

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume B.

Part 46.

Pages 2127-2152.

The History of Job.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXI.

*The Sarum Rite* is published by The Gregorian Institute of Canada/L'Institut grégorien du Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

*The Sarum Rite* is distributed over the internet through .pdf files located at: [www.sarum-chant.ca](http://www.sarum-chant.ca)

This document first published July 1, 2021.  
Revised August 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

[www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2021.

## *The History Si bona.*

¶ *Sunday Letter A.* On the third of the Nones of September let all be sung of the History : Wednesday and Friday will be of Commemorations : the ferial *R̄R̄.* are not sung.

*In the ij. week let nothing be made of the Commemorations because of the Octave of the Nativity of Blessed Mary which is with Rulers of the Choir.*

¶ *Sunday Letter B.* On the Second of the Nones of September let all be sung of the History with a Memorial only of Saint Cuthbert if it will be with three Lessons only ; if it will be with ix. Lessons it must be deferred until the morrow : and then at that place let the three middle Lessons be made of Saint Bertin with the Versicle and Responsories of the ij. Nocturn of the History of One Confessor and Abbot : with a Memorial at Matins with this Antiphon This is he who before God. [1067]. and Commemorations will be made on Tuesday and Wednesday ; the ferial *R̄R̄.* will not be sung.

*In the second week let a Commemoration of Blessed Mary be made on Saturday, and a Memorial of Saint Lambert : and nothing of the Feast of the Place in this week.*

¶ *Sunday Letter C.* On the fourth of the Kalends of September let the History be begun with a Memorial in silence only : and of the Trinity ; however let no Procession be made before the Cross : and a solemn Memorial of Saint John and of Saint Sabina : and the Mass of Saint Sabina is said in Chapter. And let Commemorations be made on Thursday and Friday, and the Mass of the Sunday is said on the Feast of Saint Cuthberga, Virgin not a Martyr, for the Principal Mass of the day, with a Memorial only of the same at Mass. Nevertheless if the Translation of Saint Cuthbert, Bishop and Confessor, hath been celebrated in xl. : then Commemorations will be made on Thursday and Saturday with the Mass of the Sunday on Friday with the *V̄.* and *R̄R̄.* of the j. Nocturn of the History of the Sunday.

*And on the following Sunday let all be sung of the History, with a Memorial only of Saint Bertin : and let Commemorations on be made Monday and Tuesday. The ferial *R̄R̄.* should be not sung.*

¶ *Sunday Letter D.* On the third of the Kalends of September let the History be begun with a Memorial because of Second Vespers of Saint John, and middle Lessons should be made of Saints Felix and Adauctus : and Commemorations will be made on Thursday and Saturday, and on the following Sunday let all be sung of the History, and let a Commemoration of Blessed Mary be made on the following Monday. The ferial *R̄R̄.*

*are not sung.*

¶ *Sunday Letter C.* On the ij. of the Kalends of September let all be sung of the History, with a Memorial only of Saint Cuthburga : and let Commemorations be made on Tuesday and Saturday, and on Wednesday the ferial *R̄R̄.* are sung.

*In the ij. week nothing will be made of the Commemorations because of the Octave of the Nativity of Blessed Mary.*

¶ *Sunday Letter F.* On the Kalends of September let all be sung of the History and let a Memorial be made of Saint Priscus, Martyr, and the Feast of Saint Giles must be deferred until the morrow, with the Exposition of the Gospel No man, when he hath lighted a candle. [1077]. and let Commemorations be made on Wednesday and Saturday, and the ferial *R̄R̄.* will be sung on the viij. of the Ides of September.

¶ *Sunday Letter G.* On the fourth of the Nones of September on Sunday let all be sung of the History and Commemorations will be on Monday and Thursday. The ferial *R̄R̄.* will be sung on Friday.

*In the ij. week nothing will be made of the Commemorations because of the Octave of the Nativity of Blessed Mary.*

## Rule of the History *Si bona.*

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the iij. day of September let all be sung of the History. At Lauds all the Antiphons are sung.

Monday is of Saint Cuthbert ; let ix. Lessons be made as on his other unless they were made in xl., then here 3. Lessons of the Common.

Tuesday, Wednesday and Thursday are of Commemorations : and let the ferial R̄R̄. be omitted.

¶ The 2. Sunday is of the service of the Octave of the Nativity of Saint Mary. At 1. Vespers a Memorial of the Sunday, of the Trinity, and a Procession. On returning Ant. *O Saviour.* {849}. The Mass of the Sunday is said in Chapter. At Matins the 3. R̄. *Sprung from a royal race.* {1419}. the 6. R̄. *Thy nativity.* {1409}. and the 9. R̄. *At the will.* {1411}. At 2. Vespers a Memorial of the Martyrs Protus and Hyacinth, then of the Sunday.

Saturday is of Saint Edith, ix. Lessons, middle Lessons of the Martyrs Euphemia &c. with the V̄. and R̄R̄. of the iij. Nocturn.

¶ 6. ¶ Sunday Letter ¶. On the 2. of the Nones of September let all be sung of the History *Si bona.* with a Memorial only of Saint Cuthbert, Bishop. At Lauds all the Antiphons are sung except when the Feast of Saint Cuthbert hath not been made in xl. : then it must be deferred until Monday and middle Lessons should be made of Saint Bertin with the V̄. and R̄R̄. of the 2. Nocturn of one Confessor and Abbot.

Monday, Tuesday and Wednesday are of Commemorations except when the Feast of Saint Cuthbert is deferred, then in this week let nothing be made of the 3. [189r.] Commemoration.

¶ The 2. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Martyrs Protus and Hyacinth, of the Sunday, of the Trinity, and a Procession. On returning Ant. *O Saviour.* {849}. V̄. *Let the righteous be glad.* [247]. At Matins the 3. R̄. *Today is the nativity.* {1420}. the 6. R̄. *Let us celebrate.* {1418}. and the 9. R̄. *At the will.* {1411}. The Mass of the Sunday is said in Chapter with a Memorial or the Trinity. At the High Mass a Memorial of the Martyrs Protus and Hyacinth and of All Saints only.

Wednesday is of the Cross, middle Lessons of the Martyrs Cornelius and Cyprian

with the *℣*. and *℞℞*. of the 2. Nocturn of Many Martyrs. At Matins of Saint Mary outside of Quire the *℞℞*. of the 3. Nocturn, the 3. *℞*. *Let us celebrate.* {1418}. Ant. on the Psalm *Benedictus.* according to the order. At Vespers a solemn Memorial of the Octave of the Nativity of Saint Mary and of the Martyr Nicomedes.

Friday is of Saint Edith, 9. Lessons : middle Lessons of the Martyrs Euphemia &c. with the *℣*. and *℞℞*. of the 3. Nocturn. 2. Vespers will be of the Feast with a Memorial of Saint Mary, Ant. *Under thy protection.* 138. and a Memorial of the Martyr Lambert.

¶ Note that the Lessons and Sequences are sung in the same order as before the Octave.

- ¶ 6. ¶ *Si bona.* Sunday Letter *℄*. On the 4. of the Kalends of September let the History be begun at 1. Vespers which will be of Saint Augustine with a Memorial of the Sunday, of the Trinity in silence and afterwards a solemn Memorial of Saint John, and of Saint Sabina. At Matins, which will be of Saint John, a Memorial of Saint Sabina, of the Sunday and of the Trinity. The Mass of the Sunday is said in Chapter on Tuesday.

Wednesday is of Saint Giles, with middle Lessons of Saint Priscus, with the *℣*. and *℞℞*. of the 2. Nocturn of one Martyr.

Thursday, Friday and Saturday are of Commemorations. Nevertheless when the Feast of Saint Cuthbert is celebrated with ix. Lessons, then Tuesday, Thursday and Friday will be of Commemorations.

¶ On the 2. Sunday let all be sung of the History, with only a Memorial of Saint Bertin.

Monday and Tuesday are of Commemorations and nothing of the Vigil of the Nativity of Saint Mary except the fast only. At Vespers the Prayer *Hear the supplication.* {1398}.

- ¶ 6. ¶ *Si bona.* Sunday Letter *℄*. On the 3. of the Kalends of September let the History be begun. At 1. Vespers, which will be of Saint John, a Memorial of the Martyr Sabina, of the Sunday and of the Trinity, and a Procession. At Matins middle Lessons of the Martyrs Felix and Adauctus. At Lauds all the Antiphons.

Tuesday is of Saint Giles, middle Lessons of Saint Priscus with the *℣*. and *℞℞*. of the 2. Nocturn of One Martyr.

Wednesday, Thursday and Saturday are of Commemorations.

Friday is of Saint Cuthbert, 9. Lessons unless it hath been made in xl. : then here

let 3. Lessons be made of the Common of one Confessor and Bishop.

¶ On the 2. Sunday let all be sung of the History ; Vespers will be of Saint Mary with a Memorial of the Sunday.

Monday is of Saint Mary, with nothing of the Vigil of the Nativity of Saint Mary except only the fast. The Prayer at Vespers *Hear the supplication.* {1398}.

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the final day of August let all be sung of the History with a Memorial only of the Feast of Saint Cuthburga. At Lauds all the Antiphons.

Monday is of Saint Giles, with middle Lessons of Saint Priscus with the ¶. and ¶¶. of the 2. Nocturn of One Martyr.

Tuesday, Wednesday and Saturday are of Commemorations. When the Feast of Saint Cuthbert shall be celebrated with 3. Lessons, then on the Feast of Saint Bertin are sung the ¶. and ¶¶. of the 1. Nocturn of One Confessor and Abbot.

¶ The 2. Sunday is of the Sunday. At 2. Vespers, which will be of Saint Mary, a Memorial of the Sunday in silence.

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the first day of September let all be sung of the History. At 1. Vespers, which will be of the Sunday, a Memorial of Saint Priscus, of the Trinity, and a Procession. At Matins only a Memorial of Saint Priscus and of the Trinity. At Lauds all the Antiphons are sung. The Feast of Saint Giles must be deferred until the morrow.

Tuesday, Friday and Saturday are of Commemorations.

Wednesday is of Saint Cuthbert, 9. Lessons from his other feast unless it hath been made in xl. then let 3. Lessons be made of the Common.

Thursday is of Saint Bertin with the ¶. and ¶¶. of the 1. Nocturn of one Confessor and Abbot.

¶ The 2. Sunday is of the Nativity of Blessed Mary, a Memorial of the Sunday and of the Trinity in silence unless any Sunday should be deferred, then let no Memorial be made of the Sunday nor of the Trinity. The Mass of the Sunday is said in Chapter on Wednesday unless any Sunday should be deferred.

Saturday is of the Cross, middle Lessons of the Martyrs Cornelius and Cyprian, ¶. and ¶¶. of the 2. Nocturn.

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the 2. day of September let all be sung of the History. At 1. Vespers a Memorial of Saint Giles, of the Trinity and a Procession. At Lauds all the Antiphons.

Monday, Thursday and Friday are of Commemorations.

Tuesday is of Saint Cuthbert, 9. Lessons except if they were made in xl. then let 3. Lessons be made of the Common.

Wednesday is of Saint Bertin with the *℣*. and *℞℞*. of the 1. Nocturn of One Confessor and Abbot.

Saturday is of Saint Mary. At 2. Vespers a Memorial of the Sunday and of the Trinity in silence, and nothing at this Vespers as above of Saint Gorgonius.

● The 2. Sunday is of the service of the Octave. At Matins a Memorial of Saint Gorgonius, of the Sunday, and of the Trinity, with the Mass of the Sunday in Chapter unless any Sunday should be deferred, then let no Memorial be made of the Sunday, nor of the Trinity.

Friday is of the Cross. At Matins middle Lessons of the Martyrs Cornelius and Cyprian, with the *℣*. and *℞℞*. of the 2. Nocturn of Many Martyrs and a solemn Memorial of the Martyrs and of Saint Mary with the Ant. *It is indeed fitting.* {1406}. At Matins of Saint Mary outside of Quire, Ant. on the Psalm *Benedictus. Blessed and venerable.* {1406}.



¶ *The j. Sunday after the Fifth of the  
Kalends of September.*

*At First Vespers.*

*Ant.* Blessed be. [423].

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

*Chapter.* Blessed be God. [428].

*R̄.* My sighing cometh. *ij. of Matins.* 2136.

*Hymn.* O Trinity of blessed light. [431].

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

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

*Cum audisset Job.*

*Ant.*

*Li.*



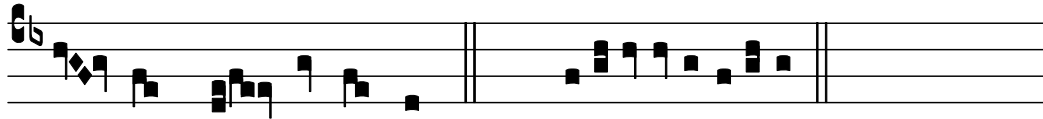
Hen Job had heard \* the words of the messengers, he

endur-ed pa-tiently, and said, What ? shall we re-ceive good

at the hand of the Lord, and shall we not also re-ceive

e-vil? In all this did not Job sin with his lips, nor

The History of Job.



charg- ed God foolishly. *Ps.* My soul doth magnify. 53\*.

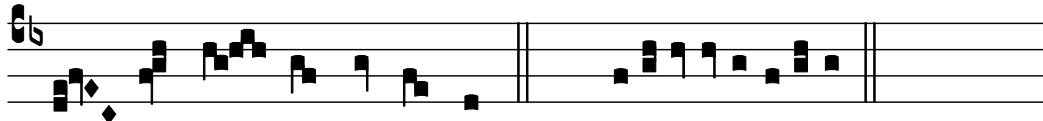
*In omnibus hiis.*

Ant.

I.i.



N all this \* did not Job sin with his lips,



nor charg-ed God foolishly. *Ps.* My soul doth magnify. 53\*.

*In the Month of September each year these three Histories will be recited, namely Si bona. Peto Domine. and Adonay.*

*The History Si bona. always lasts for xv. days.*

*The History Adonay. always lasts for eight days.*

*However the History Peto Domine. does not last for xv. days each year, nor for eight, but sometimes lasts for xv. sometimes for eight days. To be sure when the Sunday Letter moves through C. or through D. then the History Peto Domine. always lasts for xv. days : however during the other Sunday Letters it lasts for eight days.*

*At Matins.*

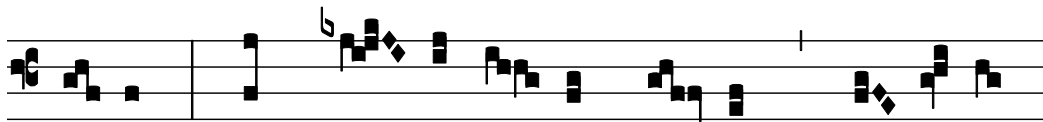
*Laudemus nomen Domini.*

Invit.

I.



Et us praise \* the Name of the Lord for it is



gra-cious. †Give thanks unto him with hymns, for he is

The History of Job.



the Lord our God. Ps. O come, let us sing. 4\*.

¶ This Invitatory is sung on all Sundays until the first Sunday after the xv. of the Kalends of October when the service is of the Sunday.

¶ On this day let the Book of Job be begun, and let it be read for xv. days when the service is of the Temporale.

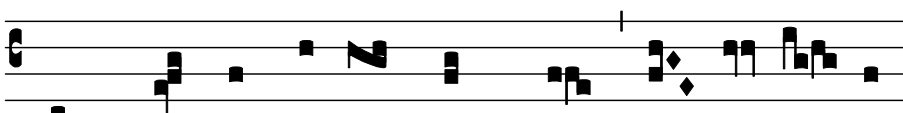
First Lesson. Legend i. Job j. i.

**T** Here was a man in the land of Uz, whose name was Job : and that man was perfect and upright, and one that feared God, and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was se-

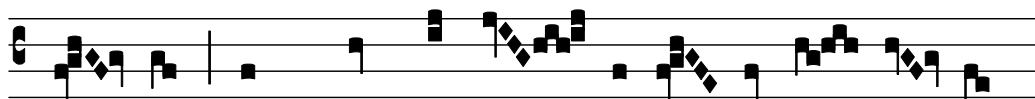
ven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household ; so that this man was the greatest of all the men of the east. But thou, O Lord, have mercy upon us.

*Si bona suscepimus.*

1. Resp.  
II.



Hat ? shall we \* re-ceive good things at the hand of




the Lord : and shall we not also re-ceive e- vil ?



†The Lord gave, and the Lord hath ta-ken away : as it hath

The History of Job.



pleas-ed the Lord, so it is done,      blessed be the name  
of the Lord. ✂. In all this did not Job sin with his  
lips, nor charged God fool- ish-ly. †The Lord gave.

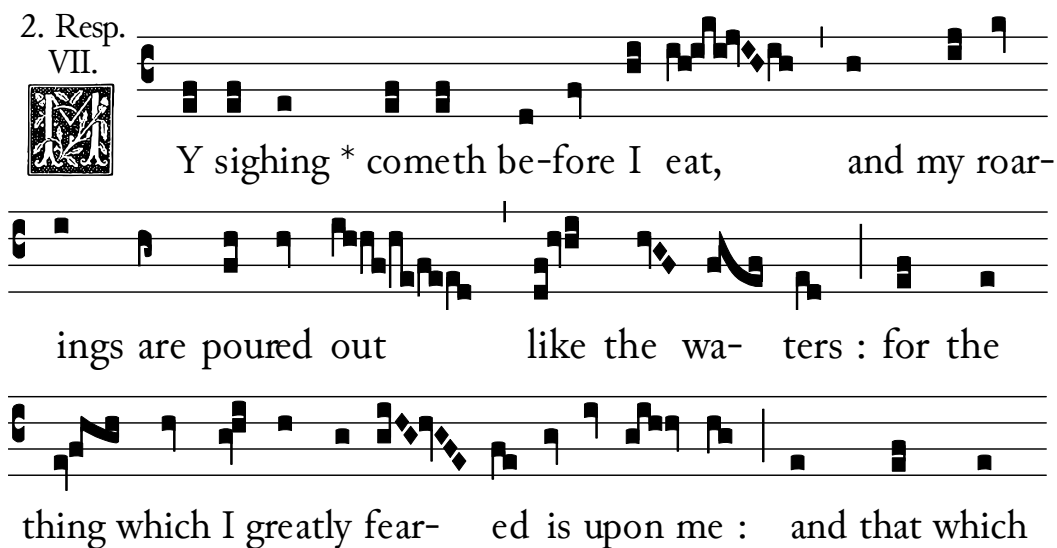
*Second Lesson. Job j. 4.*


**A**ND his sons went and feasted in their houses, every one his day : and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up

early in the morning, and offered burnt offerings according to the number of them all : for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. But thou, O Lord, have mercy upon us.

*Antequam comedam suspiro.*

2. Resp.  
VII.



 Y sighing \* cometh be-fore I eat,      and my roar-  
ings are poured out      like the wa- ters : for the  
thing which I greatly fear- ed is upon me :      and that which

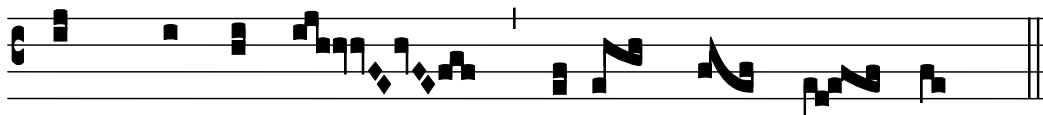
The History of Job.



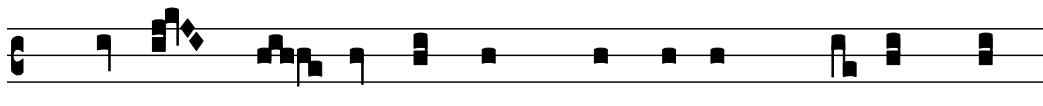
I was afraid of is come unto me. †I was not in safe-



ty, neither had I rest, neither was I quiet.



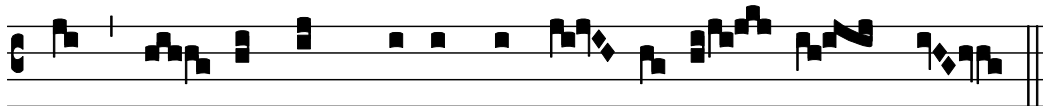
‡Yet trouble came upon me, O Lord.



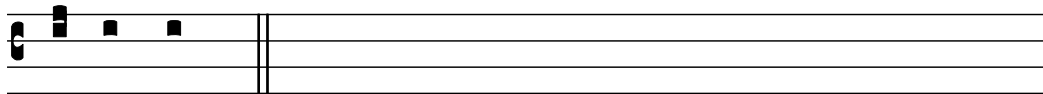
℣. I would not that he should plead a-against me with great



pow-er, nor ov-erwhelm me with the weight of his great-

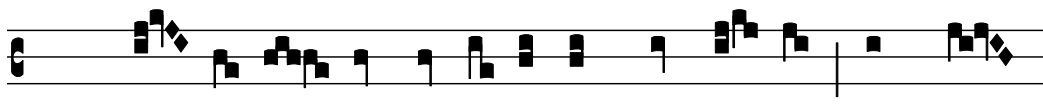


ness, but let him propose equi-ty a- gainst me.

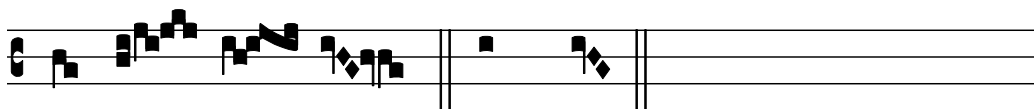


†I was not.

☩ *At First Vespers let be sung.*



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



the Ho- ly Ghost. ‡Yet thine.

*Lesson iij. Job j. 6.*

**N**ow there was a day when the  
sons of God came to present  
themselves before the Lord, and  
Satan came also among them. And  
the Lord said unto Satan, Whence  
comest thou ? Then Satan answered  
the Lord, and said, From going to  
and fro in the earth, and from  
walking up and down in it. And the  
Lord said unto Satan, Hast thou  
considered my servant Job, that there  
is none like him in the earth, a  
perfect and an upright man, one that

fearth God, and escheweth evil ?  
Then Satan answered the Lord, and  
said, Doth Job fear God for nought ?  
Hast not thou made an hedge about  
him, and about his house, and about  
all that he hath on every side ? thou  
hast blessed the work of his hands,  
and his substance is increased in the  
land. But put forth thine hand now,  
and touch all that he hath, and he  
will curse thee to thy face. But thou,  
O Lord, have mercy upon us.

*Utinam appenderentur.*

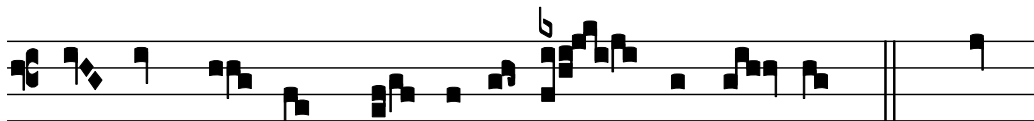
3. Resp.  
IV.



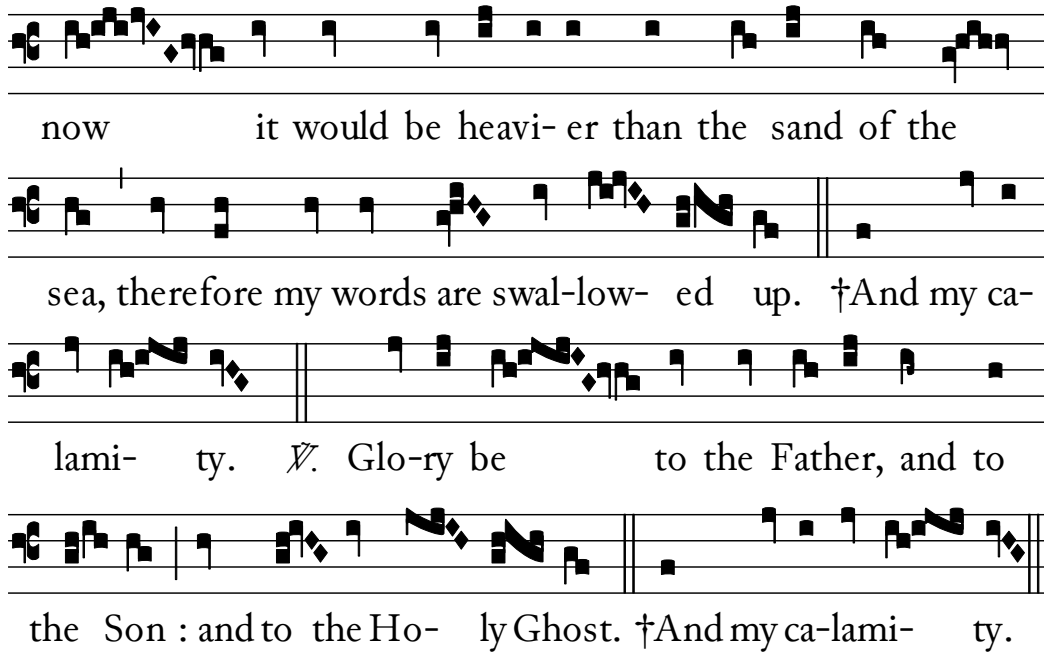
that my grief \* were tho- roughly weighed,



whereby I have de- served wrath. †And my ca-lami-



ty were laid in the ba-lances to-ge- ther. ⁊. For



now it would be heavi- er than the sand of the  
 sea, therefore my words are swal-low- ed up. †And my ca-  
 lami- ty. ✠. Glo-ry be to the Father, and to  
 the Son : and to the Ho- ly Ghost. †And my ca-lami- ty.

¶ *In the ij. Nocturn.*


*Ant.* Nature's Creator. [32].

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

✠. At midnight I will rise to give thanks unto thee.

℞. Because of thy right-eous judgements. *Let the Response be made privately.*

*Lesson iiij. Legend 2. Job j. 12.*

Nd the Lord said unto Satan, Behold, all that he hath is in thy power : only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house : and there came a messenger unto Job, and said, The oxen were plowing, and the

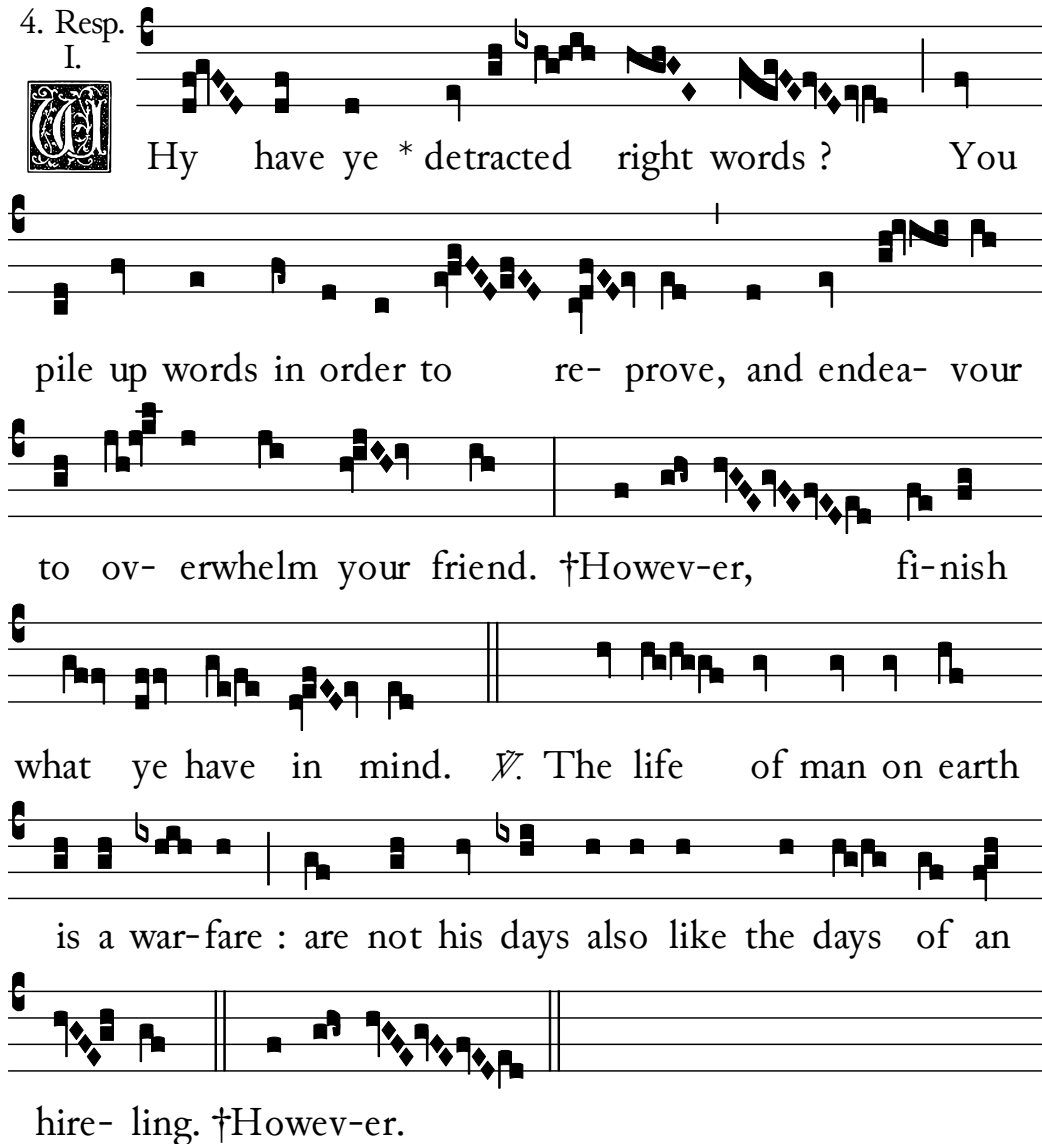
asses feeding beside them : and the Sabians fell upon them, and took them away : yea, they have slain the servants with the edge of the sword ; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them : and I only am escaped alone to tell

The History of Job.

thee. But thou, O Lord, have mercy | upon us.

*Quare detraxistis sermonibus.*

4. Resp. I.



**Q** Hy have ye \* detracted right words? You  
pile up words in order to re- prove, and endea- vour  
to ov- erwhelm your friend. †Howev-er, fi- nish  
what ye have in mind. ⁊. The life of man on earth  
is a war- fare : are not his days also like the days of an  
hire- ling. †Howev-er.

*Lesson v. Job j. 17.*

**W**hile he was yet speaking,  
there came also another, and  
said, The Chaldeans made out three  
bands, and fell upon the camels, and

have carried them away, yea, and slain  
the servants with the edge of the  
sword : and I only am escaped alone  
to tell thee. While he was yet speak-



The History of Job.

ing, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house : and behold, there came a great wind from the wilderness, and smote the four

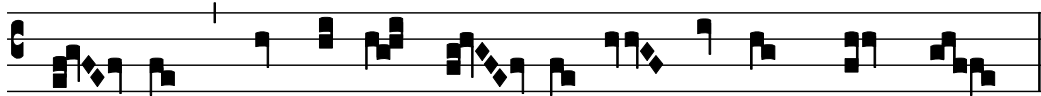
corners of the house, and it fell upon the young men, and they are dead ; and I only am escaped alone to tell thee. But thou, O Lord, have mercy upon us.

*Induta est care mea.*

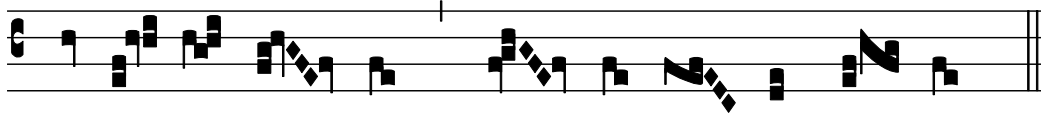
5. Resp.  
VIII.



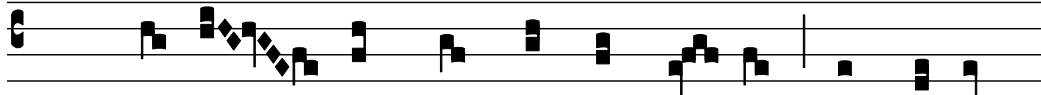
Y flesh \* is cloth- ed with worms, and clods



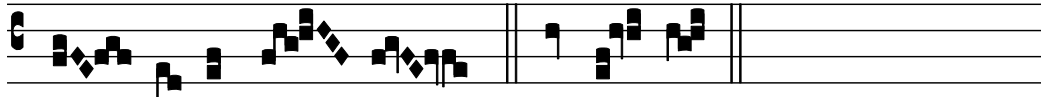
of dust, my skin is brok- en and be-come loathsome.



†Remember, O Lord, that my life is but wind.



∞. My days are gone like a sha- dow : and I am



wi- ther-ed like grass. †Remember.

*Lesson six. Job j. 20.*

**T**Hen Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, Naked came I out of my mother's womb, and naked

shall I return thither : the Lord gave, and the Lord hath taken away : blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly.

The History of Job.

*Job ij.* Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence

comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. But thou, O Lord, have mercy upon us.

*Paucitas dierum meorum.*

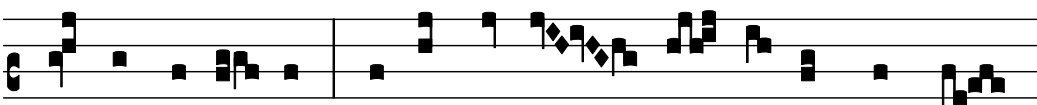
6. Resp.  
VI.



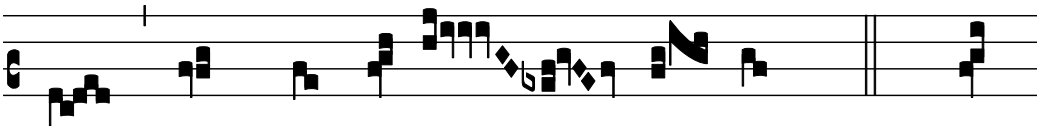
He fewness \* of my days shall be ended



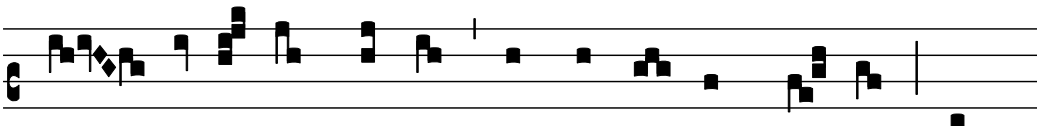
short-ly : let me a-lone, O Lord. †That I may take



comfort a lit-tle. ‡Be-fore I go to the land of dark-



ness and the sha-dow of death. ⁊. Be-

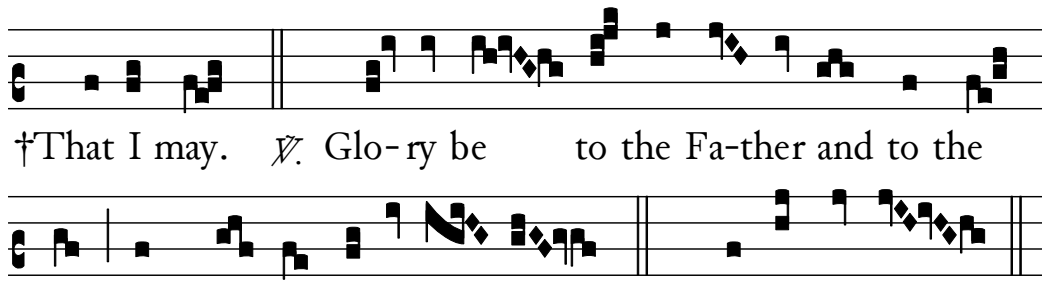


hold, I sit in the dust, and I sleep in the dust : and



thou shalt seek me in the morning, but- I shall not be.

The History of Job.



†That I may. ⁊. Glo-ry be to the Fa-ther and to the  
Son : and to the Ho- ly-Ghost. ⁊. ‡Be-fore I go.

¶ *In the iij. Nocturn.*

*Ant.* As a bridegroom. [41].

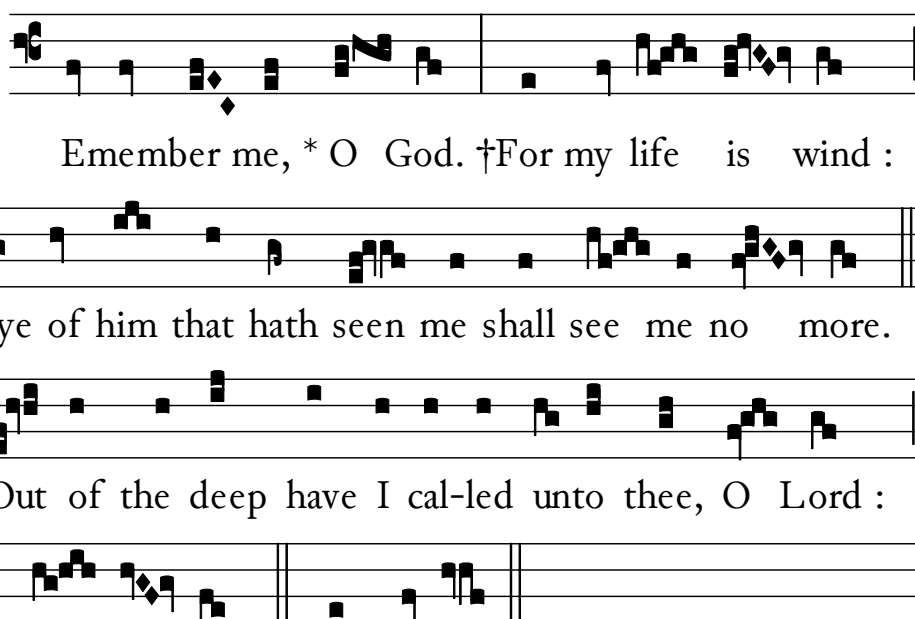

*Ps.* The heavens declare. (19./xviii.) [41].

⁊. Be thou exalted, Lord, in thine own strength.

℞. So will we sing, and praise thy power. *Let the Response be made privately.*

*Memento mei Deus.*

7. Resp.  
II.

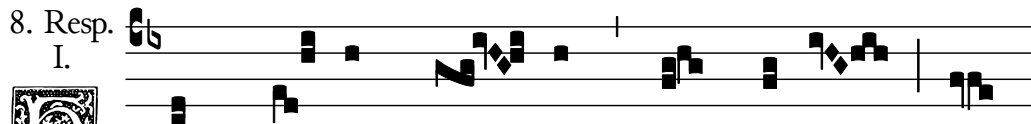


Remember me, \* O God. †For my life is wind :  
the eye of him that hath seen me shall see me no more.  
⁊. Out of the deep have I cal-led unto thee, O Lord :  
Lord, hear my voice. †For my life.

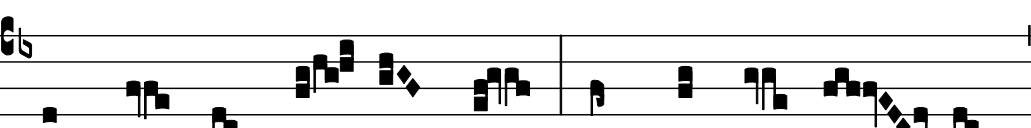
The History of Job.

*Ne abscondas me Domine.*

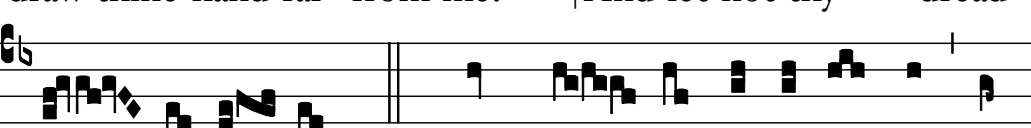
8. Resp. I.



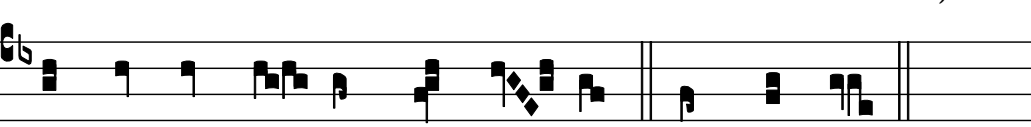
Ide me not, \* O Lord, from thy face : with-



draw thine hand far from me. †And let not thy dread



make me a- fraid. ⁊. Call thou and I will answer, or




let me speak, and answer thou me. †And let not.

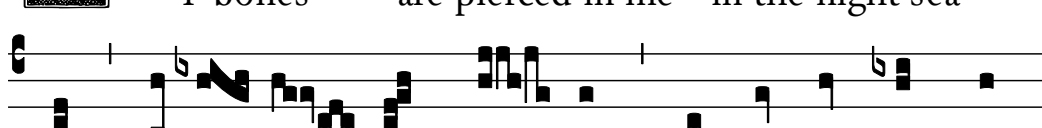
*Ferial Responsory 9.*

*Nocte os meum.*

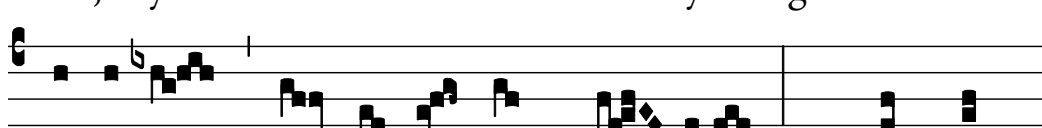
Resp. IV.



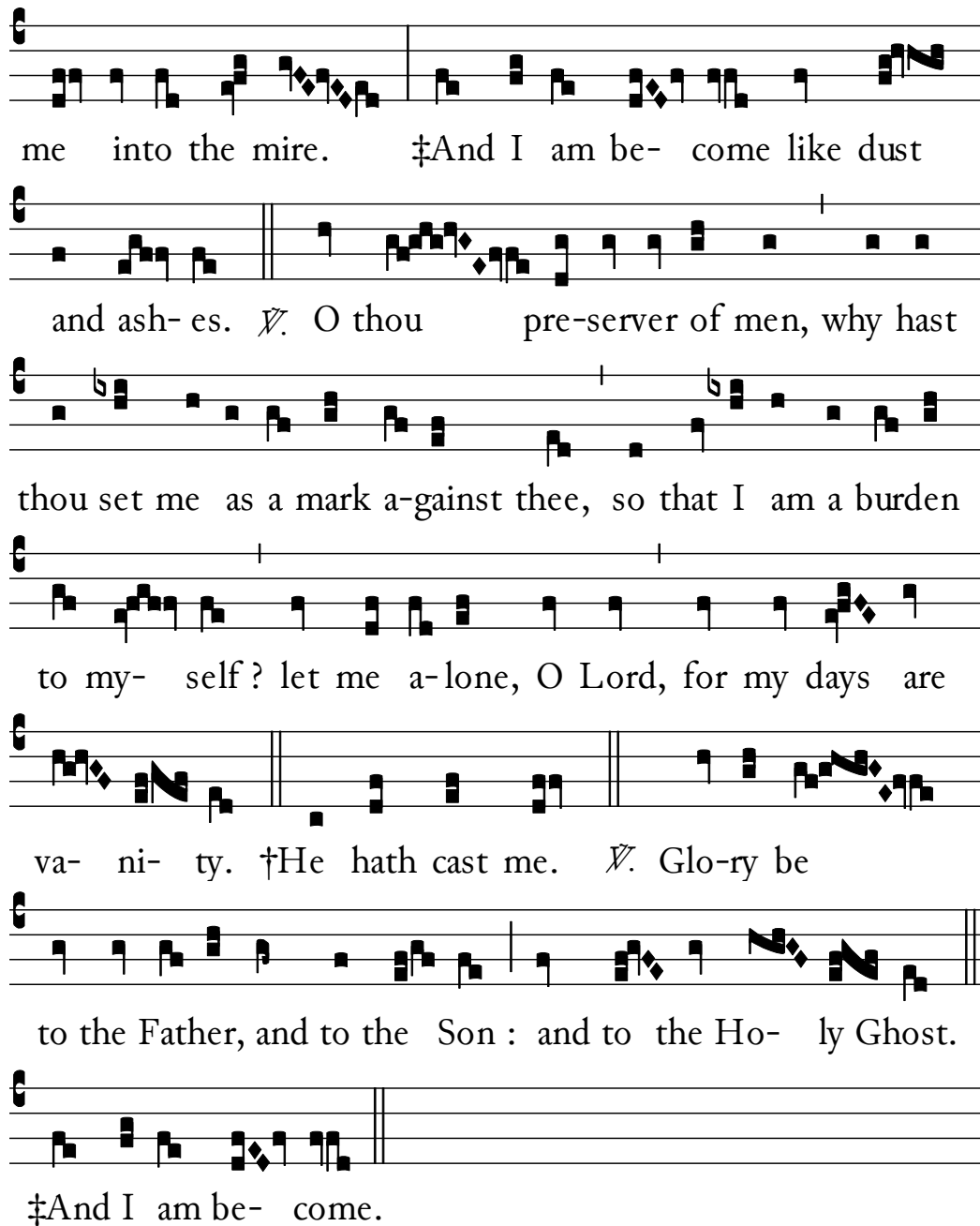
Y bones \* are pierced in me in the night sea-



son, my sin- ews take no rest : by the great force of




my dis-ease is my gar-ment chang- ed. †He hath cast



me into the mire. ‡And I am be- come like dust  
 and ash- es. ¶. O thou pre-server of men, why hast  
 thou set me as a mark a-against thee, so that I am a burden  
 to my- self? let me a-lone, O Lord, for my days are  
 va- ni- ty. †He hath cast me. ¶. Glo-ry be  
 to the Father, and to the Son : and to the Ho- ly Ghost.  
 ‡And I am be- come.

*First Lesson. Legend 3. Job ij. 3.*

Nd the Lord said unto  
 Satan, Hast thou considered  
 my servant Job, that there is  
 none like him in the earth, a perfect

and an upright man, one that feareth  
 God, and escheweth evil? and still he  
 holdeth fast his integrity, although  
 thou movedst me against him, to

destroy him without cause. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life. But put forth

thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. But thou, O Lord, have mercy upon us.

*Lesson ij. Job ij. 6.*

**A**ND the Lord said unto Satan, Behold, he is in thine hand ; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal : and he sat down among the ashes. Then said his wife


unto him, Dost thou still retain thine integrity ? curse God, and die. But he said unto her, Thou speakest as one of the foolish women speaketh. What ? shall we receive good at the hand of God, and shall we not receive evil ? In all this did not Job sin with his lips. But thou, O Lord, have mercy upon us.

*Lesson iij. Job ij. 11.*

**N**OW when Job's three friends heard of all this evil that was come upon him, they came every one from his own place : Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite : for they had made an appointment together to come to mourn with him and to comfort him. And when they lifted up their eyes afar off, and knew him

not, they lifted up their voice, and wept : and they rent every one his mantle, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him : for they saw that his grief was very great. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 4. Job iij. But let it be read in order.*

fter this opened Job his mouth, and cursed his day. And Job spake, and said, Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived. Let

that day be darkness : let not God regard it from above, neither let the light shine upon it. Let darkness and the shadow of death stain it : let a cloud dwell upon it : let the blackness of the day terrify it. As for that

night, let darkness seize upon it ; let it not be joined unto the days of the year, let it not come into the number

of the months. But thou, O Lord, have mercy upon us.

*Lesson ij. Job iij. 7.*

**L**O, let that night be solitary, let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up their mourning. Let the stars of the twilight thereof be dark : let it look for light, but have none : neither let it see the dawning of the day : because it shut not up the doors of my


mother's womb, nor hid sorrow from mine eyes. Why died I not from the womb ? why did I not give up the ghost when I came out of the belly ? Why did the knees prevent me ? or why the breasts that I should suck ? But thou, O Lord, have mercy upon us.

*Third Lesson. Job iij. 13.*

**F**Or now should I have lain still and been quiet, I should have slept : then had I been at rest, with kings and counsellors of the earth, which built desolate places for themselves : or with princes that had gold, who filled their houses with silver : or as an hidden untimely birth

I had not been : as infants which never saw light. There the wicked cease from troubling : and there the weary be at rest. There the prisoners rest together : they hear not the voice of the oppressor. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 5. Job iij. 19.*

 He small and great are there : and the servant is free from his master. Wherefore is light given to him that is in misery, and life unto the bitter in soul : which long for death, but it cometh not : and dig for it more than for hid treasures : which rejoice exceedingly, and are glad, when they can find the

grave ? Why is light given to a man whose way is hid, and whom God hath hedged in ? For my sighing cometh before I eat, and my roarings are poured out like the waters. For the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. I was not in safety, neither had I rest, neither

was I quiet : yet trouble came. But

thou, O Lord, have mercy upon us.

*Second Lesson. Job iv. 1.*

**E**Liphaz the Temanite answered and said, If we assay to commune with thee, wilt thou be grieved ? but who can withhold himself from speaking ? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast

strengthened the feeble knees. But now it is come upon thee, and thou faintest ; it toucheth thee, and thou art troubled. Is not this thy fear, thy confidence, thy hope, and the uprightness of thy ways ? But thou, O Lord, have mercy upon us.

*Lesson iij. Job iv. 7.*

**R**emember, I pray thee, who ever perished, being innocent ? or where were the righteous cut off ? Even as I have seen, they that plow iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of his nostrils are they consumed. The roaring of the lion, and the voice of

the fierce lion, and the teeth of the young lions, are broken. The old lion perisheth for lack of prey, and the stout lion's whelps are scattered abroad. Now a thing was secretly brought to me, and mine ear received a little thereof. But thou, O Lord, have mercy upon us.

*Lesson j. Legend 6. Job iv. 13.*

**I**N thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face ; the hair of my flesh stood up : it stood still, but I could not discern the form thereof : an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be

more just than God ? shall a man be more pure than his maker ? Behold, he put no trust in his servants ; and his angels he charged with folly : how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth ? They are destroyed from morning to evening : they perish for ever without any regarding it. Doth not their excellency which is in them



go away ? they die, even without wisdom. But thou, O Lord, have mercy

upon us.

*Second Lesson. Job v.*

**C**All now, if there be any that will answer thee : and to which of the saints wilt thou turn ? For wrath killeth the foolish man, and envy slayeth the silly one. I have seen the foolish taking root : but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there

any to deliver them. Whose harvest the hungry eateth up, and taketh it even out of the thorns, and the robber swalloweth up their substance.

But Job answered and said, Oh that my grief were thoroughly weighed, and my calamity laid in the balances together ! But thou, O Lord, have mercy upon us. *Job vj.*

*Third Lesson. Job vj. 3.*

**F**Or now it would be heavier than the sand of the sea : therefore my words are swallowed up. For the arrows of the Almighty are within me, the poison whereof drinketh up my spirit : the terrors of God do set themselves in array against me. Doth the wild ass bray when he

hath grass ? or loweth the ox over his fodder ? Can that which is unsavoury be eaten without salt ? or is there any taste in the white of an egg ? The things that my soul refused to touch are as my sorrowful meat. But thou, O Lord, have mercy upon us.

*First Lesson. Legend 7. Job vj. 8.*

**W**H that I might have my request : and that God would grant me the thing that I long for ! Even that it would please God to destroy me : that he would let loose his hand, and cut me off ! Then should I yet have comfort : yea, I would harden myself in sorrow : let him not spare : for I have not concealed the words of the Holy One.

What is my strength, that I should hope ? and what is mine end, that I should prolong my life ? Is my strength the strength of stones ? or is my flesh of brass ? Is not my help in me ? and is wisdom driven quite from me ? To him that is afflicted pity should be shewed from his friend ; but he forsaketh the fear of the Almighty. My brethren have dealt

deceitfully as a brook, and as the stream of brooks they pass away. But

thou, O Lord, have mercy upon us.

*Lesson ij. Job vj. 16.*

**T**hey are blackish by reason of the ice, and wherein the snow is hid : what time they wax warm, they vanish : when it is hot, they are consumed out of their place. The paths of their way are turned aside : they go to nothing, and perish. The troops of Tema looked, the com-

panies of Sheba waited for them. They were confounded because they had hoped : they came thither, and were ashamed. For now ye are nothing : ye see my casting down, and are afraid. But thou, O Lord, have mercy upon us.

*Lesson iij. Job vj. 22.*

**D**id I say, Bring unto me ? or, Give a reward for me of your substance ? Or, Deliver me from the enemy's hand ? or, Redeem me from the hand of the mighty ? Teach me, and I will hold my tongue : and cause me to understand wherein I have erred. How forcible are right words ! but what doth your arguing reprove ?

Do ye imagine to reprove words, and the speeches of one that is desperate, which are as wind ? Yea, ye overwhelm the fatherless, and ye dig a pit for your friend. Now therefore be content, look upon me : for it is evident unto you if I lie. But thou, O Lord, have mercy upon us.

**¶** *Ferial Lesson j. Legend 8. Job vj. 29.*

**R**eturn, I pray you, let it not be iniquity : yea, return again, my righteousness is in it. Is there iniquity in my tongue ? cannot my taste discern perverse things ?

*Job vij.* Is there not an appointed time to man upon earth ? are not his days also like the days of an hireling ? As a servant earnestly desireth the shadow,

and as an hireling looketh for the reward of his work : so am I made to possess months of vanity, and wearisome nights are appointed to me. When I lie down, I say, When shall I arise, and the night be gone ? and I am full of tossings to and fro unto the dawning of the day. But thou, O Lord, have mercy upon us.

*Second Lesson. Job vij. 5.*

**M**Y flesh is clothed with worms  
and clods of dust : my skin is  
broken, and become loathsome. My  
days are swifter than a weaver's shut-  
tle, and are spent without hope.

*Job viij.* Answered Bildad the Shuhite, and

said, How long wilt thou speak these  
things ? and how long shall the words  
of thy mouth be like a strong wind ?  
But thou, O Lord, have mercy upon  
us.

*Third Lesson. Job viij. 3.*

**D**Oth God pervert judgment ? or  
doth the Almighty pervert  
justice ? If thy children have sinned  
against him, and he have cast them  
away for their transgression : if thou  
wouldest seek unto God betimes, and  
make thy supplication to the Al-  
mighty : if thou wert pure and

upright : surely now he would awake  
for thee, and make the habitation of  
thy righteousness prosperous.  
Though thy beginning was small, yet  
thy latter end should greatly increase.  
But thou, O Lord, have mercy upon  
us.

**Dñica, i. post, v. kl. septēbris. Fo, xxxiii.**

i ram meru i. Et ca lamī tas quam pa ti-  
oz in sta te ra. *v. d.* Quasi arena maris  
hec graui oz appa re ret vnde et vba mea dolo re sunt  
ple na. Et ca. *v. d.* Glozi a patri. Et ca. *C.*  
**Q**ua re detraxistis sermo nibus verita-  
tis ad increpandum verba compo ni tis  
et subuerte re niti mi ni. amī cū ve strū.  
Verum tamen que co gita tis ex ple te.  
Mili ci a est vita hominis super terram et sicut dies mercēnari-  
i di es e ius. *Uerū.* **A**du ta est caro me  
c. ii.

[Antiphonale 1520:34r.]