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Proper of Time.
Quinquagesima.

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Sunday in quinquagesima.

1. **A.** **¶** On Quinquagesima Sunday all is said of the History, and let the Feast of Saint Agatha be deferred until the morrow, and at that place let there be only a Memorial of the Confessors Vedast and Amandus.

Tuesday is of Saint Mary and on Saturday is sung the 7. *R.* of the History together with the 2. ferial *R.*

2. **A.** **¶** On Sunday in 1. all is said of the History.

Monday and Tuesday are of Commemorations and the ferial Responsories are sung on Saturday.

3. **A.** **¶** On Sunday in 1. all is said of the History.

Monday and Tuesday are of Commemorations.

Wednesday is of the fast and let the Feast of Saint Peter be deferred until the morrow.

Saturday is of the fast with the 1. *R.* of the History and with the two 2. ferial *R.*

In leap-year let the service be of Saint Matthias : the ferial are sung *R.* on Saturday and on Friday. And then from this day until the beginning of the History *In principio.* let 3. **G.** be observed and let it be begun at the 1. Sunday in xl.

4. **A.** **¶** On Sunday in 1. all is said of the History.

Monday and Tuesday are of Commemorations.

Wednesday is of the fast, and let the Feast of Saint David be deferred until Friday.

Thursday is of Saint Chad, Bishop and Confessor, ix. Lessons of the Common : with a solemn Memorial of the fast but not for penitents.

Friday is of Saint David, Bishop, all of the Common of one Confessor and Bishop, [83v.] with a solemn Memorial of the fast : and on Saturday the 1. *R.* of the History is sung together with the 2. ferial *R.*

5. **A.** **¶** On Sunday in 1. all is said of the History.

Monday and Tuesday are of Commemorations with a Memorial of the Virgin Perpetua.

Thursday, Friday and Saturday are of the fast with *R.* of the History, and on Saturday let both ferial *R.* be sung.

1. **B.** **¶** On Sunday in 1. all is said of the History with only a Memorial of the Feast of Amandus and Vedast, Confessors.

Monday and Tuesday are of Commemorations and the ferial *R.* are sung on

Saturday.

2. **B.** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations with a Memorial of the Feast of Saint Valentine, and let the ferial **R̄R̄**. be sung on Saturday.
3. **B.** **¶** On Sunday in l. all is said of the History.
Monday is of Saint Mary and the ferial **R̄R̄**. are sung on Saturday.
In leap-year let the service of Saint Mathias be made on Friday and then from this Saturday until the beginning of the History *In principio*. let 3. **A.** be observed for the Sunday letter and let it be begun on the 1. Sunday in xl.
4. **B.** **¶** On Sunday in l. let all be sung of the History.
Monday is of Saint Mary.
Tuesday is of Saint David, ix. Lessons, all of the Common of one Confessor and Bishop. In leap year let it be deferred until Saturday.
Wednesday is of the fast and let the Feast of S. Chad be deferred until the morrow and let ix. Lessons of the Common of one Confessor and Bishop be made there.
On Saturday the ferial **R̄R̄**. are sung.
5. **B.** **¶** On Sunday in l. let all be sung of the History.
Monday and Tuesday are of Commemorations with a Memorial of the Virgin Perpetua, and the ferial **R̄R̄**. are sung on Saturday.
1. **C.** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations.
Wednesday is of the fast and nothing of the Feast of Saint Scholastica except a Memorial at Vespers and at Matins of Saint Mary, and the ferial **R̄R̄**. are sung on Saturday.
2. **C.** **¶** On Sunday in l. all is said of the History with a Memorial of Saint Valentine.
Monday and Tuesday are of Commemorations with a Memorial of the Feast and the ferial **R̄R̄**. are sung on Saturday, and nothing of the Feast of iij. Lessons from this day until the Octave of Easter except a Memorial at Vespers and at Matins of Saint Mary.
3. **C.** **¶** On Sunday in l. let all be sung of the History.
Tuesday is of Saint Mary.
Wednesday is of the fast and let the Feast of Saint Mathias be deferred until the morrow.

On Saturday the ferial *R̄R̄*. are sung.

In leap-year let the service of the Apostle be made on Thursday. And then from this Saturday until the beginning of the History *In principio* let 3. *B.* be observed for the Sunday letter, and let it be begun on the first Sunday in Quadragesima.

4. *C.* **¶** On Sunday in l. let all be sung of the History.

Tuesday is of Saint David, ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

Tuesday is of Saint Chad, all from the Common.

In this week let there be no Commemorations; the ferial *R̄R̄*. are sung on Saturday.

5. *C.* **¶** On Sunday in l. let all be sung of the History and a Memorial only of the Virgin Perpetua.

Monday and Tuesday are of Commemorations and the ferial *R̄R̄*. are sung on Saturday.

Friday is of Saint Gregory, Chapter *Behold a great priest.* [1019]. with a solemn Memorial of the fast.

1. *D.* **¶** On Sunday in l. all is said of the History with only a Memorial of the Feast of Saint Bridget. 2. Vespers will be of the Purification with a solemn Memorial of the Sunday.

Tuesday is of Saint Mary with a Memorial of the Saint Blaise, and the ferial *R̄R̄* are sung on Saturday.

2. *D.* **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations with a Memorial of the Feast of Saint Scholastica, and the ferial *R̄R̄*. are sung on Saturday.

And note that from the beginning of the fast until the Octave of Easter nothing is made of a Feast of three Lessons except a Memorial at Vespers and at Matins of Saint Mary.

3. *D.* **¶** On Sunday in l. let all be sung of the History.

Monday and Tuesday are of Commemorations with a Memorial of the Feast of Saint Juliana.

4. *D.* **¶** On Sunday in l. all is said of the History and let the Feast of Saint Peter be deferred until the morrow.

Tuesday is of Saint Mathias : and the ferial *R̄R̄*. are sung on Saturday.

Wednesday is of the fast. In leap-year let the service be of Saint Mathias : on the

Thursday, and on the Tuesday let there be a Commemoration of Saint Mary. And from this day until the beginning of the History *In principio*. let 3. **Ⓔ**. be observed for the Sunday letter and let it be begun on the first Sunday of Quadragesima.

5. **Ⓓ**. **Ⓘ** On Sunday in l. all is said of the History and let the Feast of Saint David be deferred until the Tuesday. 2. Vespers will be of Saint Chad, Bishop and Confessor with a Memorial of the Sunday.

Monday is of Saint Chad, ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

Tuesday is of Saint David, ix. Lessons, all of the Common.

On Saturday the ferial **℞℟℞**. are sung.

1. **Ⓔ**. **Ⓘ** Sunday in l. is of the Purification : at both Vespers, Matins and at Mass let there be a solemn Memorial of the Sunday.

Tuesday is of Saint Mary and nothing of the Feast of the Place.

Monday, Friday, and Saturday are of the feria, with the **℞℟℞**. of the History of the Sunday according to the order, and the Sunday Mass is said on Monday and the ferial **℞℟℞**. must be omitted, and nothing of Saint Blaise except a Memorial at Matins of Saint Mary.

2. **Ⓔ**. **Ⓘ** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations and the ferial **℞℟℞** are sung on Saturday.

3. **Ⓔ**. **Ⓘ** On Sunday in Quinquagesima all is said of the History with a Memorial of the Feast of Saint Juliana.

Monday and Tuesday are Commemorations.

On Friday the ferial **℞℟℞**. are sung.

4. **Ⓔ**. **Ⓘ** On Sunday in l. all is said of the History. 2. Vespers will be of Saint Mathias : with a solemn Memorial of the Sunday.

Monday is of the Apostle Matthias. At 2. Vespers let a solemn Memorial be made of Saint Mary with the Ant. *Under thy protection*. 141.

Tuesday is of Saint Mary.

On Friday the ferial **℞℟℞**. are sung.

Saturday is of Saint David, ix. Lessons. Prayer &c. from the Common of One Confessor and Bishop. In leap year let it be deferred until Tuesday of the following week.

In leap-year Tuesday is of Saint Mathias : and Monday is of Saint Mary. And

from this day until the beginning of the History *In principio*. let 4. **D.** be observed and let it be begun on the 1. Sunday in xl.

5. **C.** **¶** On Sunday in l. all is said of the History : and let the feast of Saint Chad be deferred until the morrow.

Monday is of Saint Chad, ix. Lessons of the Common of one Confessor and Bishop.

Tuesday is of Saint Mary and the ferial **R̄R̄** are sung on Saturday.

On Friday nothing of the Virgin Perpetua : except only a Memorial at Vespers and at Matins of Saint Mary and likewise for all Feasts of iij. Lessons until Easter.

1. **F.** **¶** Sunday in l. is of the service of the Sunday. At 1. Vespers which is of the Purification let there be a solemn Memorial of the Sunday only. At Matins a Memorial of Saint Blaise. 2. Vespers will be of the Sunday with a solemn Memorial of Saint Mary with the Ant. *Under thy protection.* 141.

Monday is of Saint Mary.

On Saturday the ferial **R̄** are sung.

2. **F.** **¶** On Sunday in l. all is said of the History with a Memorial of the Feast of Saint Scholastica.

Monday and Tuesday are of Commemorations and the ferial **R̄R̄** are sung on Saturday.

3. **F.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations and the ferial **R̄R̄** are sung on Saturday.

4. **F.** **¶** On Sunday in l. all is said of the History. 2. Vespers will be of Saint Matthias : with a solemn Memorial of the Sunday.

Monday is of Saint Matthias. At 2. Vespers let a solemn Memorial be made of Saint Mary with the Ant. *Under thy protection.* 141.

Tuesday is of Saint Mary and let both the ferial **R̄R̄** be sung on Thursday.

Friday and Saturday are of Saints David and Chad, ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

If it should be a leap-year then from this Saturday until the beginning of the History *In principio*. let 4. **C.** be observed for the Sunday Letter and let it be begun at the first Sunday in Quadragesima.

5. **F.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations and the ferial **R̄R̄** are sung on

Saturday.

On Thursday nothing of the Virgin Perpetua except a Memorial at Vespers and at Matins of Saint Mary. And likewise for other Feasts of Three Lessons until Easter.

1. ④. ❶ On Sunday in Quinquagesima all is said of the History. Vespers will be of Saint Agatha. The Chapter *I will thank thee.* [1159]. with a solemn Memorial of the Sunday.

Tuesday is of Saint Mary and on Saturday let both the ferial *R̄R̄.* be sung.

2. ④. ❶ On Sunday in Quinquagesima all is said of the History.

Monday and Tuesday are of Commemorations and at Vespers on Tuesday which will be of the feria let no Memorial be made of Saint Valentine : except at Vespers and at Matins of Saint Mary, and the ferial *R̄R̄.* are sung on Saturday.

3. ④. ❶ On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations.

On Friday the ferial *R̄R̄.* are sung

Saturday is of Saint Matthias. 2. Vespers will be of the Apostle with a solemn Memorial of the Sunday and Compline is said of xl.

In leap-year let the service of Saint Matthias be made on the Monday following. And then the ferial *R̄R̄.* are sung on Saturday. And thenceforth until the beginning of the History *In principio.* let 3. ④. be observed and let it be begun on the i. Sunday in xl.

4. ④. ❶ On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations.

Thursday is of Saint David, Bishop, ix. Lessons, all from the Common of one Confessor and Bishop : with a Memorial of the fast.

Friday is of Saint Chad, nine Lessons, all from the Common. On Saturday the ferial Responsories are sung.

5. ④. ❶ On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations.

Wednesday is of the Fast : and nothing of the Virgins Perpetua and Felicity : except only a Memorial at Vespers : and at Matins of Saint Mary.

On Saturday the ferial Responsories are sung.

II Sunday in Quinquagesima.

At j. Vespers.

Ant. Blessed be the Lord. [423].

Ps. *The same.* (144./cxliij.) [423].

Chapter. 1. *Cor.* xiiij. 1.

Though I speak with the tongues
of men and of angels, and have
not charity, I am become as sounding

brass, or a tinkling cymbal. *R.*
Thanks be to God.

R. As Abraham returned. *ij.* 996.

Hymn. Maker of all things. [428].

V. Let our evening prayer come up before thee, O Lord.

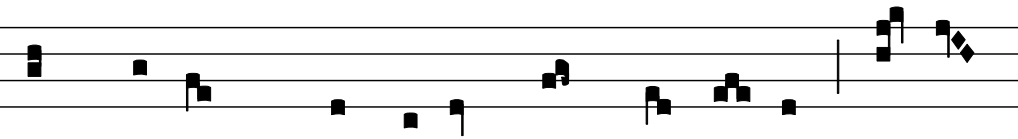
R. And let thy mercy descend upon us. *Let the Response be made privately.*

Dum staret Abraham.

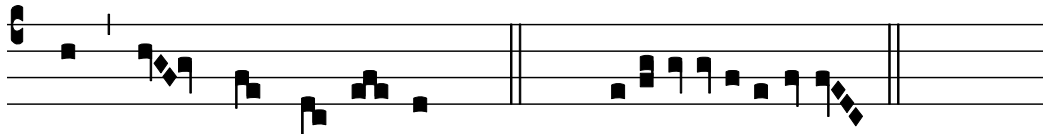
Ant.
I.v.



Hile Abra-ham stood * at the foot of Mamre, he



saw three young men coming down by the way : he saw



three, and worship-ed one. *Ps.* My soul doth magnify. 53*.

Prayer.

Mercifully hear our prayers, we
beseech thee, O Lord : and

releasing us from the chains of our
sins, keep us from all adversity.

Through Jesus Christ thy Son our
Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,

one God, world without end. *R̄.*
Amen.

¶ *At Matins.*

Invitatory. For the Lord. 957.

Ps. Venite. 42*.

Hymn. This day the first of days. [12].

¶ *In the j. Nocturn.*

Ant. Serve ye. [18].

Ps. Blessed is the man. (1.) [187].

℣. I have thought upon thy Name. [31].

¶ *On this Sunday in the first Nocturn and throughout the whole week let the Lessons of Abraham be read, when the service is of the Temporale, except on the Wednesday, until Isaac was old. (Gen. xxvij.)*

Lesson j. Gen. xij. 1.



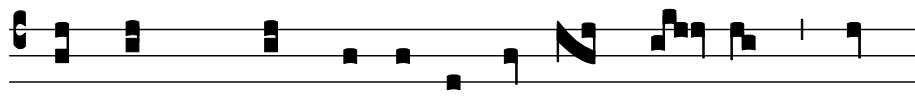
He Lord said unto Abram,
Get thee out of thy country,
and from thy kindred, and
from thy father's house, unto a land
that I will shew thee : and I will make
of thee a great nation, and I will bless
thee, and make thy name great : and
thou shalt be a blessing : and I will
bless them that bless thee, and curse
him that curseth thee : and in thee
shall all families of the earth be

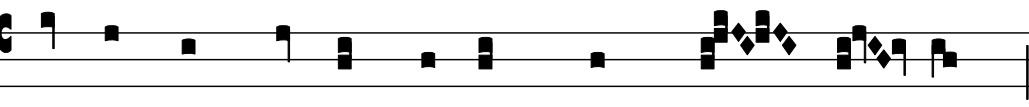
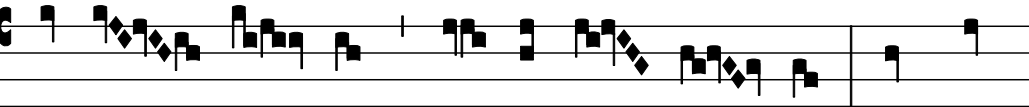

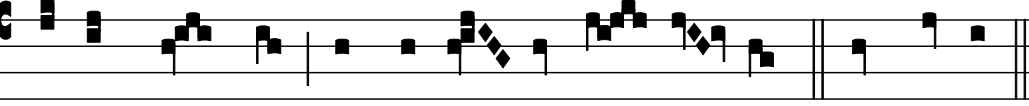
blessed. So Abram departed, as the
Lord had spoken unto him : and Lot
went with him : and Abram was
seventy and five years old when he
departed out of Haran. And Abram
took Sarai his wife, and Lot his
brother's son, and all their substance
that they had gathered, and the souls
that they had gotten in Haran. But
thou, O Lord, have mercy upon us.

Sunday in Quinquagesima.

Locutus est Dominus.

1. Resp.
II.



T He Lord * spake unto Abra-ham, say- ing, Get

thee out of thy country, and from thy kind- red :

unto a land that I will shew thee. †And I

will make of thee a great na- tion. ⁊. Bles- sing,

I will bless thee : and I will mul-ti- ply thee. †And I will.

Lesson ij. Gen. xij. 5.

AND they went forth to go into the land of Canaan : and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land : and there builded he an altar unto the Lord,

who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east : and there he builded an altar unto the Lord, and called upon the name of the Lord. But thou, O Lord, have mercy upon us.

Reverenti Abraham.

2. Resp.

VIII.



S Abra- ham * re- turned from the slaughter

of the four kings : there met him the king of Sa-lem,

Melchi-se-dech, bring- ing forth bread and wine. †For he was

a priest of God. ‡And he bles- sed him. ✠. Blessed

be Abra- ham of the most high God : who hath cre- a- ted

heaven and earth. †For he was.

At first Vespers only let be sung after the Verse.

✠. Glo- ry be to the Father, and to the Son : and to the

Ho- ly Ghost. ‡And he.

Lesson iij. Gen. xij. 9.

AND Abram journeyed, going on still toward the south. And there was a famine in the land : and Abram went down into Egypt to sojourn there : for the famine was grievous in the land. And it came to pass, when he was come near to enter into Egypt, that he said unto Sarai his wife, Behold now, I know that thou art a fair woman to look upon :

therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife : and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister : that it may be well with me for thy sake : and my soul shall live because of thee. But thou, O Lord, have mercy upon us.

Eduxit Dominus Abraham.

3. Resp.

V.



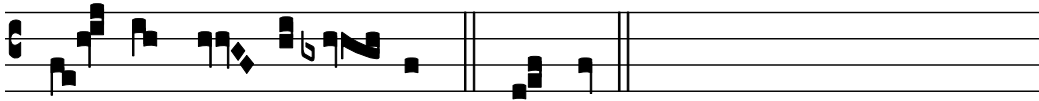
He Lord * led Abra-ham forth abroad, and said un-

to him. †Look now toward hea-ven, and tell the stars

if thou canst. ‡So shall thy seed be. ⁊. Abra-ham be-

liev-ed God : and he counted it to him for righteousness.

†Look now. ⁊. Glo-ry be to the Father, and to the Son :



and to the Ho-ly Ghost. ‡So shall.

¶ *In the ij. Nocturn.*

Ant. My goods. [32].

Ps. Preserve me, O God. (16./xv.) [32].

V. At midnight I will rise. [40].

¶ *The middle Lessons from a Sermon of Blessed John the Bishop : of the faith of Abraham and the offering of Isaac.*

Lesson iv.

FAith is the foundation of the most holy religion : the bond of charity, the subsidy of love. This faith confirmeth sanctity, strengtheneth chastity : garnisheth dignities. It shineth in children, flourisheth in youths : appeareth in the elderly. It governeth the sexes : exalteth degrees : keepeth all offices. In the poor it is pleasing, in the ordinary cheerful : in the rich honest. Faith preserveth friendships, bindeth together colleges : commendeth arts. She despiseth no man, she condemneth no man : she faileth no man, except perchance he should fail her. Faith keepeth commandments, preserveth precepts : fulfilleth promises. Faith maketh us familiars with God : constituteth us friends with Christ. For indeed no man

gaineth the promises of faith unless he keepeth the profession with acts, nor is he able to be granted of the rewards, who is unwilling to keep the promised faith : so that now, either fulfilled, the reward of faith be recompensed to man, or violated, the appropriate penalty be given. Let us consider this beginning of faith in Abraham, who when in declining age should believe that a son promised by God should be received by him : and who hath witnessed the reward of faith in a son : and through the same faith hath secured to him as numerous progeny as in the number of the stars. Indeed one son is longed for by Abraham : and an immense multitude is promised unto him. The solace of a single heir is sought : and an innumerable offspring is

appointed. Thou knowest not, saith the Lord, thou knowest not, Abram, what is destined to thee. But so thou knowest not : for thou regardest not what thou deservest. For as much as thy faith hath merited from me, so much hath thine obedience prevailed : that both what is desired should be

found, and to do what is merited should be declared. For unto thee shall be born a son whose seed shall be spread forth into thousands : which shall be equal in likeness to the stars, and shall be compared to the immensity of the grains of sand. But thou, O Lord, have mercy upon us.

Dixit autem Dominus ad Abraham.

4. Resp.
VIII.



When the Lord * said unto A-bra-ham, I AM,

and my co-ve-nant is with thee : let every male child

among you be sancti-fi-ed. †And it shall be a sign

between me and thy seed. ✠. For out of thee shall come

forth one : in whom all na-tions shall be bles-sed.

†And it shall.

Lesson v.

I believe, saith Abraham, O Lord, I believe, for thou canst : I am confident that that promisest by thee shall be done. For neither do I consider the completion of the withered old age of my life, nor do I attend the barren and worn out condition of Sarah my wife : but I ponder the power of thy majesty. I acknowledge not to whom such things are promised but by whom they are promised. For to produce a son in old age is not permitted : but by thy command, O Lord, it is fulfilled. For the barren is not able to have sons : but thy powers are thus able to produce them. Nature indeed denieth : but thy power commandeth. Age forbiddeth : but thy power revealeth. That indeed appeareth impossible to us, but not to thee : to man, but not, O Lord, to thy majesty. To nature, not to God : to a servant, not to the Lord. Whence I believe, O Father, I believe, O Lord, that which shall be done by thee to be what thou sayest : because by these mighty acts thou becomest known to all peoples. Then Sarah conceived in the womb : and brought forth a son destined to be the father of many nations. Isaac is born, the ornament of family, the glory of parents, the kin


of joy, the splendour of the household, the hope of inheritance, the reward of faith : the testimony of promised offspring. In whose nativity both the Lord hath rendered the promise : and Abraham hath received the pledge for which he had wished. All rejoice, all are glad. For Isaac was made sweet when he was born : sweeter when raised up. Nor indeed was he able to be not sweet, who both preserved the faith of the father : and commended his own innocence. And by a son Sarah was made from a barren to a fruitful mother : more fruitful by reason of his future. The youth returneth in the old man, withered age is renewed in the youth : and enduring in the time of old age, youth is born by the mother. Indeed she is pleased to suckle and give milk : and consequently completeth the office which by now perhaps were forgotten, had Sarah been permitted to beget in her time. Then the Lord spake to Abraham saying, Take thy son Isaac whom thou lovest : and go into one of the mountains and offer him to me for a sacrifice. Thereupon Abraham as quickly resolved to obey the heavenly order : as had been the divine command. The pledge indeed was heeded lest delay should offend :

lest tardiness should impede the command. In short he hurrieth that the order should be accomplished : he hasteneth that the command should be fulfilled. He was indeed happy when he received : happier when the Lord demanded that he should be sacrificed. Abraham indeed shewed him to be a beloved son : but much more to be a beloved son of the Lord. He considered neither the sweetness


nor the affection of the pledge : who thought that the command should be fulfilled. For his entire affection was directed to God : he knew already to whom he was surrendered. To conclude, in himself he kept that faith, when he was commanded to offer the son : which faith he had deserved when he had merited to receive the Lord. But thou, O Lord, have mercy upon me.

Dum staret Abraham.

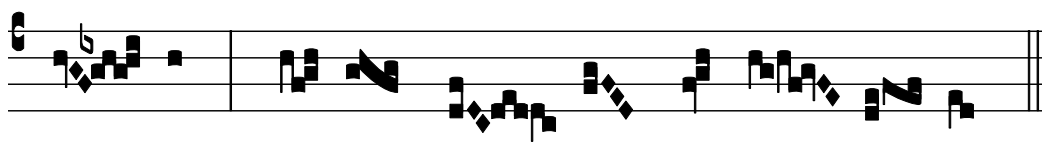
5. Resp.
I.



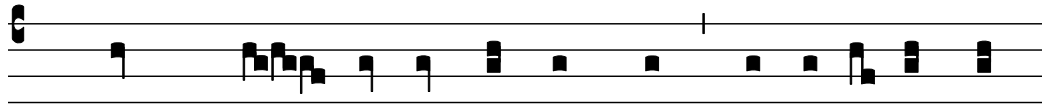
A Hile Abra- ham stood * at the foot of Mam-



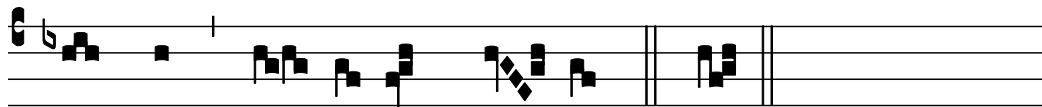
re : he saw three young men coming down by



the way. †He saw three, and worship- ped one.



∞. And when he had sighted them, he hasten-ed to



meet them, wor-shipping the Lord. †He.

Lesson vj.

INdeed Isaac appeareth different than his father in age : but equal in faith and devotion. Indeed I say Isaac appeareth, who, if the father should dispose something, should willingly desire the same to be done. Thus indeed the son was obedient to the father, and the father obeyed the divine command : that with the consent of the son the father should prove to be untroubled, and the son should surrender himself to the will of the father. For there was in them both one spirit, equal senses, and like affections towards God : such that thou wouldst see the generosity of the father poured into the son, and the innocence of the son not to be seen consumed away in the father, and such also that the son should prove to be a sharer in the paternal faith, and the sublimity of the father should overflow into the simplicity of the son. Trusting in this security, Abraham saddleth his ass, cutteth wood for the sacrifice : and bringeth servants with him. And when they had come to the place, he saith : I and that child shall go alone, and when we have worshipped the Lord we shall return to you. At once the father set out alone with the son. To which the

same son, Father (he saith) I see the wood, I observe the knife and the fire : but I search for the victim which will be sacrificed. Cease, he saith, cease to search, O son, for that which the Lord shall procure for himself at the time : cease to search for what the Lord hath already provided for himself. The great harbinger of promising : the great innocence of seeking. Isaac the victim, asketh the father concerning the victim : he desireth that the sacrifice be accomplished. He is seeking for that sheep which he was lacking : lest himself which is speaking should be sacrificed. Now when he was come to the place : both climbed the mountain. The father built an altar, laid wood : and bound the son. Suffer me (he saith) O son, suffer me to complete the vow : suffer me I say to fulfill through thee the command of the Lord. For God which hath preserved thee demandeth, which hath given seeketh : which hath created thee desireth thee to be sacrificed to him. This is not in fact parricide, it is not admittted as cruelty : because it is an offering. Nor is a pitiable death inflicted on thee, O son, by thy father : but to both of us shall provision be

advantageously be made. The more acceptable the sacrifice shall be : the more willingly the benefits of a glorious death shall be received. What hast been commanded thee, O father, finish thou (he saith) : what thou disposest, urgently fulfill. For I neither refuse nor object, I wish what thou shalt want : I long for what thou longest for, I desire also what thou thyself desirest. Assuredly I accept such a death with the same pledge : which I know thou to wish to bring upon me. And if either hath not said these words : yet both sheweth them in the act. Then, with extended hand, the father, taking the sword, raiseth his right hand, to slay the son, to accomplish the sacrifice : he was willing to fulfill with devotion the commands of the Lord. And even now, with the threatening sword yet hanging : spare, (saith) the Lord, spare : I have sought thy faith, not that I should wish the slaying of thy son, nor to take away the loveable pledge to thee, but I wished to try thy devotion. Now I have known, because thou lovest the Lord more than thy son, indeed thou lovest thy son the more because thou lovest the Lord : because when thou hast not spared thy son for the sake of God, thou hast made the same glorious

with thee unto God. Wherefore let me heap up blessings upon thee : and assert to come forth from the same an endless multitude of sons unto thee. Immediately a ram was provided : which merited to be killed for the most holy Isaac. Nor indeed was it right that Isaac, who carried the type of Christ, be sacrificed by the father at this time : because the perfect victim of sacrifice was reserved for Christ the Lord. The ram, I say, was attended to, which was rightly to be killed for Isaac : that both the promise of the father would be fulfilled, and by the completing of the sacrifice by the father Isaac would be delivered unharmed. Then both descend from the mountain happy : the father, who completed the offering of sacrifice with the son unharmed : the son, who had willingly desired the command of the father. The son rejoiceth for the father : the father for the son. The kin rejoice : all the household is glad. They rejoice, I say, that both such a work hath been accomplished, and that to them the Lord should have recalled the father with the unharmed son : who liveth and reigneth, one God, world without end, amen. But thou, O Lord, have mercy upon us.

Clamor inquit Dominus.

6. Resp. I.



T He cry, * saith the Lord, of Sodom and



Gommor-rah com-eth unto me. I will go down now



and see whether they have done according to



the cry. *℣.* Abra-ham stood be-fore God and said,



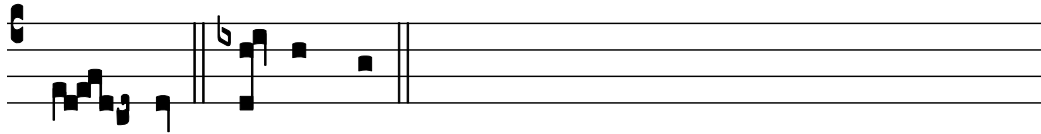
That be far from thee, O Lord : that thou shouldst des-troy



the righteous with the wicked. †I will go. *℣.* Glo-ry



be to the Father, and to the Son : and to the Ho-



ly Ghost. †I will go.

¶ *In the iij. Nocturn.*

Ant. The commandment. [41].

Ps. The heavens declare. (19./xviiij.) [41].

V. Be thou exalted. [47].

The Gospel according to Luke. xviiij. 31-43.

Lesson vij.



AT that time, Jesus took unto him the twelve disciples, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished. And that which followeth.

A Homily of Blessed Gregory, Pope.

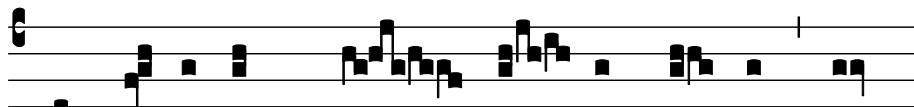
Homily 2.

UR Reedemer, foreseeing that the minds of his disciples would be troubled by his passion :

foretold to them long before the agony of his passion and the glory of his resurrection, that when they would behold him dying, as had been foretold, they would not doubt his rising again. But since the disciples, still carnal men, were in no way able to grasp the words of the mystery : he wrought a miracle. Before their eyes a blind man received the light : that they which could not grasp the words of the heavenly mystery : would be strengthened in faith through heavenly deeds. But thou, O Lord, have mercy upon us.

Ait autem Abraham.

7. Resp.
VIII.



Nd Abra-ham * said un- to the Lord, I

Sunday in Quinquagesima.

be- seech thee, my Lord, not to destroy the whole place for
the sake of ten righteous men. †The Lord God answer-
ed, I will not destroy it for ten's sake. ✂. Let not
thee be angry, O Lord, and I will speak once more,
What wouldst thou do if ten should be found there ?

†The Lord.

Lesson viij.

UT the miracles of our Lord and Saviour thusly are to be received, my brethren : that they be both believed as being truly made, and yet that their meaning should signify something to us. Of course his works both shew forth one thing by their

power : and speak of another thing by their mystery. For behold, we are ignorant as regards the history of who that blind man was : but yet we do know whom he mystically signifieth. Of course the blind man is the human race, which, in our first parent, driven

out from the joys of paradise, ignorant of the brightness of the heavenly light, suffereth the darkness of its own condemnation : but yet is enlightened by the presence of its

Redeemer, that it may already behold in desire the joys of inward light, and also set its steps in the way of a life of good works. But thou, O Lord, have mercy upon us.

Ascendens ergo Deus.

8. Resp.
II.



Od go- ing up * therefore from Abra- ham, rained
 fire and brim- stone up- on So- dom. †A- ris- ing in the
 mor- ning, A- bra- ham stood and saw the o- ver- thrown
 ci- ties from a- far. ✎. God remember- ed Abra- ham : and de-
 liv- er- ed Lot from the o- ver- throw of Sodom. †A- ris- ing.

Ninth Lesson.

However, it is to be noted that when Jesus is said to be drawing nigh unto Jericho : the blind man is enlightened. To be sure, Jericho is interpreted as the moon. Now in sacred speech the moon stands for the

weakness of the body : seeing that in the waning of its monthly movements is denoted the weakness of our mortality. When therefore our Creator draweth nigh unto Jericho, the blind man returneth to the light :

because when divinity undertook the weakness of our body, the human race recovered the light which it had lost. Whence indeed God suffereth human nature : thence man is raised up to divine nature. Which one may see is rightly described as a blind man sitting by the way side : and begging. The Truth himself saith indeed, I am the way. Who therefore knoweth not the brightness of eternal light : is

blind. But if he now believeth in the Redeemer : he sitteth by the way side. If moreover he now believeth, but neglecteth to ask for the eternal light and also ceaseth from prayers : he is certainly a blind man sitting by the way side, but he beggeth too little. If however he believeth and entreateth : he is a blind man both sitting by the way side and begging. But thou, O Lord, have mercy upon us.

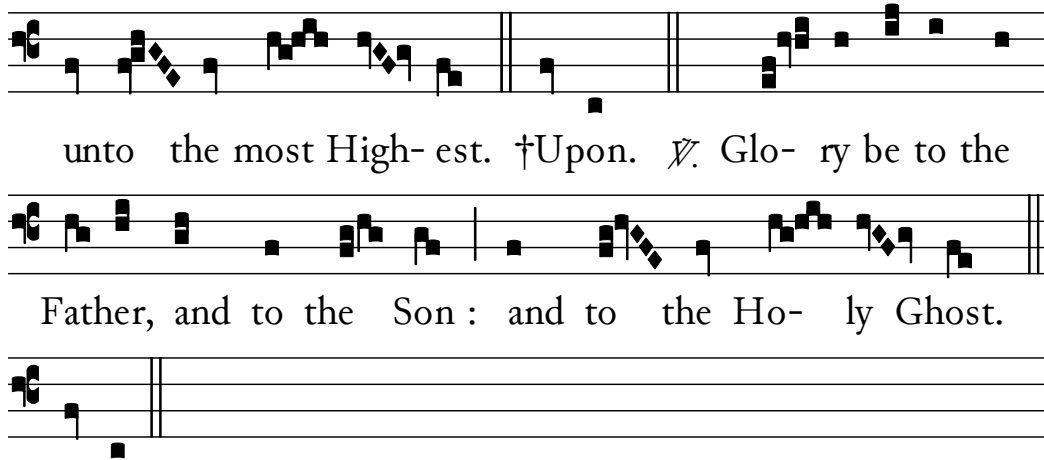
Tentavit Deus Abraham.

9. Resp.
II.



Od * tempted Abra- ham, and said un-
to him, Take thy son I- saac, whom thou lov- est :
and of-fer him for a burnt of- fer- ing. †Upon one
of the mountains which I will tell thee of. ⁊ Of- fer
unto God the sa-cri-fice of praise : and pay thy vows

Sunday in Quinquagesima.



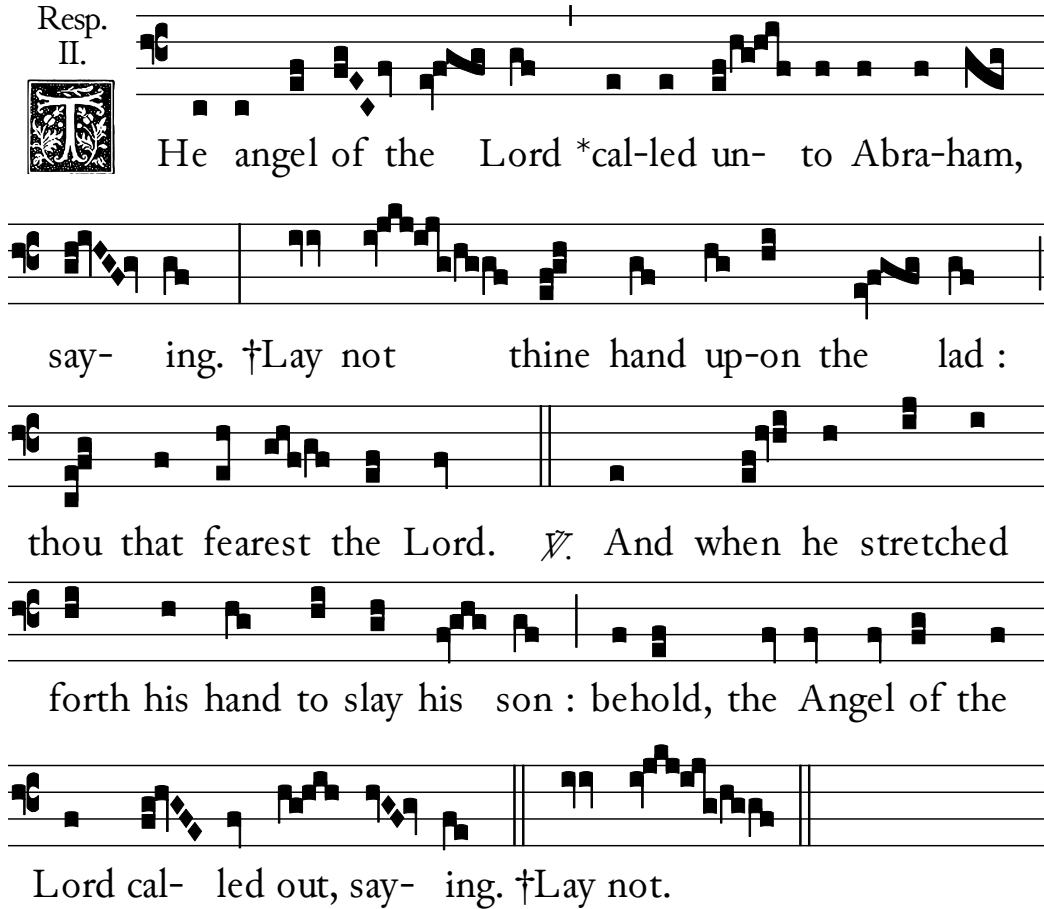
unto the most High- est. †Upon. ⁊. Glo- ry be to the
Father, and to the Son : and to the Ho- ly Ghost.

†Upon.

Ferial Responsories.

Angelus Domini vocavit.

Resp.
II.



He angel of the Lord *cal-led un- to Abra-ham,
say- ing. †Lay not thine hand up-on the lad :
thou that fearest the Lord. ⁊. And when he stretched
forth his hand to slay his son : behold, the Angel of the
Lord cal- led out, say- ing. †Lay not.

Sunday in Quinquagesima.

Deus domini mei Abraham.

Resp.
VIII.



God * of my mas-ter Abra-ham. †Di- rect
my ways. ‡That I may re- turn in safety to the house
of my mas- ter. ⁊. O God, be-fore whom my
fathers did walk : O God which fed me all my life
long. †Di- rect. ⁊. Glo-ry be to the
Father, and to the Son : and to the Ho-ly Ghost.

‡That I may.

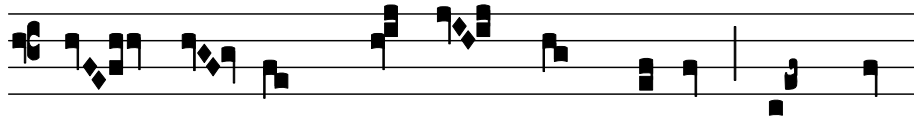
Before Lauds.

⁊. The Lord is high above all heathen. ⁊. And his glory above the heavens.

¶ *At Lauds.*

Averte Domine faciem.

1. Ant.
II.i.



Urn, thy face, * O Lord, from my sins : and put



out all my misdeeds. *Ps.* Have mercy upon me. (51./l.) [221].

Fortitudo mea et laus.

2. Ant.
VI.



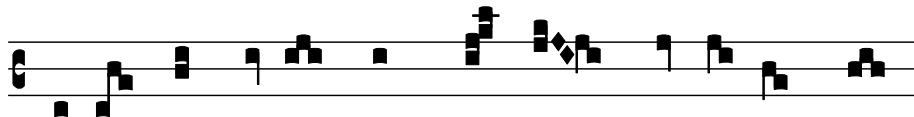
He Lord * is my strength, and my song : he is



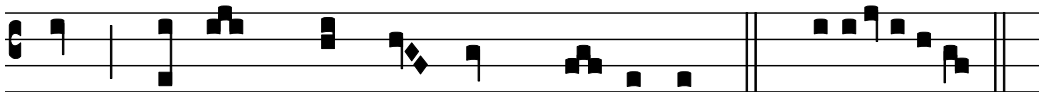
be-come my sal-vation. *Ps.* O give thanks. (118./cxvij.) [113].

In matutinis Domine.

3. Ant.
VII.i.



will think upon thee, * O Lord, when I am wak-

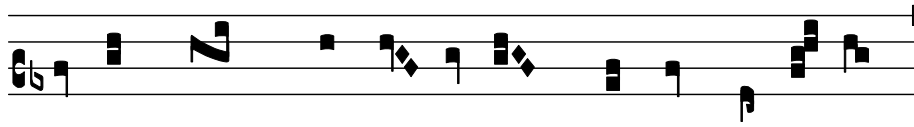


ing : be-cause thou hast been my helper. *Ps.* O God, thou art my God. (63./lxij.) [55].

Sunday in Quinquagesima.

Benedicamus Patrem et Filium.

4. Ant.
VI.



Et us bless * the Fa-ther and the Son for ev-er,



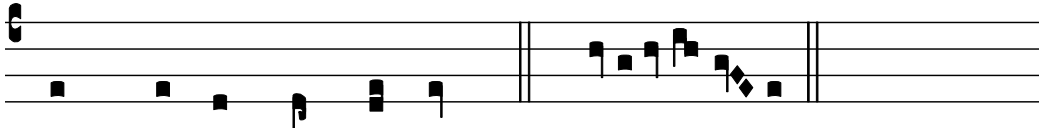
with the Ho- ly Ghost. *Ps.* O all ye works. (*Daniel iij.*) [56].

Juvenes et virgines.

5. Ant.
IV.i.



Oung men * and maid- ens, old men and children,



praise the Name of the Lord. *Ps.* O praise the Lord. (148-150.) [58].

Chapter. I. Cor. xij. 1.

THough I speak with the tongues
of men and of angels, and have
not charity, I am become as sounding

brass, or a tinkling cymbal. *R.*
Thanks be to God.

Hymn. Maker of all. [60].

V. Lord, thou hast been our refuge.

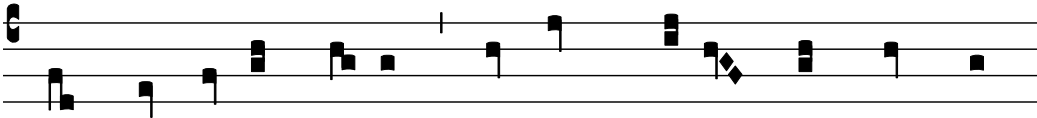
R. From one generation to another. *Let the Response be made privately.*

Ecce ascendimus Hierosolimam.

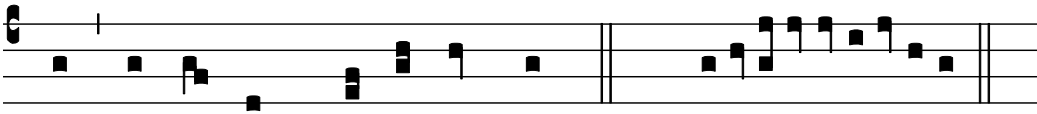
Ant.
VIII.i.



Ehold, we go up * to Je-ru- sa-lem : and all things



shall be accomplished that are written by the pro-



phets concern-ing the Son of Man. *Ps.* Blessed be the Lord.

68*.

Prayer.

Mercifully hear our prayers, we beseech thee, O Lord : and releasing us from the chains of our sins, keep us from all adversity. Through Jesus Christ thy Son our

Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

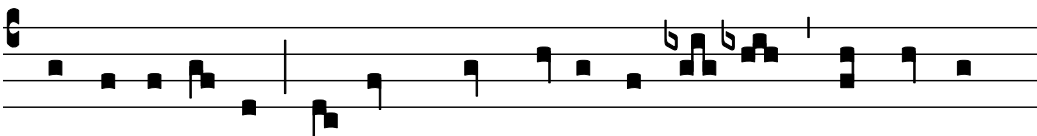
¶ *At Prime.*

Iter faciente Jesu.

Ant.
I.v.

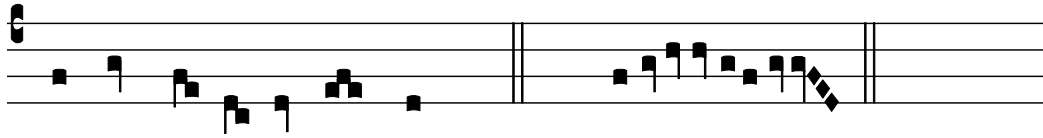


S Je-sus * was journey- ing, when he was come nigh



unto Je-richo : a blind man cri-ed unto him, that he might

Sunday in Quinquagesima.

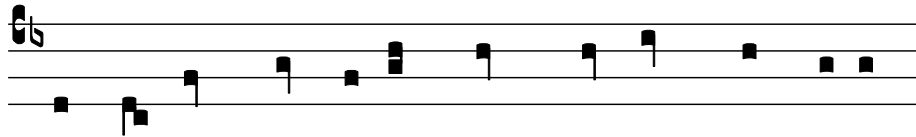


be worthy to re-ceive light. *Ps.* My God, my God. (22./xxj.) [109].

¶ *At iij.*

Transeunte Domino.

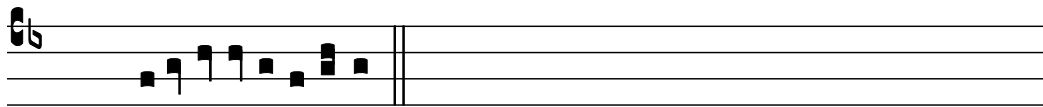
Ant.
I.i.



S the Lord was passing by, * the blind man cri-ed



unto him, Have mercy upon me, thou Son of Da-vid.



Ps. Teach me, O Lord. (119./cxviiij. iij.) [161].

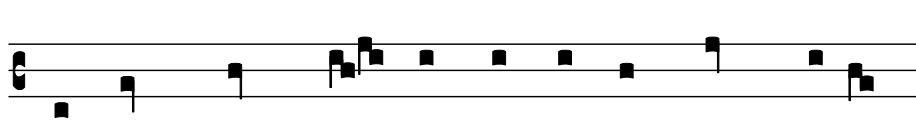
Chapter. Though I speak. 993.

The Responsory and Versicle are said as on the Sunday in lxx. at all the Hours. 936.

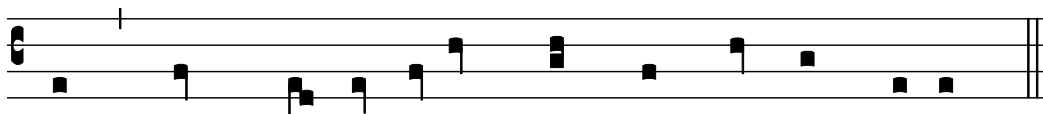
¶ *At vj.*

Cecus sedebat secus viam.

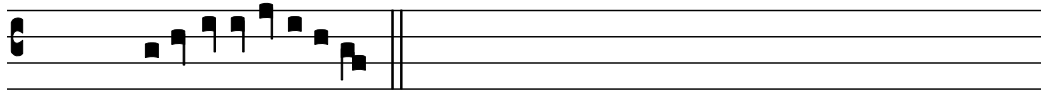
Ant.
VII.i.



He blind man * sat by the way-side, and cri-ed



out, Have mer-cy upon me, thou Son of Da-vid.



Ps. My soul hath longed. (119./cxviiij. vj.) [179].

Chapter. 1. *Cor.* xiiij. 4.

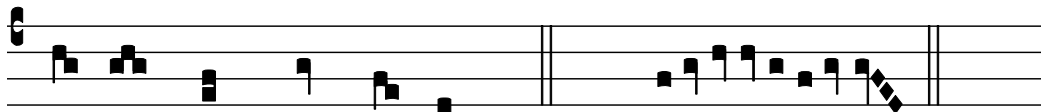
C harity suffereth long, and is kind : charity envieth not : charity vaunteth not itself, is not		puffed up, doth not behave itself unseemly, seeketh not her own. <i>R.</i> Thanks be to God.
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¶ *At ix.*

Cecus magis ac magis clamabat.



He blind man * cri- ed out so much the more : that



the Lord would give him light. *Ps.* Thy testimonies. (119./cxviiij.
ix.) [195].

Chapter. 1. *Cor.* xiiij. 5.

C harity is not easily provoked, thinketh no evil : rejoiceth not		in iniquity, but rejoiceth in the truth. <i>R.</i> Thanks be to God.
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¶ *At ij. Vespers.*

Ant. Sit thou. [375].

Ps. The Lord said unto my Lord. (110./cix.) [375].

Chapter. 1. *Cor.* xiiij. 1.

T hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding		brass, or a tinkling cymbal. <i>R.</i> Thanks be to God.
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Hymn. O blest Creator. [380].

Sunday in Quinquagesima.

℣. Let my prayer be set forth, O Lord.

℟. In thy sight as the incense. *Let the Response be made privately.*

Stans autem Jesus jussit cecum.

Ant.
I.v.



And Je-sus stood, * and commanded the blind man

to be brought unto him : and saith unto him, What wilt thou

that I should do unto thee ? Lord, that I may re-ceive my

sight : and Je-sus said unto him, Re-ceive thy sight, thy faith

hath sav-ed thee : and imme-di-ately he saw, and follow-

ed him, glo-ri-fy- ing God. *Ps. My soul doth magnify. 53*.*

Prayer.

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

sins, keep us from all adversity.
Through Jesus Christ thy Son our
Lord, who liveth and reigneth with

Sunday in Quinquagesima.

thee in the unity of the Holy Ghost, | Amen.
one God, world without end. *R̄.*

*On Monday, Thursday, Friday and Saturday, when the service is of the Temporale :
the Responsories are sung at Matins according to the order of the Nocturns of the History
of the Sunday, such that the ferial Responsories are not omitted.*

¶ Monday.

Lesson j. Gen. xij. 14.

AND it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also of Pharaoh saw her, and commended her before Pharaoh : and the woman was taken into Pharaoh's house. And he entreated

Abram well for her sake : and he had sheep, and oxen, and he asses, and menservants, and maidservants, and she asses, and camels. And the Lord plagued Pharaoh and his house with great plagues because of Sarai Abram's wife. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. xij. 18.

AND Pharaoh called Abram, and said, What is this that thou hast done unto me ? why didst thou not tell me that she was thy wife ? Why saidst thou, She is my sister ? so I might have taken her to me to wife : now therefore behold thy wife, take her, and go thy way. And Pharaoh commanded his men concerning him :

and they sent him away, and his wife, and all that he had. And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, in silver, and in gold. But thou, O Lord, have mercy upon us.

Lesson iij. Gen. xij. 3.

AND he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai : unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord. And Lot also, which went with Abram, had flocks, and herds, and tents. And the land

was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Perizzite dwelled then in the land. But thou, O Lord, have mercy upon us.

Ebdomada in quinquagesima.

Miserere mei fili David.

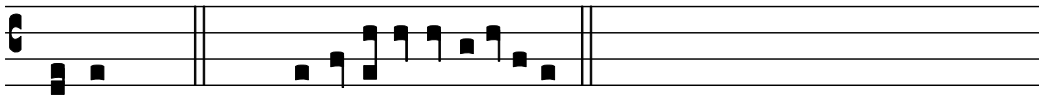
Ant.
VIII.i.



Ave mercy upon me, * thou Son of Da-vid. What



wilt thou that I shall do unto thee ? Lord, that I may re-ceive



my sight. *Ps.* Blessed be the Lord. 68*.

¶ On this day shall be Vespers of Saint Mary with a Full Service on the morrow if it be free from any Feast : otherwise let the Full Service of Saint Mary be made on the Monday.

Et qui peribant.

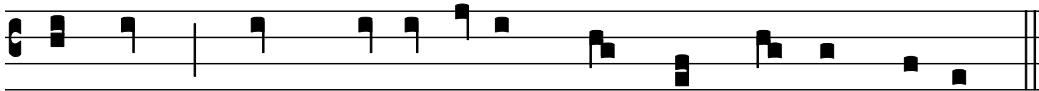
Ant.
VII.i.



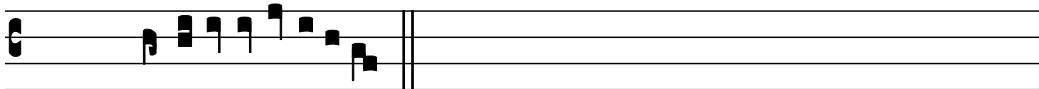
And they which went be-fore * re-bu-ked him



that he should hold his peace : but he cri-ed so much



the more : Have mercy upon me, thou Son of Da-vid.



Ps. My soul doth magnify. 67*.

II *Tuesday.*

At Lauds.

Tradetur enim gentibus.

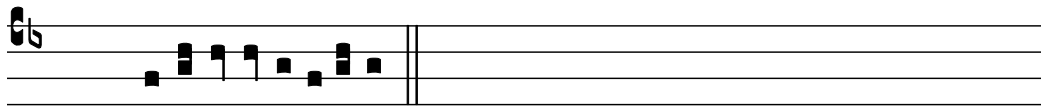
Ant.
I.i.



Or he shall be de-liv-er-ed * unto the Gen-tiles



to be mocked, and scourged, and cru-ci-fi-ed.



Ps. Blessed be the Lord. 52*.

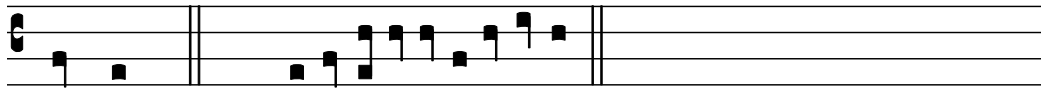
At Vespers.

Omnis plebs ut vidit.

Ant.
VIII.ii.



Ll the people * when they saw it : gave praise un-



to God. *Ps.* My soul doth magnify. 69*.