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The Fourth Sunday in Lent.
The Fourth week in Lent.

Edited by William Renwick.

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The Fourth Sunday in Lent.

1. **A.** **¶** On the 4. Sunday in xl. all is said of the History.
On Wednesday and Saturday the ferial *R̄*. is sung.
On Tuesday a Memorial of Saints Perpetua and Felicity at 2. Vespers and at Matins of Saint Mary.
2. **A.** **¶** On the 4. Sunday in xl. all is said of the History, and the Feast of Saint Gregory should be deferred until the morrow. At Vespers, which will be of the Feast, let there be a solemn Memorial of the Sunday.
On Thursday the ferial *R̄*. is sung.
Saturday is of Saint Edward. Chap. *Blessed is the man that shall continue in wisdom.* [884].
3. **A.** **¶** On the 4. Sunday in xl. all is said of the History. At 1. Vespers let there be a Memorial of Saint Edward. At 2. Vespers, which will be of Saint Cuthbert, let there be a Memorial of the Sunday.
On Friday the ferial *R̄*. is sung.
Saturday is of the Annunciation. Vespers will be of the Sunday, unless it be the Feast of the Place, with only a Memorial of the Feast.
4. **A.** **¶** On the 4. Sunday in xl. the service is of the Sunday. At 1. Vespers, which will be of the Annunciation, let there be a solemn Memorial of the Sunday.
On Wednesday and Saturday the ferial *R̄*. is sung.
5. **A.** **¶** On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of Saint Richard, with a Memorial of the Sunday.
On Friday the ferial *R̄*. is sung.
1. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Wednesday the ferial *R̄*. is sung.
Saturday is of Saint Gregory. Chap. *Behold a great priest.* [1019].
2. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday. At 1. Vespers, which will be of the Feast of Saint Gregory, let there be a solemn Memorial of the Sunday, and on Wednesday the ferial *R̄*. is sung. [106v.]
Friday is of Saint Edward. Chap. *Blessed is the man that shall continue in wisdom.* [884].
3. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint Cuthbert be deferred until Tuesday, and on Saturday the ferial *R̄*. is sung.

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4. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, let all be sung of the History, and on Wednesday and on Saturday the ferial **R̄**. is sung.
5. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint Richard be deferred until Tuesday. 2. Vespers will be of Saint Ambrose, with a solemn Memorial of the Sunday, and on Friday the ferial **R̄**. is sung.
1. **C.** **¶** On the 4. Sunday in xl. all is said of the History and nothing of the Virgins Perpetua and Felicity, except a Memorial at Matins and at Vespers of Saint Mary.
On Wednesday the ferial **R̄**. is sung.
2. **C.** **¶** On the 4. Sunday in xl. all is said of the History, and on Wednesday the ferial **R̄**. is sung.
3. **C.** **¶** On the 4. Sunday in xl. all is said of the History, and let the Feast of Saint Benedict be deferred until the morrow, and on Friday the ferial **R̄**. is sung.
4. **C.** **¶** On the 4. Sunday in xl. all is said of the History.
On Wednesday the ferial **R̄**. is sung.
5. **C.** **¶** On the 4. Sunday in xl. all is said of the History. 2. Vespers will be of the Feast of Saint Ambrose with a full service on the morrow.
On Thursday the ferial **R̄**. is sung.
1. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint David be deferred until Tuesday.
Monday and Tuesday are Feasts of Chad and David of ix. Lessons. All of the Common of one Confessor and Bishop, and on Friday the ferial **R̄**. is sung.
2. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday.
On Wednesday the ferial **R̄**. is sung.
3. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday.
On Thursday the ferial **R̄**. is sung.
On Wednesday the Chap. *Blessed is the man that shall continue in wisdom.* [884].
4. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial **R̄**. is sung.
5. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Wednesday the ferial **R̄**. is sung.
Saturday is of Saint Ambrose. 2. Vespers will be of the Sunday with a Memorial of the Feast.
1. **C.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint Chad be deferred until the morrow.

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Monday is of Saint Chad, ix. Lessons. All from the Common of one Confessor and Bishop, and on Thursday the ferial *R̄*. is sung.

2. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial *R̄*. is sung.

3. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday, and on Saturday the ferial *R̄*. is sung.

On Tuesday the Chap. *Blessed is the man that shall continue in wisdom.* [884].

4. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial *R̄*. is sung.

5. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday, and on Wednesday the ferial *R̄*. is sung.

1. *ℑ*. *℣* On the 4. Sunday in xl. the service is of the Sunday.

On Wednesday and Saturday the ferial *R̄*. is sung.

2. *ℑ*. *℣* On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial *R̄*. is sung.

3. *ℑ*. *℣* On the 4. Sunday in xl. the service is of the Sunday. Vespers will be of the Feast of Edward, King and Martyr. Chap. *Blessed is the man that shall continue in wisdom.* [884]. and on Saturday the ferial *R̄*. is sung.

4. *ℑ*. *℣* On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of the Feast of the Annunciation with a solemn Memorial of the Sunday.

On Thursday the ferial *R̄*. is sung.

5. *ℑ*. *℣* On the 4. Sunday in xl. the service is of the Sunday.

On Friday the ferial *R̄*. is sung.

1. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday.

On Wednesday and Saturday the ferial *R̄*. is sung.

2. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of the Feast Saint Gregory with a solemn Memorial of the Sunday.

On Thursday the ferial *R̄*. is sung.

3. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of the Feast of Saint Edward with a solemn Memorial of the Sunday.

On Saturday the ferial *R̄*. is sung.

4. *℥*. *℣* On the 4. Sunday in xl. the service is of the Sunday. Let the Feast of the Annunciation be deferred until the morrow unless it be the Feast of the Place : and 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.

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On Wednesday the ferial R̄. is sung.

5. ⑤. ① On the 4. Sunday in xl. the service is of the Sunday and on Friday the ferial R̄. is sung.

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At First Vespers.

Ant. Blessed be. [423].

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

Chapter. (*Gal. iv. 22.*)

IT is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born

after the flesh ; but he of the freewoman was by promise. *R.* Thanks be to God.

R. Hear my law. ix. 1247.

Hymn. Now is the healing time. 1168.

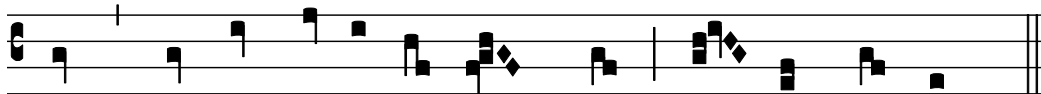
V. God shall give his angels. 1169.

Nemo te condemnavit mulier.

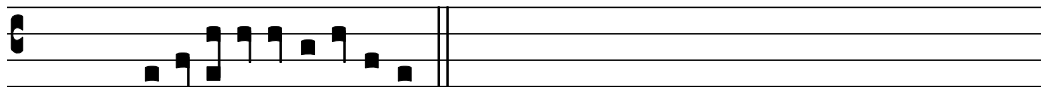
Ant.
VIII.i.



Ath no man * condemned thee, wo-man ? No man,



Lord. Neither do I condemn thee : now sin no more.



Ps. My soul doth magnify. 69*.

Prayer.

GRant, we beseech thee, Almighty God, that we, who are deservedly afflicted for our deeds : may be relieved by the consolation of

thy grace. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without

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end. *R.* Amen.

¶ *At Matins.*

Populus Domini et oves.

Invit.
VII.i.



He peo-ple * of the Lord, and the sheep of

his pas-ture. †O come, let us wor-ship God.

Ps. O come, let us sing. 42*.

And let the first Verse, the third, and the fifth be concluded thus.

glad in him with psalms.

Let the second, fourth, and sixth Verses be concluded thus.

hills is his also.

Hymn. The glory of these forty days. 1173.

¶ *In the first Nocturn.*

Ant. Serve ye the Lord. [18].

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

V. He will say unto the Lord.

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

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Let the Response be made privately.

¶ *Let Exodus be begun this day : and let it be read throughout the week until the end when the service is of the Temporale.*

First Lesson. Exodus j. 1.

Now these are the names of the children of Israel, which came into Egypt : every man and his household came with Jacob. Reuben, Simeon, Levi, and Judah, Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls : for

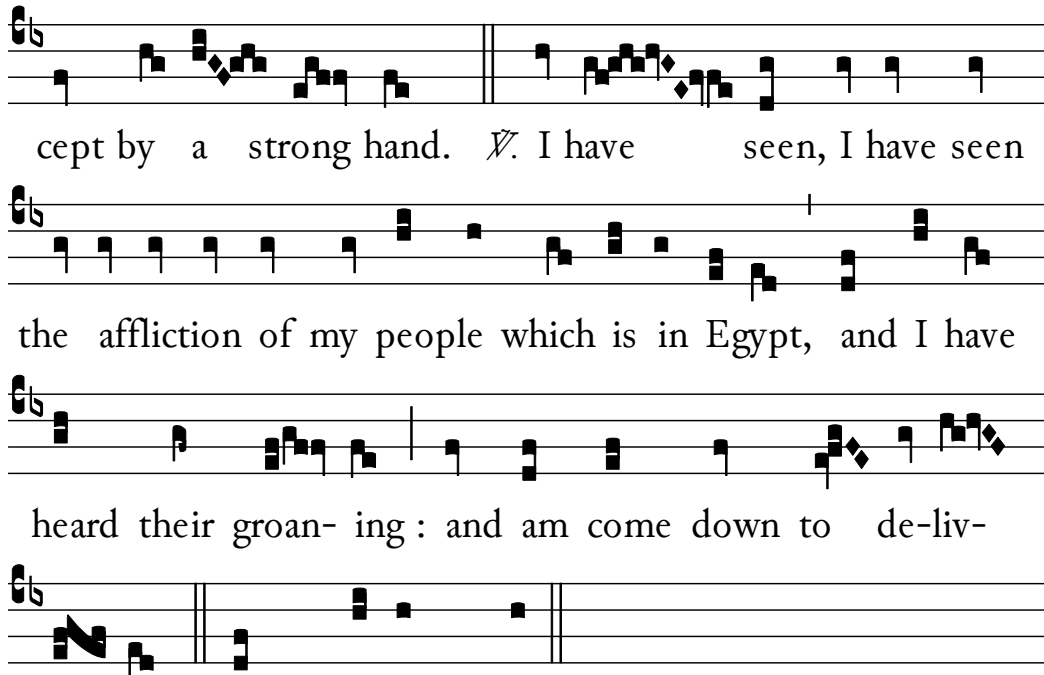
Joseph was in Egypt already. And Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty : and the land was filled with them. But thou, O Lord, have mercy upon us.

Locutus est Dominus.

1. Resp. IV.

T He Lord * spake unto Mo-ses, say- ing, Go
down into E- gypt, and speak unto Pha- raoh, that
he let my peo- ple go. †And Pha-raoh's heart was har-
den- ed : and he re-fus-eth to let the peo- ple go ex-

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cept by a strong hand. *℣.* I have seen, I have seen
 the affliction of my people which is in Egypt, and I have
 heard their groan- ing : and am come down to de-liv-
 er them. †And Pha-raoh's heart.

Second Lesson. Exodus j. 8.

Now there arose up a new king
 over Egypt, which knew not
 Joseph. And he said unto his people,
 Behold, the people of the children of
 Israel are more and mightier than we :
 come on, let us deal wisely with them :

lest they multiply, and it come to
 pass, that, when there falleth out any
 war, they join also unto our enemies,
 and fight against us, and so get them
 up out of the land. But thou, O
 Lord, have mercy upon us.

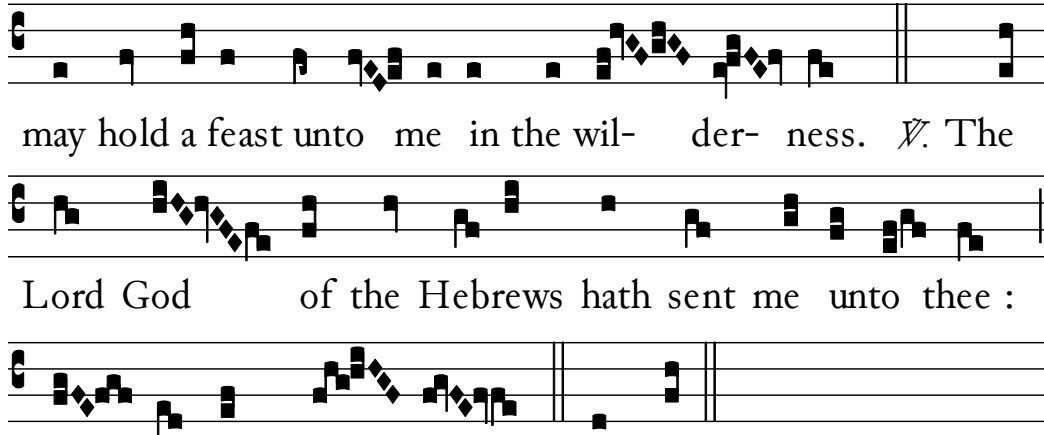
Stetit Moyses coram Pharaone.

2. Resp.
 VIII.



O-ses stood * be- fore Pha- raoh, and said,
 Thus saith the Lord. †Let my peo- ple go, that they

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may hold a feast unto me in the wil- der- ness. ⁊. The
 Lord God of the Hebrews hath sent me unto thee :
 that I should tell thee. †Let my.

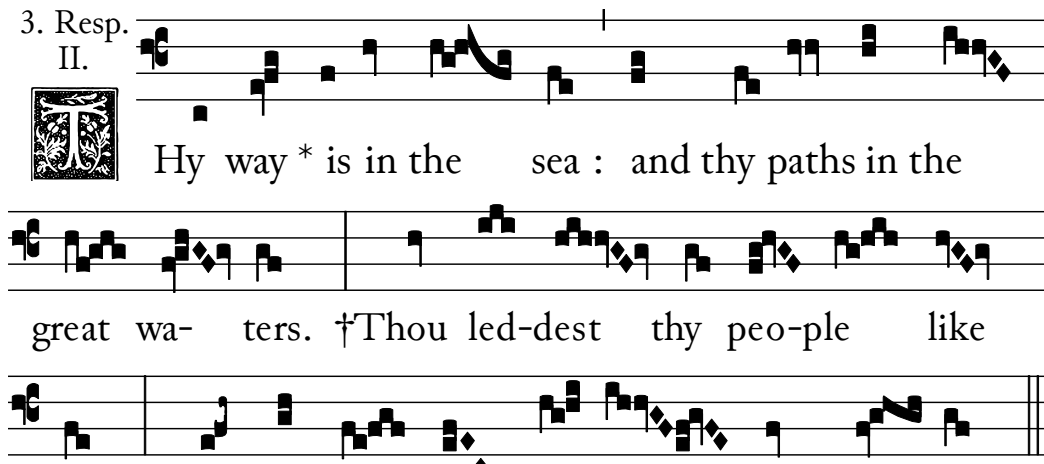
Third Lesson. Exodus j. 11.

Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the

Egyptians made the children of Israel to serve with rigour : and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve, was with rigour. But thou, O Lord, have mercy upon us.

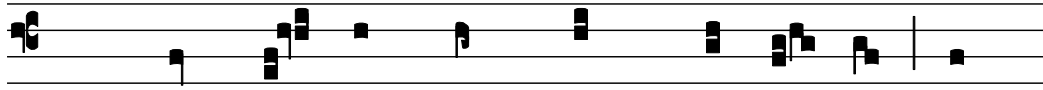
In mari via tua.

3. Resp.
 II.

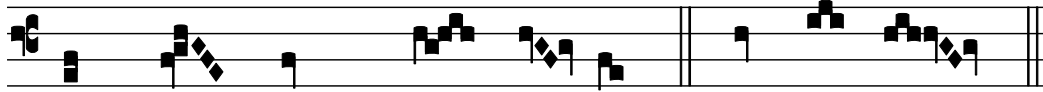


His way* is in the sea : and thy paths in the
 great wa- ters. †Thou led-dest thy peo-ple like
 sheep. ‡By the hand of Mo- ses and Aa- ron.

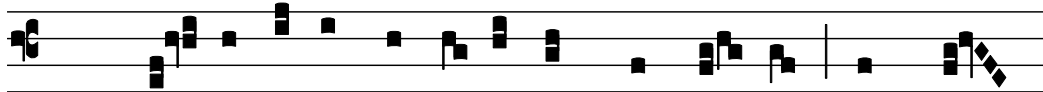
The Fourth Sunday in Lent.



℣. Thou broughtest them through the Red Sea : and



led them through much wa- ter. †Thou led-dest.



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



the Ho- ly Ghost. ‡By the hand.

¶ *In the ij. Nocturn.*

Ant. My goods are nothing. [32].

Ps. Preserve me. (16./xv.) [32]. *etc.*

℣. 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.

Moses stood on the mountain : fighting not with arms but with prayers. He stood stretching his hands to heaven, entreating with devoted affection : he prayed for help not from earth but from heaven. He fought with absent enemies, he contendeth with foreigners without battle : that by whom difference of

place had separated from foes, the effect of prayer should appear as a warrior present among enemies. Moses in praying maketh a hidden battle : but a manifest victory. Secretly he contendeth : that he evidently subdueth. Alone he prayeth : that many might be saved. Moses stood on the mountain,

already near to heaven : already near the stars. And as much as sublimity of mind had raised him up : by so much is the prayer delivered nearer to God. With Moses praying, victory is made : with cessation of grief, a mightier enemy is overcome by righteousness with a weary body. Israel ceaseth to conquer with Moses leaving off from prayer : that while divers people are delivered up, the power of prayer might be shewn to us. Indeed, for so long this disparity prevailed : as long as continual prayer was neglected. With perseverance in prayer : persevering victory is given strength. Now combat is waged with the enemy : now Amalek is vanquished by prayers. The people of the Hebrews are entrusted to God : whom the barbarity of the enemy had called forth to war. Prayer is directed in revenge of the enemy : whose crimes already called forth ruin. Lest while Moses' prayer for victory might have less effect, and the strength of

the enemy might be more powerful to the people of God : now no longer a heavenly but a human struggle might be supposed by all. For who of the righteous not praying hath fought, who not praying hath subdued the enemy ? Visions are stretched forth with Daniel's prayers : flames are rendered insensible, wild beasts are made torpid. Enemies fall : foes are vanquished. And indeed the more purely and more frequently the prayer hath been performed : so much more swiftly shall vengeance come to the enemy. Although in praying it is to be speaking with God, although it is to be conversing with him when thou would wish, although in prayers it is to be exchanging what thou wishest : and however much thou should not be able to hear his voice, yet when thou receivest what thou desirest, he deigneth to confer with thee, if not with words, nevertheless with benefits. But thou, O Lord, have mercy upon us.

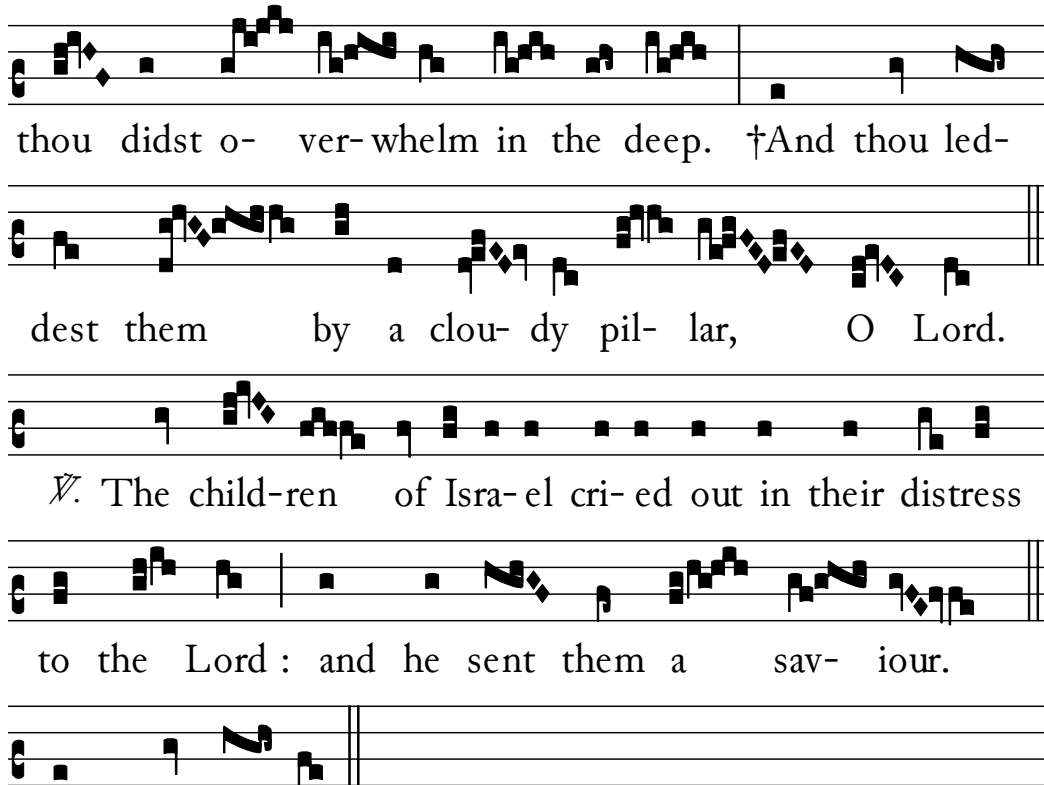
Qui persequantur populum.

4. Resp.
VII.



Hem that pursu- ed * thy people, O Lord,

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thou didst o- ver-whelm in the deep. †And thou led-
dest them by a clou- dy pil- lar, O Lord.
℟. The child- ren of Isra- el cri- ed out in their distress
to the Lord : and he sent them a sav- iour.
†And thou led-dest.

Fifth Lesson.

AND it came to pass (it saith) when Moses held up his hand : Israel prevailed. But when he lowered his hands : Amalek grew strong. The war declared with the Christians is shewn in this example : and in war the effect of earnest prayer is revealed. For Moses prayeth and overcometh : he ceaseth and is overcome. The Christian learned how he should behave : he found what he should shun. He learned, I say, how he should be conquered or should

conquer : indeed let praying be more urgent with the Christian, because both the enemy is more dangerous, and he fighteth with himself, not for another. For by praying Moses fought both against a man and for others : the Christian however fighteth both for himself and against the devil. Nor shall anyone be able to be excused who was unwilling to defeat the enemy : when he had ceased from praying. And if in Moses the body failed : the will never ceased. If

therefore the reason of frailty was not able to be excused in Moses : in what way shall it be able to be excused in us ? For he who ceaseth to offer prayer provideth strength to the enemy : and who prayeth not, to subject himself to him. Which is entirely to abhor himself, to love another, to prove to be the enemy himself : when he continually refuseth to beseech against the enemy. For the enemy is oppressed when thou prayeth : he is aroused when thou ceaseth. We sometimes receive injury to ourselves from a man unwillingly brought to account (which is not lawful) : and we call back greater indignity upon him who hath attacked. How shalt thou be able to vindicate indignity caused by thee unto thyself, which, caused by another, thou art unable to sustain ? Or else shalt thou command vengeance unto thyself who, when thou rousest the enemy against thee, while not praying, allowest him unto thee ? Continual prayer : is weakness to the enemy. Moreover it supplieth weapons against him : which the enemy overcometh not by earnestness of prayers. Hence with earnestness of prayer the rage of the enemy should be vanquished : let him not regain strength while we forbear, let him not

be aroused while we at some time pause. Men ought, it saith, always to pray : and not to faint. As long as need be, it saith : he claimeth necessity. But necessity is bound with so much strength : that in so far as it is necessary, and also if thou be unwilling, thou art unable to disregard it. In fact, eating, drinking, dressing, necessity caused by nature is unable to be neglected : without any such, life shall be unable to be borne. Or disregard thou that and live : without any such thou art unable to live if thou disregardest. Therefore if they are unable to be disregarded, without which life is unable to function : how shall he be able to be safe from the enemy, who hath always disdained to pray as he ought ? Ask (saith the Lord) and it shall be given you. He wisheth to give : who teacheth to ask. He carrieth in kindnesses : who being asked bringeth out exhortations. He desireth to give generously : who desireth himself to be prayed for. That one urgeth which furnisheth, that one is encouraged which giveth. That one searcheth for opportunities of giving : who was accustomed to bestow kindnesses. Ask, he saith, what you will, and I will do : ask what you long for, and I will fulfill. As much as ye shall

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perceive me in giving : so much now
observe ye in promising. But thou, O

Lord, have mercy upon us.

Cantemus Domino.

5. Resp.
VIII.



Et us sing* unto the Lord, for he hath tri-
umphed glo-ri-ous ly, the horse and his rid-er
hath he thrown in-to the sea. †A help-er and de-
fen-der, the Lord is be-come my sal-va-
tion. ⁊. Pha-raoh's cha-ri-ots and his host hath he
cast in-to the sea. †A help-er.

Sixth Lesson.

Great happiness is in a man : if
he be answered with favours of
the Creator. Keep the Christian faith,
thou that entrest, ask for what
thou desirest to receive : whether yet
actions may not make thyself

unworthy, or whether deeds may
shew what thou art called. For God
both bestoweth faith of entreating to
thee : and sheweth himself to have
the desire to give. Moreover, favours
are held back : where wickednesses

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cease not to be done. Then indeed what is desired is bestowed : if good deeds imitate upright morals. He maketh himself amiable : who seeketh to follow any such causes. Moreover he is worthy of hatred : who practiseth other than he professeth. If someone hath himself become familiar with a sinner : let him condemn vices, abhor offenses, desist from sins. For God is much moved by the repentance of one : who is delighted by the merits of many righteous ones. Thus joy shall be in heaven (he saith) over one sinner that repenteth, over ninety and nine righteous persons in whom are no works of penance. No one hath approached him crying out some time : who hath not received what he hath prayed for. None hath desired favours from him with sorrow : who hath not obtained what he wished for. For he it is who consoleth the weeping, healeth the afflicted : reformeth the penitent. Deprecate sins : if thou interest upon the duties

of penance. Or if thou delightest to sin, why with penance dost thou profess what thou defamest ? The crime of stubbornness is what thou might hate to do : what thou might wish to condemn : what thou might dread to practice. He is esteemed to love, who practiseth what he hateth : and in turn to hate, who feigneth to love himself. For he shall not be able to be excused : whose words speak one thing, and whose deeds reveal another. Let the sinner grieve to be himself otherwise than he hath been : let him bathe in tears, who was corrupted by faults : let him attend to weeping, who was vexed with offending : let him make clean with groans, who hath brought about contempt. If he offendeth, let him correct : if he grieveth, let him be still. Let him cure with penance what he hath done, that he may be able to regain what he hath lost : with our Lord Jesus Christ assisting. But thou, O Lord.

Moses famulus Domini.

6. Resp.
VIII.



O-ses, * the servant of the Lord, fast- ed

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forty days and for-ty nights. †That he might
be worthy to re-ceive the law of the Lord.
∇. Mo-ses went up unto mount Si- nai. †That.
∇. Glo-ry be to the Father, and to the Son : and
to the Ho-ly Ghost. †That.

¶ *In the iij. Nocturn.*

Ant. The commandment. [41].

Ps. The heavens declare. (19./xvii.) [41]. *etc.*

∇. 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 John. vj. 1-14.



AT that time,
Jesus went over
the sea of Galilee,
which is the sea of
Tiberias. And a
great multitude

followed him, because they saw his
miracles which he did on them that
were diseased. And that which
followeth.

A Homily of the Venerable Bede, Priest.
(22. Book. 1.)

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THose which when they read or hear rightly receive the signs and miracles of the Lord and Saviour : attend in them not as much to outward astonishment, as to what these examples do inwardly, what they themselves, considering the mystical signs, ought to be pondering in them. And indeed behold, with the Passover, the festival day of the

Jews drawing near : the Lord aroused the multitude following him with the word of salvation and equally with works of healing. For (as another Evangelist writeth), He spake unto them of the kingdom of God, and healed them that had need of healing. But thou, O Lord, have mercy upon us.

Splendida facta est.

7. Resp.
VIII.



He face * of Mo-ses shone when the Lord

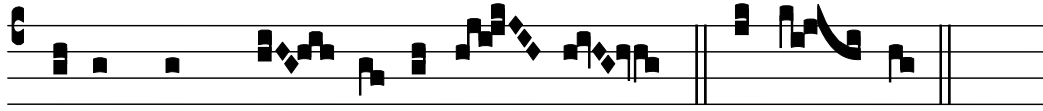
looked up-on him. †The el- ders, see-ing the bright-

ness of his face : mar-vel-led and were sore-

a- fraid. ✎. Mo-ses came down from the mountain,

carry-ing the two tables of stone in his hands : each one

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written with the finger of God. †The el- ders.

Eighth Lesson.

AND likewise when the teaching and healing were finished : he refreshed them most abundantly from only a small quantity of food. Let us, therefore, dearly beloved brethren, with this example made, with Easter festival day of our redemption drawing near, <and> with the crowd of brethren gathered round, follow the Lord with our whole heart : we

should be considering most diligently by what course of actions he did walk, that we should be deserving to follow in his footsteps. For he that saith he abideth in him, ought himself also to walk even as he walked. Whatsoever of ignorance we should seize upon to be of harmful in us : let us cleanse by frequent hearing of his word. But thou, O Lord, have mercy upon us.

Ecce mitto angelum meum.

8. Resp.
IV.



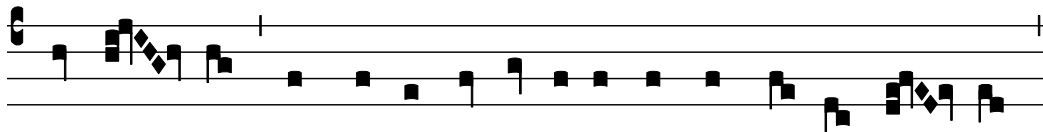
Ehold, I send * my An gel, who shall go be-



fore thee to keep thee al-way. †Beware, and o- bey



my voice : then I will be an e-nemy un-to thine



e-ne- mies, and an adve-sa-ry unto thine adver-sa- ries,

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for mine Angel shall go be-fore thee. ✠. O Isra-el,
if thou wilt hearken unto me, there shall no strange god be
in thee : neither shalt thou worship a-ny other god :
for I am the Lord. †Beware.

Ninth Lesson.

WHatsoever vices trying us, evidently a spiritual illness, that we perceive to lay waste inwardly : let us entreat to be cleansed of by the gift of his customary pity. But even if united to him we shall gaze upon the sweetness of heavenly life, we should entreat for his grace that he may deign to satisfy us with gifts of necessary compunction and other spiritual virtues : when at the most sacred time of his resurrection,

fittingly adorned inwardly and outwardly, we may partake of the sacraments of our salvation with a pure heart and mouth. To be sure, because that which we have foretasted is brief, it pleaseth to consider with diligence the whole sequence of this sacred reading : and to share whatever sacred mysteries we shall be able to discover in the same, with your charity. But thou, O Lord, have mercy upon us.

The Fourth Sunday in Lent.

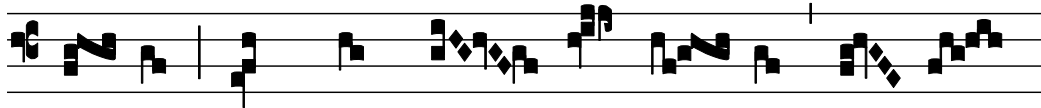
Audi Israel.

9. Resp.

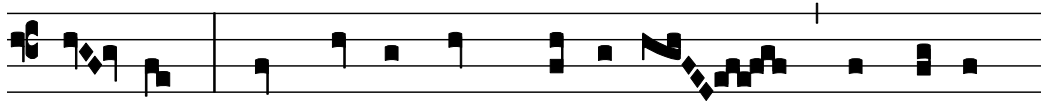
II.



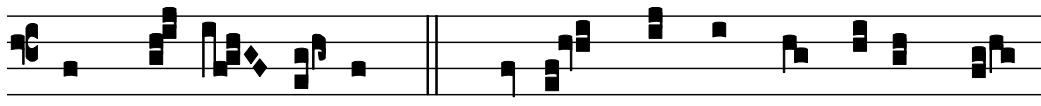
Earken, O Is-ra-el * unto the sta-tutes of



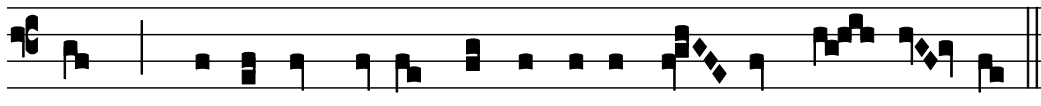
the Lord : and write them in thy heart as in



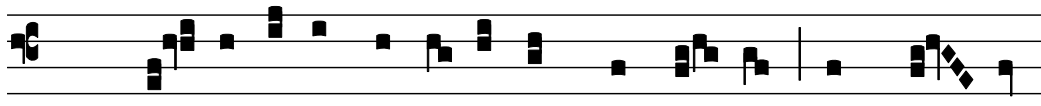
a book. †And I will give thee a land that floweth



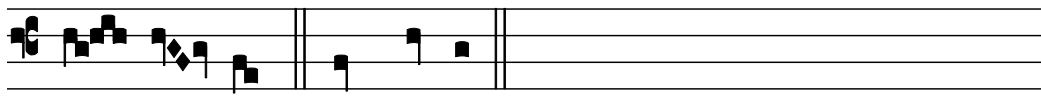
with milk and ho-ney. ∷ Beware, therefore, and obey my



voice : then I will be and e-nemy unto thine e- ne-mies.



∷ Glo- ry be to the Father, and to the Son : and to the




Ho- ly Ghost. †And I will.

The Fourth Sunday in Lent.

II *Ferial Responsory.*

Attendite popule meus.

Resp.
VIII.



Ear my law, * O my peo-ple.

†Incline your ears unto the words of my

mouth. ✠. I will o-pen my mouth in a pa-ra-ble :

I will declare hard sen- tences of old. †Incline.

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

to the Ho-ly Ghost. †Incline.

This preceding ferial Responsory is the third, as often as is sung the iij. Nocturn throughout the week when the service is of the Temporale.

Before Lauds.

✠. He shall deliver thee.

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

¶ *At Lauds.*

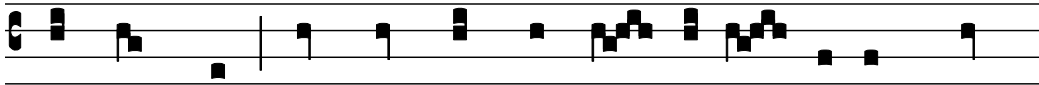
Tunc acceptabis sacrificium.

1. Ant.

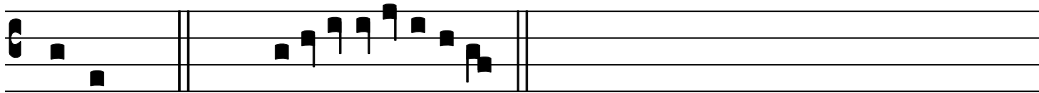
VII.i.



Hen shalt thou be pleas- ed * with the sacri- fice of



righteousness : if thou wilt but turn away thy face from

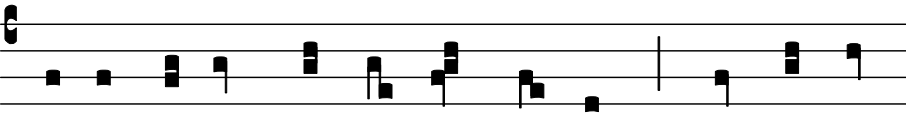


my sins. *Ps.* Have mercy upon me. (51./l.) [221].

Bonum est sperare.

2. Ant.

VIII.i.



T is be-ter * to trust in the Lord : than to put



con- fi-dence in princes. *Ps.* O give thanks. (118./cxvij.) [113].

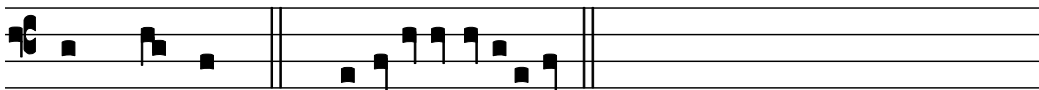
Benedicat nos Deus.

3. Ant.

II.i.



Od, ev-en our own God, * shall bless us : God

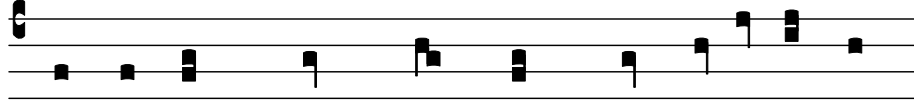


shall bless us. *Ps.* O God, thou art my God. (63. &. 67./lxij. &. lxvj.) [55].

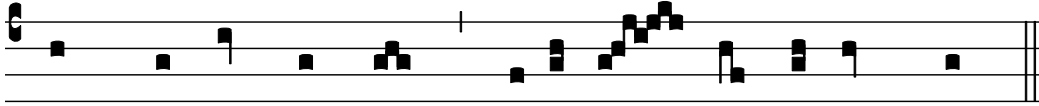
The Fourth Sunday in Lent.

Potens es Domine.

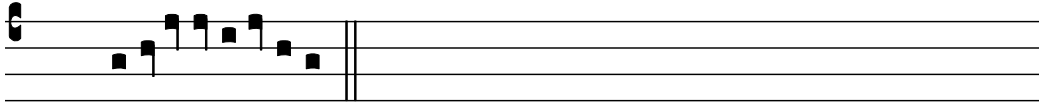
4. Ant.
VIII.i.



Ighty art thou, * O Lord, to de-li-ver us



from the hand of death : de-liv-er us, O our God.



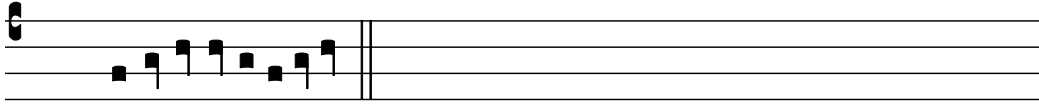
Ps. O all ye works. (*Daniel. iij.*) [56].

Reges terre et omnes populi.

5. Ant.
I.iv.



ings of the earth, * and all peoples, praise God.



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

Chapter. Gal. iv. 22.

IT is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born

after the flesh : but he of the freewoman was by promise. *R.* Thanks be to God.

Hymn. O Jesu Christ, from thee began. 1198.

V. His truth shall be thy shield and buckler.

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

The Fourth Sunday in Lent.

Abiit Jesus trans mare.

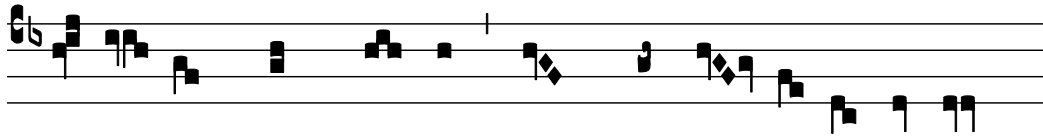
Ant
I.v.



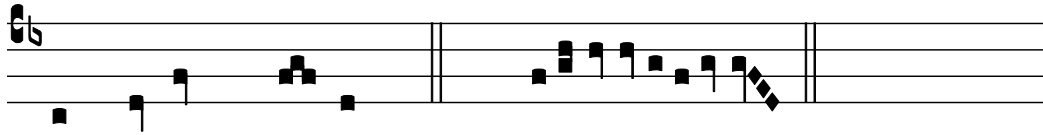
E-sus went o-ver * the sea of Ga-li-lee, and a



great mul-ti-tude fol-low-ed him : be- cause they saw his



mi-ra-cles which he did : and the pass- o-ver, a feast



of the Jews, was nigh. *Ps.* Blessed be the Lord. 52*.

Prayer.

GRant, we beseech thee, Al-
mighty God, that we, who are
deservedly afflicted for our deeds :
may be relieved by the consolation of
thy grace. Through Jesus Christ thy

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

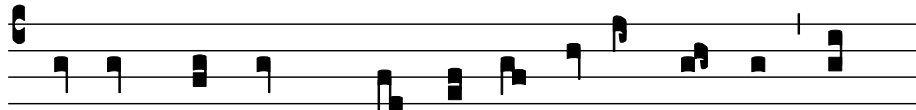
¶ *At Prime.*

Subiit ergo Jesus.


Ant
VIII.i.



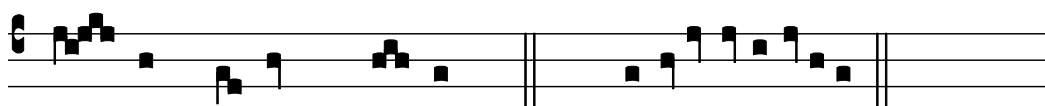
E-sus therefore * went up in-to a mountain, and



The Fourth Sunday in Lent.



there he sat with his dis-ciples : and the passo-ver, a

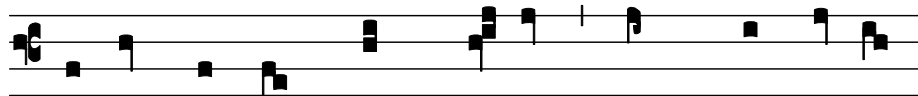


feast of the Jews, was nigh. *Ps. My God, my God. (22./xxj.)*
[109].

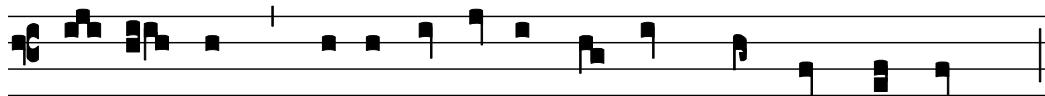
¶ *At Terce.*

Accepit ergo Jesus.


Ant.
I.ii.




E-sus therefore * took the loaves, and when he had



giv- en thanks, he distri-bu-ted to them that were set down :



and likewise of the fishes as much as they would.



Ps. Teach me, O Lord. (119./cxviii. 33.) [161].

Chapter. It is written. 1249.

Let the R̄. and V̄. be sung as on the previous Sunday at all the Hours. 1201.

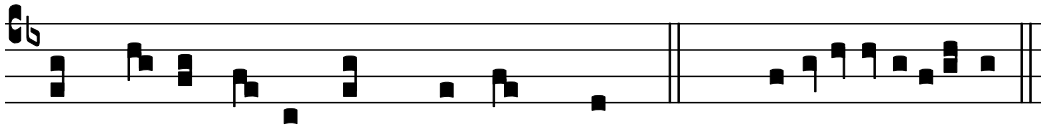
¶ *At Sext.*

De quinque panibus.

Ant.
I.i.



Ith five barley-loaves, * and two small fishes : the



Lord sa-tis-fi- ed five thousand men. *Ps.* My soul hath longed. (119./cxviiij. 81.) [179].

Chapter. Gal. iv. 27.

Rejoice, thou barren that bearest not : break forth and cry, thou that travailest not : for the

desolate hath many more children than she which hath an husband. *R.* Thanks be to God.

¶ *At None.*

Satiavit Dominus.

Ant.
IV.v.



He Lord sa-tis-fi-ed * five thousand men : with



five barley loaves and two small fishes. *Ps.* Thy testimonies. (119./cxviiij. 129.) [195].

Chapter. Gal. iv. 28.

Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born

after the Spirit, even so it is now. Nevertheless what saith the scripture ? Cast out the bondwoman and her son. *R.* Thanks be to God.

¶ *At Vespers.*

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

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

Chapter. Gal. iv. 22.

IT is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born

after the flesh : but he of the freewoman was by promise. *R̄.*
Thanks be to God.

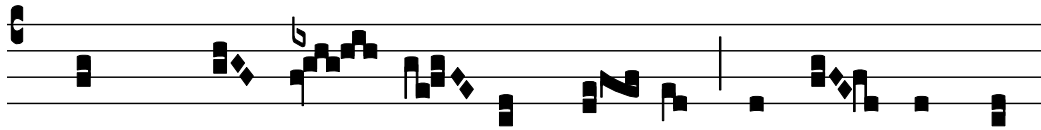
Adduxit eos Dominus.

Resp.
I.



He Lord

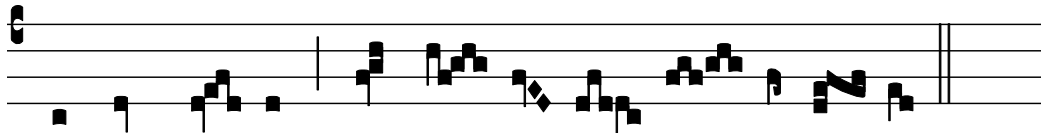
Let the Choir continue the whole R̄.



* brought them forth with great power : he made them to

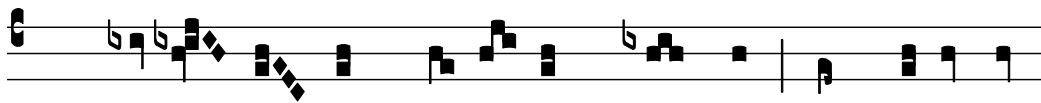


eat of the increase of the fields. † They sucked honey



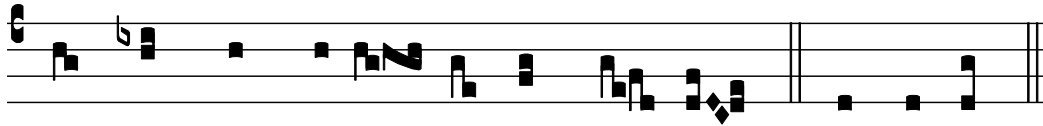
out of the rock : and oil out of the flinty rock.

Clerk.



R̄. He fed them with the finest wheat-flour : and satis-fi-

The Fourth Sunday in Lent.



ed them with honey out of the rock. †They sucked.



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



the Ho-ly Ghost. The Lord.

Let this ℟. be song daily at Vespers until the Passion of the Lord 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.*

Illi homines.

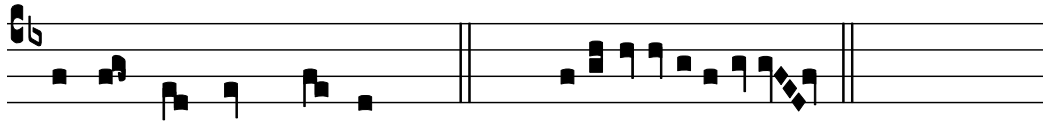
Ant.
I.vi.



Hose men, when they * had seen the mi- racle that



he had done : glo- ri- fi- ed God, and said that this is



the Sav-iour of the world. *Ps.* My soul doth magnify. 53*.

The Fourth Sunday in Lent.

Prayer.

GRant, we beseech thee, Almighty God, that we, who are deservedly afflicted for our deeds : may be relieved by the consolation of thy grace. 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.

Monday.

¶ Monday and daily throughout the week the *V̄V̄.* and *R̄R̄.* at Matins are said according to the order of the Nocturns of the History of the Sunday : in such a way that the ferial *R̄.* are not omitted.

At Matins.

First Lesson. Exodus j. 15.

Nd the king of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah : and he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools : if it be a son, then ye shall kill him : but if it be a daughter, then she shall live. But the midwives feared God, and did not as the king of

Egypt commanded them, but saved the men children alive. And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive ? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women : for they are lively, and are delivered ere the midwives come in unto them. But thou.

Second Lesson. Exodus j. 20.

Therefore God dealt well with the midwives : and the people multiplied, and waxed very mighty. And it came to pass, because the midwives feared God, that he made them houses. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, and every daughter ye shall save alive. And there went a man of the house of Levi, and took to wife a daughter of

Levi. And the woman conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months. And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein : and she laid it in the flags by the river's brink. And his sister stood afar off, to wit what would be done to him.

Lesson iij. Exodus ij. 5.

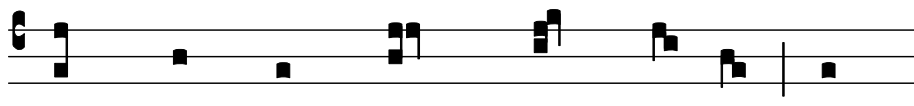
AND the daughter of Pharaoh came down to wash herself at the river : and her maidens walked along by the river's side : and when she saw the ark among the flags, she sent her maid to fetch it. And when she had opened it, she saw the child : and, behold, the babe wept. And she had compassion on him, and said, This is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, Shall I go and call to thee a nurse of the Hebrew women, that she

may nurse the child for thee ? And Pharaoh's daughter said to her, Go. And the maid went and called the child's mother. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child, and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses : and she said, Because I drew him out of the water. But thou.

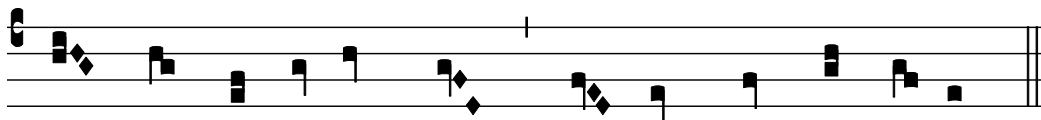
At Lauds.

Auferte ista hinc dicit.

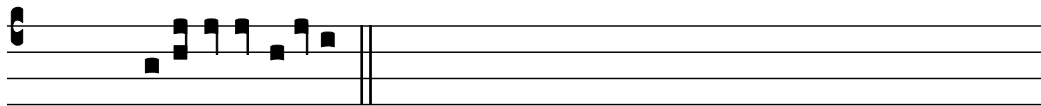
Ant.
III.iv.



Take these things hence, * saith the Lord : and



make not my Father's house an house of merchandise.



Ps. Blessed be the Lord. 56.*

Prayer.

GRANT, we beseech thee, almighty God : that renewing these sacred observances with yearly

devotion : we may please thee both in body and in mind. Through Jesus Christ thy Son our Lord, who liveth

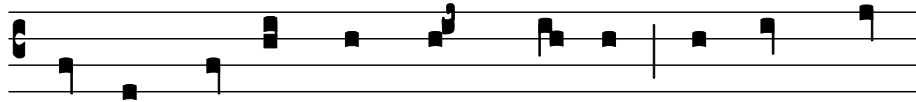
and reigneth with thee in the unity of
the Holy Ghost, one God, world

without end. *R̄*. Amen.

¶ *At Vespers.*

Solvite templum hoc.

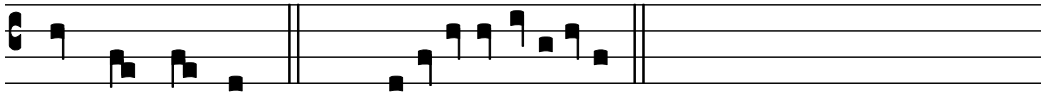
Ant.
V.i.



Estroy this temple, * saith the Lord : and in three



days I will raise it up : but this he spake of the temple



of his bo-dy. *Ps.* My soul doth magnify. 63*.

Prayer.

Mercifully hear our supplications,
we beseech thee, O Lord : and
un/to those to whom thou givest the
desire to pray : grant the help of thy
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.

¶ *Tuesday.*

At Matins.

First Lesson. Exodus ij. 11.



And it came to pass in those
days, when Moses was
grown, that he went out
unto his brethren, and looked on
their burdens : and he spied an

Egyptian smiting an Hebrew, one of
his brethren. And he looked this way
and that way, and when he saw that
there was no man, he slew the
Egyptian, and hid him in the sand.

And when he went out the second day, behold, two men of the Hebrews strove together : and he said to him that did the wrong, Wherefore smitest thou thy fellow ? And he

said, Who made thee a prince and a judge over us ? intendest thou to kill me, as thou killedst the Egyptian ? And Moses feared, and said, Surely this thing is known.

Lesson ij. Exodus ij. 15.

Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian : and he sat down by a well.

Now the priest of Midian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away.

Lesson iij. Exodus ij. 17.

But Moses stood up and helped them, and watered their flock. And when they came to Reuel their father, he said, How is it that ye are come so soon to day ? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, And where is he ? why is it that ye have left the man ? call him, that

he may eat bread. And Moses was content to dwell with the man : and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom : for he said, I have been a stranger in a strange land. And she bore another, whom he called Eliezer, saying : For the God of my father, my helper hath delivered me out of the hand of Pharaoh.

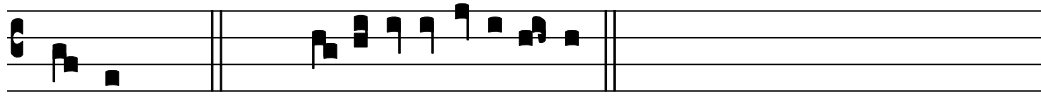
At Lauds.

Quid me queritis.

Ant.
VII.v.



Hy seek ye * to kill me, a man that hath told you



the truth ? *Ps.* Blessed be the Lord. 66*.

Prayer.

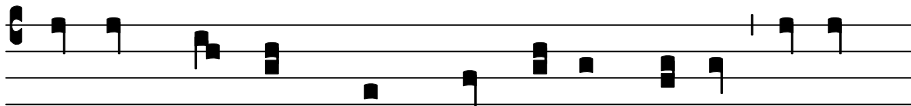
WE beseech thee, O Lord, that the fasts of this holy observance : may procure for us both increase in godly conversation, and the continual aid of thy propitiation.

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.

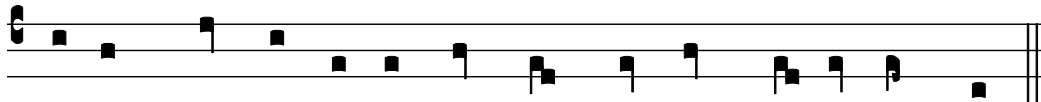
¶ *At Vespers.*

Unum opus feci.

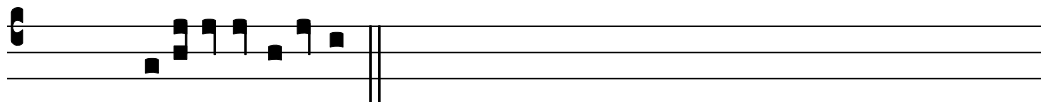
Ant.
III.iv.



have done one work, * and ye all marvel, be-cause



I have made a man every whit whole on the Sabbath day.



Ps. My soul doth magnify. 58*.

Prayer.

HAve mercy, we beseech thee, O Lord, upon thy people : and unto those that labour under continual tribulations, graciously grant relief. 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.

¶ *Wednesday.*

At Matins.

First Lesson. Exodus ij. 23.

AND it came to pass in process of time, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God

had respect unto them. Now Moses kept the flock of Jethro his father in law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Lesson ij. Exodus iij. 3.

AND Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither :

put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. But thou.

Lesson iij. Exodus iij. 7.

AND the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters : for I know their sorrows : and I am come down to deliver them

out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey : unto the place of the Canaanites, and the Hittites, and the Amorites, and

the Perizzites, and the Hivites, and the Jebusites. Now therefore, behold, the cry of the children of Israel is come unto me : and I have also seen the oppression wherewith the Egyp-

tians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

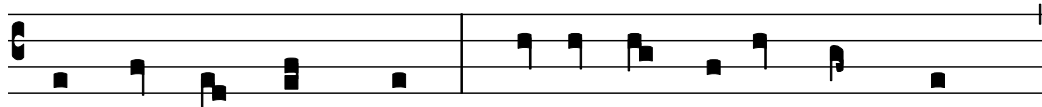
At Lauds.

Rabbi, quis peccavit hic.

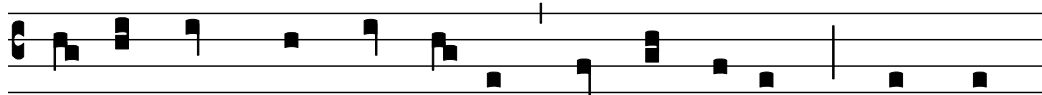
Ant.
VIII.i.



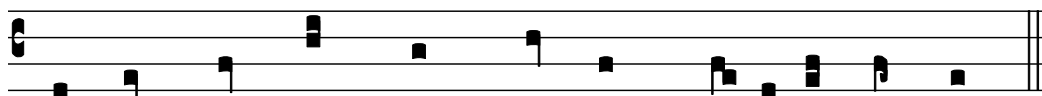
Aster, * who did sin, this man or his pa-rents,



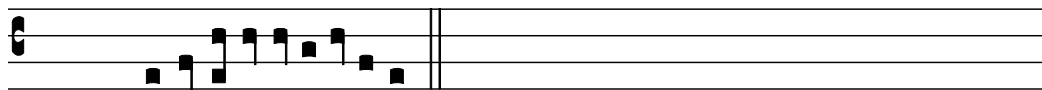
that he was born blind ? Je-sus answer-ed, and said,



Neither hath this man sinned, nor his pa-rents : but that



the works of God should be made ma-ni-fest in him.



Ps. Blessed be the Lord. 68.*

Prayer.

God, who grantest both the reward of merits to the righteous, and pardon through fasts to sinners : have mercy upon thy suppliants : that the confession of our

guilt may prevail to secure the forgiveness of our sins. 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.

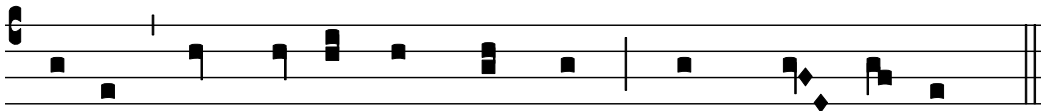
¶ *At Vespers.*

Ille homo qui dicitur.

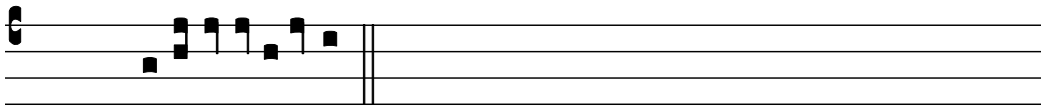
Ant.
III.iv.



man * that is cal-led Je-sus made clay out of



spittle, and a-nointed mine eyes : and now I see.



Ps. My soul doth magnify. 58*.

Prayer.

Let thy merciful ears, O Lord, be open to the prayers of thy suppliants : and that thou mayest grant the requests of those entreating, make them to ask what is pleasing to

thee. 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.

¶ *Thursday.*

At Matins.

First Lesson. Exodus iij. 11.



Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ? And he said, Certainly I will be with thee : and this shall be a

token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. And Moses said unto God, Behold, when I come unto the children of Israel, and

shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ? And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses,

Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations. But thou.

Second Lesson. Exodus iij. 16.

GO, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : and I have said, I will bring you up out of

the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice. But thou, O Lord.

Third Lesson. Exodus iij. 18.

THou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and

after that he will let you go. And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty : but every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters : and ye shall spoil the Egyptians. And Moses answered and said, But, behold, they will not

believe me, nor hearken unto my
voice : for they will say, The Lord

hath not appeared unto thee.

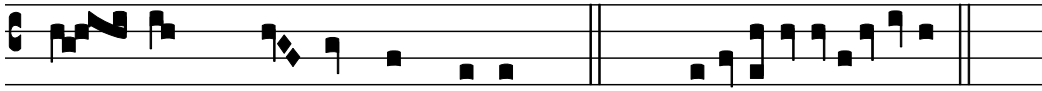
At Lauds.

Pater diligit Filium.

Ant.
VIII.ii.



He Father * lov-eth the Son : and sheweth unto him



all things that himself do-eth. *Ps.* Blessed be the Lord. 68*.

Prayer.

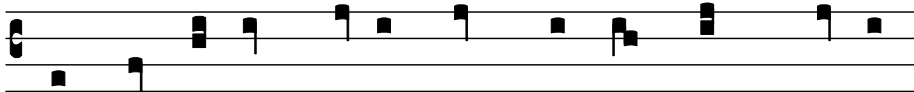
GRant, we beseech thee, Al-
mighty God, that we whom
devoted fasts chasten : may rejoice
with holy devotion : that with
weakened earthly affections, we may
the more readily grasp heavenly

things. 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.

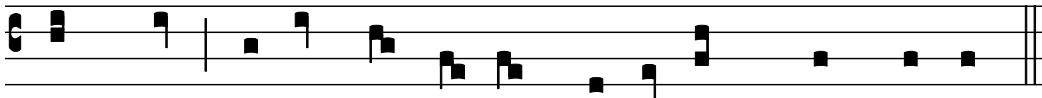
¶ *At Vespers.*

Sicut Pater suscitavit.

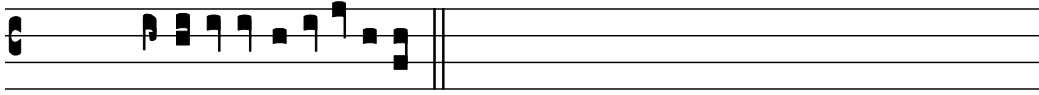
Ant.
IV.v.



S the Father * raiseth up the dead, and quicken-



eth them : ev-en so the Son quicken-eth whom he will.



Ps. My soul doth magnify. 61*.

Prayer.

God, maker and ruler of thy people : drive out the sins by which they are assailed : that they may be ever pleasing to thee, and secure in thy protection. 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.

¶ *Friday.*

At Matins.

Lesson j. Exodus iv. 2.

And the Lord said unto him, What is that in thine hand ? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent : and Moses fled from before it. And the Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand, and caught it, and it became a rod in his hand : That they may believe that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee. And the Lord said fur-

thermore unto him, Put now thine hand into thy bosom. And he put his hand into his bosom : and when he took it out, behold, his hand was leprous as snow. And he said, Put thine hand into thy bosom again. And he put his hand into his bosom again : and plucked it out of his bosom, and, behold, it was turned again as his other flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

Lesson ij. Exodus iv. 9.

And it shall come to pass, if they will not believe also these two

signs, neither hearken unto thy voice, that thou shalt take of the water of

the river, and pour it upon the dry land : and the water which thou takest out of the river shall become blood upon the dry land. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant : but I am slow of speech, and of a slow tongue. And the Lord said

unto him, Who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or the blind ? have not I the Lord ? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send.

Lesson iij. Exodus iv. 14.

AND the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother ? I know that he can speak well. And also, behold, he cometh forth to meet thee : and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth : and I will be with thy mouth, and

with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people : and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God. And thou shalt take this rod in thine hand, wherewith thou shalt do signs. But thou.

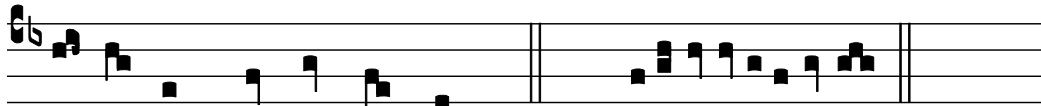
At Lauds.

Lazarus amicus noster.

Ant.
I.iii.



Ur friend* La-za-rus sleep-eth : let us go, that we



may a-wake him out of sleep. *Ps.* Blessed be the Lord. 52*.

Prayer.

God, who renewest the world by ineffable sacraments : grant, we beseech thee, that thy Church may advance by thy eternal institutions : and not be left destitute of

temporal help. 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.

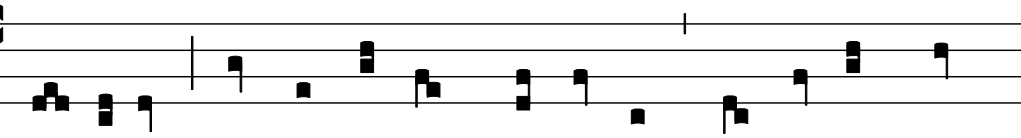
¶ *At Vespers.*

Domine si hic fuisses.

Ant.
Liii.



Ord, if thou * hadst been here, La-za-rus had



not di-ed : lo, by this time he stinketh, for he hath been



in the tomb four days. *Ps.* My soul doth magnify. 53*.

Prayer.


Grant, we beseech thee, almighty God : that we who, knowing our weakness, confide in thy mercy : may ever rejoice under thy protection. 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.

¶ *Saturday.*


At Matins.

First Lesson. Exodus iv. 18.

Nd Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace. And the Lord said unto Mo-


ses in Midian, Go, return into Egypt : for all the men are dead which sought thy life. And Moses took his wife and his sons, and set them upon an ass, and he returned to the land of Egypt : and Moses took the rod of God in his hand. But thou.

Lesson ij. Exodus iv. 21.

Nd the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand : but I will harden his heart, that he shall not let the people go. And thou shalt say unto

Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn : and I say unto thee, Let my son go, that he may serve me : and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

Lesson iij. Exodus iv. 24.

Nd it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go : then she said, A bloody husband thou art, because of the circumcision. And the Lord said to Aaron, Go into the wilderness to

meet Moses. And he went, and met him in the mount of God, and kissed him. And Moses told Aaron all the words of the Lord who had sent him, and all the signs which he had commanded him. And Moses and Aaron went and gathered together all the elders of the children of Israel : And Aaron spake all the words which the Lord had spoken unto Moses, and did the signs in the sight of the

people. And the people believed :
and when they heard that the Lord
had visited the children of Israel, and

that he had looked upon their
affliction, then they bowed their
heads and worshipped. But thou.

At Lauds.

Ego sum lux mundi.

Ant.
VIII.i.



am the light * of the world, he that followeth
me shall not walk in dark-ness : but shall have the light of
life, saith the Lord. Ps. Blessed be the Lord. 68*.

Prayer.

May the affection of our de-
votion, we beseech thee, O
Lord, be made fruitful by thy grace :
for then will our fasts avail us, when
they are pleasing to thy goodness.

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.

¶ *From this day until the morrow of the Octave of Easter : let nothing be made of Feasts of ix. Lessons, except only of Double Feasts, and this until Maundy Thursday only. If any Double Feast falls on this Saturday or on the following Saturday : let Vespers be of the Sunday, with a solemn Memorial of the Feast.*