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The Third Sunday of Lent.
The Third Week of Lent.

Edited by William Renwick.

HAMILTON ONTARIO.
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The Third Sunday in Lent.

1. **A.** **¶** On the third Sunday in Lent all is said of the History. On Wednesday and Thursday are Feasts of ix. Lessons of David and Chad, all from the Common of one Confessor and Bishop according to the Use of Sarum.
On Friday is sung the 1. ferial *R̄*. and the other 2. on Saturday.
2. **A.** **¶** On the 3. Sunday in xl. all is said of the History.
On Wednesday is sung the 1. ferial *R̄*. and the other two on Saturday.
3. **A.** **¶** On the 3. Sunday in xl. all is said of the History : and let the Feast of Saint Gregory be deferred until the morrow. 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial *R̄*. and the other two on Friday. Saturday is of Saint Edward.
4. **A.** **¶** The 3. Sunday in xl. is of the service of the Sunday. At 1. Vespers let there be a Memorial of Saint Edward. 2. Vespers will be of Saint Cuthbert : with a Memorial of the Sunday.
On Thursday is sung the 1. ferial *R̄*. and the other two on Friday.
Saturday is of the Annunciation, 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.
5. **A.** **¶** On the 3. Sunday in xl. all is said of the History. At 1. Vespers which will be of the Feast of the Annunciation let there be a solemn Memorial of the Sunday. [101r.]
On Wednesday is sung the 1. ferial *R̄*. and the other two on Saturday.
1. **B.** **¶** On the 3. Sunday in xl. all is said of the History.
On Tuesday and Wednesday are Feasts of ix. Lessons of David and Chad, all from the Common of one Confessor and Bishop.
On Friday is sung the 1. ferial *R̄*. and the other two on Saturday.
2. **B.** **¶** On the 3. Sunday in xl. all is said of the History.
On Wednesday is sung the 1. ferial *R̄*. and the other two on Friday. And Saturday is of Saint Gregory. 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.
3. **B.** **¶** On the 3. Sunday in xl. all is said of the History. At 1. Vespers which will be of the of the Feast of Saint Gregory let a solemn Memorial be made of the Sunday.
On Wednesday is sung the 1. ferial *R̄*. and the other two on Saturday.
4. **B.** **¶** The 3. Sunday in xl. is of the service of the Sunday and let the Feast of Saint

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Cuthbert be deferred until Tuesday.

On Thursday is sung the 1. ferial R̄. and the other two on Saturday.

5. B. ¶ The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other two on Saturday.

1. C. ¶ The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of Saint David : with a Memorial of the Sunday.

On Monday and Tuesday are Feasts of ix. Lessons of David and Chad, all from the Common of one Confessor and Bishop.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

2. C. ¶ The 3. Sunday in xl. is of the service of the Sunday and nothing of the Virgin Perpetua except a Memorial at Vespers and at Matins of Saint Mary.

On Wednesday is sung the 1. ferial R̄. and the other two on Saturday.

3. C. ¶ On the 3. Sunday in xl. all is said of the History.

On Wednesday is sung the 1. ferial R̄. and the other two on Friday.

4. C. ¶ On the 3. Sunday in xl. all is said of the History and let the Feast of Saint Benedict be deferred until the morrow.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

5. C. ¶ The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other two on Friday.

1. D. ¶ The 3. Sunday in xl. is of the service of the Sunday and let the Feast of the Chair of Saint Peter be deferred until the morrow.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

2. D. ¶ The 3. Sunday in xl. is of the service of the Sunday and let the Feast of Saint David be deferred until Tuesday.

On Monday and Tuesday are Feasts of ix. Lessons of Chad and David, all from the Common of one Confessor and Bishop.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

3. D. ¶ The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other two on Saturday.

4. D. ¶ The 3. Sunday in xl. is of the service of the Sunday.

On Tuesday is sung the 1. ferial R̄. and the other two on Thursday.

5. D. ¶ The 3. Sunday in xl. is of the service of the Sunday.

On Thursday is sung the 1. ferial R̄. and the other two on Saturday.

1. C. ¶ The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of Saint

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Matthias : with a solemn Memorial of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other two on Friday.

Saturday is of Saint David, ix. Lessons, all from the Common of one Confessor and Bishop.

In leap-year is said on Tuesday of Saint Matthias, and then on Friday is sung the 1. ferial Responsory, and the other two on Saturday. And let the Feast of Saint David be deferred until Tuesday in the following week. And thenceforth until the beginning of the History *In principio*. 1. *D*. must be observed for the Sunday Letter, and let it be begun on the 4. Sunday in xl.

2. *C*. **¶** The 3. Sunday in xl. is of the service of the Sunday, and let the Feast of Saint Chad be deferred until the morrow, with all of the Common.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

3. *C*. **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

4. *C*. **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other two on Saturday.

5. *C*. **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

1. *F*. **¶** The 3. Sunday in xl. is of the service of the Sunday and let the Feast of Saint Matthias be deferred until the morrow. 2. Vespers will be of the Apostle : with a solemn Memorial of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other two on Thursday.

On Friday and Saturday are Feasts of ix. Lessons of David and Chad, all from the Common of one Confessor and Bishop.

In leap-year let the service of Saint Matthias be made on Monday. And then from that day until the beginning of the History *In principio*. 1. *C*. must be observed, and let it be begun on the 4. Sunday in xl.

2. *F*. **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other two on Saturday.

3. *F*. **¶** The 3. Sunday in xl. is of the service of the Sunday. At first Vespers let there be a Memorial of Saint Chad.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

4. *F*. **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Friday is sung the 1. ferial *R̄*. and the other two on Saturday.

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5. **℟.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial *℟.* and the other two on Saturday.
1. **℟.** **¶** On the 3. Sunday in xl. all is said of the History.
On Wednesday is sung the 1. ferial *℟.* and the other two on Saturday.
On Thursday and Friday are Feasts of ix. Lessons of David and Chad. All from the Common of One Confessor and Bishop.
2. **℟.** **¶** The 3. Sunday in xl. is of the service of the Sunday.
On Wednesday is sung the 1. ferial *℟.* and the other two on Saturday.
3. **℟.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Feast of Saint Gregory. Chap. *Behold a great priest.* [1019]. with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial *℟.* and the other two on Saturday.
4. **℟.** **¶** The 3. Sunday in xl. is of the service of the Sunday.
On Friday is sung the 1. ferial *℟.* and the other two on Saturday.
Monday is of Saint Edward. At 1. Vespers let there be a solemn Memorial of the Sunday. Chap. *Blessed is the man that shall continue in wisdom.* [884].
5. **℟.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial *℟.* and the other two on Saturday.

¶ *The Third Sunday of Lent.*

At First Vespers.

Ant. Blessed be. [423].

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

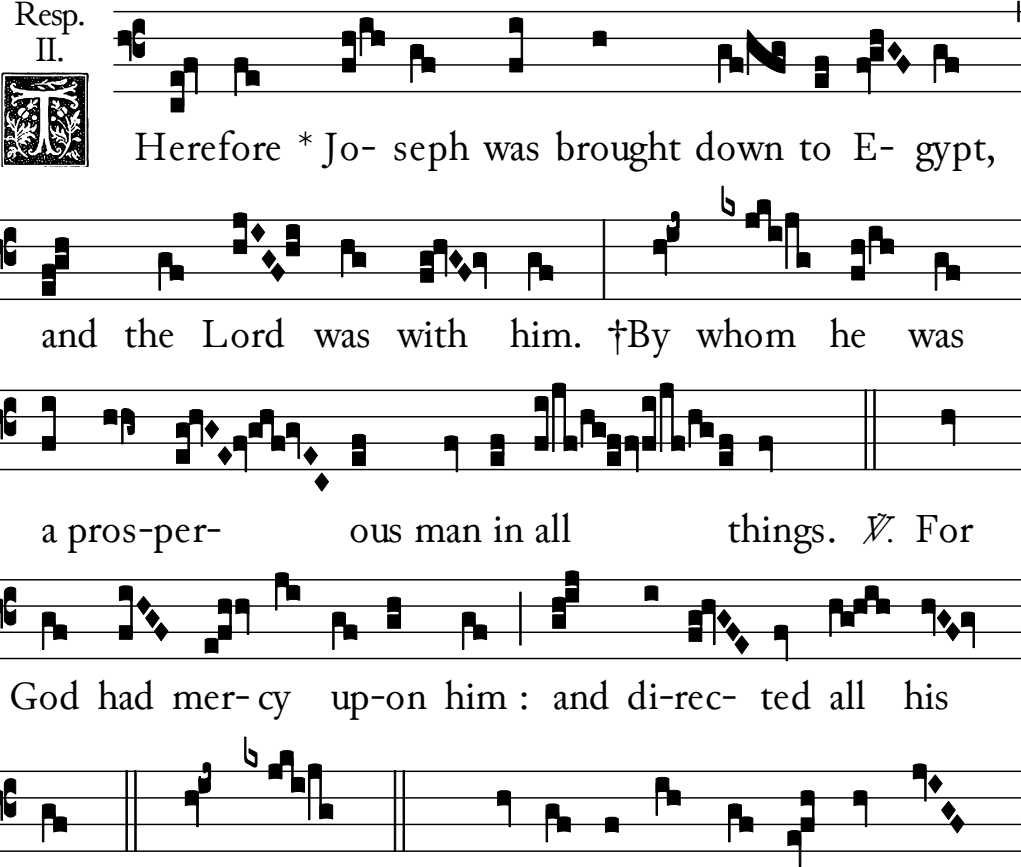
Chapter. *Ephes. v. 1.*

BE ye therefore followers of God,
as dear children : and walk in
love, as Christ also hath loved us, and
hath given himself for us as offering

and a sacrifice to God for a sweet-
smelling savour. *R.* Thanks be to
God.

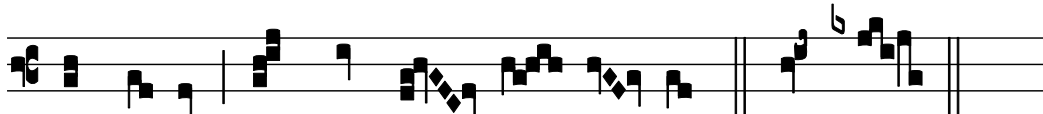
Igitur Joseph ductus est.

Resp.
II.



I Herefore * Jo- seph was brought down to E- gypt,
and the Lord was with him. †By whom he was
a pros-per- ous man in all things. *℣.* For
God had mer- cy up-on him : and di-rec- ted all his
works. †By whom. *℣.* Glo-ry be to the Fa-ther, and

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to the Son : and to the Ho- ly Ghost. †By whom.

Ecce tempus idoneum.

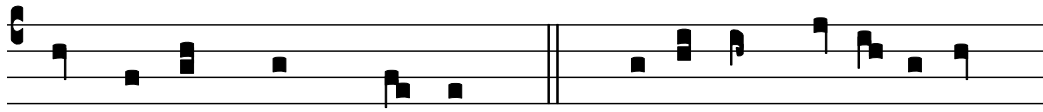
Hymn.
III.



Now is the healing time decreed * For sins of heart, of



word or deed, When we in humble fear re-cord The wrong



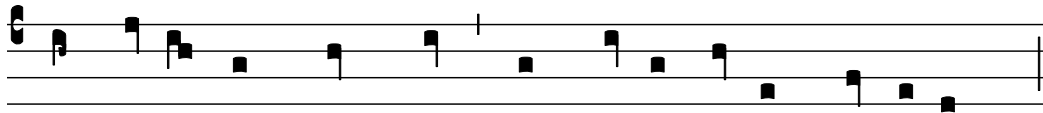
that we have done the Lord. 2. Who, always merci-ful and



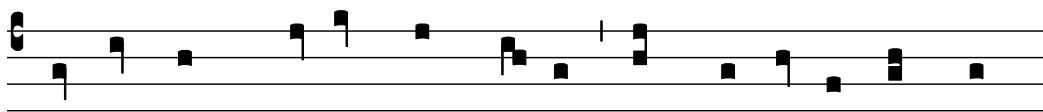
good, Has borne so long our wayward mood, Nor cut us



off unspar-ingly In our so great i-niqui-ty. 3. Therefore

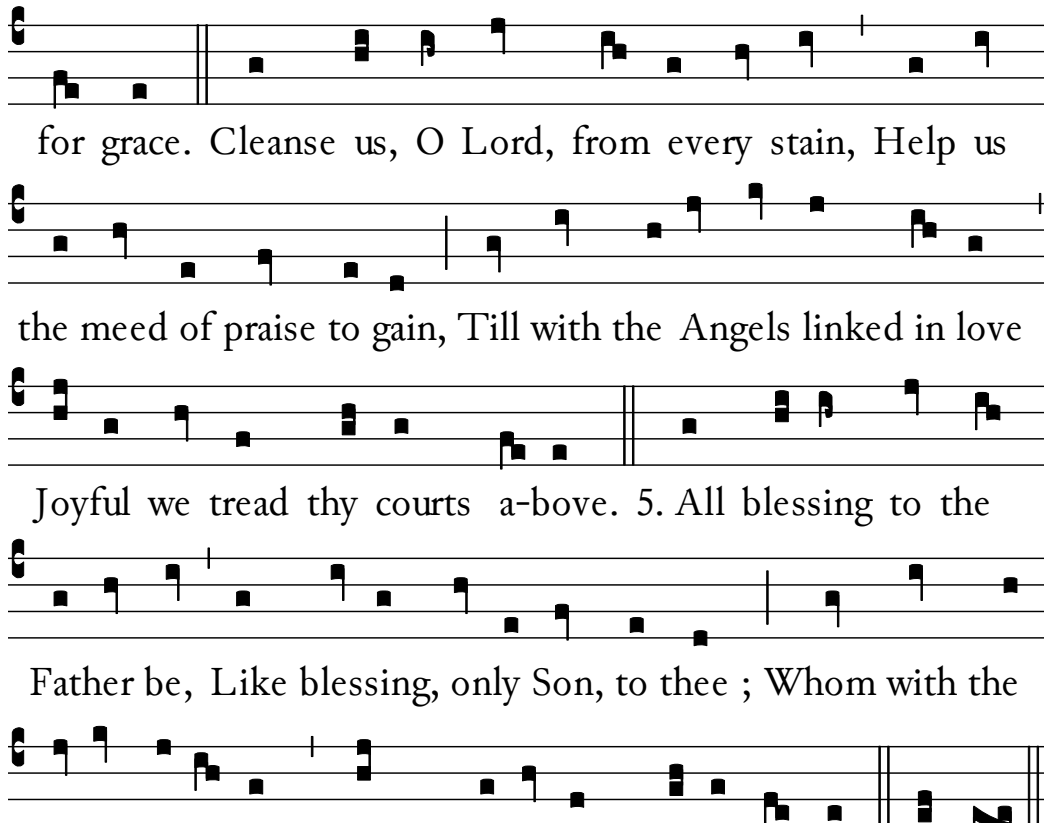


with fasting and with prayer, Our secret sorrow we declare ;



With all good striv-ing seek his face, And lowly hearted plead

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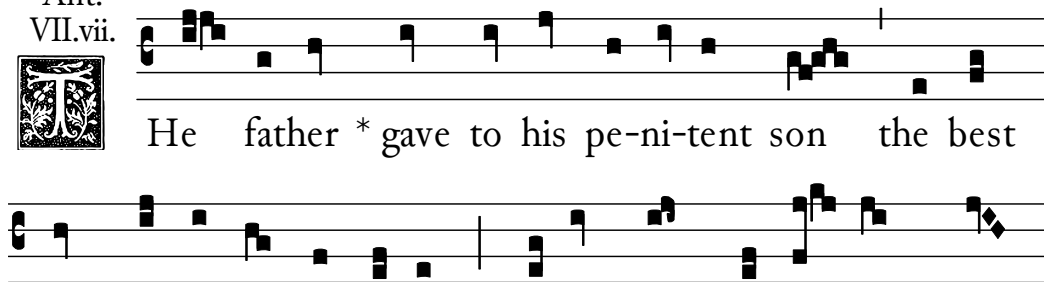
for grace. Cleanse us, O Lord, from every stain, Help us
the meed of praise to gain, Till with the Angels linked in love
Joyful we tread thy courts a-bove. 5. All blessing to the
Father be, Like blessing, only Son, to thee ; Whom with the
Spi-rit we a-dore, Blest Three in One, for ev-ermore. Amen.

℣. God shall give his angels charge over thee.

℟. To keep thee in all thy ways. *Let the Response be made privately.*

Dedit pater penitenti filio.

Ant.
VII.vii.

He father * gave to his pe-ni-tent son the best
robe to-gether with a ring : he likewise pre-sen-ting shoes

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to him, ce-lebra- ted with a great feast : we have the
best robe in baptism, and as a ring the seal of faith.

Ps. My soul doth magnify. 67*.

Prayer.


WE beseech thee, Almighty God,
look upon the desires of thy
humble servants : and stretch forth
the right hand of thy Majesty to be
our defence. 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.

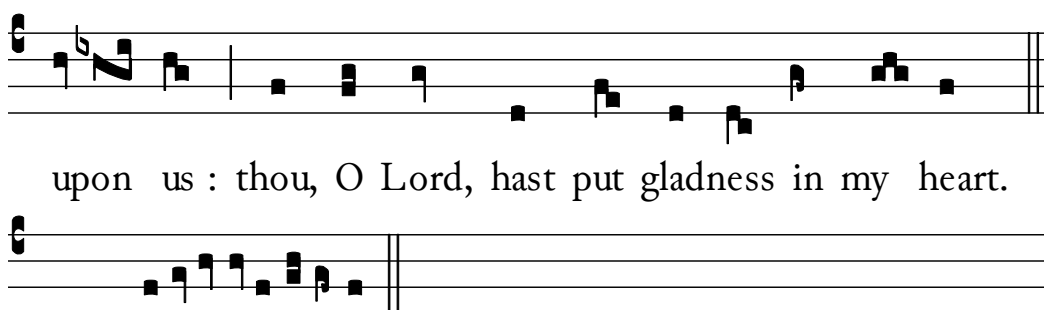
¶ *At Compline.*

Signatum est.

Ant.
VI.



Ift thou up, * O Lord, the light of thy counten-ance
upon us : thou, O Lord, hast put gladness in my heart.



Ps. Hear me when I call. 4. [436]. and the *Psalms that follow.*

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Chapter. Thou, O Lord. [438].

R. In peace. [452].

Hymn. O Christ, who art. [453].

V. Keep us, O Lord. [441].

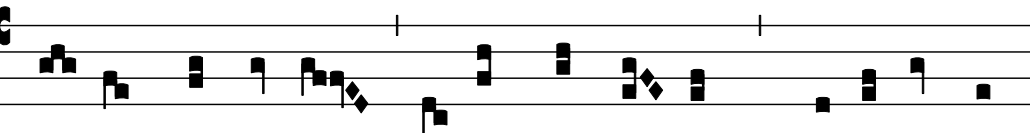
Media vite.

Ant.

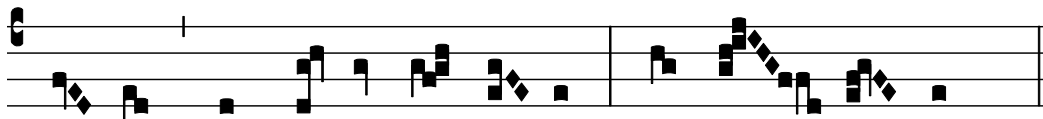
IV.iii.



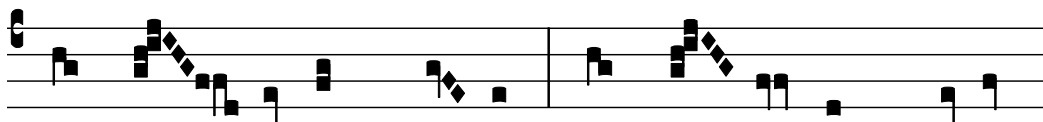
N the midst of life * we are in death : of whom may



we seek for succour, but of thee, O Lord, who for our of-



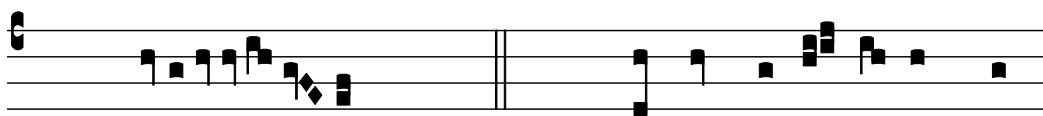
fen-ces art justly dis-pleas-ed. †O ho- ly God.



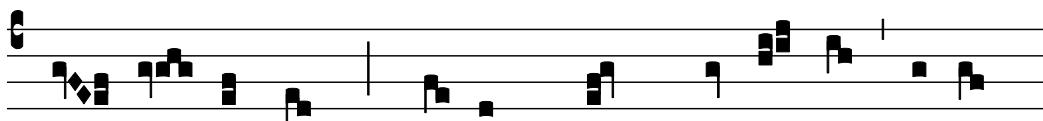
‡O Ho- ly and mighty. ††O Ho- ly and merci-



ful Sa-viour : de-li-ver us not unto bit-ter death.

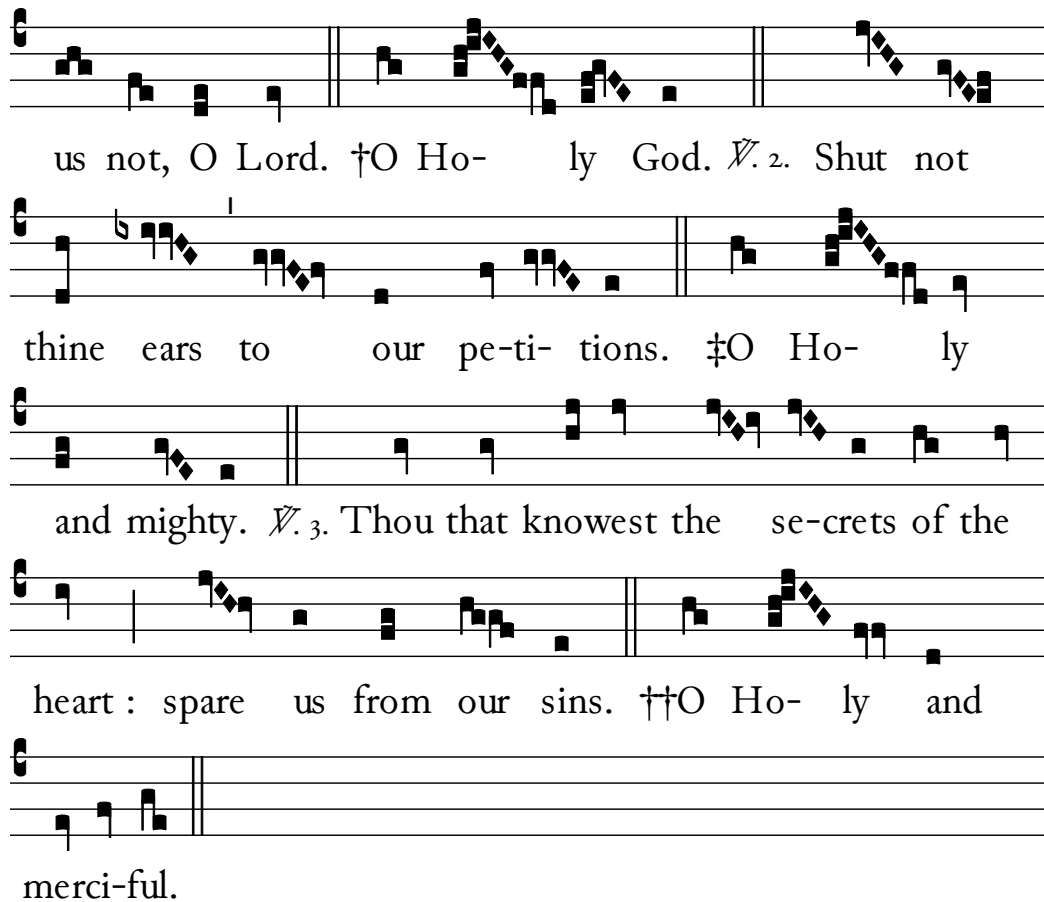


Ps. Lord, now lettest. [442]. *V.* I. Cast us not a-way in the



time of old age : when our strength fail-eth us, forsake

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us not, O Lord. †O Ho- ly God. V. 2. Shut not
 thine ears to our pe-ti- tions. ‡O Ho- ly
 and mighty. V. 3. Thou that knowest the se-crets of the
 heart : spare us from our sins. ††O Ho- ly and
 merci-ful.

until the end of the Antiphon.

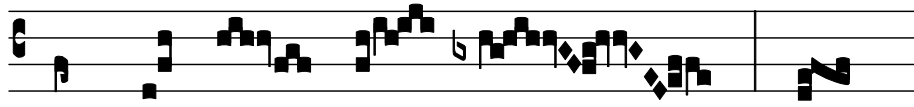
This preceding Antiphon is sung on the Psalm Nunc dimittis. for xv. days : however the VV. are not sung except on Saturdays and on Sundays and on Feasts of ix. Lessons and then the first and third VV. are sung by a single Clerk from the Choir Side : however the second V. is sung from the other side of the Choir by a single Clerk. In such a way that on Saturdays is it sung in the Superior Grade : and on Sundays in the Second Form. Likewise let it be done on Feasts of ix. Lessons. But on Double Feasts at each Compline let it be sung in the Superior Grade : changing neither place nor vestment.

When indeed the V. of the preceding Antiphon In the midst of life. or the following Antiphon O King, all glorious. is sung, always the Antiphon will be begun again after the Psalm V. hath been sought from the Cantor, evidently on Simple Feasts let Two Rulers of the Choir together inquire. But on Principal Feasts the two principal Rulers.

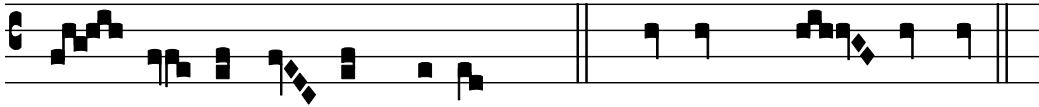
¶ *At Matins.*

In manu tua Domine.

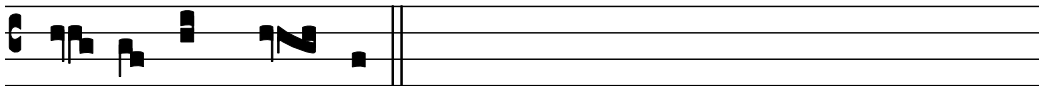
Invit.
V.



N thy hand, * O Lord † Are

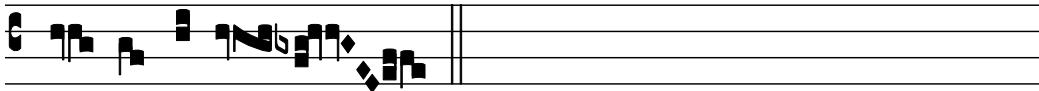


all the corners of the earth. *Ps.* O come, let us sing.
And let the first, third, and fifth Verses be concluded thus. 27*



glad in him with psalms.

The second, fourth, and sixth Verses will end thus.



hills is his al- so.

Clarum decus jejunii.

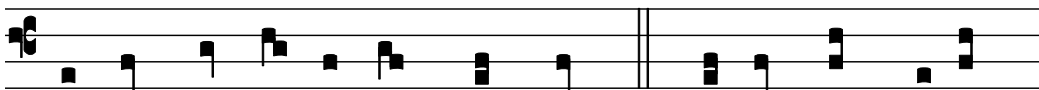
Hymn.
II.



He glo-ry of these for-ty days * We ce-lebrate with



songs of praise ; For Christ, by whom all things were made,



Himself has fast-ed and has prayed. 2. A-lone and fasting

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Mos-es saw The lov-ing God who gave the Law ; And to E-



li-jah, fasting, came The steeds and cha-ri-ots of flame.



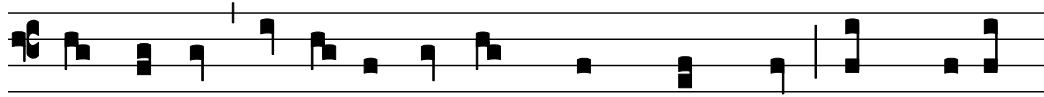
3. So Daniel trained his mys-tic sight, De-liv-ered from the



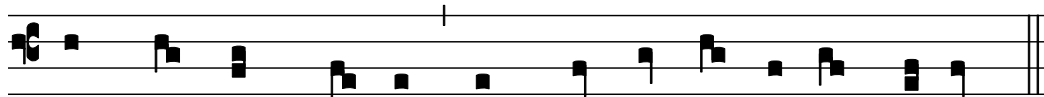
li- on's might ; And John, the Bridegroom's friend, be-came



The he-rald of Messi- ah's name. 4. Then grant us, Lord, like



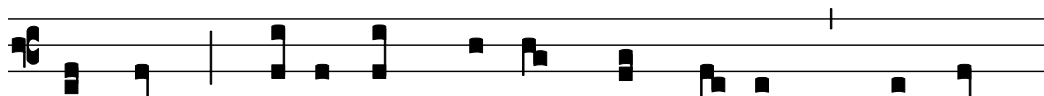
them to be Full oft in fast and prayer with thee ; Our spi-rits



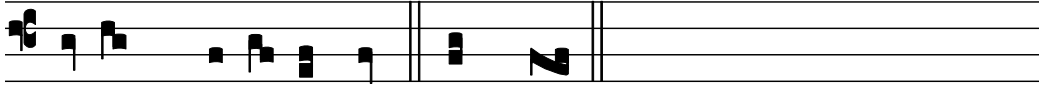
strengthen with thy grace, And give us joy to see thy face.



5. Father and Son and Spi- rit blest, To thee be every prayer



address, Who art in threefold Name a-dored, From age



to age, the only Lord. A- men.

¶ *In the First Nocturn.*

Ant. Serve ye the Lord. [18].

Ps. Blessed is the man. (1.) [18].

V. He will say unto the Lord.

R. Thou art my hope, and my strong hold, my God. *Let nothing further be said.*

Let the Response be made privately.

¶ *This day in the First Nocturn and daily through the week let the Lessons of Joseph be read until the end of Genesis, when the service is of the Temporale.*

First Lesson. Gen. xxxvij. 2.

Joseph, being sixteen years old, was feeding the flock with his brethren : and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives : and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his

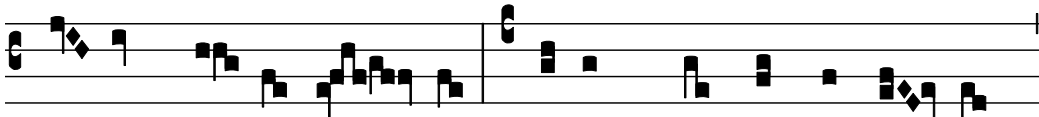
children, because he was the son of his old age : and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. But thou, O Lord, have mercy upon us.

Videntes Joseph a longe.

1. Resp.
VIII.

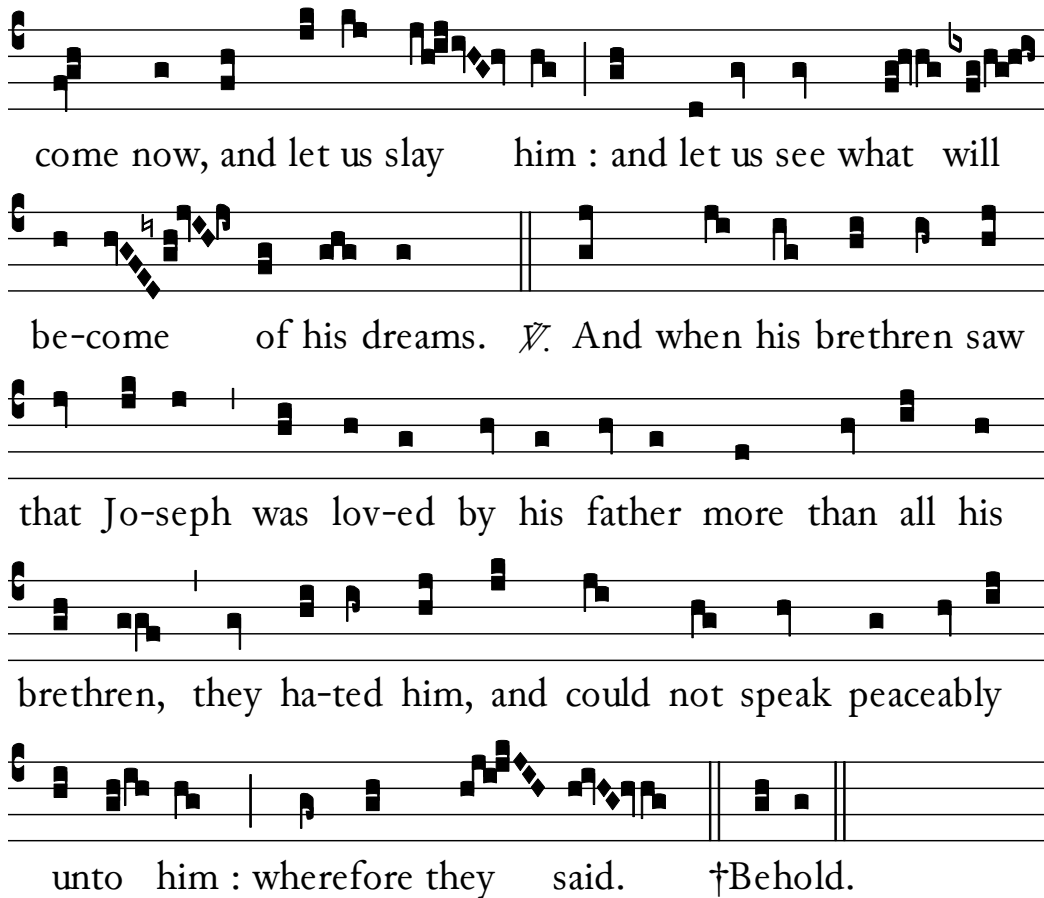


Ee-ing Jo-seph * from a-far, the brethren



said one to another. †Behold, this dreamer cometh,

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come now, and let us slay him : and let us see what will
be-come of his dreams. *℣.* And when his brethren saw
that Jo-seph was lov-ed by his father more than all his
brethren, they ha-ted him, and could not speak peaceably
unto him : wherefore they said. †Behold.

Lesson ij. Gen. xxxvij. 5.

AND Joseph dreamed a dream,
and he told it his brethren : and
they hated him yet the more. And he
said unto them, Hear, I pray you, this
dream which I have dreamed : For,
behold, we were binding sheaves in
the field, and, lo, my sheaf arose, and
also stood upright; and, behold, your

sheaves stood round about, and made
obeisance to my sheaf. And his
brethren said to him, Shalt thou
indeed reign over us ? or shalt thou
indeed have dominion over us ? And
they hated him yet the more for his
dreams, and for his words. But thou,
O Lord, have mercy upon us.

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Dixit Judas fratribus.

2. Resp.
VII.



U-dah said * un- to his breth- ren, Behold,

Isme- e-lites pass by : come, let him be sold,

and let not our hand be up- on him. †For he is

our flesh and our bro-ther. ✎. And when Reuben,

re-turning to the pit, found him not, rending his clothes,

and re-turning unto his brethren, he said : The child

is not : and I, whi- ther shall I go ? †For.

Third Lesson. Gen. xxxvij. 9.

ANd he dreamed yet another
dream, and told it his brethren,

and said, Behold, I have dreamed a
dream more : and, behold, the sun

and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren : and his father rebuked him, and said unto him, What is this dream that thou hast dreamed ? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth ? And his brethren envied him ; but his father observed the saying. And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem ? come, and I will send thee unto them. And he said to him, Here am

I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks : and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field : and the man asked him, saying, What seekest thou ? And he said, I seek my brethren : tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence : for I heard them say, Let us go to Dothan. But thou, O Lord, have mercy upon us.

Videns Jacob vestimenta.

3. Resp.
VI.



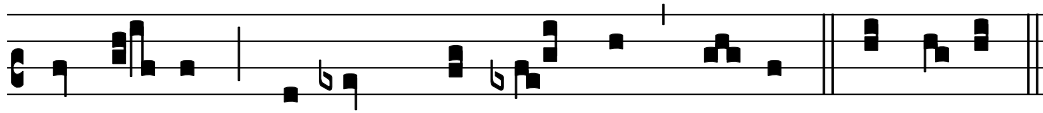
Hen Ja-cob * saw Jo-seph's clothes, he

rent his own clothes, with weeping, and said. †An e-vil

beast hath de-vour-ed my son Jo-seph.

℣. And all his sons ris-ing up, to comfort their father in

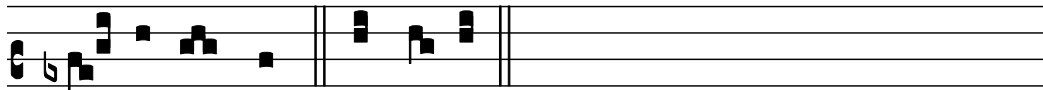
The Third Sunday of Lent.



his sor-row : he would not hear them, but said. †An e-vil.

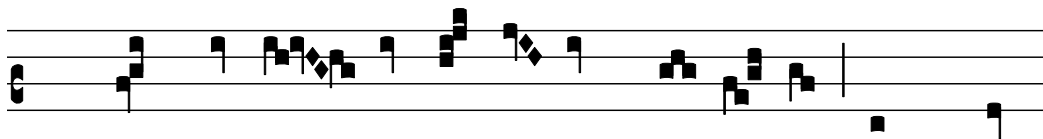


℣. Glo-ry be to the Father, and to the Son : and to

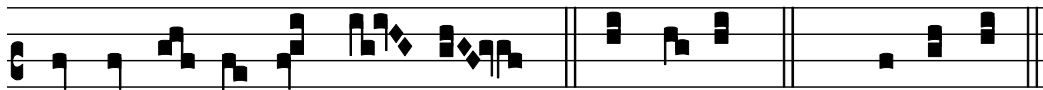


the Ho-ly Ghost. †An e-vil.

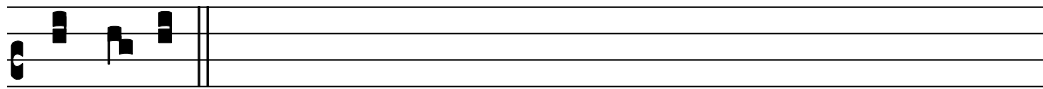
Another Verse during the week.



℣. See whether it be thy son's coat or no : and when



his father saw it, he said. †An e-vil. ℣. Glo-ry be.



†An e-vil.

¶ *In the ij. Nocturn.*

Ant. My goods. [32].

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

℣. He shall deliver thee.

℞. From the snare of the hunter, and from the noisesome pestilence. *Let the Response be made privately.*

Middle Lessons from a Sermon of Blessed John, Bishop.

Fourth Lesson.

BY Jacob the most holy father, holy Joseph was sent to the brethren, that he might bring greetings of the father to them, and of them to the father, that he might become a mediator between those separated and a messenger of greeting of each : that what by themselves being absent they were not able to know, Joseph carrying back they should learn of, and the division of this relation be united, which was separated by diversity of places. Whom, when they discerned coming from afar : behold (they say), behold that dreamer. Come, therefore, and let us kill him : and let us see what his dreams portend for him. O impious unjust madness. By no means is it granted, by no means, I say, is it granted to Joseph to go unpunished because he is good : by no means is it granted for the better man to be safe with the wicked, as if the envious would lose anything or incur the loss of some property. Thus the life of the good is overthrown by the bad, the timid by hateful jealousy, the modest by the arrogant, the honest by the wicked : the hostile swelling with ambition harass the meek. Sainly Joseph

endureth hate with innocent life : and the holy life exciteth envy within the brethren. The bad are not able to see the good. At length, coming to him, they tear, they rage, they hasten to kill him. They are unwilling for the better to live : not even the inferiors themselves were able to bear reproaches. Why art thou jealous of innocence, hostile to brotherhood ? Why enviest thou the good ? Why art thou not able to suffer the simple ? Why is the modest one attacked ? Why dost thou love not the honest ? Why art thou found guilty of innocent blood ? At least let him live apart for a certain time : lest innocent blood may prove to be impugned in thee as before in Cain. Keep thee, keep alive, hostile brotherhood : whom thou at sometime shouldest perceive to be kindly disposed. Keep unharmed : whom in time of need thou shouldest find provideth. For perhaps the time shall come : when thou shouldst repent what wast done to that servant, when thou shouldst be pleased to have not accomplished parricide. A lesser crime is to lead a holy one into slavery : nothing is more serious than to slay an innocent soul. In the servant thou shalt find what is

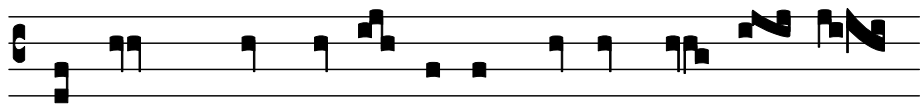
The Third Sunday of Lent.

provided : in parricide thou shalt not discover what absolveth. Thou providest for many, if thou shalt sell him

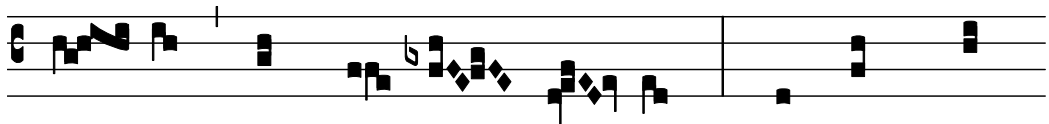
away : thou shalt have hurt thyself, if an innocent soul should be slain. But thou, O Lord, have mercy upon us.

Joseph dum intraret.

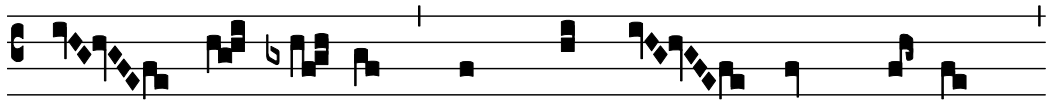
4. Resp.
V.



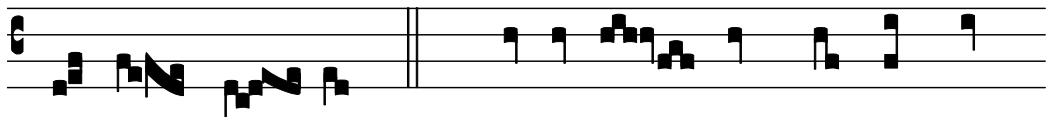
O-seph, when he en-ter-ed * into the land of



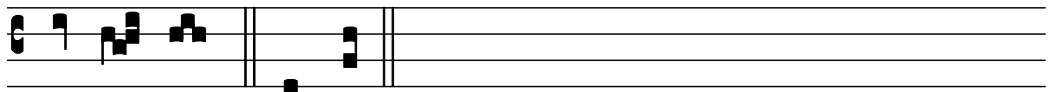
E-gypt, heard a strange lan-guage. †His hands serv-



ed with la-bour, and his tongue spake wisdom



a-mong prin-ces. ⁊. He eased his shoulder from



the bur-den. †His hands.

Fifth Lesson.

THus holy Joseph is taken away into Egypt : he shall receive mastery of all the provinces. He is sold into slavery, he is brought up in servitude : brotherly cruelty is worked upon the innocent. He receiveth the mark of slavery : which the Lord prepared for his glory. He is humbled

for a time : in the time to come he shall be master. He ministered as a slave : that he might become a servant. He fulfilleth the domestic office, nor doth he neglect obedience in any respect : that with humility he might accept whatever the glory of his ingenuous mind had supplied.

Indeed he is so far raised in the house, is so far preferred by all the servants, is so well respected by all the slaves : that as much the lord ruled him, so much he himself ruled the family. He is become ruler and overseer of the house, he alone is become ruler over all : he is become the most suitable to supervise the household. But with this prosperous heavenly gift being granted : the attack by the hostile is not abandoned. The shameless matron desireth the chaste youth, as the devil which had incited the brethren for the death of him : also incited a woman against him. But as much as by God this judgement failed : so also God separated him from his murderous brethren. Then alone without companion he is assailed : and the unchaste woman conversed with the chaste boy. At last, (she saith,) seeking the opportune time, I find thee alone : discern thou that the silence shall be filled up most suitably with lust of pleasure. None ariseth among us a judge or witness, nor doth the husband discover, nor doth the household recollect : nor doth anyone intervene from outside. Between us alone is the occasion : no one can appear who is able to relate what we

do. Do, I beseech thee, what I ask, fulfil my desirous soul as I demand : let my greatly desired requests, I entreat, not be disdained. Let me burden thee with gifts, let me commend thee to my husband : let me make a present to thee of freedom. Nor shall anyone dearer to myself than thee be able to be found : if what I desire for myself shall happen to be granted. In vain, (saith Joseph,) in vain thou strivest, harmful temptation : in vain thou seekest after me innocent, in vain thou hurlest lascivious words at me most chaste. For I flee what thou speakest : I wish not what thou seekest, I dread what thou desirest. I fear only God in heaven, whose teaching I keep : I love integrity, I preserve chastity. If indeed I have received all power of your house, if my lord hath denied nothing to myself except thee : how should I do that which thou sayest, that I should offend both the ruler God, and so generous a protector ? For if thou shalt turn against me with the charge of deceit, and would prosecute what I am unwilling myself to have wanted : it shall be absolved by God, whom at present I desire not to offend. But thou, O Lord, have mercy upon us.

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Memento mei.

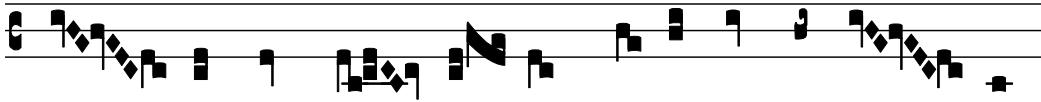
5. Resp.
VII.



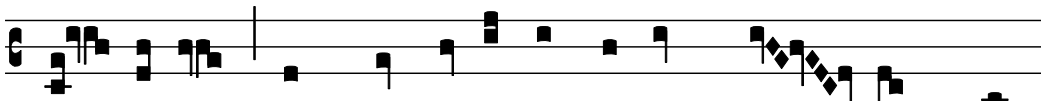
Think on me * when it shall be well with thee.



†And make mention of me un- to Pha- raoh, and bring



me out of this pri- son for indeed I was sto-



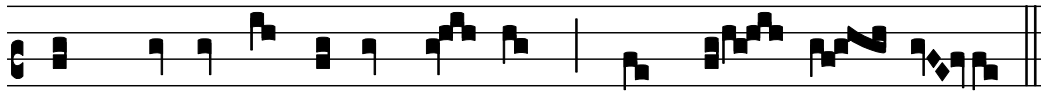
len away : and here also have I done no- thing, that



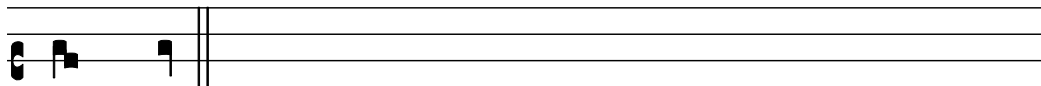
they put me into the dun- geon. ✂ Yet within three



days shall Pha-raoh remember thy ser-vice, that he may re-



store thee unto thy former place : then think on me.



†And make.

Sixth Lesson.

Therefore Joseph, after he re-
jecteth, despising the allure-
ments of a flattering woman, and the
conversations from the mouth of a
serpent : detained by the same, fleeth,
leaving his garments. Who, when she
saw what she had taken, declared
loudly both that a crime had been
devised by a vicious mind, which she
herself innocent had repulsed : and
accused him of what she wanted that
she was not able to have. Joseph
therefore fleeth, he fleeth, I say,
naked : clothed in modesty and
chastity. He fleeth leaving his
garments : with the innocence which
had conquered being covered. And of
whom the unchaste woman had
stripped off the garments : holiness
itself covered him. Consider, O
detestable woman, the garments
which thou holdest : consider the
spoils which in proof of defence thou
hast carried off falsely, consider with
thyself the virtuous testimony of the
victor. Fashion falsehood, frame
accusations, persuade the husband :
deceive not thy conscience, which
thou knowest to have been overcome
by the innocent. Joseph meanwhile
was joyful to have finished the fight
with modesty : to have carried
through the conflict with chastity, to

have overcome in the battle with
innocence. In which battle
lasciviousness is conquered : insolence
is trodden down. All impurity is cut
off, chastity conquereth : integrity
rejoiceth, the conqueror and the
innocent are rejoicing together. But
after the husband cometh : the
detested wife, which lust had lately
inflamed in ruin of the innocent,
soon cometh forth with her accusation.
For the disgraceful woman bore in
appearance the most dubious and
two-headed looks, and exertions of
colour mingling redness and paleness
by turns displayed divers agitations of
mind with trembling words : that
thou mightest see both conscience of
the thwarted crime to be recounted,
and accusation of the innocent to be
swiftly applied with rage. Behold
(saith she) the servant whom thou
hast brought in with us, behold to
whom thou hast entrusted the whole
house and all thy governing : this one
hath become the robber of my de-
cency, this one is the enemy of
modesty, this one is the despoiler of
chastity. Whom with difficulty
struggling I have expelled : by crying
out I have avoided, by fighting I have
defeated. He even thought me not to
be denied him : to whom thou hast

delivered all that thou possessest. Then the husband transferreth the fury of the unchaste woman into himself : then was his madness inflamed, then was his rage aroused. Barely refraineth the hand at the offense, barely ruleth he himself, barely restraineth : he pondereth appropriate punishments for so great a crime. Falsehood prevaieth over him, truth is overwhelmed : the innocent is bound fast in custody because the culprit was unwilling. Why prowlest about the innocent, importunate temptation ? Why seekest thou justice ? Why pursuest thou holiness ? For innocent Joseph is not at fault as a culprit : he offendeth with chastity, not adultery. Having guard of modesty : is not dishonour of the enemy. He endured violence he had not made, he accepted injury : he did not inflict : he sinned because he was unwilling to sin, not because he sinned. Indeed he merited the punishment, because he was afeared to sin : and granted in prison the righteous should be thrown together in chains, in custody should be bound fast, injustice is wrongful, not harmless, punishment is wounding, not being wounded. Punishment, if I have earned it, is suffered : if I merit not, that is

suffered which was imposed. The penalty, not the sin, chastiseth the culprit : he seeth his punishment, which although allowed is not deserved. Without punishment, she is tormented : whereas meanwhile what is merited is not suffered. I undergo the torment that thou imposest : what thou bestowest thou perceivest : by what thou inflictest thou thyself art tortured. Nor shall any reliefs be able to assist thee : unless thou shalt wish to call back the righteous from punishment. Meanwhile Joseph, delivered into prison, bound by the guard : exulteth and rejoiceth. Exulteth, I say, the victor and the free man, exulteth to crush the false charge of the domestic : exulteth to have obtained the victory with chastity. He is allowed to be detained uninjured in prison : whom the lustful woman had made liable. He is allowed to be lodged here without peril : who was not permitted to be at home among his own. Joseph is made safe in custody : in prison is a place of security. At home false accusation was betimes applied : in custody is found security of the innocent. For in prison no one is sought for : no one is burdened with another's crime. In there the innocent await the time,

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the guilty judgement : nor do others proffer any accusations, because neither the good are esteemed bad nor the bad good by the other. Joseph entered custody as a most holy visitor, a wise man rather than a culprit, a provider, not a companion, a doctor, not a patient. Indeed he is made overseer of all, is made sole provider for all : is made from defendant into administrator of comfort. Rejoice, Innocence, and exult. Rejoice, I say, because everywhere thou art inviolate : everywhere secure. If thou art tempted thou advancest, if humbled, thou

risest : if thou fightest thou defeatest, if slain thou crownest. In servitude thou art free : in peril protected, in custody joyful. To thee all accusations are assigned : by thee all are subjugated. Thee the powerful honour : princes receive, magnates seek out : likewise, those sometimes long for thee, which assail thee. To thee the good submit : the bad envy, rivals love ardently : the unfriendly submit. Neither wert thou ever able to be conquered : even when among men a righteous judge were wanting. But thou, O Lord, have mercy upon us.

Dixit Ruben fratribus suis.

6. Resp.
VIII.



Ruben said * unto his brethren, Spake I not

unto you, Do not sin against the the child : and ye

would not hear me ? †Behold, his blood is

required. ✎ We are verily guilty concerning our

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brother, in that we saw the anguish of his soul, when
 he be-sought us, and we would not hear. †Be- hold.
 ✠. Glo-ry be to the Father, and to the Son : and to
 the Ho-ly Ghost. †Be- hold.

☪ *In the iij. Nocturn.*

Ant. The commandment. [41].

Ps. Celi enarrant. (19./xviiij.) [41].

✠. He shall defend thee under his wings.

℞. And thou shalt be safe under his feathers. *Let the Response be made privately.*

The Gospel according to Luke xj. 14.

Seventh Lesson.



AT that time, Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered. And that which

followeth.

A Sermon from the Commentary of the Venerable Bede, Priest.

(On Luke, Book. 4. beginning.)

ACCORDING to Matthew, the demoniac was not only described as mute : but blind as well. And it is said that he was cured by the Lord : so that he could speak and see.

The Third Sunday of Lent.

Three kinds of miracles were worked at one time for a single man. A blind man seeth, a mute man speaketh : and a man possessed by a devil is set free. To be sure, this was accomplished in a physical way at that time : but it is carried out every day in the conversion of believers, when, a devil having been expelled, they first behold the light of faith and then

their previously silent mouths are opened in God's praises. Some of them said, By Beelzebub, the prince of the devils, casteth he out devils. It was not some from the crowd who made this false accusation, but the Pharisees and scribes : as the other evangelists bear witness. But thou, O Lord, have mercy upon us.

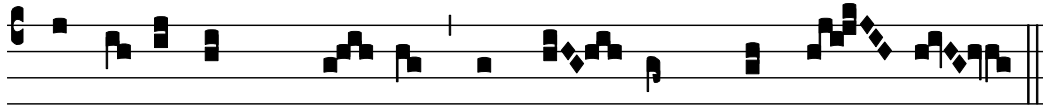
Merito hec patimur.

7. Resp.
VIII.

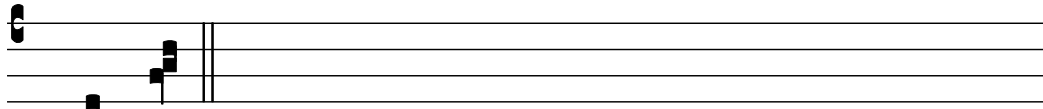


E are ve-ri-ly *guil-ty concerning our
bro-ther, in that we saw the anguish of his soul,
when he be-sought us, and we would not hear. †There-
fore is this distress come up- on us. ⁊. Reu-
ben said unto his brethren : Spake I not unto you, Do

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not sin a-against the child, and ye would not hear me ?



†Therefore.

Eighth Lesson.

INdeed, when the Lord did things that caused admiration in the crowds, (which seem to have been less learned,) they always either tried to deny what he had done, or, if they could not deny them, they attempted to put an evil interpretation on them, such as saying that these things were not divine works, but rather works of an unclean spirit, that is, of Beelzebub, who was a god of Accaron. Now 'Beel' in fact is 'Baal' : and 'zebub'

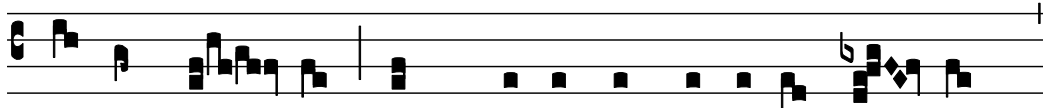
means 'fly'. It is not, as some faulty codices would have it, with an 'l' or a 'd' at the end of the word, but it should be written with a 'b'. So, Beelzebub means 'Baal of the flies', that is 'a man of flies', or 'having flies' : on account of the filth from a bloody sacrifice. They refer to him as the prince of devils : either because of this filthy ritual or because of his name. But thou, O Lord, have mercy upon us.

Tollite hinc vobiscum.

8. Resp.
VII.



Take hence * with you presents, and go unto the



lord of the land : and when ye come into his presence,

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bow yourselves down to the earth be-fore him. †And
my God give you mer-cy be- fore him, that he
may send away with you your bro- ther, and him whom
he keepeth in chains. ✂. Take of the best fruits
in the land in your ves-sels : and carry down to the
man a pre- sent. †And my God.

Ninth Lesson.

AND others, tempting him, sought of him a sign from heaven. Either they wanted fire to come down from on high in the way it did for Elijah : or they wanted thunder to roar, lightning to flash, and rain to pour down during the

summer time, the way it did for Samuel : as if they would not have been able to discredit these actions too, saying that they had happened from mysterious and varied natural causes in the air. But as for thee which discredit things that thou seest

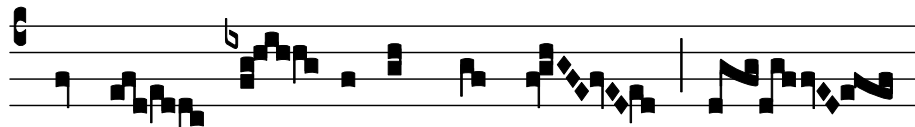

The Third Sunday of Lent.

with thine eyes, hold with thy hands, or perceive by their benefits : what wilt thou do regarding things that come from heaven ? Thou wilt surely respond that even the magicians in Egypt performed many signs involving the sky. And he, seeing their thoughts : said unto them, Every kingdom divided against itself is

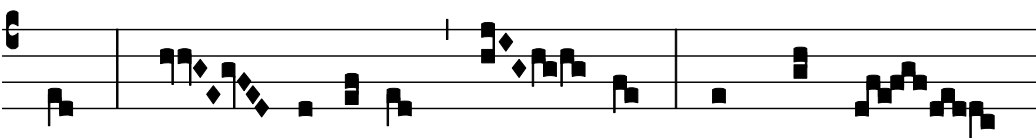
brought to desolation ; and house divided against a house falleth. He responded not to what they had said, but to what they had thought, so that in this way they might be compelled to believe in the power of him who saw into the secrets of the heart. But thou, O Lord, have mercy upon us.

Loquens Joseph fratribus suis.

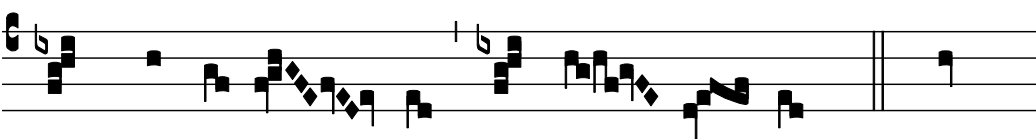
9. Resp. I.

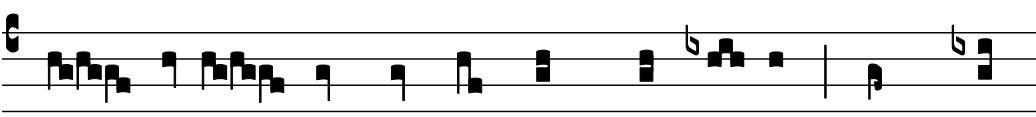
O-seph * spake to his brethren : and




said. †Peace be to you, fear not. ‡For the Lord



sent me be-fore you to pre-serve life. ⁂ And

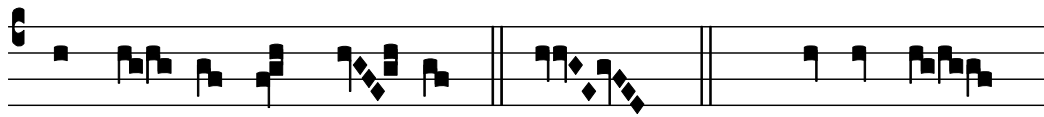


he lifted up his voice and wept a-loud : and the

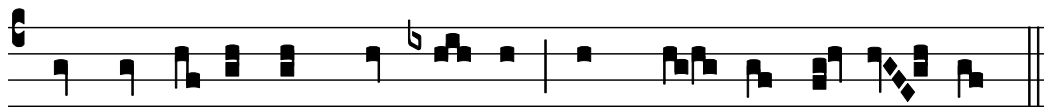


E-gptians and all the house of Pha-raoh heard : and he

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said un- to his breth-ren. †Peace. ✂. Glo-ry be
to the Father, and to the Son : and to the Ho-ly Ghost.

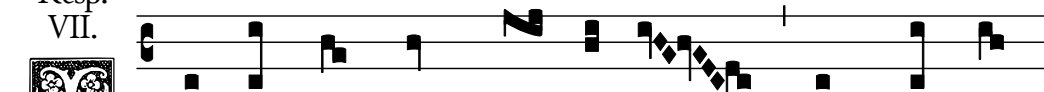


‡For the Lord.


Ferial Responsories.

Iste est frater vester.

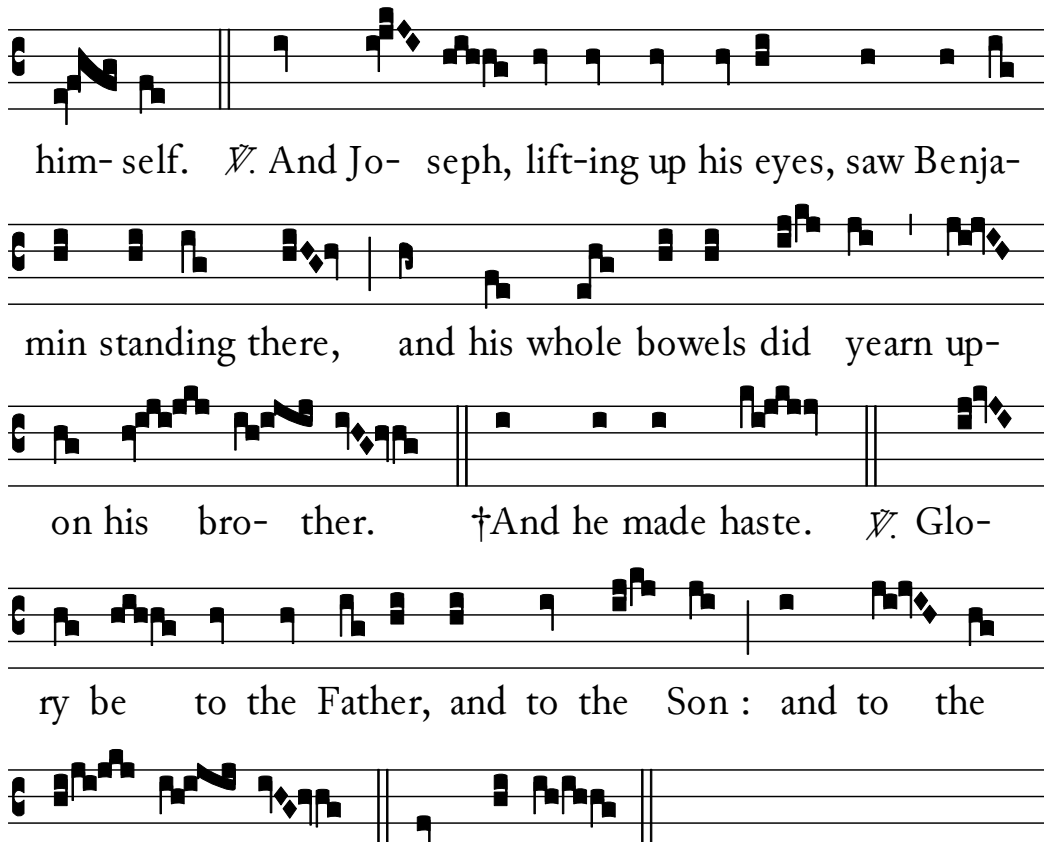
Resp.
VII.



S this * your younger brother of whom ye
spake un- to me ? God be gracious unto thee, my son.
†And he made haste into the house, and wept.
‡For the tears gush-ed forth, and he could not re- frain



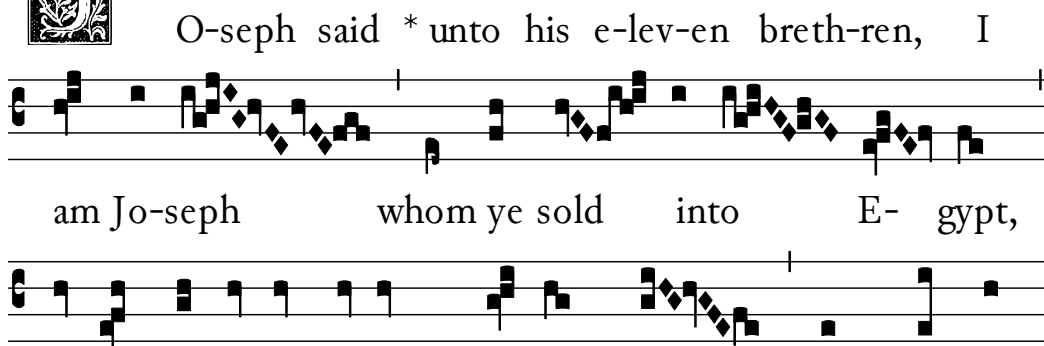
The Third Sunday of Lent.



him- self. ⁊. And Jo- seph, lift-ing up his eyes, saw Benja-
min standing there, and his whole bowels did yearn up-
on his bro- ther. †And he made haste. ⁊. Glo-
ry be to the Father, and to the Son: and to the
Ho- ly Ghost. ‡For the tears.

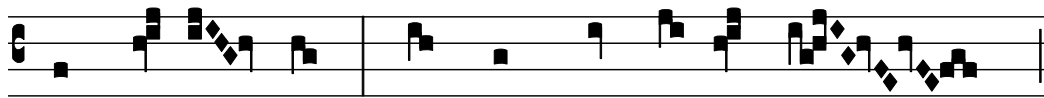
Dixit Joseph undecim fratribus.

Resp.
VII.

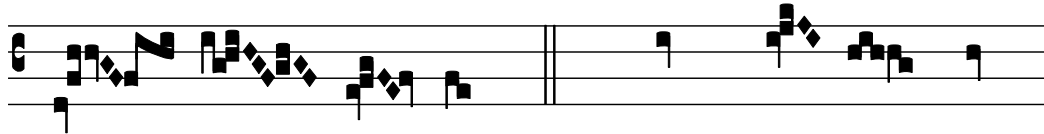


O-seph said * unto his e-lev-en breth-ren, I
am Jo-seph whom ye sold into E- gypt,
is our father yet a-live, the old man of whom ye

The Third Sunday of Lent.



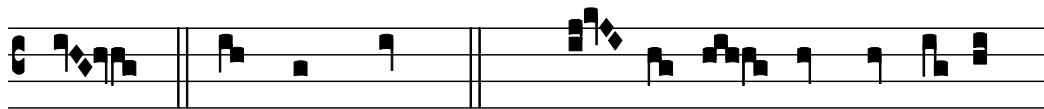
spake unto me? †Go, bring him unto me :



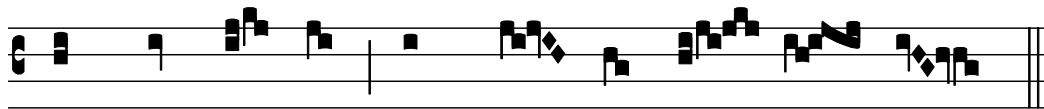
that he may live. ∕. These two years hath



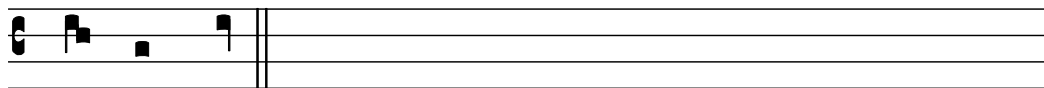
the famine been in the land : and yet there are five



years. †Go, bring him. ∕. Glo- ry be to the Father,



and to the Son : and to the Ho- ly Ghost.



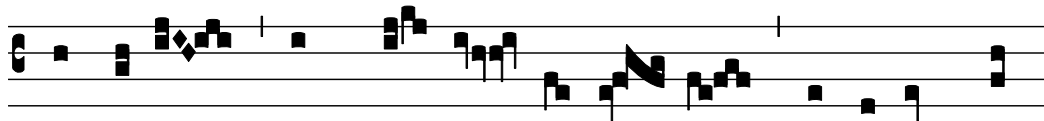
†Go, bring him.

Nunciaverunt Jacob dicentes.

Resp.
VII.

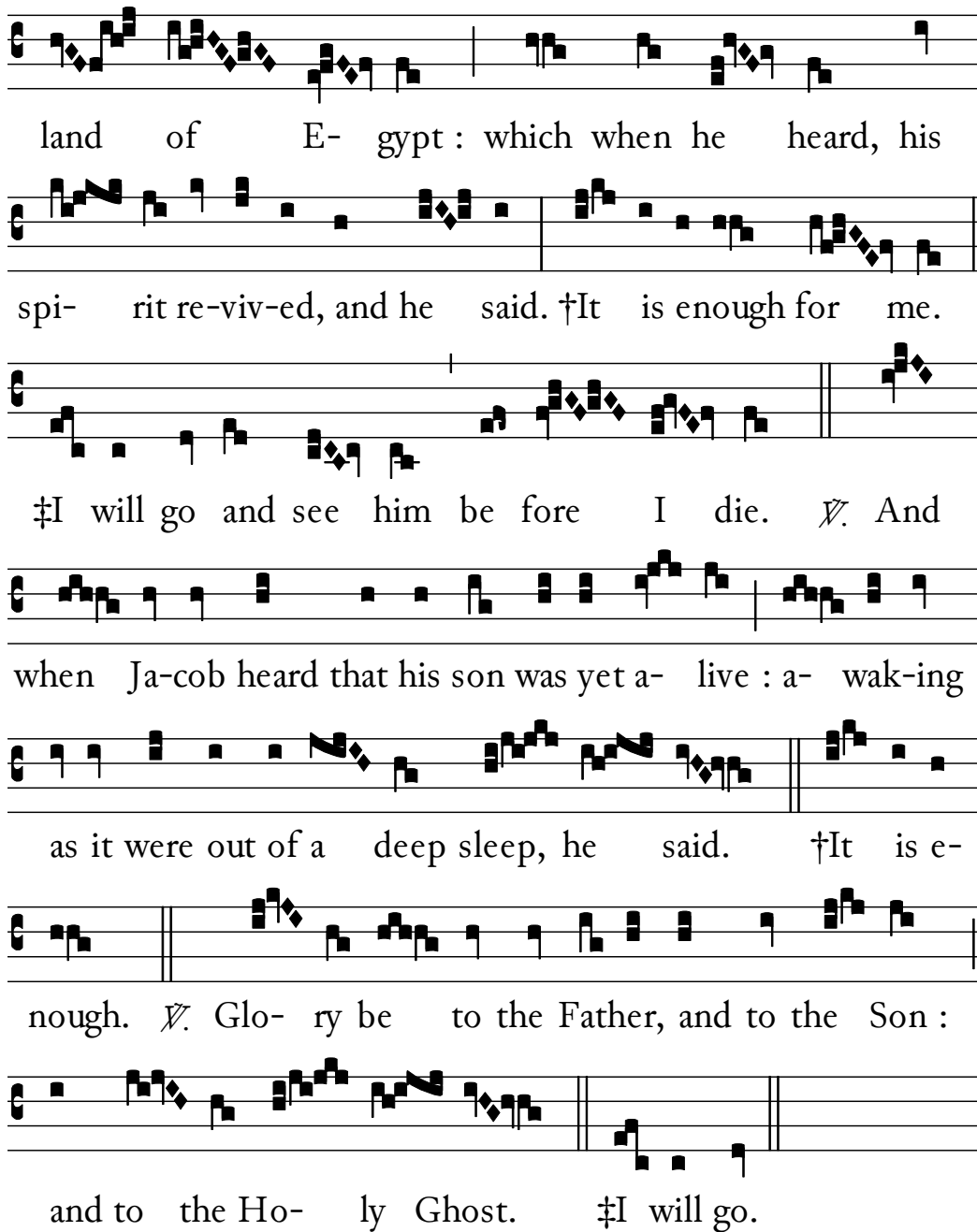


Hey told * Ja-cob, say-ing, Jo-seph thy son is



yet a-live, and he is go-ver- nor o-ver all the

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land of E- gypt : which when he heard, his
spi- rit re-viv-ed, and he said. †It is enough for me.
‡I will go and see him be fore I die. ⁊. And
when Ja-cob heard that his son was yet a- live : a- wak-ing
as it were out of a deep sleep, he said. †It is e-
nough. ⁊. Glo- ry be to the Father, and to the Son :
and to the Ho- ly Ghost. ‡I will go.

Before Lauds.

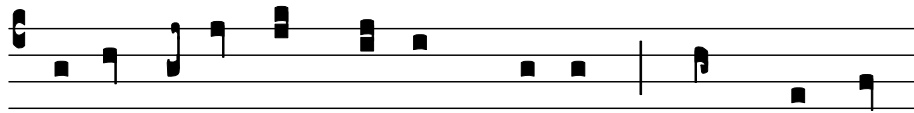
⁊. He shall deliver thee.

℞. From the snare of the hunter, and from the noisesome pestilence.

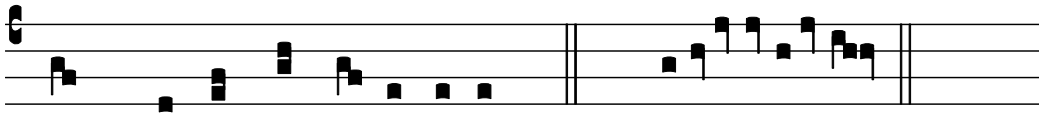
¶ *At Lauds.*

Fac benigne in bona voluntate.

1. Ant.
III.v.



be gracious in thy good pleasure : build thou, O



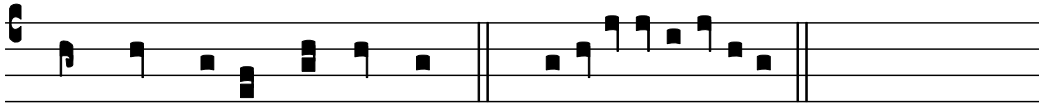
Lord, the walls of Je-ru-sa-lem. *Ps.* Have mercy upon me.
(51./l.) [221].

Dominus michi adiutor est.

2. Ant.
VIII.i.



He Lord * is on my side : I will not fear



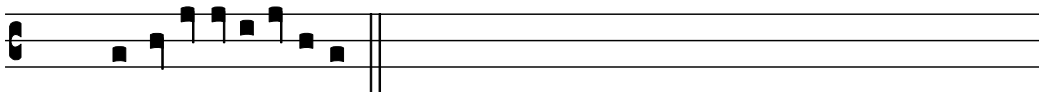
what man do-eth unto me. *Ps.* O give thanks. (118./cxvij.) [113].

Deus misereatur nostri.

3. Ant.
VIII.i.



Od be * merci-ful unto us : and bless us.

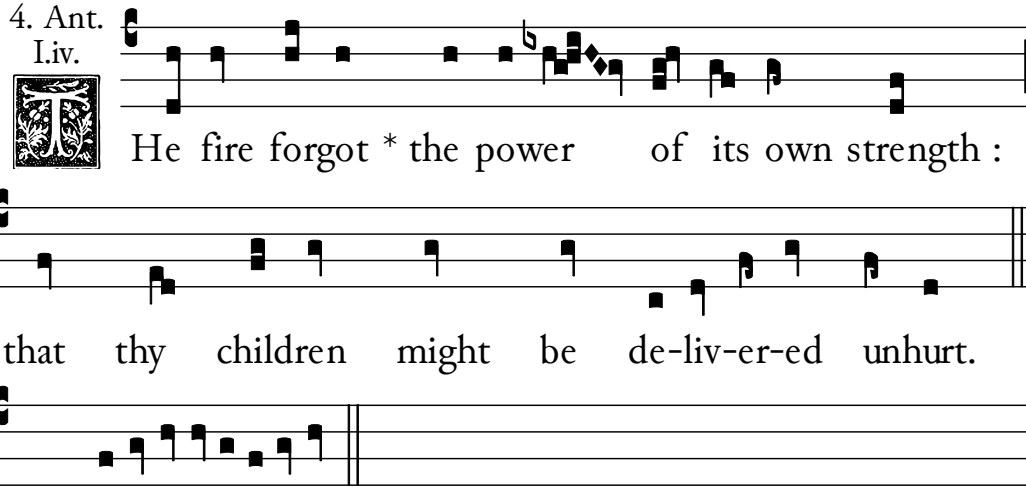


Ps. O God, thou art my God. (63. & 67./lxij. & lxvj.) [55].

The Third Sunday of Lent.

Vim virtutis sue.

4. Ant.
I.iv.

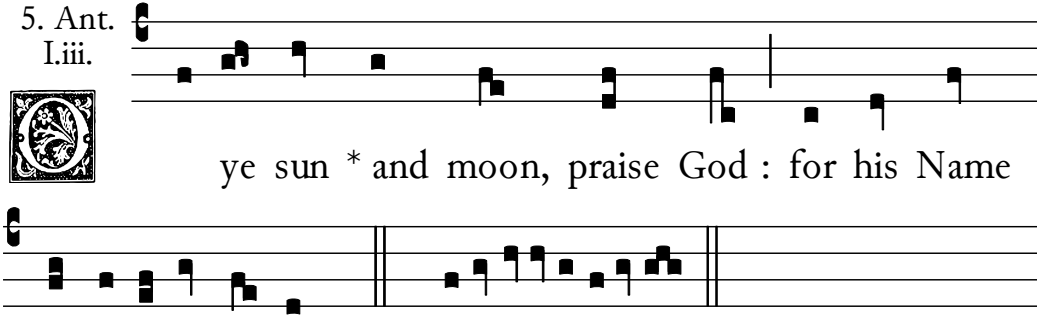


T He fire forgot * the power of its own strength :
that thy children might be de-liv-er-ed unhurt.

Ps. O all ye works. (*Daniel. iij.*) [56].

Sol et luna laudate.

5. Ant.
I.iii.



O ye sun * and moon, praise God : for his Name
only is excel-lent. *Ps.* O praise the Lord. (*cxlviij.-cl.*) [58].

Chapter. Ephes. v. 1.

WE ye therefore followers of God,
as dear children : and walk in
love, as Christ also hath loved us, and
hath given himself for us as offering

and a sacrifice to God for a sweet-
smelling savour. *R.* Thanks be to
God.

The Third Sunday of Lent.

Jesu quadragenarie.

Hymn.

IV.



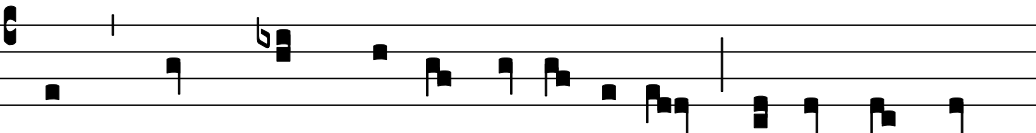
Je-su Christ, from thee be-gan This healing for



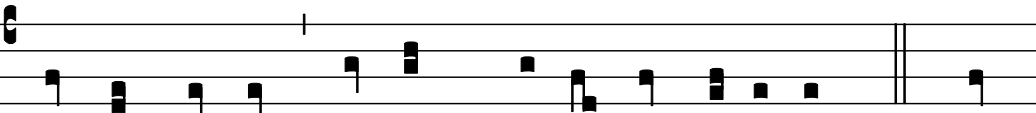
the soul of man, By fasting sought, by fasting found, Through



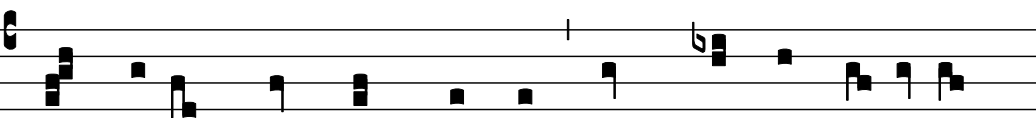
forty days of yearly round ; 2. That he who fell from high de-



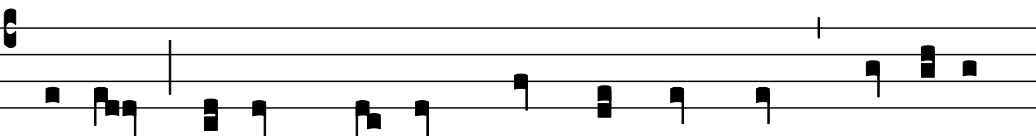
light, Borne down to sensual appe-tite, By dint of stern



control may rise To climb the hills of Pa-ra-dise. 3. There-



fore behold thy Church, O Lord, And grace of pe-ni-tence

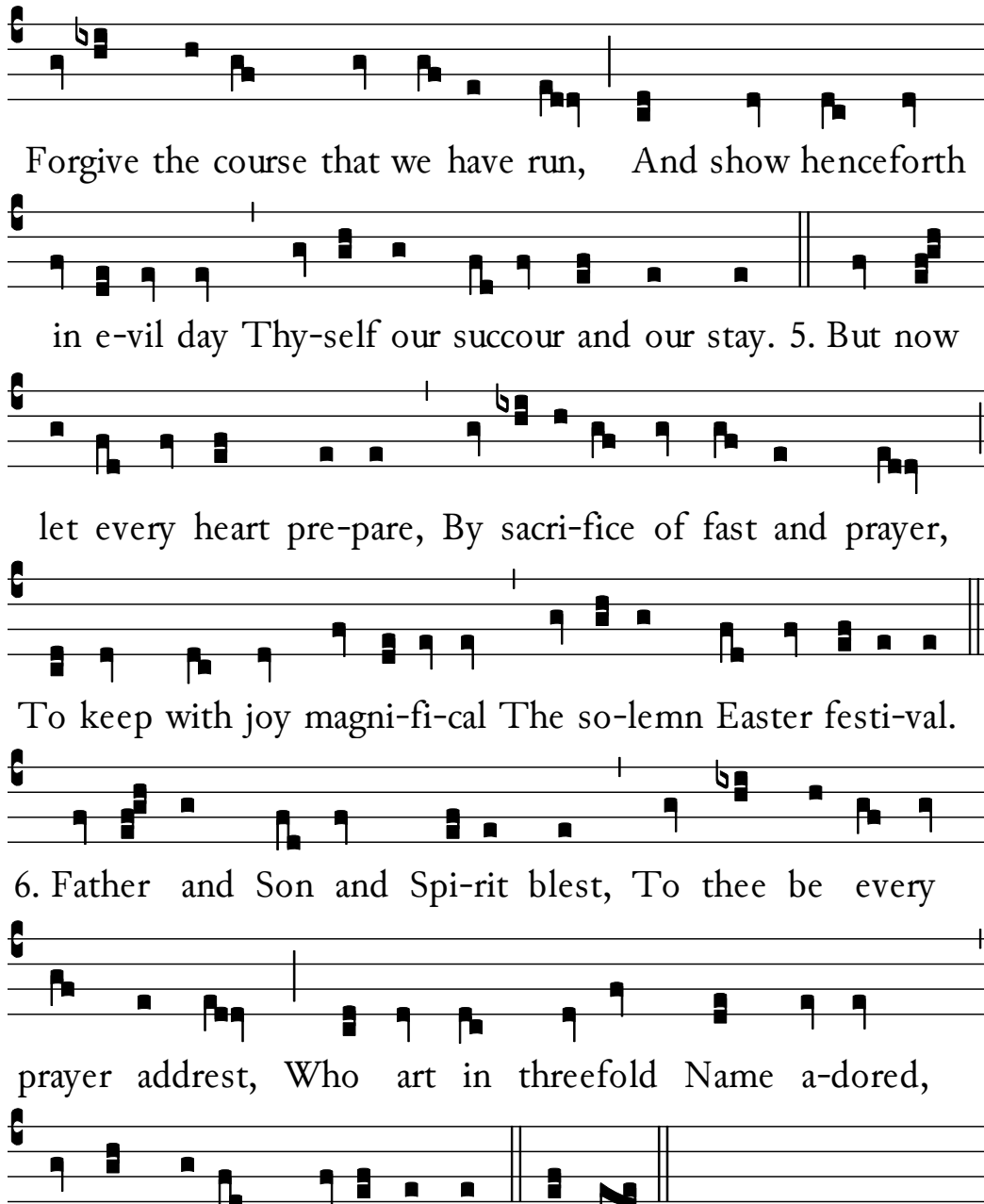


accord To all who seek with generous tears Re-newal



of their wasted years. 4. Forgive the sin that we have done,

The Third Sunday of Lent.



Forgive the course that we have run, And show henceforth
in e-vil day Thy-self our succour and our stay. 5. But now
let every heart pre-pare, By sacri-fice of fast and prayer,
To keep with joy magni-fi-cal The so-lemn Easter festi-val.
6. Father and Son and Spi-rit blest, To thee be every
prayer addrest, Who art in threefold Name a-dored,
From age to age, the only Lord. Amen.

℣. His truth shall be thy shield and buckler.

℟. Thou shalt not be afraid for any terror by night. *Let the Response be made privately.*

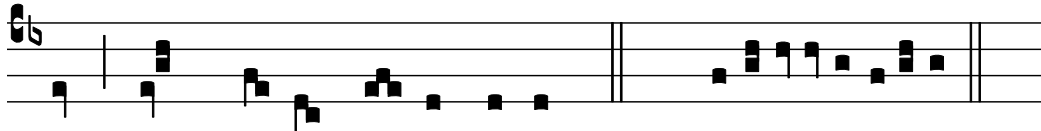
The Third Sunday of Lent.

Jesus cum eiecisset.

Ant.
I.i.



Hen Je-sus * had cast out the de-vil, the dumb man



spake : and the people wonder-ed. *Ps.* Blessed be the Lord. 52*.

Prayer.

WE beseech thee, Almighty God,
look upon the desires of thy
humble servants : and stretch forth
the right hand of thy Majesty to be
our defence. 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 j.*

Si in digito Dei.

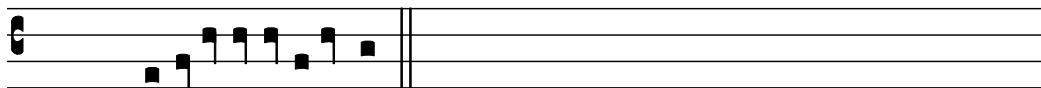
Ant.
III.iv.



F I with the finger * of God cast out de-vils :



no doubt the kingdom of God is come up-on you.

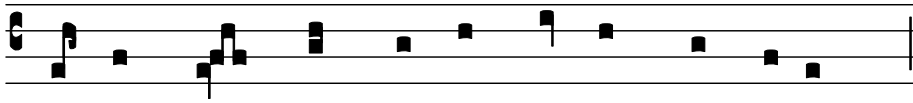


Ps. My God, my God. (22./xxj.) [109].

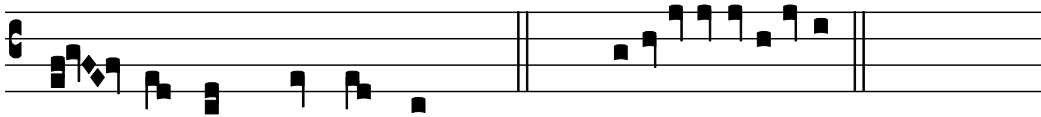
¶ *At iij.*

Dum fortis armatus.

Ant.
III.iv.



Hen a strong man * armed keepeth his pa-lace :

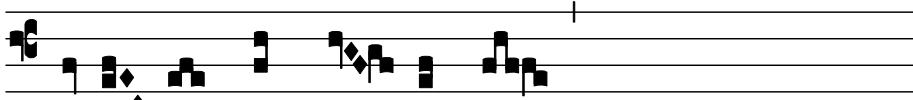


all his goods are in peace. *Ps.* Teach me, O Lord.
(119./cxviiij. 33.) [161].

Chapter. Be ye therefore followers. 1205.

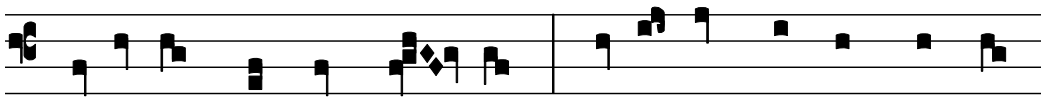
Bonum michi Domine.

Resp.
II.

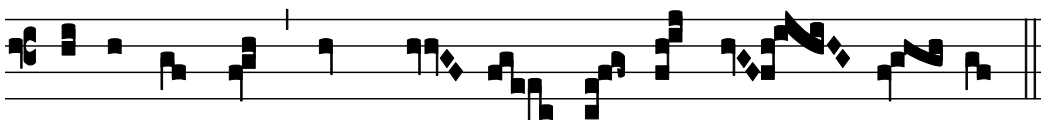


T is good for me, O Lord,

Continued by the Choir.



* that I have been in trou- ble. †The law of the mouth is dear-



er unto me than thou- sands of gold and sil- ver.

The Clerk sings.

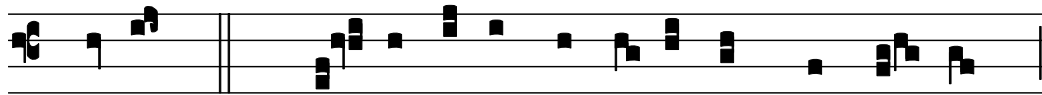


∞ Thy hands have made me, and fashioned me : O give

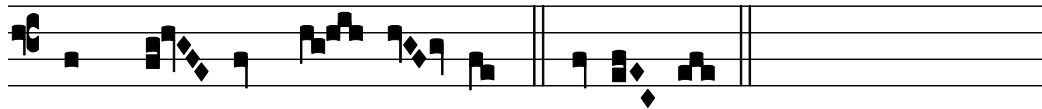
The Third Sunday of Lent.



me understand-ing, that I may learn thy com-mandments.



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



and to the Ho- ly Ghost. It is good.

✠. He will say unto the Lord.

℞. Thou art my hope, and my strong hold, my God.

¶ *At vj.*

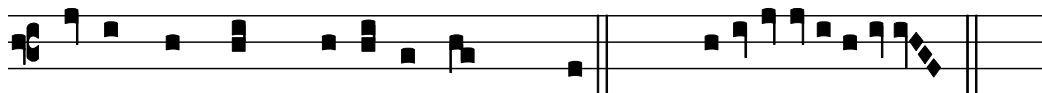
Qui non colligit.

Ant.

I.v.



E that gather-eth not * with me scatter-eth : and he



that is not with me is a-against me. *Ps.* My soul hath longed.

(119./cxviiij. 81.) [179].

Chapter. Ephes. v. 3.

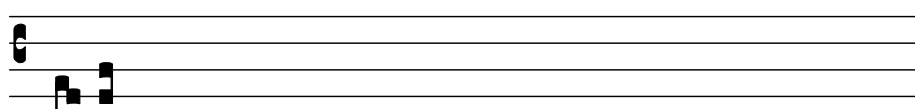
Ut fornication, and all
uncleanness, or covetousness, let
it not be once named among you, as

becometh saints. ℞. Thanks be to
God.

The Third Sunday of Lent.

Servus tuus.

Resp.
VIII.



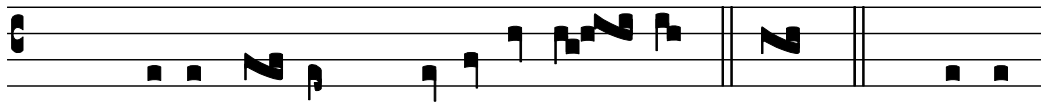
I am

Continued by the Choir.



* thy ser-vant. †Give me understanding, O Lord.

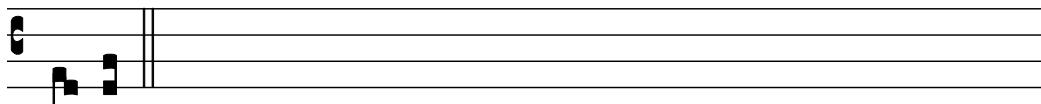
Clerk.



∕. That I may learn thy testimo- nies. †Give. ∕. Glo-ry



be to the Father, and to the Son : and to the Ho-ly Ghost.



I am.

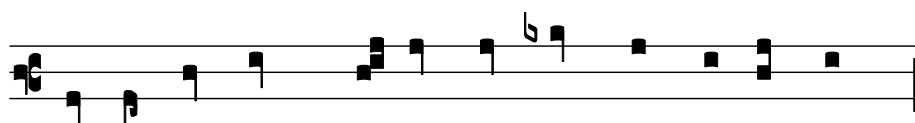
∕. He shall deliver thee.

℞. From the snare of the hunter, and from the noisesome pestilence.

☩ *At None.*


Cum immundus spiritus.

Ant.
I.i.



A Hen an unclean spi- rit * is gone out of a man :

The Third Sunday of Lent.



he walk-eth through dry pla-ces, seeking rest, and find-
eth none. *Ps.* Thy testimonies. (119./cxviiij. 129.) [195].

Chapter. Ephes. v. 5.

<p>FOr this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an</p>	<p>idolater, hath any inheritance in the kingdom of Christ and of God. <i>R.</i> Thanks be to God.</p>
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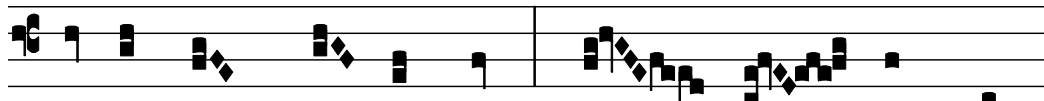
Septies in die.

Resp.
II.




Even times a day

Continued by the Choir.



* do I praise thee, O Lord. †O my God, des-
troy me not.

Clerk.

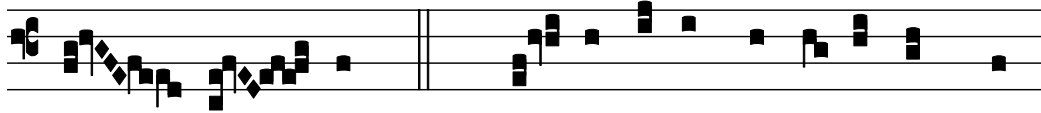


R. I have gone astray like a sheep that is lost : seek thy

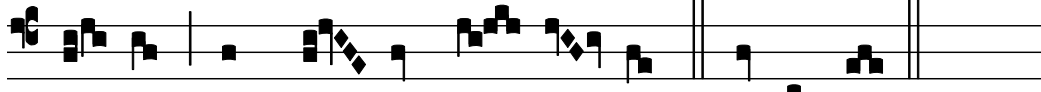
The Third Sunday of Lent.



servant, O Lord : for I do not forget thy com-mandments.



†O my God. ⁊. Glo- ry be to the Father, and to



the Son : and to the Ho- ly Ghost. Se-ven times.

⁊. He shall defend thee under his wings.

℞. And thou shalt be safe under his feathers.

¶ Let these preceding ℞℞. be sung at the Hours daily in the above manner for xv. days.

¶ At ij. Vespers.

Ant. Sit thou on my right hand. [375].

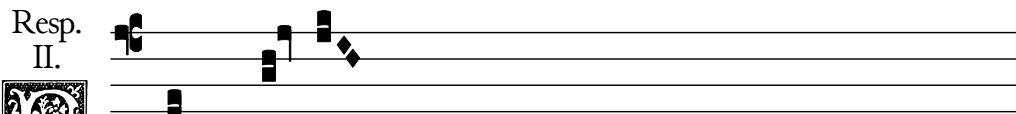
Ps. The Lord said unto my Lord. (110./cix.) [375]. &c.

Chapter. Ephes. v. 1.

BE ye therefore followers of God,
as dear children : and walk in
love, as Christ also hath loved us, and
hath given himself for us as offering

and a sacrifice to God for a sweet-
smelling savour. ℞. Thanks be to
God.

Educ de carcere.



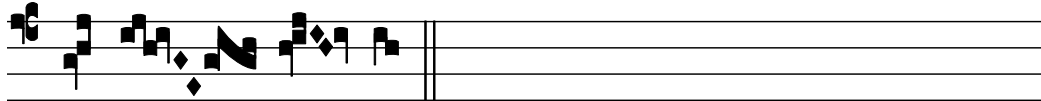
Ring my soul

The Third Sunday of Lent.

Continued by the Choir.



* out of pri- son. †That I may give thanks un-to

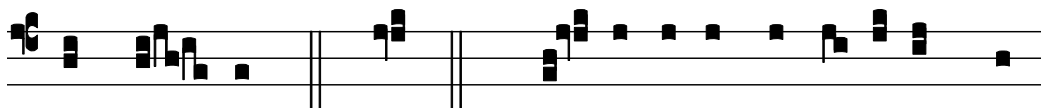


thy Name, O Lord.

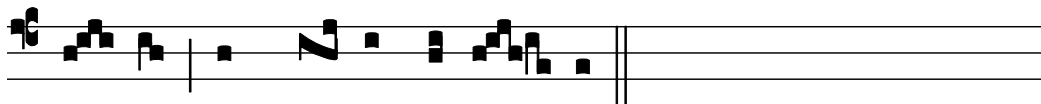
Clerk.



℣. I had no place to flee un-to : and no man car- ed

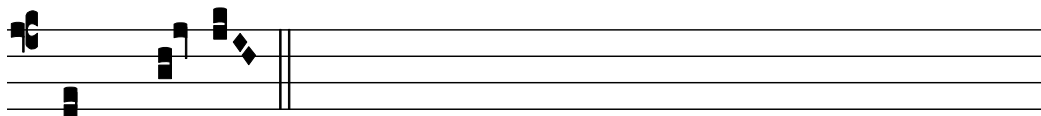


for my soul. †That. ℣. Glo- ry be to the Father and to



the Son : and to the Ho-ly Ghost.

Let the Choir repeat the ℣.



Bring my soul.

Let the preceding ℣. be sung daily at Vespers through this week when the service is of the feria.

Hymn. Now is the healing time decreed. 1168.

℣. God shall give his angels charge over thee.

℣. To keep thee in all thy ways. *Let the Response be made privately.*

The Third Sunday of Lent.

Extollens quedam mulier.

Ant.
VIII.i.



certain wo-man * of the compa-ny lifted up her
voice and said, Blessed is the womb that bare thee, and the
paps which thou hast sucked : But Je-sus said unto her, Yea,
ra-ther, blessed are they that hear the word of God, and
keep it. *Ps.* My soul doth magnify. 69*.

Prayer.

WE beseech thee, Almighty God,
look upon the desires of thy
humble servants : and stretch forth
the right hand of thy Majesty to be
our defence. 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.

Let the above order of Hymns on this Sunday serve for fifteen days : &c.

Monday.

At Matins.

¶ On Monday and daily through the week the *℣℣.* and *℞℞.* at Matins are said according to the order of the Nocturns of the History of the Sunday : in such a way that the ferial *℞℞.* are not omitted, as is noted above in the first week of the Advent of the Lord.

And if no Feast of ix. Lessons shall fall in this week : then the first ferial *℞.* : namely Is this your younger brother. will be the third on Wednesday and the other two ferial *℞℞.* will be sung on Saturday. If any feast of Nine Lessons shall fall on any feria during the week, then the first ferial *℞.* shall be the third when the Third Nocturn first is said, and the other two ferial Responsories will be said when the service is of the feria for the last time in this week. If however only the Tuesday is available during this week, then the first ferial *℞.* shall be the third when the Second Nocturn is sung, and the other two ferial *℞.* shall be sung in place of the eighth and ninth *℞℞.* when the service is of the feria for the last time. If indeed no Feast of Nine Lessons shall occur during this week : then let the first ferial *℞.* be sung as the third on Wednesday and let the other two ferial Responsories be sung on Saturday : as is indicated above.

First Lesson. Gen. xxxvij. 17.



And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this

dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him : and we shall see what will become of his dreams. But thou, O Lord, have mercy upon us.

Second Lesson. Gen. xxxvij. 21.

And Reuben heard it, and he delivered him out of their hands ; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that

is in the wilderness, and lay no hand upon him : that he might rid him out of their hands, to deliver him to his father again. And it came to pass, when Joseph was come unto his

brethren, that they stript Joseph out of his coat, his coat of many colours that was on him : and they took him, and cast him into a pit : and the pit was empty, there was no water in it. And they sat down to eat bread : and

they lifted up their eyes and looked, and, behold, a company of Ishmeelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. But thou, O Lord, have mercy upon us.

Third Lesson. Gen. xxxvij. 26.

AND Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood ? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him : for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites merchantmen : and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver : and they brought Joseph into Egypt. And Reuben returned unto the pit : and, behold, Joseph was not in the pit :

and he rent his clothes. And he returned unto his brethren, and said, The child is not : and I, whither shall I go ? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood : and they sent the coat of many colours, and they brought it to their father : and said, This have we found : know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat : an evil beast hath devoured him : Joseph is without doubt rent in pieces. But thou, O Lord, have mercy upon us.

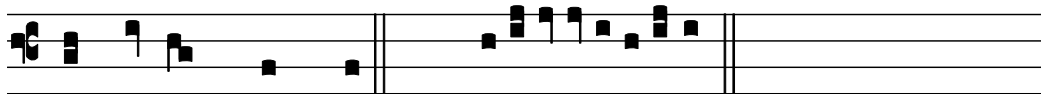
At Lauds.

Amen dico vobis quia.

Ant.
Ii.



E-ri-ly I say unto you, * no prophet is accepted



in his own country. *Ps.* Blessed be the Lord. 52*.

Prayer.

WE beseech thee, O Lord,
mercifully to pour forth thy
grace into our hearts : that, as we
abstain from bodily foods, so also we
may withdraw our senses from hurtful

excesses. Through Jesus Christ thy
Son our Lord, who liveth and
reigneth with thee and the Holy
Ghost, one God, world without end.
R. Amen.

¶ *At iij.*

Chapter. Isaiah j. 16.

WAsh you, make you clean : put
away the evil of your doings
from before mine eyes : cease to do

evil : learn to do well. *R.* Thanks be
to God.

R. It is good for me. 1201.

¶ *At vj.*

Chapter. Isaiah j. 17.

SEEK judgement, relieve the
oppressed, judge the fatherless,
plead for the widow. Come now, and

let us reason together, saith the Lord.
R. Thanks be to God.

R. I am thy servant. 1203.

¶ *At None.*

Chapter. Isaiah j. 18.

THOUGH your sins be as scarlet,
they shall be as white as snow :
though they be red like crimson, they

shall be as wool. *R.* Thanks be to
God.

*This preceding Chapter is said at the Hours on ferias until the Passion of the Lord :
when the service is of the feria.*

R. Seven times a day. 1204.

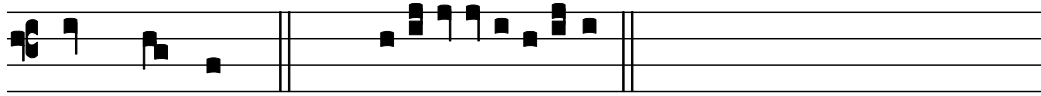
¶ *At Vespers.*

Jesus autem transiens.

Ant.
I.i.



Ut Je-sus * passing through the midst of them



went his way. *Ps.* My soul doth magnify. 53*.

Prayer.

LEt thy mercy, we beseech thee,
O Lord, assist us, that from the
threatening dangers of our sins : by
thy protection we may merit to be
rescued : by thy deliverance to be

saved. Through Jesus Christ thy
Son our Lord, who liveth and
reigneth with thee and the Holy
Ghost, one God, world without end.
R. Amen.

¶ *Tuesday.*

At Matins.

First Lesson. Gen. xxxix. 1.



And Joseph was brought
down to Egypt : and Poti-
phar, an officer of Pharaoh,
captain of the guard, an Egyptian,
bought him of the hands of the
Ishmeelites, which had brought him
down thither. And the Lord was
with Joseph, and he was a prosperous
man : and he was in the house of his
master the Egyptian. And his master
saw that the Lord was with him, and
that the Lord made all that he did to

prosper in his hand. And Joseph
found grace in his sight, and he
served him : and he made him over-
seer over his house, and all that he
had he put into his hand. And it
came to pass from the time that he
had made him overseer in his house,
and over all that he had, that the
Lord blessed the Egyptian's house for
Joseph's sake : and the blessing of the
Lord was upon all that he had in the
house, and in the field. And he left

all that he had in Joseph's hand : and he knew not ought he had, save the

bread which he did eat. But thou, O Lord, have mercy upon us.

Second Lesson. Gen. xxxix. 6.

AND Joseph was a goodly person, and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph : and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand : there is none greater in this house than I : neither hath he kept back any thing from me but thee, because thou art his wife : how then can I do this great

wickedness, and sin against God ? And it came to pass, as she spake to Joseph day by day, that he hearkened not unto her, to lie by her, or to be with her. And it came to pass about this time, that Joseph went into the house to do his business : and there was none of the men of the house there within. And she caught him by his garment, saying, Lie with me : and he left his garment in her hand, and fled, and got him out. But thou, O Lord, have mercy upon us.

Third Lesson. Gen. xxxix. 13.

AND it came to pass, when she saw that he had left his garment in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us : he came in unto me to lie with me, and I cried with a loud voice : and it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake

unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me : and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me : that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were


The Third Week of Lent.

bound : and he was there in the prison. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison ; and whatsoever they did

there, he was the doer of it. The keeper of the prison looked not to any thing that was under his hand : because the Lord was with him, and that which he did, the Lord made it to prosper. But thou, O Lord, have mercy upon us.

Si duo ex vobis.

Ant.
I.i.



M F two of you * shall agree on earth as touch-
ing a-nything that they shall ask, it shall be done for
them by my Father which is in heaven, saith the Lord.

Ps. Blessed be the Lord. 52*.

Prayer.

Hear us, almighty and merciful God, and graciously bestow upon us the healthful gifts of continence. Through Jesus Christ thy

Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end.
R. Amen.

¶ *At Vespers.*

Ubi duo vel tres.

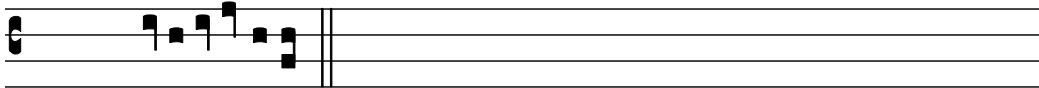
Ant.
IV.v.



Here two or three * are gather-ed to-gether in my



Name : there am I in the midst of them, saith the Lord.



Ps. My soul doth magnify. 61*.

Prayer.

Defend us, O Lord, by thy protection : and keep us ever from all iniquity. Through Jesus Christ thy Son our Lord, who liveth and

reigneth with thee and the Holy Ghost, one God, world without end.
R. Amen.

¶ *Wednesday.*

At Matins.

First Lesson. Gen. xl. 1.



And it came to pass that the butler of the king of Egypt and his baker had offended their lord the king of Egypt. And Pharaoh was wroth against two of his officers, against the chief of the butlers, and against the chief of the bakers. And he put them in ward in the house of the captain of the guard,

into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them : and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night, each man according to the interpretation of his dream, the butler and

the baker of the king of Egypt, which were bound in the prison. And Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad. And he asked Pharaoh's officers that were with him

in the ward of his lord's house, saying, Wherefore look ye so sadly to day ? And they said unto him, We have dreamed a dream, and there is no interpreter of it. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. xl. 8.

AND Joseph said unto them, Do not interpretations belong to God ? tell me them, I pray you. And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me : and in the vine were three branches : and it was as though it budded, and her blossoms shot forth : and the clusters thereof brought forth ripe grapes : and Pharaoh's cup was in my hand : and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand. And Joseph said unto him, This is the interpretation of it : The three branches are three days : yet within three days shall Pharaoh lift up thine head, and restore thee unto thy place : and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler. But think on me when it shall be well with thee, and shew kindness, I pray

thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house : for indeed I was stolen away out of the land of the Hebrews : and here also have I done nothing that they should put me into the dungeon. When the chief baker saw that the interpretation was good, he said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head : and in the uppermost basket there was of all manner of bakemeats for Pharaoh : and the birds did eat them out of the basket upon my head. And Joseph answered and said, This is the interpretation thereof : The three baskets are three days : yet within three days shall Pharaoh lift up thy head from off thee, and shall hang thee on a tree ; and the birds shall eat thy flesh from off thee. But thou, O Lord, have mercy upon us.

Third Lesson. Gen. xl. 20.

AND it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants : and he lifted up the head of the chief butler and of the chief baker among his servants. And he restored the chief butler unto his butlership again; and he gave the cup into Pharaoh's hand : but he hanged the chief baker : as Joseph had interpreted to them. Yet did not the chief butler remember Joseph, but forgot him.

(Gen. xli.) And it came to pass at the end of two full years, that Pharaoh dreamed : and, behold, he stood by the river. And, behold, there came up out of the river seven well favoured kine and fatfleshed : and they fed in a meadow. And, behold, seven other kine came up after them out of the river, ill favoured and leanfleshed : and stood by the other kine upon the brink of the river. And the ill favoured and leanfleshed kine did eat up the seven well favoured and fat kine. So Pharaoh awoke. And he slept and dreamed the second time : and, behold, seven ears of corn came up upon one stalk, rank and good. And,

behold, seven thin ears and blasted with the east wind sprung up after them. And the seven thin ears devoured the seven rank and full ears. And Pharaoh awoke, and, behold, it was a dream. And it came to pass in the morning that his spirit was troubled : and he sent and called for all the magicians of Egypt, and all the wise men thereof : and Pharaoh told them his dream : but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day : Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, both me and the chief baker : and we dreamed a dream in one night, I and he : we dreamed each man according to the interpretation of his dream. And there was there with us a young man, an Hebrew, servant to the captain of the guard : and we told him, and he interpreted to us our dreams : to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was. But thou, O Lord, have mercy upon us.

The Third Week of Lent.

Audite et intelligite.

Ant.
VIII.i.



Earken, * and understand the tra-di-tions which the



Lord hath giv-en you. *Ps.* Blessed be the Lord. 68*.

Prayer.

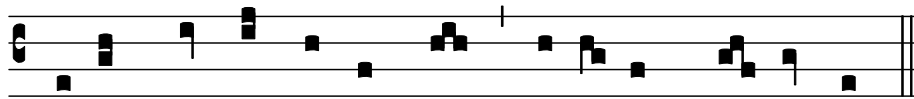
GRant unto us, we beseech thee,
O Lord : that being taught by
salutary fasts [and prayers] : and
abstaining from hurtful vices : we
may the more readily obtain thy

mercy. Through Jesus Christ thy
Son our Lord, who liveth and
reigneth with thee and the Holy
Ghost, one God, world without end.
R. Amen.

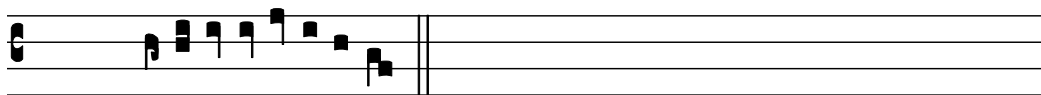
¶ *At Vespers.*

Non lotis manibus.

Ant.
VII.i.



O eat with unwashen hands de-fil- eth not a man.



Ps. My soul doth magnify. 67*.

Prayer.

GRant, we beseech Thee, al-
mighty God, that we who seek
the grace of Thy protection, being
delivered from all evils, may serve
Thee with a quiet mind. Through

Jesus Christ thy Son our Lord, who
liveth and reigneth with thee and the
Holy Ghost, one God, world without
end. *R.* Amen.

¶ *Thursday.*

At Matins.

First Lesson. Gen. xli. 14-43. with several omissions.



And so Joseph was brought out of the dungeon : and came in unto Pharaoh. Who having heard the king's dream, answered saying, The seven good kine are seven years : and the seven good ears are seven years of plenty : and the seven ill favoured kine shall be seven years of great famine. Behold, there come seven years of great plenty throughout all the land of Egypt : and there shall arise after them seven

years of famine. Now therefore let the king look out a man discreet and wise, and set him over the land of Egypt, that the fifth part of the fruits shall be for store against the years of famine. And the king took off his ring from his hand, and put it upon Joseph's hand, and he made him to ride in his chariot : and he made him ruler over all the land of Egypt. But thou, O Lord, have mercy upon us.

Second Lesson. Gen. xli. 3-13. with several omissions.

And Joseph's ten brethren went down to Egypt among those that came : for the famine was in all the land. And when his brethren bowed down themselves before him he knew them, but made himself strange unto them, and spake roughly unto them ; and he said unto them, Whence come ye ? And they said, From the land of Canaan to buy food. Then he remembered the dreams which he dreamed of them, and said

unto them, By the life of Pharaoh ye are spies : to see the nakedness of the land ye are come. And they said unto him, Nay, my lord, but we servants are all one man's sons : we are peacable men, thy servants are no spies. Thy servants are twelve brethren, the sons of one man : and, behold, the youngest is this day with our father, and one is not. But thou, O Lord, have mercy upon us.

Third Lesson. Gen. xli. 14.

And Joseph said unto his brethren, That is it that I spake unto

you, saying, Ye are spies : hereby ye shall be proved : By the life of

Pharaoh ye shall not go forth hence, except your youngest brother come hither. Send one of you, and let him fetch your brother, and ye shall be kept in prison, that your words may be proved, whether there be any truth in you: or else by the life of Pharaoh surely ye are spies. And he put them all together into ward three days. And Joseph said unto them the third day, This do, and live : for I fear God : if ye be true men, let one of your brethren be bound in the house of

your prison : go ye, carry corn for the famine of your houses : but bring your youngest brother unto me : so shall your words be verified, and ye shall not die. And they did so. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear : therefore is this distress come upon us. But thou, O Lord, have mercy upon us.

At Lauds.

Operamini non cibum.

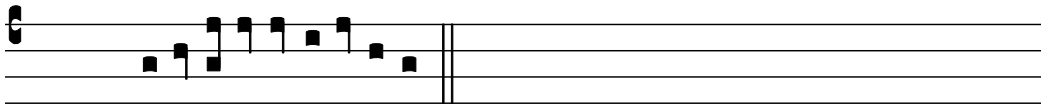
Ant.
VIII.i.



Abour not * for the meat which pe-rish-eth :



but for that meat which endur-eth unto ev-erlasting life.



Ps. Blessed be the Lord. 68*.

Prayer.

GRrant, we beseech thee, almighty God : that the holy devotion of these fasts : may both bestow purity upon us : and render us

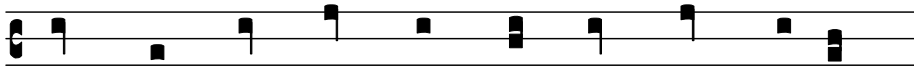
acceptable to thy majesty. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without

end. *R.* Amen.

¶ *At Vespers.*

Panis enim Dei est.

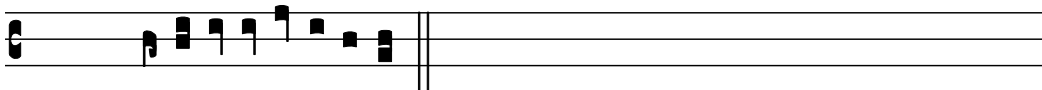
Ant.
VII.ii.



Or the Bread of God * is he which cometh



down from heaven : and giv-eth life unto the world.



Ps. My soul doth magnify. 67*.

Prayer.

May thy heavenly favour, we beseech thee, O Lord, magnify thy subject people, and make them ever to keep thy commandments.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *R.* Amen.

¶ *Friday.*

At Matins.

First Lesson. Gen. xlij. 23. with several omissions.



And they knew not that Joseph understood them : for he spake unto them by an interpreter. And he turned himself about from them, and wept : and returned to them again, and communed with them, and took from

them Simeon, and bound him before their eyes. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way. And they came unto Jacob their father unto the land of Canaan,

and told him all that befell unto them : saying, The man, who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men ; we are no spies : we be twelve breth-

ren, sons of our father : one is not, and the youngest is this day with our father. And he said unto us, ye shall not see my face, unless ye bring your youngest brother unto me. But thou, O Lord, have mercy upon us.

Second Lesson. Gen. xliij. 6. with omissions.

AND Jacob said unto his sons, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother ? If it must be so now, do this : and God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved. And they took money, and Benjamin : and

went down to Egypt, and stood before Joseph and bowed themselves to him to the earth. And when Joseph saw Benjamin with them, he said to the ruler of his house, Bring these men home, and slay, and make ready : for these men shall dine with me at noon. But thou, O Lord, have mercy upon us.

Lesson iij. Gen. xlv. 1. with omissions.

THEN Joseph wept aloud (for he could not refrain himself :) and he said unto his brethren, Come near to me, I pray you. I am Joseph your brother, whom ye sold into Egypt. Doth our father yet live ? And his brethren could not answer him : for they were troubled at his presence. At which he gently said, Be not grieved, nor angry with yourselves,

that ye sold me hither : for God did send me before you into Egypt to preserve life. It was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father : for yet there are five years of famine. But thou, O Lord, have mercy upon us.

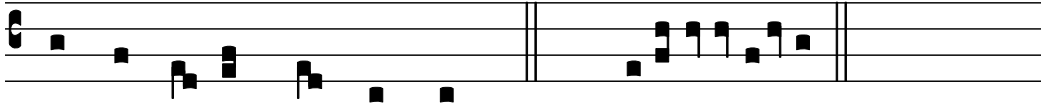
The Third Week of Lent.

Domine ut video.

Ant.
III.iv.



Ir, I perceive * that thou art a prophet : our fathers



worshipped in this mountain. *Ps.* Blessed be the Lord. 56*.

Prayer.

LEt thy gracious favour, we beseech thee, O Lord, accompany our fasts : that as we abstain from nourishment in the body : so we may fast from sins in the mind.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *R.* Amen.

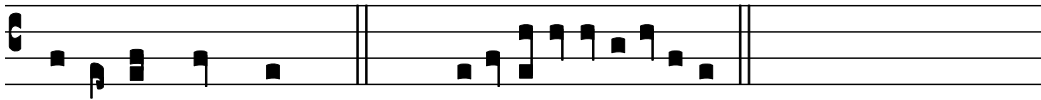
¶ *At Vespers.*

Veni adoratores.

Ant.
VIII.i.



Rue worshippers * shall worship the Father in



spi-rit and in truth. *Ps.* My soul doth magnify. 79*.

Prayer.

GRant, we beseech thee, almighty God : that we who trust in thy protection : may by thy aid overcome all things that oppose us. Through

Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *R.* Amen.

¶ *Saturday.*

At Matins.

First Lesson. Gen. xlvj. 1. with omissions.

AND Jacob took his journey with all that he had, and came to Beersheba, and offered sacrifices unto the God of his father Isaac. And God spake in the night, saying unto him, Fear not to go down into Egypt : for I will there make of thee a great nation : and Joseph shall put his hand upon thine eyes. And Israel sent Judah before him unto Joseph, to direct his face unto Goshen ; and when they came into the land. Joseph made ready his chariot, and went up to meet his father, to Goshen, and presented himself unto

him : and he fell on his neck, and wept on his neck a good while. And his father said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee : the land of Egypt is before thee : in the best of the land make thy father and brethren to dwell ; in the land of Goshen let them dwell : and make them rulers over my cattle. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. xlvij. 27, xlix. 1-7. with omissions.

AND Israel dwelt in the land of Egypt, in the country of Goshen : and they had possessions therein, and grew, and multiplied exceedingly. And he lived in the land of Egypt seventeen years : so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that he must die. And he called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob : and hearken unto Israel your father. Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power : unstable as water, thou shalt not excel : because thou wentest up to thy father's bed : then defiledst thou it : he went up to my couch. Simeon and Levi are brethren : instruments of cruelty are in their

habitations. O my soul, come not thou into their secret : unto their assembly, mine honour, be not thou united : for in their anger they slew a man, and in their selfwill they digged

down a wall. Cursed be their anger, for it was fierce : and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel. But thou, O Lord, have mercy upon us.

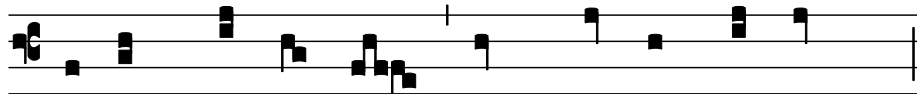
Third Lesson. Gen. xlix. 8.

Judah, thou art he whom thy brethren shall praise : thy hand shall be in the neck of thine enemies : thy father's children shall bow down before thee. Judah is a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion : who shall rouse him up ? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come : and unto him shall the gathering of the people be. Binding (saith Jacob) his foal unto the vine, and his ass's colt unto the choice vine :

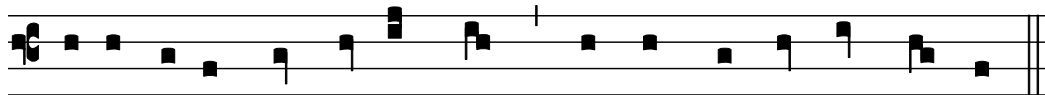
he washed his garments in wine, and his clothes in the blood of grapes : his eyes shall be red with wine, and his teeth white with milk. Zebulun shall dwell at the haven of the sea : and he shall be for an haven of ships : and his border shall be unto Zidon. Issachar is a strong ass couching down between two burdens : and he saw that rest was good, and the land that it was pleasant : and bowed his shoulder to bear, and became a servant unto tribute. But thou, O Lord, have mercy upon us.

Inclinavit se Jesus.

Ant.
I.v.

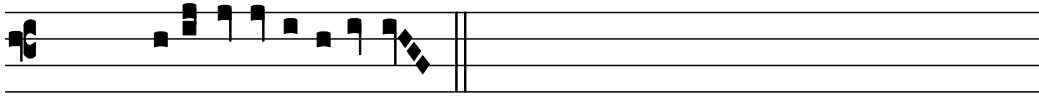


E-sus * stooped down, and wrote on the ground :



if a-ny one is without sin, let him cast a stone at her.

The Third Week of Lent.



Ps. Blessed be the Lord. 52*.

Prayer.

GRant, we beseech thee, almighty God that they who for the mortification of the flesh abstain from food : may by following after righteousness fast from sin. Through

Jesus Christ thy Son our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. *R.* Amen.

Dñica. iij. quadragésime.

Homicatio autē et omnis immundicia aut auaricia/nec nominetur in vobis: sicut decet sanctos. *ym. Deo me est. ps. Defecit. Epim. gratias. Responsozum.*

Eruus quat. tuuse go sum. Da michi intellectum

domine. *v. Et discam mādata tu a. Da. p. Gloria pa-*

Uersl. I pte libera-
uit me. *tri et si li o: et spiritu i sancto. y. Seruus. C Ad Nonam. Asia.*

Cum immundus spiritus exi e rit ab homine ambulat per

lo ca inaquosa querens requiem et non inuenit. *ps. Mirabilia.*

Nec scitote fratres intelligētes q̄ omnis fornicator/ *Capitulū.*
aut immundus: aut auarus quod est idolorum seruitus: non
habet hereditatem in regno christi et dei. *Responsozum.*

Epti es in di e laudem dixi tibi do mine.

De us me us ne per Das

me. *v. Erra ut sicut ouis que peri e rat: require seruum tuum*

[Antiphonale Sarisburiense 1519: 169v.]