chaff he will burn with unquenchable fire. And many other things exhorting, did he preach to the people. But Herod the tetrarch, when he was reproved by him for Herodias, his brother's wife, & for all the evils which Herod had done; He added this also above all, & shut up John in prison.

**C** ij. Sunday of Advent from Isaiaſ.  
 Lesson. j.



<sup>c. 35.</sup> the land that was des-  
 olate & impassable a  
 shall be glad, & the  
 wilderness shall re-  
 joice, & shall flourish  
 like the lily. It shall bud forth & bloss-  
 som, & shall rejoice with joy & praise:  
 the glory of Libanus is given to it: the  
 beauty of Carmel, & Saron, they shall  
 see the glory of the Lord, & the beauty  
 of our God. Strengthen ye the feeble  
 hands, & confirm the weak knees. Say  
 to the fainthearted: Take courage, &  
 fear not: behold your God will bring  
 the revenge of recompense: God him-  
 self will come & will save you. Then  
 shall the eyes of the blind be opened, &  
 the ears of the deaf shall be unstopped.  
 Then shall the lame man leap as a hart,  
 & the tongue of the dumb shall be free:  
 for waters are broken out in the desert,  
 & streams in the wilderness. And that  
 which was dry land, shall become a  
 pool, & the thirsty land springs of wa-  
 ter.] In the dens where dragons dwell  
 before, shall rise up the verdure of the  
 reed & the bulrush. And a path & a  
 way shall be there, & it shall be called  
 the holy way: the unclean shall not

pass over it, & this shall be unto you a straight way, so that fools shall not err therein. No lion shall be there, nor shall any mischievous beast go up by it, nor be found there: but they shall walk there that shall be delivered. And the redeemed of the Lord shall return, & shall come into Sion with praise, & everlasting joy shall be upon their heads: they shall obtain joy & gladness, & sorrow & mourning shall flee away.

**According to Luke.**      **Lesson. ij.**

cha. 3. **N**ow it came to pass, when all the people were baptized, that Jesus also being baptized & praying, heaven was opened; And the Holy Ghost descended in a bodily shape, as a dove upon him; & a voice came from heaven: Thou art my beloved Son; in thee I am well pleased. And Jesus himself was beginning about the age of thirty years; being (as it was supposed) the son of Joseph, who was of Heli, who was of Mathat, Who was of Levi, who was of Melchi, who was of Janne, who was of Joseph, Who was of Mathathias, who was of Amos, who was of Nahum, who was of Hesli, who was of Nagge, Who was of Mahath, who was of Mathathias, who was of Semei, who was of Joseph, who was of Juda, Who was of Joanna, who was of Reza, who was of Zorobabel, who was of Salathiel, who was of Neri, Who was of Melchi, who was of Addi, who was of Cosan, who was of Helmadan, who was of Her, Who was of Jesus, who was of Eliezer, who was of Joram, who was of Mathat, who was of Levi, Who was of Simeon, who was of Judas, who was of Joseph, who was of Jona, who was of Eliakim, Who was of Melea, who was of Menna, who was of Mathatha, who was of Nathan, who was of David, Who was of Jesse, who

was of Obed, who was of Booz, who was of Salmon, who was of Naasson, Who was of Aminadab, who was of Aram, who was of Esron, who was of Phares, who was of Judas, Who was of Jacob, who was of Isaac, who was of Abraham, who was of Thare, who was of Nachor, Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Sale, Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noe, who was of Lamech, Who was of Mathusale, who was of Henoch, who was of Jared, who was of Malaleel, who was of Cainan, Who was of Henos, who was of Seth, who was of Adam, who was of God.

**According to Matthew.**      **Lesson. iiij.**

**I**n that time: when John had heard in c. 11. prison the works of Christ: sending two of his disciples he said to him: Art thou he that art to come, or look we for another?

**And so on.**      **Homily of saint Grego. pope.**

We must carefully consider, dearest brothers, John the prophet, & more than a prophet, who pointed out the Lord coming to the baptism of the Jordan, saying: "Behold the Lamb of God, behold him who takes away the sins of the world." And when he reflected both on his own humility & on the power of Christ's divinity, he said: "He who is of the earth speaks of the earth; but he who comes from heaven is above all." Why then, when placed in prison, does he send his disciples to ask: "Are you the one who is to come, or do we look for another?", as though he did not know whom he had already pointed out, & as though he were uncertain whether it was truly he, whom by prophesying, baptizing, & proclaim-

ing he had already declared to be the Christ? This question is easily solved if we consider the time & order of the events. While he stood by the waters of the Jordan, he affirmed that Christ was the Redeemer of the world. But once he had been cast into prison, he asked whether they should expect another, or whether he himself had truly come. Not because he doubted that this was the Redeemer of the world, but because he wished to know whether the same Lord who had come into the world in person, would also in person descend to the prison of hell. For the one whom he had announced beforehand to the world, he was also to precede by dying & descending into the underworld. Thus he asks: "Are you the one who is to come, or do we look for another?" As if to say openly: Just as you deigned to be born for humankind, will you also deign to die for humankind, so that I, who was your forerunner in birth, may also be your forerunner in death, & may proclaim to hell your coming, just as I have already proclaimed your coming to the world? And so, when questioned, the Lord responded not with words of high majesty but immediately with the humility of his coming death, though listing the miracles of his power: "The blind see, the lame walk, lepers are cleansed, the deaf hear, the dead rise again, the poor are preached to. And blessed is he who is not scandalized in me." At such signs & so great miracles, no one could rightly take offense, rather, they ought to marvel. Yet the hearts of unbelievers took deep offense when they saw him die after so many wonders. And so Paul says: "We preach Christ crucified, to the Jews in-

deed a stumbling block, & to the Gentiles foolishness." For it seemed folly to men that the Author of life should die for men, & from this, mankind took offense against him, when all the more it should have made them his debtors.

### Prayer.

**S**tir up our hearts, O Lord, to make ready the ways of thine Only-begotten Son, that by His coming our minds being purified, we may the more worthily give up ourselves to thy service: Who with thee liveth & reigneth, in the unity of the Holy Spirit, God, world without end.

¶ Monday from Isaia. Lesson. j.



e comforted, be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, & call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins. The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God. Every valley shall be exalted, & every mountain & hill shall be made low, & the crooked shall become straight, & the rough ways plain. And the glory of the Lord shall be revealed, & all flesh together shall see, that the mouth of the Lord hath spoken. The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, & all the glory thereof as the flower of the field. The grass is withered, & the flower is fallen, because the spirit of the Lord hath blown upon it. Indeed the people is grass: The grass is withered, & the flower is fallen: but the word of our Lord en-

c. 40.

B dureth for ever. † Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Juda: Behold your God: Behold the Lord God shall come with strength, & his arm shall rule: Behold his reward is with him & his work is before him. He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, & C shall take them up in his bosom,] & he himself shall carry them that are with young. Who hath measured the waters in the hollow of his hand, & weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, & weighed the mountains in scales, & the hills in a balance? Who hath forwarded the spirit of the Lord? or who hath been his counsellor, & hath taught him? With whom hath he consulted, & who hath instructed him, & taught him the path of justice, & taught him knowledge, & shewed him the way of understanding?

**According to Luke.**      **Lesson. ij.**

cha. 4. **A**nd Jesus being full of the Holy Ghost, returned from the Jordan, & was led by the Spirit into the desert, For the space of forty days; & was tempted by the devil. And he ate nothing in those days; & when they were ended, he was hungry. And the devil said to him: If thou be the Son of God, say to this stone that it be made bread. And Jesus answered him: It is written, that Man liveth not by bread alone, but by every word of God. And the devil led him into a high mountain, & shewed him all the kingdoms of the world in a moment of time; And he said to him: To thee will I give all this power, & the

glory of them; for to me they are delivered, & to whom I will, I give them. If thou therefore wilt adore before me, all shall be thine. And Jesus answering said to him: It is written: Thou shalt adore the Lord thy God, & him only shalt thou serve. And he brought him to Jerusalem, & set him on a pinnacle of the temple, & he said to him: If thou be the Son of God, cast thyself from hence. For it is written, that He hath given his angels charge over thee, that they keep thee. And that in their hands they shall bear thee up, lest perhaps thou dash thy foot against a stone. And Jesus answering, said to him: It is said: Thou shalt not tempt the Lord thy God. And all the temptation being ended, the devil departed from him for a time.

And Jesus returned in the power of the spirit, into Galilee, & the fame of him went out through the whole country. And he taught in their synagogues, & was magnified by all. And he came to Nazareth, where he was brought up: & he went into the synagogue, according to his custom, on the sabbath day; & he rose up to read. And the book of Isaias the prophet was delivered unto him. And as he unfolded the book, he found the place where it was written: The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, To preach deliverance to the captives, & sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, & the day of reward. And when he had folded the book, he restored it to the minister, & sat down. And the eyes of all in the

synagogue were fixed on him. And he began to say to them: This day is fulfilled this scripture in your ears. And all gave testimony to him: & they wondered at the words of grace that proceeded from his mouth, & they said: Is not this the son of Joseph? And he said to them: Doubtless you will say to me this similitude: Physician, heal thyself: † as great things as we have heard done in Capharnaum, do also here in thy own country.

**The third lesson when it is a feria.** The holy, desirable. **as above.** p. 112.

**C Tuesday from Isaias.** **Lesson. j.**

c. 42.



Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect to person, neither shall his voice be heard abroad. The bruised reed he shall not break, & smoking flax he shall not quench: he shall bring forth judgment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth: & the islands shall wait for his law. Thus saith the Lord God that created the heavens, & stretched them out: that established the earth, & the things that spring out of it: that giveth breath to the people upon it, & spirit to them that tread thereon. I the Lord have called thee in justice, & taken thee by the hand, & preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: That thou mightest open the eyes of the blind, & bring forth the prisoner out of prison, & them that sit in darkness out of the prison house. I the Lord, this

is my name: I will not give my glory to another, nor my praise to graven things. The things that were first, behold they are come: & new things do I declare: before they spring forth, I will make you hear them. Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, & all that are therein: ye islands, & ye inhabitants of them. Let the desert & the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains. They shall give glory to the Lord, & shall declare his praise in the islands. The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout & cry: he shall prevail against his enemies. I have always held my peace, I have I kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, & swallow up at once. I will lay waste the mountains & hills, & will make all their grass to wither: & I will turn rivers into islands, & will dry up the standing pools. And I will lead the blind into the way which they know not: & in the paths which they were ignorant of I will make them walk: I will make darkness light before them, & crooked things straight.

**According to Luke.** **Lesson. ij.**

**A**nd he said: Amen I say to you, c.4.c that no prophet is accepted in his own country. In truth I say to you, there were many widows in the days of Elias in Israel, when heaven was shut up three years & six months, when there was a great famine throughout all the earth. And to none of them was Elias sent, but to Sarepta of Sidon, to a widow woman. And there were

many lepers in Israel in the time of Eliseus the prophet: & none of them was cleansed but Naaman the Syrian. And all they in the synagogue, hearing these things, were filled with anger. And they rose up & thrust him out of the city; & they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the D midst of them, went his way.] And he went down into Capharnaum, a city of Galilee, & there he taught them on the sabbath days. And they were astonished at his doctrine: for his speech was with power. And in the synagogue there was a man who had an unclean devil, & he cried out with a loud voice, Saying: Let us alone, what have we to do with thee, 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, & go out of him. And when the devil had thrown him into the midst, he went out of him, & hurt him not at all. And there came fear upon all, & they talked among themselves, saying: What word is this, for with authority & power he commandeth the unclean spirits, & they go out? And the fame of him was published into every place E of the country. † And Jesus rising up out of the synagogue, went into Simon's house. And Simon's wife's mother was taken with a great fever, & they besought him for her. And standing over her, he commanded the fever, & it left her. And immediately rising, she ministered to them. And when the sun was down, all they that had any sick with divers diseases, brought them to him. But he laying his hands on every one

of them, healed them. And devils went out from many, crying out & saying: Thou art the Son of God. And rebuking them he suffered them not to speak, for they knew that he was Christ. And when it was day, going out he went into a desert place, & the multitudes sought him, & came unto him: & they stayed him that he should not depart from them. To whom he said: To other cities also I must preach the kingdom of God: for therefore am I sent. And he was preaching in the synagogues of Galilee.

The third lesson when it is a feria.

Hear, brothers. &c. as above. pg. 114.

¶ Wednesday. from Isaias. Lesson. j.



erily thou art a hidden c. 45.

God, the God of Israel the saviour. They are all confounded & ashamed: the forgers of errors are gone together into confusion. Israel is saved in the Lord with an eternal salvation: you shall not be confounded, & you shall not be ashamed for ever & ever. For thus saith the Lord that created the heavens, God himself that formed the earth, & made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I am the Lord, & there is no other. I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord that speak justice, that declare right things. Assemble yourselves, & come, & draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, & pray to a god that cannot save. Tell ye, & come, & consult together: who hath declared this from

the beginning, who hath foretold this from that time? Have not I the Lord, & there is no God else besides me? A just God & a saviour, there is none besides me. Be converted to me, & you shall be saved, all ye ends of the earth: for I am God, & there is no other. I have sworn by myself, the word of justice shall go out of my mouth, & shall not return: For every knee shall be bowed to me, & every tongue shall swear. Therefore shall he say: In the Lord are my justices & empire: they shall come to him, & all that resist him shall be confounded. In the Lord shall all the seed of Israel be justified & praised.

**According to Luke.**      **Lesson. ij.**

c.5.a **A**nd it came to pass,† that when the multitudes pressed upon him to hear the word of God, he stood by the lake of Genesareth, And saw two ships standing by the lake: but the fishermen were gone out of them, & were washing their nets. And going into one of the ships that was Simon's, he desired him to draw back a little from the land. And sitting he taught the multitudes out of the ship. Now when he had ceased to speak, he said to Simon: Launch out into the deep, & let down your nets for a draught. And Simon answering said to him: Master, we have labored all the night, & have taken nothing: but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes, & their net broke. And they beckoned to their partners that were in the other ship, that they should come & help them. And they came, & filled both the ships, so that they were almost sinking. Which when Simon Peter saw, he fell down at Jesus' knees, saying: Depart from me, for I am a sin-

ful man, O Lord. For he was wholly astonished, & all that were with him, at the draught of the fishes which they had taken. And so were also James & John the sons of Zebedee, who were Simon's partners. And Jesus saith to Simon: Fear not: from henceforth thou shalt catch men. And having brought their ships to land, leaving all things, they followed him.] And it came to B pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, & falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean. And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him. And he charged him that he should tell no man, but, Go, shew thyself to the priest, & offer for thy cleansing according as Moses commanded, for a testimony to them. But the fame of him went abroad the more, & great multitudes came together to hear, & to be healed by him of their infirmities. And he retired into the desert, & prayed.

**The third lesson when it is a feria.** As the most sacred. &c. as above. pg. 116.

**C Thursday from Isaias.**      **Lesson. j.**



†ive ear, ye islands, c. 49. & hearken, ye people a from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name. And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, & hath made me as a chosen arrow: in his quiver he hath hidden me. And he said to me: Thou art my ser-

vant Israel, for in thee will I glory. And I said: I have laboured in vain, I have spent my strength without cause & in vain: therefore my judgment is with the Lord, & my work with my God. And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, & Israel will not be gathered together: & I am glorified in the eyes of the Lord, & my God is made my strength. And he said: It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob, & to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth. Thus saith the Lord the redeemer of Israel, his Holy One, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, & princes shall rise up, & adore for the Lord's sake, because he is faithful, & for the Holy One of Israel, who hath chosen thee.] Thus saith the Lord: In an acceptable time I have heard thee, & in the day of salvation I have helped thee: & I have preserved thee, & given thee to be a covenant of the people, that thou mightest raise up the earth, & possess the inheritances that were destroyed: That thou mightest say to them that are bound: Come forth: & to them that are in darkness: shew yourselves. They shall feed in the ways, & their pastures shall be in every plain. They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, & at the fountains of waters he shall give them drink. And I will make all my mountains a

way, & my paths shall be exalted. Behold these shall come from afar, & behold these from the north & from the sea, & these from the south country. Give praise, O ye heavens, & rejoice, O earth, ye mountains, give praise with jubilation: because the Lord hath comforted his people, & will have mercy on his poor ones.

**According to Luke.**      **Lesson. ij.**

**A**nd † it came to pass on a certain c.5.c day, as he sat teaching, that there were also Pharisees & doctors of the law sitting by, that were come out of every town of Galilee, & Judea & Jerusalem: & the power of the Lord was to heal them. And behold, men brought in a bed a man, who had the palsy: & they sought means to bring him in, & to lay him before him. And when they could not find by what way they might bring him in, because of the multitude, they went up upon the roof, & let him down through the tiles with his bed into the midst before Jesus. Whose faith when he saw, he said: Man, thy sins are forgiven thee. And the scribes & Pharisees began to think, saying: Who is this who speaketh blasphemies? Who can forgive sins, but God alone? And when Jesus knew their thoughts, answering, he said to them: What is it you think in your hearts? Which is easier to say, Thy sins are forgiven thee; or to say, Arise & walk? But that you may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say to thee, Arise, take up thy bed, & go into thy house. And immediately rising up before them, he took up the bed on which he lay; & he went away to his own house, glorifying God. And all were astonished; & they glorified God. And

they were filled with fear, saying: We D have seen wonderful things today.] And after these things he went forth, & saw a publican named Levi, sitting at the receipt of custom, & he said to him: Follow me. And leaving all things, he rose up & followed him. And Levi made him a great feast in his own house; & there was a great company of publicans, & of others, that were at table with them. But the Pharisees & scribes murmured, saying to his disciples: Why do you eat & drink with publicans & sinners? And Jesus answering, said to them: They that are whole, need not the physician: but they that are sick. I came not to call the just, but sinners to penance.

**The third lesson when it is a feria.** Certainly, if an earthly. &c. as above. pg. 118.

**C Friday from Isaias.**      Lesson. j.

c. 51.



ive ear to me, you that follow that which is just, & you that seek the Lord: look unto the rock whence you are hewn, & to the hole of the pit from which you are dug out. Look unto Abraham your father, & to Sara that bore you: for I called him alone, & blessed him, & multiplied him. The Lord therefore will comfort Sion, & will comfort all the ruins thereof: & he will make her desert as a place of pleasure, & her wilderness as the garden of the Lord. Joy & gladness shall be found therein, thanksgiving, & the voice of praise. Hearken unto me, O my people, & give ear to me, O my tribes: for a law shall go forth from me, & my judgment shall rest to be a light of the nations. My just one is near at hand, my saviour

is gone forth, & my arms shall judge the people: the islands shall look for me, & shall patiently wait for my arm. Lift up your eyes to heaven, & look down to the earth beneath: for the heavens shall vanish like smoke, & the earth shall be worn away like a garment, & the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, & my justice shall not fail. Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, & be not afraid of their blasphemies. For the worm shall eat them up as a garment: & the moth shall consume them as wool: but my salvation shall be for ever, & my justice from generation to generation, Arise, arise, put on strength, O thou arm of the Lord, arise as in the days of old, in the ancient generations. Hast not thou struck the proud one, & wounded the dragon? Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the deliver'd might pass over? And now they that are redeemed by the Lord, shall return, & shall come into Sion singing praises, & joy everlasting shall be upon their heads, they shall obtain joy & gladness, sorrow & mourning shall flee away.

**According to Luke.**      Lesson. ij.

**A**nd they said to him: Why do the cha. 5. disciples of John fast often, & make prayers, & the disciples of the Pharisees in like manner; but thine eat & drink? To whom he said: Can you make the children of the bridegroom fast, whilst the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, then shall they fast in

those days. And he spoke also a similitude to them: That no man putteth a piece from a new garment upon an old garment; otherwise he both rendeth the new, & the piece taken from the new agreeth not with the old. And no man putteth new wine into old bottles: otherwise the new wine will break the bottles, & it will be spilled, & the bottles will be lost. But new wine must be put into new bottles; & both are preserved. And no man drinking old, hath presently a mind to new: for he saith,

cha. 6. The old is better. And it came to pass on the second first sabbath, that as he went through the corn fields, his disciples plucked the ears, & did eat, rubbing them in their hands. And some of the Pharisees said to them: Why do you that which is not lawful on the sabbath days? And Jesus answering them, said: Have you not read so much as this, what David did, when himself was hungry, & they that were with him: How he went into the house of God, & took & ate the bread of proposition, & gave to them that were with him, which is not lawful to eat but only for the priests? And he said to them: The Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue, & taught. And there was a man, whose right hand was withered. And the scribes & Pharisees watched if he would heal on the sabbath; that they might find an accusation against him. But he knew their thoughts; & said to the man who had the withered hand: Arise, & stand forth in the midst. And rising he stood forth. Then Jesus said to them: I ask you, if it be lawful on the sabbath days to do good, or to do evil;

to save life, or to destroy? And looking round about on them all, he said to the man: Stretch forth thy hand. And he stretched it forth: & his hand was restored. And they were filled with madness; & they talked one with another, what they might do to Jesus.

**The third lesson when it is a feria.** I believe I have said. &c. as above. pg. 120.

**C Saturday from Isaias. Lesson. j.**



rise, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the Holy One: for henceforth the uncircumcised, & unclean shall no more pass through thee. Shake thyself from the dust, arise, sit up, O Jerusalem: loose the bonds from off thy neck, O captive daughter of Sion. For thus saith the Lord: You were sold gratis, & you shall be redeemed without money. For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: & the Assyrian hath oppressed them without any cause at all. And now what have I here, saith the Lord: for my people is taken away gratis. They that rule over them treat them unjustly, saith the Lord, & my name is continually blasphemed all the day long. Therefore my people shall know my name in that day: for I myself that spoke, behold I am here. How beautiful upon the mountains are the feet of him that bringeth good tidings, & that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign! The voice of thy watchmen: they have lifted up their voice,

they shall praise together: for they shall see eye to eye when the Lord shall convert Sion. Rejoice, & give praise together, O ye deserts of Jerusalem: for the Lord hath comforted his people: he hath redeemed Jerusalem. The Lord hath prepared his holy arm in the sight of all the Gentiles: & all the ends of the earth shall see the salvation of our God. Depart, depart, go ye out from thence, touch no unclean thing: go out of the midst of her, be ye clean, you that carry the vessels of the Lord. For you shall not go out in a tumult, neither shall you make haste by flight: For the Lord will go before you, & the God of Israel will gather you together. Behold my servant shall understand, he shall be exalted, & extolled, & shall be exceeding high. As many have been astonished at thee, so shall his visage be inglorious among men, & his form among the sons of men. He shall sprinkle many nations, kings shall shut their mouth at him: for they to whom it was not told of him, have seen: & they that heard not, have beheld.

**According to Luke.**      **Lesson. ij.**

cha. 6. **A**nd it came to pass in those days, **A** that he went out into a mountain to pray, & he passed the whole night in the prayer of God. And when day was come, he called unto him his disciples; & he chose twelve of them (whom also he named apostles). Simon, whom he surnamed Peter, & Andrew his brother, James & John, Philip & Bartholomew, Matthew & Thomas, James the son of Alpheus, & Simon who is called Zelotes, And Jude, the brother of James, & Judas Iscariot, who was the traitor. And coming down with them, he stood in a plain place, & the company of his disciples, & a

very great multitude of people from all Judea & Jerusalem, & the sea coast both of Tyre & Sidon, Who were come to hear him, & to be healed of their diseases. And they that were troubled with unclean spirits, were cured. And all the multitude sought to touch him, for virtue went out from him, & healed all. And he, lifting up his eyes on his disciples, said: Blessed are ye poor, for yours is the kingdom of God. Blessed are ye that hunger now: for you shall be filled. Blessed are ye that weep now: for you shall laugh. Blessed shall you be when men shall hate you, & when they shall separate you, & shall reproach you, & cast out your name as evil, for the Son of man's sake. Be glad in that day & rejoice; for behold, your reward is great in heaven. For according to these things did their fathers to the prophets. But woe to you that are rich: for you have your consolation. Woe to you that are filled: for you shall hunger. Woe to you that now laugh: for you shall mourn & weep. Woe to you when men shall bless you: for according to these things did their fathers to the false prophets. But I say to you that hear: Love your enemies, do good to them that hate you. Bless them that curse you, & pray for them that calumniate you. And to him that striketh thee on the one cheek, offer also the other. And him that taketh away from thee thy cloak, forbid not to take thy coat also. Give to every one that asketh thee, & of him that taketh away thy goods, ask them not again. And as you would that men should do to you, do you also to them in like manner.

**C** iiij. **Sunday of Advent at Matins.**  
**an.** O Day-Spring, brightness of the ev-

erlasting Light, Sun of Righteousness; come, to give light to them that sit in darkness, & in the shadow of death.

**This antiphon is said at Matins until the Vigil of the Nativity exclusive when the office is of Sunday, or the feria.**

**C** From Isaías.

**Lesson One.**

c. 56.



hus saith the Lord: Keep ye judgment, & do justice: for my salvation is near to come, & my justice to be revealed. Blessed is the man that doth this, & the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil. And let not the son of the stranger, that adhereth to the Lord, speak, saying: The Lord will divide & separate me from his people. And let not the eunuch say: Behold I am a dry tree. For thus saith the Lord to the eunuchs, They that shall keep my sabbaths, & shall choose the things that please me, & shall hold fast my covenant: I will give to them in my house, & within my walls, a place, & a name better than sons & daughters: I will give them an everlasting name which shall never perish. And the children of the stranger that adhere to the Lord, to worship him, & to love his name, to be his servants: every one that keepeth the sabbath from profaning it, & that holdeth fast my covenant: I will bring them into my holy mount, & will make them joyful in my house of prayer: their holocausts, & their victims shall please me upon my altar: for my house shall be called the house of prayer, for all nations. The Lord God, who gathereth the scattered of Israel, saith: I will still gather unto him his

congregation. All ye beasts of the field come to devour, all ye beasts of the forest. His watchmen are all blind, they are all ignorant: dumb dogs not able to bark, seeing vain things, sleeping & loving dreams. And meet impudent dogs, they never had enough: the shepherds themselves knew no understanding: all have turned aside into their own way, every one after his own gain, from the first even to the last. Come, let us take wine, & be filled with drunkenness: & it shall be as today, so also tomorrow, & much more.

**According to Luke.**

**Lesson. ij.**

**A** nd if you love them that love you, cha. 6.

what thanks are to you? for sinners also love those that love them. And if you do good to them who do good to you, what thanks are to you? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are to you? for sinners also lend to sinners, for to receive as much. But love ye your enemies: do good, & lend, hoping for nothing thereby: & your reward shall be great, & you shall be the sons of the Highest; for he is kind to the unthankful, & to the evil. † Be ye therefore merciful, as D your Father also is merciful. Judge not, & you shall not be judged. Condemn not, & you shall not be condemned. Forgive, & you shall be forgiven. Give, & it shall be given to you: good measure & pressed down & shaken together & running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch? The disciple is not above his master: but every one

shall be perfect, if he be as his master. And why seest thou the mote in thy brother's eye: but the beam that is in thy own eye thou considerest not? Or how canst thou say to thy brother: Brother, let me pull the mote out of thy eye, when thou thyself seest not the beam in thy own eye? Hypocrite, cast first the beam out of thy own eye; & then shalt thou see clearly to take out the mote from thy brother's eye.]

E For there is no good tree that bringeth forth evil fruit; nor an evil tree that bringeth forth good fruit. For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape. A good man out of the good treasure of his heart bringeth forth that which is good: & an evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart the mouth speaketh. And why call you me, Lord, Lord; & do not the things which I say? Every one that cometh to me, & heareth my words, & doth them, I will shew you to whom he is like. He is like to a man building a house, who digged deep, & laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, & it could not shake it; for it was founded on a rock. But he that heareth, & doth not, is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, & immediately it fell, & the ruin of that house was great.

**According to John.**      **Lesson. ijj.**  
**I**n that time when the Jews sent from Jerusalem priests & Levites to him, to ask him: Who art thou?  
**And so on.**    **Homily of saint Grego.**

pope.

From the words of this reading, dearest brothers, the humility of John is commended to us. For although he was of such great virtue that he might have been believed to be the Christ, he chose to stand firmly in himself, lest he be vainly swept up by human opinion beyond what he was. For he confessed & did not deny; he confessed: "I am not the Christ." By saying "I am not," he clearly denied what he was not; yet he did not deny what he was, so that by speaking the truth he might become a member of Him whose name he would not falsely usurp. Therefore, because he did not wish to seize the name of Christ, he was made a member of Christ. For while he sought humbly to acknowledge his own weakness, he merited in truth to obtain that One's greatness. But while from another reading a saying of our Redeemer is brought back to mind, from the words of this reading a very intricate question arises. For in another place, when asked by his disciples about the coming of Elijah, the Lord replied: Elijah has already come, & they did not recognize him, but they did to him whatever they wished. And if you are willing to accept it, he is John himself. But when John is asked, he says: I am not Elijah. What is this, dearest brothers? That what Truth affirms, the prophet of Truth denies? For indeed, "he is" & "I am not" are very different from each other. How then can he be the prophet of Truth, if he is not in agreement with the words of the same Truth? But if Truth itself ~~has~~ carefully examined, it is found that what seemed opposed is not in fact opposed. For to Zechariah, concerning

the promise of John, the angel said: He shall go before him in the spirit & power of Elijah. He is therefore said to come in the spirit & power of Elijah, because just as Elijah will precede the second coming of the Lord, so John preceded the first. As Elijah will be the forerunner of the Judge, so John was made the forerunner of the Redeemer. Therefore John was Elijah in spirit, but he was not Elijah in person. What the Lord affirms of the spirit, John denies of the person. For it was fitting that the Lord should speak to his disciples of John in a spiritual sense, & that John should reply to the crowds, who were fleshly-minded, not concerning his spirit but concerning his body. Thus what John said seems contrary to the Truth; yet he did not depart from the path of Truth. **At Lauds antiphon.** O King of the Gentiles, yea, & Desire thereof, O Cornerstone that makest of twain one; come to save man, whom thou hast made of the dust of the earth. **This antiphon is said at Lauds until the Vigil of the Nativity exclusive when it is not of a saint.** Prayer.

**O** Lord, we beseech thee, mercifully incline thine ears unto our prayers, & lighten the darkness of our minds by the grace of thy heavenly visitation. Who livest. &c. **At Vespers an.** O Emmanuel, our King & our Law-giver, Longing of the Gentiles, yea, & Salvation thereof; come to save us, O Lord our God.

**This antiphon is said at Vespers until the Vigil of the Nativity when it is not of a saint.**

**C** Monday, from Isaias. Lesson. j.



try, cease not, lift up thy voice like a trum- a

pet, & shew my people their wicked doings, & the house of Jacob their sins. For they seek me from day to day, & desire to know my ways, as a nation that hath done justice, & hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God. Why have we fasted, & thou hast not regarded: have we humbled our souls, & thou hast not taken notice? Behold in the day of your fast your own will is found, & you exact of all your debtors. Behold you fast for debates & strife, & strike with the fist wickedly. Do not fast as you have done until this day, to make your cry to be heard on high. Is this such a fast as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, & to spread sackcloth & ashes? wilt thou call this a fast, & a day acceptable to the Lord? Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, & break asunder every burden. Deal thy bread to the hungry, & bring the needy & the harbourless into thy house: when thou shalt see one naked, cover him, & despise not thy own flesh. Then shall thy light break forth as the morning, & thy health shall speedily arise, & thy justice shall go before thy face, & the glory of the Lord shall gather thee up. Then shalt thou call, & the Lord shall hear: thou shalt cry, & he shall say, Here I am.] If thou wilt take B away the chain out of the midst of thee, & cease to stretch out the finger, & to speak that which profiteth not. When c~~thou~~ shalt pour out thy soul to the hun-

gry, & shalt satisfy the afflicted soul then shall thy light rise up in darkness, & thy darkness shall be as the noonday. And the Lord will give thee rest continually, & will fill thy soul with brightness, & deliver thy bones.

**According to Luke.**      **Lesson. ij.**

cha. 7. **A**nd when he had finished all his words in the hearing of the people, he entered into Capharnaum. And the servant of a certain centurion, who was dear to him, being sick, was ready to die. And when he had heard of Jesus, he sent unto him the ancients of the Jews, desiring him to come & heal his servant. And when they came to Jesus, they besought him earnestly, saying to him: He is worthy that thou shouldest do this for him. For he loveth our nation; & he hath built us a synagogue. And Jesus went with them. And when he was now not far from the house, the centurion sent his friends to him, saying: Lord, trouble not thyself; for I am not worthy that thou shouldest enter under my roof. For which cause neither did I think myself worthy to come to thee; but say the word, & my servant shall be healed. For I also am a man subject to authority, having under me soldiers: & I say to one, Go, & he goeth; & to another, Come, & he cometh; & to my servant, Do this, & he doth it. Which Jesus hearing, marvelled: & turning about to the multitude that followed him, he said: Amen I say to you, I have not found so great faith, not even in Israel. And they who were sent, being returned to the house, found the servant whole who had been sick. And it came to pass afterwards, that † he went into a city that is called Naim; & there went with him his disciples, & a great multitude. And when

he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother; & she was a widow: & a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near & touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee, arise. And he that was dead, sat up, & began to speak. And he gave him to his mother. And there came a fear on them all: & they glorified God, saying: A great prophet is risen up among us: &, God hath visited his people.]

**The third lesson when it is a feria.** The holy, desirable. **as above.** p. 112.

**C Tuesday, fr Isaias.**      **Lesson. j.**

**T**he spirit of the Lord is c. 61. upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, & to preach a release to the captives, & deliverance to them that are shut up. To proclaim the acceptable year of the Lord, & the day of vengeance of our God: to comfort all that mourn: To appoint to the mourners of Sion, & to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: & they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him. And they shall build the places that have been waste from of old, & shall raise up ancient ruins, & shall repair the desolate cities, that were destroyed for generation & generation. And strangers shall stand & shall feed your flocks: & the sons of strangers shall be your hus-

bandmen, & the dressers of your vines. But you shall be called the priests of the Lord: to you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, & you shall pride yourselves in their glory. For your double confusion & shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them. For I am the Lord that love judgment, & hate robbery in a holocaust: & I will make their work in truth, & I will make a perpetual covenant with them. And they shall know their seed among the Gentiles, & their offspring in the midst of peoples: all that shall see them, shall know them, that these are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, & my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: & with the robe of justice he hath covered me, as a bridegroom decked with a crown, & as a bride adorned with her jewels. For as the earth bringeth forth her bud, & as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, & praise before all the nations.

**According to Luke.**      **Lesson. ij.**

cha. 7.

**A**nd this rumour of him went forth throughout all Judea, & throughout all the country round about. And John's disciples told him of all these things. And John called to him two of his disciples, & sent them to Jesus, saying: Art thou he that art to come; or look we for another? And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another? (And in that same hour, he cured many of their dis-

eases, & hurts, & evil spirits: & to many that were blind he gave sight.) And answering, he said to them: Go & relate to John what you have heard & seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached: And blessed is he whosoever shall not be scandalized in me. And when the messengers of John were departed, he began to speak to the multitudes concerning John. What went ye out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? Behold they that are in costly apparel & live delicately, are in the houses of kings. But what went you out to see? a prophet? Yea, I say to you, & more than a prophet. This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. For I say to you: Amongst those that are born of women, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdom of God, is greater than he. And all the people hearing, & the publicans, justified God, being baptized with John's baptism. But the Pharisees & the lawyers despised the counsel of God against themselves, being not baptized by him. And the Lord said: Whereunto then shall I liken the men of this generation? & to what are they like? They are like to children sitting in the marketplace, & speaking one to another, & saying: We have piped to you, & you have not danced: we have mourned, & you have not wept. For John the Baptist came neither eating bread nor drinking wine; & you say: He hath a devil. The Son of

man is come eating & drinking: & you say: Behold a man that is a glutton & a drinker of wine, a friend of publicans & sinners. And wisdom is justified by all her children.

**The third lesson when it is a feria.**  
Hear, brothers. &c. as above. pg. 114.  
**C Wednesday, from Isaias. Lesson. j.**

c. 62.



or Sion's sake I will not hold my peace, & for the sake of Jerusalem, I will not rest till her just one come forth as brightness, & her saviour be lighted as a lamp. And the Gentiles shall see thy just one, & all kings thy glorious one: & thou shalt be called by a new name, which the mouth of the Lord shall name. And thou shalt be a crown of glory in the hand of the Lord, & a royal diadem in the hand of thy God. Thou shalt no more be called Forsaken: & thy land shall no more be called Desolate: but thou shalt be called My pleasure in her, & thy land inhabited. Because the Lord hath been well pleased with thee: & thy land shall be inhabited. For the young man shall dwell with the virgin, & thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, & thy God shall rejoice over thee. Upon thy walls, O Jerusalem, I have appointed watchmen all the day, & all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace, And give him no silence till he establish, & till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, & by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: & the sons of the strangers shall

not drink thy wine, for which thou hast laboured. For they that gather it, shall eat it, & shall praise the Lord: & they that bring it together, shall drink it in my holy courts. Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, & lift up the standard to the people. Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy Saviour cometh: behold his reward is with him, & his work before him. And they shall call them, The holy people, the redeemed of the Lord. But thou shalt be called: A city sought after, & not forsaken.

**According to Luke. Lesson. ij.**

**A** †nd one of the Pharisees desired c.7.f  
him to eat with him. And he went into the house of the Pharisee, & sat down to meat. And behold a woman that was in the city, a sinner, when she knew that he sat at meat in the Pharisee's house, brought an alabaster box of ointment; And standing behind at his feet, she began to wash his feet, with tears, & wiped them with the hairs of her head, & kissed his feet, & anointed them with the ointment. And the Pharisee, who had invited him, seeing it, spoke within himself, saying: This man, if he were a prophet, would know surely who & what manner of woman this is that toucheth him, that she is a sinner. And Jesus answering, said to him: Simon, I have somewhat to say to thee. But he said: Master, say it. A certain creditor had two debtors, the one who owed five hundred pence, & the other fifty. And whereas they had not wherewith to pay, he forgave them both. Which therefore of the two loveth him most? Simon answering,

said: I suppose that he to whom he forgave most. And he said to him: Thou hast judged rightly. And turning to the woman, he said unto Simon: Dost thou see this woman? I entered into thy house, thou gavest me no water for my feet; but she with tears hath washed my feet, & with her hairs hath wiped them. Thou gavest me no kiss; but she, since she came in, hath not ceased to kiss my feet. My head with oil thou didst not anoint; but she with ointment hath anointed my feet. Wherefore I say to thee: Many sins are forgiven her, because she hath loved much. But to whom less is forgiven, he loveth less. And he said to her: Thy sins are forgiven thee. And they that sat at meat with him began to say within themselves: Who is this that forgiveth sins also? And he said to the woman: Thy faith hath made thee safe, go in peace.] **The third lesson when it is a feria.** As the most sacred. &c. as above. pg. 116.

**C Thursday, from Isaías. Lesson. j.**

c. 64. **T**hat thou wouldst rend the heavens, & wouldst come down: the mountains would melt away at thy presence. They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence. When thou shalt do wonderful things, we shall not bear them: thou didst come down, & at thy presence the mountains melted away. From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee. Thou hast met him that rejoiceth, & doth justice: in thy ways they shall re-

member thee: behold thou art angry, & we have sinned: in them we have been always, & we shall be saved. And we are all become as one unclean, & all our justices as the rag of a menstrual woman: & we have all fallen as a leaf, & our iniquities, like the wind, have taken us away. There is none that calleth upon thy name: that riseth up, & taketh hold of thee: thou hast hid thy face from us, & hast crushed us in the hand of our iniquity. And now, O Lord, thou art our father, & we are clay: & thou art our maker, & we all are the works of thy hands. Be not very angry, O Lord, & remember no longer our iniquity: behold, see we are all thy people. The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate. The house of our holiness, & of our glory, where our fathers praised thee, is burnt with fire, & all our lovely things are turned into ruins. Wilt thou refrain thyself, O Lord, upon these things, wilt thou hold thy peace, & afflict us vehemently?

**According to Luke. Lesson. ij.**

**A**nd it came to pass afterwards, that cha. 8.

**A** he travelled through the cities & towns, preaching & evangelizing the kingdom of God; & the twelve with him: And certain women who had been healed of evil spirits & infirmities; Mary who is called Magdalen, out of whom seven devils were gone forth, And Joanna the wife of Chusa, Herod's steward, & Susanna, & many others who ministered unto him of their substance. † And when a very great multitude was gathered together, & hastened out of the cities unto him, he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way side, & it was trod-

den down, & the fowls of the air devoured it. And other some fell upon a rock: & as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, & the thorns growing up with it, choked it. And other some fell upon good ground; & being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, & hearing may not understand. Now the parable is this: The seed is the word of God. And they by the way side are they that hear; then the devil cometh, & taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy: & these have no roots; for they believe for a while, & in time of temptation, they fall away. And that which fell among thorns, are they who have heard, & going their way, are choked with the cares & riches & pleasures of this life, & yield no fruit. But that on the good ground, are they who in a good & perfect heart, hearing the word, keep it, & bring forth fruit in patience.] Now no man lighting a candle covereth it with a vessel, or putteth it under a bed; but setteth it upon a candlestick, that they who come in may see the light. For there is not any thing secret that shall not be made manifest, nor hidden, that shall not be known & come abroad. Take heed therefore how you hear. For whosoever hath,

to him shall be given: & whosoever hath not, that also which he thinketh he hath, shall be taken away from him. And his mother & brethren came unto him; & they could not come at him for the crowd. And it was told him: Thy mother & thy brethren stand without, desiring to see thee. Who answering, said to them: My mother & my brethren are they who hear the word of God, & do it.

The third lesson when it is a feria. Certainly, if an earthly. &c. as above. pg. 118.

¶ Friday from Jeremias. Lesson. j.



oe to the pastors, c. 23.  
that destroy &  
tear the sheep  
of my pasture,  
saith the Lord.

Therefore thus saith the Lord the God of Israel to the pastors that feed my people: You have scattered my flock, & driven them away, & have not visited them: behold I will visit upon you for the evil of your doings, saith the Lord. And I will gather together the remnant of my flock, out of all the lands into which I have cast them out: & I will make them return to their own fields, & they shall increase & be multiplied. And I will set up pastors over them, & they shall feed them: they shall fear no more, & they shall not be dismayed: & none shall be wanting of their number, saith the Lord. Behold the days come, saith the Lord, & I will raise up to David a just branch: & a king shall reign, & shall be wise, & shall execute judgment & justice in the earth. In those days shall Juda be saved, & Israel shall dwell confidently: & this is the name that they shall call him:

the Lord our just one. Therefore behold the days to come, saith the Lord, & they shall say no more: The Lord liveth, who brought up the children of Israel out of the land of Egypt: But the Lord liveth, who hath brought out, & brought hither the seed of the house of Israel from the land of the north, & out of all the lands, to which I had cast them forth: & they shall dwell in their own land.

**According to Luke.**      **Lesson. ij.**

cha. 8. **A**nd it came to pass on a certain day that he went into a little ship with his disciples, & he said to them: Let us go over to the other side of the lake. And they launched forth. And when they were sailing, he slept; & there came down a storm of wind upon the lake, & they were filled, & were in danger. And they came & awaked him, saying: Master, we perish. But he arising, rebuked the wind & the rage of the water; & it ceased, & there was a calm. And he said to them: Where is your faith? Who being afraid, wondered, saying one to another: Who is this, (think you), that he commandeth both the winds & the sea, & they obey him? And they sailed to the country of the Gerasens, which is over against Galilee. And when he was come forth to the land, there met him a certain man who had a devil now a very long time, & he wore no clothes, neither did he abide in a house, but in the sepulchres. And when he saw Jesus, he fell down before him; & crying out with a loud voice, he said: What have I to do with thee, Jesus, Son of the most high God? I beseech thee, do not torment me. For he commanded the unclean spirit to go out of the man. For many times it seized him, & he was bound with chains, &

kept in fetters; & breaking the bonds, he was driven by the devil into the deserts. And Jesus asked him, saying: What is thy name? But he said: Legion; because many devils were entered into him. And they besought him that he would not command them to go into the abyss. And there was there a herd of many swine feeding on the mountain; & they besought him that he would suffer them to enter into them. And he suffered them. The devils therefore went out of the man, & entered into the swine; & the herd ran violently down a steep place into the lake, & were stifled. Which when they that fed them saw done, they fled away, & told it in the city & in the villages. And they went out to see what was done; & they came to Jesus, & found the man, out of whom the devils were departed, sitting at his feet, clothed, & in his right mind; & they were afraid. And they also that had seen, told them how he had been healed from the legion. And all the multitude of the country of the Gerasens besought him to depart from them; for they were taken with great fear. And he, going up into the ship, returned back again. Now the man, out of whom the devils were departed, besought him that he might be with him. But Jesus sent him away, saying: Return to thy house, & tell how great things God hath done to thee. And he went through the whole city, publishing how great things Jesus had done to him.

**The third lesson when it is a feria.** I believe I have said. &c. as above. pg. 120.

**Note that on the ferias of the following week, for the third lesson, the same or-**

der is to be observed as was kept on the preceding ferias, until the Vigil of the Nativity occurs.

C Saturday, from Ezechiel. Lesson. j.

c. 34. **A**nd the word of the Lord came to me, saying: Son of man, prophesy concerning the shepherds of Israel: prophesy, & say to the shepherds: Thus saith the Lord God: Woe to the shepherds of Israel, that fed themselves: should not the flocks be fed by the shepherds? You ate the milk, & you clothed yourselves with the wool, & you killed that which was fat: but my flock you did not feed. The weak you have not strengthened, & that which was sick you have not healed, that which was broken you have not bound up, & that which was driven away you have not brought again, neither have you sought that which was lost: but you ruled over them with rigour, & with a high hand. And my sheep were scattered, because there was no shepherd: & they became the prey of all the beasts of the field, & were scattered. My sheep have wandered in every mountain, & in every high hill: & my flocks were scattered upon the face of the earth, & there was none that sought them, there was none, I say, that sought them. Therefore, ye shepherds, hear the word of the Lord: As I live, saith the Lord God, forasmuch as my flocks have been made a spoil, & my sheep are become a prey to all the beasts of the field, because there was no shepherd: for my shepherds did not seek after my flock, but the shepherds fed themselves, & fed not my flocks: Therefore, ye shepherds, hear the word of the Lord: Thus saith the Lord God: Behold I myself come upon the shepherds, I will require my flock

at their hand, & I will cause them to cease from feeding the flock any more, neither shall the shepherds feed themselves any more: & I will deliver my flock from their mouth, & it shall no more be meat for them. † For thus B saith the Lord God: Behold I myself will seek my sheep, & will visit them. As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, & will deliver them out of all the places where they have been scattered in the cloudy & dark day. And I will bring them out from the peoples, & will gather them out of the countries, & will bring them to their own land: & I will feed them in the mountains of Israel, by the rivers, & in all the habitations of the land. I will feed them in the most fruitful pastures, & their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, & be fed in fat pastures upon the mountains of Israel. I will feed my sheep: & I will cause them to lie down, saith the Lord God. I will seek that which was lost: & that which was driven away, I will bring again: & I will bind up that which was broken, & I will strengthen that which was weak, & that which was fat & strong I will preserve: & I will feed them in judgment.]

**According to Luke.**      **Lesson. ij.**

**A**nd it came to pass, that when Je- cha. 8. sus was returned, the multitude received him: for they were all waiting for him. And behold there came a man whose name was Jairus, & he was a ruler of the synagogue: & he fell down at the feet of Jesus, beseeching him that he would come into his house: For he had an only daughter, almost twelve years old, & she was dying. And

it happened as he went, that he was thronged by the multitudes. And there was a certain woman having an issue of blood twelve years, who had bestowed all her substance on physicians, & could not be healed by any. She came behind him, & touched the hem of his garment; & immediately the issue of her blood stopped. And Jesus said: Who is it that touched me? And all denying, Peter & they that were with him said: Master, the multitudes throng & press thee, & dost thou say, Who touched me? And Jesus said: Somebody hath touched me; for I know that virtue is gone out from me. And the woman seeing that she was not hid, came trembling, & fell down before his feet, & declared before all the people for what cause she had touched him, & how she was immediately healed. But he said to her: Daughter, thy faith hath made thee whole; go thy way in peace. As he was yet speaking, there cometh one to the ruler of the synagogue, saying to him: Thy daughter is dead, trouble him not. And Jesus hearing this word, answered the father of the maid: Fear not; believe only, & she shall be safe. And when he was come to the house, he suffered not any man to go in with him, but Peter & James & John, & the father & mother of the maiden. And all wept & mourned for her. But he said: Weep not; the maid is not dead, but sleepeth. And they laughed him to scorn, knowing that she was dead. But he taking her by the hand, cried out, saying: Maid, arise. And her spirit returned, & she arose immediately. And he bid them give her to eat. And her parents were astonished, whom he charged to tell no man what

was done.

**C Fourth Sunday of Advent, from Ezechiel.**  
Lesson one.



nd as for you, O my c. 34. flocks, thus saith the Lord God: Behold I judge between cattle & cattle, of rams & of he goats. Was it not enough for you to feed upon good pastures? but you must also tread down with your feet the residue of your pastures: & when you drank the clearest water, you troubled the rest with your feet. And my sheep were fed with that which you had trodden with your feet: & they drank what your feet had troubled. Therefore thus saith the Lord God to you: Behold, I myself will judge between the fat cattle & the lean. Because you thrusted with sides & shoulders, & struck all the weak cattle with your horns, till they were scattered abroad: I will save my flock, & it shall be no more a spoil, & I will judge between cattle & cattle. And I will set up one shepherd over them, & he shall feed them, even my servant David: he shall feed them, & he shall be their shepherd. And I the Lord will be their God: & my servant David the prince in the midst of them: I the Lord have spoken it. And I will make a covenant of peace with them, & will cause the evil beasts to cease out of the land: & they that dwell in the wilderness shall sleep secure in the forests. And I will make them a blessing round about my hill: & I will send down the rain in its season, there shall be showers of blessing. And the tree of the field shall yield its fruit, & the earth shall yield her increase, & they shall be in their land without fear: & they shall

know that I am the Lord, when I shall have broken the bonds of their yoke, & shall have delivered them out of the hand of those that rule over them. And they shall be no more for a spoil to the nations, neither shall the beasts of the earth devour them: but they shall dwell securely without any terror. And I will raise up for them a bud of renown: & they shall be no more consumed with famine in the land, neither shall they bear any more the reproach of the Gentiles. And they shall know that I the Lord their God am with them, & that they are my people the house of Israel: saith the Lord God. And you my flocks, the flocks of my pasture are men: & I am the Lord your God, saith the Lord God.

**According to Luke. Lesson. ij.**

c.9.a **T**hen calling together the twelve apostles, he gave them power & authority over all devils, & to cure diseases. And he sent them to preach the kingdom of God, & to heal the sick. And he said to them: Take nothing for your journey; neither staff, nor scrip, nor bread, nor money; neither have two coats. And whatsoever house you shall enter into, abide there, & depart not from thence. And whosoever will not receive you, when ye go out of that city, shake off even the dust of your feet, for a testimony against them. And going out, they went about through the towns, preaching the gospel, & healing B everywhere.]

Now Herod, the tetrarch, heard of all things that were done by him; & he was in a doubt, because it was said By some, that John was risen from the dead: but by other some, that Elias had appeared; & by others, that one of the old prophets was risen again.

And Herod said: John I have beheaded; but who is this of whom I hear such things? And he sought to see him. And the apostles, when they were returned, told him all they had done. And taking them, he went aside into a desert place, apart, which belongeth to Bethsaida. Which when the people knew, they followed him; & he received them, & spoke to them of the kingdom of God, & healed them who had need of healing. Now the day began to decline. And the twelve came & said to him: Send away the multitude, that going into the towns & villages round about, they may lodge & get victuals; for we are here in a desert place. But he said to them: Give you them to eat. And they said: We have no more than five loaves & two fishes; unless perhaps we should go & buy food for all this multitude. Now there were about five thousand men. And he said to his disciples: Make them sit down by fifties in a company. And they did so; & made them all sit down. And taking the five loaves & the two fishes, he looked up to heaven, & blessed them; & he broke, & distributed to his disciples, to set before the multitude. And they did all eat, & were filled. And there were taken up of fragments that remained to them, twelve baskets.

**According to Luke. Lesson. iij.**

**N**ow in the fifteenth year of the reign cha. 3. of Tiberius Caesar, Pontius Pilate being governor of Judea.

**And so on. Homily of saint Grego. pope.**

“Every valley shall be filled, & every mountain & hill shall be made low.” What is meant here by “valleys,” if not the humble? And what are the mountains & hills, if not proud men? At

the coming of our Redeemer, therefore, the valleys were filled, & the mountains & hills were humbled. For according to His own words: "Everyone who exalts himself shall be humbled, & he who humbles himself shall be exalted." For a filled valley grows, whereas a humbled mountain or hill diminishes. For indeed, through faith in the Mediator between God & men, Jesus Christ, the man, Gentiles received the fullness of grace, & the Jews, through the error of their perfidy, lost what they had hitherto arrogantly claimed. Hence, "every valley shall be filled": because the hearts of the humble are filled by the eloquence of holy doctrine, through the grace of virtue, according to what is written: "He causes the fountains to flow in the valleys." And again it is said: "And the valleys shall abound with grain." For water runs down from the mountains: because lofty minds are abandoned by the doctrine of truth. But fountains rise in the valleys: because the minds of the humble hear & receive the word of the preacher. Now we see, now we behold the valleys abounding with grain: because their mouths are filled with the food of truth, although the meek & simple seemed to this world to be contemptible. Even John the Baptist, because the people had seen him endowed with remarkable holiness, was believed to be this uniquely exalted & solid mountain, of whom it is written: "In the last days the mountain of the house of the Lord shall be prepared on the top of the mountains." **Prayer.**

**S**tir up, we beseech thee, O Lord, thy power, & come; make haste to our aid with thy great might; that, by the help of thy grace, that which is hin-

dered by our sins may be hastened by thy merciful forgiveness. Who livest. &c.

**C Monday. from Micheas. Lesson. j.**

**A**nd it shall come to pass in the cha. 4. last days, that the mountain of the house of the Lord shall be prepared in the top of mountains, & high above the hills: & people shall flow to it. And many nations shall come in haste, & say: Come, let us go up to the mountain of the Lord, & to the house of the God of Jacob: & he will teach us of his ways, & we will walk in his paths: for the law shall go forth out of Sion, & the word of the Lord out of Jerusalem. And he shall judge among many people, & rebuke strong nations afar off: & they shall beat their swords into ploughshares, & their spears into spades: nation shall not take sword against nation: neither shall they learn war any more. And every man shall sit under his vine, & under his fig tree, & there shall be none to make them afraid: for the mouth of the Lord of hosts hath spoken. For all people will walk every one in the name of his god: but we will walk in the name of the Lord our God for ever & ever. In that day, saith the Lord, I will gather up her that halteth: & her that I had cast out, I will gather up: & her whom I had afflicted. And I will make her that halted, a remnant: & her that hath been afflicted, a mighty nation: & the Lord will reign over them in mount Sion, from this time now & for ever. And thou, O cloudy tower of the flock, of the daughter of Sion, unto thee shall it come: yea the first power shall come, the kingdom to the daughter of Jerusalem. Now, why art thou drawn together with grief? Hast thou

no king in thee, or is thy counsellor perished, because sorrow hath taken thee as a woman in labour? Be in pain & labour, O daughter of Sion, as a woman that bringeth forth: for now shalt thou go out of the city, & shalt dwell in the country, & shalt come even to Babylon, there thou shalt be delivered: there the Lord will redeem thee out of the hand of thy enemies. And now many nations are gathered together against thee, & they say: Let her be stoned: & let our eye look upon Sion. But they have not known the thoughts of the Lord, & have not understood his counsel: because he hath gathered them together as the hay of the floor. Arise, & tread, O daughter of Sion: for I will make thy horn iron, & thy hoofs I will make brass: & thou shalt beat in pieces many peoples, & shalt immolate the spoils of them to the Lord, & their strength to the Lord of the whole earth.

cha. 5. Now shalt thou be laid waste, O daughter of the robber: they have laid siege against us, with a rod shall they strike the cheek of the judge of Israel. And thou, Bethlehem Ephrata, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: & his going forth is from the beginning, from the days of eternity.

**According to Luke.**      **Lesson. ij.**

cha. 9. **A**nd it came to pass, as he was alone praying, his disciples also were with him: & he asked them, saying: Whom do the people say that I am? But they answered, & said: John the Baptist; but some say Elias; & others say that one of the former prophets is risen again. And he said to them: But whom do you say that I am? Simon Peter answering, said: The Christ of

God. But he strictly charging them, commanded they should tell this to no man. Saying: The Son of man must suffer many things, & be rejected by the ancients & chief priests & scribes, & be killed, & the third day rise again. And he said to all: If any man will come after me, let him deny himself, & take up his cross daily, & follow me. For whosoever will save his life, shall lose it; for he that shall lose his life for my sake, shall save it. For what is a man advantaged, if he gain the whole world, & lose himself, & cast away himself? For he that shall be ashamed of me & of my words, of him the Son of man shall be ashamed, when he shall come in his majesty, & that of his Father, & of the holy angels. But I tell you of a truth: There are some standing here that shall not taste death, till they see the kingdom of God. And it came to pass about eight days after these words, that he took Peter, & James, & John, & went up into a mountain to pray. And whilst he prayed, the shape of his countenance was altered, & his raiment became white & glittering. And behold two men were talking with him. And they were Moses & Elias, Appearing in majesty. And they spoke of his decease that he should accomplish in Jerusalem. But Peter & they that were with him were heavy with sleep. And waking, they saw his glory, & the two men that stood with him. And it came to pass, that as they were departing from him, Peter saith to Jesus: Master, it is good for us to be here; & let us make three tabernacles, one for thee, & one for Moses, & one for Elias; not knowing what he said. And as he spoke these things, there came a

cloud, & overshadowed them; & they were afraid, when they entered into the cloud. And a voice came out of the cloud, saying: This is my beloved Son; hear him. And whilst the voice was uttered, Jesus was found alone. And they held their peace, & told no man in those days any of these things which they had seen.

**C Tuesday. from Sophonias. Lesson. j.**

cha. 3. **I**n that day thou shalt not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee thy proud boasters, & thou shalt no more be lifted up because of my holy mountain. And I will leave in the midst of thee a poor & needy people: & they shall hope in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies, nor shall a deceitful tongue be found in their mouth: for they shall feed, & shall lie down, & there shall be none to make them afraid. Give praise, O daughter of Sion: shout, O Israel: be glad, & rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgment, he hath turned away thy enemies: the king of Israel the Lord is in the midst of thee, thou shalt fear evil no more. In that day it shall be said to Jerusalem: Fear not: to Sion: Let not thy hands be weakened. The Lord thy God in the midst of thee is mighty, he will save: he will rejoice over thee with gladness, he will be silent in his love, he will be joyful over thee in praise. The triflers that were departed from the law, I will gather together, because they were of thee: that thou mayest no more suffer reproach for them. Behold I will cut off all that have afflicted

thee at that time: & I will save her that halteth, & will gather her that was cast out: & I will get them praise, & a name, in all the land where they had been put to confusion. At that time, when I will bring you: & at the time that I will gather you: for I will give you a name, & praise among all the people of the earth, when I shall have brought back your captivity before your eyes, saith the Lord.

**According to Luke. Lesson. ij.**

**A**nd it came to pass the day follow- cha. 9.   
ing, when they came down from the mountain, there met him a great multitude. And behold a man among the crowd cried out, saying: Master, I beseech thee, look upon my son, because he is my only one. And lo, a spirit seizeth him, & he suddenly crieth out, & he throweth him down & teareth him, so that he foameth; & bruising him, he hardly departeth from him. And I desired thy disciples to cast him out, & they could not. And Jesus answering, said: O faithless & perverse generation, how long shall I be with you, & suffer you? Bring hither thy son. And as he was coming to him, the devil threw him down, & tore him. And Jesus rebuked the unclean spirit, & cured the boy, & restored him to his father. And all were astonished at the mighty power of God. But while all wondered at all the things he did, he said to his disciples: Lay you up in your hearts these words, for it shall come to pass, that the Son of man shall be delivered into the hands of men. But they understood not this word; & it was hid from them, so that they perceived it not. And they were afraid to ask him concerning this word. And there entered a thought into them, which of

them should be greater. But Jesus seeing the thoughts of their heart, took a child & set him by him, And said to them: Whosoever shall receive this child in my name, receiveth me; & whosoever shall receive me, receiveth him that sent me. For he that is the lesser among you all, he is the greater. And John, answering, said: Master, we saw a certain man casting out devils in thy name, & we forbade him, because he followeth not with us. And Jesus said to him: Forbid him not; for he that is not against you, is for you. And it came to pass, when the days of his assumption were accomplishing, that he steadfastly set his face to go to Jerusalem. And he sent messengers before his face; & going, they entered into a city of the Samaritans, to prepare for him. And they received him not, because his face was of one going to Jerusalem. And when his disciples James & John had seen this, they said: Lord, wilt thou that we command fire to come down from heaven, & consume them? And turning, he rebuked them, saying: You know not of what spirit you are. The Son of man came not to destroy souls, but to save. And they went into another town.

**C Wednesday. from Aggeus. Lesson. j.**

cha. 2. **I**n the four & twentieth day of the month, in the sixth month, in the second year of Darius the king, they began. And in the seventh month, the word of the Lord came by the hand of Aggeus the prophet, saying: Speak to Zorobabel the son of Salathiel the governor of Juda, & to Jesus the son of Josedec the high priest, & to the rest of the people, saying: Who is left among you, that saw this house in its

first glory? & how do you see it now? is it not in comparison to that as nothing in your eyes? Yet now take courage, O Zorobabel, saith the Lord, & take courage, O Jesus the son of Josedec the high priest, & take courage, all ye people of the land, saith the Lord of hosts: & perform (for I am with you, saith the Lord of hosts) The word that I covenanted with you when you came out of the land of Egypt: & my spirit shall be in the midst of you: fear not. For thus saith the Lord of hosts: Yet one little while, & I will move the heaven & the earth, & the sea, & the dry land. And I will move all nations: & the desired of all nations shall come: & I will fill this house with glory: saith the Lord of hosts. The silver is mine, & the gold is mine, saith the Lord of hosts. Great shall be the glory of this last house more than of the first, saith the Lord of hosts: & in this place I will give peace, saith the Lord of hosts.

**According to Luke. Lesson. ij.**

**A**nd it came to pass, as they walked cha. 9.

in the way, that a certain man said to him: I will follow thee whithersoever thou goest. Jesus said to him: The foxes have holes, & the birds of the air nests; but the Son of man hath not where to lay his head. But he said to another: Follow me. And he said: Lord, suffer me first to go, & to bury my father. And Jesus said to him: Let the dead bury their dead: but go thou, & preach the kingdom of God. And another said: I will follow thee, Lord; but let me first take my leave of them that are at my house. Jesus said to him: No man putting his hand to the plough, & looking back, is fit for the kingdom of God. And after these things † the Lord appointed also other seventy-two: & he

sent them two & two before his face into every city & place whither he himself was to come. And he said to them: The harvest indeed is great, but the labourers are few. Pray ye therefore the Lord of the harvest, that he send labourers into his harvest. Go: Behold I send you as lambs among wolves. Carry neither purse, nor scrip, nor shoes; & salute no man by the way. Into whatsoever house you enter, first say: Peace be to this house. And if the son of peace be there, your peace shall rest upon him; but if not, it shall return to you. And in the same house, remain, eating & drinking such things as they have: for the labourer is worthy of his hire. Remove not from house to house. And into what city soever you enter, & they receive you, eat such things as are set before you. And heal the sick that are therein, & say to them: The kingdom of God is come nigh unto you. But into whatsoever city you enter, & they receive you not, going forth into the streets thereof, say: Even the very dust of your city that cleaveth to us, we wipe off against you. Yet know this, that the B kingdom of God is at hand.] I say to you, it shall be more tolerable at that day for Sodom, than for that city. Woe to thee, Corozain, woe to thee, Bethsaida. For if in Tyre & Sidon had been wrought the mighty works that have been wrought in you, they would have done penance long ago, sitting in sack-cloth & ashes. But it shall be more tolerable for Tyre & Sidon at the judgment, than for you. And thou, Capharnaum, which art exalted unto heaven, thou shalt be thrust down to hell. He that heareth you, heareth me; & he that despiseth you, despiseth me; & he

that despiseth me, despiseth him that sent me.

C Thursday. from Zacharias. Lesson. j.

**A**nd I lifted up my eyes, & saw, & cha. 2. behold a man, with a measuring line in his hand. And I said: Whither goest thou? & he said to me: To measure Jerusalem, & to see how great is the breadth thereof, & how great the length thereof. And behold the angel that spoke in me went forth, & another angel went out to meet him. And he said to him: Run, speak to this young man, saying: Jerusalem shall be inhabited without walls, by reason of the multitude of men, & of the beasts in the midst thereof. And I will be to it, saith the Lord, a wall of fire round about: & I will be in glory in the midst thereof. O, O flee ye out of the land of the north, saith the Lord, for I have scattered you into the four winds of heaven, saith the Lord. O Sion, flee, thou that dwellest with the daughter of Babylon: For thus saith the Lord of hosts: After the glory he hath sent me to the nations that have robbed you: for he that toucheth you, toucheth the apple of my eye: For behold I lift up my hand upon them, & they shall be a prey to those that served them: & you shall know that the Lord of hosts sent me. Sing praise, & rejoice, O daughter of Sion: for behold I come, & I will dwell in the midst of thee: saith the Lord. And many nations shall be joined to the Lord in that day, & they shall be my people, & I will dwell in the midst of thee: & thou shalt know that the Lord of hosts hath sent me to thee. And the Lord shall possess Juda his portion in the sanctified land: & he shall yet choose Jerusalem. Let all flesh be silent at the presence of the

Lord: for he is risen up out of his. holy habitation.

c. 10. According to Luke. Lesson. ij.

**A**nd the seventy-two returned with joy, saying: Lord, the devils also are subject to us in thy name. And he said to them: I saw Satan like lightning falling from heaven. Behold, I have given you power to tread upon serpents & scorpions, & upon all the power of the enemy: & nothing shall hurt you. But yet rejoice not in this, that spirits are subject unto you; but rejoice in this, that your names are written in heaven. In that same hour, he rejoiced in the Holy Ghost, & said: I confess to thee, O Father, Lord of heaven & earth, because thou hast hidden these things from the wise & prudent, & hast revealed them to little ones. Yea, Father, for so it hath seemed good in thy sight. All things are delivered to me by my Father; & no one knoweth who the Son is, but the Father; & who the Father is, but the Son, & to whom the Son will reveal him. And turning to D his disciples, he said: † Blessed are the eyes that see the things which you see. For I say to you, that many prophets & kings have desired to see the things that you see, & have not seen them; & to hear the things that you hear, & have not heard them. And behold a certain lawyer stood up, tempting him, & saying, Master, what must I do to possess eternal life? But he said to him: What is written in the law? how readest thou? He answering, said: Thou shalt love the Lord thy God with thy whole heart, & with thy whole soul, & with all thy strength, & with all thy mind: & thy neighbour as thyself. And he said to him: Thou hast answered right: this do, & thou shalt live. But he willing to

justify himself, said to Jesus: And who is my neighbour? And Jesus answering, said: A certain man went down from Jerusalem to Jericho, & fell among robbers, who also stripped him, & having wounded him went away, leaving him half dead. And it chanced, that a certain priest went down the same way: & seeing him, passed by. In like manner also a Levite, when he was near the place & saw him, passed by. But a certain Samaritan being on his journey, came near him; & seeing him, was moved with compassion. And going up to him, bound up his wounds, pouring in oil & wine: & setting him upon his own beast, brought him to an inn, & took care of him. And the next day he took out two pence, & gave to the host, & said: Take care of him; & whatsoever thou shalt spend over & above, I, at my return, will repay thee. Which of these three, in thy opinion, was neighbour to him that fell among the robbers? But he said: He that shewed mercy to him. And Jesus said to him: Go, & do thou in like manner.]

c Friday. from Malachias. Lesson. j.

**B**ehold I send my angel, & he shall c.3.a prepare the way before my face. And presently the Lord, whom you seek, & the angel of the testament, whom you desire, shall come to his temple. Behold he cometh, saith the Lord of hosts. And who shall be able to think of the day of his coming? & who shall stand to see him? for he is like a refining fire, & like the fuller's herb: And he shall sit refining & cleansing the silver, & he shall purify the sons of Levi, & shall refine them as gold, & as silver, & they shall offer sacrifices to the Lord in justice. And the sacrifice of Juda & of Jerusalem shall please the

Lord, as in the days of old, & in the ancient years.] And I will come to you in judgment, & will be a speedy witness against sorcerers, & adulterers, & false swearers, & them that oppress the hireling in his wages; the widows, & the fatherless: & oppress the stranger, & have not feared me, saith the Lord of hosts. For I am the Lord, & I change not: & you the sons of Jacob are not consumed. For from the days of your fathers you have departed from my ordinances, & have not kept them: Return to me, & I will return to you, saith the Lord of hosts. And you have said: Wherein shall we return? Shall a man afflict God? for you afflict me. And you have said: Wherein do we afflict thee? in tithes & in firstfruits. And you are cursed with want, & you afflict me, even the whole nation of you. Bring all the tithes into the storehouse, that there may be meat in my house, & try me in this, saith the Lord.

**According to Luke.**      **Lesson. ij.**

c. 10. **N**ow it came to pass as they went, e that he † entered into a certain town: & a certain woman named Martha, received him into her house. And she had a sister called Mary, who sitting also at the Lord's feet, heard his word. But Martha was busy about much serving. Who stood & said: Lord, hast thou no care that my sister hath left me alone to serve? speak to her therefore, that she help me. And the Lord answering, said to her: Martha, Martha, thou art careful, & art troubled about many things: But one thing is necessary. Mary hath <sup>pho-3.</sup> sen the best part, which shall not be taken away from her.]

And it came to pass, that as he was in a certain place praying, when a

he ceased, one of his disciples said to him: Lord, teach us to pray, as John also taught his disciples. And he said to them: When you pray, say: Father, hallowed be thy name. Thy kingdom come. Give us this day our daily bread. And forgive us our sins, for we also forgive every one that is indebted to us. And lead us not into temptation. And he said to them: † Which of you B shall have a friend, & shall go to him at midnight, & shall say to him: Friend, lend me three loaves, Because a friend of mine is come off his journey to me, & I have not what to set before him. And he from within should answer, & say: Trouble me not, the door is now shut, & my children are with me in bed; I cannot rise & give thee. Yet if he shall continue knocking, I say to you, although he will not rise & give him, because he is his friend; yet, because of his importunity, he will rise, & give him as many as he needeth. And I say to you, Ask, & it shall be given you: seek, & you shall find: knock, & it shall be opened to you. For every one that asketh, receiveth; & he that seeketh, findeth; & to him that knocketh, it shall be opened. And which of you, if he ask his father bread, will he give him a stone? or a fish, will he for a fish give him a serpent? Or if he shall ask an egg, will he reach him a scorpion? If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit to them that ask him?] **C Saturday, from Baruch. Lesson. j.**

**O** Israel, how great is the house of God, & how vast is the place of his possession! It is great, & hath no end: it is high & immense. There were the giants, those renowned men

that were from the beginning, of great stature, expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, & taken her, & brought her down from the clouds? Who hath passed over the sea, & found her, & brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths: But he that knoweth all things, knoweth her, & hath found her out with his understanding: he that prepared the earth for evermore, & filled it with cattle & fourfooted beasts: He that sendeth forth light, & it goeth: & hath called it, & it obeyeth him with trembling. And the stars have given light in their watches, & rejoiced: They were called, & they said: Here we are: & with cheerfulness they have shined forth to him that made them. This is our God, & there shall no other be accounted of in comparison of him. He found out all the way of knowledge, & gave it to Jacob his servant, & to Israel his beloved. Afterwards he was seen upon earth, & conversed with men.

**According to Luke.**      **Lesson. ij.**

c. 11. **A** †nd he was casting out a devil, c **A** & the same was dumb: & when he had cast out the devil, the dumb spoke: & the multitudes were in admiration at it: But some of them said: He casteth out devils by Beelzebub, the prince of devils. And others tempting, asked of him a sign from heaven. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, & house upon house shall fall. And if Satan also be divided against himself,

how shall his kingdom stand? because you say, that through Beelzebub I cast out devils. Now if I cast out devils by Beelzebub; by whom do your children cast them out? Therefore they shall be your judges. But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you. When a strong man armed keepeth his court, those things are in peace which he possesseth. But if a stronger than he come upon him, & overcome him; he will take away all his armour wherein he trusted, & will distribute his spoils. He that is not with me, is against me; & he that gathereth not with me, scattereth. When the unclean spirit is gone out of a man, he walketh through places without water, seeking rest; & not finding, he saith: I will return into my house whence I came out. And when he is come, he findeth it swept & garnished. Then he goeth & taketh with him seven other spirits more wicked than himself, & entering in they dwell there. And the last state of that man becomes worse than the first. † And it came to pass, as D he spoke these things, a certain woman from the crowd, lifting up her voice, said to him: Blessed is the womb that bore thee, & the paps that gave thee suck. But he said: Yea rather, blessed are they who hear the word of God, & keep it.] And the multitudes running E together, he began to say: This generation is a wicked generation: it asketh a sign, & a sign shall not be given it, but the sign of Jonas the prophet. For as Jonas was a sign to the Ninivites; so shall the Son of man also be to this generation. The queen of the south shall rise in the judgment with the men of this generation, & shall condemn them:

because she came from the ends of the earth to hear the wisdom of Solomon; & behold more than Solomon here. The men of Ninive shall rise in the judgment with this generation, & shall condemn it; because they did penance at the preaching of Jonas; & behold more than Jonas here.

### ¶ First Sunday after Advent.

It should be noted that on this Sunday, the Office is always taken from whatever feast falls upon it, whether it be a double or simple; & if no feast occurs, the Office is said of the Octave of the Nativity.

### ¶ Book of Proverbs.

Lesson. j.

cha 1. **T**he parables of Solomon, the son of David, king of Israel. To know wisdom, & instruction: To understand the words of prudence: & to receive the instruction of doctrine, justice, & judgment, & equity: To give subtily to little ones, to the young man knowledge & understanding. A wise man shall hear & shall be wiser: & he that understandeth, shall possess governments. He shall understand a parable, & the interpretation, the words of the wise, & their mysterious sayings. The fear of the Lord is the beginning of wisdom. Fools despise wisdom & instruction. My son, hear the instruction of thy father, & forsake not the law of thy mother: That grace may be added to thy head, & a chain of gold to thy neck. My son, if sinners shall entice thee, consent not to them. If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause: Let us swallow him up alive like

hell, & whole as one that goeth down into the pit. We shall find all precious substance, we shall fill our houses with spoils. Cast in thy lot with us, let us all have one purse. My son, walk not thou with them, restrain thy foot from their paths. For their feet run to evil, & make haste to shed blood. But a net is spread in vain before the eyes of them that have wings. And they themselves lie in wait for their own blood, & practise deceits against their own souls. So the wage of every covetous man destroy the souls of the possessors.

**According to Luke.**      **Lesson. ij.**

**N**o man lighteth a candle, & putteth c. 11.

it in a hidden place, nor under a bushel; but upon a candlestick, that they that come in, may see the light. The light of thy body is thy eye. If thy eye be single, thy whole body will be lightsome: but if it be evil, thy body also will be darksome. Take heed therefore, that the light which is in thee, be not darkness. If then thy whole body be lightsome, having no part of darkness; the whole shall be lightsome; & as a bright lamp, shall enlighten thee. And as he was speaking, a certain Pharisee prayed him, that he would dine with him. And he going in, sat down to eat. And the Pharisee began to say, thinking within himself, why he was not washed before dinner. And the Lord said to him: Now you Pharisees make clean the outside of the cup & of the platter; but your inside is full of rapine & iniquity. Ye fools, did not he that made that which is without, make also that which is within? But yet that which remaineth, give alms; & behold, all things are clean unto you. But woe to you, Pharisees, because you tithe mint & rue & every herb; & pass over

judgment, & the charity of God. Now these things you ought to have done, & not to leave the other undone. Woe to you, Pharisees, because you love the uppermost seats in the synagogues, & salutations in the marketplace. Woe to you, because you are as sepulchres that appear not, & men that walk over are not aware. And one of the lawyers answering, saith to him: Master, in saying these things, thou reproachest us also. But he said: Woe to you lawyers also, because you load men with burdens which they cannot bear, & you yourselves touch not the packs with one of your fingers. Woe to you who build the monuments of the prophets: & your fathers killed them. Truly you bear witness that you consent to the doings of your fathers: for they indeed killed them, & you build their sepulchres. For this cause also the wisdom of God said: I will send to them prophets & apostles; & some of them they will kill & persecute. That the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. From the blood of Abel unto the blood of Zacharias, who was slain between the altar & the temple: Yea I say to you, It shall be required of this generation. Woe to you lawyers, for you have taken away the key of knowledge: you yourselves have not entered in, & those that were entering in, you have hindered. And as he was saying these things to them, the Pharisees & the lawyers began violently to urge him, & to oppress his mouth about many things, Lying in wait for him, & seeking to catch something from his mouth, that they might accuse him.

**C** The third lesson and the prayer of

this Sunday are said on the thirtieth day of December, on which day the Office of the Octave of the Nativity is celebrated, as will be seen there. And therefore, when any feast is celebrated on this Sunday, no commemoration of it is to be made at Lauds or Vespers.

**C** Monday, from the Proverbs of Solomon. Lesson one.

**W**isdom preacheth abroad, she ut- cha. 1.  
tereth her voice in the streets: At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying: O children, how long will you love childishness, & fools covet those things which are hurtful to themselves, & the unwise hate knowledge? Turn ye at my reproof: behold I will utter my spirit to you, & will shew you my words. Because I called, & you refused: I stretched out my hand, & there was none that regarded. You have despised all my counsel, & have neglected my reprehensions. I also will laugh in your destruction, & will mock when that shall come to you which you feared. When sudden calamity shall fall on you, & destruction, as a tempest, shall be at hand: when tribulation & distress shall come upon you: Then shall they call upon me, & I will not hear: they shall rise in the morning & shall not find me: Because they have hated instruction & received not the fear of the Lord, Nor consented to my counsel, but despised all my reproof. Therefore they shall eat the fruit of their own way, & shall be filled with their own devices. The turning away of little ones shall kill them, & the prosperity of fools shall destroy them. But he that shall hear me, shall rest without terror, & shall enjoy abundance, with-

out fear of evils.

**According to Luke.**      **Lesson. ij.**

c. 12. **A**nd when great multitudes stood about him, so that they trod one upon another, he began to say to his A disciples: † Beware ye of the leaven of the Pharisees, which is hypocrisy. For there is nothing covered, that shall not be revealed: nor hidden, that shall not be known. For whatsoever things you have spoken in darkness, shall be published in the light: & that which you have spoken in the ear in the chambers, shall be preached on the house-tops. And I say to you, my friends: Be not afraid of them who kill the body, & after that have no more that they can do. But I will shew you whom you shall fear: fear ye him, who after he hath killed, hath power to cast into hell. Yea, I say to you, fear him. Are not five sparrows sold for two farthings, & not one of them is forgotten before God? Yea, the very hairs of your head are all numbered. Fear not therefore: you are of more value than many sparrows. And I say to you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. But he that shall deny me before men, shall be denied before the an- B gels of God.] And whosoever speaketh a word against the Son of man, it shall be forgiven him: but to him that shall blaspheme against the Holy Ghost, it shall not be forgiven. And when they shall bring you into the synagogues, & to magistrates & powers, be not solicitous how or what you shall answer, or what you shall say; For the Holy Ghost shall teach you in the same hour what you must say. And one of the multitude said to him: Master, speak to my brother that he divide the inheritance

with me. But he said to him: Man, who hath appointed me judge, or divider, over you? And he said to them: Take heed & beware of all covetousness; for a man's life doth not consist in the abundance of things which he possessest. And he spoke a similitude to them, saying: The land of a certain rich man brought forth plenty of fruits. And he thought within himself, saying: What shall I do, because I have no room where to bestow my fruits? And he said: This will I do: I will pull down my barns, & will build greater; & into them will I gather all things that are grown to me, & my goods. And I will say to my soul: Soul, thou hast much goods laid up for many years take thy rest; eat, drink, make good cheer. But God said to him: Thou fool, this night do they require thy soul of thee: & whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, & is not rich towards God.

**C Tuesday from the Proverbs of Salo.**

**Lesson j.**

**M**y son, if thou wilt receive my cha. 2. words, & wilt hide my commandments with thee, That thy ear may hearken to wisdom: Incline thy heart to know prudence: For if thou shalt call for wisdom, & incline thy heart to prudence: If thou shalt seek her as money, & shalt dig for her as for a treasure: Then shalt thou understand the fear of the Lord, & shalt find the knowledge of God. Because the Lord giveth wisdom: & out of his mouth cometh prudence & knowledge. He will keep the salvation of the righteous, & protect them that walk in simplicity. Keeping the paths of justice, & guarding the ways of saints. Then shalt thou

understand justice, & judgment, & equity, & every good path. If wisdom shall enter into thy heart, & knowledge please thy soul: Counsel shall keep thee, & prudence shall preserve thee, That thou mayst be delivered from the evil way, & from the man that speaketh perverse things: Who leave the right way, & walk by dark ways: Who are glad when they have done evil, & rejoice in most wicked things: Whose ways are perverse, & their steps infamous. That thou mayst be delivered from the strange women, & from the stranger, who softeneth her words: And forsaketh the guide of her youth, And hath forgotten the covenant of her God: for her house inclineth unto death, & her paths to hell. None that go in unto her shall return again, neither shall they take hold of the paths of life, That thou mayst walk in a good way: & mayst keep the paths of the just. For they that are upright shall dwell in the earth, & the simple shall continue in it. But the wicked shall be destroyed from the earth: & they that do unjustly shall be taken away from it.

**According to Luke.**      **Lesson. ij.**

c. 12. **A**nd he said to his disciples: Therefore I say to you, be not solicitous for your life, what you shall eat; nor for your body, what you shall put on. The life is more than the meat, & the body is more than the raiment. Consider the ravens, for they sow not, neither do they reap, neither have they storehouse nor barn, & God feedeth them. How much are you more valuable than they? And which of you, by taking thought, can add to his stature one cubit? If then ye be not able to do so much as the least thing, why are you solicitous

for the rest? Consider the lilies, how they grow: they labour not, neither do they spin. But I say to you, not even Solomon in all his glory was clothed like one of these. Now if God clothe in this manner the grass that is today in the field, & tomorrow is cast into the oven; how much more you, O ye of little faith? And seek not you what you shall eat, or what you shall drink: & be not lifted up on high. For all these things do the nations of the world seek. But your Father knoweth that you have need of these things. But seek ye first the kingdom of God & his justice, & all these things shall be added unto you. Fear not, little flock, for it hath pleased your Father to give you a kingdom. Sell what you possess & give alms. Make to yourselves bags which grow not old, a treasure in heaven which faileth not: where no thief approacheth, nor moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girt, & lamps burning in your hands. And you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he cometh & knocketh, they may open to him immediately. Blessed are those servants, whom the Lord when he cometh, shall find watching. Amen I say to you, that he will gird himself, & make them sit down to meat, & passing will minister unto them. And if he shall come in the second watch, or come in the third watch, & find them so, blessed are those servants. But this know ye, that if the householder did know at what hour the thief would come, he would surely watch, & would not suffer his house to be broken open. Be you then also ready: for at what hour you think

not, the Son of man will come.

**C Wednesday, from the Proverbs of Solomon. Lesson one.**

cha. 3. **M**y son, forget not my law, & let thy heart keep my commandments. For they shall add to thee length of days, & years of life & peace. Let not mercy & truth leave thee, put them about thy neck, & write them in the tables of thy heart: And thou shalt find grace & good understanding before God & men. Have confidence in the Lord with all thy heart, & lean not upon thy own prudence. In all thy ways think on him, & he will direct thy steps. Be not wise in thy own conceit: fear God, & depart from evil: For it shall be health to thy navel, & moistening to thy bones. Honour the Lord with thy substance, & give him of the first of all thy fruits: And thy barns shall be filled with abundance, & thy presses shall run over with wine. My son, reject not the correction of the Lord: & do not faint when thou art chastised by him: For whom the Lord loveth, he chastiseth: & as a father in the son he pleaseth himself. †

**B** Blessed is the man that findeth wisdom & is rich in prudence: The purchasing thereof is better than the merchandise of silver, & her fruit than the chiefest & purest gold: She is more precious than all riches: & all the things that are desired, are not to be compared with her. Length of days is in her right hand, & in her left hand riches & glory. Her ways are beautiful ways, & all her paths are peaceable. She is a tree of life to them that lay hold on her: & he that shall retain her is blessed. The Lord by wisdom hath founded the earth, hath established the heavens by prudence. By his wisdom the depths have broken out,

& the clouds grow thick with dew.]

**According to Luke. Lesson. ij.**

**A** nd Peter said to him: Lord, dost c. 12.

**A** thou speak this parable to us, or likewise to all? And the Lord said: Who (thinkest thou) is the faithful & wise steward, whom his lord setteth over his family, to give them their measure of wheat in due season? Blessed is that servant, whom when his lord shall come, he shall find so doing. Verily I say to you, he will set him over all that he possesseth. But if that servant shall say in his heart: My lord is long a coming; & shall begin to strike the menservants & maidservants, & to eat & to drink & be drunk: The lord of that servant will come in the day that he hopeth not, & at the hour that he knoweth not, & shall separate him, & shall appoint him his portion with unbelievers. And that servant who knew the will of his lord, & prepared not himself, & did not according to his will, shall be beaten with many stripes. But he that knew not, & did things worthy of stripes, shall be beaten with few stripes. And unto whomsoever much is given, of him much shall be required: & to whom they have committed much, of him they will demand the more. I am come to cast fire on the earth; & what will I, but that it be kindled? And I have a baptism wherewith I am to be baptized: & how am I straitened until it be accomplished? Think ye, that I am come to give peace on earth? I tell you, no; but separation. For there shall be from henceforth five in one house divided: three against two, & two against three. The father shall be divided against the son, & the son against his father, the mother against the daughter, & the daughter against

the mother, the mother in law against her daughter in law, & the daughter in law against her mother in law. And he said also to the multitudes: When you see a cloud rising from the west, presently you say: A shower is coming: & so it happeneth: And when ye see the south wind blow, you say: There will be heat: & it cometh to pass. You hypocrites, you know how to discern the face of the heaven & of the earth: but how is it that you do not discern this time? And why even of yourselves, do you not judge that which is just? And when thou goest with thy adversary to the prince, whilst thou art in the way, endeavour to be delivered from him: lest perhaps he draw thee to the judge, & the judge deliver thee to the exacter, & the exacter cast thee into prison. I say to thee, thou shalt not go out thence, until thou pay the very last mite.

**C** Thursday, from the Proverbs of Solomon. Lesson one.

cha. 3. **M** y son, let not these things depart from thy eyes: keep the law & counsel: And there shall be life to thy soul, & grace to thy mouth. Then shalt thou walk confidently in thy way, & thy foot shall not stumble: If thou sleep, thou shalt not fear: thou shalt rest, & thy sleep shall be sweet. Be not afraid of sudden fear, nor of the power of the wicked falling upon thee. For the Lord will be at thy side, & will keep thy foot that thou be not taken. Do not withhold him from doing good, who is able: if thou art able, do good thyself also. Say not to thy friend: Go, & come again: & tomorrow I will give to thee: when thou canst give at present. Practise not evil against thy friend, when he hath confidence in thee. Strive not

against a man without cause, when he hath done thee no evil. Envy not the unjust man, & do not follow his ways: For every mocker is an abomination to the Lord, & his communication is with the simple. Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed. He shall scorn the scorers, & to the meek he will give grace. The wise shall possess glory: the promotion of fools is disgrace. Hear, ye children, the instruction of a father, & attend that you may know prudence. I will give you a good gift, forsake not my law. For I also was my father's son, tender & as an only son in the sight of my mother: And he taught me, & said: Let thy heart receive my words, keep my commandments, & thou shalt live. Get wisdom, get prudence: forget not, neither decline from the words of my mouth. Forsake her not, & she shall keep thee: love her, & she shall preserve thee.

According to Luke.      Lesson. ij.

**A** nd there were present, at that very c. 13. time, some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And he answering, said to them: Think you that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, & slew them: think you, that they also were debtors above all the men that dwelt in Jerusalem? No, I say to you; but except you do penance, you shall all likewise perish. He spoke also this parable: † A certain man had a fig tree planted in his vineyard, & he came seeking fruit on it, & found none. And

he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig tree, & I find none. Cut it down therefore: why cumbereth it the ground? But he answering, said to him: Lord, let it alone this year also, until I dig about it, & dung it. And if happily it bear fruit: but if not, then after that thou shalt cut it down.

And he was teaching in their synagogue on their sabbath. And behold there was a woman, who had a spirit of infirmity eighteen years: & she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, & said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her, & immediately she was made straight, & glorified God. And the ruler of the synagogue (being angry that Jesus had healed on the sabbath) answering, said to the multitude: Six days there are wherein you ought to work. In them therefore come, & be healed; & not on the sabbath day. And the Lord answering him, said: Ye hypocrites, doth not every one of you, on the sabbath day, loose his ox or his ass from the manger, & lead them to water? And ought not this daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And when he said these things, all his adversaries were ashamed: & all the people rejoiced for all the things that were gloriously done by him.]

**C Friday. from the Proverbs of Solo.  
Lesson. j.**

cha. 4. **T**he beginning of wisdom, get wisdom, & with all thy possession purchase prudence. Take hold on her,

& she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her. She shall give to thy head increase of graces, & protect thee with a noble crown. Hear, O my son, & receive my words, that years of life may be multiplied to thee. I will shew thee the way of wisdom, I will lead thee by the paths of equity: Which when thou shalt have entered, thy steps shall not be straitened, & when thou runnest thou shalt not meet a stumblingblock. Take hold on instruction, leave it not: keep it, because it is thy life. Be not delighted in the paths of the wicked, neither let the way of evil men please thee. Flee from it, pass not by it: go aside, & forsake it. For they sleep not except they have done evil: & their sleep is taken away unless they have made some to fall. They eat the bread of wickedness, & drink the wine of iniquity. But the path of the just, as a shining light, goeth forwards & increaseth even to perfect day. The way of the wicked is darksome: they know not where they fall. My son, hearken to my words, & incline thy ear to my sayings. Let them not depart from thy eyes, keep them in the midst of thy heart: For they are life to those that find them, & health to all flesh. With all watchfulness keep thy heart, because life issueth out from it. Remove from thee a foward mouth, & let detracting lips be far from thee. Let thy eyes look straight on, & let thy eyelids go before thy steps. Make straight the path for thy feet, & all thy ways shall be established. Decline not to the right hand, nor to the left: turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand: but those are perverse which are

on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

**According to Luke.**      **Lesson. ij.**

c. 13. **H**e said therefore: To what is the kingdom of God like, & whereunto shall I resemble it? It is like to a grain of mustard seed, which a man took & cast into his garden, & it grew & became a great tree, & the birds of the air lodged in the branches thereof. And again he said: Whereunto shall I esteem the kingdom of God to be like? It is like to leaven, which a woman took & hid in three measures of meal, till the whole was leavened. And he went through the cities & towns teaching, & making his journey to Jerusalem. And a certain man said to him: Lord, are they few that are saved? But he said to them: Strive to enter by the narrow gate; for many, I say to you, shall seek to enter, & shall not be able. But when the master of the house shall be gone in, & shall shut the door, you shall begin to stand without, & knock at the door, saying: Lord, open to us. And he answering, shall say to you: I know you not, whence you are. Then you shall begin to say: We have eaten & drunk in thy presence, & thou hast taught in our streets. And he shall say to you: I know you not, whence you are: depart from me, all ye workers of iniquity. There shall be weeping & gnashing of teeth, when you shall see Abraham & Isaac & Jacob, & all the prophets, in the kingdom of God, & you yourselves thrust out. And there shall come from the east & the west, & the north & the south; & shall sit down in the kingdom of God. And behold, they are last that shall be first; & they are first that shall be last. The same day, there came

some of the Pharisees, saying to him: Depart, & get thee hence, for Herod hath a mind to kill thee. And he said to them: Go & tell that fox, Behold, I cast out devils, & do cures today & tomorrow, & the third day I am consummated. Nevertheless I must walk today & tomorrow, & the day following, because it cannot be that a prophet perish, out of Jerusalem. Jerusalem, Jerusalem, that killst the prophets, & stonest them that are sent to thee, how often would I have gathered thy children as the bird doth her brood under her wings, & thou wouldest not? Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord.

**C Saturday, from the Proverbs of Solo.**  
**Lesson. j.**

**M**y son, attend to my wisdom, & cha. 5. incline thy ear to my prudence. That thou mayst keep thoughts, & thy lips may preserve instruction. Mind not the deceit of a woman. For the lips of a harlot are like a honeycomb dropping, & her throat is smoother than oil. But her end is bitter as wormwood, & sharp as a two-edged sword. Her feet go down into death, & her steps go in as far as hell. They walk not by the path of life, her steps are wandering, & unaccountable. Now therefore, my son, hear me, & depart not from the words of my mouth. Remove thy way far from her, & come not nigh the doors of her house. Give not thy honour to strangers, & thy years to the cruel. Lest strangers be filled with thy strength, & thy labours be in another man's house, And thou mourn it the last, when thou shalt have spent thy flesh & thy body, & say:

Why have I hated instruction, & my heart consented not to reproof, And have not heard the voice of them that taught me, & have not inclined my ear to masters? I have almost been in all evil, in the midst of the church & of the congregation. Drink water out of thy own cistern, & the streams of thy own well: Let thy fountains be conveyed abroad, & in the streets divide thy waters. Keep them to thyself alone, neither let strangers be partakers with thee. Let thy vein be blessed, & rejoice with the wife of thy youth: Let her be thy dearest hind, & most agreeable fawn: let her breasts inebriate thee at all times; be thou delighted continually with her love. Why art thou seduced, my son, by a strange woman, & art cherished in the bosom of another? The Lord beholdeth the ways of man, & considereth all his steps. His own iniquities catch the wicked, & he is fast bound with the ropes of his own sins. He shall die, because he hath not received instruction, & in the multitude of his folly he shall be deceived.

**According to Luke.**      **Lesson. ij.**

c. 14. **A**nd it came to pass, when Jesus  
a went into the house of one of the  
chief of the Pharisees, on the sabbath  
day, to eat bread, that they watched  
him. And behold, there was a certain  
man before him that had the dropsy.  
And Jesus answering, spoke to the  
lawyers & Pharisees, saying: Is it law-  
ful to heal on the sabbath day? But  
they held their peace. But he taking  
him, healed him, & sent him away. And  
answering them, he said: Which of you  
shall have an ass or an ox fall into a pit,  
& will not immediately draw him out,  
on the sabbath day? And they could  
not answer him to these things. And

he spoke a parable also to them that were invited, marking how they chose the first seats at the table, saying to them: When thou art invited to a wed-  
ding, sit not down in the first place, lest perhaps one more honourable than thou be invited by him: And he that invited thee & him, come & say to thee, Give this man place: & then thou begin with shame to take the low-  
est place. But when thou art invited, go, sit down in the lowest place; that when he who invited thee, cometh, he may say to thee: Friend, go up higher. Then shalt thou have glory before them that sit at table with thee. Because every one that exalteth himself, shall be humbled; & he that humbleth himself, shall be exalted.] And he said to B him also that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbours who are rich; lest perhaps they also invite thee again, & a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame, & the blind; And thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just. When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God. But he said to him: † A certain C man made a great supper, & invited many. And he sent his servant at the hour of supper to say to them that were invited, that they should come, for now all things are ready. And they began all at once to make excuse. The first said to him: I have bought a farm, & I

must needs go out & see it: I pray thee, hold me excused. And another said: I have bought five yoke of oxen, & I go to try them: I pray thee, hold me excused. And another said: I have married a wife, & therefore I cannot come. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets & lanes of the city, & bring in hither the poor, & the feeble, & the blind, & the lame. And the servant said: Lord, it is done as thou hast commanded, & yet there is room. And the Lord said to the servant: Go out into the highways & hedges, & compel them to come in, that my house may be filled. But I say unto you, that none of those men that were invited, shall taste of my supper.]

### C Second Sunday after Advent.

Note that on this Sunday, if it falls before Epiphany, or even on the very day of Epiphany, the Office is not of Sunday, nor any commemoration, but of the Octave; & it has nothing other than these first & second lessons.

From the Proverbs of Solomon. Lesson. j.

cha. 6. **M**y son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger. Thou art ensnared with the words of thy mouth, & caught with thy own words. Do therefore, my son, what I say, & deliver thyself: because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend: Give not sleep to thy eyes, neither let thy eyelids slumber. Deliver thyself as a doe from the hand, & as a bird from the hand of the fowler. Go to the ant, O sluggard, & consider her ways, & learn wisdom: Which, although she

hath no guide, nor master, nor captain, Provideth her meat for herself in the summer, & gathereth her food in the harvest. How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep? Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep: And want shall come upon thee, as a traveller, & poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, & want shall flee far from thee. A man that is an apostate, an unprofitable man, walketh with a perverse mouth, He winketh with the eyes, presseth with the foot, speaketh with the finger. With a wicked heart he deviseth evil, & at all times he soweth discord. To such a one his destruction shall presently come, & he shall suddenly be destroyed, & shall no longer have any remedy. Six things there are, which the Lord hateth, & the seventh his soul detesteth: Haughty eyes, a lying tongue, hands that shed innocent blood, A heart that deviseth wicked plots, feet that are swift to run into mischief, A deceitful witness that uttereth lies, & him that soweth discord among brethren.

**A**ccording to Luke.      Lesson. ij.

**A**nd there went great multitudes c. 14. with him. And turning, he said to them: If any man come to me, & hate not his father, & mother, & wife, & children, & brethren, & sisters, yea & his own life also, he cannot be my disciple. And whosoever doth not carry his cross & come after me, cannot be my disciple. For which of you having a mind to build a tower, doth not first sit down, & reckon the charges that are necessary, whether he have wherewithal to finish it: Lest, af-

ter he hath laid the foundation, & is not able to finish it, all that see it begin to mock him, Saying: This man began to build, & was not able to finish. Or what king, about to go to make war against another king, doth not first sit down, & think whether he be able, with ten thousand, to meet him that, with twenty thousand, cometh against him? Or else, whilst the other is yet afar off, sending an embassy, he desireth conditions of peace. So likewise every one of you that doth not renounce all that he possesseth, cannot be my disciple. Salt is good. But if the salt shall lose its savour, wherewith shall it be seasoned? It is neither profitable for the land nor for the dunghill, but shall be cast out. He that hath ears to c. 15. hear, let him hear. † Now the publicans & sinners drew near unto him to hear him. And the Pharisees & the scribes murmured, saying: This man receiveth sinners, & eateth with them. And he spoke to them this parable, saying: What man of you that hath an hundred sheep: & if he shall lose one of them, doth he not leave the ninety-nine in the desert, & go after that which was lost, until he find it? And when he hath found it, lay it upon his shoulders, rejoicing: And coming home, call together his friends & neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost? I say to you, that even so there shall be joy in heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance. Or what woman having ten groats; if she lose one groat, doth not light a candle, & sweep the house, & seek diligently until she find it? And when she

hath found it, call together her friends & neighbours, saying: Rejoice with me, because I have found the groat which I had lost. So I say to you, there shall be joy before the angels of God upon one sinner doing penance.]

**C** If this Sunday falls within the Octave of the Epiphany, the third lesson will be. When Jesus was. &c. With Prayer. Attend, O Lord., which will be found in the following Sunday.

**C** Monday, from the Proverbs of Solomon. Lesson one.

**M**y son, keep the commandments cha. 6. of thy father, & forsake not the law of thy mother. Bind them in thy heart continually, & put them about thy neck. When thou walkest, let them go with thee: when thou sleepest, let them keep thee; & when thou awak- est, talk with them. Because the commandment is a lamp, & the law a light, & reproofs of instruction are the way of life: That they may keep thee from the evil woman, & from the flattering tongue of the stranger. Let not thy heart covet her beauty, be not caught with her winks: For the price of a har- lot is scarce one loaf: but the woman catcheth the precious soul of a man. Can a man hide fire in his bosom, & his garments not burn? Or can he walk upon hot coals, & his feet not be burnt? So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her. The fault is not so great when a man hath stolen: for he stealeth to fill his hungry soul: And if he be taken he shall restore sevenfold, & shall give up all the substance of his house. But he that is an adulterer, for the folly of his heart shall destroy his own soul: He gathereth to himself shame & dis- honour, & his reproach shall not be

blotted out: Because the jealousy & rage of the husband will not spare in the day of revenge, Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

**According to Luke.**      **Lesson. ij.**

- c. 15. And he said: † A certain man had c **A** two sons: And the younger of them said to his father: Father, give me the portion of substance that fall-eth to me. And he divided unto them his substance. And not many days after, the younger son, gathering all together, went abroad into a far country: & there wasted his substance, living riotously. And after he had spent all, there came a mighty famine in that country; & he began to be in want. And he went & cleaved to one of the citizens of that country. And he sent him into his farm to feed swine. And he would fain have filled his belly with the husks the swine did eat; & no man gave unto him. And returning to himself, he said: How many hired servants in my father's house abound with bread, & I here perish with hunger? I will arise, & will go to my father, & say to him: Father, I have sinned against heaven, & before thee: I am not worthy to be called thy son: make me as one of thy hired servants. And rising up he came to his father. And when he was yet a great way off, his father saw him, & was moved with compassion, & running to him fell upon his neck, & kissed him. And the son said to him: Father, I have sinned against heaven, & before thee, I am not now worthy to be called thy son. And the father said to his servants: Bring forth quickly the first robe, & put it on him, & put a ring on his hand, & shoes on his feet: And bring hither the fatted calf, & kill it,

& let us eat & make merry: Because this my son was dead, & is come to life again: was lost, & is found. And they began to be merry. Now his elder son was in the field, & when he came & drew nigh to the house, he heard music & dancing: And he called one of the servants, & asked what these things meant. And he said to him: Thy brother is come, & thy father hath killed the fatted calf, because he hath received him safe. And he was angry, & would not go in. His father therefore coming out began to entreat him. And he answering, said to his father: Behold, for so many years do I serve thee, & I have never transgressed thy commandment, & yet thou hast never given me a kid to make merry with my friends: But as soon as this thy son is come, who hath devoured his substance with harlots, thou hast killed for him the fatted calf. But he said to him: Son, thou art always with me, & all I have is thine. But it was fit that we should make merry & be glad, for this thy brother was dead & is come to life again; he was lost, & is found.]

**C Tuesday, from the Proverbs of Solomon.**      **Lesson one.**

**M**y son, keep my words, & lay up cha. 7. my precepts with thee. Son, Keep my commandments, & thou shalt live: & my law as the apple of thy eye: Bind it upon thy fingers, write it upon the tables of thy heart. Say to wisdom: Thou art my sister: & call prudence thy friend, That she may keep thee from the woman that is not thine, & from the stranger who sweeteneth her words. For I look out of the window of my house through the lattice, And I see little ones, I behold a foolish young man, Who passeth through the

street by the corner, & goeth nigh the way of her house. In the dark, when it grows late, in the darkness & obscurity of the night, And behold a woman meeteth him in harlot's attire prepared to deceive souls; talkative & wandering, Not bearing to be quiet, not able to abide still at home, Now abroad, now in the streets, now lying in wait near the corners. And catching the young man, she kisseth him, & with an impudent face, flattereth, saying: I vowed victims for prosperity, this day I have paid my vows. Therefore I am come out to meet thee, desirous to see thee, & I have found thee. I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt. I have perfumed my bed with myrrh, aloes, & cinnamon. Come, let us be inebriated with the breasts, & let us enjoy the desired embraces, till the day appear. For my husband is not at home, he is gone a very long journey. He took with him a bag of money: he will return home the day of the full moon. She entangled him with many words, & drew him away with the flattery of her lips. Immediately he followeth her as an ox led to be a victim, & as a lamb playing the wanton, & not knowing that he is drawn like a fool to bonds, Till the arrow pierce his liver: as if a bird should make haste to the snare, & knoweth not that his life is in danger. Now therefore, my son, hear me, & attend to the words of my mouth. Let not thy mind be drawn away in her ways: neither be thou deceived with her paths. For she hath cast down many wounded, & the strongest have been slain by her. Her house is the way to hell, reaching even to the inner chambers of death.

**According to Luke.**

**Lesson. ij.**

**A**nd he said also to his disciples: † c. 16. There was a certain rich man who had a steward: & the same was accused unto him, that he had wasted his goods. And he called him, & said to him: How is it that I hear this of thee? give an account of thy stewardship: for now thou canst be steward no longer. And the steward said within himself: What shall I do, because my lord taketh away from me the stewardship? To dig I am not able; to beg I am ashamed. I know what I will do, that when I shall be removed from the stewardship, they may receive me into their houses. Therefore calling together every one of his lord's debtors, he said to the first: How much dost thou owe my lord? But he said: An hundred barrels of oil. And he said to him: Take thy bill & sit down quickly, & write fifty. Then he said to another: And how much dost thou owe? Who said: An hundred quarters of wheat. He said to him: Take thy bill, & write eighty. And the lord commended the unjust steward, forasmuch as he had done wisely: for the children of this world are wiser in their generation than the children of light. And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings.] He that is faithful in that which is least, is faithful also in that which is greater: & he that is unjust in that which is little, is unjust also in that which is greater. If then you have not been faithful in the unjust mammon; who will trust you with that which is the true? And if you have not been faithful in that which is another's; who will give you that which is your own? No servant can serve two

masters: for either he will hate the one, & love the other; or he will hold to the one, & despise the other. You cannot serve God & mammon.

**C Wednesday, from the Proverbs of Solomon. Lesson one.**

cha. 8. **D**oth not wisdom cry aloud, & prudence put forth her voice? Standing in the top of the highest places by the way, in the midst of the paths. Beside the gates of the city, in the very doors she speaketh, saying: O ye men, to you I call, & my voice is to the sons of men. O little ones, understand subtlety, & ye unwise, take notice. Hear, for I will speak of great things: & my lips shall be opened to preach right things. My mouth shall meditate truth, & my lips shall hate wickedness. All my words are just, there is nothing wicked nor perverse in them. They are right to them that understand, & just to them that find knowledge. Receive my instruction, & not money: choose knowledge rather than gold. For wisdom is better than all the most precious things: & whatsoever may be desired cannot be compared to it. I wisdom dwell in counsel, & am present in learned thoughts. The fear of the Lord hateth evil: I hate arrogance, & pride, & every wicked way, & a mouth with a double tongue. Counsel & equity is mine, prudence is mine, strength is mine. By me kings reign, & lawgivers decree just things, By me princes rule, & the mighty decree justice.

**According to Luke. Lesson. ij.**

c. 16. **N**ow the Pharisees, who were covetous, heard all these things: & they derided him. And he said to them: You are they who justify yourselves before men, but God knoweth your hearts; for that which is high to men, is

an abomination before God. The law & the prophets were until John; from that time the kingdom of God is preached, & every one useth violence towards it. And it is easier for heaven & earth to pass, than one tittle of the law to fall. Every one that putteth away his wife, & marrieth another, committeth adultery: & he that marrieth her that is put away from her husband, committeth adultery. † There was a certain C rich man, who was clothed in purple & fine linen; & feasted sumptuously every day. And there was a certain beggar, named Lazarus, who lay at his gate, full of sores, Desiring to be filled with the crumbs that fell from the rich man's table, & no one did give him; moreover the dogs came, & licked his sores. And it came to pass, that the beggar died, & was carried by the angels into Abraham's bosom. And the rich man also died: & he was buried in hell. And lifting up his eyes when he was in torments, he saw Abraham afar off, & Lazarus in his bosom: And he cried, & said: Father Abraham, have mercy on me, & send Lazarus, that he may dip the tip of his finger in water, to cool my tongue: for I am tormented in this flame. And Abraham said to him: Son, remember that thou didst receive good things in thy lifetime, & likewise Lazarus evil things, but now he is comforted; & thou art tormented. And besides all this, between us & you, there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither. And he said: Then, father, I beseech thee, that thou wouldest send him to my father's house, for I have five brethren, That he may testify unto them, lest they

also come into this place of torments. And Abraham said to him: They have Moses & the prophets; let them hear them. But he said: No, father Abraham: but if one went to them from the dead, they will do penance. And he said to him: If they hear not Moses & the prophets, neither will they believe, if one rise again from the dead.]

**C Thursday, from the Proverbs of Solomon.** Lesson one.

cha. 8. **I** love them that love me: & they that in the morning early watch for me, shall find me. With me are riches & glory, glorious riches & justice. For my fruit is better than gold & the precious stone, & my blossoms than choice silver. I walk in the way of justice, in the midst of the paths of judgment, That I may enrich them that love me, & may fill their treasures. † The Lord possessed me in the beginning of his ways, before he made any thing from the beginning. I was set up from eternity, & of old before the earth was made. The depths were not as yet, & I was already conceived. neither had the fountains of waters as yet sprung out: The mountains with their huge bulk had not as yet been established: before the hills I was brought forth: He had not yet made the earth, nor the rivers, nor the poles of the world. When he prepared the heavens, I was present: when with a certain law & compass he enclosed the depths: When he established the sky above, & poised the fountains of waters: When he compassed the sea with its bounds, & set a law to the waters that they should not pass their limits: when he balanced the foundations of the earth; I was with him forming all things: & was delighted every day, playing before him at all times; Play-

ing in the world: & my delights were to be with the children of men. Now therefore, ye children, hear me: Blessed are they that keep my ways. Hear instruction & be wise, & refuse it not. Blessed is the man that heareth me, & that watcheth daily at my gates, & waiteth at the posts of my doors. He that shall find me, shall find life, & shall have salvation from the Lord:] But he C that shall sin against me, shall hurt his own soul. All that hate me love death.

**According to Luke.** Lesson. ij.

**A** nd he said to his disciples: It is impossible that scandals should not come: but woe to him through whom they come. It were better for him, that a millstone were hanged about his neck, & he cast into the sea, than that he should scandalize one of these little ones. Take heed to yourselves. If thy brother sin against thee, reprove him: & if he do penance, forgive him. And if he sin against thee seven times in a day, & seven times in a day be converted unto thee, saying, I repent; forgive him. And the apostles said to the Lord: Increase our faith. And the Lord said: If you had faith like to a grain of mustard seed, you might say to this mulberry tree, Be thou rooted up, & be thou transplanted into the sea: & it would obey you. But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Immediately go, sit down to meat: And will not rather say to him: Make ready my supper, & gird thyself, & serve me, whilst I eat & drink, & afterwards thou shalt eat & drink? Doth he thank that servant, for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that

are commanded you, say: We are unprofitable servants; we have done that which we ought to do. † And it came to pass, as he was going to Jerusalem, he passed through the midst of Samaria & Galilee. And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; And lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean. And one of them, when he saw that he was made clean, went back, with a loud voice glorifying God. And he fell on his face before his feet, giving thanks: & this was a Samaritan. And Jesus answering, said, Were not ten made clean? & where are the nine? There is no one found to return & give glory to God, but this stranger. And he said to him: Arise, go thy way; for thy faith hath made thee whole.]

**C Friday, from the Proverbs of Solomon.**

**Lesson one.**

cha. 9. **W**isdom hath built herself a house, she hath hewn her out seven pillars. She hath slain her victims, mingled her wine, & set forth her table. She hath sent her maids to invite to the tower, & to the walls of the city: Whosoever is a little one, let him come to me. And to the unwise she said: Come, eat my bread, & drink the wine which I have mingled for you. Forsake childishness, & live, & walk by the ways of prudence. He that teacheth a scorner, doth an injury to himself: & he that rebuketh a wicked man, getteth himself a blot. Rebuke not a scorner lest he hate thee. Rebuke a wise man, & he will love thee. Give an occasion to a wise man, & wisdom shall be added

to him. Teach a just man, & he shall make haste to receive it. The fear of the Lord is the beginning of wisdom: & the knowledge of the holy is prudence. For by me shall thy days be multiplied, & years of life shall be added to thee. If thou be wise, thou shalt be so to thyself: & if a scorner, thou alone shalt bear the evil. A foolish woman & clamorous, & full of allurements, & knowing nothing at all, Sat at the door of her house, upon a seat, in a high place of the city, To call them that pass by the way, & go on their journey: He that is a little one, let him turn to me. And to the fool she said: Stolen waters are sweeter, & hidden bread is more pleasant. And he did not know that giants are there, & that her guests are in the depths of hell. For he that cleaveth unto her, shall go down to hell: but he that shall depart from her, shall be saved.

**According to Luke. Lesson. ij.**

**A**nd being asked by the Pharisees, c. 17.

**A** when the kingdom of God should come? he answered them, & said: The kingdom of God cometh not with observation: Neither shall they say: Behold here, or behold there. For lo, the kingdom of God is within you. And he said to his disciples: The days will come, when you shall desire to see one day of the Son of man; & you shall not see it. And they will say to you: See here, & see there. Go ye not after, nor follow them: For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day. But first he must suffer many things, & be rejected by this generation. And as it came to pass in the days of Noe, so shall it be also in the days of the Son

of man. They did eat & drink, they married wives, & were given in marriage, until the day that Noe entered into the ark: & the flood came & destroyed them all. Likewise as it came to pass, in the days of Lot: they did eat & drink, they bought & sold, they planted & built. And in the day that Lot went out of Sodom, it rained fire & brimstone from heaven, & destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed. In that hour, he that shall be on the housetop, & his goods in the house, let him not go down to take them away: & he that shall be in the field, in like manner, let him not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it: & whosoever shall lose it, shall preserve it. I say to you: in that night there shall be two men in one bed; the one shall be taken, & the other shall be left. Two women shall be grinding together: the one shall be taken, & the other shall be left: two men shall be in the field; the one shall be taken, & the other shall be left. They answering, say to him: Where, Lord? Who said to them: Wheresoever the body shall be, thither will the eagles also be gathered together.

### ¶ Saturday Ecclesiastes. Lesson. j.

**T**he words of Ecclesiastes, the son of David, king of Jerusalem. Vanity of vanities, said Ecclesiastes vanity of vanities, & all is vanity. What hath a man more of all his labour, that he taketh under the sun? One generation passeth away, & another generation cometh: but the earth standeth for ever. The sun riseth, & goeth down, & returneth to his place: & there rising again, Maketh his round by the

south, & turneth again to the north: the spirit goeth forward surveying all places round about, & returneth to his circuits. All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again. All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing. What is it that hath been? the same thing that shall be. What is it that hath been done? the same that shall be done. Nothing under the sun is new, neither is any man able to say: Behold this is new: for it hath already gone before in the ages that were before us. There is no remembrance of former things: nor indeed of those things which hereafter are to come, shall there be any remembrance with them that shall be in the latter end. I Ecclesiastes was king over Israel in Jerusalem, And I proposed in my mind to seek & search out wisely concerning all things that are done under the sun. This painful occupation hath God given to the children of men, to be exercised therein. I have seen all things that are done under the sun, & behold all is vanity, & vexation of spirit. The perverse are hard to be corrected, & the number of fools is infinite.

### According to Luke. Lesson. ij.

**A**nd he spoke also a parable to them, c. 18. **A** that we ought always to pray, & not to faint, Saying: There was a judge in a certain city, who feared not God, nor regarded man. And there was a certain widow in that city, & she came to him, saying: Avenge me of my adversary. And he would not for a long time. But afterwards he said within himself: Although I fear not God, nor regard

man, Yet because this widow is troublesome to me, I will avenge her, lest continually coming she weary me. And the Lord said: Hear what the unjust judge saith. And will not God revenge his elect who cry to him day & night: & will he have patience in their regard? I say to you, that he will quickly revenge them. But yet the Son of man, when he cometh, shall he find, think  
 B you, faith on earth? † And to some who trusted in themselves as just, & despised others, he spoke also this parable: Two men went up into the temple to pray: the one a Pharisee, & the other a publican. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week: I give tithes of all that I possess. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner. I say to you, this man went down into his house justified rather than the other: because every one that exalteth himself, shall be humbled: & he that humbleth himself, shall be exalted.] And they brought unto him also infants, that he might touch them. Which when the disciples saw, they rebuked them. But Jesus, calling them together, said: Suffer children to come to me, & forbid them not: for of such is the kingdom of God. Amen, I say to you: Whosoever shall not receive the kingdom of God as a child, shall not enter into it.

### C Third Sunday after Advent.

#### The Book of Wisdom. Lesson one.

**L**ove justice, you that are the judges of the earth. Think of the Lord

in goodness, & seek him in simplicity of heart. For he is found by them that tempt him not: & he sheweth himself to them that have faith in him. For perverse thoughts separate from God: & his power, when it is tried, reproveth the unwise: For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins. For the Holy Spirit of discipline will flee from the deceitful, & will withdraw himself from thoughts that are without understanding, & he shall not abide when iniquity cometh in. For the spirit of wisdom is benevolent, & will not acquit the evil speaker from his lips: for God is witness of his reins, & he is a true searcher of his heart, & a hearer of his tongue. For the spirit of the Lord hath filled the whole world: & that, which containeth all things, hath knowledge of the voice. Therefore he that speaketh unjust things cannot be hid, neither shall the chastising judgment pass him by. For inquisition shall be made into the thoughts of the ungodly: & the hearing of his words shall come to God, to the chastising of his iniquities. For the ear of jealousy heareth all things, & the tumult of murmuring shall not be hid. Keep yourselves therefore from murmuring, which profiteth nothing, & refrain your tongue from detraction, for an obscure speech shall not go for nought: & the mouth that belieth, killeth the soul. Seek not death in the error of your life, neither procure ye destruction by the works of your hands. For God made not death, neither hath he pleasure in the destruction of the living. For he created all things that they might be: & he made the nations of the earth for health: & there is no poi-

son of destruction in them, nor kingdom of hell upon the earth. For justice is perpetual & immortal. But the wicked with works & words have called it to them: & esteeming it a friend have fallen away, & have made a covenant with it: because they are worthy to be of the part thereof.

**According to Luke.**      **Lesson. ij.**

- c. 18. **A**nd a certain ruler asked him, saying: Good master, what shall I do to possess everlasting life? And Jesus said to him: Why dost thou call me good? None is good but God alone. Thou knowest the commandments: Thou shalt not kill: Thou shalt not commit adultery: Thou shalt not steal: Thou shalt not bear false witness: Honour thy father & mother. Who said: All these things have I kept from my youth. Which when Jesus had heard, he said to him: Yet one thing is wanting to thee: sell all whatever thou hast, & give to the poor, & thou shalt have treasure in heaven: & come, follow me. He having heard these things, became sorrowful; for he was very rich. And Jesus seeing him become sorrowful, said: How hardly shall they that have riches enter into the kingdom of God. For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter into the kingdom of God. And they that heard it, said: Who then can be saved? He said to them: The things that are impossible with men, are possible with God. Then Peter said: Behold, we have left all things, & have followed thee. Who said to them: Amen, I say to you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive much more in this present

time, & in the world to come life everlasting. † Then Jesus took unto him the twelve, & said to them: Behold, we go up to Jerusalem, & all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, & shall be mocked, & scourged, & spit upon: And after they have scourged him, they will put him to death; & the third day he shall rise again. And they understood none of these things, & this word was hid from them, & they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him, that Jesus of Nazareth was passing by. And he cried out, saying: Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace: but he cried out much more: Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, Saying: What wilt thou that I do to thee? But he said: Lord, that I may see. And Jesus said to him: Receive thy sight: thy faith hath made thee whole. And immediately he saw, & followed him, glorifying God. And all the people, when they saw it, gave praise to God.]

**C** Aduertendum est, quod in anno in quo epiphania Domini inciderit in die sabbati: hæc dominica erit secunda post epiphaniam, & hunc (vt Breuiarium concordet cum Missali) tertia lectio erit. In illo tempore Nuptiæ factæ sunt. &c. **Oratio.** Omnipotens. &c.

quas inuenies in dominica prima Vagantium. In alijs autem annis semper haec Dominica erit infra octauam Epiphaniæ, & sic tertia lectio, & oratio erunt infrascriptæ.

**According to Luke.**      **Lesson. iij.**

cha. 2. **W**hen Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast.

**And so on. Homily of Origen.**

"The child Jesus increased in wisdom & in stature, & in favor with God." This is something human nature does not receive, that wisdom should be completed before twelve years of age. For it is one thing to possess the power of wisdom, & another for wisdom to be complete. Therefore, let us not doubt that something divine appeared in the flesh of Jesus; & not only did He grow over man, but also over every rational creature. For He had humbled Himself, taking the form of a servant; & by the same power by which He humbled Himself, He grew. He appeared weak because He assumed a weak body, & therefore He was strengthened again & again. And He emptied Himself as the Son of God; & for this reason He was again filled with wisdom; & the grace of God was upon Him, not only when He reached adolescence, not only when He taught openly, but even when He was still a little child, He had the grace of God. And just as all things in Him were marvelous, so in His childhood He was marvelous, that the wisdom of God might be fulfilled. Therefore His parents went according to custom to Jerusalem for the solemn day of the Passover. And when Jesus was twelve years old, observe carefully: before He was twelve years old, the wisdom of God & the other things writ-

ten about Him were already being fulfilled. Therefore, when, as we said, He was twelve years old, & the days of the solemn feast were completed according to custom, & His parents returned home with the child Jesus, the boy remained in Jerusalem, & His parents did not know it. **Oratio.**

**A**ttend, O Lord, we beseech thee, of thy heavenly mercy, to the desires of thy suppliant people; & grant that they may both perceive what they ought to do, & may have strength to fulfill the same. Through our Lord.

**C** Monday, from the Book of Wisdom. Lesson one. Here chapter ij. is omitted, because the greater part of it is removed to Passion Sunday.

**B**ut the souls of the just are in the cha. 3. hand of God, & the torment of a death shall not touch them. In the sight of the unwise they seemed to die: & their departure was taken for misery: And their going away from us, for utter destruction: but they are in peace. And though in the sight of men they suffered torments, their hope is full of immortality. Afflicted in few things, in many they shall be well rewarded: because God hath tried them, & found them worthy of himself. As gold in the furnace he hath proved them, & as a victim of a holocaust he hath received them, & in time there shall be respect had to them. The just shall shine, & shall run to & fro like sparks among the reeds. They shall judge nations, & rule over people, & their Lord shall reign for ever.] They that trust in him, shall B understand the truth: & they that are faithful in love shall rest in him: for grace & peace is to his elect. But the wicked shall be punished according to their own devices: who have neglected

the just, & have revolted from the Lord. For he that rejecteth wisdom, & discipline, is unhappy: & their hope is vain, & their labours without fruit, & their works unprofitable. Their wives are foolish, & their children wicked. Their offspring is cursed: for happy is the barren: & the undefiled, that hath not known bed in sin: she shall have fruit in the visitation of holy souls. And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, & a most acceptable lot in the temple of God. For the fruit of good labours is glorious, & the root of wisdom never faileth. But the children of adulterers shall not come to perfection, & the seed of the unlawful bed shall be rooted out. And if they live long, they shall be nothing regarded, & their last old age shall be without honour. And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial. For dreadful are the ends of a wicked race.

**According to Luke.**      **Lesson. ij.**

c. 19. **A** fnd entering in, he walked through a Jericho. And behold, there was a man named Zacheus, who was the chief of the publicans, & he was rich. And he sought to see Jesus who he was, & he could not for the crowd, because he was low of stature. And running before, he climbed up into a sycamore tree, that he might see him; for he was to pass that way. And when Jesus was come to the place, looking up, he saw him, & said to him: Zacheus, make haste & come down; for this day I must abide in thy house. And he made haste & came down; & received him with joy. And when all saw it, they murmured, say-

ing, that he was gone to be a guest with a man that was a sinner. But Zacheus standing, said to the Lord: Behold, Lord, the half of my goods I give to the poor; & if I have wronged any man of any thing, I restore him fourfold. Jesus said to him: This day is salvation come to this house, because he also is a son of Abraham. For the Son of man is come to seek & to save that which was lost.] As they were hearing these B things, he added & spoke a parable, because he was nigh to Jerusalem, & because they thought that the kingdom of God should immediately be manifested. He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom, & to return. And calling his ten servants, he gave them ten pounds, & said to them: Trade till I come. But his citizens hated him: & they sent an embassage after him, saying: We will not have this man to reign over us. And it came to pass, that he returned, having received the kingdom: & he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading. And the first came, saying: Lord, thy pound hath gained ten pounds. And he said to him: Well done, thou good servant, because thou hast been faithful in a little, thou shalt have power over ten cities. And the second came, saying: Lord, thy pound hath gained five pounds. And he said to him: Be thou also over five cities. And another came, saying: Lord, behold here is thy pound, which I have kept laid up in a napkin; For I feared thee, because thou art an austere man: thou takest up what thou didst not lay

down, & thou reapest that which thou didst not sow. He saith to him: Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up what I laid not down, & reaping that which I did not sow: And why then didst thou not give my money into the bank, that at my coming, I might have exacted it with usury? And he said to them that stood by: Take the pound away from him, & give it to him that hath ten pounds. And they said to him: Lord, he hath ten pounds. But I say to you, that to every one that hath shall be given, & he shall abound: & from him that hath not, even that which he hath, shall be taken from him. But as for those my enemies, who would not have me reign over them, bring them hither, & kill them before me.

¶ Tuesday. from the Book of Wisdom.  
Lesson. j.

**Q** how beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God & with men. 2 When it is present, they imitate it: & they desire it when it hath withdrawn itself, & it triumpheth crowned for ever, winning the reward of undefiled conflicts. 3 But the multiplied brood of the wicked shall not thrive, & bastard slips shall not take deep root, nor any fast foundation. 4 And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, & through the force of winds they shall be rooted out. 5 For the branches not being perfect, shall be broken, & their fruits shall be unprofitable, & sour to eat, & fit for nothing.

6 For the children that are born of

unlawful beds, are witnesses of wickedness against their parents in their trial. 7 But the just man, if he be prevented with death, shall be in rest. 8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs. 9 And a spotless life is old age. 10 He pleased God & was beloved, & living among sinners he was translated.

11 He was taken away lest wickedness should alter his understanding, or deceit beguile his soul. 12 For the bewitching of vanity obscureth good things, & the wandering of concupisence overturneth the innocent mind. 13 Being made perfect in a short space, he fulfilled a long time: 14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, & understand not, nor lay up such things in their hearts: 15 That the grace of God, & his mercy is with his saints, & that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, & youth soon ended, the long life of the unjust. 17 For they shall see the end of the wise man, & shall not understand what God hath designed for him, & why the Lord hath set him in safety. 18 They shall see him, & shall despise him: but the Lord shall laugh them to scorn. 19 And they shall fall after this without honour, & be a reproach among the dead for ever: for he shall burst them puffed up & speechless, & shall shake them from the foundations, & they shall be utterly laid waste: they shall be in sorrow, & their memory shall perish. 20 They shall come with fear at the thought of their sins, & their

iniquities shall stand against them to convict them.

cha. 4. Quam pulchra est casta generatio cum claritate: immortalis est enim memoria illius: quoniam & apud Deum nota est, & apud homines. Cum præsens est, imitantur illam: & desiderant eam cum se eduxerit, & in perpetuum coronata triumphat, in coinquinatorum certaminum præmium vincens. Multigena autem impiorum multitudo non erit vtilis, & adulterinae plantationes non dabunt radices altas, nec stabile firmamentum colloca-  
bunt. Et si in ramis in tempore germinauerint, infirmiter posita, a vento commouebuntur, & a nimietate ventorum eradicabuntur. Confringentur enim rami inconsu-  
mati, & fructus illorum inutiles, & acerbi ad manducandum, & ad nihilum apti. Ex inquis enim omnes filij qui nascuntur, testes sunt nequitiæ aduersus parentes in in-  
C terrogatione sua. † Iustus autem si morte præoccupatus fuerit, in refrig-  
rio erit. Senectus enim venerabilis est, non diurna, neque annorum numero computata: cani autem sunt sensus hominis: & ætas senectutis, vita immacu-  
lata. Placens Deo factus est dilectus, & viuens inter peccatores translatus est. raptus est, ne malitia mutaret intellectum eius, aut ne fictio deciperet animam illius. Fascinatio enim nugacitatis obscurat bona: & inconstantia concupiscentiæ transuertit sensum sine malitia. Consummatus in breui expleuit tempora multa. Placita enim erat Deo anima illius: propter hoc properauit educere illum de medio iniquitatum. populi autem videntes, & non intel-  
ligentes, nec ponentes in præcordijs talia, quoniam gratia Dei, & misericor-

dia est in sanctos eius, & respectus in electos illius.] Condemnat autem ius-  
tus mortuus viuos impios, & iuuentus celerius consummata longam vitam iniusti. Videbunt enim finem sapientis, & non intelligent quid cogitauerit de illo Deus, & quare minuerit illum dominus. Videbunt enim, & contemnent eum. Illos autem dominus irridebit, & erunt post haec decidentes sine honore & in contumelia inter mortuos in perpetuum: quoniam disrumpet illos inflatos sine voce, & commouebit illos a fundamentis, & vsque ad supremum desolabuntur: & erunt gementes, & memoria illorum periet. Venient in cogitatione peccatorum suorum timidi, & traducent illos ex aduerso iniquitates ipsorum.

**According to Luke. Lesson. ij.**

**E**T his dictis præcedebat ascendens c. 19.

Ierosolymam. Et factum est: cum appropinquasset ad Bethphage: & Bethaniam, ad montem qui vocatur Oliueti, misit duos discipulos suos, dic-  
ens, Ite in castellum quod contra vos est: in quod introeuntes inuenietis pul-  
lum asinæ alligatum, cui nemo vnu-  
quam hominum sedit: soluite illum, & adducite. Et si quis vos interro-  
gauerit. Quare soluitis? sic dicetis ei, Quia dominus operam eius desiderat. Abierunt autem qui missi erant: & inuenerunt sicut dixit illis, stantem pullum. Soluentibus autem illis pullum, dixerunt domini eius ad illos, Quid soluitis pullum? At illi dixerunt, Quia dominus eum necessarium ha-  
bet. Et duxerunt illum ad Iesum. Et iacentes vestimenta sua supra pullum, imposuerunt Iesum. Eunte autem illo substernebant vestimenta sua in via. Et cum appropinquaret iam ad descensum montis. Oliueti: cœpe-

runt omnes turbæ descendantium gaudentes laudare Deum voce magna super omnibus quas viderant virtutibus, dicentes: Benedictus qui venit Rex in nomine domini, pax in celo, & gloria in excelsis. Et quidam Pharisæorum de turbis dixerunt ad illum, Magister, increpa discipulos tuos. Quibus ipse ait, Dico vobis, quia si hi tacuerint, C lapides clamabunt. † Et vt appropinquaret, videns ciuitatem, fleuit super illam, dicens, Quia si cognouisses, & tu, & quidem in hac die tua, quæ ad pacem tibi, nunc autem abscondita sunt ab oculis tuis. Quia venient dies in te: & circundabunt te imimici tui vallo, & circundabunt te, & coangustabunt te vndeque, & ad terram prosternent te, & filios tuos qui in te sunt, & non relinquent in te lapidem super lapidem: eo quod non cognoueris tempus visitationis tuæ. Et ingressus in templum cepit eiecere vendentes & ementes, dicens illis, scriptum est, Quia domus mea, domus orationis est: Vos autem fecistis illam speluncam latronum. Et erat D docens quotidie in templo.] Principes autem sacerdotum, & scribæ & princeps plebis quærebant illum perdere: & non inueniebant quid facerent illi. Omnis enim populus suspensus erat, audiens illum.

**C Feria. iij. ex lib. sapientiæ. L. j.**

c.5.a **T**†Vnc stabunt iusti in magna constanteria aduersus eos qui se angustiauerunt & qui abstulerunt labores eorum. Videntes turbabuntur timore horribili, & mirabuntur in subitatione insperatae salutis, dicentes intra se, poenitentiam agentes, & præcan<sup>20</sup> gustia spiritus gementes, Hi sunt quos habuimus aliquando in derisum, & in similitudinem improperij. Nos insensati vitam illorum æstimabamus insa-

niam, & finem illorum sine honore: ecce quomodo computati sunt inter filios Dei, & inter sanctos sors illorum est.] Ergo errauimus a via veritatis, & B iustitiae lumen non luxit nobis, & sol intelligentiæ non est ortus nobis. Lassati sumus in via iniquitatis, & perditionis, & ambulauimus vias difficiles: viam autem domini ignorauimus. Quid nobis profuit superbia? aut diuitiarum iactantia quid contulit nobis? Transierunt omnia illa tanquam umbra, & tanquam nuntius percurrens, & tanquam nauis quæ pertransit fluctuantem aquam: cuius, cum præterierit, non est vestigium inuenire neque semitam carinæ illius in fluctibus, aut tanquam auis quæ transuolat in aere, cuius nullum inuenitur argumentum itineris illius, sed tantum sonitus alarum verberans leuem ventum, & scindens per vim itineris aerem commotis alis transuolauit, & post hoc nullum signum inuenitur itineris illius, aut tanquam sagitta emissa in locum destinatum: diuisus aer continuo in se reclusus est, vt ignoretur transitus illius: sic & nos nati continuo desiuimus esse, & virtutis quidem nullum signum valuimus ostendere, in malignitate autem nostra consumpti sumus. Talia dixerunt in inferno hi qui peccauerunt: quoniam spes impij tanquam lanugo est, quæ a vento tollitur, & tanquam spuma gracilis, quæ a procella dispergitur: & tanquam fumus qui a vento diffusus est: & tanquam memoria hospitis vnius diei prætereuntis.

**According to Luke. Lesson. ij.**  
**E**T factum est: in vna dierum docente illo populum in templo & euangelizante, conuenerunt principes sacerdotum & scribæ cum senioribus, & aiunt dicentes ad illum. Dic nobis,

in qua potestate hæc facis? aut quis est qui dedit tibi hanc potestatem? Respondens autem Jesus, dixit ad illos, Interrogabo vos & ego vnum verbum. Respondete mihi, Baptismus Ioannis de cœlo erat, an ex hominibus? At illi cogitabant intra se, dicentes, Quia si dixerimus, De cœlo, dicet, Quare ergo non credidistis illi? Si autem dixerimus, ex hominibus: plebs vniuersa lapidabit nos: certi sunt enim Ioannem prophetam esse. Et responderunt se nescire vnde esset. Et Jesus ait illis, neque ego dico vobis in qua potestate hæc facio. Coepit autem dicere ad plebem. parabolam hanc, Homo quidam plantauit vineam, & locauit eam colonis: & ipse peregre fuit multis temporibus, Et in tempore misit ad cultores, seruum, vt de fructu vineæ darent illi. Qui cæsum dimiserunt eum inanem. Et addidit alterum seruum mittere.

Illi autem hunc quoque cædentes & afficientes contumelia, dimiserunt inanem. Et addidit tertium mittere, qui & illum vulnerantes eiecerunt. Dixit autem dominus vineæ, Quid faciam? mittam filium meum dilectum: forsitan cum hunc viderint, verebuntur. Quem cum vidissent coloni, cogitauerunt intra se, dicentes, Hic est hæres, occidamus illum, vt nostra fiat hæreditas. Et electum illum extra vineam occiderunt. Quid ergo faciet illis dominus vineæ? Veniet, & perdet colonos istos, & dabit vineam alijs. Quo audito, dixerunt illi, Absit. Ille autem aspiciens eos, ait, Quid est ergo hoc quod scriptum est, Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli? Omnis qui ceciderit super illum lapidem,

conquassabitur: super quem autem ceciderit, comminuet illum. Et quærebant principes sacerdotum & scribæ mittere in illum manus illa hora, & timuerunt populum: cognouerunt enim quod ad ipsos dixerit similitudinem hanc. Et obseruantes miserunt insidatores qui se iustos simularent: vt caparent eum in sermone, vt traderent illum principatui & potestati præsidis. Et interrogauerunt eum, dicentes, Magister, scimus quia recte dicis & doces, & non accipis personam, sed viam Dei in veritate doces, licet nobis tributum dare Cæsari, an non? Considerans autem dolum illorum, dixit ad eos, Quid me tentatis? ostendite mihi denarium. Cuius habet imaginem & inscriptionem? Respondentes dixerunt ei, Cæsar. Et ait illis, Reddite ergo quæ sunt Cæsar, Cæsari: & quæ sunt Dei: Deo. Et non potuerunt verbum eius reprehendere coram plebe: & mirati in responso eius, tacuerunt.

**C** Feria. v. ex lib. sapientiæ. L. j.

**I**Vsti autem in perpetuum viuent, & cha. 5. apud dominum est merces eorum, & cogitatio illorum apud altissimum. Ideo accipient regnum decoris & diadema speciei de manu domini: quoniam dextera sua teget eos, & brachio sancto suo defendet illos. Accipiet armaturam zelus illius, & armabit creaturam ad vltionem inimicorum. Induet pro thorace iustitiam, & accipiet pro galea iudicium certum, sumet scutum inexpugnabile, æquitatem: acuet autem diram iram in lanceam, & pugnabit cum illo orbis terrarum contra insensatos. Ibunt directe emissiones fulgurum, & tanquam a bene curuato arcu nubium exterminabuntur, & ad certum locum insilient. Et a petrosa ira plenæ mittentur grandines, ex-

candescet in illos aqua maris, & flumina concurrent duriter. Contra illos stabit spiritus virtutis, & tanquam turbo venti diuidet illos: & ad erenum perducet omnem terram iniquitas illorum, & malignitas euertet sedes potentium.

cha. 6. Melior est sapientia quam vires, & vir prudens, quam fortis. Audite ergo reges, & intelligite, discite iudices finium terræ. Præbete aures, vos qui continetis multitudines, & placetis vobis in turbis nationum: quoniam data est a domino potestas vobis, & virtus ab altissimo, qui interrogabit opera vestra, & cogitationes scrutabitur: quoniam cum essetis ministri regni illius, non recte iudicastis, nec custodistis legem iustitiae, neque secundum voluntatem Dei ambulastis. Horrende & cito apparebit vobis: quoniam iudicium durissimum his qui præsunt, fiet. Exiguo enim conceditur misericordia: potentes autem potenter tormenta patientur. Non enim subtrahet personam cuiusquam Deus, qui est omnium dominator, nec verebitur magnitudinem cuiusquam, quoniam pusillum & magnum ipse fecit, & æqualiter cura est illi de omnibus. Fortioribus autem fortior instat cruciatio.

*According to Luke. Lesson. ij.*

c. 20. **A**ccesserunt autem quidam Saducæorum qui negant esse resurrectionem, & interrogauerunt eum, dicentes, Magister, Moyses scripsit nobis: Si frater alicuius mortuus fuerit habens vxorem, & hic sine liberis fuerit, vt accipiat eam frater eius vxorem. <sup>Ha. & 6.</sup> suscitet semen fratri suo. septem ergo fratres erant: & primus accepit vxorem, & mortuus est sine filijs: Et sequens accepit illam: & ipse mortuus est sine filio. Et tertius accepit illam. Similiter

& omnes septem: & non reliquerunt semen, & mortui sunt. Nouissime omnium, mortua est & mulier. In resurrectione ergo, cuius eorum erit vxor? siquidem septem habuerunt eam vxorem. Et ait illis Iesus. Filii huius seculi nubunt, & traduntur ad nuptias: illi vero qui digni habebuntur seculo illo & resurrectione ex mortuis, neque nubent, neque ducent vxores, neque ultra mori potuerunt: æquales enim angelis sunt: & filii sunt Dei, cum sint filii resurrectionis. Quia vero resurgent mortui, & Moyses ostendit securus rubrum, sicut dicit, dominum Deum Abraham, & Deum Isaac, & Deum Iacob. Deus autem non est mortuorum sed viuorum. omnes enim viuunt ei. Respondentes autem quidam scribarum, dixerunt ei, Magister, bene dixisti. Et amplius non audebant eum quicquam interrogare. Dixit autem ad illos, Quomodo dicunt Christum, filium esse Dauid: & ipse Dauid dicit in libro Psalmorum, dixit dominus domino meo, sede a dextris meis, Donec ponam inimicos tuos, scabellum pedum tuorum? Dauid ergo dominum illum vocat: & quomodo filius eius est? Audiente autem omni populo dixit discipulis suis, Attendite a Scribis qui volunt ambulare in stolis, & amant salutationes in foro, & primas cathedras in synagogis, & primos discubitus in conuiijs, qui deuorant domos viduarum: simulant longam orationem. Hi accipient damnationem, maiorem.

*C Fer. vj. ex lib. sapientiae. Lesson. j.*  
**A**D vos ergo, reges, sunt hi sermons mei, vt discatis sapientiam, & non excidatis. Qui enim custodierint iustitiam, iuste iudicabitur: & qui didicerint iusta, inuenient quid respondeant. Concupiscite ergo sermones

meos, diligitte illos, & habebitis disciplinam. Clara est, & quæ nunquam marcescit sapientia: & facile videtur ab his qui diligunt eam, & inuenitur ab his qui querunt illam. Praeoccupat qui se concupiscunt, vt illis se prior ostendat. Qui de luce vigilauerit ad illam non laborabit: assidentem enim illam foribus suis inueniet. Cogitare ergo de illa, sensus est consummatus: & qui vigilauerit propter illam, cito securus erit. Quoniam dignos se, ipsa circumit querens, & in vijs ostendit se hilariter, & in omni prouidentia occurrit illis. Initium enim illius verissima est disciplinæ concupiscentia. Cura ergo disciplinæ, dilectio est: & dilectio, custodia legum illius est: custoditio autem legum, consummatio incorruptionis est: incorruptio autem, facit esse proximum Deo. Concupiscentia itaque sapientiæ deducit ad regnum perpetuum. Si ergo delectamini sedibus, & sceptris, o Reges populi, diligitte sapientiam: vt in perpetuum regnetis. diligitte lumen sapientiæ omnes qui prætestis populis. Quid est autem sapientia, & quemadmodum facta sit, referam: & non abscondam a vobis sacramenta Dei, sed ab initio nativitatis inuestigabo, & ponam in lucem scientiam illius & non præteribo veritatem, neque quidem cum inuidia tabescente iter habebo: quoniam talis homo non erit particeps sapientiæ. Multitudo autem sapientium, sanitas est orbis terrarum: & rex sapiens, populi stabilimentum est. Ergo accipite disciplinam per sermones meos, & proderit vobis.

**According to Luke.**      **Lesson. ij.**

**R** Espiciens autem, vidit eos qui mittebant munera sua in gazophylacium diutes. Vedit autem & quamdam viduam pauperculam mittente<sup>item</sup>.

aera minuta duo. Et dixit, Vere dico vobis, quia vidua haec pauper, plus quam omnes misit. nam omnes hi, ex abundantanti sibi miserunt in munera Dei: haec autem ex eo quod deest illi, omnem victum suum quem habuit misit. Et quibusdam dicentibus de templo quod bonis lapidibus & donis ornatum esset, dixit:, Haec quæ videtis, venient dies in quibus non relinquetur lapis super lapidem, qui non destruatur. Interrogauerunt autem illum, dicentes, Præceptor, quando haec erunt: & quod signum cum fieri incipient? Qui dixit, Videte ne seducamini. multi enim venient in nomine meo dicentes, quia ego sum: & tempus appropinquauit, nolite ergo ire post eos. Cum autem audieritis prælia & seditiones, nolite terri: oportet primum haec fieri, sed nondum statim finis. Tunc dicebat illis, Surget gens contra gentem, & regnum aduersus, regnum, & terræmotus magni erunt per loca, & pestilentiæ & famæ, terroresque, & signa de cœlo magna erunt: Sed ante haec omnia, iniijcent vobis manus suas: & persequentur tradentes in synagogas & custodias, trahentes ad reges & præsides propter nomen meum continget autem vobis in testimonium. Ponite ergo in cordibus vestris non præmeditari quemadmodum respondeatis: ego enim dabo vobis os & sapientiam: cui non poterunt contradicere, & resistere omnes aduersarij vestri. Trademini autem a parentibus & fratribus & cognatis & amicis: & morte afficient ex vobis, & eritis odio omnibus propter nomen meum: & capillus de capite vescit<sup>20</sup> non peribit. In patientia vestra, possidebitis animas vestras.

**C** **Sabbato, ex lib. sapientiæ. L. j.**

**S** Vm quidem & ego mortalis homo,

similis omnibus, & ex genere terreno illius qui prior factus est, & in ventre matris figuratus sum caro, decem mensium tempore coagulatus sum in sanguine, ex semine hominis & delectamento somni conueniente. Et ego natus accepi communem aërem, & in similiter factam decididi terram, & primam vocem similem omnibus emisi plorans: in inuolumentis nutritus sum, & curis magnis. Nemo enim ex regibus aliud habuit natuitatis initium. Vnus ergo introitus est omnibus ad vitam, & similis exitus. Propter hoc optaui, & datus est mihi sensus: & inuocaui, & venit in me spiritus sapientiae, & præposui illam regnis & sedibus, & diuitias nihil esse duxi in comparatione illius. Nec comparaui illi lapidem pretiosum: quoniam omne aurum in comparatione illius arena est exigua, & tanquam lutum aestimabitur argentum in conspectu illius: super salutem, & speciem dilexi illam, & proposui pro luce habere illam, quoniam inextinguibile est lumen illius. Venerunt autem mihi omnia bona pariter cum illa, & innumerabilis honestas per manus illius, & lætatus sum in omnibus: quoniam antecedebat me ista sapientia, & ignorabam quoniam bonorum omnium mater est. Quam sine fictione didici, & sine inuidia communico, & honestatem illius non abscondo. Infinitus enim thesaurus est hominibus: quo qui vsi sunt, participes facti sunt amicitiae Dei, propter disciplinæ dona commendati.

**According to Luke. Lesson. ij.**

**C**Vm autem videbitis circundari ab exercitu Ierusalem: tunc scitote quia appropinquauit desolatio eius: tunc qui in Iudea sunt fugiant ad montes: & qui in medio eius, discedant: & qui in regionibus, non intrent in

eam: quia dies vltionis hi sunt: vt impleantur omnia quæ scripta sunt. Væ autem prægnantibus & nutrientibus in illis diebus. Erit enim pressura magna super terram: & ira populo huic. Et cadent in ore gladij: & captiui ducentur in omnes gentes: & Ierusalem calcabitur a gentibus: donec impleantur tempora nationum. † Et erunt signa E in Sole & Luna & stellis, & in terris pressura gentium præ confusione sonitus maris & fluctuum, arescentibus hominibus præ timore & expectatione quæ superuenient vniuerso orbi. nam virtutes cœlorum mouebuntur: & tunc videbunt filium hominis venientem in nube cum potestate magna & maiestate. His autem fieri incipientibus, suspicite & leuate capita vestra: quoniam appropinquat redemptio vestra. Et dixit illis similitudinem: Videte fi- F culneam & omnes arbores: cum producunt iam ex se fructum, scitis quoniam prope est aestas. Ita & vos cum videritis hæc fieri, scitote quoniam prope est regnum Dei. Amen dico vobis, quia non præteribit generatio hæc, donec omnia fiant. Cœlum & terra transibunt: verba autem mea non transibunt.] At- G tendite autem vobis ne forte grauen- tur corda vestra in crapula & ebri- tate & curis huius vitæ: & superue- niat in vos repentina dies illa, tanquam laqueus enim superueniet in omnes qui sedent super faciem omnis terræ. Vigilate itaque, omni tempore orantes, vt digni habeamini fugere ista omnia quæ futura sunt, & stare ante filium homi- cn&1. Erat autem diebus docens in tem- plo: noctibus vero exiens, morabatur in monte, qui vocatur Oliueti. Et omnis populus mane ibat ad eum in templo audire eum.

**C** Notandum, quod si Dominica statim sequens non fuerit Septuagesima, legendum est per ordinem de infrascriptionibus Vagantibus, quounque Septuagesima occurrat, qua occurrente cessabunt tunc, quae superfuerint Vagantes, & dicentur post Pentecostem ordine ibi assignato.

**C** Dominica prima Vagantium Ecclesiasticus, Lesson one.

cha. 1.  Mnis sapientia a domino Deo est, & cum illo fuit semper, & est ante æuum. Arenam maris, & pluviæ guttas, & dies seculi quis dinumeravit? Altitudinem cœli & latitudinem terræ, & profundum abyssi, quis dimensus est? Sapientiam Dei præcedentem omnia, quis inuestigavit? Prior omnium creata est sapientia, & intellectus prudentiae ab æuo. Fons sapientiæ verbum Dei in excelsis, & ingressus illius mandata æterna. Radix sapientiæ, cui reuelata est, & astutias illius quis agnouit? Disciplina sapientiæ cui reuelata est, & manifestata? & multiplicationem ingressus illius quis intellexit? Vnus est altissimus creator omnium, omnipotens & rex potens, & metuendus nimis, sedens super thronum illius & dominans Deus. Ipse creauit illam in spiritu sancto, & vidit, & dinumeravit, & mensus est. Et effudit illam super omnia opera sua, & super omnem carnem secundum datum suum, & præbuit illam diligentibus se. Timor domini gloria, & gloriatio, & lætitia, & corona exultationis. Timor domini delectabit cor, & dabit lætitiam, & gaudium & longitudinem dierum. Timenti dominum bene erit in extremis, & in die defunctionis suæ benedicetur. Dilectio Dei, honorabilis sapientia. Quibus autem apparuerit in visu, diligunt eam in vi-

sione, & in agnitione magnalium suorum. Initium sapientiæ, timor domini, & cum fidelibus in vulua concreatus est, & cum electis foeminis graditur: & cum iustis & fidelibus agnoscitur. Timor domini, scientiæ religiositas. Religiositas custodiet, & iustificabit cor, iucunditatem atque gaudium dabit.

**E**pistola Pauli ad Galatas L. ij.

**P**aulus Apostolus non ab hominibus, neque per hominem, sed per Iesum Christum, & Deum patrem qui suscitauit eum a mortuis, & qui mecum sunt omnes fratres, ecclesijs Galatiæ, gratia vobis & pax a Deo patre nostro & domino Iesu Christo, qui dedit semetipsum pro peccatis nostris, vt eriperet nos de præsenti seculo nequam secundum voluntatem Dei & patris nostri, cui est gloria in secula seculorum. Amen. Miror quod sic tam cito transferimini ab eo qui vos vocauit in gratiam Christi, in aliud euangelium, quod non est aliud, nisi sunt aliqui qui vos conturbant & volunt conuertere euangelium Christi. Sed licet nos, aut angelus de cœlo euangelizet vobis præterquam quod euangelizauimus vobis, anathema sit. Sicut prædiximus & nunc iterum dico: Siquis vobis euangelizauerit præter id quod accepistis, anathema sit. Modo enim hominibus suadeo, an Deo? an quæro hominibus placere? Si adhuc hominibus placerem, Christi seruus non essem. † Notum enim vobis facio fratres euangelium quod euangelizatum est a me, quia non est secundum hominem: neque enim ego ab homine accepi illud, neque didici: sed per reuelationem Iesu Christi. Audistis enim conuersationem meam aliquando in Iudaismo, quoniam supra modum persequebar ecclesiam Dei, & expugnabam

illam, & proficiebam in Iudaismo supra multos coætaneos meos in genere meo, abundantius æmulator existens paternarum mearum traditionum. Cum autem placuit ei qui me segregauit ex vtero matris meæ, & vocauit per gratiam suam, vt reuelaret filium suum in me, vt euangelizarem illum in gentibus: continuo non acquieui carni & sanguini. Neque veni Ierosolymam ad antecessores meos apostolos: sed abij in Arabiam, & iterum reuersus sum Damascum. Deinde post annos tres veni Ierosolymam videre Petrum: & mansi apud eum diebus quindecim. Alium autem apostolorum vidi neminem, nisi Iacobum fratrem domini. Quæ autem scribo vobis: ecce coram Deo, quia C non mentior.] Deinde veni in partes Syriae & Ciliciae. Eram autem ignotus facie ecclesijs Iudææ, quæ erant in Christo. Tantum autem auditum habebant: Quoniam qui persecutus erat nos aliquando, nunc euangelizat fidem, quam aliquando expugnabat: & in me clarificabant Deum.

**C Notandum, quod hæc Dominica quando interponitur post Pentecosten, præter primam & secundum lectionem nihil aliud habet, quia cætera dicenda sunt de festo duplici, seu octaua tunc occurrenti.**

**C Quando vero fit officium de hac Dominica ante Septuagesimam, tunc aduertendum est, quod in anno in quo Epiphania Domini venerit in die Sabbati, dicenda est hic tertia lectio. In illo tempore, cum descendisset Iesus. & oratio. Omnipotens. &c. quas inuenies in Dominica secunda Vagantium. In alijis autem annis semper in hac dominica dicendæ sunt tertia lectio & oratio in frascriptæ.**

According to John. Lesson. iij.

**I**N illo tempore Nuptiæ factæ sunt in cha. 2. Cana Galilææ, & erat mater Iesu ibi. Vocatus est autem Jesus & discipuli eius ad nuptias: & deficiente vino dicit mater eius ad eum: vinum non habent. **Et reliqua. Homilia sancti Augusti. episcopi.**

Adsit dominus Deus noster: vt donet nobis reddere quod promisimus. Hesaterno enim die, si meminit sanctitas vestra, cum temporis excluderemur angustia, ne sermonem inchoatum impleremus, in hodiernum distulimus: vt ea quæ in hoc facto euangelicæ lectio[n]is mystice in sacramentis posita es-sent, ipso adiuuante aperirentur. Non itaque opus est iam orari diutius in commendando miraculo Dei. Ipse est enim Deus, qui per vniuersam creaturam quotidiana miracula facit: quæ hominibus non facilitate, sed assiduate viluerunt. Rara autem quæ facta sunt ab eodem domino, id est a verbo propter nos incarnato, maiorem stuporem hominibus attulere. Non quia maiora erant quam sunt ea quæ quotidie in creatura facit: sed quia ista, quæ quotidie fiunt, tanquam naturali cursu peraguntur. Illa vero efficaciam potentiarum tanquam præsentis exhibuisse videntur oculis hominum. Diximus, si-cut meministis: resurrexit unus mortuus: obstupuerunt omnes: cum quotidie nasci, qui non erant, nemo miretur. Sic aquam in vinum uersam quis non miretur? cum hoc annis omnibus, Deus in vitibus faciat? Sed quia omnia quæ fecit dominus Iesus, non solum valent ad excitanda corda nostra miraculis, sed etiam ad ædificandam doctrinam fidei: scrutari nos oportet quid sibi velint illa omnia, id est, quid significant. Horum enim om-

nium significationes, sicut recordamini, in diem hodiernum distulimus Quod autem dominus inuitatus venit ad nuptias: etiam excepta mystica significatio confirmatione voluit quod ipse fecit. Futuri enim erant de quibus dixit Apostolus, prohibentes nubere, & dicentes quod malum essent nuptiæ, & quod diabolus eas fecisset: cum idem Dominus in euangelio interrogatus, vtrum liceat homini dimittere vxorem suam ex qualibet causa, responderit, non licere, excepta causa fornicationis. In qua responsione, si meministis, hoc ait, Quod Deus coniunxit, homo non separaret. **Oratio.**

**O**Mnipotens sempiterne Deus, qui coelestia simul & terrena moderatis, supplicationes populi tui clementer exaudi, & pacem tuam nostris concede temporibus. Per.

**C**Fer. ij. ex Ecclesiastico. Lesson. j.

cha. 1. **T**imenti Deum bene erit, & in diebus consummationis illius benedicitur. Plenitudo sapientiae est, timere Deum, & plenitudo a fructibus illius. Omnem domum illius implebit a generationibus, & receptacula, a thesauris illius. Corona sapientiae, timor domini, replens pacem, & salutis fructum: & vidit, & dinumeravit eam. vtraque autem sunt dona Dei. Scientiam, & intellectum prudentiae, sapientia comparietur: & gloriam tenentium se exaltat. Radix sapientiae est, timere dominum: & rami illius longæui. In thesauris sapientiae intellectus, & scientiae religiositas: execratio autem peccatoribus sapientia. Timor domini expellit peccatum, nam qui sine timore est, non poterit iustificari, iracundia enim animositatis illius, subuersio illius est. Vsque in tempus sustinebit patiens, & postea redditio iucunditatis. Bonus sensus vsque

in tempus abscondet verba illius, & labia multorum enarrabunt sensum illius. In thesauris sapientiae significatio disciplinæ: execratio autem peccatori, cultura Dei. Fili, concupiscens sapientiam, conserua iustitiam, & Deus præbebit illam tibi. Sapientia enim & disciplina timor domini: & quod beneplacitum est illi, fides & mansuetudo, & adimplebit thesauros illius. Contumax non sis, & incredibilis timori Dei: & ne accesseris ad illum duplici corde. Ne fueris hypocrita in conspectu hominum, & non scandalizeris in labijs tuis. Attende in illis, ne forte cadas, & adducas animæ tuæ in honorationem: & reuelet Deus absconsa tua, & in medio synagogæ elidat te: quoniam accessisti maligne ad dominum, & cor tuum plenum est dolo & fallacia.

**Ex epistola ad Galatas Lesson. ij.**

cha. 2. **D**Elinde post annos quatuordecim, cha. 2.

iterum ascendi Ierosolymam cum Barnaba, assumpto & Tito. Ascendi autem secundum reuelationem: & contuli cum illis euangelium quod prædicto in gentibus: seorsum autem ijs qui videbantur aliquid esse: ne forte in vanum currerem aut cucurrissem. Sed neque Titus qui mecum erat, cum esset gentilis, compulsus est circumcidere: sed propter subintroductos falsos fratres qui subintroierunt explorare libertatem nostram quam habemus in Christo Iesu, vt nos in seruitutem redigerent. Quibus neque ad horam cessimus subiectioni: vt veritas euangeli permaneat apud vos. Ab ijs autem qui videbantur esse aliquid (quales aliquando fuerint, nihil mea interest, Deus personam hominis non accipit.) Mihi enim qui videbantur esse aliquid nihil contulerunt. Sed contra, cum vidissent quod creditum est mihi euangelium

præputij, sicut & Petro circuncisionis (qui enim operatus est Petro in apostolatum circuncisionis, operatus est & mihi inter gentes) & cum cognouissent gratiam quæ data est mihi, Iacobus & Cephas, & Ioannes, qui videbantur columnæ esse, dextras dederunt mihi & Barnabæ societatis: vt nos in gentes, ipsi autem in Circuncisionem: tantum vt pauperum memores essemus, quod etiam sollicitus fui hoc ipsum facere. Cum autem venisset Cephas Antiochiam: in faciem ei restiti, quia reprehensibilis erat. Prius enim quam venirent quidam a Iacobo, cum gentibus edebat. Cum autem venissent subtrahebat, & segregabat se, timens eos qui ex circuncisione erant. Et simulationi eius consenserunt ceteri Iudæi, ita vt & Barnabas duceretur ab eis in illam simulationem. Sed cum vidissim quod non recte ambularent ad veritatem Euangelij, dixi Cephæ coram omnibus, Si tu, cum Iudæus sis, Gentiliter viuis, & non Iudaice: quomodo gentes cogis iudaizare?

### C Tuesday. ex Ecclesiæ. Lesson. j.

cha. 2. **F**ili, accedens ad seruitutem Dei, stai in iustitia, & in timore, & præpara animam tuam ad temptationem. Deprime cor tuum, & sustine: & inclina aurem tuam, & suscipe verba intellectus, & ne festines in tempore obductionis. Sustine sustentationes Dei: coniungere Deo, & sustine, vt crescat in nouissimo vita tua. Omne quod tibi applicitum fuerit, accipe: & in dolore sustine, & in humilitate tua patientiam habe: quoniam in igne probatur aurum & argentum, homines vero regnabile in camino humiliationis. Crede Deo, & recuperabit te: & dirige viam tuam, & spera in illum. Serua timorem illius, & in illo veterasce. Metuentes

dominum sustinete misericordiam eius: & non deflectatis ab illo, ne cadatis. Qui timetis dominum, credite illi: & non euacuabitur merces vestra. Qui timetis dominum, sperate in illum: & in oblectationem veniet vobis misericordia. Qui timetis dominum, diligite illum, & illuminabuntur corda vestra. Respicite filij nationes hominum: & scitote quia nullus sperauit in domino, & confusus est. Quis enim permansit in mandatis eius, & derelictus est? aut quis inuocauit eum, & despexit illum? Quoniam pius & misericors est Deus, & remittet in die tribulationis peccata: & protector est omnibus exquirientibus se in veritate.

### Ex epistola ad Galatas Lesson. ij.

**N**os natura Iudæi: & non ex gentibus peccatores. Scientes autem quod non iustificatur homo ex operibus legis, nisi per fidem Iesu Christi: & nos in Christo Iesu credidimus, vt iustificemur ex fide Christi, & non ex operibus legis. Propter quod ex operibus legis non iustificabitur omnis caro. Quod si quærentes iustificari in Christo, inuenti sumus & ipsi peccatores: numquid Christus peccati minister est? Absit. Si enim quæ destruxi, iterum hæc ædifico: præuaricatorem me constituo. Ego enim per legem legi mortuus sum, vt Deo viuam. Christo confixus sum cruci. Viuo autem, iam non ego, viuit vero in me Christus. Quod autem nunc viuo in carne: in fide viuo filij Dei, qui dilexit me, & tradidit semetipsum pro me. Non abijcio gratiam Dei. Si enim per legem iustitia, ergo gratis Christus mortuus est O insensati Galatae, quis vos fascinavit non obedire veritati, ante quorum oculos Iesus Christus proscriptus est, in vobis crucifixus? Hoc solum a vobis volo discere, Ex Chap. 3.

operibus legis spiritum accepistis, an ex auditu fidei? Sic stulti estis, vt cum spiritu coeperitis nunc carne consummamini? Tanta passi estis sine causa? si tamen sine causa Qui ergo tribuit vobis spiritum, & operatur virtutes in vobis: ex operibus legis, an ex auditu fidei? Sicut scriptum est, Abraham credidit Deo, & reputatum est illi ad iustitiam. Cognoscite ergo quia qui ex fide sunt, ij sunt filij Abrahæ. Prouidens autem scriptura quia ex fide iustificat gentes Deus: prænuntiauit Abrahæ, Quia benedicentur in te omnes gentes. Igitur qui ex fide sunt, benedicentur cum fideli Abraham. Quicunque enim ex operibus legis sunt, sub maledicto sunt. Scriptum est enim, Maledictus omnis qui non permanserit in omnibus quæ scripta sunt in libro legis, vt faciat ea. Quod autem in lege nemo iustificatur apud Deum, manifestum est: quia iustus ex fide viuit. Lex autem non est ex fide: sed, qui fecerit ea homo, viuet in illis. Christus nos redemit de maledicto legis, factus pro nobis maledictum (quia scriptum est, Maledictus omnis, qui pendet in ligno) vt in gentibus benedictio Abrahæ fieret in Christo Iesu: vt pollicitationem spiritus accipiamus per fidem.

**C Fer. iiij. ex Ecclesiastico. L. j.**

cha. 2. **V**Æ duplici corde, & labijs scelestis, & manibus malefacentibus, & peccatori terram ingredienti duabus vijs. Væ dissolutis corde, qui non credunt Deo, & ideo non protegentur ab eo. Væ his qui perdiderunt sustinentiam, & qui dereliquerunt vias rectas, & diuerterunt in vias prauas. Et quid facietis, cum inspicere coepit dominus? Qui timent dominum, non erunt incredibiles verbo illius: & qui diligunt illum conseruabunt viam illius. Qui ti-

ment dominum, inquirent quæ beneplacita sunt ei, & qui diligunt eum, replebunt lege ipsius. Qui timent dominum præparabunt corda sua, & in conspectu illius sanctificabunt animas suas. Qui timent dominum, custodiunt mandata illius, & patientiam habebunt vsque ad inspectionem illius, dicentes, Si poenitentiam non egerimus: incidemus in manus domini, & non in manus hominum. Secundum enim magnitudinem ipsius, sic & misericordia illius cum ipso est. Filij sapientiae, ecclesia iustorum: & natio illorum, obedientia & dilectio. Iudicium patris audite filij, & sic facite vt salui sitis. Deus enim honorauit patrem in filiis: & iudicium matris exquirens, firmauit in filios.

**Ex epistola ad Galatas. Lesson. ij.**

**F** Rates (secundum hominem dico) cha. 3. tamen hominis confirmatum tes-

tamentum nemo spernit, aut superordinat. † Abrahæ dictæ sunt promissiones, & semini eius. Non dicit, Et seminibus, quasi in multis: sed quasi in uno, Et semini tuo, qui est Christus. Hoc autem dico, testamentum confirmatum a Deo, quæ post quadringentos & triginta annos facta est lex, non irritum facit ad euacuandam promissionem. Nam si ex lege hæreditas, iam non ex promissione. Abrahæ autem per repromotionem donauit Deus. Quid igitur lex? Propter transgressiones positæ est, donec veniret semen cui promiserat: ordinata per angelos in manu mediatoris. Mediator autem vnius non est: Deus autem unus est. Lex ergo aduersus missa Dei? Absit. Si enim data esset lex quæ posset viuificare: vere ex lege esset iustitia. Sed conclusit scriptura omnia sub peccato: vt promissio ex fide Iesu Christi dare-

C<sup>c.4.a</sup> tur creditibus.] Prius autem quam veniret fides: sub lege custodiebamur conclusi in eam fidem quæ reuelanda erat. Itaque lex, paedagogus noster fuit in Christo: vt ex fide iustificemur. At vbi venit fides: iam non sumus sub paedagogo. Omnes enim filij Dei estis per fidem, quæ est in Christo Iesu. Qui-cunque enim in Christo baptizati estis, Christum induistis. Non est Iudæus, neque Græcus, non est seruus, neque liber, non est masculus, neque foemina. Omnes enim vos vnum estis in Christo Iesu. Si autem vos Christi: ergo semen Abrahæ estis, secundum promissionem hæredes. Dico autem, † quanto tempore hæres paruulus est, nihil differt a seruo, cum sit dominus omnium: sed sub tutoribus, & actoribus est vsque ad præfinitum tempus a patre: ita & nos, cum essemus paruuli, sub elementis mundi huius eramus seruientes. At vbi venit plenitudo temporis, misit deus filium suum factum ex muliere, factum sub lege: vt eos qui sub lege erant redimeret, vt adoptionem filiorum recipieremus, Quoniam autem estis filij Dei: misit Deus spiritum filij sui in corda vestra, clamantem, abba pater. Itaque iam non est seruus: sed filius Quod si filius: & hæres per Deum.]

**C Feria. v. ex Ecclesiast. Lesson. j.**

cha. 3. **Q** Vi diligit Deum, exorabit pro pecatis & continebit se ab illis, & in oratione dierum exaudietur: & sicut qui thesaurizat, ita & qui honorificat matrem suam. Qui honorat patrem suum, iucundabitur in filijs, & in die orationis suæ exaudietur. Qui honorat patrem suum, vita viuet longiore: & qui obedit patri refrigerabit matrem. Qui timet dominum, honorat parentes, & quasi dominis seruiet his qui se genuerunt. In opere & ser-

mone & omni patientia honora patrem tuum, vt superueniat tibi benedictio a Deo, & benedictio illius in nouissimo maneat. Benedictio patris firmat domos filiorum: maledictio autem matris eradicit fundamenta. Ne glorieris in contumelia patris tui: non enim est tibi gloria, sed confusio, gloria enim hominis ex honore patris sui, & dedecus filij pater sine honore. Fili, suscipe senectam patris tui, & non contristes eum in vita illius: & si defecerit sensu, veniam da, & ne spernas eum in virtute tua. Eleemosyna enim patris non erit in obliuione. Nam pro peccato matris restituetur tibi bonum, & in iustitia ædificabitur tibi, & in die tribulationis commemorabitur tui, & sicut in sereno glacies, soluentur peccata tua. Quam malæ famæ est qui derelinquit patrem: & est maledictus a Deo, qui exasperat matrem.

**Ex epistola ad Galatas. Lesson. ij.**

**S** Ed tunc quidem ignorantes Deum, cha. 4. ijs qui natura non sunt dij, seruiebatis. Nunc autem cum cognoveritis Deum, immo cogniti sitis a Deo, quomodo conuertimini iterum ad infirma & egena elementa, quibus de-nuо seruire vultis? Dies obseruatis, & menses, & tempora, & annos. Timeo vobis, ne sine causa laborauerim in vobis. Estote sicut ego, quia & ego sicut vos, fratres obsecro vos. Nihil me læsis-tis. Scitis autem quod per infirmitatem carnis euangelizauí vobis iampridem, & tentationem vestram in carne mea non spreuistis neque respuistis, sed sicut an-gelum Dei accepistis me, sicut Christum Iesum. Vbi est ergo beatitudo vestra? Testimonium enim perhibeo vobis, quia si fieri posset, oculos vestros eruis-setis, & dedissetis mihi. Ergo inimi-cus vobis factus sum verum dicens vo-

bis? Æmulantur vos non bene: sed excludere vos volunt, vt illos æmulemini. Bonum autem æmulamini in bono semper: & non tantum cum præsens sum apud vos Filioli mei, quos iterum parturio, donec formetur Christus in vobis. Velle autem esse apud vos modo, & mutare vocem meam: quoniam confundor in vobis. Dicite mihi qui sub lege vultis esse, legem non legistis? † Scripto

C tum est enim, Quoniam Abraham duos filios habuit: vnum de ancilla, & vnum de libera. Sed qui de ancilla, secundum carnem natus est, qui autem de libera, per repromotionem: quæ sunt per allegoriam dicta: Hæc enim sunt duo testamenta Vnum quidem in monte Sina, in seruitutem generans: quæ est Agar (Sina enim, mons est in Arabia, qui coniunctus est ei, quæ nunc est Ierusalem) & seruit cum filijs suis Illa autem quæ sursum est Ierusalem, libera est: quæ est mater nostra. Scriptum est enim, Lætare sterilis, quæ non paris: erumpe & clama, quæ non parturis: quia multi filij desertæ, magis quam eius, quæ habet virum. Nos autem fratres secundum Isaac promissionis filij sumus, Sed quemadmodum tunc is qui secundum carnem natus fuerat, persequebatur eum qui secundum spiritum: ita & nunc. Sed quid dicit scriptura? Eijce ancillam, & filium eius: non enim hæres erit filius ancillæ cum filio liberæ. Itaque fratres, non sumus ancillæ filij, sed liberæ: qua libertate Christus nos liberauit.]

### ¶ Friday ex Ecclesiast Lesson. j.

**F**ili, in mansuetudine opera tua perfice, & super hominum gloriam diligenter. Quanto magnus es, humilia te in omnibus, & coram Deo inuenies gratiam: quoniam magna potentia Dei solius, & ab humilibus honoratur. Al-

tiora te ne quæsieris, & fortiora te ne scrutatus fueris: sed quæ præcepit tibi Deus, illa cogita semper: & in pluribus operibus eius ne fueris curiosus: non est enim tibi necessarium, ea quæ abscondita sunt, videre oculis tuis. In superuacuis rebus noli scrutari multipliciter, & in pluribus operibus eius non eris curiosus. Plurima enim super sensum hominum ostensa sunt tibi. Multos enim supplantauit suspicio illorum, & in vanitate detinuit sensus illorum. Cor durum habebit male in nouissimo: & qui amat periculum, in illo peribit. Cor ingrediens duas vias, non habebit successus, & prauum cor in illis scandalizabitur. Cor nequam grauabitur in doloribus, & peccator adjiciet ad peccandum. Synagogæ superborum non erit sanitas: frutex enim peccati eradicator in illis: & non intelligetur. Cor sapientis intelligetur in sapientia, & auris bona audiet cum omni concupiscentia sapientiam. Sapiens cor, & intelligibile, abstinebit se a peccatis, & in operibus iustitiæ successus habebit. Ignem ardenter extinguit aqua, & eleemosyna resistit peccatis: & Deus prospector est eius, qui reddit gratiam. Meminit in posterum, & in tempore casus sui inueniet firmamentum.

### ¶ Ex epistola Pauli ad Galatas. L. ij.

**S**tate, & nolite iterum iugo seruitutis contineri. Ecce ego Paulus dico vobis, quoniam si circuncidamini, Christus vobis nihil proderit. Testificor nam rursus omni homini circuncidenti se, quoniam debitor est vniuersæ legis faciendæ. Euacuati estis a Christo, qui in lege iustificamini: a gratia excidistis. Nos enim spiritu ex fide spem iustitiæ expectamus. Nam

in Christo Iesu, neque circuncisio aliquid valet neque præputium: sed fides quæ per charitatem operatur. Currebatis bene: quis vos impediebat veritati non obedire? Nemini consenseritis, Persuasio hæc non est ex eo qui vocat vos. Modicum fermentum totam massam corrumpit. Ego confido in vobis in domino: quod nihil aliud sapietis. Qui autem conturbat vos, portabit iudicium, quicunque est ille. Ego autem fratres, si circuncisionem adhuc prædico, quid adhuc persecutionem patior? Ergo euacuatum est scandalum crucis. Vtinam & abscindantur, qui vos conturbant. Vos enim in libertatem vocati estis fratres: tantum ne libertatem in occasionem detis carnis, sed per charitatem spiritus seruite inuicem. Omnis enim lex in uno sermone impletur, Diliges proximum tuum sicut te ipsum. Quod si inuicem mordetis & comeditis, videte ne ab inuicem consummamini. Dico B autem in Christo: † spiritu ambulate, & desideria carnis non perficietis. Caro enim concupiscit aduersus spiritum: spiritus autem aduersus carnem: hæc enim sibi inuicem aduersantur: vt non quæcumque vultis, illa faciatis. Quod si spiritu ducimini: non estis sub lege. Manifesta sunt autem opera carnis, quæ sunt, fornicatio, immunditia, impudicitia, luxuria, idolorum seruitus, beneficia, inimicitiae, contentiones, æmulationes, iræ, rixæ, dissensiones, sectæ, inuidiae, homicidia, ebrietates, comessationes, & his similia, quæ prædico vobis sicut prædixi, quoniam qui talia agunt, regnum Dei non consequentur. Fructus autem spiritus est: Charitas, gaudium, pax, patientia, longanimitas, bonitas, benigni-

tas, mansuetudo, fides, modestia, continentia, castitas. Aduersus huiusmodi non est lex. Qui autem sunt Christi, carnem suam crucifixerunt cum vitijs & concupiscentijs.] † Si spiritu viuimus, C spiritu & ambulemus, Non efficiamur inanis gloriæ cupidi, inuicem prouocantes, inuicem inuidentes.

**C Sabbato, ex Ecclesiasti. L. j.**

**F** Ili, eleemosynam pauperis ne de- cha. 4.

fraudes, & oculos tuos ne transuertas a paupere. Animam esurientem ne despexeris, & non exasperes pauperem in inopia sua. Cor inopis ne afflixeris, & non protrahas datum angustianti. Rogationem contribulati ne abiicias: & non auertas faciem tuam ab egeno. Ab inope ne auertas oculos tuos propter iram, & non relinquas quærentibus tibi retro maledicere. Maledicentis enim tibi in amaritudine animæ exaudiatur deprecatio illius: exaudi et autem eum, qui fecit illum. Congregationi pauperum affabilem te facito, & presbytero humilia animam tuam, & magnato humilia caput tuum. Declina pauperi sine tristitia aurem tuam: & redde debitum tuum, & responde illi pacifice in mansuetudine. Libera eum qui iniuriam patitur, de manu superbi: & non acide feras in anima tua. In iudicando esto pupillis misericors vt pater, & pro viro matri illorum: & eris tu velut filius altissimi obediens, & miserebitur tui magis quam mater.

**C Ex epistola Pauli ad Galatas. L. ij.**

**F** Rates, & si præoccupatus fuerit homo in aliquo delicto: vos qui spirituales estis, huiusmodi instruite in spiritu lenitatis, considerans te ipsum, ne & tu tenteris. Alter alterius onera portate: & sic adimplebitis legem Christi. Nam si quis existimat se aliquid esse cum nihil sit: ipse se seducit.

Opus autem suum probet vñusquisque, & sic in semetipso tantum gloriam habebit, & non in altero. Vnusquisque enim onus suum portabit. Communicet autem is qui catechizatur verbo, ei qui se catechizat in omnibus bonis. Nolite errare: Deus non irridetur. Quæ enim seminauerit homo, hæc & metet. Quoniam qui seminat in carne sua: de carne & metet corruptionem: qui autem seminat in spiritu, de spiritu metet vitam æternam. Bonum autem facientes, non deficiamus. tempore enim suo metemus non deficientes. Ergo dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos E fidei.] Videte qualibus litteris scripsi vobis mea manu.

Quicunque enim volunt placere in carne: hi cogunt vos circuncidi, tantum vt crucis Christi persecutionem non patiantur. Neque enim qui circumciduntur, legem custodiunt, sed volunt vos circuncidi: vt in carne vestra gloriantur. † Mihi autem absit gloriari, nisi in cruce domini nostri Iesu Christi: per quem mihi mundus crucifixus est, & ego mundo. In Christo enim Iesu, neque circuncisio aliquid valet, neque præputium: sed noua creatura. Et quicunque hanc regulam sequuti fuerint, pax super illos, & misericordia, & super Israel Dei. De cætero nemo mihi molestus sit. Ego enim stigmata domini Iesu, in corpore meo porto. Gratia domini nostri Iesu Christi, cum spiritu vestro, fratres. Amen.]

**C** Dominica secunda Vagantium ex Ecclesiastico. Lesson. j.

**S** Apientia filijs suis vitam inspirat, & suscipit inquirentes se, & præbit in via iustitiae, & qui illam diligit, diligit vitam: & qui vigilauerint ad il-B lam, complectentur placorem eius. Qui

tenuerint illam, vitam hæreditabunt: & quo introibit, benedicet Deus. Qui seruunt ei, obsequentes erunt sancto: & eos qui diligunt illam. diligit Deus. Qui audit illam, iudicabit gentes & qui intuetur illam, permanebit confidens. Si crediderit ei, hæreditabit illam, & erunt in confirmatione creaturæ illorum: quoniam in tentatione ambulat cum eo, & in primis eligit eum, Timorem & metum & probationem inducit super illum, & cruciabit illum in tribulatione doctrinæ suæ, donec tentet eum in cogitationibus suis, & credat animæ illius. Et firmabit illum, & iter adducet directum ad illum, & lætificabit illum, & denudabit absconsa sua illi, & thesaurizabit super illum scientiam, & intellectum iustitiae. Si autem Oberrauerit, derelinquet eum, & tradet eum in manus inimici sui.

**C** Epistola Pauli ad Eph. Lesson. ij.

**P** Aulus Apostolus Iesu Christi per cha. 1. voluntatem Dei: omnibus sanctis qui sunt Ephesi: & fidelibus in Christo Iesu, gratia vobis, & pax a Deo patre nostro, & domino Iesu Christo. † Benedictus Deus & pater domini nostri A Iesu Christi, qui benedixit nos in omni benedictione spirituali in cœlestibus in Christo, sicut elegit nos in ipso ante mundi constitutionem, vt essemus sancti & immaculati in conspectu eius in charitate: qui prædestinavit nos in adoptionem filiorum per Iesum Christum in ipsum: secundum propositum voluntatis suæ, in laudem gloriæ gratiæ suæ, in qua gratificavit nos in dilecto filio suo: in quo habemus redempctionem per sanguinem eius: remissionem peccatorum secundum diuitias gratiæ eius, quæ superabundauit in nobis] in omni sapientia & prudentia, vt notum faceret nobis sacramentum vol-

untatis suæ, secundum beneplacitum eius, quod proposuit in eo, in dispensatione plenitudinis temporum instaurare omnia in Christo, quæ in cœlis, & quæ in terra sunt in ipso. In quo etiam & nos sorte vocati sumus: prædestinati secundum propositum eius, qui operatur omnia secundum consilium voluntatis suæ, vt simus in laudem gloriæ eius nos, qui ante sperauimus in Christo, in quo & vos, cum audissetis verbum veritatis, euangelium salutis vestræ: in quo & credentes signati estis spiritu promissionis sancto, qui est pignus hæreditatis nostræ in redemptionem acquisitionis in laudem gloriæ ipsius. Propterea & ego audiens fidem vestram quæ est in Christo Iesu, & dilectionem in omnes sanctos: non cesso gratias agens pro vobis, memoriā vestri faciens in orationibus meis, vt Deus (domini nostri Iesu Christi pater) gloriæ, det vobis spiritum sapientiæ & reuelationis, & agnitionem eius, illuminatos oculos cordis vestri, vt sciatis quæ sit spes vocationis eius, & quæ diuitiae gloriæ hæreditatis eius in sanctis, & quæ sit superueniens magnitudo virtutis eius in nos qui credimus secundum operationem potentiarum virtutis eius, quam operatus est in Christo, suscitans illum a mortuis, & constituens ad dexteram suam in coelestibus, supra omnem principatum & potestatem, & virtutem, & dominationem, & omne nomen quod nominatur, non solum in hoc seculo, sed etiam in futuro. Et omnia subiecit sub pedibus eius: & ipsum dedit caput supra omnem ecclesiam, quæ est corpus ipsius, & plenitudo eius qui omnia in omnibus admittetur.

**C** Si hæc Dominica interponitur post

Pentecosten præter primam & secundam lectionem nihil ultra hic quæras, quia cætera dicenda sunt de festo duplice, seu de oct. tunc occurrenti. Si vero celebratur ante Septuagesimam, tunc aduertendum quod in anno in quo Epiph. domini venerit in die sabbati, dicenda est hic tertia lect. In illo tempore, ascendentे Iesu. & oratio. Deus qui nos in tantis. quas inuenies in dominica tertia Vagantium. In alijs autem annis dicendæ sunt hic tertia lectio & oratio infrascriptæ.

**Secundum Matthæum. Lesson. ij.**

**I**N illo tempore, cum descendisset cha. 8. Iesus de monte, sequutæ sunt eum turbæ multæ. Et ecce leprosus veniens adorabat eum.

**Et reliqua. Homilia Origenis.**

Docente in monte domino, discipuli erant cum ipso, sicut alacres, sicut domestici, sicut proximi, sicut amici vel fratres: quibus datum erat cœlestis doctrinæ noscere secreta: per quam salutis scientiam etiam brutorum corda saluarent: cæcorumque oculis, per mundanæ delectationis tenebras caligantibus, lucem patefacerent veritatis. Vnde & dominus ad eos: Vos (inquit) estis sal terræ: vos descendantē eo de monte turbæ sequutæ sunt eum. In montem scilicet ascendere nequaquam poterant, vt pigri populi, vt negligentes, vt imperfecti: quia quos delictorum sarcina deprimit, ad mysteriorum sublimia nisi abiecto onere scandere minime valent. Idcirco & filij Israël primitus in montem ascendere non valuerunt, ad obuiandum Deo produre non potuerunt propter suam irreligiositatem, & impietatem: quia Ægyptiaca grauati conuersatione præpediebantur: sed solus Moyses ascendit, & pauci seniorum Israel cum eo. Denique ve-

luti tunc cum domino discipuli solli in montem ascenderunt: & tardiores deorsum steterunt. Sic & modo vigilantes & alacres & fideles animæ Deum timentes, dominum diligentes, regna cœlestia desiderantes, dominum semper sequentes, post dominum in illum montem coelestem ascendunt, audientes apostolum dicentem: Quæ sursum sunt quærite, vbi Christus est, in dextera Dei sedens: quæ sursum sunt sapite: non quæ super terram. **Oratio.**

**O** Mnipotens sempiterne Deus in firmitatem nostram propitius respice: atque ad protegendum nos dexteram tuæ maiestatis extende. Per. **C Monday. ex Ecclesiast. Lesson. j.**

cha. 4. **F** Ili, conserua tempus, & deuita a malo. Pro anima tua ne confundaris dicere verum: est enim confusio adducens peccatum: & est confusio adducens gloriam & gratiam. Ne accipias faciem aduersus faciem tuam, nec aduersus animam tuam mendacium. Ne reuerearis proximum tuum in casu suo: nec retineas verbum in tempore salutis. Non abscondas sapientiam tuam in decore suo. In lingua enim sapientia dignoscitur: & sensus, & scientia, & doctrina in verbo sensati, & firmamentum in operibus iustitiae. Non contradicas verbo veritatis vlo modo, & de mendacio ineruditonis tuæ confundere. Non confundaris confiteri peccata tua, & ne subijcias te omni homini pro peccato, Noli resistere contra faciem potentis, nec coneris contra ictum fluuij. Pro iustitia agonizare pro anima tua, & vsque ad mortem certa pro iustitia: & Deus expugnabit pro te imicos tuos. Noli citatus esse in lingua tua: & inutilis, & remissus in operibus tuis. Noli esse sicut leo in domo tua, euertens domesticos tuos, & opprimens

subiectos tibi. Non sit porrecta manus tua ad accipiendum, & ad dandum collecta.

**C Ex epistola Pauli ad Eph. Lesson.**

**E** T vos cum essetis mortui delic- cha. 2. tis & peccatis vestris, in quibus aliquando ambulastis secundum seculum mundi huius, secundum principem potestatis aeris huius spiritus qui nunc operatur in filios diffidentiæ, in quibus & nos omnes aliquando conuersati sumus, in desiderijs carnis nostræ, facientes voluntatem carnis & cogitationum, & eramus natura filij iræ sicut & cæteri. Deus autem qui diues est in misericordia: propter nimiam charitatem suam qua dilexit nos, & cum essemus mortui peccatis, conuiuficauit nos in christo, cuius gratia estis saluati, & conresuscitauit & consedere fecit in cœlestibus in Christo Iesu, vt ostenderet in seculis superuenientibus abundantes diuitias gratiæ suæ in bonitate super nos in Christo Iesu. Gratia enim estis saluati per fidem: & hoc non ex vobis, Dei enim donum est: non ex operibus, vt ne quis glorietur. Ipsius enim sumus factura: creati in Christo Iesu in operibus bonis, quæ præparauit Deus, vt in illis ambulemus. Propter quod memores estote, quod aliquando vos eratis gentes in carne, qui dicebamini præputium ab ea quæ dicitur circuncisio in carne manu facta: quod eratis illo in tempore sine Christo alienati a conuersatione Israel, & hospites testamentorum, promissionis spem non habentes: & sine Deo in hoc mundo. Nunc autem in Christo Iesu vos qui aliquando eratis longe, facti estis prope in sanguine Christi. Ipse enim est pax nostra, qui fecit vtraque vnum, & medium parietem maceriæ soluens imimicitias in carne sua: legem mandato-

rum decretis, euacuans: vt duos condat in semetipso in vnum nouum hominem, faciens pacem, vt reconciliet ambos in vno corpore, Deo per crucem, interficiens inimicitias in semetipso. Et veniens euangelizauit pacem vobis qui longe fuistis: & pacem ijs qui prope: quoniam per ipsum habemus accessum ambo in vno spiritu ad patrem. Ergo D † iam non estis hospites & aduenæ: sed estis ciues sanctorum & domestici Dei: superædificati super fundamen-  
tum apostolorum & prophetarum, ipso summo angulari lapide Iesu Christo: in quo omnis ædificatio constructa, crescit in templum sanctum in domino, in quo & vos coædificamini in habitaculum Dei in spiritu sancto.

**C Tuesday. ex Ecclesiæ. Lesson. j.**

cha. 5. **N**Oli attendere ad possessiones ini-  
quas, & ne dixeris: Est mihi suf-  
ficiens vita: nihil enim proderit in tem-  
pore vindictæ & obductionis. Ne se-  
quaris in fortitudine tua concupiscentiam  
cordis tui: & ne dixeris, Quo-  
modo potui? aut quis me subijciet  
propter facta mea? Deus enim vindic-  
ans vindicabit. Ne dixeris: Peccavi,  
& quid mihi accidit triste? Altissimus  
enim est patiens redditor. De propiti-  
atio peccato noli esse sine metu, neque  
adijcias peccatum super peccatum. Et  
ne dicas: Miseratio domini magna est,  
multitudinis peccatorum meorum mis-  
erebitur. Misericordia enim, & ira ab  
illo cito proximant, & in peccatores  
respicit ira illius. Non tardes conuerti  
ad dominum, & ne differas de die in  
diem: subito enim veniet ira illius, &  
in tempore vindictæ disperdet te. Noli  
anxious esse in diuitijs iniustis: non  
enim proderunt tibi in die obductionis  
& vindictæ. Non ventiles te in omnem  
ventum, & non eas in omnem viam.

Sic enim omnis peccator probatur in dupli-  
ci lingua. Esto firmus in via do-  
mini, & in veritate sensus tui & sci-  
entia, & prosequatur te verbum pacis  
& iustitiae. Esto mansuetus ad audi-  
endum verbum Dei, vt intelligas: &  
cum sapientia profer responsum verum.  
Si est tibi intellectus, responde prox-  
imo, sin autem, sit manus tua super  
os tuum, ne capiaris in verbo indis-  
cipinato, & confundaris. Honor, & glo-  
ria in sermone sensati, lingua vero im-  
prudentis subuersio est ipsius. Non ap-  
pelleris susurro in vita tua, & lingua  
tua ne capiaris & confundaris. Super  
furem enim est confusio, & poenitentia,  
& denotatio pessima super bilinguem:  
susurratori autem odium, & inimici-  
tia & contumelia. Iustifica pusillum &  
magnum similiter.

**C Ex epistola Pauli ad Eph. Lesson.**

cha. 3. **H**Viis rei gratia ego Paulus vinc-  
tus Christi Iesu, pro vobis gen-  
tibus: si tamen audistis dispensationem  
gratiæ Dei, quæ data est mihi  
in vobis: quoniam secundum reuelationem  
notum mihi factum est sacramentum,  
sicut supra scripsi in breui:  
prout potestis legentes intelligere pru-  
dentiam meam in mysterio Christi:  
quod alijs generationibus non est agniti-  
tum filiis hominum, sicuti nunc reue-  
latum est sanctis apostolis eius, &  
prophetis in spiritu, gentes esse co-  
hæredes, & concorporales, & conpar-  
ticipes promissionis eius in Christo Iesu  
per euangelium, cuius factus sum ego  
minister secundum donum gratiæ Dei,  
quæ data est mihi secundum opera-  
tionem virtutis eius. Mihi enim om-  
nium sanctorum minimo data est gratiæ  
hæc: In gentibus euangelizare inues-  
tigabiles diuitias Christi, & illuminare  
omnes, quæ sit dispensatio sacramenti

absconditi a seculis in Deo, qui omnia creauit: vt innotescat principatibus & potestatibus in cœlestibus per ecclesiam, multiformis sapientia Dei, secundum præfinitionem seculorum, quam fecit in Christo Iesu domino nostro: in quo habemus fiduciam, & accessum in confidentia, per fidem eius. Propter B quod † peto, ne deficiatis in tribulationibus meis pro vobis: quæ est gloria vestra. Huius rei gratia flecto genua mea ad patrem domini nostri Iesu Christi, ex quo omnis paternitas in coelis & in terra nominatur, vt det vobis secundum diuitias glorie suæ, virtute corroborari per spiritum eius in interiori hominem: Christum habitare per fidem in cordibus vestris, in charitate radicati & fundati, vt possitis comprehendere cum omnibus sanctis, quæ sit latitudo, & longitudo, & sublimitas, & profundum, scire etiam supereminenter scientiæ charitatem Christi, vt impleamini in omnem plenitudinem Dei. Ei autem qui potens est omnia facere superabundanter quam petimus, aut intelligimus, secundum virtutem quæ operatur in nobis: ipsi gloria in ecclesia, & in Christo Iesu in omnes generationes seculi seculorum. Amen.]

**C Feria. iiiij. ex Ecclesiasti. Lesson. j.**

cha. 6. **N**Oli fieri pro amico inimicus proximo, improperium enim & contumeliam malus hæreditabit, & omnis peccator inuidus & bilinguis. Non te extollas in cogitatione animæ tuæ velut taurus: ne forte elidatur virtus tua per stultitiam, & folia tua comedat, & fructus tuos perdat, & relinquaris velut lignum aridum in eremo, Anima enim nequam disperdet qui se habet, & inB gaudium inimicis dat illum, & deducet in sortem impiorum. Verbum dulce multiplicat amicos & mitigat inimicos:

& lingua grata in bono homine abundat. Multi pacifici sint tibi, & consiliarius sit tibi vnum de mille. Si possides amicum, in tentatione posside eum, & ne facile credas ei te ipsum. Est enim amicus secundum tempus suum, & non permanebit in die tribulationis. Et est amicus qui conuertitur ad inimicitiam, & est amicus qui odium & rixam & conuicia denudabit. Est autem amicus socius mensæ, & non permanebit in die necessitatis. Amicus si permanserit fixus, erit tibi quasi coequalis, & in domesticis tuis fiducialiter ager, si humiliauerit se contra te, & a facie tua absconderit se, vnaminem habebis amicitiam bonam. Ab inimicis tuis separare, & ab amicis tuis attende. Amicus fidelis, protectio fortis: qui autem inuenit illum, inuenit thesaurum. Amico fidi nulla est comparatio, & non est digna ponderatio auri & argenti contra bonitatem fidei illius. Amicus fidelis medicamentum vitæ, & immortalitatis: & qui metuunt dominum, inuenient illum. Qui timet Deum, æque habebit amicitiam bonam: quoniam secundum illum erit amicus illius.

**C Ex epistola Pauli ad Eph. Lesson.**

**iij.** **O** †Bsecro itaque vos ego vinctus in c.4.a

domino, vt digne ambuletis vocatione qua vocati estis, cum omni humilitate & mansuetudine, cum patientia, supportantes inuicem in charitate, solliciti seruare vnitatem spiritus, in vinculo pacis. Vnum corpus, & vnum spiritus, sicut vocati estis in vna spe vocationis vestræ. Vnus dominus, vna fides, vnum baptisma. Vnus Deus, & pater omnium, qui est super omnes, & per omnia, & in omnibus nobis.] Vnicuique autem nostrum data est gratia secundum mensuram donationis Christi. Propter quod dicit, Ascendens

in altum, captiuam duxit captiuitatem: dedit dona hominibus. Quod autem ascendit: quid est, nisi quia & descendit primum in inferiores partes terræ? Qui descendit ipse est, & qui ascendit super omnes cœlos, vt impleret omnia. Et ipse dedit quosdam quidem apostolos, quosdam autem prophetas, alios vero euangelistas, alios autem pastores & doctores, ad consummationem sanctorum, in opus ministerij, in ædificationem corporis Christi: donec occurramus omnes in vnitatem fidei & agnitionis filij Dei, in virum perfectum, in C mensuram ætatis plenitudinis Christi:] vt iam non simus paruuli, fluctuantes, & circunferamus omni vento doctrinæ in nequitia hominum, in astutia ad circumventionem erroris: veritatem autem facientes in charitate, crescamus in illo per omnia, qui est caput, Christus: ex quo totum corpus compactum & connexum per omnem iuncturam subministrationis, secundum operationem in mensuram vniuersiusque membra, augmentum corporis facit, in ædificationem sui in charitate. Hoc igitur dico & testificor in domino: vt iam non ambuletis sicut & gentes ambulant in vanitate sensus sui, tenebris obscuratum habentes intellectum, alienati a via Dei per ignorantiam quæ est in illis propter cæcitatem cordis ipsorum, qui desperantes, semetipsos tradiderunt impudicitiae, in operationem immunditiæ, omnis, in auaritiam. Vos autem non ita didicistis Christum: si tamen illum audistis, & in ipso edocti estis, sicut est veritas in Iesu, deponere vos secundum pristinam conuersationem veterem hominem, qui corrumpitur secundum desideria erroris.

**C** Feria. v. ex Ecclesiastico. Lesson. j.

**F** Ili, a iuuentute tua excipe doctrina. 6.  
nam, & vsque ad canos inuenies sapientiam Quasi is, qui arat, & seminat, accede ad eam, & sustine bonos fructus illius, in opere enim ipsius exiguum laborabis, & cito edes de generationibus illius. Quam aspera est nimium sapientia indoctis hominibus. & non permanebit in illa excors. Quasi lapidis virtus probatio erit in illis, & non demorabuntur projicere illam. Sapientia doctrinæ secundum nomen est eius: & non est multis manifestata, quibus autem cognita est, permanet vsque ad conspectum Dei. Audi fili, & accipe consilium intellectus, & ne abijcas consilium meum: Inijce pedem tuum in compedes illius, & in torques illius collum tuum, subijce humerum tuum, & porta illam, & ne acedieris vinculis eius. In omni animo tuo accede ad illam: & in omni virtute tua conserua vias eius. Inuestiga illam, & manifestabitur tibi, & continens factus ne derelinquas eam: in nouissimis enim inuenies requiem in ea, & conuertetur tibi in oblectationem. Et erunt tibi compedes eius in protectionem fortitudinis, & bases virtutis, & torques illius in stolam gloriae: decor enim vitæ est in illa, & vincula illius alligatura salutaris. Stola gloriae indues eam, & coronam gratulationis superpones tibi. Fili, si attenderis mihi, disces: & si accommodaueris animum tuum, sapiens eris, Si inclinaueris aurem tuam, excipies doctrinam. & si dilexeris audire, sapiens eris. In multitudo presbyterorum prudentium sta, & sapientiæ illorum ex corde coniungere, vt omnem narrationem Dei possis audire, & prouerbia laudis non effugiant a te. Et si videris sensatum, euigila ad eum, & gradus ostiorum illius extera terat pes tuus. Cogitatum tuum habe

in præceptis Dei, & in mandatis illius maxime assiduus esto: & ipse dabit tibi cor, & concupiscentia sapientiae dabitur tibi.

**C Ex epistola Pauli ad Eph. Lesson.**

c.4.d **R** †Enouamini autem spiritu mentis vestræ: & induite nouum hominem qui secundum Deum creatus est in iustitia, & sanctitate veritatis. Propter quod deponentes mendacium, loquimini veritatem vñusquisque cum proximo suo: quoniam sumus inuicem membra Irascimini, & nolite peccare. Sol non occidat super iracundiam vestram. Nolite locum dare diabolo. Qui furabatur iam non furetur: magis autem laboret, operando manibus suis quod bonum est, vt habeat vnde

E tribuat necessitatem patienti.] Omnis sermo malus ex ore vestro non procedat: sed si quis bonus ad ædificationem fidei, vt det gratiam audientibus. Et nolite constringere spiritum sanctum Dei: in quo signati estis in diem redemptionis. Omnis amaritudo, & ira, & indignatio, & clamor, & blasphemia tollatur a vobis cum omni malitia. Estote autem inuicem benigni, misericordes, donantes inuicem, sicut & Deus in Christo donauit vobis.

c.5.a † Estote ergo imitatores Dei sicut filij charissimi, & ambulate in dilectione, sicut & Christus dilexit nos, & tradidit semetipsum pro nobis oblationem & hostiam Deo in odorem suauitatis. Fornicatio autem & omnis immunditia, aut auaritia, nec nominetur in vobis, sicut decet sanctos, aut turpitudo, aut stultiloquium, aut scurrilitas, quæ ad rem non pertinet, sed magis gratiarum actio. Hoc enim scitote intelligentes quod omnis fornicator, aut immundus, aut auarus (quod est idolorum seruitus) non habet hæreditatem in regno Christi

& Dei. Nemo vos seducat inanibus verbis. propter hæc enim venit ira Dei in filios diffidentiæ. Nolite ergo effici participes eorum. Eratis enim aliquando tenebræ. nunc autem lux in domino. Vt filij lucis ambulate. (Fructus enim lucis, est in omni bonitate, & iustitia, & veritate)] probantes quod sit B beneplacitum Deo: & nolite communicare operibus infructuosis tenebrarum, magis autem redarguite. Quæ enim in occulto fiunt ab ipsis turpe est & dicere. Omnia autem quæ arguuntur, a lumine manifestantur: omne enim quod manifestatur lumen est. Propter quod dicit, Surge qui dormis, & exurge a mortuis: & illuminabit te Christus.

**C Fer. vj. ex Ecclesiastico. Lectio j.**

**N** Oli facere mala, & non te appre- cha. 7.

hendent. Discede ab iniquo, & deficient mala abs te. Fili, non semines mala in sulcis iniustitiæ, & non metes ea in septuplum. Noli querere ab homine ducatum, neque a rege cathedram honoris. Non te iustifices ante Deum, quoniam agnitor cordis ipse est: & penes regem noli velle videri sapiens. Noli querere fieri iudex, nisi valeas virtute irrumpere iniquitates: ne forte extimescas faciem potentis, & ponas scandalum in agilitate tua. Non pecces in multitudinem ciuitatis, nec te immitas in populum, neque alliges duplicitia peccata: nec enim in vno eris immunis. Noli esse pusillanimis in animo tuo. Exorare, & facere eleemosynam ne despicias. Ne dicas, in multitudine munerum meorum respiciet Deus, & offerente me Deo altissimo, munera mea suscipiet. Non irrideas hominem in amaritudine animæ: est enim qui humiliat & exaltat, circumspector Deus. Noli amare mendacium aduersus fratrem tuum: neque in am-

icum similiter facias. Noli velle mentiri omne mendacium: assiduitas enim illius non est bona. Noli verbosus esse in multitudine presbyterorum, & non iteres verbum in oratione tua. Non oderis laboriosa opera & rusticationem creatam ab altissimo. Non te reputes in multitudine indisciplinatorum. Memento iræ, quoniam non tardabit.

**C** Ex epistola Pauli ad Ephe. L. ij.

c.5.c **V** Idete itaque fratres quomodo

caute ambuletis, non quasi insipientes, sed vt sapientes, redimentes tempus, quoniam dies mali sunt. Propterea nolite fieri imprudentes: sed intelligentes quæ sit voluntas Dei. Et nolite inebriari vino in quo est luxuria, sed implemini spiritu sancto, loquentes vobis metipsis in psalmis, hymnis, & canticis spiritualibus, cantantes & psallentes in cordibus vestris: Domino, gratias agentes semper pro omnibus, in nomine domini nostri Iesu Christi Deo

D & patri. Subiecti inuicem, in timore Christi.] Mulieres viris suis subditæ sint, sicut domino: quoniam vir, caput est mulieris: sicut Christus caput est ecclesiae: ipse, saluator corporis eius. Sed sicut ecclesia subiecta est Christo, ita & mulieres viris suis in omnibus. Viri diligite vxores vestras, sicut & Christus dilexit ecclesiam, & seipsum tradidit pro ea: vt illam sanctificaret, mundans lauacro aquæ in verbo vitæ, vt exhiberet ipse sibi gloriosam ecclesiam non habentem maculam, aut rugam, aut aliquid huiusmodi, sed vt sit sancta & immaculata. Ita & viri debent diligere vxores suas vt corpora sua. Qui suam vxorem diligit, seipsum diligit. Nemo enim vnquam carnem suam odio habuit: sed nutrit & fouet eam, sicut & Christus ecclesiam: quia membra sumus corporis eius: de carne

eius & de ossibus eius: propter hoc relinquet homo patrem & matrem suam: & adhærebit vxori suæ: & erunt duo in carne vna. Sacramentum hoc magnum est. ego autem dico in Christo, & in ecclesia. Veruntamen & vos singuli vnuusquisque vxorem suam sicut seipsum diligat: vxor autem timeat virum suum.

**C** Sabbato, ex Ecclesiasti. Lectio j.

**H** Vmilia valde spiritum tuum: quo- cha. 7.

niam vindicta carnis impij, ignis & vermis. Noli præuaricari in amicum pecuniam differentem, neque fratrem charissimum in auro spreueris. Noli discedere a muliere sensata & bona, quam sortitus es in timore domini: gratia enim verecundiae illius super aurum. Non lædas seruum in veritate operantem, neque mercenarium dantem animam suam. Seruus sensatus sit tibi dilectus quasi anima tua: non defraudes illum libertate, neque inopem derelinquas illum. Pecora tibi sunt, attende illis: & si sunt vtilia, perseuerent apud te. Filij tibi sunt, erudi illos, & curua illos a pueritia illorum. Filiae tibi sunt, serua corpus illarum: & non ostendas hilarem faciem tuam ad illas. Trade filiam, & grande opus feceris, & homini sensato da illam. Mulier si est tibi secundum animam tuam, non projicias illam: & odibili non credas te in toto corde tuo. Honora patrem tuum, & gemitus matris tuæ ne obliuiscaris. Memento quoniam nisi per illos natus non fuisses: & retribue illis, quomodo & illi tibi. In tota anima tua time dominum, & sacerdotes illius sanctifica. In omni virtute tua dilige eum qui te fecit: & ministros eius ne derelinquas. Honora Deum ex tota anima tua, & honorifica sacerdotes, & propurga te cum brachijs. Da illis partem,

sicut mandatum est tibi primitiarum & purgationis: & de negligentia tua purga te cum paucis. Datum brachiorum tuorum & sacrificium sanctificationis offeres domino, & initia sanctorum: & pauperi porridge manum tuam, vt perficiatur propitiatio, & benedictio tua. Gratia dati in conspectu omnis viuentis, & mortuo non prohibeas gratiam. Non desis plorantibus in consolatione, & cum lugentibus ambula. Non te pigeat visitare infirmum. ex his enim in dilectione firmaberis. In omnibus operibus tuis memorare nouissima tua, & in æternum non peccabis.

**C Ex epistola Pauli ad Ephe. L. ij.**

cha. 6. **F** Ilij, obedite parentibus vestris in domino: hoc enim iustum est. Honora patrem tuum & matrem tuam: quod est mandatum primum in promissione, vt bene sit tibi, & sis longævus super terram. Et vos patres nolite ad iracundiam prouocare filios vestros: sed educate illos in disciplina & correptione domini. Serui, obedite dominis carnalibus, cum timore & tremore, in simplicitate cordis vestri, sicut Christo: non ad oculum seruientes, quasi hominibus placentes, sed vt serui Christi, facientes voluntatem Dei, ex animo, cum bona voluntate seruientes, sicut domino & non hominibus, scientes quoniam vnuisque quodcunque fecerit bonum, hoc recipiet a domino, siue seruus, siue liber. Et vos domini, eadem facite illis, remittentes minas, scientes quod & illorum & vester domini. **B**onus, est in cœlis: & personarum acceptio non est apud eum. De cætero fratres, † confortamini in domino, & in potentia virtutis eius. Induite vos armaturam Dei: vt possitis stare aduersus insidias diaboli, quoniam non est nobis collectatio aduersus carnem &

sanguinem: sed aduersus principes & potestates, aduersus mundi rectores tenebrarum harum, contra spiritualia nequitiæ in cœlestibus. Propterea accipite armaturam Dei: vt possitis resistere in die malo, & in omnibus perfecti stare. State ergo succincti lumbos vestros in veritate, & induit loricam iustitiae, & calceati pedes in præparatione euangelij pacis: in omnibus sumentes scutum fidei, in quo possitis omnia tela nequissimi ignea extingueret, & galeam salutis assumite: & gladium spiritus, quod est verbum Dei] Per omnem orationem & obsecrationem orantes omni tempore in spiritu: & in ipso vigilantes in omni instantia, & obsecratione pro omnibus sanctis: & pro me, vt detur mihi sermo in apertione oris mei cum fiducia, notum facere mysterium euangelij, pro quo legatione fungor in catena, ita vt in ipso audeam, prout oportet me loqui. Vt autem & vos sciatis quæ circa me sunt, quid agam: omnia vobis nota faciet Tychicus, charissimus frater & fidelis minister in domino: quem misi ad vos in hoc ipsum, vt cognoscatis quæ circa nos sunt, & consoletur corda vestra. Pax fratribus & charitas cum fide a Deo patre nostro, & domino Iesu Christo. Gratia cum omnibus qui diligunt dominum nostrum Iesum Christum in incorruptione. Amen

**C Dominica tertia Vagantium. ex Ecclesiastico. Lesson one.**

**B** On litiges cum homine potente, ne forte incidas in manus illius. Non contendas cum viro locuplete, ne forte contra te constituat item tibi. Multos enim perdidit aurum, & argentum, & vsque ad cor regum extendit, & conuertit. Non litiges cum homine

linguato, & non strues in ignem illius ligna. Non communices homini indocto, ne male de progenie tua loquatur. Ne despicias hominem auertentem se a peccato, neque impropores ei. Memento quoniam omnes in correptione sumus. Ne spernas hominem in sua senectute: etenim ex nobis senescunt. Noli de mortuo inimico tuo gaudere: sciens quoniam omnes morimur, & in gaudium volumus venire. Ne despicias narrationem presbyterorum sapientium, & in proverbijs eorum conuersare. Ab ipsis enim disces sapientiam, & doctrinam intellectus, & seruire magnatis sine quærela. Non te prætereat narratio seniorum: ipsi enim didicerunt a patribus suis: quoniam ab ipsis disces intellectum, & in tempore necessitatis dare responsum. Non incendas carbones peccatorum arguens eos, & ne incendaris flamma ignis peccatorum illorum. Ne contra faciem stes contumeliosi, ne sedeat quasi insidiator ori tuo. Noli foenerari homini fortiori te: quod si foeneraueris, quasi perditum habe. Non spondeas super virtutem tuam: quod si spoponderis, quasi restituens cogita. Non iudices contra iudicem, quoniam secundum quod iustum est, iudicat. Cum audace non eas in via, ne forte grauet mala sua in te: ipse enim secundum voluntatem suam vadit, & simul cum stultitia illius peribis.

**C Ex epistola Pauli ad Thessalonicenses prima. Lectio ij.**

**P**AULUS, & Siluanus, & Timotheus ecclesiæ Thessalonicensium in Deo patre nostro & domino Iesu Christo gratia vobis, & pax. Gratias agimus Deo semper pro omnibus vobis: memoriam vestri facientes in orationibus nostris sine intermissione, memores operis fidei vestræ & laboris,

& charitatis, & sustinentiæ spei domini nostri Iesu Christi, ante Deum & patrem nostrum. Scientes fratres dilecti, a Deo electionem vestram, quia euangelium nostrum non fuit ad vos in sermone tantum, sed & in virtute, & spiritu sancto, & in plenitudine multa, sicut scitis quales fuerimus in vobis propter vos. Et vos imitatores nostri facti estis, & domini excipientes verbum in tribulatione multa cum gaudio spiritus sancti: ita vt facti sitis forma omnibus credentibus in Macedonia: & in Achaia. A vobis enim diffamatus est sermo domini, non solum in Macedonia, & in Achaia, sed & in omni loco fides vestra quæ est ad Deum, profecta est, ita vt non sit nobis necesse quicquam loqui. Ipsi enim de vobis annuntiant: qualem introitum habuerimus ad vos: & quomodo conuersi es-tis ad Deum a simulacris seruire Deo viuо & vero, & expectare filium eius de cœlis (quem suscitauit ex mortuis) Iesum, qui eripuit nos ab ira ventura.

Nam & ipsi scitis fratres introitum cha. 2. nostrum ad vos, quia non inanis fuit: sed ante passi multa & contumelij affecti (sicut scitis) in Philippis, fiduciam habuimus in Deo nostro loqui ad vos euangelium Dei in multa sollicitudine. Exhortatio enim nostra non de errore, neque de immunditia, neque in dolo: sed sicut probati sumus a Deo vt crederetur nobis euangelium, ita loquimur: non quasi hominibus placentes, sed Deo qui probat corda nostra. Neque enim aliquando fuimus in sermone adulationis, sicut scitis: neque in occasione avaritiae, Deus testis est: nec quærentes ab hominibus gloriam, neque a vobis, neque ab alijs, cum possemus vobis oneri esse vt Christi apos-

toli: sed facti sumus paruuli in medio vestrum, tanquam si nutrix foueat filios suos: ita desiderantes vos cupide, volebamus tradere vobis non solum euangelium Dei, sed etiam animas nostras: quoniam charissimi nobis facti estis. Memores enim estis, fratres, laboris nostri & fatigationis, nocte & die operantes, ne quem vestrum grauaremus, prædicauimus in vobis euangelium Dei. Vos testes estis & Deus, quam sancte & iuste & sine quærela vobis, qui credidistis, affuimus: sicut scitis qualiter vñunquerque vestrum (sicut pater filios suos) deprecantes vos & consolantes, testificati sumus, vt ambularetis digne Deo, qui vocavit vos in suum regnum & gloriam.

**C** Si hæc Dominica interponitur post Pentecosten, præter primam & secundam lectionem nihil vltra hic quæras, quia cætera dicenda sunt de festo dupli aut octaua tunc occurrenti.

**C** Si vero celebrabitur ante Septuagesimam, tunc aduertendum quod in anno in quo Epiphania domini venerit in die Sabbati dicenda est hic tertia lectio. In illo tempore, dixit Jesus discipulis suis. & oratio. Familiam tuam. **quas inuenies in Dominica quarta Vagantium, In alijs autem annis dicendæ sunt hic tertia lectio & oratio infrascriptæ.**

**Secundum Matthæum. Lesson. iij.**

**I**n illo tempore, ascendeante Iesu in nauiculam, sequuti sunt eum discipuli eius. & ecce motus magnus factus est in mari, ita vt nauicula operiretur fluctibus. **Et reliqua. Homilia Origenis.**

**I**ngrediente domino in nauiculam sequuti sunt eum discipuli eius. Non imbecilles, sed firmi & stabiles in fide: mansueti & pij spernentes mundum: non dupli corde, sed simplici. Hi ergo sequuti sunt eum non tantum gressus

eius sequentes: sed magis sanctitatem eius comitantes, & iustitiam eius secstantes. Et ecce tempestas magna facta est in mari ita vt nauicula operiretur fluctibus. Cum enim multa magna & miranda ostendisset in terra, transit ad mare: vt & ibidem adhuc excellentiora operademonstraret: quatenus terræ marisque dominum se esse cunctis ostenderet. Ingressus ergo nauiculam fecit turbari mare, commouit ventos, concitauit fluctus. Cur hoc? ideo vt discipulos mitteret in timorem, & suum auxilium postularent: suamque potentiam roganibus manifestaret. Ipsa tempestas non ex se seaboruta est: sed potestati paruit imperantis, eius qui educit ventos de thesauris suis: qui terminum mari arenam constituit. Dixit enim ei, Vsque huc venies, & non vltra gradieris: sed in temetipso confringentur fluctus tui. Huius ergo iussione & præcepto orta est tempestas in mari: propter occasiones superius memoratas facta est tempestas magna & non pusilla: vt magnum opus & non pusillum ostenderet. Quantoque fluctus nauiculæ irruebant: tanto magis timor discipulos conturbabat: vt plus magis desiderarent ad liberandum se mirabilia saluatoris. Dominus vero dormiebat. O res mirabilis & stupenda. Is qui nunquam obdormit, dormit. Is cuiusquam dormit neque dormitat, ipse dormire dicitur. Dormiebat quidem corpore, sed vigilabat diuinitate. Dormiebat quidem corpore: sed diuino nutu turbabat mare. Erigebatque fluctus, & apostolos conturbabat suam ostensurus potentiam. **Oratio.**

**D**EUS, qui nos in tantis periculis constitutos pro humana scis fragilitate non posse sustinere: da nobis salutem mentis, & corporis: vt ea quæ

pro peccatis nostris patimur, te adiuuante vincamus. Per domi.

**C Monday. ex Ecclesiastico. L. j.**

cha. 8. **C**Vm iracundo non facias rixam, & cum audace non eas in desertum: quoniam quasi nihil est ante illum sanguis: & vbi non est adiutorium, elidet te. Cum fatuis consilium non habeas, non enim poterunt diligere, nisi quæ eis placent. Coram extraneo non facies consilium: nescis enim quid pariet. Non omni homini cor tuum manifestes, ne forte inferat tibi gratiam falsam, & conuicietur.

cha. 9. Non zeles mulierem sinus tui, ne ostendat super te malitiam doctrinæ nequam. Non des mulieri potestatem animæ tuæ, ne ingrediatur in virtute tua, & confundaris. Ne respicias mulierem multiuolam: ne forte incidas in laqueos illius. Cum saltatrice ne assiduus sis: nec audias illam, ne forte pereas in efficacia illius. Virginem ne conspicias, ne forte scandalizeris in decore illius. Ne des fornicarijs animam tuam in vlo, ne perdas te, & hæreditatem tuam. Noli circumspicere in vicis ciuitatis, nec oberraueris in plateis illius. Auerte faciem tuam a muliere compta, & ne circumspicias speciem alienam. Propter speciem mulieris multi perierunt: & ex hoc concupiscentiæ quasi ignis exardescit. Omnis mulier quæ est fornicaria, quasi stercus in via conculcabitur. Speciem mulieris alienæ multi admirati, reprobi facti sunt. colloquium enim illius quasi ignis exardescit. Cum aliena muliere non sedeas omnino, nec accumbas cum ea super cubitum: & non alterceris cum illa in vino, ne forte declinet cor tuum in illam, & sanguine tuo labaris in perditionem.

**C Ex epistola prima ad Thessaloni-**

censes. **Lectio secunda.**

**I**Deo & nos gratias agimus Deo cha. 2. sine intermissione: quoniam cum accepissetis a nobis verbum auditus Dei, accepistis illud non vt verbum hominum, sed (sicut est vere) verbum Dei qui operatur in vobis qui credidistis. vos enim imitatores facti es-tis fratres, ecclesiarum Dei, quæ sunt in Iudæa, in Christo Iesu: quia eadem passi estis, & vos a contribu-libus vestris, sicut & ipsi a Iudæis. qui & dominum occiderunt Iesum, & prophetas, & nos persecuti sunt & Deo non placent, & omnibus hominibus aduersantur. prohibentes nos gentibus loqui, vt salui fiant: vt impleant pec-cata sua semper. peruenit enim ira Dei super illos vsque in finem. Nos autem, fratres, desolati a vobis ad tem-pus horæ, aspectu, non corde abun-dantius festinauimus faciem vestram videre cum multo desiderio, quoniam voluimus venire ad vos, ego quidem Paulus, & semel & iterum: sed impediuit nos satanas. Quæ est enim nos-tria spes, aut gaudium, aut corona glo-riæ? Nonne vos ante dominum nos-trum Iesum Christum estis in aduentu eius? vos enim estis gloria nostra & gaudium. Propter quod non susti-nentes amplius, placuit nobis remanere Athenis, solis, & misimus Timotheum fratrem nostrum & ministrum Dei in euangelio Christi, ad confirmandos vos & exhortandos pro fide vestra vt nemo moueat in tribulationibus istis. ipsi enim scitis quod in hoc positi sumus. Nam & cum apud vos essemus, prædi-cabamus vobis passuros nos tribula-tiones, sicut & factum est, & scitis. Propterea & ego amplius non susti-nens, nisi ad cognoscendam fidem ves-tram: ne forte tentauerit vos is qui ten-

tat, & inanis fiat labor noster. Nunc autem veniente Timotheo ad nos a vobis, & annuntiante nobis fidem & charitatem vestram, & quia memoriam nostri habetis bonam semper, desiderantes nos videre, sicut & nos quoque vos: ideo consolati sumus, fratres, in vobis in omni necessitate & tribulatione nostra, per fidem vestram, quoniam nunc viuimus: si vos statis in domino. Quam enim gratiarum actionem possumus Deo retribuere pro vobis, in omni gaudio quo gaudemus propter vos ante Deum nostrum, nocte ac die abundantius orantes, vt videamus faciem vestram & compleamus ea quae desunt fidei vestrae? Ipse autem Deus & pater noster & dominus noster Iesus Christus dirigat viam nostram ad vos. Vos autem dominus multiplicet, & abundare faciat charitatem vestram in inuicem & in omnes: quemadmodum & nos in vobis ad confirmando corda vestra sine quærela, in sanctitate ante Deum & patrem nostrum, in aduentu domini nostri Iesu Christi cum omnibus sanctis eius. Amen.

**C Tuesday. ex Ecclesiastico. L. j.**

cha. 9. **N**E derelinquas amicum antiquum: nouus enim non erit similis illi. Vinum nouum, amicus nouus: veteraset, & cum suauitate bibes illud. Non zeles gloriam, & opes peccatoris: non enim scis quae futura sit illius subuersio. Non placeat tibi iniuria iniustum, sciens quoniam vsque ad inferos non placebit impius. Longe abesto ab homine potestatem habente occidendi: & non suspicaberis timorem mortis: & si accesseris ad illum, noli aliquid committere, ne forte auferat vitam tuam. Communionem mortis scito: quoniam in medio laqueorum ingredieris, & super dolentium arma ambulabis. Secun-

dum virtutem tuam caue te a proximo tuo, & cum sapientibus & prudentibus tracta. Viri iusti sint tibi coniuiae, & in timore Dei sit tibi gloriatio, & in sensu sit tibi cogitatus Dei, & omnis enarratio tua in præceptis altissimi. In manu artificum opera laudabuntur, & princeps populi in sapientia sermonis sui, in sensu vero seniorum verbum. Terribilis est in ciuitate sua homo linguosus, & temerarius in verbo suo odibilis erit.

**C Ex epistola prima ad Thessalonicenses. Lectio secunda.**

**D**E cætero ergo fratres † rogamus c.4.a vos & obsecramus in domino Iesu: vt quemadmodum accepistis a nobis, quomodo oporteat vos ambulare & placere Deo, sic & ambuletis, vt abundetis magis. Scitis enim quae præcepta dederim vobis per dominum Iesum. Hæc est enim voluntas Dei, sanctificatione vestra: vt abstineatis vos a fornicatione, vt sciat vnuquisque vestrum vas suum possidere in sanctificatione, & honore: non in passione desiderij, sicut & gentes quae ignorant Deum, & ne quis supergrediatur, neque circumueniat in negotio fratrem suum: quoniam vindex est dominus de his omnibus sicut prædiximus vobis, & testificati sumus: Non enim vocauit nos Deus in immunditiam: sed in sanctificationem.] Itaque qui hæc spernit, B non hominem spernit sed Deum, qui etiam dedit spiritum suum sanctum in nobis. De charitate autem fraternitatis, non necesse habemus scribere vobis, ipsi enim vos a Deo didicistis, vt diligatis inuicem. Etenim illud facitis in omnes fratres in vnuersa Macedonia. Rogamus autem vos, fratres, vt abundetis magis: & operam detis vt quieti sitis, & vt vestrum negocium agatis, & operemini manibus vestris, si-

cut præcepimus vobis: & vt honeste ambuletis ad eos qui foris sunt: & C nullius aliquid desideretis. † Nolumus autem vos ignorare fratres de dormientibus: vt non contristemini sicut & cæteri qui spem non habent. Si enim credimus quod Iesus mortuus est & resurrexit: ita & Deus eos qui dormierunt per Iesum, adducet cum eo. Hoc enim vobis dicimus in verbo domini, quia nos qui viuimus, qui residui sumus, in aduentum domini, non præueniemus eos qui dormierunt. Quoniam ipse dominus in iussu & in voce archangeli & in tuba Dei descendet de cœlo: & mortui qui in Christo sunt, resurgent primi. Deinde nos qui viuimus, qui relinquimur, simul rapiemur cum illis in nubibus obuiam domino in aera: & sic semper cum domino erimus. Itaque consolamini inuicem in verbis istis.]

**C Feria. iiiij. ex Ecclesiasti. L. j.**

c. 10. **I**Vdex sapiens iudicabit populum suum, & principatus sensati stabilis erit. Secundum iudicem populi, sic & ministri eius: & qualis rector est ciuitatis, tales & inhabitantes in ea. Rex insipiens perdet populum suum, & ciuitates inhabitabuntur per sensum potentium. In manu Dei potestas terræ: & execrabilis omnis iniquitas gentium, & vtilem rectorem suscitabit in tempus super illam. In manu Dei potestas hominis, & super faciem scribæ imponet honorem suum. Omnis iniuriæ proximi ne memineris, & nihil agas in operibus iniuriæ. Odibilis coram Deo est, & hominibus superbiam: & execrabilis omnis iniquitas gentium. Regnum a gente in gentem transfertur propter iniustias, & iniurias, & contumelias, & diuersos dolos. Auaro autem nihil est scelestius. Quid superbit terra & cinis? Nihil est iniquius, quam amare

pecuniam, hic enim & animam suam venalem habet: quoniam in vita sua proiecit intima sua. Omnis potentatus, breuis vita. Languor prolixior grauat medicum. Breuem languorem præcidit medicus: sic & rex hodie est, & cras morietur. Cum enim morietur homo, haereditabit serpentes, & bestias, & vermes. Initium superbiae hominis, apostatare a Deo: quoniam ab eo qui fecit illum, recessit cor eius: quoniam initium omnis peccati est superbia: qui tenuerit illam, adimplebitur maledictis, & subuertet eum in finem. Propterea exhonorauit dominus conuentus malorum, & destruxit eos vsque in finem.

**C Ex epistola prima ad Thessalonicenses. Lectio secunda.**

**D**E temporibus autem & momentis cha. 5. fratres, non indigetis vt scribamus vobis. Ipsi enim diligenter scitis quia dies domini, sicut fur in nocte, ita veniet, cum enim dixerint, pax & securitas: tunc repentinus eis superueniet interitus, sicut dolor in vtero habentis, & non effugient. Vos autem fratres non estis in tenebris: vt vos dies illa tanquam fur comprehendat, omnes enim vos, filij lucis estis, & filij diei, non sumus noctis neque tenebrarum. Igitur non dormiamus sicut & cæteri: sed vigilemus & sobrij simus. Qui enim dormiunt, nocte dormiunt: & qui ebrij sunt, nocte ebrij sunt. Nos autem qui diei sumus, sobrij simus, induiti loriam fidei & charitatis, & galeam spem salutis, quoniam non posuit nos Deus in iram, sed in acquisitionem salutis per dominum nostrum Iesum Christum, qui mortuus est pro nobis: vt siue vigilemus, siue dormiamus, simul cum illo viuamus. Propter quod consolamini inuicem: & ædificate alterutrum: sicut

& facitis. Rogamus autem vos fratres, vt noueritis eos qui laborant inter vos, & præsunt vobis in domino, & monent vos: vt habeatis illos abundantius in charitate propter opus illorum, pacem B habete cum eis. † Rogamus autem vos fratres, corripite inquietos, consolamini pusillanimes, suscipe infirmos, patientes estote ad omnes. Videte ne quis malum pro malo alicui reddat: sed semper, quod bonum est sectamini in inuicem, & in omnes. Semper gaudete. Sine intermissione orate. In omnibus gratias agite. hæc est enim voluntas Dei in Christo Iesu in omnibus vobis. Spiritum nolite extinguere. Prophetias nolite spernere. Omnia autem probate: quod bonum est tenete. Ab omni specie mala abstinetе vos. Ipse autem Deus pacis sanctificet vos per omnia: vt integer spiritus vester & anima & corpus sine quærela, in aduentu domini nostri Iesu Christi seruetur.] Fi C delis est qui vocauit vos: qui etiam faciet. Fratres, orate pro nobis. Salutate fratres omnes in osculo sancto. Adiuro vos per dominum, vt legatur epistola hæc omnibus sanctis fratribus. Gratia domini nostri Iesu Christi vobiscum. Amen.

**C** Feria. v. ex Ecclesiastico. L. j.

c. 10. **S** Edes ducum superborum destruxit Deus, & sedere fecit mites pro chis. 1. Radices gentium superbiorum arefecit Deus, & plantauit humiles ex ipsis gentibus. Terras gentium euertit dominus, & perdidit eas vsque ad fundatum. Arefecit ex ipsis & dispersidit eos, & cessare fecit memoriam eorum a terra. Memoria superborum perdidit Deus, & reliquit memoriam humilium sensu. Non est creata hominibus superbia: neque iracundia nationi mulierum. Semen hominum hon-

orabitur hoc, quod timet Deum: se- men autem hoc exhortabitur, quod præterit mandata domini. In medio fratrum rector illorum in honore: & qui timent dominum, erunt in oculis illius. Gloria diuitum, honoratorum, & pauperum, timor Dei est, non despicere hominem iustum pauperem, & noli magnificare virum peccatorem diuitem. Magnus est iudex, & potens est in honore: & non est maior illo qui timet Deum. Seruo sensato liberi seruient: & vir prudens & disciplinatus non murmurabit correptus, & inscius non honorabitur. Noli extollere te in faciendo opere tuo, & noli cunctari in tempore angustiæ. Melior est qui operatur, & abundat in omnibus, quam qui gloriatur, & eget pane. Fili mi, in mansuetudine serua animam tuam, & da illi honorem secundum meritum suum. Peccantem in animam suam quis iustificabit? & quis honorificabit exhortantem animam suam? Pauper gloriatur per disciplinam & timorem suum: & est homo qui honorificatur propter substantiam suam. Qui autem gloriatur in paupertate, quanto magis in substantia? Et qui gloriatur in substantia, paupertatem vereatur.

**C** Epistola Pauli ad Thessalonicenses secunda. Lectio secunda.

**P** Aulus & Siluanus & Timotheus, ecclesiæ Thessalonicensium in Deo patre nostro & domino Iesu Christo, gratia vobis & pax a Deo patre nostro, & domino Iesu Christo.

Gratias agere debemus semper Deo pro vobis fratres, ita vt dignum est: quoniam supercrescit fides vestra, & abundat charitas vniuersitatis vestrum in inuicem: ita vt & nos ipsi in vobis gloriemur in ecclesijs Dei, pro patientia vestra, & fide, & in omnibus

persecutionibus vestris & tribulationibus, quas sustinetis in exemplum iusti iudicij Dei, vt digni habeamini in regno Dei, pro quo & patimini, si tamen iustum est apud Deum retribuere tribulationem ijs qui vos tribulant: & vobis qui tribulamini, requiem nobiscum in reuelatione domini Iesu de cœlo cum angelis virtutis eius in flamma ignis, dantis vindictam ijs qui non nouerunt Deum, & qui non obediunt Euangeliu domini nostri Iesu Christi: qui pœnas dabunt in interitu æternas a facie domini, & a gloria virtutis eius: cum venerit glorificari in sanctis suis, & admirabilis fieri in omnibus qui crediderunt, quia creditum est testimonium nostrum super vos in die illo, in quo etiam oramus semper pro vobis, vt dignetur vos vocatione sua Deus noster, & impleat omnem voluntatem bonitatis suæ, & opus fidei in virtute, vt clarificeatur nomen domini nostri Iesu Christi in vobis, & vos in illo secundum gratiam Dei nostri, & domini Iesu Christi.

**C Fer vj. ex Ecclesiastico. L.j.**

c 11. **S**Apientia humiliati exaltabit caput illius, & in medio magnatorum consedere illum faciet. Non laudes virum in specie sua: neque spernas hominem in visu suo. breuis in volatilibus est apis, & initium dulcoris habet fructus illius. In vestitu ne glorieris vnquam, nec in die honoris tui extollaris: quoniam mirabilia opera altissimi solius, & gloriosa, & absconsa, & inuisa opera illius. Multi tyranni sederunt in throno, & insuspicabilis portauit diadema. Multi potentes oppressi sunt valide, & gloriosi traditi sunt in manus alterorum. Prius quam interroges, ne vituperes quenquam: & cum interrogaueris, corripe iuste. Prius quam audias ne respondeas verbum,

& in medio sermonum ne adijcas loqui. De ea re, quæ te non molestat, ne certes: & in iudicio peccantium ne consistas. Fili, ne in multis sint actus tui: & si diues fueris, non eris immunis a delicto. Si enim securus fueris, non apprehendes: & non effugies, si præcucurreris. Est homo laborans, & festinans, & dolens impius, & tanto magis non abundabit. Est homo marcidus egens recuperatione, plus deficiens virtute, & abundans paupertate, & oculus Dei respexit illum in bono, & erexit eum ab humilitate ipsius, & exaltauit caput: & mirati sunt in illo multi, & honorauerunt Deum. Bona & mala, vita & mors, paupertas & honestas, a Deo sunt. Sapientia & disciplina, & scientia legis apud Deum. Dilectio, & viæ bonorum apud ipsum. Error & tenebræ peccatoribus concreata sunt: qui autem exultant in malis, consernescunt in malo.

**C Ex epistola secunda ad Thessalonices. Lectio secunda.**

**R**†Ogamus autem vos fratres, per c.2.a aduentum domini nostri Iesu Christi, & nostræ congregationis in ipsum: vt non cito moueamini a vestro sensu, neque terreamini, neque per spiritum, neque per sermonem, neque per epistolam tanquam per nos missam, quasi instet dies domini. Ne quis vos seducat vlo modo: quoniam nisi venerit discessio primum, & reuelatus fuerit homo peccati, filius perditionis, qui aduersatur & extollitur supra omne quod dicitur Deus, aut quod colitur, ita vt in templo Dei sedeat: ostendens se tanquam sit Deus. Num retinetis quod cum adhuc essem apud vos, hæc dicebam vobis? Et nunc quid detineat scitis: vt reueletur in suo tempore. Nam mysterium iam operatur iniqui-

tatis: tantum vt qui tenet nunc te-  
neat: donec de medio fiat. Et tunc  
reuelabitur ille iniquus: quem dominus  
Iesus interficiet spiritu oris sui: & de-  
structu*m* illustratione aduentus sui eum.]

B cuius est aduentus secundum opera-  
tionem satanæ, in omni virtute & sig-  
nis, & prodigijs mendacibus, & in omni  
seductione iniuitatis ijs qui pereunt,  
eo quod charitatem veritatis non re-  
ceperunt, vt salui fierent. Ideo mit-  
tet illis Deus operationem erroris, vt  
credant mendacio: vt iudicentur omnes  
qui non crediderunt veritati, sed con-  
senserunt iniuitati. Nos autem debe-  
mus gratias agere Deo semper pro vo-  
bis, fratres dilecti a Deo, quod elegerit  
nos Deus primitias, in salutem, in sanc-  
tificatione spiritus, & in fide veritatis.  
Ad quod & vocauit vos per Euangelium  
nostrum, in acquisitionem gloriæ do-  
mini nostri Iesu Christi. Itaque fratres  
state: & tenete traditiones quas didicis-  
tis, siue per sermonem, siue per epis-  
tolam nostram. Ipse autem dominus  
noster Jesus Christus, & Deus & pater  
noster qui dilexit nos, & dedit consola-  
tionem æternam, & spem bonam in  
gratia, exhortetur corda vestra, & con-  
firmet in omni opere & sermone bono.

**C** Sabbato, ex Ecclesiasti. L.j.

**D** Atio Dei permanet iustis, & pro-  
fectus illius successus habebit in  
æternum. Est qui locupletatur parce  
agendo, & hæc est pars mercedis illius  
in eo quod dicit, Inueni requiem mihi,  
& nunc manducabo de bonis meis <sup>tha. 3.</sup>  
lus: & nescit quod tempus prætereat  
illum, & mors appropinquet, & relin-  
quat omnia alijs, & morietur. Sta in  
testamento tuo, & in illo colloquere,  
& in opere mandatorum tuorum vet-  
erasce. Ne manseris in operibus pecca-

torum. Confide autem in Deo: & mane  
in loco tuo. Facile est enim in oculis  
Dei subito honestare pauperem. Bene-  
dictio Dei in mercedem iusti festinat,  
& in honore veloci processus illius fruc-  
tificat. Ne dicas, Quid est mihi opus:  
& quæ erunt mihi ex hoc bona? Ne  
dicas, Sufficiens mihi sum: & quid ex  
hoc pessimabor? In die bonorum ne  
immemor sis malorum: & in die mal-  
orum ne immemor sis bonorum: quo-  
niam facile est coram Deo in die obi-  
tus retribuere vnicuique secundum vias  
suas. Malitia horæ obliuionem facit  
luxuriæ magnæ. & in fine hominis de-  
nudatio operum illius. Ante mortem ne  
laudes hominem quenquam: quoniam  
in filijs suis agnoscitur vir. Non om-  
nem hominem inducas in domum tuam,  
multæ enim sunt insidiae dolosi. Sicut  
enim eructant præcordia fœtentium, &  
sicut perdix inducitur in caueam, & vt  
caprea in laqueum, sic & cor super-  
borum, & sicut prospector videns ca-  
sum proximi sui. Bona enim in mala  
conuertens insidiatur: & in electis im-  
ponet maculam. A scintilla vna auge-  
tur ignis, & ab vno doloso augetur san-  
guis: homo vero peccator sanguini in-  
sidiatur. Attende tibi a pestifero. fab-  
ricat enim mala: ne forte inducat super-  
te subsannationem in perpetuum. Ad-  
mittit ad te alienigenam, & subuertet te  
in turbine, & abalienabit te a tuis pro-  
prijs.

**C** Ex epistola secunda ad Thessaloni-  
censes. Lectio secunda.

**D** E cætero fratres, orate pro nobis,  
vt sermo Dei currat, & clarifice-  
tur, sicut & apud vos: & vt liberemur  
ab importunis & malis hominibus. non  
enim omnium est fides: Fidelis autem  
dominus est, qui confirmabit vos & cus-  
todiet a malo. Confidimus autem de

vobis in domino, quod quæcunque præcepimus, & facitis & facietis. Dominus autem dirigat corda vestra in charitate Dei & patientia Christi. Denuntiamus autem vobis fratres in nomine domini nostri Iesu Christi, vt subtrahatis vos ab omni fratre ambulante inordinate, & non secundum traditionem quam acceperunt a nobis. Ipsi enim scitis quemadmodum oporteat imitari nos, quoniam non inquieti fuimus inter vos, neque gratis panem manducauimus ab aliquo, sed in labore & in fatigatione nocte & die operantes, ne quem vestrum grauaremus. Non quasi non habuerimus potestatem, sed vt nosmetipsos formam daremus vobis ad imitandum nos. Nam & cum essemus apud vos, hoc denuntiabamus vobis. Quoniam si quis non vult operari, nec manducet. Audiuius enim inter vos quosdam ambulantes inquiete, nihil operantes, sed curiose agentes. Iis autem, qui eiusmodi sunt, denuntiemus & obsecramus in domino Iesu Christo, vt cum silentio operantes, suum panem manducent. Vos autem fratres, nolite deficere benefacientes. Quod si quis non obedit verbo nostro per epistolam, hunc notate, & ne commisceamini cum illo, vt confundatur: & nolite quasi inimicum existimare, sed corripite vt fratrem. Ipse autem Deus pacis det vobis pacem sempiternam in omni loco. Dominus sit cum omnibus vobis. Salutatio, mea manu Pauli: quod est signum in omni epistola, ita scribo: Gratia domini nostri Iesu Christi cum omnibus vobis. Amen.

**C** Dominica quarta Vagantium. ex Ecclesiastico. Lesson one.

**S**i benefeceris, scito cui feceris, & erit gratia in bonis tuis multa. Benefac iusto, & inuenies retributionem mag-

nam: & si non ab ipso, certe a domino. Non est enim ei bene qui assiduus est in malis, & eleemosynas non danti: quoniam & altissimus odio habet peccatores: & misertus est poenitentibus. Da misericordi, & ne suscipias peccatorem: & impijs, & peccatoribus redde vindictam, custodiens eos in diem vindictæ. Da bono, & non receperis peccatorem. Benefac humili, & non dederis impio. Prohibe panes illi dari, ne in ipsis potentior te sit. Nam duplia mala inuenies in omnibus bonis, quæcunque feceris illi: quoniam & altissimus odio habet peccatores, & impijs reddet vindictam. Non agnosceretur in bonis amicus, & non abscondetur in malis inimicus. In bonis viri inimici illius: in tristitia, & in malitia illius, amicus agnitus est. Non credas inimico tuo in æternum. Sicut enim aeramentum æruginat nequitia illius. Et si humiliatus vadat curuus, adjice animum tuum, & custodi te ab illo. Non statuas illum penes te, nec sedeat ad dexteram tuam, ne forte conuersus in loco tuo: ne forte conuersus in locum tuum inquirat cathedram tuam, & in nouissimo cognoscas verba mea, & in sermonibus meis stimuleris. Quis miserebitur incantatori, a serpente percusso, & omnibus qui appropiant bestijs? Sic & qui comitatur cum viro iniquo, & obvolutus est in peccatis eius. Vna hora tecum permanebit: si autem declinaueris, non supportabit. In labijs suis indulcat inimicus, & in corde suo insidiatur, vt subuertat te in foveam. In oculis suis lachrymatur inimicus, & si inuenierit tempus, non satiabitur sanguine: & si incurrerint tibi mala, inuenies eum illici priorem & quasi adiuuans suffodiet plantas tuas. Caput suum mouebit, &

plaudent manu: & multa susurrans commutabit vultum suum.

**C Epistola Pauli ad Timotheum prima.  
Lectio secunda.**

ca 1. **P** Aulus Apostolus, Iesu Christi secundum imperium Dei saluatoris nostri, & Christi Iesu spei nostræ: Timotheo dilecto filio in fide, gratia & misericordia & pax a Deo patre Christo Iesu domino nostro. Sicut rogavi te vt remaneres Ephesi cum irem in Macedoniam, vt denuntiares quibusdam ne aliter docerent, neque intenderent fabulis & genealogijs interminatis, quæ questiones præstant magis quam ædificationem Dei, quæ est in fide. Finis autem præcepti, est charitas de corde puro & conscientia bona & fide non ficta. A quibus quidam aberrantes, conuersi sunt in vaniloquium, volentes esse legis doctores, non intelligentes neque quæ loquuntur, neque de quibus affirmant. Scimus autem quia bona est lex, si quis ex legitime vtatur: sciens hoc, quia lex iusto non est posita, sed iniustis & non subditis, impijs & peccatoribus, sceleratis & contaminatis, patricidis & matricidis, homicidis, fornicarijs, masculorum concubitoribus, plagiarijs, mendacibus, & periuris, & si quid aliud sanæ doctrinæ aduersatur, quæ est secundum euangelium gloriæ beati Dei, quod creditur, est mihi. Gratias ago ei qui me confortauit Christo Iesu domino nostro, quia fidelem me existimauit, ponens in ministerio, qui prius blasphemus fui & persecutor, & contumeliosus: sed misericordiam Dei consecutus sum, quia ignorans feci in incredulitate. Superabundauit autem gratia domini nostri cum fide & dilectione, quæ est in Christo Iesu. Fidelis sermo & omni acceptione dignus: quod Christus Iesus venit in

hunc mundum peccatores saluos facere, quorum ego primus sum. Sed ideo misericordiam consecutus sum: vt in me primo ostenderet Christus Jesus omnem patientiam, ad informationem eorum qui credituri sunt illi, in vitam æternam. Regi autem seculorum immortali, inuisibili, soli Deo honor & gloria in secula seculorum, Amen. Hoc præceptum commando tibi fili Timothee, secundum præcedentes in te prophetias, vt milites in illis bonam militiam, habens fidem & bonam conscientiam, quam quidam repellentes, circa fidem naufragauerunt, ex quibus est Hymenæus & Alexander: quos tradidi satanæ, vt discant non blasphemare.

**C Si hæc Dominica interponitur post Pentecosten, præter primam & secundam lectionem, nihil ultra hic quæras, quia cætera dicenda sunt de festo dup. aut octa. tunc occurrenti.**

**C Si autem celebratur ante Septuagesimam, tertia lectio, oratio erunt infrascriptæ, siue dictæ sint in dominica præcedenti, siue non. Et si post hanc dominica poneretur etiam alia ante Septuagesimam, vt postea dicetur, repetendæ sunt in ea hæc eadem tertia lectio, & oratio.**

Secundum Matthæum. Lesson. iiij.

**I**n illo tempore, dixit Jesus discipulis suis parabolam hanc, Simile est regnum celorum homini, qui seminauit bonum semen in agro suo. **Et reliqua. Homilia sancti Augustini episc.**

Cum negligenter agerent propositi Ecclesiæ, & dormitionem mortis acciperent Apostoli, venit diabolus, & superseminauit eos quos malos filios dominus interpretatur. Sed recte quæritur, vtrum hæretici sint, an male viuentes catholici? Possunt enim dici filii mali

etiam hæretici, qui ex eodem euangelij semine & Christi nomine procreati, prauis opinionibus ad falsa dogmata conuertuntur. Sed quod dicit eos in medio tritici seminatos: quasi videntur illi significari qui vnius communionis sunt. Veruntamen quia dominus agrum non ecclesiam, sed hunc mundum interpretatur, intelliguntur hæretici, quia non societate vnius ecclesiæ vel vnius fidei, sed societate solius nominis Christiani, in hoc mundo permiscentur bonis: vt illi qui in eadem fide mali sunt, palea potius quam zizania reputentur: quia palea etiam fundatum ipsum habet cum frumento, radicenque communem. In illa plane sagena, qua concluduntur boni & mali pisces, non absurde mali catholici intelliguntur. Aliud est enim mare quod significat magis istum mundum: aliud sagena, quæ vnius fidei vel vnius ecclesiæ communionem videtur ostendere. Inter hæreticos & malos catholicos hoc interest: quod hæretici falsa credunt: illi autem vera credentes non viuunt ita vt credunt. Solet autem quaeri etiam, schismatici quid ab hæreticis distent: & hoc inueni, quod schismaticos fides diuersa non faciat, sed communionis disrupta societas.

Sed vtrum inter zizania numerandi sint, dubitari potest. **Oratio.**

**F** Amilam tuam quæsumus domine continua pietate custodi, vt quæ in sola spe gratiæ coelestis innititur, tua semper protectione muniatur. Per domi.

**C** Monday. ex Ecclesiastico. L. j.

**Q** Vi tetigerit picem, inquinabitur ab ea: & qui communicauerit superbo, induet superbiam. Pondus super se tollet, qui honestiori se communicat Et ditiori te ne socius fueris.

Quid communicabit cacabus ad ollam? Quando enim se colliserint, confringetur. Diues iniuste egit, & fremet: pauper autem læsus tacebit. Si largitus fueris, assumet te: & si non habueris, derelinquet te. Si habes, conuiuet tecum, & euacuabit te: & ipse non dolebit super te. Si necessarius illi fueris, supplantabit te: & subridens spem dabit, narrans tibi bona, & dicet: Quid opus est tibi? & confundet te in cibis tuis: donec te exinaniat bis, & ter: & in nouissimo deridebit te. Postea videns derelinquet te: & caput suum mouebit ad te. Humiliare Deo: & expecta manus eius. Attende, ne seductus in stultitia humilieris. Noli esse humili in sapientia tua: ne humiliatus in stultitiam seducaris. Aduocatus a potentiore discede: ex hoc enim magis te aduocabit. Ne improbus sis, ne impingaris: & ne longe sis ab eo, ne eas in obliuionem. Ne retineas ex æquo loqui cum illo: nec credas multis verbis illius. Ex multa enim loquela tentabit te, & subridens interrogabit te de absconditis tuis. Immitis animus illius conservabit verba tua: & non parcer de malitia, & de vinculis. Cae tibi, & attende diligenter auditui tuo, quoniam cum subuersione tua ambulas. Audiens vero illa, quasi in somnis vide: & vigilabis.

**C** Ex epistola prima ad Timotheum. Lectio secunda.

**O** Bsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, & omnibus, cquibz in sublimitate constituti sunt: vt quietam & tranquillam vitam agamus in omni pietate & castitate, hoc enim bonum est & acceptum coram saluatore nostro Deo, qui omnes homines vult

saluos fieri, & ad agnitionem veritatis venire. Vnus enim Deus, vnuſ & mediator Dei & hominum, homo Christus Iesus: qui dedit redēptionem semetipsum pro omnibus, cuius testimoniūm temporib⁹ suis confirmatum est: in quo positus sum ego prædicator & apostolus (veritatem dico, non mentior) doctor gentium in fide & veritate. Volo ergo viros orare in omni loco: leuantes puras manus, sine ira & disceptatione. Similiter & mulieres in habitu ornato: cum verecundia & sobrietate ornantes se, non in tortis crinibus, aut auro, aut margaritis, vel veste pretiosa, sed quod decet mulieres promittentes pietatem per opera bona. Mulier in silentio discat, cum omni subiectione. Docere autem mulieri non permitto, neque dominari in virum: sed esse in silentio. Adam enim primus formatus est, deinde Eua, & Adam non est seductus: mulier autem seducta in præuaricatione fuit. Saluabitur autem per filiorum generationem: si permanserit in fide & dilectione & sanctificatione cum sobrietate.

**C Fer. iij. ex Ecclesiastico. L. j.**

c. 13. **O** Mni vita tua diligē Deum & inuoca illum in salute tua. Omne animal diligit simile sibi: sic & omnis homo proximum sibi. Omnis caro ad similem sibi coniungetur, & omnis homo similis sui sociabitur. Si communicabit lupus agno aliquando: sic peccator iusto. Quæ communicatio sancto homini ad canem? aut quæ pars bona diuiti ad pauperem? Venatio leonis onager in eremo: sic & pascua diuitum, sunt pauperes. Et sicut abominatio est superbo humilitas: sic & execratio diuitis pauper. Diues commotus confirmatur ab amicis suis: humiliſ autem cum cederit, expelletur & a notis. Diuiti de-

cepto multi recuperatores, locutus est superbia, & iustificauerunt illum. humiliſ deceptus est, insuper & arguitur: locutus est sensate, & non est datus ei locus. Diues locutus est, & omnes tacuerunt, & verbum illius vsque ad nubes perducent, pauper locutus est, & dicunt, Quis est hic? Et si offenderit, subuertent illum. Bona est substantia: cui non est peccatum in conscientia, & nequissima paupertas in ore impij. Cor hominis immutat faciem illius, siue in bona, siue in mala. Vestigium cordis boni, & faciem bonam difficile inuenies, & cum labore.

**C Ex epistola prima ad Tim. L. ij.**

**F** Idelis sermo, Si quis episcopatum cha. 3. desiderat, bonum opus desiderat. oportet enim episcopum irreprehensibilem esse, vnius vxoris virum, sobrium, prudentem, ornatum, pudicum, hospitalem, doctorem, non vinolentum, non percussorem: sed modestum, non litigiosum, non cupidum, sed suæ domui bene præpositum, filios habentem subditos cum omni castitate. Si quis autem domui suæ præesse nescit: quomodo ecclesiæ Dei diligentiā habebit? Non neophytum: ne in superbiam elatus in iudicium incidat diaboli. Oportet autem illum & testimonium habere bonum ab ijs qui foris sunt: vt non in opprobrium incidat & in laqueum diaboli. Diaconos similiter pudicos, non bilingues, non multo vino deditos, non turpe lucrum sectantes: habentes mysterium fidei in conscientia pura. Et hi autem probentur primum: & sic ministrent, nullum crimen habentes. Mulieres similiter pudicas, non detrahentes, sobrias, fideles in omnibus. Diacones sint vnius vxoris viri: qui filijs suis bene præsint, & suis domibus. Qui enim bene min-

istrauerint: gradum bonum sibi acquirent, & multam fiduciam in fide quæ est in Christo Iesu. Hæc tibi scribo fili Timothee, sperans me ad te venire cito. si autem tardauero: vt scias quomodo oporteat te in domo Dei conuersari, quæ est Ecclesia Dei viui, columna & firmamentum veritatis. Et manifeste magnum est pietatis sacramentum, quod manifestatum est in carne, iustificatum est in spiritu, apparuit angelis, prædicatum est gentibus, creditum est in mundo, assumptum est in gloria.

**C** Feria iiiij. ex Ecclesiasti. L. j.

c. 14. **B** Eatus vir qui non est lapsus verbo ex ore suo & non est stimulatus in tristitia delicti. Felix qui non habuit animi sui tristitiam, & non excidit a spe sua. Viro cupido & tenaci, sine ratione est substantia, & homini liuido ad quid aurum? Qui aceruat ex animo suo iniuste, alijs congregat, & in bonis illius alius luxuriabitur. Qui sibi nequam est, cui alij bonus erit? & non iucundabitur in bonis suis. Qui sibi inuidet, nihil est illo nequius: & hæc redditio est malitiæ illius: & si bene fecerit, ignoranter, & non volens facit, & in nouissimo manifestat malitiam suam. Nequam est oculus liudi, & auertens faciem suam, & despiciens animam suam. Insatiabilis oculus cupidi in parte iniquitatis: non satiabitur, donec consumat arefaciens animam suam. Oculus malus ad mala, & non satiabitur pane indigens, & in tristitia erit super mensam suam. Fili, si habes, benefac tecum, & Deo dignas oblationes offer. Memor esto quoniam mors non tardat, & testamentum inferorum, quia demonstratum est tibi. Testamentum enim huius mundi morte morietur. Ante mortem benefac amico tuo, & secundum vires tuas expor-

rigens, da pauperi. Non defrauderis a die bono, & particula bonaë diei non te prætereat. Nonne alijs relinques dolores, & labores tuos? In diuisione sortis da, & accipe, & iustifica animam tuam. Ante obitum tuum operare iustitiam, quoniam non est apud inferos inuenire cibum. Omnis caro sicut foenum veteraset, & sicut folium fructificans in arbore viridi. Alia generantur, & alia deiiciuntur: sic generatio carnis & sanguinis, alia finitur, & alia nascitur. Omne opus corruptibile in fine deficit: & qui illud operatur ibit cum illo. Et omne opus electum iustificabitur: & qui operatur illud, honorabitur in illo.

**C** Ex epistola prima ad Timotheum. Lectio secunda.

**S** Piritus autem manifeste dicit, quia cha. 4. in nouissimis temporibus discedent quidam a fide, attendentes spiritibus erroris & doctrinis dæmoniorum, in hypocrisi loquentium mendacium, & cauteriatam habentium suam conscientiam, prohibentium nubere, abstinere a cibis quod Deus creauit ad percipendum cum gratiarum actione fidelibus, & ijs qui cognouerunt veritatem. Quod omnis creatura Dei bona est, & nihil reijciendum quod cum gratiarum actione percipitur. sanctificatur enim per verbum Dei & orationem. Hæc proponens fratribus, bonus eris minister Christi Iesu, enutritus verbis fidei & bonaë doctrinæ quam assecutus es. In eptas autem & aniles fabulas deuita: exerce autem te ipsum ad pietatem. Nam corporalis exercitatio, ad modicum vtilis est, pietas autem ad omnia vtilis est, promissionem habens vitæ quæ nunc est, & futurae. Fidelis sermo & omni acceptione dignus. In hoc enim laboramus & maledicimur, quia speramus in Deum viuum qui est saluator

omnium hominum, maxime fidelium. Præcipe hæc & doce. Nemo adolescentiam tuam contemnat: sed exemplum esto fidelium in verbo, in conuersatione, in charitate, in fide, in castitate. Dum venio, attende lectioni, exhortationi, doctrinæ. Noli negligere gratiam quæ in te est: quæ data est tibi per prophetiam, cum impositione manuum presbyteri. Hæc meditare, in his esto: vt profectus tuus manifestus sit omnibus. Attende enim tibi & doctrinæ, insta in illis. Hoc enim faciens, & te ipsum saluum facies, & eos qui te audiunt.

**C Feria. v. ex Ecclesiast. Lesson. j.**

- c. 14. **B**atus vir, qui in sapientia morabitur: & qui in iustitia sua meditabitur, & in sensu suo cogitat circunspectionem Dei. Qui excogitat vias illius in corde suo, & in absconditis suis intelligens, vadens post illam quasi inuestigator, & in vijs illius consistens: qui respicit per fenestras illius, & in ianuis illius audiens: qui requiescit iuxta domum illius, & in parietibus illius figens palum. Statuet casulam suam ad manus illius, & requiescent in casula illius bona per æuum: statuet filios suos sub tegmine illius, & sub ramis eius morabitur: protegetur sub tegmine illius a feruore, & in gloria eius requiescat. † Qui timet Deum, faciet bona, & qui continens est iustitiae, apprehendet illam, & obuiabit illi quasi mater honorifata, & quasi mulier a virginitate suscipiet illum. Cibabit illum pane vitæ, & intellectus, & aqua sapientiae salutaris potabit illum, & firmabitur in illo, & non flectetur: & continebit illum & non confundetur: & exaltabit illum apud proximos suos, & in medio ecclesiæ aperiet os eius, & adimplebit illum spiritu sapientiae & in-

tellectus, & stola gloriæ vestiet illum. Iucunditatem & exultationem thesaurizabit super illum, & nomine æterno hæreditabit illum.] Homines stulti non B apprehendent illam, & homines sensati obuiabunt illi: homines stulti non videbunt eam, longe enim abest a superbia & dolo: viri mendaces non erunt illius memores, & viri veraces inuenientur in illa, & successum habebunt vsque ad inspectionem Dei.

**C Ex epistola prima ad Timotheum. Lectio secunda.**

**S**Eniore ne increpaueris: sed ob- cha. 5. seca vt patrem. iuuenes: vt fratres. anus, vt matres. iuuenculas, vt sorores in omni castitate. Viduas honora, quæ vere viduæ sunt. Si qua autem vidua filios, aut nepotes habet: discat primum domum suam regere, & mutuam vicem reddere parentibus. hoc enim acceptum est coram Deo. Quæ autem vere vidua est & desolata: speret in Deum, & instet obsecrationibus & orationibus nocte & die. Nam quæ in delicijis est, viuens mortua est. Et hoc præcipe: vt irreprehensibiles sint. Si quis autem suorum & maxime domesticorum curam non habet: fidem negauit, & est infideli deterior. Vidua diligatur non minus sexaginta annorum, quæ fuerit vnius cypri. vxor, in operibus bonis testimonium habens: si filios educauit, si hospitio recepit, si sanctorum pedes lauit, si tribulationem patientibus subministravit, si omne opus bonum subsecuta est. Adolescentiores autem viduas deuita. Cum enim luxuriatæ fuerint, in Christo nubere volunt: habentes damnationem, quia primam fidem irritam fecerunt: simul autem & otiosæ discunt circumire domos: non solum otiosæ, sed & verbosæ, & curiosæ, lo-

quentes quæ non oportet. Volo ergo iuiores nubere, filios procreare, matres familias esse: nullam occasionem dare aduersario maledicti gratia. Iam enim quædam conuersæ sunt retro post satanam. Si quis fidelis habet viduas, subministret illis, vt non grauetur ecclesia: vt ijs quæ vere viduæ sunt sufficiat. Qui bene præsunt presbyteri, duplice honore digni habeantur: maxime qui laborant in verbo & doctrina. Dicit enim scriptura: Non alligabis os boui trituranter: & Dignus est operarius mercede sua. Aduersus presbyterum accusationem noli recipere: nisi sub duobus, aut tribus testibus. Peccantes coram omnibus argue: vt & cæteri timorem habeant. Testor coram Deo, & Christo Iesu & electis angelis, vt hæc custodias sine præiudicio, nihil faciens in alteram partem declinando. Manus cito nemini imposueris, neque communicaueris peccatis alienis. Te ipsum castum custodi. Noli adhuc aquam bibere: sed modico vino vtere propter stomachum tuum, & frequentes tuas infirmitates. Quorundam hominum peccata manifesta sunt, præcedentia ad iudicium: quosdam autem & subsequuntur. Similiter & facta bona, manifesta sunt, & quæ aliter se habent, abscondi non possunt.

**Fri**day ext<sup>o</sup> Preciosa datus ille onus peccatoris: quoniam a Deo profecta est sapientia. sapientiae enim Dei astabit laus, & in ore fideli abundabit, & dominator dabit eam illi. Non dixeris, Per Deum abest. quæ enim odit, ne feceris. Non dicas: Ille me implantauit: non enim necessarij sunt ei homines impij. Omne execramentum erroris odit dominus, & non erit amabile timentibus eum. Deus ab initio constituit hominem, & reliquit illum in manu

consilij sui. Adiecit mandata, & præcepta sua, si volueris mandata seruare, conseruabunt te, & in perpetuum fidem placitam seruare. Apposuit tibi aquam & ignem: ad quod volueris, porrige manum tuam. Ante hominem vita & mors, bonum & malum: quod placuerit ei dabitur illi: quoniam multa sapientia Dei, & fortis in potentia, videns omnes sine intermissione. Oculi domini ad timentes eum, & ipse agnoscit omnem operam hominis. Nemini mandauit impie agere, & nemini dedit spatium peccandi: non enim concupiscit multitudinem filiorum infidelium & inutilium. Ne iucunderis in filijs impiorum, c. 16. si multiplicentur: nec oblecteris super ipsos, si non est timor Dei in illis. Non credas vitæ illorum, & ne respexeris in labores eorum. Melior est enim vñus timens Deum, quam mille filij impiorum. Et utilius est mori sine filijs, quam relinquere filios impios. Ab uno sensato inhabitabit patria, & a tribus impiorum deseretur. Multa talia vident oculis meus, & fortiora his audiuit auris mea.

**C** Ex epistola prima ad Tim L. ij.

**Q** Vicunque sunt sub iugo serui, dominos suos omni honore dignos arbitrentur: ne nomen domini & doctrina blasphemetur. Qui autem fideles habent dominos, non contemnant quia fratres sunt, sed magis seruant quia fideles sunt, & dilecti, qui beneficij participes sunt. Hæc doce: & exhortare. Si quis aliter docet, & non acquiescit sanis sermonibus domini nostri Iesu Christi, & ei quæ secundum pietatem est, doctrinæ: superbus est, nihil sciens, sed languens circa quæstiones, & pugnas verborum, ex quibus oriuntur inuidiæ, contentiones, blas-

phemiæ, suspiciones malæ, conflictationes hominum mente corruptorum, & qui veritate priuati sunt, existimantium quæstum esse pietatem. Est autem quæstus magnus, pietas cum sufficiencia. Nihil enim intulimus in hunc mundum, haud dubium quia nec auferre quid possumus. Habentes autem alimenta & quibus tegamur, his contenti simus. Nam qui volunt diuities fieri, incident in temptationem & in laqueum diaboli & desideria multa inutilia, & nocua, quæ mergunt homines in interitum & perditionem Radix enim omnium malorum est cupiditas: quam quidam appetentes errauerunt a fide, & inseruerunt se doloribus multis. Tu autem o homo Dei hæc fuge: sectare vero iustitiam, pietatem, fidem, charitatem, patientiam, mansuetudinem. Certa bonum certamen fidei: apprehende vitam æternam, in qua vocatus es, & confessus bonam confessionem coram multis testibus. Præcipio tibi coram Deo qui viuificat omnia, & Christo Iesu, qui testimonium reddidit sub Pontio Pilato bonam confessionem: vt serues mandatum, sine macula, irreprehensibile vsque in aduentum domini nostri Iesu Christi, quem suis temporibus ostendet beatus & solus potens, rex regum, & dominus dominantium, qui solus habet immortalitatem, & lucem inhabitat inaccessibilem, quem nullus hominum vidiit, sed nec videre potest, cui honor & imperium sempiternum. Amen. Diuitibus huius seculi præcipe non sublime sapere, neque sperare in incerto diuinarum, sed in Deo viuo (qui præstat nobis omnia abunde ad fruendum) bene agere, diuites fieri in bonis operibus, facile tribuere, communicare,

thesaurizare sibi fundamentum bonum in futurum, vt apprehendant veram vitam. O Timothee, depositum custodi, deuitans prophanas vocum nouitates, & oppositiones falsi nominis scientiæ, quam quidam promittentes, circa fidem exciderunt. Gratia tecum. Amen.

**C** *Sabbato, ex Ecclesiasti. L. j.*

**I**N synagoga peccantium exardebit ignis, & in gente incredibili exardebet ira. Non exorauerunt pro peccatis suis antiqui gigantes, qui destructi sunt confidentes suæ virtuti: & non pepercit peregrinationi illorum, & execratus est eos præ superbia verbi illorum. Non misertus est illis gentem totam perdens, & extollentem se in peccatis suis. Et sicut sexcenta millia peditum qui congregati sunt in duritia cordis sui: & si unus fuisset ceruicatus, mirum si fuisset immunis, misericordia enim & ira est cum illo. Potens ex oratio, & effundens iram secundum misericordiam suam: sic & correptio illius, hominem secundum opera sua iudicat. Non effugiet in rapina peccator, & non retardabit sufferentia misericordiam facientis. Omnis misericordia faciet locum vnicuique secundum meritum operum suorum, & secundum intellectum peregrinationis ipsius. Non dicas, A Deo abscondar: & ex summo quis mei memorabitur in populo magno non agnoscar: quæ est enim anima mea in tam immensa creatura? Ecce, cœlum, & coeli cœlorum, abyssus & vniuersa terra: & quæ in eis sunt, in conspectu illius commouebuntur, montes simul & colles, & fundamenta terræ: cum conspexerit illa Deus, tremore concutientur. Et in omnibus his insensatum est cor: & omne cor intelligitur ab illo: & vias illius quis intelligit, & procellam quam nec oculus videbit homi-

c. 16.

nis? Nam plurima illius opera sunt in absconsis, sed opera iustitiae eius quis enuntiabit? aut quis sustinebit?

**C Ex epistola Pauli ad Philemonem vnica. Lesson. secunda.**

cha. 1. **P** Aulus vinctus Christi Iesu & Timotheus frater, Philemoni dilecto & adiutori nostro, & Appiae sorori charissimae, & Archippo commilitoni nostro, & ecclesiae quae in domo tua est, gratia vobis & pax a Deo patre nostro, & domino Iesu Christo. Gratias ago Deo meo, semper memoriam tui faciens in orationibus meis, audiens charitatem tuam & fidem quam habes in domino Iesu, & in omnes sanctos: vt communicatio fidei tuae euidens fiat in agnitione omnis operis boni in vobis in Christo Iesu. Gaudium enim magnum habui & consolationem in charitate tua, quod viscera sanctorum requieuerunt per te frater. Propter quod multam fiduciam habens in Christo Iesu imperandi tibi, quod ad rem pertinet: propter charitatem magis obsecro, quum sis talis vt Paulus senex, nunc autem & vinctus Iesu Christi. Obsecro te pro meo filio quem genui in vinculis Onesimo: qui tibi aliquando inutilis fuit, nunc autem & mihi & tibi utilis, quem remisi tibi. Tu autem illum, id est, mea viscera suscipe: quem ego volueram tecum detinere, vt pro te mihi ministraret in vinculis euangelij: sine consilio autem tuo nihil volui facere: vt ne velut ex necessitate bonum esset, sed voluntarium. Forsitan enim ideo discessit ad horam a te, vt aeternum illum reciperes iam non vt seruum, sed pro seruo charissimum fratrem, maxime mihi, quanto autem magis tibi & in carne & in domino? Si ergo habes me socium: suscipe illum sicut me. Si autem aliquid nocuit tibi aut debet: hoc mihi imputa. Ego

Paulus scripsi mea manu. Ego reddam: vt non dicam tibi quod & te ipsum mihi debes. Ita frater ego te fruar in domino, refice viscera mea in Christo. Confidens in obedientia tua scripsi tibi, sciens quoniam & super id quod dico facies. Simul & para mihi hospitium: nam spero per orationes vestras donari me vobis. Salutat te Epaphras conceptiuus meus in Christo Iesu, Marcus, Aristarchus, Demas, & Lucas adiutores mei. Gratia domini nostri Iesu Christi cum spiritu vestro. Amen.

**C Scendum, quod si finitis quatuor hebdomadis Vagantium adhuc superesset vna ante Septuagesimam (vt euenit anno. 1546. alias autem rarissime hoc eueniet) tunc legenda est dominica vi gesima quarta post Pentecosten, quae est quinta Vagantium ex qua tunc tum sumendae sunt prima, & secunda lectiones: nam tertia lectio & oratio repetendae sunt illae quae positae sunt in dominica quarta Vagantium.**

**C Dominica in Septuagesima.**

Notandum, quod si aliquod festum duplex inciderit in hac dominica, & in ceteris dominicis vsque ad Pascha, transferendum est, vt supra in regulis generalibus.

**C Notandum præterea quod ab hac dominica inclusive vsque ad Pascha non dicitur. Haleluiah. sed loco eius vsque ad feriam quintam in coena domini dicitur. Laus tibi domine rex aeternæ gloriæ. Ad matutinum inuitato Praeoccupemus facium domini, & in psalmis iubilemus ei. Hym.**

**P** Rimo dierum omnium,

Quo mundus extat conditus:

Vel quo resurgens conditor,

Nos morte victa liberat.

Pulsis procul torporibus,

Surgamus omnes ocyus:

Et nocte quæramus pium,  
Sicut prophetam nouimus  
**N**ostras preces vt audiat,  
Suamque dextram porrigat:  
Et expiatos sordibus,  
Reddat polorum sedibus.

**P**ræsta pater piissime, Patrique compar vnice: Cum spiritu paraclete, Regnans per omne seculum. Amen.

**Antiphona.** Inuocabo nomen tuum domine, ne auertas faciem tuam a clamore meo.

**C** Liber Genesis. Lesson one.

c.1.a **I**†N principio creauit, Deus coelum & terram. Terra autem erat inanis & vacua, & tenebræ erant super faciem abyssi: & spiritus Dei ferebatur super aquas. Dixitque Deus, Fiat lux. Et facta est lux. Et vidit Deus lucem quod esset bona: & diuisit lucem a tenebris, appellauitque lucem diem, & tenebras noctem, factumque est vespere & mane dies vnu. Dixit quoque Deus, Fiat firmamentum in medio aquarum: & diuidat aquas ab aquis. Et fecit Deus firmamentum, diuisitque aquas quæ erant sub firmamento, ab his quæ erant super firmamentum. Et factum est ita. Vocauitque Deus firmamentum, cœlum: & factum est vespere & mane, dies secundus. Dixit vero Deus, Congregentur aquæ quæ sub cœlo sunt, in locum vnum: & appareat arida. Et factum est ita. Et vocauit Deus aridam, terram: congregacionesque aquarum appellauit maria. Et vidit Deus, quod esset bonum, & ait: Germinet terra herbam virentem & facientem semen, & lignum pomiferum faciens fructum iuxta genus suum, cuius semen in semetipso sit super terram. Et factum est ita. Et protulit terra herbam virentem, & facientem semen iuxta genus suum, lignumque faciens fruc-

tum. & habens vnumquodque segmentem secundum speciem suam. Et vedit Deus, quod esset bonum. Et factum est vespere & mane dies tertius. Dixit autem Deus, Fiant lumina in firmamento cœli, & diuidant diem ac noctem: & sint in signa & tempora, & dies & annos: vt luceant in firmamento cœli, & illuminent terram. Et factum est ita. Fecitque Deus duo luminaria, magna, luminare maius vt præcesset diei: & luminare minus, vt præcesset nocti, & stellas: & posuit eas Deus in firmamento coeli, vt lucerent super terram, & præcessent diei ac nocti, & diuideren lucem ac tenebras. Et vedit Deus quod esset bonum. Et factum est vespere & mane dies quartus.

**C** Sanctum Iesu Christi euangelium secundum Ioannem. Lesson. ij.

c.1.a **I**†N principio erat verbum, & verbum erat apud Deum, & Deus erat verbum. Hoc erat in principio apud Deum. Omnia per ipsum facta sunt: & sine ipso factum est nihil, quod factum est. In ipso vita erat, & vita erat lux hominum: & lux in tenebris lucet, & tenebræ eam non comprehendunt. Fuit homo missus a Deo, cui nomen erat Ioannes. Hic venit in testimonium vt testimonium perhiberet de lumine, vt omnes crederent per illum. Non erat ille lux: sed vt testimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipsum factus est: & mundus eum non cognouit. In propria venit: & sui eum non receperunt. Quotquot autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine eius: qui non ex sanguinibus, neque ex voluntate carnis,

neque ex voluntate viri, sed ex Deo nati sunt. Et verbum caro factum est: & habitauit in nobis. (Et vidimus gloriam eius, gloriam quasi vnigeniti a patre)

B plenum gratiæ & veritatis.] Ioannes testimonium perhibet de ipso & clamat, dicens: Hic erat quem dixi. Qui post me venturus est, ante me factus est: quia prior me erat. Et de plenitudine eius nos omnes accepimus, & gratiam pro gratia: quia lex per Moy sen data est, gratia & veritas per Iesum Christum facta est. Deum nemo vedit vñquam: vnigenitus filius, qui est in sinu patris, ipse enarravit.

**Secundum Matthæum. Lesson. iij.**

c. 20. **I**N illo tempore, dixit Jesus discipulis suis parabolam hanc, Simile est regnum cœlorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam. **Et reliqua.**

**Homilia sancti Gregorij papæ.**

Regnum cœlorum patrifamilias simile dicitur: qui ad excolendam vineam suam operarios conduxit. Quis vero patrifamilias similitudinem rectius tenet, quam conditor noster? qui regit quos condidit: & electos suos sic in hoc mundo possidet, quasi subiectos dominus in domo. Qui habet vineam, vniuersam scilicet ecclesiam: quæ ab Abel iusto vsque ad vltimum electum, qui in fine mundi venturus est: quot sanctos protulit, quasi tot palmites misit. Hic itaque paterfamilias ad excolendam vineam suam mane hora tertia, sexta, nona, & vndecima, operarios conducit: quia a mundi huius initio vsque in finem, ad erudiendam plebem fidelium, prædicatores congregare non destitut. Mane etenim mundi fuit ab Adam vsque ad Noe. hora vero tertia a Noe vsque ad Abraham. Sexta quoque ab Abraham vsque ad Moysen. Nona

autem a Moyse vsque ad aduentum domini. Vndeclima vero ab aduentu domini vsque ad finem mundi. In qua prædicatores sancti apostoli missi sunt, qui mercedem plenam, & tarde venientes acceperunt. Ad erudiendam ergo dominus plebem suam quasi ad excolendam vineam suam nullo tempore destitit operarios mittere: quia & prius per patres, & postmodum per legis doctores & prophetas: ad extremum vero per apostolos dum plebis suæ mores excoluit, quasi per operarios in vineæ cultura magnopere laborauit. Quamuis in quolibet modulo vel mensura quisquis cum fide recta bonaæ actionis extitit: huius vineæ operarius fuit. Operator ergo mane hora tertia, sexta, & nona antiquus ille & Hebraicus populus designatur: qui in electis suis ab ipso mundi exordio dum recta fide studuit Deum colere, quasi non destitut in vineæ cultura laborare. Miserere. 70.

**C Notandum, quod ab hac dominica inclusiue vsque ad feriam quintam in cœna domini quando fit officium de dominica vel feria non dicitur. Te Deum. post tertiam lectionem, sec loco eius dicitur psalmus.** Miserere. fo. 70.

**C Ad laudes antiphon.** Per singulos dies bendicam tibi, & laudabo nomen tuum. **Oratio.**

**P** Reces populi tui, quæsumus domine, clemnter exaudi: vt qui iuste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur. Per do.

**C Ad Vesperas. Hymnus.**

**L** Vcis creator optime,  
Lucem dierum proferens,  
Primordijs lucis nouæ,  
Mundi parans originem.  
Qui mane, iunctum vesperi,

Diem vocari præcipis,  
Tetrum chaos illabitur,  
Audi preces cum fletibus.  
**N**e mens grauata crimine,  
Vitæ sit exul munere,  
Dum nil perenne cogitat,  
Seseque culpis illigat.  
**C**oelorum pulset intimum,  
Vitale tollat præmium,  
Vitemus omne noxiun,  
Purgemus omne pessimum.

**P**ræsta pater pijssime. &c. **A**n. In tribulatione mea inuocauit dominum, & ad Deum meum clamaui.

**C** Notandum quod inuita. **Hymni**, & antiphonæ huius dominicæ dicuntur vsque ad feriam quartam Cinerum exclusie, quando fit officium de dominica vel de feria.

**C** Monday. ex Genesi. Lesson. j.

c.1.b **D** Ixit etiam Deus, Producant aquæ reptile animæ viuentis, & volatile super terram sub firmamento cœli. Creauitque Deus cete grandia, & omnem animam viuentem atque motabilem, quam produxerant aquæ in species suas, & omne volatile secundum genus suum. Et vidit Deus quod esset bonum, benedixitque eis, dicens: Crescite & multiplicamini, & replete aquas maris, auesque multiplicentur super terram. Et factum est vespere & mane dies quintus. Dixit quoque Deus. Producat terra animam viuentem in genere suo, iumenta & reptilia & bestias terræ secundum species suas. Factumque est ita. Et fecit Deus bestias terræ iuxta species suas, & iumenta & omne reptile terræ in genere suo. Et vidit Deus quod esset bonum, & ait, Faciamus hominem ad imaginem & similitudinem nostram, & præsit piscibus maris, & volatilibus coeli, & bestijs, vniuersæque terræ, om-

nique reptili quod mouetur in terra. Et creauit Deus hominem ad imaginem suam, ad imaginem Dei creauit illum, masculum & foeminam creauit eos. Benedixitque illis Deus, & ait, Crescite, & multiplicamini, & replete terram, & subjcite eam, & dominamini piscibus maris, & volatilibus cœli, & vniuersis animantibus quæ mouentur super terram. Dixitque Deus, Ecce dedi vobis omnem herbam afferentem semen super terram, & vniuersa ligna quæ habent in semetipsis sementem generis sui, vt sint vobis in escam, & cunctis animantibus terræ, omnique volucri cœli, & vniuersis quæ mouentur in terra, & in quibus est anima viuens, vt habeant ad vescendum. Et factum est ita. Vidiisque Deus cuncta quæ fecerat: & erant valde bona. Et factum est vespere & mane dies sextus.

**C** According to John. Lesson. ij.

c.1.c **E**t hoc est testimonium Ioannis, quando † miserunt Iudæi ab Ierosolymis sacerdotes & Leuitas ad eum, vt interrogarent eum, Tu quis es? Et confessus est, & non negauit. Et confessus est, Quia non sum ego Christus. Et interrogauerunt eum? Quid ergo? Elias es tu? Et dixit, non sum. Prophetæ es tu? Et respondit, Non. Dixerunt ergo ei, Quis es, vt responsum demus his qui miserunt nos? quid dicis de teipso? Ait, Ego vox clamantis in deserto, dirigite viam domini sicut dixit Isaias propheta. Et qui missi fuerant, erant ex Pharisæis. Et interrogauerunt eum, & dixerunt ei. Quid ergo baptizas, si tu non es Christus, neque Elias, neque Prophetæ? Respondit eis Ioannes, dicens: Ego baptizo in aqua, medius autem vestrum stetit quem vos nescitis. Ipse est qui post me venturus est, qui ante me factus est:

cuius ego non sum dignus vt soluam eius corrigiam calceamenti. Hæc in Bethania facta sunt trans Iordanem, vbi erat Ioannes baptizans.]

D Altera die † vidit Ioannes Iesum venientem ad se, & ait, Ecce agnus Dei, ecce qui tollit peccatum mundi. Hic est, de quo dixi, Post me venit vir qui ante me factus est, quia prior me erat, & ego nesciebam eum: sed vt manifestetur in Isræl: propterea veni ego in aqua baptizans. Et testimonium perhibuit Ioannes, dicens, Quia vidi spiritum descendenterem quasi columbam de celo, & mansit super eum. Et ego nesciebam eum: sed qui misit me baptizare in aqua, ille mihi dixit, Super quem videris spiritum descendenterem & manentem super eum, hic est qui baptizat in spiritu sancto. Et ego vidi: & testimonium perhibui quia hic, est filius Dei.]

C Tuesday. ex Genesi. Lesson. j.

c.2.a **I**gitur perfecti sunt cœli & terra, & omnis ornatus eorum. Complevitque Deus die septimo opus suum quod fecerat: & requieuit die septimo ab vniuerso opere quod patratar.] Et benedixit diei septimo, & sanctificauit illum: quia in ipso cessauerat ab omni opere suo, quod creauit Deus vt faceret Istæ sunt generationes cœli & terræ, quando creata sunt, in die quo fecit dominus Deus cœlum & terram, & omne virgultum agri antequam orietur in terra, omnemque herbam regionis priusquam germinaret, non enim pluerat dominus Deus super terram, & homo non erat qui operaretur terram: sed fons ascendebat e terra, irrigans vniuersam superficiem terræ. Formauit igitur dominus Deus hominem de limo terræ, & inspirauit in faciem eius spiraculum vitæ, & factus est homo in

animam viuentem. Plantauerat autem dominus Deus paradisum voluptatis a principio: in quo posuit hominem quem formauerat, produxitque dominus Deus de humo omne lignum pulchrum visu, & ad vescendum suaue, lignum etiam vitae in medio paradisi, lignumque scientiæ boni & mali. Et fluvius egrediebatur de loco voluptatis ad irrigandum paradisum, qui inde diuiditur in quatuor capita. nomen vni Phison: ipse est qui circuit omnem terram Euilath, vbi nascitur aurum, & aurum terræ illius optimum est, ibique inuenitur bdellium: & lapis onychinus. Et nomen fluij secundi, Gehon: ipse est qui circumit omnem terram Aethiopiac. Nomen vero fluminis tertij, Tigris: ipse vadit contra Assirios. Fluuius autem quartus, ipse est Euphrates.

C According to John. Lesson. ij.

**A** †Ltera die iterum stabat Ioannes, c.1.c & ex discipulis eius duo. Et respiciens Iesum ambulantem, dicit, Ecce agnus Dei. Et audierunt eum duo discipuli loquentem, & sequuti sunt Iesum. Conuersus autem Iesus, & videntes eos sequentes se, dicit eis. Quid quaeritis? Qui dixerunt ei, Rabbi (quod dicitur interpretatum, magister) vbi habitas? Dicit eis, Venite, & videte. Venerunt, & viderunt vbi maneret: & apud eum manserunt die illa: hora autem erat quasi decima. Erat autem Andreas frater Simonis Petri vnu ex duobus qui audierant a Ioanne, & sequuti fuerant eum. Inuenit hic primum fratrem suum Simonem, & dicit ei, Inuenimus Messiam, quod est interpretatum Christus. Et adduxit eum ad Iesum. Intuitus autem eum Iesus, dixit tu es Simon filius Iona: tu vocaberis Cephas, quod interpretatur Petrus. In crastinam voluit exire in Galilæam:

& inuenit Philippum. Et dicit ei Iesus, Sequere me. Erat autem Philippus a Bethsaida, ciuitate Andreæ & Petri. Inuenit Philippus Nathanael, & dicit ei, Quem scripsit Moyses in lege, & prophetæ: inuenimus Iesum filium Ioseph a Nazareth. Et dixit ei Nathanael, A Nazareth potest aliquid boni esse. Dicit ei Philippus, veni & vide. Vedit Iesus Nathanael venientem ad se: & dicit de eo. Ecce vere Israëlite in quo dolus non est. Dicit ei Nathanael, Vnde me nosti? Respondit Iesus, & dixit ei, Priusquam te Philippus vocaret, cum essem sub ficu vidi te. Respondit ei Nathanael, & ait, Rabbi, tu es filius Dei, tu es rex Israël. Respondit Iesus, & dixit ei, Quia dixi tibi, Vidi te sub ficu, credis: maius his videbis. Et dixit ei, Amen amen dico vobis, videbitis cœlum apertum, & angelos Dei ascendentis & descendentes supra filium hominis.]

**C** Fer. iiiij. ex Genesi. Lesson. j.

cha. 2. **T**VLit ergo dominus Deus hominem, & posuit eum in paradisum voluptatis, vt operaretur & custodiret illum: præcepitque ei, dicens: Ex omni ligno paradisi comedere: de ligno autem scientiæ boni & mali ne comedas. In quo cunque enim die comederis ex eo, morte morieris. Dixit quoque dominus Deus, Non est bonum esse hominem solum, faciamus ei adiutorium simile sibi. Formatis igitur dominus Deus de humo cunctis animantibus terræ, & vniuersis volatilibus cœli, adduxit ea ad Adam, vt videret quid vocaret ea. Omne enim quod vocavit Adam animæ viuentis, ipsum est nomen eius. Appellauitque Adam nominibus suis cuncta animantia, & vniuersa volatilia cœli, & omnes bestias terræ: Adæ vero non inueniebatur adiutor similis eius. Immisit

ergo dominus Deus soporem in Adam: Cunque obdormisset: tulit vnam de costis eius, & repleuit carnem pro ea. Et ædificauit dominus Deus costam, quam tulerat de Adam, in mulierem: & adduxit eam ad Adam. Dixitque Adam, Hoc nunc os ex ossibus meis, & caro de carne mea: hæc vocabitur Virago, quoniam de viro sumpta est. Quam ob rem relinquet homo patrem suum & matrem, & adhærebit vxori suæ: & erunt duo in carne vna. Erat autem vterque nudus, Adam scilicet & vxor eius: & non erubescabant.

**C** According to John. Lesson. ij.

**E**T die tertia † nuptiæ factæ sunt c.2.a in Cana Galilææ: & erat mater Iesu ibi. Vocatus est autem & Iesus, & discipuli eius ad nuptias. Et deficiente vino dicit mater Iesu ad eum, Vinum non habent. Et dicit ei Iesus, Quid mihi & tibi est mulier? nondum venit hora mea. Dicit mater eius ministris, Quodcumque dixerit vobis, facite. Erant autem ibi lapideæ hydriæ sex positæ secundum purificationem Iudæorum, capientes singulæ metretas binas vel ternas. Dixit eis Iesus, Implete hydrias aqua. Et impleuerunt eas vsque ad summum. Et dicit eis Iesus, Haurite nunc, & ferte Architrichilio. Et tulerunt. Vt autem gustauit Architrichilius aquam vinum factam, & non sciebat vnde esset, ministri autem sciebant qui hauserant aquam: vocat sponsum Architrichilius, & dicit ei, Omnis homo primum, bonum vinum ponit: & cum inebriati fuerint, tunc id quod deterius est. Tu autem seruasti bonum vinum vsque adhuc. Hoc fecit initium signorum Iesus in Cana Galilææ: & manifestauit gloriam suam, & crediderunt in eum discipuli eius.]

B Post hæc descendit Capharnaum ipse & mater eius, & fratres eius, & discipuli eius: & ibi manserunt non multis diebus, † Et prope erat Pascha Iudeorum, & ascendit Iesus Ierosolymam: & inuenit in templo vendentes oves & boues & columbas, & numularios sedentes. & cum fecisset quasi flagellum de funiculis, omnes eiecit de templo, oves quoque & boues, & numulariorum effudit aes, & mensas subuertit. Et his qui columbas vendabant, dixit, Auferte ista hinc: & nolite facere domum patris mei domum negociationis. Recordati sunt vero discipuli eius, quia scriptum est, zelus domus tuæ comedit me. Responderunt ergo Iudei, & dixerunt ei, Quod signum ostendis nobis quia hæc facis? Respondit Iesus, & dixit eis, Soluite templum hoc, & in tribus diebus excitabo illud. Dixerunt ergo Iudei. Quadraginta & sex annis ædificatum est templum hoc, & tu in tribus diebus excitabis illud? Ille autem dicebat de templo corporis sui. Cum ergo resurrexisset a mortuis, recordati sunt discipuli eius quia hoc dicebat, & crediderunt scripturæ, & sermoni quem dixit Iesus. Cum autem esset Ierosolymis in pascha in die festo, multi crediderunt in nomine eius, vindentes signa eius quæ faciebat. Ipse autem Iesus non credebat semetipsum eis: eo quod ipse nosset omnes: & quia opus ei non erat vt quis testimonium perhiberet de homine. Ipse enim sciens quid esset in homine.] c.3.a

**C** Feria. v. ex Genesi. Lesson. j.

**S** Ed & serpens erat callidior cunctis animantibus terræ, quæ fecerat dominus Deus. Qui dixit ad mulierem, Cur præcepit vobis Deus vt non comedetis de omni ligno Paradisi? Cui respondit mulier, De fructu lignorum

quæ sunt in paradiso, vescimur: de fructu vero ligni quod est in medio paradisi, præcepit nobis Deus ne comedemus, & ne tangeremus illud, ne forte moriamur. Dixit autem serpens ad mulierem: Nequaquam morte moriemini: scit enim Deus quod in quounque die comederitis ex eo, aperiuntur oculi vestri: & eritis sicut dij scientes bonum & malum. Vedit igitur mulier quod bonum esset lignum ad vescendum, & pulchrum oculis, aspectuque delectabile: & tulit de fructu illius, & comedit: deditque viro suo, qui comedit. Et aperti sunt oculi amborum: cunque cognouissent se esse nudos, consuerunt folia ficus, & fecerunt sibi perizomata. Et cum audissent vocem domini Dei deambulantis in paradiso ad auram post meridiem abscondit se Adam & vxor eius a facie domini Dei in medio ligni paradisi. Vocauitque dominus Deus Adam, & dixit ei: Vbi es? Qui ait. Vocem tuam audiui in paradiso: & timui, eo quod nudus essem, & abscondi me. Cui dixit dominus, Quis enim indicauit tibi quod nudus esses, nisi quod ex ligno de quo præceperam tibi ne comederes, comedisti? Dixitque Adam, Mulier quam dedisti mihi sociam, dedit mihi de ligno, & comedи. Et dixit dominus Deus ad mulierem. Quare hoc fecisti? Quæ respondit, Serpens decepit me, & comedì.

**C** According to John. Lesson. ij.

**E** Rat autem homo ex Pharisæis, Nicodemus nomine, princeps Iudeorum. Hic venit ad Iesum nocte, & dixit ei, Rabbi, scimus quia a Deo venisti magister: nemo enim potest hæc signa facere quæ tu facis, nisi fuerit Deus cum eo. Respondit Iesus, & dixit ei, Amen amen dico tibi, nisi quis re-

natus fuerit denuo, non potest videre regnum Dei. Dicit ad eum Nicodemus, Quomodo potest homo nasci cum sit senex? nunquid potest in ventrem matris suæ iterato introire & renasci? Respondit Iesus, Amen amen dico tibi, nisi quis renatus fuerit ex aqua & spiritu sancto, non potest introire in regnum Dei. Quod natum est ex carne, caro est: & quod natum est ex spiritu, spiritus est. Non mireris quia dixi tibi, Oportet vos nasci denuo. Spiritus vbi vult spirat: & vocem eius audis, sed nescis vnde veniat, aut quo vadat: sic est omnis qui natus est ex spiritu. Respondit Nicodemus, & dixit ei, Quomodo possunt hæc fieri? Respondit Iesus, & dixit ei, Tu es magister in Israel, & hæc ignoras? Amen amen dico tibi, quia quod scimus loquimur, & quod vidimus testamur, & testimonium nostrum non accipitis. Si terrena dixi vobis, & non creditis: quomodo si dixerim vobis cœlestia, credetis? Et nemo ascendit in cœlum nisi qui descendit de cœlo, filius hominis qui est in cœlo. Et sicut Moyses exaltauit serpentem in deserto: ita exaltari oportet filium hominis: vt omnis qui credit in ipso non pereat, sed habeat vitam æternam.] † Sic enim Deus dilexit mundum, vt filium suum vnigenitum daret: vt omnis qui credit in eum, non pereat, sed habeat vitam æternam. Non enim misit Deus filium suum in mundum vt iudicet mundum, sed vt saluetur mundus per ipsum. Qui credit in eum, non iudicatur: qui autem non credit, iam iudicatus est: quia non credidit in nomine vnigeniti filii Dei. Hoc est autem iudicium, quia lux venit in mundum, & dilexerunt homines magis tenebras quam lucem: erant enim eo-

rum mala opera. Omnis enim qui male agit, odit lucem: & non venit ad lucem, vt non arguantur opera eius: qui autem facit veritatem, venit ad lucem: vt manifestentur opera eius, quia in Deo sunt facta.]

**C Feria sexta ex Genesi. Lesson. j.**

**E**T ait dominus Deus ad serpentem, cha. 4.

Quia fecisti hoc, maledictus es inter omnia animantia & bestias terræ: super pectus tuum gradieris, & terram comedes cunctis diebus vitæ tuæ. Inimicitias ponam inter te, & mulierem, & semen tuum & semen illius: ipsa conteret caput tuum, & tu insidiaberis calcaneo eius. Mulieri quoque dixit, Multiplicabo ærumnas tuas, & conceputus tuos: in dolore paries filios, & sub viri potestate eris, & ipse dominabitur tui. Adæ vero dixit, Quia audisti vocem vxoris tuæ, & comedisti de ligno, ex quo præceperam tibi ne comederes, maledicta terra in opere tuo: in laboribus comedes ex ea cunctis diebus vitæ tuæ, spinas & tribulos germinabit tibi, & comedes herbam terræ. In sudore vultus tui vesceris pane tuo, donec reuertaris in terram, de qua sumptus es: quia puluis es, & in puluerem reueteris. Et vocauit Adam nomen vxoris suis, Eua: eo quod mater esset cunctorum viuentium. Fecit quoque dominus Deus Adæ & vxori eius tunicas pelliceas, & induit eos. Et ait, Ecce, Adam quasi vñus ex nobis factus est, sciens bonum & malum, nunc ergo ne forte mittat manum suam, & sumat etiam de ligno vitæ & comedat, vt viuat in æternum. Et emisit eum dominus Deus de paradiſo voluptatis vt operaretur terram, de qua sumptus est. Eiecitque Adam: & collocauit ante paradiſum voluptatis Cherubin, & flammeum gladium atque versatile ad custodien-

dam viam ligni vitæ.

**C According to John. Lesson. ij.**

cha. 3. **P**ost hæc venit Iesus & discipuli eius in Iudæam terram: & illic morabatur cum eis & baptizabat. Erat autem & Ioannes baptizans in Ænon iuxta Salin: quia aquæ multæ erant illic, & veniebant & baptizabantur. Non dum enim missus fuerat Ioannes in carcerem. Facta est autem quæstio ex discipulis Ioannis cum Iudæis de purificatione. Et venerunt ad Ioannem, & dixerunt ei, Rabbi, qui erat tecum trans Iordanem, cui tu testimonium perhibuisti, ecce hic baptizat, & omnes veniunt ad eum. Respondit Ioannes, & dixit: Non potest homo accipere quicquam, nisi fuerit ei datum de cœlo. Ipsi vos mihi testimonium perhibetis quod dixerim, Non sum ego Christus: sed quia missus sum ante illum. Qui habet sponsam, sponsus est: amicus autem sponsi qui stat & audit eum, gaudio gaudet propter vocem sponsi. Hoc ergo gaudium meum impletum est. Illum oportet crescere: me autem minui. Qui desursum venit, super omnes est. Qui est de terra, de terra est, & de terra loquitur: qui de cœlo venit, super omnes est. Et quod vidit & audiuit, hoc testatur: & testimonium eius nemo accipit. Qui autem accepit eius testimonium, signauit, quia Deus verax est. Quem enim misit Deus, verba Dei loquitur, non enim ad mensuram dat Deus spiritum. Pater diligit filium: & omnia dedit in manu eius. Qui credit in filium, habet vitam æternam: qui autem incredulus est filio, non videbit vitam, sed ira Dei manet super eum.

Vt ergo cognouit Iesus quia audierunt Pharisæi quod Iesus plures discipulos facit, & baptizat quam Ioannes (quanquam Iesus non baptizaret, sed

discipuli eius) reliquit Iudæam, & abiit iterum in Galilæam, oportebat autem eum transire per Samariam.

**C Sabbato, ex Genesi. Lesson. j.**

**A** Dam vero cognouit vxorem suam cha. 4. Euam, quæ concepit & peperit Cain, dicens. Posedi hominem per Deum. Rursumque peperit fratrem eius Abel. Fuit autem Abel pastor ouium, & Cain agricola. Factum est autem post multos dies vt offerret Cain de fructibus terræ munera domino. Abel quoque obtulit de primogenitis gregis sui, & de adipibus eorum: & respexit dominus ad Abel, & ad munera eius. Ad Cain autem, & ad munera illius non respexit: Iratusque est Cain vehementer, & concidit vultus eius. Dixitque dominus ad eum, Quare iratus es? & cur concidit facies tua? Nonne si bene egeris, recipies? si autem male, statim in foribus peccatum aderit? sed sub te erit appetitus eius, & tu dominaberis illius. Dixitque Cain ad Abel fratrem suum: Egressiam foras. Cunque essent in agro, surrexit Cain aduersus fratrem suum Abel, & interfecit eum. Et ait dominus ad Cain: Vbi est Abel frater tuus? Qui respondit, Nescio: Nunquid custos fratris mei sum ego? Dixitque ad eum, Quid fecisti? vox sanguinis fratris tui clamat ad me de terra. Nunc igitur maledictus eris super terram: quæ aperuit os suum, & suscepit sanguinem fratris tui de manu tua. Cum operatus fueris eam non dabit tibi fructus suos: vagus & profugus eris super terram. Dixitque Cain ad dominum, Maior est iniquitas mea, quam vt veniam merear. Ecce ejcis me hodie a facie terræ & a facie tua abscondar, & ero vagus & profugus in terra: Omnis igitur qui inuenerit me, occidet me.

Dixitque ei dominus, Nequaquam ita fiet: sed omnis qui occiderit Cain, septuplum punietur. Posuitque dominus in Cain signum, vt non interficeret eum omnis qui inuenisset eum.

**C According to John. Lesson. ij.**

c.4.b **V**†Enit ergo in ciuitatem Samariæ quæ dicitur Sichar: iuxta prædium quod dedit Iacob Ioseph filio suo. Erat autem ibi fons Iacob. Iesus autem fatigatus ex itinere, sedebat sic supra fontem. Hora autem erat quasi sexta. Venit autem mulier de Samaria haurire aquam. Dicit ei Iesus, Da mihi bibere. Discipuli enim eius abierant in ciuitatem vt cibos emerent. Dicit ergo ei mulier illa Samaritana. Quomodo tu Iudæus quum sis bibere a me poscis, quæ sum mulier Samaritana? Non enim coutuntur Iudæi Samaritanis. Respondit Iesus, & dixit ei, Si scires donum Dei, & quis est qui dicit tibi, Da mihi bibere, tu forsitan petisses ab eo, & dedisset tibi aquam viuam. Dicit ei mulier, Domine, neque in quo haurias habes, & puteus altus est: vnde ergo habes aquam viuam? Nunquid tu maior es patre nostro Iacob, qui dedit nobis puteum, & ipse ex eo bibit, & filij eius, & pecora eius? Respondit Iesus, & dixit ei, Omnis qui bibit ex aqua hac, sitiet iterum: qui autem biberit ex aqua, quam ego dabo ei,<sup>non</sup> sitiet in æternum, sed aqua quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam. Dicit ad eum mulier, Domine, da mihi hanc aquam: vt non sitiam, neque veniam huc haurire. Dicit ei Iesus, Vade, voca virum tuum, & veni huc. Respondit mulier, & dixit. Non habeo virum. Dicit ei Iesus, bene dixisti, Quia non habeo virum. Quinque enim viros habuisti: & nunc quem habes, non est tuus vir. hoc vere

dixisti. Dicit ei mulier, Domine, video quia propheta es tu. Patres nostri in monte hoc adorauerunt: & vos dicitis quia Ierosolymis est locus vbi adorare oportet. Dicit ei Iesus, Mulier, crede mihi, quia venit hora quando neque in monte hoc, neque in Ierosolymis adorabitis patrem. Vos adoratis quod nescitis: nos adoramus quod scimus: quia salus ex Iudæis est. Sed venit hora & nunc est, quando veri adoratores adorabunt patrem in spiritu & veritate, nam & Pater tales quærerit, qui adorent eum. Spiritus est Deus: & eos qui adorant eum, in spiritu & veritate oportet adorare. Dicit ei mulier, Scio quia Messias venit, qui dicitur Christus: cum ergo venerit, ille annuntiabit nobis omnia. Dicit ei Iesus, Ego sum qui loquor tecum. Et continuo venerunt discipuli eius: & mirabantur quia cum muliere loquebatur: nemo tamen dixit, Quid quæris, aut quid loqueris cum ea? Reliquit ergo hydriam suam mulier, & abiit in ciuitatem, & dixit illis hominibus, Venite, & videte hominem qui dixit mihi omnia quæcunque feci, nunquid ipse est Christus? Exierunt ergo de ciuitate, & veniebant ad eum.

**C Dominica in Sexagesima, ex Genesi. Lesson one.**

**S** Gressusque Cain a facie domini habitauit profugus in terra ad orientalem plagam Eden. Cognovit autem Cain vxorem suam, quæ concepit, & peperit Enoch: & aedificauit ciuitatem, vocauitque nomen eius, ex nomine filii sui, Enoch. Porro Enoch genuit Irad, & Irad genuit Mauiael, & Mauiael genuit Mathusael, & Mathusael genuit Lamech: qui accepit duas vxores, nomen vni Ada, & nomen alteri Sella.

Genuitque Ada Iabel, qui fuit pater habitantium in tentorijs atque pastorum: & nomen fratris eius Iubal, ipse fuit pater canentium cithara & organo. Sella quoque genuit Tubal Cain, qui fuit malleator & faber in cuncta opera æris & ferri. Soror vero Tubal Cain, Noema. Dixitque Lamech vxoribus suis Adæ & Sellæ, audite vocem meam vxores Lamech, auscultate sermonem meum: quoniam occidi virum in vulnus meum, & adolescentulum in liuorem meum, septuplum vltio dabitur de Cain: de Lamech vero septuagies septies. Cognouit quoque adhuc Adam vxorem suam: & peperit filium, vocavitque nomen eius Seth, dicens, Posuit mihi Deus semen aliud pro Abel, quem occidit Cain. Sed & Seth natus est filius, quem vocavit Enos, iste coepit inuocare nomen domini.

**C According to John. Lesson. ij.**

c.4.c **I**nterea rogabant eum discipuli, dicentes, Rabbi, manduca. Ille autem dicit eis, Ego cibum habeo manducare quem vos nescitis. Dicebant ergo discipuli ad inuicem, Nunquid aliquis attulit ei manducare? Dixit eis Jesus, Meus cibus est, vt faciam voluntatem eius qui misit me: vt perficiam opus eius. Nonne vos dicitis quod adhuc quatuor menses sunt, & messis venit? Ecce dico vobis, leuate oculos vestros: & videte regiones quia albæ sunt iam ad messem. Et qui metit, mercedem accipit, & congregat fructum in vitam æternam: vt & qui seminat simul gaudeat & qui metit. In hoc enim est verbum verum: quia alius est qui seminat, & alius est qui metit. Ego misi vos metere quod vos non laborastis, alij laborauerunt: & vos in labores eorum introistis. Ex ciuitate autem illa multi crediderunt

in eum Samaritanorum, propter verbum mulieris testimonium perhibentis, Quia dixit mihi omnia quæcunque feci. Cum venissent ergo ad illum Samari-tani, rogauerunt eum vt ibi maneret. Et mansit ibi duos dies. Et multo plures crediderunt propter sermonem eius. Et mulieri dicebant, Quia iam non propter tuam loquelam credimus: ipsi enim audiuimus, & scimus quia hic est vere saluator mundi.] Post D duos autem dies exiit inde, & abiit in Galilæam. Ipse enim Jesus testimonium perhibuit quia propheta in sua patria honorem non habet. Cum ergo venisset in Galilæam, exceperunt eum Galilæi, cum omnia vidissent quæ fecerat Ierosolymis in die festo: & ipsi enim venerant ad diem festum. Venit ergo iterum in Cana Galilææ, vbi fecit aquam vinum. † Et erat quidam regulus, cuius filius infirmabatur Capharnaum. Hic cum audisset quia Jesus adueniret a Iudæa in Galilæam, abiit ad eum: & rogabat eum vt descenderet & sanaret filium eius: incipiebat enim mori. Dixit ergo Jesus ad eum, Nisi signa & prodigia videritis, non creditis. Dicit ad eum regulus, Domine, descendere priusquam moriatur filius meus. Dicit ei Jesus, Vade, filius tuus viuit. Credidit homo sermoni quem dixit ei Jesus, & ibat. Iam autem eo descendente, serui occurserunt ei: & nuntiauerunt dicentes, quia filius eius viueret. Interrogabat ergo horam ab eis in qua melius habuerit. Et dixerunt ei, Quia heri hora septima reliquit eum febris. Cognouit ergo pater quia illa hora erat in qua dixit ei Jesus, Filius tuus viuit. Et creditit ipse & dominus eius tota.] Hoc iterum secundum signum fecit Jesus, cum venisset

a Iudæa in Galilæam.

**According to Luke.** Lesson. iij.

cha. 8. **I**N illo tempore, dixit, Jesus turbis similitudinem hanc, Exiit qui seminat, seminare semen suum.

**Et reliqua. Hom. sancti Grego. papæ.** Lectio sancti Euangeli, quam modo fratres charissimi audistis, expositione non indiget, sed admonitione. Quam enim per semetipsum veritas exposuit, hanc discutere humana fragilitas non præsumit. Sed est quod sollicite in hac ipsa expositione dominica pensare debemus. Quia si nos vobis, semen verbum, agrum mundum, volucres dæmonia, spinas diuitias significare dicemus, ad credendum nobis mens forsitan vestra dubitaret. Vnde & idem dominus per semetipsum dignatus est exponere quod dicebat, vt sciatis rerum significationes quererere in his etiam quæ per semetipsum noluit explanare. Exponendo ergo quod dixit, figurate se loqui innotuit. quatenus certos vos redderet: cum vobis nostra fragilitas verborum illius figuræ aperiret. Quis enim mihi vñquam crederet, si spinas diuitias interpretari voluissem: maxime quum illæ pungant, istæ delectent? Et tamen spinæ sunt: quia cogitationum suarum punctione mentes lacerant: & cum vsque ad peccatum pertrahunt, quasi inficto vulnere cruentant. Quas bene hoc in loco alio (euangelista attestante) nequaquam dominus diuitias, sed fallaces diuitias appellat. **Miserere.**

#### 70. **Oratio.**

**D**eus, qui conspicis, quia ex nulla nostra actione confidimus: concede propitius, vt contra aduersa omnia, doctoris gentium protectione muniamur. Per do.

**C Monday. ex Genesi. Lesson. j.**

**H**ic est liber generationis Adam: in

die qua creauit Deus hominem, ad similitudinem Dei fecit illum. Masculum & foeminam creauit eos: & benedixit illis, & vocauit nomen eorum Adam in die quo creati sunt. Vixit autem Adam centum triginta annis: & genuit filium ad similitudinem & imaginem suam, vocauitque nomen eius Seth. Et facti sunt dies Adam postquam genuit Seth, octingenti anni: genuitque filios & filias. Et factum est omne tempus quod vixit Adam, anni nongenti triginta, & mortuus est. Vixit quoque Seth centum quinque annis & genuit Enos. Vixitque Seth, postquam genuit Enos, octingentis septem annis, genuitque filios & filias. Et facti sunt omnes dies Seth nongentorum duodecim annorum, & mortuus est. Vixit vero Enos nonaginta annis, & genuit Cainan. Post cuius ortum vixit octingentis quindecim annis, & genuit filios & filias. Factique sunt omnes dies Enos nongenti quinque anni, & mortuus est. Vixit quoque Cainan septuaginta annis, & genuit Malaleel. Et vixit Cainan, postquam genuit Malaleel, octingentis quadraginta annis, genuitque filios & filias. Et facti sunt omnes dies Cainan nongenti decem anni, & mortuus est. Vixit autem Malaleel sexagintaquinque annis & genuit Iared. Et vixit Malaleel postquam genuit Iared, octingentis trigesima annis, & genuit filios & filias. Et facti sunt omnes dies Malaleel octingenti nonagintaquinque anni, & mortuus est.

**C According to John. Lesson. ij.**

**P**ost hæc erat dies festus Iudæorum: & ascendit Jesus Ierosolymam. Est autem Ierosolymis Probatice piscina, quæ cognominatur Hebraice Betesaïda, quinque porticus habens. In

his iacebat multitudo magna languentium, cæcorum, claudorum, aridorum, expectantium aquæ motum. Angelus autem domini descendebat secundum tempus in piscinam. & mouebatur aqua. Et qui prior descendisset in piscinam post motionem aquæ, sanus fiebat a quacunque detinebatur infirmitate. Erat autem quidam homo ibi triginta & octo annos habens in infirmitate sua. Hunc autem cum vidisset Iesus iacentem, & cognouisset quia iam multum tempus haberet, dicit ei, Vis sanus fieri? Respondit ei languidus, Domine, hominem non habeo, vt cum turbata fuerit aqua mittat me in piscinam: dum venio enim ego, alius ante me descendit. Dicit ei Iesus, Surge, tolle grabatum tuum & ambula. Et statim sanus factus est homo ille: & sustulit grabatum suum, & ambulabat. Erat autem sabbatum in die illo. Dicebant ergo Iudæi, illi qui sanatus fuerat, sabbatum est, non licet tibi tollere grabatum tuum. Respondit eis, Qui me sanum fecit, ille mihi dixit, Tolle grabatum tuum, & ambula. Interrogauerunt ergo eum, Quis est ille homo, qui dixit tibi, Tolle grabatum tuum, & ambula? Is autem qui sanus fuerat effectus, ne sciebat quis esset. Iesus enim declinavit a turba constituta in loco. Postea inuenit eum Iesus in templo, & dixit illi: Ecce sanus factus es: iam noli peccare, ne deterius tibi aliquid contingat. Abiit ille homo: & nuntiavit Iudæis, quia Iesus esset qui fecit eum sanum.] Propterea persequebantur Iudæi Iesum, quia hæc faciebat in sabbato. Iesus autem respondit eis: Pater meus vsque modo operatur, & ego operor. Propterea ergo magis quærebant eum Iudei interficere: quia

non solum soluebat sabbatum, sed & patrem suum dicebat Deum, æqualem se faciens Deo. Respondit itaque Iesus, & dixit eis: Amen amen dico vobis, non potest filius a se facere quicquam, nisi quod viderit patrem facientem: quæcunque enim ille facit, hæc & filius similiter facit. Pater enim diligit filium, & omnia demonstrat ei quæ ipse facit, & maiora his demonstrabit ei opera, vt vos miremini. Sicut enim pater suscitat mortuos & viuificat: sic & filius quos vult, viuificat. Neque enim pater iudicat quenquam: sed omne iudicium dedit filio, vt omnes honorificant filium, sicut honorificant patrem, qui non honorificat filium, non honorificat patrem qui misit illum. Amen amen dico vobis, quia qui verbum meum audit, & credit ei qui misit me, habet vitam æternam, & in iudicium non venit: sed transiet a morte in vitam.

¶ Tuesday. ex Genesi. Lesson. j.

**V**Ixitque Iared centum sexaginta cha. 5. duobus annis, & genuit Enoch, & vixit Iared postquam genuit Enoch octingentis annis & genuit filios & filias. Et facti sunt omnes dies Iared nongenti sexaginta duo anni, & mortuus est. Porro Enoch vixit sexagintaquinque annis, & genuit Mathusalam. Et ambulauit Enoch cum Deo: & vixit Enoch postquam genuit Mathusalam, trecentis annis, & genuit filios & filias. Et facti sunt omnes dies Enoch trecenti sexagintaquinque anni, ambulauitque cum Deo, & non apparuit: quia tulit eum Deus. Vixit quoque Mathusala centum octogintaseptem annis, & genuit Lamech. Et vixit Mathusala postquam genuit Lamech, septingentis octogintaduobus annis, & genuit filios & filias. Et facti sunt omnes dies Mathusala nongenti sexagintanouem anni, &

mortuus est. Vixit autem Lamech centum octoginta duobus annis, & genuit filium: vocavitque nomen eius Noe, dicens: Iste consolabitur nos ab operibus & laboribus manuum nostrarum in terra cui maledixit dominus. Vixitque Lamech postquam genuit Noe, quingentis nonagintaquinque annis, & genuit filios & filias. Et facti sunt omnes dies Lamech, septingenti septuaginta C septem anni, & mortuus est. † Noe vero cum quingentorum esset annorum, genuit Sem, Cham & Iapheth.

**C According to John. Lesson. ij.**

c.5.d **A** †Men amen dico vobis, quia venit hora & nunc est, quando mortui audient vocem filij Dei, & qui audierint, viuent. Sicut enim pater habet vitam in semetipso: sic dedit & filio habere vitam in semetipso, & potestatem dedit ei iudicium facere, quia filius hominis est. Nolite mirari hoc: quia venit hora in qua omnes qui in monumentis sunt, audient vocem filij Dei, & procedent qui bona fecerunt, in resurrectionem vitæ: qui vero mala egerunt, in resurrectionem iudicij.] Non possum ego a meipso facere quicquam. Sicut audio, iudico: & iudicium meum. iustum est, quia non quero voluntatem meam, sed a voluntatem eius qui misit me. Si ego testimonium perhibeo de meipso, testimonium meum non est verum. Alius est qui testimonium perhibet de me: & scio quia verum est testimonium eius quod perhibet de me. Vos misistis ad Ioannem: & testimonium perhibuit veritati. Ego autem non ab homine testimonium accipio: sed hæc dico, vt vos salui sitis. Ille erat lucerna ardens & lucens. Vos autem voluistis ad horam exultare in luce eius. Ego autem habeo testimonium maius Ioannis. Opera enim quæ dedit mihi pater

vt perficiam ea: ipsa opera, quæ ego facio, testimonium perhibent de me, quia pater misit me: & qui misit me pater, ipse testimonium perhibuit de me: neque vocem eius vnquam auditis, neque speciem eius vidistis, & verbum eius non habetis in vobis manens: quia quem misit ille, huic vos non creditis. Scrutamini scripturas: quia vos putatis in ipsis vitam æternam habere. Et illæ sunt, quæ testimonium perhibent de me: & non vultis venire ad me vt vitam habeatis. Claritatem ab hominibus non accipio. Sed cognoui vos, quia dilectionem Dei non habetis in vobis. Ego veni in nomine patris mei, & non accepitis me. si alius venerit in nomine suo, illum accipietis. Quomodo vos potestis credere, qui gloriam ab inuicem accipitis: & gloriam quæ a solo Deo est, non quæritis? Nolite putare, quia ego accusatus sim vos apud patrem, est qui accusat vos, Moy-ses, in quo vos speratis. Si enim crederetis Moysi, crederetis forsitan & mihi: de me enim ille scripsit. Si autem illius litteris non creditis: quomodo verbis meis creditis?

**C Feria. iij. ex Genesi. Lesson. j.**

**C** Vmque coepissent homines multo tipicari super terram, & filias procreassent, videntes filii Dei filias hominum quod essent pulchræ, accepterunt sibi vxores ex omnibus quas elegerant.

Dixitque dominus, Non permanebit spiritus meus in homine in æternum, quia caro est: eruntque dies illius centum viginti annorum. Gigantes autem erant super terram in diebus illis: postquam enim ingressi sunt filij Dei ad filias hominum, illæque generunt, isti sunt potentes a seculo viri famosi. Videns autem Deus quod

multa malitia hominum esset in terra, & cuncta cogitatio cordis intenta esset ad malum omni tempore, pœnituit eum quod hominum fecisset in terra: Et præcauens in futurum, & tactus dolore cordis intrinsecus. Delebo, inquit, hominem quem creauit a facie terræ, ab homine vsque ad animantia, a reptili vsque ad volucres coeli, pœnitit enim me fecisse eos. Noe vero inuenit gratiam coram Deo. Hæ sunt generationes Noe: Noe vir iustus atque perfectus fuit in generationibus suis, cum Deo ambulauit. Et genuit tres filios, Sem, Cham & Iapheth. Corrupta est autem terra coram Deo, & repleta est iniuitate.]

**C** According to John. Lesson. ij.

c.6.a **P** †Ost hæc abijt Jesus trans mare Galileæ, quod est Tyberiadis: & sequebatur eum multitudo magna, quia videbant signa quæ faciebat super his qui infirmabantur. Subijt ergo in montem Jesus: & ibi sedebat cum discipulis suis. Erat autem proximum Pascha, dies festus Iudæorum. Cum subleuasset ergo oculos Jesus, & vidisset quia multitudo maxima venit ad eum, dixit ad Philippum, Vnde ememus panes vt manducent hi? Hoc autem dicebat tentans eum, ipse enim sciebat quid esset facturus. Respondit ei Philippus: Ducentorum denariorum panes non sufficiunt eis, vt vñusquisque modicum quid accipiat. Dicit ei vñus ex discipulis eius, Andreas frater Simonis Petri, Est puer vñus hic, qui habet quinque panes ordeaceos & duos b  
pisces: sed hæc quid sunt inter tantos? Dicit ergo Jesus, Facite homines discumbere. Erat autem foenum multum in loco. Discumberunt ergo viri, numero quasi quinque millia. Accepit ergo Jesus panes: & cum gratias egisset, distribuit discubentibus: similiter &

ex piscibus quantum volebant. Vt autem impleti sunt, dixit discipulis suis. Colligite quæ superauerunt fragmента, ne pereant. Collegerunt ergo, & impleuerunt duodecim cophinos fragmentorum ex quinque panibus ordeaceis quæ superfuerunt his qui manducauerant. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant, Quia hic est vere propheta, qui venturus est in mundum:] Jesus ergo B cum cognouisset quia venturi essent vt raperent eum & facerent eum regem, fugit iterum in montem ipse solus. Vt autem sero factum est, descenderunt discipuli eius ad mare. Et cum ascendissent nauim venerunt trans mare in Capharnaum: & tenebræ iam factæ erant, & non venerat ad eos Jesus. Mare autem, vento magno flante, exurgebat. Cum remigassent ergo quasi stadia vigintiquinque aut triginta, vident Iesum ambulantem supra mare, & proximum nauim fieri, & timuerunt. Ille autem dicit eis, Ego sum, nolite timere. Voluerunt ergo accipere eum in nauim: & statim nauis fuit ad terram in quam ibant. Altera die, turba, quæ stabat trans mare, vedit quia nauicula alia non erat ibi, nisi vna, & quia non introisset cum discipulis suis Jesus in nauim, sed soli discipuli eius abijssent, aliæ vero superuenerunt naues a Tiberiade iuxta locum vbi manducauerunt panem gratias agentes Deo.

**C** Feria. v. ex Genesi. Lesson. j.

**C** Vmque vidisset Deus terram esse corruptam (omnisquippe caro corruperat viam suam super terram) dixit ad Noe, Finis vniuersæ carnis venit coram me: repleta est terra iniuitate a facie eorum, & ego disperdam eos cum terra. Fac tibi arcam de lignis læuigatis: mansiunculas in arca

facies, & bitumine linies intrinsecus & extrinsecus. Et sic facies eam, Trecendorum cubitorum erit longitudo arcæ, quinquaginta cubitorum latitudo, & triginta cubitorum altitudo illius. Fenestram in arca facies, & in cubito consummabis summitatem eius: ostium autem arcæ pones ex latere deorsum, coenacula & tristega facies in ea. Ecce ego adducam aquas diluuij super terram, vt interficiam omnem carnem in qua spiritus vitæ est subter cœlum, & vniuersa quæ in terra sunt, consumentur. Ponamque foedus meum tecum: & ingredieris arcam tu & filij tui, vxor tua, & vxores filiorum tuorum tecum. Et ex cunctis animantibus vniuersæ carnis bina induces in arcam, vt viuant tecum, masculini sexus & foeminini. De volucribus iuxta genus suum, & de iumentis in genere suo, & ex omni reptili terræ secundum genus suum: bina de omnibus ingredientur tecum, vt possint viuere. Tolles igitur tecum ex omnibus escis quæ mandi possunt, & comportabis apud te: & erunt tam tibi, quam illis in cibum. Fecit igitur Noe omnia quæ præceperat illi Deus.

**C** According to John. Lesson. ij.

**C** Vm ergo vidisset turba, quia Iesus non esset ibi, neque discipuli eius, ascenderunt in nauiculas, & venerunt Capharnaum quærentes Iesum. Et cum inuenissent eum trans mare, dixerunt ei, Rabbi quando huc venisti? Respondit eis Iesus, & dixit, Amen amen dico vobis, quæritis me, non quia vidistis signa. sed quia manducasti ex panibus, & saturati estis.

F Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem filius hominis dabit vobis hunc enim pater signauit Deus. Dixerunt ergo ad eum, Quid faciemus vt operemur opera Dei?

Respondit Iesus, & dixit eis, Hoc est opus Dei, vt credatis in eum quem misit ille. Dixerunt ergo ei, Quod ergo tu facis signum, vt videamus & credamus tibi? quid operaris? Patres nostri manducauerunt manna in deserto, sicut scriptum est, panem de cœlo dedit eis manducare. Dixit ergo eis Iesus Amen amen dico vobis, non Moyses dedit vobis panem de cœlo, sed pater meus dat vobis panem de cœlo verum. Panis enim verus est qui de cœlo descendit, & dat vitam mundo. Dixerunt ergo ad eum, Domine, semper da nobis panem hunc. Dixit autem eis Iesus, Ego sum panis vitæ: qui venit ad me, non esuriet: & qui credit in me, non sitiet in æternum. Sed dixi vobis, quia & vidistis me, & non creditis. † Omne quod dat mihi pater, ad me veniet: & eum qui venit ad me, non ejiciam foras, quia descendit de cœlo, non vt faciam voluntatem meam: sed voluntatem eius qui misit me. Hæc est enim voluntas eius qui misit me, patris: vt omne quod dedit mihi non perdam ex eo, sed resuscitem illud in nouissimo die. Hæc est autem voluntas patris mei qui misit me: vt omnis qui videt filium, & credit in chm<sup>6</sup>, habeat vitam æternam, & ego resuscitabo eum in nouissimo die.] Murrabant ergo Iudei de illo, quia dixisset, Ego sum panis viuus qui de cœlo descendit: & dicebant, Nonne hic est filius Ioseph, cuius nos nouimus patrem & matrem? Quomodo ergo dicit hic, Quia de cœlo descendit? Respondit ergo Iesus, & dixit eis, Nolite murmurare in inuicem: † nemo potest venire ad me, nisi pater qui misit me traxerit eum, & ego resuscitabo eum in nouissimo die. Est scriptum in prophetis. Et erunt omnes docibiles Dei. Omnis qui audiuit

a patre & didicit, venit ad me. Non quia patrem vidit quisquam, nisi is qui est a Deo, hic vidit patrem.

**C** Feria sexta ex Genesi. Lesson. j.

c.7.a **D** Ixitque dominus ad eum, In gredere tu & omnis domus tua in arcam: te enim vidi iustum coram me in generatione hac. Ex omnibus animantibus mundis tolle septena & septena, masculum & foeminam: de animantibus vero immundis duo & duo, masculum & foeminam. Sed & de volatilibus coeli septena & septena, masculum & foeminam: vt saluetur semen super faciem vniuersæ terræ. Adhuc enim & post dies septem ego pluam super terram quadraginta diebus & quadraginta noctibus: & delebo omnem substantiam quam feci, de superficie terræ. Fecit ergo Noe omnia quæ mandauerat ei dominus. Eratque sexcentorum annorum quando diluuij aquæ inundauerunt super terram. Et ingressus est Noe, & filij eius, vxor eius & vxores filiorum eius cum eo in arcam, propter aquas diluuij. De animantibus quoque mundis & immundis, & de volucris, & ex omni quod mouetur super terram, duo & duo ingressa sunt ad Noe in arcam, masculus & foemina, sicut præceperat Deus Noe. Cumque transissent septem dies, aquæ diluuij inundauerunt super terram. Anno sexcentesimo vitæ Noe, mense secundo, septimodecimo die mensis, rupti sunt omnes fontes abyssi magnæ, & cataractæ cœli apertæ sunt: & facta est pluua super terram quadraginta diebus & quadraginta noctibus.

**C** According to John. Lesson. ij.

**A** Men amen dico vobis, qui credit in me, habet vitam æternam. Ego sum panis vitæ. Patres vestri mandauerunt manna in deserto, & mortui

sunt. Hic est panis de cœlo descendens: vt si quis ex ipso manducauerit, non moriatur. Ego sum panis viuus, qui de cœlo descendit. Si quis manducauerit ex hoc pane, viuet in æternum: & panis quem ego dabo, caro mea est pro mundi vita.] Litigabant ergo Iudei adinuicem dicentes, Quomodo potest hic nobis carnem suam dare ad manducandum? Dixit ergo eis Iesus, Amen amen dico vobis, nisi manducaueritis carnem filij hominis, & biberitis eius sanguinem, non habebitis vitam in vobis. Qui manducat meam carnem & bibit meum sanguinem, habet vitam æternam, & ego resuscitabo eum in nouissimo die † Caro enim mea, vere est cibus: & sanguis meus, vere est potus: qui manducat meam carnem, & bibit meum sanguinem, in me manet, & ego in illo. Sicut misit me viuens pater, & ego viuo propter patrem: & qui manducat me, & ipse viuet propter me. Hic est panis, qui de cœlo descendit. Non sicut manducauerunt patres vestri manna, & mortui sunt. Qui manducat hunc panem, viuet in æternum.] Hæc dixit in synagoga docens in Capharnaum. Multi ergo audientes ex discipulis eius, dixerunt, Durus est hic sermo, & quis potest eum audire? Sciens autem Iesus apud semetipsum quia murmurarent de hoc discipuli eius, dixit eis, Hoc vos scandalizat? Si ergo videritis filium hominis ascendentem ubi erat prius? Spiritus est qui viuificat: caro non prodest quicquam: verba quæ ego loquutus sum vobis, spiritus & vita sunt. Sed sunt quidam ex vobis qui non credunt. Sciebat enim ab initio Iesus qui essent non credentes, & quis traditurus esset eum. Et dicebat, Propterea dixi vobis, quia nemo

potest venire ad me, nisi fuerit ei datum a patre meo. Ex hoc multi discipulorum eius abierunt retro: & iam non cum illo ambulabant. Dixit ergo Iesus ad duodecim, Nunquid & vos vultis abire? Respondit ergo ei Simon Petrus, Domine, ad quem ibimus? verba vitæ æternæ habes, & nos credidimus & cognouimus quia tu es Christus filius Dei. Respondit eis Iesus, Nonne ego vos duodecim elegi: & ex vobis vnuus dia-bolus est? Dicebat autem Iudam Simoni Iscariotem: hic enim erat traditurus eum, cum esset vnuus ex duodecim.

**C** *Sabbato, ex Genesi. Lesson. ij.*

c.7.b **I**N articulo diei illius ingressus est Noe & Sem, & Cham, & Iapheth filii eius: vxor illius, & tres vxores filiorum eius cum eis in arcam: ipsi & omne animal secundum genus suum, vniuersaque iumenta in genere suo, & omne quod mouetur super terram in genere suo, cunctumque volatile secundum genus suum, vniuersæ aues, omnesque volucres ingressæ sunt ad Noe in arcam, bina & bina ex omni carne in qua erat spiritus vitæ. Et quæ ingressa sunt, masculus & foemina ex omni carne introierunt, sicut præceperat ei Deus: & inclusit eum dominus de foris. Factumque est diluuium quadraginta diebus super terram: & multiplicatae sunt aquæ, & eleuauerunt arcam in sublime a terra. Vehe- menter enim inundauerunt, & omnia repleuerunt in superficie terræ: porro arca ferebatur super aquas. Et aquæ præualuerunt nimis super terram: opertique sunt omnes montes excelsi sub vniuerso cœlo. Quindecim cubitis altior fuit aqua super montes quos ope-ruerat Consumptaque est omnis caro quæ mouebatur super terram, volu-crūm, animantium, bestiarum, omni-

umque reptilium quæ reptant super terram. Vniuersi homines & cuncta in quibus spiraculum vitæ est in terra mortua sunt. Et deleuit omnem substantiam quæ erat super terram, ab homine vsque ad pecus, tam reptile, quam volucres cœli, & deleta sunt de terra: remansit autem solus Noe & qui cum eo erant, in arca. Obtinueruntque aquæ terram centum quinquaginta diebus.

**C** *According to John. Lesson. ij.*

**P** Ost hæc autem † ambulabat Iesus c.7.a in Galilæam: non enim volebat in Iudæa ambulare: quia quærebant eum Iudæi interficere. Erat autem in proximo dies festus Iudæorum, Scenopegia. Dixerunt autem ad eum fratres eius, Transi hinc, & vade in Iudæam, vt & discipuli tui videant opera tua quæ facis. Nemo quippe in occulto quid facit: & quærerit ipse in palam esse: si hæc facis, manifesta te ipsum mundo. Neque enim fratres eius credebant in eum. Dicit ergo eis Iesus, Tempus meum nondum aduenit: tempus autem vestrum semper est paratum. Non potest mundus odisse vos, me autem odit: quia ego testimonium perhibeo de illo, quod opera eius mala sunt. Vos ascendite ad diem festum hunc. ego enim non ascendam ad diem festum istum: quia meum tempus nondum impletum est. Hæc cum dixisset, ipse mansit in Galilæa. Vt autem ascenderunt fratres eius, tunc & ipse ascendit ad diem festum non manifeste, sed quasi in occulto. Iudæi ergo quærebant eum in die festo, & dicebant, Vbi est ille? Et murmur multum erat in turba de eo. Quidam enim dicebant, Quia bonus est. Alij autem dicebant, Non, sed seducit turbas. Nemo tamen palam loquebatur de illo, propter metum Iudæorum.] †

B Iam autem die festo mediante, ascendit Jesus in templum, & docebat. Et mirabantur Iudei, dicentes, Quomodo hic litteras scit, quum non didicerit? Respondit eis Jesus, & dixit, Mea doctrina, non est mea, sed eius qui misit me. Si quis voluerit voluntatem eius facere: cognoscat de doctrina, vtrum ex Deo sit, an ego a meipso loquar. Qui a semetipso loquitur, gloriam propriam quærat, qui autem quærat gloriam eius qui misit eum, hic verax est: & iniustitia in illo non est. Nonne Moyses dedit vobis legem: & nemo ex vobis facit legem? Quid me quæritis interficere? Respondit turba, & dixit. Dæmonium habes: quis te quærit interficere? Respondit Jesus, & dixit eis, Vnum opus feci: & omnes miramini. Propterea Moyses dedit vobis circuncisionem: non quia ex Moyse est, sed ex patribus, & in Sabbato circunciditis hominem. Si circuncisionem accipit homo in Sabbato vt non soluatur lex Moysi: mihi indignamini quia totum hominem sanum feci in Sabbato? Nolite iudicare secundum faciem: sed iustum iudicium iudicate.

**C Dominica in Quinquagesima ex Genesi.** Lesson one.

 Ecordatus autem Deus Noe cunctorumque animantium & omnium iumentorum quæ erant cum eo in arca, adduxit spiritum super terram, & imminutæ sunt aquæ. Et clausi sunt fontes abyssi, & cataractæ cœli: & prohibitæ sunt pluuiæ de coelo. Reuersæque sunt aquæ de terra euntes & redeuntes: & cooperunt minui post centum quinquaginta dies. Requieuitque arca mense septimo, vigesimoseptimo die mensis super montes Armeniæ. At vero aquæ ibant & decrescebant vsque ad decimum mensem, Decimo enim

mense, primo die mensis apparuerunt cacumina montium. Cumque transissent quadraginta dies, aperiens Noe fenestram arcæ quam fecerat, dimisit coruum: qui egrediebatur, & non reuertebatur, donec siccarentur aquæ super terram. Emisit quoque columbam post eum, vt videret si iam cessassent aquæ super faciem terræ. Quæ cum non inuenisset vbi requiesceret pes eius, reuersa est ad eum in arcam: aquæ enim erant super vniuersam terram: extenditque manum suam, & apprehensam intulit in arcam. Expectatis autem vltra septem diebus alijs, rursum dimisit columbam ex arca. At illa venit ad eum ad vesperam, portans ramum oliuæ virentibus folijs in ore suo Intellexit ergo Noe quod cessassent aquæ super terram. Expectauitque nihilominus septem alios dies: & emisit columbam, quæ non est reuersa vltra ad eum.

**C According to John. Lesson. ij.**

**D** Icebant ergo quidam ex c.7.c Ierosolymis. Nonne hic est quem quærunt interficere? Ecce palam loquitur, & nihil ei dicunt. Nunquid vere cognouerunt principes quia hic est Christus? Sed hunc scimus vnde sit. Christus autem cum venerit, nemo scit vnde sit. Clamabat ergo Jesus in templo docens, & dicens, Et me scitis, & vnde sim scitis: & a meipso non veni, sed est verus qui misit me, quem vos nescitis. Ego scio eum: & si dixerim quia nescio eum, ero similis vobis mendax, sed scio eum: quia ab ipso sum, & ipse me misit. Quærebant ergo eum apprehendere: & nemo misit in illum manus quia nondum venerat hora eius. De turba autem multi crediderunt in eum.] & dicebant, Christus, cum venerit, nunquid plura signa faciet quam quæ

hic facit? Audierunt Pharisæi turbam murmurantem de illo, hæc: & E† miserunt principes & Pharisæi ministros vt apprehenderent Iesum. Dixit ergo eis Iesus, Adhuc modicum tempus vobiscum sum: & vado ad eum qui me misit. Quæreris me, & non inuenietis: & vbi ego sum, vos non potestis venire. Dixerunt ergo Iudæi ad semetipsos, Quo hic iturus est, quia non inueniemus eum? nunquid in dispersionem gentium iturus est, & docturus gentes? Quis est hic sermo quem dixit, Quæreris me, & non inuenietis: & vbi sum ego, vos non potestis venire? In nouissimo autem die magno festiuitatis stabat Iesus: & clamabat, dicens, Si quis sit, veniat ad me, & bibat. Qui credit in me, sicut dicit scripture, flumina de ventre eius fluent aquæ viuæ. Hoc autem dixit de spiritu quem accep-

F turi erant credentes in eum,] nondum enim erat spiritus datus: quia Iesus nondum erat glorificatus. Ex illa ergo turba cum audissent hos sermones eius, dicebant. Hic est vere propheta. Alij dicebant, Hic est Christus. Quidam autem dicebant, Nunquid a Galilæa venit Christus? Nonne scripture dicit, quia ex semine Dauid, & de Bethlehem castello vbi erat Dauid, venit Christus? Dissensio itaque facta est in turba propter eum. Quidam autem ex ipsis volebant apprehendere eum: sed nemo misit super eum manus.

**According to Luke. Lesson. iij.**

**I**N illo tempore, assumpsit Iesus duodecim discipulos suos secreto, & ait illis, Ecce ascendimus Ierosolymam, & consummabuntur omnia, quæ scripta sunt per prophetas de filio hominis. **Et reliqua.**

**Hom. sancti Grego. papæ.**

Redemptor noster præuidens ex paſtib

sione sua discipulorum animos perturbando: eis longe ante eiusdem passionis pœnam, & resurrectionis suæ gloriam prædicti, vt dum eum morientem (sicut prædictum est) cernerent, etiam resurrecturum non dubitarent. Sed quia carnales adhuc discipuli nullo modo valebant capere verba mysterij: venitur ad miraculum Ante eorum oculos cæcus lumen recipit, vt qui cœlestis mysterij verba non caperent: eos ad fidem cœlestia facta solidarent. Sed miracula domini & saluatoris nostri sic accipienda sunt, fratres mei, vt & in veritate credantur facta, & tamen per significationem nobis aliquid innuant. Opera quippe eius & per potentiam aliud ostendunt, & per mysterium aliud loquuntur. Ecce enim quis iuxta historiam cæcus iste fuerit ignoramus: sed tamen per mysterium quid significet nouimus. Cæcus quippe est genus humanum, quod in parente primo a paradisi gaudijs ex pulsum claritatem supernæ lucis ignorans. damnationis suæ tenebras patitur. Sed tamen per redemptoris sui præsentiam illuminatur, vt æternæ lucis gaudia iam per desiderium videat, atque in via vitæ boni operis gressus ponat. Notandum vero est, quod cum Iesus Hiericho appropinquare dicitur, cæcus illuminatur. Hiericho quippe interpretatur luna. Luna autem in sacro eloquio pro defectu carnis ponitur: quia dum menstruis momentis decrescit, defecitq; nostræ mortalitatis designat.

**Miserere. 70. Oratio.**

**P**Reces nostras, quæsumus domine, clementer exaudi, atque a peccatorum vinculis absolutos ab omni nos aduersitate custodi. Per dominum.

**C Monday. ex Genesi. Lesson. j.**

**I**Gitur sexcentesimo primo anno vitæ

Noe, primo mense, prima die mensis imminutæ sunt aquæ super terram: & aperiens Noe tectum arcæ aspergit, videntque quod exiccata esset superficies terræ. Mense secundo septimo & vigesimo die mensis arefacta est terra. Loquutus est autem Deus ad Noe, dicens, Egressere de arca tu & vxor tua, filij tui, & vxores filiorum tuorum tecum. Cuncta animantia quæ sunt apud te, ex omni carne tam in volatilibus quam in bestijs & vniuersis reptilibus quæ reptant super terram, educ tecum, & ingredimini super terram, crescere & multiplicamini super eam. Egressus est ergo Noe, & filij eius, vxor illius, & vxores filiorum

cha. 4. eius cum eo. Sed & omnia animantia, iumenta & reptilia quæ reptant super terram secundum genus suum, egressa sunt de arca. Aedificauit autem Noe altare domino: & tollens de cunctis pecoribus & volucribus mundis, obtulit holocausta super altare. Odoratusque C est dominus odorem suavitatis,] & ait ad eum, Nequaquam ultra maledicam terræ propter homines. Sensus enim & cogitatio humani cordis in malum prona sunt ab adolescentia sua: non igitur ultra percutiam omnem animam viuentem sicut feci. Cunctis diebus terræ, sementis & messis, frigus & aestus, aestas & hyems, nox & dies non requiescent.

**C According to John. Lesson. ij.**

**V**enerunt ergo ministri ad pontifices & Pharisæos. Et dixerunt eis illi, Quare non adduxistis illum? Responderunt ministri. Nunquam loquutus est homo, sicut hic homo. Responderunt ergo eis Pharisæi, Nunquid & vos seducti estis? nunquid ex principibus aliquis credidit in eum, aut ex Pharisæis? Sed turba hæc

quæ non nouit legem, maledicti sunt. Dixit Nicodemus ad eos, ille qui venit ad eum nocte, qui vñus erat ex ipsis, Nunquid lex nostra iudicat hominem, nisi prius audierit ab ipso, & cognoverit quid faciat? Responderunt, & dixerunt ei, Nunquid & tu Galilæus es? Scrutare scripturas, & vide quia a Galilæa propheta non surgit. Et reuersi sunt vñusquisque in domum suam. † Iesus autem perrexit in montem Oliveti: & diluculo iterum venit in templum, & omnis populus venit ad eum, & sedens docebat eos. Adducunt autem Scribæ & Pharisæi mulierem in adulterio deprehensam: & statuerunt eam in medio, & dicunt ei, Magister, hæc mulier modo deprehensa est in adulterio. In lege autem Moyses mandauit nobis huiusmodi lapidare. Tu ergo quid dicas? Hoc autem dicebant tentantes eum: vt possent accusare eum. Iesus autem inclinans se deorsum digito scribebat in terra. Cum ergo perseverarent interrogantes eum: erexit se, & dixit eis, Qui sine peccato est vestrum, primus in illam lapidem mittat. Et iterum se inclinans scribebat in terra. Audientes autem hæc, vñus post vnum exibant, incipientes a senioribus: & remansit solus Iesus, & mulier in medio stans. Erigens autem se Iesus, dixit ei, Mulier, vbi sunt qui te accusabant? nemo te condemnauit? Quæ dixit, Nemo domine. Dixit autem Iesus, Nec ~~te~~ condamnabo. Vade, & iam amplius noli peccare.

**C Tuesday. ex Genesi. Lesson. j.**

**B**Enedixitque Deus Noe, & filij eius, & dixit ad eos, Crescite & multiplicamini, & replete terram. Et terror vester ac tremor sit super cuncta animalia terræ, & super omnes volucres coeli, cum vniuersis, quæ mouen-

c.8.a

tur super terram: omnes pisces maris manui vestræ traditi sunt. Et omne quod mouetur & viuit, erit vobis in cibum: quasi olera virentia tradidi vobis omnia: excepto quod carnem cum sanguine non comedetis. Sanguinem enim animarum vestrarum requiram de manu cunctarum bestiarum: & de manu hominis, de manu viri & fratris eius requiram animam hominis. Qui cunque effuderit humanum sanguinem, fundetur sanguis illius: ad imaginem quippe Dei factus est homo. Vos autem crescete & multiplicamini, & ingredimini super terram, & implete eam. Hæc quoque dixit Deus ad Noe, & ad filios eius cum eo, Ecce, ego statuam pactum meum vobiscum, & cum semine vestro post vos, & ad omnem animam viuentem quæ est vobiscum, tam in volucribus, quam in iumentis & pecudibus terræ, cunctisque, quæ egressa sunt de arca, & vniuersis bestijs terræ. Statuam pactum meum vobiscum: & nequaquam vltra interficietur omnis caro aquis diluuij, neque erit deinceps diluuium dissipans terram.

**C** According to John. Lesson. ij.

**T**erum ergo loquutus est eis Iesus, dicens, † Ego sum lux mundi: qui sequitur me, non ambulat in tenebris, sed habebit lumen vitae. Dixerunt ergo ei Pharisæi, Tu de teipso testimonium perhibes: testimonium tuum non est verum. Respondit Iesus, & dixit eis, Et si ego testimonium perhibeo de meipso, verum est testimonium meum: quia scio vnde veni: & quo vado: vos autem nescitis vnde venio, aut quo vado. Vos secundum carnem iudicatis: ego non iudico quenquam, & si iudico ego, iudicium meum verum est, quia solus non sum, sed ego & qui misit me, pater. Et in lege vestra scriptum est, Quia duo-

rum hominum testimonium verum est. Ego sum qui testimonium perhibeo de meipso: & testimonium perhibet de me qui misit me, pater. Dicebant ergo ei, Vbi est pater tuus? Respondit Iesus, Neque me scitis, neque patrem meum: si me sciretis: forsitan & patrem meum sciretis. Hæc verba loquutus est Iesus in gazophylatio, docens in templo: & nemo apprehendit eum, quia necdum venerat hora eius.] Dixit ergo iterum C eis Iesus, † Ego vado: & quæreretis me, & in peccato vestro moriemini. Quo ego vado, vos non potestis venire. Dicebant ergo Iudæi. Nunquid interficiet semetipsum, quia dicit, Quo ego vado, vos non potestis venire? Et dicebat eis, Vos de deorsum estis, ego de supernis sum. Vos de mundo hoc estis: ego non sum de hoc mundo. Dixi ergo vobis, quia moriemini in peccatis vestris. Si enim non credideritis quia ego sum, moriemini in peccato vestro. Dicebant ergo ei, Tu quis es? Dixit eis Iesus, Principium qui & loquor vobis. Multa habeo de vobis loqui & iudicare: sed qui me misit, verax est: & ego quæ audiui ab eo, hæc loquor in mundo. **C** Et non cognoverunt quia patrem eius dicebat Deum. Dixit ergo eis Iesus, Cum exaltaueritis filium hominis, tunc cognoscetis quia ego sum, & a meipso facio nihil, sed sicut docuit me pater, hæc loquor, & qui me misit, mecum est: & non reliquit me solum, quia ego quæ placita sunt ei, facio semper.] Hæc illo loquente, multi crediderunt in eum.

Feria quarta Cinerum.

**C** Si in hac feria inciderit festum duplex, transferendum est in sequentem diem, vt supra dictum fuit: si autem inciderit in alijs ferijs vsque ad triduum ante Pascha, officium fiet de festo dupli, & pro commemoratione Feriæ di-

cenda est eius Oratio in Laudibus, & Vesperis post Orationem festi duplicitis: & similiter fiet quando in aliqua Feria celebrabitur festum aliquod duplex translatum ex hac Feria quarta Cinerum, aut ex Dominicis Quadragesimæ.

Notandum præterea quod nullum festum simplex celebrandum est per totam Quadragesimam, sed si aliquod occurrerit, fiet officium de feria, & pro commemoratione illius festi simplicis in fine Primæ antequam dicatur. Pretiosa, dicitur eius Oratio propria si habuerit, alioquin de communi, quemadmodum dictum fuit in dominica prima Aduentus. Aduertendum insuper quod in Sabbatis Quadragesimæ non debet fieri officium de beata Virgine, sed solum debet fieri commemoratio solita post Orationem Feriae in Laudibus & Vesperis, vt in alijs diebus. ¶ Item omittendæ sunt tertiae lectiones occurrentes in Calendario ex epistolis Pauli per totam Quadragesimam, in qua cuilibet Feriae assignata est propria tertia lectio. Et supra dicta ordinata sunt iuxta decreta conciliorum antiquorum, de quibus in præfatione. Ad matut. inuitato. Hodie si vocem domini audieritis, nolite obdurare corda vestra. *Hym.*

**E**X more docti mystico,  
Seruemus hoc ieunium,  
Deno dierum circulo:  
Ducto quater notissimo.  
Lex & prophetæ primitus,  
Hoc prætulerunt, postmodum,  
Christus sacrauit omnium:  
Rex atque factor temporum.  
**V**t amur ergo parcius,  
Verbis, cibis, & potibus,  
Somno, iocis, & arctius:  
Perstems in custodia.

Dicamus omnes cernui,  
Clamemus atque singuli,  
Ploremus ante iudicem:  
Flectamus iram vindicem.  
**N**ostris malis offendimus,  
Tuam eus, clementiam,  
Effunde nobis desuper:  
Remissor indulgentiam.  
**P**ræsta beata Trinitas,  
Concede simplex vnitas,  
Vt fructuosa sint tuis:  
Ieiuniorum munera. Amen. **An.**  
Conuertimini ad me in toto corde vestro in ieiunio, & fletu, & planctu.  
**E**x Iоel. **L**esson. j.

**N**vnc ergo, dicit dominus, † conuertimini ad me in toto corde vestro in ieiunio, & in fletu, & in planctu. Et scindite corda vestra, & non vestimenta vestra, & conuertimini ad dominum Deum vestrum: quia benignus & misericors est, patiens & multæ misericordiæ, & præstabilis super malitia. Quis scit, si conuertatur, & ignoscat, & relinquat post se benedictionem, sacrificium & libamen domino Deo vestro? Canite tuba in Sion, sanctificate ieiunium, vocate cœtum, congregate populum, sanctificate ecclesiam, coadunate senes, congregate paruulos, & sugentes vbera: egrediatur sponsus de cubili suo, & sponsa de thalamo suo. Inter vestibulum, & altare plorabunt sacerdotes ministri domini: & dicent: Parce domine, parce populo tuo: & ne des dæreditatem tuam in opprobrium,] vt dominantur eis nationes. quare dicunt in populis, Vbi est Deus eorum? zelatus est dominus terram suam, & pepercit populo suo. Et respondit dominus, & dixit populo suo, Ecce ego mittam vobis frumentum, & vinum, & oleum, & replebimini eo: & non dabo vos vltra opprobrium in

c.3.c

gentibus. Et eum qui ab aquilone est, procul faciam a vobis: & expellam eum in terram inuiam & desertam, faciem eius contra mare orientale, & extremum eius ad mare nouissimum, & ascendet foetor eius, & ascendet putredo eius, quia superbe egit.

**C** According to John. Lesson. ij.

cha. 8. **D** Icebant ergo Iesus ad eos, qui crediderunt ei, Iudæos, Si vos manseritis in sermone meo, vere discipuli mei eritis: & cognoscetis veritatem, & veritas liberabit vos. Responderunt ei: Semen Abrahæ sumus, & nemini seruuiimus vnquam: quomodo tu dicis, Liberi eritis? Respondit eis Iesus, Amen amen dico vobis, quia omnis qui facit peccatum, seruus est peccati, seruus autem non manet in domo in æternum. Filius manet in æternum: si vero vos filius liberauerit, vere liberi eritis, Scio quia filij Abrahæ estis: sed quæreris me interficere, quia sermo meus non capit in vobis. Ego quod vidi apud patrem, loquor: & vos quæ vidistis apud patrem vestrum, facitis. Responderunt, & dixerunt ei: Pater noster, Abraham est. Dicit eis Iesus: Si filij Abrahæ estis: opera Abrahæ facite. Nunc autem quæreris me interficere hominem, qui veritatem vobis loquitus sum, quam audiui a Deo. hoc Abraham non fecit. Vos facitis opera patris vestri. Dixerunt itaque ei, Nos ex fornicatione non sumus nati, vnum patrem habemus Deum. Dixit ergo eis Iesus, Si Deus pater vester es- set, diligeretis vtique & me. Ego enim ex Deo processi, & veni, neque enim a meipso veni: sed ille me misit. Quare loquelam meam non cognoscitis? Quia non potestis audire sermonem meum. Vos ex patre diabolo estis: & desideria patris vestri vultis facere. Ille homicida

erat ab initio: & in veritate non stetit: quia non est veritas in eo: cum loquitur mendacium, ex proprijs loquitur, quia mendax est & pater eius. Ego autem si veritatem dico, non creditis mihi. Quis † ex vobis arguet me de peccato? Si veritatem dico, quare non creditis mihi? Qui ex Deo est, verba Dei audit. Propterea vos non auditis, quia ex Deo non estis. Responderunt ergo Iudæi, & dixerunt ei, Nonne bene dicimus nos, quia Samaritanus es tu, & dæmonium habes? Respondit Iesus, Ego dæmonium non habeo: sed honorifico patrem meum, & vos in hono rasti me. Ego autem non quæro gloriam meam: est qui quærat & iudicet.

**S**ecundum Matthæum. Lesson. iiij.

**I**n illo tempore: Dixit Iesus discipulis cha. 6. suis, Cum ieunatis: nolite fieri sicut hypocritæ tristes.

Et reliqua. **H**om. sancti Augusti episc.

**C**um ieunatis (inquit) nolite fieri sicut hypocritæ tristes Exterminant enim facies suas, vt appareant hominibus ieunantes. Amen dico vobis, receperunt mercedem suam. Vos autem ieunantes, vngite capita vestra, & facies vestras lauate, ne videamini hominibus ieunantes: sed patri vestro qui est in abscondito: & pater vester qui est in abscondito reddet vobis. Manifestum est his præceptis, omnem nostram intentionem in interiora debere gaudia dirigi: ne foris querentes mercedem, huic seculo conformemur, & amittamus promissionem tanto solidioris atque firmioris, quanto interioris beatitudinis, qua nos elegit Deus conformati fieri imaginis filij sui: in hoc autem capitulo maxime animaduertendum est, non in solo rerum corporearum nitore atque pompa, sed etiam in ipsis sorribus luctuosis esse posse iactantiam:

& eo periculosiorem, quo sub nomine seruitutis Dei decipit. Qui ergo immoderato cultu corporis atque vestitu, vel cæterarum rerum nitore fulget, facile conuincitur rebus ipsis pomparum seculi esse sectator: & nequaquam fallit dolosa imagine sanctitatis. Qui autem in professione Christianitatis inusitato squallore ac sordibus intentos in se hominum oculos facit, cum id voluntate faciat, non necessitate patiatur, ex cæteris eius operibus potest conuinci, vtrum hoc contemptu superflui cultus, aut ambitione aliqua faciat: quia nobis sub ouina pelle cauendos lupos dominus præcepit. Sed ex fructibus (inquit) eorum cognoscetis eos. **Miserere.** 70. **Ad laudes an.** Ecce nunc tempus acceptabile, ecce nunc dies salutis: commendemus nosmetipsos in multa patientia. **Oratio.**

**P**raesta domine fidelibus tuis, vt  
cha. 3. **P**ieiuniorum veneranda solennia, & congrua pietate suscipiant, & secura deuotione percurrant. Per dominum.

**C** Notandum, quod in hac feria quarta Cinerum præter officium diei **dhan.** 9. tur septem Psalmi poenitentiales cum Litanijis, & Orationibus, vt in fine Breuiarij.

**C** Item notandum, quod in omnibus sextis Ferijs Quadragesimæ excepta sexta Feria hebdomadæ sanctæ dicuntur simili modo septem Psalmi, vel Matutinum cum Laudibus pro Defunctis, vt suis locis annotatur.

**C** Aduertendum autem, quod si in aliqua ex prædictis sextis Ferijs celebrabitur festum duplex, non dicuntur septem Psalmi, nec officium Defunctionum.

**C** Ad Vesperas. **Hymnus.**

**A** Vdi benigne conditor, Nostras preces cum fletibus: In hoc sacro

ieiunio, Fusas quadragenario.

**S**crutator alme cordium, Infirma tu scis virium: Ad te reuersis exhibe, Remissionis gratiam.

**M**ultum quidem peccauimus,

Sed parce confitentibus:

Ad laudem tui nominis,

Confer medelam languidis.

**S**ic corpus extra conteri,

Dona per abstinentiam:

Ieiunet vt mens sobria,

A labe prorsus criminum.

**P**rästa, beata Trinitas. **Antiphona.**

Derelinquat impius viam suam, & vir iniquus cogitationes suas, & reuertatur ad dominum: & miserebitur eius.

**C** Notandum, quod Inuitatorium, hymni, & Antiphonæ huius quartæ Feriæ Cinerum dicuntur vsque ad dominicam de Passione exclusive in omnibus diebus, nisi celebretur aliquod festum duplex.

**C** Feria quinta post diem Cinerum, ex Genesi. Lesson one.

**D**ixitque Deus, Hoc est signum foederis, quod do inter me & vos, & ad omnem animam viuentem quæ est vobiscum in generationes sempiternas: arcum meum ponam in nubibus, & erit signum foederis inter me & inter terram. Cumque obduxero nubibus coelum, apparebit arcus meus in nubibus: & recordabor foederis mei vobiscum, & cum omni anima viuente quæ carnem vegetat: & non erunt vltra aquæ diluuij ad delendum vniuersam carnem. Eritque arcus in nubibus, & videbo illum, & recordabor foederis sempiterni, quod pactum est inter Deum, & omnem animam viuentem vniuersæ carnis, quæ est super terram. Dixitque Deus ad Noe, Hoc est signum foederis quod con-

stitui inter me & omnem carnem super terram. Erant ergo filij Noe, qui egressi sunt de Arca, Sem Cham, & Iapheth: porro Cham ipse est pater Chanaan. Tres isti, filij sunt Noe: & ab his disseminatum est omne genus hominum super vniuersam terram. Cœpitque Noe, vir agricola exercere terram, & plantauit vineam Bibensque vinum inebriatus est, & nudatus in tabernaculo suo. Quod cum vidisset Cham, pater Chanaan, verenda scilicet patris sui esse nudata, nuntiauit duobus fratribus suis foras. At vero Sem, & Iapheth, palium imposuerunt humeris suis, & incedentes retrorsum, operuerunt verenda patris sui: faciesque eorum auersæ erant, & patris virilia non viderunt. Euigilans autem Noe ex vino, cum didicisset quæ fecerat ei filius suus minor, ait: Maledictus Chanaan, seruus seruorum erit fratribus suis. Dixitque, Benedictus dominus Deus Sem, sit Chanaan seruus eius. Dilatet Deus Iapheth, & habitet in tabernaculis Sem, sitque Chanaan seruus eius. Vixit autem Noe, post diluvium trecentis quinquaginta annis: & impleti sunt omnes dies eius nongentorum quinquaginta annorum: & mortuus est.

**According to John.**      **Lesson. ij.**

**A** Men amen dico vobis: si quis sermonem meum seruauerit, mortem non videbit in æternum. Dixerunt ergo Iudæi: Nunc cognouimus, quia dæmonium habes. Abraham mortuus est, & prophetæ: & tu dicis, Si quis sermonem meum seruauerit, non gustabit mortem in æternum. Nunquid tu maior es patre nostro Abraham, qui mortuus est, & prophetæ mortui sunt? Quem te ipsum facis? Respondit Jesus, Si ego glorifico meipsum, gloria mea nihil est: est pa-

ter meus, qui glorificat me, quem vos dicitis: Quia Deus noster est, & non cognouistis eum, ego autem noui eum. Et si dixerim, quia non scio eum: ero similis vobis, mendax. Sed scio eum, & sermonem eius seruo. Abraham pater vester exultauit vt videret diem meum: vidi, & gausus est. Dixerunt ergo Iudæi ad eum: Quinquaginta annos nondum habes, & Abraham vidiisti? Dixit eis Jesus, Amen amen dico vobis, antequam Abraham fieret, ego sum. Tulerunt ergo lapides vt iacerent in eum. Jesus autem abscondit se, & exiuit de templo.] † Et præteriens Jesus, vidit hominem cæcum a nativitate: & interrogauerunt eum discipuli eius, Rabbi, quis peccauit, hic, aut parentes eius, vt cæcus nasceretur? Respondit Jesus, Neque hic peccauit, neque parentes eius: sed vt manifestentur opera Dei in illo. Me oportet operari opera eius qui misit me, donec dies est, venit nox, quando nemo potest operari: quandiu sum in mundo, lux sum mundi. Hoc cum dixisset, expuist in terram, & fecit lutum ex sputo, & liniuit lutum super oculos eius, & dixit ei: Vade, laua in natatoria Siloe, quod interpretatur missus. Abiit ergo & lauit: & venit videns. Itaque vicini, c. & qui viderant eum prius, quia mendicus erat, dicebant, Nonne hic est qui sedebat & mendicabat? Alij dicebant, Quia hic est. Alij autem, Nequaquam, sed similis est ei. Ille vero dicebat, Quia ego sum. Dicebant ergo ei, Quomodo aperti sunt tibi oculi? Respondit, Ille homo qui dicitur Jesus, lutum fecit, & vnxit oculos meos, & dixit mihi, Vade ad natatoria Siloe: & laua. Et abij, & laui, & video. Et dixerunt ei, Vbi est ille? Ait, Nescio. Adducunt ad

c.9.a

Pharisæos eum, qui cæcus fuerat. Erat autem Sabbatum, quando lutum fecit Jesus, & aperuit oculos eius. Iterum ergo interrogabant eum Pharisæi quomodo vidisset. Ille autem dixit eis, Lutum mihi posuit super oculos, & laui, & video. Dicebant ergo ex Pharisæis quidam, Non est hic homo a Deo, qui Sabbatum non custodit. Alij autem dicebant, Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos.

**Secundum Matthæum. Lesson. iij.**

cha. 8. **I**N illo tempore, Cum intrasset Jesus Capharnaum accessit ad eum Centurio eogans eum & dicens: Domine, puer meus iacet paralyticus in domo, & male torquetur. Et ait illi Jesus, Ego veniam, & curabo eum.

**Et reliqua. Hom. sancti Augu. episc.**  
Videamus vtrum de seruo Centurionis sibi Matthæus Lucasque consentiant. Matthæus enim dicit: Accessit ad eum Centurio rogans eum, & dicens: Puer meus iacet in domo paralyticus. Cui videtur repugnare quod Lucas ait, Et cum audisset de Iesu, misit ad eum seniores Iudeorum: rogans eum vt descendenteret, & sanuaret seruum eius. At illi cum venissent ad Iesum, rogabant eum solicite dicentes ei, quia dignus est vt hoc ei præstes: diligit enim gentem nostram: & synagogam ipse aëdificauit nobis. Jesus autem ibat cum illis. Et cum iam non longe esset a domo, misit ad eum Centurio amicos dicens: Domine, noli vexari. Non enim sum dignus, vt intres sub tectum meum: propter quod & meipsum non sum dignum arbitratus vt venirem ad te: sed dic verbo, & sanabitur puer meus. Si enim hoc ita gestum est, quomodo erit verum quod Matthæus narrat: Accessit ad eum quidam Centu-

rio: cum ipse non accesserit, sed amicos miserit? Nisi diligenter aduertentes, intellegamus Matthæum non omnino deseruisse vsitatum modum loquendi. Non enim solum dicere solemus accessisse aliquem, etiam antequam perueniat illuc quo dicitur accessisse. Vnde etiam dicimus, parum accessit vel multum accessit eo, quo appetit peruenire. Verumetiam ipsa peruentione cuius adipiscendi causa acceditur, dicimus plerumque factam: & si eum ad quem peruenit non videat ille qui peruenit: cum per amicum peruenit ad aliquem, cuius ei fauor est necessarius. **Miserere.**

**70. Oratio.**

**D**EUS qui culpa offenderis, poenitentia placaris: preces populi tui supplicantis propitiis respice: & flagella tuæ iracundiae, quæ pro peccatis nostris meremur, auerte. Per do.

**C** Feria sexta post diem Cinerum ex Genesi. Lesson one.

**H**Æ sunt generationes filiorum Noe, c. 10. **H** Sem, Cham & Iapheth: natique sunt eis filij post diluuium. Filii Iapheth: Gomer, & Magog, & Madai, & Iauan, & Thubal, & Mosoch, & Thiras. Porro filii Gomer, Ascenez, & Riphath, & Thogorma. Filii autem Iauan: Elisa, & Tharsis, Cethim, & Dodanim. Ab his diuisæ sunt insulæ gentium in regionibus suis, vnuisque secundum linguam suam & familias in nationibus suis. Filii autem Cham, Chus, & Masraim, & Phut, & Chanaan. Filii autem Chus: Saba, & Euila, & Sataatha, & Regma, & Sabathaca. Filii Regma: Saba, & Dadan. Porro Chus genuit Nemrod: ipse coepit esse potens in terra, & erat robustus venator coram domino. ab hoc exiuit prouerbium, Quasi Nemrod robustus venator coram domino. Fuit autem principium regni

eius Babylon, & Arach, & Achad, & Chalanne, in terra Sennaar. De terra illa egressus est Assur, & aedificauit Niniuen, & plateas ciuitatis, & Chale. Resen quoque inter Niniuen, & Chale: haec est ciuitas magna. At vero Mesaraim genuit Ludim, & Ananim, & Laabim, & Nephtuim, & Phethrusim, & Chasluim: de quibus egressi sunt Philisthijm, & Capthorim.

**According to John.**      **Lesson. ij.**

c.9.b **D**icunt ergo cæco iterum, Tu quid dicis de illo qui aperuit oculos tuos? Ille autem dixit: Quia propheta est. Non crediderunt ergo Iudei de illo quia cæcus fuisset & vidisset: donec vocauerunt parentes eius qui viderat, & interrogauerunt eos dicentes, Hic est filius vester, quem vos dicitis quia cæcus natus est? Quomodo ergo nunc videt? Responderunt eis parentes eius, & dixerunt, Scimus quia hic est filius noster, & quia cæcus natus est: quomodo autem nunc videat nescimus, aut quis eius aperuit oculos, nos nescimus. ipsum interrogate: ætatem habet: ipse de se loquatur. Hæc dixerunt parentes eius, quoniam timebant Iudeos: iam enim conspirauerunt Iudei: vt si quis eum confiteretur esse Christum, extra synagogam fieret. Propterea parentes eius dixerunt, Quia ætatem habet, ipsum interrogate. Vocauerunt ergo rursum hominem qui fuerat <sup>tha. 5.</sup> cus, & dixerunt ei, Da gloriam Deo. nos scimus quia hic homo, peccator est. Dixit ergo eis ille, si peccator est, nescio. vnum scio, quia cæcus cum essem, modo video. Dixerunt ergo illi, Quid fecit tibi? quomodo aperuit tibi oculos? Respondit eis, Dixa vobis iam, & audistis: quod iterum vultis audire? nunquid & vos vultis discipuli eius fieri? Maledixerunt

ergo ei, & dixerunt, Tu discipulus illius sis: nos autem Moysi discipuli sumus. Nos scimus quia Moysi loquutus est Deus, hunc autem nescimus vnde sit. Respondit ille homo, & dixit eis, In hoc enim mirabile est, quia vos nescitis vnde sit, & aperuit meos oculos. Scimus autem quia peccatores Deus non audit: sed si quis Dei cultor est, & voluntatem eius facit, hunc exaudit. A seculo non est auditum quia quis aperuit oculos cæci nati. Nisi esset hic a Deo, non poterat facere quicquam. Responderunt, & dixerunt ei, In peccatis natus es totus: & tu doces nos? Et eiecerunt eum foras. Audiuimus Iesus, quia eiecerunt eum foras: & cum inuenisset, eum, dixit ei, Tu credis in filium Dei? Respondit ille, & dixit, Quis est domine, vt credam in eum? Et dixit ei Iesus, Et vidisti eum: & qui loquitur tecum, ipse est. At ille ait, Credo, domine. Et procidens adorauit eum.] Et dixit ei Iesus, In iudicium ego C in hunc mundum veni: vt qui non vident videant, & qui vident cæci fiant. Et audierunt quidam ex Pharisæis, qui cum ipso erant, & dixerunt ei, Nunquid & nos cæci sumus? Dixit eis Iesus, Si cæci essetis, non haberetis peccatum. nunc vero dicitis, Quia videmus. Peccatum ergo vestrum manet.

**Secundum Matthæum.**      **Lesson. iiij.**

**I**n illo tempore, Dixit Jesus discipulis suis, Audistis quia dictum est antiquis: diliges proximum tuum: & odio habebis inimicum tuum.

**Et reliqua. Hom. Origenis.**

Sicut illa alia præcepta data eis fuerant in lege: sic & hoc. Sicut enim ad dimitendas vxores iussum fuerat vt eas non interficerent: sic & ad odiendum inimicum mandatum fuit: vt & amicum non odissent. Concessa sunt autem ista

populo illi veteri adhuc rudi & infirmo: quanquam inimicus qui odio habendus dicitur iuxta subtiliorem intellectum diabolus possit intelligi. Ceterum in euangelio quod lege veteri longe excellentius & perfectius est: quid magister perfectionis dicat, audiamus. Ait enim discipulis suis, dilige inimicos vestros: benedicite maledicentibus vobis: & benedicite his qui oderunt vos: & orate pro consequentibus vos. Secundum legem, diliges proximum tuum, & odies inimicum tuum. Et secundum euangelium, inimicum & proximum diliges. Diligithe inimicos vestros. Imperfectionem legis euangelium admpleuit. Infirmitatem eorum qui sub circuncisione erant, hi qui sub gratia fuerunt, confirmauerunt: quibus velut firmissimis & perfectis viris dominus hoc mandabat, dicens: Diligithe inimicos vestros vos mansueti: vos mites: vos benigni: vos immaculati: vos imitatores mei. Vos me sequentes, vos diligite inimicos vestros, siue paganos idolorum cultores, siue haereticos infideles. Isti enim sunt inimici vestri: isti sunt veritatis aduersarij. **Miserere.** 70.

**Oratio.**

**I**nchoata ieunia quæsumus domine benigno fauore prosequere: vt c<sub>o</sub>b<sub>10</sub>. seruantiam, quam corporaliter exhibemus, mentibus etiam synceris exercere valeamus. Per do.

**C** Aduertendum, quod in hac sexta feria dicitur matutui. cum suis laudibus & vesper. pro defunctis.

**C** Sabbato post diem Cinerum, ex Genesi. **Lesson one.**

**C** Hanaan autem genuit Sidonem primogenitum suum, Het-hæum & Iebusæum, & Amorrhæum, Gergesæum, & Heuæum, & Aracæum, Sinæum, & Aradium, Samaraæum, &

Hamathæum: & per hos disseminati sunt populi Chananæorum. Factique sunt termini Chanaan, venientibus a Sidone Geraram, vsque Gazam, donec ingrediariis Sodomam, & Gomorrham, & Adamam, & Seboim, vsque Lasa. Hi filij Cham in cognationibus & linguis & generationibus, terrisque & gentibus suis. De Sem, quoque nati sunt, patre omnium filiorum Heber, fratre Iapheth maiore. Filij Sem, Ælam, & Assur, & Arphaxad, & Lud, & Aram. Filij Aram: Hus, & Hul, & Gether, & Mes. At vero Arphaxad genuit Sale, de quo ortus est Heber. Natique sunt Heber filij duo: nomen vni Phaleg, eo quod in diebus eius diuisa sit terra: & nomen fratris eius, Iectan. Qui Iectan genuit Elmodad, & Saleph, & Asarmoth, Iare, & Adoran, & Vzal, & Decla, & Hebal, & Abimael Saba, & Ophir, & Euila, & Iobab. omnes isti, filij Iectan. Et facta est habitatio eorum de Messa pergentibus vsque Sephat montem orientalem. Isti filij Sem, secundum cognationes & linguas, & regiones in gentibus suis. Hæ familiae filiorum Noe iuxta populos & nationes suas. Ab his diuisæ sunt gentes in terra post diluvium.

**According to John.** **Lesson. ij.**

**A** †Men amen dico vobis, qui non intrat per ostium in ouile ouium, sed ascendit aliunde: ille fur est & latro. Qui autem intrat per ostium: pastor est ouium. Huic ostiarius aperit: & oves vocem eius audiunt: & proprias ouas vocat nominatim, & educit eas. Et cum proprias oves emiserit: ante eas vadit: & oves illum sequuntur. quia sciunt vocem eius. Alienum autem non sequuntur, sed fugiunt ab eo: quia non nouerunt vocem alienorum. Hoc proverbum dixit eis Iesus. Illi autem non cognoverunt quid lo-

queretur eis. Dixit ergo eis iterum Iesus. Amen amen dico vobis, quia ego sum ostium ouium. Omnes quotquot ante me venerunt, fures sunt & latrones: sed non audierunt eos oues. Ego sum ostium. Per me si quis introierit, saluabitur: & ingredietur, & egredietur, & pascua inueniet. Fur non venit, nisi vt furetur & mactet, & perdat. Ego veni vt vitam habeant, & B abundantius habeant.] † Ego sum pastor bonus. Bonus pastor animam suam dat pro ouibus suis, mercenarius autem & qui non est pastor, cuius non sunt oues propriæ, videt lupum venientem, & dimittit oues & fugit: & lupus rapit, & dispergit oues: mercenarius autem fugit, quia mercenarius est, & non pertinet ad eum de ouibus. Ego sum pastor bonus: & cognosco meas, & cognoscunt me meæ. Sicut nouit me pater, & ego agnosco patrem, & animam meam pono pro ouibus meis. Et alias oues habeo quæ non sunt ex hoc ouili: & illas oportet me adducere, & vocem meam audient: & fiet vnum ouile & vnum pastor.] Propterea me diligit pater: quia ego pono animam meam, vt iterum sumam eam. Nemo tollit eam a me: sed ego pono eam a me ipso. Potestatem habeo ponendi eam: & potestatem habeo iterum sumendi eam. Hoc mandatum accepi a patre meo. Disensio iterum facta est inter Iudæos propter sermones hos. Dicebant autem multi ex ipsis, Dæmonium habet & insanit: quid eum auditis? Alij dicebant, Haec verba non sunt dæmonium habentis, nunquid dæmonium potest cæcorum oculos aperire?

**Secundum Marcum.**      **Lesson. iij.**

**I**N illo tempore: Cum sero esset factum, erat nauis in medio mari: & ipse solus in terra.

**Et reliqua. Hom. Bedæ presbyteri.**

Et cum dimisisset eos, abiit in montem solus orare. Non omnis qui orat, ascendit in montem. Est enim oratio quæ peccatum facit. Sed bene orat qui Deum orando quærerit hic a terrenis ad superiora progrediens verticem curæ sublimioris ascendit. Qui vero de diuinijs, aut de honore seculi, aut certe de inimici morte solicitus obsecrat, ipse in infimis iacens, viles ad Deum preces mittit. Orat autem dominus, non vt pro se obsecret, sed vt pro me impetrat. Nam & si omnia posuerit pater in potestate filij: filius tamen vt formam hominis impleret, obsecrandum patrem putat esse pro nobis, quia noster aduocatus est. Aduocatum (inquit) habemus apud patrem dominum Iesum Christum. Si aduocatus est, debet pro nostris interuenire peccatis. Non ergo quasi infirmus: sed quasi pius obsecrat. Vis scire quod omnia quæ velit, possit? & aduocatus & iudex est. Et cum sero esset factum, erat nauis in medio mari, & ipse solus in terra videns eos laborantes in remigando: erat enim ventus contrarius eis. Labor discipulorum in remigando, & contrarius eis ventus, labores sanctæ ecclesiæ varios designant: quæ inter vndas seculi aduersantis & immundorum flatus spirituum ad quietem patriæ cœlestis, quasi ad fidam litoris stationem peruenire conatur. **Miserere. 70. Oratio.**

**A** Desto domine supplicationibus nostris: & concede, vt hoc solenne ieunium quod animabus corporibusque curandis salubriter institutum est, deuoto seruitio celebremus. **Per clo.**

**C** Ab hoc Sabbato inclusive vsque ad Pascha Vesperæ dicuntur ante cœnam

meridianam in omnibus diebus etiam festiuis, exceptis dominicis, in quibus dicuntur, hora consueta.

**C** Dominica prima Quadragesimæ, ex Genesi. Lesson. j.

c. 11. Rat autem terra labij vnius, & sermonum eorundem. Cumque proficerentur de oriente, inuenierunt campum in terra Sennaar, & habitauerunt in eo. Dixitque alter ad proximum suum, Venite faciamus lateres, & coquamus eos igni. Habueruntque lateres pro saxis, & bitumen pro cimento: & dixerunt, Venite, faciamus nobis ciuitatem & turrim, cuius culmen pertingat ad celum, & celebremus nomen nostrum antequam diuidamur in vniuersas terras. Descendit autem dominus, vt videret ciuitatem & turrim, quam ædificabant filii Adam, & dixit. Ecce, vnuis est populus: & vnum labium omnibus: cooperuntque hoc facere, nec desistent a cogitationibus suis, donec eas opere compleant. Venite igitur, descendamus & confundamus ibi linguam eorum: vt non audiat vnuquisque vocem proximi sui. Atque ita diuisit eos dominus ex illo loco in vniuersas terras, & cessauerunt ædificare ciuitatem. Et idcirco vocatum est nomen eius Babel, quia ibi confusum est labium vniuersæ terræ: & inde dispersit eos dominus super faciem cunctarum regionum. Hæ sunt generationes Sem. Sem erat centum annorum quando genuit Arphaxad, bennio post diluuium. Vixitque Sem postquam genuit Arphaxad, quingentis annis: & genuit filios & filias. Porro Arphaxad vixit triginta quinque annis, & genuit Sale. Vixitque Arphaxad postquam genuit Sale, trecentis tribus annis: & genuit filios & filias. Sale

quoque vixit triginta annis & genuit. Heber. Vixitque Sale postquam genuit Heber, quadringentis tribus annis, & genuit filios & filias.

According to John. Lesson. ij.

**F** †Acta sunt autem encenia in c. 10. Ierosolymis: & hyems erat. Et d ambulabat Iesus in templo, in portico Salomonis. Circundederunt ergo eum Iudæi, & dicebant ei, Quousque animam nostram tollis? si tu es Christus, dic nobis palam? Respondit eis Iesus: Loquor vobis: & non creditis. Opera quæ ego facio in nomine patris mei: hæc testimonium perhibent de me: sed vos non creditis, quia non es tis ex ouibus meis. Oues meæ vocem meam audiunt: & ego cognosco eas, & sequuntur me: & ego vitam æternam do eis: & non peribunt in æternum, & non rapiet eas quisquam de manu mea. Pater meus qui dedit mihi, maior omnibus est: & nemo potest rapere de manu patris mei. Ego & pater vnum sumus. Sustulerunt ergo lapides Iudæi, vt lapidarent eum. Respondit eis Iesus, Multa bona opera ostendi vobis ex patre meo, propter quod eorum opus me lapidatis? Responderunt ei Iudæi. De bono opere non lapidamus te, sed de blasphemia: & quia tu homo cum sis, facis te ipsum Deum, Respondit eis Iesus, Nonne scriptum est in lege vestra, Ego dixi, dij estis? Si illos dixit Deos, ad quos sermo Dei factus est, & non potest solui scriptura, quem pater sanctificauit & misit in mundum, vos dicitis, Quia blasphemas: quia dixi, filius Dei sum? Si non facio opera patris mei, nolite credere mihi. Si autem facio: & si mihi non vultis credere, operibus credite, vt cognoscatis & credatis quia pater in me est, & ego in

E patre.] Quærebant ergo eum apprehendere: & exiuit de manibus eorum. Et abijt iterum trans Iordanem in eum locum vbi erat Ioannes baptizans primum: & mansit illic, & multi venerunt ad eum, & dicebant, Quia Ioannes quidem signum fecit nullum: Omnia autem quæcunque dixit Ioannes de hoc, vera erant. Et multi crediderunt in eum.

**Secundum Matthæum.** Lesson. iij.

cha. 4. **I**N illo tempore: Ductus est Jesus in desertum a spiritu vt tentaretur a diabolo, Et cum iejunasset quadraginta diebus & quadraginta noctibus, postea esurijt.

**Et reliqua. Hom. sancti Grego. papæ.** Dubitari a qubusdam solet, a quo spiritu sit Jesus ductus in desertum: propter hoc quod subditur. Assumpsit eum diabolus in sanctam ciuitatem, & rursum, Assumpsit eum in montem excelsum valde. Sed vere & absque villa quæstione conuenienter accipitur, vt a sancto spiritu in desertum ductus creditur: vt illuc eum suus spiritus duceret, vbi hunc ad tentandum spiritus malignus inueniret. Sed ecce, cum dicitur Deus homo vel in excelsum montem, vel in sanctam ciuitatem assumpsit a diabolo, mens refugit, humanae hoc audire aures expauescunt. Sed tamen non esse incredibilia ista cognoscimus, si in illo & alia facta pensemus. Certe iniquorum omnium diabolus caput est: & huius capitis membra sunt omnes iniqui. An non diaboli membrum Pilatus fuit? An non diaboli membra Iudei persequentes, & milites crucifigentes fuerunt? Quid ergo mirum, si se ab illo permisit in montem duci, & tentari, qui se pertulit etiam a membris illius crucifi? Non est ergo indignum redemptori nostro,

quod tentari voluit qui venerat occidi. Iustum quippe erat, vt sic tentationes nostras suis temptationibus vinceret, sicut mortem nostram venerat sua morte superare. **Miserere.** 70. **Oratio.**

**D**eus, qui ecclesiam tuam annua quadragesimali obseruatione purificas: præsta familiae tuæ, vt quod a te obtinere abstinendo nititur, hoc bonis operibus exequatur. Per do-

**C** Monday. ex Genesi. Lesson. j.

**V**ixit autem Heber triginta quatuor c. 11. annis, & genuit Phaleg. Et vixit Heber postquam genuit Phaleg, quadringentis triginta annis: & genuit filios & filias. Vixit quoque Phaleg triginta annis, & genuit Reu. Vixitque Phaleg postquam genuit Reu, ducentis nouem annis, & genuit filios & filias. Vixit autem Reu triginta duobus annis, & genuit Sarug. Vixit quoque Reu postquam genuit Sarug, ducentis septem annis: & genuit filios & filias. Vixit vero Sarug triginta annis, & genuit Nachor. Vixitque Sarug postquam genuit Nachor, ducentis annis: & genuit filios & filias. Vixit autem Nachor vigintinouem annis, & genuit Thare. Vixitque Nachor postquam genuit Thare, centum decem & nouem annis, & genuit filios & filias. Vixitque Thare septuaginta annis, & genuit Abram & Nachor & Aran. Hæ sunt autem generationes Thare, Thare genuit Abram, Nachor, & Aran. Porro Aran genuit Lot. Mortuusque est Aran ante Thare patrem suum, in terra nativitatis suæ in Vr Chaldæorum. Duxerunt autem Abram & Nachor vxores: nomen vxoris Abram Sarai: & nomen vxoris Nachor, Melcha filia Aran patris Melchæ & patris Ieschæ. Erat autem Sarai sterilis, nec habebat liberos. Tulit itaque

Thare Abram filium suum, & Lot filium Aran filium filij sui, & Sarai nurum suam, vxorem Abram filij sui, & eduxit eos de Vr Chaldæorum, vt irent in terram Chanaan: veneruntque vsque Haran, & habitauerunt ibi. Et facti sunt dies Thare ducentorum quinque annorum, & mortuus est in Haran.

**According to John.**      **Lesson. ij.**

cha. 11. **E** †Rat autem quidam languens Lazarus a Bethania, de castello Mariæ & Marthæ sororum eius. Maria autem erat quæ vnxit dominum vnguento, & extersit pedes eius capillis suis: cuius frater Lazarus infirmabatur. Miserunt ergo sorores eius ad eum, dicentes, Domine, ecce quem amas, infirmatur. Audiens autem Jesus, dixit eis, Infirmitas hæc non est ad mortem, sed pro gloria Dei, vt glorificetur filius Dei per eam. Diligebat autem Jesus Martham, & sororem eius Mariam, & Lazarum. Vt ergo audiuist quia infirmabatur, tunc quidem mansit in eodem loco duobus diebus. Deinde post hæc dicit discipulis suis, Eamus in Iudæam iterum: Dicunt ei discipuli. Rabbi, nunc quærebant te Iudei lapidare: & iterum vadis illuc? Respondit Jesus, Nonne duodecim sunt horæ diei? Si quis ambulauerit in die, non offendit: quia lucem huius mundi videt, si autem ambulauerit in nocte offendit: quia lux non est in eo. Hæc ait, & post hæc dicit eis, Lazarus amicus noster dormit: sed vado, vt a somno excitem eum. Dixerunt ergo discipuli eius, Domine, si dormit, saluus erit. Dixerat autem Jesus de morte eius: Illi autem putauerunt quia de dormitione somni diceret. Tunc ergo Jesus dixit eis manifeste, Lazarus mortuus est: & gaudeo propter vos, vt credatis, quoniam non eram ibi: sed eamus ad eum. Dixit

ergo Thomas, qui dicitur Didymus, ad condiscipulos, Eamus & nos, vt moriamur cum eo. Venit itaque Jesus: & inuenit eum quatuor dies iam in monumento habentem. Erat autem Bethania iuxta Ierosolymam quasi stadijs quindecim. Multi autem ex Iudæis venerant ad Martham & Mariam, vt consolarentur eas de fratre suo.

**Secundum Mattheum.**      **Lesson. iij.**

**I**n illo tempore: Dixit Jesus discip- c. 25. ulis suis, Cum venerit filius hominis in maiestate sua, & omnes angeli eius cum eo: tunc sedebit super sedem maiestatis suæ: & congregabuntur ante eum omnes gentes. **Et reliqua.**

**Homilia. sancti Augustini episc.**

Cum autem venerit filius hominis in maiestate sua, & omnes angeli eius cum eo: tunc sedebit in sede maiestatis suæ, & congregabuntur ante eum omnes gentes: & separabit eos ab inuicem, sicut pastor segregat oves ab hædis: & statuet oves quidem a dextris, hœdos autem a sinistris. Tunc dicet eis qui a dextris eius erunt, Venite benedicti patris mei, percipite regnum quod vobis paratum est ab origine mundi. Vbi lumen indeficiens: vbi gaudium semipernum: vbi vita perennis & immortalis: & lætitia sempiterna cum angelis & apostolis. Vbi lux lucis, & fons luminis. Vbi ciuitas sanctorum Ierusalem coelestis. Vbi conuentus martyrum & patriarcharum cum Abraham, Isaac & Iacob, & sanctorum omnium. Vbi dolor nullus, nec tristitia post gaudium. Vbi nox effugiet, & senectus non apparebit. Vbi charitas inexplebilis. Vbi pax indiuidua. Vbi assistunt angeli & vniersæ potestates. Vbi manna, id est, cibus coelestis, & vita angelica. Et vt infinita in breui comprehendam, vbi omnis dolor & omne malum non videb-

itur. & omne bonum non deesse vnuquam poterit. Tunc iusti ad hæc respondebunt dicentes, domine cur tantam & talem nobis gloriam præparasti? Tunc & ipse eis, respondebit, Pro misericordia vestra & fide. Pro hilaritate & patientia. Pro longanimitate & mansuetudine. Pro veritate & iustitia. Pro continentia & humilitate. Pro hospitalitate & affabilitate. Pro gaudio ad peregrinos & ignotos. Pro iustitia & sanctitate. Pro tristitia vestra in malo proximi. Pro lætitia vestra in bonis eius. Pro gaudio vestro in his qui nec sermonem ociosum de ore suo proferunt. Pro timore Dei in his qui nec transgrediuntur pactum, iota vnum aut vnum apicem de lege domini. Pro eo quod non accepistis munera super innocentem, nec mendacium pro veritate.

### Miserere. 70. Oratio.

**C**Onuerte nos Deus salutaris noster: & vt nobis ieunium quadragesimale proficiat, mentes nostras coelestibus instrue disciplinis. Per domi.

### C Tuesday. ex Genesi. Lesson. j.

**D**Ixit autem dominus ad Abram, Egressere de terra tua, & de cognatione tua, & de domo patris tui, & veni in terram quam monstrauero tibi. Faciamque te in gentem magnam, & benedicam tibi, & magnificabo nomen tuum, erisque benedictus. Benedicam benedicentibus tibi, & C maledicam maledicentibus tibi, atque in te benedicentur vniuersæ cognationes terræ. Egressus est itaque Abram sicut præceperat ei dominus, & iuit cum eo Lot. Septuaginta quinque annorum erat Abram cum egressetur de Haran. Tulitque Sarai vxorem suam & Lot filium fratris sui, vniuersamque substantiam quam posseder-

ant, & animas suas fecerant in Haran: & egressi sunt vt irent in terram Chanaan. Cunque venissent in eam, pertransiuit Abram terram vsque ad locum Sichem, vsque ad conuallem illustrem. Chanaanæus autem tunc erat in terra. Apparuitque dominus Abram, & dixit ei, Semini tuo dabo terram hanc. Qui ædificauit ibi altare domino, qui apparuerat ei. Et inde transgrediens ad montem qui erat contra orientem Bethel, tetendit ibi tabernaculum suum, ab occidente habens Bethel, & ab oriente Hai: ædificauit quoque ibi altare domino, & inuocauit nomen eius. Perrexitque Abram vadens & vltra progrediens ad meridiem.

**According to John. Lesson. ij.**

**M**Artha ergo vt audiuit quia Iesus c. 11.

venit, occurrit illi. Maria autem domi sedebat. † Dixit ergo Martha ad B Iesum, Domine, si fuisses hic, frater meus non fuisset mortuus: sed & nunc scio, quia quæcumque poposceris a Deo, dabit tibi Deus. Dixit illi Iesus, Resurget frater tuus. Dicit ei Martha: Scio quia resurget in resurrectione in nouis c. 12. die. Dixit ei Iesus, Ego sum resurrectio & vita: qui credit in me, etiam si mortuus fuerit, viuet. & omnis qui viuit & credit in me, non morietur in æternum. Credis hoc? Ait illi, Vtique domine: ego credidi quia tu es Christus filius Dei viui, qui in hunc mundum venisti.] Et cum hæc dixisset, abiit, & vocauit Mariam sororem suam silentio: dicens: Magister adest, & vocat te. Illa vt audiuit, surgit cito, & venit ad eum: nondum enim venerat Iesus in castellum: sed erat adhuc in illo loco vbi occurrerat ei Martha. Iudæi ergo qui erant cum ea in domo, & consolabantur eam, cum vidissent Mariam quia cito surrexit & exiit, secuti sunt eam, di-

centes, Quia vadit ad monumentum vt ploret ibi. Maria ergo cum venisset vbi erat Iesus, videns eum, cecidit ad pedes eius, & dicit ei, Domine, si fuisses hic, non esset mortuus frater meus. Iesus ergo vt vidi eam plorantem, & Iudeos qui venerant cum ea plorantes, infremuit spiritu, & turbauit seipsum, & dixit, Vbi posuistis eum? Dicunt ei, domine, veni & vide. Et lachrymatus est Iesus. Dixerunt ergo Iudei, Ecce quomodo amabat eum. Quidam autem ex ipsis dixerunt, Non poterat hic qui aperuit oculos caeci nati, facere vt hic non moreretur? Iesus ergo rursum fremens in semetipso venit ad monumenum: erat autem spelunca, & lapis superpositus erat ei. Ait Iesus, Tollite lapidem. Dicit ei Martha, soror eius qui mortuus fuerat, Domine, iam fœtet, quatriduanus est enim. Dicit ei Iesus, Nonne dixi tibi, quoniam si credideris, videbis gloriam Dei?

**Secundum Matthæum.** **Lesson. iij.**

c. 21. **I**N illo tempore: Cum intrasset Iesus Ierosolymam: commota est vniuersa ciuitas dicens? Quis est hic?  
**Et rel. Hom. sancti Augusti. episc.**  
 Et venit Ierosolymam: & cum introisset templum, cœpit ejcere vendentes & ementes de templo: & mensas cnu-  
 mulariorum, & cathedras vendentium columbas euertit. Quod maledicendo ficum infructuosam per figuram fecit dominus: hoc idem mox aperte ostendit, ejciendo improbos de templo. Neque enim aliquid peccauerat arbor, quæ esuriente domino poma non habuit, quorum necdum tempus aduenierat. Sed peccauere sacerdotes, qui in domo domini secularia negocia gerebant, & fructum pietatis quem debuerant, quemque in eis dominus esuriebat, ferre recusabant. Are fecit dominus ar-

borem maledictam, vt homines hoc vi-dentes siue audientes, multo magis in-telligerent se diuino condemnandos esse iudicio, si absque operum fructu de plausu tantum sibi religiosi sermonis, velut de sonitu & blandimento viri-dantium gloriarentur foliorum. Verum quia non intellexerunt: consequenter in ipsos distinctionem emeritæ vltionis ex-ercuit. Eiecitque commercia rerum hu-manarum de templo illo: quo diuina res tantum agi, hostias & oblationes Deo offerri, verbum Dei legi, audiri & decantari præceptum erat. Et quidem credendum est, quod ea tantum vendi & emi repererat in templo, quæ ad ministerium templi eiusdem necessaria erant: iuxta hoc quod alias factum legimus cum idem templum ingrediens inuenit in eo ementes & vendentes oues & boues & columbas. Quæ nimirum omnia non nisi vt offerrentur in domo domini vendebantur: & eos qui de longe venerant ab indigenis comparare cre-dendum est. **Miserere.** 70. **Oratio.**

**R**Espice domine familiam tuam, & præsta, vt apud te mens nostra tuo desiderio refulgeat, quæ se carnis maceratione castigat. Per dominum.

**C** Feria. iiiij. ex Genesi. Lesson. j.

**F**Acta est autem fames in terra: de-scenditque Abram in Ægyptum, vt peregrinaretur ibi: præualuerat enim fames in terra. Cunque prope esset vt ingredieretur Ægyptum, dixit Sarai vxori suæ, Noui quod pulchra sis mulier: & quod cum viderint te Ægyptij, dicturi sunt, vxor illius est, & interficiant me, & te reserabunt. Dic ergo, obsecro te, quod soror mea sis, vt bene sit mihi propter te: & viuat anima mea ob gratiam tui. Cum itaque ingressus esset Abram Ægyptum, viderunt Ægyptij mulierem quod

esset pulchra nimis. Et nuntiauerunt principes Pharaoni, & laudauerunt eam apud illum: & sublata est mulier in domum Pharaonis. Abram vero bene vsi sunt propter illam. Fueruntque ei oues & boues & asini & serui, & famulæ, & asinæ & camelii. Flagellauit autem dominus Pharaonem plagis maximis, & domum eius propter Sarai vxorem Abram. Vocauitque Pharao Abram, & dixit ei: Quidnam est hoc, quod fecisti mihi? Quare non indicasti mihi, quod vxor tua esset? Quam ob causam dixisti esse sororem tuam, vt tollerem eam mihi in vxorem? nunc igitur, ecce coniuix tua, accipe eam, & vade. Præcepitque Pharao super Abram viris: & deduxerunt eum & vxorem illius, & omnia quæ habebat.

**According to John.**      **Lesson. ij.**

c. 11. **T**ulerunt ergo lapidem. Iesus autem d<sup>e</sup> eleuatis sursum oculis dixit, Pater, gratias ago tibi quoniam audisti me. ego autem sciebam quia semper me audis. sed propter populum qui circumstat, dixi: vt credant quia tu me misisti. Hæc cum dixisset, voce magna clamauit, Lazare, veni foras. Et ~~sta~~ <sup>12</sup> tim prodijt qui fuerat mortuus, ligatus manus & pedes institis, & facies illius sudario erat ligata. Dixit eis Iesus, Soluite eum, & sinite abire. Multi ergo ex Iudæis, qui venerant ad Mariam, & Martham, & viderant quæ fecit Iesus: crediderunt in eum.] Quidam autem ex ipsis abierunt ad Pharisæos, & dixerunt eis quæ fecit Iesus. † Collegerunt ergo pontifices & Pharisæi concilium, & dicebant, Quid faciemus? quia hic homo multa signa facit? Si dimittimus eum sic, omnes credent in eum: & venient Romani, & tollent nostrum locum & gentem. Vnus autem ex ipsis. Caiphas nomine cum esset pontifex

anni illius, dixit eis, Vos nescitis quicquam nec cogitatis: quia expedit vobis vt vñus moriatur homo pro populo, & non tota gens pereat. Hoc autem a semetipso non dixit: sed cum esset pontifex anni illius, prophetauit quod Iesus moriturus erat pro gente: & non tantum pro gente, sed vt filios Dei qui erant dispersi, congregaret in vnum. Ab illo ergo die, cogitauerunt vt interficerent eum.

Iesus ergo iam non in palam ambulabat apud Iudæos, sed abiit in regionem iuxta desertum in ciuitatem quæ dicitur Ephrem, & ibi morabatur cum discipulis suis.] Proximum F autem erat Pascha Iudæorum: & ascenderunt multi Ierosolymam de regione ante Pascha, vt sanctificarent seipso. Quærebant ergo Iesum: & colloquebantur adiunicem, in templo stantes. Quid putatis quia non venit ad diem festum istum? Dederant autem pontifices & Pharisæi mandatum, vt si quis cognouerit vbi sit, indicet, vt apprehendant eum.

**Secundum Mattheum.**      **Lesson. iij.**

**T**N illo tempore: Accesserunt ad Iesum Scribæ & Pharisæi dicentes, Magister, volumus a te signum videre. **Et reliqua.** **Homilia sancti Augustini.** **episc.**

Ea quæ de sancto euangeliō recitata sunt fratres mei, si omnia pertractare cupimus, vix tempus sufficit singulis, quanto magis ergo non sufficit omnibus? Ionam prophetam, qui deiectus in mare beluae marinæ vtero exceptus est, & die tertia viuus euomitur, figuram gessisse Saluatoris, qui passus est, & die tertia resurrexit, ipse saluator ostendit. Accusat<sup>us</sup> est populus Iudæorum in comparatione Niniuitarum, quoniam Niniuitæ

ad quos redarguendos missus est Ionas propheta, agendo poenitentiam iram Dei placauerunt, & misericordiam meruerunt. Ecce (inquit) plusquam Ionas hic: volens intellegi seipsum, dominus Iesus. Audierunt illi seruum, & vias suas correxerunt: audierunt isti dominum, & contempserunt, & insuper occiderunt. Regina austri exurget (inquit) in iudicio cum generatione hac, & condemnabit eam. Venit enim a finibus terræ audire sapientiam Salomonis: & ecce plusquam Salomon hic. Non fuit magnum Christo plus esse quam Ionas, plus esse quam Salomon: ille enim dominus, illi serui erant. Sed tamen quales sunt qui præsentem dominum contempserunt, quando alienigenæ seruos eius audierunt? Misere. 70. **Oratio.**

**P**Reces nostras quæsumus domine clementer exaudi: & contra cuncta nobis aduersantia dexteram tuæ maiestatis extende. Per dominum.

**C** Feria. v. ex Genesi. Lesson. j.

**A** Scendit ergo Abram de Ægypto, ipse & vxor eius, & omnia quæ habebat, & Lot cum eo, ad australē plagam. Erat autem diues valde Abram in possessione auri & argenti. Reversus est per iter quo venerat, a meridie in Bethel, vsque ad locum vbi prius fixerat tabernaculum inter Bethel & Hai, in loco altaris, quod fecerat prius, & inuocauit ibi nomen domini. Sed & Lot qui erat cum Abram, fuerunt greges ouium & armenta & tabernacula. Nec poterat eos capere terra, vt habitarent simul: erat quippe substantia eorum multa, & nequæ12. habitare communiter. Vnde & facta est rixa inter pastores gregum Abram & Lot. Eo autem tempore Chananæus,

& Pherezæus habitabant in terra illa. Dixit ergo Abram ad Lot: Ne quæso, sit iurgium inter me & te, & inter pastores meos & pastores tuos: fratres enim sumus. Ecce vniuersa terra coram te est, recede a me, obsecro. Si ad sinistram ieris, ego dexteram tenebo: si tu dexteram elegeris, ego ad sinistram pergam. Eleuatis itaque Lot oculis, vidi omnem circa regionem Iordanis, quæ vniuersa irrigabatur antequam subuerteret dominus Sodomam & Gomorrham, sicut paradiſus domini & sicut Ægyptus venientibus in Segor. Elegitque sibi Loth regionem circa Iordanem, & recessit ab oriente: diuisique sunt alterutrum a fratre suo. Abram habitauit in terra Chanaan: Lot vero moratus est in oppidis quæ erant circa Iordanem, & habitauit in Sodomis. Homines autem Sodomitæ pessimi erant, & peccatores coram domino nimis. Dixitque dominus ad Abram postquam diuisus est ab eo Lot, Leua oculos tuos, & vide a loco in quo nunc es, ad aquilonem & meridiem, ad orientem & occidentem. Omnem terram quam conspicis, tibi dabo, & semini tuo vsque in sempiternum. Faciamque semen tuum sicut puluerem terræ: si quis potest hominum numerare puluerem terræ, semen quoque tuum numerare poterit. Surge ergo, & perambula terram in longitudine & latitudine sua: quia tibi datus sum eam. Mouens igitur Abram tabernaculum suum, venit, & habitauit iuxta conuallem Mambre, quæ est in Hebron: ædificauitque ibi altare domino.

**According to John.** **Lesson. ij.**  
**I** †Esus ergo, ante sex dies paschæ12. venit Bethaniam, vbi Lazarus fuerat mortuus, quem suscitauit Iesus. Fecerunt autem ei coenam ibi: &

Martha ministrabat: Lazarus vero vñus erat ex discubentibus cum eo. Maria ergo accepit libram vnguenti nardi pistici pretiosi, & vnxit pedes Iesu, & extersit pedes eius capillis suis: & domus impleta est ex odore vnguenti. Dixit ergo vñus ex discipulis eius, Iudas Iscariotes, qui erat eum traditus. Quare hoc vnguentum non venijt trecentis denarijs, & datum est egenis? Dixit autem hoc, non quia de egenis pertinebat ad eum: sed quia fur erat, & loculos habens ea quæ mittebantur portabat. Dixit ergo Iesus, Sine illam, vt in diem sepulturæ meæ seruet illud: pauperes enim semper habebitis vobis-  
cum: me autem non semper habebitis. Cognovit ergo turba multa ex Iudæis quia illic est: & venerunt non propter Iesum tantum, sed vt Lazarum viderent quem suscitauit a mortuis.] Cog-

B itauerunt autem principes sacerdotum vt & Lazarum interficerent: quia multi propter illum abibant ex Iudæis, & credebant in Iesum. In crastinum autem turba multa quæ venerat ad diem festum, cum audissent, quia venit Iesus Ierosolymam: acceperunt ramos palmarum, & processerunt obuiam ei: & clamabant. Hosanna, benedictus qui venit in nomine domini, rex Israel. Et inuenit Iesus asellum: & sedit super eum, sicut scriptum est, Noli timere filia Sion: ecce rex tuus venit sedens super pullum asinæ. Hæc non cognoverunt discipuli eius primum: sed quando glorificatus est Iesus: tunc recordati sunt quia hæc erant scripta de eo, & hæc fecerunt ei. Testimonium ergo prohibebat turba quæ erat cum eo, quando Lazarum vocauit de monumento, & suscitauit eum a mortuis. Propterea & obuiam venit ei turba:

quia audierunt fecisse hoc signum. Pharisæi ergo dixerunt ad semetipsos. Videtis quia nihil proficimus? Ecce, mundus totus post eum abiit.

**Secundum Matthæum. Lesson. iij.**

**I**n illo tempore: Egressus Iesus, secessit in partes Tyri & Sidonis. c. 15.

**Et reliqua. Homilia Origenis.**

Fratres, dicet aliquis ex vobis, feci peccata multa & magna. Et quis ex nobis est qui non peccet? Tu dicis, Erravi super omnes homines, sufficit tibi in sacrificio ista confessio. Dic tu prior iniquitates tuas, vt iustificeris: & cognosce te ipsum quoniam peccator es: habeas tristitiam cum conuerteris: esto moestus & noli desperare: sed lachrymas compunctus effunde. Nunquid aliud fuit in meretrice, quam lachrymarum effusio? Et ex hac profusione inuenit præsidium: & accepta fiducia accessit ad fontem misericordiæ dominum Iesum. Sed veniamus ad causam. Quid ergo est o euangelista? Et inde transiens dominus venit in partes Tyri & Sidonis: & ecce mulier Chananæa. Mira res o Euangelista. Ecce mulier caput peccati, arma diaboli, expulsio paradisi, delicti mater, corruptio legis antiquæ. Et ecce mulier veniebat ad dominum Iesum. Mulier alienigena de gentibus nouella plantatio. Mirum negotium. Iudæi fugiunt, Chananæa sequitur: domestici derelinquent, alienigena adhæret: iungere ac proximare cupit. Ecce mulier de finibus illis egressa clamabat dicens, Miserere mei domine fili Dauid. Mulier hæc euangelista efficitur Probauit enim diuini consilij sacramentum, quando & diuinam virtutem obsecrat, & carnis naturam confitetur dicens, Miserere mei domine fili Dauid. **Miserere. 70. Oratio.**

**D**euotionem populi tui quæsumus

domine benignus intende, vt qui per abstinentiam macerantur in corpore, per fructum boni operis reficiantur in mente. Per d.

**C Feria sexta ex Genesi. Lesson. j.**

c. 14. **F**Actum est autem in illo tempore, vt Amraphel rex Sennaar, & Arioche rex Ponti, & Chodorlahomor rex Ælamitarum, & Thadal rex gentium inire bellum contra Bara regem Sodomorum, & contra Bersa regem Gomorrhæ, & contra Senaab regem Adamæ, & contra Semeber regem Seboim, contraque regem Balæ, ipsa est Segor. Omnes hi conuenerunt in vallem Syluestrem, quæ nunc est mare salis. Duodecim enim annis seruierunt Chodorlahomor, & tertiodecimo anno recesserunt ab eo. Igitur quartodecimo anno venit Chodorlahomor, & reges qui erant cum eo: percusseruntque Raphaim in Astaroth, Carnaim, & Zuzim cum eis, & Emim in Sauë Cariathaim, & Chorræos in montibus Seir, vsque ad campestria Pharan, quæ est in solitudine. Reuersique sunt, & venerunt ad fontem Misphat, ipsa est Cades: & percusserunt omnem regionem Amalecitarum, & Amorrhæorum: qui habitabat in Asasonthama. Et egressi sunt rex Sodomorum, & rex Gomorrhæ, rexque Adamæ, & rex Seboim, necnon & rex Balæ, quæ est Segor: & duxerunt aciem contra eos in valle Syluestri, scilicet aduersus Chodorlahomor regem Ælamitarum, & Thadal regem gentium, & Amraphel regem Sennaar, & Arioche regem Ponti: quatuor reges aduersus quinque. Vallis autem Sylvestris habebat puteos multos bituminis. Itaque rex Sodomorum, & Gomorrhæ terga verterunt, cecideruntque ibi: & qui remanserant, fugerunt ad montem. Tulerunt

autem omnem substantiam Sodomorum & Gomorrhæorum, & vniuersa quæ ad cibum pertinent, & abierunt: necnon & Lot, & substantiam eius, filium fratris Abram, qui habitabat in Sodomis.

**According to John. Lesson. ij.**

**E**Rant autem quidam Gentiles ex his die festo. Hi ergo accesserunt ad Philippum, qui erat a Bethsaida Galilææ: & rogabant eum dicentes. Domine, volumus Iesum videre, venit Philippus, & dixit Andreæ, Andreas rursum & Philippus dixerunt Iesu. Iesus autem respondit eis, dicens. Venit hora, vt clarificetur filius hominis. Amen amen dico vobis † nisi granum frumenti cadens in terram, mortuum fuerit, ipsum solum manet, si autem mortuum fuerit, multum fructum affert. Qui amat animam suam, perdet eam: & qui odit animam suam in hoc mundo, in vitam æternam custodit eam. Si quis mihi ministrat, me sequatur: & vbi sum ego, illuc & minister meus erit. Si quis mihi ministrauerit, honorificabit eum pater meus.] Nunc anima mea turbata est. Et quid dicam? Pater, saluifica me ex hac hora. Sed propterea veni in horam hanc. Pater clarifica nomen tuum. Venit ergo vox de cœlo dicens, Et clarificauit, & iterum clarificabo. Turba ergo quæ stabat & audierat, dicebat tonitruum esse factum. Alij autem dicebant, Angelus ei loquutus est. Respondit Jesus, & dixit, Non propter me hæc vox venit, sed propter vos.] Nunc iudicium est mundi: nunc princeps huius mundi ejcietur foras. Et ego si exaltatus fuero a terra, omnia traham ad meipsum. hoc autem dicebat, significans qua morte esset moriturus. Respondit ei turba, Nos audiuiimus ex lege

quia Christus manet in æternum: & quomodo tu dicis, Oportet exaltari filium hominis? & quis est iste filius hominis? Dixit ergo eis Iesus, Adhuc modicum lumen in vobis est. Ambulate dum lucem habetis, vt non vos tenebrae comprehendant, qui ambulant in tenebris, nescit quo vadat. Dum lucem habetis, credite in lucem, vt filij lucis sitis.

**According to John.**      **Lesson. iij.**

cha. 5. **I**N illo tempore: Erat die festus Iudeorum: & ascendit Iesus Ierosolymam. **Et reliqua.**

**Homilia sancti Augustini episc.**

Mirum non esse debet a Deo factum miraculum: mirum enim esset si homo fecisset. Magis gaudere quam mirari debemus, quia dominus noster & saluator Iesus Christus homo factus est, quam quod diuina miracula inter homines Deus fecit. Plus est enim ad salutem nostram quod factus est propter homines, quam quod fecit Deus inter homines. Et plus est quod vitia sanauit animarum nostrarum, quam quod sanauit languores corporum moriturorum. Sed quia ipsa anima non eum nouerat a quo sananda erat: & oculos habens in carne vnde facta corporalia videret, nondum habebat sanos in corde, vnde Deum latentem cognosceret: fecit quod videri poterat, vt sanaret vnde videri non poterat. Ingressus est locum vbi iacebat multitudo magna languentium, cæcorum, claudorum, & aridorum. Et cum esset medicus & animarum & corporum, & venisset saluare omnes animas crediturorum, de illis languentibus vnum elegit quem sanaret: vt vnitatem significaret. Si mediocri corde & quasi humano captu & ingenio consideremus facientem, & quod ad potestatem pertinet, non magnum aliquid perfecit: &

quod ad benignitatem parum fecit. Tot iacebant, & vnu curatus est: cum posset vno verbo omnes erigere. **Miserere.**

70. **Oratio.**

**E** Sto domine propitius plebi tuæ: & quam tibi facis esse deuotam, benigno refoue miseratus auxilio. Per domi.

**Hodie dicuntur septem psalmi.**

**C** **Sabbato, ex Genesi.**      **Lesson. j.**

**E**T ecce vnu qui euaserat, nunti- c. 14.

**A**uit Abram Hebræo, qui habitabat in conualle Mambre Amorrhæi, fratris Eschol, & fratris Aner: hi enim pepigerant feedus cum Abram. Quod cum audisset Abram, captum videlicet Lot fratrem suum, numerauit expeditos vernaculos suos trecentos decem & octo: & persequutus est eos vsque Dan. Et diuisis socijs, irruit super eos nocte: percussitque eos, & persequutus est vsque Hoba, quæ est ad lœuam Damasci. Reduxitque omnem substantiam & Lot fratrem suum cum substantia illius, mulieres quoque, & populum. Egressus est autem rex Sodomorum in occursum eius postquam reuersus est a cæde Chodorlahomor, & regum qui cum eo erant in valle Saue, quæ est vallis regis. At vero Melchisedech rex Salem, proferens panem & vinum (erat enim sacerdos Dei altissimi) benedixit ei, & ait, Benedictus Abram Deo excelsi, qui creauit cœlum & terram: & benedictus Deus excelsus, quo protegente hostes in manibus tuis sunt. Et dedit ei decimas ex omnibus. Dixit autem rex Sodomorum ad Abram: Da mihi animas, cætera tolle tibi. Qui respondit ei, Leuo manum meam ad dominum Deum excelsum possessorem cœli & terræ, quod a filo subtegminis vsque ad corrigiam caligæ, non accipiam ex omnibus quæ tua sunt:

ne dicas, Ego ditaui Abram exceptis his quæ comederunt iuuenes, & partibus virorum qui venerunt mecum, Aner, Eschol, & Mambre: isti accipient partes suas.

**According to John.**      **Lesson. ij.**

c. 12. **H**æc loquutus est Iesus: & abiit, & abscondit se ab eis.] Cum autem tanta signa fecisset coram eis, non credabant in eum: vt sermo Isaiae impleretur quem dixit, Domine, quis credidit auditui nostro? & brachium domini cui reuelatum est? Propterea non poterant credere, quia iterum dixit Isaias, Excæcauit oculos eorum, & indurauit cor eorum, vt non videant oculis, & non intelligent corde, & conuertantur, & sanem eos. Hæc dixit Isaias, quando vidi gloriam eius, & loquutus est de eo, Veruntamen, & ex principibus multi crediderunt in eum: sed propter Pharisæos non confitebantur: vt e synagoga non ejcerentur, dilexerunt enim gloriam hominum magis quam gloriam Dei. Iesus autem clamauit, & dixit, Qui credit in me, non credit in me, sed in eum qui misit me. Et qui videt me, videt eum qui misit me. Ego lux in mundum veni: vt omnis qui credit in me, in tenebris non maneat. Et si quis audierit verba mea, & non custodierit, ego non iudico eum. non enim veni vt iudicem mundum, sed vt saluificem mundum. Qui spernit me, & non accipit verba mea: habet qui iudicet eum. Sermo quem loquutus sum, ille iudicabit eum in nouissimo die. Quia ego ex meipso non sum loquutus: sed qui misit me pater ipse mihi mandatum dedit quid dicam & quid loquar. Et scio quia mandatum eius vita æterna est. Quæ ergo ego loquor sicut dixit mihi pater, sic loquor.

**Secundum Matthæum.**      **Lesson. iij.**

**T**N illo tempore: Assumpsit Iesus c. 17. Petrum & Iacobum & Ioannem fratres eius, & duxit illos in montem excelsum seorsum, & transfiguratus est ante eos.

**Et rel. Hom. sancti Leonis papæ.**

Euangelica lectio, dilectissimi, quæ per aures corporis interiorementum nostrarum pulsauit auditum, ad magni sacramenti nos intelligentiam vocat. Quam inspirante gratia Dei facilius assequemur, se considerationem nostram ad ea quæ paulo superius sunt narrata, referamus: Saluator enim humani generis Deus Christus, condens eam fidem quæ impios ad iustitiam, & mortuos reuocat ad vitam, ad hoc discipulos suos doctrinæ monitis, & operum miraculis imbuebat: vt idem & vnigenitus Dei, & filius hominis crederetur. Nam vnum horum sine alio non proderat ad salutem: & æqualis erat periculi: Dominum nostrum Iesum Christum, aut Deum tantummodo sine homine, aut sine Deo solum hominem credidisse: cum vtrunque esset pariter confitendum Quia sicut Deo vera humanitas ita homini inerat vera diuinitas: ad confirmandam ergo huius fidei salubritatem, interrogauerat discipulos suos dominus inter diuersas aliorum opiniones, quid ipso de eo crederent, quidve sentirent. Vbi apostolus Petrus per reulationem summi patris, corporea superans & humana transcendens, vidi oculis mentis filium Dei viui: & confessus est gloriam deitatis: quia non ad solam respexit substantiam carnis & sanguinis. Tantumque in hac fidei sublimitate complacuit vt beatitudinis felicitate dotatus, sacram inuiolabilis petræ acciperet firmitatem, supra quam fundata ecclesia portis inferni & mortis

legibus præualeret. Nec in soluendis, aut ligandis quorum cunque causis, alius iud ratum esset in cœlo, quam quod Petri sedisset arbitrio. **Miserere.** 70.

**Oratio.**

**P**Opulum tuum quæsumus domine propitius respice: atque ab eo flagella tuæ iracundiae clementer auerte. Per do.

**C** Dominica secunda Quadragesimæ, ex Genesi. Lesson. j.

- c. 15.  Is itaque transactis factus est sermo domini ad Abram per visionem dicens, Noli timere Abram, Ego protector tuus sum, & merces tua magna nimis. Dixitque Abram, Domine Deus quid dabis mihi? ego vadam absque liberis: & filius procuratoris domus meæ, iste Damascus Eliezer. Addiditque Abram. Mihi autem non dedisti semen: & ecce vernaculus meus, hæres meus erit. Statimque sermo domini factus est ad eum, dicens, Non erit hic hæres tuus: sed qui egredietur de vtero tuo, ipsum habebis hæredem Eduxitque eum foras, & ait illi, Suscipe cœlum, & numera stellas, si potes: & dixit ei, Sic erit  semen tuum. Credidit Abram Deo, & reputatum est illi ad iustitiam. Dixitque ad eum. Ego dominus qui eduxi te de Vr Chaldæorum, vt darem tibi terram istam, & possideres eam: At ille ait, Domine Deus, vnde scire possum quod possessurus sim eam? Et respondens dominus, sume, inquit, mihi vaccam trienem, & capram trimam, & artem annorum trium, turturem quoque & columbam. Qui tollens vniuersa hæc, diuisit ea per medium, & vtrasque partes contra se altrinsecus posuit: aues autem non diuisit. Descenderuntque volucres super cadauera, & abigebat eas Abram. Cumque sol occupa-

beret, sopor irruit super Abram, & horror magnus & tenebrosus inuasit eum. Dictumque est ad eum, Scito prænoscens, quod peregrinum futurum sit semen tuum in terra non sua: & subijcent eos seruituti, & affligerent quadringentis annis. Veruntamen gentem cui seruituri sunt, ego iudicabo: & post hæc egredientur cum magna substantia. Tu autem ibis ad patres tuos in pace, sepultus in senectute bona. Generatione autem quarta reuertentur huc: neendum enim completæ sunt iniuriantes Amorrhæorum vsque ad præsens tempus. Cum ergo occubuisse sol, facta est caligo tenebrosa, & apparuit clibanus fumans, & lampas ignis transiens inter diuisiones illas. In illo die pepigit dominus foedus cum Abram, dicens, Semini tuo dabo terram hanc a fluvio Ægypti vsque ad fluum magnum Euphratem, Cinæos, & Genezæos, Cedmonæos & Hethæos, & Pherezæos, Raphaim quoque, & Amorrhæos, & Chananæos, & Gergesæos, & Iebusæos.

**According to John.** **Lesson. ij.**

**A** †Nte diem festum Paschæ sciens Iesus, quia venit hora eius, vt transeat ex hoc mundo ad patrem: cum dilexisset suos qui erant in mundo, in finem dilexit eos. Et coena facta, cum diabolus iam misisset in cor vt traderet eum Iudas Simonis Iscariotis, sciens quia omnia dedit ei pater in manus, & quia a Deo exiuit, & ad Deum vadit, surgit a coena, & ponit vestimenta sua, & cum accepisset linteum, præcinxit se. Deinde misit aquam in peluim, & cœpit lauare pedes discipulorum, & extergere linteo quo erat præcinctus. Venit ergo ad Simonem Petrum. Et dicit ei Petrus, Domine, tu mihi lauas pedes? Respondit Iesus, & dixit

ei, Quod ego facio, tu nescis modo, scies autem postea Dicit ei Petrus, Non lauabis mihi pedes in æternum. Respondit ei Iesus, Si non lauero te, non habebis partem mecum. Dicit ei Simon Petrus, Domine, non tantum pedes meos, sed & manus & caput. Dicit ei Iesus, Qui lotus est, non indiget nisi vt pedes lauet, sed est mundus totus. Et vos mundi estis, sed non omnes. Sciebat enim quisnam esset qui traderet eum, propterea dixit, Non estis mundi omnes. Postquam ergo lauit pedes eorum, accepit vestimenta sua: & cum recubuisset iterum, dixit eis, Scitis quid fecerim vobis? Vos vocatis me magister & domine: & bene dicitis: sum etenim. Si ergo ego laui pedes vestros dominus & magister: & vos debetis alter alterius lauare pedes. Exemplum enim dedi vobis, vt quemadmodum ego B feci vobis, ita & vos faciatis. † Amen amen dico vobis, non est seruus maior domino suo, neque Apostolus maior eo qui misit illum. Si haec scitis, beati eritis, si feceritis ea. Non de omnibus vobis dico: ego scio quos elegerim. Sed vt adimpleatur scriptura, Qui manducat mecum panem, leuabit contra me calcaneum suum. Amodo dico vobis, priusquam fiat: vt cum factum fuerit, credatis quia ego sum. Amen amen dico vobis, qui accipit si quem misero, me accipit: qui autem me accipit, accipit eum, qui me misit.

### **Secundum Matthæum. Lesson. iij.**

**I**N illo tempore: Assumpsit Iesus Petrum, & Iacobum, & Ioannem fratres eius: & duxit illos in montem excelsum seorsum: & transfiguratus est <sup>16</sup> ante eos.

### **Et rel. Hom. sancti Ambrosij episc.**

Dico autem vobis: vere sunt aliqui hic stantes qui non gustabunt mortem

donec videant regnum Dei. Semper dominus sicut ad præmia erigit futura virtutum, atque vtilem secularium rerum docet esse contemptum: ita etiam infirmitatem mentis humanæ præsentium remuneratione sustentat. Arduum quippe est crucem tollere, & animam periculis ac morti corpus offerre: negare quod sis cum velis esse quod non sis Raroque quamvis excelsa virtus, futuris commutat præsentia. Difficile quippe videtur hominibus, vt spem periculis emant: damnoque præsentium futuræ locum mercentur ætatis. Ergo bonus & moralis magister, ne quis desperatione frangatur aut tædio: quoniam vitæ dulcis illecebra, constantem quoque mulcet affectum, continuos viuendi successus fidelibus pollicetur Frigent enim solatia sub metu mortis: magnusque amor vitæ præsentis, integræ blanditias spei, cum appetitæ salutis terrore compensat. Non habes igitur quod quæras, non habes quod excuses. Arbiter omnium dedit & virtutum præmium, & infirmitatis remedium: vt præsentibus sustineatur infirmitas: virtus, futuris. Si fortis es, contemne mortem, si imbecillis es, fuge. Sed nemo potest fugere mortem nisi vitam sequatur. Vita tua Christus est: ipse est vita quæ mori nescit. **Miserere.**

### **70. Oratio.**

**D**eus, qui conspicis omni nos virtute destitui, interius exteriusque custodi: vt ab omnibus aduersitatibus munimur in corpore, & a prauis cogitationibus mundemur in mente. Per do-

### **C Monday. ex Genesi. Lesson. j.**

**I**gitur Sarai vxor Abram non generat sibi liberos: sed habens ancillam Ægyptiam nomine Agar, dixit marito suo, Ecce, conclusit me dominus, ne parerem: ingredere ad ancillam

meam, si forte saltem ex illa suscipiam filios. Cumque ille acquiesceret deprecanti, tulit Agar Ægyptiam ancillam suam post annos decem quam habitare coeperant in terra Chanaan: & dedit eam viro suo vxorem. Qui ingressus est ad eam. At illa concepisse se videns, despexit dominam suam. Dixitque Sarai ad Abram, Inique agis contra me: ego dedi ancillam meam in sinum tuum, quæ videns quod conceperit, despexit me habet, iudicet dominus inter me & te. Cui respondens Abram, Ecce ait, ancilla tua in manu tua est, vttere ea vt libet. Affligente igitur eam Sarai, fugam inijt. Cumque inuenisset eam angelus domini iuxta fontem aquæ in solitudine quæ est in via Sur in deserto, dixit ad illam, Agar ancilla Sarai vnde venis? & quo vadis? Quæ respondit. A facie Sarai dominæ meæ ego fugio. Dixitque ei angelus domini, Reuertere ad dominam tuam, & humiliare sub manu illius. Et rursum, Multiplicans, inquit, multiplicabo semen tuum, & non numerabitur præ multitudine. Ac deinceps, Ecce, ait, concepisti, & paries filium: vocabisque nomen eius Ismahel, eo quod audierit dominus afflictionem tuam. Hic erit ferus homo: manus eius contra omnes: & manus omnium contra eum: & e regione vniuersorum fratrum suorum figet tabernacula. Vocauit autem Agar nomen domini qui loquebatur ad eam. Tu Deus qui vidisti me. Dixit enim, Profecto hic vidi posteriora videntis me. Propterea appellauit puteum illum, Puteum viuentis & videntis me: Ipse est inter Cades & Barad. Peperitque Agar Abræ filium, qui vocauit nomen eius Ismahel. Octoginta & sex annorum erat Abram quando peperit

ei Agar Ismahelem.

**According to John.**

**Lesson. ij.**

**C**Vm hæc dixisset Iesus, turbatus c. 13. est spiritu, & protestatus est, & dixit, Amen amen dico vobis, quia vnum ex vobis tradet me. Aspiciebant ergo ad inuicem discipuli, haesitantes de quo diceret. Erat ergo recumbens vnum ex discipulis eius in sinu Iesu, quem diligebat Iesus. Innuit ergo huic Simonon Petrus, & dixit ei, Quis est de quo dicit? Itaque cum recubuisse illi supra pectus Iesu, dixit ei, Domine, quis est? Respondit Iesus, Ille est, cui ego intinctum panem porrexero. Et cum intinxisset panem, dedit Iudæ Simonis Iscariotæ. Et post buccellam, introiuit in eum Satanás. Et dicit ei Iesus, Quod facis fac citius. Hoc autem nemo sciuit discubentium, ad quid dixerit ei. Quidam enim putabant, quia loculos habebat Iudas, quod dixisset ei Iesus, Eme ea quæ opus sunt nobis ad diem festum: aut egenis, vt aliquid daret. Cum ergo accepisset ille buccellam, exiuit continuo. Erat autem nox. Cum ergo exisset, dixit Iesus. Nunc clarificatus est filius hominis: & Deus clarificatus est in eo. Si Deus clarificatus es in eo, & Deus clarificabit eum in semetipso: & continuo clarificabit eum. Filioli, adhuc modicum vobiscum sum: Quæreris me: & sicut dixi Iudæis, Quo ego vado, vos non potestis venire: & vobis dico modo. Mandatum nouum do vobis, vt diligatis inuicem: sicut dilexi vos, vt & vos diligatis inuicem. In hoc cognoscunt omnes quia discipuli mei estis, si dilectionem habueritis ad inuicem. Dixit ei Simon Petrus. Domine, quo vadis? Respondit Iesus, Quo ego vado, non potes me modo sequi, sequeris autem postea. Dicit ei Petrus, Quare non possum te sequi

modo? animam meam pro te ponam. Respondit ei Jesus, Animam tuam pro me pones? Amen amen dico tibi, non cantabit Gallus donec ter me neges.

- c. 14. Non turbetur cor vestrum. Creditis in a Deum, & in me credite. In domo patris mei mansiones multæ sunt. Si quo minus, dixissetem vobis: Quia vado parare vobis locum. Et si abiero & præparauero vobis locum: iterum venio & accipiam vos ad meipsum, vt vbi sum ego, & vos sitis. Et quo ego vado scitis, & viam scitis. Dicit ei Thomas, Domine, nescimus quo vadis, & quomodo possumus viam scire? Dicit ei Jesus, Ego sum via, & veritas, & vita. Nemo venit ad patrem nisi per me. Si cognouissetis me, & patrem meum vtique cognouissetis: & amodo cognoscetis eum, & vidistis eum.

*According to John. Lesson. iij.*

- cha. 8. **T**N illo tempore: Dixit Jesus turbis Iudæorum. Ego vado, & quæreris me: & in peccato vestro moriemini.

*Et reliqua. Homilia. sancti Augustini episc.*

Locutus est dominus Iudæis dicens, Ego vado, & quæreris me: non desiderio, sed odio. Nam illum posteaquam abscessit ab oculis hominum inquisiere, & qui oderant, & qui amabant, illi persequendo, illi habere cupiendo. In psalmis ait ipse dominus per Prophetam, Perijt fuga a me: & non est qui requirat animam meam. Et alio loco in Psalmo, Confundantur & reuereantur requirentes animam meam. Culpavit qui non requirent, damnauit qui requirent. Malum est enim non quærere animam Christi: sed quomodo eam quæsierunt discipuli. Et malum est quærere animam Christi: sed quomodo eam quæsierunt Iudæi Illi enim vt haberent: isti vt perderent.

Denique istis qui se quærebant more malo, corde peruerso, quid sequitur adiunxit, Quæreris me & ne putetis quia bene me quæreris, in peccato vestro moriemini. Hoc est Christum male quærere, in peccato suo mori. Hoc est illum odisse, per quem solum posset saluus esse. Cum enim homines, quorum spes in Deo est, non debeant mala reddere, pro malis, reddebat isti mala pro bonis. Prænuntiauit ergo illis Deus, dixitque sententiam præscius, quod in peccato suo morerentur. Deinde adiungit. Quo ego vado, vos non potestis venire. *Miserere.* 70. *Oratio.*

**P**Ræsta quæsumus omnipotens Deus: vt familia tua quæ se affligendo carnem ab alimentis abstinet, sectando iustitiam a culpa ieunet. Per do.

*C Tuesday. ex Genesi. Lesson. j.*

**P**OSTquam vero nonaginta & nouem c. 17.

**P**annorum esse cooperat, apparuit ei dominus: dixitque ad eum, Ego Deus omnipotens: ambula coram me, & esto perfectus. Ponamque foedus meum inter me & te, & multiplicabo te vehementer nimis. Cecidit Abram pronus in faciem. Dixitque ei Deus, Ego sum, & ponam pactum meum tecum, erisque pater multarum gentium. Nec ultra vocabitur nomen tuum Abram: sed appellaberis Abraham: quia patrem multarum gentium constitui te. Faciamque te crescere vehementissime, & ponam te in gentibus, regesque ex te egredientur: & statuam pactum meum inter me & te, & inter semen tuum post te in generationibus suis foedere sempiterno: vt sim Deus tuus & seminis tui post te. Daboque tibi & semini tuo terram peregrinationis tuæ, omnem terram Chanaan in possessionem æternam, eroque Deus eorum. Dixit iterum

Deus ad Abraham, Et tu ergo custodies pactum meum, & semen tuum post te in generationibus suis. Hoc est pactum meum quod obseruabis inter me & vos, & semen tuum post te. Circuncidetur ex vobis omne masculinum: & circuncidetis carnem præputij vestri, vt sit in signum foederis inter me & vos. Infans octo dierum circuncidetur in vobis: omne masculinum in generationibus vestris: tam vernaculus quam emptitius circuncidetur, & quicunque non fuerit de stirpe vestra: eritque pactum meum in carne vestra in fœdus æternum. Masculus cuius præputij caro circuncisa non fuerit, delebitur anima illa de populo suo: quia pactum meum irritum fecit.

*According to John.      Lesson. ij.*

- c. 14. **D**ixit ei Philippus, Domine, ostende nobis patrem, & sufficit nobis. Dicit ei Iesus, Tanto tempore vobiscum sum, & non cognouistis me? Philippe, qui videt me, videt & patrem. Quomodo tu dicis, ostende nobis patrem? Non credis quia ego in patre, & pater in me est? Verba quæ ego loquor vobis, a meipso non loquor. pater autem in me manens ipse fecit opera. Non creditis quia ego in patre, & pater in me est? Alioquin, propter opera ipsa credite. Amen amen dico vobis, qui credit in me, opera quæ ego facio & ipse faciet, & maiora horum faciet, quia ego ad patrem vado. Et quodcumque petieritis patrem in nomine meo, hoc faciam:] vt glorificetur pater in filio. Si quid me petieritis in nomine meo, hoc faciam. † Si diligitis me, mandata mea seruate Et ego rogabo patrem, & alium paracletum dabit vobis, vt maneat vobiscum in æternum, spiritum veritatis, quem mundus non potest accipere, quia non videt eum,

nec scit eum. vos autem cognoscetis eum: quia apud vos manebit, & in vobis erit. Non relinquam vos orphanos, veniam ad vos. Adhuc modicum, & mundus me iam non videt. Vos autem videtis me: quia ego viuo, & vos viuetis. In illo die vos cognoscetis quia ego sum in patre meo, & vos in me, & ego in vobis. Qui habet mandata mea & seruat ea: ille est qui diligit me, qui autem diligit me, diligitur a patre meo: & ego diligam eum, & manifestabo ei meipsum.] Dicit ei Iudas, non ille Iscariotes, Domine, quid factum est, quia manifestatus es nobis tepisum, & non mundo? Respondit Iesus, & dixit ei, † Si quis diligit me, sermonem meum seruabit, & pater meus diligit eum, & ad eum veniemus, & mansionem apud eum faciemus, qui non diligit me: sermones meos non seruat. Et sermonem quem audistis, non est meus: sed eius, qui misit me patris. Hæc loquutus sum vobis, apud vos manens. Paracletus autem spiritus sanctus quem mittet pater in nomine meo, ille vos docebit omnia, & suggeret vobis omnia quæcumque dixerim vobis. Pacem relinquo vobis, pacem meam do vobis, non quomodo mundus dat ego do vobis. Non turbetur cor vestrum, neque formidet. Audistis quia ego dixi vobis, Vado & venio ad vos. Si diligeritis me, gauderitis vtique quia vado ad patrem: quia pater maior me est. Et nunc dixi vobis priusquam fiat: vt cum factum fuerit, credatis. Iam non multa loquar vobiscum: venit enim princeps mundi huius, & in me non habet quicquam. Sed vt cognoscat mundus, quia diligo patrem: & sicut mandatum dedit mihi pater, sic facio.] Surgite, eamus hinc.

*Secundum Matthæum.      Lesson. iij.*

c 23. **T**N illo tempore: Locutus est Iesus ad turbas, & ad discipulos suos dicens, Super cathedram Moysi sederunt Scribæ & Pharisæi.

**Et rel Hom. sancti Hiero presby.**

**Quid mansuetius?** quid benignius domino? Tentatur a Pharisæis, confringuntur insidiæ eorum: & secundum Psalmistam: Sagittæ parvulorum factæ sunt plagæ eorum: & nihilominus propter sacerdotij & nominis dignitatem hortatur populos, vt subijciantur eis: non opera, sed doctrinam considerantes. Quod autem ait: Super cathedram Moysi sederunt Scribæ & Pharisæi: Per cathedram, doctrinam legis ostendit. Ergo & illud quod dicitur in Psalmo, In cathedra pestilentiae non sedit: & cathedras vendentium columbas euertit: etiam per cathedralm doctrinam debemus accipere. Alligant autem onera grauia & importabilia, & imponunt in humeros hominum: digito autem suo nolunt ea mouere. Hoc generaliter aduersus omnes magistros dictum est, qui grauia iubent, & minora non faciunt. Notandum autem quod & humeri & digitæ & onera & vincula quibus alligantur onera, spiritualiter intelligenda sunt. Omnia vero sua opera faciunt, vt videantur ab hominibus. Quicunque igitur ita facit quodlibet, vt videatur ab hominibus, Scriba est & Pharisæus. **Miserere.** 70.

**Oratio.**

**P**ropitiare domine supplicationibus nostris, & animarum nostrarum medere languoribus: vt remissione peccata, in tua semper benedictione lætemur. Per do.

**C** Feria. iiiij. ex Genesi. Lesson. j.

**D**Ixit quoque Deus ad Abraham, Sarai vxorem tuam non vocabis Sarai, sed Saram. Et benedicam ei, &

ex illa dabo tibi filium, cui benedicturus sum, eritque in nationes: & reges populorum orientur ex eo. Cecidit Abraham in faciem suam & risit, in corde suo, dicens: Putasne centenario nascetur filius? & Sara nonagenaria pariet? Dixitque ad Deum, Vtinam Ismahel viuat coram te. Et ait Deus ad Abraham, Sara vxor tua pariet tibi filium, vocabisque nomen eius Isaac, & constituam pactum meum illi in foedus sempiternum, & semini eius post eum, Super Ismahel quoque exaudiui te. Ecce benedicam ei, & augebo & multiplicabo eum valde: duodecim Duces generabit: & faciam illum in gentem magnam. Pactum vero meum statuam ad Isaac, quem pariet tibi Sara tempore isto in anno altero. Cumque finitus esset sermo loquentis cum eo, ascendit Deus ab Abraham. Tulit autem Abraham Ismahel filium suum, & omnes vernaculos domus suæ, vniuersosque quos emerat, cunctos mares ex omnibus viris domus suæ: & circuncidit carnem præputij eorum statim in ipsa die, sicut præceperat ei Deus. Abraham nonaginta & nouem erat annorum, quando circuncidit carnem præputij sui. Et Ismahel filius eius tredecim annos impluerat a tempore circisionis suæ. Eadem die circuncisus est Abraham & Ismahel filius eius. Et omnes viri domus illius, tam vernaculi quam emptitij, & alienigenæ pariter circuncisi sunt.

**According to John.**

**Lesson. ij.**

**E**go sum vitis vera: & pater meus agricultor est Omnem palmitem in me non ferentem fructum tollet eum: & omnem qui fert fructum, purgabit eum, c. y. fructum plus afferat. Iam vos mundi estis propter sermonem quem locutus sum vobis. Manete in me, & ego in vo-

bis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite: sic nec vos nisi in me manseritis. Ego sum vitis: vos palmites: qui manet in me, & ego in eo: hic fert fructum multum, quia sine me nihil potestis facere. Si quis in me non manserit, mittetur foras sicut palmes, & arescat, & colligent eum & in ignem mittent, & ardet. Si manseritis in me, & verba mea in vobis manserint, quodcunque volueritis  
**B**petetis, & fiet vobis] In hoc clarificatus est pater meus, vt fructum plurimum afferatis, & efficiamini mei discipuli. Sicut dilexit me pater & ego dilexi vos. Manete in dilectione mea. Si præcepta mea seruaueritis, manebitis in dilectione mea: sicut & ego patris mei præcepta seruaui, & maneo in eius dilectione. Hæc locutus sum vobis: vt gaudium meum in vobis sit, & gaudium vestrum impleatur. Hoc est præceptum meum vt diligatis inuicem, sicut dilexi vos. Maiorem hac dilectionem nemo habet, vt animam suam ponat qui pro amicis suis Vos amici mei es-  
 sis, si feceritis quæ ego præcipio vobis. Iam non dicam vos seruos: quia seruus nescit quid faciat dominus eius. Vos autem dixi amicos: quia omnia quæcunque audiui a patre meo, nota feci vobis. Non vos me elegistis, sed ego elegi vos: & posui vos vt eatis & fructum afferatis, & fructus vester maneat, vt quodcunque petieritis patrem in nomine meo, det vobis.

### **Secundum Matthæum. Lesson. iij.**

**I**N illo tempore: Ascendens Iesus Ierosolymam, assumpsit duodecim discipulos suos secreto, & ait illis: Ecce ascendimus Ierosolymam: & filius hominis tradetur principibus sacerdotum & scribis: & condemnabunt eum mortisq[ue]. Et rel. Hom. sancti Ambrosij epis.

Considerandum est, quæ mater filiorum Zebedæi, cum filijs & pro filiis petat. Mater est vtique cui pro filiorum honore sollicite immoderatior quidem, sed tamen ignoscenda mensura votorum est. Atque mater ætate longæua, studio religiosa, solatio destituta quæ tunc temporis, quando vel iuuanda, vel alenda foret validæ prolis auxilio, abesse sibi liberos patiebatur, & voluptati suæ mercedem sequentium Christum prætulerat filiorum. Qui prima voce vocati a domino (vt legimus) relictis retibus & patre sequuti sunt eum. Hæc igitur studio maternæ sedulitatis indulgentior, obsecrabat saluatorem dicens. Dic vt sedeant hi duo filii mei, vnus ad dexteram tuam, & aliis ad sinistram in regno tuo. Et si error, pietatis tamen error est. Nesciunt enim materna viscera patientiam. Et si voti auara, tamen venerabilis cupiditas: quæ non pecuniae est auida, sed gratiae. Nec inuercunda petitio: quæ non sibi, sed liberis consulebat. Matrem considerate: matrem cogitate. Sed nihil mirum si vilis vobis videatur circa filios affectus parentum, qui etiam omnipotenti patris vilem putatis esse circa vnigenitum filium charitatem. Dominus coeli atque terrarum verecundabatur, vt secundum assumptionem carnis & virtutes animæ loquar, verecundabatur inquam, & (vt ipsius verbo vtar) confundebatur matri pro filiis postulanti etiam suæ sedis consoritum denegare. **Miserere.** 70. **Oratio.**

c. 20. Opulum tuum quæsumus domine **P**ropitius respice: & quod ab escis carnalibus præcipis abstinere, a noxijs quoque vitijs cessare concede. Per do.

### **C Feria. v. ex Genesi. Lesson. j.**

**A**pparuit autem ei dominus in conualle Mambræ sedenti in ostio

tabernaculi sui in ipso feroiore diei. Cumque eleuasset oculos, apparuerunt ei tres viri stantes prope eum: quos cum vidisset, cucurrit in occursum eorum de ostio tabernaculi sui, & adorauit in terram. Et dixit, Domine: Si inueni gratiam in oculis tuis, ne transeas seruum tuum: sed afferam pauxillum aquæ: & lauentur pedes vestri, & requiescite sub arbore. Ponamque buccellam panis: & confortetur cor vestrum, postea transibitis: idcirco enim declinastis ad seruum vestrum. Qui dixerunt: Fac vt locutus es. Festinauit Abraham in tabernaculum ad Saram, dixitque ei: Accelera, tria sata similæ commisce, & fac subcinericios panes. Ipse vero ad armentum cucurrit, & tulit inde vitulum tenerrimum & optimum: deditque pueru, qui festinauit & coxit illum. Tulit quoque butyrum, & lac, & vitulum quem coxerat, & posuit coram eis: ipse vero stabat iuxta eos sub arbore. Cumque comedissent, dixerunt ad eum: Vbi est Sara vxor tua? Ille respondit, Ecce in tabernaculo est. Cui dixit: Reuertens veniam ad te tempore isto vita comite, & habebit filium Sara vxor tua. Quo auditu, Sara risit post ostium tabernaculi. Erant autem ambo senes prouectæque ætatis, & desierant Saræ fieri muliebria. Quæ 16. risit occulte, dicens: Postquam consenui & dominus meus vetulus est, voluptati operam dabo? Dixit autem dominus ad Abraham, Quare risit Sara, dicens: Num vere paritura sum anus? Nunquid Deo quicquam est difficile? Iuxta condictum reuertar ad te hoc eodem tempore vita comite, & habebit Sara filium. Negauit Sara, dicens: Non risi, timore perterrita. Dominus autem Non est, inquit, ita: sed risisti.

According to John.

Lesson. ij.

**H**†Ec mando vobis, vt diligatis c 15. inuicem. Si mundus vos odit: scitote quia me priorem vobis odio habuit. Si de mundo fuissetis, mundus quod suum erat, diligenter. Quia vero de mundo non estis, sed ego elegi vos de mundo: propterea odit vos mundus. Mementote sermonis mei, quem ego dixi vobis: non est seruus maior domino suo. Si me persecuti sunt: & vos persequentur, si sermonem meum seruauerunt: & vestrum seruabunt. Sed hæc omnia facient vobis propter nomen meum: quia nesciunt eum qui misit me. Si non venissem & locutus fuisse eis: peccatum non haberent. nunc autem excusationem non habent de peccato suo. Qui me odit, & patrem meum odit. Si opera non fecissem in eis quæ nemo alias fecit: peccatum non haberent. nunc autem & viderunt, & oderunt & me & patrem meum. Sed vt adimpleatur sermo qui in lege eorum scriptus est: Quia odio habuerunt me gratis.] † Cum autem D venerit paracletus (quem ego mittam vobis a patre) spiritus veritatis qui a patre procedit: ille testimonium perhibebit de me: & vos testimonium perhibetis quia ab initio mecum estis.

Hæc locutus sum vobis, vt non scandalizemini. Absque synagogis facient vos. sed venit hora, vt omnis qui interficit vos, arbitretur obsequium se præstare Deo. & hæc facient vobis: quia non nouerunt patrem neque me. Sed hæc locutus sum vobis, vt cum venerit hora, eorum reminiscamini, quia ego dixi vobis.] Hæc autem vobis ab initio non dixi: quia vobiscum eram. Et nunc † vado ad eum qui misit me: & nemo ex vobis interrogat me, Quo vadis? Sed quia hæc lo-

cutus sum vobis, tristitia impleuit cor vestrum. Sed ego veritatem dico vobis, expedit vobis vt ego vadam. si enim non abiero, paracletus non veniet ad vos: si autem abiero, mittam eum ad vos. Et cum venerit, ille arguet mundum de peccato, & de iustitia, & de iudicio. De peccato quidem: quia non crediderunt in me: de iustitia vero, quia ad patrem vado, & iam non videbitis me. de iudicio autem: quia princeps huius mundi iam iudicatus est.

**According to Luke.**      **Lesson. iij.**

c. 16. **I**N illo tempore: Dixit Jesus discipulis suis: Homo quidam erat diues, & induebatur purpura & byssso, & epulabatur quotidie splendide. **Et reliqua.**

**Homilia sancti Gregorij papæ.**

In verbis sacri eloquij, fratres charissimi, prius seruanda est veritas historiæ, & postmodum requirenda spiritalis intelligentia allegoriæ. Tunc nanque allegoriæ fructus suauiter carpitur, cum prius per historiam veritatis radice solidatur. Sed quia non nunquam allegoria fidem ædificat, & historia moralitatem: nos qui authore Deo iam fidelibus loquimur, non abs re credimus, si ipsum loquendi ordinem postponamus. Quatenus qui fidem iam firmam tenetis: prius de allegoria aliquid breuiter audire debeatis, & quod vobis de moralitate historiæ valde est necessarium, hoc in expositionis nostræ ordine seruetur extreum, quia ea plerunque melius solent recoli, quæ postmodum contingit audire. Sensus ergo allegoricos sub breuitate transcurrimus: vt ad moralitatis latitudinem citius venire valeamus. Homo quidam erat diues, & induebatur purpura & byssso: & epulabatur quotidie splendide. Quem fratres charissimi, quem diues iste qui induebatur purpura &

byssso, & epulabatur quotidie splendide, nisi Iudaicum populum significat? qui cultum vitæ exterius habuit: quia acceptæ legis delicijs, ad nitorem vsus est gloriæ, non ad utilitatem. Quem vero Lazarus vlceribus plenus, nisi gentilem populum figuraliter exprimit? qui dum conuersus ad Deum peccata sua confiteri non erubuit, huic vulnus in cute fuit? In cutis quippe vlcere virus a visceribus trahitur, & foras erumpit. Quid ergo est peccatorum confessio nisi quædam vlcerum ruptio? quia peccati virus salubriter aperitur in confessione, quod pestifere latebat in mente. **Miserere.**

**70. Oratio.**

**P**Ræsta nobis quæsumus domine auxilium gratiæ tuæ: vt ieiunijs & orationibus conuenienter intenti, liberemur ab hostibus mentis & corporis. Per do.

**C** Friday. ex Genesi. Lesson. j.

**C**Vm ergo surrexisserint inde, viri dicere exerunt oculos contra Sodomam: & Abraham simul gradiebatur deducens eos. Dixitque dominus, Num celare potero Abraham quæ gesturus sum: cum futurus sit in gentem magnam ac robustissimam, & benedicendæ sint in illo omnes nationes terræ? Scio enim quod præcepturus sit filijs suis, & domui suæ post se, vt custodiant viam domini, & faciant iudicium & iustitiam: vt adducat dominus propter Abraham omnia quæ locutus est ad eum. Dixit itaque dominus: Clamor Sodomorum, & Gomorrhæorum multiplicatus est: & peccatum eorum aggrauatum est nimis: descendam, & videbo vtrum clamorem qui venit ad me, opere compleuerint: an non est ita, vt sciam. Conuerteruntque se inde, & abierunt Sodomam: Abraham vero adhuc stabat coram domino. Et appropinquans ait,

c. 18.

Nunquid perdes iustum cum impio? Si fuerint quinquaginta iusti in ciuitate, peribunt simul? Et non parces loco illi propter quinquaginta iustos, si fuerint in ea? Absit a te, vt rem hanc facias, & occidas iustum cum impio, fiatque iustus sicut impius. non est hoc tuum, qui iudicas omnem terram: nequaquam facies iudicium hoc. Dixitque dominus ad eum, Si inuenero Sodomis quinquaginta iustos in medio ciuitatis, dimittam omni loco propter eos. Respondensque Abraham ait, Quia semel coepi, loquar ad dominum meum, cum sim puluis & cinis. Quid si minus quinquaginta iustis quinque fuerint? delebis propter quadragintaquinque, vniuersam vrbum? Et ait, Non delebo, si inuenero ibi quadragintaquinque. Rursumque locutus est ad eum, Sin autem quadraginta ibi inuenti fuerint, quid facies? Ait, Non percutiam propter quadraginta. Ne quæso, inquit, indigneris domine, si loquar. Quid si ibi inuenti fuerint triginta? Respondit, Non faciam, si inuenero ibi triginta. Quia semel, ait, coepi loquar ad dominum meum. Quid si ibi inuenti fuerint viginti? Ait, Non interficiam propter viginti. Obscro, inquit, ne irascaris domine, si loquar adhuc semel. E Quid si inuenti fuerint ibi decem? Et dixit, Non delebo propter decem. Abiitque dominus, postquam cessauit loqui ad Abraham: & ille reuersus est in locum suum.

**According to John.**

**Lesson. ij.**

**A** Dhuc multa habeo vobis dicere: sed non potestis portare modo. Cum autem venerit ille spiritus veritatis, docebit vos omnem veritatem, non enim loquetur a semetipso: sed quæcunque audiet loquetur, & quæventura sunt: annuntiabit vobis. Ille

me clarificabit: quia de meo accipiet, & annuntiabit vobis. Omnia quæcunque habet pater, mea sunt. Propterea dixi, quia de meo accipiet, & annuntiabit vobis.] † Modicum, & iam D non videbitis me: & iterum modicum, & videbitis me: quia vado ad patrem. Dixerunt ergo ex discipulis eius ad inuicem, Quid est hoc quod dicit nobis. Modicum, & non videbitis me, & iterum modicum, & videbitis me, quia vado ad patrem? Dicebant ergo, Quid est hoc quod dicit, Modicum? nescimus quid loquitur. Cognouit autem Iesus quia volebant eum interrogare: & dixit eis, De hoc quæritis inter vos quia dixi, Modicum, & non videbitis me: & iterum modicum, & videbitis me. Amen amen dico vobis, quia plorabitis & flebitis vos, mundus autem gaudebit: vos autem contrastabimini, sed tristitia vestra vertetur in gaudium. Mulier cum parit, tristitiam habet, quia venit hora eius. cum autem pepererit puerum, iam non meminit præssuræ, propter gaudium, quia natus est homo in mundum. Et vos igitur, nunc quidem tristitiam habetis: iterum autem video vos, & gaudebit cor vestrum: & gaudium vestrum nemo tollet a vobis.] Et in illo die, me non rogabitis quicquam. † Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis. Vsque modo non petijstis quicquam in nomine meo. Petite, & accipietis: vt gaudium vestrum sit plenum. Hæc in prouerbij locutus sum vobis. Venit hora cum iam non in prouerbij loquar vobis, sed palam de patre annuntiabo vobis: in illo die in nomine meo petetis: & non dico vobis: quia ego rogabo patrem de vobis: ipse enim pater amat

vos quia vos me amastis, & credidistis quia a Deo exiui, Exiui a patre, & veni in mundum: iterum relinquo mundum, & vado ad patrem. Dicunt ei discipuli eius, Ecce nunc palam loqueris, & prouerbium nullum dicis: nunc scimus quia scis omnia, & non opus est tibi, vt quis te interroget. in hoc credimus F quod a Deo existi.] Respondit eis Iesus, Modo creditis? Ecce venit hora, & iam venit, vt dispergamini vnuisque in propria, & me solum relinquatis: & tamen non sum solus: quia pater mecum est. Haec locutus sum vobis, vt in me pacem habeatis. In mundo presuram habebitis: sed confidite, ego vici mundum.

**Secundum Matthæum. Lesson. iij.**

c. 21. **I**N illo tempore: Dixit Iesus discipulis suis & turbis Iudæorum parabolam hanc, Homo erat paterfamilias, qui plantauit vineam, & sepe circundedit eam.

**Et rel. Hom. sancti Ambrosij episc.**

Plerique varias significationes de vineæ appellatione deriuant. Sed euidenter Isaias, vineam domini Sabaoth domum Israel esse commemorat. Hanc vineam quis alias nisi Deus condidit? Hic est ergo, qui locauit eam: & peregre profectus est. Non quia ex loco ad locum profectus est Dominus, qui vbique semper præsens est: sed quia præsentior est diligentibus, negligentibus abest. Multis autem temporibus abfuit, ne prepropera videtur exactio. Nam quo indulgentior liberalitas, eo inexcusabilior peruvacia. Vnde bene secundum Matthæum habes, quia & sepe circundedit eam: hoc est diuinæ custodiæ munitione vallauit: ne facile pateret incursibus bestiarum. Et fudit in ea torcular. Quomodo intelligimus quid sit torcular, nisi

quia forte psalmi de torcularibus inscribuntur: eo quod in his mysteria dominicæ passionis modo musti sancto feruente spiritu prophetarum ardentius ferbuerunt? Denique ebrij putabantur, quibus spiritus sanctus inundabat. Ergo & hic fudit torcular, in quo vuæ rationalis fructus interior spirituali infusione deflueret. Ædificauit turrim, verticem scilicet legit attollens: atque ita hanc vineam munitam, instructam, ornatam, locauit Iudæis. Et tempore fructuum seruulos suos misit. Bene tempus fructuum posuit, non prouentum. Nullus enim fructus extitit Iudæorum, nullus vineæ huius prouenit. **Miserere. 70. Oratio.**

**D**A quæsumus omnipotens Deus: vt sacro nos purificante ieunio, synceris mentibus ad sancta ventura facias peruenire. Per.

**Hodie dicitur matu. defunctionum.**

**C**Sabbato, ex Genesi. Lesson. j.

**V**eneruntque duo angeli Sodomam c. 19. vesperi, sedente Lot in foribus ciuitatis. Qui cum vidisset eos, surrexit, & iuit obuiam eis, adorauitque pronus in terram, & dixit, Obsecro domini mei, declinate in domum pueri vestri, & manete ibi: lauate pedes vestros, & mane proficisci emini in viam vestram. Qui dixerunt, Minime, sed in platea manebimus. Compulit illos oppido vt diuerterent ad eum: ingressisque domum illius, fecit conuiuium, & coxit azyma, & comedenterunt. Prius autem quam irent cubitum, viri ciuitatis vallauerunt domum illius, a puero vsque ad senem, omnis populus simul. Vocaueruntque Lot, & dixerunt ei, Vbi sunt viri, qui introierunt ad te nocte? educ illos huc, vt cognoscamus eos. Egressus ad eos Lot, post tergum occludens ostium, ait, Nolite quæso fratres

mei, nolite malum hoc facere. Habeo duas filias, quæ nondum cognouerunt virum, educam eas ad vos, & abutimini eis sicut vobis placuerit, dummodo viris istis nihil mali faciatis, quia ingressi sunt sub vmbra culminis mei. At illi dixerunt, Recede illuc. Et rursus, ingressus es, inquiunt, vt aduena, nunc quid vt iudices? te ergo ipsum magis quam hos affligemus. Vimque faciebant Lot vehementissime: iamque prope erat, vt effringerent fores. Et ecce miserunt manum viri, & introduxerunt ad se Lot, claueruntque ostium: & eos, qui foris erant, percusserunt cæcitatem a minimo vsque ad maximum, ita vt ostium inuenire non possent. Dixerunt autem ad Lot, Habes hic quempiam tuorum generum, aut filios aut filias? omnes qui tui sunt educ de vrbe hac: delebimus enim locum istum, eo quod increuerit clamor eorum coram domino, qui misit nos vt perdamus illos.

*According to John.      Lesson. ij.*

c. 17. **H**æc locutus est Iesus & † subleu-  
atis oculis in cœlum, dixit, Pa-  
ter, venit hora, clarifica filium tuum, vt  
filius tuus clarificet te, sicut dedisti ei  
potestatem omnis carnis, vt omne quod  
dedisti ei, det eis vitam æternam. Hæc  
est autem vita æterna, vt cognoscant  
te, solum Deum verum, & quem mis-  
isti Iesum Christum. Ego te clarificaui  
super terram: opus consummaui, quod  
dedisti mihi vt faciam. & nunc clarifica  
me tu pater apud temetipsum, claritate  
quam habui prius quam mundus fieret,  
apud te. Manifestaui nomen tuum ho-  
minibus quos dedisti mihi de mundo.  
tui erant: & mihi eos dedisti, & ser-  
monem tuum seruauerunt. Nunc cog-  
nouerunt quia omnia quæ dedisti mihi,  
abs te sunt: quia verba quæ dedisti  
mihi, dedi eis: & ipsi acceperunt, &

cognouerunt vere, quia a te exiui, &  
crediderunt quia tu me misisti. Ego  
pro eis rogo. Non pro mundo rogo,  
sed pro his, quos dedisti mihi, quia  
tui sunt. Et mea omnia, tua sunt: &  
tua, mea sunt, & clarificatus sum in  
eis. Etiam non sum in mundo: & hi  
in mundo sunt, & ego ad te venio:] Pa-  
ter sancte, serua eos in nomine tuo quos B  
dedisti mihi: vt sint vnum sicut & nos.  
Cum essem cum eis ego seruabam eos  
in nomine tuo. Quos dedisti mihi, ego  
custodiu: & nemo ex eis perijt, nisi fil-  
ius perditionis: vt scriptura impletatur.  
Nunc autem ad te venio: & hæc loquor  
in mundo: vt habeant gaudium meum  
impletum in semetipsis. Ego dedi eis  
sermonem tuum: & mundus eos odio  
habuit quia non sunt de mundo, sicut  
& ego non sum de mundo. Non rogo  
vt tollas eos de mundo, sed vt serues  
eos a malo. De mundo non sunt: si-  
cut & ego non sum de mundo. Sanctifi-  
ca eos in veritate. Sermo tuus, veritas  
est. Sicut tu me misisti in mundum,  
ita & ego misi eos in mundum. Et pro  
eis ego sanctifico meipsum: vt sint &  
ipsi sanctificati in veritate. Non pro  
eis autem rogo tantum, sed & pro eis  
qui credituri sunt per verbum eorum  
in me: vt omnes vnum sint, sicut tu  
pater in me, & ego in te, vt & ipsi  
in nobis vnum sint: vt credat mundus  
quia tu me misisti. Et ego claritatem  
quam tu dedisti mihi, dedi eis vt sint  
vnum, sicut & nos vnum sumus. Ego  
in eis, & tu in me: vt sint consummati  
in vnum, & cognoscat mundus quia tu  
me misisti, & dilexisti eos sicut & me  
dilexisti. Pater, quos dedisti mihi, volo  
vt vbi sum ego, & illi sint mecum: vt  
videant claritatem meam quam dedisti  
mihi, quia dilexisti me ante constitu-

tionem mundi. Pater iuste, mundus te non cognouit. ego autem te cognoui: & hi cognouerunt, quia tu me misisti. Et notum feci eis nomen tuum, & notum faciam: vt dilectio qua dilexisti me, in ipsis sit, & ego in ipsis.

**According to Luke. Lesson. iij.**

c. 15. **T**N illo tempore, Dixit Jesus discipulis suis parabolam hanc, Homo quidam habuit duos filios, & dixit adolescentior ex illis patri: Pater, da mihi portionem substantiae quæ me contingit.

**Et rel. Hom. sancti Ambrosij episc.**

Vides quod diuinum patrimonium pentibus datur: Nec putes culpam patris, quod adolescentiori dedit. Nulla Dei regno infirma ætas, nec fides grauatur annis. Ipse certe se iudicavit idoneum qui poposcit: atque vtinam non recessisset a patre, impedimentum nescisset ætatis Sed posteaquam peregre profectus est, dissipauit substantiam suam viuendo luxuriose. Merito ergo prodegit patrimonium & recessit ab ecclesia. Posteaquam domum (inquit) patriamque derelinquens, peregre profectus est in regionem longinquam. Quid est longinquijs ire quam a se recedere? nec regionibus, sed moribus separari, studijs discretum esse, non terris: & quasi interfuso luxuriæ secularis æstu diuertia habere sanctorum? Etenim qui se a Christo separat, exul est patriæ, ciuis est mundi. Sed nos non sumus aduenæ atque peregrini: sed sumus ciues sanctorum & domestici Dei. Qui enim eramus longe, facti sumus prope in sanguine Christi. Non inuideamus de longinqua regione redentibus: quia & nos fuimus in regione longinqua, sicut Isaías docet. Sic enim habet, Qui sedebant in regione vmbrae mortis, lux orta est eis **Miserere.** 70. **Oratio.**

**D**A quæsumus domine nostris effectum ieunijs salutarem, vt castigatio carnis assumpta ad nostrarum vegetationem transeat animarum. Per domi.

**C** Dominica tertia Quadragesimæ, ex Genesi. Lesson. j.

Gressus itaque Lot, loquutus c. 19.

**S**est ad generos suos qui accepturi erant filias eius, & dixit, Surgite, & egredimini de loco isto, quia delebit dominus ciuitatem hanc. Et visus est eis quasi ludens loqui. Cumque esset mane: cogebant eum angeli dicentes, Surge, tolle vxorem tuam & duas filias quas habes: ne & tu pariter pereas in scelere ciuitatis. Dissimulante illo, apprehenderunt manum eius, & manum vxoris, ac duarum filiarum eius, eo quod parceret dominus illi: eduxeruntque eum, & posuerunt extra ciuitatem. Ibique loquuti sunt ad eum, dicentes, Salua animam tuam: noli respicere post tergum: nec stes in omni circa regionem, sed in monte saluum te fac, ne & tu simul pereas. Dixitque Lot ad eos. Quæso domine mi, quia inuenit seruus tuus gratiam coram te, & magnificasti misericordiam tuam quam fecisti mecum vt saluares animam meam, nec possum in monte saluari ne forte apprehendat me malum & moriar. Est ciuitas hic iuxta, ad quam possum fugere, parua, & saluabor in ea: nunquid non modica est, & viuet anima mea? Dixitque ad eum, Ecce etiam in hoc suscepit preces tuas, vt non subuertam vrbem pro qua loquutus es. Festina, & saluare ibi: quia non potero facere quicquam, donec ingrediaris illuc. Idcirco vocatum est nomen vrbis illius, Segor, Sol egressus est super terram, & Lot ingressus est Segor. Igitur

dominus pluit super Sodomam & Gomorrham sulphur, & ignem a domino de cœlo, & subuertit ciuitates has, & omnem circa regionem, vniuersos habitatores vrbiuum, & cuncta terræ virentia. Respiciensque vxor eius post se, versa est in statuam salis.

**C** Epistola beati Ioannis apostoli prima.  
Lesson. iij.

cha. 1. **Q** Vod fuit ab initio, quod audiuius, quod vidimus oculis nostris, quod perspeximus, & manus nostræ contrectauerunt de verbo vitæ, & vita manifestata est: & vidimus, & testamur, & annuntiamus vobis vitam æternam quæ erat apud patrem, & apparuit nobis. Quod vidimus & audiuius, annuntiamus vobis, vt & vos societatem habeatis nobiscum, & societas nostra sit cum patre & cum filio eius Iesu Christo. & hæc scribimus vobis, vt gaudeatis, & gaudium vestrum sit plenum. Et hæc est annuntiatio quam audiuimus ab eo, & annuntiamus vobis, Quoniam Deus lux est: & tenebrae in eo non sunt vllæ. Si dixerimus quoniam societatem habemus cum eo, & in tenebris ambulamus, mentimur, & veritatem non facimus. Si autem in luce ambulamus, sicut & ipse est in luce: societatem habemus ad inuicem, & sanguis Iesu Christi filij eius emundat nos ab omni peccato. Si dixerimus quoniam peccatum non habemus: ipsi nos seducimus, & veritas in nobis non est. Si confiteamur peccata nostra: fidelis est & iustus, vt remittat nobis peccata nostra, & emundet nos ab omni iniquitate. Si dixerimus quoniam non peccauimus, mendacem facimus eum, & verbum eius no est in nobis.

**A**ccording to Luke.      Lesson. iij.

**I**N illo tempore: Erat Iesus ejciens dæmonium, & illud erat mutum.

**E**t rel. Hom. sancti Hiero. presby.

Tunc oblatus est Iesu dæmoniacus, existens cæcus & mutus: & curauit eum ita vt loqueretur & videret. Tria signa simul in vno homine perpetrata sunt: cæcus videt, mutus loquitur, possessus a dæmone liberatur. Quod tunc carnaliter, factum est: sic quotidie impletur spiritualiter in conuersione credentium: vt expulso dæmone primum fidei lumen aspiciant: deinde in laudes Dei tacentia prius ora laxentur. Iesus autem sciens cogitationes eorum dixit eis, Omne regnum diuisum se desolabitur. Turbae stupebant, & confitebantur eum (quia tanta signa faciebat) filium Dauid. Pharisæi vero opera Dei, principi dæmoniorum deputabant. Quibus dominus non ad dicta, sed ad cogitata respondet: vt vel sic compellerentur credere potentiae eius qui cordis videbat occulta. Si satanas satanam ejicit, aduersus se diuisus est. Quomodo ergo stabit regnum eius? Non potest ciuitas & regnum contra se diuisum stare. Sed quomodo concordia paruae res crescunt: sic discordia maximæ collabuntur. Si ergo satanas pugnat contra se, & demon inimicus est dæmoni: debet iam mundi venire consummatio: nec haberent in eo locum aduersariæ potestates: quarum inter se bellum, pax hominum est. Si autem putatis, o Scribæ & Pharisæi, quia recessio dæmonis obedientia sit in principem suum vt homines ignorantes fraudulenta simulatione deludat: quid potestis dicere de corporum sanitatibus, quas dominus perpetrauit? Aliud est si membrorum quoque debilitates, & spiritualium virtutum insignia dæmonibus assignetis. Miserere. 70.

**c**Oratio.

**Q**Væsumus omnipotens Deus vota

humilium respice: atque ad defensionem nostram dexteram tuæ maiestatis extende. Per dominum no.

¶ Monday. ex Genesi. Lesson. j.

c. 19. **A**vbi steterat prius cum domino, intuitus est Sodomam & Gomorrhām, & vniuersam terram regionis illius: viditque ascendentēm fauillam de terra quasi fornacis fumum. Cum enim subuerteret Deus ciuitates regionis illius: recordatus est Abrahæ: & liberauit Lot de subuersione vrbium, in quibus habitauerat. Ascenditque Lot de Segor, & mansit in monte: duæ quoque filiæ eius cum eo. (timuerat enim manere in Segor) & mansit in spelunca ipse, & duæ filiæ eius cum eo. Dixitque maior ad minorem, Pater noster senex est, & nullus virorum remansit in terra qui possit ingredi ad nos iuxta morem vniuersæ terræ. Veni, ineibriemus eum vino, dormiamusque cum eo: vt seruare possimus ex patre nostro semen. Dederunt itaque patri suo bibere vinum nocte illa. Et ingressa est maior, dormiuitque cum patre: at ille non sensit, nec quando accubuit filia, nec quando surrexit. Altera quoque die dixit maior ad minorem, Ecce dormiui heri cum patre meo, demus ei bibere vinum etiam hac nocte, & dormies cum eo, vt saluemus semen de patre nostro. Dederunt & illa nocte patri suo bibere vinum, ingressaque minor filia dormiuit cum eo: & nec tunc quidem sensit quando concubuerit, vel quando illa surrexerit. Conceperunt ergo duæ filiæ Lot de patre suo. Peperitque maior filium, & vocauit nomen eius Moab, ipse est pater Moabitarum vsque in præsentem diem. Minor quoque peperit filium, & vocauit nomen eius Ammon, id est

filius populi mei: ipse est pater Ammonitarum vsque hodie.

¶ Ex epistola prima Ioannis. L ij.

**F**ilioli mei hæc scribo vobis, vt non cha. 2. peccetis. Sed & si quis peccauerit, aduocatum habemus apud patrem Iesum Christum iustum: & ipse est propitiatio pro peccatis nostris: non pro nostris autem tantum, sed etiam pro totius mundi. Et in hoc scimus quoniam cognouimus eum, si mandata eius obseruemus. Qui dicit se nosse Deum, & mandata eius non custodit: mendax est, & in eo veritas non est. Qui autem seruat verbum eius, vere in hoc charitas Dei perfecta est. in hoc scimus quoniam in ipso sumus. Qui dicit se in ipso manere: debet sicut ille ambulauit & ipse ambulare. Charissimi, non mandatum nouum scribo vobis, sed mandatum vetus quod habuistis ab initio. Mandatum vetus, est verbum quod audistis. Iterum mandatum nouum scribo vobis, quod verum est & in ipso, & in vobis, quia tenebræ transierunt, & verum lumen iam lucet. Qui dicit se in luce esse, & fratrem suum odit, in tenebris est vsque adhuc. Qui diligit fratrem suum, in lumine manet, & scandalum in eo non est Qui autem odit fratrem suum, in tenebris est, & in tenebris ambulat, & nescit quo eat, quia tenebræ obcæcauerunt oculos eius. Scribo vobis filioli quoniam remittuntur vobis peccata vestra propter nomen eius. Scribo vobis patres quoniam cognouistis eum, qui ab initio est. Scribo vobis adolescentes quoniam vicistis malignum. Scribo vobis infantes, quoniam cognouistis patrem. Scripsi vobis patres, quoniam cognouistis eum qui est ab initio. Scripsi vobis iuuenes, quoniam fortes estis, & verbum Dei manet in vobis, & vicistis ma-

lignum. Nolite diligere mundum, neque ea quæ in mundo sunt. Si quis diligit mundum, non est charitas patris in eo, quoniam omne quod est in mundo, concupiscentia carnis est, & concupiscentia oculorum, & superbia vitæ quæ non est ex patre, sed ex mundo est. Et mundus transit, & concupiscentia eius, qui autem facit voluntatem Dei, manet in æternum.

**C Sermo sancti Aug. episc. Lesson. iij.**

**D**ominus Deus noster nolens aliquem nostrum perire, extolens ecclesiam suam velut agrum suum, quærens fructum de arboribus suis, antequam tempus securis adueniat, cui necesse erit infructuosas arbores amputare, non cessat nos admonere: vt dum tempus est nobis cum Dei adiutorio, dum in nostra potestate consistit, bona opera faciamus. Cum enim transierit tempus bene operandi, non restat nisi recipiendi. Nemo tibi dicturus est post resurrectionem mortuorum in regno cœlorum, Frange esurienti panem tuum, & egenos vagosque induc in domum tuam: quia non inuenies esurientem neque egentem. Nemo dicturus est, Vesti nudum: vbi omnium tunica immortalis erit. Nemo dicturus est, Suscipe peregrinos: vbi omnes in patria sua viuent. Nam modo sumus inde peregrini. Nemo enim dicet, Visita ægrum: vbi est sempiterna sanitas. Nemo dicet, Sepeli mortuum: vbi mors morietur. Ista omnia pietatis officia in vita æterna necessaria non erunt, vbi sola pax erit & lætitia sempiterna. **Miserere. 70. Oratio.**

**C**ordibus nostris quæsumus domine gratiam tuam benignus infunde: vt sicut ab escis corporalibus abstinemus, ita sensus quoque nostros a noxijs

retrahamus excessibus. Per do.

**C Tuesday. ex Genesi. Lesson. j.**

**P**rofectus inde Abraham in terram australem, habitauit inter Cades & Sur: & peregrinatus est in Geraris. Dixitque de Sara vxore sua, Soror mea est. Misit ergo Abimelech, rex Geraræ, & tulit eam. Venit autem Deus ad Abimelech per somnium nocte, & ait illi, En morieris propter mulierem quam tulisti: habet enim virum. Abimelech vero non tetigerat eam: & ait, Domine num gentem ignorantem & iustam interficies? Nonne ipse dixit mihi, Soror mea est? & ipsa ait, Frater meus est? in simplicitate cordis mei & munditia manuum mearum feci hoc. Dixitque ad eum Deus, Et ego scio quod simplici corde feceris: & ideo custodiui te, ne peccares in me, & non dimisi vt tangeres eam, Nunc ergo redde viro suo vxorem, quia propheta est: & orabit prote, & viues. si autem nolueris reddere, scito quod morte morieris tu & omnia quæ tua sunt. Statimque de nocte consurgens Abimelech: vocauit omnes seruos suos: & loquutus est vniuersa verba hæc in auribus eorum, timueruntque omnes viri valde. Vocauit autem Abimelech etiam Abraham, & dixit ei, Quid fecisti nobis? quid peccauimus in te, quia induxisti super me & super regnum meum peccatum grande? quæ non debuisti facere, fecisti nobis, Rursumque expostulans ait, Quid vidisti, vt hoc faceres? Respondit Abraham, Cogitaui tecum, dicens, forsitan non est timor Dei in loco isto, & interficiens me propter vxorem meam: alias autem & vere soror mea est, filia patris mei, non filia matris meæ, & duxi eam in vxorem. Postquam autem eduxit me Deus de domo patris mei, dixi ad eam, Hanc misericordiam facies tecum. In

omni loco ad quem ingrediemur dices  
quod frater tuus sim.

cha. 2. **F**ilioli, nouissima hora est & Iesu  
audistis quia antichristus venit, &  
nunc antichristi multi facti sunt, vnde  
scimus quia nouissima hora est. Ex no-  
bis prodierunt: sed non erant ex no-  
bis. Nam si fuissent ex nobis: perman-  
sissent vtique nobiscum, sed vt mani-  
festi sint quoniam non sunt omnes ex  
nobis. Sed vos vunctionem habetis a  
sancto, & nostis omnia. Non scripsi  
vobis quasi ignorantibus veritatem, sed  
quasi scientibus eam: & quoniam omne  
mendacium ex veritate non est. Quis  
est mendax, nisi is qui negat quoniam  
Iesus est Christus? Hic est antichris-  
tus, qui negat patrem & filium. Omnis  
qui negat filium, nec patrem habet, qui  
confitetur filium: & patrem habet. Vos  
quod audistis ab initio, in vobis per-  
maneat: quia si in vobis permanserit:  
quod audistis ab initio, & vos in filio &  
patre manebitis. Et haec est repromis-  
sio, quam ipse pollicitus est nobis, vi-  
tam æternam. Haec scripsi vobis de his  
qui seducunt vos. Et vos vunctionem  
quam accepistis ab eo maneat in vobis.  
Et non necesse habetis vt aliquis doceat  
vos: sed sicut vinctio eius docet vos de  
omnibus: & verum est, & non est men-  
dacidum. Et sicut docuit vos, manete in  
eo. Et nunc filioli manete in eo: vt cum  
apparuerit, habeamus fiduciam & non  
confundamur ab eo in aduentu eius: Si  
scitis quoniam iustus est, scitote quo-  
niā & omnis qui facit iustitiam, ex  
ipso natus est.

**S**ecundum Matthæum. Lesson. ij. 20.  
**I**n illo tempore: Respiciens Iesu in  
discipulos suos, dixit Simoni Petro,  
Si peccauerit in te frater tuus, valde &  
corripe eum inter te & ipsum solum.  
Et rel. Hom. sancti Augusti. episc.

Quare illum corripis? Quia doles quod  
peccauerit in te? Absit: si amore  
tui id facis, nihil facis: si amore illius  
facis: optime facis. Denique in ipsis  
verbis attende cuius amore id facere  
debeat, vtrum tui, an illius. Si te  
audierit (inquit) lucratus eris fratrem  
tuum. Ergo propter illum fac vt lu-  
creris illum. Si faciendo, lucraris: nisi  
fecisses, perierat. Quid est ergo quod  
plerique homines ista peccata contem-  
nunt & dicunt: Quid magnum feci?  
In hominem peccaui. Noli contemnere,  
quod in hominem peccasti. Vis nosse,  
quia in hominem peccando perijsti? Si  
te ille in quem peccasti corripuerit inter  
te & ipsum solum, & audieris illum: lu-  
cratus est te. Quid est, lucratus est te:  
nisi quia perieras, si non lucraretur te?  
Nam si non perieras, quomodo te lucra-  
tus est? Nemo ergo contemnat, quando  
peccat in fratrem. Ait enim in quodam  
loco apostolus: Sic autem peccantes in  
fratres, & percutientes conscientiam eo-  
rum infirmam, in Christum peccatis:  
ideo quia membra Christi omnes facti  
sumus. Quomodo non peccas in Chris-  
tum, qui peccas in membrum Christi?  
Nemo ergo dicat, quia non peccaui in  
Deum: sed peccaui in fratrem. In  
hominem peccaui, leue peccatum est,  
vel nullum peccatum est. **Miserere.** 70.  
**Oratio.**

**E**xaudi nos omnipotens, & miseri-  
cors Deus: & continentiae salu-  
taris propitius nobis dona concede. Per  
domini.

**C** Feria. iiiij. ex Genesi. Lesson. j.

**T**vlit igitur Abimelech oues & boues  
c. 18. & seruos & ancillas, & dedit  
Abraham, reddiditque illi Saram vx-  
orem suam, & ait, Terra coram vobis  
est, vbiunque tibi placuerit, habita.  
Saræ autem dixit, Ecce mille argenteos

dedi fratri tuo, hoc erit tibi in velamen oculorum ad omnes qui tecum sunt: & quocunque perrexeris, memento te deprehensam. Orante autem Abraham, sanauit Deus Abimelech & vxorem, ancillasque eius: & pepererunt: concluserat enim Deus omnem vuluam domus Abimelech propter Saram vxorem Abrahæ.

- c. 21. Visitauit autem dominus Saram sicut promiserat: & impleuit quæ loquutus est: Concepitque, & peperit filium in senectute sua, tempore quo prædixerat ei Deus. Vocauitque Abraham nomen filij sui, quem genuit ei Sara, Isaac: & circuncidit eum octauo die, sicut præceperat ei Deus, cum centum esset annorum: hac quippe ætate patris natus est Isaac Dixitque Sara, Risum fecit mihi Deus: quicunque audierit, corridebit mihi. Rursumque ait, Quis auditurus crederet Abraham quod Sara lactaret filium quem peperit ei iam seni? Creuit igitur puer, & ablactatus est: fecitque Abraham grande conuiuum in die ablactationis eius.

**V**Excepitque principitate dedit ijo-  
bis pater, vt filij Dei nominem & simus. Propter hoc, mundus non nouit nos: quia non nouit eum. Charissimi, nunc filij Dei sumus: & nondum apparuit quid erimus. Scimus quoniam cum apparuerit, similes ei erimus: quoniam videbimus eum sicuti est. Et omnis qui habet hanc spem in eo: sanctificat se, sicut & ille sanctus est. Omnis qui facit peccatum, & iniquitatem facit: & peccatum est iniquitas. Et scitis quia ille apparuit vt peccata nostra tolleret: & peccatum in eo non est. Omnis qui in eo manet, non peccat: & omnis qui peccat, non vidit eum, nec cognouit eum. Filioli, nemo vos seducat. Qui facit iustitiam, iustus est, si-

cut & ille iustus est Qui facit peccatum, ex diabolo est: quoniam ab initio dia-bolus peccat. In hoc apparuit filius Dei, vt dissoluat opera diaboli. Omnis qui natus est ex Deo, peccatum non facit: quoniam semen ipsius in eo manet, & non potest peccare, quoniam ex Deo natus est. In hoc manifesti sunt filij Dei, & filij diaboli. Omnis qui non est iustus, non est ex Deo, & qui non diligit fratrem suum: quoniam haec est annuntiatio, quam audistis ab initio, vt diligatis alterutrum. Non sicut Cain qui ex maligno erat, & occidit fratrem suum. Et propter quid occidit eum: Quoniam opera eius maligna erant: fratris autem eius, iusta. † Nolite mirari fratres, si odit vos mundus. Nos scimus, quoniam translati sumus de morte ad vitam, quoniam diligimus fratres. Qui non diligit, manet in morte. omnis qui odit fratrem suum homicida est. Et scitis quoniam omnis homicida non habet vitam æternam in se manentem. In hoc cognouimus charitatem Dei: quoniam ille animam suam pro nobis po-chuit3. & nos debemus pro fratribus animas ponere. Qui habuerit substantiam huius mundi, & viderit fratrem suum necessitatem habere, & clauerit viscera sua ab eo: quomodo charitas Dei manet in eo? Filioli mei, non diligamus verbo: neque lingua, sed opere & veritate:] in hoc cognoscimus, quod ex veritate sumus: & in conspectu eius suadebimus corda nostra. Quoniam si reprehenderit nos cor nostrum: maior est Deus corde nostro, & nouit omnia. Charissimi, si cor nostrum non reprehenderit nos: fiduciam habemus ad Deum: & quicquid petierimus, accipiemus ab eo: quoniam mandata eius custodimus, & ea quæ sunt placita

coram eo, facimus. Et hoc est mandatum eius, vt credamus in nomine filij eius Iesu Christi: & diligamus alterutrum, sicut dedit mandatum nobis. Et qui seruat mandata eius: in illo manet, & ipse in eo, & in hoc scimus quoniam manet in nobis, de spiritu quem dedit nobis.

**Secundum Matthæum. Lesson. iij.**

c. 15. **I**N illo tempore: Accesserunt ad Iesum ab Ierosolymis Scribæ & Pharisæi dicentes: quare discipuli tui transgrediuntur traditiones seniorum? **Et rel. Homilia sancti Hiero. presby.** Mira Pharisæorum, Scribarumque stultitia: Dei filium arguunt, quare discipuli eius hominum traditiones & præcepta non seruent: Non enim lauant manus suas cum panem manducant. Manus, id est, opera non corporis sed animæ lauandæ sunt: vt fiat in illis verbum Dei. Ipse autem respondens ait illis: Quare & vos transgredimini mandatum Dei propter traditionem vestram? Falsam calumniam vera responsione confutat. Cum (inquit) vos propter traditiones hominum præcepta Dei negligatis: quare discipulos meos arguendos creditis, quod seniorum iussa paruipendant, vt Dei scita custodian? Nam Deus dixit: Honora patrem & matrem tuam: & qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis: Quicunque dixerit patri aut matri, munus quodcunque est ex me, tibi proderit: & non honorificabit patrem suum aut matrem. Honor in scripturis non tantum in salutationibus & officijs deferendis, quantum in eleemosynis, ac munerum oblatione sentitur. Honora (inquit Apostolus) viduas quæ vere viduae sunt. Hic honor donum intelligitur. Et in alio loco: Presbyteri du-

plici honore honorandi sunt: maxime qui laborant in verbo & doctrina Dei. Et per hoc mandatum iubemur vt boui trituranti os non claudamus: & dignus sit operarius mercede sua. **Miserere.**

70. **Oratio.**

**P**Ræsta nobis quæsumus domine, vt salutaribus ieunijs erudit, a noxijs quoque vitijs abstinentes, propitiationem tuam facilius impetremus. Per domi.

**C Feria. v. ex Genesi. Lesson. j.**

**C**Vmque vidisset Sara filium Agar c. 21. Aegyptiæ ludentem cum Isaac, dixit ad Abraham: Ejice ancillam hanc, & filium eius: non enim erit hæres filius ancillæ cum filio meo Isaac. Dure accepit hoc Abraham pro filio suo. Cui dixit Deus: Non tibi videatur asperum super puero & super ancilla tua: omnia quæ dixerit tibi Sara, audi vocem eius: quia in Isaac vocabitur tibi semen. Sed & filium ancillæ faciam in gentem magnam, quia semen tuum est. Surrexit itaque Abraham mane & tollens panem, & vtrem aquæ, imposuit scapulæ eius, tradiditque puerum & dimisit eam. Quæ cum abijsset, errabat in solitudine Bersabeæ. Cumque consumpta esset aqua in vtre, abiecit puerum subter vnam arborem quæ ibi erant. Et abijt, seditque e regione procul quantum potest arcus iacere. Dixit enim: Non video morientem puerum, & sedens contra, leuauit vocem suam, & fleuit: exaudiuit autem Deus vocem pueri: vocavitque angelus domini Agar de cœlo, dicens: Quid agis Agar? noli timere: exaudiuit enim Deus vocem pueri de loco in quo est. Surge tolle puerum, & tene manum illius: quia in gentem magnam faciam eum. Aperuitque oculos eius Deus: quæ videns puteum aquæ, abijt, & im-

pleuit vtrem, deditque puero bibere. Et fuit cum eo: qui creuit, & moratus est in solitudine, factusque est iuuenis sagittarius. Habitauitque in deserto Pharan, & accepit illi mater sua vxorem de terra Ægypti.

**C Ex epistola prima Ioan. Lesson. iij.**

cha. 4. **C**Harissimi, nolite omni spiritui credere, sed probate spiritus si ex Deo sint: quoniam multi pseudoprophetæ exierunt in mundum. In hoc cognoscitur spiritus Dei. Omnis spiritus qui confitetur Iesum Christum in carnem venisse, ex Deo est: & omnis spiritus qui soluit Iesum, ex Deo non est, & hic est antichristus, de quo audiatis quoniam venit, & nunc iam in mundo est. Vos ex Deo estis filioli, & vicitis eos, quoniam maior est qui in vobis est, quam qui in mundo. Ipsi de mundo sunt: ideo de mundo loquuntur, & mundus eos audit. Nos ex Deo sumus. Qui nouit Deum, audit nos. qui non est ex Deo, non audit nos. In hoc cognoscimus spiritum veritatis & spiritum erroris. Charissimi, diligamus nos inuicem: quia charitas ex Deo est.  
ha. Et 4. omnis qui diligit, ex Deo natus est, & cognoscit Deum. Qui non diligit, non nouit Deum: quoniam † Deus charitas est. In hoc apparuit charitas Dei in nobis: quoniam filium suum vnigenitum misit Deus in mundum, vt viuamus per eum. In hoc est charitas: non quasi nos dilexerimus Deum, sed quoniam ipse prior dilexit nos. & misit filium suum propitiationem pro peccatis nostris. Charissimi, si sic Deus dilexit nos: & nos debemus alterutrum diligere. Deum nemo vidit vnquam. Si diligamus inuicem: Deus in nobis manet, & charitas eius in nobis perfecta est. In hoc cognoscimus quod in eo manemus, & ipse in nobis: quoniam de

spiritu suo dedit nobis. Et nos vidimus & testificamur, quoniam pater misit filium suum saluatorem mundi. Quisquis confessus fuerit quoniam Jesus est filius Dei, Deus in eo manet, & ipse in Deo. Et nos cognouimus, & credidimus charitati, quam habet Deus in nobis. Deus caritas est, & qui manet in charitate, in Deo manet, & Deus in eo. In hoc perfecta est charitas Dei nobiscum, vt fiduciam habeamus in die iudicij: quia sicut ille est, & nos sumus in hoc mundo. Timor non est in charitate: sed perfecta charitas foras mittit timorem, quoniam timor poenam habet. qui autem timet: non est perfectus in charitate. Nos ergo diligamus Deum: quoniam Deus prior dilexit nos. Si quis dixerit, Quoniam diligo Deum: & fratrem suum oderit, mendax est. Qui enim non diligit fratrem suum, quem videt: Deum, quem non videt, quomodo potest diligere? Et hoc mandatum habemus a Deo: vt qui diligit Deum, diligat & fratrem suum.]

**According to Luke. Lesson. iij.**

**I**N illo tempore: Surgens Jesus de synagoga intravit in domum Simonis. Socrus autem Simonis tenebatur magis febribus.

**Et rel. Hom. sancti Ambrosij episc.**

**Vide** clementiam domini salvatoris: nec indignatione commotus, nec scelere offensus, nec iniuria violatus, Iudæam deseruit. Quinetiam immemor iniuriæ, memor clementiæ, nunc docendo, nunc liberando, nunc sanando, plebis corda demulcet. Et bene sanctus Lucas virum ab spiritu nequitiae liberatum ante præmisit, & substituit foeminæ sanitatem. Vtrunque enim sexum dominus curaturus aduenerat. Et primo sanari debuit, qui prior creatus est. Nec prætermitti illa debuit, quæ mobili-

tate magis animi, quam prauitate peccauerat. Sabbato dominicæ medicinæ opera copta significant, vt inde creatura noua cœperit, vbi vetus creatura ante desierat. Nec sub lege esse Dei filium: sed supra legem in ipso principio designaret: nec solui legem, sed impleri. Neque enim per legem sed verbo factus est mundus: sicut legimus, Verbo domini cœli firmati sunt. Non soluitur ergo lex, sed impletur, vt fiat renouatio hominis iam labentis. Vnde & apostolus ait, Expoliantes vos veterem hominem, induite nouum, qui secundum Christum creatus est Et bene Sabbato cœpit: vt ipse se ostenderet curatorem, qui opera operibus intexeret, & prosequeretur opus quod ipse iam cœperat: vt si faber domum renouare disponat, non a fundamentis, sed a culminibus incipit soluere vetustatem. **Miserere.** 70. **Oratio.**

**S**Vbiectum tibi populum quæsumus domine propitiatio cœlestis amplificet, & tuis semper faciat seruire mandatis. Per do.

**C Friday. ex Genesi. Lesson. j.**

**E**Odem tempore dixit Abimelech, & Phicol princeps exercitus eius ad Abraham, Deus tecum est in vniuersis quæ agis. Iura ergo per Deum, ne noceas mihi & posteris meis, stirpique meæ: sed iuxta misericordiam quam feci tibi, facies mihi, & terræ, in qua versatus es aduena? Dixitque Abraham, ego iurabo. Et increpauit Abimelech propter puteum aquæ, quem vi abstulerunt serui eius. Responditque Abimelech, Nesciui quis fecerit hanc rem: sed & tu non indicasti mihi, & ego non audiui præter hodie. Tulit itaque Abraham oves & boues & dedit Abimelech: percusseruntque ambo fœdus. Et statuit Abraham septem agnas

gregis seorsum. Cui dixit Abimelech, Quid sibi volunt septem agnæ istæ, quas stare fecisti seorsum? At ille, Septem, inquit, agnas accipies de manu mea: vt sint mihi in testimonium, quoniam ego fodi puteum istum. Idcirco vocatus est locus ille Bersabeæ: quia ibi vterque iurauit. Et iniuerunt fœdus pro puteo iuramenti. Surrexit autem Abimelech, & Phicol princeps exercitus eius, reuersique sunt in terram Palæstinorum. Abraham vero plantauit nemus in Bersabeæ, & inuocauit ibi nomen domini Dei æterni. Et fuit colonus terræ Palæstinorum diebus multis.

**C Ex epistola prima Ioannis. Lesson.**

**iij.** **O**Mnis qui credit quoniam Jesus est Christus, ex Deo natus est. Et omnis qui diligit eum qui genuit: diligit & eum qui natus est ex eo. In hoc cognoscimus, quoniam diligimus natos Dei: cum Deum diligamus, & mandata eius faciamus. Hæc est enim charitas Dei, vt mandata eius custodiamus: & mandata eius grauia non sunt. Quoniam † omne quod natum est ex Deo, vincit mundum, & hæc est victoria quæ ~~vincit~~ mundum, fides nostra. Quis est qui vincit mundum, nisi qui credit quoniam Jesus est filius Dei? hic est qui venit per aquam & sanguinem Jesus Christus: non in aqua solum: sed in aqua & sanguine. Et spiritus est qui testificatur quoniam Christus est veritas. Quoniam tres sunt qui testimonium dant in cœlo: pater, verbum, & spiritus sanctus: & hi tres, vnum sunt. Et tres sunt qui testimonium dant in terra: spiritus, aqua, & sanguis: & hi tres, vnum sunt. Si testimonium hominum accipimus: testimonium Dei maius est: Quoniam hoc est testimonium Dei quod maius est: quoniam testificatus est de filio suo.

Qui credit in filium Dei: habet testimonium Dei in se.] Qui non credit filio, mendacem facit eum: quia non credit in testimonium, quod testificatus est Deus de filio suo. Et hoc est testimonium, Quoniam vitam æternam dedit nobis Deus. & hæc vita, in filio eius est. Qui habet filium Dei, habet vitam: qui non habet filium Dei: vitam non habet. Hæc scribo vobis: vt sciatis quoniam vitam habetis æternam, qui creditis in nomine filij Dei. Et hæc est fiducia quam habemus ad Deum, Quia quodcumque petierimus secundum voluntatem eius, audit nos. Et scimus quia audit nos quicquid petierimus: scimus, quod habemus petitiones quas postulauimus ab eo. Qui scit fratrem suum peccare peccatum non ad mortem, petat, & dabitur ei vita peccanti non ad mortem. Est peccatum ad mortem: non pro illo dico vt roget quis. Omnis iniquitas, peccatum est: & est peccatum ad mortem. Scimus quia omnis qui natus est ex Deo, non peccat: sed generatio Dei conseruat eum, & malignus non tangit eum. Scimus quoniam ex Deo sumus: & mundus totus in maligno positus est. Et scimus quoniam filius Dei venit: & dedit nobis sensum: vt cognoscamus verum Deum, & simus in vero filio eius. Hic est verus Deus, & vita æterna. Filioli, custodite vos a simulachris. Amen.

*According to John. Lesson. iij.*

**T**N illo tempore: Venit Iesus in ciuitatem Samariæ quæ dicitur Sychar, iuxta prædium, quod dedit Iacob<sup>22</sup>. Ioseph filio suo.

*Et rel. Hom. sancti Augusti. episc.*

Erat autem ibi fons Iacob: puteus erat, sed omnis puteus fons: non omnis fons puteus. Vbi enim de terra aqua manat, & vsui præbetur haurientibus, fons dic-

itur. Sed si in promptu & superficie sit, fons tantum dicitur. Si autem in alto & profundo sit, ita puteus vocatur, vt fontis nomen non amittat. Iesus autem fatigatus ex itinere, sedebat sic super fontem. Hora erat quasi sexta. Iam incipiunt mysteria. Non enim frustra fatigatur Iesus. Non enim frustra fatigatur virtus Dei. Non enim frustra fatigatur, per quem fatigati recreantur. Non enim frustra fatigatur, quo deserente fatigamur, quo præsente firmamur. Fatigatur tamen Iesus, & fatigatur ab itinere, & sedet, & iuxta puteum sedet, & hora sexta fatigatus sedet. Omnia ista innuunt aliquid, indicare volunt aliquid. Intentos nos faciunt: vt pulsemus, hortantur. Ipse ergo nobis aperiat & vobis, qui dignatus est ita hortari, vt diceret, Pulsate & aperiatur vobis: tibi fatigatus est ab itinere Iesus. Inuenimus Virtutem Iesu, & inuenimus infirmitatem Iesu: fortem, & infirmum. Fortem, quia in principio erat verbum, & verbum erat apud Deum, & Deus erat verbum: hoc erat in principio apud Deum. Vis videre quam iste fortis sit? Omnia per ipsum facta sunt, & sine ipso factum est nihil, & sine labore facta sunt omnia. *Miserere.* 70.

### Oratio.

**I**Eunia nostra quæsumus domine benigno fauore prosequere: vt sicut ab alimentis abstinemus in corpore: ita a vitijs ieunemus in mente. Per.

*cha. 4. dicuntur septem psalmi.*

**C**Sabbato. ex Genesi. Lesson. j.

**Q**Væ postquam gesta sunt, tentauit Deus Abraham, & dixit ad eum, Abraham, Abraham. At ille respondit, adsum. Ait illi, Tolle filium tuum vnigenitum quem diligis Isaac, & vade in terram visionis: atque ibi offeres eum in holocaustum super vnum mon-

tium quem monstrauero tibi. Igitur Abraham de nocte consurgens strauit asinum suum: ducens secum duos iuuenes, & Isaac filium suum. Cumque concidisset ligna in holocaustum, abiit ad locum quem praeceperat ei Deus. Die autem tertio, eleuatis oculis, vedit locum procul, dixitque ad pueros suos. Expectate hic cum asino, ego autem & puer illuc vsque properantes, postquam adorauerimus, reuertemur ad vos. Tulit quoque ligna holocausti, & imposuit super Isaac filium suum: ipse vero portabat in manibus ignem & gladium. Cumque duo pergerent simul, dixit Isaac patri suo, Pater mi. At ille respondit. Quid vis fili? Ecce inquit, ignis & ligna, vbi est victima holocausti? Dixit autem Abraham, Deus prouidebit sibi victimam holocausti, fili mi. Pergebant ergo pariter, & venerunt ad locum quem ostenderat ei Deus, in quo ædificauit altare, & desuper ligna composuit, cumque alligasset Isaac filium suum, posuit eum in altari super struem lignorum. Extenditque manum, & arripuit gladium, vt immolaret filium suum. Ecce angelus domini de celo clamauit, dicens: Abraham Abraham. Qui respondit, Adsum. Dicitque ei, Non extendas manum tuam super puerum, neque facias illi quicquam: nunc cognoui quod timeas Deum, & non pepercisti vnigenito filio tuo propter me. Leuauit Abraham oculos suos, veditque post tergum arietem inter vepres, hærentem cornibus, quem assumens, obtulit holocaustum pro filio. Appellauitque nomen loci illius, Dominus videt. Vnde vsque <sup>hodie</sup> dicitur, In monte dominus videbit.

**Epistola beati Ioannis apostoli secunda. Lectio secunda.**

**S**Enior, Electæ dominæ & natis eius,

quos ego diligo in veritate, & non ego solus, sed & omnes qui cognouerunt veritatem, propter veritatem quæ permanet in vobis, & vobiscum erit in æternum. Sit vobiscum gratia, misericordia, pax a Deo patre, & a Christo Iesu filio patris in veritate, & charitate. Gauisus sum valde quod inueni de filijs tuis ambulantes in veritate, sicut mandatum accepimus a patre. Et nunc rogo te domina, non tanquam mandatum nouum scribens tibi, sed quod habuimus ab initio, vt diligamus alterutrum. Et hæc est charitas, vt ambulemus secundum mandata eius. Hoc est enim mandatum, vt quemadmodum audistis ab initio, in eo ambuletis: quoniam multi seductores exierunt in mundum, qui non confitentur Iesum Christum venisse in carnem. hic est seductor & antichristus. Videte vosmetipsos, ne perdatis quæ operati estis: sed vt mercedem plenam accipiat. Omnis qui recedit, & non permanet in doctrina Christi, Deum non habet. Qui permanet in doctrina: hic patrem & filium habet. Si quis venit ad vos, & hanc doctrinam non affert: nolite recipere eum in domum, nec Aue ei dixeritis. Qui enim dicit illi Aue: communicat operibus eius malignis. Ecce, prædixi vobis, vt in die domini non confundamini. Plura habens vobis scribere, nolui, per chartam & atramentum: spero enim me futurum apud vos, & os ad os loqui: vt gaudium vestrum plenum sit. Salutant te filii sororis tuæ Electæ.

**According to John. Lesson. iiij.**  
**I**n illo tempore: Perrexit Iesus in montem Oliueti: & diluculo iterum venit in templum.

Et rel. Hom. sancti Augusti. episc. <sup>cum</sup> montem autem Oliueti, in montem

fructuosum, in montem vnguenti, in montem chrismatis. Vbi enim decebat docere Christum, nisi in monte Oliueti? Christi enim nomen dictum est a chrismate. Chrisma autem Græce, Latine vncio nominatur, Ideo autem nos vnxit, quia luctatores contra diabolum fecit. Et diluculo iterum venit in templum, & omnis populus venit ad eum. Et sedens docebat eos, & non tenebatur: quia nondum pati dignabatur. Nunc iam attendite, vbi ab inimicis tentata sit domini mansuetudo. Adducunt autem illi Scribæ & Pharisæi mulierem in adulterio deprehensam, & statuerunt eam in medium, & dixerunt ei, Magister, hæc mulier modo deprehensa est in adulterio. In lege autem Moyses mandauit nobis huiusmodi lapidare. Tu ergo quid dicas? Hoc autem dicebant tentantes eum vt possent accusare eum. Vnde accusare? Nunquid ipsum in aliquo facinore deprehenderant? Aut illa mulier ad eum aliquo modo pertinuisse dicebatur? Quid est ergo tentantes eum, vt possent accusare eum? Intelligimus, fratres, admirabilem mansuetudinem in Christo fuisse. Animaduertebant eum nimium esse mitem, nimium esse mansuetum. **Miserere.** 70. **Oratio.**

**P**ræsta quæsumus omnipotens Deus, vt qui se affligendo carnem ab alimentis abstinent, sectando iustitiam a culpa ieunent. Per dominum.

**C** Dominica quarta Quadragesimæ, ex Genesi. Lesson. j.

**Q**uæsumus. Ocauit autem angelus domini Abraham secundo de cœlo, dicens: Per memetipsum iu- raui (dicit dominus) quia fecisti hanc rem, & non pepercisti filio tuo vnigenito, propter me, benedicam tibi, & multiplicabo semen tuum si-

cut stellas coeli, & velut arenam quæ est in litore maris: Possidebit semen tuum portas inimicorum suorum, & benedicentur in semine tuo omnes gentes terræ, quia obedisti voci meæ. Reuersus est Abraham ad pueros suos, abieruntque Bersabeæ simul: & habitauit ibi. His ita gestis, nuntiatum est Abrahæ quod Melcha quoque genuisset filios Nachor fratri suo, Hus primogenitum, & Buz fratrem eius, & Camuel patrem Syrorum, & Cased, & Azau, Pheldas quoque & Iedlaph ac Bathuel, de quo nata est Rebecca. octo istos genuit Melcha, Nachor fratri Abrahæ Concubina vero illius nomine Roma, peperit Tabee, & Gaham, & Thas & Maacha. Vixit autem Sara centum vigintiseptem annis. Et mortua est in ciuitate Arbee, quæ est Hebron, in terra Chanaan, venitque Abraham vt plangeret & fleret eam. Cumque surrexisset Abraham ab officio funeris, locutus est ad filios Heth, dicens: aduena sum & peregrinus apud vos, date mihi ius sepulchri vobiscum vt sepeliam mortuum meum. Responderunt filii Heth, dicentes, Audi nos domine, princeps Dei es apud nos: in electis sepulchris nostris sepeli mortuum tuum, nullusque te prohibere poterit quin in monumento eius sepelias mortuum tuum.

**E**pistola beati Ioannis Apostoli tertia.  
**Lectio secunda.**

**S**Enior, Caio charissimo, quem ego diligo in veritate. Charissime, de omnibus orationem facio prospere te ingredi & valere, sicut prospere agit anima tua. Gauisus sum valde venientibus fratribus, & testimonium perhibentibus veritati tuæ, sicut tu in veritate ambulas. Maiorem horum non habeo gratiam, quam vt audiam fil-

ios meos in veritate ambulare. Charisime, fideliter facis quicquid operaris in fratres: & hoc in peregrinos, qui testimonium reddiderunt charitati tuæ in conspectu ecclesiæ: quos, bene facies, deducens digne Deo. Pro nomine enim eius profecti sunt, nihil accipientes a gentibus. Nos ergo debemus suscipere huiusmodi: vt cooperatores simus veritatis. Scripsissem forsitan ecclesiæ: sed is qui amat primatum genere in eis, Diotrepes, non recipit nos. Propter hoc si venero, commonebo eius opera quæ facit: verbis malignis garriens in nos: & quasi non ei ista sufficient: neque ipse suscepit fratres, & eos qui suscipiunt, prohibet, & de ecclesia ejicit. Charissime, noli imitari malum, sed quod bonum est. Qui bene facit: ex Deo est: qui male facit, non vedit Deum. Demetrio testimonium redditur ab omnibus, & ab ipsa veritate. Sed & nos testimonium perhibemus, & nosti quoniam testimonium nostrum verum est. Multa habui tibi scribere: sed nolui per atramentum & calamum scribere tibi. Spero autem protinus te videre: & os ad os loquemur. Pax tibi. Salutant te amici. Saluta amicos nominatim.

*According to John.      Lesson. iij.*

**I**N illo tempore: Abiit Iesus trans mare Galilææ, quod est Tyberiadis, & sequebatur eum multitudo magna: quia videbant signa quæ faciebat super his qui infirmabantur.

*Et rel. Hom. sancti Augusti. episc.*

Miracula quæ fecit dominus noster Iesus Christus, sunt quidem diuina opera, & ad intelligendum Deum de visibilibus admonent humanam mentem. quia enim ille non est talis substantia, quæ videri oculis possit, & miracula eius quibus totum mundum re-

git, vniuersamque creaturam administrat, assiduitate viluerunt ita vt pene nemo dignetur attendere opera Dei mira & stupenda in quolibet seminis grano. Secundum ipsam misericordiam seruauit sibi quædam, quæ faceret opportuno tempore præter vsitatum cursum ordinemque naturæ, vt non maiora sed insolita videndo stuuperent, quibus quotidiana viluerant. Maius enim miraculum est gubernatio totius mundi, quam saturatio quinque millium hominum de quinque panibus. Et tamen hoc nemo miratur. Illud mirantur homines, non quia maius est, sed quia rarum est. Quis enim & nunc pascit vniuersum mundum: nisi ille qui de paucis granis segetes creat? Fecit ergo quomodo Deus. Vnde enim multiplicat de paucis granis segetes: inde in manibus suis multiplicauit quinque panes. Potestas enim erat in manibus Christi: panes autem illi quinque quasi semina erant: non quidem terræ mandata, sed ab eo qui terram fecit, multiplicata. *Miserere. 70. Oratio.*

**C**Oncede quæsumus omnipotens Deus, vt qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus. Per dominum no.

*¶ Monday. ex Genesi.      Lesson. j.*

**S**ix rexexit Abraham & adorauit populum terræ, filios videlicet Heth, dixitque ad eos. Si placet animæ vestræ vt sepeliam mortuum meum, audite me & intercedite pro me apud Ephron filium Seor, vt det mihi speluncam duplicem, quam habet in extrema parte agri sui, pecunia digna tradat eam mihi coram vobis in possessionem sepulchri. Habitabat autem Ephron in medio filiorum Heth: responditque Ephron Hethæus ad Abraham cunctis audientibus qui ingrediebantur por-

tam ciuitatis illius, dicens: Nequaquam ita fiet domine mi, sed tu magis ausulta quod loquor, agrum trado tibi, & speluncam quæ in eo est, præsentibus filijs populi mei, sepeli mortuum tuum. Adorauit Abraham coram domino & populo terræ. Et locutus est ad Ephron circumstante plebe eius, Quæso vt audias me, dabo pecuniam pro agro, suscipe eam, & sic sepeliam mortuum meum in eo. Responditque Ephron, Domine mi, audi me. Terra quam postulas quadringentos siclos argenti valet: istud est pretium inter me & te: sed quantum est hoc? sepeli mortuum tuum. Quod cum audisset Abraham, appendit pecuniam quam Ephron postulauerat, audientibus filijs Heth, quadringentos siclos argenti probatae monetæ publicæ. Confirmatusque est ager quondam Ephronis in quo erat spelunca duplex respiciens Mambre: tam ipse quam spelunca, & omnes arbores eius in cunctis terminis eius per circumitum Abrahæ in possessionem videntibus filijs Heth, & cunctis qui intrabant portam ciuitatis illius. Atque ita sepeliebat Abraham Saram vxorem suam in spelunca agri duplaci, quæ respiciebat Mambre: hæc est Hebron in terra Chanaan. Et confirmatus est ager & antrum quod erat in eo Abrahæ in possessionem monumenti a filiis Heth.

**Epist catholica Iacobi apostoli. L. ij.**  
**I**acobus Dei & domini nostri Iesu Christi seruus, duodecim tribubus, quæ sunt in dispersione, salutem. Omne gaudium existimat fratres mei cum in tentationes varias incideritis: scientes quod probatio fidei vestræ, patientiam operatur. Patientia autem opus perfectum habet: vt sitis perfecti & integri, in nullo deficientes. Si quis

autem vestrum indiget sapientia, posstulet a Deo, qui dat omnibus affluenter, & non improperat: & dabitur ei. Posstulet autem in fide, nihil hæsitans. qui enim hæsitat, similis est fluctui maris, qui a vento mouetur & circunfertur: non ergo existimet homo ille quod accipiat aliquid a domino. Vir duplex animo, inconstans est in omnibus vijs suis. Glorietur autem frater humilis, in exaltatione sua: diues autem, in humilitate sua: quoniam sicut flos foeni transibit. Exortus est enim sol cum ardore, & arefecit foenum, & flos eius decidit, & decor vultus eius deperiit: ita & diues in itineribus suis marcescat. Beatus vir qui suffert temptationem: quoniam cum probatus fuerit, accipiet coronam vitæ, quam repromisit Deus diligenteribus se. Nemo cum tentatur, dicat quoniam a Deo tentatur. Deus enim intentator malorum est, ipse autem neminem tentat. Vnusquisque vero tentatur, a concupiscentia sua abstractus & illectus. Deinde concupiscentia, cum conceperit, parit peccatum. peccatum vero cum consummatum fuerit, generat mortem. Nolite itaque errare fratres mei dilectissimi: † Omne datum optimum, & omne donum perfectum, desursum est, descendens a patre lumen, apud quem non est transmutatio, nec vicissitudinis obumbratio. Voluntarie enim genuit nos verbo veritatis, vt simus initium aliquod crea-  
**charæ.** eius. Scitis fratres mei dilectissimi. Sit autem omnis homo velox ad audiendum: tardus autem ad loquendum: & tardus ad iram. Ira enim viri, iustitiam Dei non operatur. Propter quod abijcentes omnem immunditiam & abundantiam malitiæ, in mansuetudine suscipite insitum verbum, quod

potest saluare animas vestras.]

**According to John.**      **Lesson. iij.**

cha. 2. **N** illo tempore: Prope erat Pascha Iudæorum: & ascendit Iesus Ierosolymam. Et inuenit in templo vendentes oves & boues & columbas.

**Et reliqua. Homilia sancti Augustini episc.**

Quid audiuimus fratres? Ecce tempulum illud figura adhuc erat: & eiecit inde dominus omnes qui sua quærebant: qui ad nundinas venerant. Et quæ illi vendebant? Illa quæ opus habebant homines in sacrificijs illius temporis. Nouit enim charitas vestra quod sacrificia illi populo pro eius carnalitate & corde adhuc lapideo talia data sunt, quibus teneretur ne in idola deflueret: & immolabant ibi sacrificia, boues & oves, & columbas. Nostis, quia legistis. Non ergo magnum peccatum, si hoc vendebantur in templo quod emebatur vt offerretur in templo: & tamen eiecit illos inde. Quid si ibi ebriosos inueniret, quid faceret Dominus, si vendentes ea quæ licita sunt, & contra iustitiam non sunt, eiecit? Quæ cum honeste emuntur, non illicite venduntur. Expulit tamen, & non est passus domum orationis fieri domum negociationis. Si negociationis domus non debet fieri domus Dei: potationis debet fieri? Nos autem quando eis ista dicimus, strident dentibus suis aduersum nos. Et consolatur nos psalmus quem audistis, Striderunt super me dentibus suis. **Miserere. 70. Oratio.**

**P**ræsta quæsumus omnipotens Deus, vt obseruationes sacras annua deuotione recolentes, & corpore tibi placeamus & mente. Per domi-

**C** Tuesday. ex Genesi. Lesson. j.

**E**RAT autem Abraham senex dierumque multorum: & domi-

nus in cunctis benedixerat ei. Dixitque ad seruum seniorem domus suæ, qui præerat omnibus quæ habebat, Pone manum tuam subter femur meum: vt adiurem te per dominum Deum cœli, & terræ, vt non accipias vxorem filio meo de filiabus Chananæorum, inter quos habito: sed ad terram & cognitionem meam proficiscaris, & inde accipias vxorem, filio meo Isaac, Respondit seruus, Si noluerit mulier venire mecum in terram hanc, nunquid reducere debeo filium tuum, ad locum de quo tu egressus es? Dixitque Abraham, Cau ne quando reducas filium meum illuc. Dominus Deus cœli & terræ, qui tulit me de domo patris mei, & de terra nativitatis meæ, qui locutus est mihi, & iurauit mihi, dicens: Semini tuo dabo terram hanc, ipse mittet angelum suum coram te, & accipies inde vxorem filio meo: sin autem mulier noluerit sequi te, non teneberis iuramento: filium meum tantum ne reducas illuc. Posuit ergo seruus manum sub femore Abraham domini sui, & iurauit illi super sermone hoc. Tulitque decem camelos de grege domini sui, & abiit, ex omnibus bonis eius portans secum, profectusque perrexit in Mesopotamiam ad urbem Nachor. Cumque camelos fecisset accumbere extra oppidum iuxta puteum aquæ vespere, eo tempore quo solent mulieres egredi ad hauriendam aquam, dixit, domine Deus domini mei Abraham occurre obsecro mihi hodie, & fac misericordiam cum domino meo Abraham: ecce ego sto prope fontem aquæ, & filiae habitatorum huius ciuitatis egredientur ad hauriendam aquam. Igitur puella, cui ego dixero, Inclina hydriam tuam vt cbiam: & illa responderit, Bibe, quin

& camelis tuis dabo potum: ipsa est quam præparasti seruo tuo Isaac, & per hoc intelligam quod feceris misericordiam cum domino meo.

**Epist catholica Iacobi apostoli. L. ij.**

- c.1.c **E** †Stote autem factores verbi, & non auditores tantum, fallentes vos metipsos. Quia si quis auditor est verbi, & non factor: hic comparabitur viro consideranti vultum natuitatis suæ in speculo: considerauit enim se, & abiit, & statim oblitus est qualis fuerit. Qui autem perspexerit in legem perfectam libertatis, & permanserit in ea, non auditor obliuiosus factus, sed factor operis: hic beatus in facto suo erit. Si quis autem putat se religiosum esse, non refrenans linguam suam, sed seducens cor suum: huius vana est religio. Religio munda & immaculata apud Deum & patrem, hæc est, Visitare pupilos & viduas in tribulatione eorum: & immaculatum se custodire ab hoc seculo.]

- c.2.a Fratres mei, nolite in personarum acceptione habere fidem domini nostri Iesu Christi gloriæ. Etenim si introierit in conuentum vestrum vir aureum annulum habens, in veste candida, introierit autem & pauper in sordido habitu, & intendatis in eum qui induitus est veste præclara, & dixeritis ei, Tu sede hic bene: pauperi autem dicatis: Tu sta illic, aut sede sub scabello pedum meorum: nonne iudicatis apud vosmetipsos, & facti estis iudices cogitationum iniquarum? Audite fratres mei dilectissimi. Nonne Deus elegit pauperes in hoc mundo diuites in fide, & hæredes regni quod repromisit Deus diligentibus se? Vos autem exhonrastis pauperem. Nonne diuites per potentiam opprimunt vos: & ipsi trahunt vos ad iudicia? Nonne ipsi blasphem-

mant bonum nomen quod inuocatum est super vos? Si tamen legem perficitis regalem secundum scripturas, Diliges proximum tuum sicut teipsum, bene facitis. si autem personas accipitis, peccatum operamini, redarguti a lege quasi transgressores.

**According to John. Lesson. iij.**

**I**N illo tempore: Iam die festo medi- cha. 7. ante ascendit Iesus in templum, & docebat, & admirabantur Iudæi.

**Et reliqua. Homilia sancti Augustini episc.**

**I**lle qui latebat, docebat: & palam loquebatur, & non tenebatur. Illud enim vt lateret erat causa exempli: hoc potestatis. Sed cum doceret mirabantur Iudæi Omnes quidem quantum arbitror mirabantur: sed non omnes conuerterebantur. Et vnde admiratio? Quia multi nouerant vbi natus: quemadmodum fuerit educatus: nunquam eum viderant discentem literas. Audiebant autem eum de lege disputantem, legis testimonia proferentem: quæ nemo poterat proferre, nisi legisset: nemo legere, nisi literas didicisset. Et ideo mirabantur. Eorum autem admiratio, magistra facta est insinuandæ altius veritatis occasio. Ex eorum quippe admiratione & verbis, dixit dominus aliquid profundum, & diligentius inspici & discuti dignum. Propter quod intentam facio charitatem vestram non solum ad audiendum pro vobis: sed etiam ad orandum pro nobis. Quid ergo dominus respodit eis admirantibus: quomodo sciret literas quas non didicerat? Mea doctrina (inquit) non est mea: sed eius qui misit me. Hæc est enim profunditas prima. Videtur enim paucis verbis quasi contraria locutus. Non enim ait, ista doctrina non est mea. Sed, mea doctrina non est mea.

Si non tua, quomodo tua? si autem tua, quomodo non tua? Tu enim dicis vtrunque: & mea doctrina, & non mea. Nam si dixisset, ista doctrina non est mea, nulla esset quæstio. **Miserere.** 70.

**Oratio.**

**S**Acrae nobis quæsumus domine obseruationis iejunia. & piæ conuersationis augmentum, & tuæ propitiationis continuum præstent auxilium. Per domi.

**C** Feria. iij. ex Genesi. Lesson. j.

- c. 24. **N**eicum intra se verba complesuerat, & ecce Rebecca egrediebatur filia Bathuel filij Melchæ vxoris Nachor fratris Abraham, habens hydriam in scapula sua, puella decora nimis, virgoque pulcherrima, & incognita viro: descendebat autem ad fontem, & impleuerat hydriam, ac reuertebatur. Occurritque ei seruus, & ait: Pauxillum aquæ mihi ad sorbendum præbe de hydria tua. Quæ respondit, Bibe domine mi, Celeriterque depositus hydriam super vlnam suam, & dedit ei potum. Cumque ille bibisset, adiecit. Quin & camelis tuis hauriam aquam, donec cuncti bibant. Effundensque hydriam in canalibus, recurrerat ad 2. puteum vt hauriret aquam: & haustum omnibus camelis dedit. Ille autem contemplabatur eam tacitus, scire volens vtrum prosperum iter suum fecisset dominus, an non. Postquam autem biberunt camelii, protulit vir inaures aureas, appendentes siclos duos: & armillias totidem pondo siclorum decem. Dixitque ad eam: Cuius es filia? indica mihi, est in domo patris tui locus ad manendum? Quæ respondit: Filia sum Bathuelis filij Melchæ, quem peperit ipsi Nachor & addidit dicens, Palearum quoque & fœni plurimum est apud nos, & locus spatus ad

manendum. Inclinauit se homo, & adorauit dominum, dicens: Benedic-tus dominus Deus domini mei Abra-ham, qui non abstulit misericordiam & veritatem suam a domino meo, & recto itinere me perduxit in domum fratri Domini mei. Cucurrit itaque puella, & nuntiauit in domo matris suæ omnia quæ audierat. Habebat autem Rebecca fratrem nomine Laban: qui festinus egressus est ad hominem foras vbi erat fons. Cumque vidisset inaures & armillas in manibus sororis suæ, & audisset cuncta verba refer-entis. Haec locutus est mihi homo: venit ad virum qui stabat iuxta came-los & prope fontem aquæ, dixitque ad eum: ingredere benedicte domini, cur foris stas? præparaui domum & locum camelis tuis. Et introduxit eum in hospitium: ac destrauit camelos, dedi-que paleas & fenum, & aquam ad lauandos pedes camelorum, & viro-rum, qui venerant cum eo. Et appositi-  
tus est in conspectu eius panis. Qui ait: Non comedam, donec loquar sermones meos. Respondit ei, Loquere.

**Ex epistola Iacobi. Lesson. ij.**

**Q** Vicunque autem totam legem seruauerit, offendat autem in vno: factus est omnium reus. Qui enim dixit, Non moechaberis: dixit & Non occides. Quod si non moechaberis, occides autem, factus es transgressor legis. Sic loquimini, & sic facite sicut per legem libertatis incipientes iudicari. Iudicium enim sine misericordia illi, qui non facit misericordiam. Superexal-tat autem misericordia iudicium. Quid proderit, fratres mei, si fidem quis dicat se habere: opera autem non habeat? Nunquid poterit fides saluare eum? Si autem frater aut soror nudi sint, & in-digeant victu quotidiano, dicat autem

aliquis ex vobis, illis: Ite in pace, calefacimini & saturamini: non dederitis autem eis quæ necessaria sunt corpori, quid proderit? Sic & fides, si non habeat opera, mortua est in semetipsa. Sed dicet quis: Tu fidem habes, & ego opera habeo: ostende mihi fidem tuam sine operibus: & ego ostendam tibi ex operibus fidem meam. Tu credis quod unus est Deus. Bene facis: & daemones credunt & contremiscunt. Vis autem scire o homo inanis, quoniam fides sine operibus mortua est? Abraham pater noster, nonne ex operibus iustificatus est, offerens Isaac filium suum super altare? Vides quoniam fides cooperabatur operibus illius: & ex operibus fides consummata est? Et suppleta est scriptura dicens, Credidit Abraham Deo, & reputatum est illi ad iustitiam, & amicus Dei appellatus est. Videlicet quoniam ex operibus iustificatur homo: & non ex fide tantum? Similiter & Raab meretrix, nonne ex operibus iustificata est, suscipiens nuntios, & alia via ejiciens? Sicut enim corpus sine spiritu mortuum est: ita & fides sine operibus mortua est.

**According to John.**      **Lesson. dij.** 24.

**I**N illo tempore: Præteriens Iesus vidit hominem cæcum a natuitate.

**Et rel. Hom sancti Augusti. episc.**

Exiens Iesus vidit hominem cæcum: non vtcunque cæcum, sed a natuitate. (Et interrogauerunt eum discipuli eius, Rabbi?) Scitis quia Rabbi magister est. Magistrum appellabant, quia disceere desiderabant. Quæstionem quippe domino proposuerunt tanquam magistro (Quis peccauit: hic, aut parentes eius, vt cæcus nasceretur? Respondit Iesus, Neque hic peccauit, neque parentes eius) Quid est hoc, quod dixit? Si nullus homo sine peccato, nunquid

parentes huius cæci sine peccato erant? Nunquid ipse vel sine originali peccato natus erat, vel viuendo nihil addiderat? An quia oculos clausos habebat, concupiscentiæ minime vigilabant? Quanta mala cæci committunt? A quo enim malo abstinet mens mala: etiam oculis clausis? Non poterat videre, sed nouerat cogitare: & forte concupiscere aliquid, quod cæcus non posset implere. Sed in corde iudicari a nullo potest, nisi a cordis per scrutatore. Si ergo & parentes eius habuerunt peccatum, & iste habuit peccatum: quare dominus dixit, neque hic peccauit, neque parentes eius: nisi ad rem de qua interrogatus est, vt cæcus nasceretur? Habebant enim parentes eius peccatum: sed non ipso peccato factum est vt cæcus nasceretur. **Miserere.** 70. **Oratio.**

**D**eus qui & iustis præmia meritorum, & peccatoribus per ieiunium veniam præbes: miserere supplilibus tuis, vt reatus nostri confessio indulgentiam percipere valeat delictorum? Per do.

**C** **Feria. v. ex Genesi. Lesson. j.**

**A** <sup>cha. 9</sup> T ille, Seruus, inquit, Abraham sum. Et dominus benedixit domino meo valde, magnificatusque est: & dedit ei oues & boues, argentum & aurum: seruos & ancillas, camelos & asinos. Et peperit Sara vxor domini mei filium domino meo in senectute sua, deditque illi omnia quæ habuerat. Et adiurauit me dominus meus, dicens: Non accipies vxorem filio meo de filiabus Chananæorum, in quorum terra habito: sed ad domum patris mei perges, & de cognatione mea accipies vxorem filio meo. Ego vero respondi domino meo, Quid si noluerit venire mecum mulier? Dominus, ait,

in cuius conspectu ambulo, mittet angelum suum tecum, & dirigit viam tuam: accipiesque vxorem filio meo de cognatione mea, & de domo patris mei. Innocens eris a maledictione mea, cum veneris ad proximos meos, & non dederint tibi. Veni ergo hodie ad fontem aquæ, & dixi, Domine Deus domini mei Abraham, si direxisti viam meam in qua nunc ambulo, ecce sto iuxta fontem aquæ, & virgo quæ egredietur ad hauriendam aquam, audierit a me: Da mihi pauxillum aquæ ad bibendum ex hydria tua: & dixerit mihi, Et tu bibe, & camelis tuis hauriam: ipsa est mulier quam præparauit dominus filio domini mei. Dumque hæc tacitus tecum voluerem, apparuit Rebecca veniens cum hydria quam portabat in scapula: descenditque ad fontem, & hausit aquam. Et aio ad eam, Da mihi paululum bibere. Quæ festinans deposuit hydriam de humero, & dixit mihi: Et tu bibe, & camelis tuis tribuam potum, Bibi, & adaquaui camelos. Interrogauique eam, & dixi: Cuius es filia? Quæ respondit, Filia Bathuelis sum filij Nachor, quem peperit ei Melcha. Suspendi itaque inaures ad ornandam faciem eius, & armillas posui in manibus eius, pronusque adorauit dominum, benedicens Domino Deo domini mei Abraham, qui perduxit me recto itinere, vt sumerem filiam fratris Domini mei filio eius. Quam ob rem si facitis misericordiam, & veritatem cum Domino meo: indicate mihi, sin autem aliud placet, & hoc dicite mihi, vt vadam ad dexteram, siue ad sinistram.

**Ex epistola Iacobi. Lesson. ij.**

**N**olite plures magistri fieri fratres mei, scientes quoniam maius iudicium sumitis In multis enim of-

fendimus omnes. Si quis in verbo non offendit: hic perfectus est vir, potens etiam fræno circunducere totum corpus. Si autem equis fræna in ora mittimus ad consentiendum nobis, omne corpus illorum circumferimus. Et ecce naues cum magnæ sint, & a ventis validis minentur, circumferuntur a modico gubernaculo vbi impetus dirigentis voluerit. Ita & lingua modicum quidem membrum est, & magna exaltat. ecce quantus ignis quam magnam syluam incendit. Et lingua, ignis est, vniuersitas iniquitatis. Lingua constituitur in membris nostris, quæ maculat totum corpus, & inflammat rotam nativitatis nostræ inflammata a gehenna. Omnis enim natura bestiarum & volucrum & serpentium & cæterorum domantur, & domita sunt a natura humana: linguam autem nullus hominum domare potest, inquietum malum, plena veneno mortifero. In ipsa benedicimus deum & patrem: & in ipsa maledicimus homines, qui ad imaginem & similitudinem Dei facti sunt. Ex ipso ore procedit benedictio & maledictio. Non oportet, fratres mei, hæc ita fieri. Nunquid fons de eodem foramine emanat dulcem, & amaram aquam? Nunquid potest fratres mei, ficus vuas facere: aut vitis, ficus? Sic neque salsa dulcem potest facere aquam. Quis sapiens & disciplinatus inter vos? Ostendat ex bona conuersatione operationem suam in mansuetudine sapientiæ. Quod si zelum amarum habetis, & contentiones sint in cordibus vestris, nolite gloriari & mendaces esse aduersus veritatem: non est enim ista sapientia desursum descendens a patre luminum, sed terrena, <sup>hanc</sup> galilis, diabolica. Vbi enim zelus & contentio, ibi inconstantia, & omne

opus prauum. Quæ autem desursum est sapientia, primum quidem pudica est: deinde pacifica, modesta, suadibilis, bonus consentiens, plena misericordia & fructibus bonis, iudicans sine simulatione. Fructus autem iustitiae, in pace seminatur facientibus pacem.

*According to Luke. Lectio iij.*

cha. 7. **I**N illo tempore: Ibat Iesus in ciuitatem quæ vocatur Naim, & ibant cum eo discipuli eius, & turba copiosa. **E**t reliqua. **H**omilia sancti Ambrosij episc.

Hic locus ad vtranque redundat gratiam, vt cito flecti diuinam misericordiam matris viduæ lamentatione credamus: eius præcipue quæ vnici filij vel labore vel morte frangatur. Cui tamen viduæ grauitatis meritum exequiarum turba conciliet. Et hanc viduam populorum turba septam, plus videri esse quam foeminam, quæ resurrectionem vnici adolescentis filij sui lachrymis meruerat impetrare, eo quod sancta ecclesia populum iuniorem a pompa funeris atque a supremi sepulchri suarum reuocet ad vitam contemplatione lachrymarum: Quæ flere prohibetur eum cui resurrectio debeatur. Qui quidem mortuus in loculo materialibus quatuor ad sepulchrum ferebatur elementis: sed spem resurgendi habebat: quia ferebatur in ligno. Quod etsi nobis ante non proderat: tamen posteaquam Iesus id tetigit, proficere coepit ad vitam: vt esset indicio salutem populo per crucis patibulum refundendam. Auditio igitur Dei verbo steterunt acerbi illius funeris portatores: qui corpus humanum letali fluxu naturæ materialis vrgebant. Quid enim aliud, nisi quasi in quadam feretro, hoc est supremi funeris instrumento, iacemus exanimes: cum

vel ignis modicæ cupiditatis exæstuat, vel frigidus humor exudat, vel pigra quadam corporis habitudine vigor hebetatur animorum, vel concreta nostra spiritus labe puræ lucis vacuus alit mentem? Hi sunt nostri funeris portatores. **Miserere. 70. Oratio.**

**P**Ræsta quæsumus omnipotens Deus, vt quos ieunia votiuia castigant: ipsa quoque deuotio sancta lætitiefet, vt terrenis affectibus mitigatis, facilius cœlestia capiamus. Per do-

**C** Friday. ex Genesi. Lesson. j.

**R**Esponderuntque Laban & c. 24.

**B**athuel, A domino egressus est sermo: non possumus extra placitum eius quicquam aliud loqui tecum. En Rebecca coram te est, tolle eam, & profiscere, & sit vxor filij domini tui, sicut loquutus est dominus. Quod cum audisset puer Abraham, procidens adorauit in terram dominum. Prolatisque vasis argenteis, & aureis, ac vestibus, dedit ea Rebeccæ pro munere: fratribus quoque eius, & matri dona obtulit. Initioque conuiuio vescentes pariter & bibentes manserunt ibi. Surgens autem mane, loquutus est puer: Dimitte me, vt vadam ad dominum meum. Responderuntque fratres eius & mater. Maneat puella saltem decem dies apud nos, & postea proficisetur. Nolite, ait, me retinere, quia dominus direxit viam meam: dimittite me vt pergam ad dominum meum. Et dixerunt, Vocemus puellam, & quæramus ipsius voluntatem. Cumque vocata venisset, sciscitati sunt: Vis ire cum homine isto? Quæ ait, Vadam. Dimiserunt ergo eam, & nutricem illius, seruumque Abraham, & comites eius: imprecantes prospera sorori suæ, atque dicentes, Soror nostra es, crescas in mille millia: & possideat semen tuum

portas inimicorum suorum. Igitur Rebecca, & puellæ illius ascensis camelis sequutæ sunt virum: qui festinus reuertebatur ad dominum suum. Eo autem tempore deambulabat Isaac per viam quæ ducit ad puteum, cuius nomen est Vuentis & Videntis: habitabat enim in terra australi. Et egressus fuerat ad meditandum in agro inclinata iam die: cumque eleuasset oculos, vidi camelos venientes procul. Rebecca quoque conspecto Isaac, descendit de camelo, & ait ad puerum. Quis est ille homo qui venit per agrum in occursum nobis? Dixitque ei, Ipse est dominus meus. At illa tollens cito pallium suum, operuit se. Seruus autem cuncta quæ gesserat, narrauit domino suo Isaac. Qui introduxit eam in tabernaculum Saræ matris suæ, & accepit eam vxorem: & instantum dilexit eam, vt dolorem qui ex morte matris eius acciderat, temperaret.

**Ex epistola Iacobi. Lectio ij.**

cha. 4. **V**Nde bella & lites in vobis? Nonne ex concupiscentijs vestris quæ militant in membris vestris? Concupiscitis: & non habetis. occiditis & zelatis: & non potestis adipisci. litigatis & belligeratis: & non habetis.<sup>¶ 1.</sup> propterea quod non postulatis, Petitis & non accipitis, eo quod male petatis vt in concupiscentijs vestris insumatim: Adulteri, nescitis quod amicitia huius mundi, inimica est Dei? Qui cunque ergo voluerit amicus esse seculi huius, inimicus Dei constituitur. An putatis quod inaniter scriptura dicat, Ad inuidiam concupiscit spiritus qui habitat in vobis? Maiorem autem dat gratiam. Propter quod dicit, Deus superbis resistit: humilibus autem dat gratiam. Subditi ergo estote Deo, resistite autem diabolo: & fugiet a vo-

bis. Appropinquate Deo, & appropinquabit vobis. Emundate manus, peccatores: & purificate corda, duplices animo. Miseri estote, & lugete, & plorate, risus vester in luctum conuertatur, & gaudium in moerorem. Humiliamini in conspectu Domini, & exaltabit vos. Nolite detrahere alterutrum, fratres mei. Qui detrahit fratri, aut qui iudicat fratrem suum: detrahit legi & iudicat legem. Si autem iudicas legem: non es factor legis, sed iudex. Vnus est enim legislator & iudex qui potest perdere & liberare. Tu autem quis es qui iudicas proximum tuum? Ecce nunc qui dicitis. Hodie aut crastino ibimus in illam ciuitatem, & faciemus ibi quidem annum & mercabimur, & lucrum faciemus (qui ignoratis quid erit in crastino. Quæ est enim vita vestra? Vapor est, ad modicum parens, & deinceps, exterminabitur) pro eo vt dicatis. Si Dominus voluerit & Si vixerimus, faciemus hoc aut illud. Nunc autem exultatis in superbijs vestris. Omnis exultatio talis, maligna est. Scienti igitur bonum facere, & non facienti: peccatum est illi.

**According to John. Lesson. iij.**

**I**N illo tempore. Erat quidam languens Lazarus in Bethania de castello Mariæ & Marthæ sororum eius. Et reliqua. **Homilia sancti Augustini episc.**

In superiori lectione meministis, quod Dominus exiit de manibus eorum, qui lapidare eum voluerant: & discessit trans Iordanem, vbi Iohannes baptizabat. Ibi domino constituto infirmabatur in Bethania Lazarus, quod castellum erat proximum Ierosolymis. Maria autem erat quæ vnxit dominum vnguento, & extersit pedes eius capillis suis, cuius frater Lazarus infirma-

batur. Miserunt ergo sorores eius ad eum dicentes, Domine, ecce, quem amas infirmatur. Iam intelligimus quo miserunt, vbi erat Dominus, quoniam absens erat. Trans Iordanem scilicet miserunt ad dominum, nuntiantes quod ægrotaret frater earum: vt dignaretur venire, & eum ab ægritudine liberare: ille distulit sanare, vt posset resuscitare. Quid ergo renuntiauerunt sorores eius? Domine, ecce, quem amas infirmatur. Non dixerunt, veni. Amanti enim tantummodo nuntiadum fuit. Non ausæ sunt dicere. Veni, & sana. Non ausæ sunt dicere, Ibi iube, & hic fiet. Cur enim non & istæ sicut fides illius centurionis inde laudatur? Ait enim, Non sum dignus, vt intres sub tectum meum, sed tantum dic verbo & sanabitur puer meus. nihil horum istæ, sed tantummodo, Domine, ecce, quem amas infirmatur. Sufficit vt noueris. non enim amas, & deseris. Sed dicet aliquis, Quomodo per Lazarum peccator significabatur, & a domino sic amabatur? Audiat eum dicentem, Non veni vocare iustos, sed peccatores. Misericordia. 70. *Oratio.*

**D**eus, qui ineffabilibus mundum renouas sacramentis: præsta quæsumus, vt ecclesia tua & æternis proficiat institutis, & temporalibus non destituatur auxilijs: Per dominum nostrum Iesum Christum filium.

**Hodie dicitur matu. pro defunctis.**

**C** *Sabbato, ex Genesi. Lesson. j.*

**A**raham vero aliam duxit vxorem ei Zamran, & Iescan, & Madan. Eha. & 5. Madian, & Iosboc, & Sue. Iescan quoque genuit Saba, & Dada. filij Dadam fuerunt Assurim, & Latusim, & Laomin: at vero ex Madian ortus est Ephraim, & Enoch, &

Abida, & Eldaa. omnes hi, filij Ceturæ. Deditque Abraham cuncta quæ possederat Isaac: filijs autem concubinarum largitus est munera, & separauit eos ab Isaac filio suo dum adhuc ipse viueret: ad plagam orientalem. Fuerunt autem, dies vitæ Abrahæ centum septuaginta quinque anni. Et deficiens mortuus est in senectute bona prouectæque ætatis, & plenus dierum, congregatusque est ad populum suum. Et sepelierunt eum Isaac, & Ismael filij sui in spelunca duplice, quæ sita est in agro Ephron, filij Seor Hethæi, e regione Mambre, quam emerat a filijs Heth. ibi sepultus est ipse, & Sara vxor eius. Et post obitum illius benedixit Deus Isaac filio eius, qui habitabat iuxta puteum nomine Viuentis & Videntis. Hæ sunt generationes Ismahel filij Abrahæ, quem peperit ei Agar Ægyptia, famula Saræ: & hæc nomina filiorum eius in vocabulis, & generationibus suis. Primogenitus Ismahelis Nabaioth, deinde Cedar, & Adbeel, & Mabsam. Masma quoque, & Duma, & Massa, Hadad, & Thema, & Ietur, & Naphis, & Cedma. isti sunt filij Ismahelis: & hæc nomina per castella & oppida eorum, duodecim principes tribuum suarum. Et facti sunt anni vitæ Ismahelis centum triginta septem, deficiensque mortuus est, & appositus ad populum suum. Habitauit autem ab Euila vsque Sur, quæ respicit Ægyptum introeuntibus Assyrios. Coram cunctis cfræribus suis obiit.

**Ex epistola Iacobi. Lesson. ij.**

**A** Gite nunc diuites, plorate, vluantates in miserijs vestris quæ aduenient vobis. Diuitiae vestræ putrefactæ sunt: & vestimenta vestra a tineis comesta sunt Aurum & argentum vestrum æruginavit: & ærugo

eorum in testimonium vobis erit, & manducabit carnes vestras sicut ignis. Thesaurizastis vobis iram in nouissimis diebus. Ecce merces operiorum qui messuerunt regiones vestras, quæ fraudata est a vobis, clamat: & clamor eorum, in aures domini Sabaoth introiuit. Epulati estis super terram, & in luxurijs enutristis corda vestra in die occisionis. Addixistis & occidistis iustum: & non resistit vobis. Patientes igitur estote fratres, vsque ad aduentum domini. Ecce, agricola expectat pretiosum fructum terræ: patienter ferens donec accipiat temporaneum & serotinum. Patientes igitur estote & vos, & confirmate corda vestra: quoniam aduentus domini appropinquauit. Nolite ingemiscere fratres in alterutrum: vt non iudicemini. Ecce, iudex ante ianuam assistit. Exemplum accipite fratres exitus mali laboris & patientiæ prophetas, qui loquuti sunt in nomine domini. Ecce, beatificamus eos qui sustinuerunt. Sufferentiam Iob auditis, & finem domini vidistis, quod misericors dominus est & miserator. Ante omnia autem fratres mei, nolite iurare, neque per coelum, neque per terram, neque aliud quodcumque iuramentum. Sit autem sermo vester, est est, non non: vt non sub iudicio decidatis. Tristatur autem aliquis vestrum? oret æquo animo & psallat. infirmatur quis in vobis? inducat presbyteros ecclesiæ, & orent super eum, vngentes eum oleo in nomine domini. & oratio fidei salubrit infirmum, & alleuiabit eum dominus: & si in peccatis sit, remittentur ei. † Confitemini ergo alterutrum peccata vestra: & orate pro inuicem vt saluemini. multum enim valet deprecatio iusti assidua. Elias, homo erat similis no-

bis passibilis: & oratione orauit vt non pluret super terram, & non pluit annos tres & menses sex. Et rursum orauit: & cœlum dedit pluuiam, & terra dedit fructum suum. Fratres mei, Si quis ex vobis errauerit a veritate, & conuertiter quis eum: scire debet quoniam qui conuerti fecerit peccatorem ab errore viæ suæ, saluabit animam eius a morte, & operiet multitudinem peccatorum.]

*According to John. Lesson. iiij.*

**I**N illo tempore, Dicebat Iesus tur- cha. 8. bis Iudaeorum. Ego sum lux mundi. Qui sequitur me, non ambulat in tenebris: sed habebit lumen vitae.

*Et reliqua. Homilia sancti Augustini episc.*

Quod nunc ait dominus, Ego sum lux mundi: clarum puto esse eis qui habent oculos, vnde huius lucis participes fi- ant. Qui autem non habent oculos nisi in sola carne, mirantur quod dictum est a domino Iesu Christo, Ego sum lux mundi. Et forte non desit qui dicat apud semetipsum, Nunquid forte dominus Christus est sol iste qui ortu & occasu peragit diem? Non enim defuerunt hæretici qui ista senserunt. Manichæi solem istum oculis, carnis visibilem expositum & publicum, non tantum hominibus, sed etiam pecoribus ad videndum Christum dominum esse putauerunt. Sed catholicæ ecclesiæ recta fides improbat tale commentum, & diabolicam doctrinam esse cognoscit credendo. Non solum autem cognoscit credendo: sed in quibus potest conuincit etiam disputando. Improbemus

Bitaque huiusmodi errorem, quem sancta ab initio anathematizauit ecclesia Non arbitremur dominum Iesum hunc esse solem, quem videmus oriri ab oriente, occidere in occidente: cuius cursui nox

succedit, cuius radij nube obumbrantur, qui certa de loco in locum motione transmigrat. Non est hic dominus Iesus Christus. Non est Christus sol factus: sed per quem sol factus est: omnia per ipsum facta sunt, & sine ipso factum est nihil. Est ergo lux, quæ fecit hanc lucem. Miserere. 70. Oratio.

**F**iat Dominæ quæsumus per gratiam tuam fructuosus nostræ deuotio-  
nis affectus: quia tunc nobis proderunt suscepta ieunia, si tuæ sint placita pietati: Per dominum nostrum Iesum. **Dominica de passione ad Matut.** invita Christum Dei filium, qui sua nos Passione redemit, Venite adoremus. **Hoc inuitatorium cum hymnis.** Pange ling. ad Matutinum, & Vexila regis. ad Vesperas dicuntur vsque ad Feriam quintam in coena Domini exclusie: nisi agendum sit de aliquo festo duplci. **Hymnus.**

**P**ange lingua gloriosi Prælium cer-  
taminis: Et super crucis tro-  
pheum, Dic triumphum nobilem,  
Qualiter redemptor orbis Immolatus  
vicerit.

De parentis protoplasti Fraude facta condolens: Quando pomi noxialis  
Morte morsu corruit, Ipse lignum tunc  
notauit, Damna ligni vt solueret.

**Hoc opus nostræ salutis Ordo de-**  
poposcerat, Multiformis proditoris Ars  
vt artem falleret: Et medelam ferret  
inde Hostis vnde læserat.

**Q**uando venit ergo sacri Plenitudo tem-  
poris, Missus est ab arce patris Natus  
orbis conditor: Atque ventre virginali  
Caro factus prodijt.

**V**agit infans inter arcta Conditus  
præsepia: Membra pannis inuoluta  
Virgo mater alligat. Et manus  
pedesque crura Stricta cingit fasciæ. 26.  
**Gloria** & honor Deo vsquequo al-

tissimo, Vna patri filioque Inclito par-  
acleto, Cui laus est & potestas Per  
immensa secula. Amen. **Antiphona.**  
Popule meus, quid feci tibi, aut quid  
molestus fui, responde mihi?

**Notandum.** quod omnes antiphonæ  
vsque ad Pascha dicuntur integræ in  
principio & in fine, ad Matutinum,  
Laudes, & Vespertas. Hic interruptur  
liber Genesis vsque ad Feriam secun-  
dam Pasche.

**Ex libro Sapientiæ. Lesson. j.**

**S**ixerunt impij apud se non Ex  
recte cogitantes, Circumueni-  
amus iustum, quoniam inu-  
tilis est nobis, & contrarius  
est operibus nostris, & improperat no-  
bis peccata legis. & diffamat in nos  
peccata discipline nostræ. Promit-  
tit se scientiam Dei habere, & filium  
dei se nominat. Factus est nobis in  
traductionem cogitationum nostrarum.  
Grauis est nobis etiam ad videndum,  
quoniam dissimilis est alijs vita illius,  
& immutatae sunt viæ eius. Tanquam  
nugaces aestimati sumus ab illo, & ab-  
stinet se a vijs nostris tanquam ab im-  
munditijs, & præfert nouissima ius-  
torum, & gloriatur patrem se habere  
Deum. Videamus ergo si sermones il-  
lius veri sint, & tentemus quæ ventura  
sunt illi, & sciemus quæ erunt nouis-  
sima illius: Si enim est verus filius dei,  
suscipiet illum, & liberabit illum de  
manu contrariorum. Contumelia, &  
tormento interrogemus eum, vt sciamus  
reuerentiam eius, & probemus patien-  
tiam illius. Morte turpissima condem-  
nemus eum: erit enim ei respectus ex  
sermonibus illius. Hæc cogitauerunt, &  
errauerunt: excæcauit enim illos mali-  
tia eorum.

**S**econdum Mattheum. Lesson. ii.  
**E**sset Iesus sermones hos omnes,

A dixit discipulis suis, † Scitis quia post biduum pascha fiet, & filius hominis tradetur vt crucifigatur. Tunc congregati sunt principes sacerdotum & seniores populi in atrium principis sacerdotum, qui dicebatur Caiphas, & consilium fecerunt vt Iesum dolo tenerent, & occiderent. Dicebant autem, Non in die festo, ne forte tumultus fieret in populo. Cum autem Jesus esset in Bethania in domo Simonis Leprosi, accessit ad eum Mulier habens alabastrum vnguenti pretiosi, & effudit super caput ipsius recumbentis. Videntes autem discipuli eius indignati sunt dicentes, Vt quid perditio hæc? potuit enim istud venundari multo, & dari pauperibus. Sciens autem Jesus, ait illis, Quid molesti estis huic mulieri? opus enim bonum operata est in me: nam semper pauperes habetis vobis cum: me autem non semper habebitis. Mittens enim hæc vnguentum hoc in corpus meum, ad sepeliendum me, fecit. Amen dico vobis, vbiunque prædicatum fuerit hoc euangelium in toto mundo, dicetur, & quod hæc fecit in memoriam eius.

Tunc abiit unus de duodecim, qui dicitur Iudas Iscariotes, ad principes sacerdotum, & ait illis, Quid vultis mihi dare, & ego vobis eum tradam? At illi constituerunt ei triginta argenteos. Et exinde quærebat opportunitatem vt eum traderet. Prima autem die aymorum accesserunt discipuli ad Iesum, dicentes, Vbi vis paremus tibi comedere Pascha? At Jesus dixit, Ite in ciuitatem ad quendam, & dicite ei, Magister dicit: Tempus meum prope est, apud te facio Pascha cum discipulis meis. Et fecerunt discipuli sicut constituit illis Jesus, & parauerunt Pascha.<sup>8</sup>

Vespere autem facto, discubebat cum duodecim discipulis suis. Et edentibus illis, dixit, Amen dico vobis quia unus vestrum me traditurus est. Et contristati valde coeperunt singuli dicere, Nunquid ego sum domine? At ipse respondens, ait, Qui intingit mecum manum in paropposite, hic me tradet. Filius quidem hominis vadit, sicut scriptum est de illo: vœ autem homini illi per quem filius hominis tradetur. bonum erat ei: si natus non fuisset homo ille. Respondens autem Iudas qui tradidit eum, dixit, Nunquid ego sum Rabbi? Ait illi, Tu dixisti. Cœnantibus autem eis, accepit Jesus panem, & benedixit, ac fregit, deditque discipulis suis, & ait, Accipite & comedite: hoc est corpus meum. Et accipiens calicem, gratias egit, & dedit illis, dicens: Bibite: ex hoc omnes. Hic est enim sanguis meus noui testamenti, qui pro multis effundetur in remissionem peccatorum. Dico autem vobis, non bibam amodo de hoc genimine vitis vsque in diem illum cum illud bibam vobiscum nouum in regno patris mei. Et hymno dicto: exierunt in montem Oliueti. Tunc dicit illis Jesus. Omnes vos scandalum patiemini in me, in ista nocte, Scriptum est enim, Persecutiam pastorem, & dispergentur oves gregis. Postquam autem resurrexero, praecedam vos in Galilæam. Respondens autem Petrus, ait illi, Et si omnes scandalizati fuerint in te, ego nunquam scandalizabor. Ait illi Jesus, Amen dico tibi: quia in hac nocte antequam gallus cantet, ter me negabis. Ait illi Petrus, Etiam si oportuerit me mori tecum, non te negabo, Similiter & omnes discipuli dixerunt.

*According to John. Lesson. iiij.*  
**T**N illo tempore: Dicebat Jesus turbis Iudeorum & principibus sacer-

dotum. Quis ex vobis arguet me de peccato?

**Et rel. Homilia sancti Gregorij papæ.**

Pensate fratres charissimi mansuetudinem Dei: relaxare peccata venerat, & dicebat, Quis ex vobis arguet me de peccato? Non dignatur ex ratione ostendere se peccatorem non esse, qui ex virtute diuinitatis poterat peccatores iustificare. Sed terribile est valde quod subditur, Qui ex Deo est, verba Dei audit, propterea vos non auditis, quia ex Deo non estis. Si enim ipse verba Dei audit, qui ex Deo est: & audire verba eius non potest quisquis ex illo non est, interroget se vñusquisque si verba Dei in aure cordis percipit: & intelliget vnde sit. Cœlestem patriam desiderare veritas iubet, carnis desideria conteri, a mundi gloria declinare, aliena non appetere, propria largiri. Penset ergo vñusquisque vestrum apud se, si hæc vox Dei in cordis eius aure conculuit, & quia iam ex Deo sit agnoscit. Nam sunt nonnulli qui præcepta Dei nec aure cordis percipere dignantur. Et sunt nonnulli, qui hæc quidem cordis aure percipiunt, sed nullo ea mentis desiderio complectuntur. Et sunt nonnulli, qui libenter verba Dei suscipiunt, ita etiam vt in fletibus compungantur, sed post lachrymarum tempus ad iniquitatem redeunt. Hi profecto verba Dei non audiunt, qui ea exercere opere contemnunt. Vitam ergo vestram, fratres charissimi, ante mentis oculos reuocate: & alta consideratione pertimescite hoc quod ex ore veritatis sonat, Propterea vos non auditis: quia ex Deo non es-9tis. Miserere. 70. **Ad laudes an.** Circundederunt me canes multi, concilium malignantium obsedit me. **Oratio.**

**Q** Væsumus omnipotens, Deus familiam tuam propitiis respice: vt te

largiente regatur in corpore, & te seruante custodiatur in mente. Per. **Ad vesper. hym.**

**V** Exilla regis prodeunt

Fulget crucis mysterium

Quo carne carnis conditor

Suspensus est patibulo,

**Q** uo vulneratus insuper,

Mucrone diro lanceæ:

Vt nos lauaret crimine,

Manauit vnda sanguine.

**I**mpleta sunt quæ concinit,

Dauid fidelis carmine:

Dicens in nationibus,

Regnauit a ligno Deus.

**A**rbor decora, & fulgida,

Ornata regis purpura:

Electa digno stipite,

Tam sancta membra tangere,

**B**eata cuius brachijs,

Secli pependit pretium:

Statera facta corporis,

Prædamque tulit tartari.

**O** crux aue spes vñica,

Hoc passionis tempore:

Auge pijs iustitiam,

Reisque dona veniam.

**T**e summa Deus trinitas,

Collaudat omnis spiritus:

Quos per crucis mysterium.

Saluas, rege per secula. Amen. **Antiphona.**

Multiplicati sunt super capillos capitis mei, qui oderunt me gratis.

**N**otandum quod antiphonæ huius diei dicuntur vsque ad dominicam Palmarum nisi festum duplex occurrat.

**Monday. ex Daniele. Lec. j.**

**N**unc ergo exaudi Deus noster orationem serui tui. & preces eius: & ostende faciem tuam super sanctuarium tuum quod desertum est, propter temetipsum. Inclina deus meus aurem tuam & audi: aperi oculos tuos, & vide desolationem nostram, & ciuitatem su-

per quam inuocatum est nomen tuum. neque enim in iustificationibus nostris prosternimus preces ante faciem tuam, sed in miserationibus tuis multis Exaudi Domine, placare Domine: attende & fac, ne moreris propter temetipsum deus meus: quia nomen tuum inuocatum est super ciuitatem, & super populum tuum. Cumque adhuc loquerer, & orarem, & confiterer peccata mea & peccata populi mei Isræl: vt prosternerem preces meas in conspectu Dei mei pro monte sancto Dei mei, adhuc me loquente in oratione mea, ecce vir Gabriel quem videram in visione a principio, cito volans tetigit me in tempore sacrificij vespertini. Et docuit me, & locutus est mihi, dixitque, Daniel, nunc egressus sum vt docerem te, & intelligeres. Ab exordio precum tuarum egressus est sermo: ego autem veni vt indicarem tibi, quia vir desideriorum es tu: ergo animaduerte sermonem: & intellige visionem, Septuaginta hebdomades abbreviatæ sunt super populum tuum & super vrbem sanctam tuam, vt consummetur præuaricatio & finem accipiat peccatum, & deleatur iniquitas, & adducatur iustitia sempiterna, & implearunt visio & prophetia: & vngatur sanctus sanctorum. Scito ergo & animaduerte: ab exitu sermonis vt iterum ædificetur Ierusalem, vsque ad Christum ducem? hebdomades septem, & hebdomades sexaginta duæ erunt: & rursum ædificabitur platea, & muri in angustia temporum. Et post hebdomades sexagintadas occidetur Christus, & non erit eius populus, qui eum negaturus est. Et ciuitatem & sanctuarium dissipabit populus cum duce venturo: & finis eius vastitas, & post finem belli statuta desolatio. Confirmabit

autem pactum multis hebdomada vna & in dimidio hebdomadis deficiet hostia & sacrificium: & erit in templo abominatio desolationis, & vsque ad consummationem & finem perseuerabit desolatio.

**Secundum Matthæum. Lesson. ij.**

**T**unc venit Iesus cum illis in villam, c. 26.

quæ dicitur Gethsemani: & dixit discipulis suis, Sedete hic, donec vadam illuc & orem. Et assumpto Petro & duobus filijs Zebedæi, coepit contrastari & moestus esse. Tunc ait illis, Tristis est anima mea vsque ad mortem: sustinete hic & vigilate mecum. Et progressus pusillum, procidit in faciem suam orans & dicens: Pater mi, si possibile est, transeat a me calix iste, veruntamen non sicut ego volo, sed sicut tu Et venit ad discipulos suos, & inuenit eos dormientes: & dixit Petro, Sic non potuistis vna hora vigilare mecum? Vigilate & orate, vt non intretis in temptationem. spiritus quidem promptus est, caro autem infirma. Iterum secundo abiit, & orauit dicens: Pater mi, si non potest hic calix transire nisi bibam illum: fiat voluntas tua. Et venit iterum, & inuenit eos dormientes, erant enim oculi eorum grauati. Et relictis illis, iterum abiit: & orauit tertio, eundem sermonem dicens. Tunc venit ad discipulos, & dixit illis, Dormite iam, & requiescite, ecce appropinquauit hora, & filius hominis tradetur in manus peccatorum. Surgite, eamus: ecce appropinquauit, qui me tradet.

Adhuc eo loquente, ecce Iudas vnu de duodecim venit, & cum eo turba multa cum gladijs & fustibus, missi a principibus sacerdotum & senioribus populi. Qui autem tradidit eum, dedit illis signum, dicens: Quemcunque osculatus fuero, ipse est: tenete eum.

Et confessim accedens ad Iesum, dixit, Aue rabbi. Et osculatus est eum. Dixitque illi Iesus, Amice, ad quid venisti? Tunc accesserunt & manus iniecerunt in Iesum & tenuerunt eum. Et ecce vñus ex his, qui erant cum Iesu, extendens manum, exemit gladium suum: & percutiens seruum principis sacerdotum, amputauit auriculam eius. Tunc ait illi Iesus, Conuerte gladium tuum in locum suum: omnes enim qui acceperint gladium, gladio peribunt. An putas quia non possum rogare patrem meum: & exhibebit mihi modo plusquam duodecim legiones angelorum? Quomodo ergo implebuntur scripturæ? quia sic oportet fieri? In illa hora dixit Iesus turbis, Tanquam ad latronem existis cum gladijs & fustibus comprehendere me: quotidie apud vos sedebam docens in templo: & non me tenuistis. Hoc autem totum factum est, vt adimplerentur scripturæ prophetarum. Tunc discipuli omnes, relicto eo fugerunt.

**According to John.**      **Lesson. iij.**

cha. 7. **I**N illo tempore: Miserunt principes & Pharisæi ministros vt apprehenderent Iesum.      c. 25.

**Et rel. Hom. sancti Augusti. episc.**

Quomodo apprehenderent adhuc nolentem? Quia ergo non poterant apprehendere nolentem, missi sunt vt audirent docentem. Quid docentem? Dixit ergo Iesus, Adhuc modicum tempus vobiscum sum. Quod modo vultis facere, facturi estis, sed non modo: quia modo nolo. Quare adhuc modo nolo? Quia adhuc modicum tempus vobiscum sum: & nunc vado ad eum, qui me misit. Implere debo dispensationem meam, & sic peruenire ad passionem meam. Quæreris me, & non inuenietis: & vbi ego sum, vos non potestis venire.

Hic iam resurrectionem suam prædixit. Noluerunt enim eum agnoscere præsentem, & postea quæsierunt eum cum viderunt in eum multitudinem iam credentem. Magna enim signa facta sunt: etiam cum dominus resurrexit, & ascendit in cœlum. Tunc per discipulos facta sunt magna: sed ille per illos, qui & per ipsum. Ille illis quippe dixerat, Sine me nihil potestis facere. Quando claudus ille qui sedebat ad portam ad vocem Petri surrexit, & in suis pedibus ambulauit, vt homines mirarentur: sic eos allocutus est Petrus, Quia non in sua potestate ista fecit: sed in virtute illius quem ipsi occiderunt: multi compuncti dixerunt, Quid faciemus? Viderunt enim se ingenti crimine impietatis astrictos: quia illum occiderunt quem venerari & adorare debuerunt: & hoc putabant esse inexpiable. **Miserere.** 70. **Oratio.**

**S**anctifica quæsumus domine nostra ieunia: & cunctarum nobis indulgentiam propitiis largire culparum. Per do.

**C** Feria tertia ex Isaia.      **Lesson. j.**

**D** Omine, Deus meus es tu, exaltabo te, & confitebor nomini tuo: quoniam fecisti mirabilia, cogitationes antiquas fideles, amen. Quia posuisti ciuitatem in tumulum, vrbe forte in ruinam, domum alienorum: vt non sit ciuitas, & in sempiternum non ædificetur. Super hoc laudabit te populus fortis: ciuitas gentium robustarum timebit te. Quia factus es fortitudo pauperi, fortitudo egeno in tribulatione sua, spes a turbine, vmbraculum ab æstu. Spiritus enim robustorum quasi turbo impellens parietem. Sicut aestus in siti, tumultum alienorum humiliabis: & quasi calore sub nube torrente

propaginem fortium marcescere facies. Et faciet dominus exercitum omnibus populis in monte hoc, conuiuum pinguium, conuiuum vindemiæ, pinguium medullatorum, vindemiæ defæcatæ. Et præcipitabit in monte isto faciem vinculi colligati super omnes populos, & telam quam orditus est super omnes nationes. Præcipitabit mortem in semipiternum: & auferet dominus Deus lachrymam ab omni facie, & opprobrium populi sui auferet de vniuersa terra, quia dominus locutus est. Et dicet in die illa: Ecce Deus noster iste, expectauimus eum, & saluabit nos: iste dominus, sustinuimus eum, exultabimus, & lætabimur in salutari eius: quia requiescat manus domini in monte isto.

**Secundum Matthæum. Lesson. ij.**

c. 26. **A**T illi tenentes Iesum duxerunt ad Caipham principem Sacerdotum, vbi Scribæ & seniores conuenerant. Petrus autem sequebatur eum a longe, vsque in atrium principis sacerdotum. Et ingressus intro, sedebat cum ministris: vt videret finem. Principes autem sacerdotum & omne concilium quærebant falsum testimonium <sup>cofr 27.</sup> Iesum, vt eum morti traderent: & non inuenerunt: cum multi falsi testes accessissent. Nouissime autem venerunt duo falsi testes, & dixerunt: Hic dixit, Possum destruere templum Dei, & post triduum reædificare illud. Et surgens princeps sacerdotum, ait illi. Nihil respondeas ad ea quæ isti aduersum te testificantur? Iesus autem tacebat. Et princeps sacerdotum ait illi: Adiuro te per Deum viuum, vt dicas nobis si tu es Christus filius Dei. Dicit illi Iesus, Tu dixisti. Veruntamen dico vobis, amodo videbitis filium hominis sedentem a dextris virtutis Dei, & venien-

tem in nubibus cœli. Tunc princeps sacerdotum scidit vestimenta sua, dicens: Blasphemauit, quid adhuc egemus testibus? ecce nunc audistis blasphemiam, quid vobis videtur? At illi respondentes dixerunt: Reus est mortis Tunc expuerunt in faciem eius, & colaphis eum ceciderunt: Alij autem palmas in faciem eius dederunt, dicentes: Prophetiza nobis Christe, quis est qui te percussit? Petrus vero sedebat foris in atrio, & accessit ad eum vna ancilla, dicens, Et tu cum Iesu Galilæo eras? At ille negauit coram omnibus, dicens: Nescio quid dicis. Exeunte autem illo ianuam, vedit eum alia ancilla: & ait his qui erant ibi: Et hic erat cum Iesu Nazareno. Et iterum negauit cum iuramento: Quia non noui hominem. Et post pusillum accesserunt qui stabant: & dixerunt Petro: Vere & tu ex illis es: nam, & loquela tua manifestum te facit. Tunc coepit detestari & iurare, quia non nouisset hominem. Et continuo gallus cantauit, Et recordatus est Petrus verbi Iesu qui dixerat, Priusquam gallus cantet, ter me negabis. Et egressus foras, fleuit amare. Mane autem facto consilium inierunt omnes principes sacerdotum & seniores populi aduersus Iesum vt eum morti traderent. Et vinctum adduxerunt eum: & tradiderunt Pontio Pilato præsidi. Tunc videns Iudas qui eum tradidit, quod damnatus esset: poenitentia ductus, retulit triginta argenteos principibus sacerdotum & senioribus, dicens, Peccavi, tradens sanguinem iustum: At illi dixerunt: Quid ad nos? tu videris. Et projectis argenteis in templo, recessit: & abiens, laqueo se suspendit. Principes autem sacerdotum acceptis argenteis, dixerunt. Non

licet eos mittere in carbonam, quia pretium sanguinis est. Consilio autem inito: emerunt ex illis agrum figuli in sepulturam peregrinorum. Propter hoc vocatus est ager ille, Haceldama, hoc est ager sanguinis, vsque in hodiernum diem. Tunc impletum est quod dictum est per Ieremiam prophetam dicentem, Et acceperunt triginta argenteos pretium appretiati, quem appretiauerunt a filiis Isræl & dederunt eos in agrum figuli sicut constituit mihi dominus.

**According to John.**      **Lesson. iij.**

cha. 7. **T**N illo tempore, Ambulabat Iesus in Galilæam: non enim volebat in Iudæam ambulare: quia quærebant eum Iudæi interficere. **Et reliqua.**

**Homilia sancti Augusti. episc.**

Dominus noster Iesus Christus Deus & homo: Deus cum patre semper: homo nobiscum ex tempore. Non enim quereret quod fecerat, nisi ipse quod fecerat fieri voluisse. Verum hoc mente: & dimittere, sic esse Christum hominem factum, vt non destiterit Deus esse. Manens deus accepit hominem, qui fecit hominem. Quando ergo latuit vt homo, non potentiam perdidisse putandus est: sed exemplum infirmitati præbuisse. Ille enim quando voluit detentus est: quando voluit occisus est. Sed quoniam futura erant membra eius, id est fideles eius, qui non haberent illam potestatem quam habebat & ipse dominus noster, quod latebat, quod se tanquam ne occideretur occultabat: hoc indicabat factura esse membra sua, in quibus vtique membris suis ipse erat. Non enim Christus in capite, & non in corpore: sed Christus totus in capite & in corpore. Quod ergo membra eius, hoc ipse: quod autem ipse, non

continuo membra eius. Nam si ipse non essent membra eius, non diceret Saulo, quid me persequeris? Non enim Saulus ipsum, sed membra eius, id est fideles eius in terra persequebatur. Noluit tamen dicere sanctos meos, seruos meos, postremo honorabilius fratres meos, sed me, hoc est membra mea, quibus ego sum caput. **Miserere.** 70. **Oratio.**

**N**Ostra tibi domine quæsumus sint accepta ieunia: quæ nos expiando gratia tua dignos efficiant, & ad remedia perducant, æterna. Per dominum nostrum.

**C** Feria. iiiij. ex Isaia.      **Lesson. j.**

**I**Vstus perit, & non est qui recognitet c. 57.

**I**n corde suo, & viri misericordiæ colliguntur, quia non est qui intelligat: a facie enim malitiæ collectus est iustus: Veniat pax, requiescat incubili suo qui ambulauit in directione sua. Vos autem accedite huc filij auguratricis, semen adulteri, & fornicariæ. Super quem lusistis? super quem dilatastis os, & elecistis linguam? nunquid non vos filij scelesti semen mendax? qui consolamini in dijs subter omne lignum frondosum, immolantes paruulos in torrentibus subter eminentes petras? In partibus torrentis pars tua, haec est sors tua, & ipsis effudisti libamen, obtulisti sacrificium, nunquid super his non indignabor? Super montem excelsum & sublimem posuisti cubile tuum, & illuc ascendisti, vt immolares hostias. Et post ostium, & retro postem posuisti memoriale tuum: quia iuxta me discooperuisti, & suscepisti adulterum: dilatasti cubile tuum, & pepigisti cum eis foedus. Dilexisti stratum eorum manu aperta. Et ornasti regio vnguento, & multiplicasti pigmenta tua. Misisti legatos tuos procul,

& humiliata es vsque ad inferos. In multitudine viæ tuæ laborasti: non dixisti, Quiescam. Vitam manus tuæ inuenisti, propterea non rogasti. Pro quo solicita timuisti, quia mentita es, & mei non es recordata, neque cogitasti in corde tuo, quia ego tacens, & quasi non videns, & mei oblita es. Ego annuntiabo iustitiam tuam: & opera tua non proderunt tibi. Cum clamaueris, liberent te congregati tui, & omnes eos auferet ventus, tollet aura. Qui autem fiduciam habet mei, hæreditabit terram, & possidebit montem sanctum meum.

**Secundum Matthæum. Lesson. ij.**

- c. 27. **I**esus autem stetit ante præsidem: & b interrogauit eum præses, dicens, Tu es rex Iudeorum? Dicit illi Jesus, Tu dicis. Et cum accusaretur a principibus sacerdotum & senioribus, nihil respondit. Tunc dixit illi Pilatus, Non audis quanta aduersum te dicunt testimonia? Et non respondit ei ad vllum verbum. ita vt miraretur præses vehementer. Per diem autem solennem consueuerat præses populo dimittere vnum vinctum, quem voluissent: habebat autem tunc vinctum insignem, qui dicebatur Barabbas. Congregatis ergo illis, dixit Pilatus, Quem vultis dimittam vobis: Barabbam, an Iesum, qui dicitur Christus? Sciebat enim quod per inuidiam tradidissent eum. Sedente autem illo pro tribunali, misit ad eum vxor eius, dicens, Nihil tibi & iusto illi. multa enim passa sum h<sup>e</sup>dip<sup>o</sup>, per visum propter eum. Principes autem sacerdotum & seniores, persuaserunt populo, vt peterent, Barabbam, Iesum vero perderent. Respondens autem præses, ait illis, Quem vultis vobis de duabus dimitti? At illi dixerunt, Barabbam. Dixit illis

Pilatus, Quid igitur faciam de Iesu, qui dicitur Christus? Dicunt omnes, Crucifigatur. Ait illis præses, Quid enim mali fecit? At illi magis clamabant, dicentes, Crucifigatur. Videns autem Pilatus quia nihil proficeret, sed magis tumultus fieret: accepta aqua, lauit manus coram populo dicens, Innocens ego sum a sanguine iusti huius: vos videritis. Et respondens vniuersus populus, dixit, Sanguis eius super nos, & super filios nostros. Tunc dimisit illis Barabbam: Iesum autem flagellatum tradidit eis, vt crucifigeretur. Tunc milites præsidis suscipientes Iesum in prætorio, congregauerunt ad eum vniuersam cohortem, & exeuntes eum, chlamydem coccineam circundederunt ei: & plectentes coronam de spinis, posuerunt super caput eius, & arundinem in dextera eius. Et genuflexo ante eum, illudebant ei, dicentes, Aue rex Iudeorum. Et expuentes in eum, acceperunt arundinem, & percutiebant caput eius. Et postquam illuserunt ei, exuerunt eum chlamydem: & induerunt eum vestimentis eius, & duxerunt eum vt crucifigerent. Exeuntes autem, inuenerunt hominem Cyrenæum, nomine Simonem, hunc angariauerunt vt tolleret crucem eius. Et venerunt in locum qui dicitur Golgotha, quod est, Caluariæ locus. Et dederunt ei vinum bibere cum felle mixtum. Et cum gustasset, noluit bibere.

**According to John. Lesson. iij.**

**I**n illo tempore: Facta sunt encænia in Ierosolymis, & hyems erat. Et ambulabat Iesus in templo in porticu Salomonis.

**Et rel. Hom. sancti Augusti episc.**

Encænia festivitas erat dedicationis templi. Græce enim cænon, dicitur nouum Latine. Quandoconque nouum

nouum aliquid fuerit dedicatum, encænia vocatur. Iam & vsus habet hoc verbum, Si quis noua tunica induatur, encæniare dicitur. Illum ergo diem quo templum dedicatum est, Iudæi solenniter celerabant. Ipse dies festus agebatur, cum ea quæ lecta sunt locutus est dominus. Hyems erat, & ambulabat Iesus in templo in porticu Salomonis. Circundederunt ergo eum Iudæi, & dicebant ei, Quousque animam nostram tollis? Si tu es Christus, dic nobis palam. Non veritatem desiderabant: sed calumniam præparabant. Hyems erat, & ideo frigi erant. Ad illum enim diuinum ignem accedere pigreri erant. Sed accedere est credere. Qui credit, accedit, qui negat, recedit. Non mouetur anima pedibus, sed affectibus. Frigidi erant non diligendo charitate, & ardebat nocendi cupiditate. Longe aberant, & ibi erant. Non accedebant credendo, & premebant persequendo. Quærebant audire a domino, Ego sum Christus Et fortasse de Christo secundum hominem sapiebant. Prædicauerunt prophetæ Christum: sed diuinitatem Christi & in prophetis, & in ipso Christi euangeliō nec hæretici intelligunt. Quanto minus Iudæi, quandiu velamen est super eorum? Miserere. 70. *Oratio.*

**S**anctificato hoc ieunio deus tuorum corda fidelium miserator illustra: & quibus deuotionis præstas affectum, præbe supplicantibus pium benignus auditum. Per dominum.

**C** Feria. v. ex Oseæ. Lesson. j.

**I**†N tribulatione sua mane consurgent ad me. Venite & reuertamur ad Dominum: quia ipse coepit, & sanabit nos: percutiet, & curabit nos. Viuificabit nos post duos dies: in die tercia suscitabit nos, & viuemus in con-

spectu eius. Sciemus sequemurque, vt cognoscamus dominum: quasi diluculum præparatus est egressus eius, & veniet quasi imber nobis temporaneus & serotinus terræ. Quid faciam tibi Ephraim? quid faciam tibi Iuda? misericordia vestra quasi nubes matutina, & quasi ros mane pertransiens. Propter hoc dolauit in prophetis, occidi eos in verbis oris mei: & iudicia tua quasi lux egredientur. Quia misericordiam volui, & non sacrificium: & scientiam Dei plus quam holocausta.] Ipsi autem B sicut Adam transgressi sunt pactum, ibi præuaricati sunt in me. Galaad ciuitas operantium idolum, supplantata sanguine. Et quasi fauces virorum latronum, particeps sacerdotum in via interficientium pergentes de Sichem: quia scelus operati sunt. In domo Israel vidi horrendum: ibi fornicationes Ephraim, contaminatus est Israel. Sed & Iuda pone messem tibi, cum conuerto captiuitatem populi mei.

**Secundum Matthæum. Lesson. ij.**

**P** Ostquam autem crucifixerunt eum, c. 27. diuiserunt vestimenta eius sortem c mittentes: vt impleretur quod dictum est per prophetam dicentem, Diuiserunt sibi vestimenta mea: & super vestem meam miserunt sortem. Et sedentes seruabant eum. Et impoſuerunt super caput eius causam ipsius scriptam, Hic est Iesus rex Iudæorum. Tunc crucifixi sunt cum eo duo latrones: vnus a dextris, & unus a sinistris. Prætereuntes autem blasphemabant eum: mouentes capita sua, & dicentes, Vah qui destruis templum Dei, & in triduo illud reædificas: salua temetipsum: si filius Dei es, descende de cruce. Similiter & principes sacerdotum illudentes cum scribis & se-

nioribus, dicebant, Alios saluos fecit: seipsum non potest saluum facere. si rex Israel est, descendat nunc de cruce, & credemus ei. Confidit in Deo: liberet nunc eum si vult: dixit enim, Quia filius Dei sum. Id ipsum autem & latrones, qui crucifixi erant cum eo, improperabant ei. A sexta autem hora, tenebræ factæ sunt super vniuersam terram vsque ad horam nonam. Et circa horam nonam clamauit Iesus voce magna, dicens: Eli, Eli, lamma sabac-thani? hoc est, Deus meus, Deus meus, vt quid dereliquisti me? Quidam autem illic stantes & audientes, dicebant, Eliam vocat iste. Et continuo currens vnus ex eis: acceptam spongiām impleuit acetō: & imposuit arundini, & dabat ei bibere. Cæteri vero dicebant, Sine, videamus an veniat Elias liberans eum. Iesus autem iterum clamans voce magna emisit spiritum. Et ecce, velum templi scissum est in duas partes, a summo vsque deorsum, & terra mota est, & petræ scissæ sunt, & monumenta aperta sunt: & multa corpora sanctorum qui dormierant, surrexerunt. Et exeuntes de monumētis post resurrectionem eius, venerunt in sanctam ciuitatem: & apparuerunt multis. Centurio autem, & qui cum eo erant custodientes Iesum, viso terræmotu & his quæ fiebant, timuerunt valde, dicentes, Vere filius Dei erat iste. Erant autem ibi mulieres multæ a longe, quæ secutæ erant Iesum a Galilæa, ministrantes ei: inter quas erat Maria Magdalene, & Maria Iacobī & Ioseph mater, & mater filiorum Zebedæi. Cum autem sero factum esset, venit quidam homo diues ab Arimathæa, nomine Ioseph, qui & ipse discipulus erat Iesu: hic accessit ad Pi-

latum, & petijt corpus Iesu, Tunc Pi-latus iussit reddi corpus. Et accepto corpore Ioseph, inuoluit illud in syndone munda: & posuit illud in monumēto suo nouo quod exciderat in pe-trā. Et aduoluit saxum magnum ad os-tium monumenti, & abiit. Erant autem ibi Maria Magdalene, & altera Maria, sedentes contra sepulchrum. Altera autem die, quæ est post parasceuen, conuenerunt principes sacerdotum & Pharisæi ad Pilatum, dicentes: Domine recordati sumus quia seductor ille dixit adhuc viuens, Post tres dies resurgam. Iube ergo custodiri sepulchrum vsque in diem tertium: ne forte veniant discipuli eius, & furentur eum, & dicant plebi, Surrexit a mortuis. & erit nouissimus error peior priore. Ait illis Pilatus, Habetis custodiam: ite, custodite sicut scitis. Illi autem abeentes, munierunt sepulchrum: signantes lapidem cum custodibus.]

**According to Luke.      Lesson. iij.**

**I**N illo tempore, rogabat Iesum cha. 7. quidam Pharisæus vt manducaret cum illo. **Et rel.**

**Homilia sancti Gregorij papæ.**

Cogitanti mihi de Mariæ pœnitentia, flere magis libet quam aliquid dicere. Cuius enim vel saxeum pecc-tus illæ huius peccatricis lachrymæ ad exemplum poenitendi non emolliunt? Considerauit nanque quid fecit, & noluit moderari quid faceret. Su-per coniuantes ingressa est: non iussa venit: inter epulas lachrymas obtulit. Discite quo dolore ardet, quæ flere etiam inter epulas non erubescit Hanc vero quam Lucas peccatricem mulierem, Ioannes Mariam nominat, illam esse Mariam credimus, de qua Marcus septem dæmonia ejcta fuisse testatur: & quid per septem dæ-

mones, nisi vniuersa vitia designantur? Quia enim septem diebus omne tempus comprehenditur, recte septenario numero vniuersitas figuratur. Septem ergo dæmonia Maria habuit, quæ vniuersis vitijs plena fuit. Sed ecce, quia turpitudinis sue maculas aspexit, lauanda ad fontem misericordiæ cucurrit: conuiuentes non erubuit. Nam quia semetipsam grauiter erubescet intus, nihil esse credidit quod verecundaretur foris. Quid igitur miramur fratres? Mariam venientem, an dominum suscipientem? Suscipientem dicam, an trahentem? Sed melius dicam trahentem & suscipientem. Quia nimirum ipse eam per misericordiam traxit intus, qui per mansuetudinem suscepit foris. **Miserere.** 70. **Oratio.**

**P**Ræsta quæsumus omnipotens Deus: vt dignitas conditionis humanae per immoderantiam sauciata, medicinalis parsimoniae studio reformatur. Per do.

**C Friday. ex Ieremia. Lesson. j.**

c. 11. **E**T dixit dominus ad me, Inuenta est coniuratio in viris Iuda, & in habitatoribus Ierusalem. Reuersi sunt ad iniquitates patrum suorum priores, qui noluerunt audire verba mea. Et hi ergo abierunt post Deos alienos, vt seruirent eis: irritum fecerunt domus Israel & domus Iuda pactum meum, quod pepigij cum patribus eorum. Quam ob rem a hæc dicit dominus, Ecce ego inducam super eos mala, de quibus exire non poterunt: & clamabunt ad me: & non exaudiam eos. & ibunt ciuitates Iuda, & habitatores Ierusalem, & clamabunt ad Deos quibus libant, & non saluabunt eos in tempore afflictionis eorum. Secundum numerum enim ciuitatum tuarum erant dij tui Iuda: & secundum numerum viarum

Ierusalem posuisti aras confusionis ad libandum Baalim. Tu ergo noli orare pro populo hoc, & ne assumas pro eis laudem, & orationem: quia non exaudiām in tempore clamoris eorum ad me in tempore afflictionis eorum. Quid est quod dilectus meus in domo mea fecit scelera multa? Nunquid carnes sanctæ auferent a te malitias tuas, in quibus gloriata es? Oliuam vberem, pulchram, fructiferam, speciosam vocavit dominus nomen tuum. Ad vocem loquelæ, grandis exarsit ignis in ea, & combusta sunt fruteta eius. Et dominus exercitum qui plantauit te, locutus est super te malum: pro malis domus Israel, & domus Iuda, quæ fecerunt sibi ad irritandum me, libantes Baalim. † Tu autem domine demonstrasti mihi & cognoui: tunc ostendisti mihi studia eorum. Et ego quasi agnus mansuetus, qui portatur ad victimam: & non cognoui, quia cogitauerunt super me consilia, dicentes, mittamus lignum in panem eius, & eradamus eum de terra viuentium, & nomen eius non memoretur amplius. Tu autem domine Sabaoth, qui iudicas iuste, & probas renes & corda, videam vltionem tuam ex eis: tibi enim reuelaui causam meam.

**Secundum Marcum. Lesson. ij.**

**E**RAT autem Pascha & azyma post bibuum: & quærebant summi sacerdotes & scribæ quomodo eum dolo tenerent & occiderent. Dicebant autem, Non in die festo: ne forte tumultus fieret in populo. Et cum esset Bethaniæ in domo Simonis Leprosi, & recumberet, venit mulier habens alabastrum vnguenti nardi pistici pretiosi: & fracto alabastro, effudit super caput, eius. Erant autem quidam indigni ferentes intra semetipso, & di-

centes, Vt quid perditio ista vnguenti facta est? Poterat enim vnguentum istud venundari plus quam trecentis denarijs, & dari pauperibus. Et fre-mebant in eam. Iesus autem dixit, Sinite eam: quid illi molesti estis? bonum opus operata est in me. Sem-per enim pauperes habetis vobiscum, & cum volueritis potestis illis benefacere: me autem non semper habetis. Quod habuit, hæc fecit: præuenit vngere cor-pus meum in sepulturam. Amen dico vobis, vbi cunque prædicatum fuerit eu-angelium istud in vniuerso mundo, & quod fecit hæc narrabitur in memo-riam eius. Et Iudas Iscariotes vnuis de duodecim abijt ad summos sacerdotes, vt proderet eum illis. Qui audientes gauisi sunt: & promiserunt ei pecu-niam se datus. Et quærebat quo-modò illum opportune traderet. Et primo die azymorum quando Pascha immolabant, dicunt ei discipuli. Quo vis eamus, & paremus tibi, vt man-duces Pascha? Et mittit duos ex discip-ulis suis: & dicit eis, Ite in ciuitatem: & occurret vobis homo lagœnam aquæ baiulans, sequimini eum: & quo cunque introierit, dicite domino domus, quia magister dicit, Vbi est refectione mea, vbi Pascha cum discipulis meis manducem?1. Et ipse vobis demonstrabit coenaculum grande stratum: & illic parate nobis. Et abierunt discipuli eius, & venerunt in ciuitatem: & inuenierunt sicut dixerat illis, & parauerunt Pascha. Ves-pere autem facto, venit cum duodecim. Et discubentibus eis & manducan-tibus, ait Iesus, Amen dico vobis, quia vnuis ex vobis tradet me qui manducat mecum. At illi coeperunt contristari, & dicere ei singulatim, Nunquid ego? Qui ait illis, Vnus ex duodecim, qui intingit

mecum manum in catino. & filius qui-dem hominis vadit: sicut scriptum est de eo: vñ autem homini illi per quem filius hominis tradetur. bonum erat ei, si non esset natus homo ille. Et mand-ucantibus illis, accepit Iesus panem: & benedicens fregit, & dedit eis, & ait il-lis, Sumite, hoc est corpus meum. Et accepto calice, gratias agens dedit eis, & biberunt ex illo omnes. Et ait il-lis, Hic est sanguis meus noui testa-menti, qui pro multis effundetur. Amen dico vobis, quia iam non bibam de gen-ime vitis, vsque in diem illum, cum illud bibam nouum in regno Dei. Et hymno dicto, exierunt in montem oli-uvarum. Et ait eis Iesus, Omnes scandalizabimini in me in nocte ista: quia scriptum est, Percutiam pastorem: & dispergentur oves. Sed postquam res-urrexero, præcedam vos in Galilæam. Petrus autem ait illi, Et si omnes scandalizati fuerint: sed non ego. Et ait illi Iesus, Amen dico tibi, quia tu hodie in nocte hac priusquam gallus vocem bis dederit, ter me es negaturus. At ille amplius loquebatur, Et si oportuerit me simul commori tibi, non te negabo. Similiter autem & omnes dicebant.

### **According to John.      Lesson. iii.**

**I**N illo tempore: Collegerunt pontif-ices & Pharisæi concilium aduersus Iesum, & dicebant, Quid facimus? quia hic homo multa signa facit? **Et rel.**

### **Homilia sancti Augustini episc.**

Pontifices & Pharisæi sibi consulebant: nec tamen dicebant, credamus. Plus enim perfidi homines cogitabant quo-modò nocerent, vt perderent: quam quomodo sibi consulerent ne perirent. Et tamen timebant, & quasi consule-bant. Dicebant enim, Quid facimus? quia hic homo multa signa facit. Si dimittimus eum sic: omnes credent

in eum, & venient Romani, & tollent locum nostrum & gentem. Temporalia quidem perdere timuerunt, & vitam æternam non cogitauerunt, ac sic vtrunque amiserunt. Nam & Romani post domini passionem & glorificationem, tulerunt eis locum & gentem expugnando & transferendo. Et illud eos sequitur quod alibi dictum est, Filij autem regni ibunt in tenebras exteriores. Hoc autem timuerunt: ne si omnes in Christum crederent, nemo remaneret qui aduersus Romanos ciuitatem Dei templumque defenderet: quoniam contra ipsum templum, & contra suas paternas leges, doctrinam Christi esse sentiebant. Vnus autem ex ipsis Caiphas nomine, cum esset pontifex anni illius, dixit illis, Vos nescitis quicquam nec cogitatis: quia expedit vobis vt vnum moriatur homo pro populo, & non tota gens pereat. Hoc autem a seipso non dixit. Sed cum esset pontifex anni illius, prophetauit. Hic docemur etiam homines malos prophetæ spiritu futura prædicere. Quod tamen euangelista diuino tribuit sacramento: quia pontifex fuit, id est, summus §ad4. erdos. **Miserere.** 70. **Oratio.**

**C**ordibus nostris quæsumus domine, gratium tuam benignus infunde: vt peccata nostra castigatione voluntaria cohibentes temporaliter potius maceremur, quam supplicijs deputemur æternis. Per domi-

**Hodie dicuntur septem psalmi.**

**C**Sabbato, ex Zacharia. **L. j.**

**E**Xulta satis filia Sion, iubila filia Ierusalem: ecce rex tuus veniet tibi iustus & saluator: ipse pauper, & ascendens super asinam, & super pullum filium asinæ. Et disperdam quadrigam ex Ephraim, & equum de Ierusalem, & dissipabitur arcus belli:

& loquetur pacem gentibus, & potestas eius a mari vsque ad mare, & a fluminibus vsque ad fines terræ. Tu quoque in sanguine testamenti tui emisisti vinctos tuos de lacu, in quo non est aqua. Conuertimini ad munitionem vincti spei: hodie quoque annuntians duplia reddam tibi. Quoniam extendi mihi Iudam, quasi arcum, impleui Ephraim: & suscitabo filios tuos Sion super filios tuos Græcia, & ponam te quasi gladium fortium. Et dominus Deus super eos videbitur, & exhibet vt fulgur iaculum eius, & dominus deus in tuba canet, & vadet in turbine austri. Dominus exercituum proteget eos: deuorabunt, & subijcent lapidibus fundæ: & bibentes inebriabuntur quasi a vino, & replebuntur vt phialæ, & quasi cornua altaris. Et saluabit eos dominus Deus eorum in die illa, vt gregem populi sui: quia lapides sancti eleuabuntur super terram eius. Quid enim bonum eius est, & quid pulchrum eius, nisi frumentum electorum: & vinum germinans virgines?

**Secundum Marcum. Lesson. ij.**

**E**T veniunt in prædium cui nomen Gethsemani. Et ait discipulis suis, Sedete hic donec orem. Et assumit Petrum & Iacobum, & Ioannem secum: & cœpit pauere & tædere. Et ait illis, Tristis est anima mea vsque ad mortem, sustinete hic, & vigilate. Et cum processisset paululum, procidit super terram: & orabat vt si fieri posset transiret ab eo hora, & dixit, Abba pater, omnia tibi possibilia sunt: transfer causam hunc a me, sed non quod ego volo, sed quod tu. Et venit, & inuenit eos dormientes. Et ait Petro, Simon, dormis? non potuisti vna hora vigilare? Vigilate, & orate vt non intretis in temptationem: Spiritus quidem promptus

est: caro vero, infirma. Et iterum abiens orauit, eundem sermonem, dicens. Et reuersus denuo inuenit eos dormientes (erant enim oculi eorum grauati) & ignorabant quid responderent ei. Et venit tertio, & ait illis, Dormite iam, & requiescite. Sufficit, venit hora: ecce filius hominis tradetur in manus peccatorum Surgite eamus: ecce qui me tradet prope est. Et adhuc eo loquente, venit Iudas Iscariotes vnuſ de duodecim. & cum eo turba multa cum gladijs & lignis, a summis sacerdotibus & Scribis & senioribus. Dedebat autem traditor eius signum eis, dicens: Quemcunque osculatus fuerit ipse est, tenete eum, & ducite caute. Et cum venisset, statim accedens ad eum, ait, Rabbi, & osculatus est eum. At illi manus iniecerunt in Iesum: & tenuerunt eum. Vnus autem quidam de circumstantibus, educens gladium percussit seruum summi sacerdotis & amputauit illi auriculam. Et respondens Iesus, ait illis, Tanquam ad latronem existis cum gladijs & lignis comprehendere me? quotidie eram apud vos in templo docens, & non me tenuistis. Sed vt impleantur scripturæ. Tunc discipuli eius relinquentes eum: omnes fugerunt. Adolescens autem ~~quidam~~<sup>8</sup> sequebatur eum amictus syndone super nudo: & tenuerunt eum. At ille reiecta syndone, nudus profugit ab eis. Et adduxerunt Iesum ad summum sacerdotem, & conuenerunt omnes sacerdotes & Scribæ & seniores. Petrus autem a longe sequutus est eum vsque intro in atrium summi sacerdotis: & sedebat cum ministris ad ignem, & calefaciebat se. Summi vero sacerdotes & omne concilium quærebant aduersus Iesum testimonium, vt eum morti

traderent: nec inueniebant. Multi autem testimonium falsum dicebant aduersus eum: & conuenientia testimonia non erant. Et quidam surgentes falsum testimonium ferebant aduersus eum dicentes, Quoniam nos audiuimus eum dicentem, Ego dissoluam templum hoc manufactum: & post triduum aliud non manufactum ædificabo. Et non erat conueniens testimonium illorum. Et exurgens summus sacerdos in medium, interrogauit Iesum, dicens, Non respondes quicquam ad ea quæ tibi obijciuntur ab his? Ille autem tacebat & nihil respondit. Rursum summus sacerdos interrogabat eum, & dixit ei, Tu es Christus filius Dei benedicti? Iesus autem dixit illi, Ego sum: & videbitis filium hominis sedentem a dextris virtutis Dei, & venientem cum nubibus coeli. Summus autem sacerdos scindens vestimenta sua, ait, Quid adhuc desideramus testes? Audistis blasphemiam, quid vobis videtur? Qui omnes condemnauerunt eum esse reum mortis. Et cœperunt quidam conspuere eum, & velare faciem eius, & colaphis eum cædere, & dicere ei Prophetiza. & ministri alapis eum cædebant.

*According to John.      Lesson. iij.*

**I**N illo tempore: Dicebat Iesus ad eos qui crediderunt ei, Iudeos. Si vos manseritis in sermone meo, vere discipuli mei eritis.

*Et rel. Hom. sancti Augusti. episc.*

Cum rex iustitiae sederit in throno, sicut scriptura loquitur, quis gloriabitur castum se habere cor? Aut quis gloriabitur mundum se esse a peccato? Multum nos terruit, o fratres mei, dicens, Seruus non manet in domo in æternum Adiungit autem & dicit, Filius manet in æternum. Ergo solus in domo sua erit Christus? Nullus ne ei

populus cohærebit? Cui erit caput si non erit corpus? An forte totum hoc filius caput & corpus? Non enim sine causa terruit & spem dedit. Terruit ne peccatum amaremus. Spem dedit, ne de peccati solutione diffideremus. Omnis (inquit) qui facit peccatum, seruus est peccati, Seruus autem non manet in domo in æternum. Quæ ergo nobis spes est, qui non sumus sine peccato? Audi spem tuam. Filius manet in domo in æternum. Si ergo filius vos liberauerit, tunc vere liberi eritis. Hæc spes nostra fratres est, vt a libero liberemur. Et liberando nos seruos facit. Serui enim eramus cupiditatis: liberati serui efficimur charitatis. Hoc & Apostolus dicit. Vos autem fratres in libertatem vocati estis: tantum ne libertatem in occasionem carnis detis: sed per charitatem seruite inuicem. Non ergo dicat Christianus, liber sum, in libertatem vocatus sum: seruus eram: sed ipsa redemptio liber effectus sum: faciam quod volo. Miserere. 70. **Oratio.**

**P**roficiat quæsumus domine plebs tibi dicata piæ deuotionis affectu: vt sacris actionibus erudita, quanto maiestati tuæ fit gratior, tanto donis potioribus augeatur. Per domi.

**Dominica palmarum. Ad matu. an.** Confortati sunt, qui persecuti sunt mei inimici mei iniuste, quæ non rapui tunc exoluebam.

**Ex Isaia.** **Lesson one.**

**H**æc dicit dominus, Quis est hic liber repudij matris vestræ, quo dimisi eam? Aut quis est creditor meus? cui vendidi vos? Ecce in iniuitatibus vestris venditi estis, & in sceleribus vestris dimisi matrem vestram: quia veni, & non erat vir: vocavi, & non erat qui audiret. Nunquid abbreviata

& paruula facta est manus mea, vt non possim redimere? aut non est in me virtus ad liberandum? Ecce, in increpatione mea desertum faciam mare, ponam flumina in siccum: computrescent pisces sine aqua, & morientur in siti. Induam cœlos tenebris, & saccum ponam operimentum eorum. Dominus dedit mihi linguam eruditam, vt sciam sustentare eum qui: lapsus est, verbo. Erigit mane: mane erigit mihi aurem: vt audiam quasi magistrum. † Dominus Deus aperuit mihi aurem, B ego autem non contradico, retrorsum non abij. Corpus meum dedi percutientibus, & genas meas vellentibus. Faciem meam non auerti ab increpantibus, & conspuentibus. Dominus Deus auxiliator meus, ideo non sum confusus: ideo posui faciem meam vt petram durissimam, & scio quoniam non confundar. Iuxta est qui iustificat me, quis contradicet mihi? stenus simul: quis est aduersarius meus? accedat ad me. Ecce dominus Deus, auxiliator meus: quis est qui condemnet me? Ecce omnes quasi vestimentum conterentur, tinea comedet eos. Quis ex vobis timens dominum, audiens vocem serui sui? quis ambulauit in tenebris, & non est lumen ei? speret in nomine domini, & innitatur super Deum suum.] Ecce vos omnes accendentes ignem accincti flammis: ambulate in lumine ignis vestri, & in flammis quas succendistis. de manu mea factum est hoc ~~cyclis~~, in doloribus dormietis.

**a Secundum Marcum. Lesson. ij.**

**E**t cum esset Petrus in atrio deorum, venit vna ex ancillis summi sacerdotis, & cum vidisset Petrum calefacientem se aspiciens illum, ait, Et tu cum Iesu Nazareno eras? At ille negauit, dicens, Neque scio, neque noui

quid dicas. Et exiit foras ante atrium: & gallus cantauit. Rursus autem cum vidisset illum ancilla cœpit dicere circumstantibus, Quia hic ex illis est. At ille iterum negauit. Et post pusillum rursus qui astabant dicebant Petro, Vere ex illis es: nam & Galilæus es. Ille autem cœpit anathematizare & iurare, Quia nescio hominem istum quem dicitis. Et statim gallus iterum cantauit. Et recordatus est Petrus verbi quod dixerat ei Iesus, Priusquam gallus cantet bis, ter me negabis. Et cœpit flere.

c. 15. Et confestim mane consilium facientes a summi sacerdotes cum senioribus, & scribis, & vniuerso concilio, vincientes Iesum, duxerunt, & tradiderunt Pilato. Et interrogauit eum Pilatus, Tu es rex Iudæorum? At ille respondens, ait illi, Tu dicis. Et accusabant eum summi sacerdotes in multis: Pilatus autem rursum interrogauit eum, dicens: Non respondes quicquam? vides in quantis te accusant. Iesus autem amplius nihil respondit: ita vt miraretur Pilatus. Per diem autem festum solebat dimittere illis vnum ex vinctis quemcunque petiissent. Erat autem qui dicebatur Barabbas, qui cum seditionis erat vinctus, qui in seditione fecerat homicidium. Et cum ascendisset turba, cœpit rogare, sicut semper faciebat illis. Pilatus autem respondit eis, & dixit, Vultis dimittam vobis regem Iudæorum? Sciebat enim quod per inuidiam tradidissent eum summi sacerdotes. Pontifices autem concitauerunt turbam, vt magis Barabbam dimitteret eis. Pilatus autem iterum respondens, ait illis, Quid ergo vultis faciam regi Iudæorum? At illi iterum clamauerunt, Crucifige eum. Pilatus vero dicebat illis, Quid enim mali

fecit? At illi magis clamabant, Crucifige eum. Pilatus autem volens populo satisfacere, dimisit illis Barabbam, & tradidit Iesum flagellis cæsum vt crucifigeretur. Milites autem duxerunt eum in atrium prætorij, & conuocant totam cohortem: & induunt eum purpura, & imponunt ei plectentes spineam coronam. Et cœperunt salutare eum, Aue rex Iudæorum. Et percutiebant caput eius arundine: & conspuebant eum, & ponentes genua, adorabant eum. Et postquam illuserunt ei, exuerunt illum purpura, & induerunt eum vestimentis suis: & educunt illum vt crucifigerent eum. Et angariauerunt prætereuntem quempiam Simonem Cyrenæum venientem de villa, patrem Alexandri & Rufi: vt tolleret crucem eius. Et perducunt illum in Golgotha locum: quod est interpretatum Caluariæ locus. Et dabant ei bibere myrratum vinum: & non accepit.

### Secundum Matthæum. Lesson. iij.

**I**n illo tempore, cum approprinqua- c. 21.  
set Iesus Ierosolymis, & venisset Bethphage ad montem Oliueti, tunc misit duos ex discipulis suis dicens eis, Ita in castellum quod contra vos est.

### Et rel. Hom. sancti Ambrosij episc.

**P**vlchre autem relictis Iudæis habi-  
taturus in affectibus gentium,  
templum dominus ascendit. Hoc enim  
templum est verum, in quo non in  
litera, sed in spiritu dominus ado-  
ratur. Hoc Dei templum est, quod  
fidei series, non lapidum structura fun-  
dauit. Deseruntur ergo qui adorant:  
eliguntur qui amaturi erant. Et ideo  
ad montem venit Oliueti, vt nouellas  
oliuas in sublimi virtutum plantaret:  
quarum mater est illa quæ sursum est  
Ierusalem: in hoc monte est ille cœlestis  
agricola: vt plantati omnes in domo

domini possint in veritate dicere, Ego sicut oliua fructificauit in domo domini. Et fortasse ipse mons est Christus. Quis enim alius tales fructus ferret oliuarum non curuescentium vbertate baccarum: sed spiritus plenitude gentium foecundarum? Ipse est per quem ascendimus, & ad quem ascendimus: ipse est ianua: ipse est via: quæ aperitur & qui aperit: qui pulsatur ab ingredientibus, & ab egredientibus adoratur. Ergo in castello erat, & ligatus erat pullus cum asina, non poterat solui nisi iussu domini. Soluit eum manus apostolica: talis actus, talis vita, talis gratia. Esto talis vt possis ligatos soluere. Nunc consideremus qui fuerunt illi qui errore detecto de paradiiso electi in castello sunt religati. Et videbimus quemadmodum quos mors expulerat, vita reuocauerit. Et ideo secundum Matthæum & asinam & pululum legimus: vt quia in duobus hominibus vterque fuerat sexus expulsus, duobus animalibus vterque reuocetur.

**Miserere.** 70. **Ad laudes. antiphona.** Pueri Hebræorum tollentes ramos oliuarum obuiauerunt domino clamantes, & dicentes, Hosanna in excelsis. **Oratio.**

**O** Mnipotens sempiterne Deus, qui humano generi ad imitandum humilitatis exemplum saluatorem nostrum carnem sumere, & crucem subire fecisti: concede propitius, vt & patientiae ipsius habere documenta, & resurrectionis consortia mereamur. Per eum.

**Ad vesperas antiphona.** Erue a framea Deus animam meam, & de manu canis vnicam meam.

**C Monday. ad matutinum an.** Extra-neus factus sum fratribus meis, & peregrinus filijs matris meæ.

**Ex Zacharia.**

**Lesson. j.**

**A** Peri libane portas tuas, & comedet ignis cedros tuas, vlula abies, quia cecidit cedrus, quoniam magnifici vastati sunt: vlulate quercus Basan, quoniam succisus est saltus munitus. Vox vlulatus pastorum, quia vastata est magnificentia eorum: vox rugitus leonum, quoniam vastata est superbìa Iordanis. Hæc dicit dominus Deus meus, Pasce pecora occisionis, quæ qui possederant, occidebant, & non dolebant: & vendebant ea, dicentes, Benedictus dominus, diuites facti sumus: & pastores eorum non parcebant eis. Et ego non parcam vltra super habitantes terram, dicit dominus: ecce ego tradam homines, vnunquemque in manu proximi sui, & in manu regis sui, concident terram, & non eruam de manu eorum. Et pascam pecus occisionis propter hoc o pauperes gregis: & assumpsi mihi duas virgas, vnam vocauit Decorem, & alteram vocauit Funiculum: & paui gregem. Et succidi tres pastores in mense vno, & contracta est anima mea in eis: siquidem & anima eorum variavit in me. Et dixi, Non pascam vos: quod moritur moriatur: & quod succiditur, succidatur: & reliqui deuorent Vnusquisque carnem proximi sui. Et tuli virgam meam, quæ vocabatur Decus, & abscedi eam: vt irritum facerem foedus meum quod percussi cum omnibus populis. Et in irritum deductum est in die illa: & cognouerunt sic pauperes gregis qui custodiunt mihi, quia verbum domini est. Et dixi ad eos, Si bonum est in oculis vestris, afferte mercedem meam: & si non, quiescite. Et appenderunt mercedem meam triginta argenteos. Et dixit Dominus ad me, Projice illud ad statuarium decorum pretium quo appretiatus sum ab eis.

Et tuli triginta argenteos, & proieci illos in domum domini, ad statuarium.

**Secundum Marcum. Lesson. ij.**

c. 15. **E**T crucifigentes eum diuiserunt vespertimenta eius, mittentes sortem super eis quis quid tolleret. Erat autem hora tertia: & crucifixerunt eum. Et erat titulus causæ eius inscriptus, Rex Iudeorum. Et cum eo crucifigunt duos latrones: vnum a dextris, & alium a sinistris eius. Et impleta est scriptura quæ dicit, Et cum iniquis reputatus est, Et prætereuntes blasphemabant eum, mouentes capita sua, & dicentes, Vah qui destruis templum Dei, & in tribus diebus reædificas: saluum fac temetipsum descendens de cruce. Similiter & summi Sacerdotes illudentes, ad alterutrum cum Scribis dicebant, Alios saluos fecit, seipsum non potest saluum facere. Christus rex Israel descendat nunc de cruce, vt videamus & credamus. Et qui cum eo crucifixi erant, conuiciabantur ei. Et facta hora sexta, tenebræ factæ sunt per totam terram, vsque in horam nonam. Et hora nona exclamauit Jesus voce magna, dicens, Eloi, Eloi, lamma sabacthani? quod est interpretatum, Deus meus, Deus meus, vt quid dereliquisti me? Et quidam de circumstantibus audientes dicebant. Ecce, Eliam vocat. Currens autem vhus, & implens spongiam acetō, circumponensque calamo, potum dabat ei, dicens, Sinite: videamus si veniat Elias ad depонendum eum. Jesus autem emissa voce magna expirauit. Et velum templi scissum est in duo, a summo vsque deorsum. Videns autem Centurio qui ex aduerso stabat, quia sic clamans expirasset, ait, Vere hic homo, filius Dei erat. Erant autem & mulieres de longe aspicientes: inter quas erat Maria

Magdalene, & Maria Iacobi Minoris & Ioseph mater, & Salome, & cum esset in galilæa sequebantur eum, & ministrabant ei, & aliae multæ quæ simul cum eo ascenderant Ierosolymam. Et cum iam sero esset factum (quia erat parasceue quod est ante Sabbatum) venit Ioseph ab Arimatæa nobilis decurio, qui & ipse erat expectans regnum Dei. Et audacter introiuit ad Pilatum, & petijt corpus Iesu. Pilatus autem mirabatur si iam obijisset. Et accersito Centurione, interrogauit eum si iam mortuus esset. Et cum cognouisset a Centurione: donauit corpus Ioseph. Ioseph autem mercatus sindonem, & deponens eum inuoluit syndone, & posuit eum in monumento quod erat excisum de petra, & aduoluit lapidem ad ostium monumenti.] Maria autem C Magdalene, & Maria Ioseph aspiciebant vbi poneretur.

**According to John. Lesson. iij.**

**I**N illo tempore, Ante sex dies Paschæ c. 12. venit Jesus Bethaniam, vbi fuerat Lazarus mortuus, quem suscitatus Iesus. **Et rel.**

**Homilia sancti Augustini episc.**

Ne putarent homines phantasma esse factum, quia mortuus resurrexit, Lazarus vhus erat ex recumbentibus. Videbat, loquebatur, epulabatur, veritas ostendebatur, infidelitas Iudeorum confundebatur. Discubebat ergo dominus cum Lazaro & cæteris: ministrabat Martha vna ex sororibus Lazari. Maria altera soror Lazari accepit libram vnguenti nardi pistici pretiosi: & vnxit pedes Iesu: & extersit capillis suis pedes eius: & domus impleta est ex odore vnguenti. Factum audiuimus: requiramus mysterium. Quæcunque anima fidelis vis esse cum Maria, vnge pedes domini pretioso vnguento.

Vnguentum illud iustitia fuit: ideo libra fuit. Erat autem vnguentum nardi pistici pretiosi. Quod ait pistici, locum aliquem credere debemus, vnde hoc erat vnguentum pretiosum. Nec tamen hoc vacat, & sacramento optime consonat. Pistis Græce, Latine, dicitur fides. Quærebas operari iustitiam, iustus autem ex fide viuit. Vnge pedes Iesu bene viuendo: dominica sectare vestigia. Capillis terge: si habes superflua, da pauperibus, & domini pedes tersisti. Capilli enim superflua corporis videntur esse. Habes quod agas de superfluis tuis: tibi superflua sunt: sed domini pedibus necessaria sunt. **Miserere.** 70. **Ad laudes an.** Salua me ex ore leonis, & a cornibus vnicornium humilitatem meam. **Oratio.**

**D**A quæsumus omnipotens Deus: vt qui in tot aduersis ex nostra infirmitate deficimus, intercedente vnigeniti filij tui passione respiremus. Per eum.

**Ad vesp. an.** Aperuerunt super meos suum, sicut leo rapiens, & rugiens.

**C Tuesday. ad matu. an.** Foderunt manus meas, & pedes meos, dinumerauerunt omnia ossa mea.

**Ex Zacharia.** **Lesson one.**

**I**N die illa, erit fons patens domui Dauid & habitantibus Ierusalem: in ablutionem peccatoris & menstruatæ. Et erit in die illa, dicit dominus exercituum. Disperdam nomina idolorum de terra, & non memorabuntur vltra: & pseudoprophetas, & spiritum immundum auferam de terra. Et erit: cum prophetauerit quispiam vltra, dicent ei pater eius & mater eius qui generunt eum, Non viues, quia mendacium loquutus es in nomine domini: & configent eum pater eius & mater eius genitores eius cum prophetauerit. Et erit: in die illa con-

fundentur prophetæ vñusquisque ex visione sua cum prophetauerint, nec operientur pallio saccino, vt mentiantur: sed dicet, Non sum propheta, homo agricola ego sum: quoniam Adam exemplum meum ab adolescentia mea. Et dicetur ei, Quid sunt plagæ istæ in medio manuum tuarum? Et dicet, His plagatus sum in domo eorum qui diligebant me. Framea suscitare super pastorem meum, & super virum cohærentem mihi, dicit dominus exercituum: percutere pastorem, & dispergentur oves: & conuertam manum meam ad paruulos. Et erunt in omni terra, dicit dominus: partes duæ in ea dispergentur & deficient: & tertia pars relinquetur in ea. Et ducam tertiam partem per ignem: & vram eos sicut vritur argentum, & probabo eos, sicut probatur aurum. Ipse vocabit nomen meum, & ego exaudiam eum. Dicam, Populus meus es, & ipse dicet, Dominus Deus meus.

**According to Luke. Lesson. ij.**

**A**†Propinquat autem dies festus c. 22. azymorum, qui dicitur Pascha: a & quærebant principes sacerdotum & scribæ quomodo eum interficerent: timebant vero plebem. Intrauit autem satanas in Iudam qui cognominabatur Iscariotes, vnum de duodecim: & abiit, & loquutus est cum principibus sacerdotum & magistratibus, quemadmodum illum traderet eis. Et gauisi sunt: & pacti sunt pecuniam illi dare. Et spondit. Et quærebat opportunitatem, vt traderet illum sine turbis. Venit autem dies azymorum, in qua necesse erat occidi Pascha. Et misit Petrum & Ioannem, dicens: Eunte parate nobis Pascha, vt manducemus. At illi dixerunt, Vbi vis paremus? Et dixit ad eos, Ecce introeuntibus vobis

in ciuitatem occurret vobis homo amphoram aquæ portans: sequimini eum in domum in quam intrat, & dicetis patrifamilias domus, Dicit tibi magister, Vbi est diuersorium, vbi Pascha cum discipulis meis manducem? Et ipse ostendet vobis coenaculum magnum stratum: & ibi parate. Euntes autem inuenierunt sicut dixit illis: & parauerunt Pascha. Et cum facta esset hora, discubuit, & duodecim apostoli cum eo, & ait illis. Desiderio desiderauit hoc Pascha manducare vobiscum antequam patiar. Dico enim vobis quia ex hoc non manducabo illud, donec impleatur in regno Dei. Et accepto calice gratias egit, & dixit, Accipite & diuidite inter vos. Dico enim vobis quod non bibam de generatione vitis, donec regnum Dei veniat. Et accepto pane gratias egit, & fregit: & dedit eis, dicens, Hoc est corpus meum, quod pro vobis datur. hoc facite in meam commemorationem. Similiter & calicem postquam coenauit, dicens, Hic est calix nouum testamentum in sanguine meo, qui pro vobis fundetur. Veruntamen ecce manus tradentis me, mecum est in mensa. Et quidem filius hominis secundum quod definitum est, vadit: veruntamen vœ homini illi, per quem tradetur. Et ipsi cooperunt querere inter se quis esset ex eis, qui hoc facturus esset. Facta est autem & contentio inter eos, quis eorum videretur esse maior. Dixit autem eis, Reges gentium dominantur eorum: & qui potestatem habent super eos, benefici vocantur. Vos autem non sic: sed qui maior est in vobis, fiat sicut iunior: & qui præcessor est, sicut ministrator. Nam quis maior est: qui recumbit, an qui ministrat? nonne qui recumbit? Ego autem in medio vestrum

sum, sicut qui ministrat. vos autem es-tis qui permansistis mecum in tentationibus meis. Et ego dispono vobis sicut disposuit mihi pater meus, regnum: vt edatis & bibatis super mensam meam in regno meo, & sedeatis super thronos iudicantes duodecim tribus Israël. Ait autem dominus Simoni, Simon: ecce satanas expetiuit vos vt cribraret sicut triticum, ego autem ro-gauui pro te, vt non deficiat fides tua: & tu aliquando conuersus, confirma fratres tuos. Qui dixit ei, domine, tecum paratus sum, & in carcerem & in mortem ire. Et ille dixit, Dico tibi Pe-tre, non cantabit hodie Gallus, donec ter abnegas nosse me. Et dixit eis, Quando misi vos sine sacculo & pera & calceamentis: nunquid aliiquid defuit vobis? At illi dixerunt, Nihil. Dixit ergo eis, Sed nunc qui habet sacculum, tollat similiter & peram: & qui non ha-bet, vendat tunicam suam: & emat gla-dium. Dico enim vobis, quoniam ad-huc hoc quod scriptum est oportet im-pleri in me, Et cum iniquis deputatus est. Etenim ea quæ sunt de me, finem habent. At illi dixerunt, Domine, ecce duo gladij hic. At ille dixit eis, Satis est. Et egressus ibat secundum consuetudinem in monte Oliuarum. Sequenti sunt autem illum & discipuli. Et cum peruenisset ad locum, dixit illis, Orate ne intretis in temptationem. Et ipse auul-sus est ab eis quantum iactus est la-pidis: & positis genibus orabat dicens: Pater, si vis, transfer calicem istum a me. Veruntamen non mea voluntas, sed tua fiat. Apparuit autem illi angelus de cœlo confortans eum. Et factus in agonia, prolixius orabat. Et factus est sudor eius, sicut guttæ sanguinis decur-rentis in terram. Et cum surrexisset ab

oratione, & venisset ad discipulos suos, inuenit eos dormientes præ tristitia. Et ait illis, Quid dormitis? surgite, orate ne intretis in tentationem.

**Sermo sancti August. episc. Lesson.**

**D**E domino & saluatore nostro, fratres dilectissimi, ante multa tempora prophetatum est, Ascendet sicut virgultum, & sicut radix in terra sitienti. Quare vt radix? Ideo quia non est species illi, neque honor. passus est, humiliatus est, consumptus est, non habebat speciem: homo apparebat, cum esset Deus. Sed quomodo radix non est pulchra, sed intus habet vim pulchritudinis suæ? Attendite fratres mei: videte misericordiam Dei: attendens arborem pulchram, amœnam, folijs virentem, fructibus opulentam, laudas: delectat aliquid de fructu eius carpere: sub vmbra eius sedere: & requiescere ab æstu. Laudas totam illam pulchritudinem. Si radix ostendatur tibi: nulla pulchritudo in ea est. Noli contemnere quod abiectum est: inde processit quod miraris: vt radix in terra sitienti. Attendite modo claritatem arboris: creuit ecclesia, crediderunt gentes, victi sunt terræ principes sub nomine Christi, vt essent victores in orbe terrarum. Positum est collum sub iugo Christi. Persequabantur ante Christianos propter idola: persequuntur idola propter Christum. Omnes configiunt ad auxilium ecclesiæ in omni pressura, in omni tribulatione sua. Creuit illud granum sinapis: factum est maius super omnia olera. **Miserere. 70. Ad laudes antiphona.** Insurerunt in me testes iniqui, & mentita est iniquitas sibi. **Oratio.**

**O**Mnipotens sempiterne Deus, da nobis ita dominicæ passionis sacramenta peragere, vt indulgentiam

percipere mereamur. Per eundem.

**Ad vesperas an.** Captabunt in animam iusti: & sanguinem innocentem condemnabunt.

**C Feria. iiij. ad matutinum antiphona.**

Proprio filio suo non pepercit Deus: sed pro nobis omnibus tradidit illum.

**Ex Isaia. Lesson. j.**

**Q**†Vis creditit auditui nostro? & c. 53. brachium domini cui reuelatum a est? Et ascendet sicut virgultum coram eo, & sicut radix de terra sitienti. Non est species ei, neque decor: Et vidimus eum, & non erat aspectus, & desiderauimus eum despectum, & nouissimum virorum, virum dolorum & scientem infirmitatem, & quasi absconditus vultus eius & despectus, vnde nec reputauimus eum. Vere languores nostros ipse tulit, & dolores nostros ipse portauit. Et nos reputauimus eum quasi leprosum, & percussum a Deo & humiliatum. Ipse autem vulneratus est propter iniquitates nostras, attritus est propter scelera nostra. Disciplina pacis nostræ super eum, & liuore eius sanati sumus. Omnes nos quasi oues errauimus, vnuquisque in viam suam declinavit: & posuit dominus in eo iniquitatem omnium nostrum. Oblatus est quia ipse voluit, & non aperuit os suum. Sicut ouis ad occisionem ducetur, & quasi agnus coram tondente se obmutescat, & non aperiet os suum. De angustia & de iudicio sublatus est: generationem eius quis enarrabit? quia abscissus est de terra viuentium: propter scelus populi mei percussi eum. Et dabit impios pro sepultura, & diuitem pro morte sua: eo quod iniquitatem non fecerit, neque dolus fuerit in ore eius: & dominus voluit conterere eum in infirmitate. Si posuerit pro peccato animam suam,

videbit semen longæuum, & voluntas domini in manu eius dirigetur. Pro eo quod laborauit anima eius, videbit & saturabitur. In scientia sua iustificabit ipse iustus seruus meus multos, & iniq-uitates eorum ipse portabit. Ideo dis-pertiam ei plurimos, & fortium diuidet spolia, pro eo quod tradidit in mortem animam suam, & cum sceleratis reputatus est: & ipse peccata multorum tulit, & pro transgressoribus rogauit.]

**According to Luke. Lesson. ij.**

- c. 22. Dhuc eo loquente, ecce turba:  
 b **A** & qui vocabatur Iudas vñus de duodecim, antecedebat eos, & appropinquauit Iesu, vt oscularetur eum. Iesus autem dixit illi. Iuda, osculo filium hominis tradis? Videntes autem hi qui circa ipsum erant quod futu-rum erat, dixerunt ei, Domine, si percu-timus in gladio? Et percussit vñus ex il-lis seruum principis sacerdotum: & am-putauit auriculam eius dexteram. Re-spondens autem Iesus, ait, Sinite vsque huc. Et cum tetigisset auriculam eius, sanauit eum. Dixit autem Iesus ad eos qui venerant ad se, principes sacerdotum & magistratus templi & se-niores, Quasi ad latronem existis cum gladijs, & fustibus? Cum quotidie vo-biscum fuerim in templo, & non ex-tendistis manus in me, sed hæc est hora.<sup>23</sup> vestra, & potestas tenebrarum. Com-prehendentes autem eum, duxerunt ad domum principis sacerdotum. Petrus vero sequebatur eum a longe. Ac-censo autem igne in medio atrij, & circunsedentibus illis, erat Petrus in medio eorum. Quem cum vidisset an-cilla quædam sedentem ad lumen, & eum fuisse intuita, dixit, Et hic cum illo erat. At ille negauit eum, di-cens: Mulier, non noui illum. Et post pusillum aliud videns eum, dixit, Et tu

de illis es. Petrus vero ait, O homo, non sum. Et interuallo facto, quasi horæ vnius, alius quidam affirmabat, dicens: Vere & hic cum illo erat, nam & Galilæus est. Et ait Petrus, Homo, nescio quid dicis. Et continuo ad-huc illo loquente cantauit gallus. Et conuersus dominus, respexit Petrum. Et recordatus est Petrus verbi domini sicut dixerat, Quia priusquam gallus cantet, ter me negabis. Et egressus foras Petrus, fleuit amare. Et viri qui tenebant Iesum illudebant ei cædentes. Et velauerunt eum, & percutiebant fa-ciem eius, & interrogabant eum, dicen-tes Prophetiza, quis est qui te per-cussit? Et alia multa blasphemantes dicebant in eum. Et vt factus est dies, conuenerunt seniores plebis & principes sacerdotum & scribæ, & duxerunt illum in concilium suum, dicentes, Si tu es Christus, dic nobis. Et ait illis, Si vobis dixero, non creditis mihi: si autem & interrogauero, non respondebitis mihi, neque dimittetis. Ex hoc autem erit filius hominis sedens a dextris virtutis Dei. Dixerunt autem omnes, Tu ergo es filius Dei? Qui ait, Vos dicitis: quia ego sum. At illi dixerunt, Quid adhuc desideramus testimonium? ipsi enim audiuiimus de ore eius.

Et surgens omnis multitudo eorum, duxerunt illum ad Pilatum. Cœpe-runt autem illum accusare, dicentes, Hunc inuenimus subuertentem gentem nostram, & prohibentem tributa dare Cæsari, & dicentem se Christum regem esse. Pilatus autem interrogauit eum dicens, Tu es rex Iudæorum? At ille respondens ait, Tu dicis. Ait autem Pilatus ad principes sacerdotum & tur-bas, Nihil inuenio causæ in hoc homine. At illi inualescebant dicentes, Com-

mouit populum docens per vniuersam Iudeam, incipiens a Galilæa vsque huc. Pilatus autem audiens Galilæam, interrogauit si homo Galilæus esset. Et vt cognouit quod de Herodis potestate esset, remisit eum ad Herodem, qui & ipse Ierosolymis erat illis diebus. Herodes autem viso Iesu gauisus est valde: erat enim cupiens ex multo tempore videre eum, eo quod audiret multa de eo: & sperabat signum aliquod videre ab eo fieri. Interrogabat autem eum multis sermonibus. At ipse nihil illi respondebat. Stabant autem principes sacerdotum & scribæ constanter accusantes eum: Spreuit autem illum Herodes cum exercitu suo: & illusit indutum veste alba, & remisit ad Pilatum. Et facti sunt amici Pilatus & Herodes in ipsa die, nam antea inimici erant adinuicem.

**Sermo sancti Ambro. episc. Lesson.**

**L** Egimus quia Christus peccata nostra portat: & pro nobis dolet. Doles ergo domine non tua, sed nostra vulnera: non tuam mortem, sed nostram infirmitatem: & nos existimauimus te esse in doloribus, cum tu non pro te, sed pro nobis doleres. Infirmatus enim es: sed propter peccata nostra. Non quia tibi illa infirmitas erat ex patre assumpta, sed pro nobis suscepta: quia nihil proderat vt eruditio pacis nostræ esset in te: nisi liuore tuo vulnera nostra sanares. Sed quid mirum, si pro omnibus doluit, qui pro uno fleuit? Quid mirum, si moriturus pro omnibus tædeat, qui Lazarum resuscitaturus illachrymat? Sed & ibi piæ sororis lachrymis commouetur: quia mentem humanam tangebant: & hic alto appetitur affectu: vt quia in carne sua peccata nostra perimebat, mortem quoque animæ nostræ, suæ an-

imæ mœror aboleret. Et fortasse ideo tristis est: quia post Adæ lapsum tali transitu nobis erat de hoc seculo receundum vt mori esset necesse. Deus enim mortem non fecit, nec lætatur in perditione viuorum: & ideo fastidit quod ipse non fecit. Denique ait, Transfer a me calicem istum: quasi homo mortem recusans, quasi Deus sententiam suam reseruans. Oportet enim nos mori seculo, vt resurgamus Deo. **Miserere.** 70. **Ad laudes an.** Omnes videntes me, deriserunt me: loquuti sunt labijs, & mouerunt caput. **Oratio.**

**P**Ræsta quæsumus omnipotens Deus: vt qui nostris excessibus incessanter affligimur, per viageniti filij tui passioniem liberemur. Qui tecum vi.

**Ad vesperas an.** Sperauit in domino, eripiat eum: saluum faciat eum, quoniam vult eum.

**C** Notandum quod si in aliquo ex his tribus diebus sequentibus incidit aliquod festum simplex, non debet fieri officium, nec commemoratio de eo: si autem fuerit duplex, transferendum est post octa. Paschæ.

**C**Feria. v. in coena domini. Notandum quod hodie Pater noster. & Aue Maria. dicuntur in principio omnium horarum sicut antea, sed omnibus alijs prætermisis, absolute incipitur matuti. ab antiphona. infrascripta antiphona. Zelus domus tuæ comedit me, & opprobria exprobrantium tibi ceciderunt super me. Deinde dicuntur, psalmi, & terminantur absolute sine Gloria patri. & sic terminantur etiam in omnibus alijs horis. Post psalmos repetitur antiphona & statim dicitur Pater noster. &c. Deinde dicuntur tres sequentes lectiones sine benedictionibus, & sine Tu

autem.

**Lamentatio Ieremiæ prophetæ. Lesson one. Aleph.**

**Q**Vomodo sedet sola ciuitas plena populo? facta est quasi vidua domina gentium. Princeps prouinciarum facta est sub tributo.

**Beth.** Plorans plorauit in nocte: & lachrymæ eius in maxillis eius: non est qui consoletur eam ex omnibus charis eius: omnes amici eius spreuerunt eam, & facti sunt ei inimici.

**Gimel.** Migravit Iudas propter afflictionem, & multitudinem seruitutis: habitauit inter gentes, nec inuenit requiem: omnes persecutores eius apprehenderunt eam inter angustias.

**Daleth.** Viæ Sion lugent, eo quod non sint qui veniant ad solennitatem: omnes portæ eius destructæ, sacerdotes eius gementes: virgines eius squallidæ, & ipsa oppressa amaritudine.

**He.** Facti sunt hostes eius in capite, inimici eius locupletati sunt: quia dominus locutus est super eam propter multitudinem iniquitatum eius: paruuli eius ducti sunt in captiuitatem, ante faciem tribulantis.

**Vau.** Et egressus est a filia Sion omnis decor eius. Facti sunt principes eius velut arietes non inuenientes pascua: & abierunt absque fortitudine ante faciem subsequentis.

**Zain.** Recordata est Ierusalem dierum afflictionis suæ, & præuaricationis: omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus eius in manu hostili, & non esset auxiliator: Viderunt eam hostes, & deriserunt Sabbathæ eius.

**Heth.** Peccatum peccauit Ierusalem, propterea instabilis facta est: omnes qui glorificabant eam, spreuerunt illam, quia viderunt ignominiam eius: ipsa

autem gemens, conuersa est retrosum.

**Teth.** Sordes eius in pedibus eius: nec recordata est finis sui: deposita est vehementer, non habens consolatorem. Vide domine afflictionem meam, quoniam errectus est inimicus.

**Iod.** Manum suam misit hostis ad omnia desiderabilia eius: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

**Caph.** Omnis populus eius gemens, & querens panem: dederunt pretiosa quæque pro cibo, ad refocillandam animam. Vide Domine & considera, quoniam facta sum vilis.

**Lamed.** O vos omnes qui transitis per viam, attendite, & videte si est dolor sicut dolor meus: quoniam vindemiat me, vt locutus est dominus in die iræ furoris sui. Ierusalem, Ierusalem, conuertere ad dominum Deum tuum.

**According to Luke. Lesson. ij.**

**P**ilatus autem conuocatis, principibus sacerdotum & magistratibus & plebe, dixit ad illos, Obtulisti mihi hunc hominem, quasi auertentem populum: & ecce, ego coram vobis interrogans, nullam causam inuenio in homine isto, ex his in quibus eum accusatis. Sed neque Herodes. nam remisi vos ad illum, & ecce, nihil dignum morte actum est ei. Emedatum ergo illum dimittam. Necessæ autem habebat dimittere eis per diem festum, vnum. Exclamauit autem simul vniuersa turba, dicens: Tolle hunc, & dimitte nobis Barabbam: qui erat propter seditionem quandam factam in ciuitate & homicidium, missus in carcerem. Iterum autem Pilatus loquutus est ad eos, volens dimittere Iesum. At illi suclamabant dicens, Crucifige, crucifige eum. Ille

autem tertio dixit ad illos, Quid enim mali fecit iste? Nullam causam mortis inuenio in eo. Corripiam ergo illum, & dimittam. At illi instabant vocibus magnis postulantes vt crucifigeretur: & inualescebant voces eorum. Et Pilatus adiudicauit fieri petitionem eorum. Dimisit autem illis eum qui propter homicidium & seditionem missus fuerat in carcerem, quem petebant. Iesum vero tradidit voluntati eorum. Et cum ducerent eum, apprehenderunt Simonem quandam Cyrenensem venientem de villa: & impo-suerunt illi crucem portare post Iesum. Sequebatur autem illum multa turba populi & mulierum: quæ plangebant & lamentabantur eum. Conuersus autem ad illas Iesus dixit, Filiæ Ierusalem, nolite flere super me: sed super vos ipsas flete, & super filios vestros. quoniam ecce venient dies in quibus dicent, Beatæ steriles, & ventres qui non generunt, & vbera quæ non lactauerunt. Tunc incipient dicere montibus, Cadite super nos: & collibus, Operite nos. Quia si in viridi ligno hæc faciunt: in arido quid fiet? Ducebantur autem & alij duo nequam cum eo, vt interficerentur. Et postquam venerunt in locum qui vocatur Caluariæ, ibi cruciferunt eum: & latrones vnum a dextris, & alterum a sinistris. Iesus autem dicebat, Pater, dimitte illis: non enim sciunt quid faciunt: Diuidentes vero vestimenta eius, miserunt sortes. Et stabat populus expectans, & deridebant eum principes cum eis dicentes, Alios saluos fecit, se saluum faciat, si hic est Christus Dei electus. Illudebant autem ei & milites accedentes, & acetum offerentes ei, & dicentes, Si tu es rex Iudæorum, saluum te fac.

Erat autem & superscriptio scripta super eum literis Graecis & Latinis, & Hebraicis, Hic est rex Iudæorum. Vnus autem de his qui pendebant latronibus, blasphemabat eum, dicens, Si tu es Christus, saluum fac temetipsum & nos. Respondens autem alter, increpabat eum, dicens. Neque tu times Deum, quod in eadem damnatione es? Et nos quidem iuste: nam digna factis recipimus: hic vero nihil mali ges-sit. Et dicebat ad Iesum, Domine memento mei cum veneris in regnum tuum. Et dixit illi Iesus, Amen dico tibi, Hodie tecum eris in paradi-so. Erat autem fere hora sexta: & tene-bræ factæ sunt in vniuersam terram vsque ad horam nonam. Et obscuratus est sol: & velum templi scissum est medium. Et clamans voce magna Iesus, ait, Pater, in manus tuas commendo spiritum meum. Et haec dicens: ex-pirauit. Videns autem Centurio quod factum fuerat, glorificauit Deum, di-cens, Vere, hic homo iustus erat. Et omnis turba eorum qui simul aderant ad spectaculum istud & videbant quæ fiebant, percutientes pectora sua reuer-tebantur. Stabant autem omnes noti eius a longe: & mulieres quæ secutæ eum erant a Galilæa, hæc videntes. Et ecce, vir nomine Ioseph qui erat de-curio. vir bonus & iustus hic non consenserat consilio & actibus eorum, ab Arimathæa ciuitate Iudææ, qui ex-pectabat & ipse regnum Dei. Hic acces-sit ad Pilatum, & petijt corpus Iesu, & depositum inuoluit syndone, & posuit illud in monumento exciso, in quo nondum quisquam positus fuerat.] Et dies erat parasceues, & sabbatum illucesce-bat. Subsecutæ autem mulieres quæ cum eo venerant de Galilæa, viderunt

monumentum, & quemadmodum positum erat corpus eius. Et reuertentes parauerunt aromata & vnguenta: & Sabbato quidem siluerunt secundum mandatum.

**Ex epistola prima Pauli ad Corinthios.**  
**Lectio tertia.**

Ex c. 11. **C**Onuenientibus vobis in vnum iam non est dominicam cœnam manducare. Vnusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit: alias autem ebrius est. Nunquid domos non habetis ad manducandum & bibendum? Aut eccliam Dei contemnitis: & confunditis eos qui non habent? Quid dicam vobis? Laudo vos? in hoc non laudo. Ego enim accepi a domino quod & traxi vobis: quoniam dominus Iesus in qua nocte tradebatur, accepit panem & gratias agens fregit & dixit, Accipite, & manducate: hoc est corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter & calicem postquam coenauit dicens. Hic calix nouum testamentum est in meo sanguine. Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabis panem hunc, & calicem bibetis, mortem domini annuntiabitis, donec veniat. Itaque quicunque manducauerit panem, & biberit calicem domini indigne, reus erit corporis & sanguinis domini. Probet autem seipsum homo, & sic de pane illo edat, & de calice bibat. Qui enim manducat & bibit indigne: iudicium sibi manducat, & bibit, non diiudicans corpus domini: Ideo inter vos multi infirmi & imbecilles, & dormiunt multi. Quod si nos metipsos diiudicaremus: non vtique iudicaremur. Dum iudicamur autem, a domino corripimur, vt non cum hoc

mundo damnemur.

**Finitis lectionibus non dicitur Te Deum nec Miserere, sed statim ad laudes dicitur an.** Traditor autem dedit eis signum dicens, Quem osculatus fuero, ipse est: tenete eum. **Deinde dicuntur psalmi cum cantico.** Benedictus quo finito repetitur antiph. & statim dicitur **¶.** Christus factus est pro nobis obediens vsque ad mortem, mortem autem crucis. **R.** Propter quod & Deus exaltauit illum, & dedit illi nomen quod est super omne nomen. **Deinde flexis genibus dicitur Pater noster. &c. & psalmos.** Miserere. &c. folio. 65. quo finito immediate sine. Oremus. **dicitur oratio.**

**R**espice quæsumus domine super hanc familiam tuam, pro qua dominus noster Iesus Christus non dubitauit manibus tradi nocentium, & crucis subire tormentum: **Deinde dicitur sub silentio** Qui tecum viuit. &c. **Et non dicitur** Benedicamus. **nec Fidelium.** **Prædicto modo dicitur ¶.** Christus factus. &c. vsque ad finem orationis. Respice. in omnibus horis vsque ad vesperas sabba. sancti exclusie. Ad primam, tertiam, sextam & nonam, cæteris omnibus omissis absolute dicuntur psalmi, quibus finitis in qualibet dictarum horarum dicitur statim **¶.** Christus factus. &c. **vt supra.** **Ad vesperas absolute dicitur an.** Coenantibus illis accepit Iesus panem, benedixit, ac fregit, deditque discipulis suis. **Deinde dicuntur psalmi cum canti.** Magnificat. quo finito repetitur an. & statim dicitur. Christus factus. &c. **vt supra.** **Ad completo.** absolute dicuntur psalmi cum cantico. Nunc dimittis. quo finito statim dicitur Christus factus. &c. **vt supra.** Notandum quod sicut in hac feria.

v. ita etiam dicendum est officium in duobus diebus sequentibus, mutando antiphonas & lectiones, vt in eis videbis.

**C** Feria sexta in Parasceue ad matutinum an. Astiterunt reges terræ, & principes conuenerunt in vnum aduersus dominum & aduersus Christum eius.

**Ex lamentatione Ieremiæ prophetæ.**  
**Lesson one.** Nun.

ca 3. **S** Crutemur vias nostras, & quæramus, & reuertamur ad dominum.

**Nun.** Leuemus corda nostra, cum manibus ad dominum in cœlo.

**Nun.** Nos inique egimus, & ad iracundiam prouocauimus: idcirco tu inexorabilis es.

**Samech.** Operuisti in furore, & percussisti nos: occidisti, nec pepercisti.

**Samech.** Opposuisti nubem tibi, ne transeat oratio.

**Samech.** Eradicationem & abiectionem posuisti me in medio populorum.

**Phe.** Aperuerunt super nos os suum omnes inimici nostri.

**Phe.** Formido & laqueus facta est nobis vaticinatio & contritio.

**Phe.** Diuisiones aquarum deduxit oculus meus in contritione filiæ populi mei.

**Ain.** Oculus meus afflictus est <sup>cñep8.</sup> tacui, eo quod non esset requies. a

**Ain.** Donec respiceret & videret dominus de cœlis.

**Ain.** Oculus meus deprædatus est animam meam in cunctis filiabus vrbis meæ.

**Sade.** Venatione coeperunt me quasi auem inimici mei gratis.

**Sade.** Lapsa est in lacum vita mea, & posuerunt lapidem super me.

**Sade.** Inundauerunt aquæ super caput meum: dixi, Perij.

**Coph.** Inuocaui nomen tuum domine

de laci nouissimis.

**Coph.** Vocem meam audisti: ne auertas aurem tuam a singultu meo & clamoribus.

**Coph.** Appropinquasti in die quando inuocaui te: dixisti, Ne timeas.

**Res.** Iudicasti domine causam animæ meæ, redemptor vite meæ.

**Res.** Vidisti domine iniuitatem illorum aduersum me: iudica iudicium meum.

**Res.** Vidisti omnem furem, vniuersas cogitationes eorum aduersum me.

**Sin.** Audisti opprobrium eorum domine, omnes cogitationes eorum aduersum me.

**Sin.** Labia insurgentium mihi, & meditationes eorum aduersum me tota die.

**Sin.** Sessionem eorum, & resurrectionem eorum vide: ego sum psalmus eorum.

**Tau.** Reddes eis vicem domine, iuxta opera manuum suarum.

**Tau.** Dabis eis scutum cordis labore tuum.

**Tau.** Persequeris eos in furore tuo, & conteres eos sub cœlis domine. Ierusalem Ierusalem conuertere ad dominum Deum tuum.

**According to John. Lesson. ij.**

**H** Ec cum dixisset Iesus, egressus a cum discipulis suis trans torrentem Cedron, vbi erat hortus, in quem introiuit ipse & discipuli eius. Sciebat autem & Iudas, qui tradebat eum, locum: quia frequenter Iesus conuenerat illuc cum discipulis suis. Iudas ergo cum accepisset cohortem, & a pontificibus & Pharisæis ministros, venit illuc cum laternis, & facibus & armis. Iesus itaque sciens omnia quæ ventura erant super se, processit & dixit eis, Quem queritis? Responderunt ei, Iesum Nazarenum. Dixit eis

Iesus, Ego sum. Stabat autem & Iudas, qui tradebat eum, cum ipsis. Vt ergo dixit eis, Ego sum: abierunt retrorsum, & ceciderunt in terram. Iterum ergo interrogauit eos, Quem queritis? Illi autem dixerunt, Iesum Nazarenum. Respondit Iesus, Dixi vobis quia ego sum, si ergo me queritis, sinite hos abire. Vt impleretur sermo quem dixit, Quia quos dedisti mihi non perdidi ex eis quenquam. Simon ergo Petrus habens gladium, eduxit eum: & percussit pontificis seruum, & abscidit auriculam eius dexteram. Erat autem nomen seruo, Malchus. Dixit ergo Iesus Petro, Mitte gladium tuum in vaginam. Calicem quem dedit mihi pater, non vis vt bibam illum? Cohors autem & tribunus & ministri Iudeorum comprehenderunt Iesum, & ligauerunt eum: & adduxerunt eum ad Annam primum. Erat enim socer Caiphæ, qui erat pontifex anni illius. Erat autem Caiphas qui consilium dederat Iudeis, Quia expedit vnum hominem mori pro populo. Sequebatur autem Iesum Simon Petrus, & aliis discipulis. Discipulus autem ille erat notus pontifici, & introiuit cum Iesu in atrium pontificis. Petrus autem stabat ad ostium foris. Exiuit ergo discipulus alius, qui erat notus pontifici, & dixit ostiariae: & introduxit Petrum. Dixit ergo Petro ancilla ostiaria. Nunquid & tu ex discipulis es hominis istius? Dicit ille Non sum. Stabant autem serui & ministri ad prunas, quia frigus erat, & calefaciebant se. Erat autem cum eis & Petrus stans, & calefaciens se. Pontifex ergo interrogauit Iesum de discipulis suis & de doctrina eius. Respondit ei Iesus, Ego palam locutus sum mundo, ego semper docui in synagoga

& in templo quo omnes Iudei conueniunt: & in occulto locutus sum nihil. Quid me interrogas? Interroga eos qui audierunt quid locutus sum ipsis: ecce hi sciunt quae dixerim ego. Haec autem cum dixisset, unus assistens ministrorum dedit alapam Iesu, dicens: Sic respondes pontifici? Respondit ei Iesus, Si male locutus sum, testimonium perhibe de malo: si autem bene, quid me caedis? Et misit eum Annas ligatum ad Caipham pontificem. Erat autem Simon Petrus stans & calefaciens se. Dixerunt ergo ei. Nunquid & tu ex discipulis eius es? Negavit ille, & dixit: Non sum. Dicit ei unus ex seruis pontificis, cognatus eius cuius abscidit Petrus auriculam, Nonne ego te vidi in horto cum illo? Iterum ergo negavit Petrus: & statim gallus cantauit. Adducunt ergo Iesum a Caipha in praetorium. Erat autem mane: & ipsi non introierunt in praetorium, vt non contaminarentur, sed vt manducarent Pascha. Exiuit ergo Pilatus ad eos foras, & dixit, Quam accusationem affertis aduersus hominem hunc? Responderunt & dixerunt ei, Si non esset hic malefactor, non tibi tradidissemus eum. Dixit ergo eis Pilatus, Accipite eum vos, & secundum legem vestram iudicate eum. Dixerunt ergo ei Iudei, Nobis non licet interficere quenquam. Vt sermo Iesu impleretur quem dixit, significans qua morte esset moriturus. Introiuit ergo iterum in praetorium Pilatus: & vocauit Iesum, & dixit ei, Tu es rex Iudeorum? Respondit Iesus. A temetipso hoc dicis, an alij tibi dixerunt de me? Respondit Pilatus, Nunquid ego Iudeus sum? Gens tua & pontifices, tradiderunt te mihi. Quid fecisti? Respondit Iesus, Regnum

meum non est de hoc mundo: si ex hoc mundo esset regnum meum, ministri mei vtique decertarent vt non traderer Iudæis, nunc autem regnum meum non est hinc. Dixit itaque ei Pilatus, Ergo rex es tu? Respondit Iesus, Tu dicis: quia rex sum ego. Ego in hoc natus sum, & ad hoc veni in mundum: vt testimonium perhibeam veritati: omnis qui est ex veritate, audit vocem meam. Dixit ei Pilatus, Quid est veritas? Et cum hoc dixisset, iterum exiuit ad Iudæos, & dicit eis, Ego nullam inuenio in eo causam. Est autem consuetudo vobis, vt vnum dimittam vobis in Pascha: vultis ergo dimittam vobis regem Iudæorum? Clamauerunt rursum omnes dicentes, Non hunc, sed Barabbam. Erat autem Barabbas latro.

**Ex tractatu sancti Augustini super psalmos. Lectio tertia.**

**P**rotexisti me Deus a conuentu malignantium: a multitudine operantium iniquitatem: Iam ipsum caput nostrum intueamur: Multi martyres talia passi sunt: sed nihil sic elucet quomodo caput martyrum. Ibi melius intuemur quod illi experti sunt: protectus est a multitudine malignantium protegente se Deo. Protagente carnem suam ipso filio & homine quem gerebat: quia filius hominis est, & ~~filius~~<sup>Dei</sup> est. Filius Dei propter formam Dei: & filius hominis propter formam serui, habens potestatem ponere animam suam & recipere eam. Quid ei potuerunt facere inimici? occiderunt corpus: animam autem non occiderunt. Intendite: parum ergo erat dominum hortari martyres verbo, nisi firmaret exemplo. Nostis qui conuentus erat malignantium Iudæorum, & quæ multitudine operantium iniquitatem. Quam

iniquitatem? Quia voluerunt occidere dominum Iesum Christum. Tanta opera bona, inquit, ostendi vobis, propter quod horum opus vultis me occidere? Pertulit omnes infirmos eorum: curauit omnes languidos eorum: prædicauit regnum celorum: non tacuit vita eorum, vt ipsa potius eis displicerent: non medicus a quo sanabantur. His omnibus curationibus eius ingrati, tanquam multa febri phrenetici, insanientes in medicum, qui venerat curare eos, excogitauerunt consilium perdendi eum, tanquam ibi volentes probare vtrum vere homo sit qui mori possit: an aliquid super homines sit, & mori se non permittat. Verbum ipsorum agnoscamus in sapientia Salomonis. Morte turpissima, inquiunt, condemnemus eum. Erit enim respectus in sermonibus ipsius. Si enim vere filius Dei est, liberet eum.

**Ad laudes an.** Diuiserunt sibi vestimenta mea, & super vestem meam miserunt sortem. **Ad vesperas dicitur antiphona.** Dederunt in escam meam fel, & in siti mea potauerunt me aceto. **C** **Sabbato.** **Ad matutinum an.** Posuerunt me in lacu inferiori, in tenebris, in umbra mortis.

**Ex lamentatione Ieremiæ.**

**Lesson one. Ain.**

**C**Vm adhuc subsisteremus, defecerunt oculi nostri ad auxilium nostrum vanum, cum respiceremus attenti ad gentem quæ saluare nos non poterat.

**Sade.** Lubricauerunt vestigia nostra in itinere platearum nostrarum: appropinquauit finis noster, completi sunt dies nostri, quia venit finis noster.

**Coph.** Velociores fuerunt persecutores nostri aquilis coeli: super montes persecuti sunt nos, in deserto insidiati sunt

nobis.

**Res.** Spiritus oris nostri Christus dominus, captus est in peccatis nostris: cui diximus, in vmbra tua viuemus in gentibus.

**Sin.** Gaude & lætare filia Edon quæ habitas in terra Hus: ad te quoque perueniet calix, ineibriaberis, atque nudaberis.

**Thau.** Completa est iniqüitas tua filia Sion, non addet vltra vt transmigret te: visitauit iniqüitatem tuam filia Edom: discooperuit peccata tua.

Oro. Recordare domine quid acciderit Iere-nobis: intuere & respice opprobrium miæ nostrum: Hæreditas nostra versa est ca. 5. ad alienos: domus nostræ ad extra-neos. Pupilli facti sumus absque patre: matres nostræ quasi viduæ. Aquam nostram pecunia bibimus: ligna nos-tra pretio comparauiimus. Ceruicibus nostris minabamur, lassis non dabatur requies. Ægypto dedimus manum, & Assyrijs: vt saturaremur pane. Patres nostri peccauerunt, & non sunt: & nos iniqüitates eorum portauimus. Serui dominati sunt nostri: non fuit qui redimeret de manu eorum. In animabus nostris afferebamus panem nobis, a facie gladij in deserto. Pellis nostra, quasi clibanus exusta est a facie tem-pestatum famis. Ierusalem Ierusalem, conuertere ad dominum Deum tuum.

**According to John. Lesson. ij.**

**T**Vnc ergo apprehendit Pilatus Iesum, & flagellauit. Et milites plectentes coronam de spinis, impo-suerunt capiti eius: & veste purpurea circundederunt eum. Et veniebant ad eum, & dicebant: Aue rex Iudæorum. & dabant ei alapas. Exiuit iterum Pi-latus, & dixit eis: Ecce adduco vobis eum foras, vt cognoscatis quia in eo nul-lam inuenio causam. Exiuit ergo Iesus

foras portans coronam spineam, & pur-pureum vestimentum. Et dixit eis: Ecce homo. Cum ergo vidissent eum pontifices & ministri, clamabant di-centes: Crucifige, crucifige eum. Dicit eis Pilatus, Accipite eum vos, & cru-cifigite. Ego enim non inuenio in eo causam. Responderunt ei Iudæi: Nos legem habemus: & secundum legem debet mori, quia filium Dei se fecit. Cum ergo audisset Pilatus hunc ser-monem, magis timuit. Et ingressus est prætorium iterum, & dicit ad Iesum: Vnde es tu? Iesus autem responsum non dedit ei. Dicit ergo ei Pilatus, Mihi non loqueris? Nescis quia potes-tatem habeo crucifigere te, & potes-tatem habeo dimittere te? Respondit Iesus, Non haberetis potestatem aduer-sum me vllam, nisi tibi datum esset desuper. Propterea qui me tradidit tibi, maius peccatum habet. Et exinde quærebant Pilatus dimittere eum. Iudæi autem clamabant, dicentes: Si hunc dimittis, non es amicus Cæsaris. Om-nis enim qui se regem facit, contradicit Cæsari. Pilatus autem cum audisset hos sermones, adduxit foras Iesum, & sedidit pro tribunali, in loco qui dicitur Lithostrotos, Hebraice autem Gabatha. Erat autem parasceue Paschæ hora quasi sexta: & dicit Iudæis, Ecce rex vester. Illi autem clamabant, Tolle, tolle, crucifige eum. Dicit eis Pilatus. Regem vestrum crucifigam? Re-sponderunt pontifices, Non habemus regem, nisi Cæsarem. Tunc ergo tra-didit eis illum, vt crucifigeretur. Sus-cepserunt autem Iesum, & eduxerunt eum. Et baiulans sibi crucem, exiuit in eum, qui dicitur Caluariæ, locum, Hebraice autem Golgotha: vbi cruci-fixerunt eum, & cum eo alias duos hinc

& hinc, medium autem Iesum. Scripsit autem & titulum Pilatus, & posuit super crucem. Erat autem scriptum: Iesus Nazarenus rex Iudæorum. Hunc ergo titulum multi Iudæorum legerunt: quia prope ciuitatem erat locus vbi crucifixus est Iesus. Et erat scriptum Hebraice, Graece, & Latine. Dicebant ergo Pilato pontifices Iudæorum: Noli scribere, Rex Iudæorum: sed quia ipse dixit, Rex sum Iudæorum. Respondit Pilatus, Quod scripsi, scripsi. Milites ergo cum crucifixissent eum, acceperunt vestimenta eius (& fecerunt quatuor partes: vnicuique militi partem) & tunicam. Erat autem tunica inconsutilis, desuper contexta per totum. Dixerunt ergo adinuicem, Non scindamus eam, sed sortiamur de illa cuius sit. vt scriptura impleretur, dicens, Partiti sunt vestimenta mea sibi, & in vestem meam miserunt sortem. Et milites quidem hæc fecerunt. Stabant autem iuxta crucem Iesu mater eius, & soror matris eius, Maria Cleophæ, & Maria Magdalene. Cum vidisset ergo Iesus matrem & discipulum stantem quem diligebat, dicit matri suæ, Mulier, ecce filius tuus. Deinde dicit discipulo, Ecce mater tua. Et ex illa hora accepit eam discipulus in suam. Postea sciens Iesus quia omnia iam consummata sunt, vt consummaretur scriptura, dixit, Sitio. Vas autem erat positum acetum plenum. Illi autem spongiarum plenam acetum, hyssopo circumponentes, obtulerunt ori eius. Cum ergo accepisset Iesus acetum, dixit, Consummatum est. Et inclinato capite tradidit spiritum.

Iudæi ergo (quoniam parasceue erat) vt non remanerent in cruce corpora Sabbato (erat enim magnus dies

ille Sabbati) rogauerunt Pilatum, vt frangerentur eorum crura & tollerentur. Venerunt ergo milites: & primi quidem fregerunt crura, & alterius qui crucifixus est cum eo. Ad Iesum autem cum venissent, vt viderunt eum iam mortuum, non fregerunt eius crura: sed vnuus militum lancea latus eius aperuit, & continuo exiuit sanguis & aqua. Et qui vidit, testimonium perhibuit: & verum est testimonium eius. Et ille scit quia vera dicit: vt & vos credatis. Facta sunt enim hæc, vt scriptura impleretur, Os non comminuetis ex eo. Et iterum alia scriptura dicit, Videbunt in quem transfixerunt. Post hæc autem rogauit Pilatum Ioseph ab Arimathæa (eo quod esset discipulus Iesu, occultus autem propter metum Iudæorum) vt tolleret corpus Iesu. Et permisit Pilatus. Venit ergo, & tulit corpus Iesu. Venit autem & Nicodemus, qui venerat ad Iesum nocte primum, ferens mixturam myrræ & aloes, quasi libras centum. Acceperunt autem corpus Iesu, & ligauerunt illud linteis cum aromatis, sicut mos est Iudæis sepelire. Erat autem in loco vbi crucifixus est, hortus: & in horto monumentum nouum, in quo nondum quisquam positus fuerat. Ibi ergo propter parascœuen Iudæorum, quia iuxta erat monumentum, posuerunt Iesum.

*Ex tractatu sancti Augusti. episc. super psalmos. Lectio tertia.*

Ccedet homo ad cor altum: & **A** exaltabitur Deus. Illi dixerunt: Quis nos videbit? Defecerunt scrutantes scrutinio consilia mala. Accesit homo ad ipsa consilia: passus est se teneri homo. Non enim teneretur, nisi homo: aut videretur, nisi homo: aut cæderetur, nisi homo: aut crucifigetur & moreretur, nisi homo. Acces-

sit ergo homo ad omnes illas passiones, quæ in illo nihil valerent, nisi esset homo. Sed si ille non esset homo, non liberaretur homo. Accessit homo ad cor altum, id est cor secretum, obijciens aspectibus humanis hominem, seruans intus Deum, celans formam Dei, in qua æqualis est patri: & offerens formam serui, qua minor est patre. Ipse enim dixit vtrunque: sed aliud ex forma Dei, aliud ex forma serui. Dixit ex forma Dei: Ego & pater vnum sumus. Dixit ex forma serui, Quoniam pater maior me est. Vnde ex forma Dei? ego & pater vnum sumus. Quia cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo. Vnde ex forma serui? quoniam pater maior me est: quia semetipsum exinanivit, formam serui accipiens. Accessit ergo ad cor altum, & exaltatus est Deus. Occiditur homo, & exaltatur Deus. Quod enim occisus est, ex infirmitate humana fuit. Quod resurrexit & ascendit, ex potestate diuina. Accedet homo ad cor altum, cor secretum, cor absconditum: non ostendens quid nosset, non ostendens quid esset.

**Ad laud.** an. O mors, ero mors tua, morsus tuus ero inferne. **Ad vesperas absolute dicitur an.** Haleluiah, haleluiah, haleluiah. Vespere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, & altera Maria videre sepulchrum, Haleluiah. **Deinde psalmi vt in psalterio, & in fine cuiuslibet dicitur.** Gloria patri. more solito, quibus finitis cum cantico. Magnificat. repetitur antiphona. **Deinde dicitur** ¶. Domine exaudi ora. &c. **Oratio.**

**S**piritum nobis domine tuae chari-  
tatis infunde: vt quos sacramentis  
Paschalibus satiasti, tua facias pietate  
concordes. Per. in vnitate eiusdem.

¶. Benedicamus domino Haleluiah, haleluiah. R. Deo gratias Haleluiah, haleluiah. Fidelium animæ. &c. **Prædicto modo dicitur.** Benedicamus. **cum duplice Haleluiah.** in fine omnium horarum per totam hebdomadam sequentem. **Ad complet.** ¶. Conuerte nos. &c. Deus in adiutorium. &c. Haleluiah. & cæte. omnia, vt sup. an. septuagesimam. Et in fine antiphonæ: Salua nos. additur Haleluiah, vsque ad ascensionem.

**C** Dominica resurrectionis duplex maius. Si hodie inciderit aliquod festum simplex, omittitur omnino: si autem venerit infra octauam, fiet commemora. de eo finita prima ante ¶. Pretiosa vt supra dictum fuit. Si vero fuerit festum duplex, transferendum est post octauam Paschæ. Ad matut. inuita. Surrexit dominus vere, Haleluiah. **Hymnus.**

**A** Vrora lucis rutilat,  
Colum laudibus intonat,  
Mundus exultans iubilat,  
Gemens infernus v lulat.  
**Cum rex ille fortissimus,**  
Mortis confractis viribus:  
Pede conculcans tartara,  
Soluit a poena miseros.

**Ille qui clausus lapide,**  
Custoditur sub milite:  
Triumphans pompa nobili,  
Victor surgit de funere.

**Solutis iam gemitibus,** Et inferni doloribus: Qui surrexit dominus, Resplendens clamat angelus.

**Gloria tibi domine,**  
Qui surrexisti a mortuis:  
Cum patre, & sancto spiritu,  
In sempiterna secula. Amen.

**C** Notandum, quod in fine omnium hymnorum tam festiuorum quam feri-  
alium in omnibus horis vsque ad As-

**censionem dicitur.** Gloria tibi domine, qui surrexisti a mor. &c. **An.** Ego dormiui, & somnum coepi, & exur-rexi, quoniam dominus suscepit me, Haleluiah haleluiah.

**C Ex Iona propheta.** **Lesson. j.**

cha. 2. **E**T præparauit dominus piscem grandem, vt deglutiaret Ionam: & erat Ionas in ventre piscis tribus diebus & tribus noctibus. Et orauit Ionas ad dominum Deum suum de vtero piscis. Et dixit, Clamaui de tribulatione mea ad dominum, & exaudiuit me: de venstre inferi clamaui, & exaudisti vocem meam. Et proiecisti me in profundum in corde maris, & flumen circundedit me: omnes gurgites tui, & fluctus tui super me transierunt. Et ego dixi, Abiectus sum a conspectu oculorum tuorum: veruntamen rursus videbo templum sanctum tuum. Circundederunt me aquæ vsque ad animam, abyssus vallauit me, pelagus operuit caput meum. Ad extrema montium descendи, terræ vectes concluserunt me in æternum: & subleuabis de corruptione vitam meam: domine Deus meus. Cum angustiaretur in me anima mea, domini recordatus sum: vt veniat ad te oratio mea ad templum sanctum tuum. Qui custodiunt vanitates frustra, misericordiam suam derelinquent. Ego autem in voce laudis immolabo tibi: quæcunque voui reddam pro salute domino. Et dixit dominus pisci: & euomuit Ionam in aridam.

**Secundum Mattheum.** **Lesson. ii.**

**V**espere autem sabbati, quæ lucescit in prima sabbati, venit Maria Magdalene, & altera Maria videre sepulchrum. Et ecce terræmotus factus est magnus. Angelus enim domini descendit de cœlo: & accedens, reuoluit lapidem, & sedebat super eum. Erat autem aspectus eius sicut fulgor:

& vestimentum eius sicut nix. Præ timore autem eius, exterriti sunt custodes, & facti sunt velut mortui. Respondens autem angelus, dixit mulieribus, Nolite timere vos. Scio enim quod Iesum, qui crucifixus est, quæratis: non est hic: surrexit enim, sicut dixit, Venite & videte locum, vbi positus erat dominus. Et cito euntes, dicite discipulis eius quia surrexit: & ecce præcedit vos in Galilæam. ibi eum videbitis, ecce prædicti vobis.] Et exierunt cito de monumento cum timore & gaudio magno, currentes nuntiare discipulis eius. Et ecce Iesus occurrit illis, dicens: Auete. Illæ autem accesserunt, & tenuerunt pedes eius, & adorauerunt eum. Tunc ait illis Iesus, Nolite timere: ite, nuntiate fratribus meis, vt eant in Galilæam, ibi me videbunt. Quæcum abijssent, ecce quidam de custodibus venerunt in ciuitatem, & nuntiauerunt principibus sacerdotum omnia quæ facta fuerant. Et congregati cum senioribus, consilio accepto, pecuniam copiosam dederunt militibus, dicentes, dicate, Quia discipuli eius nocte venerunt, & furati sunt eum, nobis dormientibus. Et si hoc auditum fuerit a præside, nos suadebimus ei, & securos vos faciemus. At illi accepta pecunia fecerunt sicut erant edocti. Et diuulgatum est verbum istud apud Iudæos, vsque in hodiernum diem. † Vnde autem discipuli abierunt in Galilæam in montem vbi consituerat illis Iesus. **E**t 28videntes eum adorauerunt, quidam autem dubitauerunt. Et accedens Iesus loquutus est eis, dicens: Data est mihi omnis potestas in cœlo & in terra. euntes ergo docete omnes gentes, baptizantes eos in nomine patris, & filij, & spiritus sancti, docentes eos seruare

omnia quæcunque mandaui vobis, & ecce ego vobiscum sum omnibus diebus, vsque ad consummationem seculi.]

**Secundum Marcum.** Lesson. iij.

c. 16. **I**N illo tempore, Maria Magdalene & Maria Iacobi & Salome abeuntes emerunt aromata, vt venientes vngerent Iesum. **Et rel.**

**Homilia sancti Grego. papæ.**

Multis vobis lectionibus fratres charissimi, per dictatum loqui consueui: sed quia lacescente stomacho ea quæ dictaueram, legere ipse non possum: quosdam vestrum minus libenter audientes intueor. Vnde nunc a memetipso exigere contra morem volo: vt inter sacra missarum solennia lectionem sancti euangelij non dictando, sed colloquendo edisseram, sicque excipiatur vt loquimur. Quia collocutionis vox corda torpentia plusquam lectionis sermo excitat, & quasi quadam manu solicitudinis vt euigilent, pulsat. Et quidem ad hoc opus me sufficere posse non video: sed tamen vires quas imperitia denegat, charitas ministrat. Scio nanque qui dixit, Aperi os tuum, & adimplebo illud. Bonum ergo opus nobis in voluntate sit: nam ex diuino adiutorio erit in perfectione. Dat loquendi ausum etiam resurrectionis dominicae tanta solennitas. Quia & indignum valde est, vt eo die laudes debitas taceat lingua carnis: quo videlicet die caro resurrexit authoris. Audistis fratres charissimi, quod sanctæ mulieres quæ dominum fuerant sequutæ, cum aromatibus ad monumentum venerunt, & ei quem viuentem dilexerant, etiam mortuo studio humanitatis obsequuntur. Sed res gesta aliquid in sancta ecclesia significat gerendum. Sic quippe necesse est, vt audiamus quæ facta sunt: quatenus cogitemus etiam quæ nobis sunt ex eo-

rum imitatione facienda. Et nos ergo in eum qui est mortuus credentes, si odore virtutum referti cum opinione bonorum operum dominum quærimus: ad monumentum profecto illius cum aromatibus venimus. **Post tertiam lectionem dicitur Te Deum.** semper vsque ad aduentum. **Ad laudes an.** Haleluiah, exurrexii, & adhuc tecum sum, haleluiah. **Deinde dicuntur psalmi,** & repetitur antiphona more solito, & post an. **dicitur.** Hæc est dies quam fecit dominus: exultemus, & lætemur in eis, Haleluiah. & sic fieri debet in omnibus horis per totam octauam **V.** Domine exaudi. &c. **Oratio.**

**D**eus, qui hodierna die per unigenitum tuum æternitatis nobis aditum deuicta morte reserasti: vota nostra quæ præueniendo aspiras, etiam adiuuando prosequere. Per. **Ad primam, tertiam, sextam, & nonam, antiphona.** Haleluiah, haleluiah, haleluiah. **Ad vesper. hym.**

**A**d cenam agni prouidi:

**E**t stolis albis candidi,  
Post transitum maris rubri,  
Christo canamus principi.  
**C**uius corpus sanctissimum,  
In ara crucis torridum:  
Cruore eius roseo,  
Gustando, viuimus Deo.

**P**rotecti Paschæ vespere,  
A deuastante angelo:  
Erepti de durissimo,  
Pharaonis imperio.

**I**am Pascha nostrum Christum est,  
Qui immolatus agnus est:  
Synceritatis azyma,  
Caro eius oblata est.

**O** vere digna hostia,  
per quam fracta sunt tartara:  
Redempta plebs captiuata,  
Redit ad vitæ præmia.

**C**onsurgit Christus tumulo,  
Victor redit de barathro:  
Tyrannum tradens vinculo,  
Et reserans paradisum.

**G**loria tibi domine, Qui sur. &c.

**A**ntiphona. Halleluiah: gauisi sunt discipuli viso Domino, Halleluia.

**C** Notandum, quod inuitatorium hymni, & antiph. huius diei dicuntur per totam octauam, & deinde usque ad Ascensionem quando fit officium de dominica, vel de feria.

Item notandum quod in antiphonis de communi sanctorum, & in antiph. completorij adiungitur Haleluiah. in fine usque ad Ascensionem, & in praedicto tempore omittuntur antiphonæ assignatae in Psalterio ad primam, tertiam, sextam, & nonam.

**C** Monday. de octaua, duplex.

**E**x Genesi. **L**esson one.

**H**Æ quoque sunt generationes Isaac filij Abraham, Abraham genuit Isaac: qui cum quadraginta esset annorum, duxit vxorem Rebeccam filiam Bathuelis Syri de Mesopotamia, sororem Laban. Deprecatusque est Isaac dominum pro vxore sua, eo quod esset sterilis qui exaudiuit eum, & dedit conceptum Rebeccæ. Sed collidebantur in vtero eius paruuli: quæ ait, Si sic mihi futurum erat, quid necesse fuit concipere? Perrexitque Rebecca vt consuleret Dominum. Qui respondens, ait, Due gentes sunt in vtero tuo, & duo populi ex ventre tuo diuidentur, populusque populum superabit, & maior seruiet minori. Iam tempus pariendi aduenerat, & ecce gemini in vtero eius reperti sunt. Qui primus egressus est, rufus erat, & totus in morem pellis hispidus: vocatumque est nomen eius Esau. protinus alter egrediens, plantam fratris tenebat manu:

& idcirco appellauit eum Iacob. Sexagenarius erat Isaac quando nati sunt ei paruuli. Quibus adultis, factus est Esau vir gnarus venandi, & homo agricultor: Iacob autem vir simplex habitabat in tabernaculis. Isaac amabat Esau, eo quod de venationibus illius vesceretur: & Rebecca diligebat Iacob. Coxit autem Iacob pulmentum, ad quem cum venisset Esau de agro lassus, ait, Da mihi de coctione hac rufa, quia oppido lassus sum. Quam ob causam vocatum est nomen eius Edon. Cui dixit Iacob, Vende mihi primogenita tua. Ille respondit, En morior, quid mihi proderunt primogenita? Ait Iacob, Iura ergo mihi. Iurauit ei Esau, & vendidit primogenita. Et sic accepto pane & lentis edulio comedit, & bibit, & abiit, parupendens quod primogenita vendidisset.

**S**ecundum Marcum. **L**esson. ij.

**E**T cum transisset sabbatum. † c. 16. Maria Magdalene & Maria Iacob & Salome emerunt aromata, vt venientes vnguenterent Iesum. Et valde mane vna sabbatorum, veniunt ad monumentum, orto iam sole. Et dicebant adiuicem, Quis reuoluet nobis lapidem ab ostio monumenti? Et respicientes: viderunt reuolutum lapidem. Erat quippe magnus valde. Et introeuntes in monumentum, viderunt iuuenem sedentem in dextris, coopertum stola candida, & obstupuerunt. Qui dixit illis, Nolite expauescere. Iesum quæritis Nazarenum crucifixum: surrexit, non est hic: ecce locus ubi posuerunt eum. Sed ite, dicite discipulis eius & Petro, quod præcedit vos in Galilæam: ibi eum videbitis, sicut dixit vobis] At illæ exeuntes, fugerunt de monumento. inuaserat enim eas tremor & pauor: & nemini quicquam dixerunt: time-

bant enim. Surgens autem Iesus mane prima sabbati, apparuit primo Mariæ Magdalenæ, de qua eiecerat septem dæmonia. Illa vadens, nuntiauit his qui cum eo fuerant, lugentibus & flentibus. Et illi audientes quia viueret & visus esset ab ea, non crediderunt. Post hæc autem duobus ex his ambulantibus ostensus est in alia effigie, euntibus in villam: & illi eentes nuntiauerunt cæteris: nec illis crediderunt.

**C** Nouissime autem † recumbentibus illis vndeclim apparuit: & exprobrauit incredulitatem eorum, & duritiam cordis: quia his, qui viderant eum surrexisse, non crediderunt, & dixit eis, Euntes in mundum vniuersum, prædicate euangelium omni creaturæ. Qui crediderit & baptizatus fuerit, saluus erit: qui vero non crediderit, condemnabitur. Signa autem eos qui crediderint, hæc sequentur. In nomine meo dæmonia ejcent. Linguis loquentur nouis. Serpentes tollent. Et si mortiferum quid biberint, non eis nocebit. Super aegros manus imponent, & bene habebunt. Et dominus quidem Iesus postquam loquutus est eis, assumptus est in cœlum, & sedet a dextris Dei. Illi autem profecti, prædicauerunt vbique domino cooperante, & sermonem confirmante sequentibus signis.

**According to Luke.**      **Lesson. iij.**

**I**N illo tempore: Duo ex discipulis Iesu ibant ipsa die in castellum<sup>c. 26.</sup> quod erat in spatio stadiorum sexaginta ab Ierusalem, nomine Emaus. **Et rel.**

**Homilia sancti Gregorij papæ.**

In quotidiana nobis solennitate laborantibus pauca loquenda sunt: & fortasse hæc vtilius proderunt: quia sæpe & alimenta quæ minus sufficiunt, audiūs sumuntur. Lectionis ergo euangelicæ summatis sensum statui non

per singula verba discutere, ne dilectionem vestram valeat sermo prolixior expositionis onerare. Ecce, auditis, fratres charissimi, quia duobus discipulis ambulantibus in via, non quidem creditibus, sed tamen de se loquentibus dominus apparuit: sed eis speciem quam recte cognoscerent non ostendit. Hoc ergo egit foris dominus in oculis corporis, quod apud ipsos agebatur intus in oculis cordis. Ipsi nanque apud semetipsos intus & amabant & dubitabant. Eis autem dominus foris & præsens aderat, & quis esset non ostendebat. De se ergo loquentibus præsentiam exhibit: sed de se dubitantibus cognitionis suæ speciem occultauit. Verba quidem contulit, duritiam intellectus increpauit. Scripturæ sacræ mysteria, quæ de ipso erant, aperuit: & tamen quia adhuc in eorum cordibus peregrinus erat a fide, ire se longius finxit. Fingere nanque, componere dicimus. Vnde & compositores luti, figulos vocamus. **Te Deum.**

**Oratio.**

**D**EUS qui solennitate paschali mundo remedia contulisti, populum tuum quæsumus domine colesti dono prosequere: vt & perfectam libertatem consequi mereatur, & ad vitam proficiat sempiternam. Per.

**C** Tuesday. de octaua duplex ma. ex Genesi.      **Lesson one.**

**O**Rta autem fame super terram post eam sterilitatem quæ acciderat in diebus Abraham, abiit Isaac ad Abimelech regem Palæstinorum in Gerara. Apparuitque ei dominus, & ait, Ne descendas in Ægyptum, sed quiesce in terra quam dixero tibi. Et peregrinare in ea, eroque tecum, & benedicam tibi: tibi enim & semini tuo dabo vniuersas regiones has, complens iuramentum

quod spopondi Abraham patri tuo. Et multiplicabo semen tuum sicut stellas cœli, daboque posteris tuis vniuersas regiones has: & benedicentur in semine tuo omnes gentes terræ, eo quod obedierit Abraham voci meæ, & custodierit præcepta, & mandata mea, & ceremonias meas legesque seruauerit. Mansit itaque Isaac in Geraris. Qui cum interrogaretur a viris loci illius super vxore sua, respondit, soror mea est. timuerat enim confiteri quod sibi esset sociata coniugio: reputans ne forte interficerent eum propter illius pulchritudinem. Cumque pertransissent dies plurimi, & ibidem moraretur, prospiciens Abimelech rex Palæstinorum per fenestram, vidiit eum iocantem cum Rebecca vxore sua. Et accersio eo ait, Perspicuum est, quod vxor tua sit: cur mentitus es eam sororem tuam esse? Respondit, Timui ne morerer propter eam. Dixitque Abimelech, Quare imposuisti nobis? potuit coire quispiam de populo cum vxore tua, & induxeras super nos grande peccatum. Præcepitque omni populo, dicens: Qui tetigerit hominis huius vxorem, morte morietur.

*According to Luke.      Lesson. ij.*

**V**Na autem sabbati valde diluculo venerunt ad monumentum, portantes quæ parauerant aromata, & inuenerunt lapidem reuolutum a monumento, Et ingressæ, non inuenerunt corpus domini Iesu. & factum est: dum mente consternatae essent de isto, ecce duo viri steterunt secus illas in ueste fulgenti Cum timerent autem, & declinarent vultum in terram, dixerunt ad illas: Quid quæritis viuentem cum mortuis? non est hic, sed surrexit, recordamini qualiter loquutus est vobis, cum adhuc in Galilæa esset dicens:

Quia oportet filium hominis tradi in manus hominum peccatorum, & crucifi xi, & die tertia resurgere. Et recordatæ sunt verborum eius. Et regressæ a monumento, nuntiauerunt hæc omnia illis vndeclim, & cæteris omnibus: Erat autem Maria Magdalene, & Ioanna, & Maria Iacobi, & cæteræ quæ cum eis erant, quæ dicebant ad apostolos hæc. Et visa sunt ante illos sicut deliramentum verba ista, & non crediderunt illis. Petrus autem surgens cucurrit ad monumentum: & procumbens vidit linteamina sola posita, & abiit secum mirans quod factum fuerat. Et ecce † duo ex illis ibant ipsa die in castellum quod erat in spatio stadiorum sexaginta ab Ierusalem nomine Emaus: & ipsi loquebantur adiuicem de his omnibus quæ acciderant. Et factum est: dum fabularentur, & secum quærerent, & ipse Iesus appropinquans, ibat cum illis. oculi autem illorum tenebantur, ne eum agnoscerent. Et ait ad illos, Qui sunt hi sermones quos confertis adiuicem, ambulantes, & estis tristes? Et respondens vnuis cui nomen Cleophas, dixit ei, Tu solus peregrinus es in Ierusalem, & non cognouisti quæ facta sunt in illa, his diebus? Quibus ille dixit Quæ? Et cd<sup>24</sup>erunt, De Iesu Nazareno, qui fuit avir propheta, potens in opere & sermone coram Deo & omni populo. Et quomodo eum tradiderunt summi sacerdotes, & principes nostri in damnationem mortis: & crucifierunt eum, nos autem sperabamus quia ipse esset redempturus Isræl: & nunc super hæc omnia, tertia dies est hodie quod hæc facta sunt. Sed & mulieres quædam ex nostris, terruerunt nos, quæ ante lucem fuerunt ad monumentum, & non inuento corpore eius venerunt dicentes B

se etiam visionem angelorum vidiisse, qui dicunt eum viuere: Et abierunt quidam ex nostris ad monumentum: & ita inuenerunt sicut mulieres dixerunt, ipsum vero non inuenerunt. Et ipse dixit ad eos, O stulti & tardi corde ad credendum in omnibus quæ loquuti sunt prophetæ: nonne hæc oportuit pati Christum, & ita intrare in gloriam suam?

*Sermo sancti Aug. episc. Lesson. iij.*

**P**ascha Christi, fratres charissimi, regnum est coelorum, salus mundi, occasus inferi, gloria supernorum, vita creditum, & resurrectio mortuorum, testimonium miserationis diuinæ, pretium redemptionis humanæ, contrito mortis abolitæ. Quæ festivitas Dei sacra mysteria & incognita sacramenta virtutem dominicæ resurrectionis per angelos indicat, per populos manifestat. Haec ergo est dies, dilectissimi, quam fecit dominus, vt audiatis, excelsior cunctis, dulcior vniuersis: in qua dominus resurrexit, in qua nouam sibi plebem, vt ipsi videtis, generationis spiritu conquisiuit, in quo singulorum mentes gaudio, & exultatione perfudit. Sic ergo dies resurrectionis Christi defunctis vita peccatoribus venia, sanctis est gloria. Siquidem operatione virtutum eleuat de imis, suscitat de terrenis, collocat in excelsis: confirmat iustos, firmat dubios, damnat incredulos. Ad hoc enim Dominus resurrexit, vt imaginem futuræ resurrectionis ostenderet. Et ideo hodie vitale lauachrum resurgens Dei populus ad instar resurrectionis ecclesiam nostram splendore niente illuminat. Gratias Deo nostro agere debemus, quod dum sancti Paschæ solennitatem colimus, futuræ resurrectionis speciem iam videmus. Resurrectum

est enim genus humanum in seculi consummatione post mortem: nunc resurgent. *Eius qui eccliam tuam nouo semper foetu multiplicas: concede famulis tuis, vt sacramentum viuendo teanteant, quod fide perceperunt. Per do-*

*C Feria. iiij. de oct. ex Genesi. L. j.*

**S**uit autem Isaac in terra illa, & c. 26. inuenit in ipso anno centuplum: benedixitque ei dominus. Et locupletatus est homo, & ibat proficiens atque succrescens: donec magnus vehe- menter effectus est, habuitque posses- siones ouium & armentorum, & familiae plurimum. Ob hoc inuidentes ei Palæstini, omnes puteos, quos foderant serui patris illius Abraham, illo tempore obstruxerunt, implentes humo: in tan- tum vt ipse Abimelech diceret ad Isaac Recede a nobis, quoniam potentior nobis factus es valde. Et ille discedens, vt veniret ad torrentem Geraræ, habitaretque ibi: rursum fudit alios puteos, quos foderant serui patris sui Abraham, & quos illo mortuo olim obstruxerant Philisthijm: appellauitque eos eisdem nominibus quibus ante pa- ter vocauerat. Foderuntque in torrente, & repererunt aquam viuam. Sed & ibi iurgium fuit pastorum Geraræ aduersus pastores Isaac dicentium, Nostra est aqua. quam obrem nomen putei ex eo quod acciderat, vocauit Calumniam. Foderunt autem & alium: & pro illo quoque rixati sunt, appellauitque eum Inimicitias. Profectus inde fudit alium puteum, pro quo non contenderunt: itaque vocauit nomen eius, Latitudo, dicens, nunc dilatauit nos dominus, & fecit crescere super terram.

*According to Luke. Lesson. iiij.*

**E**t incipiens a Moyse, & omnibus prophetis, interpretabatur illis in omnibus scripturis quæ de ipso erant. Et appropinquauerunt castello

quo ibant, & ipse finxit se longius ire. Et coegerunt illum, dicentes, Mane nobiscum, quoniam aduesperascat, & inclinata est iam dies. Et intrauit cum illis. Et factum est, dum recumberet cum eis, accepit panem, & benedixit ac fregit, & porrigebat illis. Et aperti sunt oculi eorum, & cognoverunt eum: & ipse euanuit ex oculis eorum. Et dixerunt adiuicem, Nonne cor nostrum ardens erat in nobis, dum loquereatur in via, & aperiret nobis scripturas? Et surgentes eadem hora regressi sunt in Ierusalem: & inuenierunt congregatos vndeциm, & eos qui cum illis erant dicentes, Quod surrexit dominus vere, & apparuit Simoni. Et ipsi narrabant quæ gesta erant in via: & quomodo cognoverunt eum in fractione panis.]

Dum autem haec loquuntur, † stetit Iesus in medio eorum, & dicit, eis, Pax vobis: ego sum, nolite timere. Conturbati vero & conterriti existimabant se spiritum videre. Et dixit eis, Quid turbati estis, & cogitationes ascendunt in corda vestra? Videte manus meas & pedes, quia ego ipse sum: palpate & videte: quia spiritus carnem & ossa non habet, sicut me videtis habere. Et cum hoc dixisset, ostendit eis manus & pedes. Adhuc autem illis non credentibus & mirantibus, præ gaudio dixit, Habetis hic aliquid quod manducetur? At illi obtulerunt ei partem piscis assi, & fauum mellis. Et cum manducasset coram eis, sumens reliquias dedit eis. Et dixit ad eos, Haec sunt verba quæ loquutus sum ad vos cum adhuc essem vobiscum, quoniam necesse est impleri omnia quæ scripta sunt in lege Moysi & prophetis & psalmis de me. Tunc aperuit illis sensum, vt intellegarent scripturas, & dixit eis: Quoniam sic

scriptum est, & sic oportebat Christum pati & resurgere a mortuis tertia die: & prædicari in nomine eius poenitentiam & remissionem peccatorum in omnes gentes,] incipientibus ab Ierosolyma. Vos autem testes estis horum. Et ego mitto promissum patris mei in vos. Vos autem sedete in ciuitate, quo adusque induamini virtute ex alto. Eduxit autem eos foras in Bethaniam: & eleuatis manibus suis benedixit eis. Et factum est, dum benediceret illis, recessit ab eis, & ferebatur in celum. Et ipsi adorantes regressi sunt in Ierusalem cum gaudio magno: & erant semper in templo laudantes & benedicentes Deum. Amen.

**According to John.**      **Lectio iiij.**

**I**n illo tempore, Manifestauit se c. 21. iterum Iesus discipulis suis ad mare Tyberiadis: manifestauit autem sic. Erant simul Simon Petrus & Thomas, qui dicitur Didymus. **Et reliqua.**

**Homilia sancti Gregorij papæ.**

Lectio sancti euangelij quæ modo in vestris, auribus lecta est, fratres charissimi, quæstione animum pulsat: sed pulsatione sua vim discretionis indicat. Quæri etenim potest, cur Petrus qui piscator ante conuersionem fuit, post conuersionem ad punctionem rediit? Et cum veritas dicat: nemo mittens manum suam ad aratum, & aspiciens retro, aptus est regno Dei: cur repetit quod reliquit? Sed si virtus discretionis inspicitur, citius videtur: quia nimis negotium quod ante conuersionem sine peccato extitit, hoc etiam post conuersionem repetere culpa non fuit. Nam punctionem Petrum, Matthæum vero telonearium scimus. Et post conuersionem suam ad punctionem Petrus rediit: Matthæus vero ad telonij negotium non resedit. Quia aliud est

victum per punctionem quærere: alius iudicij lucris pecunias augere. Sunt enim pleraque negotia quae sine peccatis exhiberi aut vix, aut nullatenus possunt. Quae ergo ad peccatum implicant, ad haec necesse est, ut post conuersionem animus non recurrat. Quæri etiam potest, cur discipulis in mari laborantibus post resurrectionem suam Dominus in littore stetit, qui ante resurrectionem suam coram discipulis suis in fluctibus maris ambulauit? Cuius rei ratio festine cognoscitur, si ipsa quæ tunc inerat causa pensetur. Quid enim mare nisi præsens seculum designat: quod se causarum tumultibus & vndis vitæ corruptibilis illidit? Te Deum. *Oratio.*

**D**EUS qui nos resurrectionis dominicae annua solennitate lætificas: concede propitius, ut per temporalia festa quæ agimus: peruenire ad gaudia æterna mereamur: Per.

**C** Feria. v. de octa. ex Gen. L. j.

c. 26.

**A**Scendit autem Isaac ex illo loco in Bersabeæ, ubi apparuit ei Dominus in ipsa nocte dicens: Ego sum Deus Abraham patris tui, noli timere, quia ego tecum sum, & benedicam tibi, & multiplicabo semen tuum propter seruum meum Abraham. Itaque aedificauit ibi altare, & inuocato nomine domini extendit tabernaculum, præcepitque seruis suis ut foderunt puteum. Ad quem locum cum venissent de Geraris Abimelech, & Ochozath amicus illius, & Phicol dux militum, loquutus est eis Isaac, Quid venistis ad me hominem quem odistis, & expulstis a vobis? Qui responderunt, Vidimus tecum esse dominum, & idcirco nos diximus, Sit iuramentum inter nos, & ineamus foedus: ut non facias nobis quicquam mali sicut, & nos nihil tuo-

rum attigimus, nec fecimus quod te læderet, sed cum pace dimisimus auctum benedictione domini. Fecit ergo eis conuiuium: & post cibum & potum surgentes mane, iurauerunt sibi mutuo: dimisitque eos Isaac pacifice in locum suum. Ecce autem venerunt in ipso die serui Isaac annuntiantes ei de puteo quem foderant atque dicentes, Inuenimus aquam: Vnde appellauit eum Abundantiam: & nomen vrbi impositum est Bersabeæ, vsque in præsentem diem. Esau vero quadragenarius duxit vxores, Judith filiam Beeri Hethæ, & Basemath filiam Elon eiusdem loci: quæ ambæ offenderant animum Isaac & Rebeccæ.

*According to John. Lesson. ij.*

**V**†Na autem sabbati Maria Magdalene venit mane cum adhuc a tenebræ essent, ad monumentum, & vidit lapidem sublatum a monumento. Cucurrit ergo & venit ad Simonem Petrum, & ad aliud discipulum quem amabat Iesus: & dicit illis, Tulerunt Dominum de monumento, & nescimus ubi posuerunt eum. Exiit ergo Petrus & ille alius discipulus, & venerunt ad monumentum. Currebant autem duo simul: & ille alius discipulus præcurrit citius Petro, & venit primus ad monumentum. Et cum se inclinasset, vidit posita linteamina: non tamen introiuit. Venit ergo Simon Petrus sequens eum, & introiuit in monumentum, & vidit linteamina posita, & sudarium quod fuerat super caput eius, non cum linteaminibus positum, sed separatim inuolutum in unum locum. Tunc ergo introiuit & ille discipulus qui venerat primus ad monumentum & vidit: & credidit, nondum enim sciebant scripturam, quia oportebat eum a mortuis resurgere. Abierunt

c. 20.

ergo iterum discipuli ad semetipsos. †  
**B** Maria autem stabat ad monumentum foris plorans. Dum ergo fleret, inclinavit se, & prospexit in monumentum: & vident duos angelos in albis sedentes, vnum ad caput, & vnum ad pedes, vbi positum fuerat corpus Iesu: Dicunt ei illi, Mulier, quid ploras? Dicit eis, Quia tulerunt dominum meum, & nescio vbi posuerunt eum. Hæc cum dixisset, conuersa est retrorsum, & vident Iesum stantem: & non sciebat quia Iesus est. Dicit ei Iesus, Mulier, quid ploras? Quem quæris? Illa existimans quia hortulanus esset, dicit ei, Domine, si tu sustulisti eum, dicio mihi vbi posuisti eum, & ego eum tollam. Dicit ei Iesus, Maria. Conuersa illa dicit ei, Rabboni, quod dicitur Magister. Dicit ei Iesus. Noli me tangere: nondum enim ascendi ad patrem meum. Vade autem ad fratres meos, & dic eis, Ascendo ad patrem meum & patrem vestrum, Deum meum & Deum vestrum. Venit Maria Magdalene annuntians discipulis, Quia vidi dominum, & hæc dixit mihi.

*According to John.*

*Lesson. iij.*

**I**N illo tempore: Maria stabat ad monumentum foris plorans. *Et rel.*  
*Homilia sancti Grego. papæ.*  
 Maria Magdalene, quæ fuerat in ciuitate peccatrix, amando veritatem lauit lachrymis maculas criminis: & vox veritatis impletur, qua dicitur, Dimissa sunt ei peccata multa, quoniam dilexit multum. Quæ enim frigida prius peccando remanserat, postmodum amando fortiter ardebat. Nam postquam venit ad monumentum, ibique corpus dominicum non inuenit, sublatum credidit, atque discipulis nuntiauit. Qui venientes viderunt, atque ita esse, vt

mulier dixerat, crediderunt. Et de eis protinus scriptum est. Abierunt ergo discipuli ad semetipsos. Ac deinde subiungitur, Maria stabat ad monumentum foris plorans. Quia in re pensandum est huius mulieris mentem, quanta vis amoris accenderat, quæ a monumento domini, etiam discipulis recendentibus, non recedebat. Exquirebat quem non inueniebat. Flebat inquirendo, & amoris sui igne succensa, eius quem ablatum credidit, ardebat desiderio. Vnde contigit, vt tunc eum sola videret, quæ remansit vt quæreret. Quia nimirum virtus boni operis perseverantia est: & voce veritatis dicitur, Qui autem perseverauerit vsque in finem, hic saluus erit. *Te Deum.*

*Oratio.*

**D** Eus qui diuersitatem gentium in confessione tui nominis adunasti: da, vt renatis fonte baptismatis vna sit fides mentium, & pietas actionem. Per.

*c. Friday. de oct. ex Gen. L. j.*

**S** Enuit autem Isaac, & caligauerunt c. 27. oculi eius, & videre non poterat: vocauitque Esau filium suum maiorem, & dixit ei, Fili mi? Qui respondit, Adsum. Cui pater, Vides, inquit, quod

semperim, & ignorem diem mortis meæ. Sume arma tua, pharetram & arcum, & egredere foras. Cumque venatu aliquid apprehenderis, fac mihi inde pulmentum, sicut velle me nosti, & affer vt comedam: & benedicat tibi anima mea antequam moriar. Quod cum audisset Rebecca, & ille abijsset in agrum vt iussionem patris impleret, dixit filio suo Iacob: Audiui patrem tuum loquentem cum Esau fratre tuo, & dicentem ei, Affer mihi de venatione tua, & fac cibos vt comedam, & benedicam tibi coram domino ante quam moriar. Nunc ergo fili mi acquiesce consilijs meis: & per-

gens ad gregem affer mihi duos hœdos optimos, vt faciam ex eis escas patri tuo, quibus libenter vescitur, quas cum intuleris & comederit, benedicat tibi priusquam moriatur. Cui ille respondit, Nosti quod Esau frater meus homo pilosus sit, & ego lenis? Si atrectauerit me pater meus, & senserit, timeo ne putet me sibi voluisse illudere, & inducat super me maledictionem pro benedictione. Ad quem mater, In me sit, ait, ista maledictio, fili mi: tantum audi vocem meam, & pergens affer quæ dixi.

*According to John.*      *Lesson. ij.*

- c. 20. **C**†Vm ergo sero esset die illo c vna sabbatorum, & fores essent clausæ, vbi erant discipuli congregati propter metum Iudæorum: venit Iesus, & stetit in medio, & dicit eis, Pax vobis. Et cum hæc dixisset, ostendit eis manus & latus. Gauisi sunt ergo discipuli viso domino. Dixit ergo eis iterum, Pax vobis: sicut misit me pater, & ego mitto vos. Hæc cum dixisset, insufflavit, & dicit eis, Accipite spiritum sanctum: quorum remiseritis peccata, remittuntur eis: & quorum retinueritis, retenta sunt.] † Thomas autem vñus ex duodecim qui dicitur Didymus, non erat cum eis quando venit Iesus. Dixerunt ergo ei alij discipuli, Vidimus dominum. Ille autem dixit eis: Nisi video in manibus eius fixuram clauorum, & mittam digitum meum in locum clauorum, & mittam manum meam in latus eius, non credam. Et post dies octo, iterum erant discipuli eius intus: & Thomas cum eis. Venit Iesus ianuis clausis, & stetit in medio, & dixit eis, Pax vobis. Deinde dicit Thomæ, Infer digitum tuum huc, & vide manus meas, & affer manum tuam, & mitte in latus meum: & noli

esse incredulus, sed fidelis. Respondit Thomas, & dixit ei, Dominus meus, & Deus meus. Dicit ei Iesus, Quia vidisti me Thoma, credidisti: beati qui non viderunt, & crediderunt.] Multa E quidem & alia signa fecit Iesus in conspectu discipulorum suorum, quæ non sunt scripta in libro hoc. Hæc autem scripta sunt, vt credatis quia Iesus est Christus filius Dei: & vt credentes vitam habeatis in nomine eius.]

*Sermo sancti Ambro. episc. L. iiij.*

**A** Vdistis fratres charissimi, quod sanctæ mulieres, quæ cum aromatibus ad monumentum venerunt angelos viderunt: & Maria Magdalene quæ arctius Iesum diligebat, Apostolis ad domum, de qua cucurrerant, reuertentibus, quia erga sepulchrum perseverauit, Deum prima omnium cognouit. Nos per hoc monemur, vt cum aromatibus, id est cum odore bonorum operum, & pleni virtutibus Deum quæramus. Sunt qui videntur Deum quærere, sed otiosi sunt, & a virtutibus alieni: ideo illum videre non merentur. Quid quærebant illæ sanctæ mulieres in monumento, nisi corpus domini Iesu? Et vos quid queritis in ecclesia, nisi Iesum, id est Saluatorem? Sed si cupitis illum inuenire: orto sole venite: id est, non sint in cordibus vestris tenebræ vitiorum. Carnalia vero de sideria, & opera mala tenebræ sunt. In quorum cordibus tales tenebræ sunt, non vident lucem, & non intelligunt Christum, quia Christus lux est. Repellite a vobis, fratres, tenebras, id est, omnes delectationes, & omnia opera mala, & curate habere aromata, hoc est orationem mundam, dicentes cum psalmista, Dirigatur oratio mea sicut incensum in conspectu tuo. Ecce Maria perseverando ad monumen-

tum quem quærebat inuenit, quia qui perseuerauerit vsque sin finem, saluus erit. **Te Deum.** **Oratio.**

**O** Mnipotens sempiterne Deus, qui paschale sacramentum in reconciliationis humanæ foedere contulisti: da mentibus nostris, vt quod professione celebramus, imitemur effectu. Per dominum nostrum.

**C** Sabbato de oct ex Gen. L. j.

c. 27. **A** Bijt, & attulit, deditque matri.

b **A** Parauit illa cibos sicut velle nouerat patrem illius. Et vestibus Esau valde bonis, quas apud se habebat domi, induit eum: pelliculasque hoedorum circundedit manibus, & colli nuda protexit. Deditque pulmentum, & panes, quos coxerat, tradidit. Quibus illatis dixit, Pater mi? At ille respondit: Audio, quis es tu fili mi? Dixitque Iacob. Ego sum primogenitus tuus Esau: feci sicut præcepisti mihi: surge, sede, & comedē de venatione mea, vt benedicat mihi anima tua. Rursumque Isaac ad filium suum, Quomodo, inquit, tam cito inuenire potuisti fili mi? Qui respondit, Voluntas Dei fuit, vt cito occurreret mihi, quod volebam. Dixitque Isaac, Accede huc vt tangam te fili mi, & probem vtrum tu sis filius meus Esau, an non: Accessit ille ad patrem: & palpato eo, dixit Isaac, Vox quidem, vox Iacob est, sed manus, manus Esau sunt. Et non cognouit eum, quia pilosæ manus similitudinem maioris expresserant. Benedicens ergo illi, ait, Tu es filius meus Esau? Respondit, Ego sum, At ille, affer mihi, inquit, cibos de venatione tua, fili mi, vt benedicat tibi anima mea. Quos cum oblatos comedisset, obtulit ei etiam vinum, quo hausto, dixit ad eum, Accede ad me, & da mihi osculum fili mi. Accessit, & osculatus est eum. Statimque vt sensit vestimen-

torum illius fragrantiam, benedicens illi ait, Ecce odor filij mei sicut odor agri pleni, cui benedixit dominus. Det tibi Deus de rore coeli, & de pinguedine terræ abundantiam frumenti & vini. Et seruant tibi populi, & adorent te tribus: esto dominus fratrum tuorum, & incuruentur ante te filij matris tuæ, qui maledixerit tibi, sit ille maledictus: & qui benedixerit tibi, benedictionibus repleatur.

**According to John.** **Lesson. ij.**

**P** †Ostea manifestauit se iterum c. 21. Iesus ad mare Tyberiadis. Manifestauit autem sic. Erant simul Simon Petrus & Thomas, qui dicitur Didymus, & Nathanael, qui erat a Cana Galileæ, & filij Zebedæi, & alij ex discipulis eius duo. Dicit eis Simon Petrus, Vado piscari. Dicunt ei, Venimus & nos tecum. Et exierunt & ascenderunt in nauim: & illa nocte nihil prendiderunt. Mane autem facto, stetit Iesus in litore, non tamen cognouerunt discipuli quia Iesus est. Dicit ergo eis Iesus: Pueri, nunquid pulmentarium habetis? Responderunt ei, Non. Dixit eis, Mittite in dexteram nauigij rete: & inuenietis. Miserunt ergo: & iam non valebant illud trahere præ multitudine piscium. Dicit ergo discipulus ille quem diligebat Iesus, Petro, dominus est. Simon Petrus cum audisset, quia dominus est: tunica succinxit se (erat enim nudus) & misit se in mare. Alij autem discipuli nauigio venerunt (non enim longe erant a terra, sed quasi cubitis ducentis) trahentes rete piscium. Vt ergo descendederunt in terram, viderunt prunas positas, & piscem superpositum, & panem. Dicit eis Iesus, Afferte de piscibus, quos previdistis nunc. Ascendit Simon Petrus, & traxit rete in terram, plenum magnis piscibus, centumquin-

quagintatribus. Et cum tot essent, non est scissum rete. Dicit eis Jesus, Venite, prandete. Et nemo audebat discubentium interrogare eum, Tu quis es? scientes quia dominus est. & venit Jesus & accipit panem, & dabat eis, & piscem similiter. Hoc iam tertio manifestatus est Jesus discipulis suis cum surrexisset a mortuis.] Cum ergo prandissent, † B dicit Simoni Petro Jesus, Simon Ioannis, diligis me plus his? Dicit ei, Etiam domine, tu scis quia amo te. Dicit ei, Pasce agnos meos. Dixit ei iterum, Simon Ioannis diligis me? Ait illi, Etiam domine: tu scis quia amo te. Dicit ei, Pasce agnos meos. Dicit ei tertio, Simon Ioannis, amas me? Contristatus est Petrus quia dixit ei tertio, Amas me: & dixit ei, domine, tu omnia nosti: tu scis quia amo te. Dixit ei, Pasce oves meas. Amen amen dico tibi, cum esses iunior cingebas te, & ambulabas ubi volebas: cum autem senueris, extendes manus tuas, & aliis te cinget, & ducet quo tu non vis. Hoc autem dixit, significans qua morte clarificaturus esset Deum.] Et cum hoc dixisset, dicit ei, † Sequere me. Conuersus Petrus vidit illum discipulum quem diligebat Jesus, sequentem, qui & recubuit in coena super pectus eius, & dixit, Domine, quis est qui tradet te? Hunc ergo cum vidisset Petrus, dixit Iesu, Domine hic autem quid? Dixit ei Jesus, Sic eum volo manere donec veniam, quid ad te? tu me sequere. Exiuit ergo sermo iste inter fratres quia discipulus ille non moritur. Et non dixit ei Jesus, Non moritur: sed, si eum volo manere donec veniam, quid ad te? Hic est discipulus ille qui testimonium perhibet de his, & scripsit haec: & scimus quia verum est testimonium eius.] Sunt autem &

alia multa quae fecit Jesus, quae si scribantur per singula, nec ipsum arbitror mundum capere posse eos qui scribendi sunt libros.

**According to John.** **Lesson. iiij.**

**I**n illo tempore: Vna sabbati, Maria c. 20. Magdalene venit mane, cum adhuc tenebrae essent, ad monumentum. **Et reliqua. Homilia sancti Gregorij papæ.** Fractus longa molestia stomachus, diu me charitati vestræ de lectionis euangelicæ loqui expositione prohibuit. Vox nanque ipsa a clamoris virtute succumbit: & quia a multis audiri non valeo, loqui (fateor) inter multos erubesco. Sed hanc in me verecundiam & ipse reprehendo. Quid enim? Nunquid si multis prodesse nequeo, nec paucis curabo? Et si ex messe portare manipulos multos non possum, nunquid nam debeo ad aream vacuuus redire? Quamuis enim quantos debeo ferre non valeo: certe vel paucos, certe vel duos, certe vel unum feram. Habet nanque ipsa infirmitatis intentio mercedis suæ certitudinem: quia supernus arbiter noster, & si pondus considerat in retributione, tamen vires pensat in pondere. Lectio sancti Euangeli, quam modo, fratres, audistis, valde in superficie historica est aperta: sed eius nobis sunt mysteria sub breuitate requirenda. Maria Magdalene, cum adhuc tenebrae essent, venit ad monumentum. Iuxta historiam notatur hora: iuxta intellectum vero mysticum requirentis signatur intelligentia. Maria etenim auctorem omnium, quem carne viderat mortuum quarebat in monumento: & quia hunc minime inuenit, furatum credidit. Adhuc ergo erant tenebrae, cum venit ad monumentum. Cucurrit ergo Dicitus. Discipulis nuntiauit. Sed illi præ cæteris cucurrerunt, qui præ cæ-

teris amauerunt: videlicet Petrus, & Ioannes. **Te Deum.** **Oratio.**

**C**Oncede quæsumus omnipotens Deus: vt qui festa Paschalia venerando egimus, per hæc contingere ad gaudia æterna mereamur. Per.

**C** Dominica in albis octa. Paschæ, duplex minus. Ex Gen. Lesson. j.

c. 27. **I**x Isaac sermonem im-  
c pleuerat: & egresso Iacob  
foras, venit Esau, coctosque  
de venatione cibos intulit pa-  
tri, dicens: Surge pater mi, & comedere  
de venatione filij tui: vt benedicat mihi  
anima tua. Dixitque illi Isaac, Quis  
es tu? Qui respondit, Ego sum filius  
tuus primogenitus Esau. Expauit Isaac  
stupore vehementi: & vltra quam credi  
potest admirans, ait, Quis igitur ille est  
qui dudum captam venationem attulit  
mihi, & comedi ex omnibus priusquam  
tu venires? benedixique ei, & erit bene-  
dictus. Auditis Esau sermonibus pa-  
tris, irrugit clamore magno: & con-  
sternatus ait, Benedic etiam & mihi,  
pater mi. Qui ait, Venit germanus tuus  
fraudulenter, & accepit benedictionem  
tuam. At ille subiunxit, Iuste voca-  
tum est nomen eius Iacob: supplan-  
tauit enim me iam altera vice. Pri-  
mogenita mea ante tulit, & nunc se-  
cundo surripuit benedictionem meam.  
Rursumque ad patrem, Nunquid non  
reseruasti, ait, & mihi benedictionem?  
Respondit Isaac, Dominum tuum illum  
constitui, & omnes fratres eius seruituti  
illius subiugai: frumento & vino sta-  
bilii eum: & tibi post hæc fili mi vltra  
quid faciam? Cui Esau, Num vnam,  
inquit, tantum benedictionem habes  
pater? mihi quoque obsecro, vt bened-  
icas. Cumque eiulatu magno fleret,  
motus Isaac dixit ad eum, In pingue-  
dine terræ, & in rore cœli, desuper erit

benedictio tua.] Viues in gladio. & D  
fratri tuo seruies: tempusque veniet  
cum excutias & soluas iugum eius de  
ceruicibus tuis.

**Epistola Pauli apostoli ad Romanos.**  
**Lectio secunda.**

**P**†Aulus seruus Iesu Christi, voca- c.1.a  
tus apostolus, segregatus in eu-  
angelium Dei (quod ante promiserat  
per prophetas suos in scripturis sanctis)  
de filio suo, qui factus est ei ex  
semine Dauid secundum carnem, qui  
prædestinatus est filius Dei in virtute,  
secundum spiritum sanctificationis: ex  
resurrectione mortuorum Iesu Christi  
domini nostri, per quem accepimus gra-  
tiam & apostolatum ad obediendum  
fidei in omnibus gentibus pro nomine  
eius, in quibus estis & vos vocati Iesu  
Christi:] omnibus qui sunt Romæ dilec- B  
tis Dei, vocatis sanctis, gratia vobis &  
pax a Deo patre & domino nostro Iesu  
Christo. Primum quidem gratias ago  
Deo meo per Iesum Christum, pro om-  
nibus vobis, quia fides vestra annun-  
tiatur in vniuerso mundo. Testis enim  
mihi est Deus, cui seruio in spiritu meo,  
in euangeli filij eius, quod sine inter-  
missione memoriam vestri facio semper  
in orationibus meis, obsecrans, si quo  
modo tandem aliquando prosperum  
iter habeam in voluntate Dei, veniendi  
ad vos. Desidero enim videre vos, vt  
aliquid impertiar vobis gratiæ spiritu-  
alis, ad confirmandos vos: id est, simul  
consolari in vobis, per eam quæ inuicem  
est, fidem vestram atque meam. Nolo  
autem vos ignorare, fratres, quia sæpe  
proposui venire ad vos, & prohibitus  
sum vsque adhuc, vt aliquem fructum  
habeam in vobis, sicut & in cæteris  
gentibus. Græcis ac Barbaris, sapien-  
tibus & insipientibus debitor sum: ita  
quod in me promptum est, & vobis qui

Romæ estis, euangelizare. Non enim erubesco euangelium. Virtus enim Dei est, in salutem omni credenti, Iudæo primum & Græco. Iustitia enim Dei in eo reuelatur ex fide in fidem: sicut scriptum est, Iustus autem ex fide viuit. Reuelatur enim ira Dei de cælo, super omnem impietatem & iniustitiam hominum eorum qui veritatem Dei in iniustitia detinent: quia quod notum est Dei manifestum est in illis. Deus enim illis manifestauit. Inuisibilitia enim ipsius, a creatura mundi, per ea quæ facta sunt, intellecta conspiciuntur, sempiterna quoque eius virtus & diuinitas, ita vt sint inexcusabiles. Quia cum cognouissent Deum, non sicut Deum glorificauerunt, aut gratias egerunt, sed euanuerunt in cogitationibus suis, & obscuratum est insapiens cor eorum. dicentes enim se esse sapientes, stulti facti sunt. Et mutauerunt gloriam incorruptibilis Dei, in similitudinem imaginis corruptibilis hominis, & volucrum, & quadrupedum, & serpentium. Propter quod tradidit illos Deus in desideria cordis eorum in immunditiam: vt contumelijs affiant corpora sua in semetipsis, qui commutauerunt veritatem Dei in mendacium: & coluerunt & seruierunt creaturæ potius quam creatori, qui est benedictus in secula. Amen.

*According to John. Lesson. iij.*

**I**N illo tempore: Cum esset sero die illo vna sabbatorum: & fores essent clausæ vbi erant discipuli congregati propter metum Iudeorum, venit Iesus: & stetit in medio: & dixit eis, Pax vobis.

*Et rel. Hom. sancti Grego. papæ.*

Prima lectionis huius euangelicæ quæstio animum pulsat: quomodo post resurrectionem corpus dominicum verum

fuit, quod clausis ianuis ad discipulos ingredi potuit? Sed sciendum nobis est, quod diuina operatio si ratione comprehenditur, non est admirabilis: nec fides habet meritum, cui humana ratio præbet experimentum. Sed hæc ipsa redemptoris nostri opera, quæ ex semetipso comprehendi nequaquam possunt, ex alia eius operatione pensanda sunt: vt rebus mirabilibus fidem præbeant facta mirabiliora. Illud enim corpus domini intravit ad discipulos ianuis clausis, quod videlicet ad humanos oculos per natuitatem suam clauso exiit vtero Virginis. Quid ergo mirum si clavis ianuis post resurrectionem suam in æternum iam victurus intravit: qui moriturus veniens non aperto vtero virginis exiit? Sed quia ad illud corpus quod videri poterat, fides intuentum dubitabat: ostendit eis protinus manus & latus. Palpandam carnem præbuit, quam clavis ianuis introduxit. Qua in re duo mira & iuxta humanam rationem sibi valde contraria ostendit: dum post resurrectionem suam & corpus suum incorruptibile, & tamen palpabile demonstrauit. Nam & corrumpi necesse est quod palpatur, & palpari non potest quod non corrumpitur. Sed miro modo atque inæstimabili redemptor noster, & incorruptibile post resurrectionem, & palpabile corpus exhibuit, vt monstrando incorruptibile, inuitaret ad præmium: & præbendo palpabile, firmares ad fidem.

*Te Deum. Oratio.*

**P**ræsta quæsumus omnipotens Deus: vt qui Paschalia festa peregrimus, hæc, te largiente, moribus, & vita teneamus. Per do.

*C Monday. ex Genesi. Lesson. j.*

**O**derat ergo semper Esau Iacob pro benedictione qua benedixerat ei

pater: dixitque in corde suo, Venient dies luctus patris mei, & occidam Iacob fratrem meum. Nuntiata sunt hæc Rebeccæ, quæ mittens, & vocans Iacob filium suum: dixit ad eum, Ecce Esau frater tuus minatur vt occidat te. Nunc ergo fili mi, audi vocem meam, & consurgens fuge ad Laban fratrem meum in Haran: habitabisque cum eo dies paucos, donec requiescat furor fratris tui, & cesset indignatio eius, obliuiscaturque eorum, quæ fecisti in eum: postea mittam, & adducam te inde huc. cur vtroque orbabor filio in vno die? Dixitque Rebecca ad Isaac, Tædet me vitæ meæ propter filias Heth: si accepit Iacob vxorem de stirpe huius

c. 28. terræ, nolo viuere. Vocavit itaque

Isaac Iacob, & benedixit eum, præcepitque ei, dicens: Noli accipere coniugem de genere Chanaan: sed vade & proficiscere in Mesopotamiam Syriæ, ad domum Bathuel patrem matris tuæ & accipe tibi inde vxorem de filiabus Laban auunculi tui. Deus autem omnipotens benedicat tibi, & crescere te faciat atque multiplicet: vt sis in turbas populorum. Et det tibi benedictiones Abrahæ, & semini tuo poste: vt possideas terram peregrinatiois tuæ, quam pollicitus est auo tuo. Cumque dimisisset eum Isaac, profectus venit in Mesopotamiam Syriæ ad Laban filium Bathuel Syriæ, fratrem Rebeccæ matris suæ.

**Ex epistola Pauli ad Roman. L. ij.**

**P**ropterea tradidit illos Deus in passiones ignominiae. Nam foeminæ eorum immutauerunt naturalem vsum, in eum vsum qui est contra naturam. Similiter autem & masculi, relicto naturali vsu foeminæ, exarserunt in desiderijs suis in inuicem, masculi in masculos turpitudinem operantes, &

mercedem (quam oportuit) erroris sui in semetipsis recipientes. Et sicut non probauerunt Deum habere in notitia: tradidit illos Deus in reprobum sensum, vt faciant ea quæ non conueniunt, repletos omni iniquitate, malitia, fornicatione, auaritia, nequitia, plenos inuidia, homicidio, contentione, dolo, malignitate, susurrones, detractores, Deo odibiles, contumeliosos, superbos, elatos, inuentores malorum, parentibus non obedientes. insipientes, incompositos, sine affectione, absque foedere, sine misericordia. Qui cum iustitiam Dei cognouissent, non intellexerunt quoniam qui talia agunt, digni sunt morte: & non solum qui ea faciunt, sed etiam qui consentiunt facientibus.

Propter quod inexcusabilis es, o cha. 2. homo omnis, qui iudicas. In quo enim iudicas alterum, te ipsum condemnas: eadem enim agis, quæ iudicas. Scimus enim quoniam iudicium Dei est secundum veritatem in eos qui talia agunt. Existimas autem hoc o homo, qui iudicas eos, qui talia agunt, & facis ea, quia tu effugies iudicium Dei? An diuitias bonitatis eius & patientiæ, & longanimitatis contemnis? ignorans quoniam benignitas Dei ad poenitentiam te adducit? Secundum autem duritiam tuam & impenitens cor, thesaurizas tibi iram in die iræ, & reuelationis iusti iudicij Dei, qui reddet vnicuique secundum opera eius: ijs quidem qui secundum patientiam boni operis, gloriam & honorem & incorruptionem quærunt, vitam æternam: ijs autem qui sunt ex contentione, & qui non acquiescent veritati, credunt autem iniquitati: ira & indignatio. Tribulatio & angustia in omnem animam hominis operantis malum, Iudæi primum & Græci: glo-

ria autem & honor & pax, omni operanti bonum, Iudæo primum & Græco: non enim est acceptio personarum apud Deum. Quicunque enim sine lege peccauerunt, sine lege & peribunt, & qui cunque in lege peccauerunt: per legem iudicabuntur. Non enim auditores legis iusti sunt apud Deum: sed factores legis iustificabuntur.

**C Tuesday. ex Genesi. Lesson. j.**

c. 28. **V**Idens autem Esau quod benedixisset pater suus Iacob, & misisset eum in Mesopotamiam Syriæ, vt inde vxorem duceret: & quod post benedictionem præcepisset ei, dicens: Non accipies vxorem de filiabus Chanaan: quodque obediens Iacob parentibus suis isset in Syriam: probans quoque quod non libenter aspicaret filias Chanaan pater suus, iuit ad Ismahelem, & duxit vxorem absque ijs quas prius habebat, Maheleth filiam Ismahel filij Abraham, sororem Nabaioth. Igitur egressus Iacob de Bersabeæ, pergebat Haran. Cunque venisset ad quandam locum, & vellet in eo requiescere post solis occubitum, tulit, de lapidibus, qui iacebant, & supponens capitii suo, dormiuit in eodem loco. Veditque in somnis scalam stantem super terram, & cacumen illius tangens cœlum: angelos quoque Dei ascendentes & descendentes per eam: & dominum innixum scalæ dicentem sibi, Ego sum dominus Deus Abraham patris tui, & Deus Isaac. Terram in qua dormis, tibi dabo & semini tuo. Eritque semen tuum quasi puluis terræ: dilataberis ad orientem & occidentem, & septentrionem, & meridiem: & benedicentur in te & in semine tuo cunctæ tribus terræ. Et ero custos tuus quocunque perrexis, & reducam te in terram hanc: nec dimittam nisi compleuero vniuersa quæ dixi.

Cumque euigilasset Iacob de somno, ait, Vere dominus est in loco isto, & ego nesciebam. Pauensque, quam terribilis est, inquit, locus iste: non est hic aliud nisi domus Dei, & porta cœli. Surgens ergo Iacob mane, tulit lapidem, quem supposuerat capitii suo, & erexit in titulum: fundens oleum desuper. Appellauitque nomen vrbis, Bethel, quæ prius Luza vocabatur. Vouit etiam votum, dicens: Si fuerit Deus mecum, & custodierit me in via per quam ego ambulo, & dederit mihi panem ad vescendum, & vestimentum ad induendum, reuersusque fuero prospere ad domum patris mei: erit mihi dominus in Deum, & lapis iste quem erexi in titulum, vocabitur domus Dei: cunctorumque, quæ dederis mihi, decimas offeram tibi.

**Ex epistola Pauli ad Roman. L. ij.**

**C**Vm enim gentes quæ legem non cha. 2. habent, naturaliter ea quæ legis sunt faciunt: eiusmodi legem non habentes ipsi sibi sunt lex: qui ostendunt opus legis scriptum in cordibus suis, testimonium reddente illis conscientia ipsorum, & inter se inuicem cogitationibus accusantibus, aut etiam defendantibus, in die cum iudicabit Deus occulta hominum secundum Euangelium meum per Iesum Christum. Si autem tu Iudæus cognominaris, & requiescis in lege, & gloriaris in Deo, & nosti voluntatem eius, & probas vtiliora instructus per legem, confidis te ipsum esse ducem cœcorum, lumen eorum, qui in tenebris sunt, eruditorem insipientium, magistrum infantium, habentem formam scientiæ & veritatis in lege. Qui ergo alium doces, te ipsum non doces? qui prædicas non furandum, furaris? qui dicas non moechandum, moecharis? qui abominaris idola,

sacrilegium facis? qui in lege gloriaris per præuaricationem legis Deum in honoras? Nomen enim Dei per vos blasphematur inter gentes, sicut scriptum est. Circuncisio quidem prodest, si legem obserues: si autem præuaricator legis sis, circuncisio tua præputium facta est. Si igitur præputium iusticias legis custodiat: nonne præputium illius incircisionem reputabitur? & iudicabit quod ex natura est præputium, legem consummans, te, qui per literam & circuncisionem præuaricator legis es? Non enim qui in manifesto est, Iudæus est: neque quæ in manifesto in carne, est circuncisio: sed qui in abscondito, Iudæus est, & circuncisio cordis in spiritu, non litera: cuius laus non ex hominibus, sed ex

cha. 3. Deo est. Quid ergo amplius Iudæo est? aut quæ vtilitas circumcisionis? Multum per omnem modum. Primum quidem, quia credita sunt illis eloquia Dei. Quid enim, si quidam illorum non crediderunt? Nunquid incredulitas illorum fidem Dei euacuavit? Absit. Est autem Deus verax: omnis autem homo mendax, sicut scriptum est, vt iustificeris in sermonibus tuis & vincas cum iudicaris. Si autem iniquitas nostra iustitiam Dei commendat, quid dicemus? Nunquid iniquus est Deus, qui infert iram? secundum hominem dico. Absit. Alioquin quomodo iudicabit Deus hunc mundum? Si enim veritas Dei in meo mendacio abundauit in gloriam ipsius: quid adhuc & ego tanquam peccator iudicor, & non (signt. 3.) blasphemamur: & sicut aiunt quidam nos dicere) faciamus mala, vt veniant bona? quorum damnatio iusta est.

**C** Feria. iiiij. ex Genesi. Lesson. j.

**P**rofectus ergo Iacob venit in terram orientalem. Et vidit puteum

in agro, tres quoque greges ouium accubantes iuxta eum: nam ex illo adaquabantur pecora, & os eius grandi lapide cladebatur, morisque erat vt cunctis ouibus congregatis deuoluerent lapidem, & refectis gregibus rursum super os putei ponerent. Dixitque ad pastores, Fratres, vnde estis? Qui responderunt, De Haran. Quos interrogans, Nunquid (ait) nostis Laban filium Nachor? Dixerunt, Nouimus. Sanus ne est inquit? Valet, inquiunt: & ecce Rachel filia eius venit cum grege suo. Dixitque Iacob, Adhuc multum diei superest, nec est tempus vt reducantur ad caulas greges: date ante potum ouibus, & sic eas ad pastum reducite. Qui responderunt, Non possumus, donec omnia pecora congregentur, & amoueamus lapidem de ore putei, vt adaquemus greges. Adhuc loquebantur, & ecce Rachel veniebat cum ouibus patris sui: nam gregem ipsa pascebatur. Quam cum vidisset Iacob, & sciret consobrinam suam, ovesque Laban auunculi sui: amouit lapidem quo puteus cladebatur. Et adaquato grege, osculatus est eam: & eleuata voce fleuit. Et indicauit ei quod frater esset patris sui, & filius Rebeccæ. at illa festinans nuntiauit patri suo. Qui cum audisset venisse Iacob filium sororis suæ, cucurrit obuiam ei: complexusque eum, & in oscula ruens, duxit in domum suam. Auditis autem causis itineris, respondebit, Os meum es, & caro mea.

**Ex epistola Pauli ad Roman. L. ij.**

**Q** Vid ergo? præcellimus eos? Nequaquam. Causati enim sumus Iudæos & Græcos, omnes sub peccato esse: sicut scriptum est. Quia non est iustus quisquam, non est intelligens: non est requirens Deum. Omnes declinauerunt, simul inutiles facti sunt:

non est qui faciat bonum, non est vsque ad vnum. Sepulchrum patens est guttur eorum, linguis suis dolose agebant: Venenum aspidum sub labijs eorum. Quorum os maledictione & amaritudine plenum est: Veloce pedes eorum ad effundendum sanguinem. Contritio & infelicitas in vijs eorum, & viam pacis non cognouerunt: non est timor Dei ante oculos eorum. Scimus autem quoniam quaecunque lex loquitur, ijs qui in lege sunt, loquitur: vt omne os obstruatur, & subditus fiat omnis mundus Deo: quia ex operibus legis non iustificabitur omnis caro coram illo. Per legem enim, cognitione peccati. Nunc autem sine lege iustitia Dei manifestata est: testificata a lege & prophetis. Iustitia autem Dei, per fidem Iesu Christi in omnes & super omnes qui credunt in eum. non enim est distinctio. Omnes enim peccauerunt: & egent gloria Deim, iustificati gratis per gratiam ipsius, per redemptionem quæ est in Christo Iesu, quem proposuit Deus propitiationem per fidem in sanguine ipsius, ad ostensionem iustitiae suæ, propter remissionem præcedentium delictorum, in sustentatione Dei, ad ostensionem iustitiae eius in hoc tempore: vt sit ipse iustus, & iustificans eum qui est ex fide Iesu Christi. Vbi est ergo gloriatio tua? Exclusa est. Per quam legem? Factorum? Non: sed per legem fidei. Arbitramur enim iustificari hominem per fidem sine operibus legis. An Iudæorum Deus tantum? Nonne & gentium? Imo & gentium: quoniam quidem vnum est Deus, qui iustificat circuncisionem ex fide: & præputium per fidem. Legem erga de-4 struimus per fidem? Absit: sed legem statuimus.

**C** Feria. v. ex Genesi. Lesson. j.

**E**T postquam impleti sunt dies mensis vnius, dixit ei, Num quia frater meus es, gratis seruies mihi? dic quid mercedis accipias. Habebat vero duas filias, nomen maioris Lia: minor vero appellabatur Rachel. Sed Lia, lippis erat oculis, Rachel decora facie, & venusto aspectu. Quam diligens Iacob, ait, Seruiam tibi pro Rachel filia tua minore, septem annis. Respondit Laban, Melius est vt tibi eam dem, quam alteri viro: mane apud me. Seruiuit ergo Iacob pro Rachel septem annis: & videbantur illi pauci dies p̄æ amoris magnitudine. Dixitque ad Laban, Da mihi vxorem meam: quia iam tempus impletum est, vt ingrediar ad illam. Qui vocatis multis amicorum turbis ad conuiuum, fecit nuptias. Et vespere Liam filiam suam introduxit ad eum, dans ancillam filiæ, Zelpham nomine. Ad quam cum ex more, Iacob fuisse ingressus, facto mane vidit Liam: & dixit ad sacerum suum, Quid est quod facere voluisti? nonne pro Rachel seruui tibi? quare imposuisti mihi? Respondit Laban, Non est in loco nostro consuetudinis, vt minores ante tradamus ad nuptias. Imple hebdomadam dierum huius copulæ: & hanc quoque dabo tibi pro opere quo seruiturus es mihi septem annis alijs. Acquieuit placito: & hebdomada transacta, Rachel duxit vxorem: cui pater seruam Balam traxiderat. Tandemque potitus optatis nuptijs, amorem sequentis priori prætulit, seruiens apud eum septem annis alijs.

**Ex epistola Pauli ad Roman. L. ij.**

**Q**Vid ergo dicemus inuenisse Abraham patrem nostrum secundum carnem? Si enim Abraham ex operibus iustificatus, est habet gloriam, sed non

apud Deum. Quid enim dicit scriptura? Credidit Abraham Deo: & reputatam est illi ad iustitiam. Ei autem qui operatur, merces non imputatur secundum gratiam, sed secundum debitum. Ei vero qui non operatur, credenti autem in eum qui iustificat impium: reputatur fides eius ad iustitiam secundum propositum gratiæ Dei, sicut & Dauid dicit beatitudinem hominis, cui Deus accepto fert iustitiam sine operibus, Beati, quorum remissæ sunt iniquitates, & quorum tecta sunt peccata. Beatus vir, cui non imputauit dominus peccatum. Beatitudo ergo hæc, in circuncisione tantum manet, an etiam in præputio? Dicimus enim quia reputata est Abrahæ fides ad iustitiam: Quomodo ergo reputata est? in circuncisione, an in præputio? Non in circuncisione, sed in præputio. Et signum accepit circuncisionis, signaculum iustitiae fidei quæ est in præputio: vt sit pater omnium credentium per præputium, vt reputetur & illis ad iustitiam: & sit pater circuncisionis, non ijs tantum qui sunt ex circuncisione, sed & his qui sectantur vestigia fidei quæ est in præputio patris nostri Abrahæ. Non enim per legem, promissio Abrahæ aut semini eius vt hæres esset mundi: sed per iustitiam fidei. Si enim qui ex lege, hæredes sunt: exinanita est fides, abolita est promissio. Lex enim iram operatur. Vbi enim non est lex: nec præuaricatio. Ideo ex fide: vt secundum gratiam firma sit promissio omni semini, non ei qui ex lege est solum, sed & ei qui ex fide est Abrahæ qui pater est omnium nostrum, sicut scriptum est, Quia patrem multarum gentium posui te ante Deum, cui credidisti, qui viuificat <sup>morbo</sup>.

tuos: & vocat ea quæ non sunt, tanquam ea quæ sunt: qui contra spem in spem credidit: vt fieret pater multarum gentium secundum quod dictum est ei, Sic erit semen tuum sicut stellæ cœli & arena maris. Et non infirmatus est fide: nec considerauit corpus suum emortuum, cum iam fere cunctum esset annorum, & emortuam vuluam Saræ. In repromotione etiam Dei non hæsitauit diffidentia: sed confortatus est fide, dans gloriam Deo: plenissime sciens quia quæcumque promisit Deus potens est & facere. Ideo & reputatum est illi ad iustitiam. Non est autem scriptum tantum propter ipsum, Quia reputatum est illi ad iustitiam: sed & propter nos, quibus reputabitur credentibus in eum, qui suscitauit Iesum Christum dominum nostrum a mortuis, qui traditus est propter delicta nostra, & resurrexit propter iustificationem nostram.

**C** Friday. ex Genesi. Lesson. j.

**V** Idens autem dominus quod de- c. 29.

spiceret Liam, aperuit vuluam eius, sorore sterili permanente. Quæ conceptum genuit filium, vocavitque nomen eius Ruben, dicens: Vedit dominus humilitatem meam, nunc amabit me vir meus. Rursumque concepit & peperit filium, & ait, Quoniam audiuit me dominus haberí contemptui, dedit etiam istum mihi, vocavitque nomen eius Simeon. Concepitque tertio, & genuit alium filium: dixitque, Nunc quoque copulabitur mihi maritus meus, eo quod pepererim ei tres filios. & idcirco appellauit nomen eius Leui. Quarto concepit, & peperit filium, & ait, Modo confitebor domino, & ob hoc vocavit eum Iudam: cessauitque parere. Cernens autem Rachel quod infoecunda esset, inuidit sorori suæ, &

ait marito suo, Da mihi liberos, alioquin moriar. Cui iratus respondit Iacob, Num pro Deo ego sum, qui priuauit te fructu ventris tui? At illa, Habeo, inquit, famulam Balam: ingredere ad illam, vt pariat super genua mea, & habeam ex illa filios. Deditque illi Balam in coniugium: quæ ingresso ad se viro, concepit, & peperit filium. Dixitque Rachel, Iudicavit mihi dominus, & exaudiuit vocem meam, dans mihi filium, & appellauit idcirco nomen eius Dan. Rursumque Bala concipiens, peperit alterum, pro quo ait Rachel, Comparauit me dominus cum sorore mea, & inualui: vocauitque eum Nephthalim. Sentiens Lia quod parere desisisset, Zelpham ancillam suam marito tradidit. Qua post conceptum edente filium, dixit. Feliciter: & idcirco vocauit nomen eius Gad. Peperit quoque Zelpha alterum. Dixitque Lia, Hoc pro beatitudine mea: beatam quippe me dicent mulieres, propterea appellauit eum Aser.

**Ex epistola Pauli ad Roman. L. ij.**

**I**†Vstificati ergo ex fide, pacem habeamus ad Deum per dominum nostrum Iesum Christum: per quem & habemus accessum per fidem in gratiam istam, in qua stamus & gloriamur, in spe gloriæ filiorum Dei. Non solum autem, sed & gloriamur in tribulationibus, scientes, quod tribulatio patientiam operatur, patientia autem probationem, probatio vero spem: spes autem non confundit: quia charitas Dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis.] Vt quid enim Christus, cum adhuc infirmi essemus, secundum tempus, pro impijs mortuus est? Vix enim pro iusto quis moritur, nam pro bono forsitan quis au-

deat mori. Commendat autem charitatem suam Deus in nobis: quoniam cum adhuc peccatores essemus, secundum tempus Christus pro nobis mortuus est. Multo igitur magis, nunc iustificati in sanguine ipsius, salui erimus ab ira per ipsum. Si enim cum inimici essemus, reconciliati sumus Deo per mortem filij eius: multo magis reconciliati, salui erimus in vita ipsius. Non solum autem, sed & gloriamur in Deo per dominum nostrum Iesum Christum, per quem nunc reconciliationem accepimus. Propterea, sicut per vnum hominem peccatum in hunc mundum intravit, & per peccatum mors: & ita in omnes homines mors pertransiit, in quo omnes peccauerunt. Vsque ad legem enim, peccatum erat in mundo: peccatum autem non imputabatur, cum lex non esset. Sed regnauit mors ab Adam, vsque ad Moysen, etiam in eos qui non peccauerunt in similitudinem prævaricationis Adæ, qui est forma futuri. Sed non sicut delictum, ita & donum. Si enim vnius delicto, multi mortui sunt: multo magis gratia Dei & donum, in gratia vnius hominis Iesu Christi in plures abundauit. Et non sicut per vnum peccatum, ita & donum: nam iudicium quidem ex vno, in condemnationem: gratia autem ex multis delictis, in iustificationem. Si enim vnius delicto, mors regnauit per vnum: multo magis abundantiam gratiæ & donationis & iustitiae accipientes, in vita regnabunt per vnum Iesum Christum. Ignitus igitur sicut per vnius delictum, in omnes homines in condemnationem: sic & per vnius iustitiam, in omnes homines in iustificationem vitæ. Sicut enim per inobedientiam vnius hominis, peccatores constituti sunt multi: ita & per vnius

obeditionem, iusti constituentur multi. Lex autem subintrauit, vt abundaret delictum. Vbi autem abundauit delictum, superabundauit & gratia, vt sicut regnauit peccatum in mortem: ita & gratia regnet per iustitiam in vitam æternam per Iesum Christum dominum nostrum.

**C** Sabbato ex Genesi. Lesson. j.

- c. 30. **E** Gressus autem Ruben tempore messis triticeæ in agrum, repperit mandragoras: quas matri Liæ detulit. Dixitque Rachel: Da mihi partem de mandragoris filij tui. Illa respondit, Parumne tibi videtur quod præripueris maritum mihi, nisi etiam mandragoras filij mei tuleris? Ait Rachel, Dormiat tecum hac nocte pro mandragoris filij tui. Redeuntique ad vesperam Iacob de agro egressa est in occursum eius Lia, & ait: Ad me, inquit, intrabis: quia mercede conduxi te pro mandragoris filij mei, dormiuitque cum ea, nocte illa. Et exaudiuit Deus preces eius: concepitque & peperit filium quintum, & ait: Dedit Deus mercedem mihi, quia dedi ancillam meam viro meo, appellauitque nomen eius Issachar. Rursum Lia concipiens peperit sextum filium, & ait: Dotauit me Deus dote bona: etiam hac vice mecum erit maritus meus, eo quod genuerim ei sex filios, & idcirco appellauit nomen eius Zabulon. Post quem peperit filiam nomine Dinam. Recordatus quoque dominus Rachelis, exaudiuit eam, & aperuit vuluum eius. Quæ concepit, & peperit filium, dicens: Abstulit Deus opprobrium meum. Et vocauit nomen eius Ioseph, dicens: addat mihi dominus filium alterum. Nato autem Ioseph, dixit Iacob socero suo, Dimitte me vt reuertar in patriam meam, & ad terram meam. Da mihi vxores, & liberos meos, pro

quibus seruui tibi, vt abeam: tu vero nosti seruitutem, qua seruui tibi. Ait illi Laban: Inueniam gratiam in conspectu tuo: experimento didici, quia benedixerit mihi Deus propter te: constitue mercedem tuam, quam dem tibi. At ille respondit: Tu nosti quomodo seruierim tibi, & quanta in manibus meis fuerit possessio tua. Modicum habuisti antequam venirem ad te, & nunc diues effectus es: benedixitque tibi Deus ad introitum meum: iustum est igitur vt aliquando prouideam etiam domui meæ.

**Ex epistola Pauli ad Roman. L. ij.**

**Q** Vid ergo dicemus? Manebimus in cha. 6. peccato vt gratia abundet? Absit. Qui enim mortui sumus peccato, quomodo adhuc viuemus in illo? An ignoratis fratres, quia † quicunque baptizati sumus in Christo Iesu, in morte ipsius baptizati sumus? Consepti enim sumus cum illo per baptismum in mortem: vt quomodo Christus surrexit a mortuis per gloriam patris, ita & nos in nouitate vitæ ambulemus. Si enim complantati facti sumus similitudini mortis eius: simul & resurrectionis erimus. Hoc scientes, quia vetus homo noster simul crucifixus est, vt destratur corpus peccati, & vltra non seruamus peccato. Qui enim mortuus est: iustificatus est a peccato. Si autem mortui sumus cum Christo: credimus quia simul etiam viuemus cum Christo, scientes quod Christus resurgens ex mortuis iam non moritur, mors illi ultra non dominabitur. Quod enim mortuus est peccato, mortuus est semel: quod autem viuit, viuit Deo. Ita & vos existimate, vos mortuos quidem esse peccato: viuentes autem Deo in Christo Iesu.] Non ergo regnet peccatum in vestro mortali corpore, vt obe-

diatis concupiscentijs eius. Sed neque exhibeatis membra vestra, arma iniq-uitatis peccato: sed exhibete vos Deo, tanquam ex mortuis viuentes: & membra vestra, arma iustitiae Deo. Peccatum enim vobis non dominabitur, non enim sub lege estis, sed sub gra-tia. Quid ergo? Peccabimus, quo-niam non sumus sub lege, sed sub gra-tia? Absit. An nescitis quoniam cui exhibetis vos seruos ad obediendum: serui estis eius cui obeditis, siue peccati ad mortem, siue obediotionis ad iusti-tiam? Gratias autem Deo, quod fuis-tis serui peccati: obedistis autem ex corde in eam formam doctrinæ in quam traditi estis. Liberati autem a pec-cato, serui facti estis iustitiae. † Hu-

C manum dico propter infirmitatem car-nis vestræ: sicut enim exhibuistis membra vestra seruire immunditiæ & iniqui-tati, ad iniquitatem: ita nunc exhibete membra vestra seruire iustitiae, in san-tificationem. Cum enim serui essetis peccati, liberi fuitis iustitiae. Quem ergo fructum habuistis tunc in illis, in quibus nunc erubescitis? Nam finis il-lorum, mors est. Nunc vero liberati a peccato, serui autem facti Deo, habetis fructum vestrum in santificationem, finem vero vitam æternam. Stipendia enim peccati, mors: gratia autem Dei, vita æterna in Christo Iesu domino nos-tro.]

**C Dominica secunda post Pascha, ex Genesi. Lesson one.**

 Ixitque Laban, Quid tibi dabo? At ille ait, Nihil volo: sed si feceris quod postulo, iterum pascam, & custo-diam pecora tua. Gyra omnes greges tuos, & separa cunctas oues varias, & sparso vellere, & quodcunque furuum & maculosum, variumque fuerit, tam

in ouibus quam in capris, erit merces mea. Respondebitque mihi cras iustitia mea, quando placiti tempus aduenerit coram te: & omnia quæ non fuerint varia, & maculosa, & fulua, tam in ouibus quam in capris, furti me ar-gues. Dixitque Laban, Gratum habeo quod petis. Et separauit in die illa capras, & oues, & hircos & arietes varios atque maculosos: cunctum autem gregem vnicolorem, id est albi aut ni-gri velleris, tradidit in manu filiorum suorum. Et posuit spatium itineris trium dierum inter se & generum, qui pascebat reliquos greges eius. Tollens ergo Iacob virgas populeas virides, & amigdalinas, ex platanis ex parte decor-ticauit eas: detractisque corticibus in his quæ spoliata fuerant, candor apparuit: illa vero quæ integra fuerant viridia permanserunt: atque in hunc modum color effectus est varius. Posuitque eas in canalibus, vbi effunde-batur aqua: vt cum venissent greges ad bibendum, ante oculos haberent virgas, & in aspectu earum conciperent. Factumque est vt in ipso calore coitus oues intuerentur virgas, & parerent macu-losa, & varia, & diuerso colore respersa. Diuisitque gregem Iacob, & posuit vir-gas in canalibus ante oculos arietum: Erant autem alba & nigra quæque La-ban: cætera vero Iacob, separatis inter se gregibus. Igitur quando primo tem-pore ascendebantur oues ponebat Iacob virgas in canalibus aquarum ante oculos arietum & ouium: vt in earum con-templatione conciperent. Quando vero serotina admissura erat, & conceptus extremus, non ponebat eas. Factaque sunt ea quæ erant serotina, Laban: & quæ primi temporis, Iacob. Ditatusque est homo ultra modum, & habuit greges

multos, ancillas & seruos, camelos & asinos.

**Ex epistola Pauli ad Roman. L. ij.**

cha. 7. **A**N ignoratis, fratres, (scientibus enim legem loquor) quia lex in homine dominatur quanto tempore viuit? Nam quæ sub viro est mulier: viuente viro alligata est legi. Si autem mortuus fuerit vir eius, soluta est a lege viri. Igitur viuente viro vocabitur adultera si fuerit cum alio viro. Si autem mortuus fuerit vir eius, liberata est a lege viri: vt non sit adultera si fuerit cum alio viro. Itaque fratres mei, & vos mortificati estis legi, per corpus Christi: vt sitis alterius qui ex mortuis surrexit, vt fructificetis Deo. Cum enim essemus in carne, passiones peccatorum quæ per legem erant, operabantur in membris nostris, vt fructificant morti: nunc autem soluti sumus a lege mortis in qua detinebamur: ita vt seruiamus in nouitate spiritus, & non in vetustate literæ. Quid ergo dicemus? Lex peccatum est? Absit. Sed peccatum non cognoui, nisi per legem, nam concupiscentiam nesciebam, nisi lex diceret: Non concupisces. Occasione autem accepta, peccatum per mandatum operatum est in me omnem concupiscentiam. Sine lege enim peccatum mortuum erat. Ego autem viuebam sine lege aliquando Sed cum venisset mandatum: peccatum reuixit. Ego autem mortuus sum: & inuentum est mihi mandatum, quod erat ad vitam, hoc esse ad mortem. Nam peccatum, occasione accepta per mandatum, seduxit me: & per illud occidit. Itaque lex quidem sancta, & mandatum sanctum & iustum, & bonum. Quod ergo bonum est, mihi factum est mors? Absit. Sed peccatum vt appareat peccatum, per bonum operatum est mihi

mortem: vt fiat supra modum peccans peccatum per mandatum. Scimus enim quia lex spiritualis est: ego autem carnis sum, venundatus sub peccato.

**According to John. Lesson. iiij.**

**I**n illo tempore: Dixit Iesus Phariseis: Ego sum pastor bonus. Bonus pastor animam suam ponit pro ouibus suis. **Et reliqua.**

**Homilia sancti Grego. papæ.**

**A**udistis fratres charissimi ex lectione euangelica eruditioñem vestram: audistis & periculum nostrum. Ecce enim, is qui non ex accidenti dono, sed essentialiter bonus est, dicit: Ego sum pastor bonus: atque eiusdem bonitatis formam, quam nos imitemur, adiunxit dicens, Bonus pastor animam suam ponit pro ouibus suis. Fecit quod monuit, ostendit quod iussit. Bonus pastor pro ouibus suis animam suam posuit: vt in sacramento nostro corpus suum & sanguinem verteret, & oves quas redemerat, carnis suæ alimento satiaret. Ostensa nobis est igitur de contemptu mortis via quam sequamur: apposita est forma cui imprimamur. Primum nobis est exteriora nostra misericorditer ouibus eius impendere. Postremum vero, si necesse est, etiam vitam nostram pro eisdem ouibus ministrare. A primo autem hoc minimo, peruenitur ad postremum maius. Sed cum incomparabiliter longe sit anima melior, qua viuimus. terrena substantia quam exterius possidemus: qui non dat pro ouibus substantiam suam, quando pro eis daturus est animam suam? Et sunt nonnulli, qui dum plus terrenam substantiam quam oves diligunt, meritum pastoris perdunt. De quibus protinus subditur, Mercenarius autem, & qui non est pastor, cuius non sunt oves propriæ, videt lupum venien-

c. 10.

tem, & dimittit oues, & fugit. Non pastor sed mercenarius vocatur, qui non pro amore intimo oues dominicas, sed ad temporales mercedes pascit. **T**e Deum. **Oratio.**

**D**EUS, qui in filij tui humilitate iacentem mundum erexisti, fidelibus tuis perpetuam concede lætitiam: vt quos perpetuae mortis eripuisti casibus, gaudijs facias sempiternis perfrui: Per eundem dominum no-

**C** Monday. ex Genesi. Lesson. j.

c. 31. **P**ostquam autem audiuuit verba filiorum Laban dicentium, Tulit Iacob omnia quæ fuerunt patris nostri: & de illius facultate ditatus, factus est inclytus: animaduertit quoque faciem Laban quod non esset erga se sicut heri & nudiustertius, maxime diciente sibi domino, Reuertere in terram patrum tuorum, & ad generationem tuam, eroque tecum: misit Iacob, & vocauit Rachel & Liam in agrum, vbi pascebat greges, dixitque eis. Video faciem patris vestri, quod non sit erga me sicut heri & nudiustertius: Deus autem patris mei fuit mecum. Et ipse nostis quod totis viribus meis seruierim patri vestro. Sed & pater vester circunuenit me, & mutauit mercedem meam decem vicibus: & tamen non dimisit eum Deus vt noceret mihi. Si quando dixit, Variæ erunt mercedes tuæ: pariebant omnes oues varios foetus: quando vero econtrario ait, Alba quæque accipies pro mercede: omnes greges alba pepere-runt. Tulitque Deus substantiam patris vestri, & dedit mihi. Postquam enim conceptus ouium tempus aduenerat, leuaui oculos meos, & vidi in somnis ascendentes mares super foeminas, varios & maculosos, & diuersorum colorum. Dixitque angelus Dei ad me in somnis, Iacob? Et ego respondi, Adsum. Qui

ait, Leua oculos tuos, & vide vniuersos masculos ascendentes super foeminas, varios, maculosos, atque respersos. Vidi enim omnia quæ fecit tibi La-ban. Ego sum Deus Bethel, vbi vnxisti lapidem, & votum vouisti mihi. Nunc ergo surge, & egressere de terra hac, reuertens in terram nativitatis tuæ. Responderuntque Rachel, & Lia, nunquid habemus residui quicquam in fa-cultatibus, & haereditate domus patris nostri? Nonne quasi alienas reputauit nos, & vendidit, comeditur preium nostrum? Sed Deus tulit opes patris nostri, & eas tradidit nobis, ac filijs nostris: vnde omnia quæ præcepit tibi Deus, fac.

**Ex epistola Pauli ad Roman. L. ij.**

**Q**UOD enim operor, non intelligo. **cha. 7.**

Non enim quod volo bonum, hoc ago: sed quod odi malum, illud facio. Si autem quod nolo, illud facio, con-sentio legi quoniam bona est. Nunc autem iam non ego operor illud, sed quod habitat in me peccatum. Scio enim quia non habitat in me, hoc est, in carne mea, bonum. Nam velle adiacet mihi: perficere autem bonum non inuenio. Non enim quod volo bonum, hoc facio: sed quod nolo malum, hoc ago. Si autem quod nolo, illud facio: iam non ego operor illud, sed quod habi-tat in me peccatum. Inuenio igitur legem, volenti mihi facere bonum, quoniam mihi malum adiacet. Condelec-tor enim legi Dei secundum interiorem hominem: video autem aliam legem in membris meis repugnantem legi mentis meæ, & captiuantem me in lege pec-cati quæ est in membris meis. Infelix ego homo, quis me liberabit de corpore mortis huius? Gratia Dei per Iesum Christum dominum nostrum. Igitur ego ipse mente seruio legi Dei: carne

autem, legi peccati.

cha. 8. Nihil ergo nunc damnationis est ijs qui sunt in Christo Iesu: qui non secundum carnem ambulant. Lex enim spiritus vitæ in Christo Iesu, liberauit me a lege peccati & mortis. Nam quod impossibile erat legi, in quo infirmabatur per carnem, Deus filium suum mittens in similitudinem carnis peccati, & de peccato damnauit peccatum in carne, vt iustificatio legis impleretur in nobis, qui non secundum carnem ambulamus, sed secundum spiritum. Qui enim secundum carnem sunt, quæ carnis sunt, sapiunt. qui vero secundum spiritum sunt: quæ sunt spiritus, sentiunt. Nam prudentia carnis, mors est: prudentia autem spiritus, vita & pax, quoniam sapientia carnis, inimica est Deo: legi enim Dei non est subiecta, nec enim potest. Qui autem in carne sunt, Deo placere non possunt. Vos autem in carne non estis, sed in spiritu: si tamen spiritus Dei habitat in vobis. Si quis autem spiritum Christi non habet: hic non est eius. Si autem Christus in vobis est: corpus quidem mortuum est propter peccatum: spiritus vero viuit propter iustificationem. Quod si spiritus eius qui suscitauit Iesum a mortuis: habitat in vobis: qui suscitauit Iesum Christum a mortuis, viuificabit & mortalia corpora vestra, propter inhabitantem spiritum eius in vobis.

**C** Tuesday. ex Genesi. Lesson. j.

**S** Vrrexit itaque Iacob: & impositis liberis, ac coniugibus suis super camelos, abijt: Tulitque omnem substantiam suam, & greges, & quicquid in Mesopotamia acquisierat, pergens ad Isaac patrem suum in terram Chanaan. Eo tempore ierat Laban ad tondendas oves, & Rachel furata est idola patris sui. Noluitque Iacob confiteri socero

suo quod fugeret. Cumque abiisset tam ipse quam omnia quæ iuris sui erant: & amne transmissio pergeret contra montem Galaad: nuntiatum est Laban die tertio quod fugeret Iacob. Qui assumptis fratribus suis, persecutus est eum diebus septem, & comprehen-dit eum in monte Galaad. Vuditque in somnis dicentem sibi dominum, Cae-ne ne quicquam aspere loquaris contra Iacob. Iamque Iacob extenderat in monte tabernaculum: cumque ille consequitus fuisset eum cum fratribus suis, in eodem monte Galaad fixit tentorium Et dixit ad Iacob, Quare ita egisti, vt clam me abigeres filias meas quasi captiuas gladio? Cur ignorante me fugere voluisti, nec indicare mihi: vt pros-equerer te cum gaudio, & canticis, & tympanis, & citharis? Non es passus vt oscularer filios meos, & filias, stulte operatus es. Et nunc quidem valet manus mea reddere tibi malum: sed Deus patris vestri heri dixit mihi, Cae-ne loquaris contra Iacob quicquam durius. Esto, ad tuos ire cupiebas, & desyderio erat tibi domus patris tui: cur furatus es Deos meos? Respondit Iacob, Quod inscio te profectus sum, timui ne violenter auferres filias tuas. Quod autem furti me arguis: apud quemcunque inueneris Deos tuos, necetur coram fratribus nostris: scrutare, quicquid tuorum apud me inueneris, aufer. Haec dicens: ignorabat quod Rachel furata esset idola.

**E**x epistola Pauli ad Ro.

L. ij.

Rgo fratres, † debitores sumus: non carni, vt secundum carnem viuamus. Si enim secundum carnem vixeritis, moriemini: si autem spiritu facta carnis mortificaueritis, viuetis. Qui cunque enim spiritu Dei aguntur, iij sunt filii Dei. Non enim accepistis spir-

itum seruitutis iterum in timore: sed accepistis spiritum adoptionis filiorum, in quo clamamus Abba, pater. Ipse enim spiritus testimonium reddit spiriti nostro quod sumus filii Dei. Si autem filii, & hæredes: hæredes quidem Dei, cohæredes autem Christi:]  
**C** si tamen compatimur, vt conglorifice-  
 mur. † Existimo enim quod non sunt condignæ passiones huius temporis, ad futuram gloriam quæ reuelabitur in nobis. Nam expectatio creaturæ, reue-  
 lationem filiorum Dei expectat. Van-  
 itati enim creatura subiecta est, non volens, sed propter eum qui subiecit eam in spe: quia & ipsa creatura liberabitur a seruitute corruptionis, in libertatem gloriæ filiorum Dei. Scimus enim quod omnis creatura ingemiscit, & parturit vsque adhuc. Non solum autem illa, sed & nos ipsi primitias spiritus habentes, & ipsi intra nos gemimus adoptionem filiorum Dei, expectantes

**D** redemptionem corporis nostri.] Spe enim salui facti sumus. Spes autem quæ videtur, non est spes, nam quod videt quis, quid sperat? Si autem quod non videmus, speramus: per patientiam expectamus. Similiter autem & spiritus adiuuat infirmitatem nostram: nam quid oremus sicut oportet, nescimus: sed ipse spiritus postulat pro nobis gemitibus inenarrabilibus. Qui autem scrutatur corda, scit quid desideret spiritus: quia secundum Deum postulat pro sanctis.

**C** Feria. iiiij. ex Genesi. Lect j. cha. 8.  
**I**ngressus itaque Laban tabernacu-  
 lum Iacob, & Lia, & vtriusque famulæ, non inuenit: Cumque intrasset tentorium Rachelis, illa festinans abscondit idola subter stramenta camelii, & sedit desuper: scrutantique omne tentorium, & nihil inuenienti, ait, Ne

irascatur dominus meus, quod coram te assurgere nequeo: quia iuxta consuetudinem foeminarum nunc accidit mihi, sic delusa solicitude querentis est. Timensque Iacob, cum iurgio ait, Quam ob culpam meam, & ob quod peccatum meum sic exarsisti post me, & scrutatus es omnem supellectilem meam? Quid inuenisti de cuncta substantia domus tuæ? pone hic coram fratribus meis, & fratribus tuis, & iudicent inter me & te. Idcirco viginti annis fui tecum, oues tuæ & capræ steriles non fuerunt: arietes gregis tui non comedи: nec captum a bestia ostendi tibi, ego damnum omne reddebam: quicquid furto perierat, a me exigebas: die noctuque æstu vrgebar, & gelu: fugiebatque somnus ab oculis meis. Sic per viginti annos in domo tua seruui tibi quatuordecim pro filiabus, & sex pro gregibus tuis, immutasti quoque mercedem meam decem vicibus. Nisi Deus patris mei Abraham & timor Isaac affuisset mihi, forsitan modo nudum me demisisses: afflictionem meam, & labore manuum mearum respexit Deus, & arguit te heri. Respondit ei Laban, Filiæ istæ, filiæ meæ: & filii isti filii mei. Sed & greges tui, & omnia quæ cernis, mea sunt: quid possum facere filiis & nepotibus meis? Veni ergo, & ineamus feedus: vt sit testimonium inter me & te.

**Ex epistola Pauli ad Roman. L. ij.**

**S**cimus autem quoniam diligencib. 31. tibus Deum omnia cooperantur in bonum, ijs qui secundum propositum vocati sunt sancti. Nam quos præscivit: & praedestinavit conformes fieri imaginis filii sui, vt sit ipse primogenitus in multis fratribus. Quos autem praedestinavit, hos & vocauit: & quos

vocauit, hos & iustificauit: quos autem iustificauit, illos & glorificauit. Quid ergo dicemus ad hæc? Si Deus pro nobis: quis contra nos? Qui etiam proprio filio suo non pepercit, sed pro nobis omnibus tradidit illum: quomodo non etiam cum illo omnia nobis donauit? Quis accusabit aduersus electos Dei? Deus qui iustificat: quis est qui condemnet? Christus Iesu qui mortuus est, imo qui & surrexit, qui est ad dexteram Dei, qui etiam interpellat pro nobis. Quis ergo nos separabit a charitate Christi? Tribulatio? an angustia? an famæ? an nuditas? an periculum? an persecutio? an gladius? sicut scriptum est, Quia propter te mortificamur tota die: æstimati sumus sicut oves occisionis. Sed in his omnibus superamus propter eum qui dilexit nos. Certus sum enim, quia neque mors, neque vita, neque angeli, neque principatus, neque virtutes, neque instantia, neque futura, neque fortitudo, neque altitudo, neque profundum, neque creatura alia poterit nos separare a Caritate Dei, quæ est in Christo Iesu domino nostro.

Veritatem dico, in Christo Iesu non mentior, testimonium mihi perhibente conscientia mea in spiritu sancto, quoniam tristitia mihi magna est, & continuus dolor cordi meo. Optabam <sup>anim9.</sup> ego ipse anathema esse a Christo pro fratribus meis, qui sunt cognati mei secundum carnem qui sunt Israelitæ, quorum adoptio est filiorum, & gloria, & testamentum, & legislatio, & obsequium, & promissa, quorum patres, ex quibus est Christus secundum carnem, qui est super omnia Deus benedictus in secula. Amen.

**C** Feria. v. ex Genesi. Lesson. j.

**T** Vlit itaque Iacob lapidem & erexit illum in titulum. Dix-

itque fratribus suis, Afferte lapides. Qui congregantes fecerunt tumulum, comederuntque super eum: Quem vocauit Laban Tumulum testis: & Iacob, Aceruum testimonij, vterque iuxta proprietatem linguæ suæ. Dixitque Laban, Tumulus iste erit testis inter me, & te hodie: & idcirco appellatum est nomen eius Galaad, id est tumulus testis. Intueatur & iudicet dominus inter nos quando recesserimus a nobis, si afflixeris filias meas, & si introduxeris alias vxores super eas: nullus sermonis nostri testis est absque Deo, qui præsens respicit. Dixitque rursus ad Iacob, En tumulus hic, & lapis quem erexi inter me & te, testis erit. Tumulus inquam iste & lapis sint in testimonium: si aut ego transiero illum pergens ad te: aut tu præterieris, malum mihi cogitans. Deus Abraham & Deus Nachor iudicet inter nos, Deus patris eorum Iurauit ergo Iacob per timorem patris sui Isaac: immolatisque victimis in monte, vocauit fratres suos, vt ederent panem. Qui cum comedissent, manserunt ibi. Laban vero de nocte ~~chancig~~, osculatus est filios & filias suas: & benedixit illis, reuersusque est in locum suum.

**Ex epistola Pauli ad Roman. L. ij.**

**N** On autem quod exciderit verbum Dei. Non enim omnes qui ex Israël sunt, ij sunt Israelitæ: neque qui semen sunt Abrahæ, omnes filij: sed in Isaac vocabitur tibi semen: id est, non qui filij carnis, hi filij Dei: sed qui filij sunt promissionis, æstimantur in semine. Promissionis enim verbum hoc est, Secundum hoc tempus veniam: & erit Saræ filius. Non solum autem illa: sed & Rebecca ex vno concubitu ~~chancig~~, Isaac patris nostri. Cum enim nondum nati fuissent, aut aliquid boni

egissent aut mali, vt secundum electionem propositum Dei maneret: non ex operibus, sed ex vocante dictum est ei, Quia maior seruiet minori, sicut scriptum est, Iacob dilexi, Esau autem odio habui. Quid ergo dicemus? Nunquid iniquitas apud Deum? Absit. Moysi enim dicit, Miserebor cuius misereor, & misericordiam præstabō cuius miserebor. Igitur non volentis, neque currentis, sed miserentis est Dei. Dicit enim scriptura Pharaoni, Quia in hoc ipsum excitaui te, vt ostendam in te virtutem meam: & vt annuntietur nomen meum in vniuersa terra. Ergo, cuius vult miseretur: & quem vult indurat. Dicis itaque mihi, Quid adhuc queritur? voluntati enim eius quis resistit? O homo, tu quis es qui respondeas Deo? Nunquid dicit figuramentum ei qui se finxit, Quid me fecisti sic? An non habet potestatem figulus lutti ex eadem massa facere aliud quidem vas in honorem, aliud vero in contumeliam? Quod si Deus volens ostendere iram, & notum facere potentiam suam sustinuit in multa patientia, vasa iræ apta in interitum, vt ostenderet diuitias gloriæ suæ in vasa misericordiæ quæ præparauit in gloriam, Quos & vocauit, nos: non solum ex Iudæis, sed etiam ex gentibus, sicut in Osee dicit, Vocabo non plebem meam, plebem meam: & non dilectam, dilectam: & non misericordiam consecutam, misericordiam consecutam Et erit, in loco vbi dictum est eis, Non plebs mea vos: ibi vocabuntur filij Dei viui. Isaías autem clamat pro Israel, Si fuerit numerus filiorum Israel tanquam arena maris, reliquiæ saluæ fient. Verbum autem consummans, & abbrevians in æquitate: quia verbum breuiatum faciet dominus su-

per terram. Et sicut prædictit Isaías, nisi dominus Sabaoth reliquisset nobis semen: sicut Sodoma facti essemus, & sicut Gomorrha similes fuissemus. Quid ergo dicemus? Quod gentes quæ non sectabantur iustitiam, apprehenderunt iustitiam, iustitiam autem quæ ex fide est: Israel vero sectando legem iustitiæ, in legem iustitiæ, non peruenit. Quare? Quia non ex fide, sed quasi ex operibus: offenderunt enim in lapidem offensionis, sicut scriptum est, Ecce pono in Sion lapidem offensionis, & petram scandali, & omnis qui credit in eum, non confundetur.

**C Friday. ex Genesi. Lesson. j.**

**I**acob autem abijt in itinere, quo c. 32. cœperat: fueruntque ei obuiam angelii Dei. Quos cum vidisset, ait, Castra Dei sunt hæc, & appellauit nomen loci illius Mahanin, id est, castra. Misit autem & nuntios ante se ad Esau fratrem suum in terram Seir regionis Edom: præcepitque eis, dicens: Sic loquimini domino meo Esau: Hæc dicit frater tuus Iacob, Apud Laban peregrinatus sum, & fui vsque in præsentem diem. Habeo boues, & asinos, & oves, & seruos, & ancillas: mittoque nunc legationem ad dominum meum, vt inueniam gratiam in conspectu tuo. Reuersique sunt nuntij ad Iacob, dicentes, Venimus ad Esau fratrem tuum, & ecce properat in occursum tibi cum quadringentis viris. Timuit Iacob valde: & perterritus diuisit populum qui secum erat, greges quoque & oves, & boues, & camelos in duas turmas: dicens: Si venerit Esau ad vnam turmam, & percusserit eam, alia turma quæ reliqua est, saluabitur. Dixitque Iacob Deus patris mei Abraham, & deus patris mei Isaac: Domine qui dixisti mihi, Reuertere in terram

tuam & in locum natuitatis tuæ, & benefaciam tibi: minor sum cunctis miserationibus tuis, & veritate tua quam expleuisti seruo tuo: in baculo meo transiui Iordanem istum: & nunc cum duabus turmis regredior. Erue me de manu fratris mei Esau, quia valde eum timeo: ne forte veniens percutiat matrem cum filijs. Tu locutus es quod benefaceres mihi, & dilatares semen meum sicut arenam maris, quæ præ multitudine numerari non potest: Cumque dormisset ibi nocte illa, separavit de his quæ habebat, munera Esau fratri suo capras ducentas, hircos viginti, oves ducentas, arietes viginti, camelos foetas cum pullis suis triginta, vaccas quadraginta, & tauros viginti, asinas viginti, pullos earum decem.

**Ex epistola Pauli ad Roman.** L. ij.

- c. 10. **F**ratres, voluntas quidem cordis mei & obsecratio ad Deum, fit pro illis in salutem. Testimonium enim perhibeo illis quod æmulationem dei habent, sed non secundum scientiam. Ignorantes enim iustitiam dei, & suam quærentes statuere, iustitiæ dei non sunt subiecti. Finis enim legis, Christus: ad iustitiam omni credenti. Moses enim scripsit, quoniam iustitiam, quæ ex lege est, qui fecerit homo viuet in ea. Quæ autem ex fide est iustitia, sic dicit, Ne dixeris in corde tuo, Quis ascendet in cœlum? id, est Christum deducere. Aut quis descendet in abyssum? hoc, est Christum a mortuis reuocare. Sed quid dicit scriptura? prope est verbum in ore tuo, & in corde tuo: hoc est verbum fidei quod prædicamus. Quia si confitearis in ore tuo Dominum Iesum, & in corde tuo credideris quod Deus illum suscitauit a mortuis: saluus eris. † corde enim creditur ad iustitiam: ore autem confessio
- fit ad salutem. Dicit enim scriptura, Omnis qui credit in illum, non confundetur. Non enim est distinctio Iudæi & Græci: nam idem dominus omnium, diues in omnes qui inuocant illum. Omnis enim quicunque inuocauerit nomen domini, saluus erit. Quomodo ergo inuocabunt eum in quem non crediderunt? Aut quomodo credent ei, quem non audierunt? Quomodo autem audient sine prædicante? Quomodo vero prædicabunt, nisi mittantur? sicut scriptum est, Quam speciosi pedes euangelizantium pacem, euangelizantium bona. Sed non omnes obediunt euangelio. Isaias enim dicit, Domine, quis credidit auditui nostro? Ergo fides, ex auditu: auditus autem per verbum Christi. Sed dico, Nunquid non audierunt? Et quidem, in omnem terram exiuit sonus eorum: & in fines orbis terræ verba eorum.] Sed dico, Nunquid Israel non cognouit? Primus Moses dicit, Ego ad æmulationem vos adducam in non gentem: in gentem insipientem, in iram vos mittam. Isaias autem audet & dicit, Inuentus sum a non quærentibus me: palam apparui ijs qui me non interrogabant. Ad Israel autem dicit, Tota die expandi manus meas ad populum non credentem & contradicentem.
- C** **Sabbato ex Genesi. Lesson. j.**
- E**T misit per manus seruorum suorum singulos seorsum greges, dixitque pueris suis, Antecedite me, & sit spatium inter gregem & gregem. Et præcepit priori, dicens: Si obuium habueris fratrem meum Esau, & interrogauerit te, Cuius es? aut, Quo vadis? aut, Cuius sunt ista quæ sequeris? respondebis, Serui tui Iacob, munera misit domino suo Esau: ipse quoque post nos venit. Similiter dedit

mandata secundo & tertio, ac cunctis qui sequebantur greges, dicens: Iisdem verbis loquimini ad Esau cum inueneritis eum, & addetis, ipse quoque seruus tuus Iacob iter nostrum insequitur: dixit enim, Placabo illum muneribus quæ præcedunt, & postea videbo illum, forsitan propitiabitur mihi. Præcesserunt itaque munera ante eum, ipse vero mansit nocte illa in castris. Cumque mane surrexisset, tulit duas vxores suas, & totidem famulas cum vndecim filijs, & transiuit vadum Iaboch. Traductisque omnibus quæ ad se pertinebant, mansit solus: & ecce vir luctabatur cum eo vsque mane. Qui cum videret quod eum superare non posset, tetigit neruum femoris eius, & statim emarcuit. Dixitque ad eum, Dimitte me, iam enim ascendit aurora, Respondit, Non dimittam te nisi benedixeris mihi. Ait ergo, Quod nomen est tibi? Respondit, Iacob. At ille, Nequaquam, inquit, Iacob appellabitur nomen tuum, sed Israel: quoniam si contra Deum fortis fuisti, quanto magis contra homines præualebis? interrogavit eum Iacob, Dic mihi quo appellaris nomine? Respondit: Cur quæris nomen meum quod est mirabile? Et benedixit ei in eodem loco. Vocavitque Iacob nomen loci illius Phanuel, dicens, Vidi Deum facie ad faciem, & salua facta est anima mea. Ortusque est ei statim sol postquam transgressus est Phanuel: ipse vero claudicabat pede. Quam ob causam non comedunt neruum filij Israel, qui emarcuit in femore Iacob, vsque in præsentem diem: eo quod tetigerit neruum femoris eius, & obstupuerit.

**D**Ex epistola Pauli ad Romanos L. ij.  
Ico ergo, Nunquid Deus repulit

populum suum? Absit. Nam & ego Israelita sum, ex semine Abraham de tribu Beniamin. Non repulit Deus plebem suam quam præsciuit. An nescitis in Elia quid dicit scriptura: quemadmodum interpellat Deum aduersum Israel? Domine, prophetas tuos occiderunt, & altaria tua suffoderunt: & ego relictus sum solus, & quærunt animam meam. Sed quid dicit illi diuinum responsum? Reliqui mihi septem millia virorum, qui non curauerunt genua ante Baal. Sic ergo & in hoc tempore, reliquiæ secundum electionem gratiæ factæ sunt. Si autem gratia: iam non ex operibus: Alioquin gratia iam non est gratia. Quid ergo? Quod quærebat Israel, hoc non est consecutus: electio autem consecuta est, cæteri vero excæcati sunt sicut scriptum est, Dedit illis Deus spiritum compunctionis: oculos, vt non videant: & aures, vt non audiant vsque in hodiernum diem. Et Dauid dicit, Fiat mensa eorum coram ipsis in laqueum, & in captionem, & in scandalum, & in retributionem illis. Obscurentur oculi eorum ne videant: & dorsum eorum semper incurua. Dico ergo: Nunquid sic offenderunt vt caderent? Absit. Sed illorum delicto, salus est gentibus: vt illos æmulentur. Quod si delictum illorum diuitiae sunt mundi, & diminutio eorum diuitiae gentium: quanto magis plenitudo eorum? Vobis enim dico gentibus, Quandiu quidem ego sum gentium apostolus, ministerium meum honorificabo, si quo modo ad æmulandum prouocem carnem meam, & saluos faciam aliquos ex illis. Si enim amissio eorum, reconciliatio est mundi: quæ assumptionio, nisi vita ex mortuis? Quod si delibatio sancta est: & massa, & si c. 11.

radix sancta: & rami. Quod si aliqui ex ramis fracti sunt, tu autem cum oleaster es, insertus es in illis, & socius radicis & pinguedinis oliuæ factus es, noli gloriari aduersus ramos. Quod si gloriaris: non tu radicem portas, sed radix te.

**C Dominica tertia post Pascha, ex Genesi. Lesson one.**

- c. 33.  Leuans autem Iacob oculos suos, vedit venientem Esau, & cum eo quadringentos viros, diuisitque filios Liæ & Rachel, ambarumque famularum: & posuit vtranque ancillam & liberos earum in principio: Liam vero, & filios eius in secundo loco: Rachel autem, & Ioseph nouissimos. Et ipse progrediens adorauit pronus in terram septies, donec appropinquaret frater eius. Currens itaque Esau obuiam fratri suo, amplexatus est eum: stringensque collum eius, & osculans fleuit. Leuatisque oculis vedit mulieres & paruulos earum, & ait, Quid sibi volunt isti? & si ad te pertinent? Respondit, Paruuli sunt quos donauit mihi Deus seruo tuo. Et appropinquentes ancillæ, & filii earum incuruati sunt. Accessit quoque Lia cum pueris suis: & cum similiter adorassent, extremi Ioseph, & Rachel adorauerunt. Dixitque Esau. Quænam sunt istæ turmæ quas obuiam habui? Respondit, Vt inuenirem gratiam coram domino meo. At ille ait: Habeo plurima, frater mi, sint tua tibi. Dixit Iacob, Noli ita obsecro: sed si inueni gratiam in oculis tuis, accipe munusculum de manibus meis: sic enim vidi faciem tuam, quasi viderim vultum Dei: esto mihi propitius, & suscipe benedictionem quam attuli tibi, & quam donauit mihi Deus, tribuens omnia. Vix fratre compellente suspiciens ait, gradiamur simul,

eroque socius itineris tui. Dixitque Iacob, Nosti domine mi quod paruulos habeam teneros, & oues, & boues foetas mecum: quas si plus in ambulando fecero laborare, morientur vna die cuncti greges. Praecedat dominus meus ante seruum suum: & ego sequar paulatim vestigia eius, sicut video paruulos meos posse, donec veniam ad dominum meum in Seir. Respondit Esau, Orote, vt de populo qui mecum est, saltem socij remaneant viæ tuæ. Non est, inquit, necesse: hoc vno tantum indigeo, vt inueniam gratiam in conspectu tuo, domine mi.

**Ex epistola Pauli ad Roman. L. ij.**

**D** Icis ergo, Fracti sunt rami, vt ego c. 11.

inserar. Bene: propter incredulitatem fracti sunt: tu autem fide stas: noli altum sapere, sed time. Si enim Deus naturalibus ramis non pepercit: ne forte nec tibi parcat. Vide ergo bonitatem & seueritatem Dei: in eos quidem qui ceciderunt, seueritatem: in te autem bonitatem Dei, si permanseris in bonitate, alioquin & tu excideris. Sed & illi, si non permanserint in incredulitate, inserentur, potens est enim Deus iterum inserere illos. Nam si & tu ex naturali excisus es oleastro, & contra naturam insertus es in bonam oliuam: quanto magis ij qui secundum naturam, inserentur suæ oliuæ? Nolo enim vos ignorare fratres mysterium hoc, vt non sitis vobisipsis sapientes: quia caæcitas ex parte contigit in Israël, donec plenitudo gentium intraret: & sic omnis Israel saluus fieret: sicut scriptum est, Veniet ex Sion, qui eripiat & auertat impietatem a Iacob. Et hoc illis a me testamentum: cum abstulero peccata eorum. Secundum euangelium quidem, inimici propter vos: secundum electionem autem, charissimi propter

patres. Sine poenitentia enim sunt dona & vocatio Dei. Sicut enim aliquando & vos non credidistis Deo, nunc autem misericordiam consecuti estis propter incredulitatem illorum, ita & isti nunc non crediderunt in vestram misericordiam, vt & ipsi misericordiam consequantur. Conclusit enim Deus omnia in incredulitate: vt omnium misereatur. † O altitudo diuitiarum sapientiae & scientiae Dei: quam incomprehensibilia sunt iudicia eius, & inuestigabiles viae eius. Quis enim cognovit sensum domini? Aut quis consiliarius eius fuit? Aut quis prior dedit illi, & retribuetur ei? Quoniam ex ipso, & per ipsum, & in ipso sunt omnia: ipsi gloria in secula seculorum. Amen.

*According to John. Lesson. iij.*

c. 16. **I**N illo tempore: Dixit Jesus discipulis suis, Modicum & iam non videbitis me: & iterum modicum & videbitis me, quia vado ad patrem. *Et rel.*

*Homilia sancti Augustini episc.*

Hæc domini verba, vbi ait, Modicum & iam non videbitis me: & iterum modicum & videbitis me, quia vado ad patrem: ita obscura erant discipulis antequam id quod dixit esset impletum, vt quærentes inter se quid esset quod diceret, omnino se nescire faterentur. Sequitur enim euangelium, Dixerunt ergo ex discipulis eius ad inuicem, Quid est hoc quod dicit nobis, Modicum & non videbitis me: & iterum modicum & videbitis me, quia vado ad patrem? Dicebant ergo, Quid est hoc quod dicit nobis, modicum? Nescimus quid loquitur. Hoc enim est quod eos mouebat, quia dixit, modicum & non videbitis me: & iterum modicum & videbitis me. Nam in præcedentibus, quia non dixerat, modicum: sed dixerat, ad patrem vado, & iam non videbitis me:

tanquam aperte illis visus est loqui: nec inter se de hoc aliquid quæsierunt. Nunc ergo quod illis tunc obscurum fuit, & mox manifestatum est: iam nobis vtique manifestum est. Post paululum enim passus est, & non viderunt eum. Rursus post paululum resurrexit, & viderunt eum. Illud autem quod ait, Et iam non videbitis me: quia isto verbo, id est, iam, hoc intelligi voluit, quod eum vtterius non viderent. ibi exposuimus quomodo accipiendum sit: vbi dixit, De iustitia arguet mundum spiritus sanctus: quia ad patrem vado, & iam non videbitis me: quia scilicet mortalem Christum vtterius non viderunt. *Te deum. Oratio.*

**D**EUS, qui errantibus vt in viam possint redire iustitiae, veritatis tuæ lumen ostendis: da cunctis qui Christiana professione censemur, & illa respuere quæ huic inimica sunt nomini, & ea qæ sunt apta sectari: Per do-

**C** Monday. ex Genesi. Lesson. j.

**R**Euersus est itaque illo die Esau c. 33. itinere quo venerat in Seir. Et Iacob venit in Sochot: vbi ædificata domo & fixis tentorijs, appellavit nomen loci illius Socoth, id est tabernacula. Transiuitque in Salem vrbum Sichimorum, quæ est in terra Chanaan, postquam reuersus est de Mesopotamia Syriæ: & habitauit iuxta oppidum. Emitque partem agri in qua fixerat tabernacula, a filiis Hemor patris Sichem centum agnis. Et erecto ibi altari, inuocauit super illud fortissimum Deum Israel Egressa est autem Dina filia Liæ, vt videret mulieres regionis illius. Quam cum vidisset Sichem filius Hemor Heuæi, princeps terræ illius, adamauit eam: & rapuit, & dormiuit cum illa, vi opprimens virginem. Et conglutinata est anima eius cum ea, tristemque delin-

iuit blanditijs. Et pergens ad Hemor patrem suum, Accipe, inquit, mihi puellam hanc coniugem. Quod cum audisset Iacob absentibus filijs, & in pastu pecorum occupatis, siluit donec redirent. Egresso autem Hemor patre Sichem vt loqueretur ad Iacob, ecce filij eius veniebant de agro, auditoque quod acciderat, irati sunt valde, eo quod fœdam rem operatus esset in Israel, & violata filia Iacob, rem illicitam perpetrasset. Locutus est itaque Hemor ad eos, Sichem filij mei, adhæsit anima filiæ vestræ: date eam illi vxorem. Et iungamus vicissim connubia: filias vestras tradite nobis, & filias nostras accipite. Et habitate nobiscum: terra in potestate vestra est, exercete, negotiamini, & possidete eam.

**Ex epistola Pauli ad Roman.** L. ij.

c. 12. **O** Bsecro itaque vos fratres, per misericordiam Dei, vt exhibeatis corpora vestra hostiam viuentem, sanctam, Deo placentem, rationabile obsequium vestrum. Et nolite conformari huic seculo, sed reformamini in nouitate sensus vestri, vt probetis quæ sit voluntas Dei bona, & beneplacens, & perfecta. Dico enim per gratiam quæ data est mihi, omnibus qui sunt inter vos, Non plus sapere quam oportet sapere, sed sapere ad sobrietatem. ¶ & vnicuique sicut Deus diuisit mensuram fidei. Sicut enim in vno corpore, multa membra habemus, omnia autem membra non eundem actum habent: ita multi vnum corpus sumus in Christo, singuli autem alter alterius membra: † habentes donationes, secundum gratiam quæ data est nobis, differentes, siue prophetiam secundum rationem fidei, siue ministerium in ministrando, siue qui docet in doctrina, qui exhortatur in exhortando, qui tribuit

in simplicitate, qui præest in solicitude, qui miseretur in hilaritate. Dilectionis sine simulatione: odientes malum, adhærentes bono: charitatem fraternitatis inuicem diligentes honore inuicem præuenientes, solicitudine non pigri, spiritu feruentes, domino seruientes, spe gaudentes, in tribulatione patientes, orationi instantes, necessitatibus sanctorum communicantes: hospitalitatem sectantes. Benedicite persequenterib[us] vos. Benedicite, & nolite maledicere. Gaudere cum gaudentibus, flere cum flentibus. Id ipsum inuicem sentientes. Non alta sapientes, sed humilibus consentientes.] Nolite esse prudentes apud vosmetipsos. Nulli malum pro malo reddentes. Prouidentes bona, non tantum coram Deo, sed etiam coram omnibus hominibus. Si fieri potest, quod in vobis est, cum omnibus hominibus pacem habentes. Non vosmetipsos defendantes, charissimi, sed date locum iræ: scriptum est enim, Mihi vindictam: & ego retribuam, dicit dominus. Sed si esurierit inimicus tuus, ciba illum: si sitit, potum da illi. hoc enim faciens, carbones ignis congeres super caput eius. Noli vinci a malo: sed vince in bono malum.] C

**C Tuesday. ex Genesi. Lectio j.**

**S** Ed & Sichem ad patrem, & ad fratres eius ait: Inueniam gratiam coram vobis: & quæcumque statueritis dabo, augete dotem, & munera postulate, & libenter tribuam quod petieritis: tantum date mihi puellam hanc vxorem. Responderunt filij Iacob Sichem & patri eius in dolo, sœuientes ob stuprum sororis: Non possumus facere quod petitis, nec dare sororem nostram homini incircunciso: quod illicitum & nefarium est apud nos. Sed in hoc valebimus foederari, si volueritis esse

similes nostri, & circuncidatur in vobis omnis masculini sexus. Tunc dabimus & accipiemus mutuo filias vestras ac nostras: & habitabimus vobiscum, erimusque unus populus. Si autem circuncidi nolueritis, tollemus filiam nostram, & recedemus. Placuit oblatio eorum Hemor, & Sichem filio eius. Nec distulit adolescens, quin statim quod petebatur expleret: amabat enim puerlam valde, & ipse erat inclitus in omni domo patris sui. Ingressique portam urbis, locuti sunt ad populum, Viri isti pacifici sunt, & volunt habitare nobiscum: negotientur in terra, & exerceant eam: quæ spatiosa & lata cultoribus indiget: filias eorum accipiemus uxores, & nostras illis dabimus. Vnum est, quo differtur tantum bonum. Si circundamus masculos nostros, ritum gentis imitantes, & substantia eorum, & pecora, & cuncta quæ possident, nostra erunt: tantum in hoc acquiescamus, & habitantes simul, vnum efficiamus populum. Assensique sunt omnes, circensis cunctis maribus.

**Ex epistola Pauli ad Romanos L. ij.**

**O** Mnis anima potestatis sublimioribus subdita sit, non est <sup>enim</sup> <sub>34</sub> potestas nisi a Deo, quæ autem sunt, a Deo ordinata sunt. Itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt: ipsi sibi damnationem acquirunt. nam principes non sunt timori boni operis, sed mali. Vis autem non timere potestatem? Bonum fac: & habebis laudem ex illa. Dei enim minister est tibi in bonum. Si autem malum feceris: time. non enim sine causa gladium portat. Dei enim minister est: vindicta in iram, ei qui malum agit. Ideo necessitate subditi estote: non solum propter iram, sed etiam propter conscientiam. Ideo enim & tributa præs-

tatis, ministri enim Dei sunt: in hoc ipsum seruientes. Reddite ergo omnibus debita: cui tribulatum, tributum: cui vectigal, vectigal: cui timorem, timorem: cui honorem, honorem. † Nemini quicquam debeat, nisi vt inuicem diligatis, qui enim diligit proximum, legem impleuit. Nam, Non adulteraberis, Non occides, Non furaberis: Non falsum testimonium dices, Non concupisces, & si quod est aliud mandatum: in hoc verbo instauratur, Diliges proximum tuum sicut te ipsum. Dilectio proximi, malum non operatur. Plenitudo ergo legis est dilectio.] Et hoc † scientes tempus, C quia hora est iam nos de somno surgere. Nunc enim propior est nostra salus, quam cum credidimus. Nox præcessit, dies autem appropinquauit. Abijciamus ergo opera tenebrarum, & induamur arma lucis. Sicut in die, honeste ambulemus, non in comedationibus & ebrietatibus, non in cubilibus & impudicitijs, non in contentione & æmulatione: sed induamini dominum Iesum Christum,] & carnis curam ne feceritis in desiderijs.

**C** **Teria. iij. ex Genesi. Lesson. j.**

**E**T ecce, die tertio quando grauis simus vulnerum dolor est, arreptis duo filii Iacob, Simeon & Leui fratres Dinæ, gladijs, ingressi sunt urbem confidenter: interfectisque omnibus masculis, Hemor & Sichem pariter necauerunt, tollentes Dinam de domo Sichem sororem suam. Quibus egressis irruerunt super occisos cæteri filii Iacob: & depopulati sunt urbem in ultionem stupri. Oves eorum, & armenta, & asinos, cunctaque vastantes quæ in domibus & in agris erant: parulos quoque eorum, & uxores duxerunt captiuas. Quibus perpetratis audacter, Iacob dixit ad Simeon & Leui,

Turbasti me, & odiosum fecisti me Chananæis, & Pherezæis habitatoribus terræ huius: nos pauci sumus: illi congregati percutient me, & delebor ego & domus mea. Responderunt. Nunquid vt scorto abuti debuere sorore nostra? Interea locutus est Deus ad Iacob, Surge & ascende in Bethel, & habita ibi, facque altare Deo qui apparuit tibi, quando fugiebas Esau fratrem tuum. Iacob vero conuocata omni domo sua, ait: Abijcite deos alienos, qui in medio vestri sunt, & mundamini, ac mutate vestimenta vestra. Surgite, & ascendamus in Bethel, vt faciamus ibi altare Deo, qui exaudiuit me in die tribulationis meæ, & socius fuit itineris mei. Dederunt ergo ei omnes Deos alienos quos habebant, & inaures quæ erant in auribus eorum: at ille infudit eas subter Terebinthum, quæ est post vrbe Sichem. Cumque profecti essent, terror Dei inuasit omnes per circuitum ciuitates: & non sunt ausi persequi receudentes.

**Ex epistola Pauli ad Roman.** L. ij.

**I**Nfirmum autem in fide assumptum: non in disceptationibus cogitationum. Alius enim credit se manducare omnia: qui autem infirmus est, olus manducet. Is qui manducat, non manducantem non spernat: & qui non manducat, manducantem<sup>35</sup> non iudicet. Deus enim illum assumpsit. Tu quis es, qui iudicas alienum serum? Domino suo stat, aut cadit, stabit autem: potens est enim Deus statuere illum. Nam aliis iudicat diem inter diem: alius autem iudicat omnem diem. Vnusquisque in suo sensu abundet. Qui sapit diem: domino sapit. Et qui manducat: domino manducat, gratias enim agit Deo. Et qui non manducat domino, non manducat, & gra-

tias agit Deo. Nemo enim nostrum sibi viuit: & nemo sibi moritur. Siue enim viuimus, domino viuimus: siue morimur, domino morimur. Siue ergo viuimus, siue morimur, domini sumus. In hoc enim Christus mortuus est, & resurrexit: vt & viuorum & mortuorum dominetur. Tu autem quid iudicas fratrem tuum? aut tu, quare spernis fratrem tuum? Omnes enim stabimus ante tribunal Christi: scriptum est enim Viuo ergo dicit dominus, quoniam mihi flectetur omne genu: & omnis lingua confitebitur Deo. Itaque vnusquisque nostrum pro se rationem reddet Deo. Non ergo amplius inuicem iudicemus: sed hoc iudicate magis, ne ponatis offendiculum fratri vel scandalum. Scio & confido in domino Iesu, quia nihil commune per ipsum: nisi ei qui existimat quid commune esse, illi commune est. Si enim propter cibum frater tuus contristatur: iam non secundum charitatem ambulas. Noli cibo tuo illum perdere pro quo Christus mortuus est. Non ergo blasphemetur cibum nostrum. Non est enim regnum Dei esca & potus: sed iustitia, & pax, & gaudium in spiritu sancto: qui enim in hoc seruit Christo, placet Deo: & probatus est hominibus.

**C Feria. v. ex Genesi. Lesson. j.**

**V**enit igitur Iacob Luzam, quæ est in terra Chanaan, cognomento Bethel: ipse & omnis populus cum eo. Aedificauitque ibi altare, & appellauit nomen loci illius domus Dei: ibi enim apparuit ei Deus cum fugeret fratrem suum. Eodem tempore mortua est Delbora nutrix Rebeccæ, & sepulta est ad radides Bethel subter quercum: vocatumque est nomen illius Quercus fletus. Apparuit autem iterum Deus Iacob, postquam reuersus

est de Mespotamia Syriæ, benedixitque ei, dicens: Non vocaberis vltra Iacob, sed Israel erit nomen tuum. Et appellauit eum Israel, dixitque ei, Ego Deus omnipotens, Cresce & multiplicare: gentes, & populi nationum ex te erunt: reges de lumbis tuis egredientur. Terramque quam dedi Abraham & Isaac, dabo tibi & semini tuo post te. Et recessit ab eo: ille vero erexit titulum lapideum in loco quo locutus fuerat ei Deus: libans super eum libamina, & effundens oleum: vocansque nomen loci illius Bethel. Egressus autem inde venit verno tempore ad terram quæ dicit Ephratam: in qua cum parturiret Rachel, ob difficultatem partus periclitari cœpit. Dixitque ei obstetrix Noli timere, quia & hunc habebis filium, Egrediente autem anima præ dolore, & imminente iam morte, vocauit nomen filij sui Benoni, id est, filius doloris mei: pater vero appellauit eum Beniamin, id est, filius dextræ.

**Ex epistola Pauli ad Ro.** L. ij.

**I**Taque quæ pacis sunt sectemur: & quæ ædificationis sunt, inuicem custodiamus Noli propter escam destruere opus Dei. Omnia quidem sunt munda: sed malum est homini qui per offendiculum manducat. Bonum est non manducare carnem & non bibere vinum, neque in quo frater tuus offenditur, aut scandalizatur, aut ipfigatur. Tu fidem habes penes temetipsum: habe coram Deo. Beatus qui non iudicat semetipsum in eo quod probat. Qui autem discernit, si manducauerit, damnatus est: quia non ex fide, peccatum est.

Debemus autem nos firmiores imbecillitates infirmorum sustinere, & non nobis placere. Vnusquisque vestrum

proximo suo placeat in bonum, ad ædificationem. Etenim Christus non sibi placuit: sed sicut scriptum est, Improperia improperantium tibi, ceciderunt super me. † Quæcunque B enim scripta sunt, ad nostram doctrinam scripta sunt: vt per patientiam & consolationem scripturarum, spem habeamus. Deus autem patientiae & solatij, det vobis id ipsum sapere in alterutrum secundum Iesum Christum: vt vnanimes, vno ore honorificetis Deum & patrem domini nostri Iesu Christi. Propter quod suscipite inuicem: sicut & Christus suscepit vos in honorem Dei. Dico enim Christum Iesum, ministrum fuisse circuncisionis propter veritatem Dei, ad confirmandas promissiones patrum. Gentes autem super misericordia, honorare Deum, sicut scriptum est, Propterea confitebor tibi in gentibus domine, & nomini tuo cantabo. Et iterum dicit, Lætamini gentes cum plebe eius. Et iterum, Laudate omnes gentes dominum, & magnificate eum omnes populi. Et rursus Isaias ait, Et erit radix Iesse, & qui exurget regere gentes, in eo gentes sperabunt. Deus autem spei, repletat vos omni gaudio & pace in credendo: vt abundetis in spe, & virtute spiritus sancti.]

**C Friday. ex Genesi. Lesson. j.**

**M**ortua est ergo Rachel, & sepulta est in via quæ dicit Ephratham, hæc est Bethlehem. Erexitque Iacob titulum super sepulchrum eius: hic est titulus monumenti Rachel, vsque in præsentem diem. Egressus inde fixit tabernaculum trans turrem gregis. Cumque habitaret in illa regione, abiit Criben, & dormiuit cum Bala concubina patris sui: quod illum minime lauit. Erant autem filii Iacob duodecim.

Filij Liæ: primogenitus Ruben, & Simeon, & Leui, & Iudas, & Issachar, & Zabulon. Filij Rachel, Ioseph, & Beniamin. Filij Balæ ancillæ Rachelis: Dan, & Nephthalim. Filij Zelphæ ancillæ Liæ: Gad & Aser. Hi sunt filij Iacob qui nati sunt ei in Mesopotamia Syriæ. Venit etiam ad Isaac patrem suum in Mambre ciuitatem Arbee, hæc est Hebron: in qua peregrinatus est Abraham & Isaac. Et completi sunt dies Isaac centum octoginta annorum. Consumptusque ætate mortuus est: & appositus est populo suo senex & plenus dierum: & sepelierunt eum Esau & Iacob filii sui.

**Ex epistola Pauli ad Roman.** L. ij.

c. 15. **C**ertus sum autem fratres mei, & ego ipse de vobis, quoniam & ipsi pleni estis dilectione, repleti omni scientia, ita vt possitis alterutrum monere. Audacius autem scripsi vobis fratres ex parte, tanquam in memoriam vos reducens: propter gratiam, quæ data est mihi a Deo, vt sim minister Christi Iesu in gentibus, sanctificans euangelium Dei: vt fiat oblatio gentium accepta & sanctificata in spiritu sancto. Habeo igitur gloriam in Christo Iesu ad Deum. Non enim audeo aliquid loqui eorum quæ per me non effecit Christus in obedientiam gentium, verbo & factis, in virtute signorum & prodigiorum, in virtute spiritus sancti: ita vt ab Ierusalem per circuitum vsque ad Illyricum repleuerim Euangelium Christi. Sic autem prædicaui Euangelium hoc, non vbi nominatus est Christus, ne super alienum fundatum aedificarem: sed sicut scriptum est, Quibus non est annuntiatum de eo, videbunt: & qui non audierunt de eo, intelligent. Propter quod & impeditiebar plurimum venire ad vos: & prohibi-

tus sum vsque adhuc. Nunc vero vi-  
terius locum non habens in his regionibus, cupiditatem autem habens ve-  
niendi ad vos ex multis iam præceden-  
tibus annis cum in Hispaniam proficisci  
coepero, spero quod præteriens videam  
vos & a vobis deducar illuc, si vobis pri-  
mum ex parte frutus fuero. Nunc ig-  
nitur proficiscor in Ierusalem ministrare  
sanctis. Probauerunt enim Macedonia  
& Achaia collationem aliquam facere in  
pauperes sanctos qui sunt in Ierusalem.  
Placuit enim eis: & debitores sunt eo-  
rum. Nam si spiritualium eorum par-  
ticipes facti sunt Gentiles, debent & in  
carnalibus ministrare illis. Hoc igitur  
cum consummauero, & assignauero eis  
fructum hunc: per vos proficiscar in  
Hispaniam. Scio autem quoniam ve-  
niens ad vos, in abundantia benedi-  
ctionis Euangeli Christi veniam. Obse-  
cro ergo vos fratres per dominum nos-  
trum Iesum Christum, & per chari-  
tatem sancti spiritus vt adiuuetis me in  
orationibus pro me ad Deum, vt  
liberer ab infidelibus qui sunt in Iudæa:  
& obsequij mei oblatio accepta fiat in  
Ierusalem sanctis, vt veniam ad vos in  
gaudio per voluntatem Dei, vt re-  
frigerer vobiscum. Deus autem pacis  
sit cum omnibus vobis. Amen.

**C** Sabbato ex Genesi. Lesson. j.

**H**æ sunt autem generationes Esau, ipse est Edon. Esau accepit vxores de filiabus Chanaan: Ada filiam Elon Hethæi, & Oolibama filiam Ana filij Sebeon Heuæi. Basemath quoque filiam Ismahel sororem Nabaioth. Peperit autem Ada, Eliphaz: Basemath genuit Rahuel Oolibama ge-  
nuit Iehus & Ihelom & Core, hi filij Esau qui nati sunt ei in terra Chanaan. Tulit autem Esau vxores suas & filios & filias, & omnem animam domus suæ, &

substantiam, & pecora, & cuncta quæ habere poterat in terra Chanaan: & abijt in alteram regionem, recessitque a fratre suo Iacob. Diuites enim erant valde, & simul habitare non poterant: nec sustinebat eos terra peregrinationis eorum præ multitudine gregum. Habitauitque Esau in monte Seir, ipse est Edon. Hæ autem sunt generationes Esau patris Edon in monte Seir, & hæc nomina filiorum eius: Eliphaz filius Ada vxoris Esau: Rahuel quoque filius Basemath vxoris eius. Fueruntque Eliphaz filij: Theman, Omar, Sepho, & Gatham, & Cenez. Erat autem Thamna, concubina Eliphaz filij Esau: quæ peperit ei Amalec. hi sunt filii Ada vxoris Esau. Filij autem Rahuel: Nahath & Zara, Samma & Meza. hi filii Basemath vxoris Esau. Isti quoque erant filii Oolibama filiae Anæ filiae Sebeon vxoris Esau, quos genuit ei Iehus & Ihelom & Core.

**Ex epistola Pauli ad Roman. L. ij.**

**C**ommendo autem vobis Phœbem sororem nostram, quæ est in ministerio ecclesiæ, quæ est in Cenchreis: vt eam suscipiatis in domino digne sanctis: & assistatis ei in quounque negotio vestri indiquerit. Etenim ipsa quoque astitit multis, & mihi ipsi Salutate Priscam & Aquilam adiutores meos in Christo Iesu (qui pro anima mea suas ceruices supposuerunt: quibus non solus ego gratias ago, sed & cunctæ ecclesiæ gentium) & domesticanam ecclesiam eorum. Salutate Epenetus dilectum mihi: qui est primitiuus Achaiæ in Christo Iesu. Salutate Mariam, quæ multum laborauit in nobis. Salutate Andronicum & Iuniam cognatos & concaptiuos meos: qui sunt nobiles in apostolis, qui & ante me fuerunt in Christo. Salutate Am-

pliatum dilectissimum mihi in domino. Salutate Vrbanum adiutorem nostrum in Christo Iesu, & Stachyn dilectum meum. Salutate Apellem probum in C Christo. Salutate eos qui sunt ex Aristoboli domo. Salutate Herodionem cognatum meum. Salutate eos qui sunt ex Narcisci domo, qui sunt in domino. Salutate Triphænam & Tryphosam: quæ laborant in domino. Salutate Persidem charissimam, quæ multum laborauit in domino. Salutate Rufum electum in domino, & matrem eius & meam. Salutate Asyncritum, Phlegontem, Hermam, Patrobam, Hermam, & qui cum eis sunt, fratres. Salutate Philologum & Iuliam, Nereum, & sororem eius & Olimpiadem: & omnes qui cum eis sunt, sanctos. Salutate inuicem in osculo sancto. Salutant vos omnes ecclesiæ Christi. Rogo autem vos fratres, vt obseruetis eos qui dissensiones & offendicula præter doctrinam quam vos didicistis, faciunt: & declinare ab illis. Huiusmodi enim Christo domino nostro non seruiunt, sed suo ventri: & per dulces sermones, & benedictiones, seducunt corda innocentium. Vestra enim obedientia, in omni loco diuulgata est. Gaudeo igitur in vobis. Sed volo vos sapientes esse in bono: & simplices in malo. Deus autem pacis conterat Satanam sub pedibus vestris velociter. Gratia domini nostri Iesu Christi vobiscum. Salutat vos Timotheus adiutor meus: & Lucius, & Iason, & Sosipater cognati mei. Saluto vos ego Tertius qui scripsi epistolam in domino. Salutat vos Caius hospes meus & vniuersa ecclesia. Salutat vos Erastus arcarius ciuitatis, & Quartus frater. Gratia domini nostri Iesu Christi cum omnibus vobis. Amen.

Ei autem qui potens est vos confirmare iuxta euangelium meum & prædicationem Iesu Christi, secundum reuelationem mysterij, temporibus æternis taciti (quod nunc patefactum est per scripturas prophetarum secundum præceptum æterni Dei ad obeditionem fidei) in cunctis gentibus cogniti, soli sapienti Deo per Iesum Christum, cui honor & gloria in secula seculorum. Amen.

**C** Dominica quarta post Pascha, ex Genesi. Lesson one.

- c. 36. **S**I duces filiorum Esau, Filij Eliphaz primogeniti Esau: dux Themam, dux Omar, dux Sephua, dux Genez, dux Core, dux Gatham, dux Amalec. Hi filij Eliphaz in terra Edom, & hi filij Adæ. Hi quoque filij Rahuel filij Esau: dux Nahath, dux Zara, dux Samma, dux Meza. Hi autem duces Rahuel in terra Edom: isti filij Basemath vxoris Esau. Hi autem filij Oolibama vxoris Esau: dux Iehus, dux Ihelom, dux Core. Hi duces ex Oolibama filia Anæ vxoris Esau. Isti sunt filij Esau, & hi duces eorum. ipse est Edom. Isti sunt filij Seir Horrhæi, habitatores terræ: Lotan, & Sobal, & Sebeon, & Ana, & Dison, & Eser, & Disan. Hi duces Horrhæi. filij Seir in terra Edom. Facti sunt autem filij Lotan: Hori & Heman. erat autem soror Lotan, Thamna. Et isti filij Sobal, Aluan, & Manahath, & Ebal, & Sepho, & Onam. Et hi filij Sebeon. Aia & Ana. Iste est Ana qui inuenit aquas calidas in solitudine, cum pasceret asinos Sebeon patris sui. Habuitque filium Dison, & filiam Oolibama. Et isti filij Disan: Hamdam, & Eseban, & Iethran, & Charan. Hi quoque filij Eser: Balaan, & Zauan, & Acan. Habuit autem filios

Disan: Hus, & Aran. Hi duces Horrhæorum: dux Lotan, dux Sobal, dux Sebeon, dux Ana, dux Dison, dux Eser, dux Disan. isti duces Horrhæorum, qui imperauerunt in terra Seir.

**Ex epistola prima Pauli ad Corinthios.**  
**Lectio secunda.**

**P**Aulus vocatus apostolus Iesu cha. 1. Christi, per voluntatem Dei, & Sosthenes frater: ecclesiæ Dei, quæ est Corinthi, sanctificatis in Christo Iesu, vocatis sanctis, cum omnibus, qui inuocant nomen domini nostri Iesu Christi in omni loco ipsorum & nostro, gratia vobis, & pax a Deo patre nostro & domino Iesu Christo. † Gratias ago A Deo meo semper pro vobis, in gratia Dei, quæ data est vobis in Christo Iesu, quod in omnibus diuites facti estis in illo, in omni verbo & in omni scientia, sicut testimonium Christi confirmatum est in vobis: ita vt nihil vobis desit in vlla gratia, expectantibus reuelationem domini nostri Iesu Christi, qui & confirmabit vos vsque in finem sine crimine, in die aduentus domini nostri Iesu Christi.] Fidelis Deus, per quem vocati estis in societatem filij eius Iesu Christi domini nostri. Obsecro autem vos fratres, per nomen domini nostri Iesu Christi, vt idipsum dicatis omnes, & non sint in vobis schismata: sitis autem perfecti in eodem sensu, & in eadem sententia. Significatum est enim mihi de vobis fratres mei, ab ijs qui sunt Chloes, quia contentiones sunt inter vos. Hoc autem dico, quod vñusquisque vestrum dicit, Ego quidem sum Pauli: ego autem Apollo, ego vero Cephæ: ego autem Christi. Diuisus est Christus? Nunquid Paulus crucifixus est pro vobis? aut in nomine Pauli baptizati estis? Gratias ago Deo meo, quod neminem vestrum bapti-

zaui, nisi Crispum & Caium: ne quis dicat quod in nomine meo baptizati estis. Baptizaui autem & Stephanæ domum. Cæterum, nescio si quem alium baptizauerim. Non enim misit me Christus baptizare, sed euangelizare: non in sapientia verbi, vt non euacuetur crux Christi. Verbum enim crucis, pereuntibus quidem stultitia est. Iis autem qui salui fiunt, id est, nobis, Dei virtus est. Scriptum est enim. Perdam sapientiam sapientium: & prudentiam prudentium reprobabo. Vbi sapiens? vbi Scriba? vbi inquisitor huius seculi? Nonne stultam fecit Deus sapientiam huius mundi? Nam quia in Dei sapientia non cognovit mundus per sapientiam Deum: placuit Deo per stultitiam prædicationis, saluos facere credentes. Quoniam & Iudæi signa petunt, & Græci sapientiam querunt: nos autem prædicamus Christum crucifixum, Iudæis quidem scandalum, Gentibus autem stultitiam, ipsis autem vocatis Iudæis atque Græcis, Christum Dei virtutem & Dei sapientia. quia quod stultum est Dei, sapientius est hominibus: & quod infirmum est Dei, fortius est hominibus.

**According to John.**      **Lesson. iij.**

**I**N illo tempore: Dixit Jesus discipulis suis, Vado ad eum qui misit me: & nemo ex vobis interrogat me, quo vadis? **Et rel.**

**Homilia sancti Augusti. episc.**

Cum dominus Iesus prædixisset discipulis suis persecutiones, quas passuri erant post eius abscessum, subiunxit, atque ait, Hæc autem vobis ab initio non dixi, quia vobiscum eram: nunc autem vado ad eum qui misit me. Vnde primum videndum est vtrum eis futuras non prædixerit antea passiones. Sed alij tres Euangelistæ satis em6.

prædixisse ista demonstrant, antequam ventum esset ad cœnam. Qua peracta secundum Ioannem ista loquutus est, vbi ait, Hæc autem vobis ab initio non dixi: quia vobiscum eram. An forte hinc ista soluitur quæstio: quia & illi eum narrant passioni proximum fuisse cum haec diceret? Non ergo ab initio quando cum illis erat: quia iam discessurus: iamque ad patrem perrecturus hæc dicit. Et ideo etiam secundum alios Euangelistas verum est quod hic dictum est. Hæc autem vobis ab initio non dixi. Sed quid agimus de fide Euangelij secundum Matthæum: qui hæc eis a Domino non solum cum iam esset Pascha cum discipulis coenaturus imminente passione, verumetiam ab initio denuntiata esse commemorat: vbi primum nominatim duodecim apostoli exprimuntur, & ad opera diuina mittuntur: Quid sibi ergo vult quod hic ait? Hæc autem vobis ab initio non dixi, quia vobiscum eram: nisi ea quæ Iesus hic dicit de Spiritu sancto, quod sit venturus ad eos: & testimonium perhibiturus, quando mala illa passuri sunt: hoc etiam ab initio eis non dixit: quia cum eis erat. Consolator ergo ille vel aduocatus (vtrunque enim interpretatur quod est Græce paracletus) Christo abscedente fuerat necessarius. Et ideo de illo non dixerat in initio quando cum illis erat: quia eius præsentia consolabantur. **Te deum.**

**Oratio.**

**D**eus, qui fidelium mentes vnius efficis voluntatis: da populis tuis id amare quid præcipis, id desyderare, quod promittis: vt inter mundanas varietates, ibi nostra fixa sint corda, vbi vera sunt gaudia. Per do.

**C Monday. ex Genesi. Lesson. j.**

**R**Eges autem qui regnauerunt in

terra Edom antequam haberent regem filij Israel, fuerunt hi: Bela filius Beor, nomenque vrbis eius Denaba. Mortuus est autem Bela, & regnauit pro eo Iobab filius Zaræ de Bosra. Cumque mortuus esset Iobab, regnauit pro eo Husan de terra Themanorum. Hoc quoque mortuo, regnauit pro eo Adad filius Badad, qui percussit Madian in regione Moab: & nomen vrbis eius Auih. Cumque mortuus esset Adad, regnauit pro eo Semla de Masreca. Hoc quoque mortuo, regnauit pro eo Saul de fluvio Rohoboth. Cumque & hic obiisset. successit in regnum Balanam filius Achobor. Isto quoque mortuo, regnauit pro eo Adar, nomenque vrbis eius Phau: & appellabatur vxor eius Meetabel, filia Matred filiæ Mezaab. Hæc ergo nomina ducum Esau in cognitionibus & locis & vocabulis suis: dux Thamma, dux Alua, dux Ietheth, dux Oolibama, dux Ela, dux Phinon, dux Genez, dux Theman, dux Mabsar, dux Magdiel, dux Hiram: hi duces Edom habitantes in terra imperij sui, ipse est Esau pater Idumæorum. Habitauit autem Iacob in terra Chanaan, in qua pater suus peregrinatus est. Et hæ sunt generationes eius.

**Ex epistola prima Pauli ad Corinthios.  
Lectio secunda.**

**V**Idete enim vocationem vestram, fratres, quia non multi sapientes secundum carnem, non multi potentes, non multi nobiles: sed quæ stulta sunt mundi elegit Deus, vt confundat sapientes: & infirma mundi elegit Deus, vt confundat fortia: & ignobilia mundi & contemptibilia elegit Deus, & ea quæ non sunt, vt ea quæ sunt destrueret: vt non glorietur omnis caro in conspectu eius. Ex ipso autem vos estis in Christo Iesu, qui factus est nobis sapientia a

Deo & iustitia & sanctificatio & redemptio: vt (quemadmodum scriptum est) Qui gloriatur, in domino gloriaretur.

Et ego cum venissem ad vos fratres, cha. 2. veni non in sublimitate sermonis aut sapientiae annuntians vobis testimonium Christi. Non enim iudicauit me scire aliquid inter vos, nisi Iesum Christum, & hunc crucifixum. Et ego in infirmitate, & timore & tremore multo fui apud vos: & sermo meus & prædictatio mea non in persuasilibus humanæ sapientiae verbis, sed in ostensione spiritus & virtutis: vt fides vestra non sit in sapientia hominum, sed in virtute Dei. Sapientiam autem loquimur inter perfectos. sapientiam vero, non huius seculi, neque principum huius seculi, qui destruuntur: sed loquimur Dei sapientiam in mysterio, quæ abscondita est, quam prædestinavit Deus ante secula in gloriam nostram, quam nemo principum huius seculi cognouit. si enim cognouissent, nunquam dominum gloriæ crucifixissent. Sed, sicut scriptum est, Quod oculus non vidit, nec auris audiuuit, nec in cor hominis ascenderunt, quæ præparauit Deus ijs qui diligunt illum: nobis autem reuelauit Deus per spiritum suum. Spiritus enim omnia scrutatur: etiam profunda Dei. Quis enim hominum scit quæ sunt hominis, nisi spiritus hominis, qui in ipso est? Ita & quæ Dei sunt nemo cognouit nisi spiritus Dei. Nos autem non spiritum huius mundi accepimus, sed spiritum qui ex Deo est: vt sciamus quæ a Deo donata sunt nobis: quæ & loquimur non in doctis humanæ sapientiae verbis: sed in doctrina spiritus, spiritualibus spiritualia comparantes. Animalis autem homo non percipit ea quæ sunt spiritus Dei. stultitia

enim est illi, & non potest intelligere quia spiritualiter examinatur. Spiritualis autem iudicat omnia, & ipse a nemine iudicatur. Sicut scriptus est, Quis enim cognovit sensum domini? aut quis instruxit eum? Nos autem sensum Christi habemus.

**C Tuesday. ex Genesi. Lectio j.**

c. 37. **I**oseph cum sexdecim esset annorum, a pascebat gregem cum fratribus suis adhuc puer: & erat cum filijs Balæ, & Zelphæ vxorum patris sui: accusauitque fratres suos apud patrem crimine pessimo. Israel autem diligebat Ioseph super omnes filios, eo quod in senectute genuisset eum: fecitque ei tunicam polymitam. Videntes autem fratres eius quod a patre plus cunctis filiis amaretur, oderant eum, nec poterant ei quicquam pacifice loqui. Accidit quoque vt visum somnium referret fratribus suis, quæ causa maioris B odij seminarium fuit. † Dixitque Ioseph fratribus suis, Audite somnum meum quod vidi. Putabam nos ligare manipulos in agro: & quasi consurgere manipulum meum, & stare, vestrosque manipulos circumstantes adorare manipulum meum. Responderunt fratres eius. Nunquid rex noster eris? aut subiciemur ditioni tuæ? Hæc ergo causa somniorum atque sermonum. inuidiæ & odij fomitem ministrauit. Aliud quoque vidit somnum, quod narrans fratribus, ait, Vidi per somnum quasi solem, & lunam, & stellas vndecim adorare me. Quod cum patri suo, & fratribus retulisset, increpauit eum pater suus, & dixit, Quid sibi vult hoc somnum quod vidisti? num ego, & mater tua, & fratres tui adorabimus te super terram? Inuidebant ei igitur fratres sui: pater vero rem tacitus considerabat.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**E**t ego, fratres, non potui voca-cha. 3. bis loqui quasi spiritualibus, sed quasi carnalibus, tanquam parvulis in Christo. Lac vobis potum dedi, non escam: nondum enim poteratis, sed nec nunc quidem potestis, adhuc enim carnales estis. Cum enim sit inter vos zelus & contentio, nonne carnales estis, & secundum hominem ambulatis? Cum enim quis dicat, Ego quidem sum Pauli, alius autem, Ego Apollo: nonne homines estis? Quid igitur est Apollo? quid vero Paulus? ministri eius cui credidistis, vt vnicuique sicut dominus dedit. Ego plantaui, Apollo rigauit: sed Deus incrementum dedit. Itaque neque qui plantat est aliquid, neque qui rigat: sed qui incrementum, dat, Deus. Qui autem plantat, & qui rigat, vnum sunt. Vnusquisque autem propriam mercedem accipiet, secundum suum laborem. Dei enim sumus adiutores: Dei agricultura estis, Dei ædificatio estis. Secundum gratiam Dei quæ data est mihi, vt sapiens architectus fundamentum posui: alius autem superædificat. Vnusquisque autem videat quomodo superædificet. Fundamentum enim aliud nemo potest ponere, præter id quod positum est: quod est Christus Iesus. Si quis autem superædificat super fundamentum hoc, aurum, argentum, lapides pretiosos, ligna, fenum, stipulam, vniuersusque opus manifestum erit. Dies enim domini declarabit, quia in igne reuelabitur: & vniuersusque opus quale sit, ignis probabit. Si cuius opus manserit quod superædificauit: mercedem accipiet. Si cuius opus arserit, detrimentum patiatur: ipse autem saluus erit, sic tamen quasi per ignem. Nescitis quia tem-

plum Dei estis, & spiritus Dei habitat in vobis? Si quis autem templum Dei violauerit: disperdet illum Deus. Templum enim Dei sanctum est: quod estis vos. Nemo se seducat. Siquis videtur inter vos sapiens esse in hoc seculo: stultus fiat, vt sit sapiens. Sapientia enim huius mundi, stultitia est apud Deum. Scriptum est enim, comprehendam sapientes in astutia eorum. Et iterum. dominus nouit cogitationes sapientium quoniam vanæ sunt. Nemo itaque glorietur in hominibus. Omnia enim vestra sunt: siue Paulus, siue Apollo, siue Cephas, siue mundus, siue vita, siue mors, siue præsentia, siue futura: omnia enim vestra sunt: vos autem Christi, Christus autem Dei.

**C** Feria. iij. ex Genesi. Lesson. j.

c. 37. **C** Vmque fratres illius in pascendis gregibus patris morarentur in Sichem, dixit ad eum Israel, Fratres tui pascunt oves in Sichimis: veni, mittam te ad eos. Quo respondente, Præsto sum: ait, Vade, & vide si cuncta prospera sint erga fratres tuos, & pecora: & renuntia mihi quid agatur. Missus de valle Hebron, venit in Sichem: inuenitque eum vir errantem in agro, & interrogauit quid quæreret. At ille respondit, Fratres meos quāero: indica mihi vbi pascant greges. Dixitque ei vir, Recesserunt de loco isto: audiui autem eos dicentes, Eamus in Dothain. Perrexit itaque Ioseph post fratres suos, & inuenit eos in Dothain. Qui cum vidissent eum procul, antequam accederet ad eos, cogitauerunt illum occidere. Et mutuo loquebantur. Ecce somniator venit, venite, occidamus eum, & mittamus in cisternam veterem: dicemusque, Fera pes sima deuorauit eum: & tunc apparebit quid illi prosint somnia sua. Audiens

autem hoc Ruben, nitebatur liberare eum de manibus eorum, & dicebat, Non interficiamus animam eius, nec effundamus sanguinem: sed proicite eum in cisternam hanc, quæ est in solitudine, manusque vestras seruate innoxias. Hoc autem dicebat, volens eripere eum de manibus eorum, & reddere patri suo.] Confestim igitur vt peruenit D ad fratres suos, nudauerunt eum tunica talari, & polymita, miseruntque eum in cisternam veterem, quæ non habebat aquam.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**S** †Ic nos aestimet homo, vt ministros c.4.a Christi, & dispensatores mysteriorum Dei. Hic iam quæritur inter dispensatores vt fidelis quis inueniatur. Mihi autem pro minimo est vt a vobis iudicer, aut ab humano die: sed neque meipsum iudico. Nihil enim mihi conscientius sum: sed non in hoc iustificatus sum. Qui autem iudicat me, dominus est. Itaque nolite ante tempus iudicare: quoadusque veniat dominus, qui & illuminabit abscondita tenebrarum: & manifestabit consilia cordium: & tunc laus erit vnicuique a Deo.] Hæc autem fratres, transfiguraui in me, & Apollo, propter vos: vt in nobis discatis, ne supra quam scriptum est, vnuſ aduersus alterum infletur pro alio. Quis enim te discernit? Quid autem habes, quod non accepisti? Si autem accepisti, quid gloriaris quasi non acceperis? Iam saturati estis, iam diuites facti estis: sine nobis regnatis: & vtinam regnetis, vt & nos vobiscum regnemus. Puto enim quod Deus nos apostolos nouissimos ostendit, tanquam morti destinatos: quia † spectaculum facti sumus mundo, & angelis, & hominibus. Nos stulti propter Christum: vos autem

prudentes in Christo. nos infirmi: vos autem fortes: vos nobiles: nos autem ignobiles. Vsque in hanc horam & esurimus & sitimus & nudi sumus, & colaphis cædimus, & instabiles sumus, & laboramus operantes manibus nostris, maledicimus: & benedicimus: persecutionem patimus: & sustinemus. blasphemamur: & obsecramus, tanquam purgamenta huius mundi facti sumus, omnium peripsema vsque adhuc. Non vt confundam vos, hæc scribo, sed vt D filios meos charissimos moneo.] Nam si decem milia paedagogorum habeatis in Christo: sed non multos patres. Nam in Christo Iesu per Euangelium ego vos genui.

**C Feria. v. ex Genesi. Lesson. j.**

c. 37. **E**T sedentes vt comedenter panem viderunt Ismahelitas viatores venire de Galaad, & camelos eorum portantes aromata, & resinam & stacten in Ægyptum. Dixit ergo Iudas fratribus suis, Quid nobis prodest, si occiderimus fratrem nostrum, & celauerimus sanguinem ipsius? Melius est vt vendatur Ismahelitis, & manus nostræ non polluantur: frater enim, & caro nostra est. Acquieuehant fratres sermonibus illius. Et prætereuntibus Madianitis negotiatoribus: ex-trahentes eum de cisterna, vendiderunt eum Ismahelitis viginti argenteis: qui duxerunt eum in Ægyptum. Reuersusque Ruben ad cisternam, non inuenit puerum: & scisis vestibus pergens ad fratres suos, ait: Puer non comparet, & ego quo ibo? Tulerunt autem tunicam eius, & in sanguinem hoedi quem occiderant, tinixerunt: mittentes qui ferrent ad patrem, & dicent, Hanc inuenimus: vide vtrum tunica filij tui sit, an non. Quam cum agnouisset pater, ait: Tunica filij mei est, fera

pessima comedit eum, bestia deuorauit Ioseph. Scisisque vestibus, indutus est cilicio, lugens filium suum multo tempore. Congregatis autem cunctis liberis eius vt lenirent dolorem patris, noluit consolationem accipere, sed ait: Descendam ad filium meum, lugens in infernum. Et illo perseverante in fletu, Madianitæ vendiderunt Ioseph in Ægypto Phutiphari Eunicho Pharaonis magistro militum.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**R**Ogo ergo vos, imitatores mei es-tote, sicut & ego Christi. Ideo misi ad vos Timotheum, qui est filius meus charissimus & fidelis in domino: qui vos commonefaciet vias meas, quæ sunt in Christo Iesu, sicut vbique in omni ecclesia doceo. Tanquam non venturus sim ad vos, sic inflati sunt quidam. Veniam autem ad vos cito, si dominus voluerit: & cognoscam non sermonem eorum qui inflati sunt, sed virtutem. Non enim in sermone est regnum Dei, sed in virtute. Quid vultis? In virga veniam ad vos: an in charitate, & spiritu mansuetudinis?

Omnino auditur inter vos forniciatio: & talis fornicatio, qualis nec inter gentes, ita vt vxorem patris sui aliquis habeat. Et vos inflati estis: & non magis luctum habuistis, vt tollatur de medio vestrum qui hoc opus fecit? Ego quidem absens corpore: præsens autem spiritu, iam iudicauit vt præsens eum, qui sic operatus est, in nomine domini nostri Iesu Christi, congregatis vobis & meo spiritu, cum virtute domini nostri Iesu tradere huiusmodi hominem Satanæ in interitum carnis, vt spiritus saluus sit in die domini nostri Iesu Christi. Non est bona gloriatio vestra Nescitis, quia modicum fermentum,

totam massam corrumpit? † Expur  
B gate vetus fermentum, vt sitis noua  
conspersio, sicut estis azymi. Etenim  
Pascha nostrum immolatus est Chris-  
tus. Itaque epulemur: non in fermento  
veteri, neque in fermento malitiæ, &  
nequitiæ, sed in azymis synceritatis &  
C veritatis.] Scripsi in epistola, Ne com-  
misceamini fornicarijs, non vtique for-  
niciarijs huius mundi, aut auaris, aut  
rapacibus, aut idolis seruientibus aliquo-  
quin debueratis de hoc mundo exisse.  
Nunc autem scripsi vobis, non commis-  
ceri, si is qui frater nominatur inter vos,  
est fornicator, aut auarus, aut idolis  
seruiens, aut maledicus, aut ebriosus,  
aut rapax: cum eiusmodi nec cibum  
sumere. Quid enim mihi de ijs qui foris  
sunt iudicare? Nonne de ijs qui intus  
sunt vos iudicatis? nam eos, qui foris  
sunt, Deus iudicabit. Auferte malum  
ex vobisipsis.

**C Friday. ex Genesi. Lesson. j.**

**E** Odem tempore descendens Iudas a  
fratribus suis diuertit ad virum  
Odollamitem, nomine Hiram. Veditque  
ibi filiam hominis Chananæi, vocabulo  
Sua: & accepta vxore, ingressus est ad  
eam. Quæ concepit, & peperit filium,  
& vocauit nomen eius Her. Rursumque  
concepto fœtu, natum filium vocauit  
Onam. Tertium quoque peperit: quem  
appellauit Sela, quo nato, parere vltra  
cessauit. Dedit autem Iudas vxorem  
primogenito suo Her, nomine Thamar.  
Fuit quoque Her primogenitus Iudæ  
nequam in conspectu domini: & ab eo  
occisus est. Dixit ergo Iudas ad Onan  
filium suum, Ingredere vxorem fratris  
tui, & sociare illi: vt suscites semen  
fratri tuo. Ille sciens non sibi nasci  
filios, introiens ad vxorem fratris sui,  
semen fundebat in terram: ne liberi  
fratris nomine nascerentur. Et idcirco

percussit eum dominus, quod rem de-  
testabilem faceret. Quam ob rem dixit  
Iudas Thamar nurui suæ, Esto vidua in  
domo patris tui, donec crescat Sela fil-  
ius meus: Timebat enim ne & ipse mor-  
eretur, sicut fratres eius. Quæ abijt, &  
habituauit in domo patris sui. Euolutis  
autem multis diebus mortua est filia  
Sua, vxor Iudæ, qui post luctum con-  
solatione suscepta, ascendebat ad ton-  
sores ouium suarum, ipse & Hiras opilio  
gregis Odollamites in Thamnas.

**Ex epistola prima Pauli ad Corinthios.**  
**Lectio secunda.**

**A** Vdet aliquis vestrum habens nego-  
cha. 6.  
cium aduersus alterum, iudicari  
apud iniquos, & non apud sanctos? An  
nescitis, quoniam sancti de hoc mundo  
iudicabunt? Et si in vobis iudicabitur  
mundus: indigni estis qui de minimis  
iudicetis? Nescitis quoniam angelos iu-  
dicabimus? quanto magis secularia?  
Secularia igitur iudicia si habueritis:  
contemptibiles qui sunt in ecclesia, il-  
los constituite ad iudicandum. Ad vere-  
cundiam vestram dico. Sic non est in-  
ter vos sapiens quisquam, qui possit iu-  
dicare inter fratrem suum? Sed frater  
cum fratre iudicio contendit: & hoc  
apud infideles? Iam quidem omnino  
delictum est in vobis, quod iudicia ha-  
betis inter vos. Quare non magis ini-  
uriam accipitis? quare non magis frau-  
dem patimini? Sed vos iniuriam facitis  
& fraudatis: & hoc fratribus? An nesci-  
tis quia iniqui regnum Dei non pos-  
sidebunt? Nolite errare. Neque for-  
niciarij, neque idolis seruientes, neque  
adulteri, neque molles, neque masculo-  
rum concubitores, neque fures, neque  
auari, neque ebriosi, neque maledici,  
neque rapaces regnum Dei possidebunt.  
Et hæc quidam fuistis: sed abluti es-  
tis, sed sanctificati estis, sed iustifi-

cati estis in nomine domini nostri Iesu Christi, & in spiritu Dei nostri. Omnia mihi licent: sed non omnia expedunt. Omnia mihi licent: sed ego sub nullius redigar potestate. Esca ventri, & venter escis: Deus autem & hunc & has destruet, corpus autem non fornicationi, sed domino: & dominus corpori. Deus vero & dominum suscitauit: & nos suscitabit per virtutem suam. Nescitis quoniam corpora vestra, membra sunt Christi? Tollens ergo membra Christi, faciam membra meretricis? Absit. An nescitis, quoniam qui adhæret meretrici, vnum corpus efficitur? Erunt enim (inquit) duo in carne vna. Qui autem adhæret domino: vnu spiritus est. Fugite fornicationem. Omne enim peccatum quodcunque fecerit homo, extra corpus est: qui autem fornicatur, in corpus suum peccat. An nescitis, quoniam membra vestra tempulum sunt spiritus sancti, qui in vobis est, quem habetis a Deo, & non estis vestri? Empti enim estis pretio magno. Glorificate & portate Deum in corde<sup>7</sup>. vestro.

### C Sabbato ex Genesi. Lesson. j.

**N**Vntiatumque est Thamar, quod sacer illius ascenderet in Thamnas ad tondendas oues. Quæ depositis viduitatis vestibus, assumpsit theristrum: & mutato habitu sedit in biuio itineris, quod dicit Thamnam: eo quod creuisset Sela, & non eum acceptisset maritum. Quam cum vidisset Iudas, suspicatus est esse meretricem: operuerat enim vultum suum, ne agnosceretur. Ingrediensque ad eam ait: Dimitte me, vt coeam tecum, nesciebat enim quod nurus sua esset. Qua respondente, Quid dabis mihi vt fruaris concubitu meo? dixit, Mitem tibi hoedum de gregibus. Rur-

sumque illa dicente: Patiar quod vis, si dederis mihi arrhabonem: donec mittas quod polliceris: ait Iudas, Quid vis tibi pro arrhabone dari? Respondit, Annulum tuum, & armillam, & baculum quem manu tenes. Ad vnum igitur coitum mulier concepit, & surgens abiit: depositoque habitu quem sumpserat, induita est viduitatis vestibus. Misit autem Iudas hoedum per pastorem suum Odollamitem, vt reciperet pignus quod dederat mulieri: qui cum non inuenisset eam, interrogauit homines loci illius, Vbi est mulier, quæ sedebat in biuio? Respondentibus cunctis, Non fuit in loco ista meretrix: reuersus est ad Iudam, & dixit ei, Non inueni eam: sed & homines loci illius dixerunt mihi nunquam sedisse ibi scortum. Ait Iudas: Habeat sibi, certe mendacij arguere nos non poterit: ego misi hoedum quem promiseram, & tu non inuenisti eam.

### Ex epistola prima Pauli ad Corinthios. Lectio secunda.

**D**E quibus autem scripsistis mihi: Bonum est homini mulierem non tangere. Propter fornicationem autem, cyp<sup>8</sup> quisque suam vxorem habeat, & vnaquæque suum virum habeat. Vxori vir debitum reddat: similiter autem & vxor viro. Mulier sui corporis potestatem non habet: sed vir. Similiter autem & vir sui corporis potestatem non habet: sed mulier. Nolite fraudare inuicem: nisi forte ex consensu ad tempus, vt vacetis orationi: & iterum reuertimini in idipsum, ne tentet vos satanas propter incontinentiam vestram. Hoc autem dico secundum indulgentiam, non secundum imperium. Volo autem omnes vos esse sicut meipsum: sed vnuquisque proprium donum habet ex Deo: alius quidem sic, al-

ius vero sic. Dico autem non nuptis & viduis: bonum est illis, si sic permanserint sicut & ego. Quod si non se continent: nubant: melius est enim nubere, quam viri. Iis autem qui matrimonio iuncti sunt, præcipio, non ego, sed dominus, vxorem a viro non discedere: quod si discesserit, manere innuptam, aut viro suo reconciliari. Et vir vxorem non dimittat. Nam cæteris ego dico, non dominus, Si quis frater vxorem habet infidelem: & hæc consentit habitare cum illo: non dimittat illum. Et si qua mulier habet virum infidelem, & hic consentit habitare cum illa: non dimittat virum, sanctificatus est enim vir infidelis per mulierem fidelem: & sanctificata est mulier infidelis per virum fidelem, alioquin filii vestri immundi essent: nunc autem sancti sunt. Quod si infidelis discedit, discedat, non enim seruituti subiectus est frater aut soror in huiusmodi: in pace autem vocavit nos Deus. Vnde enim scis mulier, si virum saluum facies? aut unde scis vir, si mulierem saluam facies? nisi vnicuique sicut diuisit dominus, vnumquenque sicut vocavit Deus, ita ambulet, & <sup>sicut</sup> in omnibus ecclesijs doceo. Circuncisus aliquis vocatus est? non adducat præputium. In præputio aliquis vocatus est? non circuncidatur. Circuncisio nihil est, & præputium nihil est: sed obseruatio mandatorum Dei. Vnusquisque in qua vocatione vocatus est, in ea permaneat. Seruus vocatus es? non sit tibi curæ, sed & si potes fieri liber: magis vtere. Qui enim in domino vocatus est seruus: libertus est domini. Similiter qui liber vocatus est: seruus est Christi. Pretio empti estis: nolite fieri serui hominum. Vnusquisque in

quo vocatus est, fratres, in hoc maneat apud Deum.

**C Dominica quinta post Pascha, ex Genesi. Lesson one.**

Cce autem post tres menses c 38.  nuntiauerunt Iudæ, dicentes: Fornicata est Thamar nurus tua, & videtur vterus illius intumescere. Dixitque Iudas, Producite eam, vt comburatur. Quæ cum duceretur ad poenam, misit ad socerum suum dicens: De viro cuius hæc sunt, concepi: cognosce cuius sit anulus, & armilla, & baculus. Qui agnitis muneribus, ait, iustior me est: quia non tradidi eam Sela filio meo. Attamen ultra non cognouit eam. Instante autem partu, apparuerunt gemini in vtero: atque in ipsa effusione infantium, vnum protulit manum, in qua obstetrix ligauit coccinum, dicens: Iste egredietur prior. Illo vero retrahente manum, egressus est alter: dixitque mulier, Quare diuisa est propter te maceria? & ob hanc causam vocavit nomen eius Phares. Postea egressus est frater eius, in cuius manu erat coccinum: quem appellauit Zaram.

Igitur Ioseph ductus est in Ægyptum, emitque eum Phutiphar Eunuchus Pharaonis princeps exercitus sui, vir ægyptius, de manu Ismahelitarum, a quibus perductus erat. Fuitque dominus cum eo, & erat vir in cunctis prosperæ agens: habitauitque in domo domini sui, qui optime nouerat dominum esse cum eo, & omnia quæ gereret, ab eo dirigi in manu illius. Inuenitque Ioseph gratiam coram domino suo, & ministrabat ei: a quo præpositus omnibus gubernabat creditam sibi domum, & vniuersa quæ ei tradita fuerant: benedixitque dominus domui Aegyptij propter Ioseph, & multiplicauit

tam in ædibus quam in agris cunctam eius substantiam. Nec quicquam aliud nouerat, nisi panem quo vescebatur.

**Ex epistola prima Pauli ad Corinthios.  
Lectio secunda.**

c.7.b **D**†E virginibus autem præceptum domini non habeo: consilium autem do, tanquam misericordiam consecutus a domino, vt sim fidelis. Existimo enim hoc bonum esse propter instantem necessitatem, quoniam bonum est homini sic esse. Alligatus es vxori? noli querere solutionem. Solutus es ab vxore? noli querere vxorem. Si autem acceperis vxorem, non peccasti. Et si nupserit virgo: non peccauit. tribulationem tamen carnis habebunt huiusmodi. Ego autem vobis parco. Hoc itaque dico fratres, tempus breue est: reliquum est, vt & qui habent vxores, tanquam non habentes sint, & qui flent: tanquam non flentes, & qui gaudent: tanquam non gaudentes, & qui emunt: tanquam non possidentes, & qui vtuntur hoc mundo: tanquam non vtantur, præterit enim figura huius mundi. Volo autem vos sine solitudine esse. Qui sine vxore est: solicitus est quæ domini sunt, quomodo placeat Deo. Qui autem cum vxore est, solicitus est quæ sunt mundi, quomodo placeat vxori: & diuisus est. Et mulier innupta & virgo, cogitat quæ domini sunt, vt sit sancta corpore & spiritu.] Quæ autem nupta est, cogitat quæ sunt mundi: quomodo placeat viro. Porro hoc ad vtilitatem vestram dico: non vt laqueum vobis iniciam, sed ad id quod honestum est, & quod facultatem præbeat sine impedimento dominum obsecrandi. Si quis autem turpem se videri existimat super virgine sua, quod sit superadulta, & ita oportet fieri: quod vult faciat, non peccat, si nubat. Nam qui statuit

in corde suo firmus, non habens necessitatem, potestatem autem habens suæ voluntatis. Et hoc iudicauit in corde suo, seruare virginem suam, bene facit. Igitur & qui matrimonio iungit virginem suam bene facit: & qui non iungit, melius facit. Mulier alligata est legi quanto tempore vir eius viuit: quod si dormierit vir eius: liberata est, cui autem vult nubat: tantum in domino. Beator autem erit, si sic permanserit secundum meum consilium. Puto autem quod & ego spiritum Dei habeam.

**According to John.      Lesson. iij.**

**I**n illo tempore: Dixit Jesus discipulis c. 16. suis, Amen amen dico vobis, si quid petieritis patrem in nomine meo: dabit vobis.

**Et rel. Hom. sancti Augusti. episc.**

**D**omi verba nunc ista tractanda sunt, Amen amen dico vobis, si quid petieritis patrem in nomine meo, dabit vobis. Iam dictum est in superioribus huius dominici sermonis partibus propter eos, qui nonnulla petunt a patre in Christi nomine nec accipiunt. Non petitur in nomine saluatoris, quicquid petitur contra rationem salutis. Non enim sonum literarum ac syllabarum, sed quod sonus ipse significat, & quod eo sono recte & veraciter intelligitur: hoc accipiendum est dicere, cum dicit, in nomine meo. Vnde qui hoc sentit de Christo, quod non est de vnico Dei filio sentiendum, non petit in eius nomine, etiam si non taceat literis ac syllabis Christum: quomodo in nomine eius petit, quem cogitat cum petit? Qui vero quod est de illo sentiendum sentit, ipse in eius nomine petit, & accipit quod petit, si non contra salutem suam sempiternam petit. Accipit autem quando debet

accipere, quædam autem non negantur: sed vt congruo dentur tempore, differuntur. Ita sane intelligendum est quod ait, Dabit vobis: vt ea beneficia significata sciantur his verbis, quæ ad eos qui petunt proprie pertinent. **Te deum.**

**Oratio.**

**D**eus, a quo cuncta bona procedunt, largire supplicibus tuis, vt cogitemus te inspirante, quæ recta sunt, & te gubernante eadem faciamus. Per do-

**C** Monday. ex Genesi. Lesson. j.

c. 39. **E** Rat autem Ioseph pulchra facie, & decorus aspectu. Post multos itaque dies iniecit domina sua oculos suos in Ioseph, & ait, Dormi mecum. Qui nequaquam acquiescens operi nefario, dixit ad eam, Ecce dominus meus omnibus mihi traditis ignorat quid habet in domo sua: nec quicquam est quod non in mea sit potestate, vel non tradiderit mihi, præter te, quæ vxor eius es: quomodo ergo possum hoc malum facere, & peccare in Deum? Huiuscmodi verbis per singulos dies loquebatur: & mulier molesta erat adolescenti, & ille recusabat stuprum. Accidit autem quadam die, vt intraret Ioseph domum, & operis quippam absque arbitris faceret: & illa, apprehensa lacinia vestimenti eius diceret, Dormi mecum. Qui relicto in manu eius pallio, fugit, & egressus est foras. Cumque vidisset mulier vestem in manibus suis, & se esse contemptam, vocauit ad se homines domus suæ, & ait ad eos: En introduxit virum Hebræum, vt illuderet nobis: ingressus est ad me, vt coiret mecum: cumque ego succlamasset, & audisset vocem meam, reliquit pallium quod tenebat, & fugit foras. In argumentum ergo fidei, retentum pallium ostendit marito reuertenti domum suam, & ait, Ingressus est ad

me seruus Hebræus, quem adduxisti, vt illuderet mihi: cumque audisset me clamare, reliquit pallium quod tenebat, & fugit foras. His auditis dominus & nimium credulus verbis coniugis, iratus est valde, tradiditque Ioseph in carcerem, vbi vincti regis custodiebantur: & erat ibi clausus. Fuit autem dominus cum Ioseph, & misertus est illius: & dedit ei gratiam in conspectu principis carceris. Qui tradidit in manu illius vniuersos vinctos qui in custodia tenebantur: & quicquid fiebat, sub ipso erat. Nec nouerat aliquid, cunctis ei creditis: dominus enim erat cum illo, & omnia opera eius dirigebat.

**Ex epistola prima Pauli ad Corinthios.**  
**Lectio secunda.**

**D** E ijs autem quæ idolis immolan- cha. 8.  
tur, scimus quod omnes scientiam habemus. Scientia inflat: charitas vero aedificat. Si quis autem se existimat scire aliquid, nondum cognouit, quemadmodum oporteat eum scire. Si quis autem diligit Deum: hic cognitus est ab eo. De escis autem quæ idolis immolantur, scimus quia nihil est idolum in mundo, & quod nullus est Deus nisi unus. Nam & si sunt qui dicantur dij, siue in celo, siue in terra (siquidem sunt dij multi, & domini multi) nobis tamen unus Deus pater, ex quo omnia, & nos in illum, & unus dominus Iesus Christus, per quem omnia, & nos per ipsum: sed non in omnibus est scientia. Quidam autem cum conscientia vsque nunc idoli quasi idolothytum manducant, & conscientia ipsorum cum sit infirma, poluitur. Esca autem nos non commendat Deo. Neque enim si manducauerimus, abundabimus: neque si non manducauerimus, deficiemus. Videte autem, ne forte hæc licentia vestra, offendicu-

lum fiat infirmis. Si enim quis viderit eum qui habet scientiam, in idolio recumbentem: nonne conscientia eius, cum sit infirma, ædificabitur ad manducandum idolothyta? Et peribit infirmus in tua scientia frater, propter quem Christus mortuus est? Sic autem peccantes in fratres, & percutientes conscientiam eorum infirmam: in Christum peccatis. Quapropter si esca scandalizat fratrem meum non manducabo carnem in æternum, ne fratrem meum scandalizem.

**C** Tuesday. ex Genesi. Lesson. j.

cha. 9. **H** Is itaque gestis accidit vt peccarant duo eunuchi, pincerna regis Ægypti, & pistor, domino suo. Irratusque contra eos Pharao (nam alter pincernis præerat, alter pistoribus) misit eos in carcerem principis militum, in quo erat vinctus & Ioseph. At custos carceris tradidit eos Ioseph, qui & ministrabat eis. Aliquantulum temporis fluxerat, & illi in custodia tenebantur. Videruntque ambo somnium nocte vna, iuxta interpretationem congruam sibi. Ad quos cum introisset Ioseph mane, & vidisset eos tristes, sciscitatus est eos, dicens: Cur tristior est hodie solito facies vestra? Qui responderunt, Somnium vidimus, & non est qui interpretetur nobis. Dixitque ad eos Ioseph: Nunquid non Dei est interpretatio? referte mihi quid videritis. Narrauit prior præpositus pincernarum somnium suum, Videbam coram me vitem, in qua erant tres propagines, crescere paulatim in gemmas, & post flores vuas maturescere: calicemque Pharaonis in manu mea, tuli ergo vuas, & expressi in calicem quem tenebam, & tradidi poculum Pharaoni. Respondit Ioseph, Hæc est interpretatio somnij, Tres propagines, tres adhuc dies

sunt, post quos recordabitur Pharao ministerij tui, & restituet te in gradum pristinum: dabisque ei calicem iuxta officium tuum, sicut ante facere consueueras. Tantum memento mei, cum tibi bene fuerit: & facias mecum misericordiam: vt suggeras Pharaoni, vt educat me de isto carcere: quia furtim sublatus sum de terra Hebræorum, & hic innocens in lacum missus sum.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**N** On sum liber? non sum Apos- cha. 9. tolus? nonne Christum Iesum dominum nostrum vidi? Nonne opus meum vos estis in domino? Et si alij non sum apostolus: sed tamen vo- bis sum, nam signaculum apostolatus mei vos estis in domino. Mea defen- sio apud eos qui me interrogant hæc est, Nunquid non habemus potestatem manducandi & bibendi? Nunquid non habemus potestatem mulierem sororem circunducendi, sicut & cæteri apostoli, & fratres domini, & Cephas? Aut ego solus & Barnabas, non habemus potestatem hoc operandi? Quis mili- tat suis stipendijs vnquam? Quis plan- dat vineam, & de fructu eius non edit? Quis pascit gregem: & de lacte gregis non manducat? Nunquid secundum hominem hæc dico? An & lex hæc non dicit? Scriptum est enim in lege Moysi, Non alligabis os boui trituranti. Nunquid de bobus cura est Deo? An propter nos vtique hoc dicit? Nam propter nos scripta sunt: quoniam debet in spe qui arat, arare: & qui trit- urat, in spe fructus percipiendi. Si nos vobis spiritualia seminauimus: mag- num est si nos carnalia vestra meta- mus? Si alij potestatis vestræ par- ticipes sunt: quare non potius nos? Sed non vsi sumus hac potestate: sed

omnia sustinemus, ne quod offendiculum demus euangelio Christi. Nescitis quoniam qui in sacrario operantur, quæ de sacrario sunt edunt? & qui altario deseruiunt: cum altario participant? Ita & dominus ordinavit ijs qui euangelium annuntiant, de euangelio viuere. Ego autem nullo horum vsus sum. Non autem scripsi hæc, vt ita fiant in me. Bonum est enim mihi magis mori, quam vt gloriam meam quis euacuet. Nam & si euangelizauero, non est mihi gloria: necessitas enim mihi incumbit. vœ enim mihi est si non euangelizauero. Si enim volens hoc ago, mercedem habeo. Si autem inuitus: dispensatio mihi credita est. Quæ est ergo merces mea? Vt euangelium prædicans, sine sumptu ponam euangelium, vt non abutar potestate mea in euangelio. Nam cum liber essem ex omnibus, omnium me seruum feci: vt plures lucrifacerem.

**C Feria. iiiij. ex Genesi. Lesson. j.**

**V**Idens pistorum magister quod prudenter somnium dissoluisset, ait, Et ego vidi somnum, Quod tria canistra farinæ haberem super caput meum: & in uno canistro quod erat excelsius, portare me putabam omnes cibos qui fiunt arte pistoria, auesque comedere ex eo. Respondit Ioseph, a Hæc est interpretatio somnij, Tria canistra, tres adhuc dies sunt: post quos auferet Pharaeo caput tuum, ac suspendet te in cruce, & lacerabunt volucres carnes tuas. Exinde dies tertius natalitus Pharaonis erat: qui faciens grande conuiuum pueris suis, recordatus est inter epulas magistri pin-B cernarum & pistorum principis, restituitque alterum in locum suum, vt porrigeret ei poculum: alterum suspenditC in patibulo, vt coniectoris veritas pro-

baretur. Et tamen succendentibus prosperis, præpositus pincernarum oblitus est interpretis sui.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**E**T factus sum Iudæis tanquam cha. 9. Iudæus: vt Iudæos lucrarer, ijs qui sub lege sunt, quasi sub lege essem (cum ipse non essem sub lege) vt eos qui sub lege erant, lucrifacerem, ijs qui sine lege erant, tanquam sine lege essem (cum sine lege Dei non essem: sed in lege essem Christi) vt lucrifacerem eos qui sine lege erant. Factus sum infirmis infirmus: vt infirmos lucrifacem. Omnibus omnia factus sum: vt omnes facerem saluos. Omnia autem facio propter euangelium: vt particeps eius efficiar. † Nescitis quod ij, qui in B stadio currunt, omnes quidem currunt: sed vñus accipit brauim? Sic currite vt comprehendatis. Omnis autem qui in agone contendit, ab omnibus se abstinet, & illi quidem vt corruptibilem cōponam accipiant: nos autem incorruptam. Ego igitur sic curro: non quasi in incertum: sic pugno, non quasi ærem verberans: sed castigo corpus meum & in seruitutem redigo, ne cum alijs prædicauerim, ipse reprobus efficiar.

Nolo enim vos ignorare fratres, quoniam patres nostri omnes sub nube fuerunt: & omnes mare transierunt, & omnes in Moyse baptizati sunt in nube, & in mari, & omnes eandem escam spiritualem manducauerunt, & omnes eundem potum spiritualem biberunt, bibebant autem de spirituali, consequente eos petra: petra autem erat Christus.] Sed non in pluribus eorum beneplacitum est Deo, nam prostrati sunt in deserto Hæc autem in figura facta sunt nostri, vt † non simus concupiscentes malorum, sicut & illi con-

cupierunt. neque idololatræ efficiamini, sicut quidam ex ipsis: quemadmodum scriptum est, Sedit populus manducare & bibere, & surrexerunt ludere: neque fornicemur: sicut quidam ex ipsis fornicati sunt, & ceciderunt vna die viginti tria milia. neque tentemus Christum: sicut quidam eorum tentauerunt, & a serpentibus perierunt, neque murmuraueritis: sicut quidam eorum murmurauerunt, & perierunt ab exterminatore. Hæc autem omnia, in figura contingebant illis: scripta sunt autem ad correptionem nostram, in quos fines seculorum deuenerunt. Itaque qui se existimat stare, videat ne cadat. Tentatio vos non apprehendat, nisi humana: fidelis autem Deus est, qui non patietur vos tentari supra id, quod potestis: sed faciet etiam cum tentatione prouentum, vt possitis sustinere.]

**C** Si in die Ascensionis domini inciderit festum simplex, omittitur omnino: si autem inciderit in alijs diebus vsque ad Pentecosten, fit commemoratio de eo in fine Primæ antequam dicatur Pre-tiosa. Si vero festum duplex inciderit indie Ascensio transfertur in sequentem diem. si autem in alijs, celebrabitur in die qua inciderit.

**C** Festum Ascensionis domini duplex maius. Ad Vespertas Hymnus.

**I** Esu nostra redemptio,  
Amor & desiderium:  
Deus creator omnium,  
Homo in fine temporum.  
**Q**uae te vicit clementia,  
Vt ferres nostra crimina:  
Crudelem mortem patiens,  
Vt nos a morte tolleres?  
**I**nferni claustra penetrans,  
Tuos captiuos redimens:  
Victor triumpho nobili,  
Ad dextram patris residens.

**I**psa te cogat pietas,  
Vt mala nostra superes,  
Parcendo, & voti compotes,  
Nos tuo vultu saties.  
**G**loria tibi domine,  
Qui scandis super sydera:  
Cum patre, & sancto spiritu,  
In sempiterna secula. Amen. **& sic terminant hymni omnibus horis vsque ad Penteco.** exclusie an. Ascendens Christus in altum, captiuam duxit captiuitatem: dedit dona hominibus, Haleluiah. **Oratio.**

**C** Oncede quæsumus omnipotens Deus, vt qui hodierna die vnigenitum tuum redemptorem nostrum ad cœlos ascendas credimus, ipsi quoque mente in celestibus habitemus: Per eun. **Ad matutinum, inuitatorium.**

**H** Aleluiah, Christum dominum ascendentes in cœlum, veni te adoremus, Haleluiah. **Hymnus.**

**A** Eterne rex altissime,  
Redemptor & fidelium:  
Quo mors soluta deperit,  
Datur triumphus gratiæ.  
**S**candens tribunal dexteræ,  
Patris potestas omnium:  
Collata Iesu cœlitus,  
Quæ non erat humanitus.  
**V**t trina rerum machina,  
Cœlestium, terrestrium:  
Et infernorum condita,  
Flectat genu iam subdita.  
**H**inc te precantes quæsumus,  
Ignosce culpis omnibus:  
Et corda sursum subleua,  
Ad te superna gratia,  
**V**t cum repente cooperis,  
Clarere nube iudicis:  
Poenas repellas debitas,  
Reddas coronas perditas.  
**G**loria tibi domine,

Qui scandis super sydera. &c. **An.** Ascendit Deus in iubilo: & dominus in voce tubæ, Haleluiah.

**Ex Isaia. Lesson one.**

c. 63. **Q** Vis est iste qui venit de Edom tinctis vestibus de Bosra? iste formosus in stola sua, gradiens in multitudine fortitudinis suæ? Ego qui loquor iustitiam, & propugnator sum ad saluandum. Quare ergo rubrum est indumentum tuum, & vestimenta tua sicut calcantium in torculari? Torcular calcaui solus, & de gentibus non est vir mecum: calcaui eos in furore meo, & conculcaui eos in ira mea: & aspersus est sanguis eorum super vestimenta mea, & omnia indumenta mea inquinaui. Dies enim vltionis in corde meo: annus redemptionis meæ venit. Circunspexi, & non erat auxiliator: quæsiui, & non fuit qui adiuuaret, & saluauit mihi brachium meum, & indignatio mea ipsa auxiliata est mihi. Et conculcaui populos in furore meo, & inebriaui eos in indignatione mea, & detraxi in terram virtutem eorum. Miserationum domini recordabor, laudem domini super omnibus quæ reddidit nobis dominus, & super multitudinem bonorum domui Israel, quæ largitus est eis secundum indulgentiam suam, & secundum multitudinem misericordiarum suarum. Et dixit, Veruntamen populus meus est, filij non negantes: & factus est eis saluator. In omni tribulatione eorum non est tribulatus, & angelus faciei eius saluauit eos: in dilectione sua, & indulgentia sua ipse redemit eos, & portauit eos, & eleuauit eos cunctis diebus seculi.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**P**ropter quod charissimi mihi, fugite ab idolorum cultura. Vt

prudentibus loquor: vos ipsi iudicate quod dico. Calix benedictionis cui benedicimus, nonne communicatio sanguinis Christi est? & panis quem frangimus, nonne participatio corporis domini est? Quoniam vnum panis, & vnum corpus multi sumus: omnes qui de vno pane & de vno calice participamus. Videte Israel secundum carnem. Nonne qui edunt hostias, participes sunt altaris? quid ergo? dico quod idolis immolatum, sit aliquid? aut quod idolum sit aliquid? Sed quod quæ immolant gentes, dæmonijs immolant, & non Deo: Nolo autem vos socios fieri dæmoniorum. Non potestis calicem domini bibere, & calicem dæmoniorum: non potestis mensæ domini participes esse, & mensæ dæmoniorum. An æmulamur dominum? Nunquid fortiores illo sumus? Omnia mihi licent, sed non omnia expedient. Omnia mihi licent, sed non omnia ædificant. Nemo quod suum est quærat sed quod alterius. Omne quod in macello venit, manducate: nihil interrogantes propter conscientiam. Domini enim est terra, & plenitudo eius. Si quis vocat vos infidelium ad coena, & vultis ire: omne quod vobis apponitur manducate: nihil interrogantes propter conscientiam. Si quis autem dixerit, Hoc immolatum est idolis: nolite manducare propter illum qui indicauit, & propter conscientiam: conscientiam autem dico non tuam, sed alterius. Vt quid enim libertas mea iudicatur ab aliena conscientia? Si ego cum gratia participo: quid blasphemor pro eo quod gratias ago? Siue ergo manducatis, siue bibitis, vel aliud quid facitis, omnia in gloriam Dei facite. Sine offensione estote Iudeis & gentibus, & ecclesiæ Dei: sicut & ego per

omnia omnibus placebo, non quærens  
quod mihi vtile est, sed quod multis,  
vt salui fiant.

**Secundum Marcum. Lesson. iij.**

c. 16. **I**N illo tempore: Recumbentibus vn-  
decim discipulis apparuit illis Iesus:  
& exprobrait incredulitatem illorum  
& duritiam cordis, quia his qui vider-  
ant eum resurrexisse a mortuis non  
crediderunt.

**Et rel. Hom. sancti Grego. papæ.**

**Q**uod resurrectionem dominicam dis-  
cipuli tarde crediderunt, non tam il-  
lorum infirmitas quam nostra (vt ita  
dicam) futura firmitas fuit. Ipsa  
nanque resurrectio illis dubitantibus  
per multa argumenta monstrata est:  
quæ dum nos legentes agnoscimus, quid  
aliud quam de illorum dubitatione sol-  
lidamur? Minus enim mihi Maria Mag-  
dalene præstitit, quæ citius credidit,  
quam Thomas, qui diu dubitauit: Ille  
etenim dubitando vulnerum cicatrices  
tetigit, & de nostro pectore dubietatis  
vulnus amputauit. Ad insinuandam  
quoque veritatem dominicæ resurrec-  
tionis, notandum nobis est quod Lu-  
cas refert dicens: Conuescens præcepit  
eis ab Ierosolymis ne discederent. &  
post pauca, Videntibus illis eleuatus  
est: & nubes suscepit eum ab oculis  
eorum. Notate verba, signate myste-  
ria. Conuescens eleuatus est. Comedit  
& ascendit: vt videlicet per effectum  
comestionis, veritas patesceret carnis.  
Marcus vero prius quam cœlos domi-  
nus ascenderet, eum de cordis atque in-  
fidelitatis duritia increpasse discipulos  
memorat. Qua in re, quid consideran-  
dum est, nisi quod idcirco dominus  
tunc discipulos increpauit, cum corpo-  
raliter reliquit: vt verba quæ recedens  
diceret, in corde audientium arctius  
impressa remanerent. Increpata igitur

eorum duritia, quid admonendo dicat,  
audiamus. Euntes in mundum vniuer-  
sum prædicare euangelium omni crea-  
turæ. Nunquid fratres mei sanctum  
euangelium vel insensatis rebus, vel  
brutis animalibus fuerat prædicandum:  
vt de eo discipulis dicatur, prædicate  
euangelium omni creaturæ? Sed omnis  
creaturæ nomine signatur homo.

**Ad laud. an.** Viri Galilæi quid aspicitis  
in cœlum? hic Jesus qui assumptus est  
a vobis in cœlum, sic veniet, Haleluiah.

**Oratio.** Concede quæsumus. &c. **Ad**  
**ves. hym.** Iesu nostra redemptio. &c.

**Antiphona.** O rex gloriæ domine vir-  
tutum: qui triumphator hodie super  
omnes cœlos ascendisti, ne derelinquas  
nos orphanos: sed mitte promissum pa-  
tris in nos spiritum veritatis, Haleluiah.

**C** **Notandum quod inuitatorium,**  
hymni, antiphonæ, & oratio huius diei  
dicuntur in omnibus diebus vsque ad  
Pentecosten, quando non occurrit festum duplex.

**C** **Friday. ex Genesi. Lesson. j.**

**P**ost duos annos vidit Pharao som-  
nium, Putabat se stare super  
fluum, de quo ascendebant septem  
boves pulchræ & crassæ nimis, &  
pascebantur in locis palustribus. Aliæ  
quoque septem emergebant de flumine,  
fœdæ, confectæque macie, & pascebantur  
in ipsa amnis ripa in locis viren-  
tibus: deuoraueruntque eas quarum  
mira species & habitudo corporum  
erat. Expergefactus Pharao, rursum  
dormiuit, & vidit alterum somnium,  
Septem spicæ pullulabant in culmo vno  
plenæ atque formosæ: aliæ quoque  
totidem spicæ tenues, & percussæ vre-  
dine oriebantur, deuorantes omnium  
priorum pulchritudinem. Euigilans  
Pharao post quietem, & facto mane,  
pauore perterritus, misit ad omnes

coniectores Aegypti, cunctosque sapientes: & accersitis narrauit somnium, nec erat qui interpretaretur. Tunc demum reminiscens pincernarum magister, ait, Confiteor peccatum meum. Iratus rex seruis suis, me & magistrum pistorum retrudi iussit in carcerem principis militum: vbi vna nocte vterque vidimus somnium, præsagium futurorum. Erat ibi puer Hebreus, eiusdem ducis militum famulus: cui narrantes somnia, audiuimus quicquid postea rei probauit euentus. Ego enim redditus sum officio meo: & ille suspensus est in cruce. Protinus ad regis imperium eductum de carcere Ioseph tollerunt: ac veste mutata obtulerunt ei. Cui ille ait, Vidi somnia, nec est qui edisserat: quæ audiuí te sapien-tissime coniçcere. Respondit Ioseph, Absque me Deus respondebit prospera Pharaoni.

**Ex epistola prima Pauli ad Corinthios.**

**Lectio secunda.**

**I**Mitatores mei estote, sicut & ego Christi. Laudo autem vos fratres, quod per omnia mei memores estis: & sicut tradidi vobis, præcepta mea tenetis. Volo autem vos scire quod omnis viri caput, Christus est: caput autem mulieris, vir: caput vero Christi, Deus. Omnis vir orans, aut prophetans velato capite, deturpat caput suum. Omnis autem mulier orans aut prophetans non velato capite, deturpat caput suum, vnum enim est, ac si decaluetur. Nam & si non velatur mulier, tondeatur. Si vero turpe est mulieri, tonderi aut decaluari, velet caput suum. Vir quidem non debet velare caput suum: quoniam imago & gloria Dei est, mulier autem gloria viri est. Non enim vir ex muliere est: sed mulier ex viro. Etenim non est creatus vir

propter mulierem: sed mulier propter virum. Ideo debet mulier potestatem habere supra caput suum, & propter angelos. Veruntamen neque vir sine muliere: neque mulier sine viro in domino. Nam sicut mulier de viro, ita & vir per mulierem. Omnia autem ex Deo. Vos ipsi iudicáte: decet mulierem non velatam orare Deum? Nec ipsa natura docet vos, quod vir quidem si comam nutriat, ignominia est illi: mulier vero si comam nutriat, gloria est illi? quoniam capilli pro velamine ei dati sunt. Si quis autem videtur contentiosus esse: nos talem consuetudinem non habemus, neque ecclesia Dei. Hoc autem præcipio: non laudans, quod non in melius, sed in deterius conuenitis. Primum quidem conuenientibus vobis in ecclesiam, audio scis-suras esse inter vos, & ex parte credo. Nam oportet & hæreses esse: vt & qui probati sunt: manifesti fiant in vobis.

B † Conuenientibus ergo vobis in vnum, cian non est dominicam coenam manducare. Vnusquisque enim suam coenam præsumit ad manducandum. Et alius quidem esurit: alius autem ebrius est. Nunquid domos non habetis ad manducandum & bibendum? aut ecclesiam Dei contemnitis: & confunditis eos qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

**Sermo sancti Leonis papæ. L. iij.**

**P**Ost beatam & gloriosam dormi nostri Iesu Christi resurrectionem, qua verum Dei templum Iudaica impietate resolutum, diuina se in triduo potentia suscitauit, quadragenarius hodie (dilectissimi) sanctorum dierum expletus est numerus, sacratissima ordinatione dispositus, & ad utilitatem nostræ eruditio-nis impensus. Vt dum a domino in hoc spatio mora

præsentia corporalis extenditur, fides resurrectionis documentis necessarijs muniretur. Mors enim Christi multorum discipulorum corda turbauerat: & de supplicio Crucis, & de emissione spiritus, de exanimati corporis sepultura, grauatis moestitudine mentibus, quidam diffidentiae torpor obrepserat. Nam cum sanctæ mulieres (sicut euangelica nobis patefecit historia) reuelatum a monumento lapidem sepulcrumque corpore vacuum, & viuentis domini testes angelos nuntiarent, verba earum apostolis alijsque discipulis, deliramentis similia videbantur.

**C** Sabbato ex Genesi. Lesson. j.

- c. 41. **N**Arrauit ergo Pharao quod viderat: Putabam me stare super ripam fluminis: & septem boues de amne conscendere, pulchras nimis, & obesis carnibus: quæ in pastu paludis vireta carpebant, & ecce, has sequebantur aliæ septem boues, intantum deformes & macilentæ, vt nunquam tales in terra Ægypti viderim: quæ deuoratis & consumptis prioribus, nullum saturitatis dedere vestigium, sed simili maccie & squalore torpebant. Euigilans, rursus sopore depressus, vidi somnium, Septem spicæ pullulabant in culmo vno plenæ atque pulcherrimæ, aliæ quoque septem tenues & percussæ vredine, oriebantur e stipula: quæ priorem pulchritudinem deuorauerunt. Narraui coniectoris somnium, & nemo est qui edisserat. Respondit Ioseph, Somnium regis vnum est: quæ facturus est Deus, ostendit Pharaoni. Septem boues pulchræ, & septem spicæ plenæ: Septem vberbatis anni sunt, eandemque vim somnij comprehendunt, septem quoque boues tenues atque macilentæ, quæ ascenderunt post eas, & septem spicæ tenues, & vento vrente per-

cussæ: septem anni venturæ sunt famis. Qui hoc ordine complebuntur. Ecce, septem anni venient fertilitatis magnæ in vniuersa terra Ægypti: quos sequentur septem anni alij tantæ sterilitatis, vt obliuioni tradatur cuncta retro abundantia: consumptura est enim famæ omnem terram, & vberbatis magnitudinem perditura est in opia magnitudo. Quod autem vidisti secundo ad eandem rem pertinens somnium: firmitatis indicium est, eo quod fiat sermo Dei, & velocius impletur.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**E** Go enim accepi a domino quod c. 11. & tradidi vobis, quoniam dominus Iesus in qua nocte tradebatur, accepit panem: & gratias agens frexit, & dixit: accipite, & manducate, hoc est corpus meum, quod pro vobis tradetur. Hoc facite in meam commemorationem. Similiter & calicem, postquam coenauit, dicens: Hic calix nouum testamentum est in meo sanguine. hoc facite, quotiescunque biberitis, in meam commemorationem. Quotiescunque enim manducabitis panem hunc, & calicem bibetis, mortem domini annuntiabitis, donec veniat. Itaque quicunque manducauerit panem hunc, & biberit calicem domini indigne: reus erit corporis & sanguinis domini. Probet autem seipsum homo: & sic de pane illo edat & de calice bibat. Qui enim manducat & bibit indigne, iudicium sibi manducat, & bibit, non diuidicans corpus domini.] Ideo inter vos multi infirmi & imbecilles, & dormiunt multi. Quod si nosmetipsos diuidicaremus, non vtique iudicaremur. Dum iudicamur autem, a domino corripimur, vt non cum hoc mundo damnemur.]

E Itaque fratres mei, cum conuenitis ad manducandum, inuicem expectate. Si quis esurit, domi manducet: vt non in iudicium conueniatis. Cætera autem c. 12. cum venero, disponam. De spiritualiaibus autem nolo vos ignorare fratres. † Scitis autem quoniam cum gentes essetis, ad simulachra muta prout ducebamini euntes. Ideo notum vobis facio, quod nemo in spiritu Dei loquens, dicit anathema Iesu. Et nemo potest dicere dominus Iesus: nisi in spiritu sancto. Diuisiones vero gratiarum sunt: idem autem spiritus. Et diuisiones ministracionum sunt: idem autem dominus. Et diuisiones operationum sunt: idem vero Deus qui operatur omnia in omnibus. Vnicuique autem datur manifestatio spiritus, ad vtilitatem, Alij quidem per spiritum datur sermo sapientiae, alijs autem sermo scientiae secundum eundem spiritum, alteri fides in eodem spiritu, alijs gratia sanitatum. vno spiritu, alijs operatio virtutum, alijs prophetia, alijs discretio spirituum, alijs genera linguarum, alijs interpretatio sermonum. Hæc autem omnia operantur vnu atque idem spiritus, diuidens singulis prout vult.

**Ex serm. sancti Leonis papæ. L. iij.**

**Q**VAM vtique hæsitationem humana infirmitate nutantem nequaquam permisisset spiritus veritatis prædicatorum suorum inesse pectoribus: nisi illa trepida solicitude & curiosa cunctatio, nostræ fidei fundamenta iecisset. Nostris igitur perturbationibus, nostris periculis in Apostolis consulebatur. Nos in illis viris contra calumnias impiorum, & contra terrenæ argumenta sapientiae docebamus. Nos illorum instruxit aspectus, nos erudiuit auditus, nos confirmauit attactus. Gratiæ igitur agamus diuinæ dispensa-

tioni, & sanctorum patrum necessariæ tarditati. Dubitatum est ab illis: ne dubitaretur a nobis. Non ergo hi dies, dilectissimi, qui inter resurrectionem domini ascensionemque fluxerunt, otioso transiere decursu, sed magna in eis confirmata sacramenta, magna sunt reuelata mysteria. In his metus diræ mortis aufertur: & non solum animæ, sed etiam carnis immortalitas declaratur. In his per insufflationem domini infunditur apostolis omnibus spiritus sanctus, & beato apostolo Petro supra cæteros post regni claves, ouilis dominici cura mandatur. In his diebus duobus discipulis tertius in via dominus iungitur comes: & ad omnem nostræ ambiguitatis caliginem detergendam, pauentium ac trepidantium tarditas increpatur.

**C Dominica infra octauam Ascensionis, ex Genesi. Lesson. j.**

**V**NC ergo prouideat rex virum sapientem & industrium, & præficiat eum terræ Ægypti. Qui constituat præpositos per cunctas regiones: & quintam partem fructuum per septem annos fertilitatis, qui iam nunc futuri sunt, congreget in horrea: & omne frumentum sub Pharaonis potestate condatur, serueturque in vrbibus. Et præparetur futuræ septem annorum fami, quæ oppressura est Ægyptum: & non consumetur terra inopia. Placuit Pharaoni consilium & cunctis ministris eius: locutusque est ad eos, Num inuenire poterimus talem virum, qui spiritu Dei plenus sit? Dixit ergo ad Ioseph: Quia ostendit tibi Deus omnia quæ locutus es, nunquid sapientiorem & similem tui inuenire potero? Tu eris super domum meam, & ad tui oris imperium cunctus populus obediet: vno

tantum regni solo te præcedam. Dixitque rursum Pharao ad Ioseph, Ecce constitui te super vniuersam terram Ægypti. Tulitque anulum de manu sua, & dedit eum in manu eius: vestiuitque eum stola byssina, & collo torquem auream circunposuit. Fecitque eum ascendere super currum suum secundum, clamante præcone, vt omnes coram eo genu fletarent, & præpositum esse scirent vniuersæ terræ Aegypti. Dixit quoque Rex Aegypti ad Ioseph, Ego sum Pharao: absque tuo imperio non mouebit quisquam manum aut pedem in omni terra Aegypti. Vertitque nomen eius, & vocavit eum lingua Aegyptiaca, Saluatorem mundi. Deditque illi vxorem Aseneth filiam Putipharis sacerdotis Heliopoleos.

**Ex epistola prima Pauli ad Corinthios.  
Lectio secunda.**

**S**icut enim corpus vnum est, & membra habet multa: omnia autem membra corporis cum sint multa, vnum tamen corpus sunt: ita & Christus. Etenim in vno spiritu omnes nos in vnum corpus baptizati sumus, siue Iudæi, siue Gentiles, siue serui, siue liberi: & omnes in vno spiritu potati sumus. Nam & corpus non est vnum membrum, sed multa. Si dixerit pes, Quoniam non sum manus, non sum de corpore: num ideo non est de corpore? Et si dixerit auris, Quoniam non sum oculus, non sum de corpore: ~~vnum~~ ideo est de corpore? Si totum corpus oculus: vbi auditus? Si totum auditus: vbi odoratus? Nunc autem posuit Deus membra, vnumquodque eorum in corpore sicut voluit. Quod si essent omnia vnum membrum, vbi corpus? Nunc autem multa quidem membra: vnum autem corpus. Non potest autem oculus dicere manui, Opera tua

non indigeo: aut iterum caput pedibus, Non estis mihi necessarij, sed multo magis quæ videntur membra corporis infirmiora esse, necessaria sunt: & quæ putamus ignobiliora membra esse corporis, his honorem abundantiorem circundamus, & quæ inhonestata sunt nostra, abundantiorem honestatem habent. Honesta autem nostra, nullius egent: sed Deus temperauit corpus, ei cui deerat abundance tribuendo honorem: vt non sit schisma in corpore, sed in idipsum pro inuicem sollicita sint membra Et si quid patitur vnum membrum, compatiuntur omnia membra: siue gloriatur vnum membrum, congaudent omnia membra. Vos autem estis corpus Christi, & membra de membro, Et quosdam quidem posuit Deus in ecclesia, primo Apostolos, secundo Prophetas, tertio Doctores, ~~cum~~ ideo virtutes, exinde gratias curationum, opitulationes, gubernationes, genera linguarum, interpretationes sermonum. Nunquid omnes Apostoli? nunquid omnes Prophetæ? nunquid omnes Doctores? nunquid omnes virtutes? nunquid omnes gratiam habent curationum? nunquid omnes linguis loquuntur? nunquid omnes interpretantur? Aemulamini autem charismata meliora. Et adhuc excellentiorem viam vobis demonstro.

**According to John. Lesson. iij.**

**I**n illo tempore: Dixit Jesus discipulis suis, Cum venerit paracletus quem ego mittam vobis a patre spiritum veritatis qui a patre procedit: ille testimonium perhibebit de me: & vos testimonium perhibebitis: quia ab initio mecum estis.

**Et rel. Hom. sancti Augusti. episc.**

Dominus Jesus in sermone quem loquutus est discipulis suis post coenam prox-

imus passioni: tanquam iturus & reliturus eos præsentia corporali, cum omnibus autem suis vsque in consummationem seculi, futurus præsentia spirituali, exhortatus est eos ad preferendas persecutiones impiorum, quos mundi nomine nuncupauit: ex quo tamen mundo etiam ipsos discipulos elegisse se dixerat: vt scirent se gratia Dei esse quod sunt, suis autem vitijs fuisse quod fuerant. Deinde persecutores & suos, & ipsorum, Iudæos euidenter expressit: vt omnino appareret etiam ipsos mundi damnabilis appellatione conclusos, qui persequuntur sanctos. Cumque de illis diceret, quod ignorarent eum a quo missus est: & tamen odissent & filium & patrem: hoc est eum qui missus est, & a quo missus est. De quibus omnibus in alijs sermonibus iam disseruimus: ad hoc peruenit, vbique¶<sup>13</sup>. Vt impleatur sermo qui in lege eorum c scriptus est: quia odio habuerunt me gratis.

**C** Monday. ex Genesi. Lesson. j.

**E** Gressus est itaque Ioseph ad terram Aegypti (triginta autem annorum erat quando stetit in conspectu regis Pharaonis) circumiuit omnes regiones Aegypti. Venitque fertilitas septem annorum: & in manipulos redactæ segetes congregatæ sunt in horrea Aegypti. Omnis etiam frugum abundantia in singulis vrbibus condita est. Tantaque fuit abundantia tritici, vt arenæ maris coæquaretur, & copia mensuram excederet. Nati sunt autem Ioseph filij duo antequam veniret fames: quos peperit ei Aseneth filia Phutiphare sacerdotis Heliopoleos. Vocavitque nomen primogeniti, Mansas, dicens: Obliuisci me fecit Deus omnium laborum meorum, & domus patris mei. Nomen quoque secundi ap-

pellauit Ephraim, dicens: Crescere me fecit Deus in terra paupertatis meæ. Igitur transactis septem vbertatis annis, qui fuerant in Aegypto, coeperunt venire septem anni inopiæ, quos prædixerat Ioseph: & in vniuerso orbe fames præualuit, in cuncta autem terra Aegypti erat panis. Qua esuriente clamauit populus ad Pharaonem alimenta petens. Quibus ille respondit, Ite ad Ioseph: & quicquid ipse vobis dixerit, facite. Crescebat autem quotidie fames in omni terra: aperuitque Ioseph vniuersa horrea, & vendebat Aegyptijs: nam & illos oppresserat fames. Omnesque prouinciæ veniebant in Aegyptum, vt emerent escas: & malum inopiæ temperarent.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**S** †I linguis hominum loquar & angelorum, charitatem autem non habeam: factus sum velut æs sonans, aut cymbalum tinniens. Et si habuero prophetiam, & nouerim mysteria omnina: & omnem scientiam: & si habuero omnem fidem ita vt montes transferam, charitatem autem non habuero, nihil sum. Et si distribuero in cibos pauperum omnes facultates meas, & si tradidero corpus meum ita vt ardeam, charitatem autem non habuero: nihil mihi prodest. Charitas patiens est, benigna est. Charitas non æmulatur, non agit perperam, non inflatur, non est ambitiosa, non quærit quæ sua sunt, non irritatur, non cogitat malum: non gaudet super iniuitate, congaudet autem veritati: omnia suffert, omnia credit, omnia sperat, omnia sustinet. Charitas nunquam excidit: siue prophetiæ euacubuntur, siue linguæ cessabunt, siue scientia destruetur. Ex parte enim cognoscimus, & ex parte

prophetamus. Cum autem venerit quod perfectum est, euacuabitur quod ex parte est. Cum essem paruulus, loquebar vt paruulus, cogitabam vt paruulus. Quando autem factus sum vir, euacuauit quæ erant paruuli. Videmus nunc per speculum in ænigmate: tunc autem facie ad faciem. Nunc cognosco ex parte: tunc autem cognoscam sicut & cognitus sum. Nunc autem manent, fides, spes, charitas, tria hæc: maior autem horum est charitas.] Sec-

c. 14. tamini charitatem, æmulamini spiri-  
d tualia: magis autem vt prophetetis.

Qui enim loquitur lingua, non hominibus loquitur, sed Deo: nemo enim audit: spiritu autem loquitur mysteria, nam qui prophetat, hominibus loquitur ad ædificationem, & exhortationem, & consolationem. Qui loquitur lingua, semetipsum ædificat: qui autem prophetat, ecclesiam Dei, ædificat. Volo autem omnes vos loquidi-<sup>42</sup> guis, magis autem prophetare. Nam maior est qui prophetat, quam qui loquitur linguis, nisi interpretetur vt ecclisia ædificationem accipiat.

**Ex serm. sancti Leonis papæ. L. iij.**

**P**Er omne ergo hoc tempus, dilectissimi, quod inter resurrectionem & ascensionem domini exactum est, hoc prouidentia Dei curavit, hoc docuit, hoc suorum & oculis insinuavit, & cordibus, vt dominus Iesus vere agnosceretur resuscitatus, qui vere erat natus, & passus, & mortuus. Vnde beatissimi apostoli, omnesque discipuli, qui & de exitu crucis fuerant trepidi, & de fide resurrectionis ambigui, ita sunt in veritate perspicua roborati, vt domino in cœlorum euente sublimia, non solum nulla afficerentur tristitia, sed etiam magno gaudio replerentur. Et reuera magna erat,

& ineffabilis causa gaudendi cum in conspectu sanctæ multitudinis super omnium creaturarum coelestium dignitatem humani generis naturam condescenderet supergressura angelicos ordines, & vltra archangelorum altitudines eleuanda, nec vllis sublimitatibus modum suæ prouectionis habitura: nisi æterni patris recepta consensu illius gloriae sociaretur in throno, cuius naturæ copulabatur in filio. Quia igitur Christi ascensio nostra est prouectio, & quo processit gloria capitis, eo spes vocatur & corporis, dignis, dilectissimi, exultemus gaudijs, & pia gratiarum actione lætemur. Hodie enim non solum paradisi possessores firmati sumus, sed etiam cœlorum in Christo superna penetrauimus, ampliora adepti per ineffabilem Christi gratiam, quam per diaboli amiseramus inuidiam.

**C Tuesday. ex Genesi. Lesson. j.**

**A**Vdiens autem Iacob quod alimenta venderentur in Aegypto, dixit filiis suis, Quare negligitis? audiui quod triticum venundetur in Aegypto: descendite, & emite nobis necessaria, vt possimus viuere, & non consumamur inopia. Descendentes igitur fratres Ioseph decem, vt emerent frumenta in Aegypto, Benjamin domi retento a Iacob, qui dixerat fratribus eius, Ne forte in itinere quicquam patiatur mali: ingressi sunt terram Aegypti cum alijs qui pergebant ad emendum, erat autem fames in terra Chanaan. Et Ioseph erat princeps in terra Aegypti, atque ad eius nutum frumenta populis vendebantur. Cumque adorassent eum fratres sui, & agnouisset eos, quasi ad alienos durius loquebatur, interrogans eos, Vnde venistis? Qui responderunt, De terra Chanaan: vt emamus victui necessaria. Et tamen

fratres ipse cognoscens, non est agnitus ab eis. Recordatusque somniorum quæ aliquando viderat, ait ad eos, Exploratores estis: vt videatis infirmiora terræ venistis. Qui dixerunt, Non est ita domine, sed serui tui venerunt vt emerent cibos. Omnes filij vnius viri sumus: pacifici venimus, nec quicquam famuli tui machinantur mali. Quibus ille respondit, aliter est: immunita terræ huius considerare venistis.

**Ex epistola prima Pauli ad Corinthios.  
Lectio secunda.**

c. 14. **N**unc autem fratres, si venero ad vos linguis loquens, quid vobis prodero, nisi vobis loquar aut in reuelatione, aut in scientia, aut in prophetia, aut in doctrina? Tamen quæ sine anima sunt vocem dantia, siue tibia, siue cithara: nisi distinctionem sonituum dederint, quomodo scietur id quod canitur, aut quod citharizatur? Etenim si incertam vocem det tuba: quis parabit se ad bellum? Ita & vos per linguam nisi manifestum sermonem dederitis: quomodo scietur id quod dicitur? Eritis enim in aera loquentes. Tam multa vt puta genera linguarum sunt in hoc mundo: & nihil sine voce est. Si ergo nesciero virtutem vocis, ero ei cui loquor barbarus: & qui loquitur, mihi barbarus. Sic & vos quoniam æmulatores estis spirituum: ad ædificationem ecclesiæ quærите vt abundetis. Et ideo qui loquitur lingua, oret vt interpretetur. Nam si orem lingua, spiritus meus orat: mens autem mea sine fructu est. Quid ergo est? Orabo spiritu, orabo & mente: psallam spiritu, psallam & mente. Cæterum si benedixeris spiritu: qui supplet locum idiotæ, quomodo dicet, Amen, super tuam benedictionem? quoniam quid dicas, nescit, Nam tu quidem bene gratias agis: sed

alter non ædificatur. Gratias ago Deo meo, quod omnium vestrum lingua loquor. Sed in ecclesia volo quinque verba sensu meo loqui, vt & alios instruam: quam decem millia verborum in lingua. Fratres, nolite pueri effici sensibus, sed malitia paruuli estote, sensibus autem perfecti estote. In lege scriptum est, Quoniam in alijs linguis & labijs alijs loquar populo huic: & nec sic exaudient me, dicit dominus. Itaque linguæ in signum sunt non fidelibus, sed infidelibus: prophetiæ autem non infidelibus, sed fidelibus. Si ergo conueniat vniuersa ecclesia in vnum, & omnes linguis loquantur, intrent autem idiotæ aut infideles: nonne dicent quod insanitis? Si autem omnes prophetent, intret autem quis infidelis vel idiota: conuincitur ab omnibus, diiudicatur ab omnibus, occulta enim cordis eius manifesta fiunt: & ita cadens in faciem adorabit Deum, pronuntians quod vere Deus in vobis sit.

**Sermo sancti August. episc. Lesson.**

**S**aluator noster, dilectissimi fratres, ascendit in cœlum: non ergo turbemur in terra. Ibi sit mens, & hic erit requies. Ascendamus cum Christo interim corde, vt cum dies promissus aduenerit, sequamur & corpore. Scire tamen debemus fratres, quia cum Christo non ascendit superbia, non auaritia, non luxuria, nullum vitium nostrum ascendit cum medico nostro. Et ideo si post medicum desideramus ascendere, debemus vitia & peccata depонere, Omnia enim quasi quibusdam compedibus nos premunt: & peccatorum nos retibus ligare contendunt. Et ideo cum Dei adiutorio, secundum quod ait psalmista, dirumpamus vincula eorum: vt securi possimus dicere domino, Dirupisti vincula mea: tibi

sacrificabo hostiam laudis. Resurrec-  
tio domini spes nostra est. Ascensio  
domini glorificatio nostra est. Ascensionis  
hodie solennia celebramus. Si  
ergo recte, si fideliter, si sancte, si  
pie ascensionem domini celebramus, as-  
cendamus cum illo, & sursum corda  
habeamus. Ascendentes autem non  
extollamur: nec de nostris quasi de  
proprijs meritis præsumamus. Sur-  
sum enim corda habeamus, sed ad  
dominum. Sursum enim cor non ad  
dominum superbia vocatur. Sursum  
autem cor ad dominum, refugium vo-  
catur. Videte fratres magnum mirac-  
ulum. Altus est Deus. Erigis te, &  
fugit a te. Quare hoc? Quia excelsus  
est, & humilia respicit: & alta a longe  
cognoscit.

**C Feria. iiiij. ex Genesi. Lesson. j.**

**A** illi dixerunt, duodecim, c.in 4.c quiunt, serui tui fratres sumus, filii viri vnius in terra Chanaan: min-  
imus cum patre nostro est, alias non  
est super. Hoc est, ait, quod loquutus  
sum, exploratores estis iam nunc exper-  
imentum vestri capiam. per salutem  
Pharaonis non egrediemini hinc, donec  
veniat frater vester minimus. Mittite  
ex vobis vnum, & adducat eum: vos  
autem eritis in vinculis, donec proben-  
tur, quæ dixistis vtrum vera an falsa  
sint: alioquin, per salutem Pharaonis  
exploratores estis. Tradidit ergo illos  
custodiæ tribus diebus. Die autem ter-  
tio eductis de carcere, ait, Facite quæ  
dixi, & viuetis: Deum enim timeo. Si  
pacifici estis, frater vester vnuis ligetur  
in carcere: vos autem abite, & fert  
frumenta quæ emistis, in domos ves-  
tras, & fratrem vestrum minimum ad  
me adducite, vt possim vestros pro-  
bare sermones, & non moriamini. Fe-  
cerunt vt dixerat, & loquuti sunt ad

iniicem, Merito hæc patimur, quia pec-  
cauimus in fratrem nostrum, videntes  
angustias animæ illius dum deprecare-  
tur nos, & non audiuimus: idcirco  
venit super nos ista tribulatio. E  
quibus vnuis Ruben, ait, Nunquid non  
dixi vobis, Nolite peccare in puerum:  
& non audistis me? en sanguis eius  
exquiritur. Nesciebant autem quod in-  
telligeret Ioseph: eo quod per inter-  
pretem loqueretur ad eos. Auertitque  
se parumper, & fleuit: & reuersus lo-  
quutus est ad eos. Tollensque Simeon,  
& ligans, illis præsentibus, iussit min-  
istris vt implerent eorum saccos tritico,  
& reponerent pecunias singulorum in  
sacculis suis, datis supra cibarijs in via:  
qui fecerunt ita.

**Ex epistola prima Pauli ad Corinthios.  
Lectio secunda.**

**Q** Vid ergo est fratres? cum conuenitis, vnuusquisque vestrum psalmum habet, doctrinam habet, Apocalypsim habet, linguam habet, interpretationem habet: omnia ad ædi-  
ficationem fiant. Siue lingua quis lo-  
quitur: secundum duos, aut vt mul-  
tum tres, & per partes, & vnuis inter-  
pretatur. Si autem non fuerit inter-  
pres taceat in ecclesia, sibi autem lo-  
quatur & Deo. Prophetæ autem duo  
aut tres dicant, & cæteri diiudicent.  
Quod si alij reuelatum fuerit sedenti:  
prior taceat. Potestis enim omnes  
per singulos prophetare: vt omnes dis-  
cant, & omnes exhortentur: & spir-  
itus prophetarum, prophetis subiecti  
sunt. Non enim est dissensionis Deus,  
sed pacis: sicut & in omnibus ec-  
clesijs sanctorum doceo. Mulieres in  
ecclesijs taceant: non enim permitti-  
tur eis loqui, sed subditas esse: si-  
cut & lex dicit. Si quid autem vol-  
unt discere, domi viros suos interro-

gent. Turpe est enim mulieri, loqui in ecclesia. An a vobis verbum Dei processit? aut in vos solos peruenit? Si quis videtur propheta esse, aut spiritualis, cognoscat quæ scribo vobis, quod domini sunt mandata. Si quis autem ignorat, ignorabitur. Itaque fratres aemulamini prophetare: & loqui linguis nolite prohibere. Omnia autem honeste & secundum ordinem fiant in vobis. †

- c. 15. Notum autem vobis facio fratres euana gelium, quod prædictaui vobis, quod & accepistis, in quo & statis, per quod & saluamini. qua ratione prædicauerim vobis si tenetis, nisi frustra credidistis. Tradidi enim vobis in primis quod & accepi, quod Christus mortuus est pro peccatis nostris secundum scripturas, & quia sepultus est, & quia resurrexit tertia die, secundum scripturas: & qui<sup>42</sup> visus est Cephæ & post hoc vndecim. Deinde visus est plus quam quingen-tis fratribus simul: ex quibus multi manent vsque adhuc, quidam autem dormierunt. Deinde visus est Iacob, deinde apostolis omnibus. Nouissime autem omnium tanquam abortiuo vi-sus est & mihi. Ego enim sum minimus apostolorum: qui non sum dignus vocari apostolus, quoniam persequutus sum ecclesiam Dei. Gratia autem Dei sum id quod sum: & gratia eius in me vacua non fuit,] sed abundantius illis omnibus laboraui, non ego autem, sed gratia Dei tecum. Siue enim ego, siue illi, sic prædicamus, & sic credidistis.

**Sermo sancti Augustini episc. L. iiij.**

**A** Scensionis domini nostri Iesu Christi sanctus dies & solennis hodie illuxit: exultemus & lætemur in ea. Christus descendit, inferna patuerunt: Christus ascendit, superna claruerunt: Christus in ligno pependit, insultent furentes. Christus in sepul-

chro, mentiantur custodes. Christus in inferno, visitentur quiescentes. Christus in cœlo, credant omnes gentes. Ipse ergo debet esse author nostri sermonis, qui est largitor nostræ salutis. Non de alio aliquo loquamur vobis, nisi de illo qui modo ex Euangeliō loquebatur omnibus nobis. Et ascensurus ad patrem, dicebat discipulis suis, Hæc loquutus sum vobis, cum adhuc essem vobiscum. Paracletus autem spiritus veritatis, quem mittet pater in nomine meo, ille vos docebit omnia & com-monebit vos omnia quæ dixi. Non turbetur cor vestrum neque formidet. Audistis quia ego dixi vobis, vado ad patrem meum, quia, pater maior me est.

**C Feria. v. ex Genesi. Lesson. j.**

**A** T illi portantes frumenta in asinis suis, profecti sunt. Aper-toque vnus sacco vt daret iumento pabulum in diuersorio, contemplatus pecuniam in ore sacculi, dixit fratribus suis, Reddita est mihi pecunia mea, en ha-betur in sacco. Et obstupefacti, tur-batique mutuo, dixerunt, Quidnam est hoc, quod fecit nobis Deus? Veneruntque ad Iacob patrem suum in terra Chanaan, & narrauerunt ei omnia quæ accidissent sibi, dicentes, Loquutus est nobis dominus terræ dure, & putauit nos exploratores esse prouinciae. Cui respondimus, Pacifici sumus, nec vil-las molimur insidias. Duodecim fratres vno patre geniti sumus: vnu non est super, minimus cum patre nostro est in terra Chanaan. Qui ait nobis, Sic probabo quod pacifici sitis, Fratrem vestrum vnum dimittite apud me, & cibaria domibus vestris necessaria sumite, & abite, fratremque vestrum min-imum adducite ad me, vt sciam quod non sitis exploratores, vt istum qui

tenetur in vinculis, recipere possitis, ac deinceps quæ vultis, emendi habeatis licentiam. His dictis cum frumenta effunderent, singuli repererunt in ore sacrorum ligatas pecunias: exterritisque simul omnibus, dixit pater Iacob, Absque liberis me esse fecistis. Ioseph non est super, Simeon tenetur in vinculis, & Beniamin auferetis: in me hæc omnia mala reciderunt. Cui respondit Ruben, Duos filios meos interface, si non reduxero illum tibi: trade illum in manu mea, & ego eum tibi restituam. At ille, Non descendet, inquit, filius meus vobiscum: frater eius mortuus est, & ipse solus remansit: si quid ei aduersi acciderit in terra ad quam pergitis, deducetis canos meos cum dolore ad inferos.

**Ex epistola prima Pauli ad Corinthios.  
Lectio secunda.**

**S**i autem Christus prædicatur quod resurrexit a mortuis: quomodo quidam dicunt in vobis, quoniam resurrectio mortuorum non est? Si autem resurrectio mortuorum non est: neque Christus resurrexit. Si autem Christus non resurrexit, inanis est prædictio nostra, inanis est & fides vestra, inuenimur autem & falsi testes Dei: quoniam testimonium diximus aduersus Deum, quod suscitauerit Christum, quem non suscitauit, si mortui non resurgunt. Nam si mortui non resurgunt: neque Christus resurrexit. Quod si Christus non resurrexit, vana est fides vestra: adhuc enim estis in peccatis vestris. Ergo & qui dormierunt in Christo, perierunt. Si in hac vita tantum in Christo sperantes sumus, miserabiliores sumus omnibus hominibus. Nunc autem Christus resurrexit a mortuis primitiæ dormientium. quoniam quidem per hominem

mors: & per hominem resurrectio mortuorum. Et sicut in Adam omnes moriuntur, ita & in Christo omnes vivificabuntur, unusquisque autem in suo ordine. Primitiæ, Christus: deinde ij qui sunt Christi, qui in aduentu eius crediderunt. Deinde finis: cum tradiderit regnum Deo & patri, cum euacuauerit omnem principatum & potestatem & virtutem, Oportet autem illum regnare, donec ponat omnes inimicos sub pedibus eius. Nouissime autem inimica destruetur mors. Omnia enim subiecit pedibus eius. Cum autem dicat, omnia subiecta sunt ei: sine dubio, præter eum qui subiecit ei omnia. Cum autem subiecta fuerint illi omnia: tunc & ipse filius subiectus erit ei, qui subiecit sibi omnia, vt sit Deus omnia in omnibus. Alioquin quid facient qui baptizantur pro mortuis, si omnino mortui cnoq. resurgunt? Vt quid & baptizantur pro illis? Vt quid & nos periclitamus omni hora? Quotidie morior, propter vestram gloriam fratres, quam habeo in Christo Iesu domino nostro. Si (secundum hominem) ad bestias pugnauit Ephesi: quid mihi prodest, si mortui non resurgunt? manducemus & bibamus, cras enim moriemur. Nolite seduci. Corrumptum mores bonos colloquia mala.

**Sermo sancti Augustini episc. L. iij.**

**O**MNIA, charissimi, quæ dominus Jesus Christus in hoc mundo sub fragilitate nostra miracula edidit, nobis proficiunt. Qui dum humanam conditionem syderibus importauit, cœlum creditibus patere posse monstrauit. Et dum victorem mortis in cœlestia eleuauit, victorem eiusdem mortis quo sequamur ostendit. Ascensio ergo domini catholicæ fidei confirmatio fuit: vt securi in posterum crederemus miraculi

illius donum, cuius iam in præsenti percepissemus effectum. Et fidelis quisque cum iam tanta perceperit. per ea quæ agnoscit præstita, discat sperare promissa: ac Dei sui præteritam præsentemque bonitatem, quasi futurorum teneat cautionem. Super excelsa ergo cœli terrenum corpus imponitur: ossa intra sepulchri angustias paulo ante conclusa, angelorum coetibus inferuntur. In gremio immortalitatis mortalis natura transfunditur. Et ideo sacra apostolicæ lectio-nis testatur historia, Cum hæc dixisset (inquit) videntibus illis eleuatus est. Cum audis eleuatum, agnosce militiæ cœlestis obsequium vnde hodierna festiuitas hominis nobis & Dei sacramenta manifestat, sub vna eademque persona. In eo qui eleuat diuinam potentiam: in eo autem qui eleuatur, humanam agnosce substantiam.

**C Friday. ex Genesi. Lesson. j.**

**I**nsterim fames omnem terram vehe-  
menter premebat. Consumptisque cibis, quos ex Aegypto detulerant, dixit Iacob ad filios suos, Reuertimini, & emite nobis pauxillum escarum. Respondit Iudas, Denuntiauit nobis vir ille sub attestatione iurisiurandi, dicens, Non videbitis faciem meam, <sup>q[uod] si</sup> fratrem vestrum minimum adduxeritis vobiscum. Si ergo vis eum mittere nobiscum, pergemus pariter, & ememus tibi necessaria. Si autem non vis, non ibimus, vir enim, vt sæpe diximus, denuntiauit nobis, dicens. Non videbitis faciem meam absque fratre vestro minimo. Dixit eis Israel, In meam hoc fecistis miseriam, vt indicaretis ei & alium habere vos fratrem. At illi responderunt, Interrogauit nos homo per ordinem, nostram progeniem: si pater viueret, si haberemus fratrem: &

nos respondimus ei consequenter iuxta id quod fuerat sciscitatus: nunquid scire poteramus quod dicturus esset? Adducite fratrem vestrum vobiscum. Iudas quoque dixit patri suo, Mitte puerum mecum, vt proficiscamur, & possimus viuere: ne moriamur nos & paruuli nostri. Ego suscipio puerum: de manu mea require illum: nisi reduxero & reddidero eum tibi, ero peccati reus in te omni tempore. Si non intercessisset dilatio, iam vice alter venissemus. Igitur Israel pater eorum dixit ad eos, Si sic necesse est, facite quod vultis: sumite de optimis terræ fructibus in vasis vestris, & deferte viro munera: modicum resinæ & mellis & storacis, stactis, & terebinthi, & amygdalarum. Pecuniam quoque duplarem ferte vobiscum, & illam quam inuenitis in sacculis, reportate, ne forte errore factum sit. Sed & fratrem vestrum tollite, & ite ad virum. Deus autem <sup>cme 43</sup> omnipotens faciat vobis eum placabilem: & remittat vobiscum fratrem vestrum, quem tenet in vinculis, & hunc Beniamin: Ego autem quasi orbatus absque liberis ero.

**Ex epistola prima Pauli ad Corinthios. Lectio secunda.**

**E**vigate iuste: & nolite peccare: ignorantiam enim Dei quidam habent. Ad reuerentiam vobis loquor. Sed dicit aliquis, Quomodo resurgunt mortui? quali autem corpore venient? Insipiens tu, quod seminas non viuificantur, nisi prius moriatur. Et quod seminas, non corpus quod futurum est seminas, sed nudum granum: vt puta tritici aut alicuius cæterorum. Deus autem dat illi corpus sicut vult: & vnicuique seminum proprium corpus. Non omnis caro eadem caro, sed alia hominum, alia pecorum, alia autem

volucrum, alia piscium. Et corpora coelestia, & corpora terrestria, sed alia quidem coelestium gloria, alia autem terrestrium. Alia claritas solis, alia claritas lunæ, & alia claritas stellarum. Stella enim a stella differt in claritate: sic & resurrectio mortuorum. Seminatur in corruptione: surget in incorruptione. Seminatur in ignobilitate: surget in gloria. Seminatur in infirmitate: surget in virtute. Seminatur corpus animale, surget corpus spirituale. Si est corpus animale, est & corpus spirituale, sicut scriptum est, Factus est primus homo Adam in animam viuentem: nouissimus Adam in spiritum viuificantem. Sed non prius quod spirituale est, sed quod animale: deinde quod spirituale. Primus homo de terra, terrenus: secundus homo de cœlo, cœlestis. Qualis terrenus, tales & terreni: & qualis cœlestis, tales & cœlestes. Igitur sicut portauimus imaginem terreni, portemus & imaginem cœlestis. Hoc autem dico fratres: quia caro & sanguis regnum Dei possidere non possunt: neque corruptio incorruptelam possidebit. † Ecce mysterium vobis dico. Omnes quidem resurremus, sed non omnes immutabimur. In momento, in ictu oculi, in nouissima tuba (canet enim tuba) & mortui resurgent incorrupti: & nos immutabimur. Oportet enim corruptibile hoc, induere incorruptionem: & mortale hoc, induere immortalitatem. Cum autem mortale hoc induerit immortalitatem, tunc fiet sermo qui scriptus est. Absorpta est mors in victoria. Vbi est mors Victoria tua? Vbi est mors <sup>43</sup>stimulus tuus? Stimulus autem mortis, peccatum est: virtus vero peccati, lex. Deo autem gratias qui dedit nobis victoriam

per dominum nostrum Iesum Christum.] Itaque fratres mei dilecti, stabiles estote & immobiles, abundantes in opere domini semper: scientes quod labor vester non est inanis in domino.

~~Ex quo non nullis Angeli disde testantur~~

**T** sunt venena orientalis erroris: qui impia nouitate præsumit asserere filium Dei ac filium hominis vnius esse naturæ. In alterutra enim parte vel qui solum hominem fuisse dixerit negabit conditoris gloriam: vel qui solum Deum, negabit misericordiam redemptoris. Quo genere, non facile Arrianus euangelicam poterit habere veritatem, vbi filium Dei nunc æqualem legimus, nunc minorem. Qui enim vnius naturæ saluatorem nostrum mortifera persuasione crediderit, solum hominem, aut solum Deum cogetur dicere crucifixum. Sed non ita est, Mortem enim nec solus Deus sentire, nec solus homo superare potuisset. Nos ergo nouerimus in Christo duplicem geminamque substantiam. De patre cœlestem, de matre terrenam. Quam vtranque in vno eodemque redemptore suis promptum est testimonijs explicare. Quasi homo dicebat, Quia pater maior me est: sed idem quasi Deus pronuntiabat, Ego & pater vnum sumus. Quasi homo dicebat, Tristis est anima mea vsque ad mortem: sed quasi Deus fiducialiter loquebatur, Potestatem habeo ponendi animam meam, & potestatem habeo iterum sumendi eam. Quasi homo in cruce pendebat sed quasi Deus regnum cœleste donabat.

**C** Sabbato ex Genesi. Lesson. j.

**T**ulerunt ergo viri munera, & pecuniam duplicem, & Beniamin, descendenteruntque in Aegyptum, & steterunt coram Ioseph. Quos cum ille vidisset, & Beniamin simul, præcepit

dispensatori domus suæ, dicens, Intro-  
duc viros domum, & occide victimas,  
& instrue conuiuum: quoniam hodie  
mecum sunt comesturi meridie. Fecit  
ille quod sibi fuerat imperatum, & in-  
troduced viros domum. Ibique exter-  
riti, dixerunt mutuo. Propter pecu-  
niam quam retulimus prius in saccis  
nostris, introducti sumus: vt deuoluat  
in nos calumniam, & violenter subi-  
ciat seruituti & nos, & asinos nos-  
tros. Quamobrem in ipsis foribus ac-  
cedentes ad dispensatorem locuti sunt,  
Oramus domine, vt audias nos. Iam  
ante descendimus vt emeremus escas.  
Quibus emptis, cum venissemus ad di-  
uersorium, aperuimus saccos nostros,  
& inuenimus pecuniam in ore sacco-  
rum, quam nunc eodem pondere repor-  
tauimus. Sed & aliud attulimus ar-  
gentum, vt emamus quæ nobis neces-  
saria sunt: non est in nostra conscientia  
quis posuerit eam in marsupijs nostris.  
At ille respondit, Pax vobiscum, no-  
lite timere. Deus vester, & Deus patris  
vestri dedit vobis thesauros in saccis  
vestris: nam pecuniam quam dedistis  
mihi probatam ego habeo. Eduxitque  
ad eos Simeon. Et introductis domum,  
attulit aquam, & lauerunt pedes suos,  
deditque pabulum asinis eorum. Illi  
vero parabant munera, donec ingred-  
eretur Ioseph meridie. Audierant enim  
quod ibi comesturi essent panem. Igi-  
tur ingressus est Ioseph domum suam,  
obtuleruntque ei munera, tenentes in  
manibus suis: & adorauerunt proni in  
terram. At ille clementer resalutatis  
eis, interrogauit eos dicens: Sanusne  
est pater vester senex, de quo dixeratis  
mihi? Adhuc viuit? Qui responderunt,  
Sospes est seruus tuus pater noster, ad-  
huc viuit. Et incuruati, adorauerunt

eum.

**Ex epistola prima Pauli ad Corinthios.**  
**Lectio secunda.**

**D**E collectis autem quæ fiunt in c. 16.  
sanctos sicut ordinaui ecclesijs  
Galatiæ, ita & vos facite. Per vnam  
sabbati vnuisque vestrum apud se  
reponat, recondens quod ei bene-  
placuerit: vt non cum venero, tunc  
collectæ fiant. Cum autem præsens  
fuero, quos probaueritis per epistolæ,  
hos mittam perferre gratiam vestram  
in Ierusalem. Quod si dignum fuerit vt  
ego eam, mecum ibunt. Veniam autem  
ad vos, cum Macedoniam pertransiero.  
Nam Macedoniam pertransibo. Apud  
vos autem forsitan manebo vel etiam  
hyemabo: vt vos me ducatis quo-  
cunque iero. Nolo enim vos modo in  
transitu videre, spero enim me aliquan-  
tulum temporis manere apud vos: si  
dominus permiserit. Permanebo autem  
Ephesi vsque ad Pentecosten. Ostium  
enim mihi apertum est magnum & eu-  
lidens: & aduersarij multi. Si autem  
venerit Timotheus, videte vt sine tim-  
ore sit apud vos: opus enim domini  
operatur, sicut & ego. Ne quis ergo  
illum spernat, deducite autem illum  
in pace: vt veniat ad me. Expecto  
enim illum cum fratribus. De Apollo  
autem fratre, vobis notum facio, quo-  
niam multum rogaui eum, vt veniret  
ad vos cum fratribus: & vtique non  
fuit voluntas eius vt nunc veniret, ve-  
niat autem cum ei vacuum fuerit. Vig-  
ilate, state in fide, viriliter agite, &  
confortamini: omnia vestra in chari-  
tate fiant. Obsecro autem vos fratres,  
nostis domum Stephanæ, & Fortu-  
nati, & Achaici quoniam sunt primitiæ  
Achiae, & in ministerium sanctorum  
ordinauerunt seipso: vt & vos subdit  
sitis eiusmodi, & omni cooperanti &

laboranti. Gaudeo autem in præsencia Stephanæ & Fortunati & Achaici, quoniam id quod vobis deerat, ipsi supplerunt, refecerunt enim & meum spiritum & vestrum. Cognoscite ergo qui eiusmodi sunt. Salutant vos omnes ecclesiæ Asiæ. Salutant vos in domino multum Aquila, & Priscilla cum domestica sua ecclesia, apud quos & hospitior. Salutant vos omnes fratres. Salutate inuicem in oculo sancto. Salutatio, mea manu Pauli. Si quis non amat dominum nostrum Iesum Christum, sit anathema: maranatha. Gratia domini nostri Iesu Christi vobiscum. Charitas mea cum omnibus vobis in Christo Iesu. Amen.

*According to John. Lectio iij.*

**I**N illo tempore: Dixit Jesus discipulis suis, Si diligitis me, mandata mea seruate: & ego rogabo patrem, & alium paracletum dabit vobis. *Et reliqua.*

*Homilia sancti Augustini episc.*

Audiuimus fratres cum euangeliū legere, dominum dicentem, Si diligitis me, mandata mea seruate: & ego rogabo patrem, & alium paracletum dabit vobis, vt maneat vobiscum in æternum, spiritum veritatis, quem mundus non potest accipere: quia non videt eum, nec scit eum. Vos autem cognoscetis eum: quia apud vos manebit, & in vobis erit. Multa sunt quæ in istis paucis verbis domini requirantur. Sed multum est ad vos, vel omnia quæ hic querenda sunt quærere, vel omnia quæ hic quærimus inuenire. Veruntamen quantum nobis dominus donare dignatur, pro nostra & vestra capacitate, quid dicere debeamus, & quid discere & audire debeatis attende: per nos, charissimi, quod possumus sumite: & ab illo quod non possumus, poscite. Spiritum paracle-

tum Christus promisit apostolis. Quomodo autem promiserit, aduertamus. Si diligitis me (inquit) mandata mea seruate: & ego rogabo patrem, & alium paracletum dabit vobis, vt maneat vobiscum in æternum, spiritum veritatis. Hic est vtique in trinitate spiritus sanctus, quem patri & filio consubstantiale & coæternum & coæquale fides catholica confitetur.

**C** *Si in die Pentecostes inciderit festum simplex, omittitur omnino, si autem inciderit infra octauam, fit commemoratione de eo in fine Primæ, vt dictum fuit in dominica prima aduentus. Si vero fuerit duplex, transferendum est post octa.*

**C** *Festum Pentecostes, duplex maius.*

**c** *Ad vesperas Hymnus.*

**V** Eni creator spiritus,  
Mentes tuorum visita:  
Imple superna gratia,  
Quæ tu creasti pectora.  
Qui paracletus diceris,  
Donum Dei altissimi:  
Fons viuus, ignis, charitas,  
Et spiritualis vnctio.

**Tu** septiformis muere,  
Dextræ Dei tu digitus:  
Tu rite promisso patris,  
Sermone ditans guttura.

**A**ccende lumen sensibus,  
Infunde amorem cordibus:  
Infirma nostra corporis,  
Virtute firmans perpeti.

**H**ostem replaas longius,  
Pacemque dones protinus:  
Ductore sic te prævio,  
Vitemus omne noxiū.

**P**er te sciamus da patrem,  
Noscamus atque filium:  
Te vtriusque spiritum,  
Credamus omni tempore.

**G**loria patri domino,

Natoque qui a mortuis  
Surrexit, ac paraclete,  
In seculorum secula. Amen. **An.** Non  
vos relinquam orphanos, Haleluiah,  
vado & venio ad vos, Haleluiah: &  
gaudebit cor vestrum: Haleluiah. **Ora-  
tio.**

**D**EUS, qui hodierna die fidelium  
corda sancti spiritus illustratione  
docuisti: da nobis in eodem spiritu  
recta sapere, & de eius semper consola-  
tione gaudere: Per. in vnta. **Ad matu-  
inui.**

**H**ALELUIAH, Spiritus domini repleteuit  
orbem terrarum. Venite adore-  
mus. Haleluiah. **Hym.**

**I**AM Christus astra ascenderat,

**R**euersus vnde venerat:  
Promissum patris munere,  
Sanctum daturus spiritum.

**S**olemnis vrgebat dies,  
Quo mystico septemplici:  
Orbis volutus septies,  
Signat beata tempora.

**D**um hora cunctis tertia,  
Repente mundus intonat:  
Orantibus Apostolis,  
Deum venisse nuntiat.

**D**e patris ergo lumine,  
Decorus ignis almus est:  
Qui fida Christi pectora,  
Calore verbi compleat.

**I**mpleta gaudent vescera,  
Afflata sancto spiritu:  
Voces diersas intonant,  
Fantur Dei magnalia.

**E**x omni gente Cogniti,  
Græcis, Latinis, Barbaris:  
Cunctisque admirantibus,  
Linguis loquuntur omnium,  
**I**udæa tunc incredula,  
Vesana toruo spiritu:  
Ructare musti crapulam,

Alumnos Christi concrepat.

**S**ed signis, & virtutibus,

Occurrit, & docet Petrus:

Falsa profari perfidos,

Iohelo teste comprobant.

**G**loria patri domino. &c. **vt supra,**  
& sic terminantur omnes hymni in om-  
nibus horis vsque ad Dominicam Trini-  
tatis exclusie. **Antiphona.** Factus est  
repente de cœlo sonus aduentis spir-  
itus vehementis, Haleluiah, haleluiah.

**E**x Iohel propheta. **Lesson. j.**

**N**Oli timere terra: exulta & lætare, cha-  
quoniam magnificauit dominus 2.  
vt faceret. Nolite timere animalia re-  
gionis: quia germinauerunt speciosa  
deserti, quia lignum attulit fructum  
suum: ficus & vinea dederunt vir-

**A**tutem suam. † Et filij Sion exultate,  
& lætamini in domino Deo ve-  
stro: quia dedit vobis doctorem iusti-  
tiae, & descendere faciet ad vos im-  
brem matutinum & serotinum sicut in  
principio. Et implebuntur areæ fru-  
mento, & redundabunt torcularia vino  
& oleo. Et reddam vobis annos quos  
comedit locusta, bruchus, & rubigo,  
& eruca, fortitudo mea magna, quam  
misi in vos. Et comedetis vescentes,  
& saturabitimi: & laudabitis nomen  
domini Dei vestri, qui fecit mirabilia  
vobiscum, & non confundetur popu-

**B**lus meus in sempiternum.] Et scietis  
quia in medio Israel ego sum: & ego  
dominus Deus vester, & non est am-  
plius: & non confundetur populus meus  
in æternum. Et erit post hæc † ef-

**C**fundam spiritum meum super omnem  
carnem: & prophetabunt filij vestri &  
filiæ vestræ: senes vestri somnia som-  
niabunt, & iuuenes vestri visiones vide-  
bunt. Sed & super seruos meos & an-  
cillas in diebus illis effundam spiritum  
meum. Et dabo prodigia in cœlo, & in

terra, sanguinem, & ignem, & vaporem fumi. Sol conuertetur in tenebras, & luna in sanguinem: antequam veniat dies domini magnus & horribilis. Et erit: omnis qui inuocauerit nomen domini, saluus erit:] quia in monte Sion, & in Ierusalem erit saluatio, sicut dixit dominus, & in residuis quos dominus vocauerit.

**Acta Apostolorum. Lesson. ij.**

c.1.a **P**†Rimum quidem sermonem feci de omnibus, o Theophile, quae coepit Jesus facere, & docere, vsque in diem qua præcipiens Apostolis per Spiritum sanctum, quos elegit, assumptus est: quibus & præbuit seipsum viuum post passionem suam in multis argumentis, per dies quadraginta apparens eis, & loquens de regno Dei. Et conuescens, præcepit eis, ab Ierosolymis ne discederent, sed expectarent promissionem patris, quam audistis (inquit) per os meum: quia Ioannes quidem baptizauit aqua, vos autem baptizabimini spiritu sancto non post multos hos dies. Igitur qui conuenerant, interrogabant eum, dicentes. Domine, si in tempore hoc restitues regnum Israel? Dixit autem eis, Non est vestrum nosse tempora vel momenta, quæ pater posuit in sua potestate: sed accipietis virtutem superuenientis spiritus sancti in vos, & eritis mihi testes in Ierusalem, & in omni Iudæa, & Samaria, & vsque ad vltimum terræ. Et cum haec dixisset, videntibus illis, eleuatus est, & nubes suscepit eum ab oculis eorum. Cumque intuerentur in cœlum euntem illum: ecce duo viri astiterunt iuxta illos in vestibus albis, qui & dixerunt, Viri Galilæi, Quid hic statis aspicientes in cœlum? hic Jesus qui assumptus est a vobis in cœlum, sic veniet, quemadmodum vidistis eum

euntem in cœlum.] Tunc reuersi sunt Ierosolymam a monte qui vocatur Oliveti, qui est iuxta Ierusalem, sabbati habens iter. Et cum introissent in coenaculum, ascenderunt vbi manebant Petrus & Ioannes, Iacobus, & Andreas, Philippus, & Thomas, Bartholomæus, & Matthæus, Iacobus Alphæi, & Simon Zelotes, & Iudas Iacobi. Hi omnes erant perseverantes vnanimiter in oratione & obsecratione cum mulieribus, & Maria matre Iesu, & fratribus eius.

**According to John. Lectio ij.**

**I**n illo tempore: Dixit Jesus discipulis c. 14. suis, Si quis diligit me, sermonem meum seruabit. Et pater meus diligit eum: & ad eum veniemus, & mansionem apud eum faciemus.

**Et rel. Hom. sancti Grego. papæ.**

Libet, fratres mei charissimi, euangelicæ verba lectionis sub breuitate transcurrere: vt post diutius liceat in contemplatione tantæ solennitatis immorari. Hodie nanque spiritus sanctus repentina sonitu super discipulos venit, mentesque carnalium in sui amorem permutauit: & foris apparentibus linguis igneis, intus facta sunt corda flammantia. Quia dum Deum in ignis visione suscipiunt, per amorem suauiter arserunt. Ipse nanque spiritus sanctus, amor est. Vnde & Ioannes dicit, Deus caritas est. Qui ergo mente integra Deum desiderat, profecto iam habet quem amat. Neque enim quisquam posset Deum diligere, si eum, quem diligit, non haberet. Sed ecce, si vnuquisque vestrum requiritur, an diligat Deum: tota fiducia & secura mente respondet, Diligo. In ipso autem lectionis exordio audistis, quid Veritas dixit, Si quis diligit me, sermonem meum seruabit. Probatio ergo dilectionis exhibito est operis. Hinc in epistola

sua idem Ioannes dicit, Qui dicit, quia diligo Deum, & mandata eius non custodit, mendax est. Vere etenim Deum diligimus, si mandata eius custodimus: si nos a nostris voluptatibus coarctamus. Nam qui adhuc per illicita desideria defluit, profecto Deum non amat: quia ei in sua voluntate contradicit.

**Ad laudes an.** Accipite spiritum sanctum, quorum remiseritis peccata remittuntus eis, Haleluiah. **Oratio.** Deus qui hodierna. &c. **vt supra.**

**Ad vesperas hymnus.** Veni creator. &c. **vt supra antiphona.**

Hodie completi sunt dies Pentecostes, Haleluiah: hodie spiritus sanctus in igne discipulis apparuit, & tribuit eis charismatum dona: misit eos in vniuersum mundum prædicare, & testificati. Qui crediderit & baptizatus fuerit, saluus erit, Haleluiah.

**C Notandum, quod inuita, hymni, & antiphonæ huius diei dicuntur vsque ad dominicam Trinitatis exclusiue.**

**C Feria secunda de octaua, duplex maius, ex Genesi.** Lesson. j.

**A** Ttollens autem Ioseph oculos, vidit Beniamin fratrem suum vterinum, & ait, Iste est frater vester paruulus, de quo dixeratis mihi? Et rursum, Deus, inquit, misereatur tui, fili mi. Festinauitque, quia commota fuerant viscera eius super fratre suo, & erumpabant lachrymæ: & introiens cubiculum fleuit. Rursumque lota facie egressus, continuit se, & ait, Ponite panes. Quibus appositis, seorsum Ioseph, & seorsum fratribus. Ægyptij quoque qui vescebantur simul, seorsum (illicitum est enim Ægyptijs comedere cum Hebræis, & prophanum putant huiuscmodi conuiuum) sederunt coram eo primogenitus iuxta primogenita sua, & minimus iuxta ætatem suam. Et mira-

bantur nimis sumptis partibus quas ab eo acceperant: maiorque pars venit Beniamin, ita vt quinque partibus excederet. Biberuntque & inebriati sunt cum eo. Præcepit autem Ioseph dispendatori domus suæ, dicens, Imple saccos eorum frumento, quantum possunt capere: & pone pecuniam singulorum in summitate sacci. Scyphum autem meum argenteum, & pretium quod dedit tritici, pone in ore sacci iunioris, factumque est ita. Et orto mane, dimissi sunt cum asinis suis.

**Ex actis Apostolorum. Lesson. ij.**

**T**N diebus his † exurgens Petrus in c. 1.c

medio fratrum dixit. (Erat autem turba hominum simul, fere centum viginti) Viri fratres, oportet impleri scripturam quam prædictit spiritus sanctus per os Dauid de Iuda, qui fuit dux eorum qui comprehenderunt Iesum: qui connumeratus erat in nobis, & sortitus erat sortem ministerij huius. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius: diffusa sunt omnia viscera eius. Et notum factum est omnibus habitantibus Ierusalem: ita vt appellaretur ager ille, lingua eorum, Haceldama, hoc est, ager sanguinis: Scriptum est enim in libro Psalmorum. Fiat commoratio eorum deserta: & non sit qui inhabitet in ea. Et episcopatum eius accipiat alter. Oportet ergo ex his viris qui nobiscum sunt congregati in omni tempore, quo intrauit & exiuit inter nos dominus Iesus, incipiens a baptismate Ioannis vsque in diem qua assumptus est a nobis, testem resurrectionis eius nobiscum fieri vnum ex istis. Et statuerunt duos, Ioseph, qui vocabatur Barsabas, qui cognominatus est Iustus: & Mathiam. Et orantes, dixerunt, Tu domine, qui corda nosti omnium, ostende quem

elegeris ex his duobus vnum, accipere locum ministerij huius & apostolatus, de quo præuaricatus est Iudas, vt abiret in locum suum. Et dederunt sortes eis, & cecidit sors super Mathiam, & annumeratus est cum vndeци  
c.2.a Apostolis.] † Et cum complerentur dies Pentecostes, erant omnes pariter in eodem loco: & factus est repente de cœlo sonus, tanquam aduenientis spiritus vehementis, & replete totam domum vbi erant sedentes. Et apparuerunt illis dispertitæ linguae tanquam ignis, seditque supra singulos eorum, & repleti sunt omnes Spiritu sancto, & cooperunt loqui varijs linguis prout Spiritus sanctus dabat eloqui illis. Erant autem in Ierusalem habitantes Iudæi, viri religiosi ex omni natione quæ sub cœlo est. Facta autem hac voce, conuenit multitudo, & mente confusa est, quoniam audiebat vñusquisque lingua sua illos loquentes. Stupebant autem omnes & mirabantur, adinuicem dicentes, Nonne ecce omnes isti qui loquuntur, Galilæi sunt? & quomodo nos audiuiimus vñusquisque linguam nostram, in qua nati sumus? Parthi, & Medi, & Ælamitæ, & qui habitant Mespotamiam, Iudæam, & Cappadociam, Pontum, & Asiam, Phrygiam, & Pamphyliam, Aegyptum, & partes Libyæ quæ est circa Cyrenen, & aduenæ Romani, Iudæi quoque & Prosvlyti, Cretes, & Arabes, audiuiimus eos loquentes nostris linguis magnalia Dei.

*According to John. Lectio iij.*

**I**N illo tempore: Dixit Jesus discipulis suis, Sic Deus dilexit mundum, vt filium suum vñigenitum daret: vt omnes qui credit in illum, non pereat, sed habeat vitam æternam. *Et rel.*

*Homilia sancti Augustini episc.*

**S**icut Moyses exaltauit serpentem in

deserto, sic exaltari oportet filium hominis: vt omnis qui credit in eum, non pereat, sed habeat vitam æternam. Quomodo qui intuebantur illum serpentem, non peribant morsibus serpentum, sic qui intuentur fide mortem Christi, sanantur a morsibus peccatorum. Sed illi sanabantur a morte ad vitam temporalem: hi autem vt habeant vitam æternam. Hoc enim interest inter figuratam imaginem & rem ipsam. Figura præstabat vitam temporalem: res ipsa, cuius figura illa erat, præstat vitam æternam. Non enim misit Deus filium suum in mundum vt iudicet mundum: sed vt saluetur mundus per ipsum. Ergo quantum in medico est sanare venit ægrotum. Sed ipse se interimit, qui præcepta medici obseruare non vult. Venit saluator dictus est mundi, nisi vt saluet mundum, non vt iudicet mundum? Saluari non vis ab ipso? ex teipso iudicaberis. Et quid dicam, iudicaberis? Vide quid ait, Qui credit in eum, non iudicatur. Qui autem non credit: quid dicturum speras aut quid dicturus erat, nisi iudicatur? Iam (inquit) iudicatus est. **T**e deum. *Oratio.*

**D**EUS, qui Apostolis tuis sanctum dedisti spiritum, concede plebi tuæ piæ petitionis effectum: vt quibus dedisti fidem, largiaris & pacem. Per in vnitatem eiusdem.

*C Tuesday. de oct. du. ex Ge. L. j.*

**T**AMQUE vrbum exierant, & processerant paululum: tunc Ioseph accersitq. dispensatore domus: ait, Surge, inquit, & persequere viros, & apprehensis dicio, Quare redditistis malum pro bono? Scyphus quem furati estis, ipse est in quo bibit dominus meus, & in quo augurari solet: pessimam rem fecistis. Fecit ille vt iusserat. Et ap-

prehensis per ordinem, locutus est. Qui responderunt, Quare sic loquitur dominus noster, vt serui tui tantum flagitij commiserint? Pecuniam quam inuenimus in summitate saccorum, reportauimus ad te de terra Chanaan: & quomodo consequens est, vt furatis de domo domini tui aurum vel argentum? Apud quemcunque fuerit inuentum seruorum tuorum, quod quæris, moriatur, & nos erimus serui domini nostri. Qui dixit eis, Fiat iuxta vestram sententiam: apud quemcunque fuerit inuentus, ipse sit seruus meus, vos autem eritis innoxij. Itaque festinato deponentes in terram saccos, aperuerunt singuli. Quos scrutatus, incipiens a maiore vsque ad minimum, inuenit scyphum in sacco Beniamin. At illi scissis vestibus, oneratisque rursum asinis, reuersi sunt in oppidum. Primusque Iudas cum fratribus ingressus est ad Ioseph (necdum enim de loco abierat) omnesque ante eum pariter in terram corruerunt. Quibus ille ait, Cur sic agere voluistis? an ignoratis quod non sit similis mei in augurandi scientia? Cui Iudas, Quid respondebimus, inquit, domino meo? vel quid loquemur, aut iuste poterimus obtendere? Deus inuenit iniquitatem seruorum tuorum: en omnes serui sumus domini mei, & nos & apud quem inuentus est scyphus. Respondit Ioseph, Absit a me vt sic agam: qui furatus est scyphum, ipse sit seruus meus, vos autem abite liberi ad patrem vestrum.

**Ex actis Apostolorum. Lesson. ij.**

**S**TUPEBANT autem omnes & mirabantur, adiuicem dicentes, Quidnam vult hoc esse? Alij autem irridentes, dicebant, Musto pleni sunt isti. † Stans autem Petrus cum undecim leuauit vocem suam, & locutus est eis, Viri Iudei,

& qui habitatis Ierusalem vniuersi, hoc vobis notum sit, & auribus percipite verba mea. Non enim, sicut vos aestimatis, hi ebrij sunt, cum sit hora diei tertia: sed hoc est quod dictum est per prophetam Iohel, Et erit in nouissimis diebus, dicit dominus: effundam de spiritu meo super omnem carnem: & prophetabunt filij vestri & filiae vestrae, & iuuenes vestri visiones videbunt, & seniores vestri somnia somniabunt. Et quidem super seruos meos, & super ancillas meas in diebus illis effundam de spiritu meo, & prophetabunt: & dabo prodigia in coelo sursum, & signa in terra deorsum, sanguinem & ignem, & vaporem fumi. Sol conuertetur in tenebras, & Luna in sanguinem, antequam veniat dies domini magnus & manifestus. Et erit: omnis quicunque inuocauerit nomen domini, saluus erit.] Viri Israelitæ, audite verba hæc, Iesum Nazarenum, virum approbatum a Deo in vobis virtutibus & prodigijs & signis quæ fecit Deus per illum in medio vestri, sicut vos scitis: hunc definito consilio & præscientia Dei traditum, per manus iniquorum affligentes, interemistis: quem Deus suscitauit solutis doloribus inferni, iuxta quod impossibile erat teneri illum ab eo. Dauid enim dicit in eum, Prouidebam dominum in conspectu meo semper: quoniam a dextris est mihi, ne commouear propter hoc lætatum est cor meum, & exultauit lingua mea: insuper & caro mea requiescat in spe. Quoniam non derelinques animam meam in inferno, nec dabis sanctum tuum videre corruptionem. Notas mihi fecisti vias vitæ: & replebis me iucunditate cum facie tua. Viri fratres liceat audenter dicere ad vos de

patriarcha Dauid, quoniam & defunctus est, & sepultus est, & sepulchrum eius est apud nos, vsque in hodiernum diem. Propheta igitur cum esset, & sciret quia iureiurando iurasset illi Deus, de fructu lumbi eius sedere super sedem eius: prouidens loquutus est de resurrectione Christi, quia neque derelictus est in inferno, neque caro eius vidiit corruptionem. Hunc Iesum resuscitauit Deus, cuius nos omnes testes sumus. Dextera igitur Dei exaltatus, & promissione spiritus sancti accepta a patre effudit hoc donum, quod vos videtis, & auditis. Non enim Dauid ascendit in cœlum: dicit autem ipse, Dixit dominus domino meo, sede a dextris meis, Donec ponam inimicos tuos, scabellum pedum tuorum. Certissime sciatur ergo omnis domus Israel, quia & dominum eum, & Christum fecit Deus, hunc Iesum, quem vos crucifixistis.

*According to John. Lectio iiij.*

In illo tempore: Dixit Jesus Pharæ*4c*isæis, Amen amen dico vobis: qui non intrat per ostium in ouile ouium, sed ascendit aliunde, ille fur est, & latro. *Et rel.*

*Homilia sancti Augustini episc.*

Dominus Jesus similitudinem proposuit in hodierna lectione de grege suo, de ostio quo intratur ad ouile. Dicant ergo pagani, vel Iudæi, vel hæretici, Bene viuimus. Si per ostium non intrant: quid eis prodest? vnde gloriantur? Ad hoc enim debet vnicuique prodesse bene viuere, vt detur ei semper viuere. Nam cui non datur semper viuere: quid prodest bene viuere? Quia nec bene viuere dicendi sunt, qui finem bene viuendi, vel cæcitatem nesciunt, vel per inflatione contemnunt. Non est autem cuiquam spes vera & certa semper viuendi, nisi agnoscat

vitam quæ est Christus, & per ianuam intret in ouile. Quærunt ergo plerunque tales homines etiam persuadere hominibus, vt bene viuant, & Christiani non sint. Per aliam partem volunt ascendere, rapere, & occidere: non vt pastor conseruare atque salvare. Fuerunt ergo quidam philosophi de virtutibus, & vitijs subtilia multa tractantes, diuidentes, deffinientes, ratiocinationes, acutissimos syllogismos concludentes, libros implentes, suam sapientiam buccis crepantibus ventilantes: qui etiam dicere auderent hominibus, Nos sequimini, sectam nostram tenete, si vultis beatæ viuere: sed non intrarant per ostium: perdere volebant, mactare & occidere. *Te deum. Oratio.*

Adsit nobis domine quæsumus vir tus spiritus sancti, quæ & corda nostra clementer expurget, & ab omnibus tueatur aduersis. Per. in vnita.

*C Feria. iiiij. de octa. ex Gen. L. j.*

Accedens autem proprius Iudas, confidenter ait, Oro domini mi, loquatur seruus tuus verbum in auribus tuis, & ne irascaris famulo tuo. tu es enim post Pharaonem dominus meus. Interrogasti prius seruos tuos, Habetis patrem, aut fratrem? & nos respondimus tibi domino meo, Est nobis pater senex, & puer paruulus, qui in senectute illius natus est, cuius vterinus frater mortuus est: & ipsum solum habet mater sua, pater vero tenere diligit eum. Dixistique seruus tuis, Adducite eum ad me, & ponam oculos meos super illum. Suggessimus domino meo, Non potest puer relinquere patrem suum: si enim illum dimiserit, morietur. Et dixisti seruis tuis, Nisi venerit frater vester minimus vobiscum, non videbitis amplius faciem meam. Cum ergo ascendissemus ad famulum

tuum patrem nostrum, narrauimus ei omnia quæ loquutus est dominus meus. Et dixit pater noster, Reuertimini, & emite nobis parum tritici. Cui diximus, Ire non possumus: si frater noster minimus descenderit nobiscum, proficisci-  
mur simul: alioquin illo absente, non audemus videre faciem viri. Ad ille re-  
spondit, Vos scitis quod duos genuerit mihi vxor mea. Egressus est vnus, &  
dixistis, Bestia deuorauit eum & hu-  
cuse non comparet. Si tuleritis &  
istum, & aliiquid ei in via contigerit,  
deducetis canos meos cum mœrore ad  
inferos. Igitur si intrauero ad seruum  
tuum patrem nostrum, & puer defuerit,  
cum anima illius ex huius anima depen-  
deat, videritque eum non esse nobis-  
cum, morietur, & deducent famuli tui  
canos eius cum dolore ad inferos. Ego  
proprie seruus tuus sim, qui in meam  
hunc recepi fidem, & spopondi dicens,  
Nisi reduxero eum: peccati reus ero.<sup>c. 3. a</sup>  
patrem meum omni tempore. Manebo  
itaque seruus tuus pro puero in minis-  
terio domini mei, & puer ascendat cum  
fratribus suis. Non enim possum redire  
ad patrem absente puero: ne calamiti-  
tis quæ oppressura est patrem meum,  
testis assistam.

#### Ex actis Apostolorum. Lesson. ij.

**H**is autem auditis compuncti sunt corde, & dixerunt ad Petrum, & ad reliquos apostolos, Quid faciemus viri fratres? Petrus autem ad illos, Poenitentiam (inquit) agite, & baptizetur vnusquisque vestrum in nomine Iesu Christi in remissionem peccatorum vestrorum: & accipietis donum spiritus sancti. Vobis enim est repromissio, & filijs vestris, & omnibus qui longe sunt, quoscumque aduocauerit dominus Deus noster. Alijs etiam verbis plurimis testificatus est, & exhortabatur eos,

dicens, Saluamini a generatione ista praua. Qui ergo receperunt sermonem eius, baptizati sunt: & appositæ sunt in die illa, animæ circiter tria millia. Erant autem perseverantes in doctrina apostolorum, & communicatione, fractionis panis, & orationibus. Fiebat autem omni animæ timor: multa quoque prodigia & signa per apostolos fiebant in Ierusalem, & metus erat magnus in vniuersis. Omnes etiam qui credebant erant pariter, & habebant omnia communia. Possessiones & substantias vendebant, & diuidebant illa omnibus, prout cuique opus erat. Quotidie quoque perdurantes vnanimiter in templo, & frangentes circa domos panem, sumebant cibum cum exultatione & simplicitate cordis, collaudantes Deum, & habentes gratiam ad omnem plebem. Dominus autem augebat qui salui fierent quotidie in idipsum. † Petrus autem & Ioannes ascendebant in templum, ad horam orationis nonam. Et quidam vir qui erat claudus ex vtero matris suæ, baiulabatur: quem ponebant quotidie ad portam templi, quæ dicitur Speciosa, vt peteret eleemosynam ab introeuntibus in templum. Is cum vidisset Petrum & Ioannem incipientes introire <sup>in</sup> templum, rogabat vt eleemosynam acciperet. Intuens autem in eum Petrus cum Ioanne, dixit, Respice in nos. At ille intendebat in eos, sperans se aliquid accepturum ab eis. Petrus autem dixit, Argentum & aurum non est mihi: quod autem habeo, hoc tibi do: in nomine Iesu Christi Nazareni surge, & ambula. Et apprehensa manu eius dextera, alleuauit eum, & protinus consolidatae sunt bases eius & plantæ. Et exiliens, stetit, & ambulabat: & intravit

cum illis in templum ambulans, & exiliens, & laudans Deum. Et vidit omnis populus eum ambulantem, & laudantem Deum. Cognoscebant autem illum, quod ipse erat qui ad eleemosynam sedebat ad Speciosam portam templi: & impleti sunt stupore & extasi in eo quod contingere illi.]

**According to John. Lectio iij.**

cha. 6. **I**N illo tempore: Dixit Jesus turbis Iudæorum, Nemo potest venire ad me, nisi pater, qui misit me, traxerit eum.

**Et rel. Hom. sancti Augusti. episc.**

Quid est, nemo potest venire ad me, nisi qui misit me pater traxerit eum? Ille venit quem gratia Dei præuenit: qui cum propheta dicit, misericordia eius præueniet me. Præueniet velle: subsequetur perficere. Trahit pater ad filium eos qui propterea credunt in filium, quia eum cogitant patrem habere Deum. Deus enim pater æqualem sibi genuit filium. Et qui cogitat aut in fide sua sentit & ruminat æqualem esse patri eum, in quem credit, ipsum trahit pater ad filium: Arrius credidit creaturam: non eum traxit pater: quia non considerat patrem qui filium non credit æqualem. Quid dicis, o Arri? Quid hæretice loqueris? Quid est Christus? Non (inquit) Deus verus, sed quem fecit Deus verus. Non te traxit pater. Non enim intellexisti patrem, cuius filium negas. Aliud cogitas, non est ipse filius, nec a patre traheris: nec ad filium traheris. Aliud est enim filius: aliud quod tu dicis. Fotinus dicit, Homo solus Christus est, non est Deus. Qui sic credit, non pater eum traxit. Quem pater traxit? tu es Christus filius Dei viui. Non sicut propheta, non sicut Ioannes, non sicut aliquis magnus iustus: sed sicut vnicus, sicut æqualis, tu es Christus

filius Dei viui. Vide quia tractus est, & a patre tractus est. Beatus es Simon Bar iona, quia tibi non reuelauit caro & sanguis, sed pater meus qui in cœlis est: Ista reuelatio, ipsa est attractio. Te deum. **Oratio.**

**M**entes nostras quæsumus domine paracletus qui a te procedit illuminet, & inducat in omnem, sicut tuus promisit filius, veritatem. Qui tecum. in vni.

**C Feria. v. de octa. ex Gen. L. j.**

**N**On se poterat vltra cohibere c. 45. Ioseph, multis coram astantibus: vnde præcepit vt egredierentur cuncti foras, & nullus interesseret alienus agnitioni mutuæ. Eleuauitque vocem cum fletu quam audierunt Ægyptij, omnisque domus Pharaonis, & dixit fratribus suis, Ego sum Ioseph: adhuc pater meus viuit? Non poterant respondere fratres nimio terrore perterriti. Ad quos ille clementer. Accedite, inquit, ad me. Et cum accessissent prope, Ego sum, ait, Ioseph frater vester, quem vendidistis in Ægyptum. Nolite pauere, neque vobis durum esse videatur quod vendidistis me in his regionibus: pro salute enim vestra misit me Deus ante vos. Biennium est enim quod coepit fames in terra esse, & adhuc quinque anni restant, quibus nec arari poterit, nec meti. Præmisitque me Deus, vt reseruemini super terram, & escas ad viuendum habere possitis. Non vestro consilio, sed Dei voluntate hoc missum sum: qui fecit me quasi patrem Pharaonis, & dominum vniuersæ domus eius, ac principem in omni terra Ægypti. Festinate, & ascendite ad patrem meum, & dicetis ei. Hæc mandat filius tuus Ioseph, Deus fecit me dominum vniuersæ terræ Ægypti: descendite ad me, ne moreris, & habit-

abis in terra Gessem: erisque iuxta me tu, & filij tui, & filij filiorum tuorum, oues tuæ, & armenta tua, & vniuersa quæ possides. Ibique te pascam (adhuc enim quinque anni residui sunt famis) ne & tu pereas, & omnis domus tua: & omnia quæ possides. En oculi vestri, & oculi fratris mei Beniamin vident quod os meum loquatur ad vos. Nuntiate patri meo vniuersam gloriam meam, & cuncta quæ vidistis in Aegypto: festinate, & adducite eum ad me.

*Ex actis apostolorum. Lesson. ij.*

cha. 3. **C**VM teneret autem Petrum & Ioan- nem: cucurrit omnis populus ad eos ad porticum quæ appellatur Salomonis: stupentes. Videns autem Petrus, respondit ad populum. † Viri Israelitæ, quid miramini in hoc, aut nos quid intuemini, quasi nostra virtute aut potestate fecerimus hunc ambulare? Deus Abraham, & Deus Isaac, & Deus Iacob, Deus patrum nostrorum glorificauit filium suum Iesum, quem vos <sup>qui</sup> 9. tradidistis & negastis ante faciem Pilati, iudicante illo dimitti. Vos autem sanctum & iustum negastis, & petiis- sis virum homicidam donari vobis: au- thorem vero vitæ interfecistis, quem Deus suscitauit a mortuis, cuius nos testes sumus. Et in fide nominis eius, hunc quem vos videtis & nostis con- firmauit nomen eius, & fides quæ per eum est, dedit illi integrum sanitatem istam in conspectu omnium vestrum. Et nunc fratres scio, quia per ignoran- tiā fecistis, sicut & principes vestri. Deus autem quæ prænunciauit per os omnium prophetarum, pati Christum suum, impleuit sic. Poenitemini igit- tur, & conuertimini, vt deleantur pec- cata vestra:] vt cum venerint tem- pora refrigerij a conspectu domini, & miserit eum qui prædicatus est vobis

Iesum Christum, quem oportet qui- dem coelum suspicere vsque in tem- pora restitutionis omnium quæ loquutus est Deus per os sanctorum suo- rum a seculo prophetarum. Moyses quidem dixit, Quoniam prophetam sus- citabit vobis dominus Deus vester de fratribus vestris tanquam me: ipsum audietis iuxta omnia quæcumque loquutus fuerit vobis. Erit autem: omnis anima quæ non audierit prophetam illum, exterminabitur de plebe. Et omnes prophetæ a Samuel, & deinceps qui lo- quuti sunt, etiam annuntiauerunt dies istos. Vos estis filij prophetarum & tes- tamenti, quod disposuit Deus ad pa- tres nostros, dicens ad Abraham, Et in **B**semine tuo benedicentur omnes familiae terræ. Vobis primum Deus suscitans filium suum, misit eum benedicentem vobis: vt conuertat se vnusquisque a nequitia sua.

*According to Luke. Lectio iij.*

**I**N illo tempore: Conuocatis Iesus duodecim discipulis suis, dedit il- lis virtutem & potestatem super omnia dæmonia, & vt languores curarent. **Et reliqua.**

*Homilia sancti Ambrosij episc.*

Qualis debet esse, qui euangelizat reg- num Dei, præceptis euangelicis desig- natur. Vt sine virga, sine pera, sine calceamento, sine pane, sine pecunia, hoc est subsidij secularis adminicula non requires. fideque tutus putet sibi quo minus ea requirat magis posse sup- petere: quæ possunt qui volunt ad eum deriuare tractatum: vt spiritualem tan- tummodo locus iste videatur formare affectum. Qui velut indumentum quod- dam videatur corporis exuisse, non solum potestate reiecta, contemptisque diuitijs, sed etiam carnis ipsius ille- bris abdicatis. Quibus primo omnium

datur pacis atque constantiæ generale mandatum: vt pacem ferant, constantiam seruent: hospitalis necessitudinis iura custodiant, alienum a prædicatore regni coelestis asserens cursitare per domos & inuiolabilis hospitij iura mutare. Sed vt hospitij gratia deserenda censemur, ita etiam si non recipientur, excutiendum puluerem: & egredendum de ciuitate mandatur. Quo non mediocris boni remuneratio docetur hospitij: vt non solum pacem tribuamus hospitibus: verum etiam si qua eos terrena obumbrant delicta leuitatis, receptis apostolicæ prædicationis vestigijs auferantur. Nec otiose secundum Matthæum domus quam ingrediuntur Apostoli eligenda decernitur: vt mutandi hospitij necessitudinisque violandæ causa non suppetat. <sup>Nan4.</sup> Tamen eadem cautio receptori mandatur hospitij: ne dum hospes eligitur, hospitalitas ipsa minuatur. **Te deum.**

**Oratio.**

**D**EUS qui hodierna die. &c. **vt supra in die Pentecostes.**

**C** Friday. de oct. ex Gen. L. j.

**C**Vmque amplexatus recidisset in collum Beniamin fratribus sui: fleuit, illo quoque similiter flente super collum eius. Osculatusque est Ioseph omnes fratres suos, & plorauit super singulos: post quæ ausi sunt loqui ad eum. Auditumque est & celebri sermone vulgatum in aula regis, Venerunt fratres Ioseph, & gausus est Pharaon, atque omnis familia eius. Dixitque ad Ioseph, vt imperaret fratribus suis, dicens, Onerantes iumenta, ite in terram Chanaan. Et tollite inde patrem vestrum & cognationem, & venite ad me: & ego dabo vobis omnia bona Aegypti, vt comedatis medullam terræ. Præcipe etiam vt tollant plaustra de

terra Aegypti, ad subuectionem paruulorum suorum ac coniugum: & dicito, Tollite patrem vestrum, & properate quantocytus venientes. Nec dimittatis quicquam de supellectili vestra: quia omnes opes Aegypti, vestræ erunt. Feceruntque filii Israel vt eis mandatum fuerat. Quibus dedit Ioseph plastræ, secundum Pharaonis imperium: & cibaria in itinere. Singulis quoque proferri iussit binas stolas: Beniamin vero dedit trecentos argenteos cum quinque stolis optimis: tantudem pecunia & vestium mittens patri suo, addens ei asinos decem, qui subueherent ex omnibus diuitijs Aegypti, & totidem asinas triticum in itinere, panesque portantes.

**Ex actis Apostolorum. Lesson. ij.**

**L**Quentibus autem illis ad populum, superuenerunt sacerdotes & magistratus templi & Sadducei dolentes quod docerent populum, & annuntiarent in Iesu resurrectionem ex mortuis: & iniecerunt in eos manus, & posuerunt eos in custodiam in crastinum, erat autem iam vespera. Multi c. 45 autem eorum qui audierant verbum, crediderunt: & factus est numerus virorum quasi quinque millia. Factum est autem in crastinum, vt congregarentur principes eorum, & seniores, & Scribæ in Ierusalem, & Annas princeps sacerdotum, & Caiphas, & Ioannes, & Alexander, & quotquot erant de genere sacerdotali. Et statuentes eos in medio, interrogabant, In qua virtute aut in quo nomine fecistis hoc vos? Tunc Petrus repletus Spiritu sancto, dixit ad eos. Principes populi & seniores Israel, si nos hodie diiudicamur in benefacto hominis infirmi, in quo iste saluus factus est, notum sit omnibus vobis & omni plebi Israel, quod in nomine do-

mini nostri Iesu Christi Nazareni quem vos crucifixistis, quem Deus suscitauit a mortuis, in hoc iste adstat coram vobis sanus. Hic est lapis qui reprobatus est a vobis ædificantibus, qui factus est in caput anguli: & non est in alio aliquo salus. Nec enim aliud nomen est sub celo datum hominibus, in quo oporteat nos saluos fieri. Videntes autem Petri constantiam & Ioannis, comperto quod homines essent sine literis, & idiotæ, admirabantur, & cognoscebant eos quoniam cum Iesu fuerant: hominem quoque videntes stantem cum eis qui curatus fuerat, nihil poterant contradicere. Iusserunt autem eos foras extra concilium sedere: & conferebant adinuicem dicentes, Quid faciemus hominibus istis? quoniam quidem notum signum factum est per eos, omnibus habitantibus Ierusalem manifestum est: & non possumus negare. Sed ne amplius diuulgetur in populum, comminemur eis, ne vltra loquantur in nomine hoc vlli hominum. Et vocantes eos, denuntiauerunt ne omnino loquerentur neque docerent in nomine Iesu. Petrus vero & Ioannes respondentes, dixerunt ad eos: Si iustum est in conspectu Dei, vos potius audire quam Deum, iudicate. Non enim possumus quæ vidimus & audiuiimus non loqui. At illi comminantes, dimiserunt eos: non inuenientes quomodo punirent eos, propter populum: quia omnes clarificabant Deum in eo quod acciderat. Annorum enim erat amplius quadraginta homo in quo factum fuerat signum istud sanitatis.

**According to Luke. Lectio iii.**

**I**N illo tempore: Factum est in vna dierum: & ipse Iesus sedebat doctens: & erat Pharisæi sedentes, & legis doctores, qui venerant ex omni castellis.

Galilææ & Iudææ, & Ierusalem: & virtus domini erat ad sanandum eos.

**Et rel. Hom. sancti Ambrosij episc.**

Non otiosa huius paralytici, nec angusta medicina est: quando dominus & orasse præmittitur, non vtique propter suffragium, sed propter exemplum. Imitandi enim speciem dedit, non impetrandi ambitum requisuit. Et conuenientibus ex omni Galilæa & Iudæa & Ierusalem legis doctoribus, inter cæterorum remedia debilium, paralytici quoque medicina describitur. Primum omnium quod ante diximus vñusquisque æger petendæ salutis precatores debet adhibere: per quos vitæ nostræ compago resoluta, actuunque nostrorum clauda vestigia verbi coelestis remedio reformatur. Sint igitur aliqui monitores mentis, qui animum hominis, quamvis exterioris corporis debilitate torpentre, ad superiora erigant. Quorum rursus adminiculis & attollere & humiliare se possit: vt facilius ante Iesum locetur dominico videri dignus aspectu. Humilitatem enim respicit dominus: quia respexit humilitatem ancillæ suæ. Quorum fidem (inquit) vt vidit, dixit: Homo, remittuntur tibi peccata tua. Magnus dominus qui aliorum merito ignoscit alijs: & dum alios probat, alijs relaxat errata. Cur apud te, o homo, collega non valeat, cum apud Deum seruus & interueniendi meritum & ius habeat impetrandi? Disce, qui iudicas ignoscere: disce, qui æger es, impetrare. **Te deum.**

**Oratio.**

**D**A quæsumus ecclesiæ tuæ misericors Deus, vt sancto spiritu congregata, hostili nullatenus incursione turbetur. Per. in vnitate eiusdem.

**C**Sabbato, de oct. ex Gen. L. j.

**D**Imisit ergo fratres suos & proficis-

centibus ait: Ne irascamini in via. Qui ascendentes ex Aegypto, venerunt in terram Chanaan ad patrem suum Iacob. Et nuntiauerunt ei, dicentes, Ioseph filius tuus viuit: & ipse dominatur in omni terra Aegypti. Quo auditio Iacob, quasi de graui somno euigilans, tamen non credebat eis. Illi econtra referebant omnem ordinem rei. Cumque vidisset plausta & vniuersa quæ miserat, reuixit spiritus eius, & ait: Sufficit mihi si adhuc Ioseph filius meus viuit: vadam, & video illum antequam moriar.

c. 46. Profectusque Israel cum omnibus quæ habebat, venit ad puteum iuramenti: & mactatis ibi victimis Deo patris sui Isaac, audiuuit eum per visionem nocte vocantem se, & dicentem sibi: Iacob, Iacob? Cui respondit, Ecce adsum. Ait illi Deus: Ego sum fortissimus Deus patris tui: noli timere, sed descende in Aegyptum, quia in gentem magnam faciam te ibi. Ego descendam tecum illuc, & ego inde adducam te reuertentem. Ioseph quoque ponet manus suas super oculos tuos. Surrexit autem Iacob a puto iuramenti: tuleruntque eum filij cum paruulis, & vxoribus suis in plaustris, quæ miserat Pharao ad portandum senem, & omnia quæ possederat in terra Chanaan: venitque in Aegyptum cum omni semine suo, filij eius, & nepotes, filiae, & cuncta simul progenies.

*Ex actis Apostolorum. Lesson. ij.*

**D**Imissi autem venerunt ad suos: & annuntiauerunt eis quanta ad eos principes sacerdotum & seniores dixissent. Qui cum audissent, vnam imiter leuauerunt vocem ad Deum, & dixerunt: domine, tu es qui fecisti cœlum & terram, mare, & omnia quæ in eis sunt, qui spiritu sancto per

os patris nostri Dauid pueri tui dixisti: Quare fremuerunt gentes: & populi meditati sunt inania? Astiterunt reges terræ, & principes conuenerunt in vnum aduersus dominum, & aduersus Christum eius. Conuenerunt enim vere in ciuitate ista aduersus sanctum puerum tuum Iesum, quem vnxisti, Herodes & Pontius Pilatus, cum gentibus & populis Israel, facere quæ manus tua & consilium tuum decreuerunt fieri. Et nunc domine respice in minas eorum, & da seruis tuis cum omni fiducia loqui verbum tuum, in eo quod manum tuam extendas ad sanitates & signa & prodigia fieri per nomen sancti filij tui Iesu. Et cum orassent, motus est locus in quo erant congregati: & repleti sunt omnes Spiritu sancto, & loquebantur verbum Dei cum fiducia. Multitudinis autem credentium erat cor vnum, & anima vna: nec quisquam eorum quæ posseidebat, aliquid suum esse dicebat, sed erant illis omnia communia. Et virtute magna reddebat Apostoli testimonium resurrectionis Iesu Christi domini nostri: & gratia magna erat in omnibus illis. Neque enim quisquam egens erat inter illos. Quotquot enim possessores agrorum aut domorum erant, vendentes afferebant pretia eorum quæ vendebant, & ponebant ante pedes Apostolorum. Diuidebatur autem singulis prout cuique opus erat. Ioseph autem qui cognominatus est Barnabas ~~clib.~~ Apostolis (quod est interpretatum, filius consolationis) Leuites, Cyprius genere, cum haberet agrum, vendidit eum, & attulit pretium, & posuit ante pedes Apostolorum.

*According to Luke. Lectio iij.*

**T**N illo tempore: Surgens Iesus de synagoga intravit in domum Simonis.

Socrus autem Simonis tenebatur magnis febribus.

**Et rel. Hom. sancti Ambrosij episc.**

Vide clementiam domini Saluatoris: nec indignatione commotus, nec scelere offensus: nec iniuria violatus Iudæam deseruit. Quinetiam immemor iniuriae, memor clementiae, nunc docendo, nunc liberando, nunc sanando plebis corda demulcet. Et bene sanctus Lucas virum a spiritu nequitiæ liberatum ante præmisit, & substituit fœminæ sanitatem. Vtrunque enim sexum dominus curaturus aduenerat: & prior sancari debuit, qui prior creatus est. Nec prætermitti illa debuit, quæ mobilitate magis animi, quam prauitate peccauerat. Sabbato, dominicæ medicinæ opera cœpta significat, vt inde creatura noua cœperit, vbi vetus creatura ante desierat. Nec sub lege esse Dei filium, sed supra legem in ipso principio designaret, nec soluere legem, sed adimplere. Neque enim per legem, sed verbo factus est mundus: sicut legimus: Verbo domini cœli firmati sunt. Non soluitur ergo lex, sed impletur: vt fiat renouatio hominis iam labentis. Vnde & Apostolus ait: Expoliantes vos veterem hominem induite nouum, qui secundum Christum creatus est. Et bene sabbato cœpit: vt ipse ostenderet se creatorem, qui opera operibus intexeret, & prosequeretur opus quod cœperat. **Te deum. Oratio.**

**M** Entibus nostris quæsumus domine Spiritum sanctum benignus infunde: cuius & sapientiachan. 6. diti sumus, & prouidentia gubernamur. Per dominum. in vnitate eiusdem.

**C Si in festo Trinitatis inciderit fest. dup. alicuius sancti, transferendum est in sequentem diem: si autem fuerit simplex, omittitur.**

**C** Festum sanctæ Trinitatis dup. maius. **Ad vesperas. Hymnus.**

**A** Desto sancta Trinitas,

**A** Par splendor, vna deitas,  
Quæ extas rerum omnium,  
Sine fine principium.

**T**e cœlorum militia,  
Laudat, adorat, prædicat:  
Triplexque mundi machina,  
Benedicit per secula.

**A**dsumus & nos cernui,  
Te adorantes famuli:  
Vota, precesque suppliantum,  
Hymnis iunge cœlestium.

**G**loria patri domino,  
Gloria vnigenito:

Vna cum sancto spiritu,  
In sempiterna secula. Amen. **Antiphona.** O adoranda Trinitas, o veneranda vnitas, o perfecta deitas, tibi laus, tibi gloria, tibi gratiarum actio in sempiterna secula. **Oratio.**

**O** Mnipotens sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei æternæ trinitatis gloriam agnoscere, & in potentia maiestatis adorare vnitatem: quæsumus, vt eiusdem fidei firmitate, ab omnibus semper muniamur aduersis. Per.

**C Dominica Trinitatis prima post Pentecosten. Ad matuti. inuit.**

**S**Anctam Trinitatem in vnum Deum, venite adoremus. Hymnus. Adesto sanctam trinitas &c. vt sup. **An.** Te inuocamus, te laudamus, te adoramus o beata Trinitas.

**C Ex Isaia. Lesson one.**

**I**N anno quo mortuus est rex Ozias, vidi dominum sedentem super solium excelsum & eleuatum, & ea quæ sub ipso erant replebant templum. Seraphin stabant super illud: sex alæ vni, & sex alæ alteri. Duabus velabant faciem eius, & duabus velabant pedes

eius, & duabus volabant. Et clamabant alter ad alterum, & dicebant: Sanctus, Sanctus, Sanctus dominus Deus exercituum, plena est omnis terra gloria eius. Et commota sunt superliminaria cardinum a voce clamantis, & domus repleta est fumo. Et dixi: Væ mihi, quia tacui, quia vir pollitus labijs ego sum, & in medio populi polluta labia habentis ego habito, & regem dominum exercituum vidi oculis meis. Et volavit ad me vnum de Seraphin, & in manu eius calculus, quem forcipe tulerat de altari. Et tetigit os meum, & dixit: Ecce, tetigit hoc labia tua, & auferetur iniquitas tua, & peccatum tuum mundabitur. Et audiui vocem domini dicentis, Quem mittam? & quis ibit nobis? B  
Et dixi, Ecce ego, mitte me. Et dicit, Vade, & dices populo huic, Audite audientes, & nolite intelligere: & videte visionem, & nolite cognoscere. Excæca cor populi huius, & aures eius aggraua, & oculos eius claude: ne forte videat oculis suis, & auribus suis audiat, & corde suo intelligat, & conuertatur, & sanem eum.

**Ex actis Apostolorum. Lesson. ij.**

**V**ir autem quidam nomine Ananias cum Saphira vxore sua vendidit agrum, & fraudauit de pretio agri, conscientia vxore sua: & afferens partem quandam, ad pedes apostolorum posuit. Dixit autem Petrus ad Ananiam, Anania, cur tentauit satanas cor tuum mentiri te Spiritui sancto, & fraudare de pretio agri? Nonne manens tibi manebat, & venundatum in tua erat potestate? Quare posuisti in corde tuo hanc rem? Non es mentitus hominibus, sed Deo. Audiens autem Ananias hæc verba, cecidit, & expirauit. Et factus est timor magnus super omnes qui audierunt. Surgentes autem iu-

uenes amouerunt eum, & efferentes sepelierunt. Factum est autem quasi horarum trium spatium, & vxor ipsius, nesciens quod factum fuerat, introiuit. Dixit autem ei Petrus, Dic mihi, si tanti agrum vendidistis? At illa dixit, Etiam, tanti. Petrus autem ait ad eam, Quid vtique conuenit vobis tentare spiritum domini? Ecce pedes eorum qui sepelierunt virum tuum, ad ostium: & efferent te. Confestim cecidit ante pedes eius, & expirauit. Intrantes autem iuuenes, inuenierunt illum mortuam: & extulerunt, & sepelierunt ad virum suum. Et factus est timor magnus in vniuersa ecclesia, & in omnes qui audierunt. † Per manus autem apostolorum fiebant signa & prodigia multa in plebe. Et erant vnanimiter omnes in porticu Salomonis. Cæterorum autem nemo audebat se coniungere illis: sed magnificabat eos populus. Magis autem augebatur credentium in domino, multitudo virorum ac mulierum: ita vt in plateas eiicerent infirmos & ponerent in lectulis & grabatis, vt veniente Petro saltem vmbra illius obumbraret quenquam illicet: & liberarentur ab infirmitatibus suis. Concurrebat autem & multitudo vicinarum ciuitatum, Ierusalem, afferentes ægros & vexatos a spiritibus immundis: qui curabantur omnes.] Exurgens autem princeps sacerdotum & omnes qui cum illo erant, quæ est hæresis Sadducæorum, repleti sunt zelo: & iniecerunt manus in apostolos, & posuerunt eos in custodia publica. Angelus autem domini per noctem aperiens ianuas carceris, & educens eos, dixit, Ite: & stantes loquimini in templo plebi omnia verba vitae huius. Qui cum audissent, intrauerunt diluculo in

templum, & docebant.

**According to John. Lectio iij.**

c. 15. **N** illo tempore: Dixit Jesus discipulis suis, Cum venerit paracletus quem ego mittam vobis a patre, spiritum veritatis qui a patre procedit: ille testimonium, perhibebit de me.

**Et rel. Hom. sancti Leonis papæ.**

Cum ad intelligendum dignitatem sancti spiritus aciem mentis intendimus, nihil diuersum ab excellencia patris & filij cogitemus, quia in nullo ab unitate sua diuinitatis essentia discrepat. Sempiternum est enim patri filij sui esse genitorum. Sempiternum est filio intemporaliter a patre esse progenitum. Sempiternum est quoque spiritui sancto spiritum esse patre & filij: vt nunquam pater sine filio, nunquam pater & filius sine spiritu sancto fuerint. Et omnibus exclusis existentiæ gradibus, vt nulla ibi persona sit anterior, nulla posterior. Huius enim beatæ trinitatis & incommutabilis diuinitatis vna est substantia<sup>16</sup>. indiuisa in opere, concors in voluntate, par in omnipotentia, æqualis in gloria. De qua cum sancta scriptura sic loquitur, vt aut in factis, aut in verbis aliquid assignet, quod singulis non videatur conuenire personis, non perturbatur fides catholica. Sed docetur vt per proprietatem aut vocis aut operis insinuetur nobis veritas trinitatis: & non diuidat intellectus, quod distinguit auditus.

**Ad laudes antiphona** Tres sunt qui testimonium dant in cœlo, pater, verbum, & Spiritus sanctus, & hi tres vnum sunt. **Oratio.** Omnipotens sempiterne Deus. &c. **vt supra.** **Ad vesperas.** **Hymnus & Oratio** **vt in primis vesperis an.** Te Deum patrem ingenitum, te filium vnigenitum, te spiritum para-

celatum, sanctam & indiuiduam Trinitatem toto corde, & ore confitemur, laudamus atque benedicimus, tibi gloria in secula.

**C** Feria secunda, post Dominicam Trinitatis. Si hodie nullum inciderit festum, fiat officium de feria modo infrascripto.

**Ad Matutinum Inuitatorium.**

**D** Ominum qui fecit nos venite adoremus. **Hymnus.**

**N** Octe surgentes vigilemus omnes, Semper in psalmis meditemur, atque Viribus totis domino canamus Dulciter hymnos.

**Vt** pio regi pariter canentes, Cum suis sanctis mereamur aulam Ingredi cœli: simul & beatam Ducere vitam.

**P**rästet hoc nobis deitas beata Patris, ac nati, pariterque sancti Spiritus, cuius reboat in omni Gloria mundo. Amen. **Antiphona.** Seruite Domine in timore, & exultate ei cum tremore.

**Ex Genesi. Lesson one.**

**H** Aec sunt autem nomina filiorum Israel, qui ingressi sunt in Aegyptum, ipse, cum liberis suis. Primogenitus Ruben Filij Ruben: Enoch & Phallu & Hesron & Charmi. Filij Simeon: Iamel & Iamin & Ahod & Iachin & Saher, & Saul filius Chanannitidis. Filij Leui: Gerson & Cahath & Merari. Filij Iuda: Her & Onan & Sela & Phares & Zara mortui sunt autem Her, & Onan in terra Chanaan. Nati sunt filij Phares: Hesron & Hamul. Filij Isachar: Thola & Phua & Iob & Simeron. Filij Zabulon: Sared & Elon & Iahelel. hi filij Liæ, quos genuit in Mesopotamia Syriae cum Dina filia sua, omnes animæ filiorum eius & filiarum, trigintatres. Filij Gad: Sephon & Aggi & Suni & Esebon & & Suni, & Heri & Arodi & Areli. Filij Aser:

Iemna & Iesua & Iesui & Beria, Sara quoque soror eorum. Filij Beria: Heber & Melchiel. hi filij Zelphe, quam dedit Laban Liæ filiæ suæ, & hos genuit Iacob, sedecim animas. Filij Rachel vxoris Iacob: Ioseph & Beniamin. Natiqüe sunt Ioseph filij in terra Aegypti, quos genuit ei Aseneth filia Phutipharis sacerdotis Heliopoleos: Manasses, & Ephraim. Filij Beniamin, Bela & Bechor & Asbel & Gera & Naaman & Echi, & Ros, & Mophim, & Ophim, & Aređ. hi filij Rachel quos genuit Iacob, omnes animæ quatuordecim. Filij Dan, Vsim. Filij Nephthali, Iasiel & Guni & Ieser & Sallem. Hi filij Balæ, quam dedit Laban Racheli filiæ suæ: & hos genuit Iacob. omnes animæ, septem. Cunctæque animæ quæ ingressæ sunt cum Iacob in Aegyptum, & egressæ sunt de foemore illius, absque vxoribus filiorum eius, sexaginta sex. Filij autem Ioseph qui nati sunt ei in terra Aegypti, animæ duæ. Omnes animæ domus Iacob quæ ingressæ sunt in Aegyptum, fuere septuaginta.

**Ex actis Apostolorum. Lesson. ij.**

**A**dueniens autem princeps sacerdotum & qui cum eo erant, conuocauerunt consilium, & omnes señores filiorum Israel: & miserunt ad carcerem vt adducerentur. Cum autem venissent ministri, & aperto carcere non inuenissent illos: reuersi nuntiauerunt dicentes, Carcerem quidem inuenimus clausum cum omni diligentia, & custodes stantes ante ianuas: aperientes autem, neminem intus inuenimus. Vt autem audierunt hos sermones magistratus templi, & principes sacerdotum, ambigebant de illis quidnam fieret. Adueniens autem quidam nuntiauit eis, Quia ecce viri quos posuistis in carcerem, sunt in templo

stantes, & docentes populum. Tunc abijt magistratus cum ministris, & adduxit illos sine vi: timebant enim populum, ne lapidarentur. Et cum adduxissent illos, statuerunt in concilio. Et interrogauit eos princeps sacerdotum, dicens, Praecipiendo preecepimus vobis ne doceretis in nomine isto: & ecce replestis Ierusalem doctrina vestra, & vultis inducere super nos sanguinem hominis istius? Respondens autem Petrus & Apostoli, dixerunt, Obedire oportet Deo magis, quam hominibus. Deus patrum nostrorum suscitauit Iesum, quem vos interemistis, suspendentes in ligno. Hunc principem & saluatorem Deus exaltauit dextera sua, ad dandam poenitentiam Israeli, & remissionem peccatorum: & nos sumus testes horum verborum, & Spiritus sanctus quem dedit Deus omnibus obedientibus sibi. Haec cum audissent, dissecabantur: & cogitabant interficere illos. Surgens autem quidam in concilio Pharisæus, nomine Gamaliel, legis doctor, honorabilis vniuersæ plebi iussit foras modicum Apostolos secedere: hixitque ad illos, Viri Israelitæ, attende vobis super hominibus istis quid acturi sitis. Ante hos enim dies extitit Theudas, dicens se esse aliquem, cui consensit numerus virorum circiter quadringentorum, qui occisus est: & omnes qui credebant ei, dissipati sunt, & redacti ad nihilum. Post hunc extitit Iudas Galilæus in diebus professionis, & auertit populum post se, & ipse perijt: & omnes quotquot consenserunt ei, dispersi sunt. Et nunc dico vobis, discedite ab hominibus istis & sinite illos, quoniam si est ex hominibus consilium hoc, aut opus, dissoluetur: si vero ex Deo est, non

poteritis dissoluere, ne forte & Deo repugnare videamini. Consenserunt autem illi, Et conuocantes apostolos, cæsis denuntiauerunt ne omnino loquerentur in nomine Iesu, & dimiserunt eos. Et illi quidem ibant gaudentes a conspectu concilij quia digni habitu sunt pro nomine Iesu contumeliam pati. Omni autem die non cessabant in templo & circa domos docentes, & euangelizantes Christum Iesum.

**C** Si hodie non fit officium de aliquo sancto, omittenda est tertia lectio occurrentis in Calendario ex epistolis, & loco eius dicenda est sequens, quæ est de dominica præcedenti, & non potuit ibi poni propter officium Trinitatis.

According to Luke. Lectio iij.

**I**N illo tempore: Dixit Jesus discipulis suis, Estote misericordes sicut & pater vester misericors est.

**Et rel. Hom. sancti Augusti. episc.**

Intendite fratres ipsam misericordiam & iudicium. Misericordiæ tempus modo est: iudicij tempus post erit. Vnde est nunc misericordiæ tempus? Vocat modo auersos: donat peccatum<sup>46</sup> conuersis: patiens est super peccatores, donec conuertantur. Quandocunque conuersi fuerint, præterita obliuiscitur: futura promittit. Hortatur pigros, consolatur afflictos: docet studiosos: adiuuat dimicantes: neminem deserit laborantem & clamantem ad se. Donat vnde sibi sacrificetur: ipse tribuit vnde placetur. **Te deum. Ad lau. an.** Iubilate Deo omnis terra, cantate, & exultate, & psallite. **Oratio.**

**D**EUS in te sperantium fortitudo, adesto propitiis inuocationibus nostris. & quia sine te nihil potest mortalis infirmitas, præsta auxilium gratiæ tuæ, vt in exequendis mandatis tuis, & voluntate tibi. & actione placeamus.

Per domi.

**C** Hæc oratio quæ est de dominica præcedenti, dicitur hodie & duobus sequentibus diebus si fiat officium de feria. **Ad vesper. hym.**

**O** Lux beata Trinitas,  
Et principalis vnitas,  
Iam sol recedit igneus,  
Infunde lumen cordibus.  
Te mane laudum carmine,  
Te deprecemur vespere:  
Te nostra supplex gloria,  
Per cuncta laudet secula.

Deo patri sit gloria, Eiusque soli filio:  
Cum spiritu paracleto, Et nunc & in perpetuum. Amen. **Antiphona.** Vespertina oratio ascendat ad te domine, & descendat super nos misericordia tua. 6.

**C** Notandum, quod inuit. hymni, & antiphonæ huius feriæ dicuntur ab hac die vsque ad Aduentum, & ab octa Epiphaniæ vsque ad Dominicam septagesimæ, quandocunque fit officium de Dominica vel de feria.

**C Tuesday. ex Genesi. Lesson. j.**

**M** Isit autem Iacob Iudam ante se ad Ioseph in Ægyptum vt nuntiaret ei, & ille occurreret in Gessen. Quo cum peruenisset, iuncto Ioseph curru suo, ascendit obuiam patri suo ad eundem locum: vidensque eum, irruit super collum eius, & inter amplexus fleuit. Dixitque pater ad Ioseph, Iam lætus moriar, quia vidi faciem tuam, & superstitem te relinqu. At ille locutus est ad fratres suos, & ad omnem domum patris sui, Ascendam, & nuntiabo Pharaoni: dicamque ei, Fratres mei & domus patris mei, qui erant in terra Chanaan, venerunt ad me: & sunt viri pastores ouium, curamque habent alendorum gregum: pecora sua, & armenta, & omnia quæ

habere potuerunt, adduxerunt secum. Cumque vocauerit vos, & dixerit, Quod est opus vestrum? respondebitis, Viri pastores sumus serui tui, ab infancia nostra vsque in præsens, & nos & patres nostri. Hæc autem dicetis vt habitare possitis in terra Gessen: quia detestantur Ægyptij omnes pastores ouium. Ingressus ergo Ioseph nuntiauit Pharaoni dicens, Pater meus & fratres, oues eorum & armenta & cuncta quæ possident, venerunt de terra Chanaan: & ecce consistunt in terra Gessen. Extremos quoque fratrum suorum quinque viros statuit coram Rege: quos ille interrogauit, Quid habetis operis? Responderunt, Pastores ouium sumus serui tui, & nos & patres nostri. Ad peregrinandum in terram tuam venimus: quoniam non est herba gregibus seruorum tuorum, ingrauescente fame in terra Chanaan: petimusque vt esse nos iubeas seruos tuos in terra Gessen. Dixit itaque Rex ad Ioseph, Pater tuus & fratres tui venerunt ad te. Terra Aegypti in conspectu tuo est: in optimo loco fac habitare eos, & trade eis terram Gessen. Quod si nosti in eis esse viros industrios, constitue illos magistros pecorum meorum.

**Ex actis Apostolorum. Lesson. ij.**

**I**N diebus autem illis crescente numero discipulorum, factum est murmur Græcorum aduersus Hebræos, eo quod despicerentur in ministerio quotidiano viduae eorum. Conuocantes autem duodecim multitudinem discipulorum dixerunt, Non est æquum, nos derelinquere verbum Dei, & ministrare mensis. Considerate ergo fratres, viros ex vobis boni testimonij septem, plenos Spiritu sancto & sapientia, quos constituamus super hoc opus. Nos

vero, orationi & ministerio verbi instantes erimus. Et placuit sermo coram omni multitudine. Et elegerunt Stephanum virum plenum fide & Spiritu sancto, & Philippum, & Prochorum, & Nicanorem, & Timonem, & Parmenam, & Nicolaum aduenam Antiochenum. Hos statuerunt ante conspectum apostolorum, & orantes imposuerunt eis manus. Et verbum Dei crescebat, & multiplicabatur numerus discipulorum in Ierusalem valde: multa etiam turba sacerdotum obediiebat fidei. † Stephanus autem plenus B gratia & fortitudine faciebat prodigia & signa magna in populo. Surrexerunt autem quidam de synagoga, quæ appellatur Libertinorum, & Cirennensium, & Alexandrinorum, & eorum qui erant a Cilicia & Asia, disputantes cum Stephano: & non poterant resistere sapientiæ & spiritui qui loquebatur.] Tunc submiserunt viros, qui dicerent se audiuisse eum dicentem verba blasphemiae in Moysen & Deum. Commouerunt itaque plebem, & seniores & Scribas, & concurrentes rapuerunt eum, & adduxerunt in concilium: & statuerunt falsos testes qui dicerent, Homo iste non cessat loqui verba aduersus locum sanctum & legem. Audiuiimus enim eum dicendum quoniam Jesus Nazarenus hic, destruet locum istum, & mutabit traditiones quas tradidit nobis Moyses. Et intuentes eum omnes qui sedebant in concilio, viderunt faciem eius tanquam faciem angeli.

**C Feria. iiiij. ex Genesi. Lesson. j.**

**P**ost hæc introduxit Ioseph patrem suum ad regem, & statuit eum coram eo: qui benedicens illi, & interrogatus ab eo, Quot sunt dies annorum vitæ tuæ? respondit, Dies peregrina-

tionis meæ centum triginta annorum sunt, parui & mali: & non peruererunt vsque ad dies patrum meorum quibus peregrinati sunt. Et benedicto rege egressus est foras. Ioseph vero patri & fratribus suis dedit possessionem in Ægypto in optimo terræ loco Ramesses, vt præceperat Pharao. Et alebat eos, omnemque domum patris sui, præbens cibaria singulis. In toto enim orbe panis deerat, & oppresserat fames terram, maxime Ægypti & Chanaan. E quibus omnem pecuniam congregauit pro venditione frumenti, & intulit eam in ærarium regis. Cumque defecisset emptoribus precium, venit cuncta Ægyptus ad Ioseph, dicens, Da nobis panes: quare morimur coram te, deficiente pecunia? Quibus ille respondit, Adducite pecora vestra, & dabo vobis pro eis cibos, si pretium non habetis. Quæ cum adduxissent, dedit eis alimenta pro equis & ouibus, & bobus & asinis: substentauitque eos illo anno pro commutatione pecorum. Venerunt quoque anno secundo, & dixerunt ei, Non celamus domino nostro, quod deficiente pecunia, pecora simul defecerunt: nec clam te est, quod absque corporibus & terra nihil habeamus. Cur ergo moriemur te vidente? & nos, & terra nostra tui erimus: eme nos in seruitutem regiam, & præbe semina, ne pereunte cultore redigatur terra in solitudinem.

*Ex actis Apostolorum. Lesson. ij.*

**D**Ixit autem princeps sacerdotum, Si haec ita se habent? Qui ait, Viri fratres & patres audite. Deus gloriæ apparuit patri nostro Abrahæ cum esset in Mesopotamia, priusquam moraretur in Caran, & dixit ad illum, Exi de terra tua, & de cognatione tua, & veni in terram quam

monstrauero tibi. Tunc exiit de terra Caldæorum, & habitauit in Charan. Et inde, postquam mortuus est pater eius, transtulit illum in terram istam, in qua nunc vos habitatis. Et non dedit illi hæreditatem in ea nec passum pedis: sed repromisit dare illi eam in possessionem, & semini eius post ipsum, cum non haberet filium. Locutus est autem ei Deus, Quia erit semen eius accola in terra aliena, & seruituti eos subiicient, & male tractabunt eos annis quadrigenitis: & gentem cui seruerint, iudicabo ego, dicit dominus. & post hæc exibunt: & seruent mihi in loco isto. Et dedit illi testamentum circuncisionis, & sic genuit Isaac, & circuncidit eum die octauo: & Isaac, Iacob, & Iacob duodecim patriarchas. Et patriarchæ æmulantes, Ioseph vendiderunt in Ægyptum, & erat Deus cum eo, & eripuit eum ex omnibus tribulationibus eius, & dedit ei gratiam & sapientiam in conspectu Pharaonis regis Ægyptiorum, & constituit eum præpositum super Aegyptum & super omnem domum suam. Venit autem fames in vniuersam Aegyptum & Chanaan, & tribulatio magna: & non inueniebant cibos patres nostri. Cum audisset autem Iacob esse frumentum in Aegypto, misit patres nostros primum: & in secundo cognitus est Ioseph a fratribus suis, & manifestatum est Pharaoni genus eius. Mittens autem Ioseph. accessuit Iacob patrem suum, & omnem cognationem suam in animabus septuagintaquinque. Et descendit Iacob in Aegyptum: & defunctus est ipse & patres nostri. Et translati sunt in Sichem: & positi sunt in sepulchro quod emit Abraham pretio argenti a filijs Hemor filii Sichem. Cum autem appropin-

quaret tempus promissionis: quam confessus erat Deus Abrahæ, creuit populus & multiplicatus est in Aegypto, quoadusque surrexit alias rex in Aegypto, qui non sciebat Ioseph. Hic circunueniens genus nostrum, affixit patres nostros: vt exponerent infantes suos, ne viuificantur.

**C** Notandum: quod si aliquod festum duplex inciderit in die Eucharistiæ, transferendum est in sequentem diem, vt in regulis generalibus: & eodem modo fiet quando festum duplex inciderit in die octauæ: excipitur festum sancti Ioannis Baptiste quod si in die octauæ inciderit celebrabitur eadem die, cum commem. Eucharistiæ per Orationem tantum in vtrisque vesperis & in laudibus.

**C** Infra octauam ver Corporis Christi quodcunque festum duplex incidet, celebrabitur eadem die cum commemo ratione Eucharistiæ. si autem festum simplex inciderit in die Eucharistiæ omittitur omnino: & si inciderit infra octauam, fit commemoratio de eo in fine Primæ antequam dicatur Pretiosa.

**C** Festum Corporis Christi duplex maius. Ad vesper. Hym.

**P** Ange lingua gloriosi  
Corporis mysterium:  
Sanguinisque pretiosi,  
Quem in mundi preium,  
Fructus ventris generosi,  
Rex effudit gentium.  
Nobis datus, nobis natus,  
Ex intacta virgine:  
Et in mundo conuersatus  
Sparsò verbi semine:  
Sui moras incolatus  
Miro clausit ordine.  
In superemæ nocte coenæ  
Recumbens cum fratribus,  
Obseruata lege plene

Cibis in legatibus,  
Cibum turbæ duodenæ  
Se dat suis manibus.  
**V**erbum caro panem verum,  
Verbo carnem efficit,  
Fitque sanguis Christi merum:  
Et si sensus deficit,  
Ad firmandum cor syncerum  
Sola fides sufficit.

**T**antum ergo sacramentum  
Veneremur cernui,  
Et antiquum documentum  
Nouo cedat ritui:  
Præstet fides supplementum  
Sensuum defectui.  
**G**enitori, genitoque  
Laus, & iubilatio,  
Salus, honor, virtus quoque,  
Sit, & benedictio:

Procedenti ab vtroque  
Compar sit laudatio. Amen. **A**n. Sac erdos in æternum Christus dominus secundum ordinem Melchisedech panem & vinum obtulit. **O**ratio.

**D**EUS, qui nobis sub sacramento mirabili passionis tuæ memoriam reliquisti: tribue quæsumus, ita nos corporis, & sanguinis tui sacra mysteria venerari, vt redemptionis tuæ fructum in nobis iugiter sentiamus. Qui vi. **A**d matuti. **i**nuit. Sanctissimum Christi Corpus venite adoremus. **H**ymnus.

**S**ACRIS solennijs iuncta sint gaudia,  
**E**t ex præcordijs sonent præconia:  
Recedant vetera, noua sint omnia  
Corda, voces, & opera.  
**N**octis recolitur ccena nouissima,  
Qua Christus creditur agnum & azyma,  
Dedisse fratribus iuxta legitima: priscis  
indulta patribus,  
Post agnum typicum expletis epulis,  
Corpus dominicum datum discipulis,  
Sic totum omnibus, quid totum singulis,

Eius fatemur manibus.

**D**edit fragilibus corporis ferculum:  
Dedit & tristibus sanguinis poculum,  
Dicens, Accipite, quod trado, vasculum.

Omnes ex eo bibite.

**S**ic sacrificium istud instituit,  
Cuius officium committi voluit,  
Solis presbyteris: quibus sic congruit,  
Vt sumant, & dent cæteris.

**P**anis angelicus, fit panis hominum,  
Dat panis cœlicus figuris terminum,  
O res mirabilis: manducat dominum  
Pauper, seruus, & humilis.

**T**e trina deitas, vnaque poscimus,  
Sic nos tu visita, sicut te colimus,  
Per tuas semitas duc nos quo tendimus.  
Ad lucem, quam inhabitas. Amen. **A.**  
Calicem salutaris accipiam, & sacrificabo hostiam laudis.

**E**x libro Sapientiae. Lesson. j.

**A**Ngelorum esca nutriuisti populum  
tuum, & paratum panem de cœlo  
præstisti illis sine labore omne delectamentum in se habentem, & omnis  
saporis suauitatem. Substantia enim  
tua dulcedinem tuam quam in filios  
habes ostendebat: & deseruiens vniuersi-  
cuiusque voluntati, ad quod quisque  
volet conuertere. Nix autem, &  
glacies sustinebant vim ignis: & non  
tabescebant: vt scirent, quoniam fructus  
inimicorum exterminabat ignis ar-  
dens in grandine & pluia coruscans.  
Hoc autem iterum, vt nutrimentum iusti,  
ignis etiam suæ virtutis oblitus est.  
Creatura enim tibi factori deseruiens,  
exardescit in tormentum aduersus iniustos:  
& lenior fit ad benefaciendum  
pro his qui in te confidunt. Propter  
hoc & tunc omnia transfigurata om-  
nium nutrici gratiæ tuæ deseruebat ad  
voluntatem eorum qui a te desiderati  
sunt: vt scirent filij tui, quos dilexisti

domine, quoniam non natiuitatis fructus  
pascunt homines: sed sermo tuus  
hos qui in te crediderint conseruat.

**E**x actis Apostolorum. Lesson. ij.

**E**odem tempore natus est Moyses, c.7.c

**E**& fuit gratus Deo, qui nutritus  
est tribus mensibus in domo patris sui.  
Exposito autem illo, sustulit eum filia  
Pharaonis, & nutriuit eum sibi in filium.  
Et eruditus est Moyses omni  
sapientia Aegyptiorum: & erat potens  
in turbis, & in operibus suis. Cum  
autem impleretur ei quadraginta anno-  
rum tempus, ascendit in cor eius vt vis-  
itaret fratres suos filios Israel. Et cum  
vidisset quandam iniuriam patientem,  
vindicauit illum: & fecit vltionem ei  
qui iniuriam sustinebat, percuesso Ae-  
gyptio. Existimabat autem intelligere  
fratres, quoniam Deus per manum ip-  
sius daret salutem illis. At illi non in-  
tellexerunt. Sequenti vero die apparuit  
illis litigantibus: & reconciliabat eos  
in pace, dicens, Viri fratres estis: vt  
quid nocetis alterutrum? Qui autem  
iniuriam faciebat proximo, repulit eum,  
dicens, Quis te constituit principem &  
iudicem super nos? nunquid interficere  
me tu vis, quemadmodum interfecisti  
heri Aegyptium? Fugit autem Moy-  
ses in verbo isto: & factus est aduena  
in terra Madian, vbi generauit filios  
duos. Et expletis annis quadraginta,  
apparuit illi in deserto montis Sina an-  
gelus in igne flammæ rubi. Moyses  
autem videns, admiratus est visum. Et  
accidente illo vt consideraret, facta est  
ad eum vox domini, dicens, Ego sum  
Deus patrum tuorum, Deus Abraham,  
Deus Isaac, & Deus Iacob. Tremefac-  
tus autem Moyses, non audiebat considerare.  
Dixit autem illi dominus, Solue  
calceamentum pedum tuorum: Locus  
enim in quo stas, terra sancta est. Vi-

dens vidi afflictionem populi mei qui est in Aegypto, & gemitum eorum audiui, & descendit liberare eos. Et nunc veni, & mittam te in Aegyptum. Hunc Moyses quem negauerunt, dicentes, Quis te constituit principem & iudicem? hunc Deus principem & redemptorem misit, cum manu angeli qui apparuit illi in rubro. Hic eduxit illos faciens prodigia & signa in terra Aegypti, & in rubro mari, & in deserto annis quadraginta. Hic est Moyses qui dixit filiis Israël, Prophetam suscitabit vobis Deus de fratribus vestris tanquam me: ipsum audietis. Hic est qui fuit in ecclesia in solitudine cum angelo qui loquebatur ei in monte Sina: & cum patribus nostris, qui accepit verba vitae dare nobis. Cui noluerunt obedire patres nostri: sed repulerunt & auersi sunt cordibus suis in Aegyptum dicentes ad Aaron, Fac nobis Deos qui præcedant nos. Moyses enim huic: qui eduxit nos de terra Aegypti, nescimus quid factum sit. Et vitulum fecerunt in diebus illis, & obtulerunt hostiam simulachro, & lætabantur in operibus manuum suarum.]

**According to John.** Lesson. iij.

**T**N illo tempore: Dixit Jesus discipulis suis, & turbis Iudæorum, Caro mea vere est cibus, & sanguis meus vere est potus.

**Et rel. Hom. sancti Augusti. episc.**

Cum enim cibo & potu id appetant homines vt non esuriant neque sitiant: hoc vere non præstat nisi iste cibus & potus, qui eos a quibus sumitur immortales & incorruptibiles facit, id est societas ipsa sanctorum, vbi pax erit, & vnitas plena atque perfecta. Propterea quippe sicut etiam ante nos hoc*c. inf. 47.* tellexerunt homines Dei, Dominus noster Jesus Christus corpus & sanguinem suum in eis rebus commendauit, quæ

ad vnum aliquid rediguntur. Ex multis nanque granis vhus panis efficitur: & ex multis racemis vinum confluit. Denique iam exponit quomodo id fiat quod loquitur: & quid sit manducare corpus eius, & sanguinem bibere. Et qui manducat meam carnem, & bibit meum sanguinem, in me manet & ego in eo. Hoc est enim manducare illum escam, & illum bibere potum, in Christo manere, & illum manentem in se habere. Ac per hoc qui non manet in Christo, & in quo non manet Christus, procul dubio non manducat spiritualiter eius carnem: licet carnaliter & visibiliter premat dentibus sacramenta corporis & sanguinis Christi. Sed magis tantæ rei sacramentum ad iudicium sibi manducat & bibit, quia immundus præsumit ad Christi sacramenta accedere, quæ alias non digne sumit nisi qui mundus est: de quibus dicitur, Beati mundo corde: quoniam ipsis Deum videbunt.

**Ad laudes antiphona.** Ego sum panis viuus, qui de cœlo descendit: si quis manducauerit ex hoc pane, viuet in æternum, haleluiah. **Oratio.** Deus qui. *ht. sup.* **Ad ves. Hym.** Pange lingua. *vt supra.* **Antiphona.** O sacrum conuiuium in quo Christus sumitur: recolitur memoria passionis eius: mens impletur gratia, & futuræ gloriæ nobis pignus datur. haleluiah.

**C** **Notandum,** quod Inimitatorium, hymni, antiphonæ & Oratio huius diei dicuntur per totam octauam, nisi occurrat aliquod festum duplex, *vt supra* dictum fuit.

**C** **Friday. ex Genesi.** Lesson. j.

**E** Mit igitur Ioseph omnem terram Aegypti vendentibus singulis possessiones suas præ magnitudine famis. Subiecitque eam Pharaoni, & cunc-

tos populos eius a nouissimis terminis Aegypti vsque ad extremos fines eius: præter terram sacerdotum quæ a rege tradita fuerat eis: quibus & statuta cibaria ex horreis publicis præbebantur, & idcirco non sunt compulsi vendere possessiones suas. Dixit ergo Ioseph ad populos: En, vt cernitis, & vos & terram vestram Pharaon possidet: accipite semina, & serite agros, vt fruges habere possitis. Quintam partem Regi dabitis: quatuor reliquias permitto vobis in sementem, & in cibum familijs & liberis vestris. Qui responderunt, Salus nostra in manu tua est: respiciat nos tantum dominus noster, & læti seruiemus Regi. Ex eo tempore vsque in præsentem diem in vniuersa terra Aegypti, regibus quinta pars soluitur, & factum est quasi in legem: absque terra sacerdotali, quæ libera ab hac conditione fuit. Habitauit ergo Israel in Aegypto, id est in terra Gessen, & possedit eam: auctusque est & multiplicatus nimis. Et vixit in ea decem & septem annis: factique sunt omnes dies vitae illius, centum quadraginta septem annorum. Cumque appropinquare cerneret diem mortis suæ, vocauit filium suum Ioseph, & dixit ad eum: Si inueni gratiam in conspectu tuo, pone manum tuam sub femore meo: & facies mihi misericordiam & veritatem, vt non sepelias me in Aegypto, sed dormiam cum patribus meis, & auferas me de terra hac: condasque in sepulchro maiorum meorum. Cui respondit Ioseph, Ego faciam quod iussisti. Et ille, Iura ergo, inquit, mihi. Quo iurante, adorauit Israel dominum, conuersus ad lectuli caput.

**Ex actis Apostolorum. Lesson. ij.**

**C**Onuertit se autem Deus, & tradidit eos seruire militiae coeli, si-

cut scriptum est in libro prophetarum: Nunquid victimas & hostias obtulisti mihi annis quadraginta in deserto, domus Israel? Et suscepistis tabernaculum Moloch, & sydus Dei vestri Rempham, figuræ quas fecistis, adorare eas. Et transferam vos trans Babylonem. Tabernaculum testimonij fuit patribus nostris in deserto, sicut disposuit illis Deus, loquens ad Moysen vt faceret illud secundum formam quam viderat. Quod & induxerunt, suscipientes patres nostri cum Iesu in possessionem gentium quas expulit Deus a facie patrum nostrorum vsque in diebus Dauid, qui inuenit gratiam ante Deum, & petijt vt inueniret tabernaculum Deo Iacob. Salomon autem ædificauit illi domum. Sed excelsus, non in manufactis habitat, sicut per Prophetam dicit: Coelum mihi sedes est: terra autem, scabellum pedum meorum. Quam dominum ædificabis mihi, dicit dominus? aut quis locus requietionis meæ est? Nonne manus mea fecit hæc omnia? Dura ceruice, & incircunci cordibus & auribus, vos semper Spiritui sancto resistitis: sicut patres vestri, & vos. Quem Prophetarum non sunt persequuti patres vestri? Et occiderunt eos qui prænuntiabant de aduentu iusti, cuius vos nunc proditores & homicidæ fuistis: qui accepistis legem in dispositione angelorum, & non custodistis. † Audientes autem hæc dissecabantur cordibus suis, & stridebant dentibus in eum. Cum autem esset plenus Spiritu sancto. intendens in coelum, vidi gloriam Dei, & Iesum stantem a dextris virtutis Dei. Et ait, Ecce video cœlos apertos, & filium hominis stantem a dextris virtutis Dei. Exclamantes cum audirem voce magna, continuerunt au-

res suas: & impetum fecerunt vnam  
nimiter in eum. Et eiientes eum ex-  
tra ciuitatem, lapidabant: & testes de-  
posuerunt vestimenta sua secus pedes  
adolescentis, qui vocabatur Saulus. Et  
lapidabant Stephanum inuocantem, &  
dicentem, Domine Iesu, suscipe spiri-  
tum meum. Positis autem genibus, clau-  
mavit voce magna, Domine, ne statuas  
illis hoc peccatum. Et cum hoc dixis-  
F set, obdormiuit.] Saulus autem erat  
consentiens neci eius. **Lesson. iij.**

**I**Mmensa diuinæ largitatis benefi-  
cia exhibita populo christiano in-  
aestimabilem ei conferunt dignitatem.  
Neque enim est aut fuit aliquando tam  
grandis natio quæ habeat Deos ap-  
propinquantes sibi: sicut adest no-  
bis Deus noster. Vnigenitus siquidem  
Dei filius suæ diuinitatis volens nos  
esse participes, nostram naturam as-  
sumpsit, vt homines Deos faceret, fac-  
tus est homo. Et hoc insuper quod  
de nostro assumpsit, totum nobis con-  
tulit ad salutem. Corpus nanque suum  
pro nostra reconciliatione in ara Cru-  
cis hostiam obtulit Deo patri: san-  
guinem suum fudit in pretium simul  
& lauacrum, vt redempti a miserabili  
seruitute, a peccatis omnibus mundare-  
mur. Et vt tanti beneficij iugis in  
nobis maneret memoria, corpus suum  
in cibum & sanguinem suum in pot-  
um sub specie panis & vini sumen-  
dum fidelibus dereliquit. O pretio-  
sum, & admirandum conuiuum salu-  
tiferum, & omni suauitate repletum.  
Quid enim hoc conuiuio pretiosius esse  
potest? in quo non carnes vitulorum  
& hircorum, vt olim in lege, sed nobis  
Christus sumendus proponitur verus  
Deus. Quid hoc sacramento mirabil-  
ius? In ipso nanque panis & vinum in  
corpus & sanguinem Christi substan-8.

tialiter conuertuntur. Ideoque Christus  
Deus & homo perfectus, sub modici pa-  
nis specie continetur.

**C** **Sabbato, ex Genesi. Lesson. j.**

**H** Is ita transactis, nuntiatum est c. 42.

**I**oseph, quod ægrotaret pater  
suus: qui assumptis duobus filijs, Man-  
asse & Ephraim, ire perrexit. Dic-  
tumque est seni: Ecce filius tuus Ioseph  
venit ad te. Qui confortatus sedit  
in lectulo. Et ingresso ad se Ioseph,  
ait: Deus omnipotens apparuit mihi  
in Luza, quæ est in terra Chanaan:  
benedixitque mihi, & ait: Ego te  
augebo & multiplicabo, & faciam te in  
turbas populorum: daboque tibi ter-  
ram hanc, & semini tuo post te in  
possessionem sempiternam. Duo ergo  
filii tui qui nati sunt tibi in terra Ae-  
gypti antequam huc venirem ad te,  
mei erunt. Ephraim & Manasses si-  
cut Ruben & Simeon reputabuntur  
mihi. Reliquos autem quos genueris  
post eos, tui erunt, & nomine fratrum  
suorum vocabuntur in possessionibus  
suis. Mihi enim quando veniebam  
de Mesopotamia, mortua est Rachel  
in terra Chanaan in ipso itinere, er-  
atque vernum tempus: & ingrediebar  
Ephratam, & sepeliui eam iuxta viam  
Ephrathæ, quæ alio nomine appellatur  
Bethlehem. Videns autem filios eius  
dixit ad eum: qui sunt isti? Respon-  
dit. Filii mei sunt quos donauit mihi  
Deus in hoc loco. Adduc, inquit, eos ad  
me, vt benedicam illis. Oculi enim Is-  
rael caligabant præ nimia senectute, &  
clare videre non poterat. Applicitosque  
ad se, deosculatus & circumplexus eos,  
dixit ad Ioseph filium suum, Non sum  
fraudatus aspectu tuo: insuper ostendit  
mihi Deus semen tuum.

**Ex actis Apostolorum. Lesson. ij.**

**F** Acta est autem in illa die per-

secutio magna in ecclesia, quæ erat Ierosolymis, & omnes dispersi sunt per regiones Iudææ, & Samariæ, præter apostolos. Curauerunt autem Stephanum viri timorati, & fecerunt planctum magnum super eum. Saulus autem deuastabat ecclesiam, per domos intrans: & trahens viros ac mulieres, tradebat in custodiam Igitur qui dispersi erant, pertransibant, euangelizantes verbum Dei. † Philippus autem descendens in ciuitatem Samariæ, praedicabant illis Christum. Intendebant autem turbæ his quæ a Philippo dicebantur, vnanimiter audientes, & videntes signa quæ faciebat. Multi enim eorum, qui habebant spiritus immundos clamantes voce magna, exibant. Multi autem paralytici, & claudi, curati sunt. Factum est ergo gaudium magnum in illa ciuitate.] Vir autem quidam, nomine Simon, qui ante fuerat in ciuitate magnus, seducens gentem Samariæ, dicens se esse aliquem magnum: cui auscultabant omnes a minimo vsque ad maximum dicentes: Hic est virtus Dei, quæ vocatur magna. Attendebant autem eum, propterea quod multo tempore magis suis dementasset eos. Cum vero credidissent Philippo euangelizanti de regno Dei: in nomine Iesu Christi baptizabantur viri ac mulieres. Tunc Simon & ipse credidit: & cum baptizatus esset, adhærebat Philippo. Videns etiam signa & virtutes maximas fieri stupens admirabatur. † Cum autem audissent apostoli qui erant Ierosolymis, quod receperisset Samaria verbum Dei: miserunt ad eos Petrum & Ioannem. Qui cum venissent, orauerunt pro ipsis, vt acciperent Spiritum sanctum. Non dum enim in quenquam illorum ven-

erat, sed baptizati tantum erant in nomine domini Iesu. Tunc imponebant manus super illos, & accipiebant Spiritum sanctum.] Cum vidisset autem E Simon, quia per impositionem manus apostolorum daretur Spiritus sanctus, obtulit eis pecuniam, dicens. Date & mihi hanc potestatem, vt cuicunque imposuero manus, accipiat Spiritum sanctum. Petrus autem dixit ad eum. Pecunia tua tecum sit in perditionem: quoniam donum Dei existimasti pecunia possideri. Non est tibi pars, neque sors in sermone isto: cor enim tuum non est rectum coram Deo. Pœnitentiā itaque age ab hac nequitia tua, & roga Deum: si forte remittatur tibi hæc cogitatio cordis tui. In felle enim amaritudinis, & obligatione iniquitatis video te esse. Respondens autem Simon, dixit: Precamini vos pro me ad dominum, vt nihil veniat super me horum quæ dixistis. **Lesson. iii.**

**M**Anducatur itaque a fidelibus: sed minime laceratur. Quinimmo diuiso sacramento, sub qualibet diuisionis particula integer perseverat. Accidentia etiam sine subiecto in eodem existunt: vt fides locum habeat, dum inuisibile visibiliter sumitur, aliena specie occultatum: & sensus a deceptione immunes reddantur, qui de accidentibus iudicant sibi notis. Nullum etiam sacramentum est isto salubrius, quo purgantur peccata, virtutes augentur, & mens omnium spiritualium charismatum abundantia inpinguatur. Offertur in ecclesia pro viuis & mortuis: vt omnibus prospicit, quod est pro salute omnium institutum. Suauitatem denique huius sacramenti nullus digne exprimere sufficit: per quod spiritualis dulcedo in suo fonte gustatur, & recolitur memoria illius, quam

in sua passione Christus monstrauit excellentissimæ charitatis. Vnde vt huiusmodi arctius charitatis immensitas cordibus infigeretur fidelium, in ultima coena quando Pascha cum discipulis celebrato, transiturus erat de hoc mundo ad patrem. hoc sacramentum instituit tanquam passionis suæ memoriale perenne, figurarum veterum impletium, miraculorum ab ipso factorum maximum, & de sua contristatis absentia solatum singulare.

**C** Dominica infra octauam Corporis Christi secunda post Pentecosten, ex Genesi. Lesson. j.

c 48. **C**Vmque tulisset eos Ioseph de gremio patris, adorauit pronus in terram. Et posuit Ephraim ad dexteram suam, id est ad sinistram Israel: Manassen vero in sinistra sua, ad dexteram scilicet patris, applicuitque ambos ad eum. Qui extendens manum dexteram, posuit super caput Ephraim iunioris fratris: sinistram autem super caput Manasse, qui maior natus erat, commutans manus. Benedixitque Iacob filijs Ioseph, & ait, Deus in cuius conspectu ambulauerunt patres mei Abraham & Isaac, Deus qui pascit me ab adolescentia mea vsque in præsentem diem, angelus qui eruit me de cunctis malis benedicat pueris istis, & inuocetur super eos nomen meum, nomina quoque patrum meorum Abraham & Isaac, & crescant in multitudinem super terram. Videns autem Ioseph, quod posuisset pater suus dexteram manum super caput Ephraim, grauiter accepit: & apprehensam manum patris leuare conatus est de capite Ephraim, & transferre super caput Manasse. Dixitque ad patrem, Non ita conuenit pater: quia hic est primogenitus, pone dexteram

tuam super caput eius. Qui renuens ait, Scio fili mi, scio: & iste quidem erit in populos, & multiplicabitur: sed frater eius iunior, maior erit illo: & semen illius crescat in gentes. Benedixitque eis in tempore illo, dicens, In te benedicetur Israel, atque dicetur, Faciat tibi Deus sicut Ephraim, & sicut Manasse. Constituitque Ephraim ante Manassen: & ait ad Ioseph filium suum, En ego morior, & erit Deus vobiscum, reducetque vos ad terram patrum vestrorum. Do tibi partem vnam extra fratres tuos, quam tuli de manu Amorrhæi in gladio, & arcu meo.

**Ex actis apostolorum. Lesson. ij.**

**E**T illi quidem testificati & loquuti verbum domini, redibant Ierosolymam, & multis regionibus Samaritanorum euangelizabant. † Angelus autem domini loquutus est ad Philippum, dicens, Surge, & vade contra meridiem, ad viam quæ descendit ab Ierusalem in Gazam: hæc est deserta. Et surgens abiit. Et ecce, vir Aethiops, eunuchus, potens Candaces reginæ Aethiopum, qui erat super omnes gazas eius, venerat adorare in Ierusalem: & reuertebatur sedens super currum suum, legensque Isaiam prophetam. Dixit autem spiritus Philippo, Accede, & adiunge te ad currum istum. Accurrens autem Philippus, audiuit eum legentem Isaiam prophetam, & dixit, Putasne, intelligis quæ legis? Qui ait, Et quomodo possum, si non aliquis ostenderit mihi? Rogauitque Philippum vt ascenderet, & sederet secum. Locus autem scripturæ quem legebat, erat hic, Tanquam ouis ad occisionem ductus est: & sicus agnus coram tondente se sine voce, sic non aperuit os suum. In humilitate iudicium eius sublatum est. Generationem eius quis enarrabit?

quoniam tolletur de terra vita eius. Respondens autem Eunuchus Philippo, dixit. Obsecro te, de quo propheta dicit hoc? de se, an de alio aliquo? Aperiens autem Philippus os suum, & incipiens a scriptura ista, euangelizauit illi Iesum. Et dum irent per viam, venerunt ad quandam aquam: & ait Eunuchus. Ecce aqua, quis prohibet me baptizari? Dixit autem Philippus, Si credis ex toto corde, licet. Et respondens ait, Credo filium Dei esse Iesum Christum. Et iussit stare currum: & descenderunt vterque in aquam, Philippus, & Eunuchus, & baptizauit eum. Cum autem ascendissent de aqua, spiritus domini rapuit Philippum, & amplius, non vidit eum Eunuchus. Ibat autem per viam suam gaudens. Philippus autem inuentus est in Azoto: & pertransiens euangelizabat ciuitatibus cunctis, donec veniret Cæsaream.]

**According to Luke. Lesson. iij.**

**I**N illo tempore: dixit Jesus discipulis suis parabolam hanc, Homo quidam fecit coenam magnam, & vocauit multos.

**Et rel. Hom. sancti Grego. papæ.**

Hoc distare fratres charissimi inter delicias corporis & cordis solet, quod corporales delitiæ cum non habentur, graue desiderium in se accidunt: cum vero habitæ eduntur, comedentem protinus in fastidium per satietatem vertunt. At contra spirituales delitiæ cum non habentur, in fastidio sunt: cum vero habentur, in desiderio: tantoque a comedente amplius esuriuntur, quanto & ab esuriente amplius comeduntur. In illis appetitus placet, experientia displicet. In istis appetitus placet, & experientia magis placet.

**C Monday. ex Genesi. Lesson. j. c.9.a**

**V**OCAUIT autem Iacob filios suos, &

ait eis, Congregamini, vt annuntiem quæ ventura sunt vobis in diebus nouissimis. Congregamini & audite filij Iacob, audite Israel patrem vestrum, Ruben primogenitus meus, tu fortitudo mea & principium doloris mei: prior in donis, maior in imperio. Effusus es sicut aqua, non crescas: quia ascendisti cubile patris tui & maculasti stratum eius. Simeon & Leui fratres: vasa iniquitatis bellantia. In consilium eorum non veniat anima mea, & in coetu illorum non sit gloria mea: quia in furore suo occiderunt virum, & in voluntate sua suffoderunt murum. Maledictus furor eorum, quia pertinax: & indignatio eorum, quia dura: diuidam eos in Iacob, & dispergam eos in Israel. Iuda, te laudabunt fratres tui, manus tua in ceruicibus inimicorum tuorum, adorabunt te filij patris tui. Catulus leonis Iuda: ad prædam fili mi ascendisti, requiescens acculiisti vt leo, & quasi leæna, quis suscitabit eum? Non auferetur scepterum de Iuda, & dux de femore eius: donec veniat qui mittendus est, & ipse erit expectatio gentium. Ligans ad vineam pullum suum, & ad vitem, o fili mi, asinam suam. Lauabit in vino stolam suam, & in sanguine vuæ pallium suum. Pulchriores sunt oculi eius vino, & dentes eius lacte candidiores. Zabulon in litore maris habitabit, & in statione nauium pertingens vsque ad Sidonem. Isachar asinus fortis accubans inter terminos. Vedit requiem quod esset bona, & terram quod optima: & supposuit humerum suum ad portandum, factusque est tributis seruiens.

**Ex actis apostolorum. Lesson. ij.**

**S**†Aulus autem adhuc spirans mi-

mini, accessit ad principem sacerdotum, & petijt ab eo epistolas in Damascum ad synagogas: vt si quos inuenisset huius viæ viros ac mulieres, vinctos perduceret in Ierusalem. Et cum iter faceret: contigit vt appropinquaret Damasco: & subito circunfulsit eum lux de cœlo. Et cadens in terram, audiuit vocem dicentem sibi, Saule Saule, quid me persequeris? Qui dixit, Quis es Domine? Et ille, Ego sum Iesus, quem tu persequeris. durum est tibi contra stimulum calcitrare. Et tremens ac stupens dixit, Domine, quid me vis facere? Et dominus ad eum, Surge, & ingredere ciuitatem, & diceatur tibi quid te oporteat facere. Viri autem illi qui comitabantur cum illo, stabant stupefacti, audientes quidem vocem, neminem autem videntes. Surrexit autem Saulus de terra, apertisque oculis nihil videbat. Ad manus autem illum trahentes, introduxerunt Damascum. Et erat ibi tribus diebus non videns, & non manducauit neque bibit. Erat autem quidam discipulus Damasci, nomine Ananias: & dixit ad illum in visu dominus, Anania. At ille ait, Ecce ego domine. Et dominus ad eum, Surge, & vade in vicum qui vocatur Rectus: & quærere in domo Iudæ Saulum nomine, Tharsensem. Ecce enim orat. Et vidit virum Aniam nomine, intrœuntem & imponentem sibi manus vt visum recipiat. Respondit autem Ananias, Domine, audiui a multis de viro hoc, quanta mala fecerit sanctis tuis in Ierusalem: & hic habet potestatem a principibus sacerdotum alligandi omnes qui inuocant nomen tuum. Dixit autem ad eum dominus, Vade, quoniam vas electionis est mihi iste, vt portet nomen meum coram gentibus &

regibus, & filijs Israel. Ego enim ostendam illi quanta oporteat eum pro nomine meo pati. Et abiit Ananias, & introiuit in domum: & imponens ei manus, dixit, Saule frater, Dominus misit me Iesus, qui apparuit tibi in via qua veniebas, vt videas, & implearis Spiritu sancto. Et confestim ceciderunt ab oculis eius tanquam squamæ, & visum recepit: & surgens baptizatus est. Et cum accepisset cibum, confortatus est. Fuit autem cum discipulis, qui erant Damasci, per dies aliquot. Et continuo in synagogas prædicabat Iesum quoniam hic est filius Dei. Stupebant autem omnes qui audiebant, & dicebant, Nonne hic est qui expugnabat in Ierusalem eos, qui inuocabant nomen istud: & huc ad hoc venit, vt vinctos illos duceret ad principes sacerdotum? Saulus autem multo magis conualescebat, & confundebat Iudæos qui habitabant Damasci, affirmans quoniam hic est Christus. **Lesson. iij.**

**C**Onuenit itaque deuotioni fidelium solenniter recolere institutionem tam salutiferi tanque mirabilis sacramenti, vt ineffabilem modum diuinæ præsentiæ in sacramento visibili veneremur, & laudetur Dei potentia, quæ in sacramento eodem tot mirabilia operatur. Necnon & de salubri tanque suaui beneficio exoluantur Deo debitæ gratiarum actiones. Verum & si in die cœnæ quando sacramentum prædictum noscitur institutum, inter missarum solennia de institutione ipsius specialis mentio habeatur: totum tamen residuum eiusdem diei officium ad Christi passionem pertinet, circa cuius venerationem ecclesia illo tempore occupatur. Vnde vt integrō celebritatis officio institutionem tantum sacramenti solenniter recoleret

plebs fidelis, Romanus pontifex Vrbanus quartus huius sacramenti deuotione affectus, pie statuit præfatæ institutionis memoriam prima quinta Feria post octauam Pentecostes a cunctis fidelibus celebrari: vt qui per totum anni circulum hoc sacramento vtimur ad salutem, eius institutionem illo tempore specialiter recolamus, quo spiritus sanctus corda discipulorum edocuit ad plene cognoscenda huius mysteria sacramenti. Nam & in eodem tempore cœpit hoc sacramentum a fidelibus frequentari.

**C** Tuesday. ex Genesi. Lesson. j.

**D** An iudicabit populum suum sicut & alia tribus in Israel. Fiat Dan coluber in via, cerastes in semita, mordens vngulas equi, vt cadat ascendens eius retro. Salutare tuum expectabo domine. Gad accinctus præliabatur ante eum, & ipse accingetur retrorsum. Aser pinguis panis eius: & præbebit delicias regibus. Nephtali ceruus emissus, & dans eloquia pulchritudinis. Filius accrescens Ioseph, filius accrescens, & decorus aspectu: filiae discurrerunt super murum. Sed exasperauerunt eum, & iurgati sunt, inuidenterque illi habentes iacula. Sedit in forti arcus eius, & dissoluta sunt vincula brachiorum & manuum illius per manus potentis Iacob: inde pastor egressus est lapis Israel. Deus patris tui erit adiutor tuus, & omnipotens benedicet tibi benedictionibus celi desuper, benedictionibus abyssi iacentis deorsum, benedictionibus vberum & vluæ. Benedictiones patris tui confortatae sunt benedictionibus patrum eius: donec veniret desiderium collium æternorum. fiant in capite Ioseph, & in vertice Nazaræi inter fratres suos. Beniamin lupus raptus, mane comedat prædam, & ves-

pere diuidet spolia. Omnes hi in tribubus Israel duodecim: hæc loquutus est eis pater suus, benedixitque singulis benedictionibus proprijs. Et præcepit eis, dicens, Ego congregor ad populum meum: sepelite me cum patribus meis, in spelunca duplice quæ est in agro Ephron Hethæi, contra Mambre in terra Chanaan, quam emit Abraham cum agro ab Ephron Hethæo, in possessionem sepulchri. Ibi sepelierunt eum, & Saram vxorem eius: ibi sepultus est Isaac cum Rebecca coniuge sua: ibi & Lia condita iacet. Finitisque mandatis quibus filios instruebat, collegit pedes suis super lectulum, & obiit: appositus est ad populum suum.

**Ex actis Apostolorum. Lesson. ij.**

**C** Vm autem implerentur dies multi, consilium fecerunt in vnum Iudæi, vt eum interficerent. Notæ autem factæ sunt Saulo insidiæ eorum. Custodiebant autem & portas die ac nocte, vt eum interficerent. Accipientes autem eum discipuli nocte, per murum dimiserunt eum, submittentes in sporta. Cum autem venisset in Ierusalem, tentabat se iungere discipulis: & omnes timebant eum, non credentes quod esset discipulus. Barnabas autem apprehensum illum, duxit ad Apostolos: & narrauit illis quomodo in via vidisset dominum, & quia loquutus est ei, & quomodo in Damasco fiducialiter egerit in nomine Iesu. Et erat cum illis intrans & exiens in Ierusalem, fiducialiter agens in nomine domini. Loquebatur quoque gentibus: & disputabat cum Græcis: illi autem quærebant occidere eum. Quod cum cognouissent fratres, deduxerunt eum Cæsaream, & dimiserunt Tharsum. Ecclesia quidem per totam Iudæam, & Galilæam, & Samariam

habebat pacem & ædificabatur ambulans in timore domini: & consolatione sancti spiritus replebatur. Factum est autem, vt Petrus dum pertransiret vniuersos, deueniret ad sanctos qui habitabant Lyddæ. Inuenit autem ibi hominem quendam, nomine Aeneam, ab annis octo iacentem in grabato, qui erat paralyticus. Et ait illi Petrus, Aenea, sanet te dominus Iesus Christus: surge, & sterne tibi. Et continuo surrexit. Et viderunt eum omnes qui habitabant Lyddæ, & Saronæ: qui conuersi sunt ad dominum. In Ioppe autem fuit quædam discipula nomine Tabitha, quæ interpretata dicitur Dorcas. Hæc erat plena operibus bonis, & eleemosynis quas faciebat. Factum est autem in diebus illis, vt infirmata moreretur, quam cum lauissent, posuerunt eam in coenaculo. Cum autem prope esset Lydda ad Ioppe, discipuli audiētes quod Petrus esset in ea, miserunt duos viros ad eum, rogantes, Ne pigriteris venire vsque ad nos, Exurgens autem Petrus, venit cum illis. Et cum aduenisset, duxerunt illum in coenaculum: & circumsteterunt illum omnes viduæ flentes, & ostendentes ei tunicas & vestes, quas faciebat illis Dorcas. Eiectis autem omnibus foras, Petrus ponens genua orauit: & conuersus ad corpus, dixit, Tabitha, surge. At illa aperuit oculos: & viso Petro resedit. Dans autem illi manum, erexit eam. Et cum vocasset sanctos & viduas, assignauit eam viuam. Notum autem factum est per vniuersam Ioppen, & crediderunt multi in dominum. Factum est autem vt dies multos moraretur in Ioppe, apud Simonem quendam coriarium. **Lesson. iij.**

**L**egitur enim in actibus Apostolorum quod erant perseuerantes

in doctrina Apostolorum, & communicatione fractionis panis, & orationibus, statim post sancti spiritus missionem. Vt autem prædicta quinta Feria, & per octauas sequentes, eiusdem salutaris institutionis honorificentius agatur memoria, & solennitas de hoc celebrior habeatur. loco distributionum materialium quæ in ecclesijs cathedralibus largiuntur, existentibus canonicis horis nocturnis pariterque diurnis præfatus Romanus pontifex eis qui huiusmodi horis in hac solennitate personaliter in ecclesijs interessent, stipendia spiritualia apostolica largitione concessit: quatenus per hæc fideles ad tanti festi celebritatem audius & copiosius conuenirent. Vnde omnibus vere pœnitentibus & confessis, qui Matutinali officio huius festi præsentialiter in ecclesia vbi celebretur adessent, centum dies. Qui vero Missæ totidem. Illis autem qui interessent in primis Vesperis ipsius festi, similiter centum. Qui vero in secundis Vesperis, totidem. Eis quoque qui Primæ, Tertiæ, Sextæ, Nonæ, ac Completorij adessent officijs, pro qualibet horarum quadraginta. Illis autem qui per ipsius festi octauas in Matutinalibus, Vespertinis, Missæ ac prædictarum horarum officijs præsentes existerent, singulis diebus octuarum ipsarum centum dierum indulgentiam misericorditer tribuit misericorditer perpetuis temporibus durataram.

**C** **Feria. iiiij. ex Genesi. Lesson. j.**

**Q** Vod cernens Ioseph, ruit super faciem patris flens & deosculans eum, Praecepitque, seruis suis medicis, vt aromatibus condirent patrem. Quibus iussa explentibus, transierunt quadraginta dies. iste quippe mos erat

cadauerum conditorum: fleuitque eum Aegyptus septuaginta diebus. Et ex pleto planctus tempore, loquutus est Ioseph ad familiam Pharaonis. Si inueni gratiam in conspectu vestro, loquimini in auribus Pharaonis: eo quod pater meus adiurauerit me dicens, En morior, in sepulchro meo quod fodi mihi in terra Chanaan, sepelies me, Ascendam igitur, & sepeliam patrem meum, ac reuertar. Dixitque ei Pharao, Ascende, & sepeli patrem tuum sicut adiuratus es. Quo ascendentе, ierunt cum eo omnes senes domus Pharaonis, cunctique maiores natu terrae Aegypti: domus Ioseph cum fratribus suis, absque paruulis & gregibus, absque armentis, quae dereliquerunt in terra Gessen. Habuit quoque in comitatu currus & equites: & facta est turba non modica. Veneruntque ad aream Arad, quæ sita est trans Iordanem: vbi celebrantes exequias planctu magno atque vehementi impleuerunt septem dies. Quod cum vidissent habitatores terrae Chanaan, dixerunt, Planctus magnus est iste Aegyptijs. Et idcirco vocatum est nomen loci illius, Planctus Aegypti. Fecerunt ergo filij Iacob sicut præceperat eis: & portantes eum in terram Chanaan, sepelierunt eum in spelunca duplice, quam emerat Abraham, cum agro in possessionem sepulchri ab Ephron Hethæo, contra faciem Mambre.

**Ex actis Apostolorum. Lesson. ij.**

**V**ir autem quidam erat in Cæsarea, nomine Cornleius, centurio cohortis quæ dicitur Italica, religiosus & timens Deum cum omni domo sua, faciens eleemosynas multas plebi, & deprecans Deum semper. Is vidit in visu manifeste, quasi hora diei nona, angelum Dei introeuntem ad se, & di-

centem sibi, Corneli. At ille intuens eum timore correptus dixit, Quis es domine? Dixit autem illi, Orationes tuæ & eleemosynæ tuæ ascenderunt in memoriam in conspectu Dei: Et nunc mitte viros in Ioppem, & accerse Simonem quandam qui cognominatur Petrus: hic hospitatur apud Simonem quandam coriarium, cuius est domus iuxta mare. hic dicet tibi quid te oporteat facere. Et cum discessisset Angelus qui loquebatur illi, vocavit duos domesticos suos, & militem timentem dominum, ex his qui illi parebant. Quibus cum narrasset omnia, misit illos in Ioppem. Postera autem die iter illis facientibus, & appropinquantibus ciuitati, ascendit Petrus in superiora, vt oraret, circa horam sextam. Et cum esuriret, voluit gustare. Parantibus autem illis, cecidit super eum mentis excessus: & vidiit cœlum apertum, & descendens vas quoddam velut linteam magnum, quatuor initijs submitti de cœlo in terram, in quo erant omnia quadrupedia, & serpentina terræ, & volatilia cœli. Et facta est vox ad eum, Surge Petre: occide & manduca. Ait autem Petrus, Absit domine: quia nunquam manducaui omne commune & immundum, Et vox iterum secundo ad eum, Quod Deus purificauit, tu commune ne dixeris. Hoc autem factum est per ter. Et statim receptum est vas in cœlum. Et dum intra se hæsitaret Petrus quidcnam esset visio quam vidisset, ecce viri qui missi erant a Cornelio, inquirentes domum Simonis, astiterunt ad ianuam. Et cum vocassent, interrogabant si Simon qui cognominatur Petrus, illic haberet hospitium. Petro autem cogitante de visione, dixit spiri-

tus ei, Ecce viri tres quærunt te. Surge itaque & descende, & vade cum eis, nihil dubitans: quia ego misi illos. Descendens autem Petrus ad viros, dixit, Ecce, ego sum quem quæritis, quæ causa est propter quam venistis? Qui dixerunt, Cornelius centurio, vir iustus & timens Deum, & testimonium habens ab vniuersa gente Iudeorum, responsum accepit ab angelo sancto accersire te in domum suam, & audire verba abs te. Introducens ergo eos, recepit hospitio. Sequenti autem die surgens, profectus est cum illis, & quidam ex fratribus ab Ioppe comitati sunt eum. Altera autem die introiuit Cæsaream. Cornelius vero expectabat illos, conuocatis cognatis suis, & necessarijs amicis.

**Lesson. ij.**

**H**uius sacramenti figura præcessit quando manna Deus pluit patribus in deserto: qui quotidiano coeli pascebantur alimento. Vnde dictum est, Panem angelorum manducauit homo. Sed tamen illum panem qui manducauerunt, omnes in deserto mortui sunt, Ista autem esca. quam accipitis, iste panis viuus, qui de cœlo descendit, vitæ æternæ substantiam ministrat. Et quicunque hunc panem manducauerit, non morietur in æternum, quia corpus Christi est. Considera nunc vtrum panis angelorum præstantior sit, an caro Christi: qui vtique est corpus vitæ. Manna illud de cœlo, hoc super cœlum Illud celi, hoc domini celorum. Illud corruptioni obnoxium, si in diem alterum seruaretur, hoc alienum ab omni corruptione. Quicunque religiose gustauerit, corruptionem sentire non poterit. Illis aqua de petra fluxit: tibi sanguis e Christo. Illos ad horam satiauit aqua: te sanguis Christi diluit in æternum. Iudæus bibit, &

sitit: tu cum biberis, sitire non poteris. Et illud in vmbra: hoc in veritate. Si illud quod miraris vmbra est: quantum istud est cuius vmbram miraris? Audi quia vmbra est quæ apud patres facta est Bibebant (inquit) de spirituali consequente eos petra: petra autem erat Christus. Sed non in pluribus eorum complacitum est Deo: nam prostrati sunt in deserto: haec autem facta sunt in figura nostri. Cognouisti potiora. Potior est enim lux quam vmbra, veritas quam figura, corpus authoris quam manna de cœlo. Forte dicis, Aliud video, quomodo tu mihi asseris, quod corpus Christi accipiam? Et hoc nobis superstes vt probemus.

**C Feria. v. de octaua Corporis Christi dup. mi. ex Genesi. L. j.**

**R**euersusque est Ioseph in Aegyptum cum fratribus suis, & omni comitatu, sepulto patre. Quo mortuo, timentes fratres eius, & mutuo colloquentes. Ne forte memor sit iniuriæ quam passus est, & reddat nobis omne malum quod fecimus ei: mandauerunt ei dicentes, Pater tuus præcepit nobis antequam moreretur, vt hæc tibi verbis illius diceremus: Obsecro vt obliuiscaris sceleris fratrum tuorum, & peccati atque malitiæ quam exercuerunt in te: nos quoque oramus, vt seruus Dei patris tui dimittas iniquitatem hanc. Quibus auditis fleuit Ioseph, veneruntque ad eum fratres sui: & proni adorantes in terram, dixerunt, Serui tui sumus. Quibus ille respondit. Nolite timere: num Dei possumus resistere voluntati? Vos cogitastis de me malum, sed Deus vertit illud in bonum: vt exaltaret me sicut impræsentiarum cernitis, & saluos faceret multos populos. Nolite timere: ego pascam vos, & paruulos vestros. con-

solatusque est eos, & blande ac leniter est locutus. Et habitauit in Aegypto cum omni domo patris sui: vixitque centum decem annis. Et vidit Ephraim filios vsque ad tertiam generationem. Filij quoque Machir filij Manasse nati sunt in genibus Ioseph. Quibus transactis locutus est fratribus suis, Post mortem meam Deus visitabit vos, & ascendere vos faciet de terra ista ad terram quam iurauit Abraham, Isaac & Iacob. Cumque adiurasset eos, atque dixisset, Deus visitabit vos, asportate ossa mea vobiscum de loco isto: mortuus est expletis centum decem vitae suae annis. Et conditus aromatibus, repositus est in loculo in Aegypto.

**Ex actis Apostolorum. Lesson. ij.**

**E**T factum est, cum introisset Petrus, obuius venit ei Cornelius: & procidens ad pedes eius adorauit eum. Petrus vero eleuauit eum dicens, Surge, & ego ipse homo sum. Et loquens cum illo, intravit, & inuenit multos qui conuenerant, dixitque ad illos, Vos scitis quomodo abominationum sit viro Iudæo coniungi, aut accedere ad alienigenam, sed mihi ostendit Deus, neminem communem aut immundum dicere hominem: propter quod sine dubitatione veni accersitus. Interrogo ergo, quam ob causam accersistis me? Et Cornelius ait, Die abhinc quarto, vsque ad hanc horam, orans eram hora nona in domo mea, & ecce vir stetit ante me in ueste candida, & ait, Corneli, exaudita est oratio tua, & eleemosynæ tuæ commemoratae sunt in conspectu Dei. Mitte ergo in Ioppen, & accerse Simonem qui cognominatur Petrus: hic hospitatur in domo Simonis coriarij iuxta mare. Confestim ergo misi ad te, & tu benefecisti veniendo. Nunc ergo omnes nos in conspectu tuo

adsumus, audire omnia quæcunque tibi præcepta sunt a domino. Aperiens autem Petrus os suum, dixit, In veritate comperio quia non est personarum acceptor Deus: sed in omni gente, qui timet eum & operatur iustitiam, acceptus est illi. Verbum misit Deus filijs Israel, annuntians pacem per Iesum Christum: hic est omnium dominus. † vos scitis quod factum est verbum per C<sup>onstitutum</sup> vniuersam Iudæam, incipiens enim a Galilæa post baptismum quod prædicauit Ioannes: Iesum a Nazareth quomodo vnxit eum Deus Spiritu sancto & virtute: qui pertransiit beneficiendo & sanando omnes oppressos a diabolo, quoniam Deus erat cum illo. Et nos testes sumus omnium quæ fecit in regno Iudæorum, & Ierusalem, quem occiderunt suspendentes in ligno. Hunc Deus suscitauit tertia die, & dedit eum manifestum fieri non omni populo, sed testibus præordinatis a Deo, nobis qui manducauimus & bibimus cum illo postquam surrexit a mortuis.] Et præcepit nobis prædicare populo & testificari, quia ipse est qui constitutus est a Deo iudex viuorum & mortuorum. Huic omnes prophetæ testimoniūm perhibent, remissionem peccatorum accipere per nomen eius, omnes qui credunt in eum. † Adhuc loquente Petro verba hæc, cecidit Spiritus sanctus super omnes qui audiebant verbum. Et obstupuerunt ex circuncisione fideles, qui venerant cum Petro, quia & in nationes gratia Spiritus sancti effusa est. Audiebant enim illos loquentes linguis, & magnificantes Deum. Tunc respondit Petrus. Nunquid aquam quis prohibere potest, vt non baptizentur hi qui spiritum sanctum acceperunt sicut & nos? Et iussit eos baptizari in

F nomine domini Iesu Christi.] Tunc ro-  
gauerunt eum, vt maneret apud eos  
aliquot diebus. **Lesson. iij.**

**Q** Vantis igitur vtimur exemplis, vt  
probemus, hoc non esse quod  
natura formauit, sed quod benedic-  
tio consecrauit: maioresque vim  
esse benedictionis quam naturæ: qua  
etiam benedictione ipsa natura mu-  
tatur. Vnde virgam tenebat Moyses,  
proiecit eam, & facta est serpens. Rur-  
sus apprehendit caudam serpentis: &  
in virgæ naturam reuertitur. Vide igitur  
prophetica gratia bis mutatam esse  
naturam serpentis & virgæ? currebant  
Aegypti flumina puro meatu aquarum:  
subito de fontium venis sanguis coepit  
erumpere: nec erat potus in flumina.  
rursus ad prophetæ preces crux flu-  
minum cessauit, & aquarum natura  
reueauit. Circunclusus vndique erat  
populus Hebreorum: hinc Aegyptijs  
vallatus, inde mari conclusus. Virgam  
leueauit Moyses, separauit se aqua, & in  
muri speciem se congelauit, atque in-  
ter vndas via pedestris apparuit. Iordanis  
conuersus retrorsum contra nat-  
uram in sui fontis reuertitur exordium.  
Nonne claret naturam vel maritimorum  
fluctuum, vel cursus fluualis aquæ  
esse mutatam? Sitiebat populus pa-  
trum, tetigit Moyses petram: & aqua  
de petra fluxit. Nunquid non præter  
naturam operata est gratia, vt aquam  
euomeret petra, quam non habebat  
natura? Marath fluuius amarissimus  
erat, vt sitiens populus bibere non pos-  
set: Moyses misit lignum in aquam:  
& amaritudinem suam aquarum natura  
depositus: quam infusa subito gratia  
temperauit. Sub Helisæo propheta vni  
ex filiis prophetarum excussum est fer-  
rum de securi, & statim immersum est  
in aquam: rogauit Helisæum qui amis-

erat ferrum: misit Helisæus lignum  
in aquam, & natauit ferrum. Vtique  
etiam hoc præter naturam factum  
cognouimus. Grauior enim est ferri  
species, quam aquarum liquor. Ani-  
maduertimus igitur maiorem esse gra-  
tiam, quam naturam. Et adhuc tamen  
propheticæ benedictionis miramus gra-  
tiam. Quod si tantum valuit hu-  
mana benedictio, vt naturam conuer-  
teret: quid dicemus de ipsa consecra-  
tione diuina, vbi ipsa verba domini  
saluatoris operantur? Nam sacra-  
mentum istud quod accipis, Christi ser-  
mone conficitur.

**C Friday. de octaua Corporis Christi  
Liber Exodus. Lesson. j.**

**H**Aec sunt nomina filiorum Israel,  
qui ingressi sunt in Aegyptum  
cum Iacob: singuli cum domibus suis  
introierunt, Ruben, Simeon, Leui, Iu-  
das, Issachar, Zabulon, & Benjamin,  
Dan & Nephthali, Gad, & Aser. Er-  
ant igitur omnes animæ eorum qui  
egressi sunt, de femore Iacob, septu-  
aginta: Ioseph autem in Aegypto erat.  
Quo mortuo, & vniuersis fratribus eius,  
omnique cognatione sua, filij Israel  
creuerunt, & quasi germinantes mul-  
tiplicati sunt: ac roborati nimis, im-  
pleuerunt terram. Surrexit interea rex  
nouus super Aegyptum, qui ignorabat  
Ioseph, & ait ad populum suum, Ecce,  
populus filiorum Israel multus: & for-  
tior nobis est, Venite, sapienter op-  
primamus eum, ne forte multiplicetur:  
& si ingruerit contra nos bellum, ad-  
datur inimicis nostris, expugnatisque  
nobis egrediatur de terra. Præposuit  
itaque eis magistros operum, vt af-  
fligerent eos oneribus: ædificauerun-  
tque vrbes tabernaculorum Pharaoni,  
Phithon, & Ramesses. Quantoque plus  
opprimebant eos, tanto magis multi-

plicabantur, & crescebant, oderantque filios Israel Aegyptij, & affligebant il-ludentes eis & inuidentes. Atque ad amaritudinem perducebant vitam eo-rum operibus duris luti & lateris, om-nique famulatu, quo in terræ operibus premebantur. Dixit autem rex Aegypti obstetricibus Hebræorum: quarum vna vocabatur Sephora, altera Phua, præ-cipiens eis, Quando obstetricabitis He-bræas, & partus tempus aduenenter: si masculus fuerit, interficide illum: si foemina, reseruate. Timuerunt autem obstetrices Deum, & non fecerunt iuxta præceptum regis Ægypti: sed conseru-abant mares. Quibus accersitis ad se rex, ait, Quidnam est hoc quod facere voluistis, vt pueros seruaretis? Quæ re-sponderunt. Non sunt Hebrææ, sicut Aegyptiæ mulieres: ipsæ enim obstet-ricandi habent scientiam, & priusquam veniamus ad eas, pariunt. Bene ergo fecit Deus obstetricibus. & creuit pop-ulus, confortatusque est nimis. Et quia timuerunt obstetrices Deum, ædificauit illis domos. Præcepit ergo Pharao omni populo suo, dicens, Quicquid masculini sexus natum fuerit, in flumen proiicie: quicquid foeminini, reseruate.

**Ex actis Apostolorum. Lesson. ij.**

**A** Vdierunt autem Apostoli, & fratres qui erant in Iudæa, quoniam & gentes receperunt verbum Dei. Cum autem ascendisset Petrus Ierosolymam, disceptabant aduersus illum qui erant ex circuncisione, dicentes, Quare introisti ad viros præputium habentes, & manducasti cum illis? Incipiens autem Petrus exponebat illis ordinem, dicens, Ego eram in ciuitate Ioppe orans, & vidi in excessu mentis meæ visionem, de-scendens vas quoddam velut linteam magnum, quatuor initijs summitti de

cœlo, & venit vsque ad me. In quod intuens, considerabam, & vidi quadru-pedia terræ, & bestias & reptilia & volatilia cœli. Audiui autem & vocem dicentem mihi, Surge Petre, occide & manduca. Dixi autem, Nequaquam domine: quia commune aut immundum nunquam introiuit in os meum. Re-spondit autem vox secundo, de cœlo, Quæ Deus mundauit, tu ne commune dixeris. Hoc autem factum est per ter: & recepta sunt omnia rursum in cœlum. Et ecce, viri tres confestim astiterunt in domo in qua eram, missi a Cæsarea ad me. Dixit autem spiritus mihi, vt irem cum illis, nihil hæsitans, Venerunt autem mecum & sex fratres isti: & in-gressi sumus in domum viri. Narrauit autem nobis quomodo vidisset angelum in domo sua, stantem & dicentem sibi, Mitte in Ioppen, & accerse Simonem qui cognominatur Petrus, qui loque-tur tibi verba in quibus saluus eris tu, & vniuersa domus tua. Cum autem coepissem loqui, cecidit spiritus sanctus super eos, sicut & in nos initio. Recordatus sum autem verbi domini sicut dicebat, Ioannes quidem baptizauit aqua, vos autem baptizabimini Spiritu sancto. Si ergo eandem gratiā dedit illis Deus, sicut & nobis qui credidimus in dominum Iesum Chris-tum: ego quis eram, qui possem prohibere Deum? His auditis tacuerunt: & glorificauerunt Deum, dicentes, Ergo & gentibus poenitentiam dedit Deus ad vitam. Et illi quidem qui dispersi fuerant a tribulatione quæ facta fuerat sub Stephano, perambulauerunt vsque Phoenicem, & Cyprum, & Antiochiam, nemini loquentes verbum nisi solis Iudæis. Erant autem quidam ex eis viri Cypri, & Cyrenæi, qui cum introissent

Antiochiam, loquebantur & ad Græcos, annuntiantes dominum Iesum. Et erat manus domini cum eis: multusque numerus credentium conuersus est ad dominum.

**Si in hac feria nullum occurrat festum, dicitur oratio sequens.**

**S**ancti nomini tui domine, timorem pariter & amorem fac nos habere perpetuum: quia nunquam tua gubernatione destituis, quos in soliditate tuæ dilectionis insituis. Per domi-

**C** **Sabbato, ex Exodo. Lesson. j.**

cha. 2. **E** Gressus est post hæc vir de domo Leui, & accepit vxorem stirpis suæ, quæ concepit, & peperit filium, & videns eum elegantem abscondit tribus mensibus. Cumque iam celare non posset, sumpsit fiscellam scirpeam, & liniuit eam bitumine ac pice: posuitque intus infantulum, & exposuit eum in carecto ripæ fluminis stante procul sorore eius, & considerante eu-  
entum rei. Ecce autem descendebat filia Pharaonis, vt lauaretur in flumine: & puellæ eius gradiebantur per crepidinem aluei. Quæ cum vidisset fiscellam in Papyrione, misit vnam e farnu<sup>12</sup>. labus suis: & allatam aperiens, cernen- a  
sque in ea paruulum vagientem miserta eius, ait, De infantibus Hebraeorum est hic. Cui soror pueri, Vis, inquit, vt vadam, & vocem tibi mulierem Hebræam, quæ nutrire possit infantulum? Respondit, Vade. Perrexit puella, & vocavit matrem suam. Ad quam locuta filia Pharaonis, Accipe, ait, puerum istum, & nutri mihi: ego dabo tibi mercedem tuam. Suscepit mulier, & nutrīuit puerum, adultumque tradidit filiæ Pharaonis. Quem illa adoptauit in locum filij, vocavitque nomen eius Moyses: dicens, Quia de aqua tuli eum.

**Ex actis Apostolorum. Lesson. ij.**

**P** Eruenit autem sermo ad aures ec- clesiae, quæ erat Ierosolymis, super istis: & miserunt Barnabam vsque ad Antiochiam. Qui cum peruenisset, & vidisset gratiam Dei, gausus est: & hortabatur omnes, in proposito cordis permanere in domino, quia erat vir bonus, & plenus Spiritu sancto & fide. Et apposita est multa turba domino. Profectus est autem Tarsum vt quæreret Saulum: quem cum inuenisset, perduxit Antiochiam. Et annum totum conuersati sunt ibi in ecclesia: & docuerunt turbam multam, ita vt cognominarentur primum Antiochiæ discipuli, Christiani. In his autem diebus superuenerunt ab Ierosolymis prophetæ Antiochiam: & surgens vnu ex eis nomine Agabus, significabat per Spiritum famem magnam futuram in vniuerso orbe terrarum, quæ facta est sub Claudio. Discipuli autem prout quisque habebat, proposuerunt in ministerium mittente habitantibus in Iudæa fratribus: quod & fecerunt mittentes ad seniores per manus Barnabæ & Sauli. Eodem autem tempore † misit Herodes rex manus, vt affligeret quosdam de eccllesia. Occidit autem Iacobum fratrem Ioannis gladio. Videns autem quia placeret Iudæis, apposuit vt apprehendere & Petrum. Erant autem dies Azymorum. Quem cum apprehendisset, misit in carcerem, tradensque quatuor quaternionibus militum custodiendum, volens post Pascha producere eum populo. Et Petrus quidem seruabatur in carcere. Oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vincitus catenis duabus: & custodes ante os-

tium custodiebant carcerem. Et ecce angelus domini astitit, & lumen refulsit in habitaculo: percussoque latere Petri, excitauit eum, dicens: Surge velociter. Et ceciderunt catenæ de manibus eius. Dixit autem Angelus ad eum, Præcingere, & calcea te caligas tuas. Et fecit sic. Et dicit illi: Circunda tibi vestimentum tuum, & sequere me. Et exiens sequebatur eum, & nesciebat, quia verum est quod fiebat per angelum: existimabat autem se visum videre. Transeuntes autem primam & secundam custodiā, venerunt ad portam. Ferream quæ ducit ad ciuitatem, quæ vltro aperta est eis. Et exeuntes processerunt vicum vnum: & continuo discessit angelus ab eo. Et Petrus ad se reuersus, dixit, Nunc scio vere quia misit dominus angelum suum, & eripuit me de manu Herodis, & de omni expectatione plebis Iudeorum.]

**C** Notandum, quod inter Pentecosten & aduentum nec possunt esse plures quam. xxvij. dominicæ, nec pauciores quam. xxij. Quia tamen fere semper accidit vt legantur saltem. xxij. post Pente. ideo. xxij quæ (vt dictum est) necessario incident in prædicto tempore, adiungitur quinta Vagant. & appellatur. xxij post Pente. nam fere semper legitur inter. xxij. post Pentec. & primam aduentus. Quando ergo fuerint tamen. xxij. dominicæ, quod tamen rarissime eueniet: tunc. xxij legenda est ante septuagesimam, vt suis locis videbis. Quando autem inciderint. xxij. dominicæ, omnes legendæ sunt per ordinem sine vlla intermissione vsque ad aduentum. Quando vero fuerint. xxv. tunc in dominica incidenti in die sancti Ioannis Baptistæ, aut infra eius octa interpone domini-

cam quartam Vagant. & consequenter suam hebdomadam, qua finita reuertere ad eam dominicam post Pent. in qua desieris. Et eodem modo quando fuerint. xxvj. dominicæ, tunc in dominica incidenti in die sancti Ioan. aut infra eius octa. interponenda est tercia vagan. & in dominica incidenti in die sancti Laurentij, aut infra eius octa. interpone quartam vagant. Similiter quando fuerint xxvij. tunc in dominicis prædictis sancti Ioan. & sancti Laurentij interponendæ sunt secunda & tertia vagan. & in dominica incidenti in die Assumpt. virginis, aut infra eius oct. interponitur quarta vagantium. Item quando fuerint. xxvij. tunc in prædictis tribus dominicis interponuntur prima, secunda, & tercia vagan. in dominica autem incidenti in die Natiuitatis virg. aut infra eius octa. interponenda est quarta vagan. Quando vero festum omnium sanctorum inciderit in domoinica, tunc aduertendum quod quarta vagan. interponenda est in dicto festo omnium sanctorum, & non in alio ex prædicatis. Et supradicta ordinanatur hoc modo, vt quo ad Euangelium tertiae lectionis & Orationem in omnibus dominis concordet Breuiarium cum Missali In proximis tamen triginta septem annis vt libereris solitudine inquirendi, quæ superius dicta sunt, non erit tibi opus inspicere hanc regulam, sed in sequenti indice videbis, quid singulis annis facere debeas, qui etiam index quando tibi sit inspiciendus in prædictis festis admoneberis.

**C** Index dominicarum Vagantium quæ interponendæ sunt post Pent.

**1563.** Hoc anno die. xxvj. Iunij interpone dominicam quartam vagant. 188. & finita eius hebdomada reuertere ad

dominicam quartam post Penteco.

**1564.** Hoc anno die. xxv. Iunij interpone dominicam secundam vagant. 171. & finita eius hebdo. reuertere ad dominicam quintam post Pente. Item die. xiiij. Augusti interpone tertiam vagan. 180. & finita eius hebdo. prosequere statim die. xx. eiusdem mensis quartam vagant. 188 & consequenter suam hebdo. deinde reuertere ad dominicam vndeclimam post Pente.

**1565.** Hoc anno omnes vigintiquatuor dominicæ post Penteco. leguntur per ordinem sine vlla interpositione vsque ad Aduentum.

**1566.** Hoc anno die. xxx. Iunij interpone dominicam. iij. vag. 188. & finita eius hebdo reuertere ad dominicam quartam post Pente.

**1567.** Hoc anno in die apostolorum Petri & Pauli, interpone dominicam secundam vagant. 171. cum sua hebdomada. qua finita reuertere ad dominicam sextam post Pente. Item. x. Augusti interpone quartam dominicam vagant. 188. cum sua hebdomada. qua finita, reuertere ad dominicam. xij. post Penteco.

**1568.** Hoc anno omnes. xxiiij. dominicæ legendæ sunt per ordinem sine vlla interpositione vsq ad Aduentum.

**1569.** Hoc anno. xxvj. Iunij interpone quartam dominicam vagan. 188. cum sua hebdom. qua finita, reuertere ad dominicam quartam post Penteco.

**1570.** Hoc anno die. xxv. Iunij interpone secundam dominicam vagan. 171. cum sua hebdom. qua finita, reuertere ad dominicam sextam post Pentecosten. Item. xiij. Augusti interpone dominicam tertiam vagan. 180. cum sua hebdomada, qua finita consequenter vigesima Augusti interpone

quartam dominicam vagantium cum sua hebdomada: qua finita, reuertere ad dominicam xiiij. post Penteco.

**1571.** Hoc anno in die sancti Ioannis Baptistæ interpone quartam dominicam vagan. 188. cum sua hebdo. qua finita, reuertere ad dominicam tertiam post Penteco.

**1572.** Hoc anno in die sanctorum apostolorum Petri & Pauli interpone tertiam dominicam vag. 180. cum sua hebdomada qua finita, reuertere ad dominicam quintam post Pentecosten Item in die sancti Laurentij interpone dominicam quartam vag. 188. cum sua hebdomada: qua finita reuertere ad dominicam xj. post Penteco.

**1573.** Hoc anno. xxvij. Iunij interpone primam dominicam vag. 163. cum sua hebdo. qua finita, reuertere ad dominicam septimam post Pentec. Item. xvj. Augusti interpone secundam dominicam vagan. 171. cum sua hebdomada: qua finita reuertere ad dominicam. xiiij post Pentecost. Item. xiij. Septembris interpone tertiam dominicam vagant. 180. cum sua hebdo. qua finita, reuertere ad. xvij. dominicam post Pente. Item prima di Nouembris (puta in festo omnium sanctorum) interpone dominicam quartam vag. 188. cum sua hebdomada: qua finita reuertere ad dominicam. xxiiij. post Penteco. quæ est quinta vagantium.

**1574.** Hoc anno die. xxvij. Iunij interpone dominicam quartam vagan. 188. & consequenter suam hebdom. qua finita reuertere ad dominicam quartam post Pente.

**1575.** Hoc anno die. xxvj. Iunij interpone dominicam. iij. 180. vagantium & finita eius hebdoma. reuert-

ere ad dominicam quintam post Pentec. Item. xiiij. Augusti interpone quartam vagan. & consequenter suam hebdom. qua finita reuertere ad dominicam. xj. post Pentecosten.

**1576.** Hoc anno omnes. xxiiij. Dominicæ post Penteco. legendæ sunt per ordinem vsq ad Aduentum sine intermissione.

**1577.** Hoc anno die vultima Iunij interpone dominicam tertiam vagant. & post eius hebdom. reuertere ad dominicam quintam post Penteco. Item. xj. Augusti interpone dominicam quartam vagan. & finita eius hebdom. redibis ad dominicam decimam post Pentecosten.

**1578.** Hoc anno vicesimanona Iunij interpone dominicam secundam vagant. & finita eius hebdom. reuertere ad dominicam. sextam post Pentecosten. Item in die sancti Laurentij interpone dominicam tertiam vagan. Et consequenter die octa quæ erit decimaseptima Augusti, adiunge dominicam quartam vagantium & finita eius hebdomada reuertere ad dominicam vndecimam post Pentecosten.

**1579.** Hoc anno omnes. xxiiij. dominicæ leguntur post Pent. sine intermissione vsque ad Audent.

**1580.** Hoc anno die. xxvj. Iunij interponenda est tertia vagan. qua finita reuertendum erit ad dominicam quintam post Pentec. Item die xiiij. Augusti interpone quartam vagantium & post eius hebdomadam redibis ad dominicam vndecimam post Pentecosten.

**1581.** Hoc anno. xxv. Iunij interpone dominicam primam vagan. & post eius hebdom. reuertere ad dominicam sextam post Penteco. Item die. xiij. Augusti interpone secundam vagan Item

consequenter. xx. Augusti adde dominicam tertiam vagan. & finita eius hebdoma. reuertere ad dominicam xij. post Penteco. Item decima die Septembbris interpone dominicam quartam vagant. & finita eius hebd. reuertere ad dominicam decimam tertiam post Pentecosten.

**1582.** Hoc anno in die sancti Ioannis Baptistæ interponenda est quarta vagant & consequenter eius hebdomada, qua finita reuertendum erit ad dominicam tertiam post Pentecosten.

**1583.** Hoc anno die xxx. Iunij interpone secundam vagant. cum sua hebdomada, qua finita reuertere ad dominicam sextam post Pente. Item die. xj. Augusti interpone tertiam vagan. cum sua hebdomada, qua finita prosequere statim die. xvij. Augusti quartam vagan. cum sua hebdomada, qua finita reuertere ad dominicam vndecimam post Pente.

**1584.** Hoc anno omnes. xxiiij. dominicæ post Penteco. leguntur per ordinem sine vlla interpositione vsque ad Aduentum.

**1585.** Hoc anno die. xxvij. Iunij interpone quartam vagant. cum sua hebdomada, qua finita reuertere ad dominicam. iiij. post Pente.

**1586.** Hoc anno die. xxvj. Iunij interpone tertiam vagant. cum sua hebdomada, qua reuertere ad dominicam. v. post Penteco. Item die. xiiij. Augusti interpone quartam vagan. cum sua hebdoma. qua finita reuertere ad dominicam vndecimam poste Pente.

**1587.** Hoc anno die. xxv. Iunij interpone quartam vagant. cum sua hebdomada, quia repetitur quamvis sit lecta ante septuagesimam, qua finita reuertere ad dominicam tertiam post Pente.

**1588.** Hoc anno die. xxx. Iunij interpone tertiam vagan. cum sua hebdomada, qua finita reuertere ad dominicam. v. post Pente. Item die. xj. Augusti interpone quartam vagan. cum sua hebdomada, qua finita reuertere ad dominicam decimam post Pente.

**1589.** Hoc anno in die Apostolorum Petri & Pauli interpone secundam vagan. cum sua hebdomada, qua finita reuertere ad dominicam sextam post Pente. Item in die sancti Laurentij interpone tertiam vagan. cum sua hebdomada, qua finita prosequere statim die. xvij. Augusti dominicam quartam vagan. cum sua hebdomada, qua finita reuertere ad dominicam vndecimam post Pente.

**1590.** Hoc anno omnes. xxiiij. dominicae post Pente. leguntur per ordinem sine vlla interpositione vsque ad Aduentum.

**1591.** Hoc anno die. xxvij. Iunij interpone tertiam vagan. cum sua hebdomada, qua finita reuertere ad dominicam. v. post Pentec. Item in die Assumptionis beatae virginis interpone quartam vagan. cum sua hebdomada. qua finita reuertere ad dominicam vndecimam post Pentec.

**1592.** Hoc anno die. xxv. Iunij interpone primam vagant. cum sua hebdomada, quia repetitur quamuis sit lecta ante septuagesimam, qua finita reuertere ad dominicam sextam post Pentec. Item die. xiii. Augusti interpone secundam vagan. cum sua hebdomada, qua finita prosequere statim die. xx. Augusti tertiam vagant. cum sua hebdo. qua finita reuertere ad dominicam duodecimam post Pente. Item die. x. Septembbris interpone quartam vagant. cum sua hebdomada. qua finita

reuertere ad dominicam. xiiij. post Pent.

**1593.** Hoc anno in die sancti Ioannis Baptistæ interpone quartam vagant. cum sua hebdomada, qua finita reuertere ad dominicam tertiam post Penteco.

**1594.** Hoc anno die. xxx. Iunij interpone secundam vagant. cum sua hebdom. qua finita reuertere ad dominicam. vj. post Pentec. Item die. xj. Augusti interpone tertiam vag. cum sua hebdo. qua finita prosequere statim die. xvij. Augusti quartam vagant. cum sua hebdo. qua finita reuertere ad dominicam vndeclimam post Pente.

**1595.** Hoc anno omnes. xxiiij. dominicæ post Pente. leguntur per ordinem sine vlla interpositione vsque ad Aduentum.

**1596.** Hoc anno die. xxvij. Iunij interpone quartam vagant. cum sua hebdo. qua finita reuertere ad dominicam quartam post Pentec.

**1597.** Hoc anno die. xxvj. Iunij interpone secundam vag. cum sua hebdomada. qua finita reuertere ad dominicam sextam post Pentec. Item die. xiij. Augusti interpone tertiam vagant. cum sua hebdom. qua finita prosequere statim die. xxj. Augusti quartam vagan. cum sua hebdo. qua finita reuertere ad dominicam. xij. post Pente.

**1598.** Hoc anno die. xxv. Iunij interpone quartam vag. cum sua hebdom. quia repetitur quamuis sit lecta ante septuagesimam, qua finita reuertere ad dominicam tertiam post Pentecost.

**1599.** Hoc anno in die sancti Ioannis Baptistæ interpone tertiam vagant. cum sua hebdomada, qua finita reuertere ad dominicam quartam post Pen-

tec. Item die. xij. Augusti interpone quartam vagan. cum sua hebdomada, qua finita reuertere ad dominicam decimam post Pente.

**1600.** Hoc anno die apostolorum Petri & Pauli interpone primam vagant. cum sua hebdomada, qua finita reuertere ad dominicam septimam post Pentec. Item die sancti Laurentij interpone secundam vagan. cum sua hebdomada, qua finita prosequere statim die. xvij. Augusti tertiam vagan. cum sua hebdomada, qua finita reuertere ad dominicam duodecimam post Pent. Item die. xiiij. Septembris interpone quartam vagan. cum sua hebdomada, qua finita reuertere ad dominicam decimamquintam post Pentecosten.

**C Dominica tertia post Pentecosten, ex Exodo. Lesson. j.**

**S**N diebus illis postquam creuerat Moyses, egressus est ad fratres suos: vidiisque afflictionem eorum, & virum Aegyptium percutientem quendam de Hebræis fratribus suis. Cumque circunspexisset huc atque illuc, & nullum adesse vidisset, percutsum Aegyptium abscondit sabulo. Et egressus die altero conspexit duos Hebræos rixantes: dixitque ei qui faciebat iniuriam, Quid percussis proximum tuum? Qui respondit, Quis te constituit principem, & iudicem super nos? num occidere me tu vis, sicut heri occidisti Aegyptium? Timuit Moyses, & ait, Quomodo palam factum est verbum istud? Audiuitque Pharao sermonem hunc, & quærebatur occidere Moysen: qui fugiens de conspectu eius, morsus est in terra Madian, & sedit iuxta puteum. Erant autem sacerdoti Madian septem filiae, quæ venerunt ad hauriendum aquam: & impletis canal-

ibus adaquare cupiebant greges patris sui. Superuenire pastores, & eiecerunt eas: surrexitque Moyses, & defensis puellis, adaquauit oues earum. Quæcum reuertissent ad Raguel patrem suum, dixit ad eas, Cur velocius venitis solito? Responderunt, vir Aegyptius liberauit nos de manu pastorum: insuper & hausit aquam nobiscum, potumque dedit ouibus. At ille, Vbi est, inquit? quare dimisistis hominem? vocate eum vt comedat panem. Iurauit ergo Moyses quod habitatet cum eo. Accepitque Sephoram filiam eius vxorem: quæ peperit ei filium, quem vocauit Gersan, dicens, Aduena fui in terra aliena. Alterum vero peperit: quem vocauit Eliezer, dicens, Deus enim patris mei adiutor meus, & eripuit me de manu Pharaonis. Post multum vero temporis mortuus est rex Aegypti, & ingemiscentes filij Israel propter opera vociferati sunt: ascenditque clamor eorum ad Deum ab operibus. Et audiuit gemitum eorum, ac recordatus est foederis quod pepigit cum Abraham, Isaac & Iacob. Et respxit dominus filios Israel, & cognouit eos.

**Ex actis Apostolorum. Lesson. ij.**

**C**onsideransque, venit ad domum Mariæ matris Ioannis, qui cognominatus est Marcus, vbi erant multi congregati & orantes: pulsante autem eo ad ostium ianuæ, processit puella ad uidendum, nomine Rhode. Et vt cognouit vocem Petri, præ gaudio non aperuit ianuam, sed intro currens nuntiauit stare Petrum ante ianuam. At illi dixerunt ad eam, Insanis. Illa autem affirmabat sic se habere. Illi autem dicebant. Angelus eius est. Petrus autem perseverabat pulsans. Cum autem aperruissent ostium, viderunt eum: & ob-

stupuerunt. Annuens autem eis manus ut tacerent, narrauit quomodo dominus eduxisset eum de carcere: dixitque, Nuntiate Iacob & fratribus haec. Et egressus, abiit in alium locum. Facta autem die, erat non parua turbatio inter milites quidnam factum esset de Petro. Herodes autem cum requisisset eum, & non inuenisset, inquisitione facta de custodibus, iussit eos duci: descendensque a Iudea in Caesaream, ibi commoratus est. Erat autem iratus Tyrijs & Sidonis. At illi vnanimes venerunt ad eum, & persuaso Blasto, qui erat super cubiculum regis, postulabant pacem, eo quod alerentur regiones eorum ab illo. Statuto autem die Herodes vestitus ueste regia, sed sit pro tribunali, & concionabatur ad eos. Populus autem acclamabat, Dei voces, & non hominis. Confestim autem percussit eum angelus domini, eo quod non dedisset honorem Deo, & consumptus a veribus, expirauit. Verbum autem domini crescebat & multiplicabatur. Barnabas autem & Saulus reuersi sunt ab Ierosolymis expleto ministerio, assumpto Ioanne, qui cognominatus est Marcus. Erant autem in ecclesia, quae erat Antiochiæ, prophetæ & doctores, in quibus Barnabas, & Simon qui vocabatur Niger: & Lucius Cyrenensis, & Manahen qui erat Herodis tetrarchæ collectaneus, & Saulus. Ministrantibus autem illis domino, & ieunantibus, dixit illis Spiritus sanctus. Segregate mihi Saulum & Barnabam in opus ad quod assumpsi eos. Tunc ieunantes & orantes, imponentesque eis manus, dimiserunt illos. Et ipsi quidem missi a Spiritu sancto, abierunt Seleuciam, & inde nauigauerunt Cyprum. Et cum venissent Salaminam, prædicabant verbum Dei in synagogis Iudeorum. Habebant autem & Ioannem in ministerio.

**According to Luke. Lesson. iij.**

**I**n illo tempore: Erant appropin- c. 15. quantes ad Iesum publicani & peccatores: vt audirent illum.

**Et rel. Hom. sancti Leonis papæ.**

**A**estiuum tempus, quod corpori meo valde contrarium est, loqui me de expositione sancti Euangelij, longa mora interueniente prohibuit. Sed num, quia lingua tacuit, ardere charitas cessauit? Hoc etenim dico, quod apud se vñusquisque vestrum cognoscit. Plerunque enim charitas quibusdam occupationibus præpedita & integra flagrat in corde, & tamen non monstratur in opere. Quia & sol cum nube tegitur, non videtur in terra, & tamen ardet in celo. Sic occupata esse charitas solet: & intus vi sui ardoris exurit, & foris flamas operis non ostendit. Sed quia nunc ad loquendum tempus redijt, vestra me studia accendunt: vt mihi tanto amplius loqui libeat, quanto hoc vestræ mentes desiderabilius expectant. Audistis in lectione euangeli fratres mei, quia peccatores & publicani accesserunt ad redemptorem nostrum: & non solum ad colloquendum, sed etiam ad conuescendum recepti sunt. Quod videntes Pharisæi dediti sunt. Ex qua re colligitur, quia vera iustitia compassionem habet, falsa vero deditationem: quamuis & iusti soleant recte peccatoribus dediti. Sed aliud est quod agitur typo superbiae: aliud quod zelo disciplinae. Deditantur etenim, sed non deditantes desperant: non desperantes persecutionem commouent, sed amantes. **Oratio.**

**P**rotector in te sperantium Deus,

sine quo nihil est validum nihil sanctum, multiplica super nos misericordiam tuam: vt te rectore, te duce sic transeamus per bona temporalia, vt non amittamus æterna. Per do.

**C Monday. ex Exodo. Lesson. j.**

ca 3. **M**oyses autem pascebatur oves Iethro socii sui sacerdotis Madiān: cumque minasset gregem ad interiora deserti, venit ad montem Dei Horeb. Apparuitque ei dominus in flamma ignis de medio rubi: & videbat quod rubus arderet, & non comburere tur. Dixit ergo Moyses, Vadam, & video visionem hanc magnam, quare non comburatur rubus. Cernens autem dominus quod pergeret ad videndum, vocauit eum de medio rubi, & ait, Moyses Moyses? Qui respondit. Adsum. At ille, Ne appropies, inquit, huc: solue calceamentum de pedibus tuis. locus enim in quo stas, terra sancta est. Et ait, Ego sum Deus patris tui, Deus Abraham, & Deus Isaac, & Deus Iacob. Abscondit Moyses faciem suam: non enim audebat aspicere contra Deum. Cui ait dominus, Vidi afflictionem populi mei in Ægypto, & clamorem eius audiui propter duritiam eorum qui præsunt operibus: & sciens dolorem eius, descendit ut liberem eum de manibus Aegyptiorum, & educam de terra illa in terram bonam, & spatiosam, in terram quæ fluit lacte & melle, ad loca Chananæi & Hethæi, & Amorræi, & Pherezæi, & Heuæi, & Iebusæi. Clamor ergo filiorum Israël venit ad me, vidique afflictionem eorum, qua ab Aegyptijs opprimuntur. Sed veni, & mittam te ad Pharaonem, vt educas populum meum filios Israel de Ægypto. Dixitque Moyses ad Deum, Quis sum ego, vt vadam ad Pharaonem, & educam filios Israel de Ægypto? Qui

dixit ei, Ego ero tecum: & hoc habebis signum quod miserim te. Cum eduxeris populum meum de Aegypto, immolabis Deo super montem istum. Ait Moyses ad Deum, Ecce ego vadam ad filios Israël, & dicam eis, Deus patrum vestrorum misit me ad vos. Si dixerint mihi, Quod est nomen eius? quid dicam eis? Dixit dominus ad Moysen, Ego sum qui sum. Ait, Sic dices filijs Israel. Qui est, misit me ad vos.

**Ex actis Apostolorum. Lesson. ij.**

**E**t cum perambulassent vniuersitatem insulam vsque Paphum, inuenierunt quandam virum magnum pseudo prophetam, Iudæum, cui nomen erat Barieu, qui erat cum proconsule Sergio Paulo viro prudente. Hic accersitis Barnaba & Saulo desiderabat audire verbum Dei. Resistebat autem illis Elymas magus (si enim interpretatur nomen eius) querens auertere proconsulem a fide. Saulus autem qui & Paulus, repletus Spiritu sancto, intuens in eum, dixit, O plene omni dolo & omni fallacia fili diaboli, inimice omnis iustitiæ, non desinis subuertere vias domini rectas. Et nunc ecce manus domini super te, & eris cæcus, non videns solem vsque ad tempus. Et confestim cecidit in eum caligo & tenebræ, & circumiens quærebat qui ei manum daret. Tunc proconsul cum vidisset factum, credidit, admirans super doctrinam domini. Et cum a Papho nauigassent Paulus & qui cum eo erant, venerunt Pergen Pamphyliæ. Ioannes autem discedens ab eis, reuersus est Ierosolymam. Illi vero pertranseuntes Pergen, venerunt Antiochiam Pisidiæ: & ingressi synagogam die sabbatorum, sederunt. Post lectionem autem legis & prophetarum, miserunt principes synagogæ ad eos, dicentes. Viri fratres si

quis est in vobis sermo exhortationis ad plebem, dicite. Surgens autem Paulus, & manu silentium indicens, ait, Viri Israelitæ, & qui timetis Deum, audite, Deus plebis Israel elegit patres nostros, & plebem exaltauit cum essent incolæ in terra Aegypti, & in brachio excelso eduxit eos ex ea, & per quadraginta annorum tempus mores eorum sustinuit in deserto. Et destruens gentes septem in terra Chanaan, sorte distribuit eis terram eorum, quasi post quadragecentos & quinquaginta annos: & post haec dedit iudices, vsque ad Samuel prophetam. Et exinde postulauerunt regem: & dedit illis Deus Saul filium Cis, virum de tribu Beniamin annis quadraginta. Et amoto illo, suscitauit illis Dauid regem, cui testimonium perhibens, dixit, Inueni Dauid filium Iesse, virum secundum cor meum, qui faciet omnes voluntates meas. Huius ex semine Deus secundum promissionem, eduxit Israel saluatorem Iesum, prædicante Ioanne ante faciem aduentus eius, baptismum poenitentiæ<sup>13</sup>, omni populo Israel. Cum impleret autem Ioannes cursum suum, dicebat, Quem me arbitramini esse, non sum ego: sed ecce, venit post me, cuius non sum dignus calceamenta pedum soluere.

**C Tuesday. ex Exodo. Lesson. j.**

**D**ixitque iterum Deus ad Moysen, Hæc dices filiis Israel, Dominus Deus patrum vestrorum, Deus Abraham, & Deus Isaac, & Deus Iacob misit me ad vos: hoc nomen mihi est in æternum, & hoc memoriale meum in generatione & generationem: vade, & congrega seniores Israel, & dices ad eos, Dominus Deus patrum vestrorum apparuit mihi, Deus Abraham, & Deus Isaac, & Deus Iacob, dicens, Vis-

itans visitaui vos & vidi omnia quæ acciderunt vobis in Aegypto: & dixi vt educam vos de afflictione Aegypti in terram Chananæ & Hethæ & Amorrahæ, & Pherezæ & Heuæ & Iebusæ, ad terram fluentem lacte & melle. Et audient vocem tuam: ingredierisque tu & seniores Israel ad regem Aegypti & dices ad eum, Dominus Deus Hebræorum vocavit nos: ibimus viam trium dierum in solitudinem, vt immolemus domino Deo nostro. Sed ego scio quod non dimittet vos rex Aegypti vt eatis, nisi per manum validam. Extendamque manum meam, & percutiam Aegyptum in cunctis mirabilibus meis quæ facturus sum in medio eorum: post hoc dimittet vos, daboque gratiam populo huic coram Aegyptijs, & cum egrediemini, non exhibitis vacui, sed postulabit mulier a vicina sua, & ab hospita sua vasa argentea & aurea ac vestes, ponetisque eas super filios & filias vestras & spoliabitis Aegyptum.

**Ex actis Apostolorum. Lesson. ij.**

**V**†Iri fratres, filij generis Abraham, & qui in vobis timent Deum, vobis verbum salutis huius missum est. Qui enim habitabant Ierusalem, & principes eius hunc ignorantes, & voices prophetarum, quæ per omne sabbatum leguntur, iudicantes impleuerunt: & nullam causam mortis inuenientes in ea, petierunt a Pilato vt interficerent eum. Cumque consummassent omnia quæ de eo scripta erant, deponentes eum de ligno posuerunt eum in monumento. Deus autem suscitauit eum a mortuis tertia die: qui visus est per dies multos his qui simul ascenderant cum eo de Galilæa in Ierusalem, qui vsque nunc sunt testes eius ad plebem. Et nos vobis annuntiamus eam, quæ ad patres nostros repromissio facta est: quoniam

hanc Deus adimpleuit filijs vestris re-  
D suscitans Iesum.] sicut & in psalmo se-  
cundo scriptum est, Filius meus es tu,  
ego hodie genui te. Quod autem susci-  
tauit eum a mortuis, amplius iam non  
reuersurum in corruptionem, ita dixit,  
Quia dabo vobis sancta Dauid fidelia.  
Ideoque & alias dicit, Non dabis sanctum  
tuum videre corruptionem. Dauid enim  
in sua generatione cum adminis-  
trasset voluntati Dei dormiuit, & appo-  
sus est ad patres suos, & vidi corruptionem.  
Quem vero Deus suscitauit a mortuis, non vidi corruptionem. No-  
tum igitur sit vobis, viri fratres, quod  
per hunc vobis remissio peccatorum han-4.  
nuntiatur, ab omnibus quibus non po-  
tuistis in lege Moysi iustificari. In hoc  
omnis qui credit iustificatur. Videte ergo ne superueniat vobis quod dictum  
est in prophetis, Videte contemptores,  
& admiramini & disperdimini: quia  
opus operor ego in diebus vestris, opus  
quod non credetis si quis enarrauerit  
vobis. Exeuntibus autem illis, roga-  
bant vt sequenti sabbato loquerentur  
sibi verba hæc. Cumque dimissa esset  
synagoga, sequuti sunt multi Iudæo-  
rum, & colentium aduenarum, Paulum  
& Barnabam: qui loquentes suade-  
bant eis vt permanerent in gratia Dei.  
Sequenti vero sabbato pene vniuersa  
ciuitas conuenit audire verbum Dei.  
Videntes autem turbas Iudæi, repleti  
sunt zelo & contradicebant his quæ  
a Paulo dicebantur, blasphemantes.  
Tunc constanter Paulus & Barnabas  
dixerunt, Vobis oportebat primum lo-  
qui verbum Dei: sed quoniam repellitis  
illud, & indignos vos iudicatis æternæ  
vitæ: ecce conuertimur ad gentes. sic  
enim præcepit nobis dominus, Posui te  
in lucem gentium, vt sis in salutem

vsque ad extreum terræ. audientes  
autem gentes, gauisæ sunt, & glorifi-  
cabant verbum domini: & crediderunt  
quotquot erant præordinati ad vitam  
æternam. Disseminabatur autem ver-  
bum domini per vniuersam regionem.  
Iudæi autem concitauerunt mulieres re-  
ligiosas & honestas, & primos ciui-  
tatis, & excitauerunt persecutionem in  
Paulum & Barnabam: & eiecerunt eos  
de finibus suis. At illi excusso pu-  
luere pedum in eos, venerunt Iconium.  
Discipuli quoque replebantur gaudio &  
Spiritu sancto.

**C Feria. iiij. ex Exodo. Lesson. j.**

**R** Espondens Moyses ait, Non cre-  
dent mihi, neque audient vocem  
meam: sed dicent, Non apparuit tibi  
dominus. Dixit ergo ad eum, Quid  
est quod tenes in manu tua? Re-  
spondit, Virga. Dixitque dominus,  
Proijce eam in terram. Proiecit, &  
versa est in colubrum, ita vt fugeret  
Moyses. Dixitque dominus, Extende  
manum tuam, & apprehende caudam  
eius. Extendit, & tenuit, versaque est  
in virgam. Vt credant, inquit, quod ap-  
paruerit tibi dominus Deus patrum tuo-  
rum, Deus Abraham & Deus Isaac &  
Deus Iacob. Dixitque dominus rursum,  
Mitte manum tuam in sinum tuum.  
Quam cum misisset in sinum, protulit  
leprosam instar niuis. Retrahe, ait,  
manum tuam in sinum tuum. Re-  
traxit & protulit iterum, & erat sim-  
ilis carni reliquæ. Si non crediderint,  
inquit, tibi, neque audierint sermonem  
signi prioris, credent verbo signi se-  
quentis. Quod si nec duobus quidem  
his signis crediderint, neque audierint  
vocem tuam, sume aquam fluminis, &  
effunde eam super aridam, & quic-  
quid hauseris de fluvio, vertetur in san-  
guinem. Ait Moyses, Obsecro domine,

non sum eloquens ab heri & nudiusterius: & ex quo loquutus es ad seruum tuum, impeditioris & tardioris linguæ sum. Dixit dominus ad eum, Quis fecit os hominis? aut quis fabricatus est mutum & surdum, videntem & cæcum? nonne ego? Perge igitur, & ego ero in ore tuo: doceboque te quid loquaris. At ille, Obsecro domine, inquit, mitte quem missurus es. Iratus dominus in Moysen, ait, Aaron frater tuus Leuites, scio quod eloquens sit: ecce ipse egreditur in occursum tuum, vidensque te lætabitur corde. Loquere ad eum, & pone verba mea in ore eius: & ego ero in ore tuo, & in ore illius, & ostendam vobis quid agere debeatis. Et ipse loquetur pro te ad populum, & erit os tuum: tu autem eris ei in his quæ ad Deum pertinent. Virgam quoque hanc sume in manu tua, in qua facturus es signa.

**Ex actis Apostolorum. Lesson. ij.**

**F**actum est autem in Iconio, vt simul introirent in synagogam Iudæorum, & loquerentur, & vt crederet Iudæorum & Græcorum copiosa multitudo. Qui vero increduli fuerunt Iudæi, suscitauerunt & ad iracundiam concitauerunt animos gentium aduersus fratres. Multo igitur tempore demorati sunt fiducialiter agentes in domino, testimonium perhibente verbo gratiæ sueæ, dante signa & prodigia fieri per manus eorum. Diuisa est <sup>autem</sup> multitudine ciuitatis: & quidam qui-dam erant cum Iudæis, quidam vero cum apostolis. Cum autem factus esset impetus Gentilium & Iudæorum cum principibus suis, vt contumelijs afficerent & lapidarent eos, intelligentes confugerunt ad ciuitates Lycaoniæ Lystram, & Derben, & vniuersam in circuitu regionem, & ibi euangelizantes erant.

Et quidam vir Lystris infirmus pedibus sedebat, claudus ex vtero matris suæ: qui nunquam ambulauerat. Hic audiuit Paulum loquentem. Qui intuitus eum, & vi-dens quia fidem haberet vt saluus fieret, dixit magna voce, Surge super pedes tuos rectus. Et exiliit: & ambulabat. Turbæ autem cum vidissent quod fecerat Paulus, leuauerunt vocem suam, Lycaonice dicentes, Dij similes facti hominibus, descenderunt ad nos. Et vocabant Barnabam, Iouem: Paulum vero, Mercurium, quoniam ipse erat dux verbi. Sacerdos quoque Iouis, qui erat ante ciuitatem, tauros & coronas ante ianuas afferens, cum populis, volebat sacrificare. Quod vbi audierunt apostoli Barnabas & Paulus conscissis tunicis suis, exilierunt in turbas, clamantes & dicentes, Viri, quid hæc facitis? Et nos mortales sumus, similes vobis homines annuntiantes vobis ab his <sup>qui</sup> conuersti ad Deum viuum qui fecit cœlum & terram & mare, & omnia quæ in eis sunt: qui in præteritis generationibus dimisit omnes gentes ingredi vias suas. Et quidem non sine testimonio semetipsum reliquit, benefaciens de coelo, dans pluuias, & tempora fructifera, implens cibo & lætitia corda eorum. Et hæc dicentes, vix sedauerunt turbas ne sibi immolarent.

**C Feria. v. ex Exodo. Lesson. j.**

**A** bijt Moyses, & reuersus est ad Aethro sacerum suum, dixitque ei, Vadam & reuertar ad fratres meos in Aegyptum, vt videam si adhuc viuant. Cui ait Iethro, Vade in pace. Dixit ergo dominus ad Moysen in Madian, Vade, & reuertere in Aegyptum: mortui sunt enim omnes qui quærebant animam tuam. Tulit ergo Moyses vxorem suam, & filios suos, & imposuit eos

super asinum: reuersusque est in Aegyptum, portans virgam Dei in manu sua. Dixitque ei dominus reuertenti in Aegyptum, Vide, vt omnia ostenta, quæ posui in manu tua, facias coram Pharaone, ego indurabo cor eius, & non dimittet populum. Dicesque ad eum. Haec dicit dominus, Filius meus primogenitus, Israel. Dixi tibi, Dimitte filium meum vt seruiat mihi: & noluisti dimittere eum, ecce ego interficiam filium tuum primogenitum. Cumque esset in itinere, in diuersorio occurrit ei dominus, & volebat occidere eum. tulit idcirco Sephora acutissimam petram, & circuncidit præputium filij sui tetigitque pedes eius, & ait. Sponsus sanguinum tu mihi es. Et dimisit eum postquam dixerat, Sponsus sanguinum tu mihi es, ob circumcisionem. Dixitque autem dominus ad Aaron, Vade in occursum Moysi in desertum. Qui perrexit obuiam ei in montem Dei, & osculatus est eum. Narrauitque Moyses Aaron omnia verba domini, pro quibus miserat eum, & signa quæ mandauerat. Veneruntque simul, & congregauerunt cunctos seniores filiorum Israel. Loquutusque est Aaron omnia verba quæ dixerat dominus ad Moysen: & fecit signa coram populo, & creditit populus. Audieruntque quod visitasset dominus filios Israel, & quod respexisset afflictionem illorum: & proni adorauerunt.

**Ex actis Apostolorum. Lesson. ij.**

**S**Vperuenerunt autem quidam ab Antiochia & Iconio Iudæi: & persuasis turbis lapidantes Paulum, traxerunt extra ciuitatem, existimantes eum mortuum esse. Circundantibus autem eum discipulis, surgens intravit ciuitatem: & postera die profectus est cum Barnaba in Derben. Cumque euangelizassent ciuitati illi, & docuisserint

multos, reuersi sunt Lystram & Iconium, & Antiochiam, confirmantes animas discipulorum, exhortantesque vt permanerent in fide: & quoniam per multas tribulationes oportet nos intrare in regnum Dei. Et cum constituisserint illis per singulas ecclesias presbyteros, & orassent cum ieunijs, commendauerunt eos domino: in quem crediderunt. Transeuntesque Pisidiam, venerunt in Pamphyliam, & loquentes verbum domini in Perge, descendederunt in Attaliam: & inde nauigauerunt Antiochiam, vnde erant traditi gratiae Dei in opus quod compleuerunt. Cum autem venissent & congregassent ecclesiam, retulerunt quanta fecisset Deus cum illis, & quia aperiusset gentibus ostium fidei. Morati sunt autem tempus non modicum cum discipulis. Et quidam descendens de Iudæa, docebant fratres, Quia nisi circuncidamini secundum morem Moysi, non potestis saluari. Facta ergo seditione non minima Paulo & Barnabæ aduersus illos, statuerunt vt ascenderent Paulus & Barnabas, & quidam alij ex alijs ad Apostolos & presbyteros in Ierusalem, super hac quæstione. Illi ergo deducti ab ecclesia, pertransibant Phœnicem & Samarium, narrantes conuersionem gentium: & faciebant gaudium magnum omnibus fratribus. Cum autem venissent Ierosolymam, suscepti sunt ab ecclesia & ab Apostolis, & scriptis, annuntiantes quanta Deus fecisset cum illis. Surrexerunt autem quidam de haeresi Pharisæorum, qui crediderunt dicentes, Quia oportet circumcidiri eos, præcipere quoque seruare legem Moysi. Conueneruntque apostoli & seniores videre de verbo hoc. Cum autem magna conquisitio fieret, sur-

gens Petrus dixit ad eos, Viri fratres, vos scitis quoniam ab antiquis diebus Deus in nobis elegit per os meum audi dire gentes verbum euangelij & credere. Et qui nouit corda Deus, testimonium perhibuit, dans illis Spiritum sanctum sicut & nobis, & nihil discrevit inter nos & illos, fide purificans corda eorum. Nunc ergo quid tentatis Deum, imponere iugum super cenuices discipulorum: quod neque no, neque patres nostri portare potuimus? Sed per gratiam domini Iesu Christi credimus saluari, quemadmodum & illi.

**C Friday. ex Exodo. Lesson. j.**

**P**ost hæc ingressi sunt Moyses & Aaron, & dixerunt Pharaoni, Hæc dicit dominus Deus Israel, Dimitte populum meum vt sacrificet mihi in deserto. At ille respondit, Quis est dominus, vt audiam vocem eius, & dimittam Israel? nescio dominum, & Israel non dimittam. Dixerunt, Deus Hebræorum vocavit nos, vt eamus viam trium dierum in solitudinem, & sacrificemus domino Deo nostro: ne forte accidat nobis pestis aut gladius. Ait ad eos rex Aegypti, Quare Moyses & Aaron sollicitatis populum ab operibus suis? ite ad onera vestra. Dixitque Pharaeo, Multus est populus terræ: videtis quod turba succreuerit, quanto magis si dederitis eis requiem ab operibus? Præcepit ergo in die illo præfectis operum & exactoribus populi, dicens, Nequaquam ultra dabitis paleas populo ad conficiendos lateres, sicut prius: sed ipsi vadant, & colligant stipulas. Et mensuram latерum, quam prius faciebant, imponetis super eos, nec minuetis quicquam: vacant enim, & idcirco vociferantur, dicentes, Eamus & sacrificemus Deo nostro Opprimantur operibus, & expleant ea: vt non acquiescant verbis men-

dacibus. Igitur egressi præfecti operum & exactores, ad populum dixerunt, Sic dicit Pharao, Non do vobis paleas. Ite, & colligite sicubi inuenire poteritis: nec minuetur quicquam de opere vestro.

**Ex actis Apostolorum. Lesson. ij.**

**T**Acuit autem omnis multitudo, & c. 15.

Audiebant Barnabam & Paulum narrantes quanta Deus fecisset signa & prodigia in gentibus per eos. Et postquam tacuerunt, respondit Iacobus, dicens, Viri fratres, audite me, Simon narrauit quemadmodum pri-  
mum Deus visitauit sumere ex gen-  
tibus populum nomini suo. Et huic  
correspondant verba prophetarum, si-  
cūt scriptum est, Post hæc reuertar,  
& reædificabo tabernaculum Dauid,  
quod decidit, & diruta eius reædifi-  
cabo, & erigam illud: vt requirant  
cæteri hominum dominum, & omnes  
gentes super quas inuocatum est nomen  
meum, dicit dominus faciens hæc. No-  
tum a seculo est domino opus suum.  
Propter quod ego iudico, non inqui-  
etari eos qui ex gentibus conuertuntur  
ad Deum, sed scribere ad eos, vt ab-  
stineant se a contaminationibus sim-  
ulachrorum, & fornicatione, & suffo-  
catis, & sanguine. Moyses enim a  
temporibus antiquis habet in singulis  
ciuitatibus qui eum prædicet in syn-  
agogis, vbi per omne sabbatum le-  
gitur. Tunc placuit apostolis & se-  
nioribus cum omni ecclesia, eligere vi-  
ros ex eis, & mittere Antiochiam cum  
Paulo, & Barnaba, Iudam qui cognom-  
inabatur Barsabas, & Silam, viros pri-  
mos in fratribus scribentes per manus  
eorum, Apostoli & seniores fratres, his  
qui sunt Antiochiæ, & Syriæ, & Ciliciæ  
fratribus ex gentibus, salutem. Quo-  
niam audiuius quod quidam ex no-  
bis exeuntes, turbauerunt vos verbis,

euertentes animas vestras, quibus non mandauimus: placuit nobis collectis in vnum, eligere viros, & mittere ad vos, cum charissimis nostris Barnaba & Paulo, hominibus qui tradiderunt animas suas pro nomine domini nostri Iesu Christi. Misimus ergo Iudam & Silam qui & ipsi vobis verbis referent eadem. Visum est enim Spiritui sancto & nobis, nihil ultra imponere vobis oneris quam haec necessaria: vt abstineatis vos ab immolatis simulachrorum, & sanguine, & suffocato, & fornicatione, a quibus custodientes vos bene agetis. Valete. Illi ergo dimissi descendeunt Antiochiam: & congregata multitudine tradiderunt epistolam. Quam cum legissent, gauisi sunt super consolatione. Iudas autem & Silas, & ipsi cum essent prophetæ verbo plurimo consolati sunt fratres, & confirmauerunt. Facto autem ibi aliquanto tempore, dimissi sunt cum pace a fratribus ad eos qui miserant illos. Visum est autem Silae ibi remanere: <sup>Iudas 15.</sup> autem solus abiit Ierusalem: Paulus autem & Barnabas demorabantur Antiochiæ, docentes, & euangelizantes cum alijs pluribus, verbum domini.

**C Sabbato ex Exodo. Lesson. j.**

**D** Ispersusque est populus per omnem terram Aegypti ad colligendas paleas. Præfecti quoque operum instabant, dicentes, Complete opus vestrum quotidie, vt prius facere solebatis, quando dabantur vobis paleæ. Flagellatique sunt qui præerant operibus filiorum Israel, ab exactoribus Pharaonis, dicentibus, Quare non impletis mensuram laterum sicut prius, nec heri, nec hodie? Veneruntque præpositi filiorum Israel, & vociferati sunt ad Pharaonem, dicentes, Cur ita <sup>agi</sup>6. contra seruos tuos? Paleæ non dan-

tur nobis, & lateres similiter imperantur: en famuli tui flagellis cædimur, & iniuste agitur contra populum tuum. Qui ait, Vacatis otio, & idcirco dicitis: Eamus & sacrificemus domino. Ite ergo & operamini: Paleæ non dabuntur vobis, & reddetis consuetum numerum laterum. videbantque se præpositi filiorum Israel in malo, eo quod diceretur eis, Non minuetur quicquam de lateribus per singulos dies. Occurreruntque Moysi, & Aaron, qui stabant ex aduerso, egredientes a Pharaone: & dixerunt ad eos, Videat dominus: & iudicet, quoniam foetere fecistis odorem nostrum coram Pharaone & seruis eius, & præbuistis ei gladium, vt occideret nos. Reuersusque Moyses ad dominum, ait, domine, cur affixisti populum istum? quare misisti me? Ex eo enim quo ingressus sum ad Pharaonem, vt loquerer ex nomine tuo, affixit populum tuum: & non liberasti eos.

**Ex actis Apostolorum. Lesson. ij.**

**P** Ost aliquot autem dies dixit ad Barnabam Paulus, Reuertentes visitemus fratres, per vniuersas ciuitates in quibus prædicauimus verbum domini, quomodo se habeant. Barnabas autem volebat secum assumere <sup>& Iohannem,</sup> qui cognominabatur Marcus. Paulus autem rogabat eum (vt qui discessisset ab eis de Pamphylia, & non esset cum eis in opus) non debere recipi. Facta est autem dissensio, ita vt discederent ab inuicem, & Barnabas quidem assumpto Marco nauigaret Cyprum: Paulus vero electo Sila profectus est, traditus gratiæ Dei a fratribus. Perambulabat autem Syriam & Ciliciam, confirmans ecclesias: præcipiens custodire præcepta Apostolorum & Seniorum. Peruenit autem Derben, & Lystram. Et ecce, dis-

cipulus quidam erat ibi nomine Timotheus, filius mulieris Iudææ fidelis, pater Gentili. Huic testimonium bonum reddebat qui in Lystris erant & Iconio fratres. Hunc voluit Paulus secum proficisci, & assumens circuncidit eum propter Iudaeos qui erant in illis locis. Sciebant enim omnes quod pater eius erat Gentilis. Cum autem pertransirent ciuitates, tradebant eis custodire dogmata quæ erant decreta ab Apostolis & senioribus qui erant Ierosolymis. Et ecclesiae quidem confirmabantur fide, & abundabunt numero quotidie. Transeuntes autem Phrygiam & Galatæ regionem, vetti sunt a Spiritu sancto loqui verbum Dei in Asia. Cum venissent autem in Mysiam, tentabant ire in Bithyniam: & non permisit eos spiritus Iesu. Cum autem pertransissent Mysiam, descendunt Troadem: & visio per noctem Paulo ostensa est. Vir Macedo quidam erat stans, & deprecans eum, & dicens, Transiens in Macedoniam adiuua nos. Vt autem visum vidit, statim quæsiuimus proficisci in Macedonia, certi facti quod vocasset nos Deus euangelizare eis. Nauigantes autem a Troade, recto cursu venimus Samothracem, & sequenti die Neapolim: & inde Philippos, quæ est prima partis Macedoniae ciuitas, colonia. Eramus autem in hac vrbe diebus aliquot conferentes. Die autem sabbatorum egressi sumus foras portam iuxta flumen, vbi videbatur oratio esse: & sedentes loquebamur mulieribus quæ conuenerant. Et quædam mulier nomine Lydia purpuraria ciuitatis Thyatirorum, colens Deum, audiebat: cuius dominus aperuit cor, intendere his quæ dicebantur a Paulo. Cum autem baptizata esset, &

domus eius, deprecata est, dicens, Si iudicastis me fidelem domino esse, introite in domum meam, & manete: Et coegit nos.

**C Dominica quarta post Pentecosten, ex Exodo. Lesson. j.**

Ixit dominus ad Moysen. cha. 6. Nunc videbis quæ facturus sum Pharaoni: per manum enim fortem dimittet eos, & in manu robusta ejiciet illos de terra sua. Loquutusque est dominus ad Moysen, dicens. Ego dominus qui apparuit Abraham, Isaac & Iacob in Deo omnipotente: & nomen meum Adonai non indicaui eis. Pepigique foedus cum eis, vt darem eis terram Chanaan, terram peregrinationis eorum, in qua fuerunt aduenæ. Ego audiui gemitum filiorum Israel quo Aegyptij oppresserunt eos: & recordatus sum pacti mei. Ideo dic filijs Israel, Ego dominus qui educam vos de ergastulo Ægyptiorum, & eruam de seruitute eorum, ac redimam in brachio excelso & iudicijs magnis. Et assumam vos mihi in populum, & ero vester Deus: & scietis quod ego sum dominus Deus vester, qui eduxerim vos de ergastulo Aegyptiorum: & induxerim in terram, super quam leuavi manum meam, vt darem eam Abraham, Isaac & Iacob: daboque illam possidendam vobis, ego dominus. Narravit ergo Moyses omnia filijs Israel: qui non acquieuerunt ei propter angustiam spiritus, & opus durissimum. Loquutusque est dominus ad Moysen, dicens, Ingredere, & loquere ad Pharaonem regem Aegypti, vt dimittat filios Israel, de terra sua. Respondit Moyses coram domino, Ecce filii Israel non audiunt me: & quomodo audiet Pharao, præsertim cum incircuncisus sim labijs? Loquutusque est dominus ad Moysen, & Aaron: &

dedit mandatum ad filios Israel & ad Pharaonem regem Aegypti, vt educerent filios Israel de terra Aegypti. Isti sunt principes domorum per familias suas. Filii Ruben primogeniti Israelis: Henoch & Phallu. Hesron & Charmi, hæ cognationes Ruben. Filii Simeon: Iamuel, & Iamin, & Ahod, & Iachin, & Saher, & Saul filius Chanantidis. hæ progenies Simeon. Et hæc nomina filiorum Leui, per cognationes suas: Gerson, & Caath, & Merari. Anni autem vitæ Leui fuerunt, centum triginta septem. Filii Gerson: Lobni, & Semeli, per cognationes suas. Filii Caath: Amram, & Isaar, & Hebron, & Oziel, anni quoque vitæ Caath, centum triginta tres. Filii Merari Moholi, & Musi. hæ cognationes Leui per familias suas.

**Ex actis Apostolorum. Lesson. ij.**

**F**actum est autem euntibus nobis ad orationem, puellam quandam habentem spiritum pythonem obuiare nobis: quæ quæstum magnum præstabat dominis suis diuinando. Hæc subsequuta Paulum & nos, clamabat, dicens, Isti homines serui Dei excelsi sunt, qui annuntiant vobis viam salutis. Hoc autem faciebat multis diebus, Dolens autem Paulus & conuersus spiritui dixit, Præcipio tibi in nomine Iesu Christi exire ab ea. Et exiit eadem hora. Videntes autem domini eius, quia exiuit spes quæstus eorum, apprehendentes Paulum, & Silam perduxerunt in forum ad principes, & offerentes eos magistratibus, dixerunt, Hi homines conturbant ciuitatem nostram, cum sint Iudæi: & annuntiant morem quem non licet nobis suscipere neque facere, cum simus Romani. Et cucurrit plebs aduersus eos: & magistratus scissis tunicis suis, iusserunt eos virgis cædi. Et cum multas plagas eis imposuis-

sent, miserunt eos in carcerem, præcipientes custodi vt diligenter custodiret eos. Qui cum tale præceptum accepisset, misit eos in interiorem carcerem, & pedes eorum strinxit ligno. Media autem nocte Paulus & Silas adorantes laudabant Deum. Et audiebant eos qui in custodia erant. Subito vero terræ motus factus est magnus, ita vt mouerentur fundamenta carceris. Et statim aperta sunt omnia ostia: & vniuersorum vincula soluta sunt. Expergefactus autem custos carceris, & videns ianuas apertas carceris euaginato gladio volebat se interficere, existimans fugisse vinctos. Clamauit autem Paulus voce magna, dicens, Nihil tibi mali feceris: vniuersi enim hic sumus. Petitoque lumine introgressus est: & tremefactus procidit Paulo & Silae ad pedes: & procdidens eos foras, ait, Domini, quid me oportet facere, vt saluus fiam? At illi dixerunt, Crede in dominum Iesum: & saluus eris tu, & domus tua. Et locuti sunt ei verbum domini cum omnibus qui erant in domo eius. Et tollens eos in illa hora noctis, lauit plaga eorum: & baptizatus est ipse, & omnis domus eius continuo. Cumque perduxisset eos in domum suam, apposuit eis mensam, & lætatus est cum omni domo sua credens Deo. Et cum dies factus esset, miserunt magistratus lictores, dicentes, dimitte homines illos. Nuntiauit autem custos carceris verba hæc Paulo, Quia miserunt magistratus, vt dimittamini. nunc igitur exeuntes, ite in pace. Paulus autem dixit eis, Cæsos nos publice, indemnatos homines Romanos miserunt in carcerem, & nunc occulite nos eiiciunt? Non ita: sed veniant ipsi, & nos eiiciant. Nuntiauerunt autem magistrat-

ibus lictores verba hæc. Timueruntque auditio quod Romani essent: & venientes deprecati sunt eos, & educentes rogabant vt egredierentur de vrbe. Exentes autem de carcere, introierunt ad Lydiam: & visis fratribus, consolati sunt eos, & profecti sunt.

*According to Luke. Lesson. iij.*

cha. 5. **I**N illo tempore: Cum turbæ irruerunt in Iesum, vt audirent verbum Dei: & ipse stabat secus stagnum Genezareth.

*Et rel. Hom. sancti Ambrosij episc.*

Ascendens autem in vnam nauim quæ erat Simonis, rogauit vt abducerent a terra aliquantulum. Vbi dominus multis impertinuit varia genera sanitatum: nec tempore, nec loco cœpit ab studio sanandi turba cohiberi. Vesper incubuit: populi sequebantur: Stagnum occurrit: turbæ vrgebant: & ideo ascendit in Petri nauim: hæc est illa nauis, quæ secundum Matthæum adhuc fluctuat, secundum Lucam repletur piscibus: & vt principia ecclesiæ fluctuantis, & posteriora exuberantis agnoscas. Pisces enim sunt qui hanc enauigant vitam. Ibi adhuc discipulis Christus dormit: hic præcipit. Dormit enim trepidis, vigilat perfectis. Sed quemadmodum dormiat Christus audisti dicentem in propheta: Ego dormio, & cor meum vigilat. Et sanctus Matthæus recte non prætermittendum putauit æternæ indicium potestatis, vbi imperauit ventis. Non est enim humana doctrina sicut audi distis Iudeos dicere: verbo imperat spiritibus: sed cœlestis maiestatis insigne, quod turbatum sedatur mare, & diuinæ vocis imperio obsequuntur elementa, atque insensibilia sensum. **cha. 7.** cipiunt obsequendi. Diuinæ mysterium gratiæ reuelatur, quo fluctus mitescunt

seculi: verbo immundus spiritus con quiescit Non altero alterum reflectitur, sed vtrunque celebratur. Habes miraculum in elementis: habes documentum in mysterijs. **Te deum. Oratio.**

**D**A nobis quæsumus domine vt & mundi cursus pacifice nobis tuo ordine dirigatur: & ecclesia tua tranquilla deuotione lætetur. per.

**C Monday. ex Exodo. Lesson. j.**

**A**Ccepit autem Amram vxorem cha. 6. Iochabed patrualem suam: quæ peperit ei Aaron, & Moysen, & Mariam. Fueruntque anni vitæ Amram, centum triginta septem. Filij quoque Isaar: Core, & Nepheg, & Zechri. Filij quoque Oziel: Misael, & Elisaphan, & Sethri. Accepit autem Aaron vxorem Elisabeth filiam Amminadab, sororem Nahason, quæ peperit ei Nadab, & Abiu, & Eleazar, & Ithamar. Filij quoque Core: Aser, & Elcana, & Abiasaph, hæ sunt cognationes Coritarum. At vero Eleazar filius Aaron, accepit vxorem de filiabus Phutiel: quæ peperit ei Phines. hi sunt principes familiarum Leuiticarum per cognationes suas. Iste est Aaron & Moyses, quibus præcepit dominus vt educerent filios Israel de terra Aegypti, per turmas suas, Hi sunt qui loquuntur ad Pharaonem regem Aegypti, vt educant filios Israel de Aegypto: iste est Moyses & Aaron in die, qua locutus est dominus ad Moysen in terra Aegypti. Et locutus est dominus ad Moysen, dicens, Ego dominus: loquere ad Pharaonem regem Aegypti, omnia quæ ego loquor tibi. Et ait Moyses coram domino, En incircuncisus labijs sum, quomodo audiet me Pharao? Dixitque dominus ad Moysen, Ecce constitui te Deum Pharaonis: & Aaron frater tuus erit propheta tuus. Tu loqueris

ei omnia quæ mando tibi: & ille loquetur ad Pharaonem, vt dimitat filios Israel de terra sua. Sed ego indurabo cor eius, & multiplicabo signa, & ostenta mea in terra Aegypti, & non audiet vos: immittamque manum meam super Aegyptum, & educam exercitum & populum meum filios Israel, de terra Aegypti, per iudicia maxima. Et scient Aegyptij, quia ego sum dominus, qui extenderim manum meam super Aegyptum & eduxerim filios Israel de medio eorum. Fecit itaque Moyses & Aaron sicut præceperat dominus ita egerunt.

**Ex actis Apostolorum. Lesson. ij.**

**C**Vm autem perambulassent Amphipolim, & Apolloniam, venerunt Thessaloniam, vbi erat synagoga Iudeorum. Secundum consuetudinem autem Paulus introiuit ad eos: & per sabbata tria disserebat eis de scripturis, adaperiens, & insinuans quia Christum oportuit pati, & resurgere a mortuis: & quia hic, est Iesus Christus, quem ego annuntio vobis. Et quidam ex eis crediderunt, & adiuncti sunt Paulo & Silæ, & de colentibus gentilibusque multitudo magna, & mulieres nobiles non paucæ. Zelantes autem Iudei, assumentesque de vulgo viros quosdam malos, & turba facta, concitauerunt ciuitatem: & assistentes domui Iasonis, quærebant eos producere in populum. Et cum non inuenissent eos, trahebant Iasonem, & quosdam fratres ad principes ciuitatis clamantes, Quoniam hi qui orbem concitant, & huc venerunt, quos suscepit Iason: & hi omnes contra decreta Cæsaris faciunt, regem alium dicentes esse, Iesum. Concitauerunt autem plebem: & principes ciuitatis, audientes <sup>haec. 7.</sup> Et accepta satisfactione a Iasone, &

a cæteris, dimiserunt eos. Fratres vero confestim per noctem dimiserunt Paulum & Silam in Beroem. Qui cum venissent, in synagogam Iudæorum introierunt. Hi autem erant nobiliores eorum qui sunt Thessalonicæ, qui suscepérunt verbum cum omni auditate, quotidie scrutantes scripturas, si hæc ita se haberent. Et multi quidem crediderunt ex eis, & mulierum gentilium honestarum, & viri non pauci. Cum autem cognouissent in Thessalonica Iudei, quia & Beroæ prædicatum est a Paulo verbum Dei, venerunt & illuc, commouentes & turbantes multititudinem. Statimque tunc Paulum dimiserunt fratres, vt iret vsque ad mare. Silas autem & Timotheus remanserunt ibi. Qui autem deducebant Paulum, perduxerunt eum vsque Athenas: & accepto mandato ab eo ad Silam & Timotheum vt quam celeriter venirent ad se, profecti sunt. Paulus autem cum Athenis eos expectaret, incitabatur spiritus eius in ipso, videns idolatriæ deditam ciuitatem. Disputabat igitur in synagoga cum Iudeis & colentibus, & in foro per omnes dies ad eos qui audierant. Quidam autem Epicurei, & Stoici philosophi disserebant cum eo: & quidam dicebant, Quid vult seminiuerbius hic dicere? Alij vero, nouorum dæmoniorum videtur annuntiator esse: quia Iesum & resurrectionem annuntiabat eis. Et apprehensum eum, ad Areopagum duxerunt, dicentes, Possumus scire quæ est hæc noua, quæ a te dicitur, doctrina? noua enim quædam infers auribus nostris. Volumus ergo scire quidnam velint hæc esse.

**C Tuesday. ex Exodo. Lesson. j.**

**E**Rat autem Moyses octoginta annorum, & Aaron, octogintatrium,

quando locuti sunt ad Pharaonem. Dixitque dominus ad Moysen & Aaron. Cum dixerit vobis Pharao, Ostendite signa: dices ad Aaron, Tolle virgam tuam, & proice eam coram Pharaone, ac vertetur in colubrum. Ingressi itaque Moyses & Aaron ad Pharaonem, fecerunt sicut præceperat dominus. Tulitque Aaron, virgam coram Pharaone & seruis eius, quæ versa est in colubrum. Vocavit autem Pharao sapientes & maleficos: & fecerunt etiam ipsi per incantationes Aegyptiacas & arcana quædam similiter. Proieceruntque singuli virgas suas, quæ versæ sunt in dracones: sed deuorauit virga Aaron virgas eorum. Induratumque est cor Pharaonis, & non audiuit eos, sicut præceperat dominus. Dixit autem dominus ad Moysen, Ingrauatum est cor Pharaonis, & non vult dimittere populum. Vade ad eum mane: ecce, egredietur ad aquas. ¶ stabis in occursum eius super ripam fluminis, & virgam quæ conuersa est in draconem, tolles in manu tua, dicesque ad eum, dominus Deus Hebraeorum misit me ad te, dicens. Dimitte populum meum, vt sacrificet mihi in deserto: & vsque ad præsens audire noluisti. Hæc igitur dicit dominus, In hoc scies quod sim dominus: ecce percutiam virga, quæ in manu mea est, aquam fluminis, & vertetur in sanguinem. Pisces quoque qui sunt in fluo, morientur, & computrescent aquæ, & affligerentur Aegyptij bibentes aquam fluminis. Dixit quoque dominus ad Moysen, Dic ad Aaron, Tolle virgam tuam: & extende manum tuam super aquas Aegypti, & super fluos eorum, & riuos ac paludes, & omnes lacus aquarum, vt vertantur in sanguinem: & sit crux in

omni terra Aegypti, tam in ligneis vasis quam in saxeis. Feceruntque Moyses & Aaron sicut præceperat dominus: & eleuans virgam percussit aquam fluminis coram Pharaone, & seruis eius, quæ versa est in sanguinem. Et pisces qui erant in flumine, mortui sunt, computructique fluuius: & non poterant Aegyptij bibere aquam fluminis, & fuit sanguis in tota terra Aegypti. Feceruntque similiter malefici Aegyptiorum incantationibus suis, & induratum est cor Pharaonis, nec audiebat eos, sicut præceperat dominus. Auertitque se & ingressus est domum suam, nec apposuit cor etiam hac vice. Foderunt autem omnes Aegyptij per circumituum fluminis aquam vt biberent: non enim poterant bibere de aqua fluminis: Impletique sunt septem dies, postquam percussit dominus fluuium.

**Ex actis Apostolorum. Lesson. ij.**

**A**thenienses autem omnes & aduenæ hospites, ad nihil aliud vacabant, nisi aut dicere, aut audire aliquid noui. Stans autem Paulus in medio Areopagi, ait, Viri Athenienses, per omnia quasi superstitiones vos video. Præteriens enim & videns simulachra vestra, inueni & aram in qua scriptum erat, Ignoto Deo. Quod ergo ignorantes colitis, hoc ego annuntio vobis. Deus qui fecit mundum, & omnia quæ in eo sunt, hic cœli & terræ cum sit dominus, non in manufactis templis habitat, nec manibus humani colitur indigens aliquo, cum ipse det omnibus vitam, & inspirationem, & omnia: fecitque ex uno omne genus hominum inhabitare super vniuersam faciem terræ, definiens statuta tempora, & terminos habitationis eorum, querere Deum si forte attrectent eum, aut inueniant, quamuis non longe sit

ab unoquoque nostrum. In ipso enim vivimus & mouemur, & sumus, sicut & quidam vestrorum poetarum dixerunt, Ipsius enim & genus sumus. Genus ergo cum simus Dei, non debemus existimare auro aut argento, aut lapidi, sculpturæ artis & cogitationis hominis, diuinum esse simile. Et tempora quidem huius ignorantiae despiciens Deus, nunc annuntiat hominibus, vt omnes vbiique pœnitentiam agant, eo quod statuit diem in quo iudicaturus est orbem in æquitate in viro in quo statuit, fidem præbens omnibus, suscitans eum a mortuis. Cum audissent autem resurrectionem mortuorum, quidam quidem irridebant, quidam vero dixerunt, Audiemus te de hoc iterum. Sic Paulus exiuit de medio eorum. Quidam vero viri adhærentes ei, crediderunt: in quibus & Dionysius Areopagita: & mulier nomine Damaris, & alii cum eis. Post haec egressus ab Athenis venit Corinthum, & inueniens quendam Iudæum nomine Aquilam Ponticum genere, qui nuper venerat ab Italia, & Priscillam vxorem eius, eo quod præcepisset Claudio discedere omnes Iudeos a Roma: accessit ad eos. Et quia eiusdem erat artis, manebat apud eos, & operabatur: erant autem scenofactoriæ artis. Et disputabat in synagoga per omne sabbatum, interponens nomen domini Iesu: suadebatque Iudæis & Græcis. Cum venissent autem de Macedonia Sillas, & Timotheus, instabat verbo Paulus, testificans Iudæis esse Christum Iesum. Contradicentibus autem eis & blasphemantibus, excutiens vestimenta sua, dixit ad eos, Sanguis vester super caput vestrum. Mundus ego: ex hoc ad gentes vadam. Et migrans inde,

intravit in domum cuiusdam, nomine Titi Iusti, colentis Deum, cuius dominus erat coniuncta synagogæ. Crispus autem archisynagogus credidit domino, cum omni domo sua: & multi Corinthiorum audientes credebant, & baptizabantur.

**C Feria. iiiij. ex Exodo. Lesson. j.**

**D** Ixit quoque dominus ad Moysen, cha. 8. Ingradere ad Pharaonem, & dices ad eum, Haec dicit dominus, Dimitte populum meum, vt sacrificet mihi. Si autem nolueris dimittere, ecce ego percutiam omnes terminos tuos ranis. Et ebulliet fluuius ranis: quæ ascendent, & ingredientur domum tuam & cubiculum lectuli tui, & super stratum tuum, & in domos seruorum tuorum, & in populum tuum, & in furnos tuos, & in reliquias ciborum tuorum: & ad te, & ad populum tuum, & ad omnes seruos tuos intrabunt ranæ. Dixitque dominus ad Moysen. Dic ad Aaron, Extende manum tuam super fluuios ac super riuos & paludes, & educ ranas super terram Aegypti. Extendit Aaron manum super aquas Aegypti, & ascenderunt ranæ, operueruntque terram Aegypti. Fecerunt autem & malefici per incantationes suas similiter: eduxeruntque ranas super terram Aegypti. Vocauit autem Pharao Moysen & Aaron & dixit eis, Orate dominum vt auferat ranas a me & a populo meo: & dimittam populum vt sacrificet domino. Dixitque Moyses ad Pharaonem, Constitue mihi quando deprecer pro te & pro seruis tuis, & pro populo tuo, vt abigantur ranæ a te: & a domo tua, & a seruis tuis, & a populo tuo: & tantum in flumine remaneant. Qui respondit, Cras. At ille, Iuxta, inquit verbum tuum faciam: vt scias quoniam non est sicut dominus Deus noster. Et recedent ranæ

a te, & a domo tua, & a seruis tuis, & a populo tuo, & tantum in flumine remanebunt. Egressique sunt Moyses, & Aaron, a Pharaone, & clamauit Moyses ad dominum pro sponsione ranarum quam condixerat Pharaoni. Fecitque dominus iuxta verbum Moysi, & mortuæ sunt ranæ de domibus, & de villis, & de agris. Congregaueruntque eas in immensos aggeres, & computruit terra. Videns autem Pharao quod data esset requies, ingrauauit cor suum, & non audiuit eos, sicut præceperat dominus.

**Ex actis Apostolorum. Lesson. ij.**

**D**ixit autem dominus nocte per visionem Paulo, Noli timere: sed loquere, & ne taceas, propterea quod ego sum tecum, & nemo apponetur tibi, vt noceat te, quoniam populus est mihi multus in hac ciuitate. Sedit autem ibi annum, & sex menses, docens apud eos verbum Dei. Gallione autem proconsule Achaiae, insurrexerunt vno animo Iudæi in Paulum, & adduxerunt eum ad tribunal, dicentes, Contra legem hic persuadet hominibus colere Deum. Incipiente autem Paulo aperire os, dixit Gallio ad Iudæos: Si quidem esset iniquum aliquid, aut facinus pessimum, o viri Iudæi, recte vos sustineremtha. si 8. vero quaestiones sunt de verbo & nominibus legis vestræ, vos ipsi videritis, iudex ego horum nolo esse. Et minauit eos a tribunali. Apprehendentes autem omnes Sosthenem principem synagogæ, percutiebant eum ante tribunal: & nihil eorum Gallioni curæ erat. Paulus vero cum adhuc sustinuissest dies multos fratribus vale faciens, nauigauit in Syriam, & cum eo Priscilla. & Aquila, qui sibi totonderat in Cenchris caput, habebat enim votum. Deuenitque Ephesum, & illos ibi reliquit. Ipse vero ingressus synagogam, disputabat cum

Iudæis. Rogantibus autem eis, vt ampliori tempore maneret, non consensit, sed vale faciens, & dicens, Iterum reuerter ad vos, Deo volente: profectus est ab Epheso. Et descendens Cæsaream, ascendit, & salutauit ecclesiam, & descendit Antiochiam. Et facto ibi aliquanto tempore profectus est, perambulans ex ordine Galatiam regionem & Phrygiam, confirmans omnes discipulos. Iudæus autem quidam, Apollo nomine, Alexandrinus genere, vir eloquens, deuenit Ephesum, potens in scripturis. Hic erat edocitus viam do-  
cm 18: & ferauens spiritu loquebatur, & docebat diligenter ea quæ sunt Iesu, sciens tantum baptisma Ioannis. Hic ergo coepit fiducialiter agere in synagoga. Quem cum audissent Priscilla & Aquila, assumpserunt eum, & diligentius exposuerunt ei viam domini. Cum autem vellet ire Achaiam, exhortati fratres, scripserunt discipulis, vt susciperent eum. Qui cum venisset, contulit multum his qui crediderant. Vehementer enim Iudæos reuincebant publice, ostendens per scripturas, esse Christum, Iesum.

**C Feria. v. ex Exodo. Lesson. j.**

**D**ixitque dominus ad Moysen, Loquere ad Aaron, Extende virgam tuam, & percute puluerem terræ: & sint ciniphæ in vniuersa terra Aegypti. Feceruntque ita. Et extendit Aaron manum, virgam tenens, percussitque puluerem terræ, & facti sunt ciniphæ in hominibus & in iumentis: omnis puluis terræ versus est in ciniphæ per totam terram Aegypti. Feceruntque similiter malefici incantationibus suis, vt educerent ciniphæ, & non potuerunt: erantque ciniphæ tam in hominibus, quam in iumentis. Et dixerunt malefici ad Pharaonem, Digitus Dei est hoc. in-

duratumque est cor Pharaonis, & non audiuuit eos sicut præceperat dominus. Dixit quoque dominus ad Moy-sen, Consurge diluculo, & sta coram Pharaone egredietur enim ad aquas: & dices ad eum, Hæc dicit, dominus, Dimitte populum meum vt sacrificet mihi quod si non dimiseris eum: ecce ego mittam in te, & in seruos tuos, & in populum tuum, & in domos tuas omne genus muscarum: & implebuntur domus Aegyptiorum muscis diuersi generis, & vniuersa terra in qua fuerint. Faciamque mirabilem in die illa terram Gessen, in qua populus meus est, vt non sint ibi muscæ: & scias quoniam ego dominus in medio terræ. Ponamque diuisionem inter populum meum, & populum tuum: cras erit signum istud. Fecitque dominus ita. Et venit musca grauissima in domos Pharaonis & seruorum eius, & in omnem terram Aegypti: corruptaque est terra ab huiuscemodi muscis. Vocauitque Pharao Moysen & Aaron, & ait, Ite & sacrificate Deo vestro in terra hac. Et ait Moyses, Non potest ita fieri: abominationes enim Aegyptiorum immolabimus domino Deo nostro? quod si mactauerimus ea, quæ colunt Aegyptij, coram eis, lapidibus nos obruent, B Viam trium dierum pergemus in solitudinem, & sacrificabimus domino Deo nostro, sicut præcepit nobis. Dixitque Pharao, Ego dimittam vos, vt sacrificetis domino Deo vestro in deserto: veruntamen longius ne abeatis, rogate pro me. Et ait Moyses, egressus a te, orabo dominum: & recedet musca a Pharaone, & a seruis suis, & a populo eius cras: veruntamen noli ultra fallere, vt non dimittas populum sacrificare domino. Egressusque Moyses a

Pharaone, orauit dominum. Qui fecit iuxta verbum illius: & abstulit muscas a Pharaone, & a seruis suis, & a populo eius: non superfuit ne vna quidem. Et ingrauatum est cor Pharaonis, ita vt nec hac quidem vice dimitteret populum.

**Ex actis Apostolorum. Lesson. ij.**

**F**†Actum est autem cum Apollo esset c. 19.

Corinthi, vt Paulus peragratis su- a prioribus partibus, veniret Ephesum, & inueniret quosdam discipulos: dixitque ad eos, Si Spiritum sanctum accepistis credentes? At illi dixerunt ad eum: Sed neque si Spiritus sanctus est, audiuius. Ille vero ait, in quo ergo baptizati estis? Qui dixerunt, In Ioannis baptismate. Dixit autem Paulus, Ioannes baptizauit baptismo pœnitentiæ populum dicens, in eum qui venturus esset post ipsum, vt credarent, hoc est in Iesum. His auditis baptizati sunt in nomine domini Iesu. Et cum imposuisset illis manus Paulus, venit Spiritus sanctus super eos, & loquebantur linguis, & prophetabant. Erant autem omnes viri fere duodecim. Introgressus autem synagogam, cum fiducia loquebatur per tres menses, disputans, & suadens de regno Dei.] Cum autem quidam indurarentur & non crederent, maledicentes viam domini coram multitudine, discedens ab eis, segregauit discipulos, quotidie disputans in schola Tyranni cuiusdam. Hoc autem factum est per biennium, ita vt omnes qui habitabant in Asia, audirent verbum domini, Iudæi, atque Gentiles. Virtutesque non quaslibet faciebat Deus per manum Pauli: ita vt etiam super languidos deferrentur a corpore eius sudaria & semicinctia, & recedebant ab eis languores, & spiritus nequam egrediebantur. Ten-

tauerunt autem quidam & de circun-  
untibus Iudæis exorcistis inuocare su-  
per eos qui habebant spiritus malos,  
nomen domini Iesu, dicentes, Adiuro  
vos per Iesum quem Paulus prædi-  
cat. Erant autem cuiusdam Iudæi,  
nomine Scæue, principis sacerdotum  
septem filij, qui hoc faciebant, Respon-  
dens autem spiritus nequam, dixit eis,  
Iesum noui, & Paulum scio: vos autem  
qui estis? Et insiliens in eos homo  
in quo erat dæmonium pessimum, &  
dominatus amborum, inualuit contra  
eos, ita vt nudi & vulnerati effuger-  
ent de domo illa. Hoc autem notum  
factum est omnibus Iudæis atque Gen-  
tilibus qui habitabant Ephesi: & ce-  
cidit timor super omnes illos, & mag-  
nificabatur nomen domini Iesu. Multi-  
que credentium veniebant confitentes &  
annuntiantes actus suos. Multi autem  
ex eis qui fuerant curiosa sectati, con-  
tulerunt libros, & combusserunt eos  
coram omnibus, & computatis pretijs  
illorum, inuenerunt pecuniam denari-  
orum quinquaginta millium. Ita fortiter  
crescebat verbum Dei, & con-  
firmabatur. His autem expletis propo-  
suit Paulus in spiritu, transita Mace-  
donia, & Achaia, ire Ierosolymam, dicens,  
postquam fuero ibi, oportet me & Ro-  
mam videre. Mittens autem in Mace-  
doniam duos ex ministrantibus sibi,  
Timotheum & Erastum, ipse remansit<sup>19.</sup>  
ad tempus in Asia.

### ¶ Friday. ex Exodo. Lesson. j.

**D**Ixit autem dominus ad Moysen,  
Ingredere ad Pharaonem, & lo-  
quere ad eum, Hæc dicit dominus Deus  
Hebræorum, Dimitte populum meum,  
vt sacrificet mihi. Quod si adhuc  
renuis, & retines eos: ecce manus mea  
erit super agros tuos, & super equos,  
& asinos, & camelos, & oues, & boues

pestis valde grauis. Et faciet domi-  
nus mirabile inter possessiones Israel,  
& possessiones Aegyptiorum, vt nihil  
omnino pereat ex eis quæ pertinent  
ad filios Israel. Constituitque domi-  
nus tempus, dicens, Cras faciet domi-  
nus verbum istud in terra. Fecit ergo  
dominus verbum hoc altera die: mortu-  
aque sunt omnia animantia Aegyptio-  
rum: de animalibus vero filiorum Israel  
nihil omnino perijt, Et misit Pharao  
ad videndum: nec erat quicquam mor-  
tuum de his quæ possidebat Israel. In-  
grauatumque est cor Pharaonis, & non  
dimisit populum. Et dixit dominus  
ad Moysen, & Aaron. Tollite plenas  
manus cineris de camino, & spargat il-  
lum Moyses in cœlum coram Pharaone.  
Sitque puluis super omnem terram Ae-  
gypti: erunt enim in hominibus, & iu-  
mentis vlcera: & vesicæ turgentes in  
vniuersa terra Aegypti. Tuleruntque  
cinerem de camino, & steterunt coram  
Pharaone, & sparsit illum Moyses in  
cœlum: factaque sunt vlcera vesicarum  
turgentium in hominibus, & iumentis:  
nec poterant malefici stare coram  
Moyse, propter vlcera quæ in illis erant,  
& in omni terra Aegypti. Indurauitque  
dominus cor Pharaonis, & non audiuit  
eos, sicut locutus est dominus ad Moy-  
sen.

### Ex actis Apostolorum. Lesson. ij.

**F**Acta est autem illo tempore tur-  
batio non minima de via domini.  
Demetrius enim quidam nomine, ar-  
gentarius, faciens ædes argenteas Di-  
ianæ praestabat artificibus non mod-  
icum quæstum: quos conuocans &  
eos qui huiusmodi erant opifices, dixit.  
Viri: scitis quia de hoc artificio est  
nobis acquisitio: & videtis, & auditis,  
quia non solum Ephesi, sed pene  
totius Asiae Paulus hic suadens auer-

tit multam turbam, dicens: Quoniam non sunt dij qui manibus fiunt. Non solum autem hæc periclitabitur nobis pars in redargutionem venire, sed & magnæ Dianæ templum in nihilum reputabitur, & destrui incipiet maiestas eius, quam tota Asia & orbis colit. His auditis, repleti sunt ira, & exclamauerunt dicentes, Magna Diana Ephesiorum. Et impleta est ciuitas confusione, & impetum fecerunt vno animo in theatrum, rapto Caio & Aristarcho Macedonibus comitibus Pauli. Paulo autem volente intrare in populum, non permiserunt discipuli. Quidam autem & de Asiæ principibus, qui erant amici eius, miserunt ad eum, rogantes ne se daret in theatrum, Alij autem alij clamabant. Erat enim ecclesia confusa, & plures nesciebant, qua ex causa conuenissent. De turba autem detraxerunt Alexandrum, propellentibus eum Iudæis. Alexander autem manu silentio postulato, volebat reddere rationem populo. Quem vt cognouerunt Iudæum esse, vox facta vna est omnium quasi per horas duas clamantium, Magna Diana Ephesiorum. Et cum sedasset Scriba turbas, dixit: Viri Ephesij, quis enim est hominum, qui nesciat Ephesiorum ciuitatem cultricem esse magnæ Dianæ Iouisque prolis? Cum ergo his contradici non possit, oportet vos sedatos esse, & nihil temere agere. Adduxistis enim homines istos, neque sacrilegos, neque blasphemantes Deam vestram. Quod si Demetrius, & qui cum eo sunt artifices, habent aduersus aliquem causam, conuentus forenses aguntur, & proconsules sunt, accusent inuicem. Si quid autem alterius rei queritis, in legitima ecclesia poterit absolu. Nam & periclitamus argui sedi-

tionis hodiernæ: cum nullus obnoxius sit: de quo possimus reddere rationem concursus istius. Et cum hæc dixisset, dimisit ecclesiam.

**C Friday. ex Exodo. Lesson. j.**

**D** Ixitque dominus ad Moysen, Mane cha. 9. consurge, & sta coram Pharaone, & dices ad eum, Hæc dixit dominus Deus Hebræorum, Dimitte populum meum, vt sacrificet mihi. Quia in hac vice mittam omnes plagas meas super cor tuum, & super seruos tuos, & super populum tuum: vt scias quod non sit similis mei in omni terra. Nunc enim extendens manum percutiam te, & populum tuum peste: peribisque de terra. Idcirco autem posui te, vt ostendam in te fortitudinem meam, & narretur nomen meum in omni terra. Adhuc retines populum meum, & non vis dimittere eum? En pluam cras hac ipsa hora grandinem multam nimis: qualis non fuit in Aegypto a die qua fundata est, vsque in praesens tempus. Mitte ergo iam nunc, & congrega iumenta tua, & omnia quæ habes in agro: homines enim & iumenta, & vniuersa quæ inuenta fuerint foris, nec congregata de agris, cecideritque super ea grando, morientur. Qui timuit verbum domini de seruis Pharaonis, fecit configere seruos suos, & iumenta in domos: qui autem neglexit sermonem domini, dimisit seruos suos, & iumenta in agris. Et dixit dominus ad Moysen. Extende manum tuam in coelum, vt fiat grando in vniuersa terra Aegypti super homines, & super iumenta, & super omnem herbam agri in terra Aegypti. Extenditque Moyses virgam in coelum, & dominus dedit tonitrua, & grandinem ac discurrentia fulgura super terram: pluitque dominus grandinem super terram Aegypti.

Et grando & ignis mista pariter ferebantur: tantæque fuit magnitudinis, quanta ante nunquam apparuit in uniuersa terra Aegypti ex quo gens illa condita est. Et percussit grando in omni terra Aegypti cuncta quæ fuerunt in agris, ab homine vsque ad iumentum: cunctamque herbam agri percussit grando, & omne lignum regionis confregit. Tantum in terra Gessen, vbi erant filij Israel, grando non cecidit. Misitque Pharao, & vocauit Moysen & Aaron, dicens ad eos, Peccauit etiam nunc, dominus iustus, ego & populus meus, impij. Orate dominum, vt desinant tonitrua Dei, & grando: vt dimittam vos, & nequaquam hic ultra maneatis.

**Ex actis Apostolorum. Lesson. ij.**

**P**ostquam autem cessauit tumultus, vocatis Paulus discipulis, & exhortatus eos, vale dixit, & profectus est vt iret in Macedoniam. Cum autem perambulasset partes illas, & exhortatus eos fuisse multo sermone, venit ad Græciam, vbi cum fecisset menses tres, factæ sunt illi insidiæ a Iudæis nauigatuero in Syriam: habuitque consilium vt reuerteretur per Macedoniam. Comitatus est autem eum Sosippus<sup>Pharao</sup>, Pyrrhi Beroensis: Thessalonicensium vero Aristarchus, & Secundus, & Caius Derbeus, & Timotheus, Asiani vero Tychicus & Trophimus. Hi cum præcessissent, sustinuerunt nos Troade: nos vero nauigauimus post dies azymorum a Philippis, & venimus ad eos Troadem in diebus quinque, vbi demorati sumus diebus septem. Vna autem sabbati cum conuenissemus ad frangendum panem, Paulus disputabat cum eis profecturus in crastinum, protraxitque sermonem vsque in medium noctem. Erant autem lampades copiosæ in cœ-

naculo vbi eramus congregati. Sedens autem quidam adolescens, nomine Eutychus super fenestram, cum mergetur somno graui, disputante diu Paulo, ductus somno cecidit de tertio coenaculo deorsum, & sublatus est mortuus. Ad quem cum descendisset Paulus incubuit super eum: & complexus dixit, Nolite turbari: anima enim ipsius in ipso est. Ascendens autem frangensque panem & gustans, satisque allocutus vsque in lucem, sic profectus est. Adduxerunt autem puerum viuentem, & consolati sunt non minime. Nos autem ascendentibus nauem, nauigauimus in Asson, inde suscepturi Paulum: sic enim disposuerat, ipse per terram iter facturus. Cum autem conuenissemus in Asson, assumpto eo vencim<sup>20</sup> Mitylenen. Et inde nauigantes, sequenti die venimus contra Chium, & alia de applicuimus Samum: & sequenti die venimus Miletum. proposuerat enim Paulus transnauigare Ephesum, ne qua mora illi fieret in Asia. Festinabat enim, si possibile sibi esset, vt diem Pentecostes faceret Ierosolymis.

**C** **Dominica quinta post Pentecosten, ex Exodo. Lesson. j.**

**F** It Moyses, Cum egressus fuero de vrbe, extendam palmas meas ad dominum, & cessabunt tonitrua, & grando non erit: vt scias quia domini est terra: noui autem quod & tu, & serui tui necdum timeatis dominum Deum. Linum ergo, & hordeum læsum est, eo quod hordeum esset virens, & linum iam folliculos germinaret. Triticum autem, & far non sunt læsa, quia serotina erant. Egressusque Moyses a Pharaone ex vrbe, tetendit manus ad dominum: & cessauerunt tonitrua & grando, nec ultra stillauit pluua super terram. Vi-

dens autem Pharao quod cessasset pluia, & grando & tonitrua, auxit peccatum: & ingrauatum est cor eius, & seruorum illius. Et induratum nimis, nec dimisit filios Israel, sicut præc. 10. ceperat dominus per manum Moysi. Et dixit dominus ad Moysen, ingredere ad Pharaonem: ego enim induraui cor eius, & seruorum illius, vt faciam signa mea haec in eo, & narres in auribus filij tui, & nepotum tuorum, quoties contriuerim Aegyptios, & signa mea fecerim in eis: & scitis quia ego dominus Deus. Introierunt ergo Moyses & Aaron ad Pharaonem, & dixerunt ei, Hæc dicit dominus Deus Hebræorum: Vsquequo non vis subiici mihi? dimitte populum meum, vt sacrificet mihi. Sin autem resistis, & non vis dimittere eum: ecce ego inducam cras locustam in fines tuos: quæ operiat superficiem terræ, ne quicquam eius appareat, sed comedatur quod residuum fuerit grandini: corrodent enim omnia ligna, quæ germinant in agris. Et impiebunt domos tuas, & seruorum tuorum & omnium Aegyptiorum, quantum non viderunt patres tui, & aui, ex quo orti sunt super terram, vsque in præsentem diem. Auertitur se, & egressus est a Pharaone. Dixerunt autem serui Pharaonis ad eum, Vsquequo patiemur hoc scandalum? dimitte homines, vt sacrificent domino Deo suo. nonne vides quod perierit Aegyptus? Reuocaueruntque Moysen & Aaron ad Pharaonem: qui dixit eis, Ite sacrificare domino Deo vestro, quinam sunt, qui ituri sunt? Ait Moyses: Cum paruulis nostris, & senioribus pergemus, cum filiis & filiabus, cum ouibus & armenis: est enim solennitas domini Dei nosti. Et respondit Pharao, Sic domi-

nus sit vobiscum, quomodo ego dimittam vos, & paruulos vestros: cui dubium est quod pessime cogitetis? Non fiet ita, sed ite tantum viri, & sacrificare domino: hoc enim & ipsi petitis. Statimque electi sunt de conspectu Pharaonis.

**Ex actis Apostolorum.** Lesson. ij.

**A** Miletio autem mittens Ephesum: c. 20. vocavit maiores natu Ecclesiæ.

Qui cum venissent ad eum, & simul essent dixit eis, Vos scitis a prima die qua ingressus sum in Asiam, qualiter vobiscum per omne tempus fuerim, seruiens domino cum omni humilitate & lachrymis, & temptationibus quæ mihi acciderunt ex insidijs Iudæorum: & quomodo nihil subtraxerim vtilium quominus annuntiarem vobis, & docerem vos publice & per domos testificans Iudæis atque Gentilibus in Deum poenitentiam, & fidem in dominum nostrum Iesum Christum. Et nunc ecce ego alligatus spiritu, vado in Ierusalem: quæ in ea ventura sint mihi, ignorans, nisi quod spiritus sanctus per omnes ciuitates mihi protestatur, dicens quoniam vincula & tribulationes Ierosolymis me manent. Sed nihil horum vereor, nec facio animam meam pretiosiorem quam me, dummodo consumem cursum meum & ministerium verbi quod accepi a domino Iesu, testificari euangelium gratiæ Dei. Et nunc ecce ego scio quia amplius non videbitis faciem meam vos omnes per quos transiui prædicans regnum Dei. Quapropter contestor vos hodierna die, quod mundus sum a sanguine omnium. Non enim subterfugi, quo minus annuntiarem omne consilium Dei vobis. Attendite vobis & vniuerso gregi, in quo vos spiritus sanctus posuit episcopos regere ecclesiam Dei, quam acquisiuit

sanguine suo. Ego scio quoniam introibunt post discessionem meam lupi rapiaces in vos, non parcentes gregi. Et ex vobisipsis exurgent viri loquentes peruersa, vt abducant discipulos post se. Propter quod vigilate, memoria retinentes: quoniam per triennium nocte & die non cessauit cum lachrymis monens vnumquenque vestrum. Et nunc commendo vos Deo & verbo gratiæ ipsius, qui potens est ædificare, & dare hæreditatem in sanctificatis omnibus. Argentum, & aurum, aut vestem nullius concipiui, sicut ipsi scitis, quoniam ad ea quæ mihi opus erant, & his qui mecum sunt ministrauerunt manus istæ. Omnia ostendi vobis, quoniam sic laborantes oportet suscipere infirmos, ac meminisse verbi domini Iesu, quoniam ipse dixit, Beatus est magis dare, quam accipere. Et cum hæc dixisset, positis genibus suis orauit cum omnibus illis. Magnus autem fletus factus est omnium: & procumbentes super collum Pauli osculabantur eum, dolentes maxime in verbo quod dixerat, quoniam amplius faciem eius non essent visuri. Et deducebant eum ad nauem.

**Secundum Matthæum. Lesson. iij.**

**I**n illo tempore: Dixit Jesus discipulis suis, Amen dico vobis, nisi abundauerit iustitia vestra plusquam Scribarum & Pharisæorum, non intrabitis in regnum cœlorum. **Et reliqua.**

**Homilia sancti Augustini episc.**

Nisi non solum illa minima legis impleueritis præcepta, quæ inchoant homines, sed etiam ista quæ a me adduntur, qui non veni legem soluere sed adimplere: non intrabitis in regnum cœlorum. Sed dicis mihi, Si de illis mandatis minimis cum superiorius loqueretur, dixit minimum vocari in regno cœlorum, quisquis vnum eorum

soluerit. & secundum suam solutionem docuerit, magnum autem vocari quisquis ea fecerit, & sic docuerit & ex eo iam in regno cœlorum futurum esse, quia magnus est: quid opus est addi legis præceptis minimis sua? In regno cœlorum potest esse: quia magnus est quisquis ea fecerit, & sic docuerit. Quapropter sic est accipienda illa sententia, Qui autem fecerit & docuerit sic, magnus vocabitur in regno cœlorum: id est non secundum illa minima, sed secundum ea quæ ego dicturus sum. Quæ sunt autem ista? Vt abundet, inquit, iustitia vestra super Scribarum & Pharisæorum: quia nisi abundauerit, non intrabitis in regnum cœlorum. ergo qui soluerit illa minima, & sic docuerit: minimus voacbitur. Qui autem fecerit illa minima, & sic docuerit, non magnus habendus est, & idoneus regno cœlorum: sed tamen non tam minimus quam ille qui soluerit. **Te deum. Oratio.**

**D**eus, qui diligentibus te bona inuisibilia præparasti, infunde cordibus nostris tui amoris affectum: vt te in omnibus, & super omnia diligentes promissiones tuas, quæ habentes desiderium superant, consequamur. Per do.

**C Monday. ex Exodo. Lesson. j.**

**D**ixit autem dominus ad Moysen. Extende manum tuam super terram Aegypti ad locustam, vt ascendat super eam & deuoret omnem herbam quæ residua fuerit grandini. Et extendit Moyses virgam super terram Aegypti: & dominus induxit ventum vrentem tota die illa & nocte: & mane facto, ventus vrens leuauit locustas. Quæ ascenderunt super vniuersam terram Aegypti: & sederunt in cunctis finibus Aegyptiorum innumerabiles,

quales ante illud tempus non fuerunt: nec postea futuræ sunt. Operueruntque vniuersam superficiem terræ, vastantes omnia. Deuorata est igitur herba terræ & quicquid pomorum in arboribus fuit: quæ grando dimiserat: nihil quoque omnino virens relictum est in lignis, & in herbis terræ in cuncta Aegypto. Quamobrem festinus Pharao vocauit Moysen & Aaron, & dixit eis, Peccaui in dominum Deum vestrum, & in vos: sed nunc dimittite peccatum mihi etiam hac vice, & rogate dominum Deum vestrum, vt auferat a me mortem istam. Egressusque est Moyses de conspectu Pharaonis, orauit dominum. Qui flare fecit ventum ab occidente vehementissimum, & erexit tam locustam proiecit in mare rubrum: non remansit ne vna quidem in cunctis finibus Aegypti. Et indurauit dominus cor Pharaonis, nec dimisit filios Israel. Dixit autem dominus ad Moysen, Extende manum tuam in cœlum: & sint tenebræ super terram Aegypti tam densæ, vt palpari queant. Extenditque Moyses manum in cœlum: & factæ sunt tenebræ horribiles in vniuersa terra Aegypti tribus diebus. Nemo vidit fratrem suum, nec mouit se de loco in quo erat: vbiunque autem habitabant filij Israel, lux erat. Vocavitque Pharao Moysen & Aaron, & dixit eis, Ite, sacrificare domino: oves tantum vestræ, & armenta remaneant, paruuli vestri eant vobiscum, Ait Moyses, Hostias quoque & holocausta dabis nobis, quæ offeramus domino deo nostro. Cuncti greges pergent nobiscum: non remanebit ex eis vngula, quæ necessaria sunt in cultum domini Dei nostri: præsertim cum ignoremus quid debeat immolari, donec ad ipsum locum

perueniamus. Indurauit autem Dominus cor Pharaonis, & noluit dimittere eos. Dixitque Pharaon ad Moysen. Recede a me, & caue ne vltra videoas faciem meam: quocunque die apparueris mihi, morieris. Respondit Moyses, Ita fiet vt loquutus es, non video vltra faciem tuam.

**Ex actis Apostolorum. Lesson. ij.**

**C**Vm autem factum esset, vt c. 21. nauigaremus abstracti ab eis, recto cursu venimus Coum, & sequenti die Rhodum, & inde Pataram. Et cum inuenissemus nauem transfretantem in Phoenicen: ascendentes nauigauimus. Cum apparuissemus autem Cypro relinquentes eam ad sinistram nauigauimus in Syriam, & venimus Tyrum: ibi enim nauis expositura erat onus. Inuentis autem discipulis, mansimus ibi diebus septem qui Paulo dicebant per spiritum, ne ascenderet Ierosolymam. Et expletis diebus profecti ibamus, deducentibus nos omnibus cum vxoribus & filijs vsque foras ciuitatem: & positis genibus in littore, orauimus. Et cum valefecissemus inuicem, ascendimus nauem, illi autem redierunt in sua. Nos vero nauigatione expleta, a Tyro descendimus Ptolemaidam & salutatis fratribus, mansimus die vna apud illos. Alia autem die profecti venimus Cæsaream. Et intrantes domum Philippi euangelistæ, qui erat vnuus de septem, mansimus apud eum. Huic autem erant quatuor filiæ virgines, prophetantes. Et cum moraremur per dies aliquot, superuenit quidam a Iudæa propheta, nomine Agabus. Is cum venisset ad nos, tulit zonom Pauli: & alligans sibi pedes & manus, dixit, Hæc dicit spiritus sanctus: virum cuius est zona hæc, sic alligabunt in Ierusalem Iudæi & tradent

in manus gentium. Quod cum audissemus, rogabamus nos, & qui loci illius erant, ne ascenderet Ierosolymam. Tunc respondit Paulus, & dixit, Quid facitis flentes & afflgentes cor meum? Ego autem non solum alligari, sed & mori in Ierusalem paratus sum propter nomen domini Iesu. Et cum ei suadere non possemus, quieuiimus, dicentes, Domini voluntas fiat. Post dies autem istos præparati ascendebamus in Ierusalem. Venerunt autem quidam ex discipulis a Cæsarea nobiscum, ad ducentes secum (apud quem hospitaremur) Iasonem quendam Cyprium, antiquum discipulum. Et cum venissemus Ierosolymam, libenter exceperunt nos fratres. Sequenti autem diec.<sup>in p. 21.</sup> trobat Paulus nobiscum ad Iacobum, omnesque collecti sunt seniores. Quos cum salutasset, narrabat per singula quæ Deus fecisset in gentibus, per ministerium ipsius.

**C Tuesday. ex Exodo. Lesson. j.**

**E**T dixit dominus ad Moysen, Adhuc vna plaga tangam Pharaonem & Aegyptum, & post hæc dimittet vos, & exire compellet. Dices ergo omni plebi vt postulet vir ab amico suo, & mulier a vicina sua vasa argentea & aurea. Dabit autem dominus gratiam populo suo coram Aegyptijs. Fuitque Moy ses vir magnus valde in terra Aegypti coram seruis Pharaonis, & omni populo. Et ait, Hæc dicit dominus, Media nocte egrediar in Aegyptum: & morietur omne primogenitum in terra Aegyptiorum, a primogenito Pharaonis, qui sedet in solio eius, vsque ad primogenitum ancillæ quæ est ad molam & omnia primogenita iumentorum. Eritque clamor magnus in vnuersa terra Aegypti, qualis nec ante fuit, nec postea futurus est. Apud

omnes autem filios Israel non mutiet canis ab homine vsque ad pecus: vt sciatis quanto miraculo diuidat dominus Aegyptios & Israel. Descendentque omnes serui tui isti ad me, & adorabunt me, dicentes, Egredere tu & omnis populus qui subiectus est tibi: post hæc egrediemur. Et exiuit a Pharaone iratus nimis. Dixit autem dominus ad Moysen, Non audiet vos Pharaon vt multa signa fiant in terra Aegypti. Moyses autem & Aaron fecerunt omnia signa & ostenta quæ scripta sunt, coram Pharaone & indurauit dominus cor Pharaonis, nec dimisit filios Israel de terra sua.

**Ex actis Apostolorum. Lesson. ij.**

**A**T illi cum audissent, magnificabant Deum, dixeruntque ei, Vides frater quot millia sunt in Iudæis qui crediderunt: & omnes æmulatores sunt legis. Audierunt autem de te, quia discessionem doceas a Moyse, eorum qui per gentes sunt Iudæorum, dicentes non debere eos circuncidere filios suos, neque secundum consuetudinem ingredi. Quid ergo est? Vtique oportet conuenire multitudinem: audient enim te superuenisse. Hoc ergo fac quod tibi dicimus. Sunt nobis viri quatuor, votum habentes super se. His assumptis sanctifica te cum illis: & impende in illis, vt radant capita: & scient omnes quia quæ de te audierunt, falsa sunt, sed ambulas & ipse custodiens legem. De his autem qui crediderunt ex gentibus nos scripsimus, iudicantes vt abstineant se ab idolis immolato, & sanguine, & suffocato, & fornicatione. Tunc Paulus assumptis viris postera die purificatus cum illis intravit in templum, annuntians explecionem dierum purificationis, donec offerretur pro vnoquoque eorum oblatio. Dum

autem septem dies consummarentur, hi qui de Asia erant Iudæi, cum vidissent eum in templo, concitauerunt omnem populum, & iniecerunt ei manus, clamaentes, Viri Israelitæ, adiuuate: hic est homo qui aduersus populum & legem & locum hunc, omnes vbiique docens insuper & Gentiles induxit in templum, & violauit sanctum locum istum. Viderant enim Trophimum Ephesium, in ciuitate cum ipso, quem existimauerunt quoniam in templum introduxisset Paulus. Commotaque est ciuitas tota: & facta est concursio populi. Et apprehendentes Paulum, trahabant eum extra templum: & statim clausæ sunt ianuæ. Quærerentibus autem eum occidere, nuntiatum est tribuno cohortis, Quia tota confunditur Ierusalem. Qui statim assumptis milibus & centurionibus, decurrit ad illos. Qui cum vidissent tribunum & milites, cessauerunt percutere Paulum. Tunc accedens tribunus apprehendit eum, & iussit eum alligari catenis duabus: & interrogabat quis esset, & quid fecisset. Alij autem aliud clamabant in turba. Et cum non posset certum cognoscere præ tumultu, iussit duci eum in castra. Et cum venisset ad gradus, contigit vt portaretur a milibus propter vim populi. Sequebatur enim multitudo populi clamans, Tolle eum. Et cum coepisset induci in castra Paulus, dicit tribuno, Si licet mihi loqui aliquid ad te? Qui dixit ei, Græce nosti? Nonne tu es Aegyptius qui ante hos dies tumultum concitasti, & eduxisti in desertum quatuor millia virorum sicariorum? Et dixit ad eum Paulus, Ego homo sum quidem Iudæus a Tarso Ciliciæ, non ignotæ ciuitatis municeps. Rogo autem te, permitte mihi loqui

ad populum. Et cum ille permisisset, Paulus stans in gradibus, annuit manu ad plebe, & magno silentio facto, alloquutus est lingua Hebræa, dicens.

**C Feria. iiiij. ex Exodo. Lesson. j.**

**D** Ixit quoque dominus ad Moysen & c. 12. Aaron in terra Aegypti, Mensis iste, vobis principium mensium primus erit in mensibus anni. Loquimini ad vniuersum coetum filiorum Israel, & dicite eis, Decima die mensis huius tollat vnuisque agnum per familias & domos suas. Sin autem minor est numerus vt sufficere possit ad vescendum agnum: assumet vicinum suum qui coniunctus est domui suæ iuxta numerum animarum quæ sufficere posseunt ad esum agni. Erit autem agnus absque macula, masculus anniculus: iuxta quem ritum tolletis & hoedum, & seruabitis eum vsque ad quartamdecimam diem mensis huius: immolabitque eum vniuersa multitudo filiorum Israel ad vesperam. Et sument de sanguine eius, ac ponent super vtrunque postem, & in superliminaribus domorum in quibus comedent illum. Et edent carnes nocte illa assas igni, & azymos panes cum lactucis agrestibus. Non comedetis ex eo crudum quid, nec coctum aqua, sed tantum assum igni. Caput cum pedibus eius & intestinis vorabitis. Nec remanebit quicquam ex eo vsque mane: siquid residuum fuerit, igne comburetis. Sic autem comedetis illum, Renes vestros accingetis, & calceamenta vestra habebitis in pedibus, tenentes baculos in manibus, & comedetis festinantes, est enim phase, id est transitus domini. Et transibo per terram Aegypti nocte illa, percutiamque omne primogenitum in terra Aegypti, ab homine vsque ad pecus: & in cunctis dijs Aegypti faciam iudicia,

ego dominus. Erit autem sanguis vobis in signum in ædibus in quibus eritis: & videbo sanguinem, & transibo vos: nec erit in vobis plaga disperdens quando percussero terram Aegypti. habebitis autem hunc diem in monumentum: & celebrabitis eam solennem domino in generationibus vestris cultu sempiterno. Septem diebus azyma comedetis: in die primo non erit fermentum in domibus vestris: quicunque comedelerit fermentatum, peribit anima illa de Israël, a primo die vsque ad diem septimum. Dies prima erit sancta, atque solennis, & dies septima eadem festiuitate venerabilis: nihil operis facietis in eis, exceptis his quæ ad vescendum pertinent. Et obseruabitis azyma: in eadem enim ipsa die educam exercitum vestrum de terra Aegypti, & custodietis diem istum in generationes vestras ritu perpetuo. Primo mense, quartadecima die mensis ad vesperam comedetis azyma vsque ad diem vicesimam primam eiusdem mensis ad vesperam. Septem diebus fermentum non inuenietur in domibus vestris qui comedelerit fermentatum, peribit anima eius de cœtu Israel, tam de aduenis quam de indigenis terræ. Omne fermentatum non comedetis: in cunctis habitaculis vestris edetis azyma.

**Ex actis Apostolorum. Lesson. ij.**

**V**Iri fratres & patres, audite quam ad vos nunc redbo rationem. Cum audissent autem quia Hebræa lingua loqueretur ad illos, magis præstiterunt silentium. Et dicit. Ego sum vir Iudæus, natus in Tarso Ciliciæ, nutritus autem in ista ciuitate secus pedes Gamalielis, eruditus iuxta veritatem paternæ legis, æmulator legis, sicut & vos omnes estis hodie: qui hanc viam persequutus sum vsque ad

mortem, alligans & tradens in custodias viros ac mulieres, sicut princeps sacerdotum mihi testimonium reddit, & omnes maiores natu, a quibus & epistolas accipiens ad fratres, Damascum pergebam vt adducerem inde vincitos in Ierusalem, vt punirentur. Factum est autem eunte me & appropinquarente Damasco media die, subito de cœlo circumfulsit me lux copiosa, & decidens in terram audiui vocem dicentem mihi, Saule Saule, quid me persequeris? Ego autem respondi, Quis es domine? Dixitque ad me, Ego sum Iesus Nazarenus quem tu persequeris. Et qui mecum erant, lumen quidem viderunt, vocem autem non audierunt eius qui loquebatur mecum. Et dixi, Quid faciam domine? Dominus autem dixit ad me, Surgens vade Damascum, & ibi tibi dicetur de omnibus quæ te oporteat facere. Et cum non viderem præ claritate luminis illius, ad manum deductus a comitibus veni Damascum. Ananias autem quidam, vir pius secundum legem testimonium habens ab omnibus cohabitantibus Iudæis, veniens ad me & stans, dixit mihi, Saule frater, respice. Et ego eadem hora respexi in eum. At ille dixit, Deus patrum nostrorum præordinavit te, vt cognosceres voluntatem eius, & videres iustum, & audires vocem ex ore eius: quia eris cte<sup>22</sup> illius ad omnes homines, eorum quæ vidisti & audisti. Et nunc quid moraris? Exurge & baptizare & ablue peccata tua inuocato nomine ipsius. Factum est autem reuertenti mihi in Ierusalem, & oranti in templo, fieri me in stupore mentis, & videre illum dicentem mihi, Festina, & exi velociter ex Ierusalem, quoniam non recipient testimonium tuum de me. Et ego dixi,

Domine, ipsi sciunt quia ego eram concludens in carcerem, & cædens per synagogas eos qui credebant in te: & cum funderetur sanguis Stephani testis tui, ego astabam & consentiebam, & custodiebam vestimenta interficientium illum. Et dixit ad me, Vade, quoniam ego in nationes longe mittam te. Audiebant autem eum vsque ad hoc verbum, & leuauerunt vocem suam, dientes, Tolle de terra huiusmodi: non enim fas est eum viuere.

**C Feria. v. ex Exodo. Lesson. j.**

**V**OCAUIT autem Moyses omnes seniores filiorum Israel, & dixit ad eos, Ite tollentes animal per familias vestras, & immolate phase. Fasciculunque hyssopi tingite in sanguine qui est in limine, & aspergite ex eo superliminare. & vtrunque postem: nullus vestrum egrediatur ostium domus suæ vsque mane. Transibit enim dominus percutiens Aegyptios: cumque viderit sanguinem in superliminari & in vtroque poste, transcendet ostium domus, & non sinet percussorem ingredi. domos vestras & lædere. Custodi verbum istud legitimum tibi & filiis tuis vsque in æternum, Cumque introieritis terram quam dominus Deus datus est vobis vt pollicitus est, obseruabitis ceremonias istas. Et cum dixerint vobis filij vestri, Quæ est ista religio? dicetis eis, victima transitus domini est, quando transiuit super domos filiorum Israel in Aegypto percutiens Aegyptios, & domos nostras liberans. Incurvantusque populus adorauit. Et egressi filij Israel fecerunt sicut præceperat dominus Moysi & Aaron. Factum est autem in noctis medio: percussit dominus omne primogenitum in terra Aegypti, a primogenito Pharaonis qui in solio eius sedebat, vsque ad primogenitum cap-

tiuæ quæ erat in carcere, & omne primogenitum iumentorum. Surrexitque Pharao nocte & omnes serui eius, cunctaque Aegyptus: & ortus est clamor magnus in Aegypto: neque enim erat domus in qua non iaceret mortuus. Vocatisque Pharao Moyse & Aaron nocte, ait, Surgite, & egredimini a populo meo, vos & filij Israel: ite & immolate domino sicut dixitis. Oues vestras & armenta assumite, vt petieratis & abeuntes benedicite mihi. Vrgebantque Aegyptij populum de terra exire cyclopiter, dicentes, Omnes moriemur. Tulit igitur populus conspersam farinam antequam fermentaretur: & ligans in pallijs posuit super humeros suos. Feceruntque filij Israel sicut præceperat dominus Moyses: & petierunt ab Aegyptijs vasa argentea & aurea, vestemque plurimam. Dominus autem dedit gratiam populo coram Aegyptijs vt commodarent eis: & spoliauerunt Aegyptios.

**Ex actis Apostolorum. Lesson. ij.**

**V**OCIFERANTIBUS autem eis, & prouidentibus vestimenta sua, & puluerem iactantibus in aerem, iussit tribunus induci eum in castra, & flagellis cædi, & torqueri eum: vt sciret propter quam causam sic acclamarent ei. Et cum astrinxissent eum loris, astanti sibi centurioni Paulus dixit, Si hominem Romanum & indemnum licet vobis flagellare? Quo auditio, centurio accessit ad tribunum, & nuntiauit ei, dicens, Quid acturus es? Hic enim homo, ciuis Romanus est. Accedens autem tribunus, dixit illi, Dic mihi si tu Romanus es? At ille dixit, Etiam. Et respondit tribunus, Ego multa summa, ciuitatem hanc consequutus sum. Et Paulus ait, Ego autem & natus sum. Protinus

ergo discesserunt ab illo, qui eum torturi erant. Tribunus quoque timuit postquam resciuit quia Romanus esset, & quia alligasset eum. Postera autem die volens scire diligentius, qua ex causa accusaretur a Iudæis, soluit eum, & iussit sacerdotes conuenire, & omne concilium, & producens Paulum, c. 23. statuit inter illos. Intendens autem in concilium Paulus, ait, Viri fratres, ego omni conscientia bona conuersatus sum ante Deum vsque in hodiernum diem. Princeps autem sacerdotum Ananias, præcepit astantibus sibi, percutere os eius. Tunc Paulus dixit ad eum, Percutiet te Deus, paries dealbate. Et tu sedens iudicas me secundum legem, & contra legem iubes me percuti? Et qui astabant, dixerunt, Summum sacerdotem Dei maledicis? Dixit autem Paulus, Nesciebam fratres quia princeps est sacerdotum. Scriptum est enim. Principem populi tui non maledices Sciens autem Paulus quia vna pars esset Sadducæorum, & altera Pharisæorum, exclamauit in concilio, Viri fratres, ego Pharisæus sum filius Pharisæi: de spe & resurrectione mortuorum ego iudicor. Et cum hæc dixisset, facta est dissensio inter Pharisæos & Sadducæos, & soluta est multitudo. Sadducæi autem dicunt non esse resurrectionem mortuorum, neque angelum, neque spiritum. Pharisæi autem vtraque confitentur. Factus est autem clamor magnus. Et exurgentes quidam Pharisæorum, pugnabant dicentes, Nihil mali inuenimus in homine isto. Quid si spiritus loquutus est ei, aut angelus? Et cum magna dissensio facta esset, timens tribunus ne disciperetur Paulus ab ipsis, iussit milites descendere, & rapere eum de medio eo-

rum, ac deducere eum in castra. Sequenti autem nocte assistens ei dominus ait, Constans esto. sicut enim testificatus es de me in Ierusalem, sic te oportet & Romæ testificari.

¶ Friday. ex Exodo. Lesson. j.

**P**rofectique sunt filij Israel de c. 12.

Ramesse in Sochot sexcenta fere millia peditum virorum absque paruulis & mulieribus. Sed & vulgus promiscuum innumerabile ascendit cum eis, oues & armenta & animantia diuersi generis multa nimis. Coxeruntque farnam quam dudum de Aegypto conspersam tulerant, & fecerunt subcinerios panes azymos: neque enim poterant fermentari cogentibus exire Aegyptijs, & nullam facere sinentibus moram: nec pulmenti quicquam occurrerat præparare. Habitatio autem filiorum Israel qua manserunt in Aegypto fuit quadringentorum triginta annorum. Quibus expletis, eadem die 2295 p<sup>ro</sup>cessus est omnis exercitus domini de terra Aegypti. Nox ista est obserabilis domino, quando eduxit eos de terra Aegypti: hanc obseruare debent omnes filij Israel in generationibus suis. Dixitque dominus ad Moysen & Aaron, Hæc est religio phase, Omnis alienigena non comedet ex eo. Omnis autem seruus emptitius circuncidetur, & sic comedet. Aduena & mercenarius non edent ex eo In vna domo comedetur, nec efferetis de carnis eius foras, nec os illius confringetis. Omnis coetus filiorum Israel faciet illud. Quod si quis peregrinorum in vestram voluerit transire coloniam, & facere phase domini, circuncidetur prius omne masculinum eius, & tunc rite celebrabit: eritque sicut indigena terræ. si quis auem circumcisus non fuerit, non vescetur ex eo Eadem lex erit indigenæ & colono

qui peregrinatur apud vos. Feceruntque omnes filij Israel sicut præceperat dominus Moysi & Aaron. Et eadem die eduxit dominus filios Israel de terra Aegypti per turmas suas.

**Ex actis Apostolorum. Lesson. ij.**

c. 23. **F**Acta autem die, collegerunt se dicentes, neque manducaturos, neque bibaturos, donec occiderent Paulum. Erant autem plus quam quadraginta viri, qui hanc coniurationem fecerant: qui accesserunt ad principem sacerdotum & seniores, & dixerunt, Deuotio deuouimus nos nihil gustaturos, donec occidamus Paulum. Nunc ergo vos notum facite tribuno cum concilio, vt producat illum ad vos, tanquam aliquid certius cognituri de eo. Nos vero prius quam appropinquet, parati sumus interficere illum. Quod cum audisset filius sororis Pauli insidias, venit & intravit in castra, nuntiauitque Paulo. Vocans autem Paulus ad se vnum ex centurionibus, ait, Adolescentem hunc adduc ad tribunum: habet enim aliquid indicare illi. Et ille quidem assumens eum, duxit ad tribunum, & ait, Vinctus Paulus rogauit me, hunc adolescentem perducere ad te, habentem aliquid loqui tibi. Apprehendens autem tribunus manum illius, secessit cum eo seorsum, & interrogauit illum, Quid est quod habes indicare mihi? Ille autem dixit, Iudæi conspirarunt rogare te, vt crastina die producas Paulum in concilium, quasi aliquid certius inquisituri sint de illo. tu vero ne credideris illis, insidiantur enim ei ex eis viri amplius quam quadraginta: qui se deuouerunt non manduçarunt, neque bibere, donec interficiant eum: & nunc parati sunt expectantes promissum tuum. Tribunus igitur dimisit

adolescentem, præcipiens ei ne cui loqueretur, quoniam hæc nota sibi fecisset. Et vocatis duobus centurionibus, dixit illis, Parate milites ducentos, vt eant vsque Cæsaream, & equites septuaginta, & lancearios ducentos, a tercia hora noctis: & iumenta præparate vt imponentes Paulum, saluum perducerent ad Felicem præsidem. (Timuit enim ne forte raperent eum Iudæi & occiderent, & ipse postea calumniam sustineret, tanquam accepturus pecuniam) scribens ei epistolam continentem hæc, Claudius Lysias optimo præsidi Felici salutem. Virum hunc comprehensum a Iudæis, & incipientem interfici ab eis, superueniens cum exercitu, eripui, cognito quod Romanus est, volensque scire causam quam obiciebant illi, deduxi eum in concilium eorum. Quem inueni accusari de quæstionibus legis ipsorum: nihil vero dignum morte aut vinculis habentem crimen. Et cum mihi perlatum esset de insidijs quas parauerant illi, misi eum ad te, denuntians & accusatoribus vt dicant apud te. Vale. Milites vero, secundum præceptum sibi, assumentes Paulum, duxerunt per noctem in Antipatridem. Et postera die dimissis equitibus vt cum eo irent, reuersi sunt ad castra. Qui cum venissent Cæsaream, & tradidissent epistolam præsidi, statuerunt ante illum & Paulum. Cum legisset autem, & interrogasset de qua prouincia esset: & cognoscens quia de Cilicia, Audiam te, inquit, cum accusatores tui venerint. Iussitque in prætorio Herodis custodiri eum.

**C Sabbato, ex Exodo. Lesson. j.**

**L**Ocutusque est dominus ad Moysen, dicens Sanctifica mihi omne primogenitum quod aperit vuluam in filiis Israel, tam de hominibus quam de

iumentis: mea sunt enim omnia. Et ait Moyses ad populum, Mementote diei huius, in qua egressi estis de Aegypto, & de domo seruitutis, quoniam in manu forti eduxit vos dominus de loco isto, vt non comedatis fermentatum panem. Hodie egredimini mense nouarum frugum. Cumque introduxerit te dominus in terram Chananæi & Hethæi & Amorrhæi & Heuæi & Iebusæi, quam iurauit patribus tuis vt daret tibi terram fluentem lacte & melle, celebrabis hunc morem sacrorum mense isto. Septem diebus vesceris azymis: & in die septimo erit solennitas domini. Azyma comedetis septem diebus: non apparebit apud te aliquid fermentatum, nec in cunctis finibus tuis. Narrabisque filio tuo in die illo, dicens, Hoc est quod fecit mihi dominus quando egressus sum de Aegypto. Et erit quasi signum in manu tua, & quasi monimentum ante oculos tuos, & vt lex domini semper sit in ore tuo: in manu enim forti eduxit te dominus de Aegypto. Custodies huiuscmodi cultum statuto tempore a diebus in dies. Cumque introduxerit te dominus in terram Chananæi, sicut iurauit tibi & patribus tuis, & dederit tibi eam: separabis omne quod aperit vulum, domino, & quod primituum est in pecoribus tuis: quicquid habueris masculini sexus, consecrabis domino. Primogenitum asini mutabis oue, quod si non redemeris, interficies. Omne autem primogenitum hominis de filijs tuis, pretio redimes.

**Ex actis Apostolorum. Lesson. ij.**

**P**ost quinque autem dies descendit princeps sacerdotum Ananias, cum senioribus quibusdam & Tertullo quodam oratore, qui adierunt praesidem aduersus Paulum. Et citato Paulo,

cœpit accusare Tertullus dicens: Cum in multa pace agamus per te, & multa corrigantur per tuam prouidentiam, semper & vbique suscipimus, optime Felix, cum omni gratiarum actione. Ne diutius autem te protraham, oro, breuiter audias nos pro tua clementia. Inuenimus hunc hominem pestiferum & concitantem seditionem omnibus Iudæis in vniuerso orbe, & authorem seditionis sectæ Nazarenorum, qui etiam templum violare conatus est, quem & apprehensum voluimus secundum legem nostram iudicare. Superueniens autem Tribunus Lysias. cum vi magna eripuit eum de manibus nostris, iubens accusatores eius ad te venire, a quo poteris ipse iudicans de omnibus istis cognoscere, de quibus nos accusamus eum. Adiecerunt autem & Iudæi, dicentes hæc ita se habere. Respondit autem Paulus, annuente sibi praeside dicere, Ex multis annis te esse iudicem genti huic sciens, bono animo pro me satisfaciam. Potes enim cognoscere, quia non plus sunt mihi dies quam duodecim, ex quo ascendi adorare in Ierusalem, & neque in templo inuenierunt me cum aliquo disputantem, aut concursum facientem turbæ, neque in synagogis, neque in ciuitate, neque probare possunt tibi de quibus nunc me accusant. Confiteor autem hoc tibi, quod secundum sectam, quam dicunt haeresin, sic deseruo patri & Deo meo, credens omnibus quæ in lege & prophetis scripta sunt, spem habens in Deum, quam & hi ipsi expectant, resurrectionem futuram iustorum & iniquorum. In hoc & ipse studeo sine offendiculo conscientiam habere ad Deum & ad homines semper. Post annos autem plures, eleemosynas facturus in gentem

meam veni, & oblationes, & vota in quibus inuenierunt me purificatum in templo, non cum turba neque cum tumultu. Quidam autem ex Asia Iudæi, quos oportebat apud te præsto esse & occusare, si quid haberent aduersum me: aut hi ipsi dicant siquid inuenierunt in me iniquitatis, cum stem in concilio, nisi de vna hac solummodo voce, qua clamaui inter eos stans, Quoniam de resurrectione mortuorum ego iudicor hodie a vobis. Distulit autem illos Felix, certissime sciens de via hac, dicens: Cum tribunus Lysias descendit, audiam vos. Iussitque Centurioni custodire eum, & habere requiem, nec quenquam de suis prohibere ministrare ei. Post aliquot autem dies veniens Felix cum Drusilla vxore sua, quæ erat Iudæa, vocauit Paulum, & audiuit ab eo fidem, quæ est in Christum Iesum. Disputante autem illo de iustitia & castitate, & de iudicio futuro tremefactus Felix respondit, Quod nunc attinet, vade: tempore autem opportuno accersam te, simul & sperans quod pecunia ei daretur a Paulo, propter quod & frequenter accersens eum, loquebatur cum eo. Biennio autem expledo, accepit successorem Felix, Portium Fe<sup>25</sup>. tum. Volens autem gratiam præstare Iudæis Felix reliquit Paulum vinctum.

**C Dominica sexta post Pentecosten, ex Exodo. Lesson. j.**

 Vmque interrogauerit te filius tuus cras dicens: Quid est hoc? respondebis ei: In manu forti eduxit nos dominus de terra Aegypti, de domo seruitutis. Nam cum induratus esset Pharao & nollet nos dimittere, occidit dominus omne primogenitum in terra Aegypti a primogenito hominis, vsque ad primogenitum iumentorum: idcirco immolo

domino omne quod aperit vuluam masculini sexus, & omnia primogenita filiorum meorum redimo. Erit igitur quasi signum in manu tua: & quasi appensum quid, ob recordationem, ante oculos tuos: eo quod in manu forti eduxit nos dominus de Aegypto. Igitur cum emisisset Pharao populum, non eos duxit Deus per viam terræ Philisthiim, quæ vicina est: reputans ne forte poeniteret eum, si vidisset aduersum se bella consurgere, & reuerteretur in Aegyptum. Sed circunduxit per viam deserti, quæ est iuxta mare rubrum: & armati ascenderunt filii Israel de terra Aegypti. Tulit quoque Moyses ossa Ioseph secum: eo quod adiurasset filios Israel, dicens: Visitabit vos Deus, efferte ossa mea hinc vobiscum. Profectique de Sôchot castrametati sunt in Etham, in extremis finibus solitudinis. Dominus autem præcedebat eos ad ostendendam viam per diem in columnâ nubis, & per noctem in columnâ ignis: vt dux esset itineris vtroque tempore. Nunquam defuit columnâ nubis per diem, neque columnâ ignis per noctem, coram populo.

**Ex actis Apostolorum. Lesson. ij.**

**F**Estus ergo cum venisset in prouinciam, post triduum ascendit Ierosolymam a Cæsarea: Adieruntque eum principes sacerdotum, & primi Iudæorum aduersus Paulum: & rogabant eum, postulantes gratiam aduersus eum, vt iuberet perduci eum in Ierusalem, insidias tendentes vt interficerent eum in via. Festus autem respondit, seruari quidem Paulum in Cæsarea: se autem maturius profeturum. Qui ergo in vobis (ait) potentes sunt descendentes simul, si quod est in viro crimen, accusent eum. Demoratus autem inter eos dies non am-

plius quam octo aut decem, descendit Cæsaream, & altera die sedit pro tribunali: & iussit Paulum adduci. Qui cum perductus esset, circumsteterunt eum qui ab Ierosolyma descenderant Iudæi, multas & graues causas obicientes, quas non poterant probare, Paulo rationem reddente: Quoniam neque in legem Iudæorum, neque in templum, neque in Cæsarem quicquam peccauit. Festus autem volens gratiam præstare Iudæis, respondens Paulo, dixit: Vis Ierosolymam ascendere, & ibi de his iudicari apud me? Dixit autem Paulus, Ad tribunal Cæsarlis stetib[us] me oportet iudicari: Iudæis non nocui, sicut tu melius nosti. Si enim nocui, aut dignum morte aliquid feci, non recuso mori. Si vero nihil est eorum quæ hi accusant me: nemo potest me illicis donare. Cæsarem appello. Tunc festus cum concilio locutus, respondit: Cæsarem appellasti? ad Cæsarem ibis. Et cum dies aliquot transacti essent: Agrippa rex, & Bernice descenderunt Cæsaream ad salutandum Festum. Et cum dies plures ibi demorarentur: Festus regi indicavit de Paulo, dicens: Vir quidam est derelictus a Felice vincitus, de quo cum essem Ierosolymis, adierunt me principes sacerdotum, & seniores Iudæorum, postulantes aduersus illum damnationem. Ad quos respondi, Quia non est Romanis consuetudo damnare aliquem hominem prius quam is qui accusatur, præsentes habeat accusatores, locumque defendendi accipiat ad ablenda crimina quæ ei obiiciuntur. Cum ergo huc conuenissent, sine vlla dilatione in sequenti die sedens pro tribunali iussi adduci virum. De quo cum stetissent accusatores, nullam causam deferebant de quibus ego suspicabar

malum: quæstiones vero quasdam de sua superstitione habebant aduersus eum, & de quodam Iesu defuncto, quem affirmabat Paulus viuere. Hæsitans autem ego de huiusmodi quæstione dicebam, si vellet ire Ierosolymam, & ibi iudicari de istis: Paulo autem appellante, vt seruaretur ad Augusti cognitionem, iussi seruari eum, donec mittam eum ad Cæsarem. Agrippa autem dixit ad Festum, volebam & ipse hominem audire. Cras (inquit) audies eum.

### Secundum Marcum. Lesson. iij.

**T**N illo tempore: Cum turba multa esset cum Iesu, nec haberent quod manducarent, conuocatis discipulis ait illis, Misereor super turbam: quia ecce iam triduo sustinent me, nec habent quod manducent. **Et rel.**

### Homila sancti Ambrosij episc.

Postea quam illa quæ ecclesiæ typum accepit a fluxu curata est sanguinis. Posteaquam apostoli ad euangelizandum regnum Dei sunt destinati: gratiæ coelestis impertitur alimentum. Sed quibus impertiatur, aduerte. Non otiosis, non in ciuitate quasi in synagoga, vel seculi dignitate residentibus: sed inter deserta quærentibus Christum. Qui enim non fastidiunt, ipsi recipiuntur a Christo: & cum eis loquitur Dei verbum, non de secularibus, sed de Dei regno. Et si qui corporalis gerunt vulnera passionis: his medicinam suam libenter indulget. Consequens igitur erat, vt quos a vulnerum dolore sanauerat, eos alimonij spiritualibus a iejunio liberaret. Itaque nemo cibum accipit Christi, nisi fuerit ante sanatus. Et illi qui vocantur ad coenam, prius vocando sanantur. Si claudus fuerit: gradiendi facultatem, vt veniret, accepit. Si lumine erat priuatus ocu-

lorum: domum vtique domini nisi refusa luce intrare non potuit Vbique ergo mysterij ordo seruatur: vt prius per remissionem peccatorum vulneribus medicina tribuatur, postea alimonia mensæ cœlestis exuberet. **Te deum.**

**Oratio.**

**D**eus virtutum, cuius est totum quod est optimum, insere pectoribus nostris amorem tui nominis, & præsta in nobis religionis augmentum: vt quæ sunt bona nutrias, ac pietatis studio, quæ sunt nutrita, custodias per.

**C Monday. ex Exodo. Lesson. j.**

**L**oquutusque est autem dominus ad Moysen, dicens: Loquere filijs Israël, Reuersi castrametentur e regione Phihahiroth, quæ est inter Magdalum, & mare contra Beelsephon: in conspectu eius castra ponetis super mare. Dicturusque est Pharao super filijs Israël: Coarctati sunt in terra, conclusit eos desertum. Et indurabo cor eiu<sup>25</sup>, ac persequetur vos: & glorificabor in Pharaone, & in omni exercitu eius: scientque Aegyptij quia ego sum dominus. Feceruntque ita. Et nuntiatum est regi Aegyptiorum quod fugisset populus: immutatumque est cor Pharaonis & seruorum eius super populum, & dixerunt. Quid voluimus facere, vt dimitteremus Israel, ne seruiret nobis? Iunxit ergo currum, & omnem populum suum assumpsit secum. Tulitque sexcentos currus electos, & quicquid in Aegypto curruum fuit, & duces totius exercitus. Indurauitque dominus cor Pharaonis regis Aegypti, & persequens est filios Israel At illi egressi sunt in manu excelsa. Cumque persequerentur Aegyptij vestigia præcedentium, repererunt eos in castris super mare: omnis equitatus & currus Pharaonis,

& vniuersus exercitus erant in Phihairoth contra Beelsephon. Cumque appropinquasset Pharao, leuantes filii Israel oculos viderunt Ægyptios post se: & timuerunt valde, clamaueruntque ad dominum, & dixerunt ad Moy-sen, Forsitan non erant sepulchra in Aegypto, ideo tulisti nos vt moreremur in solitudine: quid hoc facere voluisti, vt educeres nos ex Aegypto? Nonne iste est sermo quem loquebamur ad te in Ægypto, dicentes: Recede a nobis vt seruiamus Aegyptijs? multo enim melius erat seruire eis, quam mori in solitudine. Et ait Moy-sen ad populum, Nolite timere: state, & videte magnalia domini, quæ facturus est hodie. Aegyptios enim quos nunc videtis, nequaquam vltra videbitis, vsque in sempiternum. Dominus pugnabit pro vobis, & vos tacebitis.

**Ex actis Apostolorum. Lesson. ij.**

**A**ltera autem die cum venisset Agrippa & Bernice, cum multa ambitione, & introissent in auditorium cum tribunis & viris principalibus ciuitatis, iubente Festo adductus est Paulus. Et dicit Festus: Agrippa rex, & omnes qui simul adestis nobiscum viri, videtis hunc hominem, de quo omnis multitudo Iudæorum interpellauit me Ierosolymis petentes & acclamantes, non oportere eum viuere amplius. Ego vero comperi nihil dignum morte eum admisisse. Ipso autem, hoc appellante ad Augustum, iudicauit mittere. De quo quid certum scribam domino, non habeo, propter quod produxi eum ad vos, & maxime ad te rex Agrippa, vt interrogatione facta, habeam quod scribam. Sine ratione enim mihi videtur, mittere vincum, & causas eius non significare.

c. 26. Agrippa vero ad Paulum ait, Permittitur tibi loqui pro temetipso. Tunc Paulus extenta manu cœpit rationem reddere: De omnibus quibus accusor a Iudæis, rex Agrippa, existimo me beatum, apud te cum sim defensurus me hodie, maxime te sciente omnia quæ apud Iudeos sunt, consuetudines & quæstiones, propter quod obsecro, patienter me audias. Et quidem vitam meam a iuuentute, quæ ab initio fuit in gente mea in Ierosolymis, nouerunt omnes Iudei: præscientes me ab initio (si velint testimonium perhibere) quoniam secundum certissimam sectam nostræ religionis, vixi Pharisæus. Et nunc in spe quæ ad patres nostros re-promissionis facta est, a Deo, sto iudicio subiectus, in quam duodecim tribus nostræ nocte & die deseruentes, sperant deuenire. De qua spe accusor a Iudæis, rex. quid incredibile iudicatur apud vos, si Deus mortuos suscitat? Et ego quidem æstimaueram me aduersus nomen Iesu Nazareni debere multa contraria agere: quod & feci Ierosolymis, & multos sanctorum ego in carceribus inclusi, a principibus sacerdotum potestate accepta: & cum occiderentur, detuli sententiam. Et per omnes synagogas frequenter puniens eos compellebam blasphemare: & amplius insaniens in eos persequebar vsque in exteris ciuitates.

**C Tuesday. ex Exodo. Lesson. j.**

**D**ixitque dominus ad Moysen, Quid clamas ad me? loquere filijs Israël, vt profiscantur. Tu autem eleua virgam tuam, & extende manum tuam super mare, & diuide illud: vt gradiantur filii Israel in medio maris per sicum. Ego autem indurabo cor Aegyptiorum, vt persequantur vos: & glorificabor in Pharaone, & in omni ex-

ercitu eius, & in curribus, & in equitibus illius. Et scient Aegyptij, quia ego sum dominus: cum glorificatus fuero in Pharaone, & in curribus, atque in equitibus eius. Tollensque se angelus domini, qui praecedebat castra Israël, abiit post eos: & cum eo pariter columna nubis, priora dimittens post tergum, stetit inter castra Aegyptiorum, & castra Israel: & erat nubes tenebrosa: & illuminans noctem, ita vt ad se inuicem toto noctis tempore accedere non valerent. Cumque extendisset Moyses manum super mare, abstulit illud dominus flante vento vehementi & vrente tota nocte, & vertit in siccum: diuisaque est aqua. Et ingressi sunt filii Israel per medium sicci maris: erat enim aqua quasi murus a dextra eorum & lœua. Persequentesque Aegyptij ingressi sunt post eos, & omnis equitatus Pharaonis, currus eius & equites per medium maris. Iamque aduenerat † vigilia matutina, & ecce respiciens dominus super castra Aegyptiorum per columnam ignis & nubis, interfecit exercitum eorum, & subuertit rotas curruum, ferebanturque in profundum. Dixerunt ergo Aegyptij, Fugiamus Israelem: dominus enim pugnat pro eis contra nos. Et ait dominus ad Moysen, Extende manum tuam super mare, vt reuertantur aquæ ad Aegyptios super currus, & equites eorum. Cumque extendisset Moyses manum contra mare, reuersum est primo diluculo ad priorem locum: fugientibusque Aegyptijs occurrerunt aquæ, & inuoluit eos dominus in medijs fluctibus. Reuersæque sunt aquæ, & operuerunt currus, & equites cuncti exercitus Pharaonis, qui sequentes ingressi fuerant mare: nec vñus quidem superfuit ex eis. Filii

autem Israel perrexerunt per medium siccii maris, & aquæ eis erant quasi pro muro a dextris, & a sinistris: liberauitque dominus in die illa Israel de manu Aegyptiorum. Et viderunt Aegyptios mortuos super litus maris, & manum magnam quam exercuerat dominus contra eos, timuitque populus dominum, & crediderunt domino, & Moysi seruo eius.

**Ex actis Apostolorum.** Lesson. ij.

c. 26. **I**N quibus dum irem Damascum cum potestate & permisso principum sacerdotum, die media, in via vidi, rex, de celo supra splendorem solis circumfulxisse me lumen, & eos qui mecum simul erant. Omnesque nos cum decidissemus in terram, audiui vocem loquentem mihi Hebraica lingua, Saule, Saule, quid me persequeris? Durum est tibi contra stimulum calcitrare. Ego autem dixi, Quis es domine? Dominus autem dixit, Ego sum Iesus quem tu persequeris. Sed exurge, & sta super pedes tuos. Ad hoc enim apparui tibi, vt constituam te ministrum & testem eorum quæ vidisti, & eorum quibus apparebo tibi, eripiens te de populis & gentibus, in quas nunc ego mitto te aperire oculos eorum: vt conuertantur a tenebris ad lucem, & de potestate satanae ad Deum, vt accipiant. <sup>et regnem</sup> missionem peccatorum, & sortem inter sanctos per fidem, quæ est in me. Vnde rex Agrippa, non fui incredulus cœlesti visioni: sed his qui sunt Damasci primum, & Ierosolymis, & in omnem regionem Iudææ, & gentibus annuntiabam, vt poenitentiam agerent, & conuerterentur ad Deum, digna poenitentiæ opera facientes. Hac ex causa me Iudæi, cum essem in templo, comprehensum tentabant interficere. Auxilio autem adiutus Dei, vsque in hodier-

num diem sto, testificans minori atque maiori, nihil extra dicens quam ea quæ prophetæ loquuti sunt futura esse, & Moyses, si passibilis Christus, si primus ex resurrectione mortuorum, lumen annuntiaturus est populo & gentibus. Hæc loquente eo & rationem redidente, Festus magna voce dixit: Insanis Paule: multæ te literæ ad insaniam conuertunt. Et Paulus: Non insanio (inquit) optime Feste: sed veritatis, & sobrietatis verba loquor. Scit enim de his rex, ad quem & constanter loquor: latere enim eum nihil horum arbitror. Neque enim in angulo quicquam horum gestum est. Credis rex Agrippa prophetis? scio quia credis. Agrippa autem ad Paulum, In modico suades me christianum fieri, Et Paulus, Opto apud Deum & in modico, & in magno, non tantum te, sed etiam omnes qui audiunt, hodie fieri tales, qualis & ego sum, exceptis vinculis his. Et exurrexit rex, & præses, & Bernice, & qui assidebant eis: Et cum secessissent, loquebantur adiuicem dicentes. Quia nihil morte, aut vinculis dignum quid fecit homo iste. Agrippa autem Festo dixit, Dimitti poterat homo hic, si non appellasset Cæsarem.

**C** Feria. iiiij. ex Exodo. Lesson. j.

**T**Vnc cecinit Moyses & filij Israel carmen hoc domino, & dixerunt.] Cantemus domino: gloriose enim magnificatus est: equum & ascensorem deiecit in mare. Fortitudo mea, & laus mea dominus, & factus est mihi in salutem. Iste Deus meus, & glorificabo eum: Deus patris mei, & exaltabo eum. dominus quasi vir pugnator, omnipotens nomen eius. Currus Pharaonis, & exercitum eius proiecit in mare: electi principes eius submersi sunt in mari rubro. Abyssi ope-

ruerunt eos, descenderunt in profundum quasi lapis. Dextera tua domine magnificata est in fortitudine: dextera tua domine percussit inimicum. Et in multitudine gloriæ tuæ deposuisti aduersarios tuos: misisti iram tuam, quæ deuorauit eos sicut stipulam. Et in spiritu furoris tui congregatæ sunt aquæ: stetit vnda fluens, congregata sunt abyssi in medio mari. Dixit inimicus, Persequar & comprehendam, diuidam spolia, implebitur anima mea: euaginabo gladium meum, interficiet eos manus mea. Flauit spiritus tuus & operuit eos mare: submersi sunt quasi plumbum in aquis vehementibus. Quis similis tui in fortibus domine? quis similis tui? magnificus in sanctitate, terribilis atque laudabilis, & faciens mirabilia? Extendisti manum tuam, & deuorauit eos terra. Dux fuisti in misericordia tua populo quem redemisti: & portasti eum in fortitudine tua, ad habitaculum sanctum tuum. Ascenderunt populi, & irati sunt, dolores obtinerunt habitatores Philisthiim. Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor: obriguerunt omnes habitatores Chanaan: Irruat super eos formido & pauor: in magnitudine brachij tui. Fiant immobiles quasi lapis donec pertranseat populus tuus domine, donec pertranseat populus tuus iste quem possedisti. Introduces eos, & plantabis in monte hæreditatis tuæ, firmissimo habitaculo tuo quod operatus es domine: sanctuarium tuum domine, quod firmauerunt manus tuæ. Dominus regnabit in æternum & vltra. Ingressus est enim eques Pharao, cum curribus & equitibus eius in mare: & reduxit super eos dominus aquas maris. Filii autem Israel ambu-

lauerunt per siccum in medio eius.

**Ex actis Apostolorum. Lesson. ij.**

**V**T autem iudicatum est nauigare c. 27. eum in Italiam & tradi Paulum cum reliquis custodijs centurioni nomine Iulio, cohortis Augustæ ascendentis nauem Adrumetinam incipientem nauigare circa Asiæ loca, sustulimus, perseverante nobiscum Aristarcho Macedone Thessalonicensi. Sequenti autem die uenimus Sidonem. Humane autem tractans Iulius Paulum, permisit ad amicos ire, & curam sui agere. Et inde cum sustulissemus, subnauigauimus Cyprum, propterea quod essent venti contrarij. Et pelagus Ciliæ & Pamphiliæ nauigantes, venimus Lystram, quæ est Lyciæ: & ibi inueniens centurio nauem Alexandrinam nauigantem in Italiam, transposuit nos in eam. Et cum multis diebus tarde nauigaremus, & vix deuenissemus contra Cnydum, prohibente nos vento, ad nauigauimus Cretæ iuxta Salmonem: & vix iuxta nauigantes, venimus in locum quendam qui vocatur Boniportus, cui iuxta erat ciuitas Thalassa. Multo autem tempore peracto, & cum iam non esset tuta nauigatio, eo quod ieinium iam præteriisset, consolabatur eos Paulus, dicens eis: Viri, video quoniam cum iniuria & multo damno non solum oneris, & nauis, sed etiam animarum nostrarum incipit esse nauigatio. Centurio autem gubernatori & nauclero magis credebat, quam his quæ a Paulo dicebantur. Et cum apertus portus non esset ad hyemandum, plurimi statuerunt consilium nauigare inde, si quomodo possent deuenientes Phoenicen hyemare ad portum Cretæ, respicientem ad Africum, & ad Chorum. Aspirante autem Austro aestimantes propositum se tenere, cum sus-

tulissent de Asson legebant Cretam. Non post multum autem misit se contra ipsam ventus Typhonicus, qui vocatur Euroaquilo. Cumque arrepta esset nauis, & non posset conari in ventum, data naue flatibus ferebamur. In insulam autem quandam decurrentes, quæ vocatur Cluda, potuimus vix obtinere scapham, qua sublata adiutorijs vtebantur, accingentes nauem timentes ne in Syrtim inciderent, summisso vase, sic ferebantur. Valida autem nobis tempestate iactatis, sequenti die iactum fecerunt: & tertia die suis manibus armamenta nauis proiecerunt. neque autem sole neque syderibus apparentibus per plures dies, & tempestate non exigua imminente, iam ablata erat spes omnis salutis nostræ.

**C Feria. v. ex Exodo. Lesson. j.**

**S**Vmpsitus ergo Maria prophetissa soror Aaron, tympanum in manu sua: egressæque sunt omnes mulieres post eam cum tympanis & choris quibus præcinebat dicens, Cantemus domino: gloriose enim magnificatus est, equum & ascensorem eius deiecit in mare. Tulit autem Moyses Israel de mari rubro, & egressi sunt in desertum Sur, ambulaueruntque tribus diebus per solitudinem, & non inueniebant aquam. Et venerunt in Mara, nec poterant bibere aquas de Mara, eo quod essent amaræ: vnde & congruum loco nomen imposuit, vocans illum Mara, id est amaritudinem. Et murmurauit populus contra Moysen, dicens, Quid bibemus? At ille clamauit ad dominum, qui ostendit ei lignum: quod cum misisset in aquas, in dulcedinem versæ sunt, ibi constituit ei præcepta, atque iudicia, & ibi tentauit eum, dicens: Si audieris vocem domini Dei tui, & quod rectum est coram

eo feceris, & obedieris mandatis eius custodierisque omnia præcepta illius: cunctum languorem quem posui in Aegypto, non inducam super te. Ego enim dominus sanator tuus. † Venerunt D autem in Elim filij Israel, vbi erant duodecim fontes aquarum, & septuaginta palmæ, & castrametati sunt iuxta aquas.

**Ex actis Apostolorum. Lesson. ij.**

**E**T cum multa ieunatio fuisset, c. 27. <sup>c. 15.</sup> tunc stans Paulus in medio eorum dixit, Oportebat quidem o viri auditio me non tollere a Creta, lucisque facere iniuriam hanc, & iacturam. Et nunc suadeo vobis bono animo esse, amisso enim nullius animæ erit ex nobis, præterquam nauis. Astitit enim mihi hac nocte angelus Dei, cuius sum ego, & cui deseruio, dicens, ne timeas Paule, <sup>c. 15.</sup> Casari te oportet assistere, & ecce donauit tibi Deus omnes qui nauigant tecum. Propter quod bono animo estote viri: credo enim Deo quia sic erit quemadmodum dictum est mihi. In insulam autem quandam oportet nos deuenire. Sed postea quam quartadecima nox superuenit, nauigantibus nobis in Adria circa medianam noctem, suspicabantur nautæ apparere sibi aliquam regionem. Qui & submittentes bolidem, inuenerunt passus viginti: & pusillum inde separati, inuenerunt passus quindecim. Timentes autem ne in aspera loca incideremus, de puppi mittentes anchoras quatuor, optabant diem fieri. Nautis vero quærentibus fugere de naui, cum misissent scapham in mare, sub obtenu quasi inciperent a prora anchoras extendere, dixit Paulus centurioni & militibus, Nisi hi in naui manserint, vos salui fieri non potestis. Tunc abscederunt milites funes scaphæ: & passi sunt eam ex-

cidere. Et cum lux inciperet fieri, rogabat Paulus omnes sumere cibum, dicens, Quartadecima die hodie expectantes ieiuni permanetis, nihil accipientes. Propter quod rogo vos accipere cibum: pro salute vestra: quia nullius vestrum capillus de capite peribit. Et cum hæc dixisset, sumens panem, gratias egit Deo in conspectu omnium, & cum fregisset, coepit manducare. Animæquiores autem facti omnes, & ipsi sumpserunt cibum. Eramus vero vniuersæ animæ in naui ducentæ septuaginta sex. Et satiati cibo alleuiabant nauem, iactantes triticum in mare. Cum autem dies factus esset, terram non agnoscebant: sinum vero quendam considerabant habentem litus, in quem cogitabant, si possent eiicere nauem. Et cum anchoras sustulissent, committebant se mari, simul laxantes iuncturas gubernaculorum: & leuato artemone secundum auræ flatum, tendebant ad litus. Et cum incidissemus in locum dithalassum, impegerunt nauem, & prora quidem fixa, manebat immobilis: puppis vero soluebatur a vi maris. Militum autem consilium fuit, vt custodias occiderent: ne quis cum enatasset, effugeret. Centurio autem volens seruare Paulum, prohibuit fieri: iussitque eos qui possent natare, emittere se primos, & euadere, & ad terram exire: & cæteros, alios in tabulis ferebant, quosdam super ea quæ de nauierant. Et sic factum est vt omnes animæ euaderent ad terram.

**C** Friday. ex Exodo. Lesson. j. c. 28.  
**P**rofectique sunt de Elim, & venit omnis multitudo filiorum Israel in desertum Sin, quod est inter Elim, & Sinai: quintodecimo die mensis secundi, postquam egressi sunt de terra Aegypti. Et murmurauit omnis congre-

gatio filiorum Israel contra Moysen, & Aaron, in solitudine. Dixeruntque filii Israel ad eos, Vtinam mortui essemus per manum domini in terra Aegypti quando sedebamus super ollas carnium, & comedebamus panem in saturitate: cur eduxistis nos in desertum istud, vt occideretis omnem multitudinem fame? Dixit autem dominus ad Moysen, Ecce ego pluam vobis panes de cælo: egrediatur populus, & colligat quæ sufficiunt per singulos dies: vt tentem eum vtrum ambulet in lege mea, an non. Die autem sexto parent quod inferant: & sit duplum quam colligere solebant per singulos dies. Dixeruntque Moyses & Aaron ad omnes filios Israel, Vespere scietis quod dominus eduxerit vos de terra Aegypti, & mane videbitis gloriam domini,] audiuimus enim murmur vestrum contra dominum: nos vero quid sumus, quia mussitastis contra nos? Et ait Moyses, Dabit vobis dominus vespere carnes edere, & mane panes in saturitate: eo quod audierit murmurations vestras quibus murmurati esstis contra eum. Nos enim quid sumus? nec contra nos est murmur vestrum, sed contra dominum. Dixit quoque Moyses ad Aaron. Dic vniuersæ congregationi filiorum Israel, Accedite coram domino audiuimus enim murmur vestrum. Cumque loqueretur Aaron ad omnem cœtum filiorum Israel, respexerunt ad solitudinem: & ecce gloria domini apparuit in nube.

**E**x actis Apostolorum. Lesson. ij.

**F**T cum euassissemus, tunc cog-  
c. 16. nouimus quia Melite insula voca-  
batur. Barbari vero præstabant non  
modicam humanitatem nobis. Accen-  
sa enim pyra, reficiebant nos omnes,  
propter imbreui qui imminebat, &  
frigus. Cum congregasset autem

Paulus sermentorum aliquantam multitudinem, & imposuisset super ignem, vipera a calore cum processisset, inuisit manum eius. Vt vero viderunt Barbari pendentem bestiam de manu eius, adinuicem dicebant, Vtique homicida est homo hic, qui cum euaserit de mari, vltio non sinit eum viuere. Et ille quidem excutiens bestiam in ignem, nihil mali passus est. At illi existimabant eum in tumorem conuertendum, & subito casurum & mori. Diu autem illis expectantibus & videntibus nihil mali in eo fieri, conuertentes se, dicebant eum esse Deum. In locis autem illis erant prædia principis insulæ, nomine Publij, qui nos suspiciens, triduo benigne exhibuit. Contigit autem patrem Publij febris & dysenteria vexatum iacere. Ad quem Paulus intrauit, & cum orasset & imposuisset ei manus, saluauit eum, Quo facto, omnes qui in insula habebant infirmitates, accedebant, & curabantur: qui etiam multis honoribus nos honorauerunt, & nauigantibus impo-suerunt quæ necessaria erant. Post menses autem tres, nauigauimus in naui Alexandrina, quæ in insula hyc-mauerat, cui erat insigne Castorum. Et cum venissemus Syracusas, mansimus ibi triduo. Inde circumlegentes deuenimus Rhegium: & post vnum diem flante Austro, secunda die venimus Puteolos, vbi inuentis fratribus rogati sumus manere apud eos dies septem: & sic venimus Romam. Et inde cum audissent fratres, occurrerunt nobis vsque ad Appij forum, ac tres Tabernas. Quos cum vidisset Paulus, gratias agens Deo, accepit fiduciam.

**C** Sabbato, ex Exodo. Lesson. j.

**L** Oquutus est autem dominus ad Moysen, dicens, Audiui murmu-

rationes filiorum Israel: loquere ad eos. Vespe re comedetis carnes, & mane saturabimini panibus: scietisque quod ego sum dominus Deus vester. Factum est ergo vespero, & ascendens co-turix, cooperuit castra: mane quoque ros iacuit per circumitum castrorum. Cumque operuisset superficiem terræ, apparuit in solitudine minutum, & quasi pilo tusum in similitudinem pruinæ super terram. Quod cum vidis-sent filij Israel, dixerunt ad inuicem: Manhu? quod significat, Quid est hoc? ignorabant enim quid esset. Quibus ait Moyses, Iste est panis quem domi-nus dedit vobis ad vescendum. Hic est sermo quem præcepit dominus. Col- ligat vñusquisque ex eo quantum suf-ficit ad vescendum: gomor per singula capita, iuxta numerum animarum ves-trarum, quæ habitant in tabernaculo sic tolletis. Feceruntque ita filij Israel, & collegerunt, alius plus, alius minus. Et mensi sunt ad mensuram gomor: nec qui plus collegerat, habuit amplius: nec qui minus parauerat, reperit minus: sed singuli iuxta id quod edere poter-ant, congregauerunt. Dixitque Moyses ad eos, Nullus relinquat ex eo in mane. Qui non audierunt eum, sed dimiserunt quidam ex eis vsque mane, & scatere coepit vermbus, atque computruit. Et iratus est contra eos Moyses. Collige-bant autem mane singuli, quantum suf-ficerre poterat ad vescendum: cunque incaluisset sol, liquefiebat. In die autem sexta collegerunt cibos duplices, id est duo gomor per singulos homines: veneerunt autem omnes principes multi-tudinis, & narrauerunt Moysi. Qui ait eis, Hoc est quod loquutus est domi-nus: requies sabbati sanctificata est c<sub>10</sub>d<sub>10</sub>ino cras, quodcunque operandum

est, facite: & quæ coquenda sunt coquite: quicquid autem reliquum fuerit, reponite vsque in mane. Feceruntque ita vt præceperat Moyses: & non computruit, neque vermis inuentus est in eo. Dixitque Moyses Comedite illud hodie, quia sabbatum est domino: non inuenietur hodie in agro. Sex diebus colligit: in die autem septimo sabbatum est: idcirco non inuenietur. Venitque septima dies: & egressi de populo vt colligerent, non inuenierunt.

**Ex actis Apostolorum. Lesson. ij.**

**C**Vm autem venissemus Romam, permisum est Paulo permanere sibimet cum custodiente se milite. Post tertium autem diem conuocauit primos Iudæorum. Cumque uenissent, dicebat eis, Ego viri fratres, nihil aduersus plebem faciens, aut morem paternum, vincitus ab Ierosolymis traditus sum in manus Romanorum: qui cum interrogationem de me habuissent, voluerunt me dimittere, eo quod nulla esset causa mortis in me. Contradicentibus autem Iudæis, coactus sum appellare Cæsarem: non quasi gentem meam habens aliquid accusare. Propter hanc igitur causam rogaui vos videre & alioqui, propter spem enim Israel, catena hac circundatus sum. At illi dixerunt ad eum, Nos neque literas accepimus de te a Iudæa, neque adueniens aliquis fratribus nuntiauit, aut loquutus est quid de te malum. Rogamus autem a te audire quæ sentis nam de secta hac notum est nobis, quia vbique ei contradicitur. Cum constituisserent autem illi diem, venerunt ad eum in hospitium plurimi: quibus exponebat testificans regnum Dei, suadensque eis de Iesu ex lege Moysi & prophetis, a mane vsque ad vesperam. Et quidam credebant his quæ dicebantur: quidam vero

non credebant. Cumque inuicem non essent consentientes, discedebant, dicente Paulo vnum verbum, Quia bene spiritus sanctus loquutus est per Isaiam prophetam ad patres nostros, dicens, Vade ad populum istum, & dic, Aure audiens & non intelligetis, & vi dentes videbitis, & non perspicietis. In crassatum est enim cor populi huius, & auribus grauiter audierunt, & oculos suos compressorunt: ne forte videant oculis, & auribus audiant, & corde intelligent, & conuertantur, & sanem eos.

**N**on ergo sit vobis, quoniam gentibus missum est hoc salutare Dei, & ipsi audient. Et cum hæc dixisset, exierunt ab eo Iudæi, multam habentes inter se quæstionem. Mansit autem biennio toto in suo conducto, & suscipiebat omnes qui ingrediebantur ad eum prædicans regnum Dei, & docens quæ sunt de domino Iesu Christo, cum omni fiducia, sine prohibitione.

**C Dominica septima post Pentecosten, ex Exodo. Lesson. j.**

**S**ixit autem dominus ad Moy sen, Vsquequo non vultis cus todire mandata mea, & legem meam? 29 videte quod dominus dederit vobis sabbatum, & propter hoc die sexta tribuit vobis cibos duplices: maneat vonusquisque apud semetipsum, nullus egrediatur de loco suo die septimo. Et sabbatizauit populus die septimo. Appellauitque dominus Israel nomen eius Man: quod erat quasi semen coriandri album, gustusque eius quasi similæ cum melle. Dixit autem Moyses, Iste est sermo quem præcepit dominus, Imple Gomor ex eo, & custodiatur in futuras retro generationes: vt nouerit panem quo alii vos in solitudine, quando educti es tis de terra Aegypti. Dixitque Moyses

ad Aaron, Sume vas vnum, & mitte ibi Man, quantum potest capere Gomor: & repone coram domino ad seruandum in generationes vestras, sicut præcepit dominus Moysi. Posuitque illud Aaron in tabernaculo reseruandum. Filii autem Israel comederunt Man quadraginta annis: donec venirent in terram habitabilem. Hoc cibo aliti sunt, vsquequo tangerent fines terræ Chanaan. Gomor autem decima pars est ephi.

Igitur profecta omnis multitudo filiorum Israel de deserto Sin, per mansiones suas iuxta sermonem domini, castrametati sunt in Raphidim, vbi non erat aqua ad bibendum populo. Qui iurgatus contra Moysen ait, Da nobis aquam, vt bibamus. Quibus respondit Moyses, Quid iurgamini contra me, cur tentatis dominum? Situit ergo ibi populus præ aquæ penuria: & murmurauit contra Moysen, dicens, Cur fecisti nos exire de Aegypto, vt occideres nos, & liberos nostros ac iumenta siti?

**Ex epistola secunda Pauli ad Corinthios. Lectio secunda.**

**P**Aulus apostolus Iesu Christi per voluntatem Dei, & Timotheus frater, ecclesiæ Dei quæ est Corinthi, cum omnibus sanctis qui sunt in vniuersa Achaia, gratia vobis & pax a Deo patre nostro, & domino Iesu Christo. † Benedictus Deus, & pater domini nostri Iesu Christi, pater misericordiarum & Deus totius consolationis, qui consolatur nos in omni tribulatione nostra: vt possimus & ipsi consolari eos qui in omni pressura sunt, per exhortationem, qua exhortamur & ipsi a Deo, quoniam sicut abundant passiones Christi in nobis: ita & per Christum abundat consolatio nostra. Siue autem tribulamur pro vestra exhortatione &

salute, siue consolamur pro vestra consolatione & salute, quæ operatur tolerantiam earundem passionum quas & nos patimur: vt spes nostra firma est pro vobis: scientes quod sicut socij passionum estis, sic eritis & consolationis.] Non enim volumus vos ignorare fratres, B de tribulatione nostra quæ facta est in Asia, quoniam supra modum grauati sumus supra virtutem, ita vt tæderet nos etiam viuere. Sed ipsi in nobisipsis responsum mortis habuimus, vt non simus fidentes in nobis, sed in Deo qui suscitat mortuos, qui de tantis periculis nos eripuit & eruit: in quem speramus: quoniam & adhuc eripiet, adiuuantibus & vobis in oratione pro nobis: vt ex multorum personis facierum, eius quæ in nobis est donationis, per multos gratiæ agantur pro nobis. Nam gloria nostra hæc est, testimonium conscientiæ nostræ, quod in simplicitate cordis & synceritate Dei, & non in sapientia carnali, sed in gratia Dei conuersati sumus in hoc mundo abundantius autem ad vos. Non enim alia scribimus vobis, quam quæ legistis & cognouistis. Spero autem quod vsque in finem cognoscetis: sicut & cognouistis nos ex parte, quod gloria vestra sumus, sicut & vos nostra in die domini nostri Iesu Christi. Et hac confidentia volui prius venire ad vos, vt secundum gratiam Ahaberetis: & per vos transire in Macedonia, & iterum a Macedonia venire ad vos, & a vobis deduci in Iudæam. Cum ergo hoc voluissem, nunquid leuitate vsus sum? Aut quæ cogito, secundum carnem cogito, vt sit apud me Est & Non? Fidelis autem Deus, quia sermo noster qui fuit apud vos, non est in illo Est & Non, sed est in illo Est. Dei enim filius Iesus Christus, qui in

vobis per nos prædicatus est per me, & Syluanum & Timotheum, non fuit in illo Est & Non, sed Est in illo fuit. Quotquot enim promissiones Dei sunt in illo Est. Ideo & per ipsum, amen Deo ad gloriam nostram. Qui autem confirmat nos vobiscum in Christo, & qui vnxit nos, Deus: qui & signauit nos, & dedit pignus spiritus in cordibus nostris. Ego autem testem Deum in uoco in animam meam, quod parcens vobis, non veni ultra Corinthum, non quia dominamur fidei vestræ: sed adiutores sumus gaudij vestri. Nam fide statis.

**Secundum Matthæum.** Lesson. iij. 17.

**I**N illo tempore: Dixit Jesus discipulis suis, Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ouium: intrinsecus autem sunt lupi rapaces.

**Et reliqua. Homilia Origenis.**

Quod paulo superius spatiostam & latam viam nominauit, hic nunc aperiens falsos prophetas ostendit: per quos multi in perditionem abominabilem abierunt. Qui primo in Iudea multi apparuerunt: & modo perfidia totum impleuere mundum. Sed illi prius falsi prophetæ fuerunt, verissimosque domini prophetas vsque ad mortem persecuti sunt, sicut Ieremiam, & Michæam aliosque multos. Isti autem nunc falsi prophetæ, & falsi christiani, qui sunt, veraces Christianos sine misericordia persecuntur & opprimunt aliquando (si detur copia) etiam gladijs: sine intermissione autem suis pruis moribus & exemplis. Idcirco omnes præueniens dominus adhortatus est dicens, Attendite a falsis prophetis. Attendite diligentius, obseruate cautius, vt non seducamini, vt non circumueiamini, vt non fallamini. Attendite

ergo: hoc est considerate, quia non sunt oues, sed lupi in vestimento ouium: quia non sunt religiosi, sed irreligiosi in figura religiositatis: quia non sunt Christiani, sed veritate vacui, Christianorum persecutores. Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ouium, intrinsecus autem sunt lupi rapaces. **Te deum. Oratio.**

**D**EUS, cuius prouidentia in sui dis-positione non fallitur, te sup-plices exoramus: vt noxia cuncta sub-moueas, & omnia nobis profutura con-cedas. Per.

**C Monday. ex Exodo. Lesson. j.**

**C**lamauit autem Moyses ad dominum, dicens: Quid faciam populo huic? Adhuc paululum, & lapidabit me. Et ait dominus ad Moysen, antecede populum: & sume tecum de senioribus Israel: & virgam qua percussisti fluuium, tolle in manu tua, & vade. En ego stabo coram te ibi super petram Horeb: percutiesque petram, & exibit ex ea aqua, vt bibat populus. Fecit Moyses ita coram senioribus Israel. Et vocauit nomen loci illius Tentatio, propter iurgium filiorum Israël: & quia tentauerunt dominum, dicentes, Est ne dominus in nobis, an non? Venit autem Amalec, & pugnabat contra Israel in Raphidim. Dixitque Moyses ad Iosue, Elige viros & egressus pugna contra Amalec: cras ego stabo in vertice collis, habens virgam Dei in manu mea. Fecit Iosue vt loquutus erat Moyses, & pugnauit contra Amalec. Moyses autem, & Aaron, & Hur ascenderunt super verticem collis. Cumque leuaret Moyses manus, vincebat Israel: sin autem paululum remisisset, superabat Amalec. Manus autem Moysi erant graues. Sumentes igitur lapidem, posuerunt subter eum,

in quo sedit. Aaron autem, & Hur sustentabant manus eius ex vtraque parte. Et factum est vt manus ipsius non lassarentur, vsque ad occasum solis. Fugauitque Iosue Amalec, & populum eius in ore gladij. Dixit autem dominus ad Moysen, Scribe hoc ob monimentum in libro, & trade auribus Iosue: delebo enim memoriam Amalec sub cœlo. Aedificauitque Moyses altare, & vocauit nomen eius, Dominus exaltatio mea, dicens: Quia manus filij domini, & bellum domini erit contra Amalec, a generatione in generationem.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**S**TATUI autem hoc ipsum apud me, ne iterum in tristitia venirem ad vos. Si enim ego contristo vos: & quis est qui me lætificet, nisi qui contristatur ex me? Et hoc ipsum scripsi vobis. <sup>v. 18.</sup> non cum venero, tristitiam super tristitiam habeam de quibus oportuerat me gaudere: confidens in omnibus vobis, quia meum gaudium omnium vestrum est. Nam ex multa tribulatione & angustia cordis scripsi vobis per multas lachrymas: non vt contristemini, sed vt sciatis quam charitatem habeam abundantius in vobis. Si quis autem contristauit me: non me contristauit, sed ex parte, vt non onerem omnes vos, sufficit illi qui eiusmodi est, obiurgatio hæc quæ fit a pluribus ita vt econuerso magis donetis & consolemini, ne forte abundantiori tristitia absorbeatur, qui eiusmodi est. Propter quod obsecro vos vt confirmetis in illum ccaritatem. Ideo enim & scripsi vobis, vt cognoscam experimentum vestrum an in omnibus obedientes sitis. Cui autem aliquid donastis: & ego. Nam & ego quod donaui, siquid donaui, propter vos in persona Christi, vt non circunueniamur a Satana. Non enim ignoramus cogita-

tiones eius. Cum venissem autem Troadem propter euangelium Christi, & ostium mihi apertum esset in domino: non habui requiem spiritui meo, eo quod non inuenerim Titum fratrem meum, sed valefaciens eis profectus sum in Macedonia. Deo autem gratias qui semper triumphat nos in Christo Iesu, & odorem notitiaæ suæ manifestat per nos in omni loco, quia Christi bonus odor sumus Deo, in ijs qui salui flunt, & in ijs qui pereunt, alijs quidem odor mortis in mortem: alijs autem odor vitæ in vitam. Et ad hæc quis tam idoneus? Non enim sumus (sicut plurimi) adulterantes verbum Dei, sed ex synceritate, sicut ex Deo coram Deo in Christo loquimur.

**C Tuesday. ex Exodo. Lesson. j.**

**C**VMQUE audisset Iethro sacerdos Madian, cognatus Moysi, omnia quæ fecerat Deus Moysi, & Israeli populo suo, quod eduxisset dominus Israel de Ægypto: tulit Sephoram vxorem Moysi quam remiserat, & duos filios eius, quorum vnu vocabatur Gersam, dicente patre, Aduena fui in terra aliena. Alter vero Eliezer. Deus enim, ait, patris mei adiutor meus: & eruit me de gladio Pharaonis. Venit ergo Iethro cognatus Moysi, & filij eius, & vxor eius ad Moysen in desertum, vbi erat castrametatus iuxta montem Dei. Et mandauit Moysi, dicens: Ego Iethro cognatus tuus venio ad te, & vxor tua, & duo filij cum ea. Qui egressus in occursum cognati sui, adorauit, & osculatus est eum: salutaueruntque se mutuo verbis pacificis. Cumque intrasset tabernaculum, narrauit Moyses cognato suo cuncta, quæ fecerat dominus Pharaoni & Aegyptijs propter Israel: vniuersumque laborem qui accidisset eis in itinere, & quod liberauerat eos

dominus. Lætatusque est Iethro super omnibus bonis quæ fecerat dominus Israël, eo quod eruisset eum de manu Ægyptiorum, & ait: Benedictus dominus qui liberauit vos de manu Aegyptiorum, & de manu Pharaonis, qui eruit populum suum de manu Aegypti. Nunc cognoui, quia magnus dominus super omnes Deos, eo quod superbe egerint contra illos. Obtulit ergo Iethro cognatus Moysi holocausta & hostias Deo: veneruntque Aaron & omnes seniores Israel, vt comederent panem cum eo coram Deo.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**I**Ncipimus iterum nosmetipsos commendare? Aut nunquid egemus (sicut quidam) commendatijs epistolis ad vos, aut ex vobis? Epistola nostra vos estis, scripta in cordibus nostris, quæ scitur & legitur ab omnibus hominibus: manifestati quod epistola estis Christi, ministrata a nobis, & scripta non atra<sup>18</sup> mento, sed spiritu Dei viui: non in tabulis lapideis, sed in tabulis cordis carnalibus. † Fiduciam autem talem habemus per Christum ad Deum: non quod sufficientes simus cogitare aliquid a nobis quasi ex nobis, sed sufficientia nostra ex Deo est: qui & idoneos nos fecit ministros noui testamenti: non literæ, sed spiritu: litera enim occidit: spiritus autem viuificat. Quod si ministratio mortis literis deformata in lapidibus, fuit in gloria, ita vt non possent intendere filij Israël in faciem Moysi, propter gloriam vultus eius quæ euacuatur: quomodo non magis ministratio spiritus erit in gloria? Nam si ministratio damnationis, in gloria est: multo magis abundant ministerium iustitiae in gloria.] Nam nec glorificatum est, quod claruit in hac parte, propter excellentem gloriam.

Si enim quod euacuatur, per gloriam est: multo magis quod manet, in gloria est. Habentes igitur talem spem, multa fiducia vtimur: & non sicut Moyses ponebat velamen super faciem suam, vt non intenderent filij Israel in faciem eius, quod euacuatur, sed obtusi sunt sensus eorum. Vsque in hodiernum enim diem, idipsum velamen in lectione veteris testamenti manet non reuelatum, quoniam in Christo euacuatur: sed vsque in hodiernum diem, cum legitur Moyses, velamen positum est super cor eorum. Cum autem conuersus fuerit ad dominum, auferetur velamen. Dominus autem, spiritus est. Vbi autem spiritus domini, ibi libertas. Nos vero omnes, reuelata facie gloriam domini speculantes: in eandem imaginem transformamur a claritate in claritatem, tanquam a domini spiritu.

**C Feria. iiiij. ex Exodo. Lesson. j.**

**A**Ltera autem die sedit Moyses, vt iudicaret populum, qui assistebat Moysi a mane vsque ad vesperam. **A**Quod cum vidisset cognatus eius, omnia scilicet quæ agebat in populo, ait, Quid est hoc quod facis in plebe? cur solus sedes, & omnis populus præstolatur de mane vsque ad vesperam? Cui respondit Moyses, Venit ad me populus quærens sententiam Dei. Cumque acciderit eis aliqua disceptatio, veniunt ad me vt iudicem inter eos, & ostendam præcepta Dei, & leges eius. At ille, Non bonam, inquit, rem facis: stulto labore consumeris & tu, & populus iste qui tecum est: vltra vires tuas est negotium, solus illud non poteris sustinere. Sed audi verba mea atque consilia, & erit dominus tecum. Esto tu populo in his quæ ad Deum pertinent, vt referas quæ dicuntur, ad eum: ostendasque populo cæremonias & ritum colendi, vi-

amque per quam ingredi debeant, & opus quod facere debeant. Prouide autem de omni plebe viros potentes & timentes Deum: in quibus sit veritas, & qui oderint auaritiam, & constitue ex eis tribunos & centuriones, & quinquagenarios, & decanos, qui iudicent populum omni tempore: quicquid autem maius fuerit, referant ad te, & ipsi minoria tantummodo iudicent: leuiusque sit tibi, partito in alios onere. Si hoc feceris, implebis imperium Dei, & præcepta eius poteris sustentare: & omnis hic populus reuertetur ad loca sua cum pace. Quibus auditis, Moyses fecit omnia quæ ille suggesterat. Et electis viris strenuis de cuncto Israel, constituit eos principes populi, tribunos & centuriones, & quinquagenarios & decanos. Qui iudicabant plebem domini omni tempore: quicquid autem grauius erat, referebant ad eum. faciliora tantummodo iudicantes. Dimisitque cognatum suum: qui reuersus abijt in terram suam.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**I**Deo habentes hanc ministrationem, iuxta quod misericordiam consequuti sumus non deficimus, sed abdicamus occulta dedecoris, non ambulantes in astutia, neque adulterantes verbum Dei, sed in manifestatione veritatis commendantes nosmetipsos ad omnem conscientiam hominum coram Deo. Quod si etiam opertum est euangelium nostrum: in ijs qui pereunt est opertum: in quibus Deus huius seculi excæcauit mentes infidelium, vt non fulgeat illis illuminatio euangelij gloriæ Christi, qui est imago Dei. Non enim nosmetipsos prædicamus, sed Iesum Christum dominum nostrum: nos autem seruos vestros per Iesum: quoniam Deus dixit de tene-

bris lucem splendescere, ipse illuxit in cordibus nostris ad illuminationem scientiæ claritatis Dei: in facie Christi Iesu. Habemus autem thesaurum istum in vasis fictilibus: vt sublimitas sit virtutis Dei, & non ex nobis. In omnibus tribulationem patimur: sed non angustiamur: aporiamur: sed non destituimur: persequitionem patimur: sed non derelinquimur: humiliamur, sed non confundamur: deiicimur, sed non perimus: semper mortificationem Iesu Christi in corpore nostro circumferentes, vt & vita Iesu manifestetur in corporibus nostris. Semper enim nos qui viuimus, in mortem tradimur propter Iesum: vt & vita Iesu manifestetur in carne nostra mortali. Ergo mors in nobis operatur, vita autem in vobis. Habentes autem eundem spiritum fidei, sicut scriptum est, Credidi propter quod loquutus sum: & nos credimus, propter quod & loquimur scientes quoniam qui suscitauit Iesum, & nos cum Iesu suscitabit & constituet vobiscum. Omnia enim propter vos: ~~nt. gratia~~ abundans, per multos in gratiarum actione abundet in gloriam Dei. Propter quod non deficimus: sed licet is qui foris est noster homo corrumpatur, tamen is qui intus est renouatur de die in diem. Id enim quod in præsenti est momentaneum & leue tribulationis nostræ, supra modum in sublimitate æternum gloriæ pondus operatur in nobis, non contemplantibus nobis quæ videntur, sed quæ non videntur. Quæ enim videntur, temporalia sunt: quæ autem non videntur, æterna sunt.

**C Feria. v. ex Exodo. Lesson. j.**

**M**Ense tertio egressionis filiorum Israel de terra Aegypti: in die hac venerunt in solitudinem Sinai. Nam profecti de Raphidim, & perue-

nientes vsque in desertum Sinai, castigatis sunt in eodem loco, ibique Israel fixit tentoria e regione montis. Moyses autem ascendit ad Deum: vocavitque eum dominus de monte, & ait, Hæc dices domui Iacob, & annuntiabis filiis Israel, Vos ipsi vidistis quæ fecerim Ægyptijs, quomodo portauerim vos super alas aquilarum, & assumpserim mihi. Si ergo audieritis vocem meam: & custodieritis pactum meum, eritis mihi in peculium de cunctis populis: mea est enim omnis terra. Et vos eritis mihi in regnum sacerdotale, & gens sancta. Hæc sunt verba quæ loqueris ad filios Israel. Venit Moyses, & conuocatis maioribus natu populi, exposuit omnes sermones quos mandauerat dominus. Responditque omnis populus simul, Cuncta quæ loquutus est dominus, faciemus. Cumque retulisset Moyses verba populi ad dominum, ait ei dominus, Iam nunc veniam ad te in caligine nubis, vt audiat me populus loquentem ad te, & credat tibi in perpetuum. Nuntiauit ergo Moyses verba populi ad dominum. Qui dixit ei, Vade ad populum, & sanctifica illos hodie & cras, lauentque vestimenta sua, & sint parati in diem tertium: in die enim tertia descendet dominus coram omni plebe super montem Sinai. Constituesque terminos populo per circuitum, & dices ad eos, Cauete ne ascendatis in montem, nec tangatis fines illius: omnis qui tetigerit montem morte morietur. Manus non tanget eum, sed lapidibus opprimetur, aut confodetur iaculis: siue iumentum fuerit siue homo, non viuet: cum coeperit clangere buccina, tunc descendant in montem.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**S**icut enim quoniam si terrestris domus nostra huius habitationis

dissoluatur, quod ædificationem ex Deo habemus, domum non manufactam æternam in cœlis. Nam & in hoc ingemiscimus, habitationem nostram, quæ de cœlo est, superindui cupientes: si tamen vestiti, & non nudi inueniamur. Nam & qui sumus in hoc tabernaculo, ingemiscimus grauati eo quod nolumus expoliari, sed superuestiri, vt absorbeatur quod mortale est, a vita. Qui autem efficit nos in hoc ipsum, Deus qui dedit nobis pignus spiritus. Audientes igitur semper, scientes quoniam dum sumus in corpore, peregrinamur a domino (Per fidem enim ambulamus, & non per speciem) audiems autem & bonam voluntatem habemus magis peregrinari a corpore, & præsentes esse ad dominum. Et ideo contendimus, siue absentes, siue præsentes placere illi. Omnes enim nos manifestari oportet ante tribunal Christi: vt referat unusquisque propria corporis prout gessit, siue bonum, siue malum. Scientes ergo timorem domini, hominibus suademos: Deo autem manifesti sumus. Spero autem & in conscientijs vestris manifestos nos esse. Non iterum commendamus nos vobis: sed occasionem damus vobis gloriandi pro nobis: vt habeatis ad eos qui in facie gloriantur, & non in corde. Siue enim mente excedimus, Deo: siue sobrij sumus, vobis. Charitas enim Christi vrget nos: æstimantes hoc, quoniam si unus pro omnibus mortuus est, ergo omnes mortui sunt, & pro omnibus mortuus est Christus: vt & qui viuunt, iam non sibi viuant, sed ei qui pro ipsis mortuus est, & resurrexit. Itaque nos ex hoc neminem nouimus secundum carnem. Et si cognouimus secundum carnem Christum, sed nunc

iam non nouimus. Si qua ergo in Christo noua creatura: vetera transierunt, ecce facta sunt omnia noua. Omnia autem ex Deo, qui nos reconciliavit sibi per Christum: & dedit nobis ministerium reconciliationis. Quoniam quidem Deus erat in Christo mundum reconcilians sibi: non reputans illis delicta ipsorum, & posuit in nobis verbum reconciliationis. Pro Christo ergo legatione fungimur, tanquam Deo exhorte per nos. Obsecramus pro Christo, reconciliamini Deo. Eum qui non nouerat peccatum, pro nobis peccatum fecit: vt nos efficeremur iustitia Dei in ipso.

**C Friday. ex Exodo. Lesson. j. c.6.a**

**D** Escenditque Moyses de monte ad populum, & sanctificauit eum. Cunque lauissent vestimenta sua, ait ad eos, Estote parati in diem tertium, & ne appropinquetis vxoribus vestris. Iamque aduenerat tertius dies, & mane inclaruerat: & ecce coeperunt audiri tonitrus, ac micare fulgura, & nubes densissima operire montem, clangorque buccinæ vehementius perstrepebat: & timuit omnis populus qui erat in castris. Cumque eduxisset eos Moyses in occursum Dei de loco castrorum, steterunt ad radices montis. Totus autem mons Sinai fumabat: eo quod descendisset dominus Deus super eum in igne, & ascenderet fumus ex eo quasi de fornace: eratque omnis mons terribilis. Et sonitus buccinæ paulatim crescebat in maius, & prolixius tendebatur: Moyses loquebatur, & Deus respondebat ei. Descenditque dominus super montem Sinai in ipso montis vertice, & vocauit Moysen in cacumen eius. Quo cum descendisset, dixit ad eum, Descende, & contestare populum: ne forte velit transcendere terminos ad

videndum dominum, & pereat ex eis plurima multitudo. Sacerdotes quoque qui accedunt ad dominum, sanctificentur, ne percutiat eos. Dixitque Moyses ad dominum, Non poterit vulgus ascendere in montem Sinai: tu enim testificatus es & iussisti, dicens, Pone terminos circa montem, & sanctifica illum Cui ait dominus, Vade, descende: ascendesque tu, & Aaron tecum: sacerdotes autem & populus non transeant terminos, nec ascendant ad dominum, ne forte interficiat illos. Descenditque Moyses ad populum: & omnia narrauit eis.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**A** Diuantes autem † exhortamur, ne c. 19. in vacuum gratiam Dei recipiatis. Ait enim, Tempore accepto exaudiui te: & in die salutis adiuui te. Ecce nunc tempus acceptabile: ecce nunc dies salutis. Nemini dantes villam offensionem, vt non vituperetur ministerium nostrum: sed in omnibus exhibeamus nosmetipos sicut Dei ministros, in multa patientia, in tribulationibus, in necessitatibus, in angustijs, in plagis, in carceribus, in seditionibus, in laboribus, in vigilijs, in ieunijs, in castitate, in scientia, in longanimitate, in suauitate, in Spiritu sancto, in charitate non ficta, in verbo veritatis, in virtute Dei, per arma iustitiae a dextris & a sinistris, per gloriam & ignobilatem, per infamiam & bonam famam: vt seductores, & veraces: sicut qui ignoti, & cogniti: quasi morientes, & ecce viuimus: vt castigati, & non mortificati: quasi tristes, semper autem gaudentes: sicut egentes, multos autem locupletantes: tanquam nihil habentes, & omnia possidentes.] Os nostrum patet ad vos o Corinthij, cor nostrum dilatatum est. Non angustiamini in no-

bis: angustiamini autem in visceribus vestris. Eandem autem habentes remunerationem (tanquam filijs dico) dilatamini & vos, nolite iugum ducere cum infidelibus. Quæ enim participatio iustitiae cum iniuitate? Aut quæ societas luci ad tenebras? Quæ autem conuentio Christi ad Belial? Aut quæ pars fideli cum infideli? quis autem, consensus templo Dei cum idolis? Vos enim estis templum Dei viui: sicut dicit Deus, Quoniam inhabitabo in illis: & inambulabo inter eos, & ero illorum Deus: & ipsi erunt mihi populus. Propter quod exite de medio eorum: & separamini, dicit dominus, & immundum ne tetigeritis: & ego recipiam vos: & ero vobis in patrem: & vos eritis mihi in filios & filias, dicit dominus omnipotens.

cha. 7.

**C** Sabbato, ex Exodo. Lesson. j.

**L** Ocutusque est Deus cunctos sermones hos, Ego sum dominus Deus tuus, qui eduxi te de terra Aegypti de domo seruitutis. Non habebis Deos alienos coram me, Non facies tibi sculptile, neque omnem similitudinem quæ est in coelo desuper, & quæ in terra deorsum, nec eorum quæ sunt in aquis sub terra, non adorabis ea, neque coles, ego sum dominus Deus tuus fortis zelotes, visitans iniuitatem patrum in filios in tertiam & quartam generationem eorum qui oderunt me, & faciens misericordiam in millia his qui diligunt me, & custodiunt præcepta mea. Non assumes nomen domini Dei tui in vanum, nec enim habebit insontem dominus eum, qui assumpserit nomen domini Dei sui frustra. Memento vt diem sabbati sanctifices. Sex diebus operaberis, & facies omnia opera tua. Septimo autem die Sabbatum domini Dei tui est: non facies omne opus

in eo, tu & filius tuus & filia tua, seruus tuus & ancilla tua, iumentum tuum, & aduena qui est intra portas tuas. Sex enim diebus fecit dominus cœlum & terram, & mare, & omnia quæ in eis sunt & requieuit in die septimo: idcirco benedixit dominus diei sabbati, & sanctificauit eum. † Honora patrem tuum & matrem tuam, vt sis longævus super terram, quam dominus Deus tuus dabit tibi. Non occides. Non moechaberis. Non furtum facies. Non loqueris contra proximum tuum falsum testimonium. Non concupisces domum proximi tui. Nec desiderabis vxorem eius, non seruum, non ancillam, non bouem, non asinum, nec omnia quæ illius sunt.

**E**x epist. ij. Pauli ad Corin. L. ij.

**H** As ergo habentes promissiones charissimi, mundemus nos ab iniquinamento carnis & spiritus, perficientes sanctificationem in timore Dei. Capite nos. Neminem læsimus, neminem corrupimus, neminem circumuenimus. Non ad condemnationem vestram dico. Praediximus enim quod in cordibus nostris estis ad commorandum & ad coniuendum. Multa mihi fiducia est apud vos, multa mihi gloratio pro vobis: repletus sum consolatione, superabundo gaudio in omni tribulatione nostra. Nam & cum venissemus in Macedonia, nullam requiem habuit caro nostra, sed omnem tribulationem passi sumus: foris, pugnæ: intus, timores. Sed qui consolatur humiles, consolatus est nos, Deus, in aduentu Titi. Non solum autem in aduentu eius, sed etiam in consolatione, qua consolatus est in vobis referens nobis vestrum desiderium, vestrum fletum, vestram æmulationem pro me, ita vt magis gauderem. Quoniam &

si contrastauit vos in epistola, non me pœnitet: & si pœniteret, videns quod epistola illa (etsi ad horam) vos contrastauit. Nunc gaudeo: non quia contrastati estis, sed quia contrastati estis ad pœnitentiam. Contrastati enim estis secundum Deum: vt in nullo detrimentum patiamini ex nobis. Quæ enim secundum Deum tristitia est, pœnitentiam in salutem stabilem operatur: seculi autem tristitia, mortem operatur. Ecce enim hoc ipsum, secundum Deum contrastari vos: quantam in vobis operatur sollicitudinem, sed defensionem, sed indignationem, sed timorem, sed desiderium, sed æmulationem, sed vindictam. In omnibus exhibuistis vos, in-D contaminatos esse negotio. Igitur etsi scripsi vobis, non propter eum qui fecit iniuriam, nec propter eum qui passus est: sed ad manifestandam sollicitudinem nostram quam habemus pro vobis coram Deo, ideo consolati <sup>surgus</sup> 21. In consolatione autem nostra, abundantius magis gauisi sumus super gaudio Titi, quia refectus est spiritus eius ab omnibus vobis. Et si quid apud illum de vobis gloriatus sum, non sum confusus: sed sicut omnia vobis in veritate locuti sumus, ita & gloriatio nostra quæ fuit ad Titum, veritas facta est: & viscera eius abundantius in vobis sunt, reminiscentis omnium vestrum obedientiam, quomodo cum timore & tremore excepistis illum. Gaudeo quod in omnibus confido in vobis.

**C** Dominica octaua post Pentecosten, ex Exodo. Lesson. j.

 Vnctus autem populus videbat voces & lampades, & sonitum buccinæ, montemque fumantem: & perterriti ac pauore concussi, steterunt procul, dicentes Moysi, Loquere tu no-

bis, & audiemus: non loquatur nobis dominus, ne forte moriamur. Et ait Moyses ad populum, Nolite timere: vt enim probaret vos venit Deus, & vt terror illius esset in vobis, & non peccaretis, Stetisque populus de longe: Moyses autem accessit ad caliginem in qua erat Deus. Dixit præterea dominus ad Moysen, Hæc dices filijs Israel, Vos vidistis quod de cœlo locutus sim vobis. Non facietis mecum Deos argenteos, nec Deos aureos facietis vobis. Altare de terra facietis mihi, & offeretis super eo holocausta & pacifica vestra, oues vestras & boues in omni loco in quo memoria fuerit nominis mei:] veniam ad te, & benedicam tibi. Quod si altare lapideum feceris mihi, non ædificabis illud de sectis lapidibus: si enim leuaueris cultrum tuum super eum, polluetur. Non ascendes per gradus ad altare meum, ne reueletur turpitudo tua. Hæc sunt iudicia quæ propones eis, Si emeris seruum Hebræum, sex annis seruiet tibi: in septimo egredietur liber gratis. Cum quali veste intrauerit, cum tali exeat, si habens vxorem: & vxor egredietur simul. Sin autem dominus dederit illi vxorem, & pepererit filios & filias: mulier & liberi eius erunt domini sui, ipse vero exibit cum vestitu suo. Quod si dixerit seruus, Diligo dominum meum & vxorem ac liberos, non egrediar liber: offeret eum dominus dijs, & applicabitur ad ostium & postes, perforabitque aurem eius subula, & erit ei seruus in seculum. Si quis vendiderit cilium suum in famulam, non egredietur cscutum ancillæ exire consueuerunt. Si dis- plicuerit oculis domini sui, cui tradita fuerat, dimittet eam: populo autem alieno vendendi non habebit potes-

tatem, si spreuerit eam. Sin autem filio suo desponderit eam, iuxta morem filiarum faciet illi. Quod si alteram ei acceperit, prouidebit puellæ nuptias, & vestimenta, & pretium pudicitiae non negabit. Si tria ista non fecerit, egredietur gratis absque pecunia.

**Ex epist. ij. Pauli ad Corin. L. ij.**

cha. 8. **N**otam autem facimus vobis fratres gratiam Dei, quæ data est in ecclesijs Macedoniæ: quod in multo experimento tribulationis abundantia gaudij ipsorum fuit, & altissima paupertas eorum abundauit in diuitias simplicitatis eorum, quia secundum virtutem (testimonium illis reddo) & supra virtutem voluntarij fuerunt, cum multa exhortatione obsecrantes nos gratiam & communicationem ministerij quod fit in sanctos. Et non sicut sperauimus, sed semetipsos dederunt prium domino, deinde nobis per voluntatem Dei: ita vt rogaremus Titum, vt quemadmodum coepit, ita & perficiat in vobis etiam gratiam istam. Sed sicut in omnibus abundatis fide, & sermone, & scientia, & omni solicitudine, insuper & charitate vestra in nos, vt & in hac gratia abundetis. Non quasi imperans dico: sed per aliorum solicitudinem, etiam vestræ charitatis ingenium bonum comprobans. Scitis enim gratiam domini nostri Iesu Christi, quoniam propter vos egenus factus est: cum esset diues, vt illius inopia, vos diuites essetis. Et consilium in hoc do. Hoc enim vobis ~~est~~ <sup>et ille</sup> est: qui non solum facere, sed & velle coepistis ab anno priore: nunc vero & facto perficite: vt quemadmodum promptus est animus voluntatis, ita sit & perficiendi ex eo quod habetis. Si enim voluntas prompta est: secundum id quod habet, accepta est, non secun-

dum id quod non habet. Non enim vt alijs sit remissio, vobis autem tribulatio: sed ex æqualitate. In præsenti tempore, vestra abundantia, illorum inopiam suppletat: vt & illorum abundantia, vestræ inopiae sit supplementum, vt fiat æqualitas, sicut scriptum est, Qui multum, non abundauit: & qui modicum, non minorauit. Gratias autem ago Deo, qui dedit eandem sollicitudinem pro vobis in corde Titi: quoniam exhortationem quidem suscepit: sed cum solicitior esset, sua voluntate profectus est ad vos. Misimus etiam cum illo fratrem nostrum, cuius laus est in Euangeliō per omnes ecclesias: non solum autem, sed & ordinatus est ab ecclesijs comes peregrinationis nostræ, in hanc gratiam quæ ministratur a nobis ad domini gloriam & destinatam voluntatem nostram: deuitantes hoc, ne quis nos vituperet in hac plenitude, quæ ministratur a nobis in domini gloriam. Proudemus enim bona non solum coram Deo, sed etiam coram hominibus. Misimus autem cum illis & fratrem nostrum, quem probauimus in multis saepe sollicitum esse: nunc autem multo sollicitorem, confidentia multa in vos, siue pro Tito qui est socius meus & in vos adiutor, siue fratres nostri, Apostoli ecclesiarum, gloria Christi. Ostensionem ergo quæ est charitatis vestræ & nostræ gloriæ pro vobis, in illos ostendite in faciem ecclesiarum.

**According to Luke. Lesson. iij.**

**I**n illo tempore: Dixit Jesus discipulis suis parabolam hanc, Homo quidam erat diues qui habebat villicum, & hic diffamatus est apud illum, quasi dissipasset bona ipsius. **Et reliqua.**

**Homilia sancti Hiero. presby.**

**Quæstiunculam proposuisti quid sit villicus iniquitatis, qui voce domini lau-**

datur. Cuius cum vellem scire rationem, & de quo fonte processerat: reuolu volumen euangelicum: & inter cætera reperi quod appropinquabitibus saluatori publicanis & peccatoribus vt audirent eum, murmurabant Pharisæi & Scribæ dicentes, Quare iste peccatores suscipit, & comedit cum eis? Qui locutus est eis parabolam centum ouium & vnius perditæ, quæ inuenta pastoris humeris reportata est. Et cum esset posita, statim intulit, Dico vobis quod ita gaudium in cœlo super vno peccatore poenitentiam agente, magis quam super nonagintanouem iustis qui non habent opus poenitentia. Aliam quoque parabolam decem drachmarum, vnius quoque perditæ atque repertæ, cum proposuisset, simili eam fine compleuit: sic dico vobis, gaudium erit angelis Dei super vno peccatore poenitentiam agente. Tertiam quoque parabolam proposuit hominis habentis duos filios, & diuidentis inter eos substantiam. Cumque minor facultatibus perditis egere cœpisset, & comedere siliquas porcorum cibum: reuersus ad patrem, susceptus est ab eo. Frater quoque senior inuidens patris voce corripitur, quod lætari debuerit & gaudere, quia frater eius mortuus erat & reuixit, perierat & inuentus est. **T**e deum. **O**ratio.

**L**Argire nobis quæsumus domine semper spiritum cogitandi quæ recta sunt, propitius & agendi: vt, qui sine te esse non possumus, secundum te viuere valeamus. Per domi-

**C** Monday. ex Exodo. Lesson. j.

**Q** Vi percusserit hominem volens occidere, morte moriatur. Qui autem non est insidiatus, sed Deus illum tradidit in manus eius: constitua tibi locum in quem fugere de-

beat. Si quis per industriam occiderit proximum suum: & per insidias, ab altari meo auelles eum vt moriatur. Qui percusserit patrem suum aut matrem, morte moriatur. Qui furatus fuerit hominem, & vendiderit eum, conuictus noxæ morte moriatur. Qui maledixerit patri suo vel matri, morte moriatur. Si rixati fuerint viri, & percusserit alter proximum suum lapide vel pugno, & ille mortuus non fuerit, sed iacuerit in lectulo, si surrexerit, & ambulauerit foris super baculum suum, innocens erit qui percusserit: ita tamen vt operas eius, & impensas in medicos, restituat. Qui percusserit seruum suum vel ancillam virga, & mortui fuerint in manibus eius, criminis reus erit. Sin autem vno die vel duobus superruixerit, non subiacebit poenæ, quia pecunia illius est. Si rixati fuerint viri, & percusserit quis mulierem prægnantem, & abortiu quidem fecerit, sed ipsa vixerit: subiacebit damno quantum maritus mulieris expetierit, & arbitri iudicauerint. Sin autem mors eius fuerit subsecuta, reddet animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede, adustionem pro adustione, vulnus pro vulnere, liuorem pro liuore. Si percusserit quispiam oculum serui sui aut ancillæ. & luscios eos fecerit, dimittet eos liberos pro oculo quem eruit. Dentem quoque si excusserit seruo vel ancillæ suæ, similiter dimittet eos liberos. Si bos cornu percusserit virum aut mulierem, & mortui fuerint, lapidibus obruetur, & non comedentur carnes eius, dominus quoque bouis innocens erit. Quod si bos cornu petra fuerit ab heri & nudiustertius, & contestati sunt dominum eius, nec

recluserit eum, occideritque virum aut mulierem: bos lapidibus obruetur, & dominum eius occident. Quod si pretium fuerit ei impositum, dabit pro anima sua quicquid fuerit postulatus. Filium quoque & filiam si cornu percusserit, simili sententiæ subiacebit. Si serum ancillamque inuaserit, triginta siclos argenti domino dabit, bos vero lapidibus opprimetur.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**N**Am de ministerio quod fit in sanctos: ex abundanti est mihi scribere vobis. Scio enim promptum animum vestrum: pro quo de vobis gloriior apud Macedones. Quoniam & Achaia parata est ab anno preterito: & vestra æmulatio prouocauit plurimos. Misimus autem fratres: vt ne ~~quod~~<sup>quod</sup> gloriamur de vobis, euacuetur in hac parte, vt (quemadmodum dixi) paratis: ne cum venerint Macedones mecum, & inuenerint vos imparatos, erubescamus nos, vt non dicamus vos in hac substantia. Necessarium ergo existimauit rogare fratres, vt præueniant ad vos, & præparent repromissam benedictionem hanc, paratam esse sic, quasi benedictionem, non tanquam auaritiam. Hoc autem dico, † Qui parce seminat, parce & metet: & qui seminat in benedictionibus, de benedictionibus.

& metet. Vnusquisque prout destinauit in corde suo: non ex tristitia aut ex necessitate. Hilarem enim datorem diligit Deus. Potens est autem Deus omnem gratiam abundare facere in vobis: vt in omnibus semper omnem sufficietiam habentes, abundetis in omne opus bonum, sicut scriptum est, Dispersit, dedit pauperibus: iustitia eius manet in seculum seculi. Qui autem administrat semen seminanti: & panem ad manducandum præstabit, & multiplicabit

semen vestrum, & augebit incrementa frugum iustitiæ vestræ.] Vt in omnibus locupletati abundetis in omnem simplicitatem, quæ operatur per nos gratiarum actionem Deo. Quoniam ministerium huius officij non solum supplet ea quæ desunt sanctis, sed etiam abundat per multas gratiarum actiones in domino, per probationem ministerij huius, glorificantes Deum in obedientia confessionis vestræ in euangelio Christi, & simplicitate communicacionis vestræ in illos, & in omnes, & in ipsorum obsecratione pro vobis, desiderantium vos propter eminentem gratiam Dei in vobis. Gratias ago Deo super inenarrabili dono eius.

**C Tuesday. ex Exodo. Lesson. j.**

**S**i quis aperuerit cisternam, & foderit, & non operuerit eam, cederitque bos aut asinus in eam, reddet dominus cisternæ pretium iumentorum: quod autem mortuum est, ipsius erit. Si bos alienus bouem alterius vulnerauerit, & ille mortuus fuerit: vendent bouem viuum, & diuident pretium, cadauer autem mortui inter se disperuent, Si autem sciebat quod bos cornupeta esset ab heri & nudiustertius & non custodiuuit eum dominus suus: reddet bouem pro boue, & cadauer integrum accipiet. Si quis furatus fuerit bouem aut ouem, & occiderit vel vendiderit: quinque boues pro vno boue restituunt, & quatuor oves pro vna oue. Si effringens fur domum siue suffodiens fuerit inuentus, & accepto vulnere mortuus fuerit: percussor non erit reus sanguinis. Quod si orto sole hoc fecerit: homicidium perpetrauit, & ipse morietur. Si non habuerit quod pro furto reddat, ipse venundabitur. Si inuentum fuerit apud eum quod furatus est, viuens, siue bos, siue asi-

nus, siue ouis, duplum restituet. Si læserit quispiam agrum vel vineam, & dimiserit iumentum suum vt de-pascatur aliena: quicquid optimum habuerit in agro suo vel in vinea, pro damni æstimatione restituet. Si egressus ignis inuenerit spinas, & comprehendenter aceruos frugum, siue stantes segetes in agris: reddet damnum qui ignem succenderit. Si quis commenda- dauerit amico pecuniam aut vas in custodiam, & ab eo qui susceperat, furto ablata fuerint: si inuenitur fur, duplum reddet: si latet fur, dominus domus applicabitur ad Deos, & iurabit, quod non extenderit manum in rem proximi sui, ad perpetrandam fraudem, tam in boue quam in asino, & oue ac vestimento, & quicquid damni inferre potest, ad Deos vtriusque causa perueniet: & si illi iudicauerit, duplum restituet proximo suo.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**I**pse autem ego Paulus obsecro vos per mansuetudinem & modestiam Christi qui in facie quidem humilis sum inter vos, absens autem confido in vo-bis. Rogo autem vos, ne præsens au-deam per eam confidentiam qua existi-mor audere in quosdam: qui arbitran-tur nos tanquam secundum carnem am-bulemus. In carne enim ambulantes, non secundum carnem militamus. Nam arma militiae nostræ non carnalia sunt, sed potentia Deo ad destructionem mu-nitionum, consilia destruentes, & om-nem altitudinem extollentem se adju<sup>e</sup>22-sus scientiam Dei, & in captiuitatem redigentes omnem intellectum in ob-sequium Christi, & in promptu habentes vlcisci omnem inobedientiam, cum im-pleta fuerit vestra obedientia. Quæ secundum faciem sunt, videte. Si quis confidit sibi, Christi se esse: hoc cogitet iterum apud se, quod sicut ipse Christi

est, ita & nos. Nam & si amplius aliquid gloriatus fuero de potestate nostra, quam dedit nobis dominus in ædifica-tionem, & non in destructionem ves-tram non erubescam. Vt autem non existimer tanquam terrere vos per epis-tolas. (Quoniam quidem epistolæ in-quidunt, graues sunt & fortes, præsentia autem corporis infirma, & sermo con-temptibilis) hoc cogitet qui eiusmodi est, quia quales sumus verbo per episto-las absentes, tales & præsentes in facto. Non enim audemus inserere aut com-parare nos quibusdam, qui seipso commendant: sed ipsi in nobis nosmetipsos metientes, & comparantes nosmetipsos nobis. Nos autem non in immensus gloriabimur: sed secundum mensuram regulæ qua mensus est nobis Deus men-suram pertingendi vsque ad vos. Non enim quasi non pertingentes ad vos, superextendimus nos. Vsque ad vos enim cp<sup>10</sup>enimus in Euangelio Christi, non in immensus gloriantes in alienis la-boribus: spem autem habentes cres-centis fidei vestræ, in vobis magnificari secundum regulam nostram in abun-dantiam, etiam in illa quæ vltra vos sunt euangelizare, non in aliena regula, in ijs quæ præparata sunt gloriari. † Qui autem gloriatur in domino glori-etur. Non enim qui seipsum commen-dat, ille probatus est: sed quem Deus commendat.

**C Feria. iiiij. ex Exodo. Lesson. j.**

**S**i quis commendauerit proximo suo asinum, bouem, ouem, & omne iumentum ad custodiam, & mortuum fuerit, aut debilitatum, vel captum ab hostibus, nullusque hoc viderit: ius-urandum erit in medio, quod non ex-tenderit manum ad rem proximi sui: suscipietque dominus iuramentum, & ille reddere non cogetur. Quod si

furto ablatum fuerit, restituet damnum domino. Si comedum a bestia, deferat ad eum quod occisum est, & non restituet. Qui a proximo suo quicquid horum mutuo postulauerit, & debilitatum aut mortuum fuerit, domino non præsente, reddere compelletur. Quod si impræsentiarum dominus fuerit, non restituet, maxime si conductum venerat pro mercede operis sui. Si seduxerit quis virginem neandum desponsatam, dormieritque cum ea: dotabit eam & habebit eam vxorem. Si pater virginis dare noluerit, reddet pecuniam iuxta modum dotis, quam virgines accipere consueuerunt. Maleficos non patieris viuere. Qui coierit cum iumento, morte moriatur. Qui immolat dijs, occidetur, præterquam domino soli. Aduenam non contristabis, neque affliges eum: aduenæ enim & ipsi fuistis in terra Ægypti, viduæ & pupillo non nocebitis. Si læseritis eos, vociferabuntur ad me, & ego audiam clamorem eorum: & indignabitur furor meus, percutiamque vos gladio, & erunt vxores vestræ viduæ, & filij vestri pupilli. Si pecuniam mutuam dederis populo meo pauperi qui habitat tecum, non vrgebis eum quasi exactor, nec vsuris opprimes. Si pignus a proximo tuo acceperis vestimentum, ante Solis occasum reddes ei: Ipsum enim est solum quo operitur, indumentum carnis eius, nec habet aliud in quo dormiat: si clamauerit ad me, exaudiam eum, quia misericors sum. Dijs non detrahes, & principi populi tui non maledices. Decimas tuas & primicias tuas non tardabis reddere: primogenitum filiorum tuorum dabis mihi. De bobus quoque, & ouibus similiter facies: septem diebus sit cum matre sua, die octaua reddes illum mihi. Viri

sancti eritis mihi, carnem quæ a bestijs fuerit prægustata, non comedetis, sed proiicietis canibus.

*Ex epist. ij. Pauli ad Corin. L. ij.*

**V**Tinam sustineretis modicum quid c. 11. insipientæ meæ: sed & supra portare me: æmulari enim vos Dei æmulatione. Despondi enim vos vni viro virginem castam exhibere Christo.] Timeo autem ne sicut serpens Euam seduxit astutia sua: ita corrumpantur sensus vestri, & excidant a simplicitate, quæ est in Christo. Nam si is qui venit, alium Christum prædicat, quem non prædicauimus, aut alium spiritum accipitis, quem non accepistis, aut aliud euangelium quod non recepistis: recte pateremini. Existimo enim nihil me minus fecisse magnis Apostolis. Nam etsi imperitus sermone, sed non scientia, in omnibus autem manifestus sumus vobis. At nunquid peccatum feci, meipsum humilians, vt vos exaltemini: quoniam gratis Euangeliū Dei euangelizaui vobis? alias ecclesias expoliaui, accipiens stipendia ad ministerium vestrum. Et cum essem apud vos, & egerem: nulli onerosus fui: nam quod mihi deerat suppleuerunt fratres qui venerunt a Macedonia: & in omnibus sine onere me vobis seruaui, & seruabo. Est veritas Christi in me, quoniam hæc gloriatio non infringetur in me in regionibus Achaiae. Quare? quia non diligo vos? Deus scit. Quod autem facio: & faciam, vt amputem occasionem eorum qui volunt occasionem: vt in quo gloriantur, inueniantur sicut & nos. Nam eiusmodi pseudo apostoli sunt operarij subdoli, transfigurantes se in Apostolos Christi. Et non mirum, ipse enim satanas transfigurat se in angelum lucis, non est ergo magnum si ministri eius transfigurentur velut min-

istri iustitiæ: quorum finis erit secundum opera ipsorum. Iterum dico, ne quis me putet insipientem esse, alioquin velut insipientem accipite me: vt & ego modicum quid glorier. Quod loquor, non loquor secundum Deum, sed quasi in insipientia, in hac substantia gloriæ. Quoniam multi glorianter secundum carnem: & ego gloriabor.

**C** Feria. v. ex Exodo. Lesson. j.

**N**On suscipes vocem mendacij: nec iunges manum tuam vt pro impi dicas falsum testimonium. Non sequeris turbam ad faciendum malum: nec in iudicio plurimorum acquiesces sententiæ, vt a vero deuies. Pauperis quoque non misereberis in iudicio. Si occurreris boui inimici tui, aut asino. et 1. ranti, reduc ad eum. Si videris asinum odientis te, iacere sub onere, non pertransibis, sed subleuabis cum eo. Non declinabis in iudicium pauperis. Mendacium fugies. Insontem & iustum non occides, quia auersor impium. Nec accipies munera, quæ etiam excæcant prudentes, & subuertunt verba iutorum. Peregrino molestus non eris, scitis enim adueniarum animas: quia & ipsi peregrini fuistis in terra Ægypti. Sex annis seminabis terram tuam, & congregabis fruges eius. Anno autem septimo dimittes eam, & requiescere facies, vt comedant pauperes populi tui: & quicquid reliquum fuerit: edant bestiæ agri, ita facies in vinea, & in oliueto tuo. Sex diebus operaberis: septimo die cessabis, vt requiescat bos & asinus tuus, & refrigeretur filius ancillæ tuæ, & aduena. Omnia quæ dixi vobis, custodite. Et per nomen externalorum Deorum non iurabitis, neque audietur ex ore vestro. Tribus vicibus per singulos annos mihi festa celebrabitis. Solennitatem azymorum custodies. Septem

diebus comedes azyma, sicut præcepi tibi tempore mensis nouorum, quando egressus es de Ægypto: non apparebis in conspectu meo vacuus. Et solennitatem messis primituorum operis tui, quæcunque seminaueris in agro, solennitatem quoque in exitu anni, quando congregaueris omnes fruges tuas de agro. Ter in anno apparebit omne masculinum tuum coram domino Deo tuo. **c** **N**on immolabis super fermento sanguinem victimæ meæ, nec remanebit adeps solennitatis meæ vsque mane. Primitias frugum terræ tuæ deferes in domum domini Dei tui: non coques hœdum in lacte matris suæ.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**L**ibenter enim suffertis insipientes: **L** cum sitis ipsi sapientes. Sustinetis enim si quis vos in seruitutem redigit, si quis deuorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit. Secundum ignobilitatem dico, quasi nos infirmi fuerimus in hac parte. In quo quis audet (in insipientia dico) audeo & ego. Hebræi sunt: & ego. Israelitæ sunt: & ego. Semen Abrahæ sunt: & ego. Ministri Christi sunt (vt minus sapiens dico) plus ego: in laboribus plurimis: in carceribus abundantius, in plagis supra modum, in mortibus frequenter. A Iudæis quinque quadragenas, vna minus, accepi. Ter virgis cæsus sum, semel lapidatus sum, ter naufragium feci, nocte & die in profundo maris fui, in itineribus sæpe, periculis fluminum, periculis latronum, periculis ex genere, periculis ex gentibus: periculis in ciuitate, periculis in solitudine, periculis in mari, periculis in falsis fratribus, in labore & ærumnâ, in vigilijs multis, in fame & siti, in ieunijs multis, in frigore & nuditate: præter illa quæ extrinsecus

sunt: instantia mea quotidiana: solicitude omnium ecclesiarum. Quis infirmatur & ego non infirmor? Quis scandalizatur: & ego non vror? Si gloriari oportet: quæ infirmitatis meæ sunt, gloriabor. Deus & pater domini nostri Iesu Christi, qui est benedictus in secula, scit quod non mentior. Damasci præpositus gentis Aretæ Regis, custodiebat ciuitatem Damascenorum, vt me comprehenderet: & per fenestram in sporta dimissus sum per murum, & sic effugi manus eius.

**C Friday. ex Exodo. Lesson. j.**

**E**cce ego mittam angelum meum <sup>m12c</sup> qui præcedat te, & custodiat in via, & introducat in locum quem parauim. Obserua eum, & audi vocem eius, nec contemnendum putas: quia non dimittet cum peccaueris, & est nomen meum in illo. Quod si audieris vocem eius, & feceris omnia quæ loquor, inimicus ero inimicis tuis, & affligam afflgentes te. Præcedetque te angelus meus, & introducat te ad Amorrhæum, & Hethæum, & Pherezæum, Chananæumque, & Heuæum, & Iebusæum, quos ego conteram. Non adorabis Deos eorum, nec coles eos, non facies opera eorum, sed destrues eos: & confringes statuas eorum. Seruietisque domino Deo vestro, vt benedicam panibus tuis, & aquis, & auferam infirmitatem de medio tui. Non erit infecunda, nec sterilis in terra tua, numerum dierum tuorum implebo. Terrorem meum mittam in præcursorum tuum, & occidam omnem populum, ad quem ingredieris: cunctorumque inimicorum tuorum coram te terga vertam, emittens crabrones prius, qui fugabuntur. Heuæum, & Chananæum, & Hethæum, antequam introeas. Non ejiciam eos a facie tua anno uno: ne terra in soli-

tudinem redigatur, & crescant contra te bestiæ. Paulatim expellam eos de conspectu tuo, donec augearis, & possideas terram. Ponam autem terminos tuos a mari rubro vsque ad mare Palæstinorum, & a deserto vsque ad fluum: tradam in manibus vestris habitatores terræ, & ejiciam eos de conspectu vestro. Non inibis cum eis foedus, nec cum dijs eorum. Non habitent in terra tua, ne forte peccare te faciant in me, si seruieris dijs eorum: quod tibi certe erit in scandalum.

**Ex epist. ij. Pauli ad Corin. L. ij.**

**S**gloriari oportet, non expedit qui dem? veniam autem ad visiones, & reuelationes domini. Scio hominem in Christo ante annos quatuordecim (siue in corpore, siue extra corpus, nescio, Deus scit) raptum huiusmodi vsque ad tertium coelum. Et scio huiusmodi hominem (siue in corpore, siue extra corpus, nescio, Deus scit) quoniam raptus est in paradisum: & audiuimus arcanâ verba, quæ non licet homini loqui. Pro huiusmodi gloriabor, pro me autem nihil, nisi in infirmitatibus meis. Nam & si voluero gloriari, non ero insipiens: veritatem enim dicam. Parco autem, ne quis me existimet supra id quod videt in me, aut aliquid audit ex me. Et ne magnitudo reuelationum extollat me, datus est mihi stimulus carnis meæ angelus satanæ, qui me colaphizet. Propter quod ter dominum rogaui, vt discederet a me & dixit mihi, Sufficit tibi gratia mea, nam virtus in infirmitate perficitur. Libenter igitur gloriabor in infirmitatibus meis: vt inhabitet in me virtus Christi.] Propter quod placebo mihi in infirmitatibus meis, in contumelijs, in necessitatibus, in persecutionibus, in angustijs pro Christo. Cum enim infirmor: tunc

potens sum. Factus sum insipiens: vos me coegistis. Ego enim a vobis debui commendari: nihil enim minus fui ab ijs qui sunt supra modum apostoli: tametsi nihil sum. Signa tamen apostoli facta sunt super vos in omni patientia, in signis & prodigijs, & virtutibus. Quid est enim quod minus habuistis præ cæteris ecclesijs: nisi quod ego ipse non grauaui vos? Donate mihi hanc injuriam. Ecce tertio hoc paratus sum venire ad vos: & non ero grauis vobis. Non enim quæro quæ vestra sunt, sed vos. Nec enim debent filij parentibus thesaurizare: sed parentes filij. Ego autem libentissime impendam & super impendar ipse pro animabus vestris: licet plus vos diligens minus diligar, sed esto, ego vos non grauaui: sed cum essem astutus, dolo vos cepi. Nunquid per aliquem eorum quod misi ad vos, circunueni vos? Rogauit Titum, & misi cum illo fratrem. Nunquid Titus vos circunuenit? nonne eodem spiritu ambulauimus? nonne ijsdem vestigijs? Olim putatis quod excusemus nos apud vos? Coram Deo, in Christo loquimur: omnia enim charissimi propter ædificationem vestram. Timeo enim ne forte cum venero, non quales volo, inueniam vos: & ego inueniar a vobis qualem non vultis, ne forte contentiones, æmulationes, animositates, dissensiones, detractiones, susurrationes, inflationes, seditiones sint inter vos: ne iterum cum venero, humiliet me Deus apud vos: & lugeam multos ex ijs qui ante peccauerunt & non egerunt pœnitentiam super immunditia & fornicatione, & impudicitia quam gesserunt.

**C** Sabbato, ex Exodo. Lesson. j.

**M** Oysi quoque dixit, † Ascende ad dominum tu & Aaron, Nadab, & Abiu, & septuaginta senes ex Is-

rael, & adorabitis procul. Solusque Moyses ascendet ad dominum & illi non appropinquabunt: nec populus ascendet cum eo. Venit ergo Moyses, & narrauit plebi omnia verba domini atque iudicia: responditque cunctus populus vna voce. Omnia verba domini, quæ loquutus est faciemus. Scripsit autem Moyses vniuersos sermones domini: & mane consurgens ædificauit altare ad radices montis, & duodecim titulos per duodecim tribus Israel. Misitque iuuenes de filijs Israel, & obtulerunt holocausta, immolaueruntque victimas pacificas domino, vitulos. Tulit itaque Moyses dimidiam partem sanguinis, & misit in crateras: partem autem residuam fudit super altare. Assumensque volumen foederis, legit audiente populo, qui dixerunt: Omnia quæ loquutus est dominus faciemus, & erimus obedientes. Ille vero sumptum sanguinem respersit in populum, & ait, Hic est sanguis foederis, quod pepigit dominus vobiscum super cunctis sermonibus his. Ascenderuntque Moyses & Aaron, Nadab, & Abiu, & septuaginta de senioribus Israel: & viderunt Deum Israel: & sub pedibus eius quasi opus lapidis sapphirini, & quasi coelum cum serenum est. Nec super eos qui procul recesserant de filijs Israel, misit manum suam. Videruntque Deum, & comederunt, ac biberunt. Dixit autem dominus ad Moysen, Ascende ad me in montem, & esto ibi: daboque tibi tabulas lapideas, & legem, ac mandata quæ scripsi, vt doceas eos. Surrexerunt Moyses & Iose minister eius: ascendensque Moyses in montem Dei, senioribus ait, Exspecta hic, donec reuertamur ad vos, habebitis Aaron, & Hur vobiscum: si quid

natum fuerit quæstionis, referetis ad eos. Cumque ascendisset Moyses, operuit nubes montem, & habitauit gloria domini super Sinai, tegens illum nube sex diebus: septimo autem die vocauit eum de medio caliginis. Erat autem species gloriæ domini, quasi ignis ardens super verticem montis in conspectu filiorum Israel. Ingressusque Moyses medium nebulæ, ascendit in montem: & fuit ibi quadraginta diebus & quadraginta noctibus.]

*Ex epist. ij. Pauli ad Corin. Lchja. 1.*

**E**cce tertio hoc venio ad vos. In ore duorum vel trium testium stabit omne verbum. Prædixi enim & prædico, vt præsens vobis, & nunc absens ijs qui ante peccauerunt, & cæteris omnibus, quoniam si venero iterum, non parcam. An experimentum quæritis eius qui in me loquitur Christus: qui in vobis non infirmatur, sed potens est in vobis? Nam etsi crucifixus est ex infirmitate: sed viuit ex virtute Dei. Nam & nos infirmi sumus in illo: sed viuemus cum eo ex virtute Dei in vobis. Vosmetipsos tentate si estis in fide: ipsi vos probate. An non cognoscitis vosmetipsos quia Christus Jesus in vobis est? nisi forte reprobi estis. Spero autem quod cognoscetis quia nos non sumus reprobi. Oramus autem Deum, vt nihil mali faciat: non vt nos probati appareamus, sed vt vos quod bonum est faciatis: nos autem vt reprobi simus. Non enim possumus aliquid aduersus veritatem: sed pro veritate. Gaudemus enim quoniam nos infirmi sumus: vos autem potentes estis. Hoc & oramus, vestram summationem. Ideo hæc absens scribo: vt non præsens durius agam secundum potestatem, quam dominus dedit mihi in ædificationem, & non in destruc-

tionem. De cætero fratres gaudete, perfecti estote, exhortamini, idipsum sapite, pacem habete, & Deus pacis & dilectionis erit vobiscum. Salutate inuicem in osculo sancto. Salutant vos omnes sancti. Gratia domini nostri Iesu Christi, & charitas Dei, & communicatio sancti Spiritus sit cum omnibus vobis. Amen.

**C** Dominica. ix. post Pentecosten. Liber primus Samuelis, Quem nos pri-  
mum Regum dicimus. Lesson. j.

**S** Vit vir vnum de Ramathaim & Sophim, de monte Ephraim, & nomen eius Elcana, filius Ieroham, filij Eliu: filij Thou, filij Suph, Ephrathæus: & habuit duas vxores, nomen vni Anna, & nomen secundæ Phenenna. Fueruntque Phenennæ filij: Annæ autem non erant liberi. Et ascendebat vir ille de ciuitate sua statutis diebus, vt adoraret, & sacrificaret domino exercituum in Silo. Erant autem ibi duo filii Heli. Ophni & Phinees, sacerdotes domini. Venit ergo dies, & immolauit Elcana, deditque Phenennæ vxori suæ, & cunctis filijs eius, & filiabus partes: Annæ autem dedit partem vnam tristis, quia Annam diligebat. Dominus autem concluserat vluam eius. Affligebat quoque eam æmula eius, & vehementer angebat, in tantum vt exprobraret quod dominus conclusisset vluam eius: sicque faciebat per singulos annos, cum redeunte tempore ascenderent ad templum domini: & sic prouocabat eam. Porro illa flebat, & non capiebat cibum. Dixit ergo ei Elcana vir suus, Anna cur fles? & quare non comedis? & quam ob rem affligitur cor tuum? nunquid non ego melior tibi sum, quam decem filij? Surrexit autem Anna postquam comederat, & biberat

in Silo. Et Heli sacerdote sedente super sellam ante postes templi domini, cum esset Anna amaro animo orauit ad dominum flens largiter, & votum vouit dicens, Domine exercituum, si respiciens videris, afflictionem famulæ tuæ, & recordatus mei fueris, nec oblitus ancillæ tuæ, dederisque seruæ tuæ sexum virilem: dabo eum domino omnibus diebus vitæ eius, & nouacula non<sup>B</sup> ascendet super caput eius.

**Sanctum Iesu Christi euangelium secundum Matthæum. Lesson. ij.**

**L**iber † generationis Iesu Christi filij Dauid filij Abraham. Abraham genuit Isaac. Isaac autem genuit Iacob. Iacob autem genuit Iudam, & fratres eius. Iudas autem genuit Phares & Zaram de Thamar. Phares autem genuit Esron. Esron autem genuit Aram. Aram autem genuit Aminadab. Aminadab autem genuit Naasson. Naasson autem genuit Salmon. Salmon autem genuit Booz de Raab. Booz autem genuit Obed ex Ruth. Obed autem genuit Iesse. Iesse autem genuit Dauid regem. Dauid autem rex genuit Salomonem ex ea quæ fuit Vriæ. Salomon autem genuit Roboam. Roboam autem genuit Abiam. Abia autem genuit Asa. Asa autem genuit Iosophat. Iosophat autem genuit Ioram. Ioram autem genuit Oziam. Ozias autem genuit Ioathan. Ioathan autem genuit Achaz. Achaz autem genuit Ezechiam. Ezechias autem genuit Manassem. Manasses autem genuit Amon. Amon autem genuit Iosiam. Iosias autem genuit Iechoniam & fratres eius in transmigratione Babylonis. Et post transmigrationem Babylonis, Iechonias genuit Salathiel. Salathiel autem genuit Zorobabel. Zorobabel autem genuit

Abiud. Abiud autem genuit Eliacim. Eliacim autem genuit Azor. Azor autem genuit Sadoc. Sadoc autem genuit Achim. Achim autem genuit Eliud. Eliud autem genuit Eleazar. Eleazar autem genuit Mathan. Mathan autem genuit Iacob. Iacob autem genuit Ioseph virum Mariæ, de qua natus est Iesus, qui vocatur Christus.] Omnes itaque generationes ab Abraham vsque ad Dauid, generationes quatuordecim, & a Dauid vsque ad transmigrationem Babylonis, generationes quatuordecim, & a transmigratione Babylonis, vsque ad Christum, generationes quatuordecim. Christi autem generatio sic erat. † Cum esset desponsata mater eius Maria Ioseph antequam conuenirent, inuenta est in vtero habens de Spiritu sancto. Ioseph autem vir eius cum esset iustus & nolle eam traducere: voluit occultere eam. Haec autem eo cogitante, ecce Angelus domini apparuit in somnis ei, dicens, Ioseph, fili Dauid, noli timere accipere Mariam coniugem tuam: quod enim in ea natum est, de Spiritu sancto est: pariet autem filium, & vocabis nomen eius, Iesum, ipse enim saluum faciet populum suum a peccatis eorum,] (Hoc autem totum factum est, vt adimpleretur quod dictum est a domino per prophetam dicentem, Ecce virgo in vtero habebit, & pariet filium: & vocabunt nomen eius Emmanuel, quod est interpretatum nobiscum Deus) Exurgens autem Ioseph a somno, fecit sicut præcepit ei angelus domini: & accepit coniugem suam. Et non cognoscebat eam donec peperit filium suum primogenitum: & vocavit nomen eius Iesum.

**According to Luke. Lesson. iij.**

c. 19. **T**N illo tempore: Cum appropinquaret Iesus Ierusalem, videns ciuitatem, fleuit super illam dicens, Quia si cognouisses & tu, & quidem in hac die tua, quæ ad pacem tibi: nunc autem abscondita sunt ab oculis tuis.

**E**t reliqua. *Hom. sancti Grego. papæ. Lectionem sancti euangelij fratres charissimi breui (si possum) volo sermone percurrere: vt illis in ea prolixior detur intentio, qui sciunt ex paucis multa cogitare.* Quod flente domino illa Ierosolymorum subuersio describatur, quæ a Vespasiano & Tito Romanis principibus facta est, nullus qui historiam euersionis eiusdem legit, ignorat. Romani etenim principes de-nuntiantur, cum dicitur, Quia venient dies in te, & circundabunt te inimici tui vallo: & circundabunt te, & coangustabunt te vndique, & ad terram prosteruent te, & filios tuos qui in te sunt. Hoc quoque quod additur. Non relinquent in te lapidem super lapidem: etiam ipsa eiusdem ciuitatis transmigratione testatur. Quia dum nunc in eo loco constructa est, vbi extra portam dominus fuerat crucifixus, prior illa Ierusalem (vt dicitur) funditus est euersa: cui etiam ex qua culpa euersionis suæ poena fuerit illata subiungitur: eo quod non cognoveris tempus visitationis tuæ. Creator quippe omnium per incarnationis suæ mysterium hanc visitare dignatus est, sed ipsa timoris & amoris illius recordata non est. Vnde etiam per prophetiam in increpationem cordis humani aues coeli ad testimonium deducuntur, dum dicitur, Miluu in cœlo cognouit tempus suum: turtur & hirundo & ciconia custodierunt tempus aduentus sui: populus autem meus non cognouit iudicium domini.

**T**e deum. **O**ratio.

**P**Ateant aures misericordiæ tuæ domine precibus supplicantium: & vt potentibus desiderata concedas, fac eos, quæ tibi sunt placita, postulare. Per do.

**C** Monday. ex. j. lib. Reg. Lesson. j.

**F**Actum est autem, cum illa multi-cha. 1. plicaret preces coram domino, vt Heli obseruaret os eius. Porro Anna loquebatur in corde suo, tantumque labia illius mouebantur, & vox penitus non audiebatur. Æstimauit ergo eam Heli temulentam, dixitque ei, Vsquequo ebria eris? Digere paulisper vinum quo madet. Respondens Anna, Nequaquam inquit, domine mi: nam mulier infelix nimis ego sum, vinum & omne quod inebriare potest, non bibi, sed effudi animam meam in conspectu domini. Ne reputes ancillam tuam quasi vnam de filiabus Belial: quia ex multitidine doloris, & moeroris mei locuta sum vsque in præsens. Tunc Heli ait ei. Vade in pace: & Deus Israel det tibi petitionem tuam, quam rogasti eum. At illa dixit, Vtinam inueniat ancilla tua gratiam in oculis tuis. Et abiit mulier in viam suam, & comedit, vultusque illius non sunt amplius in diuersa mutati. Et surrexerunt mane, & adorauerunt coram domino, reuersique sunt, & venerunt in domum suam Rama-tha.

**S**ecundum Matthæum. **L**esson. ij.

**C**Vm † ergo natus esset Iesus in Bethlehem Iudæ in diebus Herodis regis, ecce Magi ab oriente venerunt Ierosolymam dicentes, Vbi est qui natus est rex Iudæorum? vidimus enim stellam eius in oriente, & venimus adorare eum. Audiens autem Herodes rex turbatus est, & omnis

Ierosolyma cum illo. Et congregans omnes principes sacerdotum & scribas populi, sciscitabatur ab eis vbi Christus nasceretur. At illi dixerunt ei, In Bethlehem Iudæ: sic enim scriptum est per prophetam, Et tu Bethlehem terra Iuda nequaquam minima es in principibus Iuda, ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes clam vocatis Magis, diligenter didicit ab eis tempus stellæ quæ apparuit eis, & mittens illos in Bethlehem dixit, Ite, & interrogate diligenter de puerō: & cum inueneritis renuntiate mihi: vt & ego veniens adorem eum. Qui cum audissent regem abierunt: & ecce stella quam viderant in oriente, antecedebat eos, vsque dum veniens staret supra vbi erat puer. Videntes autem stellam, gauisi sunt gaudio magno valde. Et intrantes domum inuenerunt puerum cum Maria matre eius. Et procidentes adorauerunt eum: & apertis thesauris suis obtulerunt ei munera, aurum, thus, & myrrham. Et responso accepto somnis ne redirent ad Herodem, per aliam viam reuersi sunt in regionem suam.] Qui cum recessissent, ecce angelus domini apparuit in somnis Ioseph, dicens. Surge, & accipe puerum & matrem eius, & fuge in Ægyptum: & esto ibi vsque dum dicam tibi. Futurum est enim vt Herodes querat puerum ad perdendum eum. Qui consurgens accepit puerum & matrem eius nocte: & secessit in Ægyptum. Et erat ibi vsque ad obitum Herodis: vt adimpleretur quod dictum est a domino per prophetam dicentem, Ex Ægypto vocavi filium meum: Tunc Herodes videntes quoniam illusus esset a Magis, iratus est valde: & mittens occidit omnes pueros qui erant in Bethlehem & in om-

nibus finibus eius, a bimatu & infra, secundum tempus quod exquisierat a Magis. Tunc adimpletum est quod dictum est per Ieremiam prophetam dicentem, Vox in Rama auditæ est, ploratus & vulnus multus, Rachel plorans filios suos, & noluit consolari, quia non sunt.] Defuncto autem Herode, C ecce angelus domini apparuit in somnis Ioseph in Aegypto, dicens, Surge, & accipe puerum & matrem eius, & vade in terram Israel: defuncti sunt enim qui quærebant animam pueri. Qui consurgens, accepit puerum & matrem eius, & venit in terram Israel. Audiens autem quod Archelaus regnaret in Iudæa pro Herode patre suo, timuit illo ire: & admonitus in somnis, secessit in partes Galilææ. Et veniens habitauit in ciuitate quæ vocatur Nazareth, vt adimpleretur quod dictum est per prophetas, Quoniam Nazaræus vocabitur.]

**C Tuesday. ex. j. lib. Reg. Lesson. j.**

**C** Ognouit autem Elcana Annam vxorem suam: & recordatus est eius dominus. Et factum est post circulum dierum, concepit Anna, & peperit filium vocavitque nomen eius Samuel: eo quod a domino postulasset eum. Ascendit autem vir eius Elcana, & omnis domus eius, vt immolaret domino hostiam solemnum & votum suum: & Anna non ascendit: dixit enim viro suo, Non vadam donec ablactetur infans: & ducam eum, vt appareat ante conspectum domini, & maneat ibi iugiter. Et ait ei Elcana vir suus, Fac quod bonum tibi videtur, & mane donec ablactes eum, precorque vt impleat dominus verbum suum. Mansit ergo mulier, & lactauit filium suum, donec amoueret eum a lacte. Et adduxit eum secum, postquam ablactauerat in vitulis

tribus, & vno modio farinæ, & amphora vini, & adduxit eum ad domum domini in Silo. Puer autem erat adhuc infantulus: & immolauerunt vitulum, & obtulerunt puerum Heli. Et ait, Obserco mi domine, viuit anima tua domine: ego sum illa mulier, quæ steti coram te hic orans dominum. Pro puero isto orauit, & dedit mihi dominus petitionem meam, quam postulaui eum. Idcirco & ego commodaui eum domino cunctis diebus, quibus fuerit accommodatus domino. Et adorauerunt ibi dominum. Et orauit Anna, & ait.

**Secundum Matthæum. Lesson. ij.**

**I**N diebus autem illis venit Ioannes Baptista prædicans in deserto Iudææ, & dicens, Poenitentiam agite: appropinquauit enim regnum cælorum. Hic est enim de quo dictum est per Isaiam prophetam dicentem, Vox clamantis in deserto, Parate viam domini, rectas facite semitas eius. Ipse autem Ioannes habebat vestimentum de ~~pilos~~ camelorum, & zonam pelliceam circa lumbos suos: esca autem eius erat locustæ & mel sylvestre. Tunc exibat ad eum Ierosolyma, & omnis Iudæa, & omnis regio circa Iordanem: & baptizabantur ab eo in Iordane confitentes peccata sua. Videns autem multos Phariseorum & Saducæorum venientes ad baptismum suum, dixit eis, Progenies viperarum, quis demonstrauit vobis fugere a ventura ira? Facite ergo fructum dignum poenitentiæ. Et ne velitis dicere intra vos, Patrem habemus Abraham. dico enim vobis quoniam potens est Deus de lapidibus istis suscitare filios Abrahæ. Iam enim securis ad radicem arborum posita est. Omnis ergo arbor, quæ non facit fructum bonum, excidetur, & in ignem mittetur. Ego quidem baptizo vos in

aqua in poenitentiam: qui autem post me venturus est, fortior me est, cuius non sum dignus calceamenta portare, ipse vos baptizabit in Spiritu sancto & igni. Cuius ventilabrum in manu sua, & permundabit aream suam: & congregabit triticum in horreum suum, paleas autem comburet igni inextinguibili. Tunc venit Jesus a Galilæa in Iordanem ad Ioannem: vt baptizaretur ab eo. Ioannes autem prohibebat eum dicens, Ego a te debeo baptizari, & tu venis ad me? Respondens autem Jesus, dixit ei, Sine modo. sic enim decet nos implere ommem iustitiam. Tunc clamavit eum. Baptizatus autem Iesus, confessim ascendit de aqua, & ecce aperti sunt ei coeli: & vidit spiritum Dei descendenter sicut columbam, & venientem super ipsum. Et ecce vox de cœlis dicens, Hic est filius meus dilectus, in quo mihi complacui.

**C Tuesday. ex. j. lib. Reg. Lesson. j.**

**E**XULTAUIT COR MEUM IN DOMINO, & EXALTATUM EST CORNU MEUM IN DOMINO. DILATATUM EST OS MEUM SUPER INIMICOS MEOS: QUIA LAETATA SUM IN SALUTARI TUO. NON EST SANCTUS VT EST DOMINUS: NEQUE ENIM EST ALIUS EXTRATE, & NON EST FORTIS SICUT DEUS NOSTER. NOLITE MULTIPLICARE LOQUI SUBLIMIA, GLORIANTES: RECEDANT VETERA DE ORE VESTRO: QUIA DEUS SCIENTIARUM DOMINUS EST, & IPSI PRÆPARANTUR COGITATIONES. ARCUS FORTIUM SUPERATUS EST, & INFIRMI ACCINCTI SUNT ROBORE. SATURATI PRIUS, PRO PANIBUS SE LOCauerunt: & FAMELICI SATURATI SUNT: DONEC STERILIS PEPERIT PLURIMOS, & QUÆ MULTOS HABEBAT FILIOS, INFIRMATA EST. DOMINUS MORTIFICAT, & VIUIFICAT, DEDUCIT AD INFEROS, & REDUCIT. DOMINUS PAUPEREM FACIT & DISSAT, HUMILIAT & SUBLEUAT. SUSCITAT DE PULUERE EGENUM, & DE STERCORE ELEUAT

pauperem: vt sedeat cum principibus & solium gloriæ teneat. Domini enim sunt cardines terræ, & posuit super eos orbem. Pedes sanctorum suorum serabit, & impij in tenebris conticescent: quia non in fortitudine roborabit vir. Dominum formidabunt aduersarij eius, & super ipsos in cœlis tonabit: dominus iudicabit fines terræ, & dabit imperium regi suo, & sublimabit cornu Christi sui. Et abijt Elcana in Ramatha, in domum suam: puer autem erat minister in conspectu domini ante faciem Heli sacerdotis.

**Secundum Matthæum. Lesson. ij.**

**T**Vnc Iesus † ductus est in desertum a spiritu, vt tentaretur a diabolo. Et cum ieunasset quadraginta diebus & quadraginta noctibus, postea esurijt. Et accedens tentator, dixit ei, Si filius Dei es, dic vt lapides isti panes fiant. Qui respondens dixit, Scriptum est, Non in solo pane viuit homo, sed in omni verbo quod procedit de ore Dei. Tunc assumpsit eum diabolus in sanctam ciuitatem, & statuit eum super pinnaculum templi, & dixit ei, Si filius Dei es, mitte te deorsum. Scriptum est enim, Quia angelis suis mandauit de te, & in manibus tollent te, ne forte offendas ad lapidem pedem tuum. Ait illi Iesus rursum, Scriptum est, Non tentabis dominum Deum tuum. Iterum assumpsit eum diabolus in montem excelsum valde, & ostendit ei omnia regna mundi, & gloriam eorum, & dicit ei, Hæc omnia tibi dabo si cadens adoraueris me. Tunc dicit ei Iesus, Vade satana: scriptum est enim, dominum Deum tuum adorabis: & illi soli seruies. Tunc reliquit eum diabolus: & ecce angeli accesserunt <sup>tha. & 2.</sup> ministrabant ei.] Cum autem audisset Jesus quod Ioannes traditus esset, se-

cessit in Galilæam: & relictæ ciuitate Nazareth, venit & habitauit in ciuitate Capharnaum maritima, in finibus Zabulon, & Nephtalim, vt adimpleretur quod dictum est per Isaiam prophetam, Terra Zabulon, & terra Nephthalim, via maris trans Iordanem Galilææ gentium: populus qui ambulabat in tenebris, vidit lucem magnam: & sedentibus in regione vmbrae mortis, lux orta est eis. Exinde coepit Iesus prædicare, & dicere, Poenitentiam agite: appropinquauit enim regnum coelorum.] Ambulans autem Iesus iuxta mare Galilææ, vidit duos fratres, Simonem qui vocatur Petrus, & Andream fratrem eius, mittentes rete in mare (erant enim pisca-tores) & ait illis, Venite post me: & faciam vos fieri pisca-tores hominum. At illi continuo relicitis retibus secuti sunt eum. Et procedens inde, vidit alios duos fratres, Iacobum Zebedæi & Ioannem fratrem eius in naui cum Zebedæo patre eorum reficienes retia sua: & vocauit eos. Illi autem statim relic-tis retibus & patre, sequuti sunt eum.] Et circumibat Iesus totam Galilæam, docens in synagogis eorum, & prædi-cans euangelium regni, & sanans om-nem languorem & omnem infirmitatem in populo. Et abijt opinio eius in totam Syriam, & obtulerunt ei omnes male habentes: varijs languoribus & tormentis comprehensos & qui dæmonia habebant, & lunaticos, & paralyti-cos, & curauit eos: & sequutæ sunt eum turbæ multæ de Galilæa, & Decapoli, & Ierosolymis, & de Iudæa, & de trans Iordanem.

**C**Feria. v. ex. j. lib. Reg. Lesson. j.

**P**Orro filij Heli, filij Belial, ne-scientes dominum, neque officium sacerdotum ad populum: sed

quicunque immolasset victimam, veniebat puer sacerdotis dum coquerentur carnes, & habebat fuscinulam tridentem in manu sua, & mittebat eam in lebetem, vel in caldariam, aut in ollam, siue in cacabum: & omne quod leuabat fuscinula, tollebat sacerdos sibi, sic faciebant vniuerso Israeli venientium in Silo. Etiam antequam adolarent adipem, veniebat puer sacerdotis, & dicebat immolanti, Da mihi carnem: vt coquam sacerdoti: non enim accipiam a te carnem coctam, sed crudam. Dicebatque illi immolans, Incendatur primum iuxta morem hodie adeps, & tolle tibi quantuncunque desiderat anima tua. Qui respondens aiebat ei, Nequaquam: nunc enim dabis, alioquin tollam vi. Erat ergo peccatum puerorum grande nimis coram domino: quia detrahebant homines a sacrificio domini. Samuel autem ministrabat ante faciem domini, puer accinctus Ephod lineo, & tunicam paruam faciebat ei mater sua, quam afferebat statutis diebus, ascendens cum viro suo, vt immolaret hostiam solennem. Et benedixit Heli Elcanæ, & vxori eius, dixitque ei, Reddat tibi dominus semen de muliere hac, pro foenore quod commodasti domino. Et abierunt in locum suum. Visitauit ergo dominus Annam, & concepit, & peperit tres filios, & duas filias: & magnificatus est puer Samuel apud dominum. Heli autem erat senex valde, & audiuuit omnia quæ faciebant filij sui vniuerso Israeli: & quomodo dormiebant cum mulieribus quæ obseruabant ad ostium tabernaculi, & dixit eis, Quare facitis res huiuscmodi, quas ego audio, res pessimas, ab omni populo? Nolite filij mei: non enim est bona fama, quam ego audio, vt trans-

gredi faciatis populum domini. Si peccauerit vir in virum, placari ei potest Deus: si autem in dominum peccauerit vir, quis orabit pro eo? Et non audierunt vocem patris sui: quia voluit dominus occidere eos. Puer autem Samuel proficiebat, atque crescebat, & placebat tam Deo quam hominibus.

**Secundum Matthæum. Lesson. ij.**

**V**Idens † autem Iesus turbas, as- c.5.a cendit in montem: & cum sedisset, accesserunt ad eum discipuli eius, & aperiens os suum docebat eos, dicens, Beati pauperes spiritu, quoniam ipsorum est regnum cœlorum. Beati mites: quoniam ipsi possidebunt terram. Beati qui lugent, quoniam ipsi consolabuntur. Beati qui esuriunt, & sitiunt iustitiam, quoniam ipsi saturabuntur. Beati misericordes: quoniam ipsi misericordiam consequentur. Beati mundo corde, quoniam ipsi Deum videbunt. Beati pacifici: quoniam filij Dei vocabuntur. Beati qui persecutionem patiuntur propter iustitiam: quoniam ipsorum est regnum cœlorum. Beati estis cum maledixerint vobis homines, & persecuti vos fuerint, & dixerint omne malum aduersum vos mentientes, propter me: gaudete & exultate, quoniam merces vestra copiosa est in cœlis:] sic enim persecuti sunt prophetas, qui fuerunt ante vos. † Vos estis sal terræ. Quod si sal eu-anuerit, in quo salietur? ad nihilum valet ultra, nisi vt mittatur foras, & conculcetur ab hominibus. Vos estis lux mundi. Non potest ciuitas abscondi supra montem posita, neque accedunt lucernam, & ponunt eam sub modio, sed super candelabrum, vt luceat omnibus qui in domo sunt. Sic luceat lux vestra coram hominibus: vt videant opera vestra bona, & glorificant pa-

trem vestrum, qui in cœlis est. Nolite putare quoniam veni soluere legem, aut prophetas, non veni soluere, sed admplere. Amen quippe dico vobis, donec transeat cœlum & terra, iota vnum aut vnum apex non præteribit a lege, donec omnia fiant. Qui ergo soluerit vnum de mandatis istis minimis, & docuerit sic homines: minimus vocabitur in regno cœlorum: qui autem fecerit & docuerit: hic magnus vocabitur in regno cœlo-  
C rum.] Dico autem vobis, quia † nisi abundauerit iustitia vestra plus quam Scribarum & Pharisæorum, non intrabitis in regnum cœlorum. Audistis quia dictum est antiquis, Non occides, qui autem occiderit, reus erit iudicio. Ego autem dico vobis, quia omnis qui irascitur fratri suo, reus erit iudicio, qui autem dixerit fratri suo, racha: reus erit concilio. Qui autem dixerit fatue: reus erit gehennæ ignis. Si ergo offers munus tuum ad altare, & ibi recordatus fueris quia frater tuus habet aliquid aduersum te: relinque ibi munus tuum ante altare, & vade, prius reconciliari fratri tuo: & tunc veniens offer munus tuum.]

**V**eni autem libyin Regi Lads Helj, &  
ait ad eum, Hæc dicit dominus,  
Nunquid non aperte reuelatus sum domui patris tui, cum essent in Aegypto,  
in domo Pharaonis? & elegi euhaex⁵.  
omnibus tribubus Israel mihi in sacerdotem, vt ascenderet ad altare meum,  
& adoleret mihi incensum, & portaret Ephod coram me: & dedi domui patris tui omnia de sacrificijs filiorum Israel?  
Quare calce abiecistis victimam meam,  
& munera mea quæ præcepi vt offerentur in templo: & magis honorasti filios tuos, quam me, vt comederetis primitias omnis sacrificij Israel populi mei? Propterea ait dominus Deus Is-

rael, Loquens loquutus sum, vt domus tua & domus patris tui ministraret in conspectu meo, vsque in sempiternum. Nunc autem dicit dominus, Absit hoc a me: sed quicunque honorificauerit me, glorificabo eum, qui autem contemnunt me, erunt ignobiles. Ecce dies veniunt, & præcidam brachium tuum, & brachium domus patris tui, vt non sit senex in domo tua. Et videbis æmulum tuum in templo, in vniuersitate prophetis Israel: & non erit senex in domo tua omnibus diebus. Veruntamen non auferam penitus virum exte ab altari meo: sed vt deficiant oculi tui, & tabescat anima tua, & pars magna domus tuæ morietur cum ad virilem ætatem venerit. Hoc autem erit tibi signum, quod venturum est duabus filijs tuis Ophni & Phinees: In die vno morientur ambo. Et suscitabo mihi sacerdotem fidelem, qui iuxta cor meum, & animam meam faciet: & ædificabo ei domum fidelem, & ambulabit coram Christo meo cunctis diebus. Futurum est autem, vt quicunque remanserit in domo tua, veniat vt oretur pro eo, & offerat numen argenteum, & chartam panis, dicatque, Dimitte me obsecro ad vnam partem sacerdotalem, vt comedam bucellam panis.

**Secundum Matthæum. Lesson. ij.**

**E**sto consentiens aduersario tuo cito dum es in via cum eo: ne forte tradat te aduersarius iudici, & iudex tradat te ministru, & in carcerem mittaris. Amen dico tibi, non exies inde, donec reddas nouissimum quadrantem. Audistis quia dictum est antiquis, Non moechaberis. Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo. Quod si oculus tuus dexter scandalizat te, erue

eum, & proiice abs te, expedit enim tibi vt pereat vnum membrorum tuorum, quam totum corpus tuum mittatur in gehennam ignis. Et si dextera manus tua scandalizat te, abscinde eam, & proiice abs te: expedit enim tibi vt pereat vnum membrorum tuorum, quam totum corpus tuum eat in gehennam. Dictum est autem, Qui cunque dimiserit vxorem suam, det ei libellum repudij. Ego autem dico vobis, quia omnis qui dimiserit vxorem suam, excepta fornicationis causa,<sup>hacit3.</sup> eam moechari: & qui dimissam duxerit, adulterat. Iterum audistis quia dictum est antiquis, Non periurabis: redes autem domino iuramenta tua. Ego autem dico vobis, non iurare omnino, neque per coelum: quia thronus Dei est: neque per terram: quia scabellum est pedum eius: neque per Ierosolymam: quia ciuitas est magni Regis, neque per caput tuum iuraueris: quia non potes vnum capillum album facere aut nigrum. Sit autem sermo vester, est, est, non non, quod autem his abundantius est, a malo est. Audistis quia dictum est, Oculum pro oculo, & dentem pro dente. Ego autem dico vobis non resistere malo: sed si quis te percutserit in dexteram maxillam tuam, præbe illi & alteram, & ei qui vult tecum iudicio contendere, & tunicam tuam tollere: dimitte ei & pallium, & quicunque te angariauerit mille passus, vade cum illo & alia duo. Qui autem petit a te, da ei: & volenti mutuare a te, ne auertaris. † Audistis quia dictum est, diliges proximum tuum, & odio habebis inimicum tuum. Ego autem dico vobis, diligite inimicos vestros, benefacite his, qui oderunt vos, & orate pro consequentibus & calumniantibus vos: vt sitis filij

patris vestri, qui in coelis est, qui solem suum oriri facit super bonos & malos, & pluit super iustos & iniustos. Si enim diligitis eos qui vos diligunt, quam mercedem habebitis? nonne & publicani hoc faciunt? Et si salutaueritis fratres vestros tantum, quid amplius facitis? nonne & Ethnici hoc faciunt? Estote ergo & vos perfecti, sicut & pater vester coelestis perfectus est.]

**C** Sabbato, ex. j. lib. Reg. Lesson. j.

**P** Ver autem Samuel ministrabat domino coram Heli: & sermo domini erat pretiosus in diebus illis, nec erat visio manifesta. Factum est ergo in die quadam, Heli iacebat in loco suo, & oculi eius caligauerant, nec poterat videre lucerna Dei antequam extingueretur. Samuel autem dormiebat in templo domini ubi erat arca Dei. Et vocauit dominus Samuelem. Qui respondens ait, Ecce ego. Et cucurrit ad Heli, & dixit, Ecce ego: vocasti enim me. Qui dixit.] Non vocaui: reuertere: & dormi. Et abiit, & dormiuit. Et adiecit dominus rursum vocare Samuelem. Consurgensque Samuel abiit ad Heli, & dixit, Ecce ego: quia vocasti me. Qui respondit, Non vocaui te fili mi: reuertere & dormi. Porro Samuel necdum sciabat dominum, nec reuelatus fuerat ei sermo domini. Et adiecit dominus, & vocauit adhuc Samuelem tertio. Qui consurgens abiit ad Heli, & ait, Ecce ego, quia vocasti me. Intellexit ergo Heli, quia dominus vocaret puerum: & ait ad Samuelem, Vade, & dormi: & si deinceps vocauerit te, dices: Louquere domine, quia audit seruus tuus. Abiit ergo Samuel, & dormiuit in loco suo. Et venit dominus, & stetit: & vocauit sicut vocauerat secundo, Samuel,

Samuel. Et ait Samuel, Loquere, quia audit seruus tuus. Et dixit dominus ad Samuelem: Ecce ego facio verbum in Israel, quod quicunque audierit, timent ambæ aures eius. In die illa suscitabo aduersum Heli, omnia quæ locutus sum super domum eius: incipiam & complebo. Prædixi enim ei quod iudicaturus essem domum eius in æternum, propter iniquitatem eius, eo quod nouerat indigne agere filios suos, & non corripuerit eos. Idcirco iurauit domui Heli, quod non expietur iniquitas domus eius victimis, & muneribus vsque in æternum.

**Secundum Matthæum. Lesson. ij.**

**A** †Ttendite ne iustitiam vestram faciatis coram hominibus vt videamini ab eis: alioquin mercedem non habebitis apud patrem vestrum qui in cœlis est. Cum ergo facis eleemosynam, noli tuba canere ante te, sicut hypocritæ faciunt in synagogis & in vicis, vt honorificantur ab hominibus, amen dico vobis, receperunt mercedem suam. Te autem faciente eleemosynam, nesciat sinistra tua quid faciat dextera tua: vt sit eleemosyna tua in abscondito, & pater tuus qui videt in abscondito, reddet tibi. Et cum oratis, non eritis sicut hypocritæ qui amant in synagogis & in angulis platearum stantes orare, vt videantur ab hominibus. Amen dico vobis, receperunt mercedem suam. Tu autem cum oraueris, intra in cubiculum tuum, & clauso ostio ora patrem tuum in abscondito: & pater tuus qui videt in abscondito, reddet tibi.] Orantes autem nolite multum loqui, sicut Ethnici faciunt: putant enim ~~quod~~ in multiloquio suo exaudiantur. Nolite ergo assimilari eis, scit enim pater vester quid opus sit vobis, antequam petatis eum. Sic ergo vos orabitis, Pa-

ter noster qui es in cœlis, Sanctificetur nomen tuum. Adueniat regnum tuum. Fiat voluntas tua, sicut in cœlo & in terra. Panem nostrum supersubstantiale da nobis hodie. Et dimitte nobis debita nostra, sicut & nos dimittimus debitoribus nostris. Et ne nos inducas in temptationem. Sed libera nos a malo. Amen. Si enim dimiseritis hominibus peccata eorum: dimittet & vobis pater vester celestis delicta vestra. Si autem non dimiseritis hominibus nec pater vester dimittet vobis peccata vestra. ¶ Cum autem ieunatis, nolite fieri sicut hypocritæ tristes, exterminant enim facies suas, vt appareant hominibus cœlantes. Amen dico vobis, quia receperunt mercedem suam. Tu autem cum ieunias, vnge caput tuum, & faciem tuam laua: ne videaris hominibus ieunans, sed patri tuo qui est in abscondito: & pater tuus qui videt in abscondito, reddet tibi. Nolite thesaurizare vobis thesauros in terra: vbi ærugo & tinea demolitur, & vbi fures effodiunt & furantur. Thesaurizate autem vobis thesauros in cœlo: vbi neque ærugo, neque tinea demolitur: & vbi fures non effodiunt, nec furantur. Vbi enim est thesaurus tuus, ibi est & cor tuum.] Lucerna corporis tui, est oculus tuus. Si oculus tuus fuerit simplex: totum corpus tuum lucidum erit: Si autem oculus tuus fuerit nequam: totum corpus tuum tenebrosum erit. Si ergo lumen quod in te est, tenebræ sunt: ipse tenebræ quantæ erunt?

**C Dominica. x. post Pentecosten, ex primo Regum. Lesson one.**

 Ormiuit autem Samuel vsque mane, aperuitque ostia domus domini. Et Samuel timebat indicare visionem Heli. Vocauit ergo Heli Samuelem, & dixit:

Samuel fili mi? Qui respondens, ait: Præsto sum. Et interrogauit eum, Quis est sermo qui dictus est ad te? oro te ne celaueris me. Hæc faciat tibi Deus, & hæc addat, si absconderis a me sermonem ex omnibus verbis quæ dicta sunt tibi. Indicauit itaque ei Samuel vniuersos sermones, & non abscondit ab eo. Et ille respondit, Dominus est, quod bonum est in oculis suis, faciat. Creuit autem Samuel, & dominus erat cum eo, & non cecidit ex omnibus verbis eius in terram. Et cognouit vniuersus Israel a Dan, vsque Bersabee, quod fidelis Samuel propheta esset domini. Et addidit dominus vt appareret in Silo: quoniam reuelatus fuerat dominus Samuel in Silo, iuxta verbum domini. Et euenit sermo Samuelis vniuerso Israeli.

Et factum est in diebus illis conuenerunt Philisthiim in pugnam. Egressus est nanque Israel obuiam Philisthiim in prælium, & castrametatus est iuxta lapidem adiutorij. Porro Philisthiim venerunt in Aphec, & instruxerunt aciem contra Israel. Initio autem certamine, terga vertit Israel Philisthæis: & cæsa sunt in illo certamine passim per agros, quam si quatuor millia virorum. Et reuersus est populus ad castra: dixeruntque maiores natu de Israel, Quare percussit nos dominus hodie coram Philisthiim? Afferamus ad nos de Silo arcam foederis<sup>7</sup>, domini, & veniat in medium nostri, vt saluet nos de manu inimicorum nostorum. Misit ergo populus in Silo, & tulerunt inde arcam foederis domini exercituum sedentis super Cherubin: erantque duo filii Heli cum arca foederis domini, Ophni & Phinees.

**Secundum Matthæum.** Lesson. ij.

**N**†Emo potest duobus dominis c.6.c seruire: aut enim vnum odio habebit, & alterum diligit: aut vnum sustinebit, & alterum contemnet. Non potestis Deo seruire, & mammonæ. Ideo dico vobis, ne solliciti sitis animæ vestræ, quid manducetis, neque corpori vestro quid induamini. Nonne anima plus est quam esca: & corpus plusquam vestimentum? Respicite volatilia cœli: quoniam non serunt neque metunt, neque congregant in horrea: & pater vester celestis pascit illa. Nonne vos magis pluris estis illis? Quis autem vestrum cogitans, potest adiicere ad staturam suam cubitum vnum? Et de vestimento quid solliciti estis? Considerate lilia agri quomodo crescunt: non laborant neque nent. Dico autem vobis, quoniam nec Salomon in omni gloria sua coopertus est sicut vnum ex ipsis.<sup>4</sup> Si autem foenum agri quod hodie est, & cras in clibanum mittitur, Deus sic vestit: quanto magis vos modicæ fidei? Nolite ergo solliciti esse, dicentes, Quid manducabimus, aut quid bibemus, aut quo operiemur? hæc enim omnia gentes inquirunt. Scit enim pater vester quia his omnibus indigetis: quærите ergo primum regnum Dei, & iustitiam eius, & hæc omnia adiicientur vobis.] Nolite ergo solliciti esse in crastinum: crastinus enim dies sollicitus erit sibiipsi: sufficit diei malitia sua.

Nolite iudicare, & non iudicabimini. In quo enim iudicio iudicaueritis, iudicabimini & in qua mensura mensi fueritis remetietur vobis. Quid autem vides festucam in oculo fratris tui: & trabem in oculo tuo non vides? Aut quomodo dicas fratri tuo, Frater, sine eiiciam festucam de oculo tuo: & ecce trabs est in oculo tuo? Hipocrita eiice primum

trabem de oculo tuo, & tunc videbis ei-  
cere festucam de oculo fratris tui. No-  
lite dare sanctum canibus: neque mit-  
tatis margaritas vestras ante porcos, ne  
forte conculcent eas pedibus suis, &  
conuersi dirumpant vos.

*According to Luke. Lesson. iij.*

- c. 18. **I**N illo tempore: Dixit Iesus ad quosdam qui in se confidebant tan-  
quam iusti, & aspernabantur cæteros,  
parabolam istam, Duo homines ascen-  
derunt in templum vt orarent: vnuſ  
Pharisæus, & alter Publicanus.

*Et rel. Hom. sancti Augusti. episc.*

Diceret saltem Pharisæus non sum si-  
cut cæteri homines. Quid est, cæ-  
teri homines, nisi omnes præter ipsum?  
Ego, inquit, iustus sum cæteri pecca-  
tores. Non sum sicut cæteri homines,  
iniusti, auari, raptiores, adulteri. Et  
ecce tibi ex vicino publicano maior est  
tumoris occasio. Sicut, inquit, Publi-  
canus iste. Ego, inquit, solus sum. Iste  
de cæteris est. Non sum, inquit, talis  
qualis iste per iustitias meas quibus  
iniquus non sum. Ieiuno bis in sab-  
bato: decimas do omnium quæ pos-  
sideo. Quid rogauerit Deum, quære in  
verbis eius: & nihil inuenies. Ascendit  
orare: noluit rogare Deum: sed se lau-  
dare. Parum est non Deum rogare, sed  
se laudare: insuper & roganti insultare.  
Publicanus autem de longinquo stabat:  
& tamen Deo ipse propinquabat, cordis  
eum conscientia remouebat: pietas ap-  
plicabat. Publicanus autem de longin-  
quo stabat: sed dominus eum de  
propinquo attendebat. Excelsus enim  
dominus, & humilia respicit: excelsos  
autem, qualis erat ille Pharisæus, a  
longe cognoscit. Excelsa quidem Deus  
a longe cognoscit: sed non ignoscit.  
Adhuc autem audi humilitatem Pub-  
licani. Parum est quia de longinquo

stabat, nec suos oculos ad cœlum leua-  
bat, vt aspiceretur non aspiciebat. **T**e  
deum. **Oratio.**

**D**eus, qui omnipotentiam tuam  
parcendo maxime, & miserando  
manifestas: multiplica super nos miser-  
cordiam tuam: vt ad tua promissa cur-  
rentes, cœlestium bonorum facias esse  
consortes. Per domi.

**C** Monday. ex. j. lib. Reg. Lesson. j.

**C**Vnque venisset arca foederis do-  
mini in castra, vociferatus est om-  
nis Israel clamore grandi & personuit  
terra. Et audierunt Philisthiim vocem  
clamoris, dixeruntque, Quænam est  
hæc vox clamoris magni in castris He-  
bræorum? Et cognoverunt quod arca  
domini venisset in castra. Timuerunt  
que Philisthiim, dicentes, Venit Deus  
in castra. Et ingemuerunt dicentes,  
Væ nobis: non enim fuit tanta ex-  
ultatio heri & nudiustertius: vae no-  
bis. Quis nos saluabit de manu De-  
orum sublimium istorum? hi sunt dij  
qui percusserunt Ægyptum omni plaga  
in deserto. Confortamini, & estote viri  
Philisthiim: ne seruatis Hebræis, sicut  
& illi seruierunt nobis: confortamini, &  
bellate, pugnauerunt ergo Philisthiim  
& cæsus est Israel, & fugit vnuſquisque  
in tabernaculum suum: & facta est  
plaga magna nimis: & ceciderunt de Is-  
rael triginta millia peditum. Et arca  
Dei capta est: duo quoque filij Heli  
mortui sunt, Ophni & Phinees. Cur-  
rens autem vir de Benjamin ex acie  
venit in Silo in die illa, scissa veste,  
& conspersus puluere caput. Cunque  
ille venisset, Heli sedebat super sellam  
contra viam spectans. Erat enim cor  
eius pauens pro arca Dei. Vir autem  
ille postquam ingressus est, nuntiauit  
vrbi: & v lulauit omnis ciuitas. Et au-

diuit Heli sonitum clamoris, dixitque, Quis est hic sonitus tumultus huius? At ille festinavit: & venit, & nuntiavit Heli. Heli autem erat nonaginta & octo annorum, & oculi eius caligauerant, & videre non poterat. Et dixit ad Heli, Ego sum qui veni de prælio, & ego qui de acie fugi hodie. Cui ille ait. Quid actum est fili mi? Respondens autem ille qui nuntiabat, Fugit, inquit, Israel coram Philisthiim, & ruina magna facta est in populo: insuper, & duo filij tui mortui sunt, Ophni & Phinees, & arca Dei capta est. Cunque ille nominasset arcam Dei, cecidit de sella retrorsum iuxta ostium, & fractis ceruicibus mortuus est. Senex enim erat vir, & grandæuuus, & ipse iudicauit Israel quadraginta annis. Nurus autem eius vxor Phinees, prægnans erat, vicinaque partui: & audito nuntio quod capta esset arca Dei, & mortuus esset sacer suus, & vir suus, incuruauit se & peperit: irruerant enim in eam dolores subiti. In ipso autem momento mortis eius, dixerunt ei quæ stabant circa eam, Ne timeas, quia filium peperisti. Quæ non respondit eis, neque animaduerdit. Et vocabit puerum Ichabod dicens, Translata est gloria de Israel, quia capta est arca Dei. Et pro socero suo, & pro viro suo, & ait, Translata est gloria ab Israel eo quod capta esset arca Dei.

**Secundum Matthæum. Lesson. ij.**

**P**Etite, & dabitur vobis: querite, & inuenietis: pulsate, & aperiatur, vobis. Omnis enim qui petit, accipit: & qui quærit, inuenit: & pulsanter aperietur. Aut quis est ex vobis homo, quem si petierit filius suus panem, nunquid lapidem porriget ei? Aut si pisces petierit: nunquid serpentem porriget ei? Si ergo vos cum sitis mali, nostis, bona data dare fil-

ijs vestris, quanto magis pater vester qui in coelis est dabit bona potentibus se? Omnia ergo quæcunque vultis vt faciant vobis homines: ita & vos facite illis. Hæc est enim lex & prophetæ. Intrate per angustam portam: quia lata porta, & spatiosa via est quæ dicit ad perditionem: & multi sunt qui intrant per eam. Quam angusta porta & arcta via est quæ dicit ad vitam: & pauci sunt qui inueniunt eam. † Attendite a falsis prophetis, qui veniunt ad vos in vestimentis ouium, intrinsecus autem sunt lupi rapaces, a fructibus eorum cognoscetis eos. Nunquid colligunt de spinis vuas, aut de tribulis ficus? Sic omnis arbor bona fructus bonos facit: mala autem arbor, malos fructus facit. Non potest arbor bona, malos fructus facere: neque arbor mala, bonos fructus facere. Omnis arbor quæ non facit fructum bonum, excidetur, & in ignem mittetur. Igitur ex fructibus eorum cognoscetis eos. Non omnis qui dicit mihi, domine domine, intrabit in regnum coelorum: sed qui facit voluntatem patris mei qui in coelis est, ipse intrabit in regnum coelorum.] Multi dicent mihi in illa die, domine domine, nonne in nomine tuo prophetauimus, & in nomine tuo dæmonia eieciimus, & in nomine tuo virtutes multas fecimus? Et tunc confitebor illis, Quia nunquam noui vos: discedite a me hanc qui operamini iniquitatem: Omnis ergo qui audit verba mea hæc, & facit ea: assimilabitur viro sapienti, qui ædificauit domum suam supra petram, & descendit pluvia, & venerunt flumina, & flauerunt venti, & irruerunt in domum illam, & non cecidit: fundata enim erat super petram. Et omnis qui audit verba mea hæc, & non

facit ea: similis erit viro stulto qui aedificauit domum suam super arenam, & descendit pluuiam, & venerunt flumina, & flauerunt venti, & irruerunt in dominum illam, & cecidit, & fuit ruina illius magna: Et factum est: cum consummasset Iesus verba haec, admirabantur turbæ super doctrinam eius. Erat enim docens eos sicut potestatem habens, & non sicut Scribæ eorum & Pharisæi.

**C** Tuesday. ex. j. lib. Reg. Lesson. j.

**P**hilisthiim autem tulerunt arcam Dei, & asportauerunt eam a lapide adiutorij in Azoton, tuleruntque Philisthiim arcam Dei, & intulerunt eam in templum Dagon, & statuerunt eam iuxta Dagon. Cunque surrexisserunt diluculo Azotij altera die, ecce Dagon iacebat pronus in terra ante arcam domini: & tulerunt Dagon, & restituerunt eum in locum suum. Rursumque mane die altera consurgentes inuenerunt Dagon iacentem super faciem suam in terra coram arca domini: caput autem Dagon, & duæ palmæ manuum eius abscissæ erant super limen: porro Dagon solus truncus remanserat in loco suo propter hanc causam non calcant sacerdotes Dagon, & omnes qui ingrediuntur templo eius super limen Dagon in Azoto, vsque in hodiernum diem. Aggravata est autem manus domini super Azotios, & demolitus est eos: & percussit in secretiori parte natum Azotum, & fines eius. Et ebullierunt villæ & agri in medio regionis illius, & nati sunt mures, & facta est confusio mortis magnæ in ciuitate. Videntes autem viri Azotij huiuscemodi plagam, dixerunt, Non maneat arca Dei Israel apud nos: quoniam dura est manus eius super nos, & super Dagon Deum nostrum. Et mittentes congregauerunt

omnes satrapas Philisthinorum ad se, & dixerunt, Quid faciemus de arca Dei Israel? Responderuntque Gethæi, Circunducatur arca Dei Israel. Et circunduxerunt arcam Dei Israel, illis autem circunducentibus eam, fiebat manus domini per singulas ciuitates interfectionis magnæ nimis: & percutiebat viros vniuersiisque vrbis, a paruo vsque ad maiorem, & computrescebant prominentes extales eorum. Inierunquam Gethæi consilium, & fecerunt sibi sedes pelliceas. Miserunt ergo arcam Dei in Accaron. Cunque venisset arca Dei in Accaron, exclamauerunt Accaronitæ dicentes: Adduxerunt ad nos arcam Dei Israel, vt interficiat nos & populum nostrum. Miserunt itaque & congregauerunt omnes satrapas Philisthinorum: qui dixerunt, Dimitte arcam Dei Israel, & reuertatur in locum suum: & non interficiat nos cum populo nostro. Fiebat enim paor mortis in singulis vrbibus, & grauissima valde manus Dei. Viri quoque qui mortui non fuerant, percutiebantur in secretiori parte natum: & ascendebat vultus vniuersiisque ciuitatis in coelum.

**Secundum Matthæum. Lesson. ij.**

**C**Vm autem † descendisset de monte, secutæ sunt eum turbæ multæ: & ecce leprosus veniens adorabat eum, dicens, domine, si vis, potes me mundare. Et extendens Iesus manum, tetigit eum, dicens, Volo, mundare. Et confessim mundata est lepra eius. Et ait illi Iesus, Vide, nemini dixeris: sed vade, ostende te sacerdoti & offer munus tuum quod præcepit Moyses in testimonium illis.] † Cum autem introisset Capharnaum, accessit ad eum centurio, rogans eum, & dicens, domine puer meus iacet in domo paralyticus, & male torquetur. Et ait

illi Jesus, Ego veniam, & curabo eum. Et respondens centurio, ait, Domine, non sum dignus vt intres sub tectum meum: sed tantum dic verbo, & sanabitur puer meus. Nam & ego homo sum sub potestate constitutus. habens sub me milites: & dico huic, vade, & vadit: & alij, veni, & venit: & seruo meo, fac hoc, & facit. Audiens autem Jesus, miratus est: & sequentibus se dixit, Amen dico vobis, non inueni tantam fidem in Israel. Dico autem vobis quod multi ab oriente & occidente venient, & recumbent cum Abraham & Isaac & Iacob in regno cœlorum: filij autem regni eiicientur in tenebras exteriore, ibi erit fletus & stridor dentium. Et dixit Jesus centurioni, Vade, & sicut credidisti fiat tibi. Et sanatus est puer ex illa hora.] Et cum venisset Jesus in domum Petri, vidit socrum eius iacentem & febricitantem: & tetigit manum eius, & dimisit eam febris: & surrexit & ministrabat eis. Vespere autem facto, obtulerunt ei multos dæmonia habentes: & eiiciebat spiritus verbo & omnes male habentes curauit: vt adimpleretur quod dictum est per Isaiam prophetam, dicentem, Ipse infirmitates nostras accepit, & ægrotationes nostras portauit. Videns autem Jesus turbas multas circum se, iussit discipulos ire trans fretum. Et accedens vnu scriba, ait illi, Magister, sequar te quounque ieris. Et dicit ei Jesus, Vulpes foueas habent, & volucres cœli nidos: filius autem hominis non habet vbi caput suum reclinet. Alius autem de discipulis eius ait illi: domine, permitte me primum ire, & sepelire patrem meum. Jesus autem ait illi, Sequere me, & dimitte mortuos sepelire mortuos suos.

**C** Feria. iiiij. ex. j. lib. Reg. Lesson. j.

**F** Vit ergo arca domini in regione cha. 6. Philistinorum septem mensibus. Et vocauerunt Philisthiim sacerdotes & diuinos, dicentes: Quid faciemus de arca domini? indicate nobis quomodo remittamus eam in locum suum. Qui dixerunt, Si remittitis arcam Dei Israël, nolite dimittere eam vacuam, sed quod debetis reddite ei pro peccato, & tunc curabimini: & scietis quare non recedat manus eius a vobis. Qui dixerunt, Quid est quod pro delicto reddere debeamus ei? Responderuntque illi, Iuxta numerum prouinciarum Philistinorum quinque anos aureos facietis, & quinque mures aureos: quia plaga vna fuit omnibus vobis, & satrapis vestris. Facietisque similitudines anorum vestrorum, & similitudines murium qui demoliti sunt terram, & dabitis Deo Israel gloriam: si forte releuet manum suam a vobis, & a dijs vestris. & a terra vestra. Quare aggrauatis corda vestra sicut aggrauavit Ægyptus, & Pharao cor suum? nonne postquam percussus est, tunc dimisit eos, & abierunt? Nunc ergo arripite, & facite plastrum nouum vnum: & duas vaccas foetas, quibus non est impositum iugum, iungite in plaastro, & recludite vitulos earum domi. Tolletisque arcam domini, & ponetis in plaastro, & vasa aurea quæ exoluisitis ei pro delicto, ponetis in capsellam ad latus eius, & dimittite eam vt vadant. Et aspicietis: & si quidem per viam finium suorum ascenderit contra Bethsames: ipse fecit nobis hoc malum grande, sin autem minime: sciemos quia nequaquam manus eius tetigit nos: sed casu accidit. Fererunt ergo: illi hoc modo: & tolentes duas vaccas quæ lactabant vi-

tulos, iunxerunt ad plastrum, vitulosque earum concluserunt domi. Et posuerunt arcam Dei super plastrum, & capsellam quæ habebat mures aureos, & similitudines anorum. Ibant autem in directum vaccæ per viam quæ dicit Bethsames: & itinere uno gradiebantur, pergentes & mugientes: & non declinabant neque ad dextram neque ad sinistram, sed & satrapæ Philisthiim sequebantur, vsque ad terminos Bethsames.

**Secundum Matthæum.** Lesson. ij.

**E**T † ascende eo in nauiculam secunda, cuti sunt eum discipuli eius: & ecce motus magnus factus est in mari, ita vt nauicula operiretur fluctibus, ipse vero dormiebat. Et accesserunt ad eum discipuli eius, & suscitauerunt eum dicentes, Domine, salua nos perimus. Et dicit eis Iesus, Quid timidi estis modicæ fidei? Tunc surgens imperauit ventis & mari, & facta est tranquillitas magna. Porro homines mirati sunt dicentes, Qualis est hic, quia venti & mare obedient ei?] Et cum venisset Iesus trans freatum in regionem Gerasenorum, occurserunt ei duo habentes. dæmonia, de monumentis exeuntes, sœui nimis, ita vt nemo posset transire per viam illam. Et ecce clamauerunt dicentes, Quid nobis & tibi Iesu fili Dei? Venisti huc ante tempus torquere nos? Erat autem non longe ab illis grex multorum porcorum pascens. Dæmones autem rogabant eum dicentes, Si eiicis nos hinc, mitte nos in gregem porcorum. Et ait illis, Ite. At illi exeuntes abierunt in porcos. Et ecce magno impetu abiit totus grex per præcepis in mare: & mortuosi sunt in aquis. Pastores autem fugerunt: & venientes in ciuitatem, nuntiauerunt hæc omnia, & de ijs qui dæmonia habuerant. Et ecce tota ciuitas ex-

ijt obuiam Iesu. Et viso eo, rogabant eum vt transiret a finibus eorum. † Et c.3.a ascendens in nauiculam transfretauit: & venit in ciuitatem suam. Et ecce, offerebant ei paralyticum iacentem in lecto. Et videns Iesus fidem illorum dixit paralyticu, Confide fili, remittuntur tibi peccata tua. Et ecce quidam de Scribis dixerunt intra se, Hic blasphemat. Et cum vidisset Iesus cogitationes eorum, dixit, Vt quid cogitatis mala in cordibus vestris? Quid est facilius, dicere, Dimituntur tibi peccata c.3.b, an dicere, Surge & ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata (tunc ait paralyticu) Surge, tolle lectum tuum, & vade in domum tuam. Et surrexit: & abiit in domum suam. Videntes autem turbæ timuerunt, & glorificauerunt Deum qui dedit potestatem tales hominibus.] Et cum transiret inde Iesus, † vidit hominem sedentem in teloneo, Matthæum nomine. Et ait illi, Sequere me. Et surgens, sequitus est eum. Et factum est: discubente eo in domo, ecce multi publicani & peccatores venientes, discubebant cum Iesu, & discipulis eius. Et videntes Pharisæi, dicebant discipulis eius, Quare cum publicanis & peccatoribus manducat magister vester? At Iesus audiens ait, Non est opus valentibus, medico, sed male habentibus. Euntes autem, discite quid est, Misericordiam volo, & non sacrificium. Non enim veni vocare iustos sed peccatores.]

**C** Feria. v. ex. j. lib. Reg. Lesson. j.

**P**Orro Bethsamitæ metebant triticum in valle: & eleuantes oculos suos, viderunt arcam, & gauisi sunt cum vidissent. Et plastrum venit in agrum Iosue Bethsamitæ, & stetit

ibi. Erat autem ibi lapis magnus, & conciderunt ligna plaustri, vaccasque imposuerunt super ea holocaustum domino. Leuitæ autem deposuerunt arcam Dei, & capsellam quæ erat iuxta eam, in qua erant vasa aurea, & posuerunt super lapidem grandem. Viri autem Bethsamitæ obtulerunt holocausta, & immolauerunt victimas in die illa domino. Et quinque satrapæ Philisthinorum viderunt, & reuersi sunt in Accaron in die illa. Hi sunt autem ani aurei, quos reddiderunt Philisthiim pro delicto domino: Azotus vnum, Gaza vnum, Ascalon vnum, Geth vnum, Accaron vnum: & mures aureos secundum numerum vrbi Philisthiim quinque prouinciarum, ab vrbe murata, vsque ad villam quæ erat absque muro, & vsque ad Abel magnum super quem posuerunt arcam domini quæ erat vsque in die illa in agro Iosue Bethsamitis. Percussit autem dominus de viris Bethsamitibus, eo quod vidissent arcam domini: & percussit de populo septuaginta viros, & quinquaginta millia plebis. Luxitque populus, eo quod dominus percussisset plebem plaga magna. Et dixerunt viri Bethsamitæ, Quis poterit stare in conspectu domini Dei sancti huius? & ad quem ascendet a nobis? Miseruntque nuntios ad habitatores Cariathiarim, dicentes, Reduxerunt Philisthiim arcam domini, descendite, & reducete eam ad vos.

**Secundum Matthæum. Lesson. ij.**

**T**unc accesserunt ad eum discipuli Ioannis dicentes, Quare nos & Pharisæi ieunamus frequenter: discipuli autem tui non ieunant? Et ait illis Iesus, Nunquid possunt filii sponsi lugere, quandiu cum illis est sponsus? Venient autem dies, cum aufer-

etur ab eis sponsus, & tunc ieunabunt. Nemo autem immittit commissuram panni rudis in vestimentum vetus: tollit enim plenitudinem eius a vestimento: & peior scissura fit. Neque mittunt vinum nouum in vtres veteres: alioquin rumpuntur vtres, & vinum effunditur, & vtres pereunt. Sed vinum nouum in vtres nouos mittunt: & ambo conseruantur. Hæc illo loquente ad eos, † ecce princeps vnus accessit, & adorabat eum, dicens, Domine, filia mea modo defuncta est: sed veni, impone manum tuam super eam, & viuet. Et surgens Iesus: sequebatur eum, & discipuli eius. Et ecce, mulier quæ sanguinis fluxum patiebatur duodecim annis, accessit retro, & tetigit fimbriam vestimenti eius. Dicebat enim intra se, Si tetigero tantum vestimentum eius salua ero. At Iesus conuersus & videns eam, dixit, Confide filia: fides tua te saluam fecit. Et salua facta est mulier ex illa hora. Et cum venisset Iesus in domum principis, & vidisset tibicines & turbam tumultuantem, dicit illis, Recedite, non est enim mortua puella, sed dormit. Et deridebant eum. Et cum eiecta esset turba, intravit: & tenuit manum eius, & dixit: Puella, surge. Et surrexit puella. Et exiit fama hæc in vniuersam terram.] Et transeunte inde Iesu, secuti sunt eum duo cæci clamantes & dicentes, Miserere nostri fili Dauid. Cum autem venisset domum, accesserunt ad eum cæci. Et dicit eis Iesus, Creditis quia hoc possum facere nobis? Dicunt ei, Vtique domine. Tunc tetigit oculos eorum, dicens, Secundum fidem vestram fiat vobis. Et aperti sunt oculi eorum, & comminatus est illis Iesus, dicens, Videte ne quis sciat. Illi autem exeuntes diffamauerunt eum in

tota terra illa. Egressis autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem. Et electo dæmonio, loquutus est mutus, & miratae sunt turbæ dicentes, Nunquam apparuit sic in Israel. Pharisæi autem dicebant, In principe dæmoniorum eiicit dæmones. Et circumibat Iesus omnes ciuitates, & castella docens in synagogis eorum, & prædicans euangelium regni, & curans omnem languorem & omnem infirmitatem. Videns autem turbas, miseratus est eis: quia erant vexati & iacentes sicut oves non habentes pastorem. Tunc dicit discipulis suis, Messis quidem multa, operarij autem pauci, Rogate ergo dominum messis, vt mittat operarios in messem suam.

**V**enerunt ergo vi Regi Iessuim, & reduxerunt arcam domini & intulerunt eam in domum Abinadab in Gabaa, Eleazarum autem filium eius sanctificauerunt, vt custodiret arcam domini: Et factum est, ex qua die manit arca domini in Cariathiarim, multiplicati sunt dies, erat quippe iam annus vicesimus: & requieuit omnis domus Israel post dominum. Ait autem Samuel ad vniuersam domum Israel, dicens, Si in toto corde vestro reuertimini ad dominum, auferte deos alienos<sup>10</sup> de medio vestri, Baalim & Astaroth: & præparate corda vestra domino, & seruite ei soli, & eruet vos de manu Philisthiim, Abstulerunt ergo filij Israel Baalim & Astaroth, & seruierunt domino soli. Dixit autem Samuel, Congregate vniuersum Israel in Masphe, vt orem pro vobis dominum. Et conuenerunt in Masphe: hauseruntque aquam, & effuderunt in conspectu domini, & ieunauerunt in die illa, atque dixerunt ibi, Peccauimus domino. Iudicauitque Samuel filios Israel in Mas-

phat. Et audierunt Philisthiim quod congregati essent filij Israel in Masphe, & ascenderunt satrapæ Philisthinorum ad Israel, Quod cum audissent filij Israel, timuerunt a facie Philistinorum. Dixeruntque ad Samuelem, Ne cesses pro nobis clamare ad dominum Deum nostrum, vt saluet nos de manu Philistinorum. Tulit autem Samuel agnum lactentem vnum, & obtulit illum holocaustum integrum domino: & clamauit Samuel ad dominum pro Israel, & exaudiuit eum dominus. Factum est autem, cum Samuel offerret holocaustum, Philisthiim, iniere prælium contra Israel: intonuit autem dominus fragore magno in die illa super Philisthiim, & exterruit eos, & chasit sunt a filijs Israel. Egressique filij Israel de Masphe persecuti sunt Philisthaeos, & percusserunt eos vsque ad locum qui erat subter Bethchar. Tulit autem Samuel lapidem vnum, & posuit eum inter Masphe & inter Sem: & vocauit nomen loci illius, Lapis adiutorij, dixitque, Hucusque auxiliatus est nobis dominus. Et humiliati sunt Philisthiim, nec apposuerunt ultra vt venirent in terminos Israel.

### Secundum Matthæum. Lesson. ij.

**E**t conuocatis duodecim discipulis suis dedit illis potestatem spirituum immundorum vt eiicerent eos, & curarent omnem languorem, & omnem infirmitatem. Duodecim autem apostolorum nomina, sunt hæc, primus, Simon qui dicitur Petrus, & Andreas frater eius, Philippus & Bartholomæus, Iacobus Zebedæi, & Ioannes frater eius, Thomas & Matthæus publicanus, & Iacobus Alphæi & Thaddæus, Simon Chananaeus, & Iudas Iscariotes, qui & tradidit eum. Hos duodecim misit Iesus: præcipiens eis, dicens, In viam

gentium ne abieritis, & in ciuitates Samaritanorum non intraueritis: sed potius ite ad oues quæ perierunt domus Israel. Euntes autem prædicate dicentes, Quia appropinquauit regnum celorum. Infirmos curate, mortuos suscite, leprosos mundate, dæmones eiicite. Gratis accepistis, gratis date. Nolite possidere aurum, neque argentum, neque pecuniam in zonis vestris: non peram in via, neque duas tunicas, neque calceamenta, neque virgam, dignus enim est operarius cibo suo. In quancunque autem ciuitatem aut castellum intraueritis, interrogate quis in ea dignus sit: & ibi manete donec exeat. Intrantes autem in domum salute eam, dicentes, Pax huic domui. Et si quidem fuerit domus digna, veniet pax vestra super eam. Si autem non fuerit digna, pax vestra reuertetur ad vos. Et quicunque non receperit vos, neque audierit sermones vestros: exeunte foras de domo vel ciuitate, excutite puluerem de pedibus vestris. Amen dico vobis, tolerabilius erit terræ Sodomorum, & Gomorrhæorum, in die iudicij, quam illi ciuitati. † Ecce ego mitto vos sicut oues in medio luporum. Estote ergo prudentes sicut serpentes, & simplices sicut columbæ. Cauete autem ab hominibus. Tradent enim vos in concilijs, & in synagogis suis flagellabunt vos: & ad præsides & reges ducemini propter me, in testimonium illis & gentibus. Cum autem tradent vos, nolite cogitare, quomodo aut quid loquamini: dabitur enim vobis in illa hora quid loquamini: non enim vos estis qui loquimini, sed spiritus patris vestri qui loquitur in vobis. Tradet autem frater fratrem in mortem, & pater filium, & insurgent filii in par-

entes, & morte eos afficien: & eritis odio omnibus hominibus propter nomen meum. Qui autem perseverauerit vsque in finem hic saluus erit.]

**C** Sabbato. ex. i. lib. Reg. Lesson. j.

**F** Acta est itaque manus domini su- cha. 7. per Philisthæos, cunctis diebus Samuelis: & redditæ sunt vrbes quas tulerant Philisthiim ab Israel, Israeli, ab Accaron vsque Geth, & terminos suos, liberauitque Israel de manu Philisthinorum, eratque pax inter Israel & Amorrhæum. Iudicabat quoque Samuel Israelem cunctis diebus vitæ suæ, & ibat per singulos annos circuiens Bethel & Galgala, & Maspeth, & iudicabat Israelem in supradictis locis. Reuertebaturque in Ramatha, ibi enim erat domus eius, & ibi iudicabat Israelem. Ædificauit etiam ibi altare domino.

Factum est autem cum senuisset Samuel, posuit filios suos iudices Israël. Fuitque nomen filij eius primogeniti Ioel: & nomen secundi Abia, iudicum in Bersabee, & non ambulauerunt filij illius in vijs eius: sed declinauerunt post auaritiam, acceperuntque munera, & peruerterunt iudicium. Congregati ergo vniuersi maiores natu Israël, venerunt ad Samuelem in Ramatha. Dixeruntque ei, Ecce tu senuisti, & filij tui non ambulant in vijs tuis. Constitue nobis regem, vt iudicet nos, sicut & vniuersæ habent nationes. Displicuitque sermo in oculis Samuelis, eo quod dixissent, Da nobis regem, vt iudicet nos. Et orauit Samuel ad dominum. Dixit autem dominus ad Samuelem, Audi vocem populi in omnibus quæ loquuntur tibi: non enim te abiecerunt, sed me, ne regnem super eos. Iuxta omnia opera

sua quæ fecerunt a die qua eduxi eos de Ægypto vsque ad diem hanc: sicut dereliquerunt me, & seruierunt dijs alienis, sic faciunt etiam tibi. Nunc ergo vocem eorum audi: veruntamen contestare eos, & prædic eis ius regis qui regnaturus est super eos.

**Secundum Matthæum. Lesson. ij.**

- c. 10. **C**Vm autem persecutur vos in ciuitate ista, fugite in aliam, amen dico vobis, non consummabitis ciuitates Israel, donec veniat filius hominis. Non est discipulus super magistrum, nec seruus super dominum suum, sufficit discipulo vt sit sicut magister eius: & seruo sicut dominus eius. Si patremfamilias Beelzebub vocauerunt, quanto magis domesticos eius? Ne ergo timueritis eos: nihil enim est opertum, quod non reuelabitur, & occultum, quod non sciatur. Quod dico vobis in tenebris, dicite in lumine: & quod in aure auditis, prædictate super tecta. Et nolite timere eos qui occidunt corpus, animam autem non possunt occidere: sed potius timete eum qui potest & animam & corpus perdere in gehennam. Nonne duo passeres asse veneunt: & vnus ex illis non cadet super terram sine patre vestro? Vestri autem & capilli capitatis omnes numerati sunt. Nolite ergo timere, multis passeribus meliores estis vos. Omnis ergo qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo, qui in cœlis est, qui autem negauerit me coram hominibus: negabo & ego eum coram patre meo, qui in cœlis est. † Nolite arbitrari, quia pacem venerim mittere in terram, non veni pacem mittere, sed gladium, veni enim separare hominem aduersus patrem suum, & filiam aduersus matrem suam, & nurum aduersus

socrum suam: & inimici hominis, domestici eius. Qui amat patrem, aut matrem plus quam me, non est me dignus: & qui amat filium, aut filiam super me, non est me dignus. Et qui non accipit crucem suam, & sequitur me, non est me dignus. Qui inuenit animam suam, perdet illam, & qui perdiderit animam suam propter me, inueniet eam. Qui recipit vos, me recipit: & qui me recipit, recipit eum qui me misit. Qui recipit prophetam in nomine prophetæ: mercedem prophetæ accipiet, & qui recipit iustum in nomine iusti: mercedem iusti accipiet. Et quicunque potum dederit vni ex minimis istis calicem aquæ frigidæ, tantum in nomine discipuli: amen dico vobis, non perdet mercedem suam.]

**C Dominica. xj. post Pentecosten, ex primo Regum. Lesson one.**

**S**Ixit itaque Samuel omnia verba domini ad populum, qui petierat a se regem, & ait: Hoc erit ius regis qui imperaturus est vobis, Filios vestros tollet, & ponet in curribus suis, facietque sibi equites & præcursores quadrigarum suarum, & constituet sibi tribunos & centuriones, & aratores agrorum suorum, & messores segetum, & fabros armorum & curruum suorum. Filias quoque vestras faciet sibi vnguentarias & focarias & panificas. Agros quoque vestros, & vineas & oliueta optima tollet, & dabit seruis suis. Sed & segetes vestras, & vinearum redditus addecimabit, vt det eunuchis & famulis suis. Seruos etiam vestros & ancillas, & iuuenes optimos, & asinos auferet, & ponet in opere suo. Greges quoque vestros addecimabit, vosque eritis ei serui. Et clamabit in die illa a facie regis vestri quem elegistis vobis: & non

exaudiet vos dominus in die illa. Noluit autem populus audire vocem Samuelis, sed dixerunt, Nequaquam. Rex enim erit super nos, & erimus nos quoque sicut omnes gentes: & iudicabit nos rex noster: & egredietur ante nos & pugnabit bella nostra pro nobis. Et audiuit Samuel omnia verba populi, & loquutus est ea in auribus domini. Dixit autem dominus ad Samuelem, Audi vocem eorum, & constitue super eos regem. Et ait Samuel ad viros Israel: Vadat vñusquisque in ciuitatem suam.

**Secundum Matthæum. Lesson. ij.**

**E**T factum est cum consummasset Iesus præcipiens duodecim discipulis suis, transiit inde, vt doceret & prædicaret in ciuitatibus eorum. † Ioannes autem cum audisset in vinculis opera Christi: mittens duos de discipulis suis, ait illi: Tu es qui venturus es, an aliud expectamus? Et respondens Iesus, ait illis, Euntes renuntiate Ioanni quæ audistis & vidistis: cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes euangelizantur: & beatus est qui non fuerit scandalizatus in me. Illis autem abeuntibus, coepit Iesus dicere ad turbas de Ioanne, quid existis in desertum videre? arundinem vento agitatam? Sed quid existis videre? hominem mollibus vestitum? Ecce qui mollibus vestiuntur, in domibus regum sunt. Sed quid existis videre? Prophetam? Etiam dico<sup>7</sup>, vobis, & plus quam prophetam, hic est enim de quo scriptum est, Ecce ego mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te.] Amen dico vobis, non surrexit inter natos mulierum maior Ioanne Baptista, qui autem minor est in regno cœlorum maior est illo. A diebus autem Ioannis

Baptistæ vsque nunc, regnum cœlorum vim patitur, & violenti rapiunt illud. Omnes enim prophetæ & lex vsque ad Ioannem prophetauerunt: & si vultis recipere, ipse est Elias qui venturus est. Qui habet aures audiendi, audiat. Cui autem similem aestimabo generationem istam? Similis est pueris sedentibus in foro, qui clamantes coequalibus suis dicunt, Cecinimus vobis, & non saltastis: lamentauimus, & non planxistis. Venit enim Ioannes neque manducans, neque bibens: & dicunt, Dæmonium habet. Venit filius hominis manducans & bibens: & dicunt, Ecce homo vorax & potator vini, publicanorum & peccatorum amicus. Et iustificata est sapientia a filijs suis. Tunc coepit exprobare ciuitatibus, in quibus factæ sunt plurimæ virtutes eius, quia non egissent poenitentiam, væ tibi Corozaim, væ tibi Bethsaida: quia si in Tyro, & Sidone factæ essent virtutes quæ factæ sunt in vobis: olim in cilicio & cinere poenitentiam egissent. Veruntamen dico vobis: Tyro & Sidoni remissius erit in die iudicij, quam vobis, & tu Capharnaum nunquid vsque in cœlum exaltaberis? vsque in infernum descendes, quia si in Sodomis factæ fuissent virtutes quæ factæ sunt in te, forte mansissets vsque in hanc diem. Veruntamen dico vobis, quia terræ Sodomorum remissius erit in die iudicij, quam tibi.

**Secundum Marcum. Lesson. iij.**

**I**N illo tempore: Exiens Iesus de finibus Tyri venit per Sidonem ad mare Galilææ inter medios fines De-capoleos.

**Et rel. Homilia sancti Grego. papæ.**

Vigilanter intuendum est, quod voce domini ad prophetam dicitur, vt prius eius sermones audiat, & postmodum loquatur. Audimus enim verba Dei,

si facimus: & tunc ea proximis recte loquimur, cum prius ipsi fecerimus. Quod bene Marcus euangelista confirmat, cum factum domini miraculum narrat dicens: Adducunt ci surdum & mutum: & deprecabantur eum vt imponearet illi manum. Cuius ordinem curationis insinuat, subdens: Misit digitos suos in auriculas, expuensque tetigit linguam eius, & suspiciens in cœlum ingemuit, & ait illi, Ephethah: quod est adaperire. Et statim apertæ sunt aures eius: & solutum est vinculum linguæ eius: & loquebatur recte. Quid est enim quod creator omnium Deus, cum surdum & mutum sanare voluisse, in aures illius suos digitos misit, & expuens linguam eius tetigit. Quid per digitos redemptoris, nisi dona sancti spiritus designantur? Vnde cum in loco alio eieisset dæmonium dixit, Si in digito Dei eiicio dæmonia: profecto peruenit in vos regnum Dei. Qua de re per euangelistam alium dixisse desribitur, Si ego in spiritu Dei eiicio dæmonia, igitur peruenit in vos regnum Dei. **Te deum.** **Oratio.**

**O** Mnipotens sempiterne Deus, qui abundantia pietatis tuæ & merita supplicum excedis & vota, effunde super nos misericordiam tuam, vt dimittas quæ conscientia meruit, & adiicias quod oratio non præsumit. Per do-

**C** Monday. ex. j. lib. Reg. Lesson. j.

**E**T erat vir de Benjamin, nomine Cis, filius Abiel, filij Seror, filij Bechorath, filij Aphia, filij viri Iemini, fortis robore. Et erat ei filius vocabulo Saul, electus & bonus, & non erat vir de filijs Israel melior illo: ab humero & sursum eminebat super omnem populum. Perierant autem asinæ Cis patris Saul: & dixit Cis ad

Saul filium suum, Tolle tecum vnum de pueris, & consurgens vade, & quære asinas. Qui cum transissent per montem Ephraim, & per terram Salisa, & non inuenissent, transierunt etiam per terram Salim, & non erant: sed & per terram Iemini, & minime repererunt. Cum autem venissent in terram Suph, dixit Saul ad puerum qui erat cum eo, Veni, & reuertamur, ne forte dimiserit pater meus asinas, & solicitus sit pro nobis. Qui ait ei, Ecce vir Dei est in ciuitate hac, vir nobilis, omne quod loquitur, sine ambiguitate venit. Nunc ergo eamus illuc, si forte indicet nobis de via nostra, propter quam venimus. Dixitque Saul ad puerum suum: Ecce ibimus, quid feremus ad virum Dei? panis defecit in sitarchijs nostris: & sportulam non habemus, vt demus homini Dei, nec quicquam aliud. Rursum puer respondit Sauli, & ait: Ecce inuenta est in manu mea quarta pars stateris argenti, demus homini Dei, vt indicet nobis viam nostram. Olim in Israel sic loquebatur vñusquisque, vadens consulere Deum: venite, & eamus ad videntem. Qui enim propheta dicitur hodie, vocabatur olim videns. Et dixit Saul ad puerum suum, Optimus sermo tuus: veni, eamus. Et ierunt in ciuitatem in qua erat vir Dei. Cunque ascenderent cliuum ciuitatis, inuenerunt puellas egredientes ad hauariendam aquam, & dixerunt eis, Num **hic** **est** videns? Quæ respondentes, dixerunt illis, Hic est: ecce ante te, festina nunc: hodie enim venit in ciuitatem quia sacrificium est hodie populi in excelso. Ingredientes vrbe statim inuenietis eum antequam ascendat excelsum ad vescendum, neque enim comesturus est populus donec ille ve-

niat: quia ipse benedicet hostiæ, & deinceps comedunt qui vocati sunt. Nunc ergo ascendite, quia hodie reperiatis eum.

**Secundum Matthæum. Lesson. ij.**

- c. 11. **I**N illo tempore, Respondens Iesus c. dixit: Confiteor tibi pater domine cœli & terræ, quia abscondisti hæc a sapientibus, & prudentibus, & reuelasti ea paruulis. Ita pater: quoniam sic fuit placitum ante te. Omnia mihi tradita sunt a patre meo. Et nemo nouit filium, nisi pater: neque patrem quis nouit, nisi filius, & cui voluerit filius reuelare. Venite ad me omnes qui laboratis, & onerati estis: & ego reficiam vos. Tollite iugum meum super vos, & discite a me, quia mitis sum & humilis corde: & inuenietis requiem animabus vestris. Iugum enim meum suave est, & onus meum, leue.] In illo tempore abiit Iesus per sata sabbato: discipuli autem eius esurientes coeperunt vellere spicas, & manducare. Pharisæi autem videntes, dixerunt ei, Ecce, discipuli tui faciunt quod non licet eis facere sabbatis. At ille dixit eis. Non legistis quid fecerit Dauid quando esurijt ipse, & qui cum eo erant: quomodo intravit in domum Dei, & panes propositionis comedit, quos non licebat ei edere, neque his qui cum eo erant, nisi solis sacerdotibus? Aut non legistis in lege quia sabbatis sacerdotes in templo sabbatum violent, & sine crimine sunt? Dico autem vobis, quia templo maior est hic. Si autem sciretis quid est, Misericordiam volo, & non sacrificium: nunquam condemnassetis innocentes. Dominus enim est filius hominis, etiam sabbati. Et cum inde transisset, venit in synagogam eorum. Et ecce homo manum habens aridam, & interrogabant eum dicentes, Si licet sabbatis curare: vt accusarent

eum. Ipse autem dixit illis, Quis erit ex vobis homo, qui habeat ouem vnam: & si ceciderit hæc sabbatis in foueam, nonne tenebit, & leuabit eam? Quanto magis melior est homo oue? Itaque licet sabbatis benefacere. Tunc ait homini, Extende manum tuam. Et extendit, & restituta est sanitati, sicut altera. Executes autem Pharisæi, consilium faciebant aduersus eum quomodo perderent eum.

**C Tuesday. ex. j. lib. Reg. Lesson. j.**

**E**T ascenderunt in ciuitatem. cha. 9. Cunque illi ambularent in medio vrbis, apparuit Samuel egrediens obuiam eis, vt ascenderet in excelsum. Dominus autem reuelauerat auriculam Samuelis ante vnam diem quam veniret Saul, dicens, Hac ipsa hora, quæ nunc est, cras mittam virum ad te de terra Benjamin, & vnges eum ducem super apopulum meum Israel: & saluabit populum meum de manu Philistinorum: quia respexi populum meum: venit enim clamor eorum ad me. Cunque aspexisset Samuel Saulem, dominus dixit ei, Ecce vir quem dixeram tibi, iste dominabitur populo meo. Accesit autem Saul ad Samuelem in medio portæ, & ait, Indica, oro, mihi, vbi est domus videntis? Et respondit Samuel Sauli, dicens, Ego sum videns: ascende ante me in excelsum, vt comedatis mecum hodie, & dimittam te mane: & omnia quæ sunt in corde tuo, indicabo tibi. Et de asinis quas nudiusterius perdidisti, ne sollicitus sis, quia inuentæ sunt. Et cuius erunt optima quæque Israel? nonne tibi, & omni domui patris tui? Respondens autem Saul ait, Nunquid non filius Iemini ego sum de minima tribu Israel, & cognatio mea nouissima inter omnes familias de tribu Benjamin? quare ergo loquutus

est mihi sermonem istum? Assumens itaque Samuel Saulem, & puerum eius, introduxit eos in triclinium, & dedit eis locum in capite eorum qui fuerant inuitati, erant enim quasi triginta viri, dixitque Samuel coco, Da partem quam dedi tibi, & præcepi ut reponeres seorsum apud te. Leuauit autem cocus armum, & posuit ante Saul. Dixitque Samuel, Ecce quod remansit pone ante te, & comedere: quia de industria seruatum est tibi, quando populum vocavi. Et comedit Saul cum Samuele in die illa. Et descenderunt de excelso in oppidum, & loquutus est cum Saule in solario. Cunque mane surrexisse, & iam dies elucesceret, vocavit Samuel Saulem in solario, dicens, Surge, & dimittam te. Et surrexit Saul: egressique sunt ambo, ipse videlicet & Samuel. Cunque descenderent in extrema parte ciuitatis, Samuel dixit ad Saul, Dic puer ut antecedat nos, & transeat: tu autem subsiste paulisper, ut indicem tibi verbum Dei.

**Secundum Matthæum. Lesson. ij.**

**I**esus autem sciens, secessit inde & seculi sunt eum multi, & curauit eos omnes: & præcepit eis ne manifestum eum facerent. Ut adimpleretur quod dictum est per Isaiam prophetam, dicentem. Ecce puer meus quem elegi, dilectus meus in quo bene complacuit animæ meæ. Ponam spiritum meum super eum, & iudicium gentibus nuntiabit. Non contendet neque clamabit: neque audiet aliquis in plateis vocem eius, arundinem quassatam non confringet, & linum fumigans non extinguet, donec eiiciat ad victoriam iudicium: & in nomine eius gentes sperabunt. Tunc oblatus est ei dæmonium habens, cæcus & mutus: & curauit eum, ita ut loqueretur & videret. Et

stupebant omnes turbæ, & dicebant, Nunquid hic est filius David? Pharisei autem audientes dixerunt, Hic non eiicit dæmones nisi in Beelzebub principe dæmoniorum. Iesus autem sciens cogitationes eorum: dixit eis: Omne regnum diuisum contra se desolabitur: & omnis ciuitas vel domus diuisa contra se non stabit. Et si satanas satanam eiicit, aduersus se diuisus est. Quomodo ergo stabit regnum eius? Et si ego in Beelzebub eiicio dæmones: filii vestri in quo eiiciunt? Ideo ipsi iudices vestri erunt. Si autem ego in spiritu Dei eiicio dæmones: igitur peruenit in vos regnum Dei: aut quomodo potest quisquam intrare in domum fortis, & vasa eius diripere: nisi prius alligauerit fortem, & tunc domum illius diripiet? Qui non est mecum contra me est: & qui non congregat mecum spargit. Ideo dico vobis: omne peccatum & blasphemia remittitur hominibus, spiritus autem blasphemia non remittetur. Et quicunque dixerit verbum contra filium hominis, remittetur ei: qui caput dixerit contra Spiritum sanctum, non remittetur ei neque in hoc seculo, neque in futuro. Aut facite arborem bonam, & fructum eius bonum, aut facite arborem malam, & fructum eius malum, siquidem ex fructu arbor agnoscitur. Progenies viperarum, quomodo potestis bona loqui cum sitis mali? Ex abundantia enim cordis os loquitur. Bonus homo, de bono thesauro profert bona: & malus homo de malo thesauro profert mala. Dico autem vobis, quoniam omne verbum otiosum, quod loquuti fuerint homines, reddent rationem de eo in die iudicij. Ex verbis enim tuis iustificaberis, & ex verbis tuis condemnaberis.

**C** Feria. iiiij. ex. j. lib. Reg. Lesson. j.

c. 10. **T**Vlit autem Samuel lenticulam olei, & effudit super caput eius, & deosculatus est eum, & ait, Ecce vnxite dominus super hæreditatem suam in principem, & liberabis populum suum de manibus inimicorum eius, qui in circumitu eius sunt. Et hoc tibi signum, quia vnxit te dominus in principem. Cum abieris hodie a me, inuenies duos viros iuxta sepulchrum Rachel in finibus Beniamin in meridiie, dicentque tibi: Inuentæ sunt asinae ad quas ieras perquirendas: & intermissis pater tuus asinis solicitus est pro vobis, & dicit, Quid faciam de filio meo? Cunque abieris inde, & ultra transieris, & veneris ad querum Thabor, inuenient te ibi tres viri ascendententes ad Deum in Bethel, unus portans tres hoedos, & alius tres tortas panis, & alius portans lagenam vini. Cunque te salutauerint, dabunt tibi duos panes, & accipies de manu eorum. Post hæc venies in collem Dei, ubi est statio Philistinorum: & cum ingressus fueris ibi urbem, obuium habebis gregem prophetarum descendentium de excelso, & ante eos psalterium & tympanum, & tibiam, & citharam, ipsosque prophetantes. Et insiliet in te spiritus domini, & prophetabis cum eis, & mutaberis in virum aliud. Quando ergo euenerint signa hæc omnia tibi, fac quæcumque inuenerit manus tua, quia dominus tecum est. Et descendes ante me in Galgala: (ego quippe descendam ad te) vt offeras oblationem, & immoles victimas pacificas. Septem diebus expectabis, donec veniam ad te: & ostendam tibi quid facias. Itaque cum auertisset humerum suum vt abiret a Samuele, immutauit ei Deus cor aliud, & venerunt omnia signa hæc in die illa.

Veneruntque ad prædictum collem, & ecce cuneus prophetarum obuius ei: & insiluit super eum spiritus domini, & prophetauit in medio eorum. Videntes autem omnes qui nouerant eum heri & nudiustertius, quod esset cum prophetis, & prophetaret, dixerunt adiuicem, Quænam res accidit filio Cis? Num & Saul inter prophetas? Respondit alius ad alterum, dicens, Et quis pater eorum? Propterea versum est in prouerbium Num & Saul inter prophetas?

**Secundum Matthæum. Lesson. ij.**

**T**Vnc † responderunt ei quidam de Scribis, & Pharisæis dicentes, Magister volumus a te signum videre. Qui respondens ait illis, Generatio mala & adultera signum quærerit, & signum non dabitur ei, nisi signum Ionæ prophetæ. Sicut enim fuit Ionas in ventre ceti tribus diebus & tribus noctibus: sic erit filius hominis in corde terræ tribus diebus, & tribus noctibus. Viri Niniuitæ surgent in iudicio cum generatione ista, & condemnabunt eam: quia poenitentiam egerunt in prædicatione Ionæ, & ecce plus quam Ionas hic. Regina austri surget in iudicio cum generatione ista, & condemnabit eam: quia venit a finibus terræ audire sapientiam Salomonis: & ecce plus quam Salomon hic. Cum autem immundus spiritus exierit ab homine, ambulat per loca arida quærens requiem, & non inuenit. Tunc dicit, Reuertar in domum meam vnde exiui. Et veniens, inuenit eam vacantem, scopis mundatam & ornatam. Tunc vadit & assumit septem alios spiritus secum nequiores se, & intrantes habitant ibi: & fiunt nouissima hominis illius peiora prioribus. Sic erit & generationi huic pessimæ. Adhuc eo

loquente ad turbas, ecce mater eius & fratres stabant foras, quærentes loqui ei. Dixit autem ei quidam, Ecce mater tua & fratres tui foris stant, quærentes te alloqui. At ille respondens dicenti sibi, ait, Quae est mater mea, & qui sunt fratres mei? Et extendens manum in discipulos suos, dixit, Ecce mater mea & fratres mei. Quicunque enim fecerit voluntatem patris mei qui in cœlis est, ipse meus frater, & soror, & mater est.]

**C** Feria. v. ex. j. lib. Reg. Lesson. j.

**C** Essauit autem prophetare, & venit ad excelsum. Dixitque patruus Saul ad eum, & ad puerum eius Quo abiistis? Qui responderunt, Quærere asinas, quas cum non reperissemus, venimus ad Samuelem. Et dixit ei patruus suus, Indica mihi quid dixerit tibi Samuel. Et ait Saul ad patruum suum, Indicauit nobis quia inuentæ esent asinæ. De sermone autem regni non indicauit ei, quem loquutus fuerat ei Samuel. Et conuocauit Samuel populum ad dominum in Masphath, & ait ad filios Israel, Hæc dicit dominus Deus Israel, Ego eduxi Israel de Ægypto, & erui vos de manu Ægyptiorum, & de manu omnium regum qui affligeant vos. Vos autem hodie proiecastis Deum vestrum, qui solus saluauit vos de vniuersis malis, & tribulationibus vestris: & dixistis, Nequaquam, sed regem constitue super nos. Nunc ergo state coram domino per tribus vestras, & per familias. Et applicuit Samuel omnes tribus Israel, & cecidit sors tribum Beniamini. Et applicuit tribum Beniamini, & cognationes eius, & cecidit cognatio Metri, & peruenit vsque ad Saul, filium Cis. Quæsierunt

ergo eum, & non est inuentus. Et consulerunt post haec dominum vtrumnam venturus esset illuc. Responditque dominus, Ecce absconditus est domi. Cucurrerunt itaque, & tulerunt eum inde: stetitque in medio populi, & altior fuit vniuerso populo ab humero & sursum. Et ait Samuel ad omnem populum, Certe videtis quem elegit dominus quoniam non sit similis illi in omni populo. Et clamauit omnis populus, & ait, Viat rex. Loquutus est autem Samuel ad populum legem regni, & scripsit in libro, & reposuit coram domino: & dimisit Samuel omnem populum singulos in domum suam. Sed & Saul abiit in domum suam in Gabaa: & abiit cum eo pars exercitus, quorum tetigerat Deus corda. Filij vero Belial dixerunt, Num saluare nos poterit iste? Et despicerunt eum, & non attulerunt ei munera: ille vero dissimulabat se audire.

**Secundum Matthæum. Lesson. ij.**

**I**n illo die exiens Iesus de domo, sedebat secus mare. Et congregatæ sunt ad eum turbæ multæ, ita vt nauiculam ascendens sederet: & omnis turba stabant in litore, & lqueatus est eis multa in parabolis, dicens, Ecce exiit qui seminat, seminare. Et dum seminat, quædam ceciderunt secus viam, & venerunt volucres cœli, & comederunt ea. Alia autem ceciderunt in petrosa, vbi non habebant terram multam, & continuo exorta sunt, quia non habebant altitudinem terræ. Sole autem orto aestuauerunt: & quia non habebant radicem, aruerunt. Alia autem ceciderunt in spinas: & creuerunt spinæ, & suffocauerunt ea. Alia autem ceciderunt in terram bonam: & dabant fructum, aliud centesimum, aliud sexagesimum, aliud tricesimum. Qui habet

aures audiendi, audiat. Et accedentes discipuli dixerunt ei, Quare in parabolis loqueris eis? Qui respondens ait illis, Quia vobis datum est nosse mysteria regni cœlorum: illis autem non est datum. Qui enim habet, dabitur ei & abundabit: qui autem non habet, & quod habet auferetur ab eo. Ideo in parabolis loquor eis: quia videntes non vident, & audientes non audiunt, neque intelligunt: vt adimpletur in eis prophetia Isaiæ dicentis, Auditu audietis, & non intelligetis: & videntes videbitis, & non videbitis. Incrassatum est enim cor populi huius: & auribus grauiter audierunt, & oculos suos clauerunt, nequando videant oculis & auribus audiant, & corde intelligent, & conuertantur, & sanem eos. Vestri autem beati oculi quia vident, & aures vestræ quia audiunt. Amen quippe dico vobis quia multi prophetæ & iusti cupierunt videre quæ videtis, & non viderunt, & audire quæ auditis, & non audierunt. Vos ergo audite parabolam seminantis. Omnis qui audit verbum regni, & non intelligit, venit malus, & rapit quod seminatum est in corde eius: hic est qui secus viam seminatus est. Qui autem super petrosa seminatus est, hic est qui verbum audit, & continuo cum gaudio accipit illud, non habet autem in se radicem, sed est temporalis. Facta autem tribulatione & persecutione propter verbum, continuo scandalizatur. Qui autem seminatus est in spinis, hic est qui verbum Dei audit, & solicitude seculi istius & fallacia diuitiarum suffocat verbum, & sine fructu efficitur. Qui vero in terram bonam seminatus est: hic est qui audit verbum, & intelligit, & fructum affert, & facit aliud quidem centesimum, aliud

autem sexagesimum, aliud vero tricesimum.

~~Friday, cum jesta Reg. post mensem, c. 11.~~

**E** ascendit Naas Ammonites, & pugnare coepit aduersum Iabes Galaad. Dixeruntque omnes viri Iabes ad Naas, Habeto nos foederatos, & seruiemus tibi. Et respondit ad eos Naas Ammonites, In hoc feriam vobiscum foedus, vt eruam omnium vestrum oculos dextros, ponamque vos opprobrium in vniuerso Israel. Et dixerunt ad eum seniores Iabes, Concede nobis septem dies, vt mittamus nuntios ad vniuersos terminos Israel: & si non fuerit qui defendat nos, egrediemur ad te. Venerunt ergo nuntij in Gabaa Saulis: & locuti sunt verba haec audiente populo: & leuauit omnis populus vocem suam, & fleuit. Et ecce Saul veniebat, sequens boues de agro, & ait, Quid habet populus quod plorat? Et narrauerunt ei verba virorum Iabes. Et insiliuit spiritus domini in Saul, cum audisset verba haec, & iratus est furor eius nimis. Et assumens vtrunque bouem, concidit in frusta, misitque in omnes terminos Israel per manum nuntiorum, dicens, Quicunque non exierit, & sequutus fuerit Saul & Samuel, sic fiet bobus eius. Inuasit ergo timor domini populum, & egressi sunt quasi vir vnum. Et recensuit eos in Bezem: fueruntque filiorum Israel trecenta millia, virorum autem Iuda triginta millia. Et dixerunt nuntijs qui venerant, Sic dicetis viris, qui sunt in Iabes Galaad, Cras erit vobis salus cum incaluerit sol. Venerunt ergo nuntij, & annuntiauerunt viris Iabes, qui laetati sunt. Et dixerunt, Mane exhibimus ad vos, & facietis nobis omne quod placuerit vobis. Et factum est, cum dies crastinus venisset, constituit Saul populum

in tres partes: & ingressus est media castra in vigilia matutina, & percussit Ammon vsque dum incalesceret dies, reliqui autem dispersi sunt, ita vt non relinquerentur in eis duo pariter. Et ait populus ad Samuelem, Quis est iste qui dixit, Saul num regnabit super nos? Date viros, & interficiemus eos. Et ait Saul, Non occidetur quisquam in die hac: quia hodie fecit dominus salutem in Israel. Dixit autem Samuel ad populum. Venite, & eamus in Galgala, & innouemus ibi regnum. Et perrexit omnis populus in Galgala, & fecerunt ibi regem Saul coram domino in Galgala, & immolauerunt ibi victimas pacificas coram domino. Et lætatus est ibi Saul: & cuncti viri Israel nimis.

**Secundum Matthæum. Lesson. ij.**

**A** Liam parabolam proposuit illis, dicens: † Simile factum est regnum cœlorum homini qui seminavit bonum semen in agro suo. cum autem dormirent homines, venit inimicus eius, & superseminavit zizania in medio tritici, & abijt. Cum autem crevisset herba, & fructum fecisset, tunc apparuerunt & zizania. Accedentes autem serui patrisfamilias, dixerunt ei, domine nonne bonum semen seminasti in agro tuo? Vnde ergo habet zizania? Et ait illis, Inimicus homo hoc fecit. Serui autem dixerunt ei, Vis igitur imus, & colligimus ea? Et ait, Non: ne forte colligentes zizania, eradicetis simul cum eis & triticum: Sinite vtraque crescere vsque ad messem, & in tempore messis dicam messoribus, Colligite primum 2. zizania, & alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.] Aliam parabolam proposuit eis, dicens, Similis est regnum cœlorum grano sinapis, quod

accipiens homo seminavit in agro suo, quod minimum quidem est omnibus seminibus: cum autem creuerit, maius est omnibus oleribus, & fit arbor, ita vt volucres cœli veniant, & habitent in ramis eius. Aliam parabolam locutus est eis, Similis est regnum cœlorum frumento, quod acceptum mulier abscondit in farinæ satis tribus, donec fermentatum est totum. Hæc omnia locutus est Iesus in parabolis ad turbas: & sine parabolis non loquebatur eis, vt impleretur quod dictum erat per prophetam dicentem, Aperiam in parabolis os meum, eructabo abscondita a constitutione mundi. Tunc dimissis turbis venit in domum: & accesserunt ad eum discipuli eius, dicentes, Edissere nobis parabolam zizaniæ agri. Qui respondens ait illis, dQui seminat bonum semen, est filius hominis. Ager autem, est mundus. Bonum vero semen: hi sunt filij regni. Zizania autem, filij sunt nequam. Inimicus autem, qui seminavit ea: est diabolus. Messis vero, consummatio seculi est. Messores autem, angeli sunt. Sicut ergo colliguntur zizania, & igni comburuntur, sic erit in consummatione seculi, mittet filius hominis angelos suos, & colligent de regno eius omnia scandala, & eos, qui faciunt iniuriam, & mittent eos in caminum ignis, ibi erit fletus, & stridor dentium. Tunc iusti fulgebunt sicut sol in regno patris eorum. Qui habet aures audiendi audiat.

**C** **Sabbato, ex. j. lib. Reg. Lesson. j.**

**D** Ixit autem Samuel ad vniuersum Israel, Ecce audiui vocem vestram iuxta omnia quæ loquuti estis ad me, & constitui super vos regem. Et nunc rex graditur ante vos: ego autem sensui, & incanui: porro filij mei vobis-

cum sunt. itaque conuersatus coram vobis ab adolescentia mea vsque ad hanc diem, ecce praesto sum. Loquimi de me coram domino, & coram Christo eius, vtrum bouem cuiusquam tulerim, aut asinum, si quempiam calumniatus sum, si oppressi aliquem, si de manu cuiusquam munus accepi: & contemnam illud hodie, restituamque vobis. Et dixerunt, Non es calumniatus nos, neque oppressisti, neque tulisti de manu alicuius quippiam. Dixitque ad eos, Testis est dominus aduersum vos, & testis Christus eius in die hac, quia non inuenieritis in manu mea quippiam. Et dixerunt, Testis. Et ait Samuel ad populum, Dominus qui fecit Moysen & Aaron, & eduxit patres nostros de terra Ægypti, adest. Nunc ergo state, vt iudicio contendam aduersum vos coram domino de omnibus misericordijs domini, quas fecit vobiscum, & cum patribus vestris: quomodo Iacob ingressus est Ægyptum, & clamauerunt patres vestri ad dominum, & misit dominus Moysen & Aaron, & eduxit patres vestros de Ægypto: & collocauit eos in loco hoc. Qui oblii sunt domini Dei sui, & tradidit eos in manus Sisaræ magistri militiae Hasor, & in manu Philistinorum, & in manu regis Moab, & pugnauerunt aduersum eos. Postea autem clamauerunt ad dominum, & dixerunt, Peccauimus, quia dereliquimus dominum, & seruiuimus Baalim, & Astaroth: nunc ergo erue nos de manu inimicorum nostrorum, & seruiemus tibi. Et misit dominus Ierobaal, & Badam & Iephate, & Samuel, & eruit vos de manu inimicorum vestrorum per circumitum, & habitastis confidenter. Videntes autem quod Naas, rex filiorum Ammon

venisset aduersum vos, dixistis mihi, Nequaquam, sed rex imperabit nobis: cum dominus Deus vester regnaret in vobis. Nunc ergo praesto est rex vester, quem elegistis & petistis: ecce dedit vobis dominus regem.

**Secundum Mattheum. Lesson. ij.**

**S**†Imile est regnum cœlorum the- c. 13. sauro abscondito in agro: quem f qui inuenit homo, abscondit, & præ gaudio illius vadit, & vendit vniuersa quæ habet, & emit agrum illum. Iterum simile est regnum cœlorum homini negotiatori, quærenti bonas margaritas. Inuenta autem vna pretiosa margarita, abiit, & vendidit omnia quæ habuit, & emit eam. Iterum simile est regnum cœlorum sagenæ missæ in mare, & ex omni genere piscium congreganti. quam, cum impleta esset, educentes, & secus litus sedentes, elegerunt bonos in vasa, malos autem foras miserunt. Sic erit in consummatione seculi. Exibunt angelii, & separabunt malos de medio iustorum, & mittent eos in caminum ignis. ibi erit fletus & stridor dentium. Intellexistis haec omnia? Dicunt ei, Etiam domine. Ait illis, Ideo omnis Scriba doctus in regno cœlorum, similis est homini patrifamilias, qui profert de thesauro suo noua & vetera.] Et factum est: cum consummasset Iesus parabolæ istas, transiit inde. Et veniens in patriam suam, docebat eos in synagogis eorum, ita vt mirarentur, & dicerent, Vnde huic sapientia hæc & virtutes? Nonne hic est fabri filius? Nonne mater eius dicitur Maria, & fratres eius, Iacobus, & Ioseph, & Simon, & Iudas? & sorores eius nonne omnes apud nos sunt? Vnde ergo huic omnia ista? Et scandalizabantur in eo. Iesus autem dixit eis, Non est propheta sine hon-

ore, nisi in patria sua, & in domo sua. Et non fecit ibi virtutes multas, propter c. 14. incredulitatem illorum. In illo tempore audiuit. Herodes tetrarcha famam Iesu: & ait pueris suis, Hic est Ioannes Baptista: ipse surrexit a mortuis, & ideo virtutes operantur in eo. Herodes enim tenuit Ioannem, & alligauit eum: & posuit in carcerem propter Herodiadē vxorem fratris sui. Dicebat enim illi Ioannes, Non licet tibi habere eam. Et volens illum occidere, timuit populum: quia sicut prophetam eum habebant. Die autem natalis Herodis saltauit filia Herodiadis in medio: & placuit Herodi. Vnde cum iuramento pollicitus est ei dare quocunque postulasset ab eo. At illa præmonita a matre sua, Da mihi, inquit, hic in disco caput Ioannis Baptistæ. Et contrastatus est rex: propter iuramentum autem & eos qui pariter recumbebant, iussit dari. Misitque, & decollauit Ioannem in carcere. Et allatum est caput eius in disco, & datum est puellæ, & illa attulit matri suæ. Et accedentes discipuli eius, tulerunt corpus eius, & sepelierunt illud: & venientes nuntiauerunt Iesu.

**C** Dominica. xij. post Pentecosten, ex primo Regum. Lesson one.

I timueritis dominum, & seruieritis ei, & audieritis vocem eius, & non exasperaueritis os domini: eritis & vos & rex qui imperat vobis sequentes dominum Deum vestrum: si autem non audieritis vocem domini, sed exasperaueritis sermones eius: erit manus domini super vos, & super patres vestros. Sed & nunc state, & videte rem istam grandem, quam facturus est dominus in conspectu vestro. Nunquid non messis tritici est hodie? inuocabo dominum, & dabit voces, & pluuias: &

sctietis & videbitis quia grande malum feceritis vobis in conspectu domini, pertentes super vos regem. Et clamauit Samuel ad dominum, & dedit dominus voces, & pluuias in illa die. Et timuit omnis populus nimis dominum, & Samuelem. Et dixit vniuersus populus ad Samuelem, Ora pro seruis tuis ad dominum Deum tuum, vt non moriamur: addidimus enim vniuersis peccatis nostris malum, vt peteremus nobis Regem. Dixit autem Samuel ad populum: Nolite timere, vos fecistis vniuersum malum hoc: veruntamen nolite recedere a tergo domini, sed seruite domino in omni corde vestro. Et nolite declinare post vana, quæ non proderunt vobis, neque eruunt vos, quia vana sunt. Et non derelinquet dominus populum suum, propter nomen suum magnum, quia iurauit dominus facere vos sibi populum. Absit autem a me hoc peccatum in domino, vt cessem orare pro vobis, & docebo vos viam bonam & rectam. Igitur timete dominum, & seruite ei in veritate ex toto corde vestro, vidistis enim magnifica, quæ in vobis gesserit. Quod si perseveraueritis in malitia: & vos & rex vester pariter peribitis.

**S**econdum Mattheum. Lesson. ij.

**Q** uod cum audisset Iesus, secessit inde in nauicula, in locum desertum seorsum, & cum audissent turbæ, secutæ sunt eum pedestres de ciuitatibus. Et exiens videt turbam multam: & misertus est eis, & curauit languidos eorum. Vesperi autem facto accesserunt ad eum discipuli eius dicentes, Desertus est locus, & hora iam præteriit: dimitte turbas, vt euntes in castella, emant sibi escas. Iesus autem dixit eis, Non habent necesse ire: date illis vos manducare. Responderunt ei,

Non habemus hic nisi quinque panes & duos pisces. Qui ait eis, Afferte mihi illos huc. Et cum iussisset turbam discubere super foenum, acceptis quinque panibus, & duobus piscibus, aspiciens in cœlum benedixit & frexit, & dedit discipulis panes, discipuli autem turbis. Et manducauerunt omnes, & saturati sunt. Et tulerunt reliquias duodecim cophinos fragmorum plenos. Manducantium autem fuit numerus quinque millia virorum, exceptis mulieribus & paruulis. Et statim compulit Iesus discipulos ascendere in nauiculam, & præcedere eum trans fretum, donec dimitteret turbas. Et dimissa turba, ascendit in montem solus orare. Vespere autem facto solus erat ibi: nauicula autem in medio mari iactabatur fluctibus: erat enim contrarius ventus. Quarta autem vigilia noctis, venit ad eos ambulans super mare. Et videntes eum super mare ambularem, turbati sunt, dicentes, Quia phantasma est. Et præ timore clamauerunt. Statimque Iesus locutus est eis dicens, Habete fiduciam: ego sum, nolite timere. Respondens autem Petrus dixit, Domine, si tu es, iube me ad te venire super aquas. At ipse ait, Veni. Et descendens Petrus de nauicula, ambulabat super aquam vt veniret ad Iesum. Videns vero ventum validum, timuit: & cum coepisset mergi, clamauit dicens, domine, saluum me fac. Et continuo Iesus extendens manum, apprehendit eum: & ait illi, Modicæ fidei quare dubitasti? Et cum ascindissent in nauiculam, cessauit ventus. Qui autem in nauicula erant, venerunt & adorauerunt eum dicentes. Vere filius Dei es. Et cum transfretassent, venerunt in terram Gene-

saret. Et cum cognouissent eum viri loci illius, miserunt in vniuersam regionem illam, & obtulerunt ei omnes male habentes: & rogabant eum vt vel fimbriam vestimenti eius tangerent. Et quicunque tetigerunt, salui facti sunt.

*According to Luke. Lesson. iij.*

**T**N illo tempore: Dixit Iesus discipulis c. 10. **U**nis, Beati oculi qui vident quæ vos videtis. **E**t rel.

*Homilia sancti Ambrosij episc.*

In lectione hac exponuntur hi qui sibi legisperiti esse videntur, qui verba legis tenent & vim legis ignorant. Et ex ipso primo legis capitulo docet etiam legis ignaros, probans quod in principio statim lex & patrem & filium prædicauerit, & incarnationis dominicæ annuntiauerit sacramentum, dicens, Diliges dominum Deum tuum: & diliges proximum tuum sicut teipsum. Vnde dominus ait ad legisperitum, Hoc fac & viues. At ille si-  
cut qui nesciret proximum suum, quia in Christum non credebat, respondit, Quis est meus proximus? Itaque qui Christum nescit, nescit & legem. Quomo-  
do enim potest scire legem, cum veri-  
tatem ignoret, cum lex annuntiet veri-  
tatem? Homo quidam ex Ierusalem de-  
scendebat in Iericho. Vt enim locum  
qui propositus est nobis, planius pos-  
simus absoluere, veterem ciuitatis Ieri-  
cho repetamus historiam. Meminimus itaque quod Iericho (sicut legimus in li-  
bro, qui inscribitur Iesu naue) magna  
ciuitas fuerit muralibus septa pari-  
etibus, quæ non ferro peruvia, non ari-  
eti possit esse penetrabilis. In ea  
Raab habitasse meretricem, quæ ex-  
ploratores, quos direxit Iesus, hospi-  
tio suscepit, consilio instruxit, postu-  
lantibus ciuibus abiisse respondit, ab-  
scondit in tecto, & vt se suosque vr-

bis excidio posset eripere, coccum in fenestra ligauit. Vrbis autem ipsius inexpugnabiles muros septem tubarum sacerdotalium sono & populi vlulantis, vlulatu consono corruisse. **T**e deum.

**Oratio.**

**O**Mnipotens & misericors Deus, de cuius munere venit, vt tibi a fidelibus tuis digne & laudabiliter seruiatur: tribue quæsumus nobis, vt ad promissiones tuas sine offensione curramus. Per dominum.

**C** Monday. ex. j. Regum. Lesson. j.

c. 13. **F**ilius vnius anni erat Saul cum regnare coepisset: duobus autem annis regnauit super Israel. Et elegit sibi Saul tria millia de Israel: & erant cum Saul duo millia in Machmas, & in monte Bethel: mille autem cum Ionatha in Gabaa Beniamin. Porro cæterum populum remisit vnuquenque in tabernacula sua. Et percussit Ionathas stationem Philistinorum, quæ erat in Gabaa. Quod cum audissent Philisthiim, Saul cecinit buccina in omni terra, dicens: Audiant Hebræi. Et vniuersus Israel audiuit huiuscmodi famam: Percussit Saul stationem Philistinorum: & erexit se Israel aduersus Philisthiim. Clamauit ergo populus post Saul in Galgala. Et Philisthiim congregati sunt ad præliandum contra Israel, triginta milia curruum, & sex millia equitum, & reliquum vulgus, sicut arena quæ est in litore maris plurima. Et ascendentis castrametati sunt in Machmas ad orientem Bethauem. Quod cum vidissent viri Israel se in arcto positos (afflatus enim erat populus) absconderunt se in speluncis, & in abditis, in petris quoque, & in antris, & in cisternis. Hebræi autem transierunt Iordanem in terram Gad & Galaad.

**Secundum Matthæum. Lesson. ij.**

**T**Vnc † accesserunt ad eum ab c. 15. Ierosolymis Scribæ & Pharisæi, a dicentes, Quare discipuli tui transgredierunt traditionem seniorum? non enim lauant manus suas cum panem manducant. Ipse autem respondens ait illis: Quare & vos transgredimini mandatum Dei propter traditionem vestram? Nam Deus dixit, Honora patrem, & matrem, & qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis, Quicunque dixerit patri vel matri, Munus quocunque est ex me, tibi proderit. Et non honorificabit patrem suum aut matrem suam, & irritum fecistis mandatum Dei propter traditionem vestram. Hypocritæ, bene prophetauit de vobis Isaías dicens: Populus hic labijs me honorat: cor autem eorum longe est a me. Sine causa autem colunt me, docentes doctrinas & mandata hominum. Et conuocatis ad se turbis, dixit eis: Audite & intelligite. Non quod intrat in os, coinquinat hominem: sed quod procedit ex ore, hoc coinquinat hominem. Tunc accedentes discipuli eius dixerunt ei, Scis quia Pharisæi, auditio verbo hoc, scandalizati sunt? At ille respondens, ait: Omnis plantatio, quam non plantauit pater meus cœlestis eradicabitur. Sinite illos: cæci sunt, & duces cæcorum, cæcus autem si cæco ducatum præstet, ambo in foueam cadent. Respondens autem Petrus dixit ei, Edissere nobis parabolam istam. At ille dixit, Adhuc & vos sine intellectu estis? Non intelligitis, quia omne quod in os intrat, in ventrem vadit, & in secessum emittitur? Quæ autem procedunt de ore, de corde exeunt, & ea coinquinant hominem, De corde enim exeunt cogitationes malæ, homicidia, adul-

teria, fornicationes, furta, falsa testimonia, blasphemiae. Hæc sunt, quæ coinquinant hominem. Non lotis autem manibus manducare, non coinquinat B hominem.] Et egressus inde Iesus secessit in partes Tyri & Sidonis. Et ecce mulier Chananæa a finibus illis egressa, clamauit dicens ei, Miserere mei domine fili Dauid: filia mea male a dæmonio vexatur. Qui non respondit ei verbum. Et accedentes discipuli eius, rogabant eum, dicentes, Dimitte eam: quia clamat post nos. Ipse autem respondens, ait, Non sum missus nisi ad oves quæ perierunt domus Israel. At illa venit, & adorauit eum, dicens, domine adiuua me. Qui respondens, ait, Non est bonum sumere panem filiorum, & mittere canibus. At illa dixit, Etiam domine: nam & catelli edunt de micis quæ cadunt de mensa dominorum suorum. Tunc respondens Iesus, ait illi: O mulier, magna est fides tua: fiat tibi sicut vis. Et sanata est filia eius ex illa hora.]

c. 15.

**C**Vnque adhuc esset Saul in Galgala, vniuersus populus perterritus est qui sequebatur eum. Et expectauit septem diebus iuxta placitum Samuelis, & non venit Samuel in Galgala: dilapsusque est populus ab eo. Ait ergo Saul. Afferte mihi holocaustum, & pacifica. Et obtulit holocaustum. Cunque complesset offerens holocaustum, ecce Samuel veniebat & egressus est Saul obuiam ei, vt salutaret eum. Locutusque est ad eum Samuel, Quid fecisti? Respondit Saul, Quia vidi quod populus dilaberetur a me, & tu non veneras iuxta placitos dies: porro Philisthiim congregati fuerant in Machmas: dixi, Nunc descendent Philisthiim ad me in Galgala, & faciem domini

non placauit. Necessitate compulsus, obtuli holocaustum domino. Dixitque Samuel ad Saul, Stulte egisti, nec custodisti mandata domini Dei tui, quæ præcepit tibi. Quod si non fecisses, iam nunc præparasset dominus regnum tuum super Israel in sempiternum: sed nequaquam regnum tuum ultra consurget. Quaesiuimus dominus sibi virum iuxta cor suum: & præcepit ei dominus vt esset dux super populum suum, eo quod non seruaueris quæ præcepit dominus. Surrexit autem Samuel, & ascendit de Galgalis in Gabaa Beniamin, & reliqui populi ascenderunt post Saul obuiam populo qui expugnabant eos venientes de Galgala in Gabaa in colle Beniamin. Et recensuit Saul populum, qui inuenti fuerant cum eo, quasi sexcentos viros: & Saul & Ionathas filius eius, populusque qui inuentus fuerat cum eis, erat in Gabaa Beniamin: porro Philisthiim conssederant in Machmas.

**Secundum Mattheum. Lesson. ij.**

**E**T cum transisset inde Iesus, venit secus mare Galilææ: & ascendens in montem sedebat ibi. Et accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles, & alios multos: & proiecerunt eos ad pedes eius, & curauit eos, ita vt turbæ mirarentur videntes mutos loquentes, claudos ambulantes, cæcos videntes, & magnificabant Deum Israël. Iesus autem conuocatis discipulis suis, dixit, Misereor turbæ: quia triduo iam perseuerant mecum, & non habent quod manducent: & dimittere eos ieunios nolo, ne deficiant in via. Et dicunt ei discipuli, Vnde ergo nobis in deserto panes tantos, vt saturemus turbam tantam? Et ait illis Iesus, Quot panes habetis? At illi dixerunt, Septem, & paucos piscicu-

los. Et præcepit turbæ vt discumberent super terram. Et accipiens septem panes, & pisces, & gratias agens fregit, & dedit discipulis suis, & discipuli dederunt populo. Et comederunt omnes, & saturati sunt. Et quod superfuit de fragmentis tulerunt septem sportas plenas. Erant autem qui manducauerunt quatuor millia hominum, extra paruulos & mulieres. Et dimissa turba, ascendit in nauiculam: & venit c. 16. in fines Magedan. Et accesserunt ad eum Pharisæi & Sadducae tentantes: & rogauerunt eum vt signum de cœlo ostenderet eis. At ille respondens, ait illis, Facto vespere dicitis, Serenum erit, rubicundum est enim cœlum. Et mane, Hodie tempestas, rutilat enim triste cœlum. Faciem ergo cœli diiudicare noster: signa autem temporum non potestis? Generatio mala & adultera signum querit: & signum non dabitur ei, nisi signum Ionæ prophetæ. Et relicta illis, abiit. Et cum venissent discipuli eius trans fretum, obliti sunt panes accipere. Qui dixit illis, Intuemini & cauete a fermento Pharisæorum & Sadducæorum. At illi cogitabant intra se, dicentes, Quia panes non accepimus. Sciens autem Iesus, dixit illis, Quid cogitatis intra vos modicæ fidei, quia panes non habetis? Nondum intelligitis, neque recordamini quinque panum & quinque millium hominum, & quot cophinos sumpsistis? neque septem panum, in quatuor millium hominum, & quot sportas sumpsistis? Quare non intelligitis quia non de pane dixi vobis? Cauete a fermento Pharisæorum & Sadducæorum? Tunc intellexerunt quia non dixit caendum a fermento panum, sed a doctrina Pharisæorum & Sadducæorum.

**C** Feria. iiiij. ex. j. Regum. Lesson. j.

**E**T egressi sunt ad præliandum de c. 13. castris Philisthinorum tres cunei: vnuus cuneus pergebat contra viam Ephraim ad terram Saul, porro alias ingrediebatur per viam Bethoron, tertius autem verterat se ad iter termini in terra Sabaa, imminentis valli Seboim contra desertum. Porro faber ferrarius non inueniebatur in omni terra Israel, cauerant enim Philisthiim, ne forte facerent Hebrei gladium aut lanceam. Descendebat ergo omnis Israel ad Philisthiim, vt excuderet vnuusquisque vomerem suum, & ligonem, & securim, & sarculum. Retusæ itaque erant acies vomerum, & lignonum, & tridentum, & securium, vsque ad stimulum corrugendum. Cunque venisset dies prælii, non est inuentus ensis & lancea in manu totius populi qui erat cum Saule & Ionatha, excepto Saul & Ionatha filio eius. Egressa est autem statio Philisthiim vt transcederet in Machmas. Et accidit in quadam die vt diceret Ionathas filius Saul ad adolescentem armigerum suum, Veni, & transeamus ad stationem Philisthinorum, quæ est trans locum illum. Patri autem suo hoc ipsum non indicauit. Porro Saul morabatur in extrema parte Gabaa sub malo granato: quæ erat in agro Gabaa: & erat populus cum eo quasi sexcentorum virorum. Et Achias filius Achitob fratri Ichabod filij Phinees, qui ortus fuerat ex Heli sacerdote domini in Silo, portabat Ephod. Sed & populus ignorabat, quo isset Ionathas. Erant autem inter ascensus, per quos nitebatur Ionathas transire ad stationem Philistinorum, eminentes petræ ex vtraque parte, & quasi in modum dentium scopuli hinc inde

prærupti, nomen vni Boses, & nomen alteri Sene: vnus scopulus prominens ad Aquilonem ex aduerso Machmas, & alter ad meridiem contra Gabaa.

**Secundum Matthæum.** Lesson. ij.

- c. 16. **V**<sup>†</sup>Enit autem Iesus in partes b Cæsareæ Philippi: & interrogabat discipulos suos, dicens: Quem dicunt homines esse filium hominis? At illi dixerunt, Alij Ioannem Baptistam, alij autem Eliam, alij vero Ieremiam, aut vnum ex prophetis. Dicit illis Iesus, Vos autem quem me esse dicitis? respondens Simon Petrus dixit: Tu es Christus filius Dei viui. Respondens autem Iesus dixit ei: Beatus es Simon Bar iona: quia caro & sanguis non reuelauit tibi, sed pater meus qui in cœlis est. Et ego dico tibi quia tu es Petrus, & super hanc petram ædificabo ecclesiam meam, & portæ inferi non præualebunt aduersus eam. Et tibi dabo claves regni cœlorum. Et quodcunque ligaueris super terram, erit ligatum & in cœlis: & quodcunque solueris super terram, erit solutum & in cœlis.] Tunc præcepit discipulis suis vt nemini dicerent quia ipse esset Iesus Christus. Exinde coepit Iesus ostendere discipulis suis quia oporteret eum ire Ierosolymam, & multa pati a senioribus & Scribis & principibus sacerdotum, & occidi, & tertia die resurgere. Et assumens eum Petrus coepit increpare illum, dicens, Absit a te domine: non erit tibi hoc, Qui conuersus, dixit Petro, Wade post me satana: scandalum es mihi: quia non sapis ea quæ Dei sunt, sed ea quæ hominum. Tunc Iesus dixit discipulis suis, Si quis vult post me venire, abneget semetipsum, & tollat crucem suam, & sequatur me. Qui enim voluerit animam suam saluam facere, perdet eam. Qui autem per-

diderit animam suam propter me, inueniet eam. Quid enim prodest homini, si vniuersum mundum lucretur, animæ vero suæ detrimentum patiatur? Aut quam dabit homo commutationem pro anima sua? Filius enim hominis venturus est in gloria patris sui cum angelis suis: & tunc reddet vnicuique secundum opera eius. Amen dico vobis, sunt quidam de hic stantibus qui non gustabunt mortem, donec videant filium hominis venientem in regno suo.

**C** Feria. v. ex. j. Regum. Lesson. j.

D Ixit autem Ionathas ad adoles- c. 14.

D centem armigerum suum, Veni, transeamus ad stationem incircuncisorum horum: si forte faciat dominus pro nobis: quia non est domino difficile saluare vel in multis, vel in paucis. Dixitque ei armiger suus, Fac omnia quæ placent animo tuo, perge quo cupis, & ero tecum vbiunque volueris. Et ait Ionathas, Ecce nos transimus ad viros istos. Cunque apparuerimus eis, si taliter locuti fuerint ad nos, Manete, donec veniamus ad vos: stegmus in loco nostro, nec ascendamus ad eos. Si autem dixerint, Ascendite ad nos: ascendamus, quia tradidit eos dominus in manibus nostris, hoc erit nobis signum. Apparuit igitur vterque stationi Philistinorum, dixeruntque Philisthiim. En Hebræi egrediuntur de cauernis, in quibus absconditi fuerant. Et locuti sunt viri de statione ad Ionatham, & ad armigerum suum, dixeruntque, Ascendite ad nos, & ostendemus vobis rem. Et ait Ionathas ad armigerum suum, Ascendamus, sequare me: tradidit enim dominus eos in manus Israel. Ascendit autem Ionathas manibus & pedibus reptans, & armiger eius post eum. Itaque cum vidissent faciem Ionathæ, alij cadebant ante

Ionatham, alios armiger eius interficiebat sequens eum. Et facta est plaga prima, qua percussit Ionathas & armiger eius, quasi viginti virorum in media parte iugeris, quam par boum in die arare consuevit. Et factum est miraculum in castris per agros: sed & omnis populus stationis eorum, qui erant ad prædandum, obstupuit, & conturbata est terra, & accidit quasi miraculum a Deo.

**Secundum Matthæum. Lesson. ij.**

- c. 17. **E**T post dies sex, † Assumit Iesus a Petrum & Iacobum & Ioannem fratrem eius, & duxit illos in montem excelsum seorsum: & transfiguratus est ante eos. Et resplenduit facies eius sicut sol, vestimenta autem eius facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses & Elias cum eo loquentes. Respondens autem Petrus, dixit ad Iesum, Domine bonum est nos hic esse: si vis faciamus tria tabernacula, tibi vnum, & Moysi vnum & Eliæ vnum. Adhuc eo loquente, ecce nubes lucida obumbrauit eos. Et ecce vox de nube, dicens: Hic est filius meus dilectus in quo mihi bene complacui: ipsum audite. Et audientes discipuli, cederunt in faciem suam, & timuerunt valde. Et accessit Iesus, & tetigit eos: dixitque eis, Surgite, & nolite timere. Leuantes autem oculos suos, neminem viderunt, nisi solum Iesum. Et descenditibus illis de monte præcepit illis Iesus dicens: Nemini dixeritis visionem, donec filius hominis a mortuis resurgat.] Et interrogauerunt eum discipuli eius dicentes, Quid ergo Scribæ dicunt quod Eliam oporteat primum venire? At ille respondens, ait eis, Elias quidem venturus est, & restituet omnia. dico autem vobis quia Elias iam venit, & non cognoverunt eum, sed fecerunt

in eo quæcumque voluerunt. Sic & filius hominis passurus est ab eis. Tunc intellexerunt discipuli quia de Ioanne Baptista dixisset eis. Et cum venisset ad turbam, accessit ad eum homo genibus prouolutus ante eum: dicens: domine miserere filio meo, quia lunaticus est, & male patitur: nam sæpe cadit in ignem, & crebro in aquam: & obtuli eum discipulis tuis, & non potuerunt curare eum. Respondens autem Iesus, ait, O generatio incredula & peruersa, quousque ero vobiscum? Vsquequo patiar vos? Afferte huc illum ad me. Et increpauit illum Iesus: & exiit ab eo dæmonium, & curatus est puer ex illa hora. Tunc accesserunt discipuli ad Iesum secreto & dixerunt, Quare nos non potuimus eiicere illum? Dixit illis Iesus, Propter incredulitatem vestram. Amen quippe dico vobis, si habueritis fidem sicut granum sinapis, dicetis monti huic, transi hinc illuc, & transibit, & nihil impossibile erit vobis. Hoc autem genus non eiicitur nisi per orationem & ieunium. Conuersantibus autem eis in Galilæa, dixit illis Iesus, Filius hominis tradendus est in manus hominum: & occident eum, & tertia die resurget. Et contristati sunt vehementer.

**C Friday. ex. j. Regum. Lesson. j.**

**E**T respexerunt speculatores Saul, qui erant in Gabaa Beniamin, & ecce multitudo prostrata, & huc illucque diffugiens. Et ait Saul populo qui erat cum eo, Requirite, & vide quid abierit ex nobis. Cunque requisissent, repertum est non adesse Ionathan, & armigerum eius. Et ait Saul ad Achiam, Applica arcam Dei. Erat enim ibi arca Dei in die illa cum filiis Israel. Cunque loqueretur Saul ad sacerdotem, tumultus magnus exortus

est in castris Philisthinorum, crescebantque paulatim, & clarus resonabat. Et ait Saul ad sacerdotem, Contrahe manum tuam, Conclamauit ergo Saul, & omnis populus qui erat cum eo, & venerunt vsque ad locum certaminis: & ecce versus fuerat gladius vniuersus cuiusque ad proximum suum, & cædes magna nimis. Sed & Hebræi qui fuerant cum Philisthiim heri & nudiusterius, ascenderantque cum eis in castris, reuersi sunt vt essent cum Israël qui erant cum Saul & Ionatha. Omnes quoque Israelitæ, qui se absconderant in monte Ephraim, audientes quod fugissent Philisthæi, sociauerunt se cum suis in prælio. Et erant cum Saul quasi decem millia viorum. Et saluauit dominus Deus Israel in die illa: pugna autem peruenit vsque ad Bethauen. Et viri Israel sociati sunt sibi in die illa.

**Secundum Matthæum. Lesson. ij.**

**E**T cum venissent Capharnaum: accesserunt qui didrachma accipiebant, ad Petrum, & dixerunt ei, Magister vester non soluit didrachma? Ait, Etiam. Et cum intrasset in domum, præuenit eum Iesus, dicens: Quid tibi videtur Simon? reges terræ a quibus accipiunt tributum vel censem? a filijs suis, an ab alienis? Et ille dixit, Ab alienis. Dixit illi Iesus, Ergo liberi sunt filij. Vt autem non scandalizemus eos, vade ad mare, & mitte hamum: & eum pisces qui primus ascenderit, tolle. & aperto ore eius, inuenies staterem, illicum sumens, da eis pro me & te. In illa hora accesserunt discipuli ad Iesum, dicentes. Quisputas maior est in regno cœlorum? Et aduocans Iesus paruulum, statuit eum in medio eorum, & dixit, Amen dico vobis, nisi conuersi fueritis, & efficiamini sicut paruuli, non intra-

bitis in regnum cœlorum. Quicunque ergo humiliauerit se sicut paruulus iste: hic est maior in regno cœlorum. Et qui susceperebit vnum paruulum talem in nomine meo, me suscipit, qui autem scandalizauerit vnum de pusillis istis qui in me credunt, expedit ei vt suspendatur mola asinaria in collo eius, & demergatur in profundum maris. Væ mundo a scandalis. Necessæ est enim vt veniant scandalæ: veruntamen vœ homini illi per quem scandalum venit. Si autem manus tua, vel pes tuus scandalizat te, abscinde eum, & proiice ab te: bonum tibi est ad vitam ingredi debilem vel claudum, quam duas manus, vel duos pedes habentem mitti in ignem æternum. Et si oculus tuus scandalizat te, erue eum, & proiice ab te: bonum tibi est vnum oculum habentem in vitam intrare, quam duos oculos habentem mitti in gehennam ignis. Videte ne contemnatis vnum ex his pusillis: dicit enim vobis, quia angeli eorum in cœlis semper vident faciem patris mei qui in cœlis est.] Venit enim filius hominis saluare quod perierat. Quid vobis videtur? si fuerint alicui centum oues, & errauit vna ex eis: nonne relinquit nonaginta nouem in montibus, & vadit querere eam quæ errauit? & si contigerit vt inueniat eam, amen dico vobis quia gaudet super eam magis quam super nonagintanouem quæ non errauerunt. Sic non est voluntas ante patrem vestrum qui in cœlis est vt pereat vnuus de pusillis istis. † Si autem corripuerit in te frater tuus, vade, & acorripe eum inter te & ipsum solum. Si te audierit, lucratus eris fratrem tuum. si autem te non audierit: adhibe tecum adhuc vnum vel duos: vt in ore duorum vel trium testium stet omne ver-

bum. Quod si non audierit eos: dic ecclesiæ, si autem ecclesiam non audierit: sit tibi sicut ethnicus & publicanus. Amen dico vobis, quæcunque alligaueritis super terram, erunt ligata & in cœlo: & quæcunque solueritis super terram, erunt soluta & in cœlo. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re quancunque petierint, fiet illis a patre meo qui in cœlis est. Vbi enim sunt duo vel tres congregati in nomine meo: ibi sum in medio eorum.

**C** Sabbato, ex. j. Regum. Lesson. j.

- c. 14. **A** Diurauit autem Saul populum, dicens, Maledictus vir qui comederit panem vsque ad vesperam, donec vlciscar de inimicis meis. Et <sup>αροτροπει</sup> manducauit vniuersus populus panem: d omneque terræ vulgus venit in saltum, in quo erat mel super faciem agri. Ingressus est itaque populus saltum, & apparuit fluens mel, nullusque applicuit manum ad os suum: timebat enim populus iuramentum. Porro Ionathas non audierat cum adiuraret pater eius populum: extenditque summitatem virgæ, quam habebat in manu, & intinxit in fauum mellis: & conuertit manum suam ad os suum, & illuminati sunt oculi eius. Respondensque vnus de populo, ait, Iureurando constrinxit pater tuus populum, dicens: Maledictus vir qui comederit panem hodie: defecerat autem populus. Dixitque Ionathas, Turbavit pater meus terram: vidistis ipsi quia illuminati sunt oculi mei, eo quod gustauerim paululum de melle isto: quanto magis si comedisset populus de præda inimicorum suorum, quam reperit? Nonne maior plaga facta fuisset in Philisthiim? Percusserunt ergo in die illa Philisthæos a Machmis vsque in Aialon. Defatigatus est

autem populus nimis, & versus ad prædam tulit oues, & boues, & vitulos, & mactauerunt in terra: comeditque populus cum sanguine. Nuntiauerunt autem Sauli dicentes, quod populus peccasset domino, comedens cum sanguine. Qui ait, Præuaricati estis: voluite ad me iam nunc saxum grande. Et dixit Saul, Dispergimini in vulgus, & dicite eis vt adducat ad me vñusquisque bouem suum & arietem, & occidite super istud, & vescimini, & non peccabitis domino comedentes cum sanguine. Adduxit itaque omnis populus vñusquisque bouem in manu sua vsque ad noctem, & occiderunt ibi.

**Secundum Mattheum.** Lesson. ij.

**T**unc accedens Petrus ad eum, dixit, domine quoties peccabit in me frater meus, & dimittam ei, vsque septies? Dixit illi Iesus, Non dico tibi vsque septies: sed vsque septuagies septies.] Ideo † assimilatum est regnum celorum homini regi, qui voluit rationem ponere cum seruis suis. Et cum coepisset rationem ponere, oblatus est ei vñus qui debebat ei decem millia talenta. Cum autem non haberet vnde redderet, iussit eum dominus eius venundari & vxorem eius & filios, & omnia quæ habebat, & reddi. Procidens autem seruus ille, orabat eum, dicens, Patientiam habe in me, & omnia reddam tibi. Misertus autem dominus serui illius, dimisit eum, & debitum dimisit ei. Egressus autem seruus ille, inuenit vnum de conseruis suis, qui debebat ei centum denarios: & tenens suffocauit eum, dicens, Redde quod debes. Et procidens conseruus eius, rogabat eum, dicens: Patientiam habe in me, & omnia reddam tibi. Ille autem noluit: sed abiit, & misit eum in carcerem donec redderet deb-

itum. Videntes autem conserui eius quæ fiebant, contrastati sunt valde, & venerunt, & narrauerunt domino suo omnia quæ facta fuerant. Tunc vocavit illum dominus suus, & ait illi, Serue nequam, omne debitum dimisi tibi, quoniam rogasti me, nonne ergo oportuit & te misereri conserui tui, sicut & ego tui misertus sum? Et iratus dominus eius, tradidit eum tortoribus, quo adusque redderet vniuersum debitum. Sic & Pater meus coelestis faciet vobis, si non remiseritis vnumquisque fratri suo de cordibus vestris.]

c. 19. Et factum est cum consumasset Iesus sermones istos, migravit a Galilæa, & venit in fines Iudeæ trans Iordanem, & sequutæ sunt eum turbæ multæ, & curauit eos ibi. Et accesserunt ad eum Pharisæi tentantes eum, & dicentes, Si licet homini dimittere vxorem suam quacunque ex causa? Qui respondens, ait eis, Non legistis quia qui fecit hominem ab initio, masculum & foeminam fecit eos? Et dixit, propter hoc, dimittet homo patrem & matrem, & adhæredit vxori suæ: & erunt duo in carne vna, itaque iam non sunt duo, sed vna caro. Quod ergo Deus coniunxit, homo non separat. Dicunt illi, Quid ergo Moyses mandauit dare libellum repudij, & dimittere? Ait illis, Quoniam, Moyses ad duritiam cordis vestri permisit vobis dimittere vxores vestras: ab initio autem non fuit sic. Dico autem vobis, quia quicunque dimiserit vxorem suam, nisi ob fornicationem, & aliam duxerit, moechatur: & qui dimissam duxerit: moechatur. Dicunt ei discipuli eius: Si ita est causa hominis cum vxore, non expedit nubere. Qui dixit illis: Non omnes capiunt verbum istud, sed quibus datum

est. Sunt enim eunuchi, qui de matris vtero sic nati sunt: & sunt eunuchi qui facti sunt ab hominibus: & sunt eunuchi qui seipsos castrauerunt propter regnum cœlorum. Qui potest capere capiat.

**C** Dominica. xiiij. post Pentecosten, ex primo Regum. Lesson one.

Edificauit autem Saul altare c. 14.

**F** domino: tuncque pri-  
mum coepit ædificare altare  
domino. Et dixit Saul, Irrua-  
mus super Philisthaeos nocte, & vasta-  
mus eos vsque dum illucescat mane, nec  
relinquamus ex eis virum. Dixitque  
populus, Omne quod bonum videtur  
in oculis tuis, fac. Et ait sacerdos,  
Accedamus huc ad Deum. Et con-  
suluit Saul dominum, Num perseguar  
Philisthiim? si trades eos in manus  
Israel? Et non respondit ei in die  
illa. Dixitque Saul, Applicate huc vni-  
uersos angulos populi: & scitote, &  
videte per quem acciderit peccatum  
hoc hodie. Viuit dominus saluator, Is-  
rael quia si per Ionatham filium meum  
factum est, absque retractione mori-  
etur. Ad quod nullus contradixit ei de  
omni populo. Et ait ad vniuersum Is-  
rael, separamini vos in partem vnam, &  
ego cum Ionatha filio meo ero in parte  
altera. Responditque populus ad Saul,  
Quod bonum tibi videtur in oculis tuis  
fac. Et dixit Saul ad dominum Deum  
Israel, domine Deus Israel da indicium,  
quid est quod non responderis seruo  
tuo hodie? Si in me aut in Ionatha filio  
meo est iniquitas hæc, da ostensionem,  
aut si hæc iniquitas est in populo tuo,  
da sanctitatem. Et deprehensus est  
Ionathas & Saul: populus autem ex-  
iuit. Et ait Saul, mittite sortem inter  
me, & inter Ionatham filium meum.  
Et captus est Ionathas. Dixit autem

Saul ad Ionathan, Indica mihi quid feceris, Et indicauit ei Ionathas & ait, Gustans gustaui in summitate virgæ, quæ erat in manu mea paululum mellis, & ecce ego morior? Et ait Saul, Hæc faciat mihi Deus, & hæc addat, quia morte morieris Ionatha. Dixitque populus ad Saul, Ergone Ionathas morietur qui fecit salutem hanc magnam in Israel? hoc nefas est: viuit dominus, si ceciderit capillus de capite eius in terram: quia cum Deo operatus est hodie. Liberavit ergo populus Ionathan vt non moreretur. Recessitque Saul, nec persequutus est Philisthiim: porro Philisthiim abierunt in loca sua.

**Secundum Matthæum. Lesson. ij.**

**T**unc oblati sunt ei paruuli, vt manus eis imponeret, & oraret. Discipuli autem increpabant eos. Iesus vero ait eis, Sinite paruulos, & nolite eos prohibere ad me venire: talium est enim regnum celorum: & cum imposuisset eis manus abiit inde. Et ecce vñus accedens ait illi, Magister bone, quid boni faciam vt habeam vitam æternam? Qui dixit ei, Quid me interegas de bono? Vnus est bosq[ue]us<sup>17</sup>. Deus. Si autem vis ad vitam ingredi, serua mandata. Dicit illi, Quæ? Iesus autem dixit, Non homicidium facies, Non adulterabis, Non facies furtum, Non falsum testimonium dices, Honora patrem tuum & matrem, Diliges proximum tuum sicut te ipsum. Dixit illi adolescens, Omnia hæc custodiu a iuuentute mea, quid adhuc mihi deest? Ait illi Iesus, Si vis perfectus esse, vade, vende omnia quæ habes, & da pauperibus, & habebis thesaurum in celo, & veni, sequere me. Cum audisset autem adolescens verbum, abiit tristis: erat enim habens multas possessiones. Iesus autem dixit discip-

ulis suis, Amen dico vobis, quia diues difficile intrabit in regnum celorum. Et iterum dico vobis: facilius est camelum per foramen acus transire, quam diuitem intrare in regnum celorum. Auditis autem his discipuli mirabantur valde, dicentes, Quis ergo poterit saluus esse? Aspiciens autem Iesus, dixit illis, Apud homines hoc impossibile est: apud Deum autem omnia possibilia sunt. Tunc respondens Petrus, dixit ei, † Ecce, nos reliquimus omnia, & sequuti sumus te: quid ergo erit nobis? Iesus autem dixit illis, Amen dico vobis, quod vos qui sequuti estis me: in regeneratione, cum sederit filius hominis in sede maiestatis<sup>18</sup>, sedebitis & vos super sedes duodecim, iudicantes duodecim tribus Israel. Et omnis qui reliquerit domum, vel fratres, aut sorores, aut patrem, aut matrem, aut vxorem, aut filios, aut agros propter nomen meum, centuplum accipiet, & vitam æternam possidebit.] Multi autem erunt primi, nouissimi: & nouissimi, primi.

**According to Luke. Lesson. iij.**

**T**IN illo tempore, Cum iret Iesus in Ierusalem, transibat per medium Samariam, & Galilæam. Et cum ingredieretur quoddam castellum, occurserunt ei decem viri leprosi.

**Et rel. Hom. sancti Augusti. episc.**

De decem leprosis quod dominus ita mundauit, cum ait, Ite ostendite vos sacerdotibus, quæri potest cur ad sacerdotes eos miserit, vt cum irent mundarentur. Nullum enim eorum quibus corporalia hæc beneficia præstisit, inuenitur misisse ad sacerdotes nisi leprosos. Nam & illum a lepra mundauerat cui dixit, Vade, ostende te sacerdoti, & offer pro te sacrificium, quod præcepit Moyses in testimonium

illis. Quærendum est igitur, quid ipsa lepra significet. Non enim sanati, sed mundati dicuntur, qui ea caruerunt. Coloris quippe vitium est non valetudinis, aut integratatis sensuum, atque membrorum. Leprosi ergo non absurdè intelliguntur, qui scientiam veræ fidei non habentes, varias doctrinas profitentur erroris. Nulla porro falsa doctrina est, quæ non aliqua vera intermisceat. Vera ergo falsis inordinate permista, in vna disputatione vel narratione hominis tanquam in vnius corporis colore apparentia significant lepram tanquam veris falsisque colorum locis humana corpora variantem atque maculantem. Sacerdotum vero Iudeorum nemo fere fidelium dubitat figuram fuisse futuri sacerdotij regalis quod est in ecclesia, quo consecrantur omnes pertinentes ad corpus Christi, summi & veri principis sacerdotum. **Te deum.** **Oratio.**

**O** Mnipotens sempiterne Deus,<sup>c. 20.</sup> nobis fidei, spei, & charitatis augmentum, & vt mereamur assequi quod promittis, fac nos amare quod præcipis. Per dominum nostrum.

**C** Monday. ex. j. Regum. Lesson. j.

**E**t Saul confirmato regno super Israël, pugnabat per circumitum aduersum omnes inimicos eius, contra Moab & filios Ammon, & Edon, & reges Soba, & Philisthæos: & quocunque se verterat, superabat. Congregatoque exercitu percussit Amalec, & eruit Israël de manu vastatorum eius. Fuerunt autem filii Saul, Ionathas, & Iessui, & Melchisua: & nomina duarum filiarum eius nomen primogenitæ Merob, & nomen minoris Michol. Et nomen vxoris Saul, Achinoen filia Achimaas: & nomen principis militiæ eius Abner, filius Ner, patruelis Saul. Porro Cis fuit pater Saul, & Ner pater Abner, fil-

ius Abiel. Erat autem bellum potens aduersum Philisthæos omnibus diebus Saul. Nam quemcunque viderat Saul virum fortem, & aptum ad prælium, sociabat eum sibi. Et dixit Samuel ad c. 15. Saul, Me misit dominus, vt vngerem te in regem super populum eius Israël: nunc ergo audi vocem domini. Hæc dicit dominus exercituum, Recensui quæcunque fecit Amalec Israeli, quomodo restitit ei in via cum ascenderet de Ægypto. Nunc ergo vade, & percutie Amalec, & demolire vniuersa eius: non parcas ei, & non concupisca ex rebus ipsius aliquid: sed interface a viro vsque ad mulierem, & parulum atque lactentem, bouem & ouem, camelum & asinum. Præcepit itaque Saul populo, & recensuit eos quasi agnos ducenta millia peditum, & decem millia virorum Iuda.

**Secundum Matthæum.** **Lesson. ij.**

**S**†Imile est regnum celorum homini patrifamilias qui exiit primo mane conducere operarios in vineam suam. Conuentione autem facta cum operarijs ex denario diurno misit eos in vineam suam Et egressus circa horam tertiam, <sup>c. viij.</sup> alios stantes in foro otiosos, & dixit illis, Ite & vos in vineam meam: & quod iustum fuerit, dabo vobis. Illi autem abierunt. Iterum autem exiit circa sextam & nonam horam: & fecit similiter. Circa vndecimam vero exiit, & inuenit alios stantes, & dicit illis, quid hic statis tota die otiosi? Dicunt ei, Quia nemo nos conduxit. Dicit illic, Ite & vos in vineam meam. Cum sero autem factum esset, dicit dominus vineæ procuratori suo, Voca operarios, & redde illis mercedem, incipiens a nouissimis vsque ad primos. Cum venissent ergo qui circa vndecimam horam venerant, acceperunt sin-

gulos denarios. Venientes autem & primi arbitrii sunt quod plus essent accepturi: acceperunt autem & ipsi singulos denarios. Et accipientes murmurabant aduersus patrem familias, dicentes, Hi nouissimi vna hora fecerunt: & pares illos nobis fecisti, qui portauimus pondus diei & aestus? At ille respondens, vni eorum dixit, Amice, non facio tibi iniuriam: nonne ex denario conuenisti mecum? Tolle quod tuum est, & vade: volo autem & huic, nouissimo dare sicut & tibi. Aut non licet mihi quod volo, facere? an oculus tuus nequam est, quia ego bonus sum? Sic erunt nouissimi, primi: & primi nouissimi, multi enim sunt vocati: pauci vero electi.] Et † ascendens Iesus Ierosolymam, assumpsit duodecim discipulos secreto, & ait illis: Ecce ascendimus Ierosolymam, & filius hominis tradetur principibus sacerdotum, & Scribis, & condemnabunt eum morte, & tradent eum gentibus ad illudendum, & flagellandum, & crucifigendum, & tertia die resurget.] Tunc † accessit ad eum mater filiorum Zebedæi cum filijs suis, adorans & petens aliquid ab eo. Qui dixit ei. Quid vis? Ait illi, Dic vt sedeant hi duo filii mei, vnum ad dexteram tuam, & vnum ad sinistram in regno tuo. Respondens autem Iesus, dixit: Nescitis quid petatis. Potestis bibere calicem quem ego bibiturus sum? Dicunt ei, Possumus. Ait illis, Calicem quidem meum bibetis: sedere autem ad dexteram meam & sinistram, non est meum dare vobis: sed quibus paratum est a patre meo.] Et audientes decem, indignati sunt de duabus fratribus. Iesus autem vocauit eos ad se: & ait, Scitis quia principes gentium dominantur eorum:

& qui maiores sunt, potestatem exercent in eos. Non ita erit inter vos: sed quicunque voluerit inter vos maior fieri, sit vester minister, & qui voluerit inter vos primus esse, erit vester seruus: si-  
cū filius hominis non venit ministrari, sed ministrare, & dare animam suam in redēptionem pro multis.

**C Tuesday. ex. j. lib. Reg. Lesson. j.**

**C** Vnque venisset Saul vsque ad ciuitatem Amalec, tetendit insidias in torrente. Dixitque Saul Cinæo, Abite, recedite, atque descendite ab Amalec: ne forte inuoluam te cum eo. Tu enim fecisti misericordiam cum omnibus filijs Israel, cum ascenderent de Ægypto. Et recessit Cinæus de medio Amalec. Percussitque Saul Amalec ab Euila, donec venias ad Sur, quæ est e regione Ægypti: & apprehendit Agag regem Amalec viuum: omne autem vulgus interfecit in ore gladij. Et pepercit Saul & populus, Agag, & optimis gregibus ouium & armentorum, & vestibus & arietibus, & vniuersis quæ pulchra erant, nec voluerunt disperdere ea. Quicquid vero vile fuit & reprobum, hoc demoliti sunt. Factum est autem verbum domini ad Samuel, dicens, Pœnitet me quod constituerim Saul regem: quia dereliquit me, & verba mea opere non impleuit. Contristatusque est Samuel, & clamauit ad dominum tota nocte. Cunque de nocte surrexisset Samuel: vt iret ad Saul mane, nuntiatum est Samuei, eo quod venisset Saul in Carmelum, & erexisset sibi fornicem triumphalem, & reuersus transisset, descendissetque in Galgala. Venit ergo Samuel ad Saul, & Saul offerebat holocaustum domino de initijs prædarum quæ attulerat ex Amalec. Et cum venisset Samuel ad Saul, dixit ei Saul, Benedictus tu domino, impleui c. 15.

verbum domini. Dixitque Samuel, Et quæ est hæc vox gregum quæ resonat in auribus meis, & armentorum, quam ego audio? Et ait Saul, De Amalec adduxerunt ea: pepercit enim populus melioribus ouibus, & armentis vt immolarentur domino Deo tuo, reliqua vero occidimus.

**Secundum Matthæum. Lesson. ij.**

- c. 20. **E**t egredientibus illis ab Iericho, se-  
quuta est eum turba multa: & ecce duo cæci sedentes secus viam, au-  
dierunt quia Iesus transiret: & cla-  
mauerunt, dicentes, Domine miserere nostri, fili Dauid. Turba autem in-  
crepabat eos vt tacerent. At illi magis clamabant, dicentes, Domine, miserere nostri, fili Dauid. Et stetit Iesus, & vocauit eos, & ait, Quid vultis vt faciam vobis? Dicunt illi, Domine, vt aperiantur oculi nostri. Miseg<sup>15</sup>tu-  
autem eorum Iesus, tetigit oculos eo-  
rum. Et confestim viderunt: & sequuti sunt eum. † Et cum appropinquassent Ierosolymis, & venissent Bethphage ad montem Oliueti, tunc Iesus misit duos discipulos, dicens eis, Ite in castellum quod contra vos est, & statim inuenietis asinam alligatam, & pullum cum ea: soluite, & adducite mihi, & si quis vobis aliquid dixerit: dicite quia dominus his opus habet: & confestim dimit-  
tet eos. Hoc autem totum factum est, vt adimpleretur quod dictum est per prophetam dicentem, Dicite filiæ Sion, Ecce rex tuus venit tibi mansuetus, sedens super asinam & pullum filium subiugalis. Euntes autem discipuli fe-  
cerunt sicut præcepit illis Iesus. Et adduxerunt asinam & pullum: & im-  
posuerunt super eos vestimenta sua, & eum desuper sedere fecerunt. Plurima autem turba strauerunt vestimenta sua in via: alij autem cædebant ramos de-

arboribus, & sternebant in via. Turbæ autem quæ præcedebant & quæ sequebantur, clamabant, dicentes, Hosanna filio Dauid: Benedictus qui venit in nomine domini:] Hosanna in Altissimis. † Et cum intrasset Ierosolymam, com-  
mota est vniuersa ciuitas, dicens: Quis est hic? Populi autem dicebant, Hic est Iesus propheta a Nazareth Galilææ. Et intrauit Iesus in templum Dei: & eiiciebat omnes vendentes & ementes in templo, & mensas numulariorum & cathedras vendentium columbas eu-  
erit, & dicit eis, Scriptum est, Do-  
mus mea, Domus orationis vocabitur:  
vos autem fecistis illam speluncam la-  
tronum. Et accesserunt ad eum cæci,  
& claudi in templo: & sanauit eos.

**C Feria. iiiij. ex. j. Regum. Lesson. j.**

**A** It autem Samuel ad Saul, Sine  
me, & indicabo tibi quæ loquutus sit dominus ad me nocte. Dixitque  
cei<sup>21</sup>Loquere. Et ait Samuel, Nonne  
acum parvulus essem in oculis tuis, ca-  
put in tribubus Israel factus es? vnx-  
itque te dominus in regem super Israel,  
& misit te dominus in viam, & ait,  
Vade, & interfice peccatores Amalec,  
& pugnabis contra eos, vsque ad in-  
terencionem eorum. Quare ergo non  
audisti vocem domini: sed versus ad  
prædam es, & fecisti malum in oculis  
domini? Et ait Saul ad Samuelem, Imo  
audiui vocem domini, & ambulaui in  
via per quam misit me dominus, & ad-  
dux<sup>1</sup> Agag regem Amalec, & Amalec  
interfeci. Tulit autem de præda popu-  
lus oves & boues primitias eorum quæ  
cæsa sunt, vt immolet domino Deo tuo  
in Galgalis. Et ait Samuel, Nunquid  
vult dominus holocausta & victimas, &  
non potius vt obediatur voci domini?  
Melior est enim obedientia quam vic-

timæ: & auscultare, magis quam offerre adipem arietum: quoniam quasi peccatum ariolandi est, repugnare: & quasi scelus idololatriæ, nolle acquiescere. Pro eo ergo quod abieciisti sermonem domini, abiecit te ne sis rex. Dixitque Saul ad Samuelem, Peccauit quia præuaricatus sum sermonem domini, & verba tua, timens populum, & obediens voci eorum. Sed nunc porta quæso peccatum meum, & reuertere tecum, vt adorem dominum. Et ait Samuel ad Saul, Non reuertar tecum, quia proiecisti sermonem domini, & proiecit te dominus ne sis rex super Israel. Et conuersus est Samuel vt abiret: ille autem apprehendit summitatem pallij eius, quæ & scissa est. Et ait ad eum Samuel, Scidit dominus regnum Israel a te hodie, & tradidit illud proximo tuo meliori te. Porro triumphator in Israel non parcat, & poenitidine non flectetur: neque enim homo est vt agat poenitentiam. At ille ait, Peccauit: sed nunc honora me coram senioribus populi mei, & coram Israel, & reuertere tecum, vt adorem dominum Deum tuum.

**Secundum Matthæum. Lesson. ij.**

**V**identes autem principes sacerdotum & scribæ mirabilia quæ fecit, & pueros clamantes in templo & dicentes, Hosanna filio Dauid: indignati sunt, & dixerunt ei, Audis quid isti dicunt? Iesus autem dixit eis: Vtique, nunquam legistis: Quia ex ore infantium & lactentium perfecisti laudem? Et relictis illis, abiit foras extra ciuitatem in Bethaniam: ibique mansit.] Mane autem reuertens in ciuitatem esurijt. Et videns fici arborem vnam seclus viam, venit ad eam, & nihil inuenit in ea nisi folia tantum, & ait illi, Nunquam ex te fructus nascatur

in sempiternum. Et arefacta est continuo ficulnea. Et videntes discipuli, mirati sunt dicentes, Quomodo continuo aruit? Respondens autem Iesus, ait eis, Amen dico vobis, si habueritis fidem, & non hæsitaueritis, non solum de ficulnea facietis, sed & si monti huic dixeritis, tolle & iacta te in mare, fiet. Et omnia quæcunque petieritis in oratione credentes, accipietis. Et cum venisset in templum, accesserunt ad eum docentem, principes sacerdotum & seniores populi, dicentes: In qua potestate hæc facis: & quis tibi dedit hanc potestatem? Respondens autem Iesus, dixit eis: Interrogabo vos & ego vnum sermonem: quem si dixeritis mihi, & ego vobis dicam in qua potestate hæc facio. Baptismus Ioannis vnde erat, e cœlo, an ex hominibus? At illi cogitabant inter se, dicentes: Si dixerimus e cœlo: dicet nobis, Quare ergo non credidistis illi? Si autem dixerimus, ex hominibus: timemus turbam, omnes enim habebant Ioannem sicut prophetam. Et respondentes Iesu dixerunt: Nescimus. Ait illis & ipse: Nec ego dico vobis in qua potestate hæc facio. Quid autem vobis videctum est? Homo quidam habebat duos filios: & accedens ad primum dixit: Fili, vade hodie operare in vinea mea. Ille autem respondens, ait, Nolo. Postea autem poenitentia motus, abiit. Accedens autem ad alterum dixit similiter. At ille respondens, ait: Eo domine. Et non iuit. Quis ex duabus fecit voluntatem patris? Dicunt ei, Primus. Dixit illis Iesus, Amen dico vobis, quia publicani & meretrices præcedent vos in regno Dei. Venit enim ad vos Ioannes in via iustitiae: & non credidistis ei: publicani autem, & meretrices crediderunt

ei: vos autem videntes nec pœnitentiam habuistis postea, vt crederetis ei.

**C Feria. v. ex. j. Regum. Lesson. j.**

c. 15. **R**euersus ergo Samuel sequitus est Saulem: & adorauit Saul dominum. Dixitque Samuel, Adducite ad me Agag regem Amalec, & oblatus est ei Agag pinguissimus. Et dixit Agag: Siccine separat amara mors? Et ait Samuel, Sicut fecit absque liberis mulieres gladius tuus, sic absque liberis erit inter mulieres mater tua. Et in frusta concidit eum Samuel coram domino in Galgalis. Abiit autem Samuel in Ramatha, Saul vero ascendit in domum suam in Gabaa. Et non vidit Samuel ultra Saul vsque ad diem mortis suæ: veruntamen lugebat Samuel Saulem, quoniam dominum pœnitiebat quod constituisset eum regem super Israel.

Dixitque dominus ad Samuelem, Vsquequo tu luges Saul, cum ego proiecerim eum ne regnet super Israel? Imple cornu tuum oleo, & veni, vt mittam te ad Isai Bethlehemitem: prouidi enim in filijs eius mihi regem. Et ait Samuel, Quomodo vadam? audiet enim Saul, & interficiet me. Et ait dominus, Vitulum de armento tolles in manu tua, & dices: Ad immolandum domino veni. Et vocabis Isai ad victimam, & ego ostendam tibi quid facias: & vnges quencunque monstrauero tibi. Fecit ergo Samuel sicut locutus est ei dominus. Venitque in Bethlehem, & admirati sunt seniores ciuitatis, occurrentes ei, dixeruntque, Pacificus est ingressus tuus? Et ait, Pacificus: ad immolandum domino veni. Sanctificamini, & venite mecum vt immolem. Sanctificauit ergo Isai & filios eius, & vocauit eos ad sacrificium. Cunque ingressi essent: vidi Eliab, &

ait, Num coram domino est Christus eius? Et dixit dominus ad Samuelem: Ne respicias vultum eius, neque altitudinem staturæ eius: quoniam abieci eum, nec iuxta intuitum hominis ego iudico, homo enim videt ea, quæ parent: dominus autem intuetur cor. Et vocauit Isai Abinadab, & adduxit eum coram Samuele. Qui dixit, Nec hunc elegit dominus. Adduxit autem Isai Samma, de quo ait, Etiam hunc non elegit dominus.

**Secundum Matthæum. Lesson. ij.**

**A** Liam parabolam audite. † Homo c. 21. Erat paterfamilias qui plantauit d vineam, & sepem circundedit ei, & fodit in ea torcular, & ædificauit turrim, & locauit eam agricolis: & peregre profectus est. Cum autem tempus fructuum appropinquasset, misit seruos suos ad agricolas, vt acciperent fructus eius. Et agricolæ apprehensis seruis eius, alium cæciderunt, alium occiderunt, alium vero lapidauerunt. Iterum misit alios seruos plures prioribus: & fecerunt illis similiter. Nouissime autem misit ad eos filium suum, dicens: Verebuntur filium meum. Agricole autem videntes filium, dixerunt intra se, Hic est hæres: venite, occidamus eum, & habebimus hæreditatem eius. Et apprehensum eum eiecerunt extra vineam: & occiderunt. Cum ergo venerit dominus vineæ, quid faciet agricolis illis? Aiunt illi, Malos male perdet: & vineam suam locabit alij agricultoris, qui reddant ei fructum temporibus suis. Dicit illis Iesus, Nunquam legistis in scripturis, Lapidem quem reprobauerunt ædificantes, hic factus est in caput anguli? A domino factum est istud: & est mirabile in oculis nostris? Ideo dico vobis quia auferetur a vobis regnum Dei, & dabitur

genti facienti fructus eius. Et qui ceciderit super lapidem istum, confringetur: super quem vero ceciderit, conteret eum. Et cum audissent principes sacerdotum, & Pharisæi parabolæ eius: cognouerunt quod de ipsis diceret. Et quærentes eum tenere, timuerunt turbas: quoniam sicut prophetam eum

c. 22. habebant.] Et respondens Iesus dixit

a iterum in parabolis eis, dicens: † Simile factum est regnum celorum homini regi, qui fecit nuptias filio suo. Et misit seruos suos vocare inuitatos ad nuptias: & noblebant venire. Iterum misit alios seruos, dicens: Dicite inuitatis, Ecce prandium meum paraui, tauri mei & altilia occisa sunt, & omnia parata: venite ad nuptias. Illi autem neglexerunt: & abierunt, alias in villam suam, alias vero ad negotiationem suam: reliqui vero tenuerunt seruos eius, & contumelijs affectos occiderunt. Rex autem cum audisset, iratus est: & missis exercitibus suis perdidit homicidas illos, & ciuitatem illorum succedit. Tunc ait seruis suis: Nuptiæ quidem paratae sunt, sed qui inuitati erant, non fuerunt digni. Ite ergo ad exitus viarum: & quoscunque inueneritis, vocate ad nuptias. Et egressi serui eius in vias, congregauerunt omnes quos inuenerunt, malos & bonos: & impletæ sunt nuptiæ discumbentium. Intravit autem rex vt viderent discumbentes: & vidit ibi hominem non vestitum veste nuptiali. Et ait illi, Amice, quomodo hic intrasti non habens vestem nuptiale? At ille obmutuit. Tunc dicit rex ministris, Ligatis manibus & pedibus eius mittite eum in tenebras exteriores: ibi erit fletus, & stridor dentium. Multi enim sunt vocati: pauci vero electi.]

**F**riday. italie Isai L sepmj. fil- c. 16.  
**A**ios suos coram Samuele: & ait Samuel ad Isai, Non elegit dominus existis. Dixitque Samuel ad Isai, Nunquid iam completi sunt filij? Qui respondit, Adhuc reliquus est paruulus, & pascit oves. Et ait Samuel ad Isai: Mitte, & adduc eum: nec enim discumbemus prius, quam hoc ille veniat. Misit ergo, & adduxit eum. Erat autem rufus, & pulcher aspectu, decoraque facie. Et ait dominus: Surge, & vngue eum: ipse est enim. Tulit ergo Samuel cornu olei, & vnxit eum in medio fratrum eius: & directus est spiritus domini a die illa in Dauid: & deinceps: surgensque Samuel abiit in Ramatha. Spiritus autem domini recessit a Saul, & exagitabat eum spiritus nequam a domino. Dixeruntque serui Saul ad eum: Ecce spiritus domini malus exagitat te. Iubeat dominus noster, & serui tui, qui coram te sunt, quærent hominem scientem psallere cithara: vt quando arripuerit te spiritus domini malus, psallat manu sua, & leuius feras. Et ait Saul ad seruos suos: Prouidete ergo mihi aliquem bene psallentem, & adducite eum ad me. Et respondens vnuus de pueris, ait: Ecce, vidi filium Isai Bethlehemitem scientem psallere, & fortissimum robore, & virum bellicosum, & prudentem in verbis, & virum pulchrum: & dominus est cum eo. Misit ergo Saul nuntios ad Isai, dicens: Mitte ad me Dauid filium tuum, qui est in pascuis. Tulit ergo Isai assinum plenum panibus, & lagenam vini, & hoedum de capris vnum, & misit per manum Dauid filij sui Sauli. Et venit Dauid ad Saul, & stetit coram eo: at ille dilexit eum nimis, & factus est eius armiger. Misitque Saul ad Isai, dicens: Stet Dauid in conspectu meo: in-

uenit enim gratiam in oculis meis. Ignitur quandocunque spiritus domini arripiebat Saul, Dauid tollebat citharam, & percutiebat manu sua, & refocillabatur Saul, & leuius habebat, recedebat enim ab eo spiritus malus.

**Secundum Matthæum. Lesson. ij.**

c. 22. **T**unc † abeuntes Pharisæi consilium inierunt, vt caperent eum in sermone. Et mittunt ei discipulos suos cum Herodianis, dicentes, Magister scimus quia verax es, & viam Dei in veritate doces, & non est tibi cura de aliquo: non enim respicis personam hominum: dic ergo nobis quid tibi videatur, licet censum dare Cæsari, an non? Cognita autem Iesus nequitia eorum, ait, Quid me tentatis hypocritæ? ostendite mihi numisma census. At illi obtulerunt ei denarium. Et ait illis Iesus, Cuius est imago hæc, & superscriptio? Dicunt ei, Cæsar, Tunc ait illis, Reddite ergo quæ sunt Cæsaris Cæsari, & quæ sunt Dei, Deo.] Et audientes mirati sunt: & relicto eo abierunt. In illo die accesserunt ad eum Sadducæi, qui dicunt non esse resurrectionem: & interrogauerunt eum, dicentes, Magister, Moyses dixit, si quis mortuus fuerit non habens filium, vt ducat frater eius vxorem illius, & suscitet semen fratri suo. Erant autem apud nos septem fratres: & primus uxore ducta defunctus est, & non habens semen, reliquit vxorem suam fratri suo. Similiter secundus & tertius usque ad septimum. Nouissime autem omnium & mulier defuncta est. In resurrectione ergo, cuius erit de septem vxor? omnes enim habuerunt eam. Respondens autem Iesus, ait illis, Erratis nescientes scripturas, neque virtutem Dei. In resurrectione enim neque nubent, neque nubentur, sed erunt sicut angeli

Dei in cœlo. De resurrectione autem mortuorum non legistis quod dictum est a Deo dicente vobis, Ego sum Deus Abraham, & Deus Isaac, & Deus Iacob? Non est Deus mortuorum, sed viuentium. Et audientes turbæ mirabantur in doctrina eius. Pharisæi autem auditentes quod silentium imposuisset Sadducæis, † conuenerunt in vnum: & interrogauit eum vnus ex eis legis doctor tentans eum, Magister, quod est mandatum magnum in lege? Ait illi Iesus, Diliges dominum Deum tuum ex toto corde tuo, & in tota anima tua, & in tota mente tua. Hoc est maximum & primum mandatum. Secundum autem simile est huic. Diliges proximum tuum sicut te ipsum. In his duobus mandatis vniuersa lex pendet & prophetæ. Congregatis autem Pharisæis, interrogauit eos Iesus, dicens: Quid vobis videtur de Christo? Cuius filius est? Dicunt ei, Dauid. Ait illis, Quomodo ergo Dauid in spiritu vocat eum dominum? dicens: Dixit dominus domino meo, sede a dextris meis, Donec ponam inimicos tuos, scabellum pedum tuorum. Si ergo Dauid vocat eum dominum: quomodo filius eius est? Et nemo poterat ei respondere verbum: neque ausus fuit quisquam ex illa die eum amplius interrogare.]

**C** Sabbato, ex. j. Regum. Lesson. j.

**C**ongregantes autem Philisthiim agmina sua in prælium, conuenerunt in Socho Iudæ: & castrametati sunt inter Socho & Azeca in finibus Domminim. Porro Saul & filij Israel congregati venerunt in vallem Terebinthi, & direxerunt aciem ad pugnandum contra Philisthiim. Et Philisthiim stabant super montem ex parte hac, & Israel stabat supra montem ex altera parte: vallisque erat inter eos, & eges-

sus est vir spurius de castris Philisthini  
norum nomine Goliath, de Geth, al-  
titudinis sex cubitorum & palmi: &  
cassis ærea super caput eius: & lor-  
ica squamata induebatur: porro pond-  
sus lorice eius, quinque millia siclo-  
rum æris erat: & ocreas æreas habebat  
in cruribus, & clypeus æreus tegebat  
humeros eius: hostile autem hastæ eius  
erat quasi licatorium texentium, ip-  
sum autem ferrum hastæ eius sexcen-  
tos siclos habebat ferri: & armiger eius  
antecedebat eum, Stansque clamabat  
aduersum phalangas Israel, & dicebat  
eis, Quare venistis parati ad prælium?  
nunquid ego non sum Philisthæus, &  
vos serui Saul? Eligite ex vobis virum,  
& descendat ad singulare certamen: si  
quiuerit pugnare mecum, & percusserit  
me, erimus vobis serui: si autem ego  
præualero, & percussero eum, vos  
serui eritis, & seruietis nobis. Et  
aiebat Philisthæus. Ego exprobraui ag-  
minibus Israel hodie. Date mihi virum,  
& ineat mecum singulare certamen.  
Audiens autem Saul, & omnes Israelitæ  
sermones Philisthæi huiuscmodi, stu-  
pebant & metuebant nimis. Dauid  
autem erat filius viri Ephrathæi, de quo  
supra dictum est, de Bethlehem Iuda,  
cui nomen erat Isai, qui habebat octo  
filios, & erat vir in diebus Saul senex,  
& grandæus inter viros. Abierunt  
autem tres filii eius maiores post Saul  
in prælium: & nomina trium filiorum  
eius qui perrexerunt ad bellum, Eliab  
primogenitus, & secundus Abinadab,  
tertius quoque Samma, Dauid autem  
erat minimus. Tribus ergo maioribus  
secutis Saulem, abijt Dauid, & reu-  
sus est a Saul, vt pasceret gregem pa-  
tris sui in Bethlehem. Procedebat vero  
Philisthæus mane & vespere, & stabat

quadraginta diebus.

**Secundum Matthæum. Lesson. ij.**

**T**Vnc Iesus locutus est ad turbas, &  
ad discipulos suos, dicens, † Su-  
per cathedram Moysi sederunt Scribæ A  
& Pharisæi. Omnia ergo quæcunque  
dixerint vobis, seruate & facite: secun-  
dum vero opera eorum nolite facere,  
dicunt enim & non faciunt. Alligant  
enim onera grauia & importabilia, &  
imponunt in humeros hominum: dig-  
ito autem suo nolunt ea mouere. Om-  
nia vero opera sua faciunt, vt videantur  
ab hominibus, Dilatant enim phylacte-  
ria sua, & magnificant fimbrias. Amant  
autem primos recubitus in coenis, & pri-  
mas cathedras in synagogis, & saluta-  
tiones in foro, & vocari ab hominibus  
Rabbi. Vos autem nolite vocari Rabbi,  
vnuſ est enim magister vester: omnes  
autem vos fratres estis. Et patrem no-  
lite vocare vobis super terram: vnuſ  
est enim pater vester, qui in coelis est.  
Nec vocemini magistri: quia magister  
vester vnuſ est, Christus. Qui maior  
est vestrum, erit minister vester. Qui  
autem se exaltauerit, humiliabitur: &  
qui se humiliauerit, exaltabitur.] Væ  
autem vobis Scribæ & Pharisæi hypocritæ:  
quia clauditis regnum celorum  
ante homines. vos enim non intratis:  
nec introeuntes sinitis intrare. Væ vo-  
bis Scribæ & Pharisæi hypocritæ: quia  
comeditis domos viduarum: orationes  
longas orantes, propter hoc amplius ac-  
cipietis iudicium. Væ vobis Scribæ  
& Pharisæi hypocritæ: quia circumitis  
mare & aridam, vt faciatis vnum prose-  
lytum, & cum fuerit factus, facitis eum  
filium gehennæ duplo quam vos. Væ  
vobis duces cæci, qui dicitis, Quicunque  
iurauerit per templum, nihil est: qui  
autem iurauerit in auro templo, debi-  
tor est. Stulti & cæci, quod enim

maius est, aurum, an templum quod sanctificat aurum? Et quicunque iurauerit in altari, nihil est: quicunque autem iurauerit in dono quod est super illud, debet. Cæci quod enim maius est, donum, an altare quod sanctificat donum? Qui ergo iurat in altari: iurat in eo & in omnibus quæ super illud sunt, & quicunque iurauerit in templo: iurat in illo, & in eo qui habitat in ipso: & qui iurat in cœlo, iurat in throno Dei, & in eo qui sedet super eum. Væ vobis Scribæ & Pharisæi hypocritæ: qui decimatis mentam & anethum, & cymimum, & reliquistis quæ grauiora sunt legis, iudicium, & misericordiam<sup>23</sup> & fidem. Hæc oportuit facere, & illa non omittere. Duces cæci, excolantes culicem, camelum autem glutientes.

**C** Dominica. xiiij. post Pentecosten, ex primo Regum. Lesson one.

 Ixit autem Isai ad Dauid filium suum, Accipe fratribus tuis Ephi polentæ, & decem panes istos, & curre in castra ad fratres tuos, & decem formellas casei has deferes ad tribunum: & fratres tuos visitabis, si recte agant, & cum quibus ordinati sunt, disce. Saul autem & illi, & omnes filij Israel, in valle Terebinthi pugnabant aduersum Philisthiim. Surrexit itaque Dauid mane, & commendauit gregem custodi: & onustus abijt, sicut præceperat ei Isai. Et venit ad locum Magala, & ad exercitum qui egressus ad pugnam vociferatus erat in certamine. Direxerat enim aciem Israel, sed & Philisthiim ex aduerso fuerant præparati. Derelinquens ergo Dauid vasa, quæ attulerat, sub manu custodis ad sarcinas, cucurrit ad locum certaminis, & interrogabat si omnia recte agerentur erga fratres suos. Cumque adhuc ille loqueretur

eis, apparuit vir ille spurius ascendens Goliath nomine Philisthæus de Geth, de castris Philistinorum: & loquente eo hæc eadem verba, audiuit Dauid. Omnes autem Israelitæ, cum vidissent virum, fugerunt a facie eius, timentes eum valde. Et dixit vñus quispiam de Israel, Num vidistis virum hunc qui ascendit? Ad reprobrandum enim Israel, ascendit. Virum ergo qui percusserit eum, ditabit rex diuitijs magnis, & filiam suam dabit ei, & domum patris eius faciet absque tributo in Israel.

**S**ecundum Matthæum. Lesson. ij.

**V**Æ vobis Scribæ & Pharisæi hypocritæ: quia mundatis quod deforis est calicis & paropsidis, intus autem pleni estis rapina & immunditia. Pharisæe cæce, munda prius quod intus est calicis & paropsidis, vt fiat id quod cddiforis est, mundum. Væ vobis Scribæ & Pharisæi hypocritæ: quia similes estis sepulchris dealbatis, quæ a foris parent hominibus speciosa, intus vero pleni sunt ossibus mortuorum, & omni spurcitia. Sic & vos a foris quidem parentis hominibus iusti: intus autem pleni estis hypocrisi, & iniquitate. Væ vobis Scribæ & Pharisæi hypocritæ: qui ædificatis sepulchra prophetarum, & ornatis monumenta iustorum, & dicitis, Si fuissetis in diebus patrum nostrorum, non essemus socij eorum in sanguine prophetarum: itaque testimonio estis vobis metipsis quia filij estis eorum qui prophetas occiderunt. Et vos implete mensuram patrum vestrorum. Serpentes, genimina viperarum: quomodo fugietis a iudicio gehennæ? Ideo dico vobis, † Ecce ego mitto ad vos prophetas & sapientes & Scribas, & ex illis occidetis & crucifigetis, & ex eis flagellabitis in synagogis vestris &

persequemini de ciuitate in ciuitatem: vt veniat super vos omnis sanguis iustus, qui effusus est super terram, a sanguine Abel iusti vsque ad sanguinem Zachariæ filij Barachiæ, quem occiditis inter templum & altare. Amen dico vobis: venient hæc omnia super generationem istam. Ierusalem, Ierusalem, quæ occidis prophetas, & lapidas eos qui ad te missi sunt, quoties volui congregare filios tuos, quemadmodum gallina congregat pullos suos sub alas, & noluisti? Ecce relinquetur vobis domus vestra deserta. Dico enim vobis, non me videbitis amodo donec dicatis, Benedictus qui venit in nomine domini.]

*According to Luke. Lesson. iij.*

**I**N illo tempore: Dixit Jesus discipulis suis, Nemo potest duobus dominis seruire. *Et rel.*

*Homilia sancti Ambrosij. episc.*

Nolite solicii esse animæ vestræ quid manducetis: neque corpori vestro quid induamini. Nonne anima plus est quam escam? & corpus plusquam vestimentum? Nihil enim moralius ad faciendum fidem orbus creditibus a Deo posset conferri, quam quod æreus ille spiritus, vitale collegium, animæ corporisque contubernio foederatum, sine nostro labore perpetui nec salutaris vsus deficit alimenti: nisi cum venerit suprema dies moriendo. Cum igitur anima indumento corporis vestiatur, vt vigore animæ corpus animetur: absurdum est, vt victus nobis copiam defuturam putemus, qui viuendi iugem substantiam consequimur. Considerate (inquit) volatilia cœli, magnum sane & aptum quod fide sequamur exemplum. Nam si volatilibus cœli quibus nullum exercitium cultionis, nullus de messium fœcunditate prouentus est, indeficien-

tem tamen prouidentia diuina largitur alimoniam: verum est causam inopiae nostræ auaritiam videri. Etenim illis idcirco sine labore pabuli vsus exuberat, quod fructus sibi communem ad escam datos speciali quodam nesciunt vendicare dominatu. Nos communia amisimus, dum propria vendicamus. *Te deum. Oratio.*

**C**Vstodi domine ecclesiam tuam propagatione perpetua: & quia sine te labitur humana mortalitas, tuis semper auxilijs & abstrahatur a noxijs & ad salutaria dirigatur. Per do.

*¶ Monday. ex. j. Regum. Lesson. j.*

**E**T ait Dauid ad viros qui stabant secum, dicens: Quid dabitur viro qui percusserit Philisthæum hunc, & ~~hunc~~ opprobrium de Israel? quis enim est hic Philisthæus incircuncisus qui exprobrauit aciem Dei viuentis? Referebat autem ei populus eundem sermonem, dicens, Hæc dabuntur viro qui percusserit eum. Quod cum audisset Eliab frater eius maior, loquente eo cum alijs, iratus est contra Dauid, & ait, Quare venisti, & quare dereliquisti pauculas oues illas in deserto? ego noui superbiam tuam, & nequitiam cordis tui: quia vt videres prælium descendisti. Et dixit Dauid, Quid feci? nunquid non verbum est? Et declinavit paululum ab eo ad alium: dixitque eundem sermonem. Et respondit ei populus verbum sicut prius. Audita sunt autem verba quæ locutus est Dauid, & annuntiata in conspectu Saul. Ad quem cum fuisset adductus, locutus est ei. Non concidat cor cuiusquam in eo: ego seruus tuus vadam, & pugnabo aduersus Philisthæum. Et ait Saul ad Dauid, Non vales resistere Philisthæo isti, nec pugnare aduersus eum: quia puer es, hic autem vir bellator est ab

adolescentia sua. Dixitque Dauid ad Saul, Pascebat seruus tuus patris sui gregem, & veniebat leo vel vrsus, & tollebat arietem de medio gregis: & perseguebar eos, & percutiebam, eruebamque de ore eorum, & illi consurgebant aduersum me, & apprehendebam mentum eorum, & suffocabam, interficiebamque eos. Nam & leonem & vrsum interfeci ego seruus tuus: erit igitur & Philisthæus hic incircuncisus, quasi vnum ex eis. Nunc vadam & auferam opprobrium populi: quoniam quis est iste Philisthæus incircuncisus? quia ausus est maledicere exercitu Dei viuentis? Et ait Dauid, Dominus qui eripuit me de manu leonis, & de manu vrsi, ipse me liberabit de manu Philisthæi huius. Dixit autem Saul ad Dauid, Vade, & dominus tecum sit.

**Secundum Matthæum. Lesson. ij.**

**E**T egressus Iesus de templo, ibat. Et accesserunt discipuli eius vt ostenderent ei aedificationes templi. Ipse autem respondens, dixit illis, Videtis haec omnia? Amen dico vobis, non relinquetur hic lapis super lapidem, qui non destruatur. Sedente autem eo super montem Oliueti, accesserunt ad eum discipuli secreto, dicentes, Dic nobis, quando haec erunt? & quod signum aduentus tui, & consummationis seculi? Respondens Iesus dixit eis, Videte nequis vos seducat: multi enim venient in nomine meo, dicentes, Ego sum Christus, & multos seduent. Audituri enim estis prælia & opiniones præliorum, Videte ne turbemini: oportet enim haec fieri sed nondum est finis. Consurget enim gens in gentem, & regnum in regnum: & erunt pestilentiae, & fames, & terræmotus per loca. haec autem omnia, initia sunt dolorum. Tunc tradent vos

in tribulationem, & occident vos: & eritis odio omnibus gentibus propter nomen meum. Et tunc scandalizabuntur multi: & inuicem tradent, & odio habebunt inuicem. Et multi pseudoprophetae surgent: & seducent multos. Et quoniam abundauit iniquitas: refrigerescet charitas multorum: qui autem perseverauerit vsque in finem hic saluus erit. Et praedicabitur hoc euangelium regni in vniuerso orbe, in testimonium omnibus gentibus: & tunc veniet consummatio. † Cum ergo B videritis abominationem desolationis, quæ dicta est a Daniele propheta, stantem in loco sancto (qui legit intelligat) tunc qui in Iudæa sunt, fugiant ad montes: & qui in tecto, non descendat tollere aliquid de domo sua: & qui in agro, non reuertatur tollere tunicam suam. Væ autem prægnantibus & 24 nutrientibus in illis diebus. Orate autem vt non fiat fuga vestra in hyeme vel sabbato. erit enim tunc tribulatio magna, qualis non fuit ab initio mundi vsque modo, neque fiet. Et nisi breuiati fuissent dies illi, non fieret salua omnis caro: sed propter electos breuiabantur dies illi. Tunc si quis vobis dixerit, Ecce hic est Christus, aut illic: nolite credere. surgent enim pseudochristi & pseudo prophetæ: & dabunt signa magna & prodigia, ita, vt in errorem inducantur (si fieri potest) etiam electi. Ecce prædixi vobis. Si ergo dixerint vobis. Ecce in deserto est: nolite exire, ecce in penetralibus: nolite credere. Sicut enim fulgur exit ab oriente, & paret vsque in occidentem: ita erit & aduentus filij hominis. Vbiunque fuerit corpus, illic congregabuntur & aquilæ. Statim autem post tribulationem dierum illorum sol

obscurabitur, & luna non dabit lumen suum: & stellæ cadent de celo: & virtutes cœlorum commouebuntur: & tunc parebit signum filij hominis in celo, & tunc plangent omnes tribus terræ: & videbunt filium hominis venientem in nubibus cœli cum virtute multa & maiestate. Et mittet angelos suos cum tuba & voce magna: & congregabunt electos eius a quatuor ventis, a summis cœlorum vsque ad terminos eorum. Ab arbore autem fici discite parabolam. Cum iam ramus eius tener fuerit & folia nata, scitis quia prope est aestas, ita & vos, cum videritis hæc omnia, scitote quia prope est in ianuis. Amen dico vobis: quia non præteribit generatio hæc, donec hæc omnia fiant. Cœlum & terra transibunt, verba autem mea non præteribunt.]

**C Tuesday. ex. j. Regum. Lesson. j.**

**E**T induit Saul Dauid vestimentis suis, & imposuit galeam æream super caput eius, & vestiuit eum lorica. Accinctus ergo Dauid gladio eius super vestem suam, cœpit tentare si armatus posset incedere: non enim habebat consuetudinem. Dixitque Dauid ad Saul, Non possum sic incedere, quia non vsum habeo. Et depositus ea, & tulit baculum suum quem semper habebat in manibus: & elegit sibi quinque limpidissimos lapides de torrente, & misit eos in peram pastoralem quam habebat secum, & fundam manu tulit: & processit aduersum Philisthæum. Ibat autem <sup>24.</sup> Philisthæus incendens, & appropinquans aduersum Dauid, & armiger eius ante eum. Cunque inspexisset Philisthæus, & vidisset Dauid, despexit eum. Erat autem adolescens rufus, & pulcher aspectu. Et dixit Philisthæus ad Dauid, Nunquid ego ca-

nis sum, quod tu venis ad me cum baculo? Et maledixit Philisthæus Dauid in diis suis: dixitque ad Dauid, Veni ad me, & dabo carnes tuas volatilibus cœli, & bestiis terræ. Dixit autem Dauid ad Philisthæum, Tu venis ad me cum gladio, & hasta, & clypeo, ego autem venio ad te in nomine domini exercituum, Dei agminum Israel, quibus exprobrasti hodie, & dabit te dominus in manu mea, & percutiam te, & auferam caput tuum a te: & dabo cadauera castrorum Philisthiim hodie volatilibus cœli, & bestijs terræ: vt sciat omnis terra, quia est Deus in Israël. Et nouerit vniuersa ecclesia hæc, quia non in gladio nec in hasta saluat dominus: ipsius enim est bellum, & tradet vos in manus nostras. Cum ergo surrexisset Philisthæus, & veniret, & appropinquaret contra Dauid, festinavit Dauid, & cœcurrit ad pugnam ex aduerso Philisthæi. Et misit manum suam in peram, tulitque vnum lapidem, & funda iecit, & percussit Philisthæum in fronte: & infixus est lapis in fronte eius, & cœcidit in faciem suam super terram. Præualuitque Dauid aduersum Philisthæum in funda & lapide, percussumque Philisthæum interfecit. Cunque gladium non haberet in manu Dauid, cœcurrit, & stetit super Philisthæum, & tulit gladium eius, & eduxit eum de vagina sua: & interfecit eum, præceditque caput eius.

**Secundum Matthæum. Lesson. ij.**

**D**E die autem illa & hora nemo scit, neque angeli cœlorum, nisi solus pater. Sicut autem in diebus Noe: ita erit & aduentus filij hominis. sicut enim erant in diebus ante diluvium comedentes & bibentes, nubentes & nuptui tradentes, vsque ad eum diem quo intrauit Noe in arcam & non cog-

nouerunt donec venit diluum, & tulit omnes: ita erit & aduentus filij hominis. Tunc duo erunt in agro: unus assumetur, & unus relinquetur, duæ molentes in mola: una assumetur, & una relinquetur. duo in lecto: unus assumetur, & unus relinquetur. † Vigi-  
E late ergo, quia nescitis qua hora dominus vester venturus sit. Illud autem scitote: quoniam si sciret paterfamilias qua hora fur venturus esset, vigilaret utique, & non sineret perfodi domum suam. Ideo & vos estote parati: quia nescitis qua hora filius hominis venturus est. Quis putas est fidelis seruus & prudens, quem constituit dominus suus super familiam suam, vt det illis cibum in tempore? Beatus ille seruus, quem<sup>17</sup> cum venerit dominus eius inuenierit sic facientem. Amen dico vobis, quoniam super omnia bona sua constituet eum.] Si autem dixerit malus seruus ille in corde suo, Moram fecit dominus meus venire, & coeperit percutere conseruos suos, manducet autem & bibat cum ebriosis: veniet dominus serui illius in die qua non sperat, & hora quam ignorat, & diuidet eum, partemque eius ponet cum hypocritis. illic erit fletus & stridor dentium.

Tunc † simile erit regnum cœlorum decem virginibus: quæ accipientes lampades suas exierunt obuiam sponso & sponsæ. Quinque autem ex eis erant fatuæ, & quinque prudentes, sed quinque fatuæ, acceptis lampadibus, non sumpserunt oleum secum: prudentes vero acceperunt oleum in vasis suis cum lampadibus. Moram autem faciente sponso, dormitauerunt omnes ac dormierunt. Media autem nocte clamor factus est: Ecce sponsus venit, exite obuiam ei. Tunc surrexerunt

omnes virgines illæ: & ornauerunt lampades suas. Fatuæ autem sapientibus dixerunt, Date nobis de oleo vestro: quia lampades nostræ extinguntur. Responderunt prudentes, dicentes, Ne forte non sufficiat nobis & vobis, ite potius ad vendentes, & emite vobis. Dum autem irent emere, venit sponsus: & quæ paratae erant, intrauerunt cum eo ad nuptias, & clausa est ianua. Nouissime vero veniunt & reliquæ virgines, dicentes Domine, domine, aperi nobis. At ille respondens, ait, Amen dico vobis, nescio vos. Vigilate itaque quia nescitis diem neque horam.]

**C** Feria. iiiij. ex. j. Regum. Lesson. j.

**V** Identes autem Philisthiim quod mortuus esset fortissimus eorum, fugerunt, Et consurgentis viri Israel & Iuda vociferati sunt, & persecuti sunt Philisthaeos vsque dum venirent in vallem, & vsque ad portas Accaron: cecideruntque vulnerati de Philisthiim in via Saraim, & vsque ad Geth, & vsque ad Accaron. Et reuertentes filij Israel postquam persecuti fuerant Philisthaeos, inuaserunt castra eorum. Assumens autem Dauid caput Philisthaei, attulit illud in Ierusalem: arna<sup>c. 29.</sup> vero eius posuit in tabernaculo suo. Eo autem tempore quo viderat Saul Dauid egredientem contra Philisthaeum, ait ad Abner principem militiae, De qua stirpe descendit hic adolescens, Abner? Dixitque Abner, Viuit anima tua, rex, si noui. Et ait rex, interroga tu cuius filius sit iste puer. Cunque regressus esset Dauid, percusso Philisthaeo, tulit eum Abner, & introduxit coram Saule, caput Philisthaei habentem in manu suæ. Et ait ad eum Saul, De qua progenie es o adolescens? Dixitque Dauid, filius serui

c. 18. tui Isai Bethlehemitæ ego sum. Et factum est: cum complessset loqui ad Saul, anima Ionathæ conglutinata est animæ Dauid, & dilexit eum Ionathas quasi animam suam. Tulitque eum Saul in die illa, & non concessit ei vt reuertetur in domum patris sui. Inierunt autem Dauid & Ionathas foedus: diligebat enim eum quasi animam suam. Nam expoliauit se Ionathas tunica quæ erat induitus, & dedit eam Dauid, & reliqua vestimenta sua vsque ad gladium & arcum suum: & vsque ad balteum. Egrediebatur quoque Dauid ad omnia quæcumque misisset eum Saul, & prudenter se agebat posuitque eum Saul super viros belli, & acceptus erat in oculis vniuersi populi, maximeque in conspectu famulorum Saul.

**Secundum Matthæum. Lesson. ij.**

**S**icut enim homo peregre proficisciens, vocavit seruos suos, & tradidit illis bona sua. Et vni dedit quinque talenta, alij autem duo, alij vero vnum, vnicuique secundum propriam virtutem: & profectus est statim. Abiit autem qui quinque talenta acceperat, & operatus est in eis, & lucratus est alia quinque. Similiter & qui duo acceperat, lucratus est alia duo. Qui autem vnum acceperat, abiens fodit in terram, & abscondit pecuniam domini sui. Post multum vero temporis venit dominus seruorum illorum & posuit rationem cum eis. Et accedens qui quinque talenta acceperat, obtulit alia quinque talenta, dicens: Domine, quinque talenta tradidisti mihi: ecce alia quinque superlucratus sum. Ait illi dominus eius, Euge serue bone & fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui. Accessit autem & qui duo talenta acceperat, & ait,

Domine, duo talenta tradidisti mihi: ecce alia duo superlucratus sum. Ait illi dominus eius, Euge serue bone & fidelis, quia super pauca fuisti fidelis, super multa te constituam, intra in gaudium domini tui.] Accedens autem C & qui vnum talentum acceperat, ait, Domine, scio quia homo durus es, metis vbi non seminasti, & congregas vbi non sparsisti, & timens abij, & abscondi talentum tuum in terra: ecce habes quod tuum est. Respondens autem dominus eius, dixit ei, Serue male & piger, sciebas quia meto vbi non semino, & conGrego vbi non sparsi: oportuit ergo te committere pecuniam meam numularijs, & veniens ego recepissem vtique quod meum est cum vsura. Tollite itaque ab eo talentum, & date ei qui habet decem talenta: omni enim habenti c. 29. & abundabit: ei autem qui non habet, & quod videtur habere, auferetur ab eo. Et inutilem seruum eiicite in tenebras exteriores, illic erit fletus & stridor dentium.

**C Feria. v. ex. j. Regum. Lesson. j.**

**P**orro cum reuerteretur percusso Philisthæo Dauid, egressæ sunt mulieres de vniuersis vrribus Israel cantantes, chorosque ducentes in occursum Saul regis, in tympanis lætitiae, & in sistris. Et præcinebant mulieres ludentes, atque dicentes, Percussit Saul mille, & Dauid decem millia. Iratus est autem Saul nimis, & displicuit in oculis eius sermo iste, Dixitque, Dederunt Dauid decem millia, & mihi mille dederunt: quid ei superest, nisi solum regnum? Non rectis ergo oculis Saul aspiciebat Dauid a die illa & deinceps, Post diem autem alteram, inuasit spiritus Dei malus Saul, & prophetabat in medio domus suæ: Dauid autem psallebat manu sua, sicut per singulos dies.

Tenebatque Saul lanceam, & misit eam, putans quod configere posset Dauid cum pariete: & declinavit Dauid a facie eius secundo. Et timuit Saul Dauid: eo quod dominus esset cum eo, & a se recessisset. Amouit ergo eum Saul a se, & fecit eum Tribunum super mille viros: & egrediebatur, & ingrediebatur in conspectu populi. In omnibus quoque vijs suis Dauid prudenter agebat, & dominus erat cum eo. Vedit itaque Saul quod prudens esset nimis, & cœpit cauere eum. Omnis autem Israel & Iuda diligebat Dauid: ipse autem egrediebatur & ingrediebatur ante eos. Dixitque Saul ad Dauid, Ecce filia mea maior Merob ipsam dabo tibi vxorem: tantummodo esto vir fortis, & præliare bella domini. Saul autem reputabat dicens, Non sit manus mea in eum, sed sit super eum manus Philistinorum. Ait autem Dauid ad Saul, Quis ego sum, aut quæ est vita mea, aut cognatio patris mei in Israel vt fiam gener regis?

**Secundum Matthæum.** Lesson. ij.

**C**VM † autem venerit filius hominem in maiestate sua, & omnes angeli cum eo, tunc sedebit super sedem maiestatis suæ: & congregabuntur ante eum omnes gentes, & separabit eos ab inuicem, sicut pastor segregat oves ab hoedis: & statuet oves quidem a dextris suis, hoedos autem a sinistris. Tunc dicet rex his qui a dextris eius erunt, Venite benedicti patris mei, possidete paratum vobis regnum a constitutione mundi, Esuriui enim & dedistis mihi manducare. Sitiui: & dedistis mihi bibere, hospes eram: & collegistis me, nudus, & operuistis me, infirmus, & visitastis me, in carcere eram: & venistis ad me. Tunc respondebunt ei iusti, dicentes, Domine, quando te vidimus es-

urientem, & pauimus te: sitientem, & dedimus tibi potum? Quando autem te vidimus hospitem, & collegimus te: aut nudum, & cooperuimus te? aut quando te vidimus infirmum, aut in carcere, & venimus ad te? Et respondens rex, dicet illis, Amen dico vobis, quandiu fecistis vni de his fratribus meis minimis, mihi fecistis. Tunc dicet & his qui a sinistris erunt, Discedite a me maledicti in ignem æternum, qui paratus est diabolo & angelis eius: Esuriui enim, & non dedistis mihi manducare. Sitiui, & non desistis mihi potum. hospes eram, & non collegistis me. nudus, & non operuistis me. infirmus, & in carcere, & non visitastis me. Tunc respondebunt ei & ipsi, dicentes, Domine, quando te vidimus esurientem, aut sitientem, aut hospitem, aut nudum, aut infirmum, aut in carcere: & non ministrauimus tibi? Tunc respondebit illis, dicens. Amen dico vobis, quandiu non fecistis vni de minoribus his, nec mihi fecistis. Et ibunt hi in supplicium æternum: iusti autem in vitam æternam.]

**c** Friday. ex. j. Regum. Lesson. j.

**F**ACTUM est autem tempus cum debet dari Merob filia Saul Dauid, data est Hadrieli Molathitæ vxor. Dilexit autem Michol filia Saul altera, Dauid. Et nuntiatum est Saul, & placuit ei. Dixitque Saul, Dabo eam illi, vt fiat ei in scandalum, & sit super eum manus Philistinorum. Dixitque Saul ad Dauid, in duabus rebus gener meus eris hodie. Et mandauit Saul seruis suis, Loquimini ad Dauid clam me, dicentes, Ecce places regi, & omnes serui eius diligunt te. Nunc ergo esto gener regis, & loquuti sunt serui Saul in auribus Dauid omnia verba hæc: & ait Dauid, Num parum videtur vobis generum esse regis? Ego autem

sum vir pauper & tenuis. Et renuntiauerunt serui Saul, dicentes: Huiuscmodi verba loquutus est Dauid. Dixit autem Saul, Sic loquimini ad Dauid: Non habet rex sponsalia necesse, nisi tantum centum præputia Philistinorum, vt fiat vltio de inimicis regis. Porro Saul cogitabat tradere Dauid in manus Philistinorum. Cunque renuntiassent serui eius Dauid verba quæ dixerat Saul, placuit sermo in oculis Dauid, vt fieret gener regis. Et post paucos dies surgens Dauid, abiit cum viris qui sub eo erant. Et percussit ex Philisthiim ducentos viros: & attulit eorum præputia, & annumerauit ea regi vt esset gener eius. Dedit itaque Saul ei Michol filiam suam vxorem. Et vidit Saul, & intellexit quod dominus esset cum Dauid: Michol autem filia Saul diligebat eum. Et Saul magis cœpit timere Dauid: factusque est Saul inimicus Dauid, cunctis diebus. Et egressi sunt principes Philistinorum: a principio autem egressionis eorum, prudentius se gerebat Dauid, quam omnes serui Saul, & celebre factum<sup>19.</sup> est nomen eius nimis.

**Beati Iudæ Apostoli epistola catholica.  
Lectio secunda.**

**I**udas Iesu Christi seruus, frater Iacob: his qui sunt in Deo patre dilectis & Christo Iesu conseruatis, & vocatis, Misericordia vobis, & pax & charitas adimpleatur. Charissimi, omnem solicitudinem faciens scribendi vobis de communi vestra salute, necesse habui scribere vobis, deprecans supercertari semel traditæ sanctis fidei. Subintroierunt enim quidam homines (qui olim præscripti sunt in hoc iudicium) impij, domini nostri gratiam transferentes in luxuriam & solum dominatorem &

dominum nostrum Iesum Christum ne-gantes. Commonere autem vos volo, scientes semel omnia, quod Jesus populum de terra Aegypti saluans, secundo eos qui non crediderunt, perdidit. Angelos vero qui non seruauerunt suum principatum, sed dereliquerunt suum domicilium, in iudicium magni diei, vinculis æternis sub caligine reseruauit. Sicut Sodoma & Gomorrha, & finitimæ ciuitates simili modo exfornicatae, & abeentes post carnem alteram, factæ sunt exemplum, ignis æterni poenam sustinentes. Similiter & hi carnem quidem maculant, dominationem autem spernunt, maiestatem autem blasphemant. Cum Michael archangelus cum diabolo disputans altercaretur de Moysi corpore: non est ausus iudicium inferre blasphemiae, sed dixit: Imperet tibi Deus. Hi autem quæcunque quidem ignorant, blasphemant: quæcunque autem naturaliter, tanquam muta animalia, norunt, in his corrumpuntur.

**C** *Sabbato, ex. j. Regum. Lesson. j.*

**L** Oquutus est autem Saul ad Ionathan filium suum, & ad omnes seruos suos, vt occiderent Dauid. Porro Ionathas filius Saul, diligebat Dauid valde. Et indicauit Ionathas Dauid dicens: Quærerit Saul pater meus occidere te: quapropter obserua te quæso mane, & manebis clam, & absconderis. Ego autem egrediens, stabo iuxta patrem meum in agro vbiunque fueris: & ego loquar de te ad patrem meum, & quocunque videro, nuntiabo tibi. Loquutus est ergo Ionathas de Dauid bona, ad Saul patrem suum, dixitque ad eum, Ne pecces rex in seruum suum Dauid, quia non peccauit tibi, & opera eius bona sunt tibi valde. Et posuit animam suam in manu sua: & percussit

Philisthaeum, & fecit dominus salutem magnam vniuerso Israeli: vidisti, & laetatus es. Quare ergo peccas in sanguine innoxio, interficiens Dauid, qui est absque culpa? Quod cum audisset Saul, placatus voce Ionathae, iurauit: Viuit dominus, quia non occidetur. Vocauit itaque Ionathas Dauid, & indicauit ei omnia verba hæc: & introduxit Ionathas Dauid ad Saul, & fuit ante eum, sicut erat heri & nudiusterius. Motum est autem rursum bellum: & egressus Dauid, pugnauit aduersum Philisthiim: percussitque eos plaga magna, & fugerunt a facie eius. Et factus est spiritus domini malus in Saul: sedebat autem in domo sua, & tenebat lanceam: porro Dauid psallebat manu sua. Nisusque est Saul configere Dauid lancea in pariete: & declinauit Dauid a facie Saul lancea autem casso vulnere perlata est in parietem: & Dauid fugit, & saluatus est nocte illa.

**Ex episto. Iudæ Aposto. Lesson. ij.**

**V**Æ illis, qui in via Cain abierunt: & errore Balaam, mercede effusi sunt, & in contradictione Core perierunt. Hi sunt in epulis suis, maculæ, coniuantes, sine timore, semetipos pascentes, nubes sine aqua quæ a ventis circumferentur, arbores autumnales, infructuosæ, bis mortuæ, eradicatae, fluctus feri maris, c<sup>qdq</sup>9 spumantes suas confusiones, sydera errantia, quibus procella tenebrarum seruata est in æternum. Prophetauit autem & de his septimus ab Adam, Enoc, dicens: Ecce venit dominus in sanctis millibus suis, facere iudicium contra omnes, & arguere omnes impios, de omnibus operibus impietatis eorum quibus impie egerunt, & de omnibus duris quæ loquuti sunt contra eum peccatores impij. Hi sunt murmu-

ratores, querulosi, secundum desideria sua ambulantes, & os eorum loquitur superbiam, mirantes personas quæstus causa. Vos autem charissimi, memores estote verborum quæ prædicta sunt ab apostolis domini nostri Iesu Christi, qui dicebant vobis: Quoniam in nouissimis temporibus venient illusores, secundum desideria sua ambulantes in impietatisbus. Hi sunt qui segregant semetipos, animales, spiritum non habentes. Vos autem charissimi, superædificantes vosmetipos sanctissimæ nostræ fidei, in Spiritu sancto orantes, vosmetipos in dilectione Dei seruate, expectantes misericordiam domini nostri Iesu Christi in vitam æternam. Et hos quidem arguite iudicatos: illos vero saluate, de igne rapientes. Alijs autem miseremini in timore: odientes & eam quæ carnalis est, maculatam tunicam. Ei autem qui potens est vos conseruare sine peccato, & constituere ante conspectum gloriæ suæ immaculatos in exhortatione in aduentu domini nostri Iesu Christi, soli Deo salvatori nostro per Iesum Christum dominum nostrum gloria & magnificencia: imperium & potestas ante omnia secula, & nunc & in omnia secula seculorum. Amen.

**C Dominica. xv. post Pentecosten, ex primo Regum. Lesson one.**

**D** Isit ergo Saul satellites suos in domum Dauid, vt custodirent eum, & interficeretur mane. Quod cum annuntiasset Dauid Michol vxor sua, dicens: Nisi saluaueris te nocte hac, cras morieris: depositus eum per fenestram: porro ille abiit & aufugit, atque saluatus est. Tulit autem Michol statuam, & posuit eam super lectum, & pellem pilosam caprarum posuit ad caput eius, & operuit eam vestimentis. Misit autem Saul

apparitores qui raperent Dauid: & responsum est, quod ægrotaret. Rursumque misit Saul nuntios vt viderent Dauid, dicens, afferte eum ad me in lecto, vt occidatur. Cunque venissent nuntij, inuentum est simulachrum super lectum, & pelles caprarum ad caput eius. Dixitque Saul ad Michol: Quare sic illusisti mihi, & dimisisti inimicum meum, vt fugeret? Et respondit Michol ad Saul: Quia ipse loquutus est mihi, Dimitte me, alioquin interficiam te. Dauid autem fugiens, saluatus est, & venit ad Samuel in Ramatha, & nuntiavit ei omnia quæ fecerat sibi Saul: & abierunt ipse & Samuel, & morati sunt in Naioth. Nuntiatum est autem Sauli a dicentibus, Ecce Dauid in Naioth in Ramatha. Misit ergo Saul lictores, vt raperent Dauid: qui cum vidissent cuneum prophetarum vaticinantium, & Samuelem stantem super eos: factus est etiam spiritus domini in illis, & prophetare coeperunt etiam ipsi. Quod cum nuntiatum esset Sauli, misit & alios nuntios: prophetauerunt autem & illi. Et rursum misit Saul tertios nuntios: qui & ipsi prophetauerunt. Abiit etiam ipse in Ramatha, & venit vsque ad cisternam magnam quæ est in Socho, & interrogauit, & dixit. In quo loco sunt Samuel & Dauid? Dicturnque est ei, Ecce in Naioth sunt in Ramatha. Et abiit in Naioth in Ramatha, & factus est etiam superB eum spiritus domini, & ambulabat ingrediens, & prophetabat vsque dum veniret in Naioth in Ramatha. Et expoliauit etiam ipse se vestimentis suis, & prophetauit cum cæteris coram Samuele, & cecidit nudus tota die illa & nocte. Vnde & exiuit prouerbium, Num & Saul inter prophetas? cha. 7.

Epiſtola beati Pauli Apostoli ad Hebraeos. Lectio secunda.

**M**<sup>†</sup>Vltiphariam multisque modis olim Deus loquens patribus in prophetis: nouissime diebus istis loquutus est nobis in filio, quem constituit hæredem vniuersorum, per quem fecit & secula: qui cum sit splendor gloriæ & figura substantiæ eius, portansque omnia verbo virtutis suæ, purgationem peccatorum faciens, sedet ad dexteram maiestatis in excelsis: tanto melior angelis effectus, quanto differenterius præ illis nomen hæreditauit. Cui enim dixit aliquando angelorum: Filius meus es tu, ego hodie genui te? Et rursum, Ego ero illi in patrem: & ipse erit mihi in filium? Et cum iterum introducit primogenitum in orbem terræ, dicit: Et adorent eum omnes angeli Dei. Et ad angelos quidem dicit: Qui facit angelos suos spiritus: & ministros suos flammam ignis. Ad filium autem, Thronus tuus Deus in seculum seculi: virga æquitatis, virga regni tui. Dilexisti iustitiam, & odisti iniquitatem: propterea vnxit te Deus, Deus tuus oleo exultationis præ participibus tuis. Et, Tu in principio domine terram fundasti: & opera manuum tuarum sunt coeli. Ipsi peribunt, tu autem permanebis: & omnes vt vestimentum veterascent. Et velut amictum mutabis eos & mutabuntur: tu autem idem ipse es, & anni tui non deficient.] Ad quem autem angelorum dixit aliquando, Sede a dextris meis, quoadusque ponam inimicos tuos scabellum pedum tuorum? Nonne omnes sunt administratorij spiritus, in ministerium missi propter eos qui hæreditatem capient salutis?

According to Luke. Lesson. iij.

**T**N illo tempore: Ibat Iesus in ciuitatem quæ vocatur Nain: & ibant

cum eo discipuli eius & turba copiosa.  
**Et reliqua.**

**Homilia sancti Augustini episc.**

De iuuene illo resuscitato, gauisa est mater vidua, De hominibus quotidie in spiritu suscitatis gaudet mater ecclesia. Ille quidem mortuus erat corpore: illi autem mente. Illius mors visibilis visibiliter plangebatur: illorum mors inuisibilis: alibi nec quærebatur, nec videbatur. Quæsiuit ille qui nouerat mortuos. Ille solus nouerat mortuos, qui poterat facere viuos. Nisi enim ad mortuos suscitando venisset, Apostolus non diceret, surge qui dormis & exurge a mortuis: & illuminabit te Christus. Dormientem audis cum dicit, Surge qui dormis. Sed mortuum intellige cum audis, & exurge a mortuis. Dicti sunt sæpe dormientes morientes visibiliter: & plane omnes ei, qui potest excitare, dormiunt. Mortuus enim tibi mortuus est: qui quantumlibet expulses, quantumlibet lanies, quantumlibet vellices, non expurgiscitur. Christo autem ille dormiebat, cui dictum est, Surge. & continuo surrexit. Nemo tam facile excitat in lecto, quam facile Christus in sepulchro. Tres enim mortuos inuenimus a domino resuscitatos visibiliter: millia inuisibiliter. **Te deum. Oratione.**

**E**cclesiam tuam domine miseratio  
continuata mundet, & muniat: &  
quia sine te non potest salua consistere,  
tuo semper munere gubernetur. Per  
domi. cha. 2.

**C Monday. ex. j. Regum. Lesson. j.**

**F**Vgit autem Dauid de Naioth quæ  
est in Ramatha, veniensque locutus est coram Ionatha, Quid feci? quæ est iniquitas mea, & quod peccatum meum in patrem tuum, quia querit animam meam? Qui dixit ei, Absit

non morieris: neque enim faciet pater meus quicquam grande vel paruum, nisi prius indicauerit mihi: hunc ergo celavit me pater meus sermonem tantummodo? Nequaquam erit istud. Et iurauit rursum Dauid: & ille ait, Scit profecto pater tuus quia inueni gratiam in oculis tuis, & dicet, Nesciat hoc Ionathas, ne forte tristetur, quinimmo viuit dominus & viuit anima tua, quia vno tantum (vt ita dicam) gradu, ego morsque diuidimur. Et ait Ionathas ad Dauid, Quocunque dixerit mihi anima tua, faciam tibi. Dixit autem Dauid ad Ionathan, Ecce calendæ sunt crastino, & ego ex more sedere soleo iuxta regem ad vescendum: dimitte ergo me vt abscondar in agro vsque ad vesperam diei tertiae. Si respiciens requisierit me pater tuus, respondebis ei, Rogauit me Dauid, vt iret celeriter in Bethlehem ciuitatem suam: quia victimæ solemnes ibi sunt vniuersis contribulibus suis. Si dixerit, Bene, pax erit seruo tuo. Si autem fuerit iratus, scito quia completa est malitia eius. Fac ergo misericordiam in seruum tuum, quia foedus domini me famulum tuum tecum inire fecisti. Si autem est iniquitas aliqua in me, tu me interface, & ad patrem tuum ne introducas me. Et ait Ionathas, absit hoc a te. neque enim fieri potest, vt si certe cognouero completam esse patris mei malitiam contra te, non annuntiem tibi.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

**P**ropterea abundantius oportet obseruare nos ea quæ audiuius: ne <sup>c. 20</sup> pereffluamus. Si enim qui per angelos dictus est sermo, factus est firmus, & omnis præuaricatio & inobedientia accepit iustum mercedis retributionem, quomodo nos effugiemus, si tantam neglexerimus salutem? quæ

cum initium accepisset enarrari per dominum ab eis qui audierunt, in nos confirmata est, contestante Deo signis & portentis, & variis virtutibus, & Spiritus sancti distributionibus secundum suam voluntatem. Non enim angelis subiecit Deus orbem terræ futurum de quo loquimur. Testatus est autem in quodam loco quis, dicens: Quid est homo quod memor es eius: aut filius hominis quoniam visitas eum? Minuisti eum paulominus ab angelis: gloria & honore coronasti eum, & constituisti eum super opera manuum tuarum. Omnia subieci sub pedibus eius: In eo enim quod omnia ei subiecit, nihil dimisit non subiectum ei. Nunc autem necedum videmus omnia subiecta ei. Eum autem qui modico quam angeli minoratus est, videamus Iesum propter passionem mortis gloria & honore coronatum: vt gratia Dei, pro omnibus gustaret mortem. Decebat enim eum propter quem omnia, & per quem omnia, qui multos filios in gloriam adduxerat: authorem salutis eorum, per passionem consummari. Qui enim sanctificat, & qui sanctificantur: ex vno omnes. Propter quam causam non confunditur fratres eos vocare, dicens: Nuntiabo nomen tuum fratribus meis: in medio ecclesiæ laudabo te. Et iterum, ego ero fidens in eum. Et iterum, Ecce ego & pueri mei, quos dedit mihi Deus. Quia ergo pueri communicauerunt carni & sanguini: & ipse similiter participauit eisdem, vt per mortem destrueret eum qui habebat mortis imperium: id est, diabolum: & liberaret eos qui timore mortis per totam vitam obnoxij erant seruituti. Nusquam enim angelos apprehendit: sed semen Abrahæ

apprehendit. Vnde debuit per omnia fratribus similari: vt misericors fieret & fidelis pontifex ad Deum, vt reproprietaret delicta populi. In eo enim in quo passus est ipse & tentatus: potens est & eis qui tentantur auxiliari.

**C Tuesday. ex. j. Regum. Lesson. j.**

**R** Esponditque Dauid ad Ionatham, c. 20.

Quis renuntiabit mihi, si quid forte responderit tibi pater tuus dure? Et ait Ionathas ad Dauid, Veni, & egrediamur foras in agrum. Cunque existent ambo in agrum, ait Ionathas ad Dauid: Domine Deus Israel, si inuestigauero sententiam patris mei crastino vel perendie: & aliquid boni fuerit super Dauid, & non statim misero ad te, & notum tibi fecero, hæc faciat dominus Ionathæ, & hæc augeat. Si autem perseuerauerit patris mei malitia aduersum te, reuelabo aurem tuam, & dimittam te, vt vadas in pace, & sit dominus tecum, sicut fuit cum patre meo. Et si vixero, facies mihi misericordiam domini: si vero mortuus fuero, non auferes misericordiam tuam a domo mea vsque in sempiternum, quando eradicauerit dominus inimicos Dauid, vnumquaque de terra: Auferat Ionathan de domo sua, & requirat dominus de manu inimicorum Dauid. Pepigit ergo Ionathas foedus cum domo Dauid & requisuit dominus de manu inimicorum Dauid. Et addidit Ionathas deierare Dauid, eo quod diligenter illum: sicut enim animam suam, ita diligebat eum. Dixitque ad eum Ionathas: Cras calendæ sunt & requireris, requiretur enim sessio tua vsque perendie. Descendes ergo festinus, & venies in locum vbi celandus es in die quando operari licet, & sedebis iuxta lapidem cui nomen est Ezel. Et ego tres sagittas mittam iuxta eum, &

iaciam quasi exercens me ad signum. Mittam quoque & puerum, dicens ei, Vade, & affer mihi sagittas. Si dixerit puer, Ecce sagittæ intra te sunt, tolle eas: tu veni ad me, quia pax tibi est, & nihil mali, viuit dominus. Si autem sic loquutus fuero puer, Ecce sagittæ ultra te sunt: vade in pace, quia dimisit te dominus. De verbo autem quod loqui sumus ego & tu, sit dominus inter me & te, vsque in sempiternum.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

cha. 3. **V**Nde fratres sancti, vocationis cœlestis participes considerate Apostolum & pontificem confessionis nostræ Iesum: qui fidelis est ei qui fecit illum, sicut & Moyses in omni domo eius. Amplioris enim gloriæ iste præ Moyse dignus est habitus: quanto ampliorem honorem habet domus qui fabricauit illam? Omnis nanque <sup>c. d. 20.</sup> mus fabricatur ab aliquo: qui autem omnia creauit, Deus est. Et Moyses, quidem fidelis erat in tota domo eius tanquam famulus in testimonium eorum quæ dicenda erant: Christus vero tanquam filius in domo sua: quæ domus sumus nos, si fiduciam & gloriam spei vsque ad finem firmam retineamus. Quapropter sicut dicit Spiritus sanctus, hodie si vocem eius audieritis: nolite obdurare corda vestra sicut in exacerbatione secundum diem temptationis in deserto, vbi tentauerunt me patres vestri, probauerunt, & viderunt opera mea quadraginta annis, propter quod infensus fui generationi huic: & dixi, Semper errant corde. Ipsi autem non cognouerunt vias meas, quibus iurauit in ira mea, Si introibunt in requiem meam. Videte fratres, nequando sit in aliquo vestrum cor malum incredulitatis discedendi a Deo viuo: sed adhortamini vosmetipsos per singulos dies,

donec Hodie cognominatur, vt non obduretur quis ex vobis fallacia peccati, participes enim Christi effecti sumus: si tamen initium substantiæ eius vsque ad finem firmum retineamus, dum dicitur, Hodie si vocem eius audieritis: nolite obdurare corda vestra quemadmodum in illa exacerbatione. Quidam enim audientes, exacerbauerunt: sed non vniuersi qui profecti sunt ab Ægypto per Moysen. Quibus autem infensus est quadraginta annis? Nonne illis qui peccauerunt, quorum cadauera prostrata sunt in deserto? Quibus autem iurauit non introire in requiem ipsius: nisi illis qui increduli fuerunt? Et videmus, quia non potuerunt introire in requiem ipsius propter incredulitatem.

**C Feria. iiiij. ex. j. Regum. Lesson. j.**

**A**Bsconditus est ergo Dauid in agro, & venerunt calendæ, & sedit rex ad comedendum panem. Cunque sedisset rex super cathedram suam secundum consuetudinem, quæ erat iuxta parietem, surrexit Ionathas, & sedit Abner ex latere Saul, vacuusque apparuit locus Dauid. Et non est loquutus Saul quicquam in die illa: cogitabat enim quod forte euenisset ei vt non esset mundus, nec purificatus. Cunque illuxisset dies secunda post calendas, rursus apparuit vacuus locus Dauid. Dixitque Saul ad Ionathan filium suum, cur non venit filius Isai, nec heri, nec hodie ad vescendum? Responditque Ionathas Sauli, Rogauit me obnixe, vt iret in Bethlehem, & ait, Dimitte me, quoniam sacrificium solenne est in ciuitate, vnus de fratribus meis accersiuit me: nunc ergo si inueni gratiam in oculis tuis, vadam cito, & videbo fratres meos: ob hanc causam non venit ad mensam regis. Iratus autem

Saul aduersum Ionathan, dixit ei, Fili mulieris virum vltro rapientis, nunquid ignoro quia diligis filium Isai in confusione tuam, & in confusionem ignominiosæ matris tuæ? Omnibus enim diebus quibus filius Isai vixerit super terram, non stabilieris tu, neque regnum tuum. Itaque iam nunc mitte, & adduc eum ad me: quia filius mortis est. Respondens autem Ionathas Sauli patri suo, ait, Quare morietur? Quid fecit? Et arripuit Saul lanceam, vt percuteret eum. Et intellexit Ionathas quod definitum esset a patre suo vt interficeret Dauid.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

**T**imeamus ergo ne forte relictæ pollicitatione introeundi in requiem eius, existimetur aliquis ex nobis deesse. Etenim & nobis nuntiatum est, quemadmodum & illis, sed non profuit illis sermo auditus non admistus fidei ex ijs quæ audierunt. Ingrediemur enim in requiem qui credidimus: quemadmodum dixit, Sicut iuraui in ira mea, si introibunt in c. re 20. quiem meam: & quidem operibus ab institutione mundi perfectis, dixit enim in quodam loco de die septima sic, Et requieuit Deus die septima ab omnibus operibus suis Et in isto rursum, Si introibunt in requiem meam. Quoniam ergo superest introire quosdam in illam, & ij, quibus prioribus annuntiatum est, non introierunt propter incredulitatem: iterum terminat diem quemdam, Hodie, in Dauid dicendo, post tantum temporis, sicut supradictum est, Hodie si vocem eius audieritis: nolite obdurare corda vestra. Nam si eis Iesus requiem præstisset: nunquam de alia loqueretur post hac die. Itaque relinquitur sabbathismus pop-

ulo Dei. Qui enim ingressus est in requiem eius, etiam ipse requieuit ab operibus suis, sicut & a suis Deus. Festinemus ergo ingredi in illam requiem: vt ne in idipsum quis incidat incredulitatis exemplum. Viuus est enim sermo Dei & efficax, & penetrabilior omni gladio ancipi: & pertingens vsque ad diuisionem animæ ac spiritus, compagum quoque ac medullarum, & discretor cogitationum & intentionum cordis. Et non est vlla creatura inuisibilis in conspectu eius, Omnia autem nuda & aperta sunt oculis eius, ad quem nobis sermo. Habentes ego pontificem magnum qui penetrauit celos Iesum filium Dei: teneamus spei noscere confessionem. Non enim habemus pontificem qui non possit compati infirmitatibus nostris: tentatum autem per omnia pro similitudine absque peccato. Adeamus ergo cum fiducia ad thronum gratiæ eius: vt misericordiam consequamur, & gratiam inueniamus in auxilio opportuno.

**C Feria. v. ex. j. Regum. Lesson. j.**

**S**irrexit ergo Ionathas a mensa in ira furoris, & non comedit in die calendarum secunda panem. Contristatus est enim super Dauid, eo quod confudisset eum pater suus. Cunque illexisset mane, venit Ionathas in agrum iuxta placitum Dauid, & puer parvulus cum eo. Et ait ad puerum suum, vade, & affer mihi sagittas quas ego iacio. Cunque puer cucurisset, iecit aliam sagittam trans puerum. Venit itaque puer ad locum iaculi, quod miserat Ionathas, & clamauit Ionathas post tergum pueri, & ait, Ecce ibi est sagitta porro ultra te. Clamauitque iterum Ionathas post tergum pueri, dicens: Festina velociter, ne steteris. Collegit autem puer Ionathæ sagittas, & at-

tulit ad dominum suum: & quid ageretur, penitus ignorabar, tantummodo enim Ionathas & Dauid rem nouerant. dedit ergo Ionathas arma sua puer, & dixit ei, Vade, & defer in ciuitatem. Cunque abiisset puer, surrexit Dauid de loco qui vergebat ad austrum, & cades pronus in terram adorauit tertio: & osculantes se alterutrum, fleuerunt pariter, Dauid autem amplius. Dixit ergo Ionathas ad Dauid, Vade in pace: quæcunque iurauimus ambo in nomine domini, dicentes, dominus sit inter me & te, & inter semen tuum, & semen meum vsque in sempiternum. Et surrexit Dauid & abiit: sed & Ionathas ingressus est ciuitatem. Venit autem Dauid in Nobe ad Achimelec sacerdotem: & obstupuit Achimelec, eo quod venisset Dauid. Et dixit ei, Quare tu solus, & nullus est tecum? Et ait Dauid ad Achimelec sacerdotem, Rex præcepit mihi sermonem, & dixit, Nemo sciat rem, propter quam missus es a me, & cuiusmodi præcepta tibi dederim: nam & pueris meis condixi in illum & illum locum. Nunc ergo si quid habes ad manum vel quinque panes, da mihi, aut quicquid inueneris. Et respondens sacerdos ad Dauid, ait, illi Non habeo laicos panes ad manum, sed tantum panem sanctum: si mundi sunt pueri, maxime a mulieribus? Et respondit Dauid sacerdoti, & dixit ei, Evidem si de mulieribus agitur, continuimus nos ab heri & nudiustertius, quando egrediebamur, & fuerunt vasa puerorum sancta: porro via hæc poluta est, sed & ipsa hodie sanctificabitur in vasis. Dedit ergo ei sacerdos sanctificatum panem: neque enim erat ibi panis, nisi tantum panes propositio-  
nis, qui sublati fuerant a facie domini,

vt ponerentur panes calidi.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

O Mnis nanque pontifex ex ho-  
minibus assumptus pro ho-  
minibus constituitur in iis quæ sunt  
ad Deum, vt offerat dona & sacri-  
ficia pro peccatis. qui condolere possit  
iis qui ignorant & errant: quoniam  
& ipse circundatus est infirmitate, &  
propterea debet quemadmodum pro  
populo, ita etiam & pro semetipso  
offerre pro peccatis. Nec quisquam  
sumit sibi honorem: sed qui vocatur  
a Deo, quemadmodum & Aaron. Sic  
& Christus non semetipsum clarificauit  
vt pontifex fieret: sed qui locutus est  
c. 4.a  
ad eum, Filius meus es tu: ego hodie  
genui te. Quemadmodum & in alio  
loco dicit, Tu es sacerdos in æternum  
secundum ordinem Melchisedech. Qui  
in diebus carnis suæ, preces suppli-  
cationesque ad eum qui possit illum  
saluum facere a morte, cum clamore  
valido & lachrymis offerens exauditus  
est pro sua reuerentia. Et quidem cum  
esset filius Dei, didicit ex ijs quæ pas-  
sus est, obedientiam: & consummatus,  
factus est omnibus obtemperan-  
tibus sibi causa salutis æternæ, ap-  
pellatus a Deo pontifex iuxta ordinem  
Melchisedech.] De quo nobis grandis  
sermo & interpretabilis ad dicendum:  
quoniam imbecilles facti estis ad audi-  
endum. Etenim cum deberetis magistri  
esse propter tempus: rursum indigetis  
vt vos doceamini quæ sint elementa  
exordij sermonum Dei: & facti estis  
quibus lacte opus sit, non solido cibo.  
Omnis enim qui lactis est particeps,  
expers est sermonis iustitiae. paruu-  
lus enim est. Perfectorum autem est  
solidus cibus: eorum qui pro ipsa con-  
suetudine exercitatos habent sensus ad  
discretionem boni ac mali.

## C Friday. ex. j. Regum. Lesson. j.

c. 12. **E**Rat autem ibi vir quidam de seruis Saul, in die illa intus in tabernaculo domini: & nomen eius Doeg Idumæus, potentissimus pastorum Saul. Dixit autem Dauid ad Achimelech: Si habes hic ad manum hastam, aut gladium? quia gladium meum & arma mea non tuli mecum. sermo enim regis vrgebat. Et dixit sacerdos, Ecce hic gladius Goliath Philisthæi quem percussisti in valle Terebinthi, est inuolutus pallio post Ephod: si istum vis tollere, tolle: neque enim hic est alias absque eo. Et ait Dauid: Non est huic alter similis: da mihi eum. Surrexit itaque Dauid, & fugit in die illa a facie Saul, & venit ad Achis regem Geth. Dixeruntque serui Achis ad eum, Nunquid non iste est Dauid rex terræ? nonne huic cantabant per choros dicentes: Percus sit Saul mille, & Dauid decem millia? posuit autem Dauid sermones istos in corde suo & extimuit valde a facie Achis regis Geth. Et immutauit os suum coram Achis, & collabebatur inter manus eorum, & impingebat in ostia portæ, defluebantque saliuæ eius in barbam. Et ait Achis ad seruos suos, Vidistis hominem insanum: quare adduxistis eum ad me? An desunt nobis furiosi, quod introduxistis istum, vt fureret me præsente? Hiccine ingredietur domum meam?

## Ex epistola Pauli ad Hebr. Lesson. ij.

**Q**Vapropter intermittentes inchoationis Christi sermonem, ad perfectionem feramur, non rursus iacentes fundamentum poenitentiae ab operibus mortuis & fidei ad Deum, baptismatum, doctrinæ, impositionis quoque manuum, ac resurrectionis mortuorum, & iudicij æterni. Et hoc

faciemus, si quidem permiserit Deus. Impossible enim est eos qui semel sunt illuminati, gustauerunt etiam donum cœlestis, & participes facti sunt Spiritus sancti, gustauerunt nihilominus bonum Dei verbum, virtutesque seculi venturi, & prolapsi sunt, rursus renouari ad poenitentiam, rursum crucifigentes sibimetipsis filium Dei, & ostentui habentes. Terra enim sæpe venientem super se bibens imbrem, & generans herbam opportunam illis a quibus colitur: accipit benedictionem a Deo: proferens autem spinas ac tribulos: reproba est, & maledicto proxima, cuius consummatio in combustionem. Confidimus autem de vobis, dilectissimi, meliora & viciniora saluti: tametsi ita loquimur. Non enim iniustus Deus, vt obliuiscatur operis vestri & dilectionis quam ostendistis in nomine ipsius, qui ministrasti sanctis, & ministratis. Cupimus autem vnumquenque vestrum eandem ostentare solitudinem, ad expiationem spei vsque in finem, vt non segnes efficiamini, verum imitatores eorum qui fide & patientia hæreditabunt promissiones. Abrahæ nanque promittens Deus quoniam neminem habuit per quem iuraret maiorem, iurauit per semetipsum, dicens: Nisi benedicens benedicam te: & multiplicans multiplicabo te. Et sic longanimiter ferens, adeptus est repromissionem. Homines enim per maiorem sui iurant: & omnis charta couersiæ eorum finis ad confirmationem, est iuramentum. In quo abundantius volens Deus ostendere pollicitationis hæreditibus immobilitatem consilij sui, interposuit iusurandum, vt per duas res immobiles quibus impossibile est mentiri Deum: fortissimum

solatium habeamus qui confugimus ad tenendam propositam spem, quam sicut ancoram habemus animæ tutam ac firmam, & incidentem vsque ad interiora velaminis, vbi præcursor pro nobis introit Iesus, secundum ordinem Melchisedech pontifex factus in æternum.

**C** Sabbato, ex. j. Regum. Lesson. j.

c. 22. **A** Biit ergo Dauid inde, & fugit in speluncam Odollam. Quod cum audissent fratres eius, & omnis domus patris eius, descenderunt ad eum illuc. Et conuenerunt ad eum omnes qui erant in angustia constituti, & oppressi ære alieno, & amaro animo, & factus est eorum princeps: fueruntque cum eo quasi quadringenti viri. Et profectus est Dauid inde in Masphe, quæ est Moab: & dixit ad regem Moab, Maneat oro, pater meus & mater mea vobiscum, donec sciam quid faciat mihi Deus. Et reliquit eos ante faciem regis Moab: manseruntque apud eum cunctis diebus quibus Dauid fuit in præsidio. Dixitque Gad propheta ad Dauid, Noli manere in præsidio, proficisci, & vade in terram Iuda. Et profectus est Dauid, & venit in saltum Haret. Et audiuit Saul quod apparuisset Dauid, & viri qui erant cum eo. Saul autem cum maneret in Gabaa, & esset in nemore quod est in Rama, hastam manu tenens cunctique serui eius circumstarent eum, ait ad seruos suos qui assistebant ei. Audite me nunc filij Iemini: nunquid omnibus vobis dabit filius Isai agros, & vineas, & vniuersos vos faciet tribunos & centuriones: quoniam coniurastis omnes aduersum me, & non est qui mihi renuntiet, maxime cum & filius meus feedus inierit cum filio Isai? Non est qui vicem meam doleat ex vobis, nec qui annuntiet mihi,

eo quod suscitauerit filius meus seruum meum aduersum me, insidiantem mihi vsque hodie. Respondens autem Doeg Idumæus qui assistebat, & erat primus inter seruos Saul, Vidi, inquit, filium Isai in Nobe apud Achimelech filium Achitob Qui consuluit pro eo dominum & cibaria dedit ei: sed & gladium Goliath Philisthæi dedit illi.

**E**x epistola Pauli ad Hebr. Lesson. ij.

**H**Ic enim Melchisedec, rex Salem cha. 7. sacerdos Dei summi, qui obviauit Abrahæ regresso a cæde regum, & benedixit ei, cui & decimas omnium diuisit Abraham, primum quidem qui interpretatur rex iustitiae, deinde autem & rex Salem, quod est rex pacis, sine patre, sine matre, sine genealogia, neque initium dierum, neque finem vitæ habens, assimilatus autem filio Dei, manet sacerdos in perpetuum. Intuemini autem quantus sit hic, cui & decimas dedit de præcipuis Abraham patriarcha. Et quidem de filijs Leui sacerdotium accipientes, mandatum habent decimas sumere a populo secundum legem, id est, a fratribus suis: quanquam & ipsi exierint de lumbis Abrahæ. Cuius autem generatio non annumeratur in eis, decimas sumpsit ab Abraham, & hunc qui habebat repromissiones benedixit. Sine villa autem contradictione, quod minus est, a meliore benedicitur. Et hic quidem decimas morientes homines accipiunt: ibi autem contestatur quia viuit. Et (vt ita dictum sit) per Abraham, & Leui qui decimas accepit, decimatus est. Adhuc enim in lumbis patris erat, quando obviauit ei Melchisedec: Si ergo consummatio per sacerdotium Leuiticum erat (populus enim sub ipso legem accepit) quid adhuc necessarium fuit secundum ordinem Melchisedec al-

ium surgere sacerdotem, & non secundum ordinem Aaron dici? Translato enim sacerdotio, necesse est vt & legis translatio fiat. In quo enim hæc dicuntur: de alia tribu est, de qua nullus altario præsto fuit. Manifestum est enim quod ex Iuda ortus sit dominus noster: in qua tribu nihil de sacerdotibus Moyses loquutus est. Et amplius adhuc manifestum est: si secundum similitudinem Melchisedec exurgat aliis sacerdos, qui non secundum legem mandati carnalis factus est, sed secundum virtutem vitae insolubilis. Contestatur enim, Quoniam tu es sacerdos in æternum, secundum ordinem Melchisedec. Reprobatio quidem fit præcedentis mandati: propter infirmitatem eius & inutilitatem: nihil enim ad perfectum adduxit lex: introductio vero melioris spei, per quam proximamus ad Deum. Et quantum est non sine iureiurando (alij quidem sine iureiurando sacerdotes facti sunt, hic autem cum iureiurando per eum qui dixit ad illum. Iurauit dominus, & non poenitebit eum: tu es sacerdos in æternum) in tantum melioris testamenti sponsor factus est Iesus.

**C Dominica. xvij. post Pentecosten, ex primo Regum. Lesson one.**

**N** Isit ergo rex ad accersendum Achimelec sacerdotem filium Achitob, & omnem domum patris eius sacerdotum, qui erant in Nobe: qui vniuersi venerunt ad regem. Et ait Saul, audi fili Achitob. Qui respondit, Præsto sum domine. Dixitque ad eum Saul, Quare coniurasti aduersum me tu & filius Isai, & dedisti ei panes & gladium, & <sup>chan-7.</sup> suluisti pro eo dominum, vt consurgeret aduersum me insidiator vsque hodie permanens? Respondensque Achim-

elech regi, ait, Et quis in omnibus seruis tuis, sicut Dauid fidelis, & gener regis, & pergens ad imperium tuum, & gloriosus in domo tua? Num hodie coepi pro eo consulere dominum? Absit hoc a me: ne suspicetur Rex aduersus seruum suum rem huiuscemodi, in vniuersa domo patris mei: non enim sciuit seruus tuus quicquam super hoc negotio vel modicum vel grande. Dixitque rex, Morte morieris Achimelec, tu, & omnis domus patris tui. Et ait rex emissarijs, qui circumstabant eum. Conuertimini, & interficide sacerdotes domini: nam manus eorum cum Dauid est: scientes quod fugisset, & non indicauerunt mihi. Noluerunt autem serui regis extendere manus suas in sacerdotes domini. Et ait rex ad Doeg, Conuertere tu, & irrueris in sacerdotes. Conuersusque Doeg Idumæus, irruit in sacerdotes, & trucidauit in die illa octoginta quinque viros vestitos Ephod lineo. Nobe autem ciuitatem sacerdotum percussit in ore gladij, viros & mulieres, & paruulos, & lactentes, bouemque, & asinum, & ouem in ore gladij. Euadens autem vnus filius Achimelech filij Achitob, cuius nomen erat Abiathar, fugit ad Dauid, & annuntiauit ei quod occidisset Saul sacerdotes domini. Et ait Dauid ad Abiathar, Sciebam in die illa, quod cum ibi esset Doeg Idumæus, procul dubio annuntiaret Sauli: ego sum reus omnium animarum patris tui. Mane mecum, ne timeas: si quis quæsierit animam meam, quæreret & animam tuam, mecumque seruaberis.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

**E**T alij quidem plures facti sunt sacerdotes, idcirco quod morte prohiberentur permanere, hic autem eo quod maneat in æternum, sempiternum

habet sacerdotium. Vnde & saluare in perpetuum potest accedentes per ipsum ad Deum: semper viuens ad interpellandum pro nobis. Talis enim decebat vt nobis esset pontifex, sanctus, innocens, impollutus, segregatus a peccatoribus & excelsior cœlis factus, qui non habeat necessitatem quotidie (quemadmodum sacerdotes) prius pro suis delictis hostias offerre, deinde pro populi, hoc enim fecit semel, se offerendo. Lex enim homines constituit sacerdotes infirmitatem habentes: sermo autem iurisiurandi qui post legem est, filium in æternum perfectum. **Ca-**  
**cha.** 8. pitulum autem super ea quæ dicuntur, hoc est. Talem habemus pontificem, qui consedit in dextera sedis magnitudinis in cœlis: sanctorum minister, & tabernaculi veri, quod fixit Deus, & non homo. Omnis enim ~~pontifex~~, ad offerendum munera & hostias constituitur. Vnde necesse est & hunc habere aliquid quod offerat. Si ergo esset super terram nec esset sacerdos: cum essent qui offerent secundum legem munera, qui exemplari & vmbrae deseruiunt cœlestium, sicut responsum est Moysi cum consummaret tabernaculum. Vide (inquit) omnia facito secundum exemplar, quod tibi ostensum est in monte. Nunc autem melius sortitus est ministerium: quanto & melioris testamenti mediator est, quod in melioribus repromotionibus sancitum est? Nam si illud prius culpa vacasset: non vtique secundi locus inquireretur. Vituperans enim eos dicit, Ecce dies venient, dicit dominus: & consummabo super domum Israel & super domum Iuda testamentum nouum, non secundum testamentum quod feci patribus eorum in die qua apprehendi

manum eorum, vt educerem illos de terra Ægypti: quoniam ipsi non permanserunt in testamento meo: & ego neglexi eos, dixit dominus. Quia hoc est testamentum quod disponam domui Israel, post dies illos, dicit dominus: Dabo leges meas in mentem eorum, & in corde eorum superscribam eas: & ero eis in Deum, & ipsi erunt mihi in populum, & non docebit vñusquisque proximum suum, & vñusquisque fratrem suum dicens: Cognosce dominum: quoniam omnes scient me a minore vsque ad maiorem eorum: quia propitius ero iniquitatibus eorum: & peccatorum eorum iam non memorabor. Dicendo autem nouum, veterauit prius. Quod autem antiquatur & senescit: prope initterit est.

**According to Luke. Lesson. iij.**

**T**N illo tempore: Cum intraret Iesus in domum cuiusdam principis Pharisæorum sabbato manducare panem: & ipsi obseruabant eum. Et ecce homo quidam hydropicus erat ante illum.

**Et rel. Hom. sancti Ambrosij episc.**

**C**uratur hydropicus, in quo fluxus carnis exuberans animæ grauabat officia, spiritus extinguebat ardorem: deinde docetur humilitas, dum in illo conuiuio nuptiali appetentia loci superioris arctetur. Clementer tamen, vt persuasionis humilitas: asperitatem coercitionis excluderet, ratio proficeret ad persuasionis effectum: & correctio emundaret affectum. Huic quasi proximo limine humanitas copulatur. Quæ ita dominicæ sententiæ diffinitione distinguitur, si in pauperes & debiles conferatur: Nam hospitalem esse remuneraturis, affectus auaritiae est. Postremo quasi emeritæ militiæ viro contemendarum stipendium præscribitur facultatum: quod neque ille qui studijs

intentus inferioribus, possessiones sibi terrenas coemit, regnum cœlorum pos- sit adipisci: cum dominus dicat, Vende omnia tua, & sequere me. Impio quippe sitire, est huius mundi bona concupis- cere. Vnde & redemptor intra Pharisæi domum hydropicum curat: & cum con- tra auaritiam disputaret scriptum est: Audiebant autem hæc omnia Pharisæi qui erant auari: & deridebant illum. Quid ergo est quod intra Pharisæi do- mum hydropicus curatur, nisi quod per alterius ægritudinem corporis, in altero exprimitur ægritudo cordis? Te deum.

**Oratio.**

**T**Va nos quæsumus domine gratia semper & præueniat & sequatur, ac bonis operibus iugiter præstet esse intentos. Per do.

**C Monday. ex. j. Regum. Lesson. j.**

**E**T annuntiauerunt Dauid, di- centes, Ecce Philisthiim oppug- nant Ceilam & diripiunt areas. Con- suluit ergo Dauid dominum, dicens: Num vadam, & percutiam Philisthaeos? Et ait dominus ad Dauid, Vade, & percuties Philisthaeos, & Ceilam saluabis. Et dixerunt viri qui erant cum Dauid, ad eum, Ecce nos hic in Iudæa consistentes timemus: quanto magis si ierimus in Ceilam aduersum agmina Philistinorum? Rursum ergo Dauid consuluit dominum. Qui re- spondens, ait ei: Surge, & vade in Ceilam: ego enim tradam Philisthaeos in manu tua. Abiit ergo Dauid, & viri eius in Ceilam, & pugnauit aduersum Philisthaeos, & abegit iumenta eorum, & percussit eos plaga magna: & saluauit Dauid habitatores Ceilæ. Porro eo tempore, quo fugiebat Abiathar filius Achimelec ad Dauid in Ceilam, Ephod secum habens descenderat. Nuntiatum est autem Sauli quod venisset Dauid

in Ceilam: & ait Saul, Tradidit eum dominus in manus meas, conclususque est introgressus vrbe in qua portæ & seræ sunt. Et præcepit Saul omni populo vt ad pugnam descenderet in Ceilam, & obsideret Dauid, & vi- ros eius. Quod cum Dauid rescisset, quia præpararet ei Saul clam malum, dixit ad Abiathar sacerdotem: Applica Ephod. Et ait Dauid, domine Deus Is- rael audiuit famam seruus tuus, quod disponat Saul venire in Ceilam, vt eu- erat vrbe propter me. Si tradent me viri Ceilæ in manus eius? Et si de- scendet Saul, sicut audiuit seruus tuus? Domine Deus Israel indica seruo tuo. Et ait dominus, descendet. Dixitque Dauid: Si tradent me viri Ceilæ, & vi- ros qui sunt mecum in manus Saul? Et dixit dominus, Tradent. Surrexit ergo cDauid, & viri eius quasi sexcenti, & egressi de Ceila, huc atque illuc vag- bantur incerti.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

**H**Abuit quidem & prius, iustifica- tiones culturæ, & sanctum secu- lare. ¶ Tabernaculum enim factum est primum, in quo erant candelabra, & mensa, & propositio panum, quæ dic- itur sancta. Post velamentum autem secundum, tabernaculum, quod dici- tur, sancta sanctorum, aureum habens thuribulum: & arcam testamenti cir- cunctectam ex omni parte auro: in qua vrna aurea habens manna, & virga Aaron quæ fronduerat, & tabulæ tes- tamenti, superque eam erant Cherubim gloriæ obumbrantia propitiatorium: de quibus non est modo dicendum per singula. His vero ita compositis, in priori quidem tabernaculo semper introibant sacerdotes, sacrificiorum offi- cia consummantes, in secundo autem, semel in anno solus pontifex: non sine

sanguine quem offerret pro sua & populi ignorantia: hoc significante Spiritu sancto, nondum propalatam esse sanctorum viam, adhuc priore tabernaculo habente statum, quæ parabola est temporis instantis: iuxta quam munera & hostiæ offeruntur, quæ non possunt iuxta conscientiam perfectum facere seruentem, solummodo in cibis, & in potibus, & variis baptismatibus, & iustitiis carnis vsque ad tempus correctionis impositis.] Christus autem assistens pontifex futurorum bonorum, per amplius & perfectius tabernaculum non manufactum, id est, non huius creationis, neque per sanguinem hircorum aut vitulorum, sed per proprium sanguinem introiuit semel in sancta, æterna redemptione inuenta. † Si enim sanguis hircorum & taurorum, & ciniis vitulæ aspersus, inquinatos sanctificat ad emundationem carnis: quanto magis sanguis Christi, qui per spiritum sanctum semetipsum obtulit immaculatum Deo, emundabit conscientiam nostram ab operibus mortuis ad seruendum Deo viuenti? Et ideo noui testamenti mediator est: vt morte intercedente, in redemptionem earum præuaricationum, quæ erant sub priori testamento, repromissionem accipiunt qui vocati sunt, æternæ hæreditatis.] Vbi enim testamentum est: mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est. Alioquin nondum valet, dum viuit qui testatus est. Vnde nec primum quidem sine sanguine dedicatum est. Lecto enim omni mandato legis, a Moyse vniuerso populo: accipiens sanguinem vitulorum & hircorum cum aqua & lana coccinea & hyssopo, ipsum quoque librum & om-

nem populum aspersit dicens: Hic sanguis testamenti quod mandauit ad vos Deus. Etiam tabernaculum & omnia vasa ministerij, sanguine similiter aspersit. Et omnia pene in sanguine secundum legem mundantur: & sine sanguinis effusione non fit remissio.

¶ Tuesday. ex. j. Regum. Lesson. j.

**N**Vntiatunque est Sauli quod fugis- c. 23.

set Dauid de Ceila, & saluat-  
tus esset: quamobrem dissimulauit  
exire. Morabatur autem Dauid in de-  
serto in locis firmissimis, mansitque  
in monte solitudinis Ziph, in monte  
opaco: quærebat eum tamen Saul cunctis  
diebus: & non tradidit eum domi-  
nus in manus eius. Et vidit Dauid quod  
egressus esset Saul vt quereret animam  
eius. Porro Dauid erat in deserto Ziph  
in sylua. Et surrexit Ionathas filius  
Saul, & abiit ad Dauid in syluam, &  
confortauit manus eius in Deo, dixitque  
ei, Ne timeas: neque enim inueniet te  
manus Saul patris mei: & tu regnabis  
super Israel, & ego ero tibi secundus:  
sed & Saul pater meus scit hoc. Percus-  
sit ergo vterque foedus coram domino:  
mansitque Dauid in sylua: Ionathas  
autem reuersus est in domum suam.  
Ascenderunt autem Ziphæi ad Saul in  
Gabaa, dicentes: Nonne Dauid lati-  
tat apud nos in locis tutissimis syluae,  
in colle Hachile, quæ est ad dexteram  
deserti? Nunc ergo sicut desiderauit  
anima tua vt descenderes, descende:  
nostrum autem erit vt tradamus eum  
in manus regis. Dixitque Saul, Bene-  
dicti vos a domino, quia doluistis vicem  
meam. Abite ergo oro, & diligentius  
præparate, & curiosius agite, & con-  
siderate locum vbi sit pes eius, vel  
quis viderit eum ibi, recogitat enim de  
me, quod callide insidier ei. Consid-  
erate, & videte omnia latibula eius, in

quibus absconditur: & reuertimini ad me ad rem certam, vt vadam vobis-  
cum, quod si etiam in terram se ob-  
struxerit, perscrutabor eum in cunctis  
millibus Iuda.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

cha. 9. **N**Ecessa est ergo exemplaria qui-  
dem cœlestium, his mundari:  
ipsa autem cœlestia, melioribus hostiis  
quam istis. Non enim in manu-  
facta sancta Iesus introiuit, exem-  
plaria verorum: sed in ipsum cœlum,  
vt appareat nunc vultui Dei pro no-  
bis. Neque vt sæpe offerat semetip-  
sum, quemadmodum pontifex intrat in  
sancta per singulos annos in sanguine  
alieno. (Alioquin oportebat eum fre-  
quenter pati ab origine mundi.) Nunc  
autem semel in consummatione secu-  
lorum: ad destitutionem peccati, per  
hostiam suam apparuit. Et quemad-  
modum statutum est hominibus <sup>sempiternum</sup> mori, post hoc autem iudicium: sic &  
Christus semel oblatus est ad multo-  
rum exhaustianda peccata, secundo sine  
peccato apparebit expectantibus se, in  
salutem.

Vnfram enim habens lex futuro-  
rum bonorum, non ipsam imaginem re-  
rum: per singulos annos eisdem ip-  
sis hostiis quas offerunt indesinenter,  
nunquam potest accedentes perfectos  
facere: alioquin cessassent offerri: ideo  
quod nullam haberent vltra conscientiam  
peccati, cultores semel mundati.  
Sed in ipsis commemoratio peccatorum  
per singulos annos fit. Impossibile  
enim est, sanguine taurorum & hirco-  
rum auferri peccata. Ideo ingrediens  
mundum dicit: Hostiam & oblationem  
noluisti: corpus autem aptasti mihi.  
Holocausta, pro peccato, non tibi  
placuerunt. Tunc dixi, Ecce venio. In  
capite libri scriptum est de me: vt fa-<sup>24</sup> illum Petram diuidentem. Ascendit

ciam Deus voluntatem tuam. Superius  
dicens: Quia hostias & oblationes, &  
Holocausta, pro peccato noluisti,  
nec placita sunt tibi, quæ secundum  
legem offeruntur, tunc dixi, Ecce ve-  
nio, vt faciam Deus voluntatem tuam:  
aufert primum: vt sequens statuat. In  
qua voluntate sanctificati sumus per  
oblationem corporis Iesu Christi semel.  
Et omnis quidem sacerdos præsto est  
quotidie ministrans, & easdem sæpe of-  
ferens hostias quæ non possunt auferre  
peccata: hic autem vnam pro peccatis  
offerens hostiam, in sempiternum sedet  
in dextera Dei, de cætero expectans,  
donec ponantur inimici eius scabel-  
lum pedum eius. Vna enim oblatione,  
consummauit in sempiternum sanctifi-  
catus.

**C Feria. iiiij. ex. j. Regum. Lesson. j.**

**A**T illi surgentes abierunt in Ziph  
ante Saul: Dauid autem &  
viri eius erant in deserto Maon, in  
campestribus ad dexteram Iesimon.  
Iuit ergo Saul & socij eius ad quæren-  
dum eum: & nuntiatum est Dauid,  
cumque descendit ad petram, &  
versabatur in deserto Maon. Quod cum  
audisset Saul, persecutus est Dauid in  
deserto Maon. Et ibat Saul ad la-  
tus montis ex parte vna, Dauid autem  
& viri eius erant in latere montis ex  
parte altera, porro Dauid desperabat se  
posse euadere a facie Saul: itaque Saul  
& viri eius in modum coronæ cinge-  
bant Dauid, & viros eius, vt caperent  
eos. Et nuntius venit ad Saul, dicens:  
Festina & veni: quoniam infuderunt  
se Philisthiim super terram. Reuersus  
est ergo Saul desistens persequi Dauid,  
& perrexit in occursum Philistino-  
rum. Propter hoc vocauerunt locum  
illum Petram diuidentem. Ascendit

ergo Dauid inde, & habitauit in locis tutissimis Engaddi. Cunque reuersus esset Saul, postquam persecutus est Philisthaeos, nuntiauerunt ei, dicentes, Ecce, Dauid in deserto est Engaddi. Assumens ergo Saul tria millia electorum virorum ex omni Israel, perrexit ad vestigandum Dauid & viros eius, etiam super abruptissimas petras, quæ solis ibicibus peruiæ sunt. Et venit ad caulas ouium, quæ se offerebant vianti, eratque ibi spelunca, quam ingressus est Saul, vt purgaret ventrem: porro Dauid & viri eius in interiore parte speluncæ latebant. Et dixerunt serui Dauid ad eum, Ecce dies de qua locutus est dominus ad te, Ego tradam tibi inimicum tuum, vt facias ei sicut placuerit in oculis tuis. Surrexit ergo Dauid, & præcidit oram chlamydis Saul silenter. Post hæc percussit cor suum Dauid, eo quod abscidisset oram chlamydis Saul. Dixitque ad viros suos: Propitius sit mihi dominus ne faciam hanc rem domino meo Christo domini, vt mittam manum meam in eum, quia Christus domini est. Viuit dominus, quia nisi dominus percererit eum, aut dies eius venerit vt moriatur, aut descendens in prælium perierit: propitius mihi sit dominus, vt non mittam manum meam in Christum domini. Et confregit Dauid viros suos sermonibus: & non permisit eos vt consurgerent in Saul.

#### **Ex epistola Pauli ad Hebr. Lesson. ij.**

**C**ontestatur autem nos & Spiritus sanctus: postquam enim dixit, Hoc autem testamentum quod testabor ad illos post dies illos, dixit dominus. Dabo leges meas in cordibus eorum, & in mentibus eorum inscribam eas: & peccatorum, & iniquitatum eorum iam non recordabor amplius. Vbi

autem horum remissio: iam non est oblatio pro peccato. Habentes itaque fratres fiduciam in introitu sanctorum in sanguine Christi: quam initiauit nobis viam nouam & viuentem per velamen, id est, carnem suam, & sacerdotem magnum super domum Dei, accedamus cum vero corde in plenitudine fidei, aspersi corda a conscientia mala, & abluti corpus aqua munda, teneamus spei nostræ confessionem indeclinabilem: fidelis enim est qui repromisit, & consideremus inuicem in prouocationem charitatis & bonorum operum: non deserentes collectionem nostram sicut consuetudinis est quibusdam, sed consolantes, & tanto magis, quanto videritis appropinquantem diem. Voluntarie enim peccantibus nobis post acceptam notitiam veritatis, iam non relinquitur pro peccatis hostia, terribilis autem quædam expectatio iudicij & ignis æmulatio quæ consumptura est aduersarios. Irritam quis faciens legem Moysi, sine vlla miseratione, duobus vel tribus testibus moritur, quanto magis putatis deteriora mereri supplicia qui filium Dei conculauerit, & sanguinem Testamenti pollutum duxerit, in quo sanctificatus est, & spiritui gratiæ contumeliam fecerit? Scimus enim qui dixit, Mihi vindictam: & ego retribuam. Et iterum, Iudicabit dominus populum suum. Horrendum est incidere in manus Dei viuentis. Rememoramini autem pristinos dies, in cquinque illuminati, magnum certamen sustinuistis passionum, & in altero quidem opprobrijs & tribulationibus spectaculum facti: in altero autem socij taliter conuersantium effecti. Nam & vincitis compassi estis: & rapinam bonorum vestrorum cum gaudio sus-

cepistis, cognoscentes vos habere meliorem & manentem substantiam. Nolite itaque amittere confidentiam vestram: quæ magnam habet remunerationem. Patientia enim vobis necessaria est: vt voluntatem Dei facientes, reportetis promissionem. Adhuc enim modicum aliquantulum: qui venturus est veniet, & non tardabit. iustus autem meus ex fide viuit. Quod si subtraxerit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii in perditionem: sed fidei in acquisitionem animæ.

**C** Feria. v. ex. j. Regum. Lesson. j.

c. 24. **P**Orro Saul exurgens de spelunca, pergebat coepito itinere. Surrexit autem Dauid post eum: & egressus de spelunca clamauit post tergum Saul dicens: domine mi rex. Et respexit Saul post se: & inclinans se Dauid pronus in terram, adorauit, dixitque ad Saul, Quare audis verba hominum loquentium, Dauid quærerit malum aduersum te? Ecce hodie viderunt oculi tui quod tradiderit te dominus in manu mea in spelunca: & cogitauit vt occiderem te, sed pepercit tibi oculus meus: dixi enim, non extendam manum meam in dominum meum, quia Christus dominij est. Quin potius pater mi, vide, & cognosce oram chlamydis tuæ in manu mea: quoniam cum præscinderem summitatem chlamydis tuæ, nolui extenderem manum meam in te. Animaduerte, & vide quoniam non est in manu mea malum, neque iniquitas, neque peccavi in te: tu autem insidiaris animæ meæ, vt auferas eam. Iudicet dominus inter me & te, & vlciscatur me dominus ex te: manus autem mea non sit in te. Sicut & in proverbio antiquo dicitur, Ab impiis egredietur impietas: manus ergo mea non sit in te. Quem

persequeris rex Israel? quem persequeris? canem mortuum persequeris, & pulicem vnum. Sit dominus iudex: & iudicet inter me & te: & videat, & iudicet causam meam, & eruat me de manu tua. Cum autem compleset Dauid loquens sermones huiuscmodi ad Saul, dixit Saul: Nunquid vox hæc tua est fili mi Dauid? Et leuavit Saul vocem suam, & fleuit, dixitque ad Dauid, Iustior tu es, quam ego: tu enim tribuisti mihi bona, ego autem reddidi tibi mala. Et tu indicasti hodie quæ feceris mihi bona: quomodo tradiderit me dominus in manum tuam, & non occideris me. Quis enim cum inuenierit inimicum suum dimittet eum in via bona? Sed dominus reddat tibi vicissitudinem hanc pro eo quod hodie operatus es in me. Et nunc quia scio quod certissime regnaturus sis, & habiturus in manu tua regnum Israel: iura mihi in domino ne deleas semen meum post me, neque auferas nomen meum de domo patris mei. Et iurauit Dauid Sauli. Abiit ergo Saul in domum suam: & Dauid, & viri eius ascenderunt ad tutiora loca.

**E**x epistola Pauli ad Hebr. Lesson. ij.

**E**st autem fides, sperandarum substantia rerum, argumentum non apparentium. In hac enim testimonium consequuti sunt senes. Fide, intelligimus aptata esse secula verbo Dei: vt ex inuisibilibus visibilia fierent. Fide, plurimam hostiam Abel quam Cain, obtulit Deo: per quam testimonium consequitus est esse iustus, testimonium perhibente muneribus eius Deo, & per illam defunctus adhuc loquitur. Fide, Enoch translatus est ne videret mortem: & non inueniebatur: quia transtulit illum Deus, ante translationem enim testimonium habuit

placuisse Deo. Sine fide autem impossibile est placere Deo. Credere enim oportet accedentem ad Deum quia est, & inquirentibus se remunerator sit. Fide, Noe responso accepto de iis quæ adhuc non videbantur, metuens, aptauit arcam in salutem domus suæ, per quam damnauit mundum: & iustitiæ quæ per fidem est, hæres est institutus. Fide, qui vocatur Abraham obediuit in locum exire quem accepturus erat in hæreditatem: & exiit nesciens quo iret. Fide demoratus est in terra repromotionis tanquam in aliena in casulis habitando cum Isaac, & Iacob co-hæredibus repromotionis eiusdem. Expectabat enim fundamenta habentem ciuitatem: cuius artifex & conditor, Deus. Fide & ipsa Sara sterilis virtutem in conceptionem seminis accepit, etiam præter tempus ætatis: quoniam fidelem credidit esse eum qui repromiserat. Propter quod & ab vno orti sunt (& hoc emortuo) tanquam sydera cœli in multitudinem, & sicut arena, quæ est ad oram maris innumerabilis. Iuxta fidem defuncti sunt omnes isti, non acceptis repromotionibus: sed a longe eas aspicientes, & salutantes, & confitentes, quia peregrini & hospites sunt super terram. Qui enim hæc dicunt, significant se patriam inquirere. Et siquidem ipsius meminissent, de qua exierant: habebant vtique tempus reuertendi, nunc autem meliorem appetunt, id est, cœlestem. Ideo non confunditur Deus vocari Deus eorum, parauit enim illis ciuitatem.

**C** Friday. ex. j. Regum. Lesson. j.

**M**Ortuus est autem Samuel, & <sup>c. 1</sup>congregatus est vniuersus Israel: & planixerunt eum & sepelierunt eum in domo sua in Ramatha. Consurgensque Dauid descendit in desertum Pharan.

Erat autem vir quispiam in solitudine Maon, & possessio eius in Carmelo, & homo ille magnus nimis: erantque ei oues tria millia, & mille capræ: & accidit, vt tonderetur grex eius in Carmelo. Nomen autem viri illius erat Nabal: & nomen vxoris eius Abigail. Eratque mulier illa prudentissima & speciosa. Porro vir eius durus & pessimus, & malitiosus: erat autem de genere Caleb. Cum autem audisset Dauid in deserto, quod tonderet Nabal gregem suum, misit decem iuuenes, & dixit eis, Ascendite in Carmelum, & venietis ad Nabal, & salutabis eum ex nomine meo pacifice. Et sic dicetis, Sit fratribus meis, & tibi pax, & domui tuæ pax, & omnibus quæcunque habes, sit pax. Audiui quod tonderent pastores tui qui erant nobiscum in deserto: nunquam eis molesti fuimus, nec aliquando defuit quicquam eis de grege omni tempore quo fuerunt nobiscum in Carmelo, interroga pueros tuos & indicabunt tibi. Nunc ergo inueniant pueri tui gratiam in oculis tuis: in die enim bona venimus: quodcumque inueniterit manus tua, da seruis tuis, & filio tuo Dauid. Cunque venissent pueri Dauid, loquuti sunt ad Nabal omnia verba hæc ex nomine Dauid: & siluerunt. Respondens autem Nabal pueris Dauid, ait: Quis est Dauid? & quis est filius Isai? hodie increuerunt serui qui fugiunt dominos suos. Tollam ergo panes meos, & aquas meas, & carnes pecorum quæ occidi tonsoribus meis, & dabo viris, quos nescio vnde sint?

**E**x epistola Pauli ad Hebr. Lesson. ij.

**F**ide obtulit Abraham Isaac cum tentaretur: & vnigenitum offerebat, in quo susceperat repromotiones: ad quem dictum est, In Isaac vocabitur tibi semen. Arbitrans quia & a mortuis

suscitare potens est Deus. Vnde eum & in parabolam accepit. Fide, & de futuris benedixit Isaac Iacob, & Esau. Fide, Iacob moriens singulos filiorum Ioseph benedixit: & adorauit fastigium virgæ eius. Fide, Ioseph moriens de profectione filiorum Israel memoratus est: & de ossibus suis mandauit. Fide, Moyses natus, occultatus est mensibus tribus a parentibus suis: eo quod vidissent elegantem infantem, & non timuerunt regis edictum. Fide, Moyses grandis factus, negauit se esse filium filiae Pharaonis: magis eligens affligi cum populo Dei, quam temporalis peccati habere iucunditatem, maiores diuitias aestimans, thesauro Ægyptiorum, improperium Christi: aspiciebat enim in remunerationem. Fide, reliquit Ægyptum: non veritus animositatem regis, inuisibilem enim tanquam videns sustinuit. Fide, celebrauit pascha & sanguinis effusionem: ne qui vastabat primitiua, tangeret eos, Fide, transierunt mare rubrum tanquam per aridam terram: quod experti Ægyptij, deuorati sunt. Fide, muri Iericho corruerunt, circumitu dierum septem. Fide, Raab meretrix non periret cum incredulis, excipiens exploratores cum pace. Et quid adhuc dicam? Deficiet enim me tempus enarrantem de Gedeon, Barac, Sanson, Iepte, Dauid, Samuel, & prophetis. † Qui per fidem vicerunt regna, operati sunt iustitiam, adepti sunt repromissiones, obturauerunt ora leonum, extinxerunt impenitum ignis, effugerunt aciem gladij, conualuerunt de infirmitate, fortes facti sunt in bello, castra verterunt exterrorum, acceperunt mulieres de resurrectione mortuos suos: alij autem distenti sunt non suscipientes redemptionem,

vt meliorem inuenirent resurrectionem. Alij vero ludibria & verbera experti, insuper & vincula & carceres, lapidati sunt, secti sunt, tentati sunt, in occisione gladij mortui sunt, circumierunt in melotis, in pellibus caprinis, egentes, angustiati, afflicti, quibus dignus non erat mundus, in solitudinibus errantes, in montibus in speluncis, & in cauernis terræ. Et hi omnes testimonio fidei probati,] non acceperunt repromotionem, Deo pro nobis melius aliquid prouidente, vt non sine nobis consumarentur.

**C** *Sabbato, ex. j. Regum. Lesson. j.*

**R** Egressi sunt itaque pueri Dauid c. 25. per viam suam: & reuersi venerunt, & annuntiauerunt ei omnia verba quæ dixerat Nabal. Tunc ait Dauid pueris suis, Accingatur vnumquisque gladio suo. Et accincti sunt singuli gladijs suis, accinctusque est Dauid ense suo: & sequuti sunt Dauid quasi quadringenti viri: porro ducenti remanserunt ad sarcinas. Abigail autem vxori Nabal nuntiauit vnum de pueris suis, dicens: Ecce Dauid misit nuntios de deserto, vt benedicent domino nostro, & auersatus est eos: homines isti, boni satis fuerant nobis & non molesti, nec quicquam aliquando periret omni tempore quo fuimus conuersati cum eis in deserto: pro muro erant nobis tam in nocte quam in die, omnibus diebus quibus pauimus apud eos greges. Quam ob rem considera, & recogita quid facias: quoniam completa est malitia aduersum virum tuum, & aduersum domum tuam, & ipse est filius Belial, ita vt nemo possit ei loqui. Festinavit igitur Abigail, & tulit ducentos panes, & duos vtres vini, & quinque arietes coctos, & quinque sata polentæ, & centum lig-

aturas vuæ passæ, & ducentas massas carycarum, & imposuit super asinos, dixitque pueris suis, Præcedite me, & ecce, ego post tergum sequar vos, viro autem suo Nabal non indicauit. Cum ergo ascendisset asinum, & descendenteret ad radicem montis, Dauid & viri eius descendebant in occursum eius: quibus & illa occurrit. Et ait Dauid, Vere frustra seruaui omnia, quæ huius erant in deserto, & non perijt quicquam de cunctis quæ ad eum pertinebant: & reddidit mihi malum pro bono. Hæc faciat Deus inimicis Dauid, & hæc addat, Si reliquero de omnibus quæ ad ipsum pertinent vsque mane mingentem ad parietem.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

**I**Deoque & nos tantam habentes im-  
positam nubem testium: depo-  
nentes omne pondus & circumstans  
nos peccatum, per patientiam curramus  
ad propositum nobis certamen,  
aspicientes in authorem fidei, & con-  
summato rem Iesum: qui proposito  
sibi gaudio sustinuit crucem, confu-  
sione contempta, atque in dextera sedis  
Dei sedet. Recogitate enim eum qui  
talem sustinuit a peccatoribus aduer-  
sum semetipsum contradictionem: vt  
ne fatigemini, animis vestris deficientes.  
Nondum enim vsque ad sanguinem  
restitistis, aduersus peccatum repug-  
nantes: & oblii estis consolationis,  
quæ vobis tanquam filijs loquitur, di-  
cens: Fili mi, noli negligere disciplinam  
domini, neque fatigeris dum ab eo ar-  
gueris. Quem enim diligit dominus,  
castigat: flagellat autem omnem filium  
quem recipit. In disciplina perseuerate.  
Tanquam filiis, vobis offert se  
Deus. quis enim filius quem non cor-  
ripit pater? Quod si extra disciplinam  
estis, cuius participes facti sunt omnes:

ergo adulteri & non filij estis. Deinde patres quidem carnis nostræ, erudi-  
tores habuimus, & reuerebamur eos. Num multo magis obtemperabimus pa-  
tri spirituum, & viuemus? Et illi qui-  
dem in tempore paucorum dierum, se-  
cundum voluntatem suam erudiebant  
nos, hic autem ad id quod vtile est in  
recipiendo sanctificationem eius. Om-  
nis autem disciplina in præsenti quidem  
videtur non esse gaudii, sed moeroris:  
postea autem fructum pacatissimum  
exercitatis per eam, reddet iustitiae.  
Propter quod remissas manus, & soluta  
genua erigite: & gressus rectos facite  
pedibus vestris: vt non claudicans quis  
erret: magis autem sanetur. Pacem  
sequimini cum omnibus, & sanctimo-  
nitatem: sine qua nemo videbit Deum:  
contemplantes nequis desit gratiæ Dei:  
ne qua radix amaritudinis sursum ger-  
minans impedit: & per illam in-  
quinentur multi. Ne quis fornicator,  
aut prophanus vt Esau: qui propter  
vnam escam vendidit primitua sua.  
scitote enim quoniam & postea cupi-  
ens hæreditare benedictionem, repro-  
batus est, non enim inuenit pœnitentia  
locum: quanquam cum lachrymis  
inquisisset eam.

**C Dominica. xvij. post Pentecosten, ex  
primo Regum. Lesson one.**

**S**Vm autem vidisset Abigail  
Dauid, festinavit, & descen-  
dit de asino: & procidit  
coram Dauid super faciem  
suam, & adorauit super terram, & ce-  
cidit ad pedes eius, & dixit, In me sit  
domine mi hæc iniquitas, loquatur ob-  
secro ancilla tua in auribus tuis, & audi  
verba famulæ tuae. Ne ponat oro domi-  
nus meus rex cor suum super virum  
istum iniquum Nabal: quia secundum  
nomen suum stultus est: & stultitia

est cum eo: ego autem ancilla tua non vidi pueros tuos domine mi, quos misisti: nunc ergo domine mi viuit dominus, & viuit anima tua, qui prohibuit te ne venires in sanguinem, & saluauit manum tuam tibi: & nunc fiant sicut Nabal inimici tui, & qui querunt domino meo malum. Quapropter suscipe benedictionem hanc, quam attulit ancilla tua tibi domino meo: & da pueris qui sequuntur te dominum meum. Aufer iniquitatem famulæ tuæ: faciens enim faciet dominus tibi domino meo fidem, quia prælia domini domine mi tu præliaris. malitia ergo non inueniatur in te omnibus diebus vitæ tuæ. Si enim surrexerit aliquando homo persequens te, & querens animam tuam, erit anima domini mei custodita quasi in fasciculo viuentium apud dominum Deum tuum. Porro inimicorum tuorum anima rotabitur, quasi in impetu, & circulo fundæ. Cum ergo fecerit dominus tibi domino meo omnia hæc quæ loquutus est bona de te, & constituerit te ducem super Israël, non erit tibi hoc in singultum, & in scrupulum cordis domino meo, quod effuderis sanguinem innoxium, aut ipse te vltus fueris: & cum beneficerit dominus domino meo, recordaberis ancillæ tuæ. Et ait Dauid ad Abigail, Benedictus dominus Deus Israel, qui misit te hodie in occursum meum, & benedictum eloquium tuum, & benedicta tu, quæ prohibuisti me hodie ne irem ad sanguinem, & vlciscerer me manu mea. Alioquin viuit dominus Deus Israel qui prohibuit me ne malum facerem tibi: nisi cito venisses in oœuil<sup>13</sup> sum mihi, non remansisset Nabal vsque ad lucem matutinam mingens ad paritem. Suscepit ergo Dauid de manu

eius omnia quæ attulerat ei, dixitque ei, Vade pacifice in domum tuam: ecce, audiui vocem tuam, & honorau faciem tuam.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

**N**on enim accessistis ad tractabilem c. 12. montem & accensibilem ignem, & turbinem, & caliginem, & procellam, & tubæ sonum & vocem verborum (quam qui audierunt, excusauerunt se, ne eis fieret verbum. Non enim portabant, quod dicebatur. Et si bestia tetigerit montem, lapidabitur. Et ita terrible erat quod videbatur. Moses dixit, Exterritus sum, & tremebundus.) Sed accessistis ad Sion montem, & ciuitatem Dei viuentis, Ierusalem cœlestem, & multorum millium angelorum frequentiam, & ecclesiam primitiujorum qui conscripti sunt in coelis, & iudicem omnium Deum, & spiritus iustorum perfectorum, & testamenti noui mediatorem Iesum, & sanguinis aspersiōnem melius loquentem quam Abel. Videte ne recusetis loquentem. Si enim illi non effugerunt, recusantes eum qui super terram loquebatur: multo magis nos qui de cœlis loquentem nobis auertimus, cuius vox mouit terram tunc: nunc autem repromittit dicens, Adhuc semel: & ego mouebo non solum terram, sed & cœlum. Quod autem adhuc semel dicit: declarat mobilium translationem tanquam factorum, vt maneant ea, quæ sunt immobilia. Itaque regnum immobile suscipientes, habemus gratiam: per quam seruiamus placentes Deo cum metu & reuerentia. Et enim Deus noster ignis consumens est. Charitas fraternitatis maneat in vobis. Et hospitalitatem nolite obliuisci: per hanc enim placuerunt quidam angelis hospitio receptis. Mementote vincorum, tanquam simul vincti: & labo-

rantium, tanquam & ipsi in corpore morantes. Honorabile connubium in omnibus, & thorus immaculatus. Fornicatores enim, & adulteros iudicabit Deus. Sint mores sine auaritia: contenti præsentibus. ipse enim dixit, Non te deseram neque derelinquam, ita vt confidenter dicamus, Dominus mihi adiutor: non timebo quid faciat mihi homo. Mementote præpositorum vestrorum, qui vobis loquuti sunt verbum Dei: quorum intuentes exitum conuersationis, imitamini fidem. Iesus Christus heri & hodie: ipse & in secula.

**Secundum Matthæum. Lesson. iij.**

c. 22. **I**N illo tempore: Accesserunt ad Iesum Pharisæi: & interrogauit eum vñus ex eis legis doctor tentans eum. Et reliqua.

**Hom. sancti Ioannis Chrisostomi.**

Conuenerunt vt multitudine vincerent quem ratione superare non poterant. A veritate nudos se professi sunt, qui multitudine se armauerunt. Dicebant enim apud se, Vnus loquatur pro omnibus: & omnes loquamur per vnum, vt si quidem vicerit, omnes videamur viciesse. Si autem victus fuerit, vel solus videatur confusus. O Pharisæi, qui omnia propter homines cogitatis & facitis. Primum quidem venientes cum vno vincendi estis per vnum. Tamen posito quia vno victo homine, non intelligunt vos omnes esse victos? nunquid conscientiæ vestræ non sentiunt se esse confusas? Leuis est enim consolatio qui in se ipso confusus est quod ab alijs ignoratur. Interrogauit Iesum vñus ex Pharisæis legis doctor tentans eum. Magister, quod est mandatum magnum in lege? Magistrum vocat, cuius non vult esse discipulus. Simplicissimus interrogator, & malignissimus insidiator, de magno mandato interrogat, qui nec

minimum obseruat. Ille enim debet interrogare de maiore iustitia, qui iam minorem compleuit. **Te deum. Oratio.**

**D**A quæsumus domine populo tuo diabolica vitare contagia: & te solum Deum pura mente sectari. Per domi.

**C Monday. ex. j. Regum. Lesson. j.**

**V**Enit autem Abigail ad Nabal: & c. 25.

**V**ecce erat ei conuiuum in domo eius quasi conuiuum Regis, & cor Nabal iucundum: erat enim ebrius nimis: & non indicauit ei verbum pusillum aut grande vsque mane. Diluculo autem cum digessisset vinum Nabal, indicauit ei vxor sua verba hæc: & emortuum est cor eius intrinsecus, & factus est quasi lapis. Cunque pertransiſſent decem dies, percussit dominus Nabal, & mortuus est. Quod cum audisset Dauid mortuum Nabal, ait, Benedictus dominus qui iudicauit causam opprobrij mei de manu Nabal, & seruum suum custodiuſſit a malo, & malitiam Nabal reddit dominus in caput eius. Misit ergo Dauid, & loquutus est ad Abigail, vt sumeret eam sibi in vxorem, & venerunt pueri Dauid ad Abigail in Carmelum, & loquuti sunt ad eam, dicentes, Dauid misit nos ad te, vt accipiat te sibi in vxorem. Quæ consurgens adorauit prona in terram, & ait. Ecce famula tua sit in ancillam, vt lauet pedes seruorum domini mei. Et festinauit, & surrexit Abigail, & ascendit super asinum, & quinque puellæ ierunt cum ea, pedissequæ eius, & sequuta est nuntios Dauid: & facta est illi vxor. Sed & Achinoan accepit Dauid de Iezrael: & fuit vtraque vxor eius. Saul autem dedit Michol filiam suam vxorem Dauid, Phalti filio Lais, qui erat de Gallim.

**Ex epistola Pauli ad Hebr. Lesson. ij.**

c. 13. **D**Octrinis variis & peregrinis no-  
lite abduci. Optimum est enim  
gratia stabilire cor, non escis, quæ  
non profuerunt ambulantibus in eis.  
Habemus altare: de quo edere non  
habent potestatem qui tabernaculo de-  
seruiunt. Quorum enim animalium in-  
fertur sanguis pro peccato in sancta  
per pontificem: horum corpora cre-  
mantur extra castra. Propter quod &  
Iesus, vt sanctificaret per suum san-  
guinem populum, extra portam pas-  
sus est. Exeamus igitur ad eum ex-  
tra castra, improprium eius portantes.  
Non enim habemus hic manentem ciu-  
tatem, sed futuram inquirimus. Per  
ipsum ergo offeramus hostiam laudis  
semper Deo, id est fructum labiorum  
confitentium nomini eius. Beneficen-  
tiæ autem & communicationis nolite  
obliuisci. Talibus enim hostiis promere-  
tur Deus. Obedite præpositis vestris,  
& subiacete eis: ipsi enim perugilant  
quasi rationem pro animabus vestris  
reddituri: vt cum gaudio hoc faciant,  
& non gementes, hoc enim non ex-  
pedit vobis. Orate pro nobis, con-  
fidimus enim quod bonam conscientiam  
habemus: in omnibus bene volentes  
conuersari. Amplius autem deprecor  
vos hoc facere, quo celerius restituar  
vobis. Deus autem pacis qui eduxit  
de mortuis pastorem magnum ouium in  
sanguine testamenti æterni dominum  
nostrum Iesum Christum, aptet vos in  
omni bono, vt faciat eius voluntatem,  
faciens in vobis quod placeat coram  
se per Iesum Christum, cui est glo-  
ria in secula seculorum. Amen. Rogo  
autem vos fratres, vt sufferatis verbum  
solatiij. Etenim perpaucis scripsi vo-  
bis. Cognoscite fratrem nostrum Tim-  
otheum dimissum: cum quo (si celerius

venerit) videbo vos. Salutate omnes  
præpositos vestros, & omnes sanctos:  
salutant vos de Italia, fratres. Gratia  
cum omnibus vobis. Amen.

**C**Tuesday. ex. j. Regum. Lesson. j.

**E**T venerunt Ziphæi ad Saul in c. 26.  
Gabaa dicentes, Ecce, Dauid ab-  
sconditus est in colle Hachilæ, quæ  
est ex aduerso solitudinis. Et surrexit  
Saul, & descendit in desertum Ziph,  
& cum eo tria millia virorum de elec-  
tis Israel, vt quæreret Dauid in de-  
serto Ziph, & castrametatus est Saul in  
Gabaa Hachilæ, quæ erat ex aduerso  
solitudinis in via: Dauid autem hab-  
itatbat in deserto. Videns autem quod  
venisset Saul post se in desertum, misit  
exploratores, & didicit quod venisset  
certissime. Et surrexit Dauid, & venit  
ad locum vbi erat Saul: Cunque vidis-  
set locum in quo dormiebat Saul, &  
Abner filius Ner princeps militiae eius,  
& Saulem dormientem in tentorio, &  
reliquum vulgus per circumitum eius,  
ait Dauid ad Achimelec Hethæum, &  
Abisai filium Saruiæ, fratrem Ioab, di-  
cens: Quis descendet mecum ad Saul  
in castra? Dixitque Abisai, Ego de-  
scendam tecum. Venerunt ergo Dauid  
& Abisai ad populum nocte, & inueni-  
erunt Saul iacentem & dormientem  
in tentorio & hastam fixam in terra  
ad caput eius: Abner autem & popu-  
lum dormientes in circumitu eius. Dix-  
itque Abisai ad Dauid, Conclusit Deus  
inimicum tuum hodie in manus tuas:  
nunc ergo perfodiam eum lancea in  
terra semel, & secundo opus non erit.  
Et dixit Dauid ad Abisai, Ne interfi-  
cias eum: quis enim extendet manum  
suam in Christum domini, & innocens  
erit? Et dixit Dauid, Viuit dominus  
quia nisi dominus percutserit eum, aut  
dies eius venerit vt moriatur, aut in

prælium descendens perierit: propitius sit mihi dominus ne extendam manum meam in Christum domini. Nunc igitur tolle hastam quæ est ad caput eius, & scyphum aquæ, & abeamus. Tulit igitur Dauid, hastam, & scyphum aquæ, qui erat ad caput Saul, & abierunt: & non erat quisquam qui videret, & intelligeret, & euigilaret: sed omnes dormiebant, quia sopor domini irruerat super eos.

**Epistola Pauli ad Philip.** Lesson. ij.

cha. 1. **P**AULUS & Timotheus serui Iesu Christi, Omnibus sanctis in Christo Iesu, qui sunt Philippis cum episcopis & diaconibus, gratia vobis & pax a Deo patre nostro, & domino Iesu Christo. Gratias ago Deo meo in omni memoria vestri (semper in cunctis orationibus meis pro omnibus vobis: cum gaudio deprecationem faciens) super communicatione vestra in euangelio Christi a prima die vsque nunc: † confidens hoc ipsum quia qui coepit in vobis opus bonum, perficiet vsque in diem Christi Iesu: sicut est mihi d[omi]n[u]s<sup>26</sup> tum hoc sentire pro omnibus vobis: eo quod habeam vos in corde, & in vinculis meis, & in defensione & confirmatione Euangeli, cum socij gaudij mei omnes vos sitis. Testis enim mihi est Deus, quomodo cupiam omnes vos in visceribus Iesu Christi. Et hoc oro, vt charitas vestra magis ac magis abundet in omni scientia & in omni sensu, vt probetis potiora, vt sitis synceri & sine offensa in diem Christi, repleti fructu iustitiae per Iesum Christum, in gloriam & laudem Dei.] Scire autem vos volo fratres, quod quæ circa me sunt, magis ad profectum venerunt Euangeli: ita vt vincula mea manifesta fierent in Christo in omni prætorio, & in

cæteris omnibus, vt plures e fratribus in domino confidentes in vinculis meis, abundantius auderent sine timore verbum Dei loqui. Quidam quidem & propter inuidiam & contentionem, quidam autem & propter bonam voluntatem Christum prædicant. Quidam ex charitate, scientes quoniam in defensionem Euangeli positus sum. quidam autem ex contentione Christum annuntiant non sincere: existimantes presuram se suscitare vinculis meis. Quid enim? Dum omni modo siue per occasionem, siue per veritatem Christus annuntietur: & in hoc gaudeo, sed & gaudebo. Scio enim, quia hoc mihi proueniet ad salutem per vestram orationem & subministrationem Spiritus Iesu Christi, secundum expectationem & spem meam, quod in nullo confundar, sed in omni fiducia sicut semper, & nunc magnificabitur Christus in corpore meo, siue per vitam, siue per mortem.

**C** Feria. iiiij. ex. j. Regum. Lesson. j.

**C**Vnque transisset Dauid ex aduerso, & stetisset in vertice montis de longe, & esset grande interullum inter eos, clamauit Dauid ad populum, & ad Abner filium Ner, dicens: Nonne respondebis Abner? Et respondens Abner ait, Quis es tu qui clamas, & inquietas regem? Et ait Dauid ad Abner: Nunquid non vir tu es? Et quis alias similis tui in Israel? quare ergo non custodisti dominum tuum regem? ingressus est enim vnus de turba, vt interficeret regem dominum tuum. Non est bonum hoc quod fecisti: viuit dominus, quoniam filij mortis estis vos, qui non custodistis dominum vestrum Christum domini, nunc ergo vide vbi sit hasta regis, & vbi sit scyphus aquæ,

qui erat ad caput eius. Cognouit autem Saul vocem Dauid, & dixit, Nunquid vox hæc tua fili mi Dauid? Et ait Dauid, Vox mea domine mi rex. Et ait: Quam ob causam dominus meus persequitur seruum suum? Quid feci? aut quod est malum in manu mea? Nunc ergo audi oro domine mi rex verba serui tui: Si dominus incitat te aduersum me, odoretur sacrificium, si autem filij hominum: maledicti sunt in conspectu domini, quia eiecerunt me hodie, vt non habitem in haereditate domini, dicentes, Vade, serui dijs alienis. Et nunc non effundatur sanguis meus in terram coram domino: quia egressus est rex Israel vt querat pulicem vnum, sicut persequitur perdix in montibus. Et ait Saul, Peccavi, reuertere fili mi Dauid: nequaquam enim vltra tibi malefaciam, eo quod pretiosa fuerit anima mea. <sup>cha. in 2.</sup> oculis tuis hodie: appetet enim quod stulte egerim, & ignorauerim multa nimis. Et respondens Dauid, ait, ecce hasta regis: transeat vnu de pueris regis, & tollat eam. Dominus autem retribuet vnicuique secundum iustitiam suam & fidem: tradidit enim te dominus hodie in manum meam, & nolui extendere manum meam in Christum domini. Et sicut magnificata est anima tua hodie in oculis meis, sic magnificetur anima mea in oculis domini, & liberet me de omni angustia. Ait ergo Saul ad Dauid: Benedictus tu fili mi Dauid: equidem faciens facies, & potens poteris. Abiit autem Dauid in viam suam, & Saul reuersus est in locum suum.

**Ex epistola Pauli ad Philip. Lesson. ij.**  
**M**hi enim viuere Christus est: & mori lucrum. Quod si viuere in carne, hic mihi fructus operis est, & quid eligam, ignoro. Coarctor autem e

duobus: desiderium habens dissolui, & esse cum Christo multo magis melius: permanere autem in carne, necessarium propter vos. Et hoc confidens, scio quia manebo & permanebo omnibus vobis ad profectum vestrum & gaudium fidei: vt gratulatio vestra abundet in Christo Iesu in me per meum aduentum iterum ad vos. Tantum digne Euangelio Christi conuersamini: vt siue cum venero & video vos, siue absens audiām de vobis quia statis in vno spiritu, vnanimes collaborantes fidei Euangelij. Et in nullo terreamini ab aduersariis, quæ illis est causa perditionis: vobis autem salutis, & hoc a Deo: quia vobis donatum est pro Christo, non solum vt in eum credatis, sed vt etiam pro illo patiamini, idem certamen habentes quale & vidistis in me, & nunc auditis de me. Si qua ergo consolatio in Christo, si quod solatium Chari-tatis, si qua societas spiritus, si qua viscera miserationis: implete gaudium meum, vt idem sapiatis, eandem charitatē habentes vnanimes, idipsum scientes, nihil per contentionem, neque per inanem gloriam: sed in humilitate, superiores sibi inuicem arbitrantes non quæ sua sunt singuli considerantes, sed ea quæ aliorum. † Hoc enim sentite in vobis quod & in Christo Iesu, qui cum in forma Dei esset, non rapinam arbitratus est esse se æqualem Deo, sed semetipsum exinanivit formam serui accipiens, in similitudinem hominum factus, & habitu inuentus vt homo. humiliavit semetipsum † factus obediens vsque ad mortem: mortem autem Crucis. Propter quod & Deus exal-chauit illum: & donauit illi nomen quod est super omne nomen: vt in nomine Iesu omne genu flectatur, cœlestium,

terrestrialium, & infernorum: & omnis lingua confiteatur, quia dominus Iesus Christus in gloria est Dei patris.]

**C Feria. v. ex. j. Regum. Lesson. j.**

c. 27. **E**T ait Dauid in corde suo: Ali quando incidam vna die in manus Saul: nonne melius est vt fugiam, & saluer in terra Philistinorum, vt desperet Saul, cessentque me quærere in cunctis finibus Israel? fugiam ergo manus eius. Et surrexit Dauid, & abiit ipse, & sexcenti viri cum eo, ad Achis filium Maoch regem Geth. Et habitauit Dauid cum Achis in Geth ipse & viri eius, vir & dominus eius, Dauid & duæ vxores eius, Achinoan Iezrahelitis, & Abigail vxor Nabal Carmeli. Et nuntiatum est Saul, quod fugisset Dauid in Geth, & non addidit vltra quærere eum. Dixit autem Dauid ad Achis: Si inueni gratiam in oculis tuis, detur mihi locus in vna vrbi regionis huius, vt habitem ibi: cur enim manet seruus tuus in ciuitate regis tecum? dedit itaque ei Achis in die illa Siceleg: propter quam causam facta est Siceleg regum Iuda, vsque in diem hanc. Fuit autem numerus dierum quibus habitauit Dauid in regione Philistinorum quatuor mensium. Et ascendit Dauid, & viri eius, & agebant prædas de Gessuri, & de Gerzi, & de Amalecitis: hi enim pagi habitabantur in terra antiquitus, euntibus Sur vsque ad terram Agypti. Et percutiebat Dauid omnem terram, nec relinquebat viuentem virum & mulierem: tollensque oues, & boues, & asinos, & camelos, & vestes, reuertebatur, & veniebat ad Achis. Dicebat autem ei Achis, In quem irruisti hodie? Respondebat Dauid, Contra meridiem Iudæ, & contra meridiem Ierameel, & contra meridiem Ceni. Virum & mulierem

non viuificabat Dauid, nec adducebat in Geth, dicens: Ne forte loquantur aduersum nos. Hæc fecit Dauid: & hoc erat decretum illi omnibus diebus quibus habitauit in regione Philistinorum. Credidit ergo Achis Dauid, dicens: Multa mala operatus est contra populum suum Israel: erit igitur mihi seruus sempiternus.

**Ex epistola Pauli ad Philip. Lesson. ij.**

**T**aque charissimi mei, sicut semper cha. 2.

**I**obedistis: non vt in præsentia mea tantum, sed multo magis nunc in absentia mea, cum metu & tremore vestram salutem operamini. Deus est enim qui operatur in vobis, & velle & perficere, pro bona voluntate. Omnia autem facite sine murmurationibus & hæsitationibus: vt sitis sine querela, & simplices filij Dei, sine reprehensione in medio nationis prauæ & peruersæ: inter quos lucetis sicut luminaria in mundo: verbum vitæ continent ad gloriam meam in diem Christi: quia non in vacuum cucurri, neque in vacuum laboravi. Sed & si immolor supra sacrificium & obsequium fidei vestræ gaudeo, & congratulor omnibus vobis. Idipsum autem & vos gaudete, & congratulamini mihi. Spero autem in domino Iesu, Timotheum me cito mittere ad vos, vt & ego bono animo sim, cognitis quæ circa vos sunt. Neminem enim habeo tam vnanimem, qui syncera affectione pro vobis sollicitus sit. Omnes enim quæ sua sunt quærunt: non quæ sunt Iesu Christi. Experimentum autem eius cognoscite, quia sicut patri filius, mecum seruiuit in euangilio. Hunc igitur spero me mittere ad vos, mox vt video quæ circa me sunt. Confido autem in domino quoniam & ipse veniam ad vos cito. Necessarium autem existimauit, Epa-

phroditum fratrem & cooperatorem, & commilitonem meum, vestrum autem Apostolum, & ministrum necessitatis meæ, mittere ad vos: quoniam quidem omnes vos desiderabat: & moestus erat, propterea quod audieratis illum infirmatum. Nam & infirmatus est vsque ad mortem. sed Deus misertus est eius: non solum autem eius, verum etiam & mei, ne tristitiam super tristitiam haberem. Festinans ergo misi illum: vt viso eo, iterum gaudetis, & ego sine tristitia sim. Excipite itaque illum cum omni gaudio in domino, & eiusmodi cum honore habetote, quoniam propter opus Christi, vsque ad mortem accessit: tradens animam suam, vt impleret id quod ex vobis deerat erga meum obsequium.

**C Friday. ex. j. Regum. Lesson. j.**

**F**actum est autem in diebus illis congregauerunt Philisthiim agmina sua, vt præparentur ad bellum contra Israel: dixitque Achis ad Dauid, Sciens nunc scito quoniam tecum egredieris in castra, tu & viri tui. Dixitque Dauid ad Achis, Nunc scies quæ facturus es seruus tuus. Et ait Achis ad Dauid, Et ego custodem capitum mei ponam <sup>cha. 3</sup>te, cunctis diebus. Samuel autem mortuus est, planxitque eum omnis Israël, & sepelierunt eum in Ramatha vrbe sua. Et Saul abstulit magos & ariolos de terra. Congregati sunt Philisthiim, & venerunt, & castrametati sunt in Sunam, congregauit autem & Saul vniuersum Israël, & venit in Gelbœ. Et vidit Saul castra Philisthiim & timuit, & expauit cor eius nimis. Consuluitque dominum, & non respondit ei, neque per somnia, neque per sacerdotes, neque per prophetas. Dixitque Saul seruis suis, Quærite mihi mulierem habentem pythonem, & vadam ad eam,

& sciscitabor per illam. Et dixerunt serui eius ad eum, Est mulier pythonem habens, in Endor. Mutauit ergo habitum suum, vestitusque est alijs vestimentis, & abiit ipse, & duo viri cum eo: veneruntque ad mulierem nocte, & ait illi, Diuina mihi in pythonem, & suscita mihi quem dixeris tibi. Et ait mulier ad eum. Ecce tu nosti quanta fecerit Saul, & quomodo eraserit magos, & ariolos de terra. quare ergo insidiaris animæ meæ vt occidar? Et iurauit ei Saul in domino, dicens: Viuit dominus, quia non eueniet tibi quicquam mali propter hanc rem. Dixitque ei mulier, Quem suscitabo tibi? qui ait, Samuelem mihi suscita. Cum autem vidisset mulier Samuelem exclamauit voce magna: & dixit ad Saul, Quare imposuisti mihi? tu es enim Saul. Dixitque ei rex, noli <sup>cti</sup>bere: quid vidisti? & ait mulier ad Saul, deos vidi ascendentis de terra. Dixitque ei. Qualis est forma eius? Quæ ait. Vir senex ascendit, & ipse amictus est pallio. Et intellexit Saul quod Samuel esset, & inclinauit se super faciem suam in terra, & adorauit.

**Ex epistola Pauli ad Philip. Lesson. ij.**

**D**e cætero fratres mei, gaudete in domino. Eadem vobis scribere, mihi quidem non pigrum: vobis autem necessarium. videte canes, videte malos operarios, videte concisionem. Nos enim sumus circuncisio, qui spiritu seruimus Deo: & gloriamur in Christo Iesu & non in carne fiduciam habentes, quanquam & ego habeam confidentiam in carne. Si quis alias videatur confidere in carne: ego magis, circuncisus octauo die, ex genere Israël, de tribu Beniamin, Hebraeus ex Hebrais, secundum legem Pharisæus, secundum æmulationem persequens ecclesiam Dei, secundum iustitiam quæ in

lege est conuersatus sine querela. Sed quæ mihi fuerunt lucra, hæc arbitratuſ sum propter Christum detrimenta. Veruntamen existimo omnia detrimentum esse propter eminentem scientiam Iesu Christi domini mei: propter quem omnia detrimentum feci, & arbitror vt stercorea: vt Christum lucrifaciam, vt & inueniar in illo non habens meam iustitiam quæ ex lege est, sed illam quæ ex fide est Christi, quæ ex Deo est iustitia in fide: ad cognoscendum illum, & virtutem resurrectionis eius, & societatem passionum illius: configuratus morti eius, si quo modo occurram ad resurrectionem quæ est ex mortuis. Non quod iam acceperim, aut iam perfectus sim: sequor autem si quomo do comprehendam in quo & comprehensus sum a Christo Iesu. Fratres, ego me non arbitror comprehendisse. Vnum autem, quæ quidem retro sunt obliuiscens. ad ea vero quæ sunt priora extendens meipsum, ad destinatum persequor, ad brauium supernæ vocationis Dei in Christo Iesu. Quicunque ergo perfecti sumus, hoc sentiamus: & si quid aliter sapitis, & hoc vobis Deus reuelabit. Veruntamen ad quod peruenimus, vt idem sapiamus, in eadem permaneamus regula. † Imitatores mei estote fratres: & obseruate eos qui ita ambulant, sicut habetis formam nostram. Multi enim ambulant quos sæpe dicebam vobis (nunc autem & flens dico) inimicos crucis Christi: quorum finis interitus: quorum Deus venter est: & gloria in confusione ipsorum: qui terrena sapiunt. Nostra autem conuersatio in coelis est, vnde etiam saluatorem expectamus dominum nostrum Iesum Christum, qui reformabit corpus humilitatis nostræ configuratum corpori clar-

itatis suæ, secundum operationem virtutis suæ, qua etiam possit subiicere sibi omnia.

C **Sabbato, ex. j. Regum. Lesson. j.**

**D**ixit autem Samuel ad Saul, Quare c. 28. inquietasti me, vt suscitarer? & ait Saul, Coarctor nimis: si quidem Philisthiim pugnant aduersum me, & Deus recessit a me, & exaudire me noluit: neque in manu prophetarum, neque per somnia: vocauit ergo te, vt ostenderes mihi quid faciam. Et ait Samuel. Quid interrogas me, cum dominus recesserit a te, & transierit ad æmulum tuum? Faciet enim tibi dominus sicut locutus est in manu mea, & scindet regnum tuum de manu tua, & dabit illud proximo tuo Dauid, quia non obedisti voci domini, neque fecisti iram furoris eius in Amalec. idcirco quod pateris, fecit tibi dominus hodie. Et dabit dominus etiam Israel tecum in manus Philisthiim: cras autem tu & filij tui mecum eritis: sed & castra Israel tradet dominus in manus Philisthiim. Statimque Saul cecidit porrectus in terram: extimuerat enim valde verba Samuelis, & robur non erat in eo, quia non comederaſt panem tota die illa. Ingressa est itaque mulier illa ad Saul, & vidit (conturbatus enim erat valde) dixitque ad eum, Ecce obediuſt ancilla tua voci tuæ, & posui animam meam in manu tua, & audiui sermones tuos quos locutus es ad me. Nunc igitur audi & tu vocem ancillæ tuæ, & ponam coram te buccellam panis, vt comedens conualeſcas, & possis iter agere. Qui renuit, & ait, Non comedam. Coegerunt autem eum serui sui & mulier, & tandem audita voce eorum surrexit de terra, & sedit super lectum. Mulier autem illa habebat vitulum pascualem in domo, & festin-

auit, & occidit eum: tollensque farinam, miscuit eam & coxit azyma, & posuit ante Saul, & ante seruos eius. Qui cum comedissent, surrexerunt: & ambulauerunt per totam noctem illam.

**Ex epistola Pauli ad Philip. Lesson. ij.**

c.4.a **I**Taque fratres mei charissimi & desideratissimi, gaudium meum & corona mea: sic state in domino charissimi. Euodiam rogo & Syntychen deprecor, id ipsum sapere in domino. Etiam rogo & te germane compar: adiuua illas quae mecum laborauerunt in euangelio cum Clemente, & cæteris adiutoribus meis, quorum nomina sunt in libro vitæ. † Gaudete in domino semper:] iterum dico gaudete. Modestia vestra nota sit omnibus hominibus. dominus prope est. Nihil solliciti sitis: sed in omni oratione & obsecracione cum gratiarum actione petitiones vestræ innotescant apud Deum. Et pax Dei quæ exuperat omnem sensum, custodiat corda vestra & intelligentias vestras in Christo Iesu.] De cætero fratres quæcunque sunt vera, quæcunque pudica, quæcunque iusta<sup>29</sup>, quæcunque sancta, quæcunque amabilia, quæcunque bonæ famæ, si qua virtus, si qua laus disciplinæ, hæc cogitate. Quæ & didicistis, & accepistis, & audistis, & vidistis in me: hæc agite, & Deus pacis erit vobiscum. Gauisus sum autem in domino vehementer, quoniam tandem aliquando refluistis, pro me sentire, sicut & sentiebatis: occupati autem eratis. Non quasi propter penuriam dico: ego enim didici, in quibus sum sufficiens esse. Scio & humiliari, scio & abundare, vbique & in omnibus institutus sum: & satiari, & esurire, & abundare, & penuriam pati. Omnia possum in eo qui me confortat. Veruntamen bene fecistis com-

municantes tribulationi mee. Scitis autem & vos Philippenses quod in principio euangelij, quando profectus sum a Macedonia, nulla mihi ecclesia communicauit in ratione dati & accepti, nisi vos soli: quia & Thessalonicam, semel & bis in vsum mihi misistis. Non quod quæro datum: sed requiro fructum abundantem in rationem vestram. Habeo autem omnia, & abundo: repletus sum acceptis ab Epaphrodito quæ misistis odorem suavitatis, hostiam acceptam placentem Deo. Deus autem meus impleat omne desiderium vestrum, secundum diuitias suas in gloria in Christo Iesu. Deo autem & patri nostro gloria in secula seculorum. Amen. Salutate omnem sanctum in Christo Iesu. Salutant vos qui mecum sunt, fratres. Salutant vos omnes sancti: maxime autem qui de Cæsaris domo sunt. Gratia domini nostri Iesu Christi cum spiritu vestro. Amen.

**C Dominica. xvij. post Pentecosten, ex primo Regum. Lesson one.**

**S**Ongregata sunt ergo Philisthiim vniuersa agmina in Aphec: sed & Israel casum trahetatus est super fontem qui erat in Iezrahel. Et satrapæ quidem Philisthiim incedebant in centuriis & millibus: Dauid autem, & viri eius erant in nouissimo agmine cum Achis, Dixeruntque principes Philisthiim, Quid sibi volunt Hebræi isti? Et ait Achis ad principes Philisthiim, Nunquid ignoratis Dauid, qui fuit seruus Saul regis Israel, & est apud me multis diebus vel annis? & non inueni in eo quicquam, ex die qua transfugit ad me, vsque ad diem hanc? Irati sunt autem aduersus eum principes Philisthiim, & dixerunt ei, Reuertatur vir, & sedeat

in loco suo, in quo constitueristi eum: & non descendat nobiscum in prælium, ne fiat nobis aduersarius, cum præliari coeperimus: quomodo enim aliter poterit placare dominum suum nisi in capitibus nostris? Nonne iste est Dauid cui cantabant in choris, dicentes, Percessit Saul in millibus suis, & Dauid in decem millibus suis? Vocauit ergo Achis Dauid, & ait ei, Viuit dominus, quia rectus es tu, & bonus in conspectu meo, & exitus tuus, & introitus tuus mecum est in castris: & non inueni in te quicquam mali ex die qua venisti ad me, vsque in diem hanc: sed satrapis non places. Reuertere ergo, & vade in pace & non offendas oculos satraparum Philisthiim.

**Sanctum Iesu Christi euangelium secundum Marcum. Lesson. ij.**

**I**NITIUM Euangelij Iesu Christi filij Dei. Sicut scriptum est in Isaia propheta: Ecce ego mitto angelum meum ante faciem tuam, qui præparabit viam tuam ante te. Vox clamantis in deserto, Parate viam domini, rectas facite semitas eius. Fuit Ioannes in deserto baptizans & prædicans baptismum poenitentiæ in remissione peccatorum. Et egrediebatur ad eum omnis Iudææ regio & Ierosolymitæ universi, & baptizabantur ab illo in Iordanis flumine, confitentes peccata sua. Et erat Ioannes vestitus pilis camelii, & zona pellicea circa lumbos eius: & locustas & mel sylvestre edebat. Et prædicabat, dicens: venit fortior post me: cuius non sum dignus procumbens soluere corrigiam calceamentorum eius. Ego baptizavi vos aqua, ille vero baptizabit vos spiritu sancto. Et factum est: in diebus illis venit Iesus a Nazareth Galilææ, & baptizatus est a Ioanne in Iordane. Et statim ascendens de aqua,

vidit cœlos apertos, & spiritum sanctum tanquam columbam descendantem & manentem in ipso. Et vox facta est de cœlis, Tu es filius meus dilectus, in te complacui. Et statim spiritus expulit eum in desertum. Et erat in deserto quadraginta diebus, & quadraginta noctibus: & tentabatur a satana, eratque cum bestijs: & angeli ministrabant illi. Postquam autem traditus est Ioannes, venit Iesus in Galilæam, prædicans Euangeliū regni Dei, & dicens, Quoniam impletum est tempus, & appropinquauit regnum Dei: poenitentia, & credite Euangeliō. Et præteriens secus mare Galilææ, vidit Simonem & Andream fratrem eius, mittentes retia in mare, (erant enim pescatores) & dixit eis Iesus, Venite post me, & faciam vos fieri pescatores hominum. Et protinus relictis retibus, secuti sunt eum. Et progressus inde pusillum, vidit Iacobum Zebedæi & Ioannem fratrem eius: & ipsos componentes retia in naui: & statim vocauit illos. Et relicto patre suo Zebedæo in naui cum mercenarijs, secuti sunt eum.

**Secundum Matthæum. Lesson. iij.**

**I**N illo tempore: Ascendens Iesus in nauiculam transfretauit, & venit in ciuitatem suam.

**Et rel. hom. b. Petri Chrisologi.**

Christum in humanis actibus diuina gessisse mysteria, & in rebus visibilibus inuisibilia exercuisse negotia, lectio hodierna monstrauit: Ascendit, inquit, in nauiculam, & transfretauit: & venit in ciuitatem suam. Nonne ipse est qui fugatis fluctibus maris profunda nudauit: vt Israeliticus populus inter stupentes vndas sicco vestigio, velut montium concava transiret? Nonne hic est qui Petri pedibus marinos vertices inclinauit, vt iter liquidum hu-

manis gressibus solidum præberet obsequium? Et quid est quod ipse sibi sic maris denegat seruitutem, vt breuisimi laci transitum sub mercede nautica transfretaret? Ascendit, inquit, in nauiculam, & transfretauit. Et quid mirum fratres? Christus venit suscipere infirmitates nostras, & sua nobis conferre remedia sanitatis: quia medicus qui non infert sanitatem, infirmitates curare nescit. Et qui non fuerit cum infirmo infirmatus, infirmo non potest conferre sanitatem. Christus ergo si in suis mansisset virtutibus, commune cum hominibus nihil haberet. Et si non implesset carnis ordinem, carnis in illo esset otiosa susceptio. **T**e deum. **Oratio.**

**D**Irigit corda nostra quæsumus domine tuae miserationis operatio: quia tibi sine te placere non possumus. Per dominum nostrum Iesum Christum. cha. 1.

**C** Monday. ex. j. Reg. lib. Lesson. j.

**D**Ixitque Dauid ad Achis, Quid enim feci, & quid inuenisti in me seruo tuo a die qua fui in conspectu tuo vsque in diem hanc, vt non veniam & pugnem contra inimicos domini mei regis? Respondens autem Achis, locutus est ad Dauid, Scio quia bonus es tu in oculis meis, sicut angelus Dei: sed principes Philistinorum dixerunt, Non ascendet nobiscum in prælium. Ignitur consurge mane, tu & serui domini tui, qui venerunt tecum: & cum de nocte surrexeritis, & coeperit dilucescere, pergit. Surrexit itaque de nocte Dauid ipse & viri eius, vt proficerentur mane, & reuerterentur ad terram Philisthiim. Philisthiim autem ascenderant in Iezrael. Cunque venissent Dauid & viri eius in Siceleg die

tertia, Amalecitæ impetum fecerant ex parte Australi in Siceleg, & percusserant Siceleg, & succenderant eam igni. Et captiuas duxerant mulieres ex ea a minimo vsque ad magnum: & non interfecerant quenquam, sed secum duxerant, & pergebant itinere suo. Cum ergo venissent Dauid & viri eius ad ciuitatem, & inuenissent eam succensam igni, & vxores suas, & filios suos, & filias ductas esse captiuas, leuauerunt Dauid & populus qui erat cum eo, voces suas, & planxerunt donec deficerent in eis lachrymæ. Siquidem & duæ vxores Dauid captiuæ ductæ fuerant, Achnoan Iezraelitis, & Abigail vxor Nabal Carmeli. Et contristatus est Dauid valde: volebat enim eum populus lapidare, quia amara erat anima vniuersitatisque viri super filijs suis, & filiabus.

**Secundum Marcum. Lesson. ij.**

**E**T ingrediuntur Capharnaum: & statim sabbatis ingressus in synagogam, docebat eos. Et stupebant cœperit doctrina eius: erat enim docens eos quasi potestatem habens, & non sicut Scribæ. Et erat in synagoga eorum homo in spiritu immundo, & exclamauit, dicens: Quid nobis & tibi Iesu Nazarene? venisti perdere nos: scio quod sis sanctus Dei. Et comminatus est ei Iesus, dicens, Obmutesce, & exi de homine. Et discerpens eum spiritus immundus, & exclamans voce magna, exiit ab eo. Et mirati sunt omnes, ita vt conquererent inter se, dicentes, Quid nam est hoc? quænam doctrina hæc noua: quia in potestate spiritibus immundis imperat, & obedient ei? Et processit rumor eius statim in omnem regionem Galilææ. Et protinus egredientes de synagogis, venerunt in domum Simonis & Andreæ cum Ia-

cobo & Ioanne. Decumbebat autem socrus Simonis febricitans & statim dicunt ei de illa. Et accedens eleuauit eam apprehensa manu eius: & continuo dimisit eam febris, & ministrabat eis. Vespere autem facto, cum occidisset sol, afferebant ad eum omnes male habentes, & dæmonia habentes: & erat omnis ciuitas congregata ad ianuam. Et curauit multos qui vexabantur varijs languoribus: & dæmonia multa eiiciebat, & non sinebat ea loqui, quoniam sciebant eum. Et diluculo valde surgens, egressus abiit in desertum locum, ibique orabat. Et prosecutus est eum Simon, & qui cum illo erant. Et cum inuenissent eum, dixerunt ei, Quia omnes, querunt te. Et ait illis, Eamus in proximos vicos & ciuitates, vt & ibi prædicem, ad hoc enim veni. Et erat prædicans in synagogis eorum, in omni Galilæa: & dæmonia eiiciens. Et venit ad eum leprosus deprecans eum: & genu flexo, dicit ei, Si vis, potes me mundare, Iesus autem misertus eius, extendit manum suam, & tangens eum, ait illi, Volo, mundare. Et cum dixisset, statim discessit ab eo lepra, & mundatus est. Et comminatus est ei, statimque eiecit illum, & dicit ei, Vide, nemini dixeris: sed vade, ostende te principi sacerdotum, & offer pro emundatione tua quæ præcepit Moyses in testimonium illis. Et egressus coepit prædicare & diffamare sermonem: ita vt iam non posset manifeste introire in ciuitatem, sed foris in desertis locis esse, & conueniebant ad eum vndique.

**C** Tuesday. ex. j. Reg. lib. Lesson. j.

**C**Onfortatus est autem Dauid in domino Deo suo. Et ait ad Abiathar sacerdotem filium Achimelec. Applica ad me Ephod. Et applicauit

Abiathar Ephod ad Dauid, & consuluit Dauid dominum, dicens, Persequar latrunculos hos, & comprehendam eos, an non? Dixitque ei dominus, Persequere: absque dubio enim comprehendes eos, & excuties prædam. Abiit ergo Dauid ipse & sexcenti viri qui erant cum eo, & venerunt vsque ad torrentem Besor: & lassi quidam substiterunt. Persecutus est autem Dauid ipse & quadringenti viri: substiterant enim ducenti, qui lassi transire non poterant torrentem Besor. Et inuenerunt virum Ægyptum in agro, & adduxerunt eum ad Dauid: dederuntque ei panem vt comedeleret, & biberet aquam, sed & fragmen massæ caricarum, & duas ligaturas vuæ passæ. Quæ cum comedisset, reuersus est spiritus eius, & refocillatus est: non enim comedelerat panem, neque biberat aquam tribus diebus & tribus noctibus. Dixit itaque ei Dauid, Cuius es tu? vel vnde? & quo pergis? Qui ait, Puer Ægyptius ego sum, seruus viri Amalecitæ: dereliquit autem me dominus meus quia ægrotare cœpi nudiustertius. Si quidem nos erupimus ad australem plagam Cerethi, & contra Iudam, & ad meridiem. Caleb, & Siceleg succendimur igni. Dixitque ei Dauid, Potes me ducere ad cuneum istum? Qui ait, Iura mihi per Deum, quod non occidas me, & non tradas me in manus domini mei, & ego ducam te ad cuneum istum. Qui cum duxisset eum, ecce illi discubebant super faciem vniuersæ terræ comedentes & bibentes, & quasi festum celebrantes diem, pro cuncta præda, & spolijs quæ ceperant de terra cPælisthiim, & de terra Iuda. Et percussit eos Dauid a vespere vsque ad vesperam an alterius diei, & non euasit

ex eis quisquam, nisi quadringenti viri adolescentes, qui ascenderant camelos, & fugerant.

**Secundum Marcum. Lesson. ij.**

cha. 2. **E**T iterum intrauit Capharnaum post dies octo: & auditum est quod in domo esset & confestim conuerunt multi, ita vt non caperet neque ad ianuam, & loquebatur eis verbum. Et venerunt ad eum ferentes paralyticum, qui a quatuor portabatur. Et cum non possent offerre eum illi præ turba, nudauerunt tectum vbi erat: & patefacentes submiserunt grabatum in quo paralyticus iacebat. Cum autem vidisset Iesus fidem illorum, ait paralytico, Fili, dimittuntur tibi peccata tua. Erant autem illic quidam de Scribis sedentes, & cogitantes in cordibus suis, Quid hic sic loquitur? blasphemat. Quis potest dimittere peccata, nisi solus Deus? Quo statim cognito Iesus spiritu suo quia sic cogitarent intra se, dixit illis, Quid ista cogitationis in cordibus vestris? Quid est facilius, dicere paralytico, Dimituntur tibi peccata: an dicere, Surge, tolle grabatum tuum & ambula? Vt autem sciatis quia filius hominis habet potestatem in terra dimittendi peccata (ait paralytico) tibi dico, surge, tolle grabatum tuum, & vade in domum tuam. **E**t statim surrexit ille: & sublato grabato abiit inde coram omnibus, ita vt mirarentur omnes, & honorificarent Deum, dicentes. Quia nunquam sic vidimus. Et egressus est rursus ad mare, omnisque turba veniebat ad eum, & docebat eos. Et cum præteriret, vidit Leui Alphæi sedentem ad telonium: & ait illi, Sequere me. Et surgens sectus est eum. Et factum est: cum accumberet in domo illius, multi publicani & peccatores simul discumbe-

bant cum Iesu & discipulis eius, erant enim multi qui & sequebantur eum. Et Scribæ & Pharisæi videntes quia manducaret cum publicanis & peccatoribus, dixerunt discipulis eius, Quare cum publicanis & peccatoribus manducat & babit magister vester? Hoc auditio Iesus ait illis, Non necesse habent sani medico: sed qui male habent, non enim veni vocare iustos, sed peccatores. Et erant discipuli Ioannis & Pharisæi ieunantes, & veniunt, & dicunt illi, Quare discipuli Ioannis & Pharisæorum ieunant: tui autem discipuli non ieunant? Et ait illis Iesus? Nunquid possunt filii nuptiarum quandiu sponsus cum illis est, ieunare? Quanto tempore habent secum sponsum, non possunt ieunare. Venient autem dies cum auferetur ab eis sponsus, & tunc ieunabunt in illis diebus. Nemo assumentum panni rudis assuit vestimento veteri: alioquin aufert supplementum nouum a veteri, & maior scissura fit. Et nemo mittit vinum nouum in vtres veteres alioquin dirumpet vinum vtres, & vinum effundetur, & vtres peribunt, sed vinum nouum in vtres nouos mitti debet.

**C Feria. iiij. ex. j. Regum. Lesson. j.**

**E**RUIT ergo Dauid omnia quæ tulerant Amalecitæ, & duas vxores suas eruit, Nec defuit quicquam a paruo vsque ad magnum, tam de filijs quam de filiabus, & de spolijs: & quæcunque rapuerant, omnia reduxit Dauid. Et tulit vniuersos greges, & armenta, & minauit ante faciem suam: dixeruntque, Hæc est præda Dauid. Venit autem Dauid ad ducentos viros, qui lassi substiterant, nec sequi potuerant Dauid, & residere eos iusserat in torrente Besor: qui egressi sunt obuiam

Dauid, & populo qui erat cum eo. Accedens autem Dauid ad populum, salutauit eos pacifice. Respondensque omnis vir pessimus, & ini quis de viris qui ierant cum Dauid, dixit, Quia non venerunt nobiscum, non dabimus eis quicquam de præda quam eruimus: sed sufficiat vnicuique vxor sua & filij: quos cum acceperint, recedant. Dixit autem Dauid, Non sic facietis fratres mei de his quæ tradidit nobis dominus, & custodiu it nos, & dedit latrunculos qui eruperant aduersum nos, in manus nostras, nec audiet vos quisquam super sermone hoc. æqua enim pars erit descendensis ad prælium, & remanentis ad sarcinas & similiter diuident: & factum est hoc ex die illa, & deinceps constitutum & præfinitum, & quasi lex in Israel vsque in diem hanc. Venit ergo Dauid in Siceleg, & misit dona de præda senioribus Iuda proximis suis dicens: Accipite benedictionem de præda hostium domini: His qui erant in Bethel, & qui in Ramoth ad meridiem, & qui in Gether, & qui in Aroer, & qui in Sephamoth, & qui in Esthamo, & qui in Rachal, & qui in vrbibus Ierameel, & qui in vrbibus Ceni, & qui in Harama, & qui in lacu Asan, & qui in Athach, & qui in Hebron: & reliquis qui erant in his locis in quibus commoratus fuerat Dauid ipse, & viri eius.

**Secundum Marcum. Lesson. ij.**

**E**T factum est iterum cum sabbatis ambularet per sata, & discipuli eius coeperunt progredi & vellere spicas. Pharisæi autem dicebant ei, Ecce, quid faciunt discipuli tui sabbatis quod non licet? Et ait illis, Nunquam legis tis quid fecerit Dauid, quando necessitatem habuit & esuriit ipse, & qui cum eo erant? quomodo introiuit in domum Dei sub Abiathar principe sac-

erdotum, & panes propositionis manducauit, quos non licebat manducare nisi sacerdotibus, & dedit eis qui cum eo erant? Et dicebat eis, Sabbatum propter hominem factum est: & non homo propter sabbatum. Itaque dominus est filius hominis, etiam sabbati.

Et introiuit iterum in synagogam: cha. 3. & erat ibi homo habens manum aridam. Et obseruabant eum si sabbatis curaret, vt accusarent illum. Et ait homini habenti manum aridam, Surge in medium. Et dicit eis, Licet sabbatis benefacere, an male? animam saluam facere, an perdere? At illi tacebant. Et circunspiciens eos cum ira, contristatus super cæcitate cordis eorum dicit homini, Extende manum tuam. Et extendit: & restituta est manus illi. Exeuntes autem Pharisæi statim cum Herodianis consilium faciebant aduersus eum quomodo eum perderent. Iesus autem cum discipulis suis secessit ad mare: & multa turba a Galilæa & Iudæa secuta est eum, & ab Ierosolymis & ab Idumæa & trans Iordanem: & qui circa Tyrum & Sidonem multitudo magna audientes quæ faciebat venerunt ad eum. Et dixit Iesus discipulis suis, vt nauicula sibi deseruiren propter turbam, ne compri merent eum: multos enim sanabat, ita vt irruerent in eum, vt illum tangere<sup>nt</sup> quotquot habebant plagas. Et spiritus immundi cum illum videbant, procidebant ei: & clamabant dicentes, Tu es filius Dei. Et vehementer com minabatur eis ne manifestarent illum. Et ascendens in montem, vocauit ad se quos voluit ipse: & venerunt ad eum. Et fecit vt essent duodecim cum illo: & vt mitteret eos prædicare. Et dedit illis potestatem curandi infirmi-

tates, & eiiciendi dæmonia. Et impo-  
suit Simoni nomen Petrus, & Iacobum  
Zebedæi & Ioannem fratrem Iacobi, &  
imposuit eis nomina Boanerges, quod  
est, filij tonitrii, & Andræam & Philip-  
pum & Bartholomæum, & Matthæum,  
& Thomam, & Iacobum Alphæi, &  
Thaddæum & Simonem Cananæum, &  
Iudas Iscariotem, qui & tradidit illum.

**C** Feria. v. ex. j. Regum. Lesson. j.

c. 31. **P**hilisthiim autem pugnabant  
aduersum Israel: & fugerunt viri  
Israel ante faciem Philisthiim, & ce-  
ciderunt imperfecti in monte Gelboe.  
Irrueruntque Philisthiim in Saul, & in  
filios eius, & percutserunt Ionathan  
& Abinadab & Melchisua filios Saul,  
totumque pondus prælij versum est  
in Saul, & consecuti sunt eum viri  
sagittarij, & vulneratus est vehe-  
menter a sagittarijs. Dixitque Saul  
ad armigerum suum, Euagina gladium  
tuum, & percut me, ne forte veniant  
incircuncisi isti & interficiant me illu-  
dentes mihi. Et noluit armiger eius:  
fuerat enim nimio terrore perterritus.  
Arripuit itaque Saul gladium suum, &  
irruit super eum. Quod cum vidisset  
armiger eius videlicet quod mortuus  
esset Saul. irruit etiam ipse super gla-  
dium suum & mortuus est cum eo.  
Mortuus est ergo Saul, & tres filii eius,  
& armiger illius, & vniuersi viri eius  
in die illa pariter. Videntes autem  
viri Israel qui erant trans vallem &  
trans Iordanem, quod fugissent viri Is-  
raelitæ, & quod mortuus esset Saul,  
& filii eius, reliquerunt ciuitates suas  
& fugerunt: veneruntque Philisthiim,  
& habitauerunt ibi. facta autem die  
altera venerunt Philisthiim vt expo-  
liarent imperfectos, & inuenerunt Saul  
& tres filios eius iacentes in monte Gel-  
boe. Et præciderunt caput Saul, & ex-

polauerunt eum armis: & miserunt in  
terram Philisthinorum per circumitum.  
vt annuntiaretur in templo idolorum &  
in populis. Et posuerunt arma eius in  
templo Astaroth, corpus vero eius sus-  
penderunt in muro Bethsan. Quod cum  
audissent habitatores Iabes Galaad,  
quæcumque fecerant Philisthiim Saul,  
surrexerunt omnes viri fortissimi, &  
ambulauerunt tota nocte, & tulerunt  
cadauer Saul, & cadauera filiorum eius  
de muro Bethsan: veneruntque Iabes  
Galaad, & combusserunt ea igni: &  
tulerunt ossa eorum: & sepelierunt in  
nemore Iabes, & iejunauerunt septem  
diebus.

**Secundum Marcum. Lesson. ij.**

**E**veniunt ad domum, & conuenit cha. 3.  
iterum turba, ita vt non possent  
neque panem manducare. Et cum au-  
disserint sui, exierunt tenere eum: dice-  
bant enim, Quoniam in furorem versus  
est. Et Scribæ qui ab Ierosolymis de-  
scenderant, dicebant, Quoniam Beelze-  
bub habet: & quia in principe dæ-  
moniorum eiicit dæmonia. Et con-  
uocatis eis, in parabolis dicebat illis,  
Quomodo potest satanas satanam ei-  
icere? & si regnum in se diuidatur:  
non potest regnum illud stare. & si  
domus super semetipsam dispartiatur:  
non potest domus illa stare. Et si sa-  
tanás consurrexit in semetipsum dis-  
partitus est, & non poterit stare, sed  
finem habet. Nemo potest vasa for-  
tis ingressus in domum diripere, nisi  
prius fortem alliget, & tunc domum  
eius diripiet. Amen dico vobis, quo-  
niam omnia dimittentur filiis hominum  
peccata & blasphemiae quibus blasphemauerint:  
qui autem blasphemauerit in  
spiritum sanctum, non habebit remis-  
sionem in æternum, sed reus erit æterni  
delicti: quoniam dicebant Spiritum im-

mundum habet. Et veniunt mater eius & fratres: & foris stantes miserunt ad eum vocantes eum. Et sedebat circa eum turba: & dicunt ei, Ecce mater tua & fratres tui foris quærunt te. Et respondens eis, ait, Quae est mater mea, & fratres mei? Et circunspiciens eos qui in circuitu eius sedebant, ait, Ecce mater mea, & fratres mei. Qui enim fecerit voluntatem Dei: hic frater meus  
 cha. 4. & soror mea & mater est. Et iterum coepit docere ad mare: & congregata est ad eum turba multa, ita vt nauim ascendens sederet in mari, & omnis turba circa mare super terram erat: & docebat eos in parabolis multa, & dicebat illis in doctrina sua: Audite. Ecce, exiit seminans ad seminandum. Et dum seminat aliud cecidit circa viam, & venerunt volucres coeli & comederunt illud. Aliud vero cecidit super petrosa vbi non habuit terram multam: & statim exortum est, quoniam non habebat altitudinem terræ, & quando exortus est Sol, exæstuavit, & eo quod non habebat radicem, exaruit. Et aliud cecidit in spinas: & ascenderunt spinæ & suffocauerunt illud, & fructum non dedit. Et aliud cecidit in terram bonam: & dabat fructum ascendentem & crescentem, & afferebat vnum trigesimum, & vnum sexagesimum, & vnum centesimum. Et dicebat: Qui habet aures audiendi audiat. Et cum esset singularis, interrogauerunt eum hi qui cum eo erant duodecim, parabolam, & dicebat eis: Vobis datum est nosse mysterium regni Dei, illis autem qui foris sunt, in parabolis omnia fiunt vt videntes videant, & non videant, & audientes audiant, & non intelligent, nequando conuertantur, & dimittantur eis peccata.

**C** Friday. Secundus lib. Samuelis. Quem nos. ij. Reg. dicimus. Lesson. **F** Actum est autem postquam mortuus est Saul, vt Dauid reuertetur a cæde Amalec, & maneret in Siceleg duos dies. In die autem tertia apparuit homo veniens de castris Saul veste consissa, & puluere conspersus caput, & vt venit ad Dauid, cecidit super faciem suam, & adorauit. Dixitque ad eum Dauid, Vnde venis? Qui ait ad eum, De castris Israel fugi. Et dixit ad eum Dauid, Quod est verbum, quod factum est? indica mihi. Qui ait, Fugit populus ex prælio, & multi corruentes e populo mortui sunt: sed & Saul & Ionathas filius eius interierunt. Dixitque Dauid ad adolescentem, qui nuntiabat ei: Vnde scis quia mortuus est Saul & Ionathas filius eius? Et ait adolescens qui nuntiabat ei, Casu veni in montem Gelboe, & Saul incumbebat super hastam suam: porro currus & equites appropinquabant ei, & conuersus post tergum suum, vidensque me vocauit. Cui cum respondebam, Adsum: dixit mihi, Quisnam es tu? Et aio ad eum, Amalecites ego sum. Et loquutus est mihi, Sta super me, & interfice me: quoniam tenent me angustiæ, & adhuc tota anima mea in me est. Stanque super eum, occidi illum: sciebam enim quod viuere non poterat post ruinam: & tuli diadema quod erat in capite eius, & armillam de brachio illius: & attuli ad te dominum meum huc, Apprehendens autem Dauid vestimenta sua scidit, omnesque viri qui erant cum eo, & planixerunt, & fleuerunt, & ieunauerunt, vsque ad vesperam super Saul, & super Ionathan filium eius, & super populum domini, & super dominum Israel, eo quod corruissent gladio. Dixitque Dauid ad iuuenem qui nun-

tiauerat ei: Vnde es tu? Qui respondit: Filius hominis aduenæ Amalecitæ ego sum. Et ait ad eum Dauid: Quare non timuisti mittere manum tuam vt occideres Christum domini? vocansque Dauid vnum de pueris suis: ait: Accedens irruerunt in eum, qui percussit illum, & mortuus est. Et ait ad eum Dauid: Sanguis tuus super caput tuum: os enim tuum loquutum est aduersus te, dicens: Ego interfeci Christum domini.

**Secundum Marcum. Lesson. ij.**

**E**T ait illis, Nescitis parabolam hanc? & quomodo omnes parabolas cognoscetis? Qui seminat, verbum seminat. Hi autem sunt, qui circa viam: vbi seminatur verbum, & cum audierint confestim venit satanas, & aufert verbum quod seminatum est in cordibus eorum. Et hi sunt similiter qui super petrosa seminantur: qui cum audierint verbum, statim cum gaudio accipiunt illud: & non habent radicem in se, sed temporales sunt: deinde orta tribulatione vel perseguitione propter verbum, confestim scandalizantur. Et alij sunt qui in spinis seminantur: hi sunt qui verbum audiunt, & erumnae seculi & deceptio diuitiarum, & circa reliqua concupiscentiæ introeuntes suffocant verbum, & sine fructu efficitur. Et hi sunt qui super terram bonam seminati sunt: qui audiunt verbum & suscipiunt, & fructificant, vnum trigesimum, vnum sexagesimum, & vnum centesimum. Et dicebat illis: Nunquid venit lucerna vt sub modio ponatur, aut sub lecto? Nonne vt super candelabrum ponatur? Non est enim aliiquid absconditum, quod non manifestetur: nec factum est occultum, quod non veniat in palam. Si quis habet aures audiendi, audiat. Et dicebat il-

lis Videte quid audiatis. In qua mensura mensi fueritis, remetietur vobis, & adiicietur vobis. Qui enim habet, dabitur illi: & qui non habet, etiam quod habet auferetur ab eo. Et dicebat: Sic est regnum Dei, quemadmodum si homo iaciatur sementem in terram, & dormiat, & exurgat nocte & die, & semen germinet & increscat dum nescit ille. Vltro enim terra fructificat, primum herbam, deinde spicam deinde plenum frumentum in spica. Et cum ex se produxerit fructus: statim mittit falcem, quoniam adest messis. Et dicebat: Cui assimilabimus regnum Dei? aut cui parabolæ comparabimus illud? Sicut granum sinapis, quod cum seminatum fuerit in terra minus est omnibus seminibus quæ sunt in terra: & cum seminatum fuerit, ascendet in arborem, & fit maius omnibus oleribus, & facit ramos magnos, ita vt possint sub umbra eius aues coeli habitare. Et talibus multis parabolis loquebatur eis verbum, prout poterant audire: sine parabola autem non loquebatur eis, seorsum autem discipulis suis disserebat omnia. Et ait illis in illa die cum sero esset factum: Transeamus contra. Et dimittentes turbam assumunt eum ita vt erat in nauis: & aliæ naues erant cum illo. Et facta est procella magna venti, & fluctus mittebat in nauim, ita vt impleretur nauis. Et erat ipse in puppi super ceruical dormiens: & excitauit eum, & dicunt illi: Magister, non ad te pertinet quia perimus? Et exurgens comminatus est vento, & dixit mari: Tace, obmutesce. Et cessauit ventus: & facta est tranquillitas magna. Et ait illis: quid timidi estis? nequid habetis fidem? & timuerunt timore magno: & dicebant ad alterutrum: Quisputas est

iste, quia & ventus & mare obediunt ei?

**C** Sabbato, ex. ij. Regum. Lesson. j.

cha. 1. **P** Lanxit autem Dauid planctum huiuscmodi super Saul, & super Ionathan filium eius: & praecepit vt docerent filios Iuda arcum: sicut scriptum est in libro iustorum: Et ait, Considera Israel pro his qui mortui sunt super excelsa tua vulnerati. Inlyti IsraeI super montes tuos interfecti sunt. quomodo ceciderunt fortis? Nolite annuntiare in Geth, neque annuntietis in compitis Ascalonis: ne forte laetentur filiae Philisthiim, ne exultent filiae incircisorum. Montes Gelboe, nec ros, nec pluua veniant super vos, neque sint agri primitiarum, quia ibi abiectus est clypeus fortium, clypeus Saul quasi non esset vinctus oleo. A sanguine intersectorum, ab adipre fortium, sagitta Ionathae nunquam redit retrorsum: & gladius Saul non est reuersus inanis. Saul & Ionathas amabiles, & decori in vita sua, in morte quoque non sunt diuisi: aquilis velociores, leonibus fortiores. Filiæ Israel super Saul flete, qui vestiebat vos coccino in delitijs, qui præbebat ornamenta aurea cultui vestro. Quomodo ceciderunt fortis in prælio? Ionathas in excelsis tuis occisus est? Doleo super te frater mi Ionatha decore nimis, & amabilis super amorem mulierum. Sicut mater vnicum amat filium suum, ita ego te diligebam. Quomodo ceciderunt robusti, & perierunt arma bellica?

**S**ecundum Marcum. Lesson. ij.

**E**T venerunt trans fretum maris in regionem Gerasenorum. Et exenti ei de naui, statim occurrit de monumentis homo in spiritu immundo, qui domicilium habebat in monumentis: & neque catenis iam quisquam poterat eum ligare: quoniam saepe compedibus

& catenis vinctus, dirupisset catenas, & compedes comminuisset: & nemo poterat eum domare: & semper die ac nocte in monumentis & in montibus erat, clamans & concidens se lapidibus. Videns autem Iesum a longe, cucurrit & adorauit eum: & clamans voce magna dixit. Quid mihi & tibi Iesu fili Dei altissimi? adiuro te per Deum ne me torqueas. Dicebat enim illi: Exi spiritus immunde ab homine isto. Et interrogabat eum: Quod tibi nomen est? Et dixit ei, Legio mihi nomen est: quia multi sumus. Et deprecabatur eum multum, ne se expelleret extra regionem. Erat autem ibi circa montem grex porcorum magnus, passens in agris. Et deprecabantur eum spiritus, dicentes: Mitte nos in porcos, vt in eos introeamus. Et concessit eis statim Jesus. Et exeuntes spiritus immundi, introierunt in porcos: & magno impetu grex præcipitatus est in mare, ad duo millia, & suffocati sunt in mari. Qui autem pascebant eos, fugerunt, & nuntiauerunt in ciuitatem & in agros. Et egressi sunt videre quid esset factum: & venerunt ad Iesum, & vident illum qui a dæmonio vexabatur, sedentem, vestitum, & sanæ mentis: & timuerunt. Et narrauerunt illis qui viderant, qualiter factum esset ei qui dæmonium habuerat: & de porcis. Et rogare coeperunt eum vt discederet de finibus eorum. Cunque ascenderet nauim, coepit illum deprecari qui a dæmonio vexatus fuerat, vt esset cum illo: ~~clanōn~~ admisit eum, sed ait illi: Vade in domum tuam ad tuos, & annuntia illis quanta tibi dominus fecerit, & miseratus sit tui. Et abiit, & coepit prædicare in Decapoli quanta sibi fecisset Jesus: & omnes mirabantur. Et cum tran-

scendisset Iesus in naui rursum trans fretum, conuenit turba multa ad eum, & erat circa mare. Et venit quidam de archisynagogis nomine Iairus: & videns eum procidit ad pedes eius, & deprecatatur eum multum, dicens: Quoniam filia mea in extremis est: Veni, impone manum super eam, vt salua sit & viuat. Et abiit cum illo: & sequebatur eum turba multa, & comprimebant eum.

**C** **Dominica. xix. post Pentecosten, ex tertio Regum. Lesson one.**

- c. 17. **S** T dixit Elias thesbites de habitatoribus Galaad, ad Achab, Viuit dominus Deus Israel, in cuius conspectu sto, si erit annis his ros & pluia, nisi iuxta oris mea verba. Et factum est verbum domini ad eum, dicens: Recede hinc, & vade contra orientem, & abscondere in torrente Carith, qui est contra Iordanem: & ibi de torrente bibes: coruisque præcepi vt pascant te ibi. Abiit ergo, & fecit iuxta verbum domini: Cunque abiisset, sedit in torrente Carith, qui est contra Iordanem. Corui quoque deferebant ei panem & carnes mane, similiter panem & carnes vesperi, & bibebat de torrente. Post dies autem aliquot siccatus est torrens, non enim pluerat super terram. † Factus est ergo sermo domini ad eum, dicens, Surge, & vade in Sarepta Sidoniorum, & manebis ibi: præcepi enim ibi mulieri viduae vt pascat te. Surrexit, & abiit in Sarepta, Cunque venisset ad portam ciuitatis, apparuit ei mulier vidua colligens ligna, & vocauit eam, dixitque ei: Da mihi paululum aquæ in vase, vt bibam. Cunque illa pergeret, vt afferret, clamauit post tergum eius, dicens: Affer mihi obsecro & buccellam panis in manu tua. Quæ respondit, Viuit dominus Deus tuus, quia non habeo

panem, nisi quantum pugillus capere potest farinæ in hydria, & paululum olei in lecytho: en colligo duo ligna, vt ingrediar, & faciam illum mihi & filio meo, vt comedamus & moriamur.]

**Secundum Marcum. Lesson. ij.**

**E** T mulier quæ erat in profluio san- cha. 5. guinis annis duodecim, & fuerat multa perpessa a compluribus medicis, & erogauerat omnia sua, nec quicquam profecerat, sed magis deterius habebat, cunque audisset de Iesu, venit in turba retro, & tetigit vestimentum eius, dicebat enim, Quia si vel vestimentum eius tetigero, salua ero. Et confessim sic- catus est fons sanguinis eius: & sensit corpore quia sanata esset a plaga. Et statim Iesus in semetipso cognoscens virtutem quæ exierat de illo, conuersus ad turbam aiebat, Quis tetigit ves- timenta mea? Et dicebant ei discipuli sui, Vides turbam comprimentem te: & dicis, Quis me tetigit? Et cir- cunspiciebat videre eam quæ hoc fe- cerat. Mulier vero timens & tremens, sciens quod factum esset in se: venit & procidit ante eum, & dixit ei om- nem veritatem. Ille autem dixit ei, Filia fides tua te saluam fecit, vade in pace: & esto sana a plaga tua. Adhuc eo eloquente veniunt nuntij ab archisynago- gico dicentes, Quia filia tua mortua est: quid ultra vexas magistrum? Iesus autem auditio verbo quod dicebatur, ait archisynagogo, noli timere: tantummodo crede. Et non admisit quenquam se sequi, nisi Petrum & Iacobum, & Ioannem fratrem Iacobi. Et veniunt in domum archisynagogi, & videt tu- multum & flentes & eulantes multum. Et ingressus ait illis, Quid turbamini & ploratis? puella non est mortua, sed dormit. Et irridebant eum. Ipse vero electis omnibus assumit patrem & ma-

trem puellæ & qui secum erant, & ingrediuntur vbi puella erat iacens. Et tenens manum puellæ, ait illi, Talitha cumi, quod est interpretatum, Puella tibi dico, surge. Et confessim surrexit puella. & ambulabat, erat autem annorum duodecim. Et obstupuerunt stupore magno. Et præcepit illis vehementer vt nemo id sciret, & iussit dari cha. 6. illi manducare. Et egressus inde, abiit in patriam suam: & sequebantur eum discipuli sui. Et facto sabbato cœpit in synagoga docere: & multi audientes admirabantur in doctrina eius, dicentes, Vnde huic hæc omnia? & quæ est sapientia quæ data est illi? & virtutes tales quæ per manus eius efficiuntur? Nonne hic est faber filius Mariæ frater Iacobi & Ioseph, & Iudæ, & Simonis? nonne & sorores eius hic nobiscum sunt? Et scandalizabantur in illo. Et dicebat illis Iesus, Quia non est propheta sine honore, nisi in patria sua, & in domo sua, & in cognatione sua. Et non poterat ibi virtutem villam facere, nisi paucos infirmos impositis manibus curauit: & mirabatur propter incredulitatem eorum, & circumibat castella in circuitu, docens.

### Secundum Matthæum. Lesson. iij.

**I**N illo tempore: Loquebatur Iesus principibus sacerdotum parabolam hanc, Simile factum est regnum cœlorum homini regi, qui fecit muptias <sup>filip. 7.</sup> suo.

### Et rel. Hom. sancti Grego. papæ.

Textum lectionis euangelicæ, fratres charissimi, volo (si possum) sub breuitate transcurrere: vt in fine eius valeam ad loquendum largius vacare. Sed querendum prius est, an hæc apud Matthæum ipsa sit lectio quæ apud Lucam sub appellatione coenæ describitur. Et quidem sunt nonnulla

quæ sibi dissona esse videntur: quia hic prandium, illic cœna memoratur. Hic qui ad nuptias non dignis vestibus intravit repulsus est: illic nullus intrasse dicitur qui repulsus esse prohibetur. Qua ex re recte colligitur quod & hic per nuptias præsens ecclesia, & illic per cœnam æternum & vltimum conuiuium designatur: quia & hanc nonnulli exituri intrant: & ad illud quisquis semel intrauerit vltterius non exibit. Et si quis forte contendat hanc eandem esse lectionem: ego melius puto (salua fide) alieno intellectui cedere, quam contentionibus deseruire. Quoniam & intelligi congrue forsitan potest: quia de projecto eo qui cum nuptiali veste non venerat, quod Lucas tacuit, Matthæus dixit. Quod vero per alium cœna, per hunc autem prandium dicitur: nequaquam vel hoc nostræ intelligentiæ obsistit: quia cum ad horam nonam apud antiquos quotidie prandium fieret, ipsum quoque prandium cœna vocabatur. **T**e deum.

### Oratio.

**O** Mnipotens, & misericors Deus vniuersa nobis aduersantia propitia-tus exclude: vt mente & corpore pariter expediti, quæ tua sunt liberis mentibus cœquamur. Per dominum.

### C Monday. ex. iij. Regum. Lesson. j.

**A**D quam Elias ait, Noli timere, sed vade, & fac sicut dixisti: veruntamen mihi primum fac de ipsa farinula subcinericum panem paruulum, & affer ad me: tibi autem, & filio tuo facies postea. Hæc autem dicit dominus Deus Israel, Hydria farinæ non deficiet, nec lecythus olei minuetur vsque ad diem in qua dominus daturus est pluuiam super faciem terræ. quæ abiit & fecit iuxta verbum Eliæ: & comedit ipse, & illa,

& domus eius: & ex illa die hydria farinæ non defecit, & lecythus olei non est imminutus, iuxta verbum domini quod D loquutus fuerat in manu Eliæ.] Factum est autem post hæc, † ægrotauit filius mulieris matrisfamilias, & erat languor fortissimus, ita vt non remaneret in eo halitus. Dixit ergo ad Eliam, Quid mihi & tibi vir Dei? ingressus es ad me, vt rememorarentur iniquitates meæ, & interficeres filium meum? Et ait ad eam, Da mihi filium tuum. Tulitque eum de sinu eius, & portauit in coenaculum vbi ipse manebat, & posuit super lectulum suum, & clamauit ad dominum, & dixit, Domine Deus meus etiam ne viduam, apud quam ego vtcunque sustentor, afflixisti, vt interficeres filium eius? Et expandit se, atque mensus est super puerum tribus vicibus, & clamauit ad dominum, & ait, Domine Deus meus reuertatur obsecro anima pueri huius in viscera eius. Et exaudiuit dominus vocem Eliæ: & reuersa est anima pueri intra eum, & reuixit. Tulitque Elias puerum & depositus eum de coenaculo in inferiorem domum, & tradidit matri suæ & ait illi, En viuit filius tuus. Dixitque mulier ad Eliam, Nunc in isto cognoui quoniam vir Dei es tu, & verbum domini in ore tuo verum est.]

### Secundum Marcum. Lesson. ij.

**E**T vocauit duodecim: & coepit Eos mittere binos & dabat illis potestatem spirituum immundorum. Et præcepit eis ne quid tollerent in via, nisi virgam tantum: non peram, non panem, neque in zona æs, sed calceatos sandalijs, & ne induerentur duabus tunicis. Et dicebat eis, Quocunque introieritis in domum, illic manete donec exeatis inde: & qui cunque non receperint vos, nec au dierint exeentes inde, excutite pu-

luerem de pedibus vestris in testimoniū illis. Et exeentes prædicabant vt pœnitentiam agerent: & dæmonia multa eiiciebant, & vngabant oleo multos ægros, & sanabantur. Et audiuit rex Herodes (manifestum enim factum est nomen eius) & dicebat. Quia Ioannes Baptista resurrexit a mortuis: & propterea virtutes operantur in illo. Alij autem dicebant, Quia Elias est. Alij vero dicebant, Quia propheta est, aut quasi vñus ex prophetis. Quo auditio, Herodes ait, Quem ego decollauit Ioannem, hic a mortuis resurrexit. ipse enim † Herodes misit ac tenuit Ioannem, & vñxit eum in carcere propter Herodiadē vxorem Philippi fratris sui, quia duxerat eam. Dicebat enim Ioannes Herodi, Non licet tibi habere vxorem fratris tui. Herodias autem insidiabatur illi: & volebat occidere eum, nec poterat. Herodes autem metuebat Ioannem, sciens eum virum iustum & sanctum: & custodiebat eum, & audito eo multa faciebat: & libenter eum audiebat. Et cum dies opportunus accidisset, Herodes natalis sui coenam fecit principibus & tribunis, & primis Galilææ. Cunque introisset filia ipsius Herodiadis, & saltasset, & placuissest Herodi, simulque recumbentibus. rex ait puellæ, Pete a me quod vis: & ha. 6. tibi, & iurauit illi, Quia quicquid petieris dabo tibi, licet dimidium regni mei. Quæcumq; cum exisset, dixit matri suæ, Quid petam? At illa dixit, Caput Ioannis Baptistæ. Cunque introisset statim cum festinatione ad regem, petiuit dicens: Volo vt protinus des mihi in disco caput Ioannis Baptistæ. Et contristatus est rex. Propter iusiurandum & propter simul discubentes noluit eam contristare: sed missō spiculatore C

præcepit afferri caput eius in disco: & decollauit eum in carcere. Et attulit caput eius in disco: & dedit illud pueræ, & pueræ dedit matri suæ. Quo auditio, discipuli eius venerunt & tulerunt corpus eius: & posuerunt illud in monumento.]

**C** Tuesday. ex. li. iij. Reg. Lesson. j.

c. 18. **P**ost dies multos factum est verbum domini ad Eliam in anno tertio, dicens: Vade, & ostende te Achab, vt dem pluuiam super faciem terræ. Iuit ergo Elias, vt ostenderet se Achab: erat autem famæ vehemens in Samaria. vocavitque Achab Abdian dispensatorem domus suæ: Abdias autem timebat dominum Deum valde. Nam cum interficeret Iezabel prophetas domini, tulit ille centum prophetas, & abscondit eos quinquagenos & quinquagenos in speluncis, & pauit eos pane & aqua. Dixit ergo Achab ad Abdian, Vade in terram ad vniuersos fontes aquarum: & in cunctas valles: si forte possimus inuenire herbam, & saluare equos & mulos, & non penitus iumenta intereant. Diuiseruntque sibi regiones, vt circumirent eas: Achab ibat per viam vnam, & Abdias per viam alteram seorsum. Cunque esset Abdias in via, Elias occurrit ei: qui cum cognouisset eum, cecidit super faciem suam, & ait. Num tu es, domine mi, Elias? cui ille respondit, Ego, vade, & dic domino tuo, Adest Elias. Et ille, Quid peccavi, inquit, quoniam tradis me seruum tuum in manu Achab, vt interficiat me? Viuit dominus Deus tuus, quia non est gens aut regnum, quo non miserit dominus meus te requirens: & respondentibus cunctis, Non est hic: adiurauit regna singula, & gentes: eo quod minime reperireris. Et nunc tu dicis mihi, Vade, & dic domino tuo. Adest Elias.

Cunque recessero a te, spiritus domini asportabit te in locum quem ego ignoro: & ingressus nuntiabo Achab, & non inueniens te, interficiet me: seruus autem tuus timet dominum ab infantia sua. Nunquid non indicatum est tibi domino meo quid fecerim cum interficeret Iezabel prophetas domini, quod abscondiderim de prophetis domini centum viros quinquagenos & quinquagenos in speluncis, & pauerim eos pane & aqua? Et nunc tu dicis, Vade, & dic domino tuo, Adest Elias: vt interficiat me. Et dixit Elias, Viuit dominus exercitum, ante cuius vultum sto, quia hodie apparebo ei.

**Secundum Marcum. Lesson. ij.**

**E**T conuenientes apostoli ad Iesum cha. 6. renuntiauerunt ei omnia quæ egerant & docuerant. Et ait illis, Venite seorsum in desertum locum, & requiescite pusillum. Erant enim qui veniebant & redibant multi: & nec spaciun manducandi habebant. Et ascendentis in nauim, abierunt in desertum locum seorsum, & viderunt eos abeentes, & cognouerunt multi & pedestres de omnibus ciuitatibus concurrerunt illuc, & præuenerunt eos. Et exiens vidit turbam multam Iesus: & misertus est super eos, quia erant sicut oves non habentes pastorem, & coepit docere multa. Et cum iam hora multa fieret, accesserunt discipuli eius, dicentes, Desertus est locus hic, & iam hora præteriit: dimitte illos vt euntes in proximas villas & vicos emant sibi cibos quos manducent. Et respondens ait illis, Date illis manducare. Et dixerunt ei, euntes emamus ducentis denarijs panes: & dabimus illis manducare. Et dixit eis, Quot panes habetis? Ite & videte. Et cum cognouissent, dicunt: Quinque & duos pisces. Et præcepit il-

lis vt accumbere facerent omnes secundum contubernia super viride fœnum. Et discubuerunt in partes per centenos & quinquagenos. Et acceptis quinque panibus & duobus pisces, intuens in cœlum, benedixit & fregit panes & dedit discipulis suis, vt ponerent ante eos: & duos pisces diuisit omnibus. Et manducauerunt omnes, & saturati sunt. Et sustulerunt reliquias fragmémentorum duodecim cophinos plenos, & de piscibus. erant autem qui manducauerunt quinque millia virorum. Et statim coegit discipulos suos ascendere nauim, vt præcederent eum trans fretum ad Bethsaida: dum ipse dimiteret populum. Et cum dimisisset eos, E abiit in montem orare. † Et cum sero esset, erat nauis in medio mari, & ipse solus in terra. Et videns eos laborantes in remigando (erat enim ventus contrarius eis) & circa quartam vigiliam noctis venit ad eos ambulans supra mare: & volebat præterire eos. At illi vt viderunt eum ambulantem supra mare, putauerunt phantasma esse: & exclamauerunt. Omnes enim viderunt eum, & conturbati sunt. Et statim <sup>l. 6.</sup> cutus est cum eis: & dixit eis, Confidite, ego sum: nolite timere. Et ascendit ad illos in nauim, & cessauit ventus & plus magis intra se stupebant: non enim intellexerunt de panibus, erat enim cor eorum obcaecatum.

#### C Feria. iiiij. ex. iij. Regum. Lesson. j.

**A** Biit ergo Abdias in occursum Achab: & indicauit ei: ventique Achab in occursum Eliæ. Et cum vidisset eum, ait, Tu ne es ille qui conturbas Israel? Et ille <sup>a. 7.</sup> Non ego turbaui Israel, sed tu & domus patris tui, qui dereliquistis mandata domini, & sequuti estis Baalim. Veruntamen nunc mitte & congrega

ad me vniuersum Israel in monte carmeli, & prophetas Baal, quadringtones quinquaginta, prophetasque luctorum quadringtones, qui comedunt de mensa Iezabel. Misit Achab ad omnes filios Israel & congregauit prophetas in monte Carmeli. Accedens autem Elias ad omnem populum Israel, ait, Vsque quo claudicatis in duas partes? si dominus est Deus sequimini eum, si autem Baal sequimini illum. Et non respondit ei populus verbum. Et ait rursus Elias ad populum, Ego remansi propheta domini solus: prophetæ autem Baal, quadringtoni & quinquaginta viri sunt. Dentur nobis duo boues, & illi elegant sibi bouem vnum, & in frusta cædentes ponant super ligna, ignem autem non supponant, & ego faciam bouem alterum, & imponam super ligna, ignem autem non supponam. Inuocate nomina deorum vestrorum, & ego inuocabo nomen domini: & Deus qui exaudierit per ignem, ipse sit Deus. Respondens omnis populus ait, Optima propositio.

#### Secundum Marcum. Lesson. ij.

**E**T cum transfretassent, venerunt in terram Genesareth: & applicuerunt. Cunque egressi essent de naui, continuo cognouerunt eum, & percurrentes vniuersam regionem illam coeperunt in grabatis eos qui se male habebant circumferre vbi audiebant eum esse. Et quounque introibat, <sup>c. 18.</sup> inq[ue]icos vel in villas aut ciuitates, in plateis ponebant infirmos: & deprecaabantur eum, vt vel fimbriam vestimenti eius tangerent: & quotquot tangebant eum, salui fiebant.] Et conueniunt ad eum Pharisæi, & quidam de Scribis, venientes ab Ierosolymis. Et cum vidissent quosdam ex discipulis eius communibus manibus, id est, non lotis, man-

ducare panes, vituperauerunt. Pharisæi enim & omnes Iudæi, nisi crebro lauerint manus non manducant, tenentes traditionem seniorum, & a foro, nisi baptizentur, non comedunt, & alia multa sunt, quæ tradita sunt illis seruare, baptismata calicum, & vrceorum, & æramentorum, & lectorum. Et interrogabant eum Pharisæi & Scribæ. Quare discipuli tui non ambulant iuxta traditionem seniorum, sed communibus manibus manducant panem? At ille respondens dixit eis, Bene prophetauit Isaias de vobis hypocritis, sicut scriptum est, Populus hic labijs me honorat, cor autem eorum longe est a me: in vanum autem me colunt, docentes doctrinas & præcepta hominum. Relinquentes enim mandatum Dei, tenetis traditionem hominum, baptismata vrceorum & calicum: & alia similia his facitis multa. Et dicebat illis, Bene irritum facitis præceptum Dei: vt traditionem vestram seruetis. Moyses enim dixit, Honora patrem tuum, & matrem tuam: & Qui maledixerit patri vel matri, morte moriatur. Vos autem dicitis, Si dixerit homo patri vel matri, Corbam, quod est donum, quodcunque ex me, tibi profuerit: & vltra non dimittitis eum quicquam facere patri suo aut matri, rescidentes verbum Dei per traditionem vestram quam tradidistis: & similia huiusmodi multa facitis.

**C** Feria. v. ex. iiij. Regum. Lesson. j.

**D** Ixit ergo Elias prophetis Baal, Eligite bouem vnum, & facite primi, quia vos plures estis: & inuocate nomina deorum vestrorum, ignemque non supponatis. Qui cum tulissent bouem, quem dederat eis, fecerunt: & inuocabant nomen Baal de mane vsque

ad meridiem, dicentes, Baal exaudi nos. Et non erat vox, nec qui responderet: transiliebantque altare quod fecerant. Cunque esset iam meridies, illudebat illis Elias, dicens, Clamate voce maiore: Deus enim est, & forsitan loquitur, aut in diuersorio est, aut in itinere, aut certe dormit, vt exciteatur. Clamabant ergo voce magna: & incidebant se iuxta ritum suum cultris, & lanceolis, donec perfunderentur sanguine. Postquam autem transiit meridies, & illis prophetantibus venerat tempus, quo sacrificium offerri solet, nec audiebatur vox, nec aliquis respondebat, nec attendebat orantes: dixit Elias omni populo, Venite ad me. Et accedente ad se populo, curauit altare domini, quod destructum fuerat. Et tulit duodecim lapides iuxta numerum tribuum filiorum Iacob, ad quem factus est sermo domini, dicens, Israel erit nomen tuum. Et ædificauit de lapidibus altare in nomine domini: fecitque aquæductum, quasi per duas aratiunculas in circumitu altaris & composuit ligna: diuisitque per membra bouem, & posuit super ligna, & ait, implete quatuor hydrias aqua, & fundite super holocaustum, & super ligna. Rursumque dixit, Etiam secundo hoc facite. Qui cum fecissent secundo, ait, Etiam tertio id ipsum facite. Feceruntque tertio, & currebant aquæ circum altare, & fossa aquæductus repleta est. Cunque iam tempus esset vt offerretur holocaustum, accedens Elias propheta, ait, Domine Deus Abraham, & Isaac, & Israel, ostende hodie quia tu es Deus Israel, & ego seruus tuus & iuxta præceptum tuum feci omnia verba haec. Exaudi me domine, exaudi me, vt discat populus iste quia tu es

dominus Deus, & tu conuertisti cor eorum iterum. Cecidit autem ignis domini, & vorauit holocaustum, & ligna, & lapides, puluerem quoque & aquam quæ erat in aqueductu lambens. Quod cum vidisset omnis populus cecidit in faciem suam, & ait, dominus ipse est Deus, dominus ipse est Deus. Dixitque Elias ad eos, Apprehendite prophetas Baal & ne vnum quidem effugiat ex eis. Quos cum apprehendissent, duxit eos Elias ad Torrentem Cison, & interfecit eos ibi.

**Secundum Marcum. Lesson. ij.**

cha. 7. **E**T aduocans iterum turbam, dicebat illis, Audite me omnes, & intelligite, Nihil est extra hominem introiens in eum, quod possit eum coinquinare, sed quæ de homine procedunt, illa sunt quæ coinquinant hominem. Si quis habet aures audiendi, audiat. Et cum introisset in domum a turba, interrogabant eum discipuli eius parabolam. Et ait illis, Sic & vos imprudentes estis? Non intelligitis quia omne extrinsecus introiens in hominem, non potest eum coinquinare, quia non intrat in cor eius, sed in ventrum vadit, & in secessum exit, purgans omnes escas? Dicebat autem quoniam quæ de homine exent, illa coinquinant hominem. Ab*18.* tuis enim de corde hominum malæ cogitationes procedunt, adulteria, fornicationes, homicidia, furta, auaritiæ, nequitiæ, dolus, impudicitia, oculus malus, blasphemia, superbia, stultitia. Omnia hæc mala abintus procedunt, & coinquinant hominem. Et inde surgens abiit in fines Tyri & Sidonis: & ingressus domum, neminem voluit scire, & non potuit latere: mulier enim statim vt audiuit de eo, cuius filia habebat spiritum immundum, intrauit, & procedidit ad pedes eius. Erat enim mulier

gentilis Syrophenissa genere. Et rogabat eum vt dæmonium eiiceret de filia eius. Qui dixit illi, Sine prius saturari filios: non est enim bonum sumere panem filiorum, & mittere canibus. At illa respondit, & dicit illi, Vtique domine: nam & catelli comedunt sub mensa de micis puerorum. Et ait illi, propter hunc sermonem, vade: exiit dæmonium a filia tua. Et cum abiisset domum, inuenit puellam iacentem supra lectum, & dæmonium exiisse. † Et iterum exiens de finibus Tyri, venit D per Sidonem ad mare Galilææ inter medios fines Decapoleos. Et adducunt ei surdum, & mutum: & deprecabantur eum vt imponat illi manum. Et apprehendens eum de turba seorsum, misit digitos suos in auriculas eius: & expuens, tetigit linguam eius, & suscipiens in cœlum, ingemuit: & ait illi, Hephetha, quod est, adaperire. Et statim apertæ sunt aures eius: & solutum est vinculum linguæ eius, & loquebatur recte. Et præcepit illis ne cui dicerent. Quanto autem eis præcipiebat, tanto magis plus prædicabant, & eo amplius admirabantur, dicentes, Bene omnia fecit: & surdos fecit audire, & mutos loqui.]

**Friday at Elias Regat. Achab Ascende,** **E**comede, & bibe: quia sonus multæ pluviæ est. Ascendit Achab, vt comederet & biberet: Elias autem ascendit in verticem Carmeli, & pronus in terram posuit faciem suam inter genua sua, & dixit ad puerum suum, Ascende, & prospice contra mare. Qui cum ascendisset, & contemplatus esset ait, Non est quicquam. Et rursum ait illi, Reuertere septem vicibus. In septima autem vice ecce nubecula parua quasi vestigium hominis ascendebat de mari. Qui ait, Ascende, & dic Achab, Iunge

- currum, & descende, ne occupet te pluia. Cunque se verteret huc itaque illuc, ecce coeli contenebrati sunt, & nubes, & ventus, & facta est pluia grandis. Ascendens itaque Achab abiit in Iezrahel: & manus domini facta est super Eliam, accinctusque lumbis currebat ante Achab, donec veniret in c. 19. Iezrahel. Nuntiauit autem Achab Iezabel omnia quæ fecerat Elias, & quomodo occidisset vniuersos prophetas Baal gladio. Misitque Iezabel nuntium ad Eliam dicens: Hæc mihi faciant dij, & hæc addant, nisi hac hora bras posuero animam tuam sicut animam vnius ex illis. Timuit ergo Elias, & surgens abiit quocunque eum ferebat B voluntas † venitque in Bersabæ Iuda, & dimisit ibi puerum suum, & perrexit in desertum viam vnius diei. Cunque venisset, & sederet subter vnam iuniperum, petiuit animæ suæ, vt moreretur, & ait, Sufficit mihi domine, tolle animam meam: neque enim melior sum quam patres mei. Proiecitque se, & obdormiuit in vmbra iuniperi: & ecce angelus domini tetigit eum, & dixit illi, Surge, & comedere. Et respexit, & ecce ad caput suum subcinericius panis, & vas aquæ: comedit ergo, & babit, & rursum obdormiuit. Reuersusque est angelus domini secundo, & tetigit eum, dixitque illi, Surge, comedere, grandis enim tibi restat via. Qui cum surrexisset, comedit & babit, & ambulauit in fortitudine cibi illius, quadraginta diebus & quadraginta noctibus usque ad montem Dei Horeb.]
- Secundum Marcum. Lesson. ij.**
- I**N diebus illis iterum † cum turba multa esset, nec haberent quod manducarent: conuocatis discipulis, ait illis, Misereor super turbam: quia ecce iam triduo sustinent me, nec habent quod manducent: & si dimisero eos ieiuos in domum suam, deficient in via. quidam enim ex eis de longe venerunt. Et responderunt ei discipuli sui, Vnde istos quis poterit saturare panibus in solitudine? Et interrogauit eos, Quot panes habetis? Qui dixerunt, Septem. Et præcepit turbæ discumbere super terram. Et accipiens septem panes, gratias agens fregit: & dabat discipulis suis vt apponenter, & apposuerunt turbæ. Et habebant pisciculos paucos, & ipsos benedixit, & iussit apponi. Et manducauerunt & saturati sunt: & sustulerunt quod superauerat de fragmenis septem sportas. Erant autem qui manducauerunt, quasi quatuor millia & dimisit eos.] Et statim ascendens B nauim cum discipulis suis, venit in partes Dalmanutha. Et exierunt Pharisæi: & ceperunt conquirere cum eo quærentes ab illo signum de celo, tentantes eum. Et ingemiscens spiritu, ait, vt quid generatio ista signum quærit? Amen dico vobis, si dabitur generationi isti signum. & dimittens eos, ascendit iterum nauim: & abiit trans fretum. Et oblii sunt panes sumere: & nisi vnum panem non habebant secum in naui. Et præcipiebat eis dicens: Videte & cauete a fermento Pharisæorum, & fermento Herodis. Et cogitabant ad alterutrum dicentes, Quia panes non habemus. Quo cognito, ait illis Jesus, Quid cogitat quia panes non habetis? nondum cognoscetis, nec intelligitis? adhuc cæcum habetis cor vestrum? oculos habentes non videtis? & au<sup>res</sup> habentes non auditis? nec recordamini quando quinque panes fregi in quinque millia, quot cophinos fragmentorum plenos sustulistis? dicunt ei,

duodecim. Quando & septem panes in quatuor millia, quot sportas fragmentorum tulistis? Et dicunt ei, Septem. Et dicebat eis, Quomodo nondum intelligitis? Et veniunt Bethsaïdam: & adducunt ei cæcum, & rogabant eum vt illum tangeret. Et apprehensa manu cæci, eduxit eum extra vicum: & expuens in oculos eius impositis manibus suis, interrogauit eum si quid videret. Et aspiciens ait, Video homines velut arbores, ambulantes. Deinde iterum imposuit manus super oculos eius: & cœpit videre, & restitutus est, ita vt clare videret omnia. Et misit illum in domum suam, dicens: Vade in domum tuam: & si in vicum introieris, nemini dixeris.

**C** Sabbato, ex. iij. Regum. Lesson. j.

c. 19. **C**Vnque venisset illuc, mansit in spelunca: & ecce sermo domini ad eum, dixitque illi, Quid hic agis Elia? At ille respondit: zelo zelatus sum pro domino Deo exercituum, quia dereliquerunt pactum tuum filij Israel: altaria tua destruxerunt, & prophetas tuos occiderunt gladio, & derelictus sum ego solus, & querunt animam meam vt auferant eam. Et ait ei, Egredere, & sta in monte coram domino: & ecce dominus transi, & spiritus grandis, & fortis subuertens montes, & conterens petras ante dominum: non in spiritu dominus, & post spiritum commotio: non in commotione dominus. Et post <sup>com. 18.</sup> motionem ignis: non in igne dominus, & post ignem sibilus auræ tenuis, quod cum audisset Elias, operuit vulturn suum pallio, & egressus stetit in ostio speluncæ, & ecce vox ad eum dicens: Quid hic agis Elia? Et ille respondit: zelo zelatus sum pro domino

Deo exercituum, quia dereliquerunt pactum tuum filij Israel: altaria tua destruxerunt, & prophetas tuos occiderunt gladio, & derelictus sum ego solus: & querunt animam meam vt auferant eam. Et ait dominus ad eum. Vade, & reuertere in viam tuam per desertum in Damascum: cunque perrueneris illuc, vnges Hazaël regem super Syriam: & Iehu filium Namsi vnges regem super Israel: Eliseum autem filium Saphat, qui est de Abelmeula, vnges prophetam pro te. Et erit, qui cunque fugerit gladium Hazaël, occidet eum Iehu: & quicunque fugerit gladium Iehu, interficiet eum Eliseus. Et derelinquam mihi in Israel septem milia virorum, quorum genua non sunt incurvata ante Baal, & omne os quod non adorauit eum osculans manus. Profec-tus ergo inde Elias, reperit Eliseum filium Saphat, arantem in duodecim iugis boum, & ipse in duodecim iugis boum arantibus vnum erat: cunque venisset Elias ad eum, misit pallium suum super illum. Qui statim relicis bobus cucurrit post Eliam, & ait, Osculor, oro patrem meum, & matrem meam, & sic sequar te. Dixitque ei, Vade, & reuertere: quod enim meum erat, feci tibi. Reuersus autem ab eo, tulit par boum, & mactauit illud, & in aratro boum coxit carnes, & dedit populo, & comedenterunt: consurgensque abiit, & secutus est Eliam, & ministrabat ei.

**Secundum Marcum. Lesson. ij.**

**E**T egressus est Iesus & discipuli eius in castella Cæsaræ Philippi: & in via interrogabat discipulos suos, dicens eis, Quem me dicunt esse homines? Qui responderunt illi, dicentes, Alij Ioannem Baptistam, alijs Eliam, alijs vero quasi vnum de prophetis. Tunc dicit illis, Vos vero quem me esse dici-

tis? Respondens Petrus ait ei, Tu es Christus. Et comminatus est eis, ne cui dicerent de illo. Et cœpit docere eos quoniam oportet filium hominis pati multa & reprobari a senioribus & a summis sacerdotibus & Scribis, & occidi: & post tres dies resurgere. Et palam verbum loquebatur. Et apprehendens eum Petrus, cœpit increpare eum. Qui conuersus & videns discipulos suos, comminatus est Petro, dicens, Vade retro me satana, quoniam non sapis quæ Dei sunt, sed quæ sunt hominum. Et conuocata turba cum discipulis suis, dixit eis: Si quis vult me sequi, deneget semetipsum: & tollat crucem suam, & sequatur me. Qui enim voluerit animam suam saluam facere, perdet eam: qui autem perdiderit animam suam propter me & euangelium, saluam faciet eam. Quid enim proderit homini, si lucretur mundum totum: & detrimentum animæ suæ faciat? Aut quid dabit homo commutationis pro anima sua? Qui enim me confusus fuerit & verba mea in generatione ista adultera & peccatrice: & filius hominis confundetur eum cum venerit in gloria patris sui cum angelis sanctis. Et dicebat illis, Amen dico vobis, quia sunt quidam de hic stantibus qui non gustabunt mortem, donec videant regnum Dei veniens in virtute. Et post dies sex assumpsit Iesus Petrum & Iacobum & Ioannem: & duxit illos in montem excelsum seorsum solos, & transfiguratus est coram ipsis. Et vestimenta eius facta sunt splendentia & candida nimis velut nix, qualia fullo non potest super terram candida facere, & apparuit illis Elias cum Moyse: & erant loquentes cum Iesu. Et respondens Petrus, ait Iesu,

Rabbi: bonum est nos hic esse: & facciamus tria tabernacula, tibi vnum, & Moysi vnum, & Eliæ vnum. Non enim sciebat quid diceret, erant enim timore exterriti. Et facta est nubes obumbrans eos: & venit vox de nube, dicens: Hic est filius meus charissimus: audite illum. Et statim circunspicientes, neminem amplius viderunt, nisi Iesum tantum secum.

**C** Dominica. xx. post Penteco. Quartus lib. Regum. Lesson. j.

**R**æuaricatus est autem Moab cha. 1. in Israel, postquam mortuus est Achab. Ceciditque Ochozias per cancellos cœnaculi sui quod habebat in Samaria, & ægrotauit, misitque nuntios dicens ad eos, Ite, consultite Beelzebub Deum Accaron vtrum viuere queam de infirmitate mea hac. Angelus autem domini locutus est ad Eliam Thesbiten, dicens: Surge, & ascende in occursum nuntiorum regis Samariæ, & dices ad eos, Nunquid non est Deus in Israel: vt eatis ad consulendum Beelzebub Deum Accaron? Quam ob rem hæc dicit dominus: De lectulo super quem ascendisti non descendes, sed morte morieris. Et cha. 8. Elias. Reuersique sunt nuntij ad Ochoziam. Qui dixit eis, Quare reuersi estis? At illi responderunt ei, Vir occurrerit nobis, & dixit ad nos, Ite, & reuertimini ad regem, qui misit vos, & dicetis ei: Hæc dicit dominus, Nunquid quia non erat Deus in Israel mittis vt consulatur Beelzebub Deus Accaron? Idcirco de lectulo super quem ascendisti non descendes, sed morte morieris. Qui dixit eis, Cuius figuræ & habitus est vir ille qui occurrit vobis, & locutus est verba hæc? At illi dixerunt, Vir pilosus, & zona pellicea accinctus renibus. Qui ait, Elias Thesbites est. Misitque

ad eum quinquagenarium principem, & quinquaginta qui erant sub eo. Qui ascendit ad eum: sedentique in vertice montis, ait: Homo Dei, rex praecepit vt descendas. Respondensque Elias, dixit quinquagenario: Si homo Dei sum, descendat ignis de cœlo, & deuoret te, & quinquaginta tuos. Descendit itaque ignis de cœlo & deuorauit eum & quinquaginta qui erant cum eo.

**Secundum Marcum. Lesson. ij.**

cha. 9. **E**T descendantibus illis de monte, præcepit illis ne cuiquam quod vidissent narrarent, nisi cum filius hominis a mortuis resurrexerit. Et verbum continuerunt apud se: conquirentes quid esset: Cum a mortuis resurrexerit, Et interrogabant eum dicentes, Quid ergo dicunt Pharisæi & Scribæ quia Eliam oporteat venire primum? Qui respondens ait illis: Elias cum venerit primo, restituet omnia, & quomodo scriptum est in filium hominis, vt multa patiatur & contemnatur? Sed dico vobis quia & Elias venit (& fecerunt illi quæcumque voluerunt) sicut scriptum est de eo. Et veniens ad discipulos suos, vidi turbam magnam circa eos, & Scribas conquirentes cum illis. Et confestim omnis ~~papæ~~<sup>1-4</sup> lus videns Iesum, stupefactus est, & expauerunt: & accurrentes salutabant eum. Et interrogavit eos, Quid inter vos conquiritis? † Et respondens unus de turba, dixit: Magister, attuli filium meum ad te, habentem spiritum mutum: qui vbicunque eum apprehenderit, allidit illum: & spumat, & stridet dentibus suis, & arescit. & dixi discipulis tuis, vt eiicerent illum, & non potuerunt. Qui respondens eis, dixit: O generatio incredula, quandiu apud vos ero? quandiu vos patiar? afferte illum ad me. Et attulerunt eum. Et

cum vidisset eum, statim spiritus conturbauit illum: & elisus in terram volutabatur spumans. Et interrogavit patrem eius, Quantum temporis est, ex quo ei hoc accidit? At ille ait, Ab infantia: & frequenter eum in ignem & in aquas misit vt eum perderet. Sed si quid potes, adiuua nos: miserterus nostri. Iesus autem ait illi: Si potes credere, omnia possibilia sunt credenti. Et continuo exclamans pater pueri, cum lachrymis aiebat, Credo domine: adiuua incredulitatem meam. Et cum videret Iesus concurrentem turbam, comminatus est spiritui immundo, dicens illi, surde & mute spiritus, ego præcipio tibi exi ab eo: & amplius ne introeas in eum. Et exclamans & multum discerpens eum, exiit ab eo: & factus est sicut mortuus, ita vt multi dicerent: Quia mortuus est. Iesus autem tenens manum eius, eleuauit eum: & surrexit. Et cum introisset in domum, discipuli eius secreto interrogabant eum, Quare nos non potuimus eiicere eum? Et dixit illis, Hoc genus in nullo potest exire, nisi in oratione & ieunio.]

**According to John. Lesson. iii.**

**I**N illo tempore: Erat quidam regulus cuius filius infirmabatur Capharnaum. **Et reliqua.**

**Homilia sancti Grego. papæ.**

**L**ectio sancti Euangelij, quam modo fratres audistis, expositione non indiget. Sed ne hanc taciti præteriisse videamur, exhortando potius quam exponendo in ea aliquid loquamur. Hoc autem nobis solummodo de expositione video esse requirendum: cur is qui ad salutem petendam venerat, audiuit: Nisi signa & prodigia videritis, non creditis. Qui enim salutem quærebat filio, proculdubio credebat. Neque

enim ab eo quæreret salutem, quem non crederet saluatorem. Quare ergo ei dicitur: Nisi signa & prodigia videritis, non creditis: qui ante credidit, quam signum videret? Sed mementote quid petiit: & aperte cognoscetis, quia in fide dubitauit. Poposcit nanque ut descendere, & sanaret filium eius. Corporalem ergo præsentiam domini quærebat, qui per spiritum nusquam deerat. Minus itaque in illum credidit, quem non putauit salutem posse dare, nisi præsens esset & corpore. Si enim perfecte credidisset: proculdubio sciret quia non esset locus vbi non esset Deus. Ex magna ergo parte diffisus est, qui virtutis honorem non dedit maiestati, sed præsentiae corporali. Et salutem itaque filio petiit, & tamen in fide dubitauit, quia eum ad quem venerat, & potentem ad curandum credidit, & tamen morienti filio esse absentem putauit. **Te deum.** **Oratio.**

**L**Argire quæsumus domine fidelibus tuis indulgentiam placatus ha&9. pacem: vt pariter ab omnibus mundentur offensis, & secura tibi mente deseruant. Per do.

**C** Monday. ex. iij. li. Reg. Lesson. j.

**R**Vrsumque misit ad eum principem quinquagenarium alterum, & quinquaginta cum eo. Qui locutus est illi, Homo Dei, hæc dicit rex: Festina, descende. Respondens Elias, ait: Si homo Dei ego sum, descendant ignis de cœlo, & deuoret te, & quinquaginta tuos. Descendit ergo ignis de cœlo, & deuorauit illum, & quinquaginta eius. Iterum misit principem quinquagenarium tertium, & quinquaginta qui erant cum eo. Qui cum venisset, curuauit genua contra Eliam, & precatus est eum, & ait: Homo Dei, noli despicer animam meam & animas seruo-

rum tuorum qui mecum sunt. Ecce descendit ignis de cœlo, & deuorauit duos principes quinquagenarios primos, & quinquagenos qui cum eis erant, sed nunc obsecro, vt miserearis animæ meæ. Locutus est autem angelus domini ad Eliam, dicens: Descende cum eo, ne timeas. Surrexit igitur, & descendit cum eo ad regem, & locutus est ei, Hæc dicit dominus, Quia misisti nuntios ad consulendum Beelzebub Deum Accaron, quasi non esset Deus in Israel, a quo posses interrogare sermonem, ideo de lectulo super quem ascendisti, non descendes, sed morte morieris. Mortuus est autem iuxta sermonem domini quem locutus est Elias, & regnauit Ioram frater eius pro eo, anno secundo Ioram filij Iosaphat regis Iudæ: non enim habebat filium. Reliqua autem verborum Ochoziæ, quæ operatus est, nonne hæc scripta sunt in libro sermonum dierum regum Israel?

**Secundum Marcum.** **Lesson. ij.**

**E**T inde profecti prætergrediebantur Galilæam: nec volebat quenquam scire. Docebat autem discipulos suos: & dicebat illis, Quoniam filius hominis tradetur in manus hominum, & occidentur, & occisus tertia die resurget. At illi ignorabant verbum: & timebant interrogare eum. Et venerunt Capharnaum. Qui cum domi esset, interrogabat eos. Quid in via tractabatis? At illi tacebant: si quidem in via inter se disputauerunt quis eorum maior esset. Et residens vocauit duodecim: & ait illis, Si quis vult primus esse, erit omnium nouissimus, & omnium minister. Et accipiens puerum, statuit eum in medio eorum: quem cum complexus esset, ait illis: Quisquis vnum ex huiusmodi pueris reperit in nomine meo: me recipit, & quicunque me sus-

ceperit, non me suscipit, sed eum qui misit me. Respondit illi Ioannes, dicens. Magister, vidimus quendam in nomine tuo eiicientem dæmonia, qui non sequitur nos, & prohibuimus eum. Iesus autem ait, Nolite prohibere eum. nemo est enim qui faciat virtutem in nomine meo, & possit cito male loqui de me. qui enim non est aduersum vos, pro vobis est. Quisquis enim potum dederit vobis calicem aquæ in nomine meo quia Christi estis: amen dico vobis, non perdet mercedem suam. Et quisquis scandalizauerit vnum ex his pusillis creditibus in me: bonum est ei magis si circundaretur mola asinaria collo eius, & in mare mitteretur. Et si scandalizauerit te manus tua, abscede illam. bonum est tibi debilem introire in vitam, quam duas manus habentem ire in gehennam in ignem inextinguibilem, vbi vermis eorum non moritur, & ignis non extinguitur. Et si pes tuus te scandalizat, amputa illum. bonum est tibi claudum introire in vitam æternam, quam duos pedes habentem mitti in gehennam ignis inextinguibilis, vbi vermis eorum non moritur & ignis non extinguitur. Quod si oculus tuus scandalizat te, eiice eum. Bonum est tibi luscum introire in regnum Dei, quam duos oculos habentem mitti in gehennam ignis, vbi vermis eorum non moritur, & ignis non extinguitur. Omnis enim igne salietur: & omnis victima sale salietur. Bonum est sal: quod si sal insulsum fuerit: in quo illud condietis? Habete in vobis sal, & pacem habete inter vos.

c. 10.

**C** Tuesday. ex. iij. li. Reg. Lesson. j.

**F**Actum est autem, cum leuare vellet dominus Eliam per turbinem in cœlum, ibant Elias & Eliseus de Galalis. Dixitque Elias ad Eliseum, sede

hic quia dominus misit me vsque in Bethel. Cui ait Eliseus, Viuit dominus, & viuit anima tua, quia non derelinquam te. Cunque descendissent Bethel, egressi sunt filij prophetarum, qui erant in Bethel, ad Eliseum & dixerunt ei, Nunquid nosti quia hodie dominus tollet dominum tuum a te? Qui respondit, Et ego noui: silet. Dixit autem Elias ad Eliseum, Sede hic, quia dominus misit me in Iericho. Et ille ait, Viuit dominus, & viuit anima tua: quia non derelinquam te. Cunque venissent Iericho, accesserunt filij prophetarum qui erant in Iericho, ad Eliseum, & dixerunt ei, Nunquid nosti quia dominus hodie tollet dominum tuum a te? Et ait, Et ego noui: silet. Dixit autem ei Elias, Sede hic, quia dominus misit me vsque ad Iordanem. Qui ait, Viuit dominus, & viuit anima tua, quia non derelinquam te. Ierunt igitur ambo pariter, & quinquaginta viri de filijs prophetarum secuti sunt eos, qui & steterunt e contra longe: illi autem ambo stabant super Iordanem. Tulitque Elias pallium suum, & inuoluit illud, & percussit aquas: quæ diuisæ sunt in vtranque partem, & transierunt ambo per siccum. Cunque transissent, Elias dixit ad Eliseum, Postula quod vis vt faciam tibi, antequam tollar a te. Dixitque Eliseus, Obsecro vt fiat in me duplex spiritus tuus. Qui respondit, Rem difficilem postulasti: attamen si videris me quando tollar a te, erit tibi quod petisti: si autem non videris, non erit.

**Secundum Marcum. Lesson. ij.**

**E**T inde exurgens, venit in fines Iudææ ultra Iordanem: & conuenerunt iterum turbæ ad eum: & sicut consueuerat, iterum docebat illos. Et accedentes Pharisæi, interrogabant eum. Si licet vero vxorem

dimittere? tentantes eum. At ille respondens, dixit eis, Quid vobis præcepit Moyses? Qui dixerunt, Moyses permisit libellum repudij scribere, & dimittere: Quibus respondens Iesus, ait, Ad duritiam cordis vestri scripsit vobis præceptum istud: ab initio autem creaturæ masculum & foeminam fecit eos Deus. Propter hoc, relinquit homo patrem suum & matrem: & adhæredit ad vxorem suam, & erunt duo in carne vna. Itaque iam non sunt duo, sed vna caro. Quod ergo Deus coniunxit, homo non separat. Et in domo iterum discipuli eius de eodem interrogauerunt eum. Et ait illis, Quicunque dimiserit vxorem suam, & aliam duxerit: adulterium committit super eam. Et si vxor dimiserit virum suum, & alij nupserit, moechatur. Et offerebant illi paruulos, vt tangeret illos. Discipuli autem comminabantur offerentibus. Quos cum videret Iesus, indigne tulit, & ait illis, Sinite paruulos venire ad me: & ne prohibueritis eos: talium enim est regnum Dei. Amen dico vobis: quisquis non receperit regnum Dei velut paruulus, non intrabit in illud. Et complexans eos, & imponens manus super illos, benedicebat eos. Et cum egressus esset in viam, procurrens quidam genu flexo ante eum, rogabat eum dicens, Magister bone, quid faciam vt vitam æternam percipiam? Iesus autem dicit ei, Quid me diligis? bonum? Nemo bonus, nisi unus Deus. Præcepta nosti? Ne adulteres, Ne occidas, Ne fureris, Ne falsum testimonium dixeris, Ne fraudum feceris, Honora patrem tuum & matrem. At ille respondens, ait illi, Magister, hæc omnia obseruaui a iuuentute mea. Iesus autem intuitus eum, dilexit eum, &

dixit ei, Vnum tibi deest, vade, quæcunque habes vende, & da pauperibus, & habebis thesaurum in cœlo: & veni, sequere me. Qui contrastatus in verbo, abiit moerens: erat enim habens multas possessiones. Et circunspiciens Iesus, ait discipulis suis, Quam difficile qui pecunias habent, in regnum Dei introibunt. Discipuli autem obstupescabant in verbis eius. At Iesus rursus respondens, ait illis, Filioli, quam difficile est confidentes in pecunijs, in regnum Dei introire. Facilius est camelum per foramen acus transire, quam diuitem intrare in regnum Dei. Qui magis admirabantur, dicentes ad semetipsos, Et quis potest saluus fieri? Et intuens illos Iesus, ait, Apud homines impossibile est: sed non apud Deum. omnia enim possibilia sunt apud Deum. Et post hæc cœpit ei Petrus dicere, Ecce nos dimisimus omnia, & secuti sumus te. Respondens Iesus ait, Amen dico vobis, nemo est qui reliquerit domum, aut fratres, aut sorores, aut patrem, aut matrem, aut filios, aut agros propter me, & propter Euangelium: qui non accipiat centies tantum nunc in tempore hoc domos, & fratres, & sorores, & matres, & filios & agros, cum persecutionibus, & in seculo futuro vitam æternam. multi autem primi erunt nouissimi: & nouissimi primi.

**C** Feria. iiiij. ex. iiiij. Reg. Lesson. j.

**C** Vnque pergerent, & incedentes sermocinarentur, ecce currus igneus, & equi ignei diuiserunt vtrunque: & ascendit Elias per turbinem in cœlum, Eliseus autem videbat, & clamabat, Pater mi, pater mi, currus Israel & auriga eius. Et non vidit eum amplius: apprehenditque vestimenta sua, & scidit illa in duas partes. Et leuauit pallium Eliæ, quod ceciderat ei: reuer-

susque stetit super ripam Iordanis, & pallio Eliæ, quod ceciderat ei, percussit aquas, & non sunt diuisæ: & dixit, Vbi est Deus Eliæ etiam nunc? Per cussitque aquas, & diuisæ sunt hoc atque illuc: & transiit Eliseus. Videntes autem filij prophetarum, qui erant in Iericho econtra, dixerunt, Requieuit spiritus Eliæ super Eliseum. Et venientes in occursum eius, adorauerunt eum proni in terram, dixeruntque illi, Ecce, cum seruis tuis sunt quinquaginta viri fortes, qui possunt ire, & querere dominum tuum, ne forte tulerit eum spiritus domini, & proiecerit eum in vnum montium, aut in vnam vallium. Qui ait, Nolite mittere. Coegeruntque eum, donec acquiesceret & diceret, Mittite. Et miserunt quinquaginta viros: qui cum quæsisserent tribus diebus, non inuenierunt. Et reuersi sunt ad eum: at ille habitabat in Iericho, & dixit eis, Nunquid non dixi vobis, Nolite mittere? Dixerunt quoque viri ciuitatis ad Eliseum, Ecce habitatio ciuitatis huius optima est, sicut tu ipse domine perspicis: sed aquæ pessimæ sunt, & terra sterilis. At ille ait, Afferte vas nouum, & mittite in illud sal. Quod cum attulissent, egressus ad fontem aquarum, misit in illum sal, & ait, Hæc dicit dominus, Sanaui aquas has, & non erit vltra in eis mors, neque sterilitas. Sanatae sunt ergo aquæ vsque in diem hanc iuxta verbum Elisei quod locutus est. Ascendit autem inde Eliseus in Bethel: cunque ascenderet per viam, pueri parui egressi sunt de ciuitate: & illudebant ei, dicentes, Ascende calue, ascende calue. Qui cum respexisset, vidi eos, & maledixit eis in nomine domini: egressique sunt duo vrsi de saltu, & lacerauerunt ex eis quadrag-

inta duos pueros. Abiit autem inde in montem Carmeli, & inde reuersus est in Samariam.

**Secundum Marcum. Lesson. ij.**

**E**RANT autem in via ascendentibus c. 10.

Ierosolymam: & praecedebat illos Iesus, & stupebant: & sequentes timebant. Et assumens iterum duodecim coepit illis dicere quæ essent ei ventura. Quia ecce ascendimus Ierosolymam, & filius hominis tradetur principibus sacerdotum & Scribis & senioribus, & damnabunt eum morte, & tradent eum gentibus, & illudent ei, & conspuent eum, & flagellabunt eum, & interficien eum, & tertia die resurget. Et accedunt ad eum Iacobus & Ioannes filii Zebedæi, dicentes, Magister, volumus vt quocunque petierimus, facias nobis. At ille dixit eis, Quid vultis vt faciam vobis? Et dixerunt, Da nobis vt vnu ad dexteram tuam, & alius ad sinistram tuam sedeamus in gloria tua. Iesus autem ait eis, Nescitis quid petatis. Potestis bibere calicem quem ego bibo, aut baptismo, quo ego baptizor, baptizari? At illi dixerunt ei, Possumus. Iesus autem ait eis, Calicem quidem quem ego bibo bibetis, & baptismo quo ego baptizor, baptizabimini: sedere autem ad dexteram meam vel ad sinistram, non est meum dare vobis, sed quibus paratum est. Et audientes decem, indignati sunt de Iacobo & Ioanne. Iesus autem vocans eos, ait illis, Scitis quia hi qui videntur principari Gentibus, dominantur eis: & principes eorum potestatem habent ipsorum. Non ita est autem in vobis: sed quicunque voluerit fieri maior, erit vester minister: & quicunque voluerit in vobis primus esse, erit omnium seruus. Nam & filius hominis non venit vt ministraretur ei, sed

vt ministraret, & daret animam suam redemptionem pro multis. Et veniunt Iericho: & proficidente eo de Iericho, & discipulis eius & plurima multitudine, filius Timæi Bartimæus cæcus, sedebat iuxta viam mendicans. Qui cum audisset quia Iesus Nazarenus est: coepit clamare & dicere, Iesu fili Dauid miserere mei. Et comminabantur ei multi, vt taceret. At ille multo magis clamat, Fili Dauid, miserere mei. Et stans Iesus, præcepit illum vocari. Et vocant cæcum dicentes ei, Animæquior esto, surge, vocat te. Qui projecto vestimento suo exiliens, venit ad eum. Et respondens Iesus, dixit illi, Quid tibi vis faciam? Cæcus autem dixit ei, Rhabboni vt videam. Iesus autem ait illi, Vade, fides tua te saluum fecit. Et confestim vidit, & sequebatur eum in via.

**C Feria. v. ex. iiiij. Reg. Lesson. j.**

cha. 3. **T**Oram vero filius Achab regnauit super Israel in Samaria anno decimo octauo Iosaphat regis Iudæ. Regnauitque duodecim annis. Et fecit malum coram domino, sed non sicut pater suus, & mater: tulit enim statuas Baal, quas fecerat pater eius. Veruntamen in peccatis Ierooboam filij Nabat, qui peccare fecit Israel, adhaesit, nec recessit ab eis. Porro Mesa rex Moab. nutriebat pecora multa, & soluebat regi Israel centum millia agnorum, & centum millia arietum cum velleribus suis. Cunque mortuus fuisset Achab, præuaricatus est feedus, quod habebat cum rege Israel. Egressus est igitur rex Ioram in die illa de Samaria, & recensuit vniuersum Israel. Misitque ad Iosaphat regem Iuda, dicens: Rex Moab recessit a me, veni mecum contra eum ad prælium. Qui respondit, Ascendam: qui meus est, tuus est: populus meus, populus tuus: & equi

mei, equi tui. Dixitque, Per quam viam ascendemus? At ille respondit, Per desertum Idumææ. Perreverunt igitur rex Israel, & rex Iuda, & rex Edom, & circumierunt per viam septem dierum, nec erat aqua exercitui & iumentis quæ sequebantur eos. Dixitque rex Israel, heu heu heu, congregavit nos dominus tres reges, vt traderet in manu Moab. Et ait Iosaphat, estne hic propheta domini, vt deprecemur dominum per eum? Et respondit unus de seruis regis Israel. Est hic Eliseus filius Saphat, qui fundebat aquam super manus Eliæ. Et ait Iosaphat, Est apud eum sermo domini. Descenditque ad eum rex Israel, & Iosaphat rex Iuda & rex Edom. Dixit autem Eliseus ad regem Israel, quid mihi & tibi est? vade ad prophetas patris tui, & matris tuæ. Et ait illi rex Israel, Quare congregavit dominus tres reges hos, vt traderet eos in manus Moab? Dixitque ad eum Eliseus, Viuit dominus exercitum in cuius conspectu sto, quod si non vultum Iosaphat regis Iudæ erubescerem, non attendissem quidem te, nec respxissem. Nunc autem adducite mihi psalmem.

**Secundum Marcum. Lesson. ij.**

**E**T cum appropinquarent Ierosolymæ & Bethaniæ ad montem Oliuarum, mittit duos ex discipulis suis, & ait illis, Ite in castellum quod contra vos est, & statim introeuntes illuc, inuenietis pullum ligatum, super quem nemo adhuc hominum sedet: soluite illum, & adducite. Et si quis vobis dixerit, Quid facitis? dicite quia domino necessarius est: & continuo illum dimittet huc. Et abeuntes, inuenierunt pullum ligatum ante ianuam foris in biuio: & soluunt eum. Et quidam de illic stantibus, dicebant il-

lis, Quid facitis, soluentes pullum? Qui dixerunt eis sicut præceperat illis Iesus: & dimiserunt eos. Et duxerunt pullum ad Iesum: & imponunt illi vestimenta sua: & sedit super eum. Multi autem vestimenta sua strauerunt in via. Alij autem frondes cædebant de arboribus, & sternebant in via. Et qui præibant, & qui sequebantur clamabant dicentes, Hosanna, benedictus qui venit in nomine domini. Benedictum quod venit regnum patris nostri Dauid, Hosanna in excelsis. Et introiuit Ierosolymam in templum: & circumspectis omnibus cum iam vespera esset hora, exiit in Bethaniam cum duodecim. Et alia die cum exirent a Bethania, esuriit. Cunque vidisset a longe ficum habentem folia, venit, si quid forte inueniret in ea. Et cum venisset ad eam, nihil inuenit præter folia, non enim erat tempus ficorum. Et respondens, dixit ei, Iam non amplius in æternum ex te fructum quisquam manducet. Et audiebant discipuli eius. Et veniunt in Ierosolymam. Et cum introisset in templum, cœpit eiicere vendentes & ementes in templo, & mensas numulariorum & cathedras vendentium columbas euertit: & non sinebat vt quisquam transferret vas per templum, & docebat, dicens eis, Nonne scriptum est, Quia domus mea, domus orationis vocabitur omnibus gentibus? vos autem fecistis eam speluncam latronum. Quo auditio, principes sacerdotum & scribæ quærebant quomodo eum perderent: timebant enim eum, quoniam vniuersa turba admirabatur super doctrina eius. Et cum vespera facta esset, egrediebatur de ciuitate. Et cum mane transirent, viderunt fi- cum aridam factam a radicibus. Et

recordatus Petrus dixit ei, Rabbi, ecce ficus, cui maledixisti, aruit. Et respondens Iesus, ait illis, Habete fidem Dei. Amen dico vobis quia quicunque dixerit huic monti, Tollere & mittere in mare, & non haesitauerit in corde suo, sed crediderit quia quocunque dixerit, fiat: fiet ei. Propterea dico vobis, omnia quæcunque orantes petitis, credite quia accipietis, & euenient vobis. Et cum stabitis ad orandum, dimittite si quis habetis aduersus aliquem: vt & pater vester, qui in coelis est, dimittat vobis peccata vestra. Quod si vos non dimiseritis, nec pater vester qui in coelis est dimittet vobis peccata vestra.

*Fidei Magno exaltare Psaltes, facta est ius* cha. 3.

**C** per eum manus domini, & ait, Hæc dicit dominus, Facite alueum torrentis huius fossas & fossas. Hæc enim dicit dominus, Non videbitis ventum, neque pluiam: & alueus iste replebitur aquis: & bibetis vos, & familiae vestrae, & iumenta vestra. Parumque est hoc in conspectu domini? insuper tradet etiam Moab in manus vestras. Et percutietis omnem ciuitatem munitam, & omnem urbem electam, & vniuersum lignum fructiferum succidetis, cunctosque fontes aquarum obturabitis, & omnem agrum egregium operetis lapidibus. Factum est igitur mane, quando sacrificium offerri solet, & ecce, aquæ veniebant per viam Edom: & repleta est terra aquis, vniuersi autem Moabitæ audientes quod ascendissent reges vt pugnarent aduersum eos, conuocauerunt omnes qui accincti erant baltheo desuper, & steterunt in terminis. Primoque mane surgentes: & orto iam sole ex aduerso aquarum, viderunt Moabitæ econtra aquas rubras quasi sanguinem, dixeruntque, Sanguis gladij est: pugnauerunt reges contra

se, & cæsi sunt mutuo: nunc perge ad prædam Moab. Perrexeruntque in castra Israel: porro consurgens Israël percussit Moab: at illi fugerunt coram eis. Venerunt igitur qui vicerant, & percusserunt Moab, & ciuitates destruxerunt: & omnem agrum optimum, mittentes singuli lapides, repleuerunt: & vniuersos fontes aquarum obturauerunt: & omnia ligna fructifera succiderunt, ita vt muri tantum fictiles remanerent & circundata est ciuitas a fundibularijs, & magna ex parte percussa. Quod cum vidisset rex Moab, præualuisse scilicet hostes, tulit secum septingentos viros educentes gladios vt irrumperent ad regem Edom: & non potuerunt. Arripiensque filium suum, primogenitum, qui regnaturus erat pro eo, obtulit holocaustum super murum: & facta est indignatio magna in Israel, statimque recesserunt ab eo, & reuersi sunt in terram suam.

**Secundum Marcum. Lesson. ij.**

**E**T veniunt rursus Ierosolymam. Et cum ambularet in templo, accedunt ad eum summi sacerdotes, & Scribæ, & seniores, & dicunt ei, In qua potestate hæc facis? & quis dedit tibi hanc potestatem vt ista facias? Iesus autem respondens, ait illis, Interrogabo vos & ego vnum verbum, & responde te mihi: & dicam vobis in qua potestate hæc faciam. Baptismus Ioannis, de cœlo erat, an ex hominibus? Responde te mihi. At illi cogitabant secum, dicentes, Si dixerimus de cœlo, dicet nobis, Quare ergo non credidistis ei? Si dixerimus ex hominibus, timemus populum. Omnes enim habebant Ioannem quia vere propheta esset. Et respondentes dicunt Iesu, Nescimus. Et respondens Iesus, ait illis, Neque ego dico

vobis in qua potestate hæc faciam. Et c. 12. coepit illis in parabolis loqui, Vineam pastinauit homo, & circundedit sepem, & fodit lacum, & ædificauit turrim, & locauit eam agricolis, & peregre profectus est. Et misit ad agricolas in tempore seruum, vt ab agricolis acciperet de fructu vineæ. Qui apprehensum eum ceciderunt: & dimiserunt vacuum. Et iterum misit ad illos alium seruum: & illum in capite vulnerauerunt, & contumelijs affecerunt. Et rursum alium misit, & illum occiderunt: & plures alios, quosdam cædentes: alios vero occidentes. Adhuc ergo vnum habens filium charissimum: & illum misit ad eos nouissimum, dicens. Quia reuebuntur filium meum: Coloni autem dixerunt adinuicem, Hic est hæres: venite, occidamus eum: & nostra erit hæreditas. Et apprehendentes eum occiderunt: & eiecerunt extra vineam. Quid ergo faciet dominus vineæ? Veniet, & perdet colonos: & dabit vineam alijs. Nec scripturam hanc legitis, **L**apidem quem reprobauerunt ædificantes, hic factus est in caput anguli: A domino factum est istud, & est mirabile in oculis nostris? Et quærebant eum tenere: & timuerunt turbam: cognouerunt enim quoniam ad eos parabolam hanc dixerit. Et relicto eo, abierunt. Et mittunt ad eum quosdam ex Pharisæis & Herodianis: vt eum caperent in verbo. Qui venientes, dicunt ei, Magister scimus quia verax es, & non curas quenquam: nec enim vides in faciem hominum, sed in veritate viam Dei doces. Licet dari tributum Cæsari: an non dabimus? Qui sciens versutiam illorum, ait illos, Quid me tentatis? afferte mihi denarium vt videam. At illi attulerunt ei. Et ait

illis, Cuius est imago hæc & inscriptio? Dicunt ei, Cæsar. Respondens autem Iesus, dixit illis, Reddite igitur quæ sunt Cæsaris, Cæsari: & quæ sunt Dei, Deo. Et mirabantur super eo.

**C Sabbato, ex. iij. Regum. Lesson. j.**

c.4.a **M**†Vlier autem quædam de vxoribus prophetarum clamabat ad Eliseum, dicens. Seruus tuus vir meus mortuus est, & tu nosti quia seruus tuus fuit, timens dominum: & ecce creditor venit vt tollat duos filios meos ad seruendum sibi. Cui dixit Eliseus. Quid vis vt faciam tibi? Dic mihi, quid habes in domo tua? At illa respondit, Non habeo ancilla tua quicquam in domo mea, nisi parum olei quo vngar. Cui ait, Vade pete mutuo ab omnibus vicinis tuis vasa vacua non pauca. Et ingredere, & claude ostium tuum, cum intrinsecus fueris tu & filij tui, & mitte inde in omnia vasa hæc: & cum plena fuerint, tolles, Iuit itaque mulier, & clausit ostium super se, & super filios suos: illi offerebant vasa, & illa infundebat. Cunque plena fuissent vasa, dixit ad filium suum, Affer mihi adhuc vas. Et ille respondit. Non habeo. Stetitque oleum. Venit autem illa, & indicauit homini Dei. Et ille, Vade, inquit vende oleum, & redde creditori tuo: tu autem, & filij tui viuite de reliquo.] Facta est autem quædam dies, & transibat Eliseus per Sunam: erat autem ibi mulier magna, quæ tenuit eum vt comedederet panem: Cunque frequenter inde transiret, diuertebat ad eam vt comedederet panem. Quæ dixit ad virum suum, Animaduerto quod vir Dei sanctus est iste, qui transit per nos frequenter. Faciamus ergo ei cenaculum paruum. & ponamus ei in eo lectulum, & mensam, & sellam, & candelabrum,

vt cum venerit ad nos, maneat ibi. Facta est ergo dies quædam, & veniens diuertit in cœnaculum, & requieuit ibi. Dixitque ad Giezi puerum suum, Voca Sunamitidem istam. Qui cum vocasset eam, & illa stetisset coram eo, dixit ad puerum suum, Loquere ad eam. Ecce, sedule in omnibus ministrasti nobis, quidvis vt faciam tibi? nunquid habes negocium, & vis vt loquar regi, siue principi militiae? Quæ respondit. In medio populi mei habito. Et ait, Quid ergo vult vt faciam ei? Dixitque Giezi, Ne quæras: filium enim non habet, & vir eius senex est.

**Secundum Marcum. Lesson. ij.**

**E**T venerunt ad eum Sadducei, qui c. 12. dicunt resurrectionem non esse, & interrogabant eum dicentes, Magister, Moyses nobis scripsit, vt si cuius frater mortuus fuerit, & dimiserit vxorem, & filios non reliquerit: accipiat frater eius vxorem ipsius, & resuscitet semen fratri suo. Septem ergo fratres erant: & primus accepit vxorem, & mortuus est non relicto semine. Et secundus accepit eam, & mortuus est: & nec iste reliquit semen. Et tertius similiter. Et acceperunt eam similiter septem: & non reliquerunt semen. Nouissima omnium defuncta est & mulier. In resurrectione ergo cum resurrexerint, cuius de his erit vxor? B septem enim habuerunt eam vxorem. Et respondens Iesus ait illis, Nonne ideo erratis, non scientes scripturas neque virtutem Dei? Cum enim a mortuis resurrexerint, neque nubent, neque nubentur sed sunt sicut angeli Dei in cœlis. De mortuis autem quod resurgent, non legistis in libro Moysi, super rubrum quomodo dixerit illi Deus, inquiens, Ego sum Deus Abraham, & Deus Isaac, & Deus Iacob? Non est Deus mortuo-

rum, sed viuorum. Vos ergo multum erratis. Et accessit vnum de Scribis, qui audierat illos conquirentes: & videns quoniam bene illis responderit, interrogauit eum quod esset primum omnium mandatum. Iesus autem respondit ei, quia primum omnium mandatum est, Audi Israel, dominus Deus tuus vnum est. Et, diliges dominum Deum tuum ex toto corde tuo, & ex tota anima tua, & ex tota mente tua, & ex tota virtute tua. Hoc est primum mandatum. Secundum autem simile est illi: Diliges proximum tuum tanquam te ipsum. Maius horum aliud mandatum non est. Et ait illi Scriba, Bene magister, in veritate, dixisti, quia vnum est Deus, & non est alius praeter eum. Et vt diligatur ex toto corde, & ex toto intellectu, & ex tota anima, & ex tota fortitudine, & diligere proximum tanquam seipsum maius est omnibus holocaustatibus, & sacrificijs. Iesus autem videns quod sapienter respondisset, dixit illi, Non es longe ad regno Dei. Et nemo iam audebat eum interrogare. Et respondens Iesus dicebat, docens in templo, Quomodo dicunt Scribae Christum filium esse Dauid? Ipse enim Dauid dicit in spiritu sancto, Dixit dominus domino meo, sede a dextris meis. Donec ponam inimicos tuos scabellum pedum tuorum. Ipse ergo Dauid dicit eum dominum: & vnde est filius eius? Et multa turba eum liberter audiuit.

**C** Dominica. xxj. post Pentecosten, ex quarto Regum. Lesson one.

Ræcepit itaque vt vocaret eam: quæ cum vocata fuisset, & stetisset ante ostium, dixit ad eam. In tempore isto, in hac eadem hora, si vita comes fuerit, habebis in vtero filium. At illa re-

spondit, Noli quæso domine mi vir Dei, noli mentiri ancillæ tuæ. Et concepit mulier, & peperit filium in tempore, & in hora eadem qua dixerat Eliseus. Creuit autem puer. Et cum esset quædam dies, & egressusisset ad patrem suum, ad messores, ait patri suo, Caput meum, caput meum. At ille dixit pueru, Tolle, duc eum ad matrem suam. Qui cum tulisset, & duxisset eum ad matrem suam, posuit eum illa super genua sua vsque ad meridiem, & mortuus est. Ascendit autem, & collocauit eum super lectulum hominis Dei, & clausit ostium, & egressa vocavit virum suum, & ait, Mitte mecum obsecro vnum de pueris, & asinam, vt excurrat ad eum ad hominem Dei, & reuertar. Qui ait illi, Quam ob causam vadis ad eum? Hodie non sunt calendæ, neque Sabbatum. Quæ respondit, Vad am, Strautique asinam, & præcepit pueru. Mina, & propera, ne mihi moram facias in eundo: & hoc age quod præcipio tibi. † Profecta est igitur, & venit ad virum Dei in montem Carmeli: Cunque vidisset eam vir Dei econtra, ait ad Giezi puerum suum, Ecce Sunamitis illa. Vade ergo in occursum eius, & dic ei, Recte ne agitur circa te, & circa virum tuum, & circa filium tuum? Quæ respondit, Recte. Cunque venisset ad virum Dei in montem, apprehendit pedes eius, & accessit Giezi vt amouret eam. Et ait homo Dei. Dimitte illam: anima enim eius in amaritudine est, & dominus celauit a me, & non indicauit mihi. Quæ dixit illi, Nunquid petui filium a domino meo? nunquid non dixi tibi, Ne illudas me? Et ille ait ad Giezi, Accinge lumbos tuos, & tolle baculum meum in manu tua, & vade. Si oc-

currenit tibi homo, non salutes eum, & si salutauerit te quispiam, non respondeas illi, & pones baculum meum super faciem pueri. Porro mater pueri ait, Viuit dominus, & viuit anima tua, non dimittam te. Surrexit ergo, & sequutus est eam. Giezi autem præcesserat ante eos, & posuerat baculum super faciem pueri: & non erat vox, neque sensus: reuersusque est in occursum eius, & nuntiauit ei, dicens, Non surrexit puer.

**Secundum Marcum. Lesson. ij.**

- c. 12. **E**T dicebat eis in doctrina sua, Cauete a scribis qui volunt in stolis ambulare & salutari in foro, & in primis cathedris sedere in synagogis, & primos discubitus in coenis, qui deuorant domos viduarum sub obtentu prolixæ orationis, hi accipient prolixius iudicium. Et sedens Iesus contra gazophylacium, aspiciebat quomodo turba iactaret æs in gazophylacium, & multi diuites iactabant multa. Cum venisset autem vidua vna pauper, misit duo minuta, quod est quadrans. Et conuocans discipulos suos, ait illis, Amen dico vobis, quoniam vidua hæc pauper plus omnibus misit qui miserunt in gazophylacium. Omnes enim ex eo quod abundabat illis, miserunt: hæc vero de penuria sua omnia quæ habuit misit, totum victum suum. Et cum egredetur de templo, ait illi vnu ex discipulis suis, Magister, aspice quales lapides & quales structuræ? Et respondens Iesus, ait illi, Vides has omnes magnas ædificationes? Non relinquetur lapis super lapidem qui non destruatur. Et cum sederet in monte oliuarum contra templum, interrogabant eum separatim Petrus & Iacobus, & Ioannes & Andreas, Dic nobis, quando ista fient? & quod signum erit quando hæc omnia incipient consummari? Et respon-

dens Iesus, coepit dicere illis, Videte ne quis vos seducat. multi enim venient in nomine meo dicentes, quia ego sum: & multos seducent. Cum audieritis autem bella & opiniones bellorum, ne timueritis: oportet enim hæc fieri: sed nondum finis. Exurget enim gens contra gentem, & regnum super regnum: & erunt terræmotus per loca & fames. Initium dolorum, hæc: videte autem vosmetipso. Trident enim vos in consilijs, & in synagogis vapulabitis, & ante præsides & reges stabitis propter me in testimonium illis. Et in omnes gentes primum oportet prædicari euangelium. Et cum duxerint vos tradentes, nolite præcogitare quid loquamini: sed quod datum vobis fuerit in illa hora, id loquimini. non enim vos estis loquentes sed spiritus sanctus. Tradet autem frater fratrem in mortem, & pater filium: & consurgent filij in parentes, & morte afficiant eos. Et eritis odio omnibus, propter nomen meum. Qui autem sustinuerit in finem, hic saluus erit.

**Secundum Matthæum. Lesson. ij.**

- I**N illo tempore: Dixit Jesus discipulis suis parabolam hanc, Simile est regnum cœlorum homini regi qui voluit rationem ponere cum seruis suis. **Et rel. Hymn. sancti Augustini episc.** Narrauit dominus similitudinem valde terribilem quia simile est regnum cœlorum homini patrifamilias, qui posuit rationem cum seruis suis, in quibus inuenit debitorem decem millium talentorum. Et cum iussisset vt omnia quæ habebat & omnis eius familia & ipse venderetur, & debitum solueretur, adiuolutus genibus domini sui, rogabat eum dilationem, meruit remissionem. Misertus est enim dominus eius sicut audiuimus: & omne debi-

tum dimisit illi. At ille debito liber, sed iniquitatis seruus, postquam egressus est a facie domini sui inuenit etiam ipse debitorem suum, qui debebat non decem millia talentorum, quantum ipsius debitum fuit, sed centum denarios? cœpit suffocare eum, trahere, & dicere, redde quod debes, At ille rogabat conseruum sicut ipse rogauerat dominum. Sed non tales ipse inuenit conseruum, qualem ille dominum. Non solum remittere illi debitum noluit, sed nec dilationem dedit. Contortum rapiebat ad solutionem, iam debito dominico liber. Displicuit conseruis: & renuntiauerunt domino suo quod actum esset. **Te deum.** **Oratio.**

**F**Amiliam tuam quæsumus domine continua pietate custodi: vt a cunctis aduersitatibus te protegente, sit libera, & in bonis actibus tuo nomini sit deuota. Per.

**C** Monday. ex. li. iiiij. Reg. Lesson. j.

**I**ngressus est ergo Eliseus domum, & ecce puer mortuus iacebat in lectulo eius: ingressusque clausit ostium super se, & super puerum, & orauit ad dominum. Et ascendit, & incubuit super puerum, posuitque os suum super os eius, & oculos suos super oculos eius, & manus suas super manus eius: & incuruauit se super eum, & calefacta est caro pueri. At ille reuersus, deambulauit in domo semel huc atque illuc: & ascendit, & incubuit super eum: & oscitauit puer septies, aperuitque oculos. Et ille vocauit Giezi, & dixit ei: Voca Sunamitidem hanc. Quæ vocata, ingressa est ad eum. Qui ait, Tolle filium tuum. Venit illa, & corruit ad pedes eius, & adorauit super terram: tulitque filium suum, & egressa est, & Eliseus reuersus est in Galgala.] Erat autem famæ in terra,

& filii prophetarum habitabant coram eo, dixitque vni de pueris: Pone ollam grandem, & coque pulmentum filijs prophetarum. Et egressus est vnu in agrum vt colligeret herbas agrestes: inuenitque quasi vitem sylvestrem, & collegit ex ea colocynthidas agri, & impleuit pallium suum, & reuersus concidit in ollam pulmenti: nesciebat enim quid esset. Infuderunt ergo socijs, vt comederent: cunque gustassent de coccione, exclamauerunt dicentes: Mors in olla vir Dei. Et non potuerunt comedere, At ille, Afferre, inquit, farinam. Cunque tulissent, misit in ollam, & ait: Infunde turbæ, vt comedant. Et non fuit amplius quicquam amaritudinis in olla. Vir autem quidam venit de Baalsalisa deferens viro Dei panes primitiarum, viginti panes hordeaceos & frumentum nouum in pera sua. At ille dixit: Da populo, vt comedat. Responditque ei minister eius: Quantum <sup>cane</sup> hoc, vt apponam centum viris? rursum ille ait, Da populo, vt comedat: hæc enim dicit dominus: Comedent, & supererit. Posuit itaque coram eis: qui comederunt, & superfuit iuxta verbum domini.

**Secundum Marcum. Lesson. ij.**

**C**Vm autem videritis abominationem desolationis, stantem vbi non debet (qui legit intelligat) tunc qui in Iudæa sunt, fugiant in montes, & qui super tectum, ne descendat in domum, nec introeat vt tollat quid de domo sua, & qui in agro erit, non reuertatur retro tollere vestimentum suum. Væ autem prægnantibus, & nutrientibus in illis diebus. Orate vero vt hyeme non fiuant. Erunt enim dies illi tribulationes tales, quales non fuerunt ab initio creaturæ quam condidit Deus vsque nunc, Fneque fient. Et nisi breuiasset dominus

dies, non fuisset salua omnis caro. Sed propter electos quos elegit, breuiauit dies. Et tunc si quis vobis dixerit, Ecce hic est Christus, ecce illic: ne credideritis. Exurgent enim pseudochristi, & pseudoprophetæ: & dabunt signa & portenta ad seducendos, si fieri potest, etiam electos. Vos ergo videte, ecce prædicti vobis omnia. Sed in illis diebus post tribulationem illam Sol contenebrabitur: & luna non dabit splendorem suum, & stellæ cœli erunt decidentes, & virtutes quæ in cœlis sunt mouebuntur. Et tunc videbunt filium hominis venientem in nubibus cum virtute multa & gloria. Et tunc mittet angelos suos, & congregabit electos suos a quatuor ventis, a summo terræ vsque ad summum cœli. A ficu autem discite parabolam. Cum iam ramus eius tener fuerit, & nata fuerint folia, cognoscitis quia in proximo sit ætas. Sic & vos cum videritis hæc fieri, scitote quod in proximo sit in ostijs. Amen dico vobis, quoniam non transbit generatio hæc, donec omnia illa fiant. Cœlum & terra transibunt, verba autem mea non transibunt. De die autem illo vel hora, nemo scit neque angeli in cœlo. neque filius, nisi pater. Videte, vigilate, & orate, nescitis enim quando tempus sit. Sicut homo qui peregre profectus reliquit domum suam: & dedit seruis suis potestatem cuiusque operis, & ianitori præcepit vt vigilet. Vigilate ergo (nescitis enim quando dominus deus<sup>mus</sup>1. veniat: sero, an media nocte, an gallicantu, an mane) ne cum venerit repente, inueniat vos dormientes. Quod autem vobis dico, omnibus dico, Vigilate.

**C** Tuesday. ex. iiiij. Regum. Lesson. j.

**N**aaman autem princeps militiæ regis Syriæ, erat vir magnus apud

dominum suum, & honoratus: per illum enim dedit dominus salutem Syriæ: erat autem vir fortis & diues, sed leprosus. Porro de Syria egressi fuerant latrunculi, & captiuam duxerant de terra Israel pueram paruulam, quæ erat in obsequio vxoris Naaman, quæ ait ad dominam suam, Vtinam fuisset dominus meus ad prophetam, qui est in Samaria: profecto curasset eum a lepra, quam habet. Ingressus est itaque Naaman ad dominum suum, & nuntiauit ei, dicens: Sic & sic loquuta est puella de terra Israel. Dixitque ei rex Syriæ, vade, & mittam literas ad regem Israel. Qui cum profectus esset, & tulisset secum decem talenta argenti, & sex millia aureos, & decem mutatoria vestimentorum: detulit literas ad regem Israel, in hæc verba: Cum acceperis epistolam hanc: scito quod miserim ad te Naaman seruum meum, vt cures eum a lepra sua. Cunque legisset rex Israel literas, scidit vestimenta sua, & ait: Nunquid Deus ego sum, vt occidere possim, & viuificare: quia iste misit ad me, vt curem hominem a lepra sua? animaduertite, & videte quod occasiones querat aduersum me. Quod cum audisset Eliseus vir Dei, scidisse videlicet regem Israel vestimenta sua, misit ad eum dicens: Quare scidisti vestimenta tua? veniat ad me, & sciat esse prophetam in Israel.

**Epistola beati Pau. ad Col. Lesson. ij.**

**P**Aulus apostolus Iesu Christi per voluntatem Dei, & Timotheus frater: iis qui sunt Colossis sanctis, & fidelibus fratribus in Christo Iesu, gratia vobis, & pax a Deo patre nostro: Gratias agimus Deo & patri domini nostri Iesu Christi, semper pro cōgratibus orantes, audientes fidem vestram in Christo Iesu, & dilectionem

quam habetis in sanctos omnes, propter spem quæ reposita est vobis in coelis, quam audistis in verbo veritatis euangelij: quod peruenit ad vos, sicut & in vniuerso mundo est, & fructificat, & crescit, sicut in vobis ex ea die qua audistis, & cognouistis gratiam Dei in veritate, sicut didicistis ab Epaphra charissimo conseruo nostro, qui est fidelis pro vobis minister Christi Iesu, qui etiam manifestauit nobis dilectionem vestram in spiritu. Ideo B & nos ex qua die audiuiimus, † non cessamus pro vobis orantes & postulantes, vt impleamini agnitione voluntatis eius in omni sapientia, & intellectu spirituali: vt ambuletis digne Deo, per omnia placentes, in omni opere bono fructificantibus, & crescentes in scientia Dei, in omni virtute confortati secundum potentiam claritatis eius, in omni patientia & longanimitate: cum gaudio gratias agentes Deo patri, qui dignos nos fecit in partem sortis sanctorum in lumine, qui eripuit nos de potestate tenebrarum, & transtulit in regnum filij dilectionis suæ, in quo habemus redemptionem, & remissionem peccatorum,] qui est imago Dei inuisibilis, primogenitus omnis creaturæ, quoniam in ipso condita sunt vniuersa in coelis & in terra, visibilia & inuisibilia, siue throni, siue dominationes, siue principatus, siue potestates, omnia per ipsum & in ipso creata sunt, & ipse est ante omnes, & omnia in ipso constant: & ipse est caput corporis ecclesiæ, qui est principium, primogenitus ex mortuis: vt sit in omnibus ipse primatum tenens: quia in ipso complacuit omnem plenitudinem inhabitare: & per eum reconciliare omnia in ipsum, pacificans per sanguinem Crucis eius siue quæ in

terris, siue quæ in coelis sunt.

**C Feria. iiiij. ex. iiiij. Regum. Lesson.**

**J**V Enit ergo Naaman cum equis & c.5.b curribus, & stetit ad ostium domus Elisei: misitque ad eum Eliseus nuntium, dicens: Vade & lauare septies in Iordan: & recipiet sanitatem caro tua atque mundaberis. Iratus Naaman recedebat, dicens: Putabam quod egrederetur ad me, & stans inuocaret nomen domini Dei sui, & tangareret manu sua locum lepræ, & cuararet me. Nunquid non meliores sunt Abana & Pharpar fluuij Damasci omnibus aquis Israel, vt lauer in eis, & munder? Cum ergo vertisset se, & abiret indignans, accesserunt ad eum serui sui & locuti sunt ei: Pater, si rem grandem dixisset tibi propheta, certe facere debueras: quanto magis, quia nunc dixit tibi: Lauare, & mundaberis? Descendit, & lauit in Iordan septies iuxta sermonem viri Dei: & restituta est caro eius, sicut caro pueri paruuli, & mundatus est. Reuersusque ad virum Dei cum vniuerso comitatu suo venit, & stetit coram eo, & ait, Vere scio quod non sit Deus in vniuersa terra, nisi tantum in Israel.] Obscro itaque vt accipias benedictionem a seruo tuo. At ille respondit, Viuit dominus ante quem sto, quia non accipiam. Cunque vim faceret, penitus, non acquieuit. Dixitque Naaman, Vt vis: sed obscro concede mihi seruo tuo, vt tollam onus duorum burdonum de terra: non enim faciet vltra seruuus tuus holocaustum aut victimam dijs alienis, nisi domino. Hoc autem solum est de quo depreceris dominum pro seruo tuo, Quando ingredietur dominus meus templum Remmon, vt adoret, & illo inmitente super manum meam, si adorauero in templo Remmon, adorante eo

in eodem loco, vt ignoscat mihi dominus seruo tuo pro hac re. Qui dixit ei, Vade in pace. Abiit ergo ab eo electo terræ tempore.

**Ex epistola beati Pau. ad Col. L. ij.**

cha. 1. **E**T vos cum essetis aliquando alienati & inimici sensu, in operibus malis: nunc autem reconciliauit in corpore carnis suæ per mortem, vt exhiberet vos sanctos & immaculatos & irreprehensibles coram ipso: si tamen permanetis in fide fundati & stabiles, & immobiles a spe euangelij quod audi distis, quod prædicatum est in vniuersa creatura, quæ sub cœlo est, cuius factus sum ego Paulus minister: qui nunc gaudeo in passionibus pro vobis, & adimpleo ea quæ desunt passionem Christi, in carne mea pro corpore eius quod est ecclesia. Cuius factus sum ego minister secundum dispensationem Dei quæ data est mihi in vobis vt impleam verbum Dei, mysterium quod absconditum fuit a seculis & generationibus, nunc autem manifestatum est sanctis eius, quibus voluit Deus notas facere diuitias gloriæ sacramenti huius in gentibus, quod est Christus, in vobis spes gloriæ, quem nos annuntiamus, corripientes omnem hominem, & docentes omnem hominem in omni sapientia vt exhibeamus omnem hominem perfectum in Christo Iesu, in quo & labore, certando secundum operationem eius quam operatur in me in virtute. Volo enim vos scire quallem solicitudinem habeam pro vobis & pro iis qui sunt Laodiciæ, & quicunque non viderunt faciem meam in carne: vt consolentur corda ipsorum, instructi in charitate, & in omnes diuitias plenitudinis intellectus in agnitionem mysterij Dei, & patris & Christi Iesu, in quo sunt omnes thesauri sapientiae & scientiae

absconditi. Hoc autem dico, vt nemo vos decipiat in sublimitate sermonum. Nam etsi corpore absens sum: sed spiritu vobiscum sum, gaudens, & videns ordinem vestrum, & firmamentum eius quæ in Christo est, fidei vestrae. Sicut ergo accepistis Iesum Christum dominum, in ipso ambulate, radicati & superaedificati in ipso, & confirmati fide sicut & didicistis, abundantes in illo in gratiarum actione.

**C Feria. v. ex. iij. Regum. Lesson. j.**

cha. 5. **D**Ixitque Giezi puer viri Dei, cha. 2. Pepercit dominus meus Naaman Siro isti, vt non acciperet ab eo quæ attulit: viuit dominus, quia curram post eum, & accipiam ab eo aliquid. Et secutus est Giezi post tergum Naaman: quem cum vidisset ille currentem ad se, desiliit de curru in occursum eius, & ait, Rectene sunt omnia? Et ille ait, Recte: dominus meus misit me ad te, dicens: Modo venerunt ad me duo adolescentes de monte Ephraim ex filijs prophetarum: da eis talentum argenti, & vestes mutatorias duplices. Dixitque Naaman, Melius est vt accipias duo talenta. Et coegit eum, ligauitque duo talenta argenti in duabus saccis, & duplia vestimenta, & imposuit duobus pueris suis, qui & portauerunt coram eo. Cunque venisset iam vesperi, tulit de manu eorum, & reposuit in domo, dimisitque viros, & abiiecit: Ipse autem ingressus, stetit coram domino suo. Et dixit Eliseus, Vnde venis Giezi? Qui respondit, Non iuit seruus tuus quoquam. At ille ait, Nonne cor meum in præsenti erat, quando reuersus est homo de curru suo in occursum tui? Nunc igitur accepisti argentum, & accepisti vestes, vt emas oliueta, & vineas, & oues, & boues, & seruos, & ancillas. Sed &

lepra Naaman adhærebit tibi, & semini tuo vsque in sempiternum. Et egressus est ab eo leprosus quasi nix.

**Ex epistola beati Pau. ad Col.** L. ij.

cha. 2. **V**ide te ne quis vos decipiat per philosophiam & inanem fallaciam: secundum traditionem hominum, secundum elementa mundi, & non secundum Christum, quia in ipso inhabitat omnis plenitudo diuinitatis corporaliter, & estis in illo repleti, qui est caput omnis principatus & potestatis: in quo & circuncisi estis circuncisione non manufacta in expoliatione corporis carnis, sed in circuncisione Christi, consepulti ei in baptismo, in quo & resurrexistis per fidem operationis Dei, qui suscitauit illum a mortuis. Et vos cum mortui essetis in delictis & præputio carnis vestræ, conuiuificauit cum illo: donans vobis omnia delicta, delens quod aduersus nos erat, chirographum decreti: quod erat contrarium nobis: & ipsum tulit de medio, affigens illud cruci: & expolians principatus & potestates traduxit confidenter palam, triumphans illos in semetipso. Nemo ergo vos iudicet in cibo aut in potu, aut in parte diei festi, aut neomeniæ, aut sabbatorum: quæ sunt vmbra futurorum, corpus autem Christi. Nemo vos seducat volens: in humilitate & religione angelorum, quæ non vidit ambulans, frustra inflatus sensu carnis suæ, & non tenens caput ex quo totum corpus per nexus & coniunctiones subministratum & constructum crescit in augmentum Dei. Si ergo mortui estis cum Christo ab elementis huius mundi: quid adhuc tanquam viuentes in mundo decernitis? Ne tetigeritis, neque gustaueritis, neque contrectaueritis? quæ sunt omnia in interitu ipso vsu, secundum præ-

cepta & doctrinas hominum, quæ sunt rationem quidem habentia sapientiæ in superstitione & humilitate, & non ad parcendum corpori, non in honore aliquo ad saturitatem carnis.

~~Fulkerunt aucter Regij Regij Prophetaij~~ cha. 6.

**D**ad Eliseum, Ecce, locus in quo habitamus coram te, angustus est nobis. Eamus vsque ad Iordanem, & tollant singuli de sylua materias singulas, vt ædificemus nobis ibi locum ad habitandum. Qui dixit, Ite. Et ait vnus ex illis, Veni ergo & tu cum seruis tuis. Respondit, Ego veniam. Et abiit cum eis. Cunque venissent ad Iordanem, cædebant ligna. Accidit autem, vt cum vnus materiam succidisset, caderet ferrum securis in aquam: exclamauitque ille, & ait, Heu heu heu domine mi, & hoc ipsum mutuo accepferam. Dixit autem homo Dei, Vbi cecidit? At ille monstrauit ei locum: præcidit ergo lignum, & misit illuc: natuauitque ferrum, & ait, Tolle. Qui extendit manum, & tulit illud. Rex autem Syriæ pugnabat contra Israel, consiliumque iniit cum seruis suis, dicens: In loco illo & illo ponamus insidias. Misit itaque vir Dei ad regem Israel, dicens: Cae ne transeas in locum illum: quia ibi Syri in insidiis sunt. Misit itaque rex Israel ad locum quem dixerat ei vir Dei, & præoccupauit eum, & obseruauit se ibi non semel neque bis. Conturbatumque est cor regis Syriæ pro hac re, & conuocatis seruis suis ait, Quare non indicatis mihi quis proditor mei sit apud regem Israel? Dixitque vnus seruorum eius, Nequaquam domine mi rex, sed Eliseus propheta qui est in Israel, indicat regi Israel omnia verba quæcunque locutus fueris in conclavi tuo. Dixitque eis, Ite & videte vbi sit, vt mittam & capiam eum. An-

nuntiaueruntque ei dicentes, Ecce in Dothan. Misit ergo illuc equos & currus, & robur exercitus: qui cum venissent nocte, circundederunt ciuitatem.

**Ex epistola Pauli ad Coloss. Lesson. ij.**

ca 3. **I**gitur si consurrexistis cum Christo, quæ sursum sunt quærите, vbi Christus est in dextera Dei sedens, quæ sursum sunt sapite: non quæ super terram. Mortui enim estis: & vita vestra est abscondita cum Christo in Deo. Cum Christus apparuerit, vita vestra: tunc & vos apparebitis cum ipso in gloria. Mortificate ergo membra vestra quæ sunt super terram, fornicationem, immunditiam, libidinem, concupiscentiam malam, & auaritiam, quæ est simulachrorum seruitus, propter quæ venit ira Dei super filios incredulitatis: in quibus ambulastis aliquando, cum viueritis in illis. Nunc autem deponite & vos omnia: iram, indignationem, malitiam, blasphemiam, turpem sermonem de ore vestro. Nolite mentiri inuicem, expoliantes vos veterem hominem cum actibus suis, & induentes nouum eum qui renouatur in agnitionem, secundum <sup>cha</sup>6. imaginem eius qui creauit illum: vbi non est Gentilis & Iudæus, circuncisio & præputium, Barbarus & Scytha, seruus & liber: sed omnia & in omnibus Christus. † Induite vos ergo sicut electi Dei, sancti, & dilecti viscera misericordiæ, benignitatem humilitatem, modestiam, patientiam, supportantes inuicem, & donantes vobis metipsis si quis aduersus aliquem habet querelam, sicut & dominus donauit vobis, ita & vos. Super omnia autem hæc, charitatem habete, quod est vinculum perfectionis: & pax Christi exultet in cordibus vestris, in qua & vocati estis in uno corpore: & grati estote. Verbum Christi habitet in vobis abun-

danter in omni sapientia docentes & commonentes vosmetipsos, in psalmis, hymnis, & canticis spiritualibus, in gratia cantantes in cordibus vestris Deo. Omne quodcumque facitis in verbo aut in opere: omnia in nomine domini Iesu Christi, gratias agentes Deo & patri per ipsum.] Mulieres, subditæ estote viris, C sicut oportet, in domino. Viri, diligite vxores: & nolite amari esse ad illas. Filij, obedite parentibus per omnia, hoc enim placitum est in domino. Patres, nolite ad indignationem prouocare filios vestros: vt non pusillo animo fiant. Serui, obedite per omnia dominis carnalibus, non ad oculum seruientes quasi hominibus placentes, sed in simplicitate cordis timentes Deum. Quodcumque facitis, ex animo operamini sicut domino & non hominibus: scientes quod a domino accipietis retributionem hæreditatis. Domino Christo seruite. qui enim iniuriam facit, recipiet id quod inique gessit, & non est personarum acceptio apud Deum.

**C** **Sabbato, ex. iij. Regum. Lesson. j.**

**C**Onsurgens autem diluculo minister vir Dei, egressus est: vidit exercitum in circumitu ciuitatis, & equos & currus, nuntiauitque ei, dicens, Heu heu heu domine mi, quid faciemus? At ille respondit, Noli timere: plures enim nobiscum sunt, quam cum illis. Cunque orasset Eliseus, ait, domine, aperi oculos huius, vt videat. Et aperuit dominus oculos pueri, & vidit: & ecce mons plenus equorum & curruum igneorum in circumitu Elisei. Hostes vero descenderunt ad eum: porro Eliseus orauit ad dominum, dicens: Percute obsecro gentem hanc cæcitatem. Percussitque eos dominus, ne viderent, iuxta verbum Elisei. Dixit autem ad eos Eliseus, Non est hæc via,

neque ista est ciuitas: sequimini me, & ostendam vobis virum quem quæreritis. Duxit ergo eos in Samariam: cunque ingressi fuissent in Samariam, dixit Eliseus, domine aperi oculos istorum, vt videant. Aperuitque dominus oculos eorum, & viderunt se esse in medio Samariæ. Dixitque rex Israel ad Eli-seum cum vidisset eos, Nunquid percutiam eos pater mi? At ille ait, Non percuties: neque enim cepisti eos gladio, & arcu tuo, vt percutias: sed pone panem & aquam coram eis, vt comedant, & bibant, & vadant ad dominum suum. Appositaque est eis ciborum magna præparatio, & comedunt, & biberunt, & dimisit eos, abieruntque ad dominum suum. Et ultra non venerunt latrones Syriæ in terram Israel.

**Ex epistola Pauli ad Colos. Lesson. ij.**

cha. 4. **D**omihi, quod iustum est & æquum, seruis præstate: scientes quod & vos dominum habetis in cœlo. Orationi instate: vigilantes in ea in gratiarum actione. orantes simul & pro nobis, vt Deus aperiat nobis ostium sermonis ad loquendum mysterium Christi (propter quod etiam vincitus supra <sup>ayt6</sup> manifestem illud ita vt oportet me loqui. In sapientia ambulate ad eos qui foris sunt, tempus redimentes. Sermo vester semper in gratia sale sit conditus, vt sciatis quomodo oporteat vos vnicuique respondere. Quæ circa me sunt, omnia vobis nota faciet Tychicus charissimus frater, & fidelis minister, & conseruus in domino: quem misi ad vos ad hoc ipsum vt cognoscat quæ circa vos sunt, & consoletur corda vestra cum Onesimo, charissimo & fideli fratre qui ex vobis est: qui omnia quæ hic aguntur, nota facient vobis. Salutat vos Aristarchus concaptiuus meus, &

Marcus consobrinus Barnabæ (de quo accepistis mandata. Si venerit ad vos, suscipe illum) & Iesus qui dicitur iustus: qui sunt ex circuncisione, hi soli sunt adiutores mei in regno Dei: qui mihi fuerunt solatio. Salutat vos Epa-phras, qui ex vobis est, seruus Christi Iesu, semper solicitus pro vobis in orationibus, vt stetis perfecti & pleni in omni voluntate Dei. Testimonium enim illi perhibeo quod habet multum laborem pro vobis, & pro ijs qui sunt Laodiceæ, & qui Hieropoli. Salutat vos Lucas medicus charissimus, & Demas. Salutate fratres qui sunt Laodiceæ, & Nympham, & quæ in domo eius est ecclesiam. Et cum lecta fuerit apud vos epistola hæc, facite vt & in Laodicensiū ecclesia legatur: & eam quæ Laodicensiū est, vt vobis legatur. Et dicite Archippo, Vide ministerium quod accepisti in domino, vt illud impleas. Salutatio: mea manu Pauli. Memores estote vinculum meorum. Gratia domini nostri Iesu Christi vobiscum, Amen.

**C** Dominica. xxij. post Pentecosten, ex quarto Regum. Lesson one.

 Actum est autem post hæc congregauit Benadad rex Syriae vniuersum exercitum suum, & ascendit, & obsidebat Samariam. Factaque est famæ magna in Samaria: & tandem obsessa est, donec venundaretur caput asini octoginta argenteis, & quarta pars cabistercoris columbarum, quinque argenteis. Cunque rex Israel transiret per murum, mulier quædam exclamauit ad eum, dicens: Salua me domine mi rex. Qui ait, Non: te saluet dominus. vnde te possum saluare? de area, vel de torculari? Dixitque ad eam rex, Quid tibi vis? Quæ respondit, Mulier ista dixit

mihi, Da filium tuum, vt comedamus eum hodie, & filium meum comedemus cras. Coximus ergo filium meum & comedimus. Dixique ei die altera, Da filium tuum vt comedamus eum. Quæ abscondit filium suum. Quod cum audisset rex, scidit vestimenta sua, & transibat per murum. Veditque omnis populus cilicum, quo vestitus erat rex ad carnem intrinsecus. Et ait rex, Hæc mihi faciat Deus, & hæc addat, si steterit caput Elisei filij Saphat super ipsum hodie. Eliseus autem sedebat in domo sua, & senes sedebant cum eo. Præmisit itaque virum: & antequam veniret nuntius ille, dixit ad senes. Nunquid scitis quod miserit filius homicidæ huc, vt præcidatur caput meum? videte ergo cum venerit nuntius, claudite ostium, & non sinatis eum introire: ecce enim sonitus pedum domini eius post eum est. Adhuc illo loquente eis, apparuit nuntius, qui veniebat ad eum, & ait, Ecce tantum malum a domino est: quid amplius expectabo a domino?

**Epistola Pauli ad Timo. ij. Lesson. ij.**

**P**aulus apostolus Iesu Christi per voluntatem Dei, secundum promissionem vitæ quæ est in Christo Iesu: Timotheo charissimo filio, gratia & misericordia, & pax a Deo patre nostro, & Christo Iesu domino nostro. Gratias ago Deo meo, cui seruio a progenitoribus meis in conscientia pura, quod sine intermissione habeam tui memoriam in orationibus meis, nocte ac die desiderans te videre, memor lachrymarum tuarum, vt gaudio implear, recordationem accipiem<sup>22</sup>, eius fidei quæ est in te non facta, quæ & habitauit primum in auia tua Loide, & matre tua Eunice, certus

sum autem quod & in te. Propter quam causam admoneo te, vt resuscites gratiam Dei, quæ est in te per impositionem manuum mearum. Non enim dedit nobis Deus spiritum timoris: sed virtutis, & dilectionis, & sobrietatis. Noli itaque erubescere testimonium domini nostri, neque me vinctum eius: sed collabora euangelio secundum virtutem Dei, qui nos liberauit & vocauit vocatione sancta, non secundum opera nostra, sed secundum propositum suum & gratiam quæ data est nobis in Christo Iesu ante tempora secularia. Manifestata est autem nunc per illuminationem Saluatoris nostri Iesu Christi, qui destruxit quidem mortem, illuminauit autem vitam & incorruptionem per euangelium, in quo positus sum ego prædicator & apostolus, & magister gentium. Ob quam causam etiam hæc patior: sed non confundor. Scio enim cui credidi, & certus sum quia potens est depositum meum seruare in illum diem. Formam habe sanorum verborum, quæ a me audisti in fide & in dilectione in Christo Iesu. Bonum depositum custodi per spiritum sanctum<sup>1</sup>. qui habitat in nobis. Scis enim hoc, quod auersi sunt a me omnes qui in Asia sunt: ex quibus est Phygelus & Hermogenes. Det misericordiam dominus Onesiphori domui: quia sæpe me refrigerauit & catenam meam non erubuit: sed cum Romanum venisset, sollicite me quæsiuit, & inuenit. Det illi dominus inuenire misericordiam a Deo in illa die. Et quanta Ephesi ministravit mihi, tu melius nosti.

**Secundum Matthæum. Lesson. iij.**

**I**n illo tempore: Abeuntes Pharisei consilium inierunt vt caperent Iesum in sermone.

**Et rel. hom. sancti Ioannis episc.**

Omnis malitia confunditur aliquoties ratione veritatis: corrigitur autem nunquam, maxime eorum qui proposito malo & non ignorantia peccant. Ecce enim sacerdotes postquam terrere dominum non potuerunt dicentes: in qua potestate hæc facis: postquam parabolaram ratione constricti, suo iudicio ipsi se reos fecerunt dicentes, Malos male perdet: nemine contra eos diente testimonium nisi conscientia sola. Nunquid non compunxit eos timor peccati? nunquid non compescuit eos vel libertatis consideratio? Sed quid? Abierunt, & consilium acceperunt vt eum caperent in sermone. Quemadmodum si aliquis claudere voluerit currentis aquæ meatum: si vna ex parte clausa fuerit aquæ violentia, aliunde sibi semitam rumpit. Sic & eorum malignitas ex vna parte confusa alium sibi aditum adinuenit, Sicut enim non potest fieri, vt ligna mittendo extinguis ignem: sic fieri non potest, vt rationem reddendo places hominem malum. Et sicut ignis quanto magis ligna suscepert, in maiorem flamمام erigitur: sic animus malus, quanto magis veritatem audierit, tanto amplius in malitiā excitatur. Abierunt ergo & consilium acceperunt. Quo abierunt? Ad Herodianos. Nam ex eo quod non dicit consiliati sunt, sed consilium acceperunt: ex eo quod pariter cum Herodianis venerunt, apparet quod cum illis huiusmodi circuventionis consilium tractauerunt. **Te deum.** **Oratio.**

**D**eus refugium nostrum, & virtus, adesto piis ecclesiæ tuæ precibus author ipse pietatis: & præsta, vt quod fideliter petimus, efficaciter consequamur. Per dominum. no.

**C** Monday. ex. iij. Regum. Lesson. j.

**D**ixit autem Eliseus, Audite verbum domini. Hæc dicit dominus, In tempore hoc cras modius similæ vno statere erit, & duo modij hordei statere vno in porta Samariæ. Respondens vhus de ducibus, super cuius manum rex incumbebat, homini Dei ait, Si dominus fecerit etiam cataractas in coelo, nunquid poterit esse quod loqueris? Qui ait, Videbis oculis tuis, & inde non comedes. Quatuor ergo viri erant leprosi iuxta introitum portæ: qui dixerunt adinuicem, Quid hic esse volumus donec moriamur? Siue ingredi voluerimus ciuitatem, fame moriemur: siue manserimus hic, moriendum nobis est: venite ergo, & transfugiamus ad castra Syriæ: si pepercirent nobis, viuemus: si autem occidere voluerint, nihilominus moriemur. Surrexerunt ergo vesperi vt venirent ad castra Syriæ. Cunque venissent ad principium castrorum Syriæ, nullum ibidem repererunt. Siquidem dominus sonitum audiri fecerat in castris Syriæ, curruum, & equorum, & exercitus plurimi: dixeruntque adinuicem, Ecce mercede conductum aduersum nos rex Israel reges Hethæorum, & Ægyptiorum, & venerunt super nos. Surrexerunt ergo, & fugerunt in tenebris, & dereliquerunt tentoria sua, & equos, & asinos in castris, fugeruntque, animas tantum suas saluare cupientes. Igitur cum venissent leprosi illi ad principium castrorum ingressi sunt vnum tabernaculum, & comedenter & biberunt: tuleruntque inde argentum, & aurum, & vestes, & abierunt, & absconderunt, & rursum reuersi sunt ad aliud tabernaculum, & inde similiter auferentes absconderunt. Dixeruntque adinuicem, Non recte facimus: hæc enim dies boni nuntij est. Si tacuer-

imus, & noluerimus nuntiare vsque  
mane, sceleris arguemur: venite, eamus  
& nuntiemus in aula regis.

**Ex epistola secunda ad Timo.** L. ij.

cha. 2. **T** ergo fili mi, confortare in gra-  
tia, quæ est in Christo Iesu: &  
quæ audisti a me per multos testes,  
hæc commenda fidelibus hominibus,  
qui idonei erunt & alios docere. Labora  
sicut bonus miles Christi Iesu. Nemo  
militans Deo implicat se negotijs secu-  
laribus: vt ei placeat cui se probauit.  
Nam & qui certat in agone: non coro-  
nabitur nisi legitime certauerit. Labo-  
rantem agricolam oportet primum de  
fructibus percipere. Intellige quæ dico:  
dabit enim tibi dominus in omnibus  
intellectum. Memor esto dominum  
Iesum Christum resurrexisse a mortuis  
ex semine Dauid secundum euangelium  
meum, in quo labore vsque ad vincula,  
quasi male operans: sed verbum Dei  
non est alligatum. Ideo omnia susti-  
neo propter electos: vt & ipsi salutem  
consequantur, quæ est in Christo Iesu,  
cum gloria coelesti. Fidelis sermo. Nam  
si commortui sumus: & conuiuemus  
tha. si. 7.  
sustinebimus: & conregnabimus. si ne-  
gauerimus: & ille negabit nos si non  
credimus: ille fidelis permanet, ne-  
gare seipsum non potest. Hæc com-  
mone: testificans coram domino. Noli  
contendere verbis, ad nihil enim vtile  
est: nisi ad subuersionem audiencem.  
Solicite autem cura te ipsum proba-  
bilem exhibere Deo operarium inconfu-  
sibilem recte tractantem verbum ver-  
itatis. Prophana autem & vaniloquia  
deuita: multum enim proficiunt ad  
impietatem: & sermo eorum vt can-  
cer serpit: ex quibus est Hymenæus  
& Philetus: qui a veritate exciderunt:  
dicentes resurrectionem esse iam fac-  
tam, & subuerterunt quorundam fi-

dem. Sed firmum fundamentum Dei  
stat, habens signaculum hoc. Cog-  
nouit dominus qui sunt sui, & disce-  
dat ab iniuitate omnis qui inuocat  
nomen domini. In magna autem domo,  
non solum sunt vasa aurea & argen-  
tea, sed & lignea & fictilia: & quædam  
quidem in honorem, quædam autem  
in contumeliam. Si quis ergo emu-  
ndauerit se ab istis, erit vas in honorem  
sanctificatum & vtile domino, ad omne  
opus bonum paratum. Iuuenia autem  
desideria fuge. sectare vero iustitiam,  
fidem, spem, & charitatem, & pacem  
cum iis qui inuocant dominum de corde  
puro. Stultas autem & sine disciplina  
quæstiones deuita: sciens quia gener-  
ant lites. Seruum autem domini non  
oportet litigare: sed mansuetum esse  
ad omnes, docibilem, patientem, cum  
modestia corripientem eos qui resistunt  
veritati: nequando Deus det illis poenit-  
tentiam ad cognoscendam veritatem, &  
resipiscant a diaboli laqueis, a quo cap-  
tiui tenentur ad ipsius voluntatem.

**C Tuesday. ex. iij. Regum. Lesson. j.**

**C**vnque venissent ad portam ciui-  
tatis, narrauerunt eis, dicentes,  
Iuimus ad castra Syriæ, & nullum ibi-  
dem reperimus hominem nisi equos,  
& asinos alligatos, & fixa tentoria.  
Ierunt ergo portarij, & nuntiauerunt  
in palatio regis intrinsecus. Qui sur-  
rexit nocte, & ait ad seruos suos, Dico  
vobis quid fecerint nobis Syri, Sciunt  
quia fame laboramus, & idcirco egressi  
sunt de castris, & latitant in agris, di-  
centes Cum egressi fuerint de ciuitate,  
capiemus eos viuos, & tunc ciuitatem  
ingredi poterimus. Respondit autem  
vnus seruorum eius, Tollamus quinque  
equos, qui remanserunt in vrbe (quia  
ipsi tantum sunt in vniuersa multitu-  
dine Israel, alij enim consumpti sunt)

& mittentes, explorare poterimus. Ad duxerunt ergo duos equos: misitque rex in castra Syrorum, dicens, Ite, & videte. Qui abierunt post eos vsque ad Iordanem: ecce autem omnis via plena erat vestibus, & vasis, quæ proiecerant Syri cum turbarentur: reuersique nuntij indicauerunt regi. Et egressus populus diripuit castra Syriae: factusque est modius similæ statere vno, & duo modij hordei statere vno iuxta verbum domini. Porro rex ducem illum, in cuius manu incumbebat, constituit ad portam: quem conculcauit turba in introitu portæ, & mortuus est, iuxta quod locutus fuerat vir Dei, quando descenderat rex ad eum. Factumque est secundum sermonem viri Dei, quem dixerat regi, quando ait, Duo modij hordei statere vno erunt: & modius similæ statere vno, hoc eodem tempore cras in porta Samariæ: quando responderat dux ille viro Dei, & dixerat, Etiam si dominus fecerit cataractas in cœlo, nunquid poterit fieri quod loqueris? Et dixit ei, Videbis oculis tuis, & inde non comedes. Euenit ergo ei sicut prædictum erat, & conculcauit eum populus in porta, & mortuus est.

**Ex epistola Pauli. ij. ad Timo. L. ij.**

**H**oc autem scito, quia in nouissimis diebus instabunt tempora periculosa: & erunt homines seipsos amantes, cupidi, elati, superbi, blasphemii, parentibus non obedientes, ingrati, sclesti, sine affectione, sine pace, criminales, incontinentes, immites, sine benignitate, proditores, proterui, tumidi, & voluptatum amatores magis quam Dei: habentes speciem quidem pietatis, virtutem autem eius abnegantes. Et hos deuita, ex his enim sunt qui penetrant domos: & captiuas ducunt mulierculas oneratas peccatis,

quæ ducuntur variis desideriis: semper discentes, & nunquam ad scientiam veritatis peruenientes. Quemadmodum autem Iannes & Mambres restiterunt Moysi: ita & hi resistunt veritati, homines corrupti mente, reprobi circa fidem: sed ultra non proficient, insipientia enim eorum manifesta erit omnibus, sicut & illorum fuit. Tu autem assecutus es meam doctrinam, institutionem, propositum, fidem, longanimitatem, dilectionem, patientiam, persecutio[n]es, passiones, qualia mihi facta sunt Antiochiæ, Iconij, Lystris: quales persecutio[n]es sustinui, & ex omnibus eripuit me dominus. Et omnes qui pie volunt viuere in Christo Iesu, persecutionem patientur. Mali autem homines & seductores proficient in peius: errantes, & in errorem mittentes. Tu vero permane in ijs quæ didicisti, & credita sunt tibi: sciens a quo didiceris, & quod ab infantia sacras literas nosti, quæ te possunt instruere ad salutem, per fidem quæ est in Christo Iesu. Omnis enim scriptura diuinitus inspirata, utilis est ad docendum, ad arguendum, ad corripiendum, & erudiendum in iustitia, vt perfectus sit homo Dei ad omne opus bonum instructus.

**Feria. iiiij. ex. Daniele. Lesson. j.**

**I**n anno secundo regni Nabuchodonosor videt Nabuchodonosor somnium: & conterritus est spiritus eius, & somnium eius fugit ab eo. Praecepit autem rex vt conuocarentur arioni, & magi, & malefici, & Chaldae: vt indicarent regi sonnia sua. Qui cum venissent steterunt coram rege: & dixit ad eos rex, Vidi somnium: & mente confusus ignoro quid viderim. Responderuntque Chaldaei regi Syriace, rex in sempiternum viue: dic somnium seruis tuis, & interpretationem

eius indicabimus. Et respondens Rex ait Chaldæis, Sermo recessit a me: nisi indicaueritis mihi somnium & coniecturam eius, peribitis vos, & domus vestræ publicabuntur. Si autem somnium & coniecturam eius narraueritis, præmia & dona, & honorem multum accipietis a me. Somnium igitur, & interpretationem eius indicate mihi. Responderunt secundo atque dixerunt, Rex somnium dicat seruis suis, & interpretationem illius indicabimus. Respondit rex, & ait, Certe noui quod tempus redimitis, scientes quod recesserit a me sermo. Si ergo somnium non indicaueritis mihi, vna est de vobis sententia, quod interpretationem quoque fallacem & deceptione plenam composueritis, vt loquamini mihi donec tempus pertranseat. Somnium itaque dicte mihi, vt sciam quod interpretationem quoque eius veram loquamini. Respondentes ergo Chaldæi coram rege, dixerunt, Non est homo super terram, qui sermonem tuum, rex, possit implere: sed neque regum quisquam magnus & potens, verbum huiuscemodi sciscitur ab omni ariolo, & mago, & Chaldæo. Sermo enim quem tu quæris, rex, grauis est: nec reperietur quisquam qui indicet illum in conspectu regis, exceptis diis, quorum non est cum hominibus conuersatio. Quo audito, rex in furore & in ira magna præcepit vt perirent omnes sapientes Babylonis.

**Ex epistola Pauli. ij. ad Timo. L. ij.**

**T**<sup>†</sup>Estificor coram Deo & Iesu Christo qui iudicaturus est viuos & mortuos per aduentum ipsius, & regnum eius: prædica verbum, insta, opportune, importune: argue, obserca, increpa in omni potentia & doctrina. Erit enim tempus cum sanam

doctrinam non sustinebunt: sed ad sua desideria coaceruabunt sibi magistros, prurientes auribus, & a veritate quidem auditum auertent, ad fabulas autem conuertentur. Tu vero vigila, in omnibus labora, opus fac Euangelistæ, ministerium tuum imple, sobrius esto. Ego enim iam delibor: & tempus resolutionis meæ instat. Bonum certamen certavi, cursum consummaui, fidem seruaui. In reliquo, reposita est mihi corona iustitiae, quam reddet mihi dominus in illa die, iustus iudex: non solum autem mihi, sed & iis qui diligunt aduentum eius.] Festina ad me B venire cito. Demas enim me reliquit, diligens hoc seculum, & abiit Thessaloniam, Crescens in Galatiam, Titus in Dalmatiam. Lucas est mecum solus. Marcum assume, & adduc tecum: est enim mihi utilis in ministerio. Tychicum autem misi Ephesum. Penulam quam reliqui Troade apud Carpum, veniens affer tecum, & libros, maxime autem membranas. Alexander ærarius multa mala mihi ostendit: reddet illi dominus secundum opera eius: quem & tu deuita, valde enim restitit verbis nostris. In prima mea defensione nemo mihi affuit, sed omnes me dereliquerunt: non illis imputetur. Dominus autem mihi astitit, & confortauit me, vt per me prædicatio impleatur, & audiatur omnes gentes: & liberatus sum de ore leonis. Liberauit me dominus ab omni opere malo: & saluum faciet in regnum suum coeleste: cui gloria in secula seculorum. Amen. Saluta Priscillam & Aquilam, & Onesiphori domum. Erastus remansit Corinthi. Trophimum autem reliqui infirmum Miletii. Festina ante hyemem venire. Salutante Eubulus & Pudens & Linus & Clau-

dia, & fratres omnes. Dominus Iesus Christus cum spiritu tuo. Gratia vobiscum. Amen.

**C** Feria. v. ex. Daniele. Lesson. j.

cha. 2. **E**T egressa sententia, sapientes interficiebantur: quærebanturque Daniel & socij eius, vt perirent. Tunc Daniel requisiuit de lege atque sententia ab Arioche principe militiae regis, qui egressus fuerat ad interficiendos sapientes Babylonis. Et interrogauit eum qui a rege potestatem acceperat, quam ob causam tam crudelis sententia a facie regis esset egressa. Cum ergo rem indicasset Arioche Danieli, Daniel ingressus rogauit regem vt tempus daret sibi ad solutionem indicandam regi. Et ingressus est domum suam: Ananiæque & Misaeli, & Azariæ sociis suis indicauit negocium, vt quærerent misericordiam a facie Dei cœli super sacramento isto, & non perirent Daniel & socij eius, cum cæteris sapientibus Babylonis. Tunc Danieli mysterium per visionem nocte reuelatum est: & benedixit Daniel Deum cœli, & loquutus ait, Sit nomen domini benedictum a seculo & vsque in seculum: quia sapientia & fortitudo eius sunt. Et ipse mutat tempora & ætates: transfet regna atque constituit: dat sapientiam sapientibus, & scientiam intelligentibus disciplinam. Ipse reuelat profunda & abscondita: & nouit in tenebris constituta: & lux cum eo est. Tibi Deus patrum meorum confiteor, teque laudo: qui sapientiam & fortitudinem dedisti mihi: & nunc ostendisti mihi quæ rogauius te, quia sermonem regis aperisti nobis. Post hæc Daniel ingressus ad Arioche quem constituerat rex vt perderet sapientes Babylonis, sic ei loquutus est: Sapientes Babylonis ne perdas: introduc me in conspectu regis, &

solutionem regi narrabo. Tunc Arioche festinus introduxit Danielem ad regem, & dixit ei: Inueni hominem de filiis transmigrationis Iudæ, qui solutionem regi annuntiet.

**E**pistola beati Pauli ad Titum. L. ij.

**P**AULUS seruos Dei, Apostolus autem cha. 1.

Iesu Christi secundum fidem electorum Dei & agnitionem veritatis, quæ secundum pietatem est in spem vitæ æternæ, quam promisit, qui non mentitur Deus ante tempora secularia: manifestauit autem temporibus suis verbum suum in prædicatione quæ credita est mihi secundum præceptum Salvatoris nostri Dei: Tito dilecto filio secundum communem fidem, gratia & pax a Deo patre & Christo Iesu Salvatore nostro. Huius rei gratia reliquæ Cretæ, vt ea quæ desunt corrigas, & constituas per ciuitates presbyteros, sicut & ego disposui tibi. Si quis sine crimine est, vnius vxoris vir, filios habens fideles, non in accusatione luxuriæ, aut non subditos. Oportet enim episcopum sine criminе esse, sicut Dei dispensatorem: non superbū, non iracundū, non vinolentū, non percussorem, non turpis lucri cupidum: sed hospitalem, benignum, sobrium, iustum, sanctum, continentem: amplectentem eum qui secundum doctrinam est, fidelem sermonem, vt potens sit exhortari in doctrina sana, & eos qui contradicunt arguere. Sunt enim multi etiam inobedientes, vaniloqui & seductores, maxime qui de circuncisione sunt: quos oportet redargui: qui vniuersas domos subvertunt, docentes quæ non oportet, turpis lucri gratia. Dixit quidam ex illis proprius ipsorum propheta, Cretenses semper mendaces, malæ bestiæ, ventres pigri. Testimonium hoc verum est. Quam ob

causam increpa illos dure, vt sani sint in fide, non intendentis Iudaicis fabulis, & mandatis hominum auersantium se a veritate. Omnia munda mundis: coinquinatis autem & infidelibus nihil est mundum, sed inquinatæ sunt eorum & mens & conscientia. Confitentur se nosse Deum: factis autem negant, cum sint abominati & increduli, & ad omne opus bonum reprobi.

**C** Friday. ex. Daniele. Lesson. j.

cha. 2. **R** Espondit rex: & dixit Danieli cuius nomen erat Baltassar, Putasne vere, potes mihi indicare somnium quod vidi, & interpretationem eius? Et respondens Daniel coram rege, ait, Mysterium quod rex interrogat sapientes, magi, & arioli, & aruspices nequeunt indicare regi: sed est Deus in coelo reuelans mysteria, qui indicavit tibi rex Nabuchodonosor, quæ ventura sunt in nouissimis temporibus. Somnium tuum, & visiones capitis tui in cubili tuo, huiuscemodi sunt: Tu rex cogitare coepisti in strato tuo quid esset futurum post hæc: & qui reuelat mysteria, ostendit tibi quæ ventura sunt. Mihi quoque non in sapientia quæ est in me plus quam in cunctis viuentibus sacramentum hoc reuelatum est: sed vt interpretatio regi manifesta fieret, & cogitationes mentis tuæ scires. Tu rex videbas, & ecce quasi statua vna grandis: statua illa magna, & statura sublimis stabat contra te, & intuitus eius erat terribilis. Huius statuae caput ex auro optimo erat: pectus autem & brachia, de argento: porro venter & femora ex ære: tibiæ autem, ferreæ. Pedum quædam pars erat ferrea, quædam autem fictilis. Videbas ita, donec abscissus est lapis de monte sine manibus: & percussit statuam in pedibus eius ferreis & fictilibus, & com-

minuit eos. Tunc contrita sunt pariter ferrum, testa, æs, argentum & aurum, & redacta quasi in fauillam æstiuæ areæ, quæ rapta sunt vento: nullusque locus inuentus est eis: lapis autem qui percusserat statuam, factus est mons magnus: & impleuit vniuersam terram: hoc est somnium. Interpretationem quoque eius dicemus coram te, rex.

**E**x epistola ad Titum. Lesson. ij.

**T**V autem loquere quæ decent cha. 2. sanam doctrinam. Senes, vt sobrij sint, pudici, prudentes, sani in fide, in dilectione, in patientia. Anus similiter in habitu sancto, non criminales, non multo vino seruientes: bene docentes, vt prudentiam doceant adolescentulas, vt viros suos ament, filios suos diligent, prudentes, castas, sobrias, domus curam habentes, benignas, subditas viris suis, vt non blasphemetur verbum Dei. Iuuenes similiter hortare vt sobrij sint. In omnibus te ipsum præbe exemplum bonorum operum, in doctrina, in integritate, in grauitate: verbum sanum, ir reprehensibile, vt is qui ex aduerso est, vereatur, nihil habens malum dicere de nobis. Seruos dominis suis subditos esse, in omnibus placentes, non contradicentes: non fraudantes, sed in omnibus fidem bonam ostendentes: doctrinam Saluatoris nostri Dei ornent in omnibus. † Apparuit enim gratia Dei Saluatoris nostri omnibus hominibus: erudiens nos, vt abnegantes impietatem & secularia desideria, sobrie, & iuste, & pie viuamus in hoc seculo, expectantes beatam spem & aduentum gloriæ magni Dei, & Saluatoris nostri Iesu Christi, qui dedit semetipsum pro nobis, vt nos redimeret ab omni iniquitate, & mundaret sibi populum acceptabilem, sectatorem bonorum operum.

C Hæc loquere & exhortare:] & argue cum omni imperio. Nemo te contemnat.

**C** Sabbato, ex. Daniele. Lesson. j.

cha. 2. **T**V rex regum es: & Deus cœli: regnum & fortitudinem & imperium & gloriam dedit tibi: & omnia in quibus habitant filij hominum & bestiæ agri. volucres quoque cœli dedit in manu tua, & sub ditione tua vniuersa constituit, tu es ergo caput aureum. Et post te consurget regnum aliud minus te: & regnum tertium aliud æreum, quod imperabit vniuersæ terræ: & regnum quartum erit velut ferreum. Quomodo ferrum comminuit & domat omnia: sic comminuet & conteret omnia hæc. Porro quia vidisti pedum & digitorum partem testæ figuli, & partem ferream: regnum diuisum erit, quod tamen de plantario ferri orietur, secundum quod vidisti ferrum mistum testæ ex luto. Et digitos pedum ex parte ferreos, & ex parte fictiles: ex parte regnum erit solidum, & ex parte contritum. Quod autem vidisti ferrum mistum testæ ex luto, commiscebuntur quidem humano semine, sed non adhærebunt sibi, sicut ferrum misceri non potest testæ. In diebus autem regnorum illorum suscitabit Deus cœli regnum quod in æternum non dissipabitur, & regnum eius alteri populo non tradetur: comminuet autem & consumet vniuersa regna hæc: & ipsum stabit in æternum. Secundum quod vidisti, quod de monte abscissus est lapis sine manibus, & comminuit testam, & ferrum, & æs, & argentum, & aurum, Deus magnus ostendit regi, quæ ventura sunt postea: & verum est somnium, & fidelis interpretatio eius. Tunc rex Nabuchodonosor cecidit in faciem suam, & Danielem adorauit: & hos-

tias, & incensum præcepit vt sacrificarent ei. Loquens ergo rex, ait Danieli: Vere Deus vester, Deus deorum est, & dominus regum, & reuelans mysteria: quoniam tu potuisti aperire hoc sacramentum.

**Ex epistola beati Pauli ad Tit. L. ij.**

**A**Dmone illos principibus & potes- c.3.a  
tatibus subditos esse, dicto obe-dire, ad omne opus bonum paratos esse, neminem blasphemare, non litigiosos esse, sed modestos: omnem os-tendentes mansuetudinem ad omnes homines. Eramus enim aliquando & nos insipientes, increduli, errantes, seruientes desideriis & voluptatibus variis, in malitia & inuidia agentes, odi-biles, odientes inuicem. Cum autem † benignitas & humanitas apparuit Salu-B atoris nostri Dei: non ex operibus iustitiae quæ fecimus nos, sed secundum suam misericordiam saluos nos fecit, per lauacrum regenerationis & renouationis Spiritus sancti, quem effudit in nos abunde per Iesum Christum Salu- atorem nostrum: vt iustificati gratia ipsius, hæredes simus secundum spem vitæ æternæ.] Fidelis sermo est: & de his volo te confirmare: vt curent bo-nis operibus præesse, qui credunt Deo. Hæc sunt bona & vtilia hominibus. Stultas autem quæstiones, & genealo-gias, & contentiones, & pugnas legis deuita. Sunt enim inutiles & vanæ. Hæreticum hominem post vnam & se-cundam correptionem deuita: sciens quia subuersus est qui eiusmodi est, & delinquit cum sit proprio iudicio con-demnatus. Cum misero ad te Arteman, aut Tychicum, festina ad me venire Nicopolin: ibi enim statui hyemare. Zenam legisperitum & Apollo solicite præmitte, vt nihil illis desit. Discant autem & nostri bonis operibus præesse

ad vsus necessarios: vt non sint infructuosi. Salutant te, qui mecum sunt omnes. Saluta eos qui nos amant in fide. Gratia Dei cum omnibus vobis. Amen.

**C** Dominica. xxij. post Pentecosten,  
Liber Tobiæ. Lesson one.

cha. 1.  Obias ex tribu & ciuitate Nephthalim, quæ est in superioribus Galilæa supra Naasson, post viam quæ dicit ad occidentem in sinistro habens ciuitatem Sephet: cum captus esset in diebus Salmanasar regis Assyriorum, in captiuitate tamen positus, viam veritatis non deseruit, ita vt omnia quæ habere poterat, quotidie concaptiuis fratribus, qui erant ex eius genere, impartiret. Cunque esset iunior omnibus ex tribu Nephthali, nihil tamen puerile gessit in opere. Denique cum irent omnes ad vitulos aureos, quos Ieroboam fecerat rex Israel, hic solus fugiebat consortia omnium: & pergebat in Ierusalem ad templum domini, & ibi adorabat dominum Deum Israel, omnia primitiua sua, & decimas suas fideliter offerens, ita vt in tertio anno proselitis & aduenis ministraret omnem decimationem. Hæc & his similia secundum legem Dei puerulus obseruabat. Cum vero factus fuisset vir, accepit vxorem Annam de tribu sua, genuitque ex ea filium, nomen suum imponens ei, quem ab infantia timere Deum docuit, & abstinere ab omni peccato. Igitur dum per captiuitatem deuenisset cum vxore sua & filio in ciuitatem Ninuem, cum omni tribu sua. Et cum omnes ederent ex cibis Gentilium, iste custodiuimus animam suam, & nunquam contaminatus est in escis eorum. Et quoniam memor fuit domini in toto corde suo, dedit illi Deus gratiam in conspectu Salmanasar

regis: & dedit illi potestatem quounque vellet ire, habens libertatem quæcunque facere voluisse. Pergebat ergo per omnes qui erant in captiuitate, & monita salutis dabat eis. Cum autem venisset in Rages ciuitatem Medorum, & ex his quibus honoratus fuerat a rege, habuisset decem talenta argenti, & cum in multa turba generis sui Gabelum egentem videret, qui erat ex tribu eius sub chirographo dedit illi memoratum pondus argenti.

Epistola prima Petri apost. Lesson. ij.

**P** Etrus † apostolus Iesu Christi c.1.a electis aduenis dispersionis Ponti, & Galatiæ, Cappadociæ, Asiæ, & Bithyniæ, secundum præscientiam Dei patris, in sanctificationem spiritus, in obedientiam & aspersionem sanguinis Iesu Christi: gratia vobis, & pax multiplicetur. Benedictus Deus & pater domini nostri Iesu Christi, qui secundum misericordiam suam magnam regenerauit nos in spem viuam, per resurrectionem Iesu Christi ex mortuis, in hæreditatem incorruptibilem, & incontaminatam, & immarcescibilem conseruatam in cœlis in vobis, qui in virtute Dei custodimini per fidem, in salutem paratam reuelari in tempore nouissimo. In quo exultabis, modicum nunc si oportet contrastari in varijs tentationibus: vt probatio vestræ fidei multo pretiosior sit auro (quod per ignem probatur) inueniatur in laudem & gloriam & honorem in reuelatione Iesu Christi.] quem cum non videritis, diligitis, in quem nunc quoque non videntes creditis: credentes autem exultabitis lætitia inenarrabili & glorificata, reportantes finem fidei vestræ salutem animarum vestrarum, de qua salute exquisierunt atque scrutati sunt

prophetæ, qui de futura in vobis gratia prophetauerunt, scrutantes in quod vel quale tempus significaret in eis spiritus Christi: prænuntians eas quæ in Christo sunt passiones, & posteriores glorias: quibus reuelatum est, quod non sibimetipsis, nobis autem ministrabant ea quæ nunc nuntiata sunt vobis per eos qui euangelizauerunt vobis. Spiritu sancto misso de cœlo, in quem desiderant angeli prospicere.

**Secundum Matthæum.** Lesson. iij.

cha. 9. **I**N illo tempore: Loquente Iesu ad turbas, ecce princeps vnum accessit & adorauit eum dicens: domine filia mea modo defuncta est.

**Et rel. Hom. sancti Hiero. presby.**

Octauum signum est, in quo princeps suscitari postulat filiam suam, nolens de mysterio veræ Resurrectionis excludi. Sed subintrauit mulier sanguine fluens, & octauo sanatur loco: vt principis filia de hoc exclusa numero veniat ad nonum: iuxta illud quod in psalmo dicitur, *Æthiopia præveniet manus eius Deo.* Et, Cum intrauerit plenitudo gentium, tunc omnis Israel saluus erit. Et ecce mulier, quæ sanguinis fluxum patiebatur duodecim annis accessit retro, & tetigit fimbriam vestimenti eius. In euangelio secundum Lucam scribitur quod principis filia duodecim annos haberet ætatis. Nota ergo quod eo tempore hæc mulier, id est, gentium populus cooperit ægrotare, quo genus Iudæorum crediderit. *c<sup>l</sup>Nis<sup>2</sup>.* enim ex comparatione virtutum, viuum non ostenditur. Hæc autem mulier sanguine fluens, non in domo, non in vrbe accedit ad dominum: quia iuxta legem, vrbibus excludebatur: sed in itinere ambulante domino. Vt dum pergit ad aliam: alia curaretur: vnde dicunt & apostoli, Vobis quidem prius

oportebat prædicari verbum Dei: sed quoniam vos iudicastis indignos salute, transgredimur ad gentes. Dicebat enim intra se: Si tetigero tantum vestimentum eius, salua ero. **Te deum. Oratio.**

**A** Bsolute quæsumus domine tuorum delicta populorum: & a peccatorum nostrorum nexibus, quæ pro nostra fragilitate contraximus, tua benignitate liberemur. Per.

**C** Monday. ex. Tobia. Lesson. j.

**P**Ost multum vero temporis mor- cha. 1. tuo Salmanasar rege cum regnaret Sennacherib filius eius pro eo, & filios Israel exosos haberet in conspectu suo, Tobias quotidie pergebat per omnem cognationem suam, & consolabatur eos, diuidebatque vnicuique prout poterat de facultatibus suis. Esurientes alebat, nudisque vestimenta præbebat, & mortuis atque occisis sepulturam solicitus exhibebat. Denique cum reuersus esset rex Sennacherib fugiens a Iudæa plagam, quam circa eum fecerat Deus propter blasphemiam suam, & iratus multos occideret ex filijs Israel, Tobias sepeliebat corpora eorum. At vbi nuntiatum est regi, iussit eum occidi, & tulit omnem substantiam eius. Tobias vero cum filio suo, & cum vxore fugiens, nudus latuit, quia multi diligebant eum. Post dies vero quadragintaquinque occiderunt regem filij ipsius, & reuersus est Tobias in domum suam, omnisque facultas eius restituta est ei. Post hæc vero cum esset dies festus domini, & factum esset prandium bonum in domo Tobiæ, dixit filio suo, Vade & adduc aliquos de tribu nostra timentes Deum, vt epulentur nobiscum. Cunque abiisset, reuersus nuntiavit ei vnum ex filijs Israel iugulatum iacere in platea. Statimque exiliens de accubitu suo, relinquens prandium, ieunus peruenit ad

corpus: tollensque illud portauit ad domum suam occulte, vt dum sol occubuissest, caute sepeliret eum. Cunque occultasset corpus, manducauit panem cum luctu & tremore, memorans illum sermonem, quem dixit dominus per Amos prophetam, Dies festi vestri conuertentur in lamentationem, & luctum. Cum vero sol occubuissest, abiit & sepeliuit eum.

**Ex epistola prima Petri apost. L. ij.**

cha. 1. **P**ropter quod, succincti lumbos mentis vestræ, sobrij, perfecte sperate in eam quæ offertur vobis gratiam in reuelatione Iesu Christi quasi filij obedientiæ, non configurati prioribus ignorantia vestræ desideriis: sed secundum eum qui vocavit vos, sanctum, vt & ipsi in omni conuersatione sancti sitis: quoniam scriptum est, Sancti eritis, quoniam ego sanctus sum. Et si patrem inuocatis eum qui sine acceptance personarum iudicat secundum vniuscuiusque opus: in timore, incolatus vestri tempore conuersamini. Scientes quod non corruptibilius auro vel argento redempti estis de vana vestra conuersatione paternæ traditionis: sed pretioso sanguine quasi agni immaculati Christi & incontaminati, præcogniti quidem ante mundi constitutionem, manifestati autem nouissimis temporibus propter vos qui per ipsum fideles estis in Deo qui suscitauit eum a mortuis, & dedit ei gloriam: vt fides vestra & spes esset in Deo. Animas vestræ castificantes in obedientia charitatis, in fraternitatis amore, simplici ex corde inuicem diligite attentius: renati non ex semine corruptibili, sed incorruptibili per verbum Dei viui & permanentis in æternum: quia omnis caro vt fœnum: & omnis gloria eius tanquam flos fœni: exaruit fœnum: &

flos eius decidit. Verbum autem domini manet in æternum: hoc est autem verbum quod euangelizatum est in vobis.

**C Tuesday. ex. Tobia. Lesson. j.**

**A**rguebant autem eum omnes proxima. imi eius, dicentes, Iam huius rei causa interfici iussus es, & vix effugisti mortis imperium, & iterum sepelis mortuos? Sed Tobias plus timens Deum quam regem rapiebat corpora occisorum, & occultabat in domo sua, & medijs noctibus sepeliebat ea. Contigit autem, vt quadam die fatigatus a sepultura, veniens in domum suam, iactasset se iuxta parietem: & obdormisset: & ex nido hirundinum dormienti illi, calida stercora incidenter super oculos eius, fieretque cæcus. Hanc autem tentationem ideo permisit dominus eu-enire illi, vt posteris daretur exemplum patientiæ eius, sicut & sancti Iob. Nam cum ab infantia sua semper Deum timuerit, & mandata eius custodierit, non est contristatus contra Deum, quod plaga cæcitatæ euenerit ei: sed immobilis in Dei timore permansit, agens gratias Deo omnibus diebus vitæ suæ. Nam sicut beato Iob insultabant reges: ita isti, parentes, & cognati eius irridebant vitam eius, dicentes, vbi est spes tua pro qua eleemosynas & sepulturas faciebas? Tobias vero increpabat eos. dicens, Nolite ita loqui, quoniam filii sanctorum sumus, & vitam illam expectamus, quam Deus daturus est his, qui fidem suam nunquam mutant ab eo. Anna vero vxor eius ibat ad opus textrinum quotidie: & de labore manuum suarum victum, quem consequi potuisset deferebat. Vnde factum est, vt hœdum caprarum accipiens detulisset domum. Cuius cum vocem balantis vir eius audisset, dixit, Videte ne forte furiosius sit: reddit eum dominis suis,

quia non licet nobis aut edere ex furto aliquid, aut contingere. Ad hæc vxor eius irata, respondit: Manifeste vana facta est spes tua, & eleemosynæ tuæ modo apparuerunt. Atque his & aliis huiuscemodi verbis exprobrabat ei.

**Ex epistola prima Petri apost. L. ij.**

c.2.a **D**Epontes † igitur omnem malitiam, & omnem dolum, & simulationes, & inuidias, & omnes detractiones, sicut modo geniti infantes, rationabiles & sine dolo lac concupiscite: vt in eo crescat in salutem. Si tamen gustastis quoniam dulcis est dominus. Ad quem accedentes, lapidem viuum, ab hominibus quidem reprobatum, a Deo autem electum & honorificatum: & ipsi tanquam lapides viui superædificamini domus spiritualis, sacerdotium sanctum, offerentes spirituales hostias, acceptabiles Deo per Iesum Christum. Propter quod continet scriptura. Ecce pono in Sion lapidem sumnum angularem, probatum, electum, pretiosum: & qui crediderit in eum, non confundetur. Vobis igitur honor creditibus: non creditibus autem, lapis quem reprobauerunt ædificantes, hic factus est in caput anguli: & lapis offensionis & petra scandali, his qui offendunt verbo, nec credunt in quo & positi sunt. Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis: vt virtutes annuntietis eius qui de tenebris vos vocavit in admirabile lumen suum. Qui aliquando non populus Dei: nunc autem populus Dei, qui non consequuti misericordiam: nunc autem misericordiam consequuti.

**C** Feria. iiiij. ex. Tobia. Lesson. j.

**T**Vnc Tobias ingemuit & coepit orare cum lachrymis, dicens: Iustus es domine, & omnia iudicia tua vera sunt: & omnes viæ tuæ misericordia, & ver-

itas, & iudicium. Et nunc domine memor esto mei, & ne vindictam sumas de peccatis meis, neque reminiscaris delicta mea, vel parentum meorum. Quoniam non obediuimus præceptis tuis, ideo traditi sumus in direptionem, & captiuitatem, & mortem, & in fabulam, & in improperium omnibus nationibus in quibus dispersisti nos. Et nunc domine magna iudicia tua, quia non egimus secundum præcepta tua: & non ambulauimus synceriter coram te. Et nunc domine secundum voluntatem tuam fac mecum, & præcipi in pace recipi spiritum meum. Expedit enim mihi mori magis quam viuere. Eadem itaque die contigit, vt Sara filia Raguelis in Rages ciuitate Medorum, & ipsa audiret improperium ab vna ex ancillis patris sui, quoniam tradita fuerat septem viris, & daemonium nomine Asmodæus occiderat eos, mox vt ingressi fuissent ad eam. Ergo cum pro culpa sua increparet puellam, respondit ei, dicens, Amplius ex te non videamus filium, aut filiam super terram, interfictrix virorum tuorum. Nunquid & occidere me vis, sicut iam occidisti septem viros? Ad hanc vocem perrexit in superioris cubiculum domus suæ: & tribus diebus, & tribus noctibus non manducabit, neque bibit: sed in oratione persistens cum lachrymis deprecabatur Deum, vt ab isto improperio liberaret eum.

**Ex epistola prima Petri apost. L. ij.**

**C**Harissimi, † obsecro vos tanquam aduenas & peregrinos abstinere vos a carnalibus desiderijs, quæ militant aduersus animam, conuersationem vestram inter gentes habentes bonam: vt in eo quod detrectant de vobis tanquam de malefactoribus, ex bonis operibus vos considerantes, glorificant

Deum in die visitationis. Subiecti igitur estote omni humanæ creaturæ propter dominum: siue regi, quasi praecellentí, siue ducibus tanquam ab eo missis, ad vindictam malefactorum, laudem vero bonorum, quia sic est voluntas Dei, vt benefacientes obmutescere faciatis imprudentium hominum ignorantiam: quasi liberi, & non quasi velamen habentes malitiaē libertatem, sed sicut serui Dei. Omnes honorate. Fraternitatem diligite. Deum timete. Regem honorificate. Serui, subditi estote in omni timore dominis. non tantum bonis & modestis: sed etiam dyscolis. Hæc est enim gratia, si propter Dei conscientiam sustinet qui tristitias, patiens iniuste. Quæ enim est gloria, si peccantes, & colaphizati suffertis? Sed si bene facientes patienter sustinetis: hæc C est gratia apud Deum.] In hoc enim vocati estis: quia & † Christus passus est pro nobis, vobis relinquens exemplum, vt sequamini vestigia eius, qui peccatum non fecit, nec inuentus est dolus in ore eius: qui cum malediceretur, non maledicebat: cum pateretur, non comminabatur, tradebat autem iudicanti se iniuste, qui peccata nostra ipse pertulit in corpore suo super lignum: vt peccatis mortui, iustitiæ viuamus, cuius liuore sanatis estis. Eratis enim sicut oues errantes: sed conuersi estis ad hanc ad pastorem & episcopum animarum vestrarum.]

**C** Feria. v. ex. Tobia. Lesson. j.

**F** Actum est autem die tertia dum completeret orationem, benedicens dominum, dixit, Benedictum est nomen tuum Deus patrum nostrorum: qui cum iratus fueris misericordiam facies, & in tempore tribulationis peccata dimittis his qui inuocant te. Ad te domine faciem meam conuerto, ad

te oculos meos dirigo. Peto domine, vt de vinculo improperij huius absoluas me aut certe desuper terram eripias me. Tu scis, Domine, quia nunquam concipiui virum, & mundam seruaui animam meam ab omni concupiscentia. Nunquam cum ludentibus miscui me: neque cum his qui in leuitate ambulant, participem me præbui. Virum autem cum timore tuo, non cum libidine mea consensi suspicere. Et, aut ego indigna fui illis, aut illi forsitan me non fuerunt digni: quia forsitan viro alij conseruasti me. Non est enim in hominis potestate consilium tuum. Hoc autem pro certo habet omnis qui te colit, quod vita eius, si in probatione fuerit, coronabitur: si autem in tribulatione fuerit, liberabitur: & si in correptione fuerit, ad misericordiam tuam venire licebit. Non enim delectaris in perditionibus nostris: quia post tempestatem, tranquillum facis, & post lachrymationem & fletum, exultationem infundis. Sit nomen tuum Deus Israel benedictum in secula. In illo tempore exauditæ sunt preces amborum in conspectu gloriæ summi Dei: & missus est angelus domini sanctus Raphael, vt curaret eos ambos, quorum vno tempore sunt orationes in conspectu domini recitatæ.

**E**x epistola. j. beati Petri apost. L. ij.

**S**Imiliter & mulieres subditæ sint viris suis: vt & si qui non credunt verbo, per mulierem conuersationem sine verbo lucrifiant, considerantes. in timore castam conuersationem vestram. Quarum non sit extrinsecus capillatura, aut circundatio auri, aut indumenti vestimentorum cultus: sed qui absconditus est, cordis homo in incorruptibilitate, quieti & modesti spiritus, qui est in conspectu Dei locuples. Sic enim aliquando & sanctæ mulieres

sperantes in Deo ornabant se, subiectæ proprijs viris, sicut Sara obediebat Abrahæ, dominum eum vocans: cuius estis filiæ, benefacientes, & non pertimentes villam perturbationem. Viri similiter, cohabitantes secundum scientiam, quasi infirmiori vasculo muliebri impartientes honorem, tanquam & co-hæredibus gratiæ vitæ: vt non impediantur orationes vestræ. In fine autem B tomnes vnamimes compatientes, fraternitatis amatores, misericordes, modesti, humiles, non reddentes malum pro malo, nec maledictum pro maledicto: sed e contrario, benedicentes, quia in hoc vocati estis, vt benedictionem hæreditate possideatis. Qui enim vult vitam diligere, & dies videre bonos, coercent linguam suam a malo, & labia eius ne loquuntur dolum. Declinet a malo, & faciat bonum: inquirat pacem, & sequatur eam: quia oculi domini super iustos, & aures eius in preces eorum. Vultus autem domini super facientes mala. Et quis est, qui vobis noceat, si boni æmulatores fueritis? Sed & si quid patimini propter iustitiam, beati. Timorem autem eorum ne timueritis, & non conturbemini: dominum autem Christum sanctificate in cordibus vestris,] parati semper ad satisfactionem omni poscenti vos rationem de ea, quæ in vobis est, spe, sed cum modestia & timore conscientiam habentes bonam: vt in eo quod detrahunt de vobis, confundantur qui calumniantur vestram bonam in Christo conuersationem. Melius est enim benefacientes (si voluntas Dei velit) pati, quam malefacientes. Quia & † Christus semel pro peccatis nostris mortuus est, iustus pro iniustis: vt nos offerret Deo, mortificatos quidem carne, viuifi-

catos autem spiritu. In quo & his qui in carcere erant spiritibus, veniens prædicauit: qui increduli fuerant aliquando, quando expectabant Dei patientiam in diebus Noe, cum fabricaretur arca, in qua pauci, id est, octo animæ saluæ factæ sunt per aquam. Quod & vos nunc similis formæ saluos fecit baptisma: non carnis depositio sordium, sed conscientiæ bonæ interrogatio in Deum per resurrectionem Iesu Christi, qui est in dextera Dei,] deglutiens mortem, vt vitæ æternæ hæredes E efficeremur profectus in cœlum, subiectis sibi angelis & potestatibus & virtutibus.

**C Friday. ex. Tobia. Lesson. j.**

**T**gitur cum Tobias putaret orationem cha. 4. suam exaudiri, vt mori potuisset, vocauit ad se Tobiam filium suum, dixitque ei, Audi fili mi verba oris mei, & ea in corde tuo quasi fundamentum construe. Cum acceperit Deus animam meam, corpus meum sepeli: & honorem habebis matri tuae, omnibus diebus vitæ eius: memor enim esse debes, quæ & quanta pericula passa sit propter te in vtero suo. Cum autem & ipsa compleuerit tempus vitæ suæ, sepelias eam circa me. Omnibus autem diebus vitæ tuæ in mente habeto Deum: & caue ne aliquando peccato consentias, & prætermittas præcepta domini Dei nostri. Ex substantia tua fac eleemosynam, & noli auertere faciem tuam ab villo paupere: ita enim fiet, vt nec a te auertatur facies domini. Quomodo potueris, ita esto misericors. Si multum tibi fuerit, abundanter tribue: si exiguum tibi fuerit, p̄tiam exiguum libenter impertiri stude. Præmium enim bonum tibi thesaurizas in die necessitatis, quoniam eleemosyna ab omni peccato, & a morte liberat,

& non patietur animam ire in tenbras. Fiducia magna erit coram summo Deo, eleemosyna omnibus facientibus eam. Attende tibi fili mi ab omni fornicatione: & præter vxorem tuam nunquam patiaris crimen scire. Superbiā nunquam in tuo sensu, aut in tuo verbo dominari permittas: in ipsa enim initium sumpsit omnis perditio. Quicunque tibi aliquid operatus fuerit, statim ei mercedem restitue, & merces mercenarij tui apud te omnino non remaneat. Quod ab alio oderis fieri tibi, vide ne tu aliquando alteri facias. Panem tuum cum esurientibus, & egenis comedē: & de vestimentis tuis nudos tege. Panem tuum, & vinum tuum super sepulturam iusti constitue, & noli ex eo manducare, & bibere cum peccatoribus. Consilium semper a sapiente perquire. Omni tempore benedic Deum, & pete ab eo vt vias tuas dirigat, & omnia consilia tua in ipso permaneant.

**Ex epistola. j. beati Petri apost. L. ij.**

cha. 4. **C**hristo igitur passo in carne, & vos eadem cogitatione armamini: quia qui passus est in carne, desuit a peccatis: vt iam non desideriis hominum, sed voluntate Dei quod reliquum est in carne viuat temporis. Sufficit enim præteritum tempus ad voluntatem gentium consummandam, his qui ambulauerunt in luxurijs, desideriis, vinolentiis, comessationibus, potionibus, ebrietatibus, & illicitis idolorum cultibus. In quo admirantur non concurrentibus vobis in eandem luxuriæ confusionem, blasphemantes, qui reddent rationem ei, qui paratus est iudicare viuos & mortuos. Propter hoc enim & mortuorum euangelizatum est: vt iudicentur quidem secundum homines in carne, vi-

uant autem secundum Deum in spiritu. Omnia autem finis appropinquauit. † Estote itaque prudentes, B & vigilate in orationibus. Ante omnia autem, mutuam in vobismetipsis charitatem continuam habentes: quia charitas operit multitudinem peccatorum. Hospitales inuicem, sine murmuratione. Vnusquisque sicut accepit gratiam, in alterutrum illam administrantes: sicut boni dispensatores multiformis gratiæ Dei. Si quis loquitur: tanquam sermones Dei. Si quis ministrat: tanquam ex virtute, quam administrat Deus, vt in omnibus honorificetur Deus per Iesum Christum:] cui C est gloria & imperium in secula seculorum, amen. Charissimi, nolite peregrinari in feroore qui ad tentationem vobis fit, quasi noui aliquid vobis contingat: sed communicantes Christi passionibus, gaudete vt & in reuelatione gloriæ eius gaudeatis exultantes. Si exprobramini in nomine Christi, beati eritis. quoniam quod est honoris, gloriæ, & virtutis Dei, & qui est eius spiritus: super vos requiescat. Nemo autem vestrum patiatur, vt homicida, aut fur, aut maledicus, aut alienorum appetitor. Si autem vt Christianus: non erubescat. Glorificet autem Deum in isto nomine: quoniam tempus est vt incipiat iudicium a domo Dei. Si autem primum a nobis: quis finis eorum qui non credunt Dei euangeli? Et si iustus quidem vix saluabitur: impius & peccator vbi parebunt? Itaque & hi qui patiuntur secundum voluntatem Dei: fideli creatori commendent animas suas in benefactis.

**C** **Sabbato, ex. Tobia. Lesson. j.**

**I** Ndico etiam tibi fili mi, dedisse me decem talenta argenti, dum adhuc infantulus esses, Gabelo, in Rages ciui-

tate Medorum, & chirographum eius apud me habeo: & ideo perquire quomodo ad eum peruenias, & recipias ab eo supra memoratum pondus argenti, & restitutas ei chirographum suum. Noli timere fili mi, pauperem quidem vitam gerimus, sed multa bona habebimus si timuerimus Deum, & recesserimus ab omni peccato, & fecer-  
cha. 5 imus bene. Tunc respondit Tobias patri suo, & dixit, Omnia quæcunque præcepisti mihi, faciam pater. Quomodo autem pecuniam hanc requiram ignoro. Ille me nescit: & ego eum ignoro: quod signum dabo ei? Sed neque viam, per quam pergatur illuc, aliquando cognoui. Tunc pater suus respondit illi, & dixit, Chirographum quidem illius apud me habeo: quod dum illi ostenderis, statim restituet. Sed perge nunc, & inquire tibi aliquem fidelem virum, qui eat tecum salua mercede sua: dum adhuc viuo, recipias eam. Tunc egressus Tobias inuenit iuuenem splendidum, stantem, præcinctum. & quasi paratum ad ambulandum. Et ignorans quod angelus Dei esset, salutauit eum, & dixit: Vnde te habemus bone iuuenis? At ille respondit, Ex filijs Israel. Et Tobias dixit ei, Nosti viam quæ dicit in regionem Medorum? Cui respondit, Noui, & omnia itinera eius frequenter ambulaui, & mansi apud Gabelum fratrem nostrum, qui moratur in Rages ciuitate Medorum, quæ posita est in monte Ecbatanis, cui Tobias ait, Sustine me obsecro, donec haec ipsa nuntiem patri meo.

**Ex epistola prima Petri apost. L. ij.**

**S**Eniores ergo, qui in vobis sunt, obsecro, consenior & testis Christi passionum qui & eius quæ in futuro reuelanda est, gloriæ communicator. I. Pascite, qui in vobis est, gregem Dei,

prouidentes non coacte, sed spontanee secundum Deum: neque turpis lucri gratia, sed voluntarie, neque vt dominantes in cleris, sed forma facti gregis ex animo. Et cum apparuerit princeps pastorum, percipietis immarcescibilem gloriæ coronam. Similiter adolescentes subditi estote senioribus. Omnes autem inuicem humilitatem insinuate. Quia Deus superbis resistit: humilibus autem dat gratiam. † Humiliamini igitur sub potenti manu Dei, vt vos exaltet in tempore visitationis: omnem solicitudinem vestram proliuentes in eum: quoniam ipsi cura est de vobis. Sobrij estote, & vigilate: quia aduersarius vester diabolus tanquam leo rugiens circuit, quærens quem deuoret. Cui resistite fortes in fide: scientes eandem passionem ei quæ in mundo est, vestræ fraternitati fieri. Deus autem omnis gratiæ, qui vocauit nos in æternam suam gloriam in Christo Iesu, modicum passos: ipse perficiet, confirmabit solidabitque. Ipsi gloria & imperium in secula seculorum, Amen.] Per Sylanum fidelem fratrem vobis, vt arbitror, breuiter scripsi, obsecrans & contestans hanc esse veram gratiam Dei in qua statis. Salutat vos ecclesia, quæ est in Babylone, collecta, & Marcus filius meus. Salutate inuicem in osculo sancto. Gratia vobis omnibus qui estis in Christo Iesu. Amen.

**C** Dominica. xxiiij. post Penteco.

Notandum quod hæc dominica est quinta vag. tamen ideo ponitur hic & non cum aliis vagantibus: quia fere semper legitur post Pentec. in hoc loco & rarissime ante septuagesimam, vt supra dictum fuit.

Liber Judith. Lesson. j.

Rphaxad itaque rex Medorum subiugauerat multas

gentes imperio suo, & ipse ædificauit ciuitatem potentissimam, quam appellavit Ecbatani. Ex lapidibus quadratis & sectis fecit muros eius, in altitudinem cubitorum septuaginta, & in latitudinem cubitorum triginta: turres vero eius posuit in altitudinem cubitorum centum. Per quadrum vero earum latus vtrunque vicenorū pedum spatīo tendebatur: posuitque portas eius in altitudinem turri. Et glorabatur quasi potens in potentia exercitus sui & in gloria quadrigarum suarum. Anno igitur duodecimo regni sui, Nabuchodonosor rex Assyriorum, qui regnabat in Niniue ciuitate magna pugnauit contra Arphaxad: & obtinuit eum in campo magno, qui appellatur Ragau, circa Euphraten, & Tigrin, & Iadason in campo Erioch regis Elicorum. Tunc exaltatum est regnum Nabuchodonosor, & cor eius eleuatum est: & misit ad omnes, qui habitabant in Cilicia, & Damasco, & Libano: & ad gentes quæ sunt in Carmelo, & Cedar, & inhabitantes Galilæam in campo magno Esdrelon: & ad omnes qui erant in Samaria, & trans flumen Iordanem vsque ad Ierusalem, & omnem terram Iesse, quousque perueniatur ad montes Æthiopiæ. Ad hos omnes misit nuntios Nabuchodonosor rex Assyriorum, qui omnes vno animo contradixerunt, & remiserunt eos vacuos, & sine honore abiecerunt. Tunc indignatus Nabuchodonosor rex ad omnem terram illam, iurauit per thronum & regnum suum quod defenderet se de omnibus regionibus his.

*Epist. secunda Petri apost. Lesson. ij.*

**S**imon Petrus, seruus & apostolus Iesu Christi, iis qui coæqualēm<sup>c. n. 24</sup> biscum sortiti sunt fidem in iustitia Dei

nostri & saluatoris Iesu Christi, gratia vobis & pax adimpleatur in cognitione Dei, & Christi Iesu domini nostri: quomodo omnia nobis diuinæ virtutis suæ quæ ad vitam & pietatem, donata sunt, per cognitionem eius qui vocauit nos propria gloria & virtute, per quem maxima & pretiosa nobis promissa donauit: vt per hoc efficiamini diuinæ consortes naturæ, fugientes eius quæ in mundo est, concupiscentiæ corruptionem. Vos autem curam omnem subinferentes, ministrate in fide vestra virtutem, in virtute autem scientiam, in scientia autem abstinentiam, in abstinentia autem patientiam, in patientia autem pietatem, in pietate autem amorem fraternitatis, in amore autem fraternitatis charitatem. Hæc enim si vobiscum adsint, & superent: non vacuos, nec sine fructu vos constituent in domini nostri Iesu Christi cognitione. Cui enim non præsto sunt hæc: cæcus est, & manu tentans, obliuionem accipiens purgationis veterum suorum delictorum. Quapropter fratres magis satagite, vt per bona opera certam vestram vocationem, & electionem faciat. haec enim facientes, non peccabitis aliquando. Sic enim abundanter ministrabitur vobis introitus in æternum regnum domini & saluatoris nostri Iesu Christi. Propter quod incipiām vos semper commonere de his: & quidem scientes & confirmatos vos in præsenti veritate. Iustum autem arbitror quandiu sum in hoc tabernaculo, suscitare vos in commonitione: certus quod velox est depositio tabernaculi mei, secundum quod & dominus noster Iesus Christus significauit mihi.

*Secundum Matthæum. Lesson. iij.*

**T**N illo tempore: Dixit Iesus discipulis suis: Cum videritis abominationem

desolationis, quæ dicta est a Daniele propheta stantem in loco sancto: qui legit intelligat.

**Et rel. hom. sancti Hierony. presby.**

Quando ad intelligentiam prouocamur, mysticum monstratur esse quod dictum est. Legimus autem in Daniele hoc modo: Et in dimidio hebdomadis, auferetur sacrificium meum & libamina: & in templo abominatio desolationum erit vsque ad consummationem temporis: & consummatio dabitur super solitudinem. De hoc & Apostolus loquitur, quod homo iniquitatis & aduersarius eleandus sit contra omne quod dicitur Deus & colitur: ita vt audeat stare in templo Dei, & ostendere quod ipse sit Deus: cuius aduentus secundum operationem Satanæ destruet eos & ad solitudinem rediget qui se suscepint. Potest autem simpliciter aut de antichristo accipi: aut de imagine Cæsaris, quam Pilatus posuit in templo: aut de Adriani equestri statua, quæ in ipso sancto sanctorum loco vsque in præsentem diem stetit. Abominatio quoque secundum veterem scripturam idolum nuncupatur. **Ehac-1.** cingo additur desolationis: quod in desolato templo atque destructo idolum positum sit. **Te deum.** **Oratio.**

**E**Xcita quæsumus domine tuorum fidelium voluntates: vt diuini operis fructum propensius exequentes, pietatis tuæ remedia maiora percipiant. Per.

**C** Monday. ex. Iudith. Lesson. j.

**A**nno tertiodecimo Nabuchodonosor regis, vicesima & secunda die mensis primi, factum est verbum in domo Nabuchodonosor regis Assyriorum, vt defendaret se. Vocauitque omnes maiores natu, omnesque duces, & bellatores suos, &

habuit cum eis mysterium consilij sui. Dixitque cogitationem suam in eo esse, vt omnem terram suo subiugaret imperio. Quod dictum cum placuisset omnibus, vocavit Nabuchodonosor rex Holofernem principem militiae suæ, & dixit ei: Egressere aduersus omne regnum occidentis: & contra eos præcipue qui contempserunt imperium meum. Non parcer oculus tuus vlli regno, omnemque urbem munitam subiugabis mihi. Tunc Holofernes vocavit duces, & magistratus virtutis Assyriorum: & dinumeravit viros in expeditione, sicut præcepit ei rex, centum viginti millia peditum pugnatorum, & equitum sagittarios duodecim millia. Omnemque expeditionem suam fecit præire in multitudine innumerabilium camelorum, cum his quæ exercitibus sufficerent copiose: boum quoque armenta, gregesque ouium, quorum non erat numerus. Frumentum ex omni Syria in transitu suo parari constituit. Aurum vero & argentum, de domo regis assumpsit multum nimis.

**Ex epistola secunda Petri apost. L. ij.**

**D**abo autem operam & frequenter habere vos post obitum meum, vt horum memoriam faciatis. † Non enim doctas fabulas secuti, notam fecimus vobis domini nostri Iesu Christi virtutem & præsentiam, sed speculatorum facti illius magnitudinis. Accipiens enim a Deo patre honorem & gloriam, voce delapsa ad eum huiuscmodi a magnifica gloria. Hic est filius **chæus.** dilectus in quo mihi complacui, ipsum audite. Et hanc vocem nos audiimus de cœlo allatam, cum essemus cum ipso in monte sancto. Et habemus firmarem propheticum sermonem, cui benefacitis attendentes quasi lucernæ lucenti in loco caliginoso, donec dies il-

lucescat, & lucifer oriatur in cordibus vestris, hoc primum intelligentes, quod omnis prophetia scripturæ, propria interpretatione non fit. Non enim voluntate humana allata est aliquando prophetia: sed spiritu sancto inspirati, locuti sunt sancti Dei homines.]  
 c.2.a Fuerunt vero & pseudoprophetæ in populo, sicut & in vobis erunt magistri mendaces, qui introducent sectas perditionis, & eum qui emit eos Deum negant: superducentes sibi celarem perditionem. Et multi sequentur eorum luxurias. Per quos via veritatis blasphemabitur: & in auaritia fictis verbis de vobis negociabuntur. Quibus iudicium iam olim non cessat: & perditio eorum non dormitat. Si enim Deus angelis peccantibus non pepercit, sed rudentibus inferni detractos in tartarum tradidit cruciandos in iudicium reseruari: & originali mundo non pepercit, sed octauum Noe iustitiæ præconem custodiuimus diluum mundi impiorum inducens, & ciuitates Sodomorum & Gomorrhæorum in cinerem redigens, euersione damnauit, exemplum eorum qui impie acturi sunt ponens: & iustum Lot oppressum, a nefandorum iniuria ac luxuriosa conuersatione eripuit. Aspectu enim & auditu iustus erat: habitans apud eos qui de die in diem animam iustam inquisitoribus cruciabant.

**C Tuesday. Lib. Esther. Lesson. j.**

**T**N diebus Assueri qui regnauit ab India vsque Æthiopiam super centum vigintiseptem prouincias: quando sedit in solio regni sui, Susan ciuitas regni eius exordium fuit. Tertio igitur anno imperij sui fecit grande conuiuium cunctis principibus, & pueris suis fortissimis Persarum, & Medorum inclytis, & præfectis prouinciarum coram se,

vt ostenderet diuinitas gloriae regni sui, ac magnitudinem atque iactantiam potentiae suæ multo tempore, centum videlicet & octoginta diebus. Cunque implerentur dies conuiuij, inuitauit omnem populum qui inuentus est in Susana maximo vsque ad minimum: & iussit septem diebus conuiuium præparari in vestibulo horti, & nemoris, quod regio cultu, & manu consitum erat. Et pendebant ex omni parte tentoria aerei coloris, & charbassini, ac hyacinthini, sustentata funibus byssinis, atque purpureis, qui eburneis circulis inserti erant, & columnis marmoreis fulciebantur. Lectuli quoque aurei & argentei super pauimentum, smaragdino, & pario stratum lapide dispositi erant: quod mira varietate pictura decorabat. Bibebant autem qui inuitati erant, aureis poculis, & aliis atque aliis vasis cibi inferebantur. Vinum, quoque, vt magnificantia regia dignum erat abundans, & præcipuum ponebatur, nec erat qui nolentes cogeret ad bibendum: sed sicut rex statuerat, præponens mensis singulos de principibus suis, vt sumeret unusquisque quod vellet. Vasthi quoque regina fecit conuiuium foeminarum in palatio, vbi rex Assuerus manere consueuerat.

**Ex epistola secunda Petri apost. L. ij.**

**N**on dominus pios de temptatione eripere, iniquos vero in diem iudicij reseruare cruciandos: magis autem res qui post carnem in concupiscentia immunditiae ambulant, dominationemque contemnunt, audace, sibi placentes: sectas non metuunt introducere, blasphemantes: vbi angeli fortitudine & virtute cum sint maiores, non portant aduersum se execrabilis iudicium. Hi vero velut irrationalia pecora, naturaliter in captionem, & in

perniciem in his quæ ignorant blasphemantes in corruptione sua peribunt, percipientes mercedem iniustitiae, voluptatem existimantes, diei delitias, coinquinationes & maculæ: delitiis affluentes, in conuiuiis suis luxuriantes vobiscum, oculos habentes plenos adulterij, & incessabilis delicti, pellientes animas instabiles, cor exercitatum auaritia habentes, maledictionis filij: derelinquentes rectam viam errauerunt, seuti viam Balaam ex Bosor, qui mercedem iniquitatis amauit, corruptionem vero habuit suæ vesaniæ, subiugale mutum animal, in hominis voce loquens, prohibuit prophetæ insipientiam. Hi sunt fontes sine aqua, & nebulæ turbinibus exagitatae: quibus caligo tenebrarum reseruatur. Superba enim vanitatis loquentes, pelliciunt in desideriis carnis luxuriæ, eos qui paululum effugiunt, qui in errore conuersantur: libertatem illis promittentes, cum ipsi serui sint corruptionem. A quo enim quis superatus est, huius & seruus est. Si enim refugientes coinquinationes mundi in cognitione domini nostri & Salvatoris Iesu Christi, his rursus implicati superantur: facta sunt eis posteriora deteriora prioribus. Melius enim erat illis non cognoscere viam iustitiae, quam post agnitionem retrorsum conuerti ab eo, quod illis traditum est sancto mandato. Contigit enim eis illud veri proverbij, Canis reuersus ad suum vomitum, &, Sus lota in volutabro lutu.

#### **C Feria. iiiij. ex Esther. Lesson. j.**

**I**Taque die septimo, cum rex esset hilarior, & post nimiam potationem, incaluisset mero, præcepit Maumam & Bazatha, & Harbona & Bagatha & Abgatha & Zethar & Carchas septem eunuchis, qui in conspectu eius ministran-

bant, vt introducerent reginam Vasthi coram rege, posito super caput eius diademate, vt ostenderet cunctis populis, & principibus pulchritudinem illius: erat enim pulchra valde. Quæ renuit, & ad regis imperium: quod per eunuchos mandauerat, venire contempserat. Vnde iratus rex, & nimio furore succensus, interrogauit sapientes: qui ex more regio semper ei aderant, & illorum faciebat cuncta consilio, scientium leges, ac iura maiorum (erant autem primi, & proximi, Charsena, & Sethar, & Admatha, & Tharsis, & Mares, & Marsana, & Mamuchan, septem duces Persarum atque Medorum, qui videbant faciem regis, & primi post eum residere soliti erant) cui sententia Vasthi regina subiaceret, quæ Assueri regis imperium, quod per eunuchos mandauerat, facere noluisset. Responditque Mamuchan audiente rege, atque principibus, Non solum regem læsit regina Vasthi, sed & omnes populos, & principes, qui sunt in cunctis prouinciis regis Assueri. Egrederetur enim sermo reginæ ad omnes mulieres, vt contemnant viros suos, & dicant, Rex Assuerus iussit vt regina Vasthi intraret ad eum, & illa noluit. Atque hoc exemplo omnes principum coniuges Persarum atque Medorum paruipendent imperia maritorum, vnde regis iusta est indignatio. Si ergo tibi placet egrediatur edictum a facie tua, & scribatur iuxta legem Persarum atque Medorum, quam præteriri illicitum est, vt nequaquam ultra Vasthi ingrediatur ad regem, sed ~~negrum~~ illius, altera, quæ melior est illa, accipiat. Et hoc in omne (quod latissimum est) prouinciarum tuarum diuulgetur imperium, & cunctæ vxores tam maiorum quam minorum deferant

maritis suis honorem.

**Ex epistola secunda Petri apo. L. ij.**

cha. 3. **H**Anc ecce vobis charissimi, secundam scribo epistolam, in quibus vestram excito in commonitione, synceram mentem: vt memores sitis eorum, quæ prædixi, verborum a sanctis prophetis, & Apostolorum vestrorum præceptorum domini & saluatoris: hoc primum scientes, quod venient in nouissimis diebus in deceptione illusores, iuxta proprias concupiscentias ambulantes, dicentes, Vbi est promissio aut aduentus eius? ex quo enim patres dormierunt, omnia sic perseuerant ab initio creaturæ. Latet enim eos hoc volentes, quod cœli erant prius, & terra, de aqua & per aquam consistens Dei verbo: per quæ ille tunc mundus aqua inundatus periit. Cœli autem qui nunc sunt, & terra, eodem verbo repositi sunt, igni reseruati in diem iudicij perditionis impiorum hominum. Vnum vero hoc non lateat vos charissimi, quod vñus dies apud dominum sicut mille anni, & mille anni sicut dies vñus. Non tardat dominus promissionem suam, sicut quidam existimant, sed patienter agit propter vos: nolens aliquos perire, sed omnes ad poenitentiam reuerti. Adueniet autem dies domini vt fur: in quo cœli magno impetu transient, elementa vero calore soluentur: terra autem, & quæ in ipsa sunt opera exurentur. Cum igitur hæc omnia dissoluenda sint quales oportet vos esse in sanctis conuersationibus & pietatibus, expectantes, & properantes in aduentum diei domini, per quem cœli ardentes soluentur, & elementa ignis ardore tabescerent? Nouos vero cœlos & nouam terram, & promissa ipsius expectamus, in quibus iustitia habitat. Propter quod, charissimi, hæc expec-

tantes satagite immaculati & inuolati ei inueniri in pace: & domini nostri longanimitatem, salutem arbitramini, sicut & charissimus frater noster Paulus secundum datam sibi sapientiam scripsit vobis: sicut & in omnibus epistolis, loquens in eis de his, in quibus sunt quædam difficilia intellectu, quæ indocti & instabiles deprauant, sicut & cæteras scripturas, ad suam ipsorum perditionem. Vos igitur fratres præscientes, custodite ne insipientium errore traducti excidatis a propria firmate: crescete vero in gratia & in cognitione domini nostri & saluatoris Iesu Christi. Ipsi gloria & nunc & in diem æternitatis. Amen.

**C Feria. v. ex lib. Iob. Lesson. j.**

**V**Ir erat in terra Hus, nomine Iob: cha. 1. & erat vir ille simplex & rectus, ac timens Deum, & recedens a malo. Natiue sunt ei septem filij & tres filiae. Et fuit possessio eius septem millia ouium, & tria millia camelorum, quingenta quoque iuga boum, & quingentæ asinæ, ac familia multa nimis: eratque vir ille magnus inter omnes orientales. Et ibant filij eius, & faciebant conuiuum per domos, vñusquisque in die suo. Et mittentes vocabant tres sorores suas, vt comedenter & biberent cum eis. Cunque in orbem transsissent dies conuiuij, mittebat ad eos Iob, & sanctificabat illos: consurgensque diluculo offerebat holocausta per singulos. Dicebat enim: Ne forte peccauerint filij mei, & benedixerint Deo in cordibus suis. Sic faciebat Iob cunctis diebus. Quadam autem die, cum venissent filii Dei & assisterent coram domino, affuit inter eos etiam Satan. Cui dixit dominus, Vnde venis? Qui respondens ait, Circumiui terram, & perambulaui eam. Dixitque dominus ad eum, Nunquid

considerasti seruum meum Iob, quod non sit ei similis in terra, homo simplex & rectus, ac timens Deum, & recedens a malo? Cui respondens Satan, ait, Nunquid Iob frustra timet Deum? Nonne tu vallasti eum, ac domum eius, vniuersamque substantiam eius per circumatum? operibus manuum eius benedixisti, & possessio eius creuit in terra? Sed extende paululum manum tuam & tange cuncta quæ possidet, nisi in faciem benedixerit tibi. Dixit ergo dominus ad Satan, Ecce vniuersa quæ habet in manu tua sunt, tantum in eum ne extendas manum tuam. Egressusque est Satan a facie domini.

*Apoc. beati Ioan. apost. Lesson. ij.*

cha. 1. **A** Pocalypsis Iesu Christi, quam dedit illi Deus, palam facere A seruis suis † quæ oportet fieri cito: & significauit, mittens per angelum suum seruo suo Ioanni, qui testimonium perhibuit verbo Dei, & testimonium Iesu Christi, quæcunque vidit. Beatus qui legit & audit verba prophetiæ huius: & seruat ea quæ in ea scripta sunt. Tempus enim prope est. Ioannes septem ecclesiis, quæ sunt in Asia. Gratia vobis, & pax ab eo qui est, & qui erat, & qui venturus est, & a septem spiritibus, qui in conspectu throni eius sunt, & a Iesu Christo qui est testis fidelis, primogenitus mortuorum & princeps regum terræ, qui dilexit nos, & lauit nos a peccatis nostris in sanguine suo.] & fecit nos regnum & sacerdotes Deo & patri suo, ipsi gloria & imperium in secula seculorum. Amen. Ecce venit cum <sup>cha. 1.</sup> tribus, & videbit eum omnis oculus, & qui eum pupugerunt. Et plangent se super eum omnes tribus terræ etiam. Amen. Ego sum α & ω, principium, & finis, dicit dominus Deus, qui est, & qui

erat, & qui venturus est omnipotens.

**C** Feria sexta, ex Iob. Lesson. j.

**C** Vm autem quadam die filij & cha. 1. filiæ eius comedenter, & biberent vinum in domo fratris sui primogeniti, nuntius venit ad Iob, qui diceret, Boues arabant, & asinæ pascebantur iuxta eos, & irruerunt Sabæi, tuleruntque omnia, & pueros percusserunt gladio: & euasi ego solus, vt nuntiarem tibi. Cunque adhuc ille loqueretur, venit alter, & dixit, Ignis Dei cecidit e cœlo, & tactas oues puerosque consumpsit: & effugi ego solus vt nuntiarem tibi. Sed & illo adhuc loquente venit alius, & dixit. Chaldæi fecerunt tres turmas, & inuaserunt camelos, & tulerunt eos, necnon & pueros percusserunt gladio, & fugi ego solus, vt nuntiarem tibi. Adhuc loquebatur ille: & ecce alias intravit, & dixit, Filijs tuis & filiabus vescientibus & bibentibus vinum in domo fratris sui primogeniti, repente ventus vehemens irruit a regione deserti, & concussit quatuor angulos domus, quæ corruens oppressit liberos tuos & mortui sunt: & effugi ego solus, vt nuntiarem tibi. Tunc surrexit Iob, & scidit vestimenta sua. & tonso capite corruens in terram, adorauit, & dixit, Nudus egressus sum de vtero matris meæ, & nudus reuertar illuc. dominus dedit, dominus abstulit: sicut domino placuit, ita factum est: sit nomen domini benedictum. In omnibus his non peccauit Iob, neque stultum quid contra Deum locutus est.

*Ex Apocalypsi. Lectio secunda.*

**E** Go Ioannes frater vester & particeps in tribulatione, & regno, & patientia in Christo Iesu, fui in insula quæ appellatur Pathmos, propter verbum Dei, & testimonium Iesu. Fui in spiritu in dominica die, & au-

diui post me vocem magnam tanquam tubæ dicentis, Quod vides scribe in libro: & mitte septem ecclesiis quæ sunt in Asia, Epheso, & Smirnæ, & Pergamo, & Thyatiræ, & Sardis, & Philadelphiae, & Laodiceæ. Et conuersus sum, vt viderem vocem quæ loquebatur mecum. Et conuersus vidi septem candelabra aurea, & in medio septem candelabrorum aureorum similem filio hominis vestitum podere, & præcinctum ad mamillas zona aurea. Caput autem eius & capilli erant candidi, tanquam lana alba, & tanquam nix, & oculi eius tanquam flamma ignis: & pedes eius similes aurichalco velut in camino ardenti. Et vox illius tanquam vox aquarum multarum: & habebat in dextera sua stellas septem. Et de ore eius gladius vtraque parte acutus exibat, & facies eius sicut sol lucet in virtute sua. Et cum vidisem eum, cecidi ad pedes eius tanquam mortuus. Et posuit dexteram suam super me: dicens, Noli timere: Ego sum primus & nouissimus, & viuus, & fui mortuus, & ecce sum viuens in secula seculorum, & habeo claves mortis & inferni. Scribe ergo quæ vidisti, & quæ sunt, & quæ oportet fieri post hæc. Sacramentum septem stellarum, quas vidisti in dextera mea, & septem candelabra aurea: septem stellæ, angeli sunt septem ecclesiarum, & candelabra septem, septem ecclesiæ sunt.

**C** Sabbato, ex Iob. Lesson. j.

**F** Actum est autem, cum quadam die venissent filij Dei, & starent coram domino, venisset quoque Satan inter eos, & staret in conspectu eius, vt diceret dominus ad Satan, Vnde hæc? Qui respondens ait, Circumiui terram, & perambulaui eam. Et dixit dominus ad Satan, Nunquid consid-

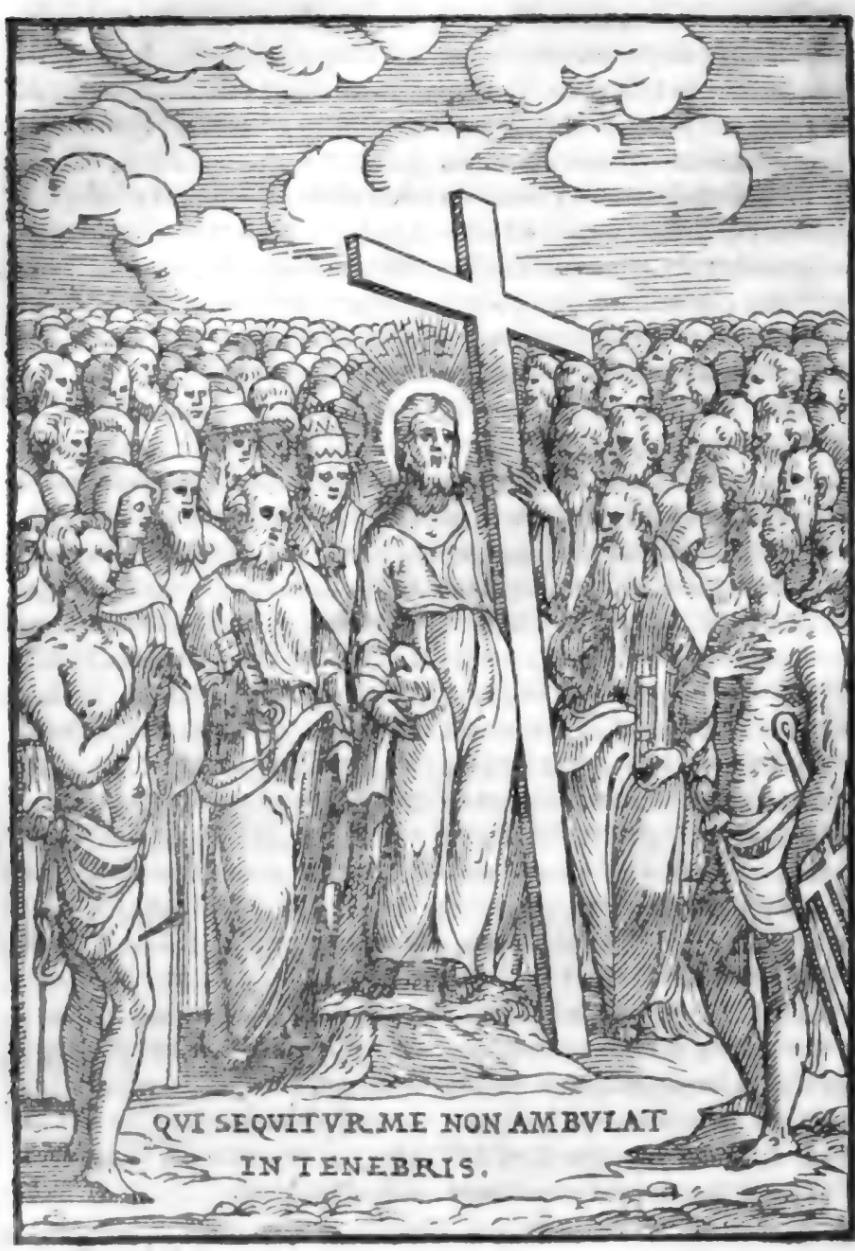
erasti seruum meum Iob, quod non sit ei similis in terra, vir simplex, & rectus, ac timens Deum, & recedens a malo, & adhuc retinens innocentiam? Tu autem commouisti me aduersus eum, vt affligerem eum frustra. Cui respondens Satan, ait, Pellem pro pelle, & cuncta quæ habet homo dabit pro anima sua: alioquin mitte manum tuam, & tange os eius & carnem, & tunc videbis quod in faciem benedicat tibi. Dixit ergo dominus ad Satan, Ecce in manu tua est, veruntamen animam illius serua. Egressus igitur Satan a facie domini, percussit Iob vlcere pessimimo, a planta pedis vsque ad verticem eius, qui testa saniem radebat, sedens in sterquilinio. Dixit autem illi vxor sua, Adhuc tu permanes in simplicitate tua? Benedic Deo & morere. Qui ait ad illam, Quasi vna de stultis locuta es. Si bona suscepimus de manu Dei, mala quare non sustineamus? In omnibus his non peccauit Iob labii suis. Igitur audientes tres amici Iob omne malum quod accidisset ei, venerunt singuli de loco suo. Eliphaz themanites, & Baldad Suhites, & Sophar Naamathites. Condixerant enim vt pariter venientes visitarent eum & consolarentur. Cunque eleuassent procul oculos suos, non cognouerunt eum: & exclamantes plorauerunt, scissisque vestibus sparserunt puluerem super caput suum in cœlum. Et sederunt cum eo in terra septem diebus & septem noctibus: & hæc loquebatur ei verbum. Videbant enim dolorem esse vehementem.

**E**x Apocalypsi. beati Ioannis Apostoli. Lectio secunda.

**E**T angelo Ephesi ecclesiæ scribe, Hæc dicit qui tenet septem stellas in dextera sua, qui ambulat in medio septem candelabrorum aureorum. Scio

opera tua, & laborem, & patientiam tuam: & quod non potes sustinere malos, & tentasti eos qui se dicunt apostolos esse, & non sunt, & inuenisti eos mendaces: & patientiam habes, & sustinuisti propter nomen meum, & non defecisti. Sed habeo aduersum te pauca, quod charitatem tuam primam reliquisti. memor esto itaque vnde excideris: & age poenitentiam, & prima opera fac. Sinautem venio tibi cito, & mouebo candelabrum tuum de loco suo, nisi poenitentiam egeris. Sed hoc habes, quia odisti facta Nicolaitarum: quæ & ego odi. Qui habet

aurem audiat quid spiritus dicat ecclesiis. Vincenti dabo edere de ligno vitæ, quod est in paradiso Dei mei. Et angelo Smyrnæ ecclesiæ scribe, Hæc dicit primus & nouissimus, qui fuit mortuus & viuit. Scio tribulationem tuam & paupertatem tuam, sed diues es: & blasphemaris ab his qui se dicunt Iudæos esse, & non sunt, sed sunt synagoga satanæ. Nihil horum timeas quæ passurus es. Ecce missurus est diabolus aliquos ex vobis in carcerem vt tentemini: & habebitis tribulationem diebus decem. Esto fidelis vsque ad mortem: & dabo tibi coronam vitæ.



# S A N C T O R V M H I S T O R I Æ,

Ex probatis authoribus summatim deceptæ.

IANVARIVS.

**C** Circuncisio Christi duplex maius ad vespera. **Hymnus.** Christe redemptor. &c. **vt in die nativitatis.** **An.** Propter nimiam charitatem qua dilexit nos Deus, filium suum misit in similitudinem carnis peccati, Haleluiah, Haleluiah. **Oratio.**

**D**eus, qui salutis æternæ beatæ Mariæ virginitate foecunda, humano generi præmia præstitisti, tribue quæsumus: vt ipsam pro nobis intercedere sentiamus, per quam meruimus authorem vitæ suscipere dominum nostrum Iesum Christum filium tuum. &c. **Die. 1. A** **Et non fit commemoratione de alia octa.** Ad matu. inui. Christus natus est nobis, Venite adoremus. **Hymn.** A solis ortus cardine. &c. **vt in die Nativitatis.** **Antiphona.** O admirabile commercium, creator generis humani animarum corpus sumens, de virgine nasci dignatus est, & procedens homo sine semine largitus est nobis suam deitatem.

**Lectio tertia, ex cap. ij. Lucæ.**

cha. 2. **E**T postquam consummati sunt dies octo, vt circuncideretur puer: vocatum est nomen eius, Iesus: quod vocatum est ab angelo, prius quam in utero conciperetur.

**Ex sermone sancti Bernardi.**

**M**Agnum & mirabile sacramentum. Circunciditur puer, & vocatur Iesus. Quid sibi vult ista conexio? Circuncisio nempe magis saluandi, quam saluatoris esse videtur: & saluatorem circuncidere decet, magis,

quam circuncidi. Sed agnosce mediatorem Dei, & hominum, qui ab ipso natuitatis suæ exordio diuinis humana sociat, ima summis. Nascitur ex muliere: sed cui foecunditatis fructus sic accedat, vt non decidat flos virginitatis. Pannis inuoluitur, sed panni ipsi angelicis laudibus honorantur. Absconditur in praesepio, sed proditur radiante stella de cœlo. Sic & circuncisio veritatem susceptæ probat humanitatis, & nomen quod est super omne nomen gloriam indicat maiestatis. Circunciditur tanquam verus Abrahæ filius, Iesus vocatur tanquam filius Dei.

**Ad laudes an.** Mirabile mysterium declaratur, hodie innouantur naturæ, Deus homo factus est, id quod fuit permansit, & quod non erat assump- sit, non commisionem passus nec diuisionem. **Oratio.** Deus qui salutis. &c. **vt supra.** **Ad vesperas hymnus.** Christe redemptor. **vt sup.** **An.** Magnum hæreditatis mysterium, templum Dei factus est vterus nesciens virum, non est pollutus ex eo carnem assumens, omnes gentes venient dicentes. Gloria tibi domine. **Oratio.** Deus qui. **vt supra.** **Deinde pro commemoratione.** octauaæ sancti Stephani antiphona. Stephanus autem plenus gratia & fortitudine faciebat prodigia, & signa magna in populo. **Oratio.**

**O**Mnipotens sempiterne Deus, qui primitias martyrum in beati Leuitæ Stephani sanguine dedicasti:

tribue quæsumus, vt pro nobis intercessor existat, qui pro suis etiam persecutoribus exorauit dominum nostrum Iesum Chri. &c. **Et non fit comme. de aliis octauis.**

**Die. 2. B** In octa. sancti Stephani dup. mi. Inuitato. hymni, an. & tertia lectio dicuntur sicut in die sancti Stephani. **Oratio.** Omnipotens. vt sup. Et est notandum quod in laudibus post prædictam orationem dicuntur etiam orationes sancti Ioannis. Ecclesiam tuam Deus. & **Innocentium.** Deus cuius hodier. Vesperæ dicuntur de sancto Stephano, & post eius orationem pro comme. octauæ sancti Ioannis dicitur an. Iste est Ioannes qui supra pectus domini in coena recubuit, beatus apostolus cui reuelata sunt secreta coelestia. **Oratio.** Ecclesiam tuam. vt supra in eius festo, & non fit commemoratio de Innocentibus.

**Die. 3. C** In octa. sancti Ioannis, du, mi. Inuit. Hymn. Antiphonæ, terita lectio, & oratio dicuntur sicut in eius festo, & in laudibus post orationem sancti Ioannis dicitur etiam oratio Innocentium. Deus cuius hodier. Vesperæ dicuntur de sancto Ioan. & post eius orationem pro comme. octauæ Innocentium dicitur an. Hi sunt qui cum mulieribus non sunt coinquinati, virgines enim sunt, & sequuntur agnum quocunque ierit. **Oratio.** Deus cuius hodierna. &c. vt in eorum festo.

**Die. 4. D** In octaua Innocentium duplex minus Inuitato. Hymni, Antiphonæ, terita lectio, & oratio dicuntur sicut in eorum festo.

**Die. 5. E** In vigilia Epiphaniae, Inuatorium, Hymni, Antiphonæ, & Oratio, dicuntur sicut in die circuncisionis, siue incidat in dominica, siue, in alio

quocunque die.

**Secundum Matthæum. Lesson. iij.**

**I**n illo tempore, Defuncto Herode, cha. 2. Ecce Angelus domini apparuit in somnis Ioseph in Ægypto dicens: Surge, & accipe puerum & matrem eius, & vade in terram Israel, defuncti sunt enim qui quærebat animam pueri.

**Et rel. Hom. sancti Hiero. presby.**

**E**x hoc loco intelligimus non solum Herodem, sed & sacerdotes & Scribas eodem tempore necem domini fuisse meditatos. Qui surgens accepit puerum, & matrem eius. Non dixit, accepit filium suum & vxorem suam: sed puerum & matrem eius: quasi nutritius, non maritus. Audiens autem quod Archelaus regnaret in Iudæa, pro Herode patre suo, timuit illo ire. Multi propter ignorantiam historiæ labuntur errore, putantes eundem esse Herodem a quo in passione sua dominus irridetur, & qui nunc mortuus esse referuntur. Ergo Herodes ille qui cum Pilato postea amicitias fecit, huius Herodis filius est, frater Archelai. Quem & ipsum Tyberius Cæsar Lugdunum, quæ Galliarum est ciuitas, relegauit: fratremque eius Herodem successorem regni fecit. Lege Iosephi historiam. Et veniens habitauit in ciuitate quæ vocatur Nazareth: vt adimpleretur quod dictum est per prophetas, Quoniam Nazaræus vocabitur. Si fixum de scripturis posuisset exemplum, nunquam diceret quod dictum est per prophetas: sed simpliciter, quod dictum est per prophetam. Nunc autem, pluraliter prophetas vocans ostendit se non verba de scripturis sumpsisse, sed sensum. Nazaræus enim sanctus interpretatur. Sanctum autem dominum futurum omnis scriptura commemorat.

**Epiphania domini, duplex maius. Ad**

vesperas. Hymnus.

**S**Ostis Herodes impie, Christum venire quid times?  
Non eripit mortalia,  
Qui regna dat cœlestia.

Ibant Magi, quam viderant,  
Stellam sequentes præuiam:  
Lumen requirunt lumine,  
Deum fatentur munere.  
**L**auacra puri gurgitis,  
Cœlestis agnus attigit:  
Peccata, quæ non detulit,  
Nos abluendo sustulit.  
**N**ouuum genus potentiae,  
Aquæ rubescunt hydriæ:  
Vinumque iussa fundere,  
Mutauit vnda originem.

**G**loria tibi domine, Qui apparuisti  
hodie, Cum patre, & sancto spiritu In  
sempiterna secula. Amen. **E**t sic termi-  
nantur hymni in omnibus horis per to-  
tam octauam. **A**n. Magi videntes stel-  
lam dixerunt adiuicem, Hoc signum  
magni regis est, eamus, & inquiramus  
eum, & offeramus ei munera, aurum,  
thus, & myrrham, Haleluiah, haleluiah.

**O**ratio.

**D**eus, qui hodierna die vnigenitum  
tuum gentibus stella duce reuelasti:  
concede propitius, vt qui iam te  
ex fide cognouimus, vsque ad contemp-  
landam speciem tuæ celsitudinis perd-  
ucamur. Per eund. &c.

**D**ie 6. **F** Ad matu. **i**n*u*i. Christus apparuit nobis, venite adoremus.  
**p**s. Venite. & Gloria patri. &c.  
**Fo. j.** **i**n*u*i. Christus apparuit. &c.  
**Hym.** Hostis hero. **v**t **s**up. **A**n.  
Reges Tharsis, & insulæ munera offer-  
ent, reges Arabum, & Saba dona addu-  
cent, haleluiah, haleluiah.

**N**otandum quod hodie omittuntur. **j.**  
& **ij.** lectio occurrentes in dominicali.  
& loco earum leguntur infrascriptæ ex

**I**saia. Lesson. j.

**O**Mnes sitientes venite ad aquas: & c. 55.  
qui non habetis argentum, pro-  
perate, emite, & comedite. Venite, emite  
absque argento, & absque villa commu-  
tatione vinum & lac. Quare appen-  
ditis argentum non in panibus, & la-  
borem vestrum non in saturitate? Au-  
dite audientes me, & comedite bonum,  
& delectabitur in crassitudine anima  
vestra. Incline aurem vestram, &  
venite ad me, audite, & viuet anima  
vestra, & feriam vobiscum pactum sem-  
piternum, misericordias Dauid fideles.  
Ecce testem populis dedi eum, ducem  
ac præceptorem gentibus. Ecce, gen-  
tem quam nesciebas, vocabis: & gentes  
quæ te non cognoverunt, ad te cur-  
rent propter dominum Deum tuum, &  
sanctum Israel: quia glorificauit te.  
Quærite dominum dum inueniri potest,  
inuocate eum dum prope est. Dere-  
linquat impius viam suam, & vir in-  
iquus cogitationes suas, & reuertatur  
ad dominum, & miserebitur eius, &  
ad Deum nostrum, quoniam multus est  
ad ignoscendum. † Surge, illuminare c. 60.  
Ierusalem: quia venit lumen tuum, & a  
gloria domini super te orta est. Quia  
ecce tenebræ operient terram, & caligo  
populos: super te autem orietur domi-  
nus, & gloria eius in te videbitur. Et  
ambulabunt gentes in lumine tuo, &  
reges in splendore ortus tui. Leua in  
circuito oculos tuos, & vide: omnes isti  
congregati sunt, venerunt tibi. Filii tui  
de longe venient, & filiæ tuæ de lat-  
ere surgent. Tunc videbis & afflues:  
& mirabitur & dilatabitur cor tuum,  
quando conuersa fuerit ad te multi-  
tudo maris, fortitudo gentium venerit  
tibi. Inundatio camelorum operiet te,  
dromedarij Madian, & Ephra, omnes  
de Saba venient, aurum, & thus defer-

entes, & laudem domino annuntiantes.]

**Secundum Matthæum.** Lesson. ij.

cha. 2. **C**Vm † natus esset Iesus in Bethlehem Iudæ in diebus Herodis regis, ecce Magi ab oriente venerunt Ierosolymam, dicentes, vbi est qui natus est rex Iudæorum? vidimus enim stellam eius in oriente, & venimus adorare eum. Audiens autem Herodes rex, turbatus est, & omnis Ierosolyma cum illo. Et congregans omnes principes sacerdotum, & Scribas populi, sciscitabatur ab eis vbi Christus nascetur. At illi dixerunt ei, In Bethlehem Iudæ. Sic enim scriptum est per prophetam, Et tu Bethlehem terra Iuda, nequaquam minima es in principibus Iuda: ex te enim exiet dux qui regat populum meum Israel. Tunc Herodes clam vocatis Magis, diligenter didicit ab eis tempus stellæ quæ apparuit eis, & mittens illos in Bethlehem, dixit, Ite, & interrogate diligenter de puer: & cum inuenieritis, renuntiate mihi, vt & ego veniens adorem eum. Qui cum audissent regem, abierunt. Et ecce stella quam viderant in oriente, antecedebat eos, vsque dum veniens staret supra vbi erat puer. Videntes autem stellam, gauisi sunt gaudio magno valde. Et intrantes domum, inuenierunt puerum cum Maria matre eius, & procidentes adorauerunt eum: & apertis thesauris suis, obtulerunt ei munera, aurum, thus, & myrrham. Et responso accepto in somnis ne redirent ad Herodem, per aliam viam reuersi sunt in regionem suam.

**Hom. sancti Grego. papæ. Lesson. iij.**

**S**Icut ex lectione euangelica fratres audistis, coeli rege nato rex terræ turbatus est, quia nimirum terrena altitudo confunditur, cum celsitudo coelestis aperitur. Sed quærendum no-

bis est: quidnam sit quod redemptore nato pastoribus in Iudæa angelus apparuit: atque ad adorandum hunc ab oriente Magos non angelus, sed stella perduxit? Quia videlicet Iudæis tanquam ratione vtentibus rationale animal, id est, Angelus prædicare debuit. Gentiles vero quia vti ratione neusciebant, ad cognoscendum dominum, non per vocem, sed per signa perducuntur. Vnde & per Paulum dicitur, Linguae in signum sunt non fidelibus, sed infidelibus: prophetæ autem non infidelibus, sed fidelibus. Quia & illis prophetæ tanquam fidelibus non infidelibus: & istis signa tanquam infidelibus non fidelibus data sunt. Et notandum quod redemptorem nostrum cum iam perfectæ esset ætatis, eisdem gentibus apostoli prædicant: eumque paruulum, & neclum per humani corporis officium loquentem, stella gentibus denuntiat: quia nimirum rationis ordo poscebat, vt loquentem dominum loquentes nobis prædicatores innotescerent, & neclum loquentem elementa muta prædicarent. Sed in omnibus signis quæ vel nascente domino vel moriente monstrata sunt, considerandum nobis est, quanta fuerit in quorundam Iudæorum corde duritia, qui hunc nec per prophetæ donum, nec per miracula agnouerunt. Omnia quippe elementa authorem suum venisse testata sunt. Vt enim de eis quodam vsu humano loquar, Deum hunc coeli esse cognouerunt quia protinus stellam miserunt. Mare cognouit, quia sub plantis eius se calcabile præbuit. Terra cognouit, quia eo moriente contremuit. Sol cognouit quia lucis suæ radios abscondit. Saxa & parietes agnouerunt, quia tempore mortis

suæ scissa sunt. Infernus agnouit, quia hos, quos tenebat, mortuos reddidit, & tamen hunc quem Deum omnia insensibilia elementa senserunt, adhuc infidelium Iudæorum corda Deum esse minime cognoscunt, & duriora saxis scindi ad poenitentiam nolunt: eumque confiteri abnegant, quem elementa (vt diximus) aut signis aut scissionibus Deum clamant.

**Ad laudes an.** Ante luciferum genitus, & ante secula dominus saluator noster hodie mundo apparuit, Haleluiah, haleluiah. **Ad vespe. hym.** Hostis Herodes. **vt supra.** **An.** Tribus miraculis ornatum diem sanctum colimus: Hodie stella Magos duxit ad præseptum: hodie vinum ex aqua factum est ad nuptias: hodie a Ioanne in Iordane Christus baptizari voluit, vt saluaret nos, Haleluiah. **Hæc an. dicuntur ad ves. infra oct.**

Notandum quod cuilibet dici per totam octa. assignatur propria tertia lectio: tamen cum inciderit dominica infra octa. Epiph. omittitur tertia lectio de octa. & legitur de dominica infra oct. vt ibi inuenies.

**Die. 7. G De octa. Epiphaniæ.**

**Ex Hom. sancti Greg. papæ, L. iij.**

**Q** Vi etiam ad damnationis suæ cumulum eum quem natum despiciunt, nasciturum longe ante præscierunt. Et non solum quia nascetur nouerant, sed etiam vbi nascetur. Nam ab Herode requisiti, locum natuuitatis eius exprimunt, quem scripturae autoritate didicerunt. Et testimonium proferunt quod Bethlehem honorari natuuitate noui ducis ostenditur: vt ipsa eorum scientia & illis fieret ad testimonium damnationis, & nobis ad adiutorium credulitatis. Quos profecto bene Isaac cum Iacob filium

suum benediceret designauit. Qui & caligantibus oculis & prophetans, in præsenti filium non vidit, cui tamen multa in posterum præuidit. Quia nimirum Iudaicus populus prophetæ spiritu plenus & cæcus: eum, de quo multa in futuro prædixit, in præsenti positum non agnouit. Sed natuuitate regis nostri cognita, Herodes ad callida argumenta conuertitur, ne terreno regno priuaretur. Renuntiari sibi vbi puer inueniretur postulat: adorare se velle simulat: vt quasi hunc si inuenire possit extinguat. Sed quanta est humana malitia contra consilium diuinitatis? Scriptum quippe est, Non est sapientia, non est prudentia, non est consilium contra dominum.

**Die. 8. A De octa. Epiphaniæ.**

**Sermo sancti August. episc. Lesson.**

**A** D partum virginis adorandum magi ab oriente venerunt. Hunc diem hodie celebamus: huic debitam solennitati sermonem persoluimus. Illis dies iste primus illuxit: anniuersaria nobis festiuitas redit. Illi erant primi gentium: nos populi gentium. Nobis hoc lingua nuntiauit Apostolorum: stella illis tanquam lingua celorum. Et nobis ijdem Apostoli tanquam alij coeli enarrauerunt gloriam Dei. Cur enim non agnoscamus eos celos, qui facti sunt sedes Dei? Sicut scriptum est. Anima iusti sedes est sapientiae. Per hos enim celos, ille celorum fabricator & habitator intonuit: quo tonitruo mundus tremuit, & ecce iam credit. Magnum sacramentum. In præsepe tunc iacebat & magos ab oriente adducebat. Abscondebatur in stabulo, & agnoscebatur in coelo: vt agnitus in coelo manifestaretur in stabulo. Et appellaretur Epiphania dies iste, quod Latine manifestatio dici potest, simul eius

celsitudinem humilitatemque commendans: vt qui in aperto celo sydereis signis monstrabatur, in angusto diuersorio quæsus inueniretur. Inualidusque in infantilibus membris, inuolutus in panenis, adoraretur a Magis, timeretur a malis.

**Die. 9. B De octa. Epiphaniæ.**

**Sermo sancti August. episc. Lesson.**

**N**uper celebrauimus diem quo ex Iudæis dominus natus est: hodie celebramus quo a gentibus adoratus est. Quoniam salus ex Iudæis est. sed hæc salus vsque ad fines terræ. Nam in illo die pastores adorauerunt: hodie magi. Illis angeli: istis autem stella nuntiauit. Vtrique de celo didicerunt, cum regem cœli in terra viderunt: vt esset gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis. Ipse est enim pax nostra, qui fecit vtraque vnum. Iam hic infans natus atque annuntiatus ostenditur lapis ille angularis. Iam in ipso primordio nativitatis apparuit, duos ex diuerso parietes in se copulare iam cœpit: pastores a Iudæa, Magos ab oriente perducens, vt duos conderet in se in vnum nouum hominem, faciens pacem. Pacem his qui longe, & pacem his qui prope. Ideoque illi ipso die de proximo venientes, de longinquo isti hodie peruenientes, duos dies celebrandos posteris signauerunt: vnam tamen lucem mundi vtrique viderunt. Sed hodie de istis loquendum est, quos de remotis terræ partibus fides duxit ad Christum.

**Die. 10. C De octa. Epiphaniæ.**

**Sermo sancti Leonis papæ. L. iij.**

**C**Elebrato proximo die quo intermerata virginitas humani generis edidit saluatorem: Epiphaniæ nobis dilectissimi veneranda festiuitas dat perseuerantiam gaudiorum: vt inter

cognatarum solemnitatum vicina sacramenta, exultationis vigor, & fero rite fidei non tepescat. Ad omnium enim hominum spectat salutem, quod in infantia Salvatoris, ac mediatoris Dei & hominum iam vniuerso declarabatur mundo, cum adhuc exiguo detineretur oppidulo. Quamuis enim Israeliticam gentem & ipsius gentis vnam familiam delegisset, de qua naturam humanitatis assumeret: noluit tamen intra maternæ habitationis angustias ortus sui latere primordia, sed mox ab omnibus voluit agnosciri, qui dignatus est pro omnibus nasci. Tribus igitur Magis in regione orientis: stella nouæ claritatis apparuit, quæ illustrior cæteris, pulchriorque syderibus, facile in se intuentum oculos animosque conuerteret: vt confestim aduenteretur non esse otiosum, quod tam insolitum videbatur.

**Die. 11. D De octa. Epiphaniæ.**

**Ex sermo. sancti Leonis papæ. L. iij.**

**D**edit ergo aspicientibus intellectum, qui præststit signum: & quod fecit intelligi, fecit inquiri, & se inueniendum obtulit requisitus. Sequuntur tres viri superni luminis ductum: & præuij fulgoris indicium intenta contemplatione comitantes, ad agnitionem veritatis, gratiæ splendore ducuntur, qui humano sensu signatum sibi regis ortum aestimauerunt in ciuitate regia esse querendum. Sed qui serui suscepserat formam, & non iudicare venerat, sed iudicari: Bethlehem præelegit nativitati, Ierosolymam passioni. Herodes vero audiens Iudæorum principem natum, successorem suspicatus expauit. Et molitus necem salutis authori, falsum spopondit obsequium. Quam felix foret, se Magorum imitaretur fidem: & conuerteret ad religionem, quod disponebat ad fraudem? O cæca

stultæ æmulationis impietas, quæ perturbandum putas diuinum tuo furore consilium? Dominus mundi tempore non quærerit regnum, qui præstat æternum. Quid incommutabilem dispositorum rerum ordinem vertere, & alienum facinus præoccupare conaris? mors Christi non est temporis tui. Ante condendum est Euangelium: ante prædicandem est Dei regnum: ante sanitates donandæ: ante sunt facienda miracula.

**Aduertendum quod quando Epiphanius domini inciderit in dominica, tunc in sabbato sequenti omittenda est sequens tertia lectio, & loco eius legendum Euangelium.** Cum factus esset Iesus. **cum homilia vt inuenies in dominica tertia post Aduentum.**

Die. 12. E De octa. Epiphaniæ.

Sermo sancti Leonis papæ. L. iij.

**I**Vstum & rationabile, dilectissimi, & veræ pietatis obsequium est in diebus, qui diuinæ opera misericordiæ protestantur, toto corde gaudere, & honorifice ea quæ ad salutem nostram gesta sunt, celebrare. Vocante nos ad hanc deuotionem ipsa recurrentium temporum lege, quæ nobis post diem in quo coæternus patri filius Dei natus ex virgine est, breui interuallo Epiphaniæ intulit festum, ex apparitione domini consecratum. In quo magnum fidei nostræ præsidium prouidentia diuina consstituit: vt dum solenni veneratione recolitur, adorata in exordiis suis Saluatoris infantia, per ipsa originalia documenta probaretur, veri hominis in Christo orta natura. Hoc est enim quod iustificat impius: hoc est quod ex peccatoribus facit sanctos, si in vno eodemque domino Iesu Christo, & vera deitas, & vera credatur humanitas. Deitas, qua ante omnia secula

in forma Dei æqualis est patri: humanitas, qua in nouissimis diebus in forma serui vnitus est homini. Ad robوراند ergo hanc fidem, qua contra omnes præmuniebamur errores, ex magno factum est diuinæ pietatis consilio, vt gens in longinqua orientalis plagæ regione consistens, quæ spectandorum syderum arte pollebat, signum nati pueri, qui super omnem Israel esset regnaturus, acciperet.

Hodie in ves. dicitur an. assignata ad primas vespe. Magi videntes.

Die. 13. F Octa. Epiph. du. mi.

According to John. Lesson. iij.

**I**N illo tempore: Vedit Ioannes Iesum cha. 1. venientem ad se, & ait, Ecce agnus Dei, ecce qui tollit peccata mundi.

Et rel. Hom. sancti Augustini episc.

**N**emo sibi arroget & dicat quia ipse auferat peccata mundi. Iam intendite contra quos superbos intendebat Ioannes digitum. Nondum erant nati hæretici, & demonstrabantur: iam intendebat contra illos. Contra illos clamabat tunc a fluvio, contra quos modo clamat ex Euangeli. Venit Iesus. Et quid dicit ille? Ecce Agnus Dei. Si agnus, innocens, & Ioannes agnus, an non & ipse innocens? Sed quis innocens, aut quantum innocens? omnes ex illa radice veniunt, & ex illa propagine, de qua cantat gemens Dauid, Ego in iniquitatibus conceptus sum: & in peccatis mater mea in vtero me aluit. Solus ergo ille agnus qui non sic venit. Non enim in iniquitate conceptus est, qui non de mortalitate conceptus est, nec eum in peccatis mater eius in vtero aluit, quem virgo concepit, virgo peperit: quia fide concepit, fide suscepit. Ergo ecce agnus Dei: Non habet iste traducem de Adam. Carnem tantum assumpsit de Adam, peccatum

non assumpsit. Qui non assumpsit de massa nostra peccatum, ipse est qui tollit peccatum nostrum: ecce agnus Dei, ecce qui tollit peccata mundi. Nostis quia quidam homines dicunt aliquando, Nos tollimus peccata hominibus quia sancti sumus. Si enim non fuerit sanctus qui baptizat: quomodo tollit peccatum alterius, cum sit ille homo plenus peccato? Contra istas disputationes verba nostra non dicamus: hunc legamus, Ecce agnus Dei: ecce qui tollit peccata mundi.

**Die. 14. G Basilius epis. confes. L. iij.**

**B**asilius Cappadox genere, Cæsareæ primum in sua regione, deinde Athenis eruditus, in eam magnitudinem omnis generis doctrinarum euasit, cum egregia sanctitate: vt inde magni cognomen inuenerit. Reuersus igitur in patriam cum magna omnium expectatione Cæsaream vocatur: vt morum, ac pietatis institutor, moderatorque esset: præsulisque Eusebij adiutor: cui morienti in episcopatu succedit. In quo sic Valentis Imperatoris Ariani sibi infesti tractauit animum sanctitate, & consequentibus signis, vt cum se vellet in exilium mittere, sententiam mutare coegerit: Sella enim qua gestandus erat Valens, subito confracta & dissoluta est. Cunque de more exiliij multam scripturus esset, perficere non valuit, calamo nihil atramenti reddente. Cunque secundus, & tertius calamus hoc pertulisset, & adhuc legem impiam firmare contenderet, commota est eius dextera, eamque subitus tremor inuasit. Tunc eius animo terrore impleto, ambabus manibus chartam rupit. Et quæ nox data est Basilio ad deliberandum, eadem vxor imperatoris, velut tortoribus tradita, cruciatur. Filius vero, qui eis erat vnicus, extinc-

tus: paternæ impietatis creditur exoluisse supplicia. Erat autem Basilios in victum, & cultu abstinentissimus: vna tantum tunica se amiciebat, humi cubitabat, totis sæpe noctibus vigilabat, omnis expers libidinis tota vita perseuerauit. Primus omnium cœnobia excogitauit: & ritum illum monachorum antiquum atque agrestem, ad formulam religioni propiorem reduxit. Scripsit multa sanctissime, & eloquentissime: nemo enim sacra volumina (vt testatur Gregorius Nazianzenus, qui vitam eius conscripsit) nec eloquentius eo, nec verius, nec vberius enarravit. Obiit autem corpore iam per abstinentiam consumpto: cum ossibus ac pelle tantum superstes esset Calend. Ianuarij.

**Die. 15. A Martina vir. mart. L. iij.**

**M**artina virgo Romana ex nobili & patritia familia Christianæ pietatis egregia cultrix, & ab ineunte ætate sacris literis dedita, & erudita, dum sequitur Euangelicam doctrinam, suarum facultatum magnam partrem pauperibus distribuit. Quam ob rem facta rea, quod relicto deorum cultu seruiret nouæ religioni, ab Alexandro Imperatore, Apollini, sacrificare iubetur, nisi mallet supplicia mortemque subire. Cum igitur in fide Christi perstaret, equuleo suspensa ferreis vngulis exaratur, & sic cruciata in carcerem coniicitur, si forte sententiam mutaret. Sed postridie rursus diis immolare iussa, & perinde contempto principis impio iussu, sæuisse torquetur, mamillis ferro laniatis, rursusque in carcerem retruditur. Paucis vero diebus interiectis, desperata mutatione sententiae, in publicis spectaculis obiecta est immanibus bestiis, quarum nulla virginem inuasit, aut

quoquo modo læsit. Tunc vero iussu Imperatoris extra vrbe educta, & in Christiana confessione & pietate constantissime perseverans, capite plectitur Calendis Ianuarij. Cuius corpus sepulturæ datum est a sancto Calisto papa.

**Die. 16. B Marcellus pp mart. L. iij.**

**M**Arcellus patrea Romanus a Constantino & Galerio vsque ad Maxentium gessit pontificatum. Huius hortatu Priscilla, & Lucina matronæ Romanæ adductæ sunt: altera vt cœmeterium suis sumptibus via Salaria construeret, altera vt ecclesiam Dei hæredem suorum nomorum institueret. Titulos quinque & viginti in vrbe Roma idem disposuit, quasi dioceses ad commoditatem baptismi, & eorum qui ad fidem Christi ex gentibus quotidie veniebant, & ad martyrum sepulturas. Quibus rebus iratus Maxentius, Lucina relegata, ipsum minis impellere conatur, vt se pontificatu abdicaret, atque nomen Christianum deponeret. In quo cum se ab eo negligi animaduerteret, ipsum in viuaria ad curam publicarum bestiarum damnauit. Ex quo loco nec orationes ille, nec ieunia prætermittens parochias etiam epistolis, quando aliter non licebat, multos annos gubernauit. Demum ex foeda illa, atque incommoda habitatione, paedore & situ confectus, obiit, eiusque sanctissimum corpus in cœmterio Priscillæ in via Salaria sepelitur. xvij. Calen. Febr. Sedit autem annos quinque, menses sex, dies vnum & viginti. Te deum. **Oratio.**

**P**Reces populi tui quæsumus domine clementer exaudi, vt beati Marcelli martyris tui, atque pontificis meritis adiuuemur, cuius passione lætamur. Per do.

**Die. 17. C Antonius abbas duplex minus. Lectio tertia.**

**A**ntonius in Ægypto nobili genere natus, Constantini magni tempore cum intrans ecclesiam vt solebat audisset illud Euangelij, Si vis perfectus esse, vende omnia quæ habes, & da pauperibus: velut ea sibi tunc peculiariter dicta interpretatur, omnibus suis possessionibus distractis, pretium distribuit pauperibus: ipseque in vastam Ægypti solitudinem reces- sit. Vbi quamplurimos annos incredibili parsimonia & sanctitate vitam gessit, vix humanam, sepe a dæmonibus ipsi sanctimoniam inuidentibus, variis imaginibus infestatus: quos ipse opere diuina fretus, tam constanter spernebat, vt conuitiis etiam & maledictis persequeretur, exprobrans illis imbecillitatem in eos, quos diuina gratia non destituisset. Itaque tanto iam terrori dæmonibus erat sæpe a se deuictis, vt multi per Ægyptum ab illis agitati, nomine Antonijs super ipsos inuocato liberarentur. Huic Constantinus Imperator se, & filios per literas commendauit, vt pro eis domino supplicaret. Ita miraculis clarus, annum agens vltra centesimum, a vita migrauit decimo sexto Calendas Februa.

**Die. 18. D Fit de Cathedra Romana. s. Pet. du. ma. Ad ves. hymnus.**

 Vodcunque vinclis super terram strinxerit, Erit in astris religatum fortiter. Et quod resolut in terris arbitrio, erit solutum super celi radium: in fine mundi iudex erit seculi.

Gloria patri per immensa secula, Sit tibi nate decus, & imperium, Honor, potestas, sanctoque spiritui, Sit trinitati salus indiuidua, Per infinita seculorum secula. Amen.

**An.** Tu es pastor ouium, princeps apostolorum, tibi traditæ sunt claves regni cœlorum. **Oratio.**

**D**EUS, qui beato Petro Apostolo tuo collatis clauibus regni cœlestis animas ligandi, atque soluendi pontificium munus tradidisti: concede, vt intercessionis eius auxilio, a peccatorum nostrorum nexibus liberemur: Qui viuis. **Ad matutinum inuitatorium.** Tu es pastor ouium, princeps apostolorum, tibi tradidit Deus claves regni cœlorum. **Hymn.**

**I**AM bone pastor Petre clemens accipe Vota precantum. & peccati vincula Resolute tibi potestate tradita, Qua cunctis coelum verbo claudis, aperis.

**S**IT Trinitati sempiterna gloria, Honor, potestas, atque iubilatio, In vnitate cui manet imperium, Ex tunc & modo per æterna secula. Amen. **An.** Tu es Petrus, & super hanc petram, ædificabo ecclesiam meam. **Lesson. iij.**

**C**Athedra summi pontificatus, cuius hodie festum celebamus, promissa est Petro, cum Christus ei dixit, vt habetur Matthæi sextodecimo capite: Ego dico tibi, quia tu es Petrus, & super hanc petram ædificabo ecclesiam meam: & portæ inferi non præualebunt aduersus eam. Et tibi dabo claves regni cœlorum. Et quodcunque ligaueris super terram, erit ligatum & in coelis, & quodcunque solueris super terram, erit solutum & in coelis. His igitur verbis Christus cathedram summi sacerdotij Petro pollicitus antequam pateretur, eandem tradidit post resurrectionem: cum ter ipsi suum gregem pascendum commendaret. De quo sic scripsit Ioannes, Dixit Simoni Petro Iesus, Simon Iona diligis me plus his? Dicit ei, Etiam domine, tu scis quia amo te. Dicit ei: Pasce agnos

meos. Dicit ei iterum, Simon Iona diligis me? Ait illi, Etiam domine, tu scis quia amo te. Dicit ei, Pasce agnos meos. Dicit ei tertio, Simon Iona amas me? Contristatus est Petrus, quia dixit ei tertio amas me. Et dixit ei, Pasce oues meas. Petrus igitur post ascensionem Christi ad patrem, cum Pontum, Galatiam, Bithyniam, & Cappadociam peragrasset fidem Christi prædicando, & sermonem miraculis confirmando, Antiochiam reuersus est: ibique Cathedram, hoc est sedem apostolicam, fixit, tenuitque septem annos, donec iussu Dei (vt verbis vtar Marcelli papæ, & martyris) eam transtulit Romam, immobilemque locauit: vt ad commoditatem Christianorum & religionis augmentum sed etiam summi sacerdotij, & ecclesiæ caput esset, in ea potissimum vrbe, quæ principatum orbis obtinebat.

**Ad laudes antiphona.** Quodcunque ligaueris super terram, erit ligatum & in coelis: & quodcunque solueris super terram, erit solutum & in coelis, dicit dominus Simoni Petro. **Ad vespe. hym.** Quodcunque vinclis. &c. **Antiphona.** Dum esset summus pontifex, terrena non meruit, sed ad coelestia regna gloriosus migrauit.

**Die. 19. E Telesphor. pp mart. L. iij.**

**T**ELESPHORUS natione Græcus Antonino imperatore pontifex factus, constituit vt proxime ante Pascha ieinium Quadragesimæ obseruaretur: vtque in natali Christi tres missæ celebrarentur. Prima media nocte, cum Christus est natus in Bethlehem. Secunda in aurora, quando a pastoribus est cognitus. Postremo circa eam horam qua redemptoris humanæ mysterium agebatur. Item, vt ante sacrificium caneretur, Gloria in excelsis Deo.

Ordinationibus quater mense Decembri habitis, presbyteros. xv. diaconos. xvij. episcopos. xij. creauit. Cum autem sedisset annos vnde decim, menses tres, dies. xxij. martyrio coronatus est, ac in Vaticano sepultus Nonis Ianuarij.

**Die. 20. F Fabianus papa, & Sebastianus marty. dup. mi. Oratio.**

**S**Nfirmitatem nostram respice omnipotens Deus, & quia pondus propriæ actionis grauat, beatorum martyrum tuorum Fabiani & Sebastiani intercessio gloriosa nos protegat. Per dominum no.

**Lesson. iij.**

**F**abianus patria Romanus a Gordiano & Philippo ad Decium imperatorem pontifex ecclesiæ præfuit. Hic septem diaconis regiones diuisit, qui a notariis res martyrum gestas scribentibus, colligerent. Statuitque, vt singulis annis in die cœnæ domini chrisma renouaretur, ac vetus combureretur in ecclesia. Huius tempore orta est hæresis Nouatij Romanæ ecclesiæ presbyteri, negantis apostatas etiam pœnitentes ab ecclesia recipi debere. Sed congregato Romæ concilio sexaginta episcoporum totidemque presbyterorum cum diaconis compluribus, hæc hæresis Nouatiana damnata fuit, & cum alijs error quoque Helchesatarum asserentium non esse criminosum in tormentis Christum vocetenuis ab eo negari, qui corde ipsum confiteretur. Fabianus denique. xij. Calend. Geb. martyrio coronatus in cœmetrio Calisti via Appia sepelitur. cum sedisset annos. xiiij. menses. xj. dies. xj. Sebastianus ciuis Mediolanensis, sed Narbonæ ortus, vel vt alij tradunt, oriundus, vir nobilis, & imperatori Diocletiano charus, primæque cohortis ductor, multos Christianorum

in tormentis deficientes tam fortiter, & sancte in fide confirmauit, vt martyrium constanter subierint. Quorum fuere Marcus, & Marcellianus fratres, qui Romæ in domo Nicostrati cincti asseruabantur, cuius Nicostrati vxor Zoe, exorante Deum Sebastiano, vocem ante sex annos per morbum amisam recepit. Quibus rebus cognitis Diocletianus Sebastianum ad se vocat, & grauissime increpatum, omni ratione a fide conatur auertere. Sed hoc frustra tentato, iubet eum stipite alligatum a sagittarius configi. Frequentibus igitur sagittis confixus, cum ab omnibus aut per necatus, aut protinus moriturus crederetur, tamen consequenti nocte, ab Hyrene sancta matrona sepeliendi gratia sublatus, viuuus reperitur, & ope diuina breui est in domo illius in pristinam valetudinem restitutus. Itaque paulo post factus obuiam Diocletiano ad rei mirabulum attonito, libere cœpit impietatem, & sæuitiam in Christianos improperare. Tunc vero iussu eiusdem imperatoris tandiu virginis cæsus est, donec animam exhalauit. Eius vero corpus in cloacam deiectum Lucinæ opera, cui Sebastianus per somnum visus, & vbi suum corpus esset, & vbi condi velle, demonstrauit, ad Cathacumbas sepultum est: vbi templum extat eiusdem nomine dicatum. Passus est autem Romæ. xij. Calend. Februarij.

**Die. 21. G Agnes virgi. marty. duplex minus. Oratio.**

**O**Mnipotens sempiterne Deus, qui infirma mundi eligis, vt fortis quæque confundas: concede propitius, vt qui beatæ Agnetis virginis & martyris tue solennia colimus, eius apud te patrocinia sentiamus. Per dominum nostrum.

**Lesson. iij.**

**A**gnes virgo Romana claris parentibus orta, cum ab urbis præfecti filio amore flagrante in coniugem magnis pollicitis, & contentione petetur, omnibus spretis, in ea responsione perstitit, se ab amatore Christo fuisse occupatam, ipsique soli se datam fidem præstare oportere. Ita cum neque blanditiis, neque minis commoueretur a Symphronio præposito, nec iussa Deæ Vestæ sacrificare paruisse, vestibus spoliata, præeunte præcone in lupanar ducta est, vbi cœleste lumen sic eam circumfulsit, vt a nemine videri posset. Cunque præfecti filius virginis insultatus intrasset, confestim exanimis iacuit: qui mox oratione virginis suscitatus, egressusque in publicum clamare cœpit, Templa Deorum esse dæmonum domicilia, & solum Christianorum verum esse Deum. Quo miraculo templorum pontificibus commotis, ac virginem magam esse clamitantibus. Symphronius licet iam Agnetem libentur absolveret, timens tamen pontificum calumniam, causam virginis cognoscendam Aspasio vicario commisit. Hic autem in conspectu omnium rogum accedit, & in eum virginem protrudi iussit. Quo facto flammis diuisis ipsa in medio illæsa permansit, & ignis circunstantes exurebat, qui tamen ad orationem virginis statim extinctus est. Tunc Aspasio ira concitatus iussit eam decollari. Et sic martyrio coronata ad sponsum Christum emigravit duodecimo Calend. Februarij. Parentes autem eius corpus abstulerunt, & via Numeniana in prædiolo suo non longe ab urbe sepelierunt. Quibus in sepulchro cum fletu & lamentatione assidentibus, frequenti virginum cœtu circunsepta, candida, & refulgens, Agnes apparuit,

hortataque est illos, vt pijs lachrymis finem imponerent, quandoquidem ipsa in cœlum sublata, uberrimum ferret sui martyrij præmium. Igitur fama sanctitatis eius vbique dispersa, quotquot credentes ad sepulchrum eius venisset, a quacunque infirmitate sanabantur.

**D**ie. 22. A *Vincentius, & Anastasius martyres. Lectio tertia.*

**V**incentius Oschæ natus quod opidum est Hispaniæ citerioris, ab ineunte ætate studio literarum deditus, & sacris literis eruditus, a Valerio Cæsaraugustano episcopo cui blæsa lingua erat, munus iniunctum prædicandi Euangelium pro ipso sanctissime, & constanter obibat. Quo cognito Decianus prouinciæ præses, in persecutio Diocletiani, & Maximiani capi eum iubet Cæsaraugustæ cum Valeriano, & vinctum ad se Valentiam deduci, vbi propter fidei constantiam verberibus primum vsque ad tortorum lasitudinem cæsus est: deinde in equuleo ferreis vnguis exaratus, postremo in craticula prunis subiectis impositus, & ferreis pectinibus alto impressis excarnificatus: quæ cum inuicto animo pertulisset, in carcerem retruditur, vbi paulo post spiritum ad martyrij coronam accipiendo emisit. xj. Calend Febru. Quo die martyrium quoque celebratur Anastasij natione Persæ qui Heraclio imperatore cum Ierosolymam, & loca sancta visisset, extra castellum Bethsalem cum sexaginta Christianis, qui a Cæsarea Palæstinæ ipsum fuerant secuti, iussu regis Cosdroæ fuit strangulatus. *Oratio.*

**A**desto domine supplicationibus nostris, vt qui ex iniquitate nostra reos nos esse cognoscimus, beatorum martyrum tuorum Vincentij & Anastasij intercessione liberemur. Per

do.

**Die. 23. B Alfonsus archiepiscopus confessor. Lectio tertia.**

**A**lfonsus, qui & Illefonsus ab aliis dicitur, nobili genere Toleti natus, liberalium disciplinarum, sacrarumque literarum studio deditus, Eugenij Toletani, Isidorique Hispalensis præsulum, sanctorum doctissimorumque virorum monitis, atque præceptis morum sanctitatem egregiam, & singularem cum pietate doctrinam est adeptus. Itaque primum factus monachus in Agaliensi monasterio, breui, propter virtutum præstantiam abbas est a monachis delectus. Deinde mortuo Eugenio cleri populique Toletani magno consensu sufficitur in episcopatu, quod munus mira prudentia, & sanctitate administravit. Hæreticos quosdam qui in Hispania hæresim Heluidianam tollentem perpetuam Mariæ Dei genitricis virginitatem disseminabant, doctissime confutauit, ab Hispaniaque depulit. Quam disputationem explicauit libro quem inscripsit de Mariæ virginitate, rem miraculo confirmante. Cum enim Alfonsus ad preces matutinas in ecclesiam nocte descenderet, comites eius in ecclesiæ limine fulgore quodam repentina deterriti, retrocesserunt. Ille vero intrepidus ad aram progressus, virginem ipsam vidi & adorauit, ab eademque vestem, qua in sacrificiis vteretur, accepit. Obiit autem anno sui episcopatus sanctissime gesti circiter decimo, & sepultus fuit in basilica Leocadiæ.

**Die. 24. C Timo. epis. mart. L. iij.**

**T**imotheus Lystris oppido Lycaoniæ natus ex Iudæa matre, & patre Gentili, Christianæ religionis cultor erat, cum Paulus in ea loca peruenit.

Qui motus Timothei sanctitate, & optima fama qua idem inter Christianos illius tractus celebrabatur, asciuit ipsum socium & comitem suæ peregrinationis. Ac ne offenderentur qui ex Iudaismo conuersi fuerant ad Christum, Timotheumque nouerant filium patris esse Gentilis, ipsum circuncidit, quod licebat: adhuc nondum satis Euangeli promulgato. Cum autem peruenissent Ephesum, ibidem Timothæus a Paulo relictus est, vt ecclesiam doctrina, exemploque iuuaret. Ad hunc Paulus vt doctrina, qua præsentem instituerat, absentem quoque confirmaret, duas epistolas scripsit, alteram a Laodicea, alteram ab vrbe Roma. Postremo Timotheus cum in festo celeberrimo Dianæ, populum ab impio sacrificio conaretur auertere, lapidibus obrutus est a furente populo, vnde pene mortuus sublatus a Christianis, & ad montem vrbi vicinum eductus, spiritum emisit nono Calendas Februarij.

**Conuersio Pauli duplex maius. Ad vesperas. Hymnus.**

 Octor egregie Paule mores in strue, Et mente polum nos transfere satage: Donec perfectum largiatur plenus, Euacuato quod ex parte gerimus.

Sit trinitati sempiterna gloria, Honor, potestas, atque iubilatio: In vnitate, cui manet imperium, Ex tunc, & modo, per æterna secula. Amen. **Antiphon.** Vade Anania, & quære Saulum, ecce orat: quia vas electionis est mihi, vt portet nomen meum coram gentibus & regibus, & filis Israel. **Oratio.**

**D**eus qui vniuersum mundum beati Pauli Apostoli prædicatione docuisti: da nobis quæsumus, vt qui eius hodie conuersiōnem colimus, per eius ad te exempla gradiamur. Per do-

**Die. 25.** D **Ad matutinum inuit.** Laudemus Deum nostrum in conuersione doctoris gentium. **Hym.** Doctor egregie. **vt supra.** **Antiphona.** Mihi viuere Christus est, & mori lucrum, gloriari me oportet in cruce domini nostri Iesu Christi. **L. iij.**

**P**AULUS, qui antea Saulus, Giscalis oppido Iudææ ortus Beniamina tribu, patria a Romanis bello capta, cum parentibus Tarsum quæ Ciliciæ est, migravit. Mox Ierosolymis operam dedit Gamalieli Mosaicæ legis peritissimo, Stephani martyrio interfuit, acceptisque a Iudeorum pontifice literis, vt eos velut impios insectaretur, qui Christum Nazarenum Dei filium assererent: quum Damascum pergeret, subita lux ob iter in speciem fulguris eum occupauit, ad terramque pauore deiectus, vocem audiuit velut increpati, Saule, Saule, quid me persequeris? Ille torpore, & metu pressus, Quis (inquit) es? Vbi vero Iesum esse Nazrenum audiuit, cuius ipse nomen insectaretur, subita religione tactus venerabundus petiit, quid iuberet se facere. Pergeret porro ire responsum est: fore, vt quum Damascum, venisset, ibi audiret, quid facto opus esset. Stabant eius comites miraculo rei attoniti, cæterum Saulum se ægre attollentem per manus in vrbum deducunt. Fuit ille triduum Damasci nihil videns. Occurrit illuc Ananias coelesti oraculo iussus ad eum ire, (erat is vnus ex Christi discipulis) ad cuius accessum confestim lux Saulo restituta est. Doctusque ab illo, quod a Deo optimo maximo electus esset ad Christianum dogma propagandum, paucis diebus, quibus Damasci fuit cum discipulis humiliiter versatus, Christumque Nazarenum Dei filium assere exorsus, confestim in se om-

nium oculos vertit. Mirari subitam in homine mutationem Iudæi, mirari vim dicendi, extemporelemque facultatem, nec erat in synagoga, qui disputanti illi resisteret: acceperat enim spiritum sanctum. Mox Damasco profectus, Christi nomen longe lateque prædicatione propaguit.

**Ad laudes an.** Libenter gloriabor in infirmitatibus meis, vt inhabitet in me virtus Christi. **Ad vesp. hym.** Doctor egregie. **vt supra.** **An.** Sancte Paule apostole, prædicator veritatis, & doctor gentium, intercede pro nobis ad Deum, qui te elegit.

**Die. 26.** E **Polycarpus episcopatus martyr.** **Lectio tertia.**

**P**Olycarpus Ioannis apostoli discipulus, & ab eo Smyrnæ episcopus præfectus: probatissimis fuit moribus & ingenti doctrina, cuius magistros habuerat nonnullos apostolorum. Hinc propter quasdam de die Paschæ contentiones, Romam venit tempore Anacleti papæ, vbi multos a Valentini & Marcionis hæresi ad rectam fidem reuocauit, rebusque cum Anacleto compotitis Smyrnam rediit, ibique per aliquot annos ecclesia sanctissime administrata, Marci Aurelij persecutione in Christianos per totam Asiam sœuiente, accusatus, & comprehensus, cum ad tribunal Proconsulis se Christianum esse constanti animo profiteretur, nec posset minis deterri, vniuersa multitudine Gentilium. & Iudæorum id clamoribus efflagitante, a proconsule damnatur, vt viuus igne comburetur. Sed in rogum, vinctus post tergum manibus iniectus, permanebat illæsus. Flamma enim in modum cameræ curvata, quasi velum nauis vento sinuante corpus martyris tegebat, potius quam adureret. Quo animaduerso sceleris

ministri, corpus, cui flammæ pepercabant: iubent gladio a carnifice transfodi. Quo facto beatissimi martyris spiritus vinculis corporis solutus ad Deum eulauit. Passus est autem annum agens. lxxxvj. septimo Calendas Februarij.

**Die. 27. F Ioannes Chrysostomus episcopus confessor. Lesson. iij.**

**I**oannes Chrysostomus Antiochiæ natus, cum esset liberalibus artibus eruditus, relictis forensibus, & secularibus studijs, quibus ab ineunte ætate vacauerat, totum se sacrarum literarum studio tradidit. Ergo a Meletio Antiochiæ episcopo lector & diaconus, & ab Euagrio illius successore sacerdos ordinatus, tum doctrinæ, tum sanctitatis nomine omnium voce celebrabatur. Qua fama motus Arcadius Imperator ipsum ex Antiochia accersiri iubet, vt Nectario Constantiopolitano episcopo mortuo succedat. Suscepto autem episcopatu, cum via clericorum partim exemplo, partim etiam verbis, & legitimis poenis insectaretur, magnam ipsorum in se inuidiam concitauit. Eudoxiæ quoque Augustæ ob Seuerianum Gabaliensem episcopum, a se tanquam haereticum vrbe pulsum, magnum odium incurrit, erat enim Seuerianus Eudoxiæ intimus & familiaris, quam ob rem eadem contra Ioannem quorundam episcoporum concilium cogendum curauit, ad quod velut hostile cum Ioannes vocatus ire recusasset, damnatus est, & in exilium missus: sed paulo post coorta in vrbe ob id magna seditione, ab exilio reuocatus est. Cui redeunti populus cum magna gratulatione frequentissimus occurrit. Deinde cum in diuæ Sophiæ foro ante Augustæ argenteam imaginem ludos agi vetuisset, rursus irata Eudoxia, quasi factum id fuisse in suam con-

tumeliam, dat operam, vt Ioannis ab inimicis episcopis vrbe pellatur. Ad quod synodo coacta, hoc modo prætentâ causa, quod post priorem depositionem sine concilij decreto in sede reseditset, damnatus iterum mittitur in exilium. Aquo dum iubente papa Innocentio ex concilij, quod Romæ coegerat, decreto reuerteretur, mortuus est multis calamitatibus, propter ecclesiam, & morum corruptionem exhaustis: multisque libris mira doctrina, & eloquentia sanctitateque conscriptis. Obiit autem. xvij. Calend. Octob. Quo die vehemens grando Constantiopolis, suburbanis magnum detrimentum inuexit. Quod creditum est euensis propter iniustam Ioannis damnationem. & eam opinionem confirmauit mors Augustæ post. xix. diem secuta. Itaque postea corpus eius Theodosius Archadij filius Constantinopolim transferendum, ac religiose sepeliendum cu- rauit. vj. Calendas Februarij.

**Die. 28. G Lucianus presb. m. L. iij.**

**M**aximi imperatoris persecutione in Christianos per vniuersam propemodum Asiam, præsertim Antiochiæ sœuiente, Lucianus presbyter Antiochensis continentia, & eruditione singulari, vita & studiis semper martyr comprehensus est. Cunque ad tribunal fuisse constitutus, increpatus a iudice, quod vir prudens sequeretur sectam, cuius non posset reddere rationem: data sibi facultate dicendi, tam eloquenter, sapienterque de fide disseruit, vt iam inciperet astantibus suam disciplinam persuadere. Quo iudex animaduerso, iubet eum in carcerem retrudi, & ibi absque populi tumultu necari. Sepultus est autem Helenopoli Bithyniæ: quam vrbum, cum prius Drepana vocaretur, in honorem

præfati martyris Constantinus Imperator instaurauit, & ex nomine Helenæ matris nuncupauit: Passus est autem septimo Idus Ianuarij.

**Die. 29. A Paulus primus ere. L. iij.**

**P**AULUS, a quo primum eremus habitari cepta est, ex Thebaide Ægypti vrbe orrundus, literis Græcis, & Ægyptiis apprime eruditus, parentibus amissis cum esset annorum. xvij. Decio Imperatore in Christianos sœuiente, in solitudinem secessit. Vbi authore Hieronymo, qui vitam eius conscipit, ad saxei montis radices, speluncam, quam vetus palma, & fons limpidissimus exornabat, ad vitam peragendam elegit, palma eidem obsonium, & indumentum tredecim annorum esset, a beato Antonio nonagenario in illa solitudine inuisitur. Quibus inter se iucundissime colloquentibus, coruus panem integrum ante ipsos de posuit. Tunc Paulus, Sexaginta (inquit) anni sunt, quibus dimidiatum semper panem accipio, nunc ad aduentum tuum militibus suis Christus duplicit annonam, Tunc ad marginem nitidissimi fontis considentes, facta oratione, pane & aqua refectu, noctem peruigiles traduxerunt. Postridie Antonius cum Pauli mortem iustare ipso prædicente cognouisset, lachrymans ad monasterium suum reuertitur, relaturus pallium, quod ipsi dederat Athanasius ad Pauli corpus inuoluendum, vt ab ipso fuerat rogatus. Rediens autem vidit inter angelorum cateruas eius animam niueo candore refulgentem in sublime concendere, & statim cum gemitu & lachrymis exclamat, Cur me Paule deseris? cur insalutatus abis? & accurrens in speluncam cadauer inuenit genibus complicatus, erecta ceruice, extensis in altum manibus oranti sim-

ile. Quod cum moestissimus obuoluisset pallio, nec quo terram foderet haberet, ecce duo leones ex interiori parte solitudinis venientes, vnius hominis capacem locum effodere. Vbi humato corpore, ac tumulo composito, tunicam Pauli ex palmarum folijs contextam secum deferens, Antonius ad monasterium suum reuersus est.

**Die. 30. B Iginius papa mart. L. iij.**

**I**GNIUS papa natione Græcus, patria Atheniensis Antonino Pio imperatore pontifex factus, clericorum ordinem prudenter per gradus distribuit, instituitque, ne templa sine celebrazione dedicarentur, neve augerentur numero, aut diminuerentur inconsulto metropolitano, vel episcopo. Item, ne tigna, reliquaque templorum materia in prophanos vsus conuerterentur. Præterea, vt vnu saltem patrimus, vnaque matrima infantibus adsint in baptismo. Postremo de ecclesia Dei optime mereitus: cum mense Decembri ordinationes ter habuisse, creassetque presbyteros. xv. diaconos. v. episcopos sex, martyrio coronatus in Vaticano monte sepelitur. iij. Idus Ianuarij, cum sedisset annos. iiiij. menses tres dies. iiij.

**Die. 31. C Hilarius episc. conf. L. iij.**

**H**ILARIUS natione Gallus propter ingentem eius doctrinæ ac sanctitatis opinionem magno totius populi consensu Pictauorum, in regione Aquitaniae episcopus creatur, quo munere sanctissime fungens Arrianam hæresim tum temporis vigentem insectatus est. Factione Saturnini Arelatensis episcopi de synodo Biterensi in Phyrgiam relegatus, multos libros contra hæreticos confecit. Duodecim, aduersus Arrianos. Et item librum aduersus Valentem, & Vrsatium, historiam Ariminien-

sis, & Seleuciensis synodi continentem, & alium contra Dioscorum, præter alia multa opera. Qui diu vexatus hæreticorum persecutione cum apud Constantiopolim librum pro se Constantio Imperatori porrexisset, ipsius voluntate in Galliam rediit, quæ prouincia Hilario authore dolum Arrianæ perfidiæ damnauit. Claruit etiam multis miraculis: quorum illud in primis referatur, infantem sine baptimate mortuum vitæ ac matri ab ipso fuisse restitutum. Post varia igitur certamina ob fidem suscepta, sanctitate ac doctrina clarus, Idibus Ianuarij migravit ad dominum.

FEBRVARIVS.

Die. 1. D Ignatius episc. mart. L. iij.

**I**Gnatius Antiochiæ post Petrum tertius episcopatum sortitus Traiani tempore accusatus quod Christianus esset, ad bestias damnatur, Romam mittendus. Quo cum a Syria vincens deportaretur, omnes Asiæ ciuitates, ad quas appulisset, euangelicis cohortationibus edocebat: remotiones etiam epistolis erudiens. In quarum vna, quam Smyrnæ, dum apud Polycarpum diuersaretur, ad Romanos scripsit: inter cætera haec de sua damnatione refert, O salutares bestias, quæ præparantur mihi. Quando venient? quando emittentur? quando eis frui licebit carnibus meis? quas & ego opto acriores parari, ne forte (vt in nonnullis fecerunt) timeant contingere corpus meum. Nunc incipio discipulus esse Christi. Ignes, cruces, bestiæ, discriptiones membrorum, ac totius corporis poenæ, & omnia in me vnum supplicia diaboli arte quæsita cumulentur, dummodo Iesum Christum merear adipisci. Romam igitur perductus, & bestiis expositus, cum iam a leonibus disperceretur, ardore mar-

tyrij moriens, in hæc verba prorupit: Frumentum ego sum Dei. Bestiarum dentibus molor, & fubigor, vt panis mundus efficiar Christo. Passus est autem Calend. Februarij. anno. xj. Traiani.

Purificatio Mariæ virginis duplex maius. Ad vesperas hym. Aue maris stella. &c. An. Senex puerum postabat, puer autem senex regebat, quem virgo peperit, & post partum virgo permansit, ipsum quem genuit adorauit.

Oratio.

 Mnipotens sempiterne Deus  
maiestatem tuam supplices  
exoramus: vt sicut vnigenitus  
tuus hodierna die cum nostræ  
carnis substantia in templo est præsentatus,  
ita nos facias purificatis tibi men-  
tibus præsentari. Per eun.

Die. 2. E Ad matutinum inuita. Ecce  
venit ad templum sanctum suum domi-  
nator dominus: gaude, & lætare Sion  
occurrentis Deo tuo. Hym. O glo-  
riosa domina. An. Benedicta tu in  
mulieribus, & benedictus fructus ven-  
tris tui.

According to Luke. Lesson. iij.

**I**N illo tempore: Postquam impleti cha. 2.  
T sunt dies purgationis Mariæ secun-  
dum legem Moysi, tulerunt illum in  
Ierusalem vt sisteret eum domino, si-  
cuit scriptum est in lege domini.

Et rel. Hom. sancti Ambrosij episc.

Et ecce homo erat in Ierusalem, cui  
nomen Simeon: & homo iste iustus, &  
timoratus, expectans redemptionem Is-  
rael. Non solum ab angelis & prophetis,  
a pastoribus & parentibus, sed etiam  
a senioribus & iustis generatio domini  
accipit testimonium. Omnis ætas, &  
vterque sexus, euentorumque miracula  
fidem astruunt. Virgo generat, ster-  
ilis parit, mutus loquitur, Elizabeth

prophetat, Magus adorat, vtero clausus exultat, vidua confitetur, iustus expectat. Et bene iustus, qui non suam, sed populi gratiam requirebat: cupiens ipse corporeæ vinculis fragilitatis absolu, sed expectans videre promissum, sciebat enim quia beati oculi qui eum viderent. Vide iustum velut corporeæ carcere molis inclusum velle dissolui, vt incipiat esse cum Christo, dissolui enim, & cum Christo esse, multo melius. Sed qui vult dimitti, veniat in templum, veniat in Hierusalem, expectet Christum domini, accipiat in manibus Verbum Dei, complectatur quibusdam suæ fidei brachiis. Tunc dimittetur, vt non videat mortem, qui viderit vitam. **Ad laudes ana.** Cum inducerent puerum Iesum parentes eius accepit eum Simeon in vlnas suas, & benedixit Deum dicens, Nunc dimittis seruum tuum in pace. **Ad ves. hym.** Aue maris stella. **Ana.** Hodie beata virgo Maria puerum Iesum præsentauit in templo, & Simeon repletus spiritu sancto accepit eum in vlnas suas, & benedixit Deum in æternum.

**Die. 3. F Blasius epis. mar. L. iij.**

**B**lasius cum Sebastæ, quæ ciuitas polleret, electus est a Christianis eiusdem ciuitatis episcopus, Diocletiano imperatore. Sed persecutione in Christians inualescente, in speluncam Argei vicini montis configuit, ibique tandiu latuit, donec ab Agricolai præsidis militibus in eo monte venantibus est repertus. Cuius præsidis iussus captus & in vincula coniectus est, atque inde multos ægrotantes, qui ad ipsum afferabantur, sanauit. Et in his puerum iam conclamatum, spina strangulante, quæ transuersa in gutture ipsius inhaeserat. Productus autem Blasius ad

præsidem semel & iterum, cum diis sacrificare renuisset, primum virgis cæsus est, deinde ferreis pectinibus in eculeo laniatus, postremo capite plexus martyrio coronatus tertio nonas Februarij. **Die. 4. G Phileas episcopus, & Philoromus martyres.** **Lesson. iij.**

**P**hileas nobili loco natus Thmuis vrbe Ægypti egregie liberalibus disciplinis eruditus, & magnus honoribus in republica Romana functus, cum se totum ad veram Christi philosophiam traduxisset, propter multa documenta, & ingentem sanctitatis eius opinionem, magno suorum ciuium consensu episcopus efficitur. Quo munere per annos aliquot sanctissime functus, demem sub Diocletiano imperatore in vincula coniectus est: vbi gregium librum de laudibus martyrum conscripsit. Qui flentibus propinquis ac miserabiliter deprecantibus ne se liberosque suos, & familiam perditum iret, nullos se propinquos habere respondit, nisi Apostolos & martyres Dei. Ita cum neque horum, neque præsidis monitis a pio instituto reuocari potuisse, capitali sententia damnatur cum Philoromo centurione. Qui conantibus & iudice, & propinquis a vera pietate Phileam summouere, exclamauerat, Quid frustra constantiam fortissimi viri tentatis? Cur eum cogitis negare Deum, vt hominibus obsequatur? Quomodo potest terrenis lachrymis flecti, cuius oculi cœlestem iam gloriam contuentur? Itaque a turba furente comprehensus, iussu præsidis martyrio, vna cum Philea coronatur, pridie Nonas Februarij.

**Die. 5. A Agatha virg. mar. L. iij.**

**D**ecio imperatore, Quintianus Siliæ præses captus amore nobilis atque egregia forma virginis Agathæ

in vrbe Catana cum ipsam Christianam esse, & sanctæ pudicitiae cognouisset, capi eam iubet prætenta superstitutionis causa. Ipsamque Aphrodisiæ cuidam septem filiarum meretricum matri & lenæ turpi consuetudine deprauandam tradit. Sed post diem trigesimum, cum Agatha meretriciam turpitudinem multo magis exosa sanctior ac in virtute constantior persistere nuntiaretur, produci eandem ad se Quintianus, optareque iubet, diisne sacrificare mallet, an supplicia ingentia subire? Quæ cum nullis suppliciis a fide Christi se posse summoueri respondisset, alapis vehementer cæsa in carcerem truditur. Ac postridie cum eodem animo perseueraret, in eculeo cruciatur, torta primum, ac deinde abscissa mamilla. Quo patientissime tolerato, post diem quartum acutis testulis, & substratis carbonibus imponitur, & volutatur. Hoc dum fieret, magnus terræmotus vrbum concussit, quo paries corruens Siluinium & Falconium præsidis domesticos oppressit. Itaque ciues timore perculsi magno clamore in Quintianum, damnata eius in virginem sœvitia, concitantur. Tunc vero Agatha in carcerem retrudi iubetur, quo cum esset semimortua reducta, Deum vt suam animam reciperet precatæ, ex hac vita migravit Nonis Februarij. *Oratio.*

**D**EUS, qui inter cætera potentiae tuæ miracula etiam in sexu fragili victoriam martyrij contulisti: concede propitius: vt cuius natalitia colimus, per eius ad te exempla gradiamur. Per do.

*Die. 6. B Dorotheæ virg. & mar.*

*Die. 7. C Adauctus & soc. mar. L. iij.*

**T**Empore Diocletiani, & Maximiani Imperatorum sœuiente in Chris-

tianos persecutio, ciuitas quædam Phrygiæ, quæ publice & magno ciuium omnium consensu Christi fidem profitebatur, cum nulla ratione adduci posset, vt Deos alienos adoraret, obesessa ab impiorum exercitu, vniuersa sine vlo sexus, aut ætatis discriminè incendiatur, tanta impiorum crudelitate, vt nullus omnino ciuis huic vrbis calamitati superfuerit. Cuius beati numerosique martyrij simul ab vniuersa ciuitate suscepti, author & dux extitit vir pietate, & religione, magnitudineque animi clarus Adauctus Italus natione. Qui multis honoribus reipublicæ functus, tum quoque publicum munus in illa vrbe administrabat. Huius enim in confessione Christi constantiam omnis populus sequutus est, eoque duce clarissimi martyrij palmam adeptus. vij. Idus Februa.

*Die. 8. D Cointha vir. mar. L. iij.*

**A**lexandriæ Decio Imperatore tanta in Christianos persecutio exorta est, vt nullum fidelibus iter nec die: nec nocte pateret. Nam quicunque a furente populo comprehensus esset, indicta causa vel pedibus trahebatur ad mortem, vel igni succendebatur. Cum igitur dæmonum stimulis exagitatum vulgus nihil aliud, quam piorum sanguinem sitiret, Corintham virginem nobliem correptam, & Deos adorare recusantem, imo potius execrantem, vinctis pedibus per omnes vrbis plateas trahunt, fœdoque & horrido supplicij genere diserpunt. vj. Idus Februarij.

*Die. 9. E Apollo. virgo mar. L. iij.*

**A**POLLONIA virgo in vrbe Alexandrina sœuiente in Christianos tempore Decij imperatoris persecutione, cum iam in senili ætate a furente populo correpta, & ad idola perducta adorare re-

cusasset, dentes ei primum effossi sunt omnes, deinde congestis lignis, incensoque rogo combusturos se minantur carnifices viuam, nisi Christum detestata, Deos alienos adoraret. At illa in fide Christi constantissime perseverans, crudelissimam mortem subire maluit, quam a vera pietate discedere. Itaque corpore sæuissimis flammis absumpto, inuictus spiritus in coelum ad martyrij coronam euolauit. v. Idus Februa.

Die. 10. F Scholastica virgo.

Die. 11. G Prisca virgo marty. quæ fuit. 18. die Ianua. Lesson. iij.

**P**RISCA nobilis Romana decimotertio ætatis suæ anno, quod Christianæ fidei esset accusata, iussu Claudij imperatoris ad templum Apollinis ducitur, vt dijs immolare: quod cum facere recusaret, alapis cæsa, in carcere truditur. Educta postridie cum in Christi confessione nihilominus persisteret, flagellis verberata, feruenti adipe toto corpore perungitur, ac rursus in carcerem retruditur. Die tertia in amphitheatrum perducta, exponitur immanissimo leoni, qui ad pedes eius mansuetus se proiecit. Tunc in ergastulo virgo reclusa, triduo inedia maceratur. Deinde eculeo suspensa, & vngulis ferreis exarata, in rogum mittitur: a quo tamen diuina ope incolumis euasit. Tandem extra vrbe educta capitis abscisione martyrio coronatur. Cuius corpus, a Christianis sublatum, via Ostiensi, miliario ab vrbe. x. se pelitur. xv. Calendas Februarij.

Die. 12. A Eulalia virg. marty.

Die. 13. B Propter quod. 600.

Die. 14. C Valentinus marty.

Die. 15. D Faustinus & Iouita mar.

Die. 16. E Iuliana virgo mart.

Die. 17. F Deponentes. 601.

Die. 18. G Charissimi obse. 602.

Die. 19. A Gabinus marty.

Die. 20. B Similiter & mul. 603.

Die. 21. C Christo igitur. 604.

Die. 22. D Fit de Cathedra Antiochena Petri apostoli, du. ma. vt supra in mense Ianua. fo. 623.

Die. 23. E Seniores ergo. 605.

Mathias apostolus dup. maius. Notandum quod in anno bissextili hoc festum celebratur die vicesima quinta Febr. vt sup. dictum est in regulis generalibus quod fit quarto quoque anno, & fuit. 1564. Oratio.

Eus, qui beatum Mathiam apostolorum tuorum collegio sociasti, tribue quæsumus, vt eius interuentione tuæ circa nos pietatis semper viscera sentiamus. Per. Lectio tertia.

**M**ATHIAS de numero septuaginta discipulorum ascitus est in Apostolatum in locum Iudeæ proditoris. Nam post Christi ad patrem ascensum Petrus apostolus in medio discipulorum Christi circiter. cxx. consistens, Oportet (inquit) viri fratres impleri scripturam, quam prædixit spiritus sanctus per os Dauid de Iuda, qui fuit dux eorum qui comprehenderunt Iesum: qui connumeratus erat in nobis, & sortitus est sortem ministerij huius. Et hic quidem possedit agrum de mercede iniquitatis, & suspensus crepuit medius: & diffusa sunt omnia viscera eius. Et notum factum est omnibus habitantibus Ierusalem: ita vt appellaretur ager ille, lingua eorum Haceldema, hoc est ager sanguinis. Scriptum est enim in libro psalmorum, Fiat commoratio eorum deserta, & non sit qui inhabitet in ea. Et episcopatum eius accipiat alter. Oportet ergo ex his viris, qui nobiscum sunt congregati in omni tempore, quo intrauit & ex-

iuit inter nos dominus Iesus, incipiens a baptisme Ioannis vsque in diem, qua assumptus est a nobis, testem resurrectionis eius nobiscum fieri vnum ex istis. Et statuerunt duos, Ioseph qui vocabatur Barsabas, & cognominatus est Iustus: & Mathiam. Atque orantes dixerunt, Tu domine qui corda nosti omnium, ostende quem elegeris ex his duobus vnum, accipere locum ministerij huius, & Apostolatus de quo praeuaricatus est Iudas, vt abiret in locum suum. Et dederunt sortes eis: & cecidit sors super Mathiam, & annumeratus est cum vndecim apostolis. Mathias igitur (vt quidam tradunt) cum in Macedonia primum, deinde in Iudaea verbum Dei latissime disseminasset, multosque prædicatione, & consequentibus signis ad Christi fidem conuertisset, a Iudeis id ægre ferentibus, comprehensus, lapidibus pene obrutus est, ac postremo securi percussus sexto Calendas Martij.

**Die. 25.** G Paulus & Thim. 547.

**Die. 26.** A Mihi enim. 548.

**Die. 27.** B Iulianus & Eunus martyres.

Lectio tertia.

**I**Neunte principatum Decio Imperatore tam vehementer in Christianos sævitum est, vt iuxta verbum domini scandalizarentur propemodum etiam iusti. Cum igitur Alexandriae suppliciorum immanitate quidam perterriti fidem negassent, plerique tamen spiritu domini confirmati, admiranda martyrij sui spectacula præbuerunt. In primisque Iulianus venerabilis senex podagra laborans, vt neque incedere posset, neque stare, qui cum duobus ministris Christianis, a quibus sella portabatur ad iudicem constitutus, nullis minis potuit nec ipse nec alter ministrorum Eunus nomine a vera pietate &

Christi confessione deterri. Perseuerantes ergo, iubentur camelis impositi per totam vrbum circunduci, & flagris hincide populo spectante vsque ad mortem laniari. Et sic martyrio coronati sunt tertio calendas Martij.

**Die. 28.** C Itaque charissi. 549.

#### MARTIVS.

**Die. 1.** D De caetero fratres. 551.

**Die. 2.** E Itaque fratres mei. 552.

**Die. 3.** F Emetherius, Celedonius & Asterius marty. Lesson. ij.

**E**metherius & Celedonius apud regionem Hispaniae ciuitatem exurgente persecutionis procella, ob Christi fidem plurimis tormentis afficti, Calagurium inde perducti sunt, atque ibi capitis abscissione martyrij palmam sunt consecuti. Asterius patria Romanus ordinis senatorij, illustris familia gloriaque rerum gestarum fuit: sed Christiana pietate & magnis in virtute Christi miraculis editis clarior. Quorum illud in primis memoratur. Apud Cæsaream Philippi in radice montis Panij vbi oritur Iordanis fluuius veteri gentis illius instituto immolabatur solenni quodam die victima, quæ demonis præstigiis repente sublata, in coelum efferri credebatur. cui spectaculo cum forte Asterius interesset, & omnes videret attonitos specie miraculi, publicum errorem miseratus, Deum fusis lachrymis exorauit, vt præstigias diabolicas detegeret. Itaque protinus victima flumine deferri cunctis astantibus conspecta est, ac mentes ipsorum errore perniciose liberatae. Hic cum in vrbe Cæsarea Palæstinæ martyrio interfuisset beati militis Martini, corpusque illius humeris ad sepulturam efferret, abstractus ab infideli populo, in fide constans glorioso martyrio coronatur. v. Non. Martij, Valeriano &

Galieno imperatoribus.

**Die. 4. G Lucius papa mar. L. iij.**

**L**VCIUS patria Romanus Gallo, Volusiano, Galieno, & Valeriano Imperatoribus pontificatum gessit. Quorum temporibus tanta in Christianos sæuitia exorta est, vt paucæ ipsorum domus, nedum ciuitates aut prouinciae fuerint eius calamitatis expertes. Hic igitur Romam mortuo Volusiano, a quo relegatus fuerat, reuersus, constituit vt bini presbyteri ac terni diaconi episcopum vbique comitarentur, testes videlicet eius vitæ, actionumque futuri. Ordinationibus sacris ter mense Decembri habitis, presbyteros. *iiij.* diaconos. *iiij.* episcopos septem creauit. demum iubente Valeriano acerrimo Christiani nominis hoste, martyrium passus, in coemeterio Calisti sepultus est quarto Non. Martij, cum sedisset annos tres, menses tres. Qui Valerianus meritas suæ impietatis poenas mox dedit: nam paulo post Christianum nomen ab ipso vexari coepit, in bello Persico victus est, viusque venit in hostium potestatem. Apud quo tam miserabiliter in turpisima seruitute vixit, vt quoties Pacorus Persarum rex equum ascenderet, velut scabello dorso eius vteretur.

**Die. 5. A Paulus apostolus. 585.**

**Die. 6. B Et vos cum. 586.**

**Die. 7. C Thomas confes. L. iij.**

**T**HOMAS vir doctrina & sanctitate clarus, Aquini natus loco illustri ex comitum familia, patria vastata a Conrado imperatore, relictus est a profugis parentibus in cœnobio Casinensi monachis commendatus. Vbi aliquandiu literis studuit, ac religioni. Deinde monachus prædicatorum ordinis factus Alberto Magno præceptorи operam dedit in conuentu

Coloniensi. Eoque processit eruditio-  
nis indefessa cura, & ingenij magnitu-  
dine, vt facile principatum obtinuerit in  
Gymnasio Parisiensi, vbi philosophiam,  
theologiam quam docuit cum maxima  
sua laude. tot libros de philosophia  
ac theologia doctissime conscripsit, vt  
lognum sit enumerare. Quorum sum-  
mam theologicam quatuor libris, ad-  
hibita etiam quadam lima senex com-  
plexus est. Romam vero accersitus  
ab urbano Papa spretis dignitatibus,  
quæ vltro ipsi a pontifice offereban-  
tur, nulli rei præterquam lectioni, &  
scriptioni vacabat. Qui etiam viuens  
miraculis claruit. Sed iussus a pontif-  
ice Gregorio. *x.* Lugdunum ad con-  
cilium, quod ibi cogebatur, contendere,  
dum profectionem pararet febri correptus  
ad monasterium Fossam nouam app-  
pellatum, emigravit ad dominum anno  
Christi nati M.cclxxij. Non. Martij,  
suæ vero ætatis quinquagesimo. Quem  
postmodum Ioannes Papa vigesimusse-  
cundus sanctorum confessorum numero  
aggregauit.

**Die. 8. D Videte ne quis. 587.**

**Die. 9. E Quadraginta milites mar-  
tyres. Lectio tertia.**

**A**UD SEBASTEM Armeniæ minoris  
urbem tempore Licinij Impera-  
toris præside Agricolao quadraginta  
milites christiani comprehensi post vin-  
cula & cruciatus custodibus impositis,  
in stagnum missi sunt, instante bruma,  
vt aqua nocturno frigore concrescente,  
constricta ipsorum corpora dirumper-  
tentur, apposito tamen balneo, quo pa-  
teret effugium, si quis eorum a con-  
fessione Christi discessisset. Itaque  
vnus frigoris vehementiam non ferens,  
negato Christo ad balneum confugit.  
Sed cum primum attigit calorem, ex-  
pirauit. Quo perspecto, cæteri gra-

tia Christi recreati, in Dei laudes eru-  
perunt. Circa horam vero tertiam  
noctis resplenduit velut sol lumen su-  
per eos, & glacies dissoluta est. Cus-  
todibus autem somno grauatis, solus  
custodiæ præfectus vigilabat, qui au-  
diens orantes, miratusque lucem, ac  
glaciem resolutam: vidit super eos  
coronas descendentes numero triginta  
nouem. Tunc vero miraculo commo-  
tus exercefactis sociis, proiecit vesti-  
menta in facies eorum, & exiliuit in  
stagnum, clamore se Christianum esse  
professus. Cum autem illuxisset, & ex-  
tracti fere omnes essent exanimes, igne  
combusti sunt, ac cineres in fluuium  
proiecti, vt per omnem creaturam eo-  
rum transiret certamen, vt vere possint  
vocem illam vsupare, Transiuiimus per  
ignem & aquam, & eduxisti nos in re-  
frigerium. Passi sunt autem septimo  
Idus Martij. **Oratio.**

**P**raesta quæsumus omnipotens  
Deus, vt qui gloriosos martyres  
fortes in tua confessione cognouimus,  
pios apud te in nostra intercessione sen-  
tiamus. Per do.

**Die. 10. D Die. 11. G** De feria.

**Die. 12. A** Gregorius papa confessor  
du. mi. an. O doctor. **Oratio.**

Eus, qui animæ famuli tui  
Gregorij æternæ beatitudi-  
nis præmia contulisti: con-  
cede propitius, vt qui pecca-  
torum nostrorum pondere premimur,  
eius apud te precibus subleuemur. Per.  
**Lectio tertia.**

**G**regorius patria Romanus ex or-  
dine senatorio, magno omnium  
consensu inuitus etiam cum monachus  
esset atque leuita, pontifex creatur  
anno Domini Dc. xix. Qui sic vixit, vt  
clarissimum exemplum reliquerit suc-  
cessoribus suis, vel morum sanctitatis,

vel diligentiae in rebus agendis, vel doc-  
trinæ, quam variis scriptis ostendit, quæ  
multa & præclara posteritati reliquit.  
Hic instituit vt Kyrie eleison nouies in  
ecclesia caneretur. Item vt cantaretur  
Haleluiah, præterquam a Septuages-  
ima vsque ad Pascha. Idem in canone  
redegit illud, Diesque nostros in tua  
pace disponas. Necnon supplicationes  
maiores, quas Græci litanias vocant:  
& Stationum magnam partem instituit.  
Ab hoc probis doctisque viris ad prædi-  
candum euangelium missis, Angli fidem  
Christi integre publico consensu, ac-  
ceperunt. Eiusdem potissimum opera  
Gotthi ad catholicam fidem ex Arriana  
secta rediere. Hic paternam domum  
in monasterium conuertit, vbi pauperes  
peregrinos alebat. Obiit anno sui pon-  
tificatus. xij. mense. vj. quarto  
Idus Martias, sepultusque est in basilica  
beati Petri.

**Die. 13. 14. 15. 16. 17. 18. de feria.**

**Die. 19. Ioseph confes. du. mi. oratio.**

**S**oncede quæsumus om-  
nipotens Deus, vt beati  
Ioseph vnigeniti filij tui ma-  
tris sponsi intercessione, ab  
omnibus aduersitatibus liberemur. Per  
eun.

**Ex homilia sancti Bernardi super Mis-  
sus est. Lectio tertia.**

**M**Issus est angelus Gabriel a Deo  
in ciuitatem Galileæ cui nomen  
Nazareth, ad virginem desponsatam  
viro, cui nomen erat Ioseph: Virum  
nominat, non quia maritus, sed quia  
homo virtutis erat, vel potius quia  
iuxta alium euangelistam non vir sim-  
pliciter, sed eius dictus est. Merito  
enim appellatur, quod necessario pu-  
tatur. Debuit igitur vir eius appellari,  
quia necesse fuit & putari, sicut & pa-  
ter saluatoris non quidem esse, sed dici

meruit vt putaretur esse, dicente hoc ipso Euangelista. Et ipse Iesus erat incipiens quam si annorum triginta vt putabatur filius Ioseph. Nec vir ergo matris, nec filij pater extitit, quauis certa (vt dictum est) & necessaria dispensatione vtrumque ad tempus & appellatus sit & putatus: coniice tamen ex hac appellatione, qua licet dispensatorie meruit honarari a Deo vt pater Dei & dictus & creditus fit. Coniice & ex proprio vocabulo, quod augmentum non dubitas interpretari, quis & qualis fuerit homo iste Ioseph: simul & memento magni illius quandam patriarchæ venditi in Ægypto, & scito ipsius istem non solum vocabulum fuisse sortitum, sed & castimoniam adeptem, innocentiam assecutum & gratiam. Siquidem ille Ioseph fraterna ex inuidia venditus & ductus in Ægyptum, Christi venditionem præfigurauit. Iste Ioseph Herodianam inuidiam fugiens, Christum in Ægyptum portauit. Ille domino suo fidem seruans, dominæ noluit commisceri. Iste dominam suam domini sui matrem virginem agnoscens, & ipse continens fideliter custodiuit.

**Die. 20. B De feria.**

**Die. 21. C Benedicti abba. duplex munus. Lectio tertia.**

**B**Enedictus ex Nursia ciuitate claris parentibus ortus, & Romæ liberalibus disciplinis eruditus, ab ipsa infantia Christum egregia pietate coluit, & miraculis claruit. Quod vt faceret expeditius, in solitudinem & specum quandam profundam, ad locum qui dicitur Sublacus, secessit. Vbi triennio latuit cunctis hominibus incognitus præter Romanum monachum, qui ei necessaria subministrabat. In qua solitudine cum die quodam diabolica tentatione ardore libidinis vrere-

tur, se in spinis & vepribus nudum volutauit, donec cruentus & laceratus tentationem superaret. Deinde vocatus a quibusdam monachis, vt ipsorum monasterio præesset, quidam ipsorum dissoluti cum paulo seuerius ab eo tractarentur, ipsum venanato vino necare constituerunt. Quod cum ei in poculo vitro porrigerent, ille rem diuinitus agnoscens, solo signo crucis manufacto, vas intactum mirabiliter confregit. Et dimisso monasterio ad solitudinem remeauit. Quo cum multi discipuli conuenissent, duodecim monasteria construxit, quæ optimis institutis, exemplo sanctitatis, multis etiam sequentibus signis & miraculis fundauit, monachorumque regulam prudentissime ac luculenter scripsit. Obiit autem diem suum, quem multo antea præcognouit. 12. Calend. Aprilis.

**Die. 22. 23. 24. De Feria.**

**Die. 25. G Annuntiatio Mariæ virginis dup. ma. Ad ves. hym. Aue maris stella. Antiphona.**

 Issus est Gabriel angelus ad Mariam virginem desponsatam Ioseph. **Oratio.** Deus qui de beatæ Mariæ virginis vtero. **vt in sabbatis aduentus.** **Ad matu.** inui. Aue maria gratia plena, Dominus tecum. **Hymnus.** Quem terra. **Antiphona.** Spiritus sanctus in te descendet Maria, & virtus altissimi obumbrabit tibi. **Lesson.** iij Missus est Angelus Gabriel. **Ad laudes antiphona.** Ne timeas Maria, inuenisti enim gratiam apud dominum: ecce concipies, & paries filium, Haleluiah. **Ad vespe. hym.** Aue maris stella. **Antiphona.** Ecce ancilla domini, fiat mihi secundum verbum tuum.

**Supradicta inuenies in officio eiusdem**

virginis pro sabbatis Aduentus assignato.

Die. 26. 27. 28. 29. de feria.

Die. 30. E Igitur si consur. 588.

Die. 31. F Domini quod. 589.

### APRILIS.

Die. 1. G Paulus & Silua. 180.

Die. 2. A Ideo & vos. 182.

Die. 3. B Pancratius martyr.

Die. 4. C Isidorus episc. confes. L. iij.

**I**Sidorus natione Hispanus ex noua Carthagine, cui pater ipsius Seuerianus dominabatur, a sanctis viris Leandro archiepiscopo Hispalensi, & Fulgentio episcopo Astigitano fratribus suis sancte & liberaliter in studio literarum educatus est, & ingentem doctrinam Latine, Graece, atque Hebraice cum magna nominis claritate consequatus. Hic adolescens adhuc hæresim Arrianam, quæ gentem Gotthorum Hispaniæ latissime dominantem penitus iampridem inuaserat, tam constanter palam arguebat, vt prope fuerit vt ab Arrianis necaretur. Sed cohibitus a Leandro hunc sibi successorem fore præsagiente, & vt se commodiori tempori reseruaret admonitus, indignationem temperauit. Igitur Leandro vita functo, Isidorus magno regis & populi consensu in Hispalensi archiepiscopatu sufficitur. Quam electionem sanctus Gregorius Papa confirmauit, eique pallium misit in Hispaniam. Fuit autem Isidori tanta doctrinæ ac sanctitatis opinio, vt coacto concilio generali, vltro fuerit a pontifice maximo vocatus, vbi mirum est, quantum ponderis & authoritatis habuerit in singulis rebus Isidori sententia apud pontificem, & omnes prælatos. Reuersus autem in Hispaniam, cum suam mortem & Hispaniæ vastationem a Saracenis publice prædixisset, migrauit e vita pri-

die nonas Aprilis, anno Christi nato sexcentesimo vigesimosecundo, sepultusque fuit Hispali. Vnde postea translatus est in vrbe Legionem a Fernando rege Legionem qui hoc ab Eneto Saraceno Hispali regnante magnis precibus & præmiis impertrauit. Cuius nomine templum ædificatum est Legione, vbi sepultus, miraculis clarus, colitur magna populi religione.

Die. 5. D Vincentius confes.

Die. 6. E Xystus papa mart. L. iij.

**X**Ystus papa, qui patria Romanus fuit, ecclesiae præfuit ab Adriani Imperatoris tempore vsque ad Verum & Anniculum consules. Qui curam præcipuam (vt par erat) rei diuinæ gerens, constituit ne quis præter ministros sacrorum, mysteria & vasa sacra contingeret, præsertim foemina. Item vetuit lege, Ne, quod sacerdotes corporale vocant, ex alio, quam ex lineo panno, eoque purissimo fieret. Huius fuit institutum, ne episcopus, qui ad sedem apostolicam fuisset ob aliquam causam, siue controuersiam vocatus, ad ecclesiam suam prius reuertetur, quam literis apostolicis, vel formatis plene fuisset instructus, atque purgatus, vt postquam fuisset domi reuersus, cognoscerent vicini, quemadmodum Romæ ipsius, aliorumque causa discussa fuisset. Vtque in missa cantaretur, Sanctus, sanctus, sanctus dominus Deus sabaoth. Xystus denique vbi ordinationes ter mense Decembri habuisset, martyrio coronatus in Vaticano. viij. Idus Aprilis sepelitur, cum sedisset annos. x. menses tres, dies xxj.

Die. 7. F De cætero ergo fr. 183.

Die. 8. G De Dionysius epis. confes.

Die. 9. A De temporibus. 184.

Die. 10. B Paulus & Silua. 186.

**Die. 11. C Leo primus papa confessor.**  
**Lectio tertia.**

**L**eo papa natione Thuscus patre Quintiano, eo tempore pontificatum gessit, quo Attila rex Hunnorum flagellum Dei appellatus, Aquileiam primo in Italiæ limite positam, post longam trennij obsessionem captam diripuit, atque incendit. Vnde Romanam infestis signis progredienti, & copias, qua Mincius Padum influit, traiicere paranti, Leo pontifex vir sanctissimus occurrit, & ne vltra progredieretur ope diuina mirabiliter persuasit. Attila enim non tam Leonis oratione se ab instituto reuocatum esse incusantibus amicis testatus est, quam duorum virorum authoritate, qui loquente Leone, sibi visi essent, strictis gladiis necem, nisi paruissest, intenates. Hi autem Petrus & Paulus apostoli fuisse crediti sunt: Ita factum est, vt Attila in Pannoniam exercitum reduceret, Leo Romanum cum magno triumpho rediet. Vbi totus ad confirmandam, tuendamque catholicam fidem conuertitur: quæ tum potissimum a multis haereticis impugnabatur, præcipue a Nestorianis, & Eutychianis, qui in concilio Chalcedonensi tunc celebrato damnati sunt. Vbi & Manichæorum libri fuerunt incensi. Interim vero cum Vandali Romanam diripiuerint, ac templo spoliassent: vrbis ac templorum reparacioni mirum in modum intentus, multis præclarissimisque rebus gestis moritur, & in Petri Basilica: sepelitur. iij. Idus Aprilis, cum sedisset annos vnum & viginti, mensem vnum, dies. xiiij. **Die. 12. D Rogamus autem.** 186.

**Die. 13. E Iustinus Philosophus martyr.** **Lectio tertia.**

**I**vstinus Neapolitanus in Palæsthina philosophus fuit Platonicus. Qui

factus Christianus plurima studiorum suorum monumenta pro fide Christiana posteriati reliquit. Et in his apologeticum librum pro Christianis ad Antoninum Pium, & alterum ad successorem huius Antoninum Verum. Item duos libros contra paganos. Hic cum in vrbe Roma frequenter pro fide Christi disputasset, & Crescentem quandam Cynicum (moribus & professione vere canem) multa in Christianos conuicta iactantem sæpe redarguisset, ab eodem accusatus, quod Christianus esset, capiteque sannatus martyrio coronatur. Quod ita futurum martyr ipse prædixerat in defensione secunda, quam pro Christianis ediderat. Passus est autem imperantibus Marco Aurelio Vero & Antonino eius filio Idibus Aprilis.

**Die. 14. F Valerianus, Tyburtius, & cæteri marty.** **Lesson. iij.**

**V**alerianus genere Romanus, & idem nobilissimus tempore Marci Aurelij Antonini imperatoris Ceciliam sibi æque nobilissimam accepit vxorem, cuius impulsu atque precibus (erat enim ab ineunte ætate fidem edocta) ad Christianam religionem reiectis idolis conuersus est, & a sancto Vrbano Papa baptizatus. Quem Tyburtius eius germanus imitatus, ab eodem Pontifice baptizatur. Almachius igitur præfector, & Christianorum sœuissimus hostis, cum hos esse Christianos, & patrimonium iam omne pauperibus erogasse cognisset, eosdem ad se vocat & acriter increpat. Et post longam de fide Christi, deque culut idolorum disputationem inter ipsos vltro citroque habitam, ad Iouis simulachrum eosdem deduci iubet aut sacrificaturos, aut aliquo mortis genere quam immanissime interituros. Illi vero in confes-

sione Christi perstantes, & paratam sibi & fidelibus floriam prædicantes, mortem impietati prætulerunt. Itaque extra vrbum educti ad quartum lapi-dem. xvij. Calend. Maij cum summa fidei constantia trucidantur. Quam demiratus Maximus vir nobilis, qui horum decollationi præfuit, cum nonnullis satellitum conuersus est, & propter Christi confessionem omnes vsque ad necem plumbatis cæsi, eoque supplicij genere martyrio coronati sunt, & ad dominum inuictissimi commigrarunt.

#### Oratio.

**P**Ræsta quæsumus omnipotens Deus, vt qui sanctorum martyrum tuorum Tyburtij, Valeriani & Maximi solennia colimus, eorum etiam virtutes imitemur. Per do.

Die. 15. G De cætero. 188.

Die. 16. A Paulus apostolus. 171.

Die. 17. B Anicetus papa mart.

Die. 18. C Apollonius Senator martyr.  
Lectio tertia.

**A** Pollonius Romanæ vrbis Senator non solum opibus, sed liberalibus etiam disciplinis, ac morum integritate clarus, ad Christum conuersus Lucio Aurelio Commodo Imperatore, Christianæ pietatis egregius cultor fuit, cum iam persecutio sublata esse videretur, lege promulgata, Ne Christiani quererentur ad pecenam, sed oblati dun-taxat punirentur, poena etiam mortis delatoribus proposita. In ea igitur Christianorum tranquillitate, Apollonius a seruo proditus, & apud Peren-nium iudicem accusatus, fidei suæ rationem reddere iubetur, sumpta poena legitima de seruo delatore. Cum ergo in signe volumen in defensionem Christianæ fidei a se compositum in senatu publice legisset, senatusconsulto damnatus est: & pro Christi constanti

confessione capite truncatus. xijij. Calend. Maij. Lex enim erat, Ne Christiani facti rei absque Christiani facti rei absque Christi abnegatione dimitterentur.

Die. 19. D Et vos cum esset. 173.

Die. 20. E Huius rei gratia. 174.

Die. 21. F Obsecro itaque. 175.

Die. 22. G Caius papa mar. L. iij.

**C**aius papa natione Dalmata ordines distinxit, quibus gradatim ad episcopatum ascenderetur. Quorum primum tenet Ostiarius, alterum Lector, tum Exorcista, sequitur Acolytus, Subdiaconus, Diaconus, presbyter, Episcopus. Idem constituit, ne cui prophano sacris initiatum, nec pagano vel hæretico liceret Christianum hominem in iudicium vocare. Item vt nemo episcopum, aut clericum apud seculares iudices accusaret. Postremo orta in Christianos tempore Diocletiani perse-quitione maxima, cum in subterraneis locis diu vitans impiorum furorum latuisse, captus a persecutoribus vna cum Gabinio fratre, eiusque filia Susanna martyrio coronatur. x. Calend. Maij, & in cœmeterio Calisti via Appia sepelitur, cum sedisset annos. xij. menses. iij. dies. xij.

Die. 23. A Georgius martyr.

Die. 24. B Renouamini. 177.

Die. 25. C Marcus euangelista dup. ma. Ad Vespertas & Matu. Hymni, Antiphonæ, & Inuit. dicuntur de com-muni Apostolorum. Oro.

**S**E Eus, qui beatum Marcum Eu-angelistam tuum euangelicæ prædicationis gratia subli-masti, tribue quæsumus, eius nos semper & eruditione proficere, & oratione defendi. Per. Lesson. iij.

**M**arcus discipulus & interpres Petri, quemadmodum Petrum

referentem audierat, rogatus Romæ a fratribus breue scripsit euangelium. Quod cum Petrus audisset probauit: & ecclesiæ legendum suam authoritate tradidit, vt testatur Clemens presbyter ecclesiæ Alexendrinæ. Marcus igitur assumpto, quod scripserat, euangelio, perrexit in Ægyptum, & primus Alexandriæ Christum annuntians, constituit ecclesiam tanta doctrina, & vitæ continentia, vt omnes sectatores Christi ad exemplum sui cogeret. Tandem cum ecclesiam a se optime constitutam octo annos sanctissime rexisset, ibidem mortuus est, & sepultus. vij. Calend. Maij, octauo Neronis anno. Corpus autem eius post aliquot ætates, Venetias translatum est.

**Die. 26. D Cletus & Marcellinus papæ martyres. Lesson. iij.**

**C**Letus patria Romanus tempore Vespasiani adhortante Clemente pontificatum suscepit inuitus. Qui cum nihil, quod ad ecclesiam Dei augendam pertinere arbitraretur prætermisset, creatis (vt præceperat Petrus.) xxv. presbyteris ab ecclesia optime constituta, Domitiano Imperatore martyrio coronatur, & in Vaticano sepelitur. vj. Calend. Maij. cum sedisset annos. xij. mensem. j. dies. xj. Marcellinus pontifex patria Romanus in persecutione Diocletiani & Maximiani sœuissima, minis perterritus simulachra deorum adoruit. Sed non multo post magna poenitentia ductus, Sinuesam (vbi concilium. clxxx. episcoporum coactum erat) squalidus & cilicio indutus peruenit: seque ab eis petit pro inconstantia & scelere commisso poenis meritis puniri. Cæterum a nemine damnatus est, cunctis acclamantibus, eadem animi infirmitate Petrum delinquisse, qui veniam a Deo similibus

lachrymis fuisse assecutus. Tunc Romam reuersus Diocletianum adit, & quod se scelestissime ad tantum nefas impulisset increpat, eius damnans impietatem. Quibus ille iratus, iubet ipsum cum aliis Christi fidelibus astrahi ad supplicium. vj. Calend. Maij. Quorum occisorum corpora. xxxvj. dies iussu eiusdem iacuerunt insepulta, donec Marcellus admonitus in somnis a beato Petro, eadem condidit in cœmeterio Priscillæ. Sedit autem Marcellinus annos nouem menses duos, dies sexdecim.

**Die. 27. E Anastasius papa confes.**

**Die. 28. F Vitalis martyr.**

**Die. 29. G Petrus martyr ordinis Prædicatorum. Lesson. iij.**

**P**etrus martyr patria Veronensis ordinis Prædicatorum, doctor eximius & catholicæ fidei acerrimus defensor, tanquam rosa de spinis ortus est, parentibus hæreticis, hæreticorum mirabilis insectator. Itaque & in adolescentia sua mundum, parentesque relinquens, ordinem prædicatorum ingressus est, in quo triginta annis laudabilem vitam perduxit. Cum igitur a Cumis profectus Mediolanum contenderet, missus a pontifice contra Manichæos anno Christi M. ccli. tertio Calend. Maij ab hæreticis interceptus, & occisus martyrij coronam adeptus est. Quo multa post mortem edente miracula plurimi hæreticorum ad gremium ecclesiæ rediere. Quam ob rem ab Innocentio Papa quarto catalogo sanctorum martyrum consecuto anno adscriptus est.

**Die. 30. A Videte itaque. 178.**

MAIVS.

**Festum sanctorum apostolorum Philippi & Iacobi du. ma. Ad vesper. an.** Domine ostende nobis patrem: &

sufficit nobis, Haleluiah. **Oro.**

 Eus, qui nos annua apostolorum tuorum Philippi & Iacobi solennitate lætificas, præsta quæsumus, vt quorum gaudemus meritis, instruamur exemplis. Per dominum.

**Die. 1. B Ad matutinum antiphona.** Tanto tempore vobiscum sum: & non cognouistis me, Philippe, qui videt me: videt & patrem meam, Haleluiah.

**Lesson. iij.**

**I**acobus apostolus cognomento Iustus, frater domini voactus, Mariæ Cleophæ filius, sanctus fuit ab ineunte ætate, victu & cultu frugalissimus. Qui statim post Christi Ascensionem Ierosolymorum episcopus ab apostolis constitutus, eam ecclesiam annis triginta summa cum laude rexit. Rogatus autem a Iudæis vt in die Paschæ: quum plurima turba conuenire solebat, ex loco sublimi ad populum concionaretur, & a cultu Iesu, quem per errorem multi sequerentur, oratione & authoritate sua populares auerteret, pinnam templi conscendit. Vbi magna Iudæorum Gentiliumque astante multitudine, a Scribis & Pharisæis quid ipsi de Christo videretur alta voce rogatus, respondit, Quid me interrogatis de filio hominis? Ecce ipse sedet in cœlo a dextris summæ virtutis. Et ipse venturus est in nubibus coeli. Quo sermone auditio, Scribæ & Pharisæi conclamant, Proh, iustus etiam errauit. Ascenderuntque, & præcipitauerunt eum, & lapidibus obruere cooperunt. Ille vero conuersus, & super genua procumbens, quæ illi ob assiduum orandi vsum in camelorum speciem occalluerant, pro ipsis orabat: donec vecte fullonis capite comminuto, spiritum emisit Calendis Maij. Quo in loco prope templum est

sepultus. Philippus apostolus quum annos circiter viginti euangelium in Scythia prædicasset, omnemque, fere gentem illam ad veræ pietatis cultum traduxisset, ab infidelibus tractus ad Martis statuam, vt sacrificaret: draco inde repente exiit, qui pontificis filum certo impetu adortus, letaliter percussit, & mox duos tribunos, ac multi præterea ab eo afflati, confestim in pestiferum languorem inciderunt. Philippus autem percussum multitudinem affatus, Si quæ vobis dixero (inquit) sedulo curabitis, polliceor futurum, male affecti ad pristinam valetudinem, & qui mortui sunt diuina virtute ad vitam reuocentur: pestiferque serpens statim abigatur. Et rogantibus quid opus esset facto, Ite (inquit) & dæmonis huius, quem colitis simulachrum deiicite, locumque vnde illud demoliti fueritis, signo crucis insignite: idque in Christi Nazareni memoriam mecum supplices adorate. Facesunt Scythæ pium opus, quo rite procurato, & qui defuncti fuerant reuixere, & per nicias pestis illa procul discussa est, neque unquam postea visus draco. His Philippus, multisque aliis rebus diuinitus gestis, quum Hieropolim Phrygiæ ciuitatem venisset, ab Hebionitis cruci affixus & lapidibus obrutus est Calendis Maij. **Ad laudes antiphona.** Ego sum via, veritas, & vita: nemo venit ad patrem nisi per me, Haleluiah. **Ad vesper. an.** Si manseritis in me, & verba mea in vobis manserint: quodcumque petieritis, fiet vobis. Haleluiah, haleluiah, haleluiah.

**Die. 2. C Athanasius epis. conf. L. iij.**

**A**thanasius episcopus vir omni virutum genere & doctrina clarissimus, veræque religionis propugnator egregius, fuit natione Ægyptius,

Alexandriæ ortus. Qui ab Alexandro episcopo Alexandrino presbyter factus, ipsum secutus est ad concilium Nicenum. Vbi cum Arrium vehementer repressisset, maximum in se odium Arrianorum concitauit. A quibus postquam eidem Alexandro in episcopatu successit, difficile dictu est, quot insidias, quotque incommoda passus fuerit. Quorum nonnulla recensebimus. Coacto apud Tyrum concilio episcoporum magna ex parte Arrianorum, muliercula quædam ab eis subornata est, quæ Athanasius accusaret, quod a se hospitio susceptus, illata vi, pudicitiam eius violasset. Introduci ad hæc iubetur Athanasius, cum quo ingressus est Timotheus presbyter suus. Cumque mulier ea quæ edocta fuerat perorasset. Timotheus Athanasium se esse simulans: Egone (inquit) mulier apud te aliquando sum diuersatus, aut vim tibi, vt asseris, intuli? Tunc illa procaciter Timotheum obiurgans, Tu, inquit, mihi vim fecisti. Tu commaculasti castitatem meam, & ad iudices conuersa quæ diceret vera esse iurare coepit, ignorans videlicet, eum a quo vim se perpessam mentitura subiciebatur. Et sic cum risu simul & indignatione muliercula reiecta est a iudicibus, & Athansius liberatus.

Aliud deinde intentatum est crimen. Arsenius Athanasij lector timens eiusdem Athanasij, quem offenderat, castigationem, apud Arianum quandam latitabat. Qua occasione vtentes aduersarij, humanum brachium loculo delatum ostentabant, quod ex Arsenij corpore ab Athansio abscissum est in magicæ artis vsum criminabantur. Arsenius autem dolis cognitis, siue eum humanitatis contemplatio, siue diuina

perpulit prouidentia, clam per noctis silentia euandens, Tyrum ad Athanasiū se contulit. Quo in concilium praeter spem omium producto, & vtunque brachium illæsum ostendente, inimicorum scelus perspicue detectum est. At non propterea Arriani quievere, sed multo maiore odio Athanasium prosequebantur, cuncta ab eo magicis artibus facta esse calumniantes. Itaque horum insidias fugiens, & Constantij imperatoris, qui fauebat Arrianis, iram per tiemscens, magna parte orbis peragrata, sex continuos annos in sicca cisterna sine Solis aspectu latuit, amico ei quodam necessaria clam suppeditante. Postremo inde egressus, ad Constantis partes profugus accessit, quo admittente sedem suam recepit. Cæterum postea Constante mortuo, rursus in Galliam aufugiens exulauit apud Treuiros. Vnde Alexandriam reuersus, cum postea imperatoris Iuliani apostatae iussu ad necem quæreretur, per fluum nauicula fugiens, ex industria in occursum se insequendum recurrit. A quibus interrogati qui cum eo erant, quid de Athansio accepissent? non longe ipsum euntem se vidisse responderunt. Atque ita illis in diuersum festinantibus Athanasius euasit. Qui non multo post Alexandriam rediens, alia suborta tempestate, quatuor mensibus in paterno sepulchro delituit. Tandem his permultique aliis periculis diuina ope liberatus, Alexandriæ mortuus est miraculis clarus, cum eam sedem sex & quadraginta annos per varia certamina rexisset, multaque opera doctissime composuisset.

Die. 3. D Inuentio sanctæ crucis, duplex ma. Ad vespe hym.

**S**, Vstris sex, qui iam peractis,  
Tempus implens corporis: Se  
volente natus ad hoc passioni  
deditus, Agnus in cruce leu-  
atur, Immolandus stipite.

**H**ic acetum, fel arundo, Sputa, claui,  
lancea: Mite corpus perforatur: San-  
guis, vnda profluit. Terra, pontus, as-  
tra, mundus, Quo lauantur flumine.

**C**rx fidelis inter omnes Arbor vna no-  
bilis: Nulla sylua tale profert Fronde,  
flore, germine: Dulce lignum, dulces  
clauos Dulce pondus sustinet.

**F**lecte ramos arbor alta, Tensa laxa vis-  
cera: Et rigor lentescat ille, Quem dedit  
natiuitas: Vt superni membra regis,  
Miti tendas stipite.

**S**ola digna tu fuisti, Ferre secli  
preium: Atque portum præparare,  
Nauta mundo naufrago. Quem sacer  
cruor perunxit Fusus agni corpore.

**G**loria & honor Deo, Vsque quo al-  
tissimo: Vna patri, Filioque, Inclyto  
paracleto: Cui laus est, & potes-  
tas, Per immensa secula. Amen.

**An.** O crux splendidior cunctis astris,  
quæ sola fuisti digna portare talentum  
mundi, dulce lignum, dulces clauos,  
dulcia ferens pondera, salua præsen-  
tem cateruam, in tuis hodie laudibus  
congregatam, Haleluiah, haleluiah,  
haleluiah, haleluiah. **Oratio.**

**D**eus, qui in præclara salutiferæ  
crucis inuentione passionis tuæ  
miracula suscitasti: concede, vt vitalis  
ligni pretio, æternæ vitæ suffragia con-  
sequamur. Qui viuis & regnas.

**Die. 3. Ad matutinum inuita.** Chris-  
tum regem crucifixum, venite adore-  
mus. Haleluiah. **Hymnus.** Lustris  
sex. **vt sup.** **An.** Inuentæ Crucis  
festa recolimus, cuius præconium per  
vniuersum orbem micanti lumine ful-  
get, Haleluiah. **L. iiij.**

**H**Elena Constantini mater mulier  
religione & pietate insigni,  
diuinarum rerum studio, nocturnoque  
visu impulsa Ierosolymam petiit, vt  
Dominicam quæreret crucem, vnde hu-  
mana salue pependisset. Vbi autem  
hæc defossa erat, ibi ex industria  
fuerat Veneris simulchrum constitutum  
ab impiis fidei persecutoribus, vt  
omne dominicæ passionis monumen-  
tum aboleretur. Et si quis Christianus  
eo loco Christum adoraret, Venerem  
videtur adorare. Cæterum simulachro  
inde deiecto, locoque ruderibus pur-  
gato. Crux reperta est: & cum ea duæ  
aliæ quibus affixi fuerant duo latrones.  
Sed obturbabat reperti muneris læti-  
tiam vniuscuiusque crucis indiscreta  
proprietas. Aderat quidem & titu-  
lus ille, qui Hebraice, Graece & latine  
a Pilato fuerat conscriptus, sed nec  
ipse satis euidenter dominici prodebat  
signa patibuli. Diuino autem miraculo  
mox consecuto, omnis prorsus ambi-  
guitas sublata est. Cum enim Macar-  
ius Ierosolymitanus episcopus fusis ad  
Deum precibus vt id reuelaret, frus-  
tra duas nobili cuidam foeminæ longa  
ægritudine confectæ & iam prope de-  
functæ admouisset: ad mota tertia,  
repente adapertis oculis mulier con-  
surrexit, & stabilitate virium recepta,  
alacrior multo, quam cum sana fuerat,  
tota domo discurrere, & magnificare  
Dei potentiam coepit. Helena igitur eu-  
identi indicio voti compos facta, tem-  
plum, vbi crucem repererat, magnifice  
construxit. Ibique partem Crucis reliq-  
uit thecis argenteis conclusam: partem  
filio detulit. Cuius pars postea reposita  
fuit Romæ in æde sessoriana, quæ  
sanctæ Crucis in Ierusalem nuncuoata  
est. Attulit etiam clauos tres, quibus

Christi corpus fuerat affixum: Quorum vno Constantinus pro amuleto in cono galeæ vsus est. Alterum deiecit in mare ad foedam tempestatem compescendam. Reliquum inseruit bellatoris equi fræno, veterem prophetiam adimplens, Olim enim sic Zacharias propheta clamauerat, Erit quod super frænum equi est sanctum domino. Qui Constantinus legem tulit, ne quis deinceps supplicio Crucis afficeretur. Ita res quæ antea mortalibus probro fuerat, venerationi esse coepit.

**Ad laudes antiphona.** Hæc est arbor dignissima, in qua salutis author propria morte mortem omnium superauit, Haleluiah. **Ad vesper. Hymni, Antiphonæ, & oratio vt supra in primis Vesperis.**

Die. 4. E **Monica vidua.**

Die. 5. F **Alexander papæ m. L. iij.**

**A** Lexander patria Romanus, qui Adriani imperatoris tempore pontificatum gessit, in memoriam passionis Christi in sacrificio addidit: Qui pridie quam pateretur, vsque ad illum locum: Hoc est corpus meum. Idem instituit, vt aqua benedicta admisto sale in templis & cubiculis ad fugandos dæmones retineretur, Vtque in consecratione sanguinis & corporis Christi vnum aqua miscetur, ad significandam Christi & ecclesiæ coniunctionem. Panisque azymus non fermentatus consecraretur. Cum autem ordinationibus ter mense Decembri habitis, presbyteros. v. diaconos. iij. epis copos quinque per diuersa loca creasset, martyrio coronatus cum Euentio & Theodoro diaconois via Nomentana vbi imperfectus fuit. vij. ab vrbe milliarior sepelitur. v. Nonis Maij. Sdit autem annos. x. menses. vij. dies duos.

Die. 6. G **Ioannes ante portam Latini**

nam dup. mi. Ad vesper. & matuti. hym. antiphonæ, & inuita. de communi apostolorum. **Oratio.**

**D**eus, qui conspicis, quia nos vndique mala nostra perturbant: præsta quæsumus, vt beati Ioannis apostoli tui & euangelistæ intercessio gloriosa nos protegat. Per domi.

**Lectio iij.**

**I**oannes apostolus dilectissimus Christo, post ipsius ascensionem maximo studio, magnisque miraculis Christianam pietatem propaguit. Huius enim & Petri prædicatione post claudum sanatum ad portam templi speciosam appellatam, quinque millia hominum vno die conuersa sunt ad fidem. Iidemque duo post Stephani martyrium in Samariam, quæ Philippo prædicante baptismum acceperat, perruenerunt, eandemque in fide confirmarunt, & per ipsorum manus impositionem Spiritus sanctus in baptizatorum corda descendit. In diuisione autem orbis terræ Ioanni obtigit Asia prouincia. Cuius ecclesias cum sapientissime a se fundatas sanctissime moderaretur, captus fuit in persecuzione Domitiani in vrbe Epheso. Vnde Romam adductus, cum a Christi fide auerti non poseet, in eadem vrbe Roma (vt Tertullianus est author) in dolium feruentis olei demersus est. Sed cum incolumis inde euasisset, relegatus est in Patmum insulam, vbi Apocalypsim conscripsit. Post mortem vero Domitiani, cuius acta omnia fuerunt a senatu rescissa, Ephesum reuersus, Drusianam magnæ in Christum pietatis foeminam paulo ante defunctam, spectante populo ad vitam diuina ope reuocauit. Quo miraculo multi sunt ad Christi fidem conuersi.

Die. 7. A Filij obedite. 129.

Die. 8. B Apparitio sancti Michaelis duplex mi. In hoc festo Hym. Antiphonæ, Inuita. tertia lectio, & oratio dicuntur sicut in alio festo eius in mense Septembri.

Die. 9. C Gregorius Nazianzenus episcopus confessor. Lesson. iij.

**G**regorius qui ex singulari rerum diuinorum doctrina Theologi cognomen inuenit, natus est in Cappadocia, sed Athenis educatus, ac eruditus omni philosophia, vnde in patriam reuersus factus est episcopus primus Sasimorum: deinde Nazianzenus, vt reget Hieronymus, qui hoc præceptore se profitetur sacras scripturas explanante didicisse. Tum Constantinopolim translatus, vbi populum erudiendo infectum hæreticorum veneno, tantum profecit, vt tunc primum sibi populares Christiani esse viderentur authore Gregorio, qui multo etiam magis exemplo quam sermone mores hominum instituebat. Sed cum coeptum esset a nonnulli virtuti eius inuideri seditiose molientibus, vt electo Gregorio episcopus alter sufficeretur, ille re cognita, absit (inquit) vt sim ego causa seditionis: si propter me exorta est tempestas, tollite me, & proiicie in mare, vt vos iactari desinatis. Ruertitur igitur in Nazianzenam ecclesiam: quam eum diu sanctissime guberasset, iam affecta ætate, ipse sibi successorem elegit, & se virtutum, diuinorumque rerum contemplationi, sacramumque literarum studio dedit. Quo in genere Græce multa scitu dignissima partim carmine, partim prosa oratione sancte & elegantissime conscripsit, ruri vitam monachi agens. In quibus studiis ab hac vita migravit Theodosio imperatore.

Die. 10. D Gordia. & Epim. mart.

Die. 11. E Iacobus Dei &. 262.

Die. 12. F Nereus Arch. & Panc. m.

Die. 13. G Estote autem fact. 264.

Die. 14. A Victor & Corona martyres. Lectio tertia.

**V**ictor miles Antonino imperatore in Syria passus est. Productus enim ad tribunal iudicis Sebastiani, cum diis immolare contemneret, immaniter cruciatur. Nam primum digitis malleo confractis in fornacem ardenter missus est, nec tamen a flamma læsus. Deinde veneno sumpto, nihilo magis ab eo læditur. Quo miraculo victus artifex, qui venenum porrexerat, relictis idolis ad Christum conuersus est. Tum Victor feruenti oleo perfunditur, atque oculis priuatur. Postremo capitis obtruncatione martyrium consummauit. Cuius exemplo mota foemina quædam Corona nomine, cum ingenti voce Christum conclamaret, & se Christianam esse fateretur, ab eodem iudice comprehensa, duabus proximis palmis vi magna hincinde curuatis, manus & pedes distringitur, laxatische & in diuersum reductis discerpitur: & sic palmis dissecta, martyrij palmam est consecuta pridie Idus Maij.

Die. 15. B Quicunque autem. 266.

Die. 16. C Nolite plures. 267.

Die. 17. D Vnde bella. 269.

Die. 18. E Agite nunc. 271.

Die. 19. F Potentiana virg. L. iij.

**P**otentia virgo, Pudentis Romani ciuis filia, cum miro amore coleret Christianam religionem, orbata parentibus, cum sorore sua Praxede assidue ieuniis, & orationibus vacans, omne patrimonium sibi ex hæreditate relictum vendidit, & pauperibus distribuit. Huius opera a Pio Romano pontifice tota ipsius familia ad Christianum conuersa est: baptizatique sunt

vtriusque sexus numero. xcvj. Et cum Antonoinus Pius imperator edicto publico sanxisset, vt Christiani priuatis sacrificiis contenti a publicis abstinerent: Pius pontifex vna cum Christianis in domo Potentianæ sacra faciebat. Quos omnes virgo mira religione & comitate recipiebat, & necessaria eis subministrabat. His igitur virgo, ac talibus, virtutis, & pietatis operibus diu functa, migrauit ad dominum, & iuxta patrem suum sepulta est via salaria in cœmeterio Priscillæ. xiiij. Calendas Iunij.

Die. 20. G *Bernardinus conf. L. iij.*

**B**ernardinus natione Italus Senis in Hetruria nobilibus parentibus, & diuitibus ortus, tam venerabilis erat, a puerò innata quadam honestate & vitiorum odio, vt adolescentibus eius æqualibus si forte in eos lascium aliquem sermonem conferentes incidisset, sola præsentia silentium imponeret, his verbis inter se commonentibus, Bernardinus adest. Tanta erat huius in pauperes Christi benignitas, vt sæpe illis prandium sibi paratum distribuerit. Cum autem magna peste, quæ totam Italiam inuasit, Senis vehementissime sœuiret, & relichto xenodochio illo celebri a cunctis ministris, ægrotantes miserabiliter conflictarentur, Bernardinus ægrotorum curam in flore iuuentutis cum omnium admiratione simul & miseratione propter ingens periculum, suscepit. Deinde omni substantia pauperibus distributa, beati Francisci religionem suscepit, & totam ferme Italiam prædicans Euangelium Christi lustrauit, multaque in nomine Iesu signa, & miracula fecit. Tres episcopatus sibi oblatos recusauit. Tandem vita per omnem ætatem sactissime gesta, migrauit ad dominum in

vrbe Aquila, vbi sepultus est honorifice. Postea vero a Nicolao quinto catalogo sanctorum ascriptus est. xij. Calendas Iunij.

Die. 21. A *Iuo confessor.*

Die. 22. B *Paulus & Tim. 547.*

Die. 23. C *Mihi enim. 548.*

Die. 24. D *Itaque charissi. 549.*

Die. 25. E *Vrbanus papa m. L. iij.*

**V**rbanus patria Romanus Aurelio Antonino imperatore pontificatum adeptus, multos sanctitatis exemplo, & doctrina singulari ad fidem traduxit. Et in his Valerianum beatæ Ceciliæ sponsum, & Tyburtium eiusdem Valeriani fratrem, qui postea martyrium constanti animo pertulerunt. Hic probato consilio superioris temporis episcoporum, & fidelium quibus commodius visum erat, vt possessiones attribuerentur ecclesiis, quam vt venderentur, quem admodum fiebat initio nascentis ecclesiæ, sic scripsit: de bonis ipsis ecclesiasticis, quorum decet dispensatores esse episcopos, & clericos. Non ergo debent, inquit, in aliis vsibus quam ecclesiasticis, & prædictorum Christianorum fratrum, id est, clericorum, vel indigenitum conuerti, quia vota sunt fidelium, & pretia peccatorum, ac patrimonia pauperum, atque ad prædictum opus exsplendum domino traditæ. Demum cum sedisset annos. iiiij. menses. x. dies. xij. martyrio coronatus est, & in coemeterio Prætextati, via Tyburtina sepultus. xij. Calend. Iunij. *Oratio.*

**D**A quæsumus omnipotens Deus, vt qui beati Vrbani martyris tui atque pontificis solennia colimus, eius apud te intercessionibus adiuuemur. Per do.

Die. 26. F *Eleuterius papa mart.*

Die. 27. G *Ioannes papa mart.*

Die. 28. A Germani epis. confes.

Die. 29. B De cætero fratres. 551.

Die. 30. C Felix papa mar. L. iij.

**F**elix patria Romanus Aureliano imperatore pontificatum adeptus est. Hic instituit vt martyrum memoria singulis annis sacrificiis celebraretur. Nec nisi in loco sacro Missa peragretur, præterquam cogente necessitate. Templumque iussit, si de consecratione ipsius dubitaretur, denuo consecrari. Neque enim iteratum videri debere dictabat quod factum esse nesciretur. Postremo cum mense Decembri presbyteros nouem, diaconos. v. episcopos quinque creasset, martyrio coronatus via Aurelia sepelitur. iij. Calend. Iunij in basilica quam ipse condiderat, atque dicauerat. Sedit autem annos quatuor, menses tres, dies quindecim.

Die. 31. D Petronilla vir. mar.

IVNIVS.

Die. 1. Pamphilus presby. m. L. iij.

**P**amphilus presbyter Cæsariensis tanto diuinorum volumen amore flagravit, vt celeberrimam bibliothecam vndique summo studio quisitis libris Cæsareæ construxerit, magnamque partem Origenis operum sua manu descripsit. Quæ Hieronymus se vidisse, ac habuisse, ingentique cupiditate quasi thesaurum aliquem seruasse, testatur. Scripsit nonnulla, quibus insignem doctrinam & magnam vitæ sanctimoniam posteris manifestam, ac testatam reliquit. Demum post beata studia, & multos pro ecclesia Dei, ac gloria nominis Christiani exhaustos labores, apud Cæsaream Palæstinæ profide Christi in persecutione Maximini Imperatoris Calendas Iunij martyrio coronatus est.

Die. 2. Marcellinus & Petrus martyres.

Lectio tertia

**T**Emporibus Diocletiani Imperatoris Romæ Petrus exorcista iussu Sereni iudicis pro Christi nomine in carcerem coniectus, Paulinam Artemij carceris custodis filiam ab immundo spiritu liberavit, ipsumque Artemium cum coniuge & filia ac tota domo & plerisque vicinis, qui ad miraculum conuenerant, ad Christum conuertit, & hos omnes Marcellinus presbyter baptizauit. Quo nuntiato Serenus Marcellinum & Petrum ad se productos, multis minis ab incoepio deterrere tentauit. Cui cum Marcellinus Christiana libertate ad omnia responderet: pugnans eum contusum separat a Petro, nudumque in carcerem testis vitreis perstratum trudi iubet sine cibo, & sine lumine. Petrus itidem alio in loco arctissimis vinculis constringitur: Sed diu cruciati cum fortiores in dies, atque in Christi confessione constantiores inuenientur, extra urbem educti, quarto Nonam Iunij capite plexi martyrio coronantur. Lucilla vero matron Christiana ipsorum corpora vehiculo delata noctu in via Labicana tertio ab vrbe miliario sepeluit.

Die. 3. G Itaque fratres mei. 552.

Die. 4. A Quod fuit ab ini. 250.

Die. 5. B Filioli mei hæc. 251.

Die. 6. C Filioli nouis. 253.

Die. 7. D Videte qualem. 254.

Die. 8. E Charissimi. 256.

Die. 9. F Primus & Felicianus m.

Die. 10. G Omnis qui cre. 257.

Die. 11. A Barnabas apostolus duplex maius. Oratio.

**D**EUS, qui nos beati Barnabæ apostoli tui meritis & intercessione lætificas: concede propitius, vt qui eius beneficia poscimus, dono tuæ gratiæ consequamur. per. Lectio tertia.

**I**osephus, qui cognominatus est Barnabas, natione Cyprius ad Christianum dogma gentibus cum Paulo prædicandum in apostolatum extra duodecim assumptus est. Hic agrum quem habebat, vendidit, & attulit pretium, & posuit ante pedes Apostolorum: Qui cum missus a Ierosolymitana ecclesia euangelizandi gratia Antiochiam peruenisset, vbi Græcorum aliquot crediderant, vidissetque gartiam Dei, gauisus est, & hortabatur omnes in proposito cordis permanere in domino, quia erat vir bonus, & Spiritu sancto ac fide plenus: & apposita est multa turba in domino. Profectus inde Tarsum, vt quæreret Saulum, perduxit ipsum Antiochiam, & annum totum conuersati sunt ibi in ecclesia, & docuerunt turbam multam, ita vt cognominarentur primum Antiochiæ discipuli, Christiani. Qui discipuli, prout quisque habebat, proposuerunt in ministerium mittere habitantibus in Iudæa fratribus: quod & fecerunt, mittentes ad seniores per manus Barnabæ & Sauli. Qui expleto ministerio reuersi sunt a Ierosolymis assumpto Ioanne, qui cognominatus est Marcus. Erant autem in ecclesia, quæ erat Antiochiæ, prophetæ & doctores, in quibus Barnabas & Saulus. Ministrantibus autem illis domino & ieunantibus dixit Spiritus sanctus, Segregate mihi Saulum & Barnabam in opus ad quod assumpsi eos. Tunc ieunantes, & orantes, impONENTESQUE eis manus, dimiserunt illos. Et ipse quidem missi a Spiritu sancto, abierunt Seleuciam, & inde Cyprum: multasque præterea vrbes ac regiones cum magno prædicationis profectu peragrarunt. Postremo Barnabas a Paulo discedens, ad Cyprum nauigauit as-

sumpto Marco, vbi circa septimum Neronis annum martyrij coronam est adeptus, tertio Idus Iunij.

Die. 12. B *Basilides Ciri. &c. m.*

Die. 13. C *Antonius confes. L iij.*

**A**ntonius natione Hispanus Vlyssiponæ natus, cum adolescens adhuc esset, canonicus regularis, auditio martyrio quorundam monachorum ex ordine sancti Francisci ad Marochium Mauritaniæ vrbum occisorum, eundem ordinem sancti Francisci professus, & a prælatis obtenta copia, martyrij cupidus, Saracenis prædicaturus nauim ascendit, sed Deo aliter ordinante, vt tempestatis prohibitus est. Cæterrūm vt consanguineorum & amicorum impedimenta vitaret, in Italiam venit. Qui cum aliquando iussu pontificis Romæ, peregrinis multarum nationum prædicaret, variis linguis locutus, & ab omnibus intellectus esse traditur. Itaque sermonem ipsius domino signis confirmante, quasdam hæreses in Italia confutauit, factiones diremit, & inimicos reconciliauit. Tandem plenus sanctitate & miraculis clarus, Patauij moritur Idus Iunij: & in ecclesia nomine ipsius fabricata, egregio tumulo sepultus est: & a Gregorio nono statim in sanctorum confessorum consortium relatus. Die. 14. D *Senior electe.* 259. Die. 15. E *Vitus Modestus Cres. m.* Die. 16. F *Senior Caio.* 261. Die. 17. G *Paulus apostolus.* 585. Die. 18. *Marcus & Marcellianus martyres. Lectio tertia.*

**M**arcus & Marcellianus fratres Romæ Diocletiano imperatore pro Christi fide in vincula coniecti sunt ab vrbis præfecto Chromantio, ad mortemque damnati, nisi ante diem trigesimum ad cultum deorum rediissent.

Ad quos cum Tranquillinus pater, & mater Martia, & plerique cognatorem ventitarent, vt ipsos ab incepto seducerent, a beato Sebastiano confirmati in fide perstiterunt. Qui Sebastianus, non solum horum sanctorum parentes, sed Chromantium quoque ad Christi fidem conuertit. Quam ob rem Chromantius magistratu ab imperatore priuatus, in exilium missus est. Cui succedens Fabianus, Marcum & Marcellianum deoum cultum aspernantes: post diutinam carceris afflictionem, ad stipitem alligari, pedesque clavis configi iussit. Sed hunc cruciatum cum die ac nocte magno animo Christum laudantes pertulissent, latera transfixi lanceis, martyrij palmam sunt adepti. Quorum corpora a Christianis ablata noctu, in via Ardeatina ad decimum quartum Calend. Iulij sepeliuntur. **Oratio.**

**P**RÆSTA quæsumus omnipotens Deus: vt qui sanctorum martyrum tuorum Marci & Marcelliani natalitia colimus, a cunctis malis imminentibus, eorum intercessionibus liberemur. Per do.

Die. 18. B **Geruasius & Protasius martyres.** Lectio tertia.

**G**ERUASIUS & PROTASIUS fratres patrem habuerunt Vitalem, qui Rauennæ, & matrem Valeriam quæ Mediolani pro Christi fide martyrium tulerunt. Parentum igitur pietatem & fidem æmulantes, post ipsorum mortem, iuxta consilium euangelicum, omnes suas facultates pauperibus distribuerunt, & seruos quos habebant liberate donarunt. Quibus rebus, & singulari vitæ sanctitate commoti, Gentilium sacerdotes Christianæ religioni infesti, magnum in ipsos odium atque inuidiam conceperunt. Cum ergo per id tempus Astasius comes in bellum

proficiseretur, hanc nefariam rationem pios fratres e medio tollendi sacerdotes inierunt, vt Astasio, velut diuinitus admoniti, persuaderent, negatam ipsi esse decreto deorum victoriam, nisi Geruasium & Protasium a Christi fide desiscere, ipsisque diis sacrificare compelleret. Quod cum Astasius ab ipsis, nec precibus impetrare, nec minis extorquere potuisset, eodem iubente, Geruasius plumbatis tandiu cæsus est, donec spiritum emisit: Protasius vero fustibus primum sœuissime verberatus, postremo capite truncatus est. Quorum corpora Philippus quidam vir religiosus ac pius clam sustulit, & in sua domo sepeluit. Vbi cum diu latuiscent, ab Ambrosio episcopo Mediolanensi diuinitus admonito inuenta sunt, & cum magna populi veneratione in honestissimo & sacro loco reposita. Passi sunt autem Mediolani decimotertio Calend. Iunij.

Die. 20. C **Siluerius papa mar.**

Die. 21. D Et vos cum. 586.

Die. 22. E **Paulimus epis. confes.**

Die. 23. F Videte ne quis. 587.

**Aduertendum est singulis annis in indice supraposito. fol. 408. an in die sancti Ioannis vel infra eius octauam interponenda sit aliqui ex dominicis vagantibus. Natiuitas Ioannis Baptiste duplex maius. Ad vesper. hym.**

**T** queant laxis resonare fibris,  
 Mira gestorum famuli tuorum, Solue polluti labij reatum, Sancte Ioannes.

**N**untius celso veniens olymbo, Te patri magnum fore nasciturum Nomen & vitæ seriem gerendæ, Ordine promit.

**I**lle promissi dubius superni, Perdidit promptæ modulos loquelæ, Sed reformati genitus peremptæ, Organa vocis. **V**entrism obstruso recubans cubili,

Senseras regem thalamo manentem,  
Hinc parens nati meritis vterque, Ab-  
dita pandit.

**Gloria patri, genitæque proli,** Et tibi  
compar vtriusque semper, Spiritus  
alme Deus vnuſ omni, Tempore secli.  
Amen.

**Antiphona.** Ioannes est nomen eius,  
vinum & siceram non bibet, & multi in  
natuitate eius gaudebunt. **Oratio.**

**D**EUS qui præsentem diem honor-  
abilem nobis in beati Ioannis  
natuitate fecisti, da populis tuis spir-  
itualium gratiam gaudiorum: & om-  
nium fidelium mentes, dirige in viam  
salutis æternæ. Per dominum.

Die. 24. G **Ad matutinum inuita.**  
Regem præcursoris dominum venite  
adoremus. **Hymnus.**

**A**NTRA deserti tenoris sub annis,  
Ciuium turmas fugiens petisti,  
Ne leui saltem maculare vitam, Famine  
posses.

**P**ræbuit hirtum tegimen camelus, Ar-  
tibus sacris strophium bidentes, Cui  
latex haustum, sociata pastum, Mella  
locustis.

**C**aeteri tantum cecinere vatum, Corde  
præsago iubar affuturum Tu quidem  
mundi scelus auferentem, Indice prodis.  
**N**on fuit vasti spatium per orbis, Sancti-  
or quisquam genitus Ioanne, Qui ne-  
fas secli meruit lauantem, Tingere lym-  
phis. **Gloria.** **An.** Priusquam te for-  
marem in vtero noui te: & antequam  
prægrederetis, sanctificaui te. **L. ij.**

**Z**acharias sacerdos vir iustus, &  
egregia in Deum pietate, vcorem  
habuit Elisabeth parem sibi, &  
moribus, & sanctitate, sterilem tamen.  
Itaque iam ambo senes in orbitate  
cum magno filiorum desiderio dege-  
bant. Sed cum Zacharias tempore  
Herodis Iudææ regis templum ingres-

sus ad sacrificandum incensum appo-  
neret, apparuit ei angelus ad dex-  
teram altaris, turbatoque, & timenti  
ait, Ne timeas Zacharia, quoniam ex-  
audita est deprecatio tua: vxor tua  
Elisabeth pariet tibi filium: & vocabis  
nomen eius Ioannem. Nec solum vos,  
sed multi præterea ob ipsius ortum  
gaudebunt. Erit enim magnus coram  
domino, vinum & siceram non bibet, &  
Spiritu sancto replebitur in vtero ipso  
matris suæ, & multos filiorum Israel ad  
dominum conuertet. & ipse præcedet  
illum. Respondit Zacharias, Vnde hoc  
sciam, qui senex sum, & vxorem habeo  
senem? Et angelus, Ego (inquit) sum  
Gabriel, missus, vt hæc tibi nuntiarem:  
& quia mihi non credidisti, mutus eris,  
donec quæ nuntiaui, fiant. Egres-  
sus igitur Zacharias ad plebem extra  
templum expectantem, & moram eius  
admirantem, loqui non poterat: quo  
cognitum fuit ipsum visionem vidisse.  
Cum igitur peractis officij diebus in  
domum suam rediisset, concepit Elis-  
abeth, quod sexto post mense idem  
angelus nuntiauit Mariæ dicens, Ecce  
Elisabeth cognata tua concepit filium  
in senectute. Itaque Elisabeth videns  
Mariam salutandi se, visendique gratia  
domum ipsius ingressam, exclamauit,  
Benedictus fructus ventris tui. Et illud,  
Exultauit gaudio infans in vtero meo.  
Cum autem peperisset, & octauo die de  
nomine nati consultaretur: Zacharias  
interrogatus, cum loqui non posset,  
scripsit: Ioannes est nomen eius. Et  
post hæc vocem recepit, qua domino  
quotidie gratias agebat.

**Ad laudes an.** Dominus ab vtero  
vocauit me, de ventre matris meæ  
recordatus est nominis mei. **Ad ves-  
peras hymnus.** Vt queant laxis.

**Antiphona.** Puer natus est nobis plusquam propheta est. Hic est enim de quo saluator ait, Inter natos mulierum non surrexit maior Ioanne Baptista.

Die. 25. A De octa. s. Ioan. L. iij.

**Sermo sancti August. episcopi.**

**P**Ost illum sacrosanctum domini natum diem nullius hominis natuitatem legimus celebrari nisi solam beati Ioannis Baptistæ. In aliis sanctis & electis Dei nouimus illum diem coli: quo illos post consummationem laborum, & deuictum triumphatumque mundum, in perpetuas æternitates præsens hæc vita parturiit. In aliis consummata vltimi diei merita celebrantur: in hoc etiam prima die ipsa Ioannis initia consecrantur. Pro hac absque dubio causa, quia per hunc dominus aduentum suum ne subito insperatum homines non agnoscerent, voluit esse testatum. Ioannes autem figura fuit veteris testamenti, & in se prætulit formam legis, & ideo prænuntiauit saluatorem venturum: sicut lex gratiam præcucurrit. Quod autem nondum natus de secreto materni vteri prophetauit, & expers lucis iam testis est veritatis: hoc est intelligendum quod latens sub velamine literæ & carne, & redemptorem mundo spiritu prædicauit, & nobis dominum Deum nostrum quasi de quodam legis vtero proclamauit. Ergo quia Iudei errauerunt a ventre, id est, a lege quæ Christo grauida erat, errauerunt a ventre, loquuti sunt falsa, ideo hic venit in testimonium, vt testimonium perhiberet de lumine.

Die. 26. B **Ioannes & Paulus martyres duplex minus. Oratio.**

**Q**Væsumus omnipotens Deus, vt nos geminata lætitia hodiernæ festiuitatis excipiat, quæ de beatorum

Ioannis & Pauli glorificatione procedit, quos eadem fides, & passio vere fecit esse germanos. Per. **Lesson. iij.**

**I**OANNES & PAULUS fratres Christianæ religionis coletissimi, domestici fuerunt Constantiæ filiæ Constantini magni. Sed cum Julianus apostata imperium excepisset, factus certior hos ex magnis facultatibus, quas illis Constantia reliquerat, pauperes alere, occasionem captabat eosdem spoliandi. Iubet igitur eos suis domesticis adscribi, non dubitans illos conditionem religionis gratia recusaturos. Negantibus igitur illis eius se fore domesticos, aut comites, qui a Christiana pietate defecisset, spatium decem dierum præscribit, quo vel imperata facerent, & Ioui sacrificarent, vel se certæ morti pararent. Ipsi vero accepta conditione, bonam partem suarum facultatum pauperibus præscripto tempore distribuerunt. Decima die, Terentianus præfectus prætoriæ cohortis missus, eos inuenit orantes, a quo quid statuissent rogati, cum se pro vera religione morti paratos esse respondissent: ille post tertiam noctis horam in domo ipsorum, ne fieret tumultus, capite truncauit, ac secreto sepeliuit, rumorque per urbem ab interfectoribus sparsus increbuit, Ioannem & Paulum in exilium fuisse missos: sed res enunciata est a dæmonibus, qui corpora quorundam obsidebant. A quibus dæmonibus cum Terentiani filius vexaretur, ductus ad martyrum sepulchrum liberatus est: eoque miraculo, idem, & pater ad fidem Christi conuersi sunt, & res tota patefacta. Passi sunt autem Romæ sexto Calend. Iulij.

Die. 27. C **De octa. sancti Ioannis Baptistæ. Lectio tertia.**  
Ex sermone sancti August. episc.

**Q** Vod autem Ioannes in carcere constitutus ad Christum discipulos suos destinauit: lex ad euangelia transmisit. Quæ lex iuxta typum Ioannis quasi ignorantiae clauso carcere, in obscuro & in occulto iacebat: Iudaicæ cœcitatis sensus intra literam tenebatur inclusus. De hoc beatus euangelista proloquitur, ille erat lucerna ardens & lucens, adeo quod spiritus sancti igne succensa, mundo ignorantiae nocte possesso, lumen salutis ostenderet: & quasi inter densissimas delictorum tenebras, splendidissimum iustitiæ solem lucis suæ radio præmonstraret, de seipso dicens, Ego vox clamantis in deserto. Videamus in quo deserto, id est, in gentium populo. Vacua enim timore Dei pectora, & spiritu sancto arentia, deserto squallentis remi comparantur. Desertus enim hic mundus ab omni cultura fidei, & timoris Dei, & peccatorum spinis obsitus squalebat, tanquam ager incultus, & penitus nullam bonorum operum fecunditatem obtulerat, nullum imbre gratiæ spiritualis exceperat.

Die. 28. D **De octa. sancti Ioannis Baptistæ. Lectio tertia.**  
Ex sermone sancti Augustini.

**M** Ittitur beatus Ioannes qui cum prophetica atque apostolica prædicatione annuntiando poenitentiam, quasi rudem campum proscinderet, foecundaret, & excoleret, diuinique verbi seminibus impleret, & ad maturam frugem, id est, ad generationis gratiam præpararet. Nam illud quantæ gloriæ est, quod Zachariæ sacerdoti seni, & Elisabeth sterili a Gabriele, id est, ab Angelo illo prænuntiatur, a quo Mariæ domini natuitas nuntiatur, & quasi ex aliquo simili domino præmittitur filius sterilis

ante filium virginis, nescio quod maius miraculum ipsa nouitate declarans. Insperata prole sterilitas muneratur: quia nouo partu erat ditanda virginitas. Præmittitur ante Iesum Christum Ioannes quasi testamentum vetus ante nouum, vt dies diei eructet verbum, & sacramentorum obscura profunditas, euidentioribus nouæ doctrinæ mysterijs reueletur.

**Petrus & Paulus apostolus duplex maius. Ad vesperas. Hym.**

**F** Vrea luce, & decore roseo, Lex lucis omnes perfudisti seculum, Decorans cœlos in clyto martyrio, Hac sacra die, quæ dat reis veniam.

**I**anitor cœli doctor orbis pariter, Iudices secli, vera mundi lumina, Per crucem alter, alter ense triumphans, Vitæ senatum laureati possident.

**S**it Trinitati sempiterna gloria, Honor, potestas, atque iubilatio, in vnitate cui manet imperium, Ex tunc & modo per æterna secula. Amen. **Antiphon.** Tu es pastor ouium princeps apostolorum, tibi traditæ sunt claves regni celorum.  
**Oratio.**

**D** Eus qui hodiernam diem apostolorum tuorum Petri & Pauli martyrio consecrasti: da ecclesiæ tuæ eorum in omnibus sequi præceptum, per quos religionis sumpsit exordium. Per domi.

**E**t non fit commemoratio de sancto Ioanne vsque ad vesper. commemorationis sancti Pauli.

Die. 29. E **At matuti. inuita. & hym. de communi apostolorum an.** Tu es Petrus, & super hanc petram aedificabo ecclesiam meam, & portæ inferi non præualebunt aduersus eam. **Lectio iiij.**

**P** Etrus princeps apostolorum, cui

Christus ascensurus ad patrem, suum gregem pascendum, id est, suam ecclesiam guberandam ter commendauit: cum multa post Christi ascensum cum apostolis confecisset, quæ ad constituendam & propagandam fidem pertinerent, cæteris per orbem dispersis ad prædicandum, ipse sibi sedem Antiochiam elegit. Sed post episcopatum Antiochenensis ecclesiae & prædicationem dispersionis eorum qui de circuncisione crediderant in Ponto, Galacia, Cappadocia, Asia, & Bithynia secundo Claudi anno admonitus a Spiritu sancto Romam migrauit ad coniungendum Simonem magum, & veram fidem enuntiandum, in eaque vrbe, quæ caput orbis erat, ecclesiam moderandum. Simonis ergo disiectis tenebris, fraudibusque conuictis a Petro, lumen verbi Dei Romam & Italiam eodem authore multum illustrauerat, cum Paulus vinctus Romam deportaretur secundo Neronis anno, postquam euangelium cum in Syria, Asia, tum præcipue in Græcia & finitimis regionibus vsque ad illyriam prædicasset. Cuius aduentu, & opera, magna veræ pietatis & fidei accessio facta est in vrbe Roma, & Italia, occiduisque regionibus. Sed vltimo Neronis anno sœuiente in Christianos persectione, Petrus & Paulus capti, morti traduntur eodem die, id est, tertio Calend. Iulij. Petrus enim cruci affixus est capite ad terram verso: quod sic fieri impetravit, asserens se indignum esse, qui eodem modo, quo suus dominus, crucifigereatur: Paulus vero capite truncatus, cuius corpus in via Ostiensi sepultum est, Petri vero in Vaticano.

**Ad laudes an.** Quodcunque ligaueris super terram, erit ligatum & in coelis:

& quodcunque solueris super terram, erit solutum & in coelis. **Ad vesperas hym.** Aurea luce. **vt sup.** **Antiphona.** Hodie Simon Petrus ascendit crucis patibulum: Haleluiah. Hodie clauicularius regni gaudens migrauit ad Christum. Hodie Paulus apostolus lumen orbis terræ, inclinato capite, pro Christi nomine, martyrio coronatus est. **Et non fit commemoratio de festo sequenti, quia vesper. hodiernæ sunt communes vtrique apostolorum.**

**Commemoratio Pauli dup. mi.**

Die. 30. F **At matuti. inuita. & Hym. de communi apostolorum. antiphona.** Qui operatus est Petro in apostolatu, operatus est & mihi inter gentes: & cognouerunt gratiam, quæ data est mihi a Christo domino. **Lesson. tertia.**

**P**AULUS extra numerum duodecim, apostolus non ab hominibus nec per hominem, sed per Iesum Christum & Deum patrem, quem esset in ecclesia Antiochiæ, vbi aderant prophetæ & doctores, & in his Barnabas & Simon, qui vocabatur Niger, & Lucius Cyrenensis & Manahem, qui erat Herodis Tetrarchæ collactaneus, ministrantibus illis domino, & ieunantibus dixit Spiritus sanctus, Segregate mihi Saulum & Barnabam in opus, ad quod assumpsi eos. Tunc ieunantes & orantes, imponentesque eis manus, dimiserunt illos. Et ipsi quidem missi a Spiritu sancto abierunt Seleuciam, & inde nauigauerunt Cyprum, & quem venissent Salaminam, prædicabant verbum Dei in synagogis Iudæorum. Habebant autem & Ioannem in ministerio. Et quem perambulassent vniuersam insulam vsque ad Paphum, inuenerunt quendam virum magum pseudo prophetam Iudæum,

cui nomen erat Barieu, cum proconsule Sergio Paulo viro prudente. Hic accersitis Barnaba & Paulo desiderabat audire verbum Dei. Resistebat autem illis Elymas magus, quærens auertere proconsulem a fide. Saulus autem qui & Paulus, repletus Spiritus sancto intuens in eum, dixit, O plene omni dolo & omni fallacia, fili diaboli, inimice omnis iustitiae non desnis subuertere vias domini rectas? Et nunc ecce manus domini super te, & eris cæcus, non videns solem vsque ad tempus. Et confestim cecidit in eum caligo, & tenebræ, & circumiens quærebat qui sibi manum daret. Quo viso proconsul credidit, & conuersus est. Profectus vero Paulus a Papho, iuncto sibi Barnaba, multisque vrbibus peragratiss, cum Ierosolymam venisset, Petrus, Iacobusque, & Ioannes, vindentes gratiam Dei, quæ data erat ei, dexteras societatis dederunt ipsi & Barnabæ, vt hi gentibus, ipsi vero circuncisis prædicarent euangelium. Vnde digressus, postquam innumeros labores hausisset, multaque pericula euasisset, per varias mundi plagas Christianum dogma longe lateque propagando, anno a Christi passione. xxxvij. qui fuit imperij Neronis. xiiiij. eodem die quo Petrus Romæ martyrio coronatus est: sepultusque in via Ostiensi, vbi postea fuit illi magnificum templum erectum. Scripsit autem nouem ad septem ecclesias epistolas, præterea ad discipulos suos Timotheum, Titum, & Philemonem iiiij. ad Hebræos vnam. omnes simul nermero. xiiij.

**Ad laudes an.** Bonum certamen certavi, cursum consummaui, fidem seruau: ideo reposita est mihi corona iustitiae. **Oratio.**

**D**EUS, qui multitudinem gentium

beati Pauli apostoli prædicatione docuisti: da nobis quæsumus, vt cuius natalitia colimus, eius apud te patrocinia sentiamus. Per. **Ad vesper hymn.**

**D**OCTOR egregie Paule mores instrue: Et mente polum nos transferre satage: Donec perfectum largiatur plenius, Euacuato quod ex parte gerimus. **S**IT trinitati sempiterna gloria, Honor potestas, atque iubilatio, In vnitate cui manet imperium, Ex tunc & modo per æterna secula. Amen.

**A**N. Gloriosi principes terræ, quomodo in vita sua dilexerunt se, ita & in morte non sunt separati. **Oratio.** Deus qui hodiernam diem. &c. **vt sup.** **D**einde pro comme. octa. sancti Ioannis baptistæ an. Elisabeth Zachariæ magnum virum genuit Ioannem Baptistam præcursorum domini. **Oratio.** Deus, qui præsentem diem. fo. 652. **vt sup.** in eius festo.

#### IVLIVS.

Die. 1. **G** Oct. natui. s. Ioan. bap. dup. mi. **Ad matu.** inui. & hym. **vt in eius festo an.** Ipse præbit ante illum in spiritu, & virtute Eliæ parare domino plebem perfectam.

**According to Luke.** Lesson. iij.

**E**LISABETH impletum est tempus pariendi: & peperit filium. Et audierunt vicini & cognati eius, quia magnificauit dominus misericordiam suam cum illa: & congratulabantur ei.

**Et rel.** Hom. sancti Ambrosij episc.

Peperit ergo filium Elisabeth, & congratulabantur ei vicini. Habet sanctorum editio lætitiam plurimorum, quia commune est bonum. Iustitia enim communis est virtus. Et ideo in ortu iusti futuræ vitæ insigne præmittitur: & gratia sequituræ virtutis exultatione vicinorum præfigurate signatur.

Pulchre autem tempus quo fuit in vtero propheta memoratur, ne Mariæ præsentia taceatur. Sed tempus silentur infantiae, eo quod præsentia domini matris in vtero roboratur, qui infantiae impedimenta nesciuit. Et ideo in euangelio nihil super eo legimus, nisi ortum eius & oraculum, exultationem in vtero, & vocem in deserto. Neque enim vllam infantiae sensit ætatem. qui supra naturam, supra ætatem, in vtero situs matris, a mensura perfectæ coepit ætatis plenitudinis Christi. Et respondit mater eius, & dixit: Non, sed vocabitur Ioannes. Et responderunt ad illam: Nemo est in cognatione tua, qui vocetur hoc nomine. Innuebant ergo patri eius quem vellet vocari eum, & accepit pugillarem & scripsit, dicens: Ioannes est nomen eius. Et mirati sunt omnes. Continuo autem soluta est lingua eius, & apertum est os eius, & loquebatur benedicens Deum. Mire sanctus euangelista præmittendum putauit, quod plurimi infantem patris nomine Zachariam appellandum putauere, vt aduertas matri non nomen alicuius displicuisse degeneris: sed id sancto infusum spiritu, quod ab Angelo ante Zachariæ fuerat prænuntiatum.

**Ad laudes an.** Innuebant patris eius quem vellet vocari eum: & scripsit dicens: Ioannes est nomen eius.

**Notandum quod hodie in laudibus post oratione sancti Ioann.** dicitur **Oratio.** Deus qui hodiernum diem. &c. pro commemoratione apostolorum. & similiter faciendum est infra octa. visitatio. virg. in laudibus & vesperis vsque ad octa. ipsorum apostolorum, tamen hodie in vesperis & die crastina per totum diem non fit comme. de apostolis.

Visitatio Mariæ virgi. ad Elisabeth dup. ma. Ad vesper. hym. Ave maris stel. &c. **An.** Hodie Ioannes spiritu sancto repletus dominum quem verbis laudare non potuit, corporis obsequio recognouit: beata Elisabeth, quam mater domini visitauit, vt Ioannes in vtero suo spiritum sanctificationis accipiens, præcursoris officium inchoaret.

**Oratio.**

 Mnipotens sempiterne Deus, qui ex abundatia charitatis beatam Mariam tuo filio fœcundatam ad salutationem Elisabeth inspirasti: præsta quæsumus, vt per eius visitationem donios cœlestibus repleamur, & ab omnibus aduersitatibus eruamur. Per eundem Christum.

Die. 2. A **Ad matutinum inuita.** Visitationem virginis Mariæ celebramus: Christum eius filium adoremus dominum. **Hymnus.** O gloria domina. **Antiphona.** Repletus Spiritu sancto Ioannes nondum seipsum sentiens, virginis matris præsensit aduentum.

**Ex capi. j. Lucæ. Lectio tertia.**

**E**Xurgens autem Maria in diebus il lis, abiit in montana cum festinatione in ciuitatem Iuda: & intravit in domum Zachariæ, & salutauit Elisabeth. Et factum est vt audiuit salutationem Mariae Elisabeth, exultauit inflans in vtero eius: & repleta est Spiritu sancto Elisabeth: & exclamauit voce magna, & dixit: Benedicta tu inter mulieres, & benedictus fructus ventris tui. Et vnde hoc mihi, vt veniat mater domini mei ad me? Ecce enim vt facta est vox salutationis tuae in auribus meis, exultauit in gaudio inflans in vtero meo: & beata quæ credidisti: quoniam perficiuntur ea, quæ

dicta sunt tibi a domino.

**Ad laudes antiphona.** Adueniente quæ Christum gestabat in vtero, Ioannes exiliens in occursum eius gestiuit erumpere. **Ad vesperas hymnus.** Aue maris stella. **An.** Beata sterilis quæ præcursorum domini senio ingrauescente concepit: beatior virgo, quæ Deum atque hominem genuit. vtraque miraculum sentit & mysterium recognoscit. Sed Elisabeth suum vertit in præconia visitantis: Maria vtrunque refert in gloriam conditoris.

Die. 3. B **De octa. Visitationis.**

**Ex hom. sancti Ambro. episc.** L. iij.

**C**Ontuendum est enim quia superior venit ad inferiorem, vt inferior adiuuetur. Maria ad Elisabeth, Christus ad Ioannem. Denique etiam postea vt sanctificaret baptismum Ioannis: Dominus venit ad baptismum. Cito quoque aduentus Mariæ, & præsensiæ dominicæ beneficia declarantur. Simul autem vt audiuit salutationem Mariæ Elisabeth, exultauit infans in vtero eius: & repleta est Spiritu sancto Elisabeth, & exclamauit voce magna, & dixit ad Mariam, Benedicta tu inter mulieres: & benedictus fructus ventris tui. Vide distinctionem, singulorumque verborum proprietates: vocem prior audiuit Elisabeth: sed Ioannes prior gratiam sensit. Illa Mariæ, iste domini sensit aduentum: foemina mulieris, & pignus pignoris. Istæ gratiam loquuntur: illi intus operantur, pietatisque mysterium maternis adoruntur profectibus: duplique miraculo prophetant matres spiritu paruulorum. Exultauit infans in vtero: mater repleta est. Non prius mater repleta quam filius, sed cum filius esset repletus Spiritu sancto, replete & matrem. Exultauit Ioannes: exultauit &

Mariæ spiritus: exultante Ioanne repletur Elisabeth. Mariam tamen non repleri spiritu, sed spiritum eius exultare cognouimus.

Die. 4. C **De octa. Visitationis.**

**Ex eadem homilia.** Lesson. iij.

**I**ncomprehensibilis enim incomprehensibiliter operabatur in matre: & illa post conceptum repletur: ista ante conceptum. Benedicta tu inter mulieres, & benedictus fructus ventris tui: & vnde hoc mihi, vt veniat mater domini mei ad me? Nouit sermonem suum Spiritus sanctus, nec vñquam obliuiscitur: & prophetiæ non solum rerum complentur miraculis, sed etiam proprietate verborum. Quis est iste fructus ventris, nisi ille de quo dictum est: Ecce hæreditas domini filij merces fructus ventris? Hæc hæreditas domini filij sunt, qui merces sunt fructus illius, qui de Mariæ ventre processit. Ipse fructus ventris est flos radicis: de quo bene prophetauit Isaias dicens, Exiet virga de radice Iesse, & flos de radice eius ascendet. Radix enim est familia Iudæorum: virga, Maria: flos Mariæ Christus: qui veluti bonæ arboris fructus, nostræ virtutis processu nunc floret, nunc fructificat in nobis, nunc rediuiua corporis resurrectione reparatur. Et vnde hoc mihi, vt veniat mater domini mei ad me? Non quasi ignorans dicit. Scit enim esse Spiritus sancti gratiam & operationem, vt mater prophetæ, a matre domini, ad profectum sui pignoris salutetur, sed quasi hoc non humani meriti, sed diuinæ gratie munus esse cognoscat.

Die. 5. D **De octaua Visitatio.**

**Ex eadem homilia.** Lesson. iij.

**N**On vsitata hæc officia foeminarum sunt, vt veniat mater domini mei

ad me. Miraculum sentio, cognosco mysterium: mater domini Verbo foeta, Deo plena est. Ecce enim vt facta est vox salutationis tuæ in auribus meis, exultauit in gaudio infans in vtero meo: & beata quæ credidisti. Vides non dubitasse Mariam, sed credidisse: & ideo fructum fidei consecutam. Beata (inquit) quæ credidisti. Sed & vos beati qui audistis & credidistis: quæcunque enim crediderit anima, & concipit, & generat Dei verbum, & opera eius agnoscit. Sit in singulis Mariæ anima, vt magnificet dominum. Sit in singulis Mariæ spiritus, vt exultet in domino. Si secundum carnem vna mater est Christi: secundum fidem tamen omnium fructus est Christus Iesus. Omnis enim anima accepit Dei verbum, si tamen immaculata & immunis a vitiis, & intemerato pudore eius castimoniam custodiuimus.

**Hodie ves. dicuntur de octa. apostolorum. Et non fit commemo. de Visitatione. in his vesperis, nec die crastina. Hym.** Exultet cœlum laudibus. **de communi apostolorum an.** Petrus apostolus, & Paulus doctor gentium, ipsi nos docuerunt legem tuam domine. **Oratio.**

**D**eus cuius dextera beatum Petrum apostolum ambularem in fluctibus ne mergeretur erexit, & coapostolum eius Paulum tertio naufragantem de profundo pelagi liberauit: exaudi nos propitius & concede, vt amborum meritis, æternitatis gloriam consequamur. Qui viuis. &c.

Die. 6. E **Octaua apostolorum Petri, & Pauli dup.** Hodie omnia dicuntur de communi apostolorum præter tertiam lectionem, & orationem.

**Sermo sancti Leonis papæ. Lesson. iij.**

**O**MNium quidem sanctorum solen-

nitatum, dilectissimi, totus mundus est particeps, & vnius fidei pietas exigit: vt quicquid pro salute vniuersorum gestum recolitur, communibus vtique gaudiis celebretur. Veruntamen hodierna festivitas præter illam reuerentiam, quam toto terrarum orbe promeruit, speciali & propria nostræ vrbis exultatione veneranda est: vt vbi præcipuorum apostolorum glorificatus est exitus, ibi in die martyrij eorum fit lætitiae principatus. Isti enim sunt viri, per quod tibi euangelium Christi, Roma, resplenduit: & quæ eras magistra erroris, discipula facta es veritatis. Isti sunt sancti patres tui verique pastores, qui te regnis coelestibus inserendam, multo melius, multoque felicius condiderunt, quam illi quorum studio prima moenium tuorum fundamenta locata sunt: e quibus is qui tibi nomen dedit, fraterna te cæde foedauit. Isti sunt enim qui te in hanc gloriam prouexerunt, vt sis gens sancta, populus electus, ciuitas sacerdotalis & regia: per sacram beati Petri sedem caput totius orbis effecta, latius præsidens religione diuina, quam dominatione terrena. Quamuis enim multis aucta victoriis ius imperij tui terra marique distendatur, minus tamen est quod tibi bellicus labor subdidit, quam quod pax Christiana subiecit. **Oratio.** Deus cuius dexte. &c. vt supra.

Die. 7. F **De octa. Visitationis.**

**Ex sermo. sancti Ambro. Lesson.**

**B**a suis primordiis domino consecrata, propter beneficia eius inaudita, exhibita populo inuocanti, omnes in necessitate constituti ad eam configiunt, tanquam ad singulare remedium, vbi humanum subsidium non sufficit requisitum. Disponit nanque omnia inferi-

ora sua sapientia, prouidentia & industria propulsata. Ipsa enim ex abundatia gratiae sibi datae est cura curarum, cum sit visitatrix, nutrix, genitrixque bonorum. gaudet autem Deus & latetatur per secula quando Reginæ cœli cuncta debite sunt subiecta. Vbi enim est gubernatrix prouida cœlicæ & terrenæ potestatis? In Maria. Vbi mater misericordiae, & impetratrix venie? In Maria. Vbi mediatrix ad Deum pro crimen? In Maria. Vbi reparatrix sperandæ gratiae? In Maria. Vbi mater militantis ecclesiæ? In Maria. Ipsa siquidem est aduocata mundi, patrona peculij, visitatio periculi, spes salutis populi Christiani. Ipsa miserorum miseratio, afflitorum relenatio, desolatorum consolatio, peccatorum visitatio, discordantium redintegratio cum triumpho.

Die. 8. G *De octa. Visitationis.*

*Sermo venera. Bedæ presby. L. iij.*

**B**eata Dei genitrix virgo semper Maria templum domini, sacrarium spiritus sancti: cum ab Angelo salutata fuisse, seque prole grauidam cognosceret, confessim in montana perrexit, portans a quo portabatur. Et aperte post visionem angeli, beata Dei genitrix in montana subiit: quæ gustata suauitate supernorum ciuium, humilitatis se gressibus ad alta virtutum transtulit. Intrat ergo dominum Zachariæ, atque Elisabeth, quam seruam ac præcursorum domini paritaram nouerat, salutat: non quasi dubia de oraculo quod acceperat: sed vt gratulatura de dono, quod conseruam accepisse didicerat. Non vt verbum angeli mulieris attestatione probaret, sed vt mulieri prouectæ ætatis virgo iuuacula ministerium sedula impenderet. Vt autem audiuist salutationem

Mariæ, Elisabeth, Exultauit infans in vtero eius: & repleta est Spiritu sancto Elisabeth. Aperiente os suum ad salutandum beata Maria, repleta est mox Spiritu sancto Elisabeth. repletus est & Ioannes, atque vno eodemque spiritu ambo edocti. Illa salutantem quæ esset agnouit: & vt matrem domini sui debita cum benedictione venerata est. iste ipsum esse dominum, qui vtero virginis portaretur, intellexit.

*Hodie in ves. dicitur an. assignata ad primas ves. Hodie Ioannis.*

Die. 9. A *Oct. Visitatio. du. mi.*

*Ex eodem sermone. Lesson. iij.*

**R**epleta est ergo Spiritu sancto Elisabeth, & exclamauit voce magna. Recte voce magna exclamauit, quia magna Dei cognouit dona. Et recte voce magna, quia illum, quem vbique præsentem nouerat, etiam adesse sentiebat. Magna etenim voce, non tam clamosa, quam deuota intelligendum est. Neque enim modicæ vocis deuotio Deum laudare volebat, quæ Spiritu sancto plena flagrabat: quæ & illum in vtero gestabat, quo in natis mulierum nemo maior est. Eum etenim aduenisse gaudebat, qui conceptus ex carne virginis filius altissimi vocaretur & esset. Exclamauit autem & dixit, Benedicta tu inter mulieres, & benedictus fructus ventris tui. Non solum benedicta inter mulieres: sed inter mulieres benedictas maiori benedictione specialiter insignis. Benedictus fructus ventris: tui. nec ipse generali more benedictus sanctorum: sed sicut apostolus ait, Quorum patres ex quibus Christus secundum carnem: qui est super omnia Deus benedictus in secula.

Die. 10. B *Septem fratres mar. L. iij.*

**C**rescente rabie persecutionis in Christianos, septem fratres

Romæ sub Antonino Pio martyrio coronati sunt. Cum enim delatum fuisse ad Cæsarem ab his deos blasphemari, Christi fidem palam confitentibus, datum est negocium Publio præfecto, vt eorum causam iudicaret. Qui primo blandis verbis, deinde terroribus ac minis instat, vt abnegato Christo diis sacrificarent. Felicitas autem eorum mater constantia plusquam virili, si Christum, inquit, o iudex nosses, eiusque magnitudinem intelligeres, ac diuinitatem, desisteres haud dubie pios homines a religione ipsius oratione impia subducere. Qui enim Christianis maledicit, Deo maledicit in cordibus eorum habitanti. Et ad filios conuersa, ipsos vt neque cruciatus perhorrescant, neque mortem propter fidem in Chistum recusent adhoratur. Igitur iratus iudex, ad filiosque conuersus cum videret eos in fide immobiles permanere, nec promissis, nec minis a sententia reuocari, in carcerem eos trudit, & Cæsari rei ordinem exponit. Ille vero iubet omnes morti tradi. Primus igitur eorum Ianuarius plumbatis cæsus expirauit. Felix deinde, & Philippus fustibus necantur. Siluanus præcipatio. Alexander cum alijs duobus capite truncatur. vj. Idus Iulij. Mater item quarto post mense gladio percussa martyrij palmam adepta est. Quam Gregorius octies martyrem appellat. Passa est enim septies in septem filijs, & demum in corpore proprio.

Die. 11. C **Pius papa confes.** L. iij.

**P**IUS natione Italus, patria Aquileiensis, Imperatore Marco Antonino Vero pontifex factus est. Hic poenam statuit iis, qui negligenter Christi corpus aut sanguinem atrectarent: Pœnitentiam (inquiens) agant. xl. diebus, quorum negligen-

tia in terram aliquid deciderit, si super altare tribus diebus, si super linteum, quatuor, si in aliud linteum, nouem diebus. Vbicunque ceciderit, si recipi potest, lambatur: sin aliter, aut lauetur, aut radatur: lotum & rasum aut comburatur, aut in sacrarium reponatur. Demum vbi ex ordinationibus quinque mense Decembri habitis, presbyteros. xix. diaconos. xxj. episcopos. x. creasset, moritur & in Vaticano sepelitur. v. Idus Iulij, cum sedisset annos. xj. menses. iiij. dies tres.

Die. 12. D **Nabor & Felix mar.**

Die. 13. E **Anacletus papæ mar. L. iij.**

**A**Nacletus Papa natione Græcus patria Atheniensis. Traiani temporibus Clementi suffectus, vt honestis institutis homines ecclesiasticos formaret, lege vetuit, ne episcopus a paucioribus quam a tribus episcopis iniciaretur. Ac vt clericu publice, non priuatim ad sacros ordines adsciscerentur. Omnibus quoque fidelibus præcepit, vt peracta consecratione communicarent, recusantes autem ab ecclesiis eiicerentur. Hic etiam loca, vbi seorsum martyres sepelirentur, designauit. Per id tempus mirum in modum augescente re Christiania, Traianus metuens, ne quid detrimenti imperium Romanum inde caperet, tertiam persecutionem in Christianos concessit. Qua cum per multi alij, tum in primis ipse Anacletus martyrio coronatur tertio Idus Iulij. Sedit autem annos nouem, menses duos, dies decem.

Die. 14. F **Processus, & Martinianus. Lectio tertia.**

**Q**uo tempore Romæ Petrus & Paulus in vinculis in Tarpeio monte tenebantur, duo ex custodibus Processus & Martinianus apostolorum verbis & miraculis cum aliis quadrag-

intanouem ad fidem Christi conuersi sunt, & fonte diuinitus ex quodam saxo in ipso carcere manante bapizati. A quibus apostoli relaxati, abire si vellet ex carcere permissi sunt. Quod vbi nuntiatum est Paulino militum præfectorum. Processum & Martinianum ad se accersitos verbis grauissimis ob acceptam religionem castigat, & ab ea cunctis rationibus reuocare conatur. Sed cum nihil proficeret, indignatus se ab iisdem contemni, iubet ipsorum ora saxo vehementer contundi, dentesque comminui. Deinde cum Iouem adorare iussi constanter renuissent, in equuleo suspensi, fustibus sæuissime cæduntur, & admotis flammis aduruntur, vnam vocem emittentes. Sit nomen domini bendictum. Vehementer igitur cruciati, & in Christi fide persistentes, in eundem carcerem detruduntur, & paucis post diebus extra urbem ducti, in via Aurelia capite truncantur. Quorum corpora Lucina in prædio suo sexto Nonas Iulij sepeluit.

Die. 15. G Bonauentura **Cardinalis confessor. Lectio tertia.**

**S**Antus Bonauentura natione Thuscus, in oppido Balneo regio nobili genere natus, anno suæ ætatis circiter vigesimosecundo, religionem beati Francisci suscepit. Et studio literarum deditus, Alexandro de Ales præceptore, tantum profecit, vt septimo susceptæ religionis anno in Gymnasio Parisiensi publice librum sententiarum inter pretaretur, vir summæ maansuetudinis, ac sanctitatis. Anno vero. xij. quam suscepserat religionem, creatus est totius ordinis minister generalis. Quod munus sapienter administrando, summam est laudem consequens, non solum doctrinæ, & sanctimoniae, sed etiam ingenij & dexter-

itatis. Qua fama ductus Gregorius papa. xj. Cardinalem ipsum & episcopum Albanensem creavit. Multa hic opera doctissime conscripsit, quæ longum esset recensere, in primisque eruditissima commentaria in. iiiij. lib. sententiarum. Obiit autem Lugd. tertio Ideus Iulij, claruitque miraculis. Quam ob rem a Xisto papa quarto, anno domini, millesimo quadringentesimo octogesimosecundo, inter sanctos est relatus.

Die. 16. A **Eustachius episcopus conf.**

Die. 17. B **Alexius confessor.**

Die. 18. C **Symphorosa cum septem filijs marty. Lectio tertia.**

**T**Ybure Symphorosa matrona sanctissima, vxor fuit Getulij martyris, ex quo septem filios ad martyrium videlicet procreauit, Crescentium, Julianum, Nemesium, Primitium, Iustinum, Stacteum, Eugenium: cum quibus in persecutione Adriani capta est, propter Christianæ fidei professionem, omnesque multis affecti suppliciis, vt a vera pietate discederent. In qua cum immobile permansissent, Symphorosa in præterfluentem fluuium saxo ad collum appenso, præcipitate est, & interempta: eiusque corpus ab Eugenio ipsius fratre sepulturæ datum. Postridie vero qu fuit. xv. Calend. Augusti, septem fratres singulis stipibus alligati sunt. Et Crescentius per guttur ferro transfixus, Julianus per pectus, Nemesius per cor, Primitius per vmbilicum, Iustinus membratim dissectus est, Stacteus multis lanceis confixus, Eugenius a pectore in partes inferiores scissus. Ipsorum autem corpora in fossam quandam præaltam deiecta sunt in via Tyburtina millario nono.

Die. 19. D **Iusta & Rufina.**

Die. 20. E **Margarita vir. mar.**

Die. 21. F Praxedis virgo. L. iij.

**P**RAXEDIS virgo venerabilis Prudentis Romani filia, amissis parentibus, tanta cura & constantia Christianorum commoditatibus inseruiebat, vt multos sanctorum pauperum suis opibus aleret, aliorum necessitatibus quoad poterat prouideret. Exorta vero Christianorum sub Marco Antonino Imperatore persecutione, exestuans virgo beata, non destitit fideles omni ratione fouere. Itaque alios domi occultabat, aliis necessaria submittebat, alios ad fidei constantiamhortabatur. Martyrum corpora mira solitudine collecta, sepeliebat. Tantam igitur Christianorum stragem, cum sine summo dolore ferre non posset, precata Deum vt se tantis e malis eriperet, exaudita est. Et egregie suæ pietatis atque laborum præmia perceptura, migravit ad dominum. xij. Calend. Augusti. Cuius corpus Pastor Presbyter iuxta patrem & sororem Potentianam, in coemeterio Priscillæ via Salaria se peluit.

**Maria Magdalena duplex minus. Ad vesperas hymnus.**

**Q**uod Ardi Maria pistici Sumpsit libram mox optimi, Vnxit beatos domini Pedes regiando lachrymis.

Honor, decus, imperium, sit trinitati vnicæ, Patri, nato, paracleto, per infinita secula. Amen.

**Antiphona.** Maria vnxit pedes Iesu, & extersit capillis suis: & domus impleta est ex odore vnguenti. **Oratio.**

**B**EATÆ Mariæ Magdalenæ quæsumus domine suffragiis adiuuemur: cuius precibus exoratus, quadriduanum fratrem viuum ab inferis resuscitasti. Qui vi.

Die. 22. G **Ad matutinum inuit.**

Laudemus Deum nostrum in confessione beatæ Mariæ Magdalenæ. **Hym.** Nardi. **vt sup.** **An.** Ornatum mundi contempsi propter amorem domini mei Iesu Christi. **L. iij.**

**E**X mulieribus quæ Christum egredia pietate coluisse in historia euangelica referuntur, Maria Magdalena in primis celebratur, de qua tamen non parua est doctissimorum & grauissimorum virorum controversia, quibusdam res aliquas gestas, de quibus est in euangelio, ad vnam mulierem referentibus, aliis ad plures. Vt cunque sit, traditum est a maioribus Mariam Magdalenam Lazari, Marthæque sororem cum ipsis, & Maximino aliisque sanctis hominibus post Christi Ascensionem, nauit in qua sine velis & remis fuerant a Iudeis, vt naufragio perirent, impositi, ope diuina Massiliam tandem applicuisse, eandemque potissimum Massiliensibus, & vicinis populis euangelium prædicasse, & plerisque ad fidem Christi conuersis, in præaltum montem secessisse, ibique solitariam vitam multos anos transegisse, in frequenti tamen angelorum consuetudine, a quibus iam moritura in ecclesiam vrbis Aquensis, cuius erat episcopus sanctus Maximinus, deportata fuerit, vbi accepta eucharistia migravit ad dominum vndecimo Calend. Augusti, multis editis miraculis, quæ longum esset recensere.

**Ad laudes antiphona.** Ista est speciosa inter filias Ierusalem. **Ad vesperas hymnus.** Nardi. **vt sup.** **An.** Maria optimam partem elegit, quæ non auferetur ab ea.

Die. 23. A **Apollinaris episc. mar.**

Die. 24. B **Christina virg. mart.**

Die. 25. C **Iacobus Apostolus duplex maius. Oratio.**

**S**to domine plebi tuae sanctificator & custos, vt apostoli tui Iacobi munita præfidiis, & conuersatione tibi placeat, & secura mente deseruiat. Per dominum nostrum. **Lesson. iij.**

**I**acobus apostolus Zebedæi filius, natione Galilæus, inter primos Apostolos a Christo vocatus fuit cum Ioanne fratre. Qui relictis rebus, quæ tunc forte reficiebat, & patre Zebedæo ipsum Iesum secuti sunt. Hic est vñus ex tribus apostolis dilectissimis, quos Christus testes esse voluit suæ transfigurationis. Et quos solos sequi se permisit domum ingressurus Iairi Archisynagogi, ad filiam ipsius a morte reuocandam. Hunc, & Ioannem fratrem tam dilectos esse Christo eorum mater intelligebat: vt non dubitauerit ab ipso petere, vt cum esset in suo regno, alterum a dextris collocaret, alterum a sinistris. Hic igitur Iacobus post Christi ascensum quum fidem ipsius per Iudæam & Samariam mirabiliter prædicando propagasset, plurimosque in his Hermogenem haereticum ad verum Dei cultum conuertisset, Hispaniam adiisse, & ibi euangelium prædicasse author est Isidorus. Vnde Ierosolymam reuersus, ab Herode gladio percussus, primus apostolorum martyrio coronatus est. Qui dum ad supplicium duceretur, oblatum paralyticum in via sanauit, eoque miraculo Iosiam, qui se vincatum ad Herodem traxerat conuertit, & martyrij participem effecit. Postea vero ipsius apostoli corpus Compostelam translatum est.

Die. 26. D **Anna mater virginis duplex minus. Oratio.**

**D**EUS, qui beatæ Annæ tantam gratiam donare dignatus es, vt

beatissimam matrem tuam in glorioso vtero portare meretur: da nobis quæsumus, per intercessionem matris & filiae, tuæ propitiationis abundantiam: vt quarum memoriam pio amore complectimur, earum precibus ad coelestem Ierusalem peruenire valeamus: qui viuis & reg. &c. **Inuitato. Hym. & An. dicuntur de communi vnus sanctæ, nec virginis, nec martyris. Lesson. iij.**

**A**nna virginis Dei genitricis mater, **G**aziri filia, ex tribu Iuda, in Bethlehem oppido Iudææ nata, Ioachimi fuit vxor, qui & ipse ex eadem tribu Galilæus erat ex Nazareth, ambo ex stirpe regio sanctorumque patrum, ipsi sancti atque iusti, vt decebat parentes futuros virginis, quae Christum erat progenitura. Sed quamquam in charitate maritali sanctissime degerent, diu tamen optatissima prole caruerunt. Donec post annum vigesimum, conceptu & ortu sacratissimæ virginis Mariae felicissimo, sterilitatis macula deleta, compotes facti sunt longissimi desiderij. Migrauit autem ad dominum. vij. Calendas Augusti, cuius corpus conditum est in Bethlehem in paterna sepultura.

Die. 27. E **Pantaleo martyr.**

Die. 28. F **Nazarius & Socij mar.**

Die. 29. G **Martha virgo. L. iij.**

**M**Artha Christi hospita, Mariæ & Lazari soror, post Christi ascensum ad patrem a Iudæis in persecutione Christianorum cum fratre & sorore, & Marcilla pedissequa, & item Maximino, a quo tota domus fuerat baptizata, comprehenditur. Et hi omnes cum aliis compluribus Christianis in naui quadam imponuntur. Quæ nauis, velis, remis, clauoque spoliata, mari committitur, vt omnes facto naufragio perirent. Cæterum Deo gubernante

Massiliam incolumis applicuit. Quo miraculo & dictorum sanctorum prædicatione Massilienses primum, deinde vicini populi ad fidem Christi conuersi sunt. Martha igitur cum Massiliæ omnium in se animos propter eximiam sanctitatem conuertisset, cum multis honestissimis mulieribus in monasterio, quod ipsa curauit ædificandum sanctissime vixit, mortemque obiit multo ante a se præcognitam, & miraculis illustratam. iij. Calendas Augusti. **Oratio.**

**O** Mnipotens clementissime Deus, cuius filius in æde beatæ Marthæ hospitari dignatus est: da quæsumus, vt eius meritis, quæ illum placide suscepit, in æde polarum misericorditer hospitari valeamus. Per eundem.

Die. 30. A **Abdon & Sennen mar.**

Die. 31. B **Nemesius & Lucilla martyres. Lectio tertia.**

**V**aleriano, & Gallieno Imperatoribus Nemesius tribunus militum, & Lucilla eius filia Romæ a sancto Stephano papa ad fidem Christi conuersi, & baptizati sunt. Nemesius vero paulo post ab eodem diaconus ordinatus, mira pietate Christum eiusque fidem colebat. Is cum aliquando Maximus, & Valerianus consules via Appia, qua ipse transibat in templo Martis sacrificarent, sacrificium abominatus, Deum orare coepit, vt vanitatem superstitionis illorum aliquo signo declararet, statimque Maximus a dæmone correptus exclamare coepit, se vehementer a Nemesio torqueri. Egressi vero ministri, cum eum orante offendissent, variis contemeliis affectionem in templum pertraxere, ad cuius præsentiam statim Maximus expirauit. Tunc Valerianus, qui rem magicis artius patratam putabat, ira percitus, Nemesium innumeris suppliciis tortum cum

Lucilla filia in carcerem trudit. Post tertium vero diem educti, Lucilla primum via Appia ante templum Martis vbi Maximus interierat, spectante patre decollatur. Deinde Nemesius inter viam Appiam, & Latinam itidem capite plexus, martyrio coronatur. viij. Calend. Augusti. Quorum corpora idem sanctus Stephanus papa via Latina non longe ab vrbe sepeluit.

### AVGVSTVS.

**Vincula sancti Petri duplex minus. Ad vesperas hymnus.**

**S** Etrus beatus catenarum laqueos Christo iubente rupit mirabiliter: Custos ouilis, & doctor ecclesiæ, Pastorque gregis, conseruator ouium Arcet luporum truculentam rabiem.

**Gloria Deo per immensa secula:** Sit tibi nate decus & imperium, Honor postestas, sanctoque spiritui, Sit trinitati salus indiuidua, Per infinita seculorum secula. Amen.

**Antiphona.** Herodes rex apposuit vt apprehenderet Petrum, quem misit in carcerem, volens post Pascha producere eum populo. **Oratio.**

**D** Eus qui beatum Petrum apostolum a vinculis absolutum illæsum abire fecisti, nostrorum quæsumus absolute vincula peccatorum, & omnia mala a nobis propitiatus exclude. Per dominum nostrum.

Die. 1. C **Ad matutinu inuita.** Regem apostolorum. &c. **Hym.** Petrus beatus. **vt sup. in ves. an.** Petrus quidem seruabatur in carcere: & oratio fiebat sine intermissione ab ecclesia ad Deum pro eo. **Lectio tertia.**

**C** Vm Herodes occidisset Iacobum fratrem Ioannis, animaduertens id esse gratum Iudæis, apprehendit quoque Petrum. Erant autem, vt

est in Actis apostolorum, dies Azimorum, tradiditque quatuor quaternionibus militum ad custodiendum, volens post Pascha producere eum populo. Et Petrus quidem seruabatur in carcere. Oratio autem fiebat sine intermissione ab ecclesia ad Deum pro eo. Cum autem producturus eum esset Herodes, in ipsa nocte erat Petrus dormiens inter duos milites, vinctus catenis duabus: & custodes ante ostium custodiebant carcerem. Et ecce, Angelus domini astitit: & lumen refulsit in habitaculo, percuسوque latere Petri excitauit eum, dicens. Surge velociter. Et ceciderunt catenae de manibus eius. Et dixit angelus ad eum, Præcingere, & calcea te caligas tuas. Et fecit sic, & dicit illi, Circunda tibi vestimentum tuum, & sequere me. Et exiens sequebatur eum. & nesciebat quia verum est, quod fiebat per angelum, sed existimabat se visum videre. Transeuntes autem primam & secundam custodiam, venerunt ad portam Ferream quæ ducit ad ciuitatem, quæ vltro aperta est eis. Et exeuntes processerunt vicum vnum: & continuo discessit angelus ab eo. Et Petrus ad se reuersus, dixit, Nunc scio vere quod misit dominus angelum suum, & eripuit me de manu Herodis, & de omni expectatione plebis Iudeorum. Consideransque, venit ad domum Mariae matris Ioannis, qui cognominatus est Marcus, vbi erant multi congregati, & orantes.

**Ad laudes antiphona.** Misit dominus angelum suum, & liberauit me de manu Herodis, Haleluiah. **Ad vesperas hym.** Petrus beatus. **vt sup.** **Antiph.** Solue iubente Deo terrarum Petre catenas, Qui facis vt pateant coelestia regna beatis.

Die. 2. D **Stepha.** **papa m.** L. **iij.**

**S**TEPHANUS patria Romanus Valeri-

ani & Galieni Imperatorum tempore summo pontificatu præfectus, instituit vt sacerdotes & Leuitæ nusquam sacris vestibus vterentur, nisi in ecclesia & sacris peragendis. Quæ (inquit) nec ab alio debent contingi, aut ferri, nisi a sacratis hominibus, ne vltio quæ Baldasarem percussit, super hæc transgredientibus, & talia præsumentibus veniat diuina. Sed cum multos sermone & exemplo ad fidem conuertisset, ad templum Martis vt sacrificaret ab infidelibus abstractus, constanti animo recusauit. Quam ob rem capite truncatus est, ac sepultus via Appia in coemeterio Calisti quarto Nonas Augusti, cum sedisset annos septum, menses quinque, dies duos.

Die. 3. E **Inuentio sancti Stephani protomar.** In hoc festo omnia dicuntur de communi vnius martyris, præter tertiam lectionem, & orationem.

**Lesson.** **iij.**

**S**TEPHANI protomartyris, Gamalielis Pauli præceptoris Nicodemi, & Abibonis corpora quæ diu in obscurio, ac despecto loco sepulta iacuerant inuenta sunt huad procul Ierosolymis Honorio Imperatore per reuelationem factam presbytero cuidam Luciano. Cui Gamaliel veneranda senis specie in somnis apparuit, & locum vbi indecenter iacebant monstrauit, præcepitque vt Ioannem Ierosolymitanum antisitem adiret, daretque operam, vt eorum corpora honestiore conderentur loco. Qua visione exterritus Lucianus, Ioanni antistiti reuelationem exponit. Adhibitis igitur aliis finitimarum vrbium episcopis, & presbyteris ad locum monstratum pergunt. Tunc effossa humo, loculos distinctos inueniunt, ex quibus mira fragrantia, & suauissimus odor diffundebatur. Cum igitur ingens

hominum multitudo vndeque miraculo commota, eo concurrisset, multi, qui variis languoribus conflictati venerant, sani & incolumes discesserunt. Tandem sanctorum corpora cum summa celebitate in sanctam ecclesiam Sion illata, honesto ibi loco condita fuerunt.

**Oratio.**

**D**A nobis quæsumus domine imitari quod colimus, vt discamus & inimicos diligere: quia eius inventionem celebramus, qui nouit etiam pro persecutoribus exorare dominum nostrum Iesum Christum filium tuum. Qui tecum.

Die. 4. F **Dominicus confes. dup. mi.**

**D**EUS, qui ecclesiam tuam beati Dominicis confessoris tui illuminare dignatus es meritis & doctrinis: concede, vt eius intercessione, temporalibus non destituatur auxiliis, & spiritualibus semper proficiat incrementis. Per. **Lesson. iij.**

**D**ominicus natione Hispanus, vir sanctitate & doctrina clarus, ordinis prædicatorum author Calagura Oxomensis dioecesis oppido natus est, patre Felice, matre vero Ioanna. Quæ facta grauida, in somnis visa sibi est vtero se gestare catulum cum facula ori inserta, qua egressus ex vtero, totum mundum incenderet. Qua videlicet re portendebatur puerum esse conceptum, qui splendore suæ doctrinæ totum modum illustraret, & prædicationibus ad recte viuendum inflammaret, vt res ipsa declarauit. Hoc enim præststitum tum per se, tum etiam per ordinem prædicatorum, quem ipse condidit, cum prius in ecclesia Oxomensi fuisset canonicus regularis. Huius viri sanctitas & doctrina plurimum enuit in extirpandis hæresibus perniciosis, quæ ad Tolosam pullularant septennio

consumpto in eo labore. Quibus rebus ductus Innocentius tertius papa, institutum ab eo ordinem authoritate apostolica approbavit, & paulo post itidem Honorius tertius confirmauit. Dominicus igitur cum multa monasteria per orbem erigendi author fuisset, miraculisque clauisset, & multas regiones docendo & prædicando lustrasset, anno Christi nati M. cxxij. Bononiæ (quæ vrbs est Italiæ celebris) nomis Augusti a vita migravit. Quem postea Gregorius nonus retulit in numerum sanctorum ob edita miracula, & vitam sanctissime gestam.

**Sanctæ Mariæ ad niues duplex minus. Ad vesperas hymnus.** Aue maris stella. **Antiphona.** Sancta Maria succurre miseris, iuua pusillanimes, refoue debiles, ora pro populo, interueni pro clero, intercede pro deuoto fœmineo sexu, sentiant omnes tuum iuuamen, quicunque celebrant tuam sanctam festitatem. **Oratio.**

**D**EUS, qui virginalem aulam beatæ Mariæ virginis, in qua habitares, eligere dignatus es, da quæsumus, vt sua nos defensione munitos, iucundos suæ facias interesse commemorationi. Qui vi.

Die. 5. G **Ad matutinum inuita.**

Sancta Maria Dei genitrix virgo intercede pro nobis. **Hym.** O gloriosa domina. &c. **Antiphona.** Beata es Maria, quæ credidisti: perficiuntur in te quæ dicta sunt tibi a domino. Haleluiah. **Lesson. iij.**

**R**OMÆ liberio pontifice antequam vllum in vrbe templum virginis matris nomine dicatum esset, Ioannes patritius Romanus morum honestate & generis nobilitate, atque opibus præstans, cui vxor erat moribus & conditio par, cum orbitatem filiorum do-

lenter ferret, nec diu cogitanti idoneus quisquam occurreret, quem suarum opum hæredem relinquaret, eademque solicitude vxorem fatigaret, ambo assiduis precibus a beata virgine Maria contendebant, vt vel se prolis compotes efficeret, vel quem potissimum hæredem instituere commodissimum & honestissimum esset, indicaret. Exorata igitur piis precibus mitissima virgine, nocte nonarum Augusti, quo tempore solent vrbem æstiui calores infestare, pars eius montis vrbis, qui dicitur Esquiliae, plurima niue conspersa est, Deo voluntati matris annuente. Eademque nocte Ioanni eiusque vxori seorsum virgo mater visa est niuem demissam referre, ipsosque iubere vt in eo loco, quem nix occupasset, templum suis sumptibus ædificarent, quod nomine Mariæ virginis dicaretur, quæ ad hunc modum vellet hæres ab ipsis relinquui. Hanc visionem cum Ioannes ad Liberium pontificem retulisset, idem sibi visum contigisse pontifex asseueravit, eademque nuntiata & imperata, proinde monita diuina non esse negligenda. Cum magna igitur & solenni pompa ad locum niuis pontifex cum frequenti populo processit, & locum templo designauit, quod illorum, quos diximus, impensis magnifice constructum sanctæ Mariæ maioris nuncupatur.

**Ad laudes an.** Beatam me dicent omnes generationes, quia ancillam humilem respexit Deus. **Vesperæ dicuntur de transfiguratione, & fit commemoratio de virgine per orationem tantum.**

**Transfiguratio domini duplex maius.**  
**Ad vesperas hymnus.**

 Aude mater pietatis in <sup>vallp</sup>7 gementium, Pro ducatu dignitatis Christi regis omnium:

quo dilecta prædotaris in culmine montium.

**V**bi patres præcellentes in mortali corpore Admirantur assistentes de tam grandi munere: Diuinum numen cernentes in creato lumine.

**G**enitori genitoque laus, & iubilatio: Salus, honor, virtus quoque sit, & benedictio: Procedenti ab vtroque compar sit laudatio. Amen. **Antiphona.** Assumpsit Iesus Petrum, & Iacobum, & Ioannem fratrem eius, & duxit eos in montem excelsum seorsum, & transfiguratus est ante eos. **Oratio.**

**D**EUS qui fidei sacramenta in vni- geniti tui gloriosa transfiguratione patrum testimnio roborasti: & adoptionem filiorum perfectam, voce delapsa in nube lucida mirabiliter præsignasti: concede propitius, vt ipsius regis gloriæ nos cohaeredes efficias, & eiusdem gloriæ tribias esse consortes. Per eundem.

Die. 6. A **Ad matutinum inuita.** Summum regem gloriæ Christum adoremus. **Hymnus.**

**E**Xultet laudibus sacra concio, Cœli agminibus iuncta tripudio Pro verbi gloria, qua splendent omnia, Terra, pontus, & æthera.

**P**romissum panditur fratrum de medio, Patris cum labitur vox de fastigio: Dicens hunc filium doctorem cœlicum, Audituque dignissimum.

**T**e trina Deitas vnaque poscimus, Sic nos tu visita, sicut te colimus: Per tuas semitas duc nos quo tendimus, Ad lucem, quam inhabitas. Amen. **Antiphona.** Et ecce apparuerunt eis Moyeses. & Elias loquentes cum Iesu. **Ex cap. xvij. Matthæi. Lesson. iii.**

**E**T post dies sex, assumpsit Iesus Petrum & Iacobum & Ioannem fratrem eius, & duxit illos in mon-

tem excelsum seorsum, & transfiguratus est ante eos. Et resplenduit facies eius sicut Sol: vestimenta autem eius facta sunt alba sicut nix. Et ecce apparuerunt illis Moyses, & Elias cum eo loquentes, Respondens autem Petrus, dixit ad Iesum: Domine, bonum est nos hic esse: si vis, faciamus hic tria tabernacula, tibi vnum, & Moysi vnum, & Eliæ vnum. Adhuc eo loquente, ecce nubes lucida obumbravit eos. Et ecce vox de nube, dicens: Hic est filius meus dilectus in quo mihi bene complacui: ipsum audite. Et audientes discipuli, ceciderunt in faciem suam, & timuerunt valde. Et accessit Iesus, & tetigit eos, dixitque eis: Surgite & nolite timere. Leuantes autem oculos suos, neminem viderunt, nisi solum Iesum. Et descendentibus illis de monte, præcepit illis Iesus, dicens: Nemini dixeritis visionem, donec filius hominis a mortuis resurgat. **Ad laudes antiphona.** Et ecce vox de nube, dicens: Hic est filius meus dilectus, in quo mihi bene complacui, ipsum audite, Haleluiah. **Ad vesp. hym.** Gaude mater. **vt supra.** **Antiphona.** Et audientes discipuli cederunt in faciem suam, & timuerunt valde, & accessit Iesus, & tetigit eos, dixitque eis: Surgite, & nolite timere, Haleluiah.

Die. 7. B **Iustinus presbyter mar.**  
Die. 8. C **Ciriacus Largus &c. mar.**  
Die. 9. D **Xystus secundus papa martyris.** **Lectio tertia.**

**X**ystus secundus papa, natione Græcus, patria Atheniensis, ex philosopho Christi discipulus factus, sœuiente adhuc Deciana & Valeriana persecutione, sedit annos duos, menses. x. dies. v. &. xx. Qui accusatus quod Christi fidem contra principum decreta prædicaret, captusque

ad Martis trahitur templum, proposita, nisi Marti sacrificaret, capitali poena, quam tamen ipse constanti animo impietati prætulit. Cum igitur ad suppliium duceretur, interpellanti se Laurentio & dicenti: Quo progrederis sine filio pater? quo sacerdos optime sine ministro properas? Respondit, Non ego te desero fili. Maiora manent te pro Christi fide certamina: post triduum me sequeris, sacerdotem leuita. Interim si quid in thesauris habes, pauperibus distribue. Eodem igitur die cum Xysto, diaconi sex interficiuntur, Felicissimus, Agapitus, Ianuarius, Magnus, Innocentius, Stephanus. Sepultus est autem Xystus in coemeterio Calisti, via Appia octauo Idus Augusti.

Inspiciendum est nunc indice super fol. 409. posito, an in die sancti Laurentij, vel infra eius octauam, sit interponenda aliqua ex dominicis Vagantibus.

**Laurentius martyr dup. maius.** **Ad vesperas hym.** Deus tuorum. **vt in communi antiphona.** Leuita Laurentius bonum opus operatus est, qui per signum crucis cæcos illuminauit, & thesauros ecclesiæ dedit pauperibus.

**Oratio.**

 A nobis quæsumus omnipotens Deus vitiorum nostrorum flamas extingue: qui beato Laurentio tribuisti tormentorum suorum incendia superare. Per.

Die. 10. E **Ad matutinum inuita.** Beatus Laurentius Christi martyr triumphat coronatus in coelis, venite adoremus Christum dominum. **Hym.** Martyr Dei. **vt in communi antiphona.** Quo progrederis sine filio pater: quo sacerdos sancte sine ministro properas? Non ego te desero fili: maiora te manent pro Christi fide certamina. **Lectio**

*tertia.*

**S**Æuiente adhuc Valeriana in Christianos persecutione, quæ fuit post Neronem octaua, cum Laurentius natione Hispanus Xystum papam. ij. martyrem, cuius erat pietatis charissimus discipulus, in vincula coniectum visitaret, iussus ab eo est, vt pauperibus primo quoque tempore distribueret thesauros ecclesiæ quos haberet. Quod Laurentius diligenter exequutus, cum Xystum videret ad martyrium abstrahi, post eum clamat: quo pater abis sine filio? quo sacerdos sine leuita? Xystus autem bono eum animo esse iubet, nam fore vt se post triduum sequeretur. Laurentius autem a Parthemo tribuno vocatus, iussusque thesauros ecclesiæ demonstrare, se postridie facturum pollicetur. Et postero die (vt testatur sanctus Ambrosius) pauperes adduxit. Interrogatusque vbi essent thesarui quos promisisset, ostendit pauperes, dicens: Hi sunt thesauri ecclesiæ. Tunc vero in carcerem coniectus, cuius præfectus erat Hippolytus, non cessabat prædicatione ac miraculis editis Christi fidem propagare. Nam Lucilio cuidam, qui plorando incarcere fuerat obcaecatus, credenti visum promisit, ac per baptismum restituit, Hippolytumque, ipsum cum. xix. eius familiæ hominibus ad Christum conuertit. Productus autem vt thesauros proderet, ipsorumque redderet rationem: quod factum erat exposuit, seque pauperibus, Xysti mandatum, & Christi doctrinam sequutum, distribuisse. Tunc vero simul propter distributos thesauros, simul propter Christi confessionem, scorpionibus primum, deinde virgis, tum plumbatis flagellis saeuissime cæditur. Quibus patientissime

toleratis, cum a fide Christi non posset auerti, ferreæ craticulæ alligatus, ardentibus prunis imponitur, & lento igne constantissimus in fide torretur, donec spiritum emisit. iiiij. Idus Augusti. Cuius corpus circa vr bem in via Tyburtina Hippolytus curauit, sepelendum in prædio Cyriacæ viduæ, quam ille a diuturno morbo liberauerat.

**Ad laudes antiphona.** In craticula te Deum non negaui, & ad ignem applicatus te Christum confessus sum: probasti cor meum, & visitasti nocti: igne me examinasti, & non est inuenta in me iniquitas. **Ad vesperas hymnus.** Deus tuorum. **vt supra.** **An.** Beatus Laurentius dum in craticula super positus vreretur, ad impiissimum tyrannum dixit, Affatum est iam, versa & manduca: nam facultates ecclesiæ, quas requiris, in cœlestes thesauros manus pauperum reportauerunt.

Die. 11. F **De oct. sancti Laurentij.**  
**Sermo sancti Augustini episc. L. iij.**

**C**Vm omnes beatos martyres, quos nobis tradidit antiquitas, honorificentia digna veneremur: præcipue tamen beatum Laurentium martyrem debemus tota deuotione suspicere. Maiorem enim affectum ibi debedo, vbi credulitatem meam cogit contemplatio, quam vbi fidem meam hortatur opinio. Maiorem inquam affectum illuc debedo, vbi per ea quæ vidi, compellor deuotione credere etiam illa quæ non vidi. Nam & cum audio aliquanta quæ mihi impossibilia videntur, coepi ea credere potuisse fieri, dum similia facta esse conspexi. Et ideo temporibus nostris passi hanc nobis præstiterunt gratiam, vt fidem præteritam confirmarent. Supradictum igitur beatum virum tota debemus deuotione suspicere. Primum, quia pretiosum

sanguinem suum propter dominum tradidit: deinde quod prærogatiuam nobis apud dominum nostrum non minimam contulit, ostendens qualis beatum esse in Christiani fides, de cuius cosortio existere martyres merentur. Tertio quod idem tam sanctæ conuersationis fuerit, vt coronam martyrij tempore pacis inuenierit. Sed cum infideles tanta sanctitate beatum Laurentium pro Christi nomine vidissent certare, erroresque eorum manifestos rationabili castigatione conuincere: tunc illi inebriati furore rapuerunt eum, & cæde crudelissima sauciarunt: & beati viri corpus flammis in craticula tradiderunt. Vere beatum corpus, quod non ad pœnam funestus ignis, vel tormenta mortis a fide Christi immutauerunt, sed ad requiem aeternam sancta religio coronauit.

Die. 12. G **Clara vir. du. mi. L. iij.**

**C**lara virgo sanctissima nobili loco nata Assisij (quod oppidum est in Vmbria) instituta, disciplinamque beati Francisci sui ciuis secura, relictais mundanis opibus, collegium instituit pauperum & religiosarum foeminarum, cum quibus recessit in ecclesiam beati Damiani. Vbi mirabili parsimonia & sanctitate vitam quadraginta duorum annorum peregit, multis etiam editis miraculis. Quorum illud silentio non præteribimus. Quod cum tempore Federici Imperatoris, Saraceni, qui Italianam inuaserant, Assisium obsiderent, & ipsum virginum monasterium oppugnarent, Clara licet ægrotans ad portam se iubet deportari in hostium conspectum cum capsula qua sacramentum eucharistiæ continebatur, vbi hanc cum lachrymis orationem effudit. Ne tradas domine bestiis animas confitentes tibi, & custodi famulas tuas, quas pretioso sanguine redemisti. Cui

vox de cœlo reddita est, Ego vos semper custodiam. Itaque Saraceni subito terrore quodam perculsi, obsidionem soluunt: & qui muros ascenderant, cæcitate percussi, deciderunt. Paulo vero post morbo ingrauescente decem & septem diebus sine vlo cibo peractis migrauit ad dominum pridie Idus Augusti, tempore Innocentij. iiij. Qui ægrotantem inuisit, & eucharistiam est impartitus. Quam Alexander. iiij. anno Domini M. ccv. retulit in numerum sanctarum virginum.

Die. 13. A **De oct. sancti Laurentij.**  
**Ex sermo sancti Augustini. L. iij.**

**H**æc ergo tota causa passionis est fratres propter quam morti addictus est sanctus vir, vt sui similes esse cæteros hortaretur. Nam exhortatio illa intantum profecit, vt illo a seculo recedente, fides eius regionis ipsius loca vniuersa peruerteret. Ita Christus tunc in beato martyre suo Laurentio persequitionem passus est, nunc illic plurimi Christianorum exultet in populis. Sufficere nobis debent ad profectum salutis nostræ martyrum exempla sanctorum: qui propter adipiscendam cœlestem coronam omnibus se mandatis dominicis subdiderunt. Et ita cunctis se vinxerunt legibus saluatoris, vt propter ante actam vitam mererentur ad hanc martyrij gloriam peruenire. Non enim illo tempore tantum perfecerunt præceptum domini, quo confessionis supplicium pertulerunt: sed necesse fuit illos prius secundum euangelium vixisse: vt Christi passionibus participarent. Necesse in quam erat vt initia bona fierent, quorum finis est optimus subsequutus: & martyres eos non solum fuisse cum passi sunt, sed etiam martyres Christi fuisse cum viuerent. Martyr enim Graece, Latine

testis dicitur. Igitur quotiescumque bonis actibus mandatum Christi facimus, toties Christo testimonium perhibemus.

Die. 14. B *De oct. sancti Laurentij.*  
*Ex alio serm. sancti Augustini. L. iij.*

**I**gitur sanctum martyrem Laurentium grano sinapis possumus comparare, qui diuersis attritus passionibus, per totum orbem gratia meruit sui fragrare martyrij. Qui ante constitutus in corpore erat humili, ignotus & vilis. postea quam vexatus, laceratus, exstus est, vniuersis per totum mundum ecclesijs odorem suæ nobilitatis infudit. Recte igitur huic comparatio copulatur. Siquidem granum sinapis cum teritur, accenditur. Laurentius cum patitur, inflammatur. Illud fero at tritionis suæ mouet, hic ignem plurima vexatione suspirat. Sinapis (inquam) in vasculo calido decoquitur, Laurentius in craticula flamarum igne torretur. Ardebat itaque extrinsecus beatus Laurentius martyr tyranni sœuentis incendiis, sed maior illum intrinsecus Christi amoris flamma torrebat. Et quamvis rex improbus ligna subiiceret, incendia maiora supponeret, tamen sanctus Laurentius has flamas fidei calore non sensit, & dum Christi præcepta cogitat, frigidum est illi omne quod patitur. Neque enim potest in visceribus ignium tormenta sentire, qui sensibus paradisi refrigeria possidebat. *Aduerte an in die Assumptionis virg. vel infra eius oct. sit interponenda aliqua ex vagantibus. 409.*

*Assumptio Mariæ virginis duplex maius. Ad vesperas hym.* Aue maris stel. **An.** Virgo prudentissima quo progrederis, quasi aurora valde rutilans filia Sion, tota formosa, & suauis es, pulchra vt luna, electa vt sol. **Oratio.**

**S**Amulorum tuorum quæsums domine delictis ignosce: vt qui tibi placere de actibus nostris non valemus, genitricis filii tui domini nostri intercessione saluemur. Per eundem. **Et non fit comme. de sancto Laurentio in his vesper. nec die crastina.**

Die. 15. C *Ad matutinum inuita.* Venite adoremus regem regum, cuius virgo mater hodie assumpta est ad cœlum. **Hym.** O gloriosa domina. **An.** Exaltata est sancta Dei genitrix super choros angelorum ad cœlestia regna.

*Ex sermo. beati Bernardi. L. iij.*

**V**irgo hodie gloriosa celos ascendens, supernorum gaudia ciuium copiosis sine dubio cumulauit augmentis. Hæc est enim cuius salutationis vox & ipsos exultare facit in gaudio, quos materna adhuc viscera claudunt. Quod si paruuli necdum nati anima liquefacta est vt Maria locuta est, quid putamus quænam illa fuerit coelestium exultatio, cum vocem & audire, & videre faciem, & beata eius frui præsentia meruerunt? Nobis vero charissimi, quæ in eius assumptione solennitatis occassio? quæ causa lætitiae? que materia gaudiorum? Mariæ præsentia totus illustratur orbis, adeo vt ipsa iam coelestis patria clarius rutile virgineæ lampadis irradiata fulgore. Merito proinde resonat in excelsis gratiarum actio, & vox laudis. Sed plangendum nobis potius quam plaudendum esse videtur. Quantum enim de eius præsentia cœlum exultat, nunquid non consequens est vt tantum lugeat hic noster inferior mundus, eius absentiam? Cesset tamen quærela nostra: quia nec nobis hic est manens ciuitas: sed eam inquirimus ad quam hodie Maria benedicta peruenit. In qua si conscripti ciues sumus,

dignum profecto est etiam in exilio, etiam super flumina Babylonis eius nos recordari, eius communicare gaudiis, eius participare lætitiam: maximeque eam quæ tam copioso impetu lætificat hodie ciuitatem Dei: vt sentiamus & ipsi stillicidia stillantia super terram.

**Ad laudes antiphona.** Assumpta est Maria in cœlum, gaudent angeli, laudantes benedicunt dominum. **Ad vesperas hymnus.** Aue maris stella. **An.** Maria virgo cœlos ascendit, gaudere, qui cum Christo regnat in æternum.

Die. 16. **D De oct. Assumption. Ex eodem serm. s. Berndi. L. iij.**

**P**RÆcessit nos regina nostra, præcessit, & tam gloriose suscepta est, vt fiducialiter sequantur dominam seruuli clamantes, Trahe nos post te: in odore vnguentorum tuorum curreremus. Aduocatam præmisit peregrinatio nostra, quæ tanquam iudicis mater, & mater misericordiæ suppliciter & efficaciter salutis nostræ negotia pertractabit. Pretiosum hodie munus terra nostra direxit in cœlum, vt dando, & accipiendo felici amicitiarum feedere copulentur humana diuinis, terrena cœlestibus, ima summis. Illo enim ascendit fructus terræ sublimis, vnde data optima, & dona perfecta descendunt. Ascendens ergo in altum virgo beata, dabit ipsa quoque dona hominibus. Quidni daret? Siquidem nec facultas ei deesse poterit, nec voluntas. Regina cœlorum est, misericors est. Denique mater est vnigeniti filii Dei. Nihil enim sic potest potestatis eius, seu pietatis magnitudinem commendare.

**Hodie vesperæ dicuntur de sancto Laurentio: & dicitur antiphona.** Leuita Laurentius assignata ei ad primas vespe. dies autem crastina omnia si-

cut in eius festo præter lectiones, & fit comme. de octaua beatæ virgi. per orationem tantum.

Die. 17. **E de oct. s. Lauren. du mi. Sermo sancti Augustini episc. L. iij.**

**B**EATISSIMI Laurentij martyris, cuius natalem hodie celebramus, passionem nosse vos credo, & quanta in persecutione pertulerit, dilectionem vestram scire posse non dubito. Tanta enim eius martyrij gloria extitit, vt passione sua mundum illuminauerit uniuersum. Illuminauit mundum plane Laurentius eo lumine, quo ipse accensus est, & flammis, quas ipse pertrulit, omnium Christianorum corda calefecit. Quis enim hoc exemplo nolit pro Christo ardere cum Laurentio, vt possit a Christo cum Laurentio coronari? Quis nolit ad horam sustinere Laurentij ignem, vt æternum gehennæ non patiatur incendium? Beati igitur Laurentii exemplo prouocamur ad martyrium, accendimur ad fidem, incalescimus ad deuotionem & si nobis persecutoris flamma deest, fidei tamen flamma non deest. Non ardemus quidem corpore pro Christo, sed ardemus affectu. Non subiicit mihi persecutor ignem, sed suggerit mihi ignem desideriorum salvatoris.

Die. 18. **F De octa. Assumption. Sermo sancti Hierony. presby. L. iij.**

**C**Ogitis me, o Paula & Eustochium, immo charitas Christi me compellit, qui vobis dudum tractatibus loqui consueueram, vt nouo loquendi genere sanctis quæ vobiscum degunt virginibus, Latino vtens eloquio, exhortationis gratia, sermonem faciam de assumptione beatæ & gloriosæ semperque virginis Mariæ, more eorum qui declamatorie in ecclesijs solent loqui ad populum: quod vtique genus do-

cendi nondum attigeram. Sed quia negare nequeo, quicquid iniungitis, nimia vestra victus dilectione, experiar quæ hortamini, affectu infantium, more balbutientium, qui quæcunque audierint fari gestiunt, cum necdum possint ad plenum verba formare. Maxime, quia propter simpliciores quasque id me depromere compellitis: vt habeat sanctum collegium vestrum sermone Latino, quibus se occupent laudibus ex eadem die, quibusve diuinis vident lectionibus. Præsertim cum & eadem in multis festiuitatibus multorum sanctorum patrum studia miro cuderint eloquio: quæ de hac quidem vberius vbique in scripturis diuinis prædicata leguntur.

Die. 19. G De octa. Assumption. Ex eodem serm. beati Hiero. L. iij.

**Q** Vid enim aliud sonant euangelia, nisi nascentem dominum ex Maria virgine, & omnia eius incrementa, quoisque fuit in mundo, duntaxat diuinis efferunt præconij? Porro ab exordio sancti euangelij Gabrielem archangelum colloquentem Mariæ audistis: & deinceps reliqua omnia plenius legitistis. Ad præsepe quoque o Paula te teste, nato puer, multitudinem angelorum inter crepundia noui partus, & querelas nescij ploratus, pro fessenninis Gloria in excelsis Deo, & in terra pax hominibus bonæ voluntatis cantantem audisti, & radiantem stellam vidisti. Pastoribus insuper euangelizantibus credidisti: magos præterea tria deferentes munera in visione beatis oculis conspexisti. Ipsa eadem munera bene intelligendo, votis omnibus inde Deo obtulisti. Nam & cum eisdem Magis Deum puerum in præsepio adorasti. Sed forte conquesta me delatorem, quod te prodiderim clam-

abis. Ad quod ego. Si celatum esse volebas teste conscientia, mihi narrare ante præsepium, vbi plurimum lachrymata es, non debueras. Quod (vt verum fatetur) Christi præconia, etiamsi voluero adiuratus, neque tuas laudes omnino tacere queo.

Die. 20. A De oct. Assumption. Ex eodem sermone. Lesson. iij.

**I**Dcirco tuæ te interrogent filiæ, quas lacte nutris: tu ea melius reserabis, quæ nescio si per speciem aliquam certe, aut in spiritu vidisti Vnde vos o filiæ, pulsate matrem precibus: pulsate ad ostium inuitantis amici, siquomodo tandem vobis aperiantur quæ sunt reserata matri. Veruntamen de his quid plura dicam? Omnia saluatoris gesta & beatæ Mariæ obsequia, necnon & actus vitæ ex euangelio didicistis. Et nunc quid superest, vt ab aliquo doctore requiratis? De assumptione tamen eius qualiter assumpta est, quia id vestra deposit intentio, præsentia absens scribere vobis curaui, quæ absentia præsens deuotus obtuli, vt habeat sanctum collegium vestrum in die tantæ solennitatis munus Latini sermonis, in quo discat tenera infanta lactis experiri dulcedinem, & de exiguis eximia cogitare, qualiter fauente Deo per singulos annos tota hæc dies expendatur in laudem, & cum gaudio celebretur: ne forte si venerit vestris in manibus illud apocryphum de transitu eiusdem virginis, dubia pro certis recipiatis: quod multi Latinorum pietatis amore, studio legendi, charius amplectuntur: præsertim cum ex his nihil aliud experiri potest pro certo, nisi quod hodierna die gloriosa migrauit a corpore.

Die. 21. B De oct. Assumption. Ex eodem sermone. Lesson. iij.

**M**Onstratur autem sepulchrum eius

cernentibus nobis vsque ad præsens in vallis Iosaphat medio: quæ vallis est inter montem Sion & montem Oliueti posita, quam & tu o Paula oculis aspexisti. Vbi in eius honore fabricata est ecclesia miro lapideo tabulatu: in qua sepulta fuisse, vt scire potestis, ab omnibus ibidem prædicatur, sed nunc vacuum esse mausoleum cernentibus ostenditur. Hæc idcirco dixerim: quia multi nostrorum dubitant, vtrum assumpta fuerit simul cum corpore, an abierit relicto corpore. Quomodo autem vel quo tempore, aut a quibus personis sanctissimum corpus eius inde ablatum fuerit, vel vbi transpositum: vtrumne resurrexerit, nescitur: quamuis nonnulli astruere velint eam iam resuscitatam, & beata cum Christo immortalitate in coelestibus vestiri. Quod & de beato Ioanne euangelista eius ministro cui virginis a Christo virgo commissa est, plurimi asseuerant: quia in sepulchro eius (vt fertur) non nisi manna inuenitur, quod & scaturire cernitur, Veruntamen quid horum verius censeatur, ambigimus. Melius tamen Deo totum, cui nihil impossibile est, committimus, quam aliquid temere definire velimus auctoritate nostra, quod non probemus. Sicut & de his quos cum domino (teste euangilio) surrexisse credimus.

**Hodie in vesperis dicitur antiphona.** Virgo prudentissima quo progr. **assig-nata ad primas vespertas.**

Die. 22. C Oct. Assump. du. mi. Ex eodem sermone. Lesson. iij.

**S**ed vtrum redierint in terræ puluerem, an non, certum non habemus: nisi quod legimus quod multa corpora sanctorum, qui dormierant, surrexerunt, ac venerunt in sanctam ciuitatem, scilicet Ierusalem, & ap-

paruerunt multis. De quibus profecto nonnulli doctorum senserunt etiam, & in suis reliquerunt scriptis, quod etiam in illis perpetua completa sit resurrectio. Fatentur enim quod veri testes non essent, nisi & eorum resurrectio vera esset. Vnde & beatus Petrus dixisse legitur, cum de Dauid loquetur in testimonium, Et sepulchrum (inquit) eius apud nos est: quasi non sit ausus dicere, quod ipse aut corpus eius apud nos est: sed tantum sepulchrum in quo conditus fuerat. Hinc aiunt resurrexisse & eum cum cæteris sanctis, & ideo vacuum remansisse mausoleum, vti nunc beatæ Mariæ cernitur. Quod sane factum & de aliis quibuslibet locis scripturarum affirmare conantur, quod hi iam cum Christo regnent in æterna societate resuscitati. Quod quia Deo nihil est impossibile: nec nos de beata Maria factum abnuimus, quanquam propter cautelam salua fide pio magis desiderio opinari oporteat, quam inconsulte definire, quod sine periculo nescitur.

Die. 23. D **Bernadus Abbas.**

**B**ernardus, Fontanis (quod castellum est in Burgundia) honestis parentibus natus tempore Eugenij papæ tertij, tam caste & sancte pueritiam adolescentiamque traduxit, vt sæpe a mulieribus propter egregiam eius pulchritu domine solicitatus, nunquam peccato & carni acquieuerit. Quin vt has tentationes effugeret. xxij. annos natus Cisterciensis ordinis monachus factus, vigiliis & orationibus mirifice deditus, in nimia pauperate vitam sanctissime perduxit. Ab omni ambitione tam alienus, vt Ianuensem & Mediolanensem episcopatus sibi oblatos constantissime recusauerit, tanto se munere indignum esse profes-

sus. Hic multa opera egregia compo-  
suit, doctrina præditus infusa magis  
diuinitatus, quam humanitus parta.  
Tandem anno suæ ætatis sexagesimo.  
ijj. graui morbo correptus, monachis  
assistantibus, charitatem, humilitatem,  
ac patientiam iure testamenti relin-  
quens, multis miraculis clarus a vita  
migravit. xij. Calend. Septem.

**Notandum quod festum sancti Bartholomæi licet extra urbem Romam commiter celebretur die. 24. Romæ tamen celebratur die. 25. ideo Romæ die. 24. nisi fuerit dominica, aut sabbatum fiat officium de sancto Ludouico, licet anteponatur, & die. 25. celebrabitur, festum sancti Bartholomæi.**

Die. 24. E **Bartholomæus apostolus duplex maius. Oratio.**

 Mnipotens sempiterne Deus,  
qui huius diei veneranda  
sanctamque lætitiam in beati  
apostoli tui Bartholomæi festi-  
tuitate tribuisti: da ecclesiae tuæ quæsumus:  
& amare quod credidit, &  
prædicare quod docuit. Per dominum.  
**Lesson. ijj.**

**B**artholomæus Apostolus natione Galilæus, in ea diuisione orbis terrarum, qua apostoli totius Christiani mysterij certissimi testes inter se prouincias, vt Christi doctrinam prædicarent, parti sunt, Lycaoniā sortitus, in Indiam vsque penetravit, & euangelium iuxta Matthæi traditionem, in Iudæorum sermonem conuertit, & latissime prædicauit. Quumque prouinciam suam bene atque vtiliter administrasset, compluribus ad Christi fidem conuersis, multa pro Christo Iesu supplicia interim passus, in Armeniam maiorem venit. Ibique Palenionium regem cum coniuge &. xij. ciuitatibus ad Christi cultum

traduxit. Multisque miraculis editis ad postremum a Palemonis fratre, pontificum, qui dæmonibus seruiebant suasu, interficitur, pelle prius detracta, vt atrocius expenderet supplicium. Atque hoc quidem martyrij genere ad cœlum spiritus eius euolauit. ix. Calend. Septemb. Corpus autem in Albano Armeniæ vrbe conditum, multo post tempore ad Lyparam Siciliæ adiacentem insulam delatum est. Inde Beneuentum circa annum Christi. Dcccviij. translatum. Hinc postea Romam, vbi egregia populi veneratione colitur.

Die. 25. F **Ludouicus rex.**

Die. 26. G **Zepherinus papa mar.**

**Z**epherinus patria Romanus, qui Seueri Imperatoris tempore pontifex creatus est, rebus diuinis magis quam humanis intentus, de iudicio secretorum peccatorum sic scripsit, De occultis alieni cordis temere iudicare, peccatum est. Et eum, cuius non videtur opera nisi bona, iniquum est ex suspicione reprehendere cum eorum, quæ hominibus sunt incognita solus Deus iudex sit. Item de ordinationibus sic instituit. Ordinationes (inquit) prebyterorum & leuitarum tempore congruo, & multis coram astantibus solenniter agite, & probabiles ac doctos viros ad hoc opus prouehite. Idem præterea instituit, vt omnes Christiani cum ad pubertatis annos peruenisset, singulis annis in solenni die Paschæ publice communicarent. Cum autem sedisset annos nouem, menses septem, dies decem, in persequitiones Antonini martyrio coronatus est, & sepultus in via Appia non longe a coemeterio Calisti septimo Calendas Septembri.

Die. 27. A **Rufus martyr.**

Die. 28. B **Augu. episc. confes. du. mi. an.** O doctor optime. **Oratio.**

**A** Desto supplicationibus nostris omnipotens Deus: & quibus fiduciam sperandæ pietatis indulges, intercedente beato Augustino confessore tuo atque pontifice, consuetæ misericordiæ tribue benignus effectum. Per. L. iij.

**A** Vgustinus Tagastæ (quod est opidum in Africa honestis parentibus ortus, omnium fere suorum æqualium doctissimus, sed in adolescencia a Christiana religione alienus Mediolanum contendit. Vbi cum sanctum Ambrosium ad populum de religione concionantem frequenter audisset, priuatis quoque colloquiis eius eruditus, & conuersus, trigesimo suæ ætatis anno ab eodem fuit baptizatus. Vnde reuersus in Africam Christianissime ac sanctissime viuens a Valerio viro sancto Hipponensi episcopo presbyter factus, monasterium condidit religiosorum hominum, quos pia doctrina & præceptis apostolicis instituebat. Et cum per id tempus Manichæorum hæresis in qua ipse fuerat, multum inualuisset, acerrime in ea cum Fortunato hæresiarcha complures dies disputauit, eundenque conuicit. Quibus rebus ductus Valerius episcopus Augustinum in societatem sui episcopatus asciuit. Qua cura suscepta Augstinus tanto studio cuiusque generis hæreticos insectatus est, vt partim sermone, partim libris editis totam Africam a Manichæourum, Donatistarum, Pelagianorumque erroribus expurgauerit. Scripsit libros in numerabiles, ad religionem & sacrarum scripturarum expositionem pertinentes, tanta doctrina & pietate, vt nullus neque Græcorum neque Latinorum Christianam philosophiam magis illustrauerit. In quo studio cum annum ageret ætatis

septuagesimum sextum e vita migrauit. v. Calend. Septmebris, anno Christi nati. ccc. xxx. idque Hippo, Vandalis eam vrbe obsidentibus.

**D**e col. sancti Ioannis Baptiste du. ma. Ad vesper. hym. Deus tuo. vt in communi vnius mar. an. Ioannes Baptista arguebat Herodem propter Herodiadem, quam tulerat fratri suo viuenti vxorem. **O**ratio.

**S**ancti Ioannis Baptiste, & martyris tui quæsumus domine veneranda festiuitas, salutaris auxilij nobis præstet effectum. Per.

Die. 29. C **A**d matutinum inuita. & hym. de communi vnius marty. an. Misit Herodes Rex manus, ac tenuit Ioannem, & vinxit eum in carcerem: quia metuebat eum propter Herodiadem. **L**esson. iij.

**I**oannes filius Zachariæ cum factum esset verbum domini super ipsum in deserto, indutus vestimento ex pilis Camelorum, & zona pellicea, venit in regionem, quam interluit Iordanis, vbi Christus ab eo baptizatus est, prædicans baptismum poenitentiae, & remissionem peccatorum. Existimante autem populo, quod ipse esset Christus, dixit Ioannes, Ego quidem aqua baptizo vos: veniet autem fortior me, cuius non sum dignus soluere corrigiam calceamenti: ipse vos baptizabit in Spiritu sancto & igne. Herodes autem tetrarcha correptus ab illo, cum propter eius alia scelera, cum quia Herodiade vxore fratris sui per adulterium abutebatur, coniecit ipsum in vincula. Vnde suos ipse discipulos misit ad Iesum, qui interrogarent, essetne ille, qui venturus esset, an expectaretur aliud? Christus autem coram ipsis multis ægrotantibus curatis, iubet eos

quæ vidissent, Ioanni renunitare. Et his abeuntibus multa in laudem Ioannis præfatus, adiecit, dico vobis, Maior inter natos mulierum propheta Ioanne Baptista non est. Cum autem dies natalis Herodis ageretur, & Herodiadis filia tripudians placuisse Herodi, iussa est ab eo quicquid vellet, optare, dato iureiurando se nihil ei negaturum. Illa vero a matre subornata, caput Ioannis in disco sibi dari poposcit. Herodes igitur partim propter iusiurandum, quamquam iustius erat temere datum non præstare, partim ne his qui aderant leuiter negare videretur, quod ipsum fuit summa leuitas, puellæ annuit optatis, abscisumque Ioannis in carcere caput protinus est allatum in disco, & puellæ datum. Quod illa statum tradidit Herodiadi matri. Corpus autem eius discipuli sepelierunt.

**Ad laudes antiphon.** Puellæ saltanti imperauit mater, nihil aliud petas nisi caput Ioannis. **Ad vesperas hym.** Deus tuorum. **vt supra.** **Antiphon.** Misso Herodes spiculatore præcepit amputari caput Ioannis in carcere: quo auditio discipuli eius venerunt & tulerunt corpus eius, & posuerunt illud in monumento.

Die. 30. D **Felix & Adauctus mart.**

Die. 31. E Igitur, si consur. 588.

### SEPTEMBER.

Die. 1. F **Ægidius Abbas.**

Die. 2. G Domini quod. 589.

Die. 3. A **Seraphia vir. mart. L. iij.**

**S**eraphia virgo Antiochensis, cum, Adriano Imperatore, Romam venisset: in domo beatæ Sabinæ diuersata est, eandenque ad fidem Christi conuertit. Quam ob rem a præside Berylo comprehensa, ad deorumque sacrificium producta, negavit se alteri quam Christo sacrificium oblaturam,

affirmans se ob perpetuam virginitatem quam ei vouerat, templum Dei viui factam. Tunc Præses, vt ammisa pudicitia templum Dei esse desineret, duobus eam salacibus iuuenibus constuprandam tradidit. Qui obscuriore cubiculo inclusam, cum circa primam noctis horam aggredi pararent, orante virgine, subito lumine circumfulsi, quasi exanimes membris omnibus resolutis, in terram prostrati, tota nocte iacuerunt, donec præsidis rogatu fuerunt a virgine oratione fusa, postera die suis viribus restituti: & quæ sibi contigerant præsidi narrauerunt. Sed cum is cuncta magicis artibus tribueret, ad ductam sibi virginem, & vestibus spoliatam, incensis facibus aduri iussit. Quod cum alacri animo illa tolerasset, fustibus diu cæsa, & trans arcum Faustini ducta, ibidem decollata est. Eius autem corpus beata Sabina in eodem loco sepeliuit tertio Nonis Septembbris. Die. 4. B Paulus apostolus Iesu. 189. Die. 5. C Obsecro igitur pri. 191. Die. 6. D Fidelis sermo. si. 191. Die. 7. E Spiritus autem ma. 192.

**Aduertendum nunc in indice post Pente. posito.** 409. an in die Natuuit. virgi. vel infra eius octauam interponenda sit aliqua ex dominicis Vaganti. **Natuuitas Mariæ virginis dup.** ma. **Ad vesper. hym.** Aue maris stella. **An.** Gloriosæ virginis Mariæ ortum dignissimum recolamus, quæ & genitricis dignitatem obtinuit, & virginalem pudicitiam non amisit. **Oratio.**

**S**i Amulis tuis quæsumus domine cœlestis gratiæ munus impartire, vt quibus beatæ virginis partus extitit salutis exordium, natuuitatis eius votiuia solemnitas pacis tribuat incrementum. Per.

Die. 8. F **Ad matutinum inuita.**  
Natiuitatem virginis Mariæ celebremus, Christum eius filium adoremus dominum. **Hym.** O gloriosa. **An.** Regali ex progenie Maria exorta refulget, cuius precibus nos adiuuari mente, & spiritu deuotissime poscimus. **L. iij.**

**M**aria virgo Christi mater patrem trem habuit Ioachimum ciuem Nazareth vrbis Galilææ, & matrem Annam ex oppido Bethlehem, ambos ex tribu Iudæ ex more Iudæorum, quibus ex sua cuique tribu vxorem ducere legitimum erat & consuetum. Ioachimus igitur & Anna assidua & mirabili religione Deum colentes, tripartitam habebant suorum bonorum rationem. Vnam enim partem pauperibus, alteram templo eiusque ministris dicauerant: tertia se suamque familiam alebant. Sed in iustitia, pace, & gaudio perseverantes, vnum tantum dolor sterilitatis angebat, nulla prole post annum matrimonij vigesimum procreata, quod turpe & infamiæ loco inter Iudæos habebatur. Itaque Ioachimus cum in festo encæniorum Ierosolymam adorandi gratia venisset, velletque supplex ad altare Dei munus offerre, repulsus est ab Isachare sacerdote cum ignominia, quasi indignus esset ob longam sterilitatem, qui more patrum & fœcundorum hominum ad eum locum accederet. qua repulsa moestissimus Ioachimus: nec ferens præ pudore suorum ciuium conspectum, ad caulas secessit. Cui post aliquot dies cum pastoribus commoranti, & precibus assiduis a Deo contendenti, vt eam a se ignominiam depelleret, angelus se ostendit, & bono animo ipsum esse iubens, preces eius auditas esse a Deo renuntiavit, filiamque procreandam, quæ Saræ & Rachelis prolem mysterij magnitu-

dine superaret. Qua spe erectus lætusque Ioachimus domum repetens vxori obuiauit, quæ, cum ei quoque apparuisset angelus, eademque nuntiasset, plena spe & gaudio ad marito congratulandum properabat. Salutant igitur inter se cum maxima lætita, & visa, deique promissum conferentes, domum reuertuntur. Concepit igitur Anna diuino munere, sextoque Idus Septemb. Mariam peperit, quæ vt Eua maritum ad peccatum alliciens, causa fuit mortiferæ seruitutis humani generis, sic ipsa genito Christo redemptionis salutaris.

**Ad lau. an.** Natiuitatem hodiernam perpetuae virginis genitricis Dei Mariæ solenniter celebremus, qua celsitudo throni processit, Haleluiah. **Ad vesper.**

**hym.** Aue maris stel. **An.** Natiuitas tua Dei genitrix virgo gaudium annuntiavit vniuerso mundo: ex te enim ortus est sol iustitiae Christus Deus noster, quam soluens maledictionem, dedit benedictionem: & confundens mortem, donauit nobis vitam sempiternam.

Die. 9. G **De octaua Natiuitat.** **Ex canti. cantico. Lectio tertia.**

**O** Sculetur me osculo oris sui: quia cha. 1. meliora sunt vbera tua vino: fragrantia vnguentis optimis. Oleum effusum nomen tuum: ideo adolescentulæ dilexerunt te. Trahe me post te: curremus in odorem vnguentorum tuorum. Introduxit me rex in cellaria sua. Exultabimus & lætabimur in te, memores vberum tuorum super vinum. Recti diligunt te: Nigra sum, sed formosa filiæ Ierusalem, sicut tabernacula Cedar, sicut pelles Salomonis. Nolite me considerare quod fusca sim, quia decolorauit me sol. Filij matris mee pugnauerunt contra me: posuerunt me custodem in vineis: vineam meam non

custodiui. Indica mihi quem diligit anima mea, vbi pascas, vbi cubes in meridie: ne vagari incipiam post greges sodalium tuorum. Si ignoras te o pulcherrima inter mulieres, egredere, & abi post vestigia gregum tuorum, & pasce hoedos tuos iuxta tabernacula pastorum. Equitatui meo in curribus Pharaonis, assimilaui te amica mea. Pulchræ sunt genæ tuae sicut turturis: collum tuum sicut monilia. Murenlulas aureas faciemus tibi, vermiculatas argento. Dum esset rex in accubitu suo, nardus mea dedit odorem suum.

Die. 10. A **De octa. Natiuitatis. Ex canti. cantico. Lectio tertia.**

**F**Asciculus myrrhæ dilectus meus mihi: inter vbera mea commorabitur. Botrus cypri dilectus meus mihi, in vineis Engaddi. Ecce tu pulchra es amica mea, ecce tu pulchra, oculi tui columbarum. Ecce tu pulcher es dilecte mi, & decorus: Lectulus noster floridus, tigna domorum nostrarum cedrina, laquearia nostra cypressina.

cha. 2. Ego flos campi, & lily conualillum. Sicut lily inter spinas, sic amica mea inter filias. Sicut malus inter ligna syluarum, sic dilectus meus inter filios. Sub vmbra illius quem desideraueram sedi: & fructus eius dulcis gutturi meo. Introduxit me in celam vinariam, ordinavit in me Charitatem. Fulcite in me floribus, stipe me malis, quia amore langueo. Læua eius sub capite meo, & dextera illius amplexabitur me. Adiuro vos filiae Ierusalem per capreas, ceruosque camporum: ne suscitetis, neque euigilare faciatis dilectam, quoadusque ipsa velit. Vox dilecti mei. Ecce iste venit saliens in montibus, transiliens colles. Similis est dilectus meus capreæ, hinuloque ceruorum. En ipse stat post

parietem nostrum, respiciens per fenestratas, propiciens per cancellos.

Die. 11. B **De octa. Natiuitatis. Ex canti. cantico. Lectio tertia.**

**E**N dilectus meus loquitur mihi: cha. 2. Surge, propera amica mea, columba mea, formosa mea & veni. Iam enim hyems transijt, imber abiit & recessit. Flores apparuerunt in terra, tempus putationis aduenit: vox turturis audita est in terra nostra, ficus protulit grossos suos, vineæ florentes dederunt odorem suum. Surge propera amica mea, speciosa mea, & veni: columba mea in foraminibus petræ, in cauernis maceriæ. Ostende mihi faciem tuam: sonet vox tua in auribus meis. Vox enim tua dulcis, & facies tua decora. Capite nobis vulpes paruulas quæ demoliuntur vineas: nam vinea nostra floruit. Dilectus meus mihi, & ego illi, qui pascitur inter lilia, donec aspiret dies, & inclinentur vmbrae Reuertere: similis esto dilecte mi capreæ, hinuloque ceruorum super montes Bethel. In lectulo meo per noctes quæsiui quem diligit anima mea: quæsiui illum, & non inueni. Surgam, & circuibo ciuitatem: per vicos & plateas quæram quem diligit anima mea: quæsiui illum, & non inueni.

Die. 12. C **De octa. Natiuitatis. Ex canti. cantico. Lectio tertia.**

**I**Nuenerunt me vigiles, qui custodi- cha. 3. unt ciuitatem: Num quem diligit anima mea vidistis? Paululum cum pertransisset eos, inueni quem diligit anima mea, tenui eum, nec dimittam, donec introducam illum in domum matris meæ: & in cubiculum geneticis meæ: Adiuro vos filiae Ierusalem per capreas, ceruosque camporum, ne suscitetis, neque euigilare faciatis dilectam, donec ipsa velit. Quæ est ista

quæ ascendit per desertum, sicut virgula fumi ex aromatibus myrrhæ, & thuris, & vniuersi pulueris pigmentarij? En lectulum Salomonis sexaginta fortis ambiunt ex fortissimis Israel, omnes tenentes gladios, & ad bella doctissimi. Vniuscuiusque ensis super femur suum propter timores nocturnos. Ferculum fecit sibi rex Salomon de lignis Libani. Die. 13. D **De octa. Nativitatis. Ex canti. cantico. Lectio tertia.**

cha. 4. **T**ota pulchra es amica mea, & macula non est in te. Veni de libano sponsa mea, veni de libano, veni: coronaberis de capite Amana, de vertice Sanir, & Hermon, de cubilibus leonum, de montibus pardorum. Vulnerasti cor meum soror mea sponsa, vulnerasti cor meum in vno oculorum tuorum, & in vno crine colli tui. Quam pulchræ sunt mammæ tuæ soror mea sponsa: pulchriora sunt vbera tua vino, & odor vnguentorum tuorum super omnia aromata. Fauus distillans labia tua sponsa, mel & lac sub lingua tua: & odor vestimentorum tuorum sicut odor thuris. Hortus conclusus soror mea sponsa, hortus conclusus, fons signatus. Emissiones tuæ paradisus malorum punicorum cum pomorum fructibus. Cypri cum nardo, nardus & crocus, fistula, & cinnamomum cum vniuersis lignis Libani, myrrha & aloë cum omnibus primis vnguentis. Fons hortorum, puteus aquarum viuentium.

**Exaltatio sancte Crucis dup. ma. Ad ves. hym.** Lustris sex. f. 645. **An.** Nobile lignum exaltatur, Christi fides rutilat, dum Crux ab omnibus veneratur.

#### Oratio.

**D**EUS, qui nos hodierna die exaltationis sanctæ Crucis annua solennitate lætificas: præsta quæsumus, vt

cuius mysterium in terra cognouimus, eius redemptionis præmia in coelo mereamur. Per eundem. **Et non fit comme. de Natiui. virg. vsque ad vesperas diei crastinæ.**

Die. 14. E **Ad matutinum inuita.** Christum regem pro nobis in cruce exaltatum, venite adoremus. **Hym.** Lustris sex. fo. 645. **Antiphona.** Sacra crux extollitur, virga regia erigitur, in qua Saluator triumphauit.

#### Lectio tertia.

**C**VM extremis Phocæ Imperatoris temporibus Cosdroas Persarum Rex imperij Romani prouincias inuasisset, & Ierosolyma capta, multisque ibi Christianorum millibus occisis, partem dominicæ crucis in Caluariæ loco ab Helena constitutam, in Persidem transtulisset: Ægyptus deinde atque Africa Persarum armis cessissent, Heraclius qui Phocæ successit, magnis affectus cladibus, pacem a Cosdroa petiuit, hanc cum magno Romani Imperij dedecore accepturus. Cæterum cum a barbaro hoste victoriis insolente nullam impetraret: Christi numine ieuniis & supplicationibus propitiatio, exercitum comparauit. Cum quo in hostem profectus, tres Cosdroæ duces cum magnis exercitibus tribus præliis diuina ope superauit. His autem cladibus fractus Cosdroas, dum fugam ultra Tigrim parat: Medarsem filium regni consortem declarauit. Quam contumelia Syrochius maior natu filius non ferens, patri fratrique necem, quam paulo post ex fuga retractis insultit, molitur, pacemque & paternum regnum impetrat ab Heraclio, quibusdam acceptis conditionibus. Quarum ea fuit in primis, vt crucem dominicam restitueret. Heraclius igitur Crucis lignum, post annos. xiiij. quam

venerat in potestatem Barbarorum, receptum, secum deferens, Ierosolymam reuertitur. Quam vrbem ingressus, in solennissima pompa, crucem ipsam circumtulit, & suis humeris ad Caluariæ montem portauit, sicut illam Christus per eandem viam portauerat. Miraculo autem datum est, quod vt erat auro & gemmis cultus, substituit ante portam, quæ in Caluariæ locum foras ducebat: & quo magis exire conabatur, eo immobiliar permanebat. Nam sibi videbatur diuinitus exitu prohiberi. Cunque omnes stupor eius rei teneret, Zacharias Ierosolymitanus antistes, qui eius lateri hærebat, Imperatorem ipsum admonuit, videret, ne parum Christum imitaretur in ferenda cruce, triumphali nitens cultu, cum ille nudis pedibus atque humiliiter tulisset. Tunc Heraclius relicto cultu, quo ornatus erat, vestem plebeiam sumpsit, caleosque de traxit, atque ita sine offensa confecit reliquum viæ. Vbi vero ad Caluariæ locum est ventum, ibi crucem statuit, vnde fuerat a Persis sublata. Quam ob rem statutum est, vt crucis exaltatio annua festiuitate celebretur.

**Ad laudes an.** Super omnia ligna cedrorum tu sola excelsior, in qua vita mundi peperidit, in qua Christus triumphauit, & mors mortem superauit in æternum. **Ad ves. hym.** Lustris sex. f. 645. **vt sup. Antiphona.** O crux benedicta, quæ sola fuisti digna portare regem cœlorum, & dominum, Haleluiah. **Post orationem exaltationis pro comme. oct.** Natiui. dicitur eius an. assignata ad primas vesperas. Gloriæ. **cum eius oratione.**

Die. 15. F Octa. Natiui. du. mi.  
**Sermo sancti Augustini episcopi. L. iij.**

**A** Dest nobis, dilectissimi, optatus

dies beatæ ac venerabilis semper virginis Mariæ. Ideo cum summa exultatione gaudeat terra nostra tantæ virginis illustrata natali. Hæc est enim flos campi, de qua ortum est pretiosum lilium conuallium: per cuius partum mutatur natura protoplastorum, qua deletur & culpa. Præcisum est in ea illud Euæ infelicitatis eulogium, de qua dicitur, In tristitia paries filios: quia ista in lætitia dominum parturiuit. Eua enim luxit, ista exultauit. Eua lachrymas, Maria gaudium in ventre portauit: quia illa peccatorem, ista edidit innocentem. Virgo quippe genuit, quia virgo concepit. Inuiolata peperit, quia in conceptu libido non fuit. Vtrobique miraculum. Et sine corruptione grauida, & in partu virgo puerpera. Aue (inquit angelus ad eam) gratia plena, dominus tecum. Impleta est ergo Maria gratia, & Eua euacuata est a culpa. Maledictio Euæ, in benedictionem mutatur Mariæ. Aue gratia plena, Dominus tecum. Tecum dominus in corde, tecum in ventre, tecum in vtero, tecum in auxilio. Gratulare beata virgo. Christus rex e solo suo venit in vterum tuum. Ex sinu patris, in vterum dignatus est descendere matris.

Die. 16. G **Petrus Dorotheus, & Gorgonius martyres. Lesson. iij.**

**P** Etrus, Dorotheus, & Gorgonius Diocletiani Imperatoris cubicularij fuere. Quorum Petrus cum de martyrio cuiusdam viri, qui Nicomediæ, vbi hæc gesta sunt, edicta Imperatorum aduersus Christianos in foro pendentia discerperat, multa liberius loqueretur, captus diis immolare iubetur. Quo recusante, appensus, tam crudeliter flagris cæditur, vt concisa pelle carnes etiam laniarentur.

Quo suppicio cum nihil a Christi confessione retraheretur, nudatas carnes aceto, & sale perfunditur: cunque hoc etiam constanter tolerasset, in craticula prunis subter strata, lento igni cruciatur, carnificibus eum subinde versantibus, donec consumptis igni carnibus, inuictum spiritum in fide lætus exhalauit. Quo spectaculo permoti Dorotheus, & Gorgonius, Diocletianum cum summa constantia & libertate his verbis alloquuntur, Cur Imperator punis in Petro mentis sententiam, quæ nobis est cum illo communis? cur in illo crimen ducitur, quod nos itidem confitemur? Hæc nobis fides, hic cultus, hæc communis sententia. Quos ille comprehensos similibus suppliciis affectos, ad vltimum laqueo iussit appenos necari quinto Idus Septembbris.

Die. 17. A **Cornelius papa & Cyprianus episc. martyres. Lesson. iij.**

**C**ornelius patria Romanus pontificatus gessit tempore Decij Imperatoris. Hic cum Lucina matrona sanctissima beatorum Petri & Pauli corpora a Cathacumbis, vbi minus tuta esse videbantur, clam extulit. Quorum Paulum Lucina in prædio suo via Ostiensi non longe a loco vbi fuerat occisus, Petrum vero Cornelius non longe a loco vbi fuerat cruci affixus reposuerunt. Decius autem cognito quod Cornelius multos ad fidem Christi conuerteret, Centum cellas eum misit in exilium. Vbi Cyprianus Carthaginensis episcopus, ipsum per literas consolatus est. Sed hoc intellecto Decius missionem & remissionem literarum maligne interpretatus, Cornelium reuocauit, quasi reum læsæ maiestatis, ipsumque plumbatis cædi, ac deinde ad Martis simulachrum adorandum duci iuber. Quod cum facere constantis-

sime recusaret. xvij. Calend. Octob. capite truncatus a beata Lucina cum quibusdam clericis noctu sepelitur in arenario prædij sui non longe a coemeterio Calisti. Sedit autem annos duos, menses duos, dies tres. Cyprianus natione Apher Christianus factus, omnes suas facultates pauperibus distribuit. Deinde presbyter, nec multo post episcopis Carthaginensis creatus, plurima sanctitatis documenta præbuit & doctrinæ singularis monumenta posteris reliquit. Imperatore Valeriano accusatus, quod Christum coleret, a Paterno proconsule, cum ab instituto flecti non posset, in exilium missus est. Vnde regressus proconsule defuncto, rursum apud Galerium Maximum, qui Paterno successerat accusatus, inuicto animo in vnius veri Dei Christique confessione perseverans, obtruncatus, martyrio coronatur. xvij. Calend. Octob.

Die. 18. B **Methodius epis. mar.**

Die. 19. C **Ianuarius & socij mar.**

Die. 20. D **Eustachius & soc. mar.**

Die. 21. E **Matthæus apostolus. duplex maius. Ad vesper. Oratio.**

 Eati apostoli & euangelistæ Matthæi domine precibus adiuuemur: vt quod possilitas nostra non obtinet, eius nobis intercessione donetur. Per. L. iij.

**M**atthæus, qui & Leui dicebatur ex publicano factus est Apostolus, Nam cum in vrbe Galilææ Capharnaø ad telonium federet, a Christo prætereunte vocatus, ipsum est sequutus, quem cum discipulis hospitio suscepit. Post eius vero resurrectionem Matthæus dum pararet in Æthiopiam profici sci ad prædicandum gentibus illis euangelium, patria, hoc est, Hebraica lingua euangelium,

quod in Iudaea prædicauerat, scripsit. Profectus igitur in Æthiopiam quam prouinciam fuerat sortitus, verbum domini sequentibus signis latissime disseminauit. Et regio puero a morte ad vitam ope diuina reuocato, regem patrem cum vxore & vniuersa prouincia ad Christi fidem conuertit. Cui regi defuncto, cum Hirtacus quidam in regno successisset, eiusque filiam Iphigeniam sibi vellet matrimonio copulare, Matthæus, quo authore virginitatem illa vouerat, vt in sancto virginitatis proposito persisteret, eandem hortabatur. Itaque virginem constanter suis votis obsistere molestissime ferens Hir tacus, Matthæum, quem eius consilij authorem esse sciebat, ad altare sacra facientem gladio confodi iussit. Et sic apostoli, & euangelistæ, martyrisque coronam adeptus Matthæus, ad Christum, beatamque vitam migrauit. xj. Calendas Octob.

Die. 22. F Mauricius cum sociis martyribus. Lectio tertia.

**C**Vm Maximianus Imperator exercitum, quem ingentem ex variis nationibus confectum, trans alpes induxerat, diis sacrificare in Sedunorum finibus (qui populi sunt in Galli) iussisset, Thebanorum legio, quæ a Thebis Ægyptiis missa fuerat, a reliquo agmine, ne impiis sacrificiis interesset, discessit. Quo animaduerso Maximianus denuntiatum eis mittit, vt si se saluos esse velint, protinus in castra redeant ad sacrificia. Illi se Christianos esse respondent, & a talibus sacrificiis religione, a qua minime sibi esset discedendum, prohiberi: prouinde precari Imperatorem, ne, quod ipsis nefas esset, imperaret. Tunc Maximianus maiorem iram odio, quod in Christianos gerebat, sugerente, thebanos,

qui numero erant ad sex millia sexcenti sexagintasex, immisso exercitu, poenas dare iubet, decimo quoque trucidato. Quam poenam semel & iterum Christiani subire, & quidem libenter maluerunt authore Mauricio, quam impia imperata facere. Postremo Maximiano non ferente Christianorum constantiam, vniuersi a reliquo exercitu illius imperio conciduntur. Et sic Thebanorum legio ad cœlestem militiam commigrauit. x. Calendas Octob.

### Oratio.

**A** Nnue quæsumus omnipotens Deus, vt sanctorum martyrum tuorum Mauricij & sociorum eius, nos lætificet festiua solennitas: & quorum suffragiis nitimus, eorum natalitiis glorriemur. Per dominum.

Die. 23. G Linus papa mar. L. iij.

**L** Inus papa natione Thuscus, ab vltimo Neronis anno vsque ad Vespasiani tempora pontificatum primus post Petrum gessit, hortante ad id humilitatis gratia Clemente, qui quartus a Petro præfuit ecclesiæ. Quamuis enim ipse a Petro sibi successor fuissest destinatus, ne tamen videretur ambitiose agere, Lino primum cessit, deinde Cleto. Linus igitur cum Dei ecclesiam sanctissime moderaretur, instituit, ne qua mulier nisi velato capite templum ingredieretur. Idemque res gestas beati Petri, præsertim contra Simonem magum, diligenter perscripsit. Tanta erat huius viri sanctitas & fides, vt non solum dæmones fugaret, sed mortuos etiam in vitam reduceret. Sed hominum cæcitate, cordisque duritia, factum est, vt a Saturnino consule, cuius filiam a dæmonibus liberauerat, capitali supplicio ob Christi fidem afficeretur. Sepultus est autem iuxta beati Petri corpus nono Calend. Octob. cum

sedisset annos xj. menses. iij. dies. xij.  
 Die. 24. A **Tecla. virgo martyr.**  
 Die. 25. B Seniorem ne in. 193.  
 Die. 26. C Quicunque sunt. 195.  
 Die. 27. D **Cosmas & Damianus martyres. Lectio tertia.**

**C**osmas & Damianus fratres in Ægæa Vrbe Arabiæ nati, quamquam erant arte me dicinæ docti, magis tamen Christi virtute sanabant omnes infirmitates. Quod audiens Lysias præses Diocletiano & Maximiano Imperatoribus, adduci eos ad se iubet. Qui cum ab eo interrogati nomina, patriam, & religionem incunctanter exposuerint, manus pedesque vincti, quoniam diis sacrificare recusauerant, immanissime torquentur. Sed cum viderentur cruciatus negligere, iussu præsidis, vt erant ligati, in mare deturbantur. Diuino tamen munere solutis vinculis e pelago sunt in colums egressi. Præses autem hoc magicis artibus ascribens, iubet eos in carcerem trudi, ac postridie eductos, in magnum rogum immitti. In quo cum illæsi nihilo secius permansissent, post innumera supplicia, capitis obtruncatione martyrio sunt coronati: & ibidem a Christianis sepulti. v. Calendas Octob. Processu vero temporis Romam translati, in eccllesia ipsorum nomine dicata reconduntur. **Oratio.**

**P**RÆSTA quæsumus omnipotens Deus, vt qui sanctorum martyrum tuorum Cosmæ & Damiani natalitia colimus, a cunctis malis imminentibus eorum intercessionibus liberemur. Per. Die. 28. E Paulus vinctus. 196.

**Dedicatio Michaelis archangeli duplex maius. Ad vesper. hym.**

 Ibi Christe splendore patris Vita, virtus cordium, In con- spectu angelorum, votis, voce

psallimus: Alternantes concrepando Melos damus vocibus.

**C**ollaudamus venerantes, Omnes coeli milites: Sed præcipue primatem Cœlestis exercitus Michaelem in virtute Conterentem Zabulon.

**Q**uo custode procul pelle rex Christe piissime Omnes nefas inimici, Mundo corde, & corpore paradiso redde tuo Nos sola clementia.

**G**loriam patri melodis personemus vocibus, Gloriam Christo canamus, Gloriam paracleto. Qui trinus & vñus Deus extat ante secula. Amen.

**A**ntiphona. Dum sacrum mysterium cerneret Ioannes, Michael archangelus tuba cecinit, Ignosce domine Deus noster qui aperis librum, & soluis signacula eius, haleluiah. **Oratio.**

**D**EUS, qui miro ordine angelorum ministeria, hominumque dispensas: concede propitius, vt quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniat. Per.

Die. 29. F **Ad matutinum inuita.** Regem Archangelorum dominum, venite adoremus. **Hym.**

**C**HRISTE sanctorum decus angelorum, Rector humani generis, & author Nobis æternum tribue benignus Scandere cœlum.

**A**ngelum pacis Michael ad istam Cœlitus mitti rogitalmus aulam, Nobis vt crebro veniente crescant, Prospera cuncta.

**A**ngelus fortis Gabriel, vt hostem Pelлат antiquum, volitet ab alto, Sæpius templum veniens ad istud Visere nostrum.

**A**ngelum nobis, medicum salutis Mitte de coelis Raphael, vt omnes Sanet egrotos, pariterque nostros Dirigat actus.

**H**inc Dei nostri genitrix Maria, Totus

& nobis chorus angelorum Semper as sistat, simul & beata Concio tota.

**P**ræstet hoc nobis deitas beata Patris, ac nati, pariterque sancti Spiritus, cuius reboat in omni Gloria mundo. Amen.

**A.** Concussum est mare, & contremuit terra vbi archangelus Michael descendebat de cœlo. **Lesson. iij.**

**Q**uoniam hodie festum Michaelis archangeli celebramus, non erit ab re pauca de ordinibus & præstantia angelorum commemorare, quos Deus initio mundi creauit nulla infectos prauitatem, licet ipsorum quidam ex omnibus ordinibus sua culpa cum principe diabolo corruerint. Angelorum igitur qui in officio perstantes, fuerunt in gratia confirmati, tres omnino esse hierarchias grauissimis sanctorum voluminum, & authorum testimoniis acceptimus, supremam scilicet, medium, & infimam: quarum singulæ ternos ordines continent, suprema Seraphinos, Cherubinos: & thronos: media dominationes, principatus, & potestates: infima virtutes, archangelos, & qui angeli proprio vocabulo, quod est alioquin omnibus commune nominantur. Conficitur autem unusquisque ordo præstantia & similitudine muneris, & gratiæ, qua quidam angelorum conueniunt inter se. Nam licet cuncta gratiarum mundera omnes acceperint, alia tamen aliis largius tributa sunt. Itaque Seraphini appellantur, qui cæteris charitate præstant, Cherubini, qui sapientia, ac cæteri eodem modo. Sed quanquam angeli quo superiores sunt, hoc rarius a Deo in ministerium aliquod mittantur (tutelares enim quorum cuiusque fidei singuli homines committuntur ex infimo ordine sunt) tamen ex omni ordine quandoque mitti

testatur Paulus, qui omnes (inquit) sunt administratorij spiritus in ministerium missi. Itaque Michaelem, qui nunc princeps ecclesiæ dicitur esse, vt olim synagogæ, licet tum angelus, tum archangelus nominetur, esse tamen supremæ Hierarchiæ existimarunt viri nonnulli sacrarum literarum eruditissimi, authore Daniele, qui Michaelem unum esse dicunt de primis principibus. Michaelis igitur festum, quod. viij. Idus Maij celebratur, ab eius apparitione, & quod. iij. Calend. Octob. ab eius Basilicæ dedicatione nomen accipit, quæ ipsi fuit dedicata in antro ad cacumen Gargani montis Apuliae, qui procurrit in adriaticum mare. Quo in loco propter multa & magna edita miracula cum ab aliis populis religiose colitur Michael, tum maxime ab accolis Sipontinis, qui se patrocinio eius sæpe adiutos esse profitentur.

**A**d lau. an. Factum est silentium in cœlo, dum draco committeret bellum, & Michael pugnauit cum eo, & fecit victoriam. Haleluiah. **A**d vesperas hym. Tibi Christe vt supra. **A**ntiph. Princeps gloriosissime Michael Archangele, esto memor nostri, & hic & vbiique semper precare pro nobis filium Dei, haleluiah haleluiah. **P**ost orationem sancti Michaelis pro comme. sancti Hieronymy. **dicitur an.** O doctor optime, ecclesiæ sanctæ lumen, beatæ Hieronyme diuinæ legis amator, deprecare pro nobis filium Dei. **O**ratio.

**D**eus, qui ecclesiæ tuæ in expōnendis sacris scripuris beatum Hieronymum confessorem tuum doctorem gloriosum elegisti: præsta quæsumus, vt eiusdem piis suffragantibus meritis, quod ore simul & opere docuit, te adiuuante exercere valeamus. Per dominum.

Die. 30. G Hieronymus presbyter confessor duplex mi. Lesson. iij.

**H**ieronymus Constantino Imperatore anno ab orbe redempto. ccxxxj. in oppido Stridone (quod est in Pannoniae Dalmatiæque confinio) Christianis parentibus ortus, puer admodum Romanam missus est liber alibus studiis erudiendus. Vbi Donato in grammaticis præceptore, & (vt quidam volunt) Victorino in rhetoricis vsus, Græcas ac Latinas literas felicissime didicit. Cum autem ætate processisset, Aristotelicam, Platonicam, Stoicam ac cæterorum omnium philosophiam attigit. Galliam deinde discendi gratia perlustrauit, vnde Romanam reuersus est, atque inde in Syriam profectus. Qua itidem magna ex parte discendi studio peragrata, in vastam eremum, quæ Syros ab Agarenis determinat, secessit: vbi quatuor annos ab hominum frequentia semotus, cum solo Deo librisque suis commercium habens, adolescentiæ lapsus lachrymarum imbre diluebat. Et contractas per ætatis incuriam sordes, laborum asperitate detergebat. Inedia denique ac vigiliis, & incredibili austерitate, rebellantem carnem & subinde repullulantem ætatis lasciuiam coercens, corpus spiritui seruire docebat. Visebatur tamen in ea solitudine nonnunquam ab amicis, & vicinos monachos ipse inuisebat. Hebraici sermonis difficultatem indefesso labore peruicit. Cuius non solum intelligentiam, sed & peculiarem sonum ac vernaculum sidorem est assequutus, vsus ad eam rem doctissimis Hebræorum, quos ingenti mercede conducebat, marsupium exhauiens, vt pectus eruditione locupletaret. nec his contentus, Caldaicam item linguam est aggressus, quam tamen hactenus modo

sequutus est, vt intelligere posset verius quam sonare. Gregorium Nazianzenum præceptore suum ipse appellat, & hoc interpretante se sacras didicisse literas testatur. Cum igitur ingenti iam doctrina, & sanctitate clarus habetur, Romam reuocatus, presbyter factus est. Vbi cum probatissimæ vitae exemplo mores hominum castigaret, in primisque clericorum crimina constanter argueret, non ferens ipsorum inuidiam, ex vrbe iterum profectus, Syriam repetiit, & Bethlehem iuxta præsepe, quod infantem Christum exceperat, venturæ senectuti sedem delegit. Vbi cum piis doctisque viris in monasterio, quod Paula matrona sancta condiderat, sanctissimam vitam multis egit annis. Libros conplures scripsit. Vetus testamentum ad veritatem Hebraicum transtulit. Nouum autem reddidit Græcæ fidei. Multa præterea Græcorum opera Latinitate donauit. Tandem vitae cursu sanctissime peracto, multis miraculis clarus, in eodem oppido Bethlehem migrauit ad dominum, pridie Calend. Octob. anno Christi nati. ccccxxij. suæ vero ætatis. xcj.

## OCTOBER.

Die. 1. A **Remigius episc. confes.**

Die. 2. B Paulus apostolus. 590.

Die. 3. C Tu ergo fili mi. 592.

Die. 4. D **Franciscus confessor duplex minus. Oratio.**

**F**lus, qui ecclesiam tuam beati Francisci meritis foetu nouæ prolis amplificas, tribue nobis ex eius imitatione terrena despicer, & cœlestium donorum semper

**F**atus (quod oppidum est in Umbria) vir fuit religiosissimus, euangelicæ perfectionis sectator: floruit Inno-

centio Papa tertio. Nam cum adolescens mercaturam exercuisset, non tamen abiit post aurum, nec sperauit in pecuniæ thesauris. Sed ad Christum conuersus, cum audisset in ecclesia illud euangelicum: Qui non renuntiauerit omnibus, quæ possidet, non potest esse meus discipulus: cuncta quæ ad manum habuit, pauperibus erogauit, cætera patri suo, idipsum postulanti, haereditario iure coram episcopo tradidit. Deinde vt normam queretur, quam Christus dedit apostolis, dum eos mitteret ad prædicandum, distributa pecunia calceamenta depositit, & vnica contentus tunica (vt quatenus liceret Christum imitaretur) duodecim sibi socios asciuit. Atque ad æmulationem euangelicæ perfectiōnis, ordinem monasticum, qui Minorum appellatur, instituit, Romamque venit circa annum a Christo nato M. ccvij. quem papa visione diuina præmonitus benigne recepit, regulamque, & institutum ab eo viuendi ordinem confirmauit. Dimissis ergo quoquo versus fratribus, qui verbum Dei seminarent, ipse in Syriam nauigauit, a Sodanoque fuit benigne receptus. Sublata tamen prædicandi facultate, coactus fuit in patriam redire. Cui bienium ante obitum cum. xl. dies ieunasset in monte Aluernæ in festo exaltationis Crucis oranti apparuit Seraph crucifixus, qui in manibus, & pedibus ipsius stigmata plagarum Christi mirabiliter impressit. Quibus insignitus summæ admirationi cunctis intuentibus venerationique fuit. Tandem beatus Franciscus plenus bonis operibus & gratia, apud Assisium moritur. iiij. Non. Octob. Quem Gregorius nonus cognitis eius miraculis, catalogo sanc-

torum ascripsit.

Die. 5. E Hoc autem scito. 593.

Die. 6. F Testificor coram. 594.

Die. 7. G Marcus papa confes. L. iij.

**M** Arcus patria Romanus magni Constantini tempore pontifex factus, instituit, vt episcopis Ostiensis, a quo Romanus pontifex consecratur, pallio vteretur. Præterea, vt diebus solennibus statim post euangelium Symbolum iuxta declarationem Niceni concilij clero & populo magna voce decantaretur. Duas ecclesias Romæ condidit, vnam via Ardeatina, altram intra vrbe. Quas Constantinus magnis muneribus exornauit, & auxit. Postremo cum ex sacris ordinibus bis mense Decemb. habitis, presbyteros. xxv. diaconos. vj. episcopos. viiij. creasset moritur, ac in coemeterio Balbinæ sepelitur, cum sedisset annos. ij. menses. viij. dies. xx. *Oratio.*

**E**xaudi domine preces nostras: & intercedente beato Marco confessore tuo atque pontifice, supplicationes nostras placatus intende. Per dominum.

Die. 8. G Paulus seruus Dei. 595.

Die. 9. A **Dionysius, Rusticus, Eleutherius martyres.** Lesson. iij.

**D**ionysius patria Atheniensis, vir patricius, & Areopagita, quo nomine illius cuitatis senatores appellabantur, traditur eo die, quo Christus crucifixus est, animaduerso solis præter ordinem naturæ defectu, cum esset vir excellens omni doctrina, coram multis exclamasse, Aut Deus naturæ patitur, aut mundi machina dissolutur. Cum autem Paulus Athenas venisset, & datus esset in Areopagum: vt rationem eius doctrinæ redderet, quam prædicabat, in medio senatus mirabiliter de

vera pietate & resurrectione Christi ac mortuorum disseruit. Qua oratione, cum alios, tum in primis Dionysium conuertit, eumque constituit episcopum Atheniensis ecclesiae. Postea vero cum Romam venisset Dionysius vt Petrum videret & Paulum quos audierat in vincula coniectos esse, aliquanto post tempore missus est a Clemente in Galliam ad praedicandum euangelium, quem sequuti sunt Rusticus prebyter, & Eleutherius diaconus, vsque ad vrbum Parisiorum. Vbi cum multos ad fidem Christi conuertisset, in persequitione Domitiani capti Dionysius & socij, a Fescenino praefecto vehementer loris flagellati sunt. Sed cum non possent auocari a Christiana pietate, postridie Dionysius in craticula ferrea igni supposito imponitur, & multis deinde suppliciis afficitur. Quibus superatis, idem Dionysius nomagesimo ætatis suæ anno, cum sociis, similiter cruciatis, capite truncatur. viij. Idus Octob. Qui Dionysius suum caput sus tulisse, & manibus per longum spatium portasse memoratur. Scripsit autem mirabili quadam doctrina librum de coelesti Hierarchia, & alterum de diuinis nominibus. Item de mystica theologia, & alia nonnulla. **Oratio.**

**D**EUS qui hodie nostra die beatum Dionysium martyrem tuum virtute constantiae in passione roborasti, quique illi ad praedicandum gentibus gloriam tuam Rusticum & Eleutherium sociare dignatus es, tribue nobis quæsumus ex eorum imitatione pro aomre tuo prospera mundi despicere, & nulla eius aduersa formidare. Per domi-

- Die. 10 C Tu autem loque. 596.
- Die. 11. D Admone illos. 597.
- Die. 12. E Paulus vocatus. 342.
- Die. 13. F Videte enim vo. 344.

Die. 14. G **Calistus papa mar. L. iij.**

**C**alistus pontifex patria Romanus vsque ad Seueri tempora peruenit. Hic ieunium quod ter in anno celebrabatur, per quatuor tempora vt fieret, decreuit. Vt sicut annus per quatuor voluitur tempora, sic nos quaterne, solenne agamus ieunium per quatuor anni tempora. Quibus temporibus postea institutum est, vt fieret sacrorum ordinum initiatio, quæ antea Decembri duntaxat mense fieri consueruerat. Coemeterium quoque de suo nomine condidit via Appia, in loco vbi multorum martyrum cineres antea repositi fuerant. Postremo vbi ex ordinationibus mense Decembri quinquies habitis, prebyteros. xvij. diaconos. iiij. episcopos. viij. creasset, martyrio coronatus est, ac sepultus in coemeterio Calopodij via Aurelia. iij. ab vrbe lapide, pridie Idus Octob. cum sedisset annos. vj. menses. x. dies. x.

Die. 15. A Et ego fratres. 345.

Die. 16. B Sic nos æstimet. 346.

Die. 17. C Rogo ergo vos. 347.

Die. 18. D **Lucas euange. d. ma. Ad vesper. & matuti. hym. antiphona et inuit. de communi apost. Oratio.**

**S**Nterueniat pro nobis quæsumus domine sanctus tuus Lucas euangelista, qui crucis mortificationem iugiter in suo corpore pro tui nominis honore portauit. Per. L. iij.

**L**Vcas medicus Antiochenensis, secundator Pauli fuit, ac omnis eius peregrinationis comes. Scripsit euangelium, de quo idem Paulus, Misimus (inquit) cum illo fratrem, cuius laus est in euangelio per omnes ecclesiias. Aliud quoque edidit volumen egregium, quod inscribitur Apostolorum Acta. Cuius historia vsque

ad biennium Romæ commorantis Pauli peruenit, hoc est vsque ad quartum Neronis annum. Quidam suspicantur, quotiescumque in epistolis suis Paulus dicit, iuxta euangelium meum, Lucæ significare volumen. Quanquam Lucas non solum ab apostolo Paulo, qui cum domino in carne non fuerat, sed a cæteris etiam apostolis euangelium didicisse, ipse quoque in voluminis sui principio declarat, dicens, Sicut tradiderunt nobis, qui a principio ipsi viderunt, & ministri fuerunt sermonis. Igitur euangelium sicut audierat scripsit. Acta vero apostolorum, sicut viderat, composuit. Vixit octoginta quatuor annos vxorem non habens. Sepultus est Constantinopoli, ad quam vrbum viigesimo Constantij anno ossa eius cum reliquis Andreæ apostoli translata sunt ex Achaia.

Die. 19. E Ptol. & Lucius mar. L. iij.

**A** Lexandriæ Marco Aurelio Vero & Antonino filio Imperatoribus, cum pudicam ac Christianam vxorem infidelis & scelestus maritus, nec a proposito Christiano deterrere, nec ream coram iudice conuincere posse confideret, in exitium Ptolomæi, quem illa magistrum religionis habuerat, conuersus, centurioni amico persuasit, vt illum an Christianus esset percontaretur. A quo rogatus Ptolomæus sine cunctatione Christianum se esse respondit. Quam ob rem in vincula coniectus, diuque carceris situ & squalore confectus, ad Vrbicij iudicis tribunal producitur. Vbi Christianam pietatem pari constantia cum multa Christi laudatione professus, capitali sententia damnatur. Hanc Ptolomæi præcipitem damnationem Lucius qui aderat, indigne ferens, liberius coepit temeritatem iudicis increpare. A quo

interrogatus, an ipse quoque Christianus esset, cum id plane asseuerasset, simili sententia damnatur. Tunc Lucius, Gratias (inquit) ago tibi Vrbici, quod me a sæuissimis dominis asseris, ad optimumque patrem & regem omnium Deum remittis. Et sic cum Ptolomæo Lucius interfactus, martyrio coronatur. xiiij. Calend. Nouemb.

Die. 20. F Audet aliquis. 348.

Die. 21. G Vrsula & soc. v. & mar.

Die. 22. A Hilarion Abbas. L. iij.

**H** Ilarion Abbas in vico Tabatha prope Gazam Palæstinæ vrbe ortus, ex parentibus gentilibus Christianus ipse vt rosa de spinis effloruit. Qui Alexandriam missus, atque breui Grammaticam edocitus, & Christianus effectus, ecclesiam assidue frequentabat. Quo tempore cum Antonij nomen esset per totam Ægyptum celeberrimum, videndi eum studio incensus, ad eremum contendit. Et cum illo duobus mensibus versatus, ipsius vitæ rationem, ac morum grauitatem diligenter considerauit. Reuersusque ad patriam, totum patrimonium sibi ad defunctis parentibus relictum pauperibus largitus est. Et adhuc adolescens. xv. annorum ad eremum reuertitur. Vbi cellula structa paulo ampliore quam vt caperet eius corpusculum, sacco induitus, ad. xx. ætatis suæ annum, teste Hieronymo, qui vitam eius literis mandauit, tanta abstinentia corpus affixit, vt quindenisi modo caricis vnoquoque die post solis occasum vesceretur, & super humum iuncis duntaxat stratam, ad vltimum vitæ diem somno reficeretur: Hic demum orationi & psalmodiae semper intentus, post incredibilem carnis macerationem, & continua ieunia, octogesimum natus annum, sanctitate & mira-

culis clarus, migrauit ad dominum. xij.  
Calend. Nouemb.

Die. 23. B De quibus autem. 350.

Die. 24. C De virginibus. 351.

Die. 25. D **Chrisan. & Daria mar.**

Die. 26. E **Euaristus papæ mar. L. iij.**

**E**Varistus Papa natione Græcus patre Iudeo Traiani tempore præfuit ecclesiæ. Hic, vt Damasus testatur, titulos in vrbe Roma presbyteris diuisit, & septem diaconos statuit, qui custodirent episcopum prædicantem: ne aut ipse ab insidiatoribus quoquo modo infestetur, aut lædatur a suis, aut verba diuina detrahendo, aut insidiando polluantur vel despiciantur. Idem constituit: ne plebis in episcopum accusatio admitteretur. Ordinationes ter habuit mense Decembris, quibus presbyteros. vj. diaconos. ij. episcopos per diuersa loca creauit. Postremo cum sedisset annos. xi. menses. x. dies. ij. anno vltimo Traiani martyri coronatus est, ac sepultus in Vaticano. vij. Calend. Nouemb.

Die. 27. F De ijs autem quæ ido. 352.

Die. 28. G **Simon & Iudas apostoli, duplex maius. Oratio.**

**D**eus, qui nos per beatos Apostolos tuos Simonem & Iudam, ad agnationem tui nominis venire tribuisti: da nobis eorum gloriam sempiternam & proficiendo celebrare, & celebrando proficere. Per do. **Lesson. iij.**

**S**imon qui & Simeon Zelotes zelo domini feruens accepit Ægypti principatum, & post Iacobum Iustum cathedram tenuit Ierosolymorum. Cui ecclesiæ cum multis annis præfuisset, Atticus consularis Traiani tempore cognito quod esset generis Dauid, & Christianus, multis eum suppliciis affecit. Quibus mira patientia toleratis, ad crucem damnatur, iussus vt quem

vita coleret, eius exitum morte quoque imitaretur. Itaque cruci affixus est, cum. cxx. annos natus esset, cunctis admirantibus in corpore tam senili, tam robustum animum ad ferenda supplicia perstisset. Iudas Iacobi frater in Mesopotamia, ac interioribus Ponti euangelizans, feras & indomitas gentes, sancto dogmate mitigauit, & fidei diuinitate subiugauit. Cuius extat vna parua epistola, quæ inter catholicas nominatur.

Die. 29. A **Marcellus mar. L. iij.**

**M**Arcellus natione Hispanus, patris Legionensis, cum a vita militari, quam multis annis centurio gesserat, discessisset, vt vera religione accepta Christo commodius inseruieret, Diocletiano & Maximiano Imperatoribus accusatus est eo nomine apud præfectum Fortunatum. Cui se tanquam militiæ desertorem, & cultorem nouæ superstitionis incusanti clara voce se Christianum esse repondit: & Christo malle, quam terrenis principibus militare. Quo responso Fortunatus ira succensus, vinctum eum Tingim oppidum Mauritaniæ ad Agricolanum præsidem mittit, eique per literas Marcelli causam exponit. Qua cognita Agricolanus confitentem Marcellum, & in fide Christi perseuerantem capite damnauit. Occisusque est. iiiij. Calend. Nouemb. Cuius mortem duodecim eius filij suscepto martyrio in diuersis locis æmulati esse memorantur.

Die. 30. B Non sum liber? 353.

Die. 31. C Et factus sum. 354.

**Aduertendum est nunc in indice post Penteco. posito. 408. an in festo omnium sanctorum interponenda sit aliquam ex dominicis Vagant.**

Festum omnium sanctorum duplex  
maius. Ad vesperas hym.

**H**riste redemptor omnium  
Conserua tuos famulos:  
Beatæ semper virginis Pla-  
catus sanctis precibus.

Beata quoque agmina Cœlestium spir-  
ituum, Præterita, præsentia, Futura  
mala pellite.

Vates æterni iudicis, Apostolique do-  
mini, suppliciter exposcimus, Saluari  
vesti is precibus.

Martyres Dei inclyti, Confessoresque  
lucidi, Vestris orationibus Nos ferte in  
cœlestibus.

Chorus sanctorum virginum, Monacho-  
rumque omnium, Simul cum sanctis  
omnibus Consortes Christi facite.

Gentem auferte perfidam Credentium  
de finibus: vt Christo laudes debitas  
Persoluamus alacriter.

Gloria patri ingenito: Eiusque vnigen-  
ito, Vna cum sancto Spiritu In sem-  
piterna secula. Amen.

**A**n. Angelio, archangeli, throni, dom-  
inationes, principatus, potestates, vir-  
tutes, Cherubim atque Seraphim, pa-  
triarchæ, prophetæ, sancti legis doc-  
tores, apostoli, omnes Christi mar-  
tyres, sancti confessores, virgines do-  
mini, anachoritæ, sanctique omnes in-  
tercedite pro nobis. **Oratio.**

**O**Mnipotens sempiterne Deus, qui  
nos omnium sanctorum tuorum  
merita sub vna tribuisti celebritate  
venerari: quæsumus, vt desideratam  
nobis tuæ propitiationis abundantiam,  
multiplicatis intercessoribus largiaris.  
Per domi.

Die. 1. D **Ad matutinum inuita.**  
Regem regum dominum venite adore-  
mus: quia ipse est corona sanctorum  
omnium. **Hymnus.**

**I**Esu saluator seculi Redemptis ope-

subueni, & pia Dei genitrix Salutem  
posce miseris.

Coetus omnes angelici, Patriarcharum  
cunei, Et prophetarum merita Nobis  
presentur veniam.

Baptista Christi præuius, Et clauiger  
æthereus, Cum cæteris apostolis Nos  
soluant nexus criminis.

Chorus sacratus martyrum, Confessio  
sacerdotum, Et virginalis castitas Nos  
a peccatis abluant.

Monachorum suffragia, Omnesque  
ciues cœlici Annuat votis supplicum,  
Et vitæ poscant præmium.

Laus, honor, virtus, gloria Deo pa-  
tri, & filio, Snacto simul paracleto In  
seculorum secula. Amen. **Antiphona.**  
Vidi turbam magnam, quam dinumer-  
are nemo poterat ex omnibus gentibus  
stantes ante thronum.

**Sermo sancti August. epis. Lesson. iij.**

**H**odie, dilectissimi, omnium sanc-  
torum sub vna solennitatis læti-  
tia celebramus festiuitatem, quorum  
societate cœlum exultat, quorum pa-  
trociinis terra lætatur, quorum tri-  
umphis ecclesia sancta coronatur, quo-  
rum confessio quanto in passione for-  
tior, tanto est clarior in honore, quia  
dum creuit pugna, creuit & pugnant-  
ium gloria: & martyrij triumphus mul-  
tiplici passionum genere adornatur: per  
quæ grauiora tormenta, gratiora fuere  
& præmia: dumque catholica mater ec-  
clesia per totum orbem longe lateque  
diffusa in ipso capite suo Christo Iesu  
edocta, contumelias crucis, & mortem  
didicit non timere, magis magisque  
roborata non est resistendo, sed per-  
ferendo. Vniuersos autem quos ag-  
mine inclyto carcer poenalis inclusit,  
pari & simili calore virtutis ad gerend-  
um certamen gloria triumphalis in-

spirauit. O vere beata mater ecclesia, quam sic honor diuinæ dignationis illuminat, quam vincentium gloriosus martyrum sanguis exornat, quam inuiolatæ confessionis candida induit virginitas. Floribus eius nec rosæ, nec lilia desunt. Certent nunc, charissimi, singuli ad vtrosque honores amplissimas accipere dignatum coronas, vel de virginitate candidas, vel de passione purpureas. In cœlestibus castris pax, & acies habent flores suos, quibus milites Christi coronantur. Dei enim ineffabilis & immensa bonitas etiam hoc prouidet, vt laborum quidem tempus & agonis non extenderet, nec longum faceret aut æternum, sed breue, & vt ita dicam, momentaneum, vt in hac breui, & exigua vita, agones essent & labores: in illa vero, quæ æterna est, corona & præmia meritorum: vt labores quidem cito finirentur, meritorum vero præmia sine fine durarent.

**Ad laud. an.** Te gloriosus apostolorum chorus, te prophetarum laudabilis numerus, te martyrum candidatus laudat exercitus: te omnes sancti & electi voce confitentur vñanimes, beta trinita vñus Deus.

**Ad vesper. hym.** Christe redemptor. &c.

**Antiphona.** O quam gloriosum est regnum, in quo cum Christum gaudent omnes sancti, amicti stolis albis: sequuntur agnum quocunque ierit.

**Hodie post vespe. diei dicuntur vespe. defunctorum, nisi sit sabbatum: nam tunc vespe. defunctorum dicuntur die, dominica post vesper. diei.**

**Die. 2. E De octaua omnium sanctorum. Lectio tertia.**

**L** Egimus in ecclesiasticis historiis, quod sanctus Bonifacius, qui quartus a beato Gregorio Romanæ vrbis episcopatum tenebat, suis precibus a Phoca Cæsare impetravit, donari ec-

clesiæ Christi templum Romæ, quod ab antiquis Pantheon antea vocabatur: quia hoc quasi simulachrum omnium videretur esse deorum. In quo eliminata omni spurcitia, fecit ecclesiam sanctæ Dei genitricis atque omnium martyrum Christi: vt exclusa multitudo dæmonum, multitudo ibi sanctorum a fidelibus in memoria habetur: & plebs vniuersa in capite Calendarum Nouembrium sicut in die Natalis domini ad ecclesiam in honore omnium sanctorum consecratam conueniret: ibique missarum solennitate a præsule sedis apostolicæ celebrata, omnibusque rite perfectis, vñusquisque in sua cum gaudio remearet. Nos ergo fratres charissimi, in omnium primordiis sanctorum nominare & laudare & glorificare condecet eum, qui cunctos condidit sanctos, per quem facta sunt omnis: per quem cuncta subsistunt elementa: cuius maiestas nec incipit nec desinit in seculum: vt merito omnis principium ac finis creaturæ nominetur.

**Notandum, quod hodie præter officium diei dicuntur etiam matu. cum suis laudi. pro pro defunctis, nisi sit dominica, nam tunc officium duncto . dicuntur die Lunæ.**

**Die. 3. F De octaua omnium sanctorum. Lectio tertia.**

**B** Eata Dei genitrix & semper virgo Maria, templum domini, sacrarium spiritus sancti, virgo ante partum, virgo post partum, præsentis diei solennitatis cum suis virginibus expers nullo modo credenda est, quæ Dei populum faciendo monebat spernere perituri luxus seculi: a lenocinio mortalibus naturæ declinare, carnis pudicitiam cum virginitatis honore intra cordis hospitia obseruare, eamque omnium

virtutum reginam fructum salutis perpetuae, sociam esse angelorum suis affirmabat exemplis: ita ut innumerabilis vtriusque sexus multitudo, eius sequeretur vestigia.

Die. 4. G **De octaua omnium sanctorum. Lectio tertia.**

**Q**ui superna colorum regna spiritibus angelicis ad laudem & gloriam atque honorem sui nominis ac maiestatis in perpetuum miro ordine collocauit: Deus est. De quibus plura loqui pertimescimus, quia soli Deo scire est, quomodo, vel quemadmodum eorum nobis inuisibilis absque contagione seu diminutione in sola sui puritate consistat natura. Sed tamen nouem esse angelorum ordines ad Dei iudicia ac ministeria complenda, testante sacro eloquio cognouimus. His omnibus, fratres charissimi, tam decoris ac Deo dilectis angelorum agminibus, huius diei solennitatem credimus esse consecratam. Sed ecce dum coelestium ciuium secreta rimamur, supra modum nostrae fragilitatis digressi sumus. Taceamus interim de secretis coelestibus: sed ante oculos conditoris tergamus peccatorum maculas: ut ad eos, de quibus loquimur, peruenire valeamus.

Die. 5. A **De octaua omnium sanctorum. Lectio tertia.**

**A**d huc tamen aliquid de hac tam pulchra ac præclara festiuitate loqui incipiamus, quæ non solum (ut prædiximus) angelorum spiritibus, verum etiam sanctis omnibus, qui in terra sunt ab exordio mundi procreati, honorabiliter prædicta consistit. Ex quibus fuerunt patriarchæ viri religiosi in vita sua, partres prophetarum & apostolorum, quorum memoria non relinetur: & nomen eorum manet in

æternum. Huic ahtletæ Dei, electus concordat duodenus apostolorum numerus, quos a primis miraculorum virtutibus, ad componendum nouæ fidei fundamentum, erigendunque adhuc teneræ statum ecclesiæ, prouidentia diuina ex omnibus quos capiebat mundus, elegit: ut in omnem terram sonus eorum prædicationis exitet, & in fines orbis terræ, eorum procederent verba.

Die. 6. B **De octaua omnium sanctorum. Lectio tertia.**

**H**is subiectum est triumphale martyrum nomen, qui per diuersa tormentorum genera Christi passionem non lacessantibus præcordiorum mentibus imitabantur, alij ferro perempti: alij flammis exusti: alij flagris verberati: alij vectibus perforati: alij cruciati patibulo: alij demersi pelagi periculo: alij viui decorati: alij vinculis mancipati: alij linguis priuati: alij lapidibus obruti: alij frigore afficti: alij fame cruciati: alij vero truncatis manibus siue cæteris cæsis membris, spectaculum contumeliae in populis nudi propter nomen domini portantes.

Die. 7. C **De octaua omnium sanctorum. Lectio tertia.**

**C**hristi vero sacerdotibus atque doctrinibus siue confessoribus huius festiuitatem diei non ignotam esse credimus, qui corda fidelium spiritualiter quasi imbribus irrigant coelestibus: ut feliciter proferre immarcescibilem bonorum operum possint fructum. Qui talenta sibi credita non solum reddere: verum etiam cum vsura sine fraude amplificare procurauerunt, quia bonum quod per gratiam spiritus sancti intelligendo didicere, non sibi tantummodo, sed & aliis subiectorum mentibus pro-

futurum, secundum apostolicum præceptum, arguendo, obsecrando, increpando, curamque faciendo, inserere nitebantur.

**Hodie in vespe dicenda est an. assigna.  
ad primas ves. Angeli.**

Die. 8. D **De octa. omnium sanctorum  
du. ma. Ex Apocalypsi. Lesson. iij.**

cha. 7. **V**<sup>†</sup>Idi turbam magnam, quam dinumerare nemo poterat, ex omnibus gentibus, & tribubus, & populis, & linguis, stantes ante thronum, & in conspectu agni, amicti stolis albis, & palmæ in manibus eorum, & clamabant voce magna, dicentes: Salus Deo nostro qui sedet super thronum, & agno. Et omnes angeli stabant in circuitu throni & seniorum, & quatuor animalium: & ceciderunt in conspectu throni in facies suas, & adorauerunt Deum, dicentes, Amen. Benedictio, & claritas, & sapientia, & gratiarum actio, honor, & virtus, & fortitudo Deo nostro in secula seculorum. Amen.] Et respondit vñus de senioribus, & dixit mihi: Hi qui amicti sunt stolis albis, qui sunt? & vnde venerunt? Et dixi illi: Domine mi, tu scis. Et dixit mihi: Hi sunt qui venerunt de tribulatione magna, & lauerunt stolas suas, & dealbauerunt eas in sanguine agni, ideo sunt ante thronum Dei, & seruiunt ei die ac nocte in templo eius: & qui sedet in throno, habitabit super illos, non esurient, neque sitient amplius, nec cadet super illos Sol, neque vñlus aestus, quoniam agnus qui in medio throni est, reget illos, & deducet eos ad vitæ fontes aquarum: & absterget Deus omnem lachrymam ab oculis eorum.

**Hodie vesperæ dicuntur de oct. quibus finitis pro comme. dedicationis dicuntur an. & oratio infrascriptæ antiphona.** Hæc est domus Dei, in qua

inuocabitur nomen eius, de qua scriptum est: Et erit nomen meum ibi, dicit dominus. **Oratio.**

**D** Eus qui nobis per singulos annos huius sancti templi tui consecrationis reparas diem, & sanctis semper mysteriis repræsentas incolumes: exaudi preces populi tui, & præsta, vt quisquis hoc templum beneficia petiatur ingreditur, cuncta se impetrasse lætetur. Per dominum.

Die. 9. E **Dedicatio Basilicæ Salvatoris  
du. mi. Ad matuti. inui. Domum Dei  
decet sanctitudo: sponsum eius Chris-  
tum adoremus in ea. Hymnus.**

**A** Ngularis fundamentum Lapis Christus missus est, Qui compage parietis in vtroque nectitur: Quem Sion sancta suscepit, In quo credens permanet.

**Omnis illa Deo sacra, Et dilecta ciuitas,  
Plena modulis in laude: Et canore iu-  
bilo: trinum Deum, vnicunque Cum  
fauore prædicat.**

**Hoc in templo summe Deus Exoratus  
adueni. Et clementi bonitate precum  
vota suscipe: Largam benedictionem,  
Hic infunde iugiter.**

**His promereantur omnes Petita ac-  
quirere: et adepta possidere Cum  
sanctis perenniter: Paradisum introire  
Translati in requiem.**

**Gloria, & honor Deo vsquequo.**

**Antiphona.** Domus mea domus oratio-  
nis vocabitur. **Lectio tertia.**

**Q** Vanquam veterum scriptorum monumentis, & Pauli etiam epistolis constet, ipsis quoque apostolicis temporibus loca publica fuisse, quæ tum oratoria, tum ecclesiæ dicerentur: vbi populus Christianus, quæ ad religionem & fidem Christi pertinerent, doceretur, & corpus domini sumeretur, tamen Sylvester Papa ritum in-

stituit consecrationis altarium & ecclesiarum, quem nunc etiam tenet ecclesia Romana, dicato, & consecrato templo Lateranensi nuncupato. Quod Constantinus Imperator magnifice instruxerat, multisque donis ornauerat, & prouentibus dotauerat. Quæ dedicatio facta est. v. Idus Nouemb. Hic quoque pontifex. xiiij. Calend. Decemb. Petri apostolorum principis Basilicam dedicauit, & consecrauit. Quam idem Imperator in Vaticano non longe ab Apollinis templo ædificauit, ornauit, & dotauit magnificis muneribus, & prouentibus magnis. Tanta enim fuit pietas in Christum atque fides huius Imperatoris, vt non solum has, de quibus diximus, Basilicas, sed multas præterea magnifice ædificauerit censibusque dotauerit. Et in his Pauli Basilicam in via Ostiensi, Basilicam sanctæ Crucis in Ierusalem in atrio Sessoriano, Basilicam sancti Laurentij extra muros in agro Veranio super arenarium cryptæ. Adhæc in via Labicana inter duas lauros Basilicam Marcellini presbyteri, & Petri exorcistæ, vt cæteræ taceantur, quæ iussu eiusdem optimi Imperatoris in aliis vrbibus fuerunt ædificatæ. Cuius exemplo multas postea pij Christiani per orbem ædificarunt, & consecrarunt.

**Ad laudes antiphona.** Bene fundata est domus domini supra firmam petram.  
**Ad vesper. hym.**

**V**Rbs beata Ierusalem Dicta pacis visio, quæ construitur in coelis. Viuis ex lapidibus, Et angelis coornata, Vt sponsata comite.

**Noua** veniens e coelo Nuptiali thalamo Præparata vt sponsata Copuletur domino: Plateæ, & muri eius Ex auro purissimo.

Portæ nitent margaritis Aditis paten-

tibus: et virtute meritorum Illuc introducitur Omnis qui ob Christi nomen Hic in mundo premitur.

**T**unsonibus, pressuris Expoliti lapides Suis coaptantur locis. Per manum arificis, Disponuntur permansuri Sacris ædificiis.

**Gloria,** & honor Deo vsquequo altissimo, Vna patri filioque Inclyto paracleto, Cui laus est, & potestas Per immensa secula. Amen.

**An.** O quam metuendus est locus iste, vere non est hic aliud nisi domus Dei, & porta cœli.

Die. 10. F **Triphon & socij martyres.**  
**Lectio tertia.**

**A**D Saxoniam in vico Absado Decio Imperatore in Christianos sœuiente, Triphon a persecutoribus comprehensus, cum sacrificare renueret, & fidem Christi palam profiteretur, equuleo appensus, primum ferreis vngulis exaratur, deinde clavis ignitis confixus pedes, & fustibus cæsus admotis lampadibus amburitur. Cuius tolerantiam, constantiamque demiratus Respicius tribunus ad fidem Christi conuersus est: ipsamque cœpit aperte profiteri, statimque captus cum Triphone cruciatur. Deinde ambo ad templum abstrahuntur, vt Ioui sacrificarent: sed orante Triphone, cum idolum corruisset, virgo quædam Nympha nomine miraculo commota, fideque suffusa, Iesum Deum verum esse proclamare cœpit. Tunc vero iussu præsidis sancti martyres vna cum Nympha virginе plumbatis crudeliter cæsi, nouissime trucidantur. iiij. Idus Nouemb.

**Martinus epis. confes. du. mi.**  
**Oratio.**

 Eus, qui conspicis, quia ex nulla nostra virtute subsis-

timus: concede propitius, vt intercessione beati Martini confessoris tui, atque pontificis, contra omnia aduersa muniamur. Per do.

Die. 11. G **Ad matutinum inuita.** Laudemus Deum nostrum in confessione beati Martini. **Lesson. iij.**

**M**artinus Sabariae natus (quod opidum est Pannoniæ) cum esset annorum decem inuitis parentibus ad ecclesiam confugit, seque catechumenum fieri postulauit. Quintodecimo vero ætatis anno se vitæ militari dedit. Quam primum sub Constantino ges- sit, deinde sub Juliano. Hic cum nihil præter arma, & vnam vestem pos- sideret, pauperi nudo Christi nomine eleemosynam ab se miserabiliter pe- tenti in porta Ambianensi, dimidium chlamydis gladio diuisætribuit, reli- qua parte ad se tegendum reseruata. Qui nocte consequuta Christum vidit dimidiata veste, quam is pauperi ded- erat, indutum, & dicentem, Martinus cathecumenus hac me veste contexit. Natus vero annos duodeviginti, bap- tismum excepit, relictaque militia ad sanctum Hilarium Pictauien. episcopum perrexit: a quo est acolytus ordinatus. Demum ad episcopatum Turon. ecclesiæ ascitus, monasterium ædificauit, vbi cum. lxxx. fratribus sanctissime degens, miraculis claruit. Tandem febri corrpetus, cum assidua oratione Christum, vt se reciperet, pre- caretur: discipulis acclamantibus, Cur nos pater deseris? cur nos miseros dere- linquis? conclamauit, Domine, si ad- huc populo tuo ssum necesaasrius, non recuso laborem, fiat voluntas tua. Et dum haec loqueretur, beatam animam efflauit. iij. Idus Nouemb.

Die. 12. A **Martinus papæ. mar. L. iij.**

**M**artinus papa natione Italus,

patria Tudertinus, initio sui pontificatus legatos Constantinopolim misit ad Paulum patriarcham hæreticum, si posset eum ad san- titatem reuocare. Ille vero tantum abfuit, vt pontificis adhortationibus obtemperaret, vt abusus Constantij Imperatoris itidem hæretici authoritate, legatos pontificios in diuersas insulas relegauerit. quare commotus (vt par erat) Martinus. cl. episcoporum Romæ coacata synodo Paulum patriarcham anathemate de- testatus, damnauit. Tunc Constan- tius Olympium Hexarchum in Italiam mittit, eique mandat vt monotheli- tarum sectam per omnem Italiam dis- seminaret, daretque operam, vt Marti- num Papam aut interficeret, aut cap- tum ad se perducendum curaret. A quo Olympio, cum Romam peruenis- set, lictor immissus qui Martinum in Basilica sanctæ Mariæ maioris caperet, aut occideret repugnantem, Dei miraculo subita cæcitate corripitur. Et sic discrimen tunc Martinus euasit. Sed paulo post Constantius magnis calamitatibus in imperio acceptis, nihilo melior factus, Theodorum Calliopam Ro- manam ad facinus peragendum mittit. A quo Martinus dolo captus, Constanti- nopolim mittitur. Vnde postea in Chersonesum Ponti relegatus, calamitatibus & inopia confectus, pridie Idus Nouembris moritur ibidem, pontificatus sui anno sexto, mense primo, die. xxvij.

Die. 13. B **Britius episcopus confes.**

Die. 14. C **Vitalis & Agricola martyres.**  
**Lectio tertia.**

**V**italis & Agricola, quorum mar- tyrium sanctus Ambrosius scrip- sit, Bononiæ Diocletiano & Maximiano Imperatoribus, propterea quod Chris- tum prædicarent comprehensi, & morte

affecti sunt. Erat autem Vitalis seruus Agricolæ, nunc vero cōsors, & martyrij socius. Qui Vitalis cum vrgentibus persecutoribus, vt Christum negaret, hoc amplius eiusdem fidem profiteretur, plurimis variisque tormentis cruciatus, quæ libenti ac inuicto animo pertulit, fusa oratione migrauit ad dominum. Agricola deinde, cuius mors si forte mutaret sententiam dilata erat, cum nollet aquiescere persecutoribus, cruci affixus, martyrio coronatur prius die Non. Nouemb. Quorum corpora condita ad Iudæorum sepulchra, post aliquot annos a beato Ambrosio in eadem vrbe sunt cum solenni pompa ad honestiorem, sacrumque locum translata.

Die. 15. D Propter quod. 356.

Die. 16. E Imitatores mei. 358.

Die. 17. F Ego enim acce. 359.

Die. 18. G **Dedicatio Basilicæ Petri & Pauli du. mi. Ad ves. hym.** Vrbs beata. **An.** Hæc est domus Dei. **Oratio.** Deus qui nobis. &c. **vt in dedicatione Basilicæ saluatoris, & similiter ad matuti. laudes & vesperas dicuntur inuitato. hymni, antiphonæ. Tertia lectio & oratio vt in dicto festo.**

Die. 19. A Pontianus papæ mar. L. iij.

**P**ontianus patria Romanus pontifex factus est anno Christi nativitatis. Qui quanquam imaginem Christi domi habuerit, eique templum aedificare, ac inter Deos referre voluerit, tamen idolorum sacrificulis efflagitantibus Pontianum in Sardiniam insulam cum Philippo presbytero relegauit. Vbi multas calamitates, & grauiora tormenta pro Christi fide passus, moritur. xij. Calendas Decembris Cuius corpus postea a Fabiano pontifice Romam cum magna veneratione, ac totius cleri

suplicationibus reportatum est: ac sepultum via Appia in coemeterio Calisti. Vixit autem in pontificatu annos nouem, menses quinque, dies duos.

Die. 20. B **Elisabeth vidua. L. iij.**

**E**lisabeth regis Pannoniae filia, a teneris annis sancte ac religiose vixit, & nupta Ludouico Lanthgrauio viro Turingiae nobilissimo, tam caste, ac pie Deum colebat, vt suo exemplo maritum ad sanctitate, ac vitæ perfectionem induxerit, orationi assidue vacans, pauperumque indigentiis liberaliter subueniens. Mortuo vero marito xenodochium maximum construxit ad pauperes ægrotantes alendos, & curandos, quibus non solum necessaria subministrabat, sed ipsamet saniosis etiam ulceribus admouebat medicamenta. Ignitus patrimonio partim his in rebus absumpto, partim a consanguineis demortui mariti subtracto, in pauperiem redacta, manibus tamen quod egenis tribueret, queritabat, atque his operibus intenta, vitam sanctissime transegit, tandem febre absumpta ad cœlestia regna migrauit multis miraculis clara.

**Præsentatio Mariæ virg. duplex maius.** In hoc festo hymni & antiphonæ dicuntur vt in eius nativitatem. mutato in annum nomine nativitatem. in nomen Præsentationis. **Oratio.**

**D**es qui sanctam tuam genitricem tabernaculum sancti spiritus post triennium in templo Dei præsentari voluisti præsta quæsumus, vt qui eius præsentationis festa recolimus, ipsius intercessione ad templum, qui Christus est, in cœlesti gloria præsentari mereamur. Qui vi.

Die. 21. C **Ad matutinum inuit.** Præsentationem virginis Mariæ celebremus: Christum eius filium adoremus

dominum. *Lesson. iii.*

**B**EATA virgo Maria, quæ peperit mundi redemptorem, vt erat etiam antequam in lucem ederetur, plena graita, ac peccati omnis immunis, sic in omni ætate præbebatur magna documenta insitæ virtutis & gratiæ. Præsentata igitur quasi mulier iam ætatis prouectæ in templo, supplex dominum adorabat, ac in Dei laudibus constantissime perseuerabat: conuenientibus videlicet initii vitam instituens, qualis eam decebat, quæ filium Dei superueniente spiritu sancto virgo esset paritura.

Die. 22. D *Cæcilia virg. mar. L. iiij.*

**C**ÆCILIA virgo Romæ nobilissimis parentibus orta in fide Christi optime instructa, suam Deo virginitatem consecravit. Quæ Marco Aurelio Antonino Imperatore cum inuita Valeriano desponsata fuisset, ipsa nuptiarum nocte sponsum alloquitur, affirmans se angelum Dei amatorem habere, qui corpus suum nimio zelo impollutum custodiret. Proinde caueret nequid in se committeret, quo iram diuinam irritaret. Quibus motus Valerianus non ausus eam contingere, libenter se angelum visurum respondit. Et affirmante Cæcilia hoc sine baptismo non licere, ad Vrbanum Papam inter martyrum sepulchra latitantem peruenit: ab eoque baptizatur. Reuersus autem Cæciliam orantem inuenit, & angelum cum ea forma decorem humanum excedente. A quo ex magno timore confirmatus, impetrauit, vt Tyburtium quoque fratrem suum charissimum ad fidem conuertendum curaret. Qui Tyburtius sancto spiritu afflatus, fratre & Cæcilia authoribus ab eodem Vrbano baptizatur. Cuius rei Almachius vrbis præfectus certior factus, Tybur-

tium & Valerianum comprehendi iubet. Cunque immolare iussi contemerent, plumbatis cæsos affecit martyrio, ac protinus facultates eorum exquirens, Cæciliam comprehendit. A qua cum omnes pauperibus distributas esse cognosceret, vehementer commotus, eam in domum suam abstractam, flammis balnearibus concremari iubet. Sed cum illæsa permaneret, misit carnificem, qui tertio ictu caput eius amputare non valens, seminecem reliquit. Sed paulo post. x. Calend. Decemb. cum palma martyrij migrauit ad dominum. Eius autem corpus sanctus Vrbanus sepliuit. Et domum eiusdem, ecclesiam nomine ipsius nuncupatam consecravit.

*Oratio.*

**D**EUS, qui nos annua beatæ Cæciliæ martyris tuæ solennitate lætificas: da, vt quam veneramur officio, etiam piæ conuersationis sequamur exemplo. Per do.

Die. 23. E *Clemens papæ mar. L. iiij.*

**C**LEMENS patria Romanus de regione Cælij montis Imperatoris Domitianæ tempore quartus post Petrum Romanæ ecclesiæ pontifex creatus est. Quanquam enim Petrus hunc sibi proximum successorem esse voluisse, ipse tamen vsus singulari quadam modestia, Linum & Cletum sponte sibi in honore pontificio præiuit. Cum autem pietate, religione, ac doctrina multos ad fidem Christi conuertisset, iussu Traiani Imperatoris in insulam deportatus est, in qua duo millia Christianorum ad secunda marmora damnatorum inuenit. Cunque ibi aquæ penuria laboraretur (a sexto enim miliario petebatur) Clemens collem haud longe positum condescendens, agnum vidit sub cuius dextro pede fons aquæ dul-

cis munere diuino scaturiebat: qua recreati sunt omnes, & multi ad fidem Christi conuersi. Sed hoc magis irritatus Traianus misit, qui Clementem in mare alligata ad collum anchora deiicerent. Quo facto sanctissimum corpus non ita multo post ad litus delatum est, & ibidem sepultum extracto templo, vbi fons diuinitus emanauerat. ix. Calend. Decemb. anno. iij. Traiani. Sedit autem annos nouem, menses. ij. dies decem. **Oratio.**

**D**EUS, qui nos annua beati Clemencis martyris tui, atque pontificis solennitate lætificas, concede propitiis, vt cuius natalitia colimus, virtutem quoque passionis imitemur. Per domi.

Die. 24. F **Chrysogonus mar. L. iij.**

**C**hrysogonus Diocletiani imperatoris iussu propterea quod esset Christianus Romæ iam biennium vinculis premebatur, sancta Anastasia ipsi & multis aliis Christianis alimenta sugerente. Cum Diocletianus ex Aquileiam Romam scripsit, vt cæteris Christianis, qui vinci custodiebantur, imperfectis, Chrysogonus ad se remitteretur. Aquileiam igitur delatus Cæsari præfecturas, & magnos honores sibi, si Deos adoraret pollicenti, respondit, Vnum Deum mente colo, veneror, & adoro: ista deorum simulachra, tanquam malorum dæmonum sedes execror, & abominor. tunc Imperatoris iussu ad locum, cui nomen erat Aquæ gradatæ, ductus, ibidem decollatus est. viiiij. Calend. Decemb. Cuius corpus in mare projectum, & postea in possessione, quæ dicitur Ad saltum, a Zoilo presbytero inuentum, in domo sua sepultum est. **Oratio.**

**A**Desto domine supplicationibus nostris: vt qui ex iniuitate nos-

tra reos nos esse cognoscimus, beati Chrysogoni martyris tui intercessione liberemur. Per dominum no.

Die. 25. G **Catharina virgo martyr. duplex minus. Oratio.**

**S**E EUS, qui dedisti legem Moysi in summitate montis Sinai, & in eodem loco per sanctos angelos tuos corpus beatæ Catharinæ virginis & martyris tuæ mirabiliter collocasti: præsta quæsumus, vt eius meritis & intercessione, ad montem, qui Christus est, peruenire valemus. Per eundum do. **Lesson. iij.**

**C**ATHARINA virgo Alexandrina, claris natalibus orta, liberalibus disciplinis ab ineunte ætate, & sanctis moribus instituta, in eam sactitatis & doctrinæ magnitudinem euasit, vt annos nata decem & octo, doctissimos etiam viros & grauissimos superaret, tanto studio flagrans Christianæ pietatis, vt cum Maxentij sæuitia multos Christianorum ad supplicia & necem abstrahi animaduerteret, non dubitauerit ipsum adire, eidemque immanitatem impietatemque grauissimis & doctissimis verbis improperare. Cuius sapientiam & constantiam demiratus Maxentius, asseruari eam iubet, & ex variis regionibus viros doctissimos conuocari, magno præmio proposito, si quis Catharinam conuicisset, & a religione Christianorum auertisset. Quod longe secus euenit. Habita enim longa cum quinquaginta, qui conuenerant, doctissimis philosophis disputatione, omnes superatos ad Christi fidem conuertit, & sic in fide confirmauit, vt pro ea mori non dubitauerint. Tunc Maxentius ad blanditias conuersus, magnis pollicitationibus Catharinam aggreditur. Quas cum virgo repudiasset, plumbatis scu-

ticis crudelissime cæsa, in carcerem obscurissimum detruditur, & vndeclim diebus continuis fame & siti cruciata, ad gladiorum rotam extrahitur ex carnificanda. Rota autem continuo ad ipsius preces confracta & comminuta est. Quo miraculo multi sunt ad Christi fidem conuersi. Sed cum hæc omnia supplicia magno animo diuina ope superasset, iubente maxentio, cuius erat obstinatus animus, capite plectitur ad. vij. Calend. Decemb. Eius autem corpus in Sina monte Arabiae ministerio angelorum conditum est.

Die. 26. A Petrus epis. mar. L. iij.

**P**etrus Alexandrinæ vrbis episcopus Theonæ integerrimo viro successit, vir omni virtute cumulatus. Qui per vniuersam Ægyptum, velut Lucifer quidam effulxit. Duodecim annos episcopatum illius vrbis administravit: tres ante persecutionem, quæ Maximino Imperatore ad orientem exorta est, reliquos in ipsa, diuersis tentationum generibus agitatus. Cunque semper in omni agone persecutionum positus, magnum faceret in virtute & sanctitate profectum, vtilitati atque instructioni ecclesiæ constantissime inserviebat. Cum igitur in omnem sacerdotij curam diebus ac noctibus insudasset, nono persecutionis anno, episcopatus vero sui. xvj. Calend. Decemb. eiusdem Maximini tempore martyrij coronam capitis obtruncatione promeruit.

Die. 27. B Sicut enim corpus. 361.

Die. 28. C Si linguis hominum. 363.

Die. 29. D **Saturnini & Sisinnij martyres. Lectio tertia.**

**R**omæ sub Maximiano Imperatore Saturninus & Sisinnius diaconus inter alios Christi seruos ad fodiendam arenam ædificandis thermis Diocletia-

nis damnati sunt, licet esset ea ætate Saturninus, vt per senectutem sarcinam ferre non valens, a Sisinnio iuuaretur. Quorum cum sanctitas & fides inter cæteros Christianos polleret, ambo Laudatio præfecto traditi, in carcerem sunt coniecti, vbi multos gentiles ad se venientes fidem docuerunt, & ad Christum conuerterunt. Denique post multos dies vincti catenis, ac nudis pedibus educti, ad tripodem sacrificare iubentur. At clamente Saturnino, Conterat dominus idola gentium: soluta tripode, duo milites Papias & Maurus, in Christum crediderunt. Qui paulo post fuerunt martyrio coronati. Demum Saturninus & Sisinnius post multos cruciatus iussus præsidis in viam Nomen tanam abstracti, secundo ab vrbe milliario capite truncati martyrij palmam sunt consecuti. Quorum corpora Tharson & Ioannes via Salaria in prædio suo sepelierunt tertio Calend. Decemb.

**A**ndreas Apostolus duplex ma. Ad ves. hym. De communi apostolorum an. Vnus ex duobus qui seuti sunt dominum, erat Andreas frater Simonis Petri, Haleluiah. **Oratio.**

**M**aiestatem tuam domine supplexiter exoramus: vt sicut ecclesiæ tuæ beatus Andreas apostolus extitit prædictor & rector, ita apud te sit pro nobis perpetuus intercessor. Per dominum no.

Die. 30. E **Ad matutinum inuita. & hym. de communi apostolorum an.** Doctor bonus & amicus Dei Andreas ducitur ad crucem, quam a longe aspiciens dixit, Salve crux, suscipe discipulum eius, qui pependit in te magister meus Iesus Christus. **Lectio tertia.**

**A**ndreas Petri frater, in Bethsaida ortus Galilææ vico, piscatoriam

artem cum fratre exercebat, & tunc piscabantur in litore Galilææ, quum Christus præteriens, hos omnium primos vocavit, dicens, Venite post me, & faciam vos pescatores hominum. Ad quam vocem nullo alio miraculo ad ducti, relictis retibus, secuti sunt eum. Post passionem vero & resurrectionem Christi, Andreas cum in Scithia Europæ, quæ ipsi prouincia ad Christi doctrinam disseminandam obtingerat, multis miraculis editis plurimos ad verum Dei cultum perduxisset, in Græciam venit, multisque ad fidem Christi conuersis Ægeam proconsulem ad Patras vrbum prædicationibus suis ob sistentem, Christianosque diis sacrificare cogentem, liberrime cœpit in crepare: quod qui iudex hominum haberi vellet, Christum Deum atque omnium iudicem a dæmonibus elusus non agnosceret. Cui Ægeas iratus respondit, Desineret Christum iactare, cui similia verba nihil profuissent, quo minus a Iudæis crucifigeretur. Et Andream multa in laudem Christi, sponte sua pro genere humano crucifixi, dicere incipientem, vana & impia oratione interpellatum, iubet in carcerem de trudi. Vnde ab irato in Ægeam populo eductus esset, nisi ipse animos popularium compescuisset, rogans, ne se martyrij desideratissima corona fraudarent. Igitur paulo post in tribunal productum, quum Ægeas in proposito constantissime perseuerantem, & crucis mysterium maxime extollente, sibique suam impietatem libera voce exprobrantem videret, in crucem eum tolli, & Christi mortem imitari iussit. Ad ducutus igitur Andreas ad locum martyrij, cum multa prius in crucis laudem exclamando dixisset, pridie Calen-

das Decembris in crucem actus, Christi mortem imitatus est, nisi quod neque manus, neque pedes eius clavis sunt affixi, sed fune ligati, vt diutius desiderata morte cruciaretur.

**Ad laudes antiphona.** O bona crux, quæ decorem, & pulchritudinem de membris domini sucepisti, accipe me ab hominibus, & redde me magistro meo, vt per te me recipiat, qui per te me redemit. **Ad vesper. hym. de communi vt sup. an.** Cum peruenisset beatus Andreas ad locum vbi crux parat erat, exclamauit dicens, O bona crux, diu desiderata, & iam concupiscenti animo præparata: securus & gaudens venio ad te, ita & tu exultans suscipe me discipulum eius qui peperit in te.

## DECEMBER.

Die. 1. F Nunc autem fratres. 364.

Die. 2. G Bibiana virg. mar. L. iij.

**B**ibiana virgo beatorum martyrum Fausti & Drafosæ filia, cum parentum exempla secuta singulari pietate ac fide Christum coleret, & eius præcepta ingenti studio seruaret, seseque ad euangelicæ doctrinæ normam effingere summopere contenderet, a Iuliano Imperatore atrocissimo Christianorum hoste comprehensa, ac Fausto præsidi tradita est. Sed hic cum eam ad idolis sacrificandum compellere aggredetur, ab eadem est ad fidem conuersus, statimque martyrium constanti animo subiuit. At beata virgo a Iuliano Deos adorare iussa, vnum Deum conditorem, moderatoremque rerum omnium adorandum asserebat. Quam ob rem tandiu plumbatis cæsa est, donec corpusculo miserabiliter cruciato, spiritum emisit, postridie calend. Decemb. Eius autem corpus a Ioanne presbytero Romæ iuxta palatium Licinianum sepultum est.

Die. 3. A **De aduentu.**

Die. 4. B **Barbara virgo marty.**

Die. 5. C **De aduentu.**

Die. 6. D **Nicolaus episcopus confessor duplex minus. Oratio.**

 Eus, qui beatum Nicolaum pontificem tuum innumeris decorasti miraculis: tribue quæsumus, vt eius meritis, & precibus a gehennæ incendiis libemur. Per dominum. **Lesson. iij.**

**N**icolaus illustri loco Pataræ natus, quod oppidum est in Lycia, orbatus in adolescentia vtroque parente, omnes suas facultates pauperibus distribuit. Cuius illud per sancte & benigne factum in primis memoratur. Quod cum quidam eius ciuis ex diuite pauperrimus factus tres filias iam viro maturas non valens præ inopia matrimonio collocare, statuissest prostituere, Nicolaus recognita, quadam nocte per fenestram tantum pecuniarum clam proiecit in domum illius, quantum doti vnius filiarum abunde sufficeret. Quod cum iterum, & tertio fecisset, tres honestissimæ virgines, dotibus acceptis, honestis viris in matrimonium datæ sunt. His & talibus Virtutum officiis, cum magna suæ sanctitatis præbuisset documenta. Myram oppidum eiusdem prouinciæ a Deo videlicet admonitus contendit, eo potissimum tempore, quo eius episcopus obierat. Vbi cum prouinciales episcopi de eligendo episcopo consultarent, diuinitus admoniti sunt, vt eum eligerent, qui postridie mane Nicolaus nomine primus ecclesiam ingredetur. Quod cum accidisset Nicolao, comprehensus ab obseruantibus, magno cunctorum consensu episcopis creatur. Quod munus tam religiose, tam sancte, prudenterque gesit, vt omnis virtutis ac pietatis claris-

simum fuerit exemplum, maximumque sui desiderium vniuersæ Lyciae moriens ætate senili. viij. Idus Decem. reliquerit. Vbi multis etiam miraculis clariusse memoratur.

Die. 7. E **Ambrosius episc. confes. du. mi. an.** O doctor optime. **Oratio.**

**D**eus, qui populo tuo æternæ salutis beatum Ambrosium ministrum tribuisti, præsta quæsumus, vt quem doctorem vitæ habuimus in terris, intercessorem habere mereamur in cœlis. Per do. **Lesson. iij.**

**A**mbrosius Mediolanensis antistes, Ambrosio patre ciue Romano Galliam administrante, natus est. Cuius in ore dormientis in cunis examen apum præstantiam viri portendens, consedisse memoratur. Sed Romæ liberalibus disciplinis eruditus, ob ingenij eius acumen, & solertiam, a Probo præfecto, vt Liguriam gubernaret, missus Mediolanum venit. Vbi mortuo Auxentio episcopo Arriano, cum populus in electione præsul is dissideret, & ipse seditionis sedandæ studio ad ecclesiam perrexisset, subita totius populi voce Ambrosium episcopum acclamantis, incredibili & catholicorum & Arrianorum consensu pontifex eligitur. Quod onus & si diu subire recusauerit, tamen Valentianino Imperatore electionem libenter approbante, non potuit populi simul ac Imperatoris desiderio & voluntati resistere. Suscepto igitur episcopatu, ea vitæ sanctimonia, ac morum integritate, autoritateque munus obiuit, vt Theodosius Imperator, quo iubente propter magistratus occisos Thessalonica ciuitas fuerat occidione cæsa, Mediolani Ambrosio se ingressu ecclesiæ, prohibenti, & commissum scelus magna cum libertate im-

properanti paruerit, & publice poenitentiam egerit ab eodem iniunctam. Demum post multos exhaustos labores pro Christi ecclesia, post multa librorum volumina sancte & sapienter scripta, pietate ac mircaulis clarus, quieuit in domino pridie Non. Aprilis anno Christi nati. ccclxxx. Cuius festum ab ecclesia celebratur. vij. Idus Decembris, quo die episcopus creatus est.

**Coneceptionis virginis duplex ma. Ad vesper. hymnus.** Aue maris stella. &c.

**An.** Sicut lily inter spinas, sic amica mea inter filias Adæ, haleluiah. **Oratio.**

Eus, qui per immaculatam virginis conceptionem dignum filio tuo habitaculum præparasti: præsta quæsumus, vt sicut eam ab omni labe præseuerasti, ita nos quoque mundos eius intercessione ad te peruenire concedas. Per eum.

**Die.** 8. F **Ad matutinum inuitat.** Immaculatam conceptionem virginis Mariæ celebremus, Christum eius præseruatorem adoremus dominum.

**Hym.** O gloriosa domina. &c. **An.** Tota pulchra es Maria, & macula originalis non est in te, haleluiah. **Ex dictis sancto. L. iij. Augusti.**

**M**Agnifica illum qui te ab omni peccato reseruavit. Quis enim, inquit, dicere poterit, sine peccato sum natus? aut, mundus sum ab omni iniquitate, dicere audebit: nisi illa virgo prudentissima animatum templum Dei excelsi? quam Deus sic elegit & præelegit ante mundi constitutionem, vt sancta & immaculata mater Dei filia ab æterno resuerata incorrupta ab omni labe peccati permaneret.

**Hilarius.** O virgo benedicta super omnes foeminas: quæ angelos vincis

puritate: quæ omnes sanctos superas pietate.

**Cyprianus.** O virgo iusta & omni iustita plenissima, cuius conceptio singularis.

**Basilius.** O Maria, tu candoris & decoris forma, cui in terris non est æqualis, nec in cœlis ianua.

**Augustinus.** O mater domini sicut in prima foemina abundauit delictum, ita & in te superabundauit omnis plenitudo gratiae: & ideo super omnes ignara delicti.

**Idem.** Charitas fecisti vt non solum Maria non peccaret, sed nec peccatum cogitare potuit: & super cunctos reseruasti ab omni labe peccati.

**Origenes.** Quæ neque serpentis persuasione decepta, nec eius venenosis afflatibus infecta.

**Ambrosius.** Hæc est virga, in qua nec nodus originalis, nec cortex venialis culpæ fuit.

**Cyrillus.** Post filium, temerarium est in Maria virgine ponere culpam aliquam, vel peccatum.

**Bernardus.** Caro virginis ex Adam sumpta, maculas Adæ non admisit.

**Thomas.** Maria ab omni peccato originali & actuali immunis fuit.

**Dominicus.** Sicut primus Adam fuit ex terra virgine, & nunquam maledicta formatus, ita decuit in secundo Adam fieri. **Ad lau. an.** Quam pulchra es amica mea, columba mea, immaculata mea: & odor vestimentorum tuorum super omnia aromata, haleluiah.

**Ad ves. hym.** Aue maris stella. **Antiphona.** Quam pulchri sunt gressus tui filia principis: collum tuum sicut turris eburnea: oculi tui diuini, & comæ capitis tui sicut purpura regis, quam pulchra es, & quam decora charissima,

haleluiah.

Die. 9. G **De aduentu.**

Die. 10. A **Melchia. papæ mar. L. iij.**

**M**Elchiades Papa natione Apher, Maxentij, Licinij, & Maximini temporibus ecclesiæ præfuit. Hic instituit vt neque die Dominico, neque quinta feria iejunaretur, quoniam hos dies pagani quasi sacros ieuniis celebrent. Multa quoque constituit ad oblationes faciendas pertinentia, eo quod Manicheorum hæresis tunc maxime in vrbe Roma inualescebat. Quibus peractis Maximini iussu martyrio coronatus via Appia sepelitur, in Calisti coemeterio quarto Idus Decemb. cum ex sacris ordinibus semel habitis presbyteros septem, diaconos sex, episcopos duodecim creasset. Sed autem annos quatuor, menses septem dies nouem.

Die. 11. B **Damasus papæconf. L. iij.**

**D**amasus Papa natione Hispanus, qui Iuliani Imperatoris tempore præfuit ecclesiæ, in publico consilio adulterij causam dixit, & innocens absolutus est, Concordio atque Calisto diaconis accusatoribus damnatis, qui falsum crimen detulerant, lataque lege, vt in posterunt falsi criminis delatores pœnam talionis subierint. Hic otio literaris delectatus, res gestas omnium superiorum pontificum libro, quem ad Hieronumum misit, memoriae prodidit. Tempa & cultum diuinum auxit. Basiliicas duas condidit, alteram in honorem diui Laurentij non longe a Theatro Pompeiano, quam fundis, domibusque dotatam, magnis quoque muneribus exornauit: alteram via Ardeatina ad Cathacumbas. Dedicauit & Platoniam, vbi corpora Petri & Pauli aliquando iacerant: versibus quoque elegantibus corpora ibi sepulta celebravit. Ipse

præterea instituit, vt psalmi in ecclesia alternatim canerentur, & in fine cuiusque diceretur, Gloria patri & filio, & Spiritui sancto. Vtque in principio Missæ confessio diceretur, quemadmodum & hodie sit. Hic primus interpretationi Hieronymi sacræ scripturæ autoritatem dedit. Cum autem sedisset annos. xix. menses. iij. dies. xj. moritur tertio Idus Decembris, ac seplitur via Ardeatina cum matre & sorore in Basilica, quam ipse condiderat.

**Oratio.**

**E**xaudi domine preces nostras: & interueniente beato Damaso confessore tuo atque pontifice: supplicationes nostras placatus intende. Per dominum nostrum Iesum Chri.

Die. 12. C **De aduentu.**

Die. 13. D **Lucia virgo martyr duplex minus. Lectio tertia.**

**S**v. Lucia virgo Syracusana nobilis generis & egregiæ ab infancia pietatis, cum matre Eutitia, quæ fluxum sanguinis patiebatur, religionis gratia Catanam, vbi sanctæ Agathæ corpus magna Siculorum veneratione colitur, peruenit: & fusis ad Agathæ sepulchrum precibus, hac intercedente impetravit a Deo vt Eutitiam sanaret. Tunc Lucia matrem multis precibus exorat, vt facultates quas sibi dare constituerat nomine dotis, cum se cuidam iuueni despondisset, sibi suo arbitratu collocandas traderet. Cum igitur Syracusas rediissent, Lucia omnes suas facultates vendidit, & pecunias pauperibus distribuit. Quod vbi sponsus eius rescivit, factum ægerrime ferens, ad vrbis præfectum Paschasium defert Luciam Christianam esse, ac superstitioni seruientem bona sua dissipasse. Paschasius autem cum nulla ratione po-

tuisset eam a vera pietate ad idolorum cultum auertere, multis & magnis tormentis cruciatam, iubet guttur gladio transfigi. Sed hoc vulnere accepto, virgo non ante amisit vocem, nec spiritum emisit, quam diuinitus aliqua futura prædiceret, & in his ecclesiæ tranquillitatem futuram post Maximiani & Diocletiani tempora, quibus passa est Idibus Decemb. Eius autem corpus Syracusis conditum est, & longo post tempore Constantinopolim translatum, & hinc postremo Venetias.

**Die. 14. 15. 16. 17. 18. 19. 20. de aduentu.**

**Die. 21. E Thomas apostolus duplex maius. Oratio.**

 A nobis quæsumus domine beati apostoli tui Thomaæ solennitatibus gloriari, vt eius semper & patrocinii subleuemur, & fidem congrua deuotione sectemur. Per dominum.

**Lesson. iij.**

**T**homæ, qui & Didymus appellatur, natione Galilæus, fuit de numero duodecim apostolorum. Huic Christum a mortuis surrexisse dubitanti, nec cæteris apostolis quibus ipso absente apparuerat, eum surrexisse confirmantibus credenti. Christus ipse tractandum se præbuit. Ingressus enim foribus clausis huic professo se non crediturum: nisi digitum in vulnera clauorum: & manu in lanceæ plagam inseruisse, in medio apostolorum consistens dixit: Infer huc digitum tuum, & vide manus meas: & affer manum tuam, & mitte in latus meum, nolique incredulus esse. Quo facto, respondens Thomas, Tu es (inquit) dominus meus, & Deus meus. Itaque sua dubitatione magnum indubitatae fidei testimonium posteris credituris reliquit. Quos beatos

fore tunc Christus testatus est his verbis: Quia vidisti me Thoma, credisti, beati qui non viderunt, & crediderunt. Post Christi vero ad patrem ascensum Thomas multum de Christiana pietate meritus, quam in Medos, Persas, Hircanos, Brachmanos: & Indorum gentem, longe lateque propagauit, in interna gentium prædicatione delatus, multis editis miraculis ab eis, qui lucem veritatis insense oderant, primum est candardibus laminis adustus, deinde in fornacem iniectus, postremo lankeisconfossus, occubuit in Indiæ vrbe Calaminia, ibidemque suepultus est. xij. Calen. Ianua.

**Die. 22. & 23. de aduentu.**

**Vigilia Nativitatis Domini etiam si incidat in sabbato aut in dominica quarta Aduentus semper agitur officium de vigilia. Et dicitur.**

**Die. 24. A Ad matutinum inuit. Hodie scietis quia veniet dominus, & mane videbitis gloriam eius. Hymni de Aduentu, videlicet. Vox clara ecce. 92 Antiphon. Crastina die delebitur iniquitas terræ, & regnabit super nos Saluator mundi, haleluiah.**

**Secundum Mattheum. Lesson. iij.**

**C**VM esset desponsata mater Iesu Maria Ioseph, antequam conuenirent, inuenta est in vtero habens de spiritu sancto.

**Et reliqua. Homilia Origenis.**

Quæ fuit necessitas vt desponsata esset Maria Ioseph, nisi propterea quatenus hoc sacramentum diabolo celaretur? Et ille malignus, fraudis commenta aduersus desponsatam virginem nulla penitus inuenisset? Vel ideo desponsata fuerat Ioseph, vt nato infanti, vel ipsi Mariæ curam videretur gerere Ioseph, siue in Ægyptum iens, vel inde denuo rediens. Ideo desponsata fuit

Ioseph: non tamen in concupiscentia iuncta. Mater (inquit) eius: mater immaculata: mater incorrupta: mater intacta. Mater (inquit) eius: Cuius eius? Mater Dei vnigeniti, domini & regis omnium, plasmatoris & creatoris cunctorum. Illius qui in cœlis est sine matre, & in terra est sine patre. Ipsius qui in coelis secundum diuinitatem in sinu est patris: & in terris secundum corporis susceptionem in sinu est matris. O magnæ admirationis gratia, o inenarrabilis suauitas: o ineffabile magnumque sacramentum. Ipsa eadem virgo ipsa & mater domini, ipsa & genitrix, ipsa & eius ancilla, plasmatio eius ipsa quæ genuit. Quis vñquam audiuit ista? quis vidit talia? Et quis hoc excogitare potuit, vt mater virgo esset? intacta generaret? quæ & virgo permansit & generauit? Sicut enim quondam rubus comburi videbatur, & ignis eum non tangebat: & sicut tres pueri in camino ignis inclusi habebantur, & tamen eos non lædebat incendium, nec odor fumi erat in eis: vel quemadmodum Daniele intra lacum leonum incluso, claustris non apertis allatum est prandium ab Abachuc: ita & hæc virgo sancta genuit dominum, sed intacta permansit: genuit infantem, & vt dictum est, virgo permansit.

**Ad laudes an.** Lauda, & lætare filia Sion: quia ecce ego venio, & habitabo in medio tui, haleluiah. **Oratio.**

**D**eus, qui nos redempcionis nos-træ annua expectatione lætifica: præsta, vt vnigenitum tuum, quem redemptorem læti suspicimus, venientem quoque iudicem securi videamus Dominum nostrum Iesum Christum filium tuum: Qui tecum viuit & regnat. **Natiuitas domini nostri Iesu Christi duplex maius.** Ad ves. hym.

**C**hriste redemptor omnium,  
Ex patre patris vñice  
Solus ante principium  
Natus in effabiliter.

**T**u lumen, tu splendor patris,  
Tu spes perennis omnium:  
Intende quas fundunt preces,  
Tui per orbem famuli.  
**M**emento salutis author,  
Quod nostris quondam corporis:  
Ex illibata virgine  
Nascendo formam sumperis.

**S**ic præsens testatur dies,  
Currens per anni circulum:  
Quod solus a sede patris,  
Mundi salus aduenieris.  
**H**unc cœlum, terra, hunc mare,  
Hunc omnes, quod in eis est:  
Authorem aduentus tui,  
Laudans exultat cantico.

**N**os quoque qui sancto tuo  
Redempti sanguine sumus:  
Ob diem natalis tui,  
Hymnum nouum concinimus.

**G**loria tibi domine, Qui natus es de virgine: Cum patre & sancto spiritu, In sempiterna secula. Amen.

**N**otandum, quod in omnibus horis in fine omnium hymnorum, tam de Natiuitate, quam de aliis festis vsque ad Epiphaniam. dicitur. Gloria tibi domine, Qui natus es. **An.** Completi sunt dies Mariæ, vt pareret filium suum primogenitum, haleluiah haleluiah. **Oratio.**

**C**oncede quæsumus omnipotens Deus, vt nos vnigeniti tui noua per carnem natiuitas liberet, quos sub peccati iugo vetusta seruitus tenet. Per eun.

Die. 25. B **Ad matutinum inuita.** Christus natus est nobis, venite adoremus. **Hymnus.**

**A** Solis ortus ortus cardine, Ad

vsque terræ limitem: Christum canamus principem, Natum Maria virginē.

**B**eatus author seculi, Seruile corpus induit: Vt carne carnem liberans, Ne perderet quos condidit.

**C**astæ parentis viscera, Cœlestis intrat gratia: Venter puellæ baiulat, Secreta quæ non nouerat.

**D**omus pudici pectoris, Templum repente fit Dei Dei: Intacta nesciens virum, Verbo concepit filium.

**E**nixa est puerpera, Quem Gabriel prædixerat: Quem matris alio gestiens, Clausus Ioannes senserat.

**F**œno iacere pertuli, Præsepe non abhorruit: Paruoque lacte pastus est, per quem nec ales esurit.

**G**audet chorus cœlestium, Et angeli canunt Deo: Palamque fit pastoribus, pastor creator omnium.

**G**loria tibi domine, qui natus es.

**A**ntiphona. Dominus dixit ad me, Filius meus es tu, ego hodie genui te.

**N**otandum, quod hodie omittuntur prima & secunda lec. occurrentes in Dominicali, & loco earum leguntur in frascriptæ. Ex Isaia. Lesson one.

cum tumultu, & vestimentum mistum sanguine erit in combustionem & cibus ignis. Paruulus enim natus est nobis, & filius datus est nobis: & factus est principatus super humerum eius: & vocabitur nomen eius admirabilis, consiliarius, Deus fortis, pater futuri seculi, princeps pacis. Multiplicabitur eius imperium, & pacis non erit finis. Super solium Dauid, & super regnum eius sedebit: vt confirmet illud, & corroboret in iudicio & iustitia, amodo vsque in sempiternum.

Consolamini, consolamini popule c. 40. meus, dicit Deus vester. Loquimini ad cor Ierusalem, & aduocate eam, quoniam completa est malitia eius, dimissa est iniqitas illius. Suscepit de manu domini duplia pro omnibus peccatis suis.

Consurge, consurge, induere fortitudini tua Sion: induere vestimentis gloriæ tuæ Ierusalem ciuitas sancti, quia non adiicit vltra vt pertranseat per te incircuncisus & immundus. Executere de puluere, consurge, sede Ierusalem. Solue vincula colli tui captiuæ filia Sion. quia hæc dicit dominus, Gratis venundati estis, & sine argento redimemini. c. 52.

**S**ecundum Lecum. Lesson. ij.

**F**Actum est autem in diebus illis cha. 2 exiit edictum a Cæsare Augusto, vt describeretur vniuersus orbis. Hæc descriptio prima, facta est a præside Syrie Cyrino. Et ibant omnes vt profitentur, singuli in suam ciuitatem. Ascendit autem & Ioseph a Galilæa de ciuitate Nazareth, in Iudæam in ciuitatem Dauid, quæ vocatur Bethlehem, eo quod esset de domo & familia Dauid, vt profitetur cum Maria sponsata sibi vxore, prægnante. Factum est autem: cum essent ibi, impleti

cha. 9. **P**rimo tempore alleuiata est terra Zabulon, & terra Nephthali, & nouissimo agrauata est via maris trans Iordanem Galilææ gentium. Populus qui ambulabat in tenebris vidit lucem magnam: habitantibus in regione vmbrae mortis, lux orta est eis. Multiplicasti gentem, & non magnificasti lætitiam. Lætabuntur coram te, sicut qui lætantur in messe, sicut exultant victores capta præda, quando diuidunt spolia. Iugum enim oneris eius, & virgam humeri eius, & sceptrum exactoris eius superstasti, sicut in die Madian. Quia omnis violenta prædatio

sunt dies vt pareret. Et peperit filium suum primogenitum, & pannis eum inuoluit, & reclinavit eum in præsepio: quia non erat ei locus in diuersorio. Et pastores erant in regione eadem vigilantes, & custodientes vigilias noctis super gregem suum. Et ecce Angelus domini stetit iuxta illos, & claritas Dei circumfulsit illos, & timuerunt timore magno. Et dixit illis angelus, Nolite timere: ecce enim euangelizo vobis gaudium magnum quod erit omni populo: quia natus est vobis hodie saluator, qui est Christus dominus, in ciuitate Dauid. Et hoc vobis signum: Inuenietis infantem pannis inuolutum, & positum in præsepio. Et subito facta est cum angelo multitudo militiae coelestis, laudantium Deum & dicentium. Gloria in altissimis Deo: & in terra, pax hominibus bona voluntatis. Et factum est: vt discesserunt ab eis angeli in cœlum, pastores loquebantur adiuuicem. Transeamus vsque Bethlehem, & videamus hoc verbum quod factum est, quod fecit dominus & ostendit nobis. Et venerunt festinantes: & inuenerunt Mariam & Ioseph, & infantem positum in præsepio. Videntes autem cognoverunt de verbo quod dictum erat illis, de pueru hoc. Et omnes qui audierunt mirati sunt, & de his quæ dicta erant a pastoribus ad ipsos. Maria autem conseruabat omnia verba hæc conferens in corde suo. Et reuersi sunt pastores, glorificantes & laudantes Deum, in omnibus quæ audierant & viderant, sicut dictum est ad illos.

**Sermo sancti Leonis papæ. L. iij.**

**S**Aluator noster, dilectissimi, hodie natus est: gaudeamus. Neque enim fas est locum esse tristitia, ubi natalis est vita. Quæ consumpto mortalitatis timore ingerit nobis de-

promissa æternitate lætitiam. Nemo ab huius alacritatis participatione secernitur. Vna cunctis lætitiae communis est ratio: quia dominus noster peccati mortisque destructor, sicut nullum a reatu liberum reperit, ita liberans omnibus venit. Exultet sanctus, quia propinquat ad palmam. Gaudeat peccator, quia inuitatur ad veniam. Animetur gentilis, quia vocatur ad vitam. Dei nanque filius secundum plenitudinem temporis, quam diuini consilij inscrutabilis altitudo disposuit, reconciliandum authori suo naturam generis assumpsit humani: vt inuentor mortis diabolus, per ipsam, quam vicerat, vinceretur. In quo conflictu pro nobis inito, magno & mirabili æquitatis iure certatum est. dum omnipotens dominus cum sæuissimo hoste, non in sua maiestate, sed in nostra humilitate conreditur. Obiiciens ei eandem formam, eamdemque naturam: mortalitatis quidem nostræ participem, sed peccati totius expertem.

**Ad laudes an.** Exortum est in tenebris lumen rectis, misericors, & miserator, & iustus dominus. **Ad vesper. hym.** Christe redemptor. **vt sup. An.** Hodie Christus natus est, hodie Saluator apparuit: hodie in terra canunt angeli: lætantur archangeli. Hodie exultant iusti dicentes Gloria in excelsis Deo. Haleluiah haleluiah. **Oratio.** Concede quæsumus. **vt supra.** Deinde **pro commemora.** sancti Stephani an. Stephanus autem plenus gratia & fortitudine faciebat prodigia, & signa magna in populo. Oremus. **Oratio.**

 A nobis quæsumus domine imitari quod colimus: vt discamus & inimicos diligere: quia eius natalitia celebramus, qui nouit etiam pro perse-

cutoribus exorare dominum nostrum Iesum Christum filium tuum: Qui tecum.

**Stephanus protmartyr du ma.**

Die. 26. C **Ad matutinum inuita.** Christum natum qui beatum hodie coronauit Stephanum venite adoremus. **Hym.** Martyr Dei. &c. **ct in communi vnius marty. an.** Ecce video cœlos apertos, & Iesum stantem a dextris Dei. **Lesson. iij.**

**S**tephanus vñus ex septem diaconis, qui prpter fidem & sapientiam fuerunt ab apostolis electi, plenus gratia & fortitudine edebat coram populo magna miracula. Contra quem cum synagogæ, quæ dicebantur Libertinorum & Cyrenensium ac Alexandrinorum, & eorum qui ex Cilicia venerant, & Asia, quidam disputare cœpissent, nec eius sapientiae ac spiritui, qui loquebatur, obsistere possent, subornarunt quosdam, qui se dicerent Stephanum audisse, cum verba blasphemiae in Deum ac Mosen protulisset. Itaque plebe, ac senioribus, & Scribis concitatis, concursusq; facto in Stephanum manus iniiciunt, ipsumque ad concilium abstrahunt, submissis falsis testibus, qui dicerent ipsum in locum sanctum & legem solitum esse continentem malo loqui, & affirmare Iesum Nazarenum locum illum esse demoliturum, & mores, quos Moses tradidisset, mutaturum. Rogatus igitur a principe sacerdotum vtrum vera essent, quæ ipsi obiicerentur, longe repetita narratione, multa de figuris veteris testamenti, quæ venturum Christum significabant, multa etiam de Iudæorum inueterata perfidia & peruicacia, ac prophetarum persequitione disseruit. Quibus auditis, illi magnopere cruciabantur. Spectans porro in cœlum,

Ecce (ait) video cœlos apertos, & filium hominis stantem a dextris virtutis Dei. Illi vero excalmantes voce magna comprimebant aures suas, & eum impetu facto extra vrbum eiecerunt, & lapidibus obruebant inuocantem & dicentem, domine Iesu, suscipe spiritum meum. Postremo cum genibus flexis clamasset voce magna, Domine, ne statuas illis hoc peccatum, migrauit ad dominum.

**Ad laudes an.** Lapidabant Stephanum inuocantem, & dicentem, domine Iesu suscipe spiritum meum, & ne statuas illis hoc peccatum. **Oratio.** Da nobis quæsumus **vt supra.** **Deinde pro commemoratione natiu.** dicitur. Oremus. **Oratio.** Concede quæsumus. &c. **Ad vesper. hym.** Deus tuorum. **An.** Sepelierunt autem Stephanum viri timorati, & fecerunt planctum magnum super eum. **Oratio.** Da nobis. **Deinde pro commemoratione sancti Ioannis antiphona.** Iste est Ioannes, qui supra pectus domini in cœna recubuit, Beatus Apostolus, cui reuelata sunt secretæ cœlestia. **Oremus.** **Oratio.**

 Cclesiam tuam domine benignus illustra: vt beati Ioannis Apostoli tui & euangelistæ illuminata doctrinis, ad dona perueniat sempiterna. Per domini. **Deinde fit comme. de natiu. vt sup.** Oremus. Concede quæsumus omnipotens Deus.

Die. 27. D **Ioannes Apostolus & Euangel. du. ma. Ad matu. inui. & hym. de communi Apostolorum an.** Hic est discipulis ille, qui testimonium perhibet de his: & scimus, quia verum est testimonium eius. **Lectio tertia.**

**I**oannes Apostolus & Euangelista, qui cum Iacobo fratre Christum se vocantem relictis retibus & pa-

tre Zebedæo sequutus est, mira charitate Christum dilexit: estque ab ipso maxime omnium discipulorum dilectus. Hunc enim Christus suæ transfigurationi voluit cum Petro & Iacobo fratre interesse, & cum eisdem se comitari ad Iairi archisynagogi filiam sanandam ingredientem: idemque cum Petro missus est, vt illi Pascha pararent: in eaque postrema cœna in sinu domini recubuit, & solus est ausus eundem de proditoris nomine percontari. Et quod est omnium maximum mutuae dilectionis argumentum, Christus cum penderet in cruce huic potissimum matrem suam commendauit, ad eam enim conuersus, Mulier (inquit) ecce filius tuus: & ad illum, Ecce mater tua. Hic quoque primus omnium apostolorum post resurrectionem ad monumentum peruenit. Idem cæteris euangelii approbatis ad asserendam Christi diuinitatem contra Hebionitas hæreticos, scripsit euangeliū vltimus omnium in Asia. Cum autem in perseguitione Domitiani Ephesi captus, & Romæ (vt Tertulianus est author) in dolium feruentis olei dictus, incolmis euasisset, in Pathmon insulam relegatus est, vbi Apcalypsim conscipit. Vnde reductus Ephesum (actis Domitiani post eius mortem a senatu rescissis) Drusianam insigni religione mulierem nuper defunctam in CHisti Nazareni nomine ad vitam reuocauit, quo miraculo multos ad veram fidem conuertit, ibique vsque ad Traianum principem perseverans, ecclesias Asiæ a se fundatas sanctissime rexit. Tandem senio confectus, sexagesimo octauo post passionem domini anno, suæ vero ætatis nonagesimonono structum sibi apud Ephesum sepulchrum viuens

subiit. Tum splendor tumulo circumfusus, loci hominisque aspectum circumstantibus ademit, quo postmodem remittente, ianane apparuit conditorium, nec ipse post id tempuis est in terris visus.

**Ad laud. an.** Sunt de hic stantibus, qui non gustabunt mortem, donec videant filium hominis in regno suo. **Oratio.** Ecclesiam tuam. &c. Deinde pro comme. Natiui. & sancti Stephanis dicitur. Oremus. **Oratio.** Concede. &c. **Oratio.** Da nobis. &c. **Ad vesper. hym.** Exultet cœlum. **vt in communi apostolorum an.** Exit sermo inter fratres, quod discipulus ille non moritur: & non dixit Iesus, non moritur: Sed, sic eum volo manere donec veniam. **Oratio.** Ecclesiam. &c. **Deinde pro comme. Inno. an.** Hi sunt qui cum mulieribus non sunt coniuninati, virgines enim sunt: & sequuntur agnum quoquaque ierit.

**Oratio.**

 Eus cuius hodierna die præconium Innocentes martyres non loquendo sed moriendo confessi sunt: omnia in nobis vitiorum mala mortifica: vt fidem tuam, quam lingua nostra loquitur, etiam moribus & vita fateatur. Per. **Deinde fit comme. de Natiui. & sancto Stephano vt supra.** Oremus. Concede quæsumus omnipotens Deus. Et Da nobis quæsumus domine.

**Innocentes martyres duplex mi.**

Die. 28. E **Ad matu. inui. & hym. de communi pluri. mart. an.** Herodes iratus occidit multos pueros in Bethlehem Iudæ ciuitate Dauid.

**Ex cap. ij. Matth. Lectio tertia.**

**A** Ngelus domini apparuit in somnis Ioseph, dicens Surge, & accipe puerum & matrem eius, & fuge in

Ægyptum: & esto ibi vsque dum dicam tibi. Futurum est enim vt Herodes quærat puerum ad perdendum eum. Qui consurgens, accepit puerum & matrem eius nocte: & secessit in Ægyptum. Et erat ibi vsque ad obitum Herodis: vt adimpleretur quod dictum est a domino per prophetam dicentem, Ex Ægypto vocavi filium meum. Tunc Herodes videns quoniam illusus esset a Magis, iratus est valde: & mittens occidit omnes pueros qui erant in Bethlehem, & in omnibus finibus eius, a bimatu & infra, secundum tempus quod exquisierat a Magis. Tunc adimpletum est quod dictum est per Ieremiam prophetam dicentem, Vox in Rama auditæ est, ploratus & v lulatus multus, Rachel plorans filios suos, & noluit consolari, quia non sunt. **Ad laudes antiphona.** Vox in Rama auditæ est: ploratus & v lulatus multus, Rachel plorans filios suos. **Oratio.** Deus cuius. &c. **Deinde pro comme.** Natiuita. sancti Stephani & sancti Ioannis dicitur. Oremus. **Oratio.** Concede. **Oratio.** Da nobis. **Oratio.** Ecclesiam tuam. **Ad vesperas hymnus de communi plurimorum marty.** an. Innocentes pro Christo infantes occisi sunt, ab iniquo rege lactentes imperfecti sunt: ipsum sequuntur agnum sine macula, & dicunt semper: Gloria tibi domine. **Oratio.** Deus cuius. &c. **Deinde fit comme.** de Natiui. sancti Steph. sancti Ioannis vt supra. Oremus Condedit quæsumus omnipotens Dues. Et Da nobis quæsumus domine imitari. Et Ecclesiam tuam domine benignus.

**Notandum quod licet festa sancti Thomæ Cantuariensis & sancti Siluest. sint simplicia, tamen si aliquod eorum inciderit in dominica, officium fit de**

**festo, & nihil de dominica.**

Die. 29. F Thomas archiepisc. Cantuariensis martyr. Lesson. iij.

**T**homus natione Anglus suscepto archiepiscopatu Cantuariensi, vt in cancellariæ muneribus obeundis strenue segesserat, sic in ecclesia administranda fortem & constantem animum præstítit. Nam cum rex Henricus coacta Synodo, leges quasdam ferre moliretur dignitati, & commodis ecclesiæ perniciosas, tam sancte & constanter se conantibus eius opposuit, vt nullis neque pollicitationibis, neque minis potuerit deterri. Itaque missus est ipse in exilium, & tota eius cognatio regno exceedere iussa, cunctorum bonis publicatis. Sexto autem anno papa & Gallorum rege intercedentibus, ab exilio cum ingenti totius regni gratulatione reuocatur, magno tamen scelere atque fraude regis. Qui dolens sacrilegos suos conatus Thomæ sanctitate ad nihilum recidisse, violata fide, mitit armatorum manum, qui eum in sua ecclesia trucidarent. Quibus ille aduenientibus, portas ecclesiæ, quas clerici ad obsistendum clauserant, patefecit, seque intrepidum obtulit iugulandum, hoc duntaxat precatus, ne suorum quisquam læderetur. In me (inquit) vnum tela conuertite: non enim recuso pro Dei ecclesia mortem oppetere. Itaque flexis genibus Deum adorans, gladiis impiorum confossus occubuit, quinto calend. Ianuarij. Cuius corpus in eadem ecclesia conditum est magnificientissimo sepulchro. **Oratio.**

**D**eus, pro cuius ecclesia gloriosus pontifex Thomas gladiis impiorum occubuit: præsta quæsumus, vt omnes qui eius implorant auxilium, petitionis suæ salutarem consequantur effectum. Per.

In laudibus & vesperis pro comme.  
Natiui. sancti Stephani sancti Ioan.  
sanctorum Innocen. dicitur. Oremus.  
Deinde dicuntur eorum orationes: & sic  
fieri debet vsque ad circuncisionem.

Die. 30. G Inuitato. Hymnus, & an-  
tipho. dicuntur de natui.

According to Luke. Lesson. iij.

cha. 2. **I**N illo tempore: Erant Ioseph &  
Maria mater Iesu mirantes super his  
quæ dicebantur de illo.

**Et reliqua. Homilia Origenes.**

Congregemus in vnum ea, quæ in ortu  
Iesu dicta scriptaque sunt de eo: &  
tunc scire poterimus singula quæque  
digna esse miraculo. Quam ob rem  
mirabatur & pater (Sic enim appellatus  
est Ioseph, quia nutritior eius  
fuit) Mirabatur & mater, super om-  
nibus quæ dicebantur de eo. Quænam  
ergo sunt de paruulo Iesu dicta? Pa-  
stores erant in regione illa, vigilantes  
& obseruantes custodias noctis. Venit  
angelus sub ipsa hora nativitatis Iesu,  
& ait ad eos, Ite, & inuenietis infantem  
inuolutum pannis, & positum in præse-  
pio. Necdum Angelus verba finierat: &  
ecce multitudo cœlestis exercitus lau-  
dare coepit & benedicere Deum. Cum  
hoc pastores trepidi perspexissent, &  
angelus recessisset ab eis, dixerunt ad  
inuicem. Eamus vsque Bethleem, &  
videamus hoc factum quod dominus os-  
tendit nobis. Venerunt, & inuenerunt  
paruulum. Tam illi quam pastores  
quæ facta fuerant mirabantur. Su-  
per hoc & de Simeone scribitur, quod  
rumorem auxerit, miraculi vel magna  
pars fuerit. Tenuit enim puerum in  
brachiis suis: & ait, Nunc dimittis  
seruum tuum domine, secundum ver-  
bum tuum in pace, Quia viderunt oculi  
mei salutare tuum. Fastigium, & (vt  
ita dicam) culmen super his quæ iacta-

bantur de Iesu: & pater & mater il-  
lius mirabantur, Sermo Simeonis fuit.  
Non enim sufficit ei tenere paruulum,  
& ea quæ de semetipso sunt proloqui,  
sed benedixit patri illius & matri.

**Oratio.**

**O**Mnipotens sempiterne Deus dirige  
actus nostros in beneplacito tuo:  
vt in nomine dilecti filij tui, mereamur  
bonis operibus abundare. Per eundem.  
Die. 31. A **Syluester papæ conf.** L. iij.

**S**YLVESTER patria Romanus ad sum-  
mum pontificatum electus est Constan-  
tino Imperatore, qui Constantinus  
Christianæ religionis tam studio-  
sus fuit, vt non alioquin crucis signo  
in bellis vteretur: quod instante pugna,  
qua Maxentium tyrannum deuicit, ex  
lumine factum, ipse & exercitus viderat  
celo sereno circa meridiem sole declinante,  
his verbis inscriptum: Constan-  
tine, in hoc signo vince, authore So-  
zomeno in tripartita historia: qui Eu-  
sebius testari refert se Constantinum  
eundem audiuisse, cum id palam multis  
referret, & iureurando confirmaret.  
Quam occasionem nactus Sylvester,  
relicto Soracte monte, quo fuerat a tyran-  
nis relegatus, Romam venit. Con-  
stantinumque bene iam in Christianos  
animatum promptiorem reddidit, ad  
optime de ecclesia Dei merendum.  
Longum vtique esset recensere, quæ &  
quanta ad cultum Dei pertinentia optimus  
Imperator eius suasu fecerit. Con-  
stitutiones autem Sylvestri præcipuae  
fuerunt, vt chrisma ab episcopo tantum  
consecraretur. Vt baptizatum chris-  
mate liniat presbyter instante morte.  
Vt clericus in curia causas ne agat, neve  
ante iudicem secularem causam dicat.  
Diaconus in ecclesia celebrandi causa  
dalmatica induatur, & palla linostima  
læua eius tegatur. Cum autem in pon-

tificatu annos viginti tres, menses decem, dies vndecim sanctissime vixisset, mortuuus in coemeterio Priscillæ via Salaria sepelitur pridie Calend. Ianuarij.

**COMMVNE  
Sanctorum.**

Notandum quod Inuitatoria. Hymni. Antiphonæ, Tertiæ lectiones, & Orationes infrascriptorum Communium, dicuntur quoniam celebrantur aliquod festum cui nihil est properium assignatum, & si alicui aliiquid fuerit assignatum, quod defuerit petendum est ex infrascriptis Communibus.

Notandum præterea, quod si in aliqua regione, aut ciuitate inciderit festum alicuius sancti, eius regionis, aut ciuitatis patroni, & non fuerit de contentis in Calendario huius Breuiarij, celebrabitur apud ipsos, eo die quo hactenus celebrañri consuevit, & officium fiet vt in infrascriptis communibus. Si autem eo die inciderit in Calendario aliud festum simplex, fiet comme. de eo ad Primam: si vero fuerit duplex, transferatur, quemadmodum hactenus ipsi transferre consueuerunt. Aduertendum insuper, quod licet in quibusdam Communibus assignantur duæ tertiae lectiones, non tamen sunt ambæ legendæ, sed altera tamen, quam quisque maluerit. Item notandum quod in Communibus in quibus vna tamen assignatur Antiphona ad vesper. illa dicenda est in vtrisque ves. quoniam celebratur aliquod festum duplex, & similiter faciendum de Hymno, si dictum festum habet vtrisque vesper. vt in regulis generalibus.

**APOSTOLORVM ET EVANGELI**  
starum commune. Ad vesper. hym.

**E**xultet cœlum laudibus, Resultet terra gaudiis: Apostolorum glo-

riam Sacra canunt solennia.

**V**os secli iusti iudices, Et vera mundi lumina, Votis precamur cordium, Auditæ preces supplicum.

**Q**ui cœlum verbo claudit, Serasque eius soluitis: Nos a peccatis omnibus Soluite iussu quæsumus.

**Q**uorum præcepto subditur Salus, & languor omnium: Sanate ægros moribus, Nos reddentes virtutibus.

**V**t cum iudex aduenerit Christus in fine seculi, nos sempiterni gaudij, Faciat esse compotes.

**D**eo patri sit gloria, Eiusque soli filio Cum spiritu paracleto, Et nunc & in perpetuum. Amen. **An.** In omnem terram exiuit sonus eorum, & in fines orbis terræ verba eorum. **Ad matu. inui.** Regem Apostolorum dominum venite adore. **Hym.**

**A** Eterna Christi munera Apostolorum gloriam, Laudes canentes debitas lætis canamus mentibus.

**E**cclesiærum principes, Belli triumphales duces, Cœlestis aulæ milites, Et vera mundi lumina.

**D**euota sanctorum fides, Inuicta spes credentium, Perfecta Christi charitas, Mundi triumphat principem.

**I**n his paterna gloria, in his voluntas Spiritus, Exultat in his filius, Cœlum repletur gaudio.

**T**e nunc redemptor quæsumus, Vt ipsorum consortio: Iungas præcantes serulos, In sempiterna secula. Amen.

**A**n. Constitues eos principes super omnem terram, memores erunt nominis tui domine. **Ad laud. an.** Vos qui reliquistis omnia, & sequuti estis me, centeplum, accipietis, & vitam æternam possidebitis. **Ad vespe. an.**

Tradent enim vos in conciliis, & in synagogis suis flagellabunt vos: & ante reges, & præsides ducemini propter me

in testimonium illis, & gentibus.

### VNIVS MARTYRIS

**commune.** Ad matuti inuita. Regem martyrum dominum venite adoremus.  
**Hymnus.**

**N** Artyr Dei, qui vnicum Patris sequendo filium Victis triumphans hostibus, Victor, fruens cœlestibus.

Tui precatus munere nostrum reatum dilue, Arcens mali contagium, Vitæ remouens tædium.

Soluta sunt iam vincula Tui sacrati corporis, Nos solue vinclis seculi Amore filij Dei.

**Antiphona.** Qui me confessus fuerit coram hominibus, confitebor & ego eum coram patre meo.

**Sermo sancti Augusti. Lesson. iij.**

**T** Riumphalis beati martyris N. dies hodie nobis anniuersaria celebri-  
tate recurrat, cuius glorificationi sicut congaudet ecclesia, sic eius proponit sequenda vestigia. Si enim compati-  
tumur, & conglorificabimur. In cuius gloriioso agone duo nobis præcipue consideranda sunt, indurata videlicet tortoris sæuitia, & martyris inuicta pa-  
tientia. Sæuitia tortoris, vt eam de-  
testemur: Patientia martyris, vt eam imitemur. Coronata itaque est beati martyris patientia, mancipata est æternis cruciatibus tortoris incorrecta malitia. Hoc attendens in agone suo glorirosus Christi athleta N. non exhor-  
ruit carcerem, ad imitationem capi-  
tis sui tolerauit probra, sustinuit irri-  
siones, flagella non timuit: & quot ante mortem pro Christo pertulit supplicia, tot ei de se obtulit sacrificia. Quod enim propinante apostolo biberat, alte retinebat: quia non sunt condignæ pas-  
siones huius temporis ad futuram glo-  
riam, quæ reuelabitur in nobis.

**According to Luke. Alia. Lesson. iij.**

**I**n illo tempore: Dixit Jesus turbis, Si quis venire ad me, & non odit pa-  
trem suum, & matre, & vxorem, & filios, & fratres, & sorores, adhuc autem & animam suam, non potest meus esse discipulus.

**Et rel. Hom. Sancti Grego. papæ.**

**S**i consideremus, fratres charissimi, quæ & quanta sunt quæ nobis promittuntur in cœlis, vilescent animo omnia quæ habentur in terris. Terrena nanque substantia supernæ felicitati comparata, pondus est, non subsidium. Temporalis vita æternæ vitæ comparata, mors est potius di-  
cenda quam vita. Ipse enim quotidianus defectus corruptionis, quid est aliud quam quædam prolixitas mor-  
tis? Quæ autem lingua dicere, vel quis intellectus capere sufficit illa supernæ ciuitatis quanta sint gaudia? angelorum chorus interesse, cum beatissimis spiritibus gloriæ conditoris assistere, præsentem Dei vultum cernere, incircumscripsum lumen videre, nullo mor-  
tis metu affici, incorruptionis perpetuæ munere lætari? Sed ad hæc audita inardescit animus: iamque illic cupit assistere, vbi se sperat sine fine gaudere. Sed ad magna præmia perueniri non potest, nisi per magnos labores. Vnde Paulus egregius prædicator dicit, Non coronabitur, nisi qui legitime cer-  
tauerit. Delectat igitur mentem magnitudo præmiorum: sed non deterreat certamen laborum.

**Ad laudes antiphona.** Iste sanctus pro lege Dei sui certauit vsque ad mortem, & a verbis impiorum non timuit: fundatus enim erat supra firmam petram.

**Oratio.**

**P**Ræsta quæsumus omnipotens Deus, vt intercedente beato N.

martyre tuo, a cunctis aduersitatibus liberemur in corpore, & a prauis cogitationibus mundemur in mente. Per do.

**Si fuerit mar. & pontifex. Oratio.**

**I**Nfirmitatem nostram respice omnipotens Deus, & quia pondus propriæ actionis grauat, beati N. martyris tui, atque pontificis intercessio gloriosa nos protegat. Per do. **Ad vesper. hym.**

**D**EUS tuorum militum Sors, & corona, præmium Laudes canentes martyris Absolue nexu criminis. **Hic** nempe mundi gaudia, Et blandimenta noxia, Caduca rite deputans, Peruenit ad coelestia.

**P**oenas cucurrit fortiter: Et sustulit viriliter, Pro te effundens sanguinem æterna dona possidet.

**O**b hoc precatu supplici Te poscimus piissime. In hoc triumpho martyris, Dimitte noxam seruulis.

**L**aus & perennis gloria Deo patri, & filio, Sancto simul paracleto In sempiterna secula. Amen.

**Antiphona.** Qui vult venire post me, abneget semetipsum, & tollat crucem suam, & sequatur me.

**PLVRIMORVM MARTYRVM**

**commune.** **Ad matu.** **inui.** Regem martyrum dominum venite adoremus.

**Hymnus.**

**F**l. Eterna Christi munera, Et martyrum victorias Laudes canentes debitas Lætis canamus mentibus.

Terrore victo seculi, Poenisque spretis corporis, Mortis sacræ compendio, Vitam beatam possident.

Traduntur igni martyres, Et bestiarum dentibus, Armata sæuit vngulis Tororis insani manus.

Nudata pendent viscera, Sanguis sacramenus funditur, Sed permanent immobiles

Vitæ perennis gratia.

**T**e nunc redemptor quæsumus, Ut martyrum consortio Iungas precantes serulos, In sempiterna secula. Amen.

**A**n. Tanquam aurum in fornace probauit electos dominus, & quasi holocausta accepit eos in aeternum. **L. iij.**

**N**Atalem hodie, dilectissimi, celebрамus sanctorum martyrum N. & N. qui contemnentes sceleratorum iussa principum, modo coronantur, & accipiunt palmas laborum: qui fundati erant supra firmam petram, id est Christum. De talibus & huiusmodi Apostolus mente compunctus ingemiscens ait, Sancti ludibria & verbera experti, insuper & vincula & carceres, lapidati sunt, secti sunt, tentati sunt: in occidente gladij mortui sunt. Circuierunt in melotis in pellibus caprinis egentes, angustiati, afflicti, quibus dignus non erat mundus. Et beatus Gregorius in expositione cuiusdam euangelij. Ecce (inquit) electi Dei carnem domant, spiritum roborant, dæmonibus imperant, virtutibus coruscant, præsentia despiciunt, æternam patriam cum vocibus moribusque prædicant. Eam etiam moriendo diligunt: atque ad illam per tormenta attingunt. Occidi possunt, & flecti nequeunt. Et si coram hominibus tormenta passi sunt, spes illorum immortalitate plena est. In paucis vexati, in multis bene disponentur: quoniam Deus tentauit eos, & inuenit illos dignos se. Tanquam aurum in fornace probauit illos: & quasi holocausta hostiae accepit illos.

**Sermo sancti Aug. episc. Alta. L. iij.**  
**Q** Votiescunque, fratres charissimi, sanctorum martyrum solennia celebramus, ita ipsis intercedentibus expectemus a domino consequi tempo-

ralia beneficia: vt ipsos martyres imitando accipere mereamur æterna. Ab eis enim sanctorum martyrum in veritate festiu gaudia celebrantur, qui ipsorum martyrum exempla sequuntur. Solennitates enim martyrum exhortationes martyriorum sunt: vt imitari non pigeat, quod celebrare delectat. Sed nos volumus gaudere cum sanctis, & tribulationem mundi nolumus sustinere cum illis. Qui enim sanctos martyres, inquantum potuerit, noluerit imitari, ad eorum beatitudinem non poterit peruenire. Sic & Apostolus Paulus prædicat, dicens, Si fuerimus socij passionum, erimus & consolationum. Et dominus in Euangelio, Si mundus vos odit, scitote quia me priorem vobis odio habuit. Recusat esse in corpore, qui odium non vult sustinere cum capite. Sed dicet aliquis, Et quis est qui possit beatorum martyrum vestigia sequi? Huic ego respondeo, Quia non solum martyres, sed & ipsum dominum cum ipsis adiutorio, si volumus, possumus imitari.

**Ad laudes antiphona.** Istorum est enim regnum cœlorum, qui contempnerunt vitam mundi, & peruererunt ad præmia regni, & lauerunt solas suas in sanguine agni. **Oratio.**

**D**EUS, qui nos annua sanctorum martyrum tuorum N. & N. solennitate lætificas: concede propitius, vt quorum gaudemus meritis, accendamur exemplis. Per dominum no.

**Si fuerunt ma. pontifices. Oratio.**

**B**EATORUM martyrum pariterque pontificum N. & N. nos quæsumus domine festa tueantur, & eorum commendet oratio veneranda. Per dominum nostrum. **Ad vesperas hymnus.**

**R**Ex gloriose martyrum,

Corona confitentium:  
Qui respuentes terrena,  
Perducis ad cœlestia.  
**A**urem benignam protinus,  
Appone nostris vocibus,  
Trophæa sacra pangimus,  
Ignoſce quod delinquimus.  
**T**u vincis in martyribus,  
Parcendo confessoribus:  
Tu vince nostra crimina,  
Donando indulgentiam.  
Deo patri sit gloria. &c.

**Antiphona.** Gaudent in cœlis animæ sanctorum, qui Christi vestigia sunt secuti, & quia pro eius amore sanguinem suum fuderunt, ideo cum Christo exultant sine fine.

**Notandum quod si simul celebrantur sanctus, & sancta martyres, officium fit de communi plurimorum mar.**

**CONFESSORIS PONTIFICIS commune.** **Ad matut.** **iniu.** Regem confessorum dominum venite adoremus. **Hymnus.**

 Esu redemptor omnium, Per pes corona præsulum, In hac die clementius Nostris faueto precibus.

**T**ui sacri qua nominis Confessor almus claruit: Huius celebrat annua Deuota plebs solennia.

**Q**ui rite mundi gaudia Huius caduca respuens: Cum angelis cœlestibus Lætus potitur præmiis.

**H**uius begnignus annue, Nobis sequi vestigia: Huius precatu seruulis, Dimitte noxam criminis.

**S**it Christe rex piissime, Tibi patrique gloria: Cum spiritu paraclete, Et nunc, & in perpetuum. Amen.

**An.** Ecce sacerdos magnus, qui in diebus suis placuit Deo, & inuentus est iustus.

**Ex serm. sancti Ambrosij. Lectio iij.**

**A**d sancti ac beatissimi patris nos-  
tri N. cuius hodie festa celebra-  
mus, laudes addidisse. aliquid de-  
cerpsisse est. Cum siquidem virtu-  
tum eius gratia non sermonibus expo-  
nenda sit, sed operibus comprobanda.  
Cum enim dicat scriptura diuina, Glo-  
ria patris est filius sapiens, quantæ  
huius sunt gloriæ, qui tantorum fili-  
orum sapientia & deuotione lætatur?  
In Christo enim Iesu per euangelium  
ipse nos genuit. Quicquid igitur in  
sancta plebe hac potest esse virtutis  
& gratiæ, de hoc quasi de quodam lu-  
cidissimo fonte omnium riuulorum hæc  
puritas emanauit. Etenim quia casti-  
tatis pollebat vigore, quia abstinentiæ  
gloriabatur angustiis, quia blandimen-  
tis erat præditus lænitatis, omnium  
ciuium in Deum prouocauit affectum.  
Quia pontificis administratione fulge-  
bat, plures e discipulis reliquit sui sac-  
erdotij successores. Bene ergo & con-  
grue in hac die quam nobis beati patris  
nostrí N. huius ad paradisum transitus  
exultabilem reddidit, præsentis psalmi  
versiculum decantauimus. In memo-  
ria æterna erit iustus. Digne enim  
in memoriam vertitur hominum, qui  
ad gaudium transiit angelorum. Qui  
iam gratiam Christi clarificatus inuenit:  
quia mundi gloriam non quæ-  
siuit: cauens illud quo dicit sermo diu-  
nus. Ne laudaueris hominem in vita sua  
tanquam si diceret, Lauda post vitam:  
magnifica post consummationem.

**Ex Ecclesiasti. Alia. Lesson. iij.**

**E**cce sacerdos magnus, qui in diebus  
suis placuit Deo, & inuentus est  
iustus, & in tempore iracundiæ fac-  
tus est reconciliatio. Non est inuentus  
similis illi, qui conseruaret legem Ex-  
celsi. Ideo iureiurando fecit illum domi-  
nus crescere in plebem suam. Bene-

ditionem omnium gentium dedit illi:  
& testamentum suum confirmauit su-  
per caput eius. Cognouit eum in bene-  
dictionibus suis, conseruauit illi mis-  
ericordiam suam, & inuenit gratiam  
coram oculis domini. Magnificauit eum  
in conspectu regum, & dedit illi coro-  
nam gloriæ. Statuit illi testamentum  
sempiternum, & dedit illi sacerdotium  
magnum, & beatificauit illum in gloria.  
Fungi sacerdotio, & habere laudem in  
nomine ipsius, & offerre illi incensum  
dignum in odorem suauitatis.

**Ad lau. an.** Euge serue bone, & fidelis:  
quia in pauca fuisti fidelis, supra multa  
te constituam, dicit dominus. **Oratio.**

**D**a quæsumus omnipotens Deus,  
vt beati N. confessoris tui atque  
pontificis veneranda solennitas, &  
deuotionem nobis augeat, & salutem.  
Per do. **Ad vesper. hym.**

**T**Ste confessor domini sacratus, Festa  
plebs cuius celebrat per orbem:  
Hodie lætus meruit secreta, Scandere  
cœli.

**Q**ui pius, prudens, humilis, pudicus,  
Sobrius, castus fuit & quietus, Vita  
dum præsens vegetauit eius, Corporis  
artus.

**A**d sacrum cuius tumulum frequenter  
Membra languentum modo sanitati,  
Quilibet morbo fuerint grauata Resti-  
tuuntur.

**V**nde nunc noster chorus in honorem  
Ipsius hymnum canit hunc libenter, Vt  
piis eius miritis iuuemur, Omne per  
æuum.

**S**it salus illi, decus, atque virtus, Qui  
supra cœli residens cacumen: Totius  
mundi Machinam gubernat Trinus &  
vnus. Amen.

**An.** Sacerdos & pontifex, & virtutum  
opifex: pastor bone in populo, ora pro  
nobis dominum. **Si fuerit summus pon-**

**tifex an.** Dum esset summus pontifex, terrena non metuit, sed ad coelestia regna gloriosus migrauit. **Infrascripta an.** dicenda est in ves. sanctorum Gregoij, Ambrosij, Augustini, & Hiero. an. O doctor optime, ecclesiæ sanctæ lumen Beate N. diuinæ legis amator, deparecare pro nobis filium Dei.

**CONFESSORIS NON PONTIFICIS commune.** Ad matu. inui. Regem confessorum dominum venite adoremus.

**Hymnus.**

 Esu corona celsior, Et veritas sublimior: Qui confitenti seruulo, Redis perenne præmium.

**D**supplicanti cœtui, Obtentu huius optimi: Remissionem criminum, Rumpendo nexum vinculi.

Anni recurso tempore, Dies illuxit lumine, Quo sanctus hic de corpore, Polum migrauit præpotens.

Proinde te piissime, precamur omnes supplices, Vt huius almi gratia, Nobis remittas debita.

**Gloria patri domino, Gloria vnigenito,** Vna cum sancto spiritu, In sempiterna secula. Amen.

**A.** Similabo eum viro sapienti, qui ædificauit domum suam supra petram. **Sermo sancti Bernardi. Lesson. iij.**

**G**audete in domino dilectissimi, qui inter continua suæ pietatis beneficia indulxit beatum N. mundo, cuius multi saluarentur exemplo. Iterum dico gaudete, quod sublatu de medio appropiauit Deo, vt multo plures eius intercessione saluentur. Habet ex hominibus cui hominum peccata donet misericors, & miserator dominus. Habet tempus, & locum intercedendi pius, & misericors aduocatus, & quidem locum quietum, & tempus feriatum. In terris visus est: vt esset exemplum, in

cœlum leuatus est, vt sit patrocinio. Hic informauit ad vitam, illic inuitat ad gloriam. Factus est mediator ad regnum, qui fuit incitator ad opus. Bonus mediator, qui sibi iam postulans nihil, totum in nos transferre desiderat, & supplicantis affectum, & supplicationis fructum. Quid enim quærat sibi, qui nullius eget? Dominus conseruat eum, & viuificat eum, & beatum facit eum in gloria. Nihil illi deerit, in loco pascuæ collocato. Hæc dies gloriosæ migrationis eius, dies lætitiae cordis eius, exultemus, & lætemur in ea.

**Ad laudes an.** Domine, quinque talenta tradidisti mihi, ecce, alia quinque superlucratus sum.

**Si fuerit Abbas. Oratio.**

**I**ntercessio nos quæsumus domine beati N. abbatis commendet: vt quod nostris meritis non valemus, eius patrocinio assequamur. Per do.

**Si fuerit confessor tantum. Oratio.**

**D**eus, qui nos beati N. confessoris tui annua solennitate lætificas, concede propitius: vt cuius natalitia colimus, etiam actiones imitemur. Per. **Ad vespe. hym.** Iste confessor domini sacratus. &c. **vt sup. in confessore pontifi. an.** Hic vir despiciens mundum, & terrena, triumphans, diuitias cœlo condidit ore, & manu.

**VIRGINVM COMMVNE.**

**Ad matuti. inui.** Regem virginum dominum venite adoremus. **Ad matu. hymnus.**

 Iriginis proles, opifexque matris, virgo quem gessit, peperitque virgo, Virginis festum, canimus tropheum, Accipe votum

Hæc tua virgo dupli beata, Sorte dum gestit fragilem domare Corporis secum,

domuit cruentum, Corpore seclum.

**Vnde** nec mortem, nec amica mortis:  
Sæua pœnarum genera pauescens: Sanguine fuso, meruit secreta, Scandere coeli.

**Huius** obtentu, Deus alme nostris:  
Parce iam culpis, vitia remittens: Quo tibi puri, resonemus alnum, Pectoris hymnum.

**Gloria** patri, genitæque proli: Et tibi compar, vtriusque semper: Spiritus alme, Deus vnu omni: Tempore secli. Amen. **Pro vna virgine an.** Hæc est virgo spaiens, & vna de numero prudentum. **Pro pluribus virginitas**

**Antiphona.** Prudentes virgines aptate vestras lampades: ecce sponsus venit, exite obuiam ei.

**Secundum Matthæum. Lesson. iij.**

c. 14. **I**N illo tempore: Dixit Jesus discipulis suis parabolam hanc, Simile est regnum cœlorum decem virginibus, quæ accipientes lampades suas exierunt obuiam sponso & sponsæ.

**Et rel. Hom. sancti Grego. papæ.**

Sæpe vos, fratres charissimi, admoneo praua opera fugere, mundi huius inquinamenta deuitare. Sed hodierna sancti Euangelij lectione compellor dicere, vt & bona quæ agitis cum magna cautela timeatis: ne per hoc quod a vobis rectum geritur, fauor aut humana gratia requiratur. Ne appetitus laudis subrepat: & quod foris ostenditur, intus a mercede euacuetur. Ecce enim redemptoris voce decem virgines, & omnes dicuntur virgines, & tamen intra beatitudinis ianuam non omnes receptæ sunt. Quia earum quædam dum de virginitate sua gloriam foris expetunt, in vasis suis oleum habere noluerunt. Sed prius quærendum nobis est, quid sit cœlorum regnum: aut cur decem virginibus comparetur: quæ

etiam virgines prudentes, & fatuæ dicantur. Cum enim cœlorum regnum constat, quia reproborum nullus ingreditur, etiam fatuis virginibus cur simile esse perhibetur? Sed sciendum nobis est, quod sæpe in sacro eloquio regnum cœlorum præsentis temporis ecclesia dicitur: de quo alio in loco dominus dicit: Mittet filius hominis angelos suos, & colligent de regno eius omnia scandala. Neque enim in illo regno beatitudinis, in quo pax summa est, inueniri scandala poterunt, quæ colligantur.

**Ex Ecclesiast. Alia. Lesson. iij.**

**C**onfitebor tibi domine Rex & cap. collaudabo te Deum saluatorem vlti. meum. Confitebor nomini tuo, quoniam adiutor & protector factus es mihi, & liberasti corpus meum a perditione, a laqueo linguæ iniquæ, & a labiis operantium mendacium, & in conspectu astantium factus es mihi adiutor. Et liberasti me secundum multitudinem misericordiæ nominis tui a rugientibus præparatis ad escam, de manibus quærantium animam meam, & de portis tribulationum quæ circundederunt me: a pressura flammæ, quæ circundedit me, & in medio ignis non sum æstuata. De altitudine ventris inferi, & a lingua coinquinata, & a verbo mendaci, a rege iniquo, & a lingua iniusta liberasti me. Laudabit vsque ad mortem anima mea dominum: quoniam eruis sustinentes te, & liberas eos de manu angustiæ domine Deus noster.

**Ad laudes pro vna virgine an.** Hæc est virgo sapiens, quam dominus vigilantem inuenit. **Pro pluribus antiphona.** Adducentur regi virgines post eam, proximæ eius offerentur tibi. **Oratio.**

**I**ndulgentiam nobis quæsumus

domine beata N. virgo & martyr imploret, quæ tibi grata semper extitit & merito castitatis, & tuæ professione virtutis. Per do.

**Si fuerit virgo tantum. Oratio.**

**E**xaudi nos Deus salutaris noster: vt sicut de beatæ N. festiuitate gaudemus, ita piæ deuotionis erudiamur affectu. Per do. **Pro pluribus. Oratio.**

**D**a nobis, quæsumus domine Deus noster, sanctarum virginum & martyrum tuarum N. & N. palmas ineffabili veneratione venerari: vt quas digna mente non possumus celebrare, humilibus saltem frequentemus obsequiis. Per.

**Notandum quod si fuerint virgines tantum, & non martyres, omittitur in prædicta oratione. Et martyrum. Ad vesper hym.**

**I**Esu corona virginum, Quem mater illa concipit, Quæ sola virgo parturit, Hæc vota clemens accipe.

**Qui pascis inter lilia Septus coreis virginum Sponsas decorans gloria, Sponsisque reddens præmia.**

**Quocunque pergis virgines Sequuntur, atque laudibus post te canentes cursitant, Hymnosque dulces personant.**

**T**e deprecamur largius, Nostris adauge mentibus, Nescire prorsus omnia Corruptionis vulnera.

**Laus, honor, virtus, gloria Deo patri & filio. Sancto simul paracleto, In seculorum secula. Amen.**

**Pro vna virgine antiphona.** Veni sponsa Christi, accipe coronam, quam tibi dominus præparauit in æternum.

**Pro pluribus antiphona.** Gloriosæ virgines venite, accipite coronas, quas dominus præparauit vobis in æternum.

**VNIVS SANCTÆ NEC VIRGINVM**

nec mar. Item martyris tantum commune. **Ad matu. inuita.** Laudemus Deum nostrum in confessione beatæ N. **Hymnus.**

 Vius obtentu Deus alme nostris Parce iam culpis vitia remittens, Quo tibi puri resoneamus alnum Pectoris hymnum.

**Gloria patri, genitæque proli, Et tibi compar vtriusque semper Spiritus alme Deus vnus omni tempore secli. Amen.**

**An.** Hæc est, quæ nesciuit thorum in delicto, habebit fructum in respectione animarum sanctorum.

**Ex Ecclesiastico. Lectio tertia.**

**D**omine Deus meus, exaltasti super terram habitationem meam, vlti & pro morte defluente deprecatus sum. Inuocaui dominum patrem domini mei, vt non derelinquat me in die tribulationis meæ, & in tempore superborum sine adiutorio. Laudabo nomen tuum assidue, & collaudabo illud in confessione, & exaudita est oratio mea, & liberasti me de perditione, & eruisti me de tempore iniquo. Propterea confitebor tibi, & laudem dicam nomini tuo domini Deus noster.

**Ad laudes an.** Ista est speciosa inter filias Ierusalem. **Oratio.**

**E**xaudi nos Deus salutaris noster: vt sicut de beatæ N. festiuitate gaudemus, ita piæ deuotionis erudiamur affectu. Per. **Ad vesper. hym.** Huius obtentu. vt supra.

**An.** In odorem vnguentorum tuorum currimus, adolescentulæ dilexerunt te nimis.

### OFFICIVM BEATÆ virginis Mariæ.

**Notandum, quod in omnibus sabbatis totius anni fit officium de beata virgine modo infrascripto præterquam in sab-**

batis Quadragesimæ, & in sabbatis occurrentibus, quando fit officium de aliqua octa. & in sabbatis in quibus inciderit aliquod festum duplex, excipitur etiam sabbatum in quo incidentur vigilia Natiui. domini, aut vigil. Epiph. Notandum præterea, quod festa simplicia in sabbatis occurrentia, etiam si habuerint, propriam lectionem omituntur, & fit tamen comme. de eis in fine Primæ, vt sup. in dominica prima Aduentus explicatum est. Et similiter omittuntur tertiae lectiones occurrentes in Calendario ex epistolis. Sciendum est autem quod in singulis horis omnia dicuntur vt in aliis diebus, præter infrascripta.

In aduentu. Ad matuti. inuita. Aue Maria gratia. **Hymnus.**

 Vem terra pontus, æthera Colunt, adorant, prædicant Trinam regentem machinam Claustrum Mariæ baiulat.

Cui luna sol, & omnia Deseruiunt per tempora, Perfusa coeli gratia Gestant puellæ viscera.

Beata mater munere, Cuius supernus artifex, Mundum pugillo continens, Ventris sub arca clausus est.

Beata coeli nuntio, Fœcunda sancto spiritu, Desideratus gentibus Cuius per alium fusus est.

Maria mater gratiæ, Mater misericordiæ, Tu nos ab hoste protege, Et hora mortis suscipe.

Gloria tibi domine. Qui natus es de virgine, Cum patre, & sancto spiritu In sempiterna secula. Amen.

**An.** Angelus domini nuntiauit Mariæ: & concepit de spiritu sancto, Haleluiah.

**Ad tertiam lectionem Benedictio.** Per virginem matrem concedat nobis dominus salutem & pacem. **R.** Amen.

**Lesson. iii.**

**M**Issus est Angelus Gabriel a Deo Luc. in ciuitatem Galilææ, cui nomen 1. Nazareth ad virginem desponsatam viro, cui nomen erat Ioseph de domo Dauid, & nomen virginis Maria. Et ingressus angelus ad eam dixit Aue gratia plena, dominus tecum, benedicta tu in mulieribus. Quæ cum audisset, turbata est in sermone eius, & cogitabat qualis esset ista salutatio, & ait angelus ei, Ne timeas Maria, inuenisti enim gratiam apud Deum. Ecce concipies in vtero, & paries filium: & vocabis nomen eius Iesum. Hic erit magnus, & filius Altissimi vocabitur. Et dabit illi dominus Deus sedem Dauid patris eius: & regnabit in domo Iacob in æternum: & regni eius non erit finis. Dixit autem Maria ad angelum, Quomodo fiet istud, quoniam virum non cognosco? Et respondens angelus dixit ei, Spiritus sanctus superueniet in te: & virtus Altissimi obumbrabit tibi. Ideoque & quod nascetur ex te sanctum, vocabitur filius Dei. Et ecce Elisabeth cognata tua, & ipsa concepit filium in senectute sua: & hic mensis, sextus est illi, quæ vocatur sterilis: quia non erit impossibile apud Deum omne verbum. Dixit autem Maria, Ecce ancilla domini, Fiat mihi secundum verbum tuum.

**Post tertiam lectionem semper dicitur.** Te Deum. &c. **Ad laudes antiphona.** Spiritus sanctus in te descendet Maria: ne timeas habebis in vtero filium Dei, Haleluiah. **Oratio.**

**D**EUS, qui de beatæ Mariæ virginis vtero, verbum tuum angelo nuntiante carnem suscipere voluisti: præsta supplicibus tuis, vt qui vere eam genitricem Dei credimus, eius apud te intercessionibus adiuuemur. Per eum. **Ad vesperas hymnus.**

**A** Ve maris stella, Dei mater alma:

Atque semper virgo, Felix cœli  
porta.

Sumens illud aue Gabielis ore, funda  
nos in pace, Mutans Euæ nomen.

Solue vincla reis, Profer lumen cæcis:  
Mala nostra pelle, Bona cuncta posce.  
**M**onstra te esse matrem, Sumat per te  
preces, Qui pro nobis natus, Tulit esse  
tuus.

**V**irgo singularis, inter omnes mitis, Nos  
culpis solutos Mites fac, & castos.

**V**itam præsta puram, Iter para tutum,  
vt videntes Iesum, Semper collætemur.  
**S**it laus Deo patri, Summo Christo de-  
cus, Spiritui sancto tribus honor vñus.  
Amen.

**Antiphona.** Ecce ancilla domini, fiat  
mihi secundum verbum tuum.

### POST ADVENTVM

reliquo anni tempore. Ad matu. inuit.  
Aue Maria gratia plena. **Hym.**

 Gloriosa dominia, Excelsa  
super sydera, Qui te creauit  
prouide, Lactasti sacro vbere.  
Quod Eua tristis abstulit, Tu  
reddis almo germine, Intrent vt astra  
flebies, Cœli fenestra facta es.

**T**u regis alti ianua, Et porta lucis  
fulgida: Vitam datam per virginem,  
gentes redemptæ plaudite.

**M**aria amater gratiæ, Mater miseri-  
cordiæ, Tu nos ab hoste protege, Et  
hora mortis suscipe.

**G**loria tibi domine, Qui natus es de vir-  
gine, Cum patre, & sancto spiritu. In  
sempiterna secula. Amen.

**A**n. Benedicta tu in mulieribus: &  
benedictus fructus ventris tui. **Ad ter-  
tiam lectionem benedictio.** Per vir-  
ginem matrem. **vt supra.** Tertia lectio  
legenda est vna ex infrascriptis secun-  
dum varietatem temporum. Post octauam Epiphaniæ vsque ad quadragesimam  
dicitur vna ex duabus proxime

infrascriptis, quam quisque maluerit.  
**Ex Ecclesiastico.**

**I**†N omnibus requiem quæsiui, & in c. 24.  
hæreditate domini morabor. Tunc c  
præcepit, & dixit mihi creator omnium:  
& qui creauit me requieuit in taber-  
naculo meo, & dixit mihi, In Iacob in-  
habita, & in Israel hæreditare, & in  
electis meis mitte radices. Ab initio  
& ante secula creata sum, & vsque ad  
futurum seculum non desinam: & in  
habitacione sancta coram ipso minis-  
traui. Et sic in Sion firmata sum, & in  
ciuitate sanctificata similiter requieui:  
& in Ierusalem potestas mea. Et radi-  
caui in populo honorificato, & in parte  
Dei mei hæreditas illius, & in plenitu-  
dine sanctorum detentio mea. Quasi  
cedrus exaltata sum in Libano, & quasi  
cypressus in monte Sion. Quasi palma  
exaltata sum in Cades, & quasi planta-  
tio rosæ in Iericho. Quasi oliua speciosa  
in campis, & quasi platanus exaltata  
sum iuxta aquas in plateis. Sicut cin-  
namomum, & balsamum aromatizans  
odorem dedi: quasi myrrha electa, dedi  
suauitatem odoris.]

**Ex Ecclesiast. Alia. Lesson. iij.**

**E**Go quasi vitis fructificaui suaui-  
c. 24.  
tatem odoris: & flores mei fruc-  
tus honoris & honestatis. Ego mater  
pulchræ dilectionis, & timoris, & mag-  
nitudinis, & sanctæ spei. In me gra-  
tia omnis viæ & veritatis, in me omnis  
spes vitæ & virtutis. Transite ad me  
omnes, qui concupiscitis me, & a gen-  
erationibus meis adimplemini. Spiritus  
enim meus super mel dulcis, & hæred-  
itas mea super mel & fauum. Memo-  
ria mea in generatione seculorum, Qui  
edunt me, adhuc esurient: & qui bibunt  
me, adhuc sitient. Qui audit me, non  
confundetur: & qui operantur in me,  
non peccabunt. Qui elucidant me, vi-  
tam æternam habebunt.

**Post octauam Paschæ vsque ad finem  
mensis Maij.**

**Ex sermone sancti Augu. Lesson. iij.**

**O** Beata Maria, quis tibi digne  
valeat iura gratiarum, ac laudum  
præconia rependere, quæ singulari tuo  
assensu mundo succuristi perdit? Quas  
tibi laudes fragilitas humani  
generis persoluet, quæ solo tuo com-  
mercio recuperandi aditum inuenit?  
Accipe itaque quascunque exiles, quas-  
cunque meritis tuis impares gratiarum  
actiones, & cum susceperis vota, cul-  
pas nostras orando excusa. Admitte  
nostras preces intra sacrarium exaudi-  
tionis, & reporta nobis antidotum rec-  
onciliationis. Sit per te excusabile,  
quod per te ingerimus, fiat impetrabi-  
le, quod fida mente poscimus. Accipe  
quod offerimus, redona quod rogamus,  
excusa quod timemus: quia tu es spes  
vnica peccatorum: per te speramus ve-  
niā delictorum, & in te beatissima  
nostrorum est expectatio præmiorum.  
Sancta Maria succurre miseris, iuuā  
pusillanimes, refoue flebiles, ora pro  
populo, interueni pro clero, intercede  
pro deuoto femineo sexu. Sentiant  
omnes tuum iuuamen, quicunque cel-  
ebrant tuam commemorationem.

**In mensibus Junij & Iulij.**

**Ex sermo. sancti Bernar. Lesson. iij.**

**A** Duertistis fratres quoniam virgo,  
regia ipsa est via, per quam  
saluator aduenit, procedens ex ipsius  
vtero tanquam sponsus de thalamo  
suo. Tenetes ergo hanc viam studea-  
mus dilectissimi, ad ipsum per eam  
ascendere, qui per ipsam ad nos de-  
scendit, per eam venire in gratiam ip-  
sius, qui per eam in nostram mise-  
riam venit. Per te accessum habe-  
mus ad filium o benedicta inuentrix  
gratiæ, genetrix vitæ, mater salutis:

vt per te nos suscipiat, qui per te  
datus est nobis. Excuset apud ip-  
sum integritas tua, culpam nostræ cor-  
ruptionis, & humilitas Deo grata nos-  
træ veniam impetrat vanitatis, copiosa  
charitas tua, nostrorum cooperiat mul-  
titudinem peccatorum, & fœcunditas  
gloriosa, fœcunditatem nobis conferat  
meritorum. Domina nostra, media-  
trix nostra, aduocata nostra tuo filio  
nos reconcilia, tuo filio nos commenda,  
tuo filio nos repræsenta. Fac o bene-  
dicta, per gratiam, quam inuenisti,  
per prærogatiuam, quam meruisti: per  
misericordiam, quam peperisti, vt qui  
te mediante fieri dignatus est parti-  
ceps infirmitatis, & miseriæ nostræ, te  
quoque intercedente participes faciat  
nos gloriæ, & beatitudinis suæ Iesus  
Christus filius tuus dominus noster, qui  
est super omnia benedictus in secula.  
Amen.

**In mense Augusto.**

**Ex sermo. sancti Augu. Lesson. iij.**

**L** Oquamur aliquid fratres in laudibus  
sacratissimæ virginis Mariæ. Sed  
quid nos tantilli, quid actione pusilli,  
quid in eius laudibus referemus? Cum  
& si omnium nostrum membra verter-  
entur in linguas, eam laudare sufficeret  
nullus? Altior enim coelo est, de qua  
loquimur, abyso profundior, cui laudes  
dicere conamur. Hæc est enim quæ sola  
meruit mater & sponsa vocari. Hæc  
primæ matris damna resoluit. Hæc  
homini perditio redemptionem adduxit.  
Mater enim generis nostri poenam in-  
tulit mundo, genitrix domini nostri  
salutem edidit mundo. Auctrix pec-  
cati Eua, auctrix meriti Maria. Eua oc-  
cidendo obfuit, Maria viuificando pro-  
fuit. Illa percussit, ista sanauit. Hæc  
enim mirabili, atque inæstimabili modo  
omnium rerum & suum peperit salu-  
atorem. Quæ hæc virgo tam sancta,

ad quam venire dignaretur Spiritus sanctus? Quæ tam speciosa, vt eam Deus sibi eligeret sponsam? Quæ tam casta, vt esse posset virgo post partum? Hæc est Dei templum, fons ille signatus, & porta in domo Dei clausa. Ad hanc nanque spiritus sanctus descendit, hanc virtus Altissimi obumbravit. Hæc est immaculata coitu, fœcunda partu, virgo lactans: angelorum & hominum cibum nutriendis. Merito nanque beata, singulari a nobis præconio extollitur, quæ singulare commercium mundo præbuit. Denique tantum se ad cœli fastigia subleuauit, vt verbum in principio apud Deum de superna cœli arce susciperet. O felix Maria: & omni laude dignissima. O virgo Dei genitrix gloriosa. O sublimis puerpera, cuius visceribus author cœli, terræque committitur.

### In mense Septembri.

#### Sermo sancti Bernard. Lesson. iij.

**S**ignum magnum apparuit in cœlo: mulier amicta Sole, & Luna sub pedibus eius, & in capite eius corona stellarum duodecim. Vehementer quidem nobis, dilectissimi, vir vnuſ & mulier vna nocuere: sed gratias Deo, per vnum nihilominus virum, & mulierem vnam omnia restaurantur: nec sine magno foenore gratiarum. Neque enim sicut delicatum, ita & donum: sed excedit damni æstimationem beneficij magnitudo. Sic nimirum prudentissimus & clementissimus artifex, quod quassatum fuerat non confregit, sed vtilius omnino refecit: vt videlicet nobis nouum formaret Adam ex veteri, & Euam transfunderet in Mariam. Et quidem sufficere poterat Christus, siquidem & nunc omnis sufficientia nos-

tra ex Deo est: sed nobis bonum non erat esse hominem solum. Congruum magis, vt adesset nostræ reparationi sexus vterque, quorum corruptioni neuter defuisse. Fidelis plane & potens mediator Dei & hominum, homo Christus Iesus, sed diuinam in eo reuerentur homines maiestatem. Opus est enim mediatore ad mediatorem istum: nec alter nobis vtilior quam Maria. Crudelis nimium Eua, per quam serpens antiquus pestiferum etiam ipsi viro virus infudit: sed fidelis Maria, quæ salutis antidotum & viris & mulieribus propinauit. Illa enim ministra seductionis, hæc propitiationis. Illa suggestit præuaricationem, hæc iniecit redemptionem.

### In mense Octobri.

#### Ex eodem sermone. Lesson. iij.

**A**mplectamur Mariæ vestigia, fratres mei, & deuotissima supplicatione beatis illius pedibus prouolamur. Teneamus eam: nec dimittamus, donec benedixerit nobis. Potens est enim. Nempe vellus est medium inter rorem & aream mulier inter solem, & lunam: Maria inter Christum & ecclesiam constituta. Sed forte miraris non tam vellus opertum rore, quam amictam sole mulierem. Magna siquidem familiaritas: sed mira omnino vicinitas solis & mulieris. Quomodo enim in tam vehementi ferore tam fragilis natura subsistit? Merito quidem admiraris Moyses sancte & curiosius desideras intueri. Veruntamen solue calceamenta de pedibus tuis: & inuolucra pone carnalium cogitationum, si accedere concupiscis. Vadam (inquit) & videbo visionem hanc magnam. Magna plane visio, rubus ardens sine combustione, magnum signum: mulier illæsa manens amicta sole. Non est

rubi natura, opertum vnde flammis, manere nihilominus incombustum, non mulieris potentia vt sustineat solis amictum. Non est virtutis humanæ, sed nec angelicæ quidem: sublimior quædam necessaria est. Spiritus sanctus (inquit) superueniet in te. Et tanquam respondeat illa, Quoniam spiritus est Deus & Deus noster ignis consumens est. Virtus (ait) non mea, non tua sed altissimi obumbrabit tibi. Nihil itaque mirum si sub tali obumbraculo, talis etiam a muliere sustineatur amictus.

**In mensi Nouembri vsque ad Aduentum.**

**Ex eodem sermone. Lesson. iij.**

**M**hi sane singularis rutilat fulgor, primo quidem in Mariæ generatione: secundo in angelica visitatione: tertio in spiritus superuentione. quarto in filij Dei inenarrabili conceptione. Sic & in his quoque sydereum plane irradiat decus, quod virginitatis primiceria, quod sine corruptione foecunda, quod sine grauamine grauida, & sine dolore puerpera. Nihilominus etiam speciali quodam splendore in Maria coruscant mansuetudo pudoris, deuotio humilitatis, magnanimitas credulitatis, martyrium cordis. Vestræ quidem sedulitatis erit, singula quæque diligentius intueri. Nos interim satisfuisse videbimus, si breuiter ea potuerimus demonstrare. Quid ergo sydereum micat in generatione Mariæ? Plane quod ex regibus orta, quod ex semine Abrahæ, quod generosa ex stirpe Dauid, si id parum videtur, adde quod generatio illi ob singulare priuilegium sanctitatis diuinitus noscitur esse concessa, quod longe ante eisdem patribus cœlitus repromissa, quod mysticis præfigurata miraculis, quod oraculis prænuntiata propheticis. Hanc enim sac-

erdotalis virga dum sine radice floruit, hanc Gedeonis vellus dum in medio siccæ areæ maduit: hanc in Ezechielis visione orientalis porta quæ nulli vñquam patuit, præsignabat. Hanc denique præ caeteris Isaias nunc virgam de radice Iesse orituram promittebat, nunc euidentius virginem paritaram. Merito signum hoc magnum in cœlo apparuisse scribitur, quod tanto ante de cœlo noscitur fuisse promissum: Dominus (ait) ipse dabit vobis signum, Ecce virgo concipiet. Magnum profecto signum dedit: quia & magnus ipse qui dedit.

**Ad laudes an.** Beata Dei genitrix Maria, virgo perpetua, templum Domini, sacrarium spiritus sancti, sola sine exemplo placuisti Domino nostro Iesu Christo, ora populo, interueni pro clero, intercede pro deuoto fœmineo sexu. **Oratio.**

**B**EATAE, & gloriosæ, semperque virginis Mariæ quæsumus domine intercessio gloriosa nos protegat, & ad vitam perducat æternam. Per dominum no.

**Ad vesperas hymnis.** Aue maris stella. &c. **vt supra.** **Antiphon.** Beata mater, & intacta virgo gloriosa, regina mundi, intercede pro nobis ad dominum.

## SEPTEM PSALMI

poenitentiales.

Notandum quod infrascripti septem Psalmi cum Litania & Orationibus, dicuntur in Feria quarta Cinerum & in quibusdam sextis Feriis Quadragesimæ, **vt in eis adnotatur.** Antiphona. Ne reminiscaris. **Psalmus.**

 Omine, ne in furore tuo arguas me: neque in ira tua corripias me.

 Miserere mei domine quoniam infirmus sum: sana me domine,

quoniam conturbata sunt ossa mea.  
**E**t anima mea turbata est valde: sed tu domine vsquequo?  
**C**onuertere domine & eripe animam meam: saluum me fac propter misericordiam tuam.

**Q**uoniam non est in morte, qui memor sit tui: in inferno autem quis confitebitur tibi?

**L**aborau in gemitu meo, lauabo per singulas noctes lectum meum: lachrymis meis stratum meum rigabo. Turbatus est a furore oculus meus: inueterau in omnes inimicos meos.

**D**iscedite a me omnes, qui operamini iniquitatem. quoniam exaudiuit dominus vocem fletus mei.

**E**xaudiuit dominus deprecationem meam: dominus orationem meam suscepit.

**E**rubescant & conturbentur vehementer omnes inimici mei: conuertantur & erubescant valde velociter.

**G**loria patri, & filio. **Psalmus.**

**B**EATI quorum remissæ sunt iniquitates: & quorum tecta sunt peccata.

**B**eatus vir cui non imputauit dominus peccatum: nec est in spiritu eius dolus.

**Q**uoniam tacui inueterauerunt ossa mea: dum clamarem tota die.

**Q**uoniam die ac nocte grauata est super me manus tua: conuersus sum in ærumna mea, dum configitur spina.

**D**elictum meum cognitum tibi feci: & iniustitiam meam non abscondi.

**D**ixi, confitebor aduersum me iniustitiam meam domino: & tu remisisti impietatem peccati mei.

**P**ro hac orabit ad te omnis sanctus: in tempore opportuno.

**V**eruntamen in diluvio aquarum multarum: ad eum non approximabunt.

**T**u es refugium meum a tribulatione,

quæ circundedit me: exultatio mea, erue me a circundantibus me.

**I**ntellectum tibi dabo, & instruam te in via hac, qua gradieris: firmabo super te oculos meos.

**N**olite fieri sicut equus & mulus: quibus non est intellectus.

**I**n chamo, & fræno, maxillas eorum constringe: qui non approximant ad te.

**M**ulta flagella peccatoris: sperantem autem in domino misericordia circundabit.

**L**ætamini in domino, & exultate iusti, & gloriamini omnes recti corde.

**G**loria patri, & filio. **Psalmus.**

**D**Omine ne in furore tuo arguas me: neque in ira tua corripias me.

**Q**uoniam sagittæ tuæ infixæ sunt mihi: & confirmasti super me manum tuam.

**N**on est sanitas in carne mea a facie iræ tuæ: non est pax ossibus meis, a facie peccatorum meorum.

**Q**uoniam iniquitates meæ supergressæ sunt caput meum: & sicut onus graue, grauatæ sunt super me.

**P**utruerunt, & corruptæ sunt cicatrices meæ: a facie insipientiæ meæ.

**M**iser factus sum, & curuatus sum vsque in finem: tota die contristatus ingrediebar.

**Q**uoniam lumbi mei impleti sunt illusionibus: & non est sanitas in carne mea.

**A**fflictus sum, & humiliatus sum nimis: rugiebam a gemitu cordis mei.

**D**omine ante te omne desiderium meum: & gemitus meus a te non est absconditus.

**C**or meum conturbatum est, dereliquit me virtus mea: & lumen oculorum meorum & ipsum non est mecum.

**A**mici mei & proximi mei: aduersum me appropinquauerunt, & steterunt.

**E**t qui iuxta me erant de longe

steterunt: & vim faciebant, qui quærebant animam meam.

**E**t qui inquirebant mala mihi, locuti sunt vanitates: & dolos tota die meditabantur.

**E**go autem tanquam surdus, non audiebam: & sicut mutus, non aperiens os suum.

**E**t factus sum sicut homo non audiens: & non habens in ore suo redargutiones.

**Q**uoniam in te domine sperauit: tu exaudies me domine Deus meus.

**Q**uia dixi nequando supergaudeant mihi inimici mei: & dum commouentur pedes mei, super me magna locuti sunt.

**Q**uoniam ego in flagella paratus sum: & dolor meus in conspectu meo semper.

**Q**uoniam iniquitatem meam annuntiabo: & cogitabo pro peccato meo.

**I**nimici autem mei viuunt, & confirmati sunt super me: & multiplicati sunt, qui oderunt me inique.

**Q**ui retribuunt mala pro bonis detrahebant mihi: quoniam sequebar bonitatem.

**N**e derelinquas me domine Deus meus: ne discesseris a me.

**I**ntende in adiutorium meum: domine Deus salutis meæ.

**G**loria patri, & filio. **Psalmus.**

**M**iserere mei Deus: secundum magnam misericordiam tuam.

**E**t secundum multitudinem miserationum tuarum: dele iniquitatem meam.

**A**mplius laua me ab iniquitate mea: & a peccato meo munda me.

**Q**uoniam iniquitatem meam ego cognosco: & peccatum meum contra me est semper.

**T**ibi soli peccaui, & malum coram te feci: vt iustificeris in sermonibus tuis:

& vincas cum iudicaris.

**E**cce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

**E**cce enim veritatem dilexisti, incerta, & occulta sapientiae tuæ, manifestasti mihi.

**A**asperges me hyssopo, & mundabor: lauabis me, & super niuem dealbabor. **A**uditui meo dabis gaudium, & lætitiam: & exultabunt ossa humiliata.

**A**uerte faciem tuam a peccatis meis: & omnes iniquitates meas dele.

**C**or mundum crea in me Deus: & spiritum rectum innoua in visceribus meis.

**N**e proicias me a facie tua: & spiritum sanctum tuum ne auferas a me.

**R**edde mihi lætitiam salutaris tui: & spiritu principali confirma me.

**D**ocebo iniquos vias tuas: & impij ad te conuertentur.

**L**ibera me de sanguinibus Deus Deus salutis meæ: & exultabit lingua mea iustitiam tuam.

**D**omine labia mea aperies: & os meum annuntiabit laudem tuam.

**Q**uoniam si voluisses, sacrificium dedissem vtique: holocaustis non delectaberis.

**S**acrificium Deo spiritus contribulatus: cor contritum, & humiliatum, Deus non despicies.

**B**enigne fac domine in bona voluntate tua Sion: vt ædificantur muri Ierusalem.

**T**unc acceptabis sacrificium iustitiae, oblationes, & holocausta: tunc imponent super altare tuum vitulos.

**G**loria patri, & filio. **Psalmus.**

**D**omine exaudi orationem meam: & clamor meus ad te veniat.

**N**on auertas faciem tuam a me: in quaunque die tribulor, inclina ad me aurem tuam.

- I**n quacunque die inuocauero te: ve- dominus de cœlo in terram aspergit.  
**V**t lociter exaudi me.
- Q**uia defecerunt sicut fumus dies mei: **V**t audiret gemitus compeditorum: vt  
& ossa mea sicut crenum aruerunt. solueret filios interemptorum.
- P**ercussus sum, vt foenum, & aruit **V**t annuncient in Sion nomen domini:  
cor meum: quia oblitus sum comedere & laudem eius in Ierusalem.  
panem meum.
- A** voce gemitus mei: adhæsit os meum **I**n conueniendo populos in vnum: &  
carni meæ. reges, vt seruant domino.
- S**imilis factus sum pellicano solitudinis: **R**espondit ei in via virtutis suæ: pauci-  
factus sum sicut nycticorax in domi- tatem dierum meorum nuncia mihi.
- V**igilaui: & factus sum sicut passer soli- **N**e reuoces me in dimidio dierum meo-  
tarius in tecto. rum: in generationem & generationem  
*anni tui.*
- T**ota die exprobrabant mihi inimici **I**nitio tu domine terram fundasti: &  
mei: & qui laudabant me, aduersum opera manuum tuarum sunt cœli.
- Q**uia cinerem tanquam panem manducabam: & poculum meum cum fletu **I**psi peribunt tu autem permanes: &  
miscebam. omnes, sicut vestimentum, veterascent.
- A** facie iræ & indignationis tuæ: quia **E**t sicut opertorium mutabis eos, & mu-  
eleuans allisisti me. tabuntur: tu autem idem ipse es, &  
*anni tui non deficient.*
- D**ies mei sicut vmbra declinauerunt: & **F**iliij seruorum tuorum habitabunt: &  
ego sicut foenum arui. semen eorum in seculum dirigetur.
- T**u autem domine in æternum per- **G**loria patri, & filio. **Psalmus.**
- T**u exurgens misereberis Sion: quia **D**e profundis clamaui ad te domine:  
tempus miserendi eius, quia venit tem- domine exaudi vocem meam.
- Q**uoniam placuerunt seruis tuis lapides **F**iant aures tuæ intendentes: in vocem  
eius: & terræ eius miserebuntur. deprecationis meæ.
- E**t timebunt gentes nomen tuum **S**i iniuriantes obseruaueris domine:  
domine: & omnes reges terræ gloriam domine quis sustinebit?
- Q**uia ædificauit dominus Sion: & **Q**uia apud te propitiatio est: & propter  
videbitur in gloria sua. legem tuam sustinui te domine.
- R**espexit in orationem humilium: & **S**ustinuit anima mea in verbo eius:  
non spreuit precem eorum. sperauit anima mea in domino.
- S**cribantur hæc in generatione altera: **A** custodia matutina vsque ad noctem:  
& populus, qui creabitur, laudabit speret Israel in domino.
- Q**uia prospexit de excelso sancto suo: **Q**uia apud dominum misericordia: &  
**D**ominus de cœlo in terram aspergit.  
**E**t copiosa apud eum redemptio.  
**E**t ipse redimet Israel: ex omnibus in-  
iquitatibus eius.
- G**loria patri, & filio. **Psalmus.**
- D**ominus exaudi orationem meam: **E**t non intres in iudicium cum seruo

tuo: quia non iustificabitur in conspectu tuo omnis viuens.	Sancta Trinitas vnus Deus, miserere nobis.
<b>Quia</b> persecutus est inimicus animam meam: humiliauit in terra vitam meam.	<b>Sancta Maria</b> ora. <b>Sancta Dei genitrix</b> ora. <b>Sancta virgo virginum</b> ora.
<b>Collocauit</b> me in obscuris, sicut mortuos seculi: & anxiatus est super me spiritus meus, in me turbatum est cor meum.	<b>Sancte Michael</b> ora. <b>Sancte Gabriel</b> ora. <b>Sancte Raphael</b> ora.
<b>Memor</b> fui dierum antiquorum, meditatus sum in omnibus operibus tuis: & in factis manuum tuarum meditabar.	<b>Omnes sancti Angeli, &amp; Archangeli Dei</b> orate.
<b>Expandi</b> manus meas ad te: anima mea sicut terra sine aqua tibi.	<b>Omnes sancti beatorum spirituum ordo</b> nes orate.
<b>Velociter</b> exaudi me domine: defecit spiritus meus.	<b>Sancte Ioannes Baptista</b> ora.
<b>Non</b> auertas faciem tuam a me: & similis ero descendantibus in lacum.	<b>Omnes sancti patriarchæ &amp; prophetæ,</b> orate pro nobis.
<b>Auditam</b> fac mihi mane misericordiam tuam: quia in te sperauit.	<b>Sancte Petre</b> ora. <b>Sancte Paule</b> ora. <b>Sancte Andrea</b> ora.
<b>Notam</b> fac mihi viam, in qua ambulem: quia ad te leuaui animam meam.	<b>Sancte Iacobe</b> ora. <b>Sancte Ioannes</b> ora. <b>Sancte Iacobe</b> ora. <b>Sancte Philippe</b> ora. <b>Sancte Thoma</b> ora.
<b>Eripe</b> me de inimicis meis, domine ad te configui: doce me facere voluntatem tuam, quia Deus meus es tu.	<b>Sancte Bartholomæe</b> ora. <b>Sancte Matthæe</b> ora. <b>Sancte Simon</b> ora. <b>Sancte Thadæe</b> ora. <b>Sancte Mathia</b> ora.
<b>Spiritus</b> tuus bonus deducet me in terram rectam: propter nomen tuum domine viuificabis me in æquitate tua.	<b>Sancte Barnaba</b> ora. <b>Sancte Luca</b> ora. <b>Sancte Marce</b> ora.
<b>Educes</b> de tribulatione animam meam: & in misericordia tua disperdes omnes inimicos meos.	<b>Omnes sancti apostoli, &amp; euangelistæ</b> orate.
<b>Et</b> perdes omnes, qui tribulant animam meam: quoniam ego seruus tuus sum.	<b>Omnes sancti discipuli domini</b> orate. <b>Omnes sancti Innocentes</b> orate.
<b>Gloria</b> patri, & filio. <b>Antiphona.</b> Ne reminiscaris domine delicta nostra, vel parentum nostrorum, neque vindictam sumas de peccatis nostris.	<b>Sancte Stephane</b> ora. <b>Sancte Laurenti</b> ora. <b>Sancte Vincenti</b> ora. <b>Sancte Fabiane</b> ora. <b>Sancte Sebastiane</b> ora.
<b>K</b> Yrie eleison. <b>Christe</b> eleison. <b>K</b> Christe audi nos.	<b>Sancte Ioannes &amp; Paule,</b> orate pro nobis.
Christe exaudi nos.	<b>Sancte Cosma, &amp; Damiane,</b> orate pro
Pater de coelis Deus, miserere nobis.	
Fili redemptor mundi Deus miserere nobis.	
Spiritus sancte Deus, miserere nobis.	

nobis.		libera nos domine.
<b>S</b> ancti Geruasi & Protasi, orate pro nobis.		<b>A</b> spiritu fornicationis, libera.
<b>O</b> mnes sancti martyres	orate.	<b>A</b> fulgure, & tempestate, libera.
<b>S</b> ancte Siluester	ora.	<b>A</b> morte perpetua, libera nos.
<b>S</b> ancte Gregori	ora.	<b>P</b> er mysterium sanctæ incarnationis
<b>S</b> ancte Augustine	ora.	tuæ, libera nos domine.
<b>S</b> ancte Ambrosi	ora.	<b>P</b> er aduentum tuum libera nos,
<b>S</b> ancte Hieronyme	ora.	domine.
<b>S</b> ancte Martine	ora.	<b>P</b> er nativitatem tuam, libera.
<b>S</b> ancte Nicolæ	ora.	<b>P</b> er baptismum & sanctum ieiunium
<b>O</b> mnes sancti pontifices & confessores		tuum, libera nos domine.
orate pro nobis.		<b>P</b> er crucem & passionem tuam, libe.
<b>O</b> mnes sancti doctores,	orate.	<b>P</b> er mortem & sepulturam tuam, libera
<b>S</b> ancte Antoni	ora.	nos domine.
<b>S</b> ancte Benedicte	ora.	<b>P</b> er sanctam resurrectionem tuam, lib-
<b>S</b> ancte Francisce	ora.	era nos ddomine.
<b>S</b> ancte Dominice	ora.	<b>P</b> er admirabilem ascensionem tuam,
<b>S</b> ancte Bernarde	ora.	libera nos domine.
<b>O</b> mnes sancti Monaci, & Eremitæ	orate	<b>P</b> er aduentum spiritus sancti paracleti,
pro nobis.		libera nos domine.
<b>O</b> mnes sancti sacerdotes, & leuitæ,		<b>I</b> n die iudicij, libera nos domine.
orate pro nobis.		<b>P</b> eccatores, te rogamus audi.
<b>S</b> ancta Maria Magdalena	ora.	<b>V</b> t nobis parcas, te rogamus.
<b>S</b> ancta Agnes	ora.	<b>V</b> t nobis indulgeas, te roga.
<b>S</b> ancta Lucia	ora.	<b>V</b> t ad veram poenitentiam nos perduc-
<b>S</b> ancta Cæcilia	ora.	ere digneris, te roga.
<b>S</b> ancta Agatha	ora.	<b>V</b> t ecclesiam tuam sanctam regere &
<b>S</b> ancta Catharina	ora.	conseruare digneris, te rogamus audi
<b>S</b> ancta Barbara	ora.	nos.
<b>O</b> mnes sanctæ virgines & ciduæ, orate		<b>V</b> t dominum Apostolicum, & omnes ec-
pro nobis.		clesiasticos ordines in sancta religione
<b>O</b> mnes sancti, & Sanctæ Dei inter-		conseruare digneris, te rogamus audi.
cedite pro nobis.		<b>V</b> t inimicos sanctæ Dei ecclesiæ humil-
<b>P</b> ropitius esto, parce nobis domine		iare digneris, te ro.
<b>P</b> ropitius esto, exaudi nos domine.		<b>V</b> t regibus, & principibus Christianis,
<b>A</b> b omni malo, libera nos domine.		pacem & veram concordiam donare
<b>A</b> b omni peccato, libera nos.		digneris, te ro.
<b>A</b> b ira tua, libera nos domine.		<b>V</b> t cuncto populo Christiano pacem &
<b>A</b> subitanæ & improuisa morte, libera		vnitatem largiri digneris, te rogamus
nos domine.		audi nos.
<b>A</b> b insidiis diaboli, libera nos.		<b>V</b> t nosmetipsos in tuo sancto seruitio
<b>A</b> b ira, & odio, & omni mala voluntate,		confortare & conseruare digneris, te
		rogamus.

**Vt** mentes nostras ad cœlestia desideria erigas, te rogamus.

**Vt** omnibus benefactoribus nostris, sempiterna bona retribuas, te rogamus audi nos.

**Vt** animas nostras, fratrum, propinquorum, & benefactorum nostrorum, ab æterna damnatione eripias, te roga.

**Vt** fructus terræ dare, & conseruare digneris, te rogamus.

**Vt** omnibus fidelibus defunctis requiem æternam donare digneris, te rogamus audi.

**Vt** nos exaudire digneris, te ro.

**Fili** Dei, te rogamus audi nos.

**Agnus** Dei, qui tollis peccata mundi, parce nobis domine.

**Agnus** Dei, qui tollis peccata mundi, exaudi nos domine.

**Agnus** Dei, qui tollis peccata mundi, miserere nobis.

**Christe** audi nos. **Christe** exaudi nos.

**Kyrie** eleison. **Christe** eleison. **Kyrie** eleison. Pater noster. **V.** Et ne nos. **R.**

Sed libera nos a malo. **Psalmus.**

**D**EUS in adiutorium meum intende: domine ad adiuuandum me festina.

**Confundantur**, & reuereantur, qui quærunt animam meam.

**Auertantur** retrorsum, & erubescant, qui volunt mihi mala.

**Auertantur** statim erubentes: qui dicunt mihi, Euge, Euge.

**Exultent**, & lætentur in te omnes, qui quærunt te: & dicant semper, magnificetur dominus, qui diligunt salutare tuum.

Ego vero egenus, & pauper sum: Deus adiuua me.

**Adiutor** meus, & liberator meus es tu: domine ne moreris.

**Gloria** patri. **Sicut.** **V.** Saluos fac seruos tuos. **R.** Deus meus sperantes

in te. **V.** Esto nobis domine turris fortitudinis. **R.** A facie inimici. **V.** Nihil proficiat inimicus in nobis. **R.** Et filius iniquitatis non apponat nocere nobis. **V.** **R.** Neque secundum iniquitates nostras retribuas nobis. **V.** Oremus pro pontifice nostro. **R.** Dominus conseruet eum & viuificet eum, & beatum faciat eum in terra, & non tradat eum in animam inimicorum eius. **V.** Oremus pro benefactoribus nostris. **R.** Retribuere dignare domine omnibus nobis bona facientibus propter nomen tuum vitam æternam. Amen. **V.** Oremus pro fidelibus defunctis. **R.** Requiem æternam dona eis domine: & lux perpetua luceat eis. **V.** Requiescant in pace. **R.** Amen. **V.** Pro fratribus nostris absentibus. **R.** Saluos fac seruos tuos Deus meus sperantes in te. **V.** Mitte eis domine auxilium de sancto. **R.** Et de Sion tueri eos. **V.** Domine exaudi. **R.** Et clamor. Oremus.

#### Oratio.

**D**EUS cui proprium est miserereri semper, & parcere, suscipe depreciationm nostram: vt nos, & omnes famulos tuos, quos delictorum catena constringit, miseratio tuæ pietatis clementer absoluat. **Oratio.**

**E**Xaudi quæsumus domine superlicum preces, & confitentium tibi parce peccatis: vt pariter nobis indulgentiam tribuas benignus, & pacem. **Alia Oratio.**

**I**Neffabilem nobis domine misericordiam tuam clementer ostende: vt simul nos & a peccatis omnibus exuas, & a poenis, quas pro his meremur, eripias. **Oratio.**

**D**EUS, qui culpa offenderis, poeniendiæ placaris: preces populi tui supplicantis propitijs respice: & flagella tuæ iracundiae, quæ pro peccatis

nostris meremur, auerte. **Oratio.**

**O**Mnipotens sempiterne Deus miserere famuli tui papæ nostri, & dirige eum secundum tuam clementiam in viam salutis æterne: vt te donante tibi placita cupiat, & tota virtute perficiat. **Oratio.**

**D**EUS a quo sancta desideria, recta consilia, & iusta sunt opera: da seruis tuis illam, quam mundus dare non potest, pacem: vt & corda nostra mandatis tuis dedita, & hostium sublata formidine, tempora sint tua protectione tranquilla. **Oratio.**

**V**IRIGE igne sancti spiritus renes nostros, & cor nostrum domine: vt tibi casto corpore seruiamus, & mundo corde placeamus. **Oratio.**

**F**IDEIUM Deus omnium conditor, & redemptor, animabus famularum, famularumque tuarum remissionem cunctorum tribue peccatorum: vt indulgentiam quam semper optauerunt, pijs supplicationibus consequantur. **Oratio.**

**A**Ctiones nostras quæsumus domine aspirando præueni, & adiuuando prosequere: vt cuncta nostra oratio, & operatio, a te semper incipiat, & per te cepta finiatur. **Oratio.**

**O**Mnipotens sempiterne Deus, qui viuorum dominaris, simul & mortuarum, omniumque misereris, quos tuos fide & opere futuros esse prænoscis: te supplices exoramus, vt pro quibus effundere preces decreuimus, quosque vel præsens seculum adhuc in carne retinet, vel futurum iam exustos corpore suscepisti, intercedentibus omnibus sanctis tuis, pietatis tuæ clementia, omnium delictorum suorum veniam consequantur. Per do. &c. **¶**. Benedicamus domino. **R.** Deo gratias. **¶**. Fidelium animæ per misericordiam Dei requiescant in pace. **R.** Amen.

## OFFICIVM Defunctorum.

Sciendum, quod officium defunctorum dicitur tantum in crastino omnium sanctorum, & in quibusdam sextis Feriis Quadragesimæ, vt suis locis adnotatur. Aduertendum tamen quod in crastino omnium sanctorum dicuntur Vesperæ cum Matutino & Laudibus, vt ibi videbis. In sextis autem Feriis prædictis non dicuntur Vesperæ, sed tantum Matutinum cum suis Laudibus.

Notandum præterea, quod Antiphonæ dicuntur integræ in principio, & in fine, quemadmodum in festis duplicibus. Vesperæ omnibus aliis prætermissis absolute incipiuntur ab antiph. infrascripta. An. Collocet eos dominus cum principibus populi sui. **D**einde dicuntur tres infrascripti psalmi. Dilexi quoniam. fol. 25. Ad dominum cum tribula. folio. 52. De profundis. fol. 88. quibus adiungitur canticum. Magnificat. folio. 16. Sciendum est autem, quod in officio Defunctorum in fine cuiuslibet psalmi dicitur **¶**. Requiem æternam donec eis domine. **R.** Et lux perpetua luceat eis. **finito cantico.** Magnificat. **r**epetitur an. **s**uprascripta. Collocet eos. **d**einde dicitur. Pater noster. **¶**. Et ne nos. **R.** Sed libera nos. **¶**. A porta inferi. **R.** Erue domine animas eorum. **¶**. Domine exaudi. **R.** Et clamor meus. Postea dicuntur tres infrascriptæ orationes sub vna terminatio. **Oremus.** **Oratio.**

**D**EUS, qui inter apostolicos sacerdotes famulos tuos pontificali seu sacerdotali fecisti dignitate vigere, præsta quæsumus, vt eorum quoque perpetuo aggregentur consortio.

**Oratio.**

**D**EUS veniæ largitor, & humanae salutis amator, quæsumus

clementiam tuam, vt nostræ congregatiōis fratres, propinquos, amicos, & benefactores, qui ex hoc seculo transierunt, beata Maria semper virgine intercedente cum omnibus sanctis tuis, ad perpetuae beatitudinis consortium peruenire concedas. **Oratio.**

**F** Idelium Deus omnium conditor, & redemptor, animabus famulorum familiarumque tuarum remissionem cunctorum tribue peccatorum, vt indulgentiam, quam semper optauerunt, piis supplicationibus consequantur, Qui viuis & reg. &c. **V.** Requiem æternam dona. &c. **R.** Et lux perpetua. **V.** Requiescant in pace.

**R.** Amen. **Matutinum absolute incipit ab inuitatorio infrascripto.** Inuitatio. Regem cui omnia viuunt venite adoremus. **Deinde dicitur psalmus.** Venite exultemus. &c. **quo finito cum.** Requiem æternam dona. &c. **repetitur Inuitato.** **Deinde statim dicitur antiphona.** Audiui vocem de celo dicentem mihi: Beati mortui, qui in domino moriuntur. **Postea dicuntur tres psal. infrascripti.** Verba mea. fo. 34. **psalmus.** 6. Domine ne in furo. fol. 46. Quemadmodum desiderat. folio. 48. **Finitis psal. repetitur antiphon.** & **statim dicitur.** Pater noster. **Deinde tres infrascriptæ lectiones incipiuntur,** & finiuntur absolute sine benedictionibus, & sine. Tu autem do. **Ex ca. 19.** Iob prophetæ. **Lesson one.**

**P** Ellí meæ consumptis carnibus adhæsit os meum: & derelicta sunt tantummodo labia circa dentes meos. Miseremini mei, miseremini mei saltem vos amici mei, quia manus domini tetigit me. Quare persequimini me sicut Deus, & carnibus meis saturamini? Quis mihi tribuat vt scribantur sermones mei? Quis mihi det vt exaren-

tur in libro stilo ferreo, & plumbi lamina, vel certe sculpantur in silice? Scio enim quod redemptor meus viuit, & in nouissimo die de terra surrecturus sum. Et rursum circundabor pelle mea, & in carne mea videbo Deum. Quem visurus sum ego ipse, & oculi mei conspecturi sunt, & non aliis, reposita est hæc spes mea in sinu meo.

**Deinde dicitur R.** Qui Lazarum resuscitasti a monumento foetidum, Tu eis domine dona requiem & locum indulgentiæ. **V.** Qui venturus es iudicare viuos & mortuos, & seculum per ignem. Tu eis.

**Ex ca. 5. Ioannis. Lectio secunda.**

**A** Men Amen dico vobis, quia qui verbum meum audit, & credit ei, qui misit me, habet vitam æternam, & in iudicium non venit: sed transit a morte in vitam. Amen amen dico vobis, quia venit hora & nunc est, quando mortui audient vocem filij Dei: & qui audierint, vivent. Sicut enim pater habet vitam in semetipso: sic dedit & filio habere vitam in semetipso, & potestatem dedit ei iudicium facere, quia filius hominis est, Nolite mirari hoc: quia venit hora, in qua omnes qui in monumentis sunt, audient vocem filij Dei. Et procedent qui bona fecerunt, in resurrectionem vitæ, qui vero mala egerunt, in resurrectionem iudicij.

**R.** Requiem æternam dona eis domine. Et lux perpetua luceat eis. **V.** Animæ eorum in bonis demorentur, & semen eorum hæreditet terram. Et lux perpetua.

**Ex cap. 15. Epistolæ primæ Pauli ad Corinthios. Lectio tertia.**

**E** Cce mysterium vobis dico. Omnes quidem resurgemus: sed non omnes immutabimur. In momento, in ictu oculi, in nouissima tuba (canet

enim tuba) & mortui resurgent incorrupti: & nos immutabimur. Oportet enim corruptibile hoc, induere incorruptionem: & mortale hoc, induere immortalitatem. Cum autem mortale hoc induerit immortalitatem: tunc fiet sermo, qui scriptus est: Absorpta est mors in victoria. Vbi est mors victoria tua? Vbi est mors stimulus tuus? Stimulus autem mortis peccatum est, virtus vero peccati, lex. Deo autem gratias, qui dedit nobis victoriam per dominum nostrum Iesum Christum.

**R.** Libera me domine de morte æterna in die illa tremenda, quando cœli mouendi sunt & terra. Dum veneris iudicare seculum per ignem. **V.** Dies illa dies iræ, calamitatis & miseriæ, dies magna, & amara valde. Dum veneris.

Finitis lectionibus cum suis responsoriis statim dicitur absolute ad laudes antiphonæ. Ne tradas bestiis animas confitentes tibi, & animas pauperum tuorum ne obliuiscaris in finem. Postea dicuntur psalmi. Psalmus. 50. Misericordia mei. &c. folio. 70. Te decet hymnus Deus. fo. 49. Ego dixi in. fol. 33. Canticum. Benedictus dominus. folio. 7. Deinde repetitur an. Ne tradas bestiis. & post eam dicitur. Pater noster. **V.** Et ne nos. **R.** Sed libera nos. **V.** A porta inferi. **R.** Erue domine animas eorum. **V.** Domine exaudi. **R.** Et clamor meus ad. Oremus. Deus qui inter apostolicos sacerdotes. **Cum reliquis orationibus, vt supra in vesperis.**

F I N I S.

## I O S V E I.

Non recedat Volumen Legis huius ab  
ore tuo, sed meditaberis in eo  
diebus ac noctibus.