

THE SARUM RITE
Sarum Breviary Noted.
Performing Edition

Volume B.

Part 19.

Pages 783-820.

Proper of Time.
Septuagesima.

Edited by William Renwick.

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THE GREGORIAN INSTITUTE OF CANADA.
MMXVI.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut Grégorien du Canada, 45 Mercer Street, Dundas, Ontario, Canada L9H 2N8. 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

This document first published January 1, 2016.

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¶ Sunday in Septuagesima.

At first Vespers.

At Vespers and henceforth until the Mass on the Easter Vigil, let not Alleluya. be sung, but at the beginning of Vespers and the Hours in place of Alleluya. let it be sung thus.

Laus tibi Domine.



Praise be to thee, O Lord, King of e-ternal glo-ry.

Ant. Blessed be. [443].

Ps. The same. (144./cxliij.) [443]. and the other Antiphons together with their Psalms.

Chapter. 1. Cor. ix. 24.

R Now ye not that they which run in a race run all, but one	receiveth the prize ? So run, that ye may obtain. <i>R.</i> Thanks be to God.
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R. Thus were finished. (iij.) 787.

Hymn. Maker of all things. [448].

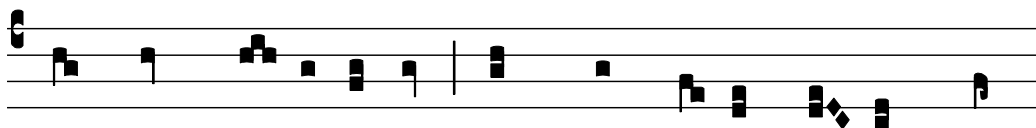
V. Let our evening prayer come up before thee, O Lord. *R.* And let thy mercy descend upon us. *The Response should not be said aloud.*

Plantaverat Dominus Deus.

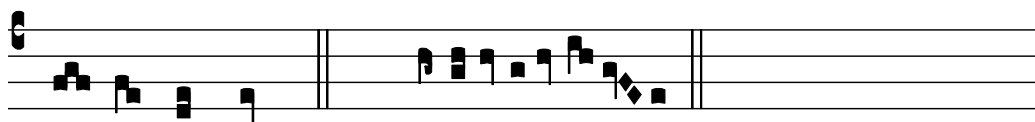
Ant.
IV.i.



HE Lord God * had plan-ted a garden of plea-



sure from the be-ginning : and there he put the man whom



he had formed. *Ps.* My soul doth magnify. 60*.

Prayer.



Lord, we beseech thee
favourably to hear the prayers
of thy people : that we who are justly
punished for our offences may be
mercifully delivered for the glory of

thy name. 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.

No Memorial is made unless a Feast of iij. Lessons shall fall on the Sunday or if a Feast of ix. Lessons shall be celebrated on the Saturday, or if Septuagesima should come about before the Purification : then let a Memorial be made of Saint Mary as is indicated above at first Vespers of the History Domine ne in ira. 678.

From this day until after the Feast of the Holy Trinity let not the middle Lessons of Feasts of iij. Lessons be made.

At Matins.

Invitatory. Let us come. [7].

Ps. Venite. 39*.

Hymn. This day the first of days. [11].

¶ *In the first Nocturn.*

Ant. Serve ye. [17].

Ps. Blessed is the man. (1./j.) [17].

V. I have thought upon thy Name. [29].

¶ *On this Sunday let the Lessons be read from the Book of Genesis in the first Nocturn and throughout the whole week when the service is of the Temporale, up to Noah.*

Lesson j. Gen. j. 1.

IN the beginning God created the heaven and the earth. And the earth was without form, and void ; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light : and there was light.

And God saw the light, that it was good : and God divided the light from the darkness. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day. But thou, O Lord, have mercy upon us.

In principio fecit.

1. Resp.
I.



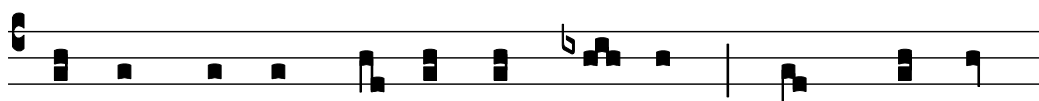
N the be-ginning * God made the hea-ven and



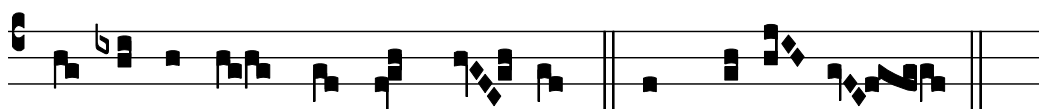
the earth : and there-in he cre-a- ted man. †In the i-



mage and likeness of him- self. ✠. And the Lord



formed man of the dust of the ground : and breathed



in-to his face the breath of life. †In the i-mage.

Lesson ij. Gen. j. 6.

AND God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament

from the waters which were above the firmament : and it was so. And God called the firmament Heaven. And the evening and the morning were the second day. But thou, O Lord, have mercy upon us.

In principio Deus creavit.

2. Resp.
I.



N the be-gin-ning * God cre- a-ted the heaven

and the earth : and the Spi- rit of the Lord mov- ed

o-ver the wa- ters. †And God saw

every thing that he had made : and be- hold, it was ve-

ry good. ✠. Thus the hea- vens and the earth were fi-

nish-ed : and all the host of them. †And God.

Lesson iij. Gen. j. 9.

AND God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear : and it was so. And God called the dry land Earth ; and the gathering together of the waters called he Seas : and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree

yielding fruit after his kind, whose seed is in itself, upon the earth : and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind : and God saw that it was good. And the evening and the morning were the third day. But thou, O Lord, have mercy upon us.

Igitur perfecti sunt.

3. Resp.

I.

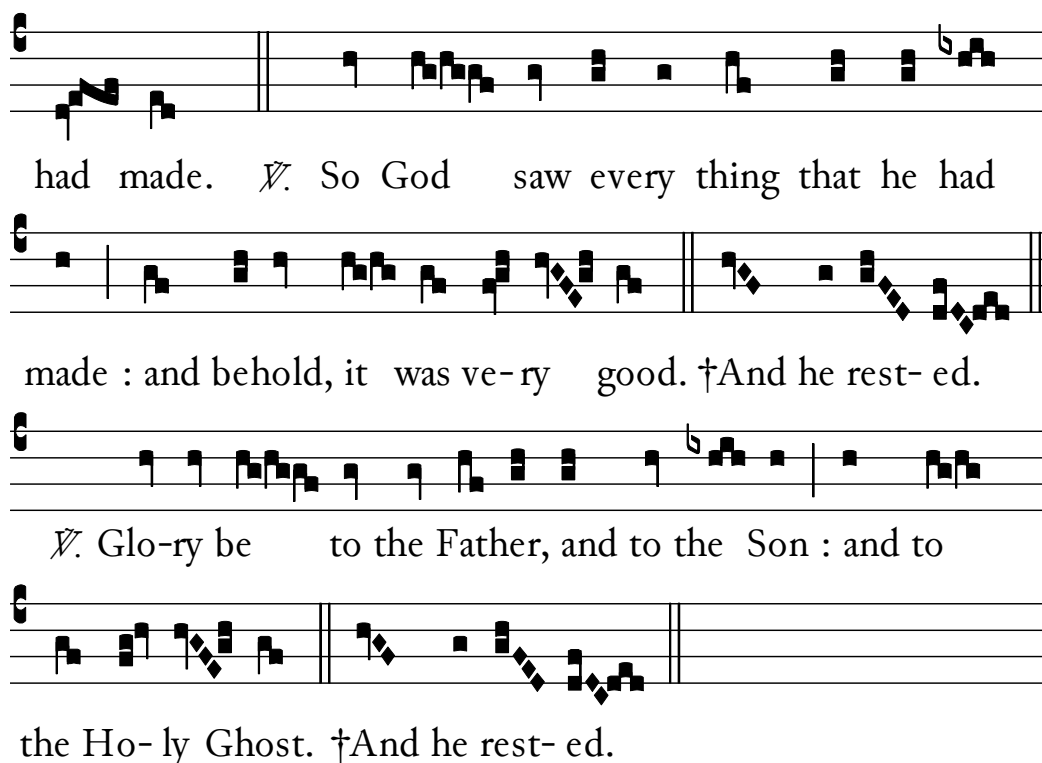


Hus * were fi- nish- ed the heav- ens and the

earth, and all the host of them, and on the sev-enth day

God end-ed his work which he had made. †And he

rest- ed from all his work which he



had made. ⁊ So God saw every thing that he had
made : and behold, it was ve-ry good. †And he rest- ed.
⁊ Glo-ry be to the Father, and to the Son : and to
the Ho- ly Ghost. †And he rest- ed.

¶ *In the Second Nocturn.*

Ant. My goods. [30].

Ps. Preserve me, O God. (16./xv.) [30].

⁊ At midnight I will rise. [38].

The Middle Lessons from a Sermon of Blessed John the Bishop.

Lesson iiij.

THE dignity of the human race is easily recognized : reflecting upon the sublimity of the Author. Indeed it could not have been easy or trifling that a sacred hand had consecrated and a heavenly breath had animated living substance : especially seeing that God with all art had handed over to the same man his

power, in order that he whom as a governor He was disposed to fashion after himself, the same He should make full and perfect, having in himself both the dignity which excelleth, and the power which ruleth over every living creature. He only serving Him by whom all things had been subjugated to the same : that he

should rule the world, should acknowledge the Creator : should compel creatures to be subject to himself. And by as much as he himself should owe to the Lord : by so much should he himself demand from the creatures, having his own power : and obedience and contempt. Obedience by which he might live : contempt by which for faults appropriately he should perish. Whence the effect is, that he despising fell in death : who obeying had been able to live. Whence he that hath been granted power while he hath shewn contempt : hath both lost the privilege of life, and gained to himself the sentence of death. And yet the same still preserveth command of creatures : although he hath refused obedience to his Creator. Whence it appeareth that he hath removed himself from happiness : while the faults of his sins still remaining cannot be changed. Man is burdened, justly is he burdened : and is bound with inexcusable penalty. Thou disdainest the Creator : and yet rulest over his creatures. Thou despisest the Lord : and yet demandest servitude of his creatures. Thou enjoyest the benefits of God : and yet art not afear'd of his power. And while by means of Him all are

devoted to thee : thou alone servest not Him himself. Twice thou fallest short and incurrest a twin or two-fold crime : as long as thou neither yieldest to the condition of a servant, nor be a servant according to the power given by the Lord. To thee heaven is clothed in the bright light of day, and adorned with brightness by the sun, in the night by the clear reflection of the moon, and with the brightness of various stars the pole itself is illuminated : that the changes and numbers of times of day and night can be discerned, and with which after the labour of the day wretched mortals are provided with rest. The seasons are changed one after another by turns, the woods put forth leaves, the plains are spread about, the meadows wax green : all living things created for divers uses consume fruits, maintain obedience. The fountains spring forth, the rivers flow : the seas are enclosed with fixed boundaries. The tempers of spring rejoice after winter, of summer ruineth crops with scorching heat : the fine weather of autumn presenteth drunken abundance. Winter is moistened with showers on the earth ; all serve by his decrees : man alone serveth not God. What if all nature should continually declare to

thee ? I myself am to obey commands to thee by the Lord of all things : I am to fulfill ordinances concerning thee, to keep decrees, to have regard for all living things, I am to be ruled by the authority of the Father. In short I yield, I comply, I serve : and thee changing, I change not. I yield, I say, to the rebel, comply with the impudent : devote myself to the despiser. Moreover if to

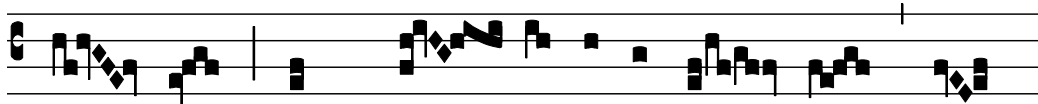
myself decrees are to change, ordinances to be overthrown, the Lord would have ordained to deny the necessities of things : all creatures would have remained devoid of names, nor would he which would disdain be any more : for the despiser, the man, would deservedly and rightly have perished. But thou O Lord have mercy upon us.

Formavit igitur Dominus.

4. Resp.
VII.



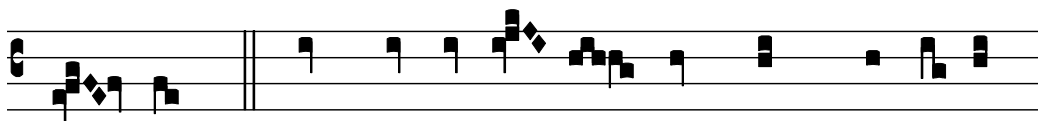
ND the Lord * form- ed man of the dust of



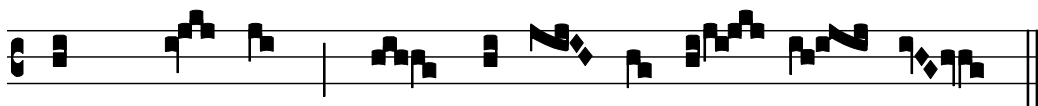
the ground : and breath- ed into his face the



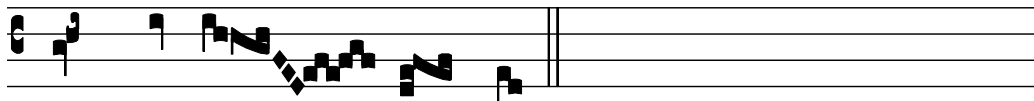
breath of life. †And he was made man, a liv-



ing soul. ✠ In the be-gin- ning God made the heaven



and the earth : and therein he form- ed man.



†And he was made man.

Lesson v.

IN short, whosoever thou be that consistesh in this contempt, that rulest over creation, yet servest not the Creator : that exercisest mastery, yet acknowledgest not the Lord : fear thou the patient Lord, lest thou should feel the severe Judge. Let postponment of delay set thee aright : lest the censor demanding his due should punish. For it is easy by thine obedience to make God favourably inclined : if now turning thou shalt change from sin. Interest indeed is given back : by whatever interval of time it is borrowed. Nor can he now be left unpunished : to whom a lapse of time was not able to give relief. What should he render to the Lord, if the human condition knoweth what it oweth to the Father : and also understandeth the innumerable multitude of benefits of all His important undertakings, it shall find continual obedience of its service of unceasing praise with rejoicing unable to compare. And surely the benefits granted from Him and also bestowed, shall neither be able to have measure

or number, nor indeed end. Of course seeing that neither doth sense suffice for ascertaining : nor knowledge suffice for praising. For the immensity of benefits surpasseth thoughts of feeling : and the innumerable multitude of gifts excelleth fluency of speech. Nor if homages of speech should occupy a whole lifetime, praises continue, thanksgivings persist : shalt thou be able to repay what thou owest. Why shall cares be given to us, when devotion of mind is exercised with all strength in divine services, and at all times our mouth is compelled to repeat the glories of praises, not that by these duties he is compensated, but that by these efforts the favour of our devotion should be discerned : that whatever infirmity detracteth from fulfillment, this devotion contributeth to merit, so that now because thou willest, not because thou accomplishest, art thou expunged, neither because thou compensatest what is owed, but because thou desirest to obey. Indeed in willing it is expunged, for on

account of the immensity of things
this that we desire to accomplish is

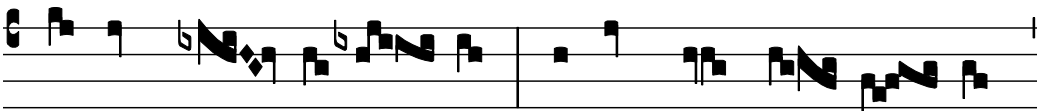
not granted. But thou, O Lord, have
mercy upon us.

Dixit Dominus Deus.

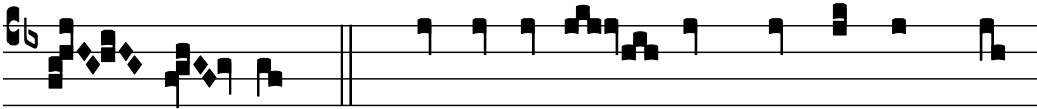
5. Resp.
V.



HE Lord God * said : It is not good that



the man should be a- lone. †I will make him an help



meet for him. ✠. But for Adam there was not found an



help meet for him : and God said. †I will make.

Lesson vj.

WHat reward (saith the Prophet)
shall I give unto the Lord for
all the benefits that he hath done
unto me ? The most holy Prophet
inquireth by which merits divine
benefits should be balanced, by what
means the servant should make equal
the gifts gained in birth, by which
offerings he may be able to respond to
such great services, by what servitude
he should compare the innumerable
gifts of birth and the infinite variety

of favours. Granted that he be excel-
lent amongst the deserving of men,
that he be keeping of the law of
nature, that he be obeying the decrees
of the law : let him keep faith, hold
righteousness, exercise virtues, damn
faults, repel sins ; let him show forth
himself an example to be imitated. If
anyone shall so manage, it is not
enough : it is less than whatever He
hath done. For all merit is little : by
comparison of gifts. Number the

benefits if thou art able : and then consider what thou deservest. Against the heavenly benefits weigh carefully thy deeds : against the divine gifts meditate upon thine own deeds. Neither shalt thou be worthy to judge that which thou shalt enjoy : if thou understandest what thou meritest. Therefore of the innumerable divine benefits mercifully gathered in thee : choose which one thou shall please, against this one all thy merit shall not be able to balance. For the rest the senses are stricken, the mind is confused, the spirit perturbed, that God should be known by man. Not even human obedience shall be able to counterbalance : if divine benefits be compared. And yet of him we speak which suffered not himself to sin, which examining the judgement of his own mind contendeth that he should please : insisteth that he should be deserving, taketh pains that he should serve. The rest which either delighteth to sin, or through feebleness of individual mind, or through inconsiderate acts, or through vanity of life thus yieldeth to vices, so that he be an agent of

offense, a servant of faults, a sower of sins : so that in himself he should admit a double wickedness and twin crime : both insofar as he rendereth not homage to the Lord with debts of servitude, and insofar as he endeavoureth to repay countless benefits with the indignity of his sinning. Wherefore let the just strive to match his own merits to celestial benefits : and the sinner strive to shrink from the sins which he practiseth. Let that one increase with growth of holy life : let this one, condemning sinning, exercise righteousness to him whom he loveth not. Let the righteous advance by improving life : let the sinner be corrected that he may live. Let that one by good deeds present a salutary example : let this one turning from evil shew the remedy of correction. Let that one await the rewards of holy merit : let this one avert punishment by his own correction. Thus let it be, that both the just should obtain glory by right living : and the corrected sinner should gain pardon through divine pity. But thou, O Lord, have mercy upon us.

Immisit Dominus soporem.

6. Resp.

V.



HE Lord caused * a deep sleep to fall upon A-

dam : and he took one of his ribs, and the rib, which

the Lord had ta-ken from man, made he a wo- man :

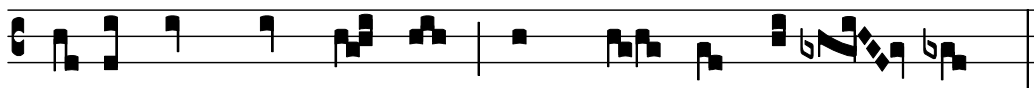
and brought her unto the man, that he might see what

he would call her. †And he cal- led her name

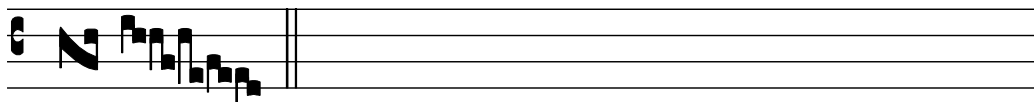
Wo- man. ‡Be- cause she was ta- ken

out of Man. ✠. This is now bone of my bones :

and flesh of my flesh. †And. ✠. Glo-ry be to the



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



‡Be- cause.

¶ *In the iij. Nocturn.*

Ant. The commandment. [39].

Ps. The heavens declare. (19./xviii.) [40].

V. Be thou exalted. [46].

¶ *Lesson from the Holy Gospel according to Matthew. xx. 1-16. Lesson vij.*



AT that time. Jesus said unto his disciples this parable. The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And that which followeth.

Homily of Blessed Gregory, Pope. xix.

MAny things need to be said in the explanation of this reading of the holy Gospel : which I wish, if I can, to mention briefly, lest by a lengthy progress, and by a prolonged explanation, it should appear to weary

you. The kingdom of heaven is said to be like to an householder : who hireth labourers to cultivate his vineyard. Who, to be sure, more rightly holdeth resemblance to the householder, than our Creator which ruleth that which he hath created, and so governeth his elect in this world as doth a master the subjects in his house ? He hath here an universal vineyard, of course the Church, which from the righteous Abel until the last of the elect shall have been born at the end of the world hath brought forth as many saints : as it hath sent forth shoots. But thou, O Lord, have mercy upon us.

Tulit ergo Dominus.

7. Resp.
VIII.



ND the Lord * took the man and put him

in to the gar- den of E- den. †To dress it and

keep it. ⁊. For the Lord God planted a garden in

Eden from the be-gin-ning : and there he put the man

he had form- ed. †To dress it.

Lesson viij.

THis householder therefore in the morning hireth labourers to cultivate his vineyard, at the third hour, the sixth, the ninth, and the eleventh : for from the beginning of this world until the end, he ceaseth not to gather together preachers for the instruction of faithful people. For the morning of the world : was from Adam until Noah. The third hour to be sure : from Noah until Abraham.

The sixth likewise : from Abraham until Moses. Moreover the ninth : from Moses until the coming of the Lord. And the eleventh : from the coming of the Lord until the end of the world. Into which the holy apostles were sent as preachers : which even though coming late yet received the full wage. But thou, O Lord, have mercy upon us.

Ecce Adam quasi unus.

8. Resp.
VIII.



Ehold, * the man is be-come as one of

us to know good and e- vil. †See lest perhaps

he take of the tree of life : and live for

ev- er. ✠. Che-ru-bims and a flaming sword which

turned every way, to keep the way of the tree of

life. †See lest perhaps.

Lesson ix.

FOR at no time therefore hath the Lord, for the instruction of his people, as if to cultivate his vineyard : ceased to send labourers. Because both formerly through the patriarchs, and later through the teachers of the law and the prophets,

and to be sure lastly through the apostles, he hath improved the morals of his people : just as if he had laboured through workers in the cultivation of the vineyard. Whoever in whatever measure or capacity, hath stood forth, labouring with right faith

with good works : was a worker in this vineyard. Thus the workers of the early morning, of the third hour, the sixth, and the ninth : signify the ancient Hebrew people. Who in their elect from the beginning of the world

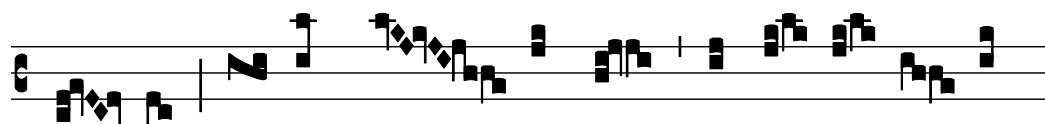
have been eager to honour God with right faith : have not as it were ceased to labour in the cultivation of the vineyard. But thou, O Lord, have mercy upon us.

Ubi est Abel.

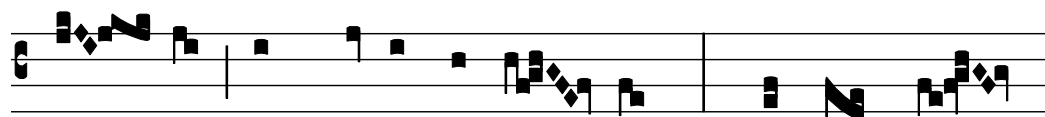
9. Resp.
VII.



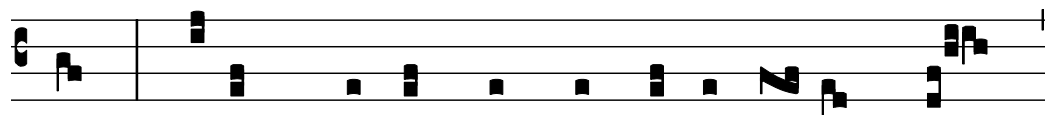
Here is Abel * thy bro- ther ? said the Lord un-



to Cain. I know not, O Lord : am I my bro- ther's



keep- er ? and he said unto him. †What hast thou



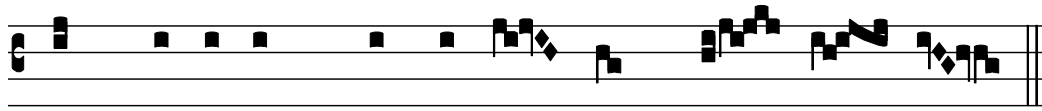
done. ‡Behold, the voice of thy brother A-bel's blood



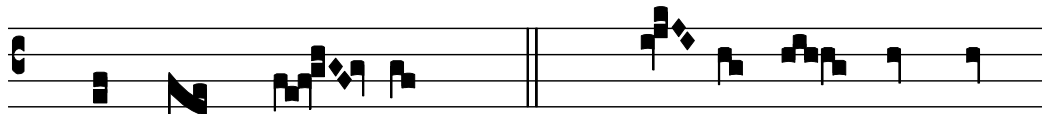
cri- eth un- to me from the ground. ✕. Cur- sed



is the ground by thy work : which hath open-ed her



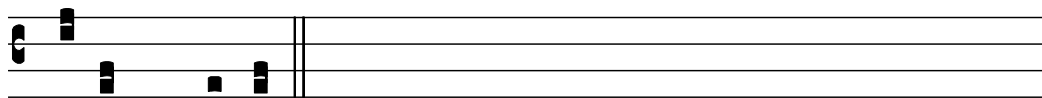
mouth to re-ceive thy brother's blood from thy hand.



†What hast thou- done ? ⁊. Glo- ry be to the



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



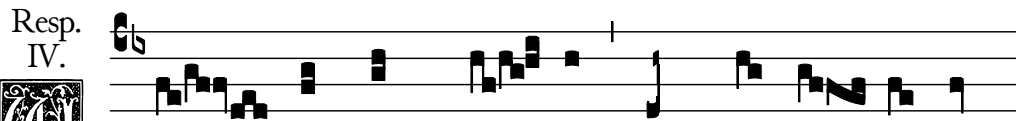
‡Behold, the voice.

The Responsory. Ubi est Abel. is repeated.

From this day until Easter let not Te Deum. be sung, whether the service be made of the Temporale or of the Feasts of the Saints : but always let the ninth Responsory be begun again, and this only on Feasts of ix. Lessons. Indeed let not the Responsory be repeated on Commemorations of Blessed Mary nor of the Feast of the Place.

¶ *Ferial Responsories.*

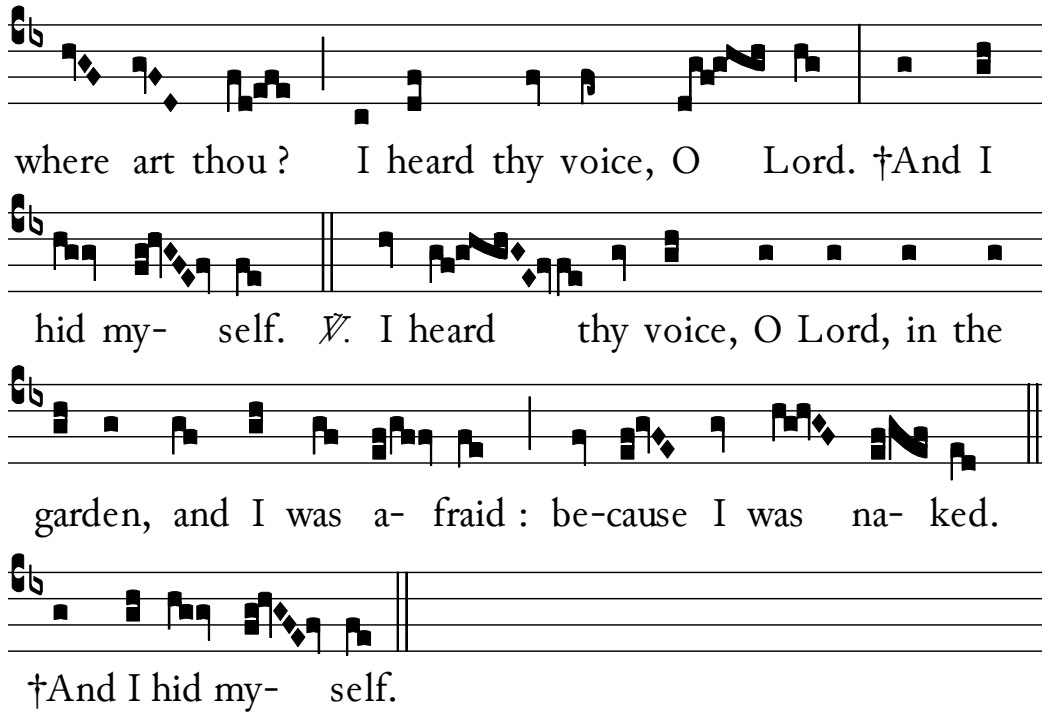
Dum ambularet Dominus.



Hen the Lord walk- ed in the gar- den in




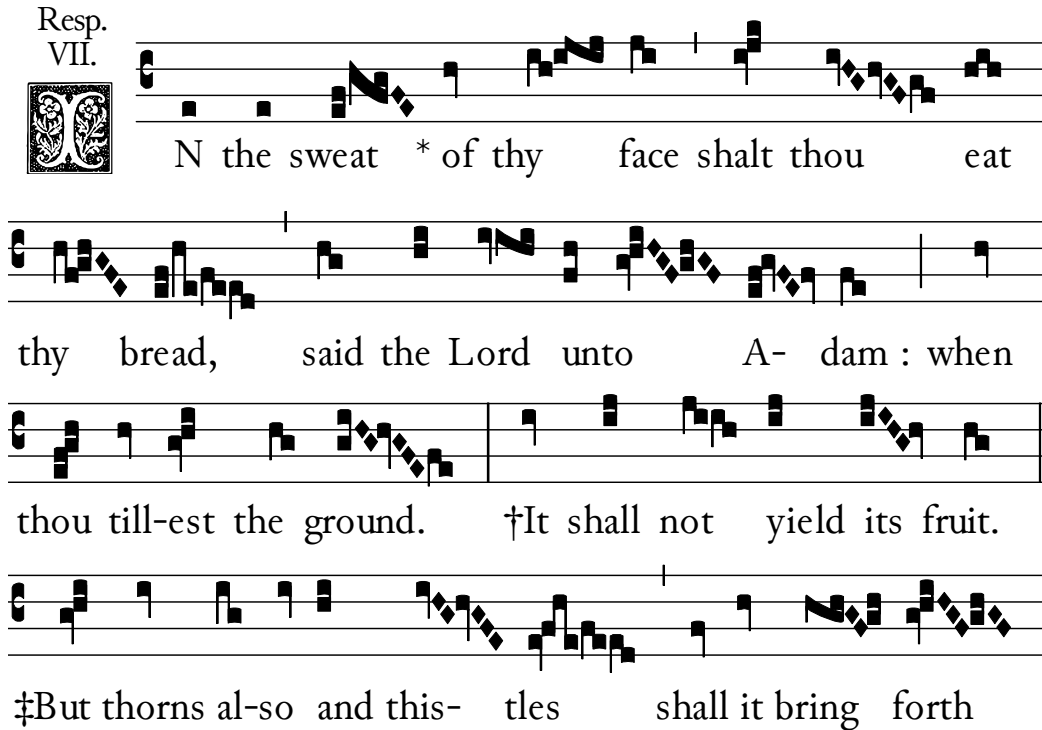
the cool of the day : he cal-led and said, A-dam,



where art thou? I heard thy voice, O Lord. †And I
hid my- self. ⁊ I heard thy voice, O Lord, in the
garden, and I was a- fraid : be-cause I was na- ked.
†And I hid my- self.

In sudore vultus tui.

Resp.
VII.

N the sweat * of thy face shalt thou eat
thy bread, said the Lord unto A- dam : when
thou till-est the ground. †It shall not yield its fruit.
‡But thorns al-so and this- tles shall it bring forth

Sunday in Septuagesima.

to thee. V. Be-cause thou hast hearken-ed unto the
voice of thy wife more than mine : cur- sed is the ground
for thy sake. †It shall not. V. Glo- ry be
to the Father, and to the Son : and to the Ho- ly
Ghost. ‡But thorns.

Let these two ferial Responsories together with their Verses be sung on the Wednesday in place of the viij. and ix. Responsories of the Sunday History : or on whichever feria the third Nocturn of the Sunday History will be sung, if so many ferias be vacant. But otherwise in place of the v. or vj. or the second and third Responsories, such that the ferial Responsories be not omitted if possible.

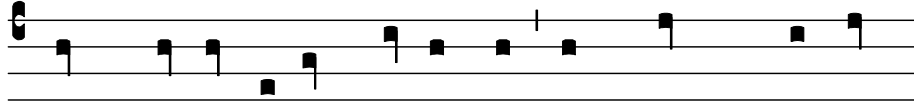
Before Lauds.

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

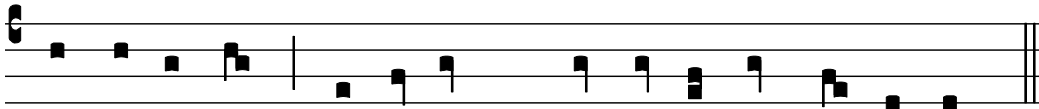
¶ *At Lauds.*

Miserere mei Deus.

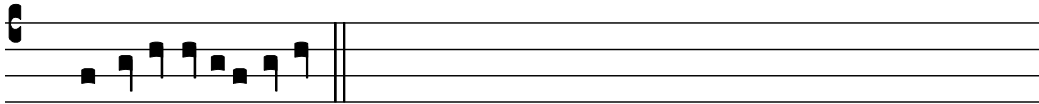
1. Ant.
I.iv.



Ave mercy * upon me, O God, and cleanse me from



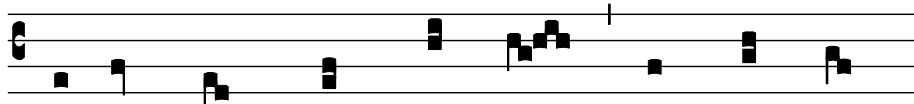
my wickedness : for a-against thee only have I sinned.



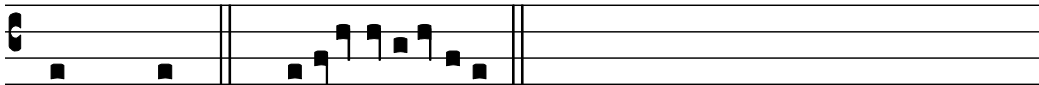
Ps. The same. (51./l.) [225].

Confitebor tibi Domine.

2. Ant.
VIII.i.



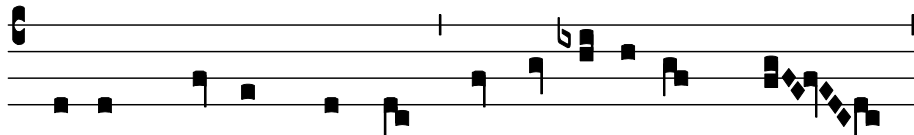
will thank thee, * O Lord, for thou hast



heard me. *Ps. O give thanks. (118./cxvij.) [117].*

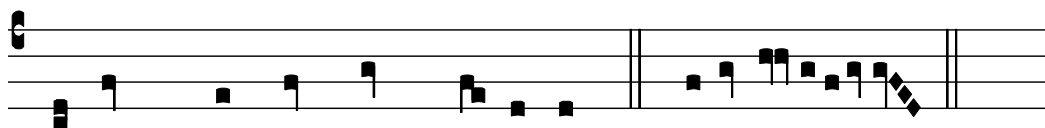
Deus Deus meus ad te.

3. Ant.
I.v.



God, thou art my God, * early will I seek thee,

Sunday in Septuagesima.



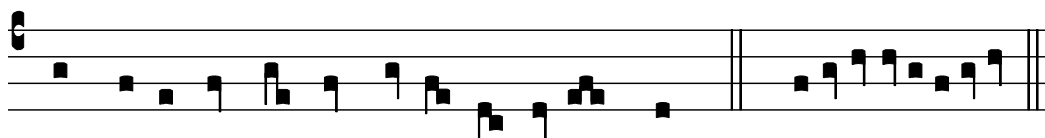
be-cause thou hast been my helper. *Ps. The same. (63. & 67. / lxij. & lxvj.) [53].*

Benedictus es in firmamento.

4. Ant.
I.iv.



Lessed art thou * in the firmament of heaven, and



worthy to be prais-ed for ev-er, O our God. *Ps. O all ye works. (Daniel iij.) [54].*

Laudate Dominum de celis.

5. Ant.
I.iv.



praise * the Lord of heaven. *Ps. The same. (148-150.) [56].*

Chapter. 1. Cor. ix. 24.

N ow ye not that they which	receiveth the prize ? So run, that ye
run in a race run all, but one	may obtain. <i>R.</i> Thanks be to God.

Hymn. Maker of all. [58].

V. Lord, thou hast been our refuge. *R.* From one generation to another. *The Response is said privately.*

This Versicle is said on all Sundays at Lauds until xl.

Simile est regnum celorum.

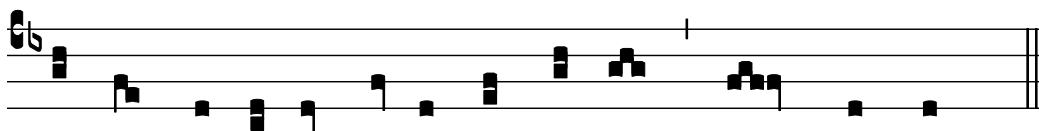
Ant.
Li.



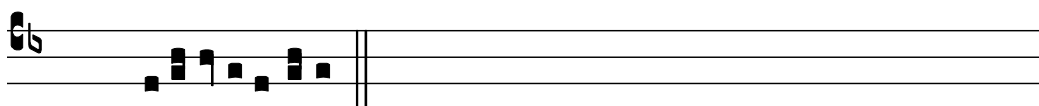
HE kingdom * of heaven is like unto a man



that is an householder : who went out early in the morning



to hire la-bourers into his vineyard, saith the Lord.



Ps. Blessed be the Lord. 49.*

Prayer.



Lord, we beseech thee
favourably to hear the prayers
of thy people : that we who are justly
punished for our offences may be
mercifully delivered for the glory of

thy name. 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 Septuagesima until Easter : no Memorial is made on Saturdays nor on Sundays : unless a Feast of ix. Lessons or iij. falls on the same Sunday or on the Monday or if Septuagesima comes about before the Purification : then indeed a Memorial of Saint Mary is made at both Vespers and at Lauds and at Mass as was previously said. However on no matter what feria after Septuagesima a Feast of iij. Lessons should fall : let all of the service be of the Feast with a Nocturn and a Simple Invitatory until Quadragesima, except on Saturdays. But within Quadragesima to be sure let there be no service of such a Feast, neither a Memorial except at Vespers and at Lauds of Saint Mary.

¶ *At j.*

Conventione autem facta.

Ant.
Ii.



ND when he * had ag- reed with the la-bour-

ers for a penny a day : he sent them into his vineyard.

Ps. My God, my God. (22./xxj.) [113].

And the other Psalms as above at the First Sunday of the Advent of the Lord except that in place of O give thanks. (118./cxviiij.) is sung the Psalm The Lord is King. (93./xcij.) [51]. and let this be observed on all Sundays until the Passion.

¶ *At iij.*

Ite et vos in vineam.

Ant.
VIII.ii.



O ye also * into the vineyard : and whatso-ev-er

is right I will give you. *Ps.* Teach me, O Lord. (119./cxviiij. iij.)
[167].


Chapter. Know ye not. 803.

Sunday in Septuagesima.

Let some Clerk begin the Responsory.

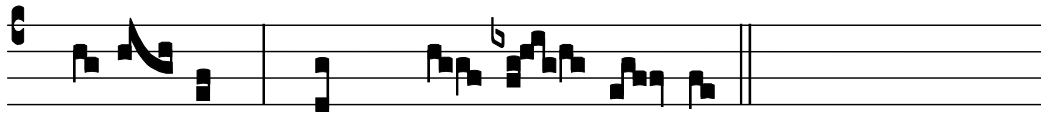
Adjutor meus esto Deus.

Resp.
IV.



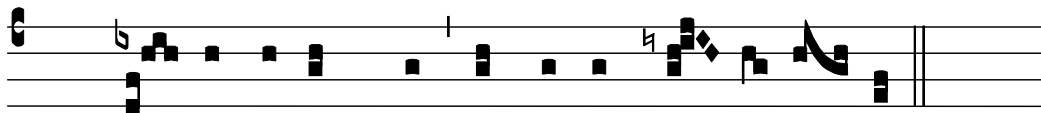
E thou

Let the Choir continue.



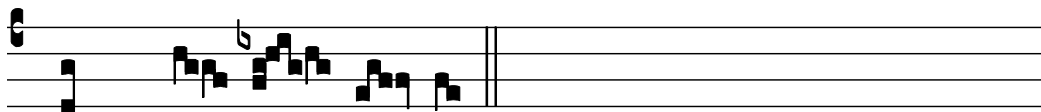
* my suc-cour. †Leave me not, O God.

The Clerk sings.



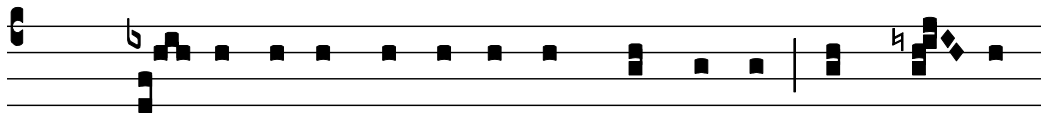
∇. Nei-ther forsake me, O God of my sal-va- tion.

The Choir.

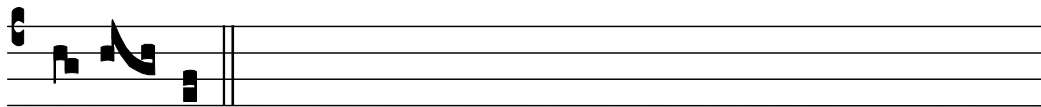


†Leave me not, O God.

The Clerk.



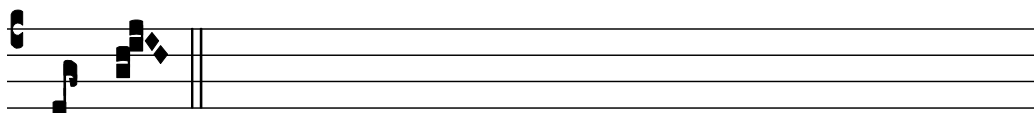
∇. Glo- ry-be to the Father, and to the Son : and to the



Ho- ly Ghost.

Sunday in Septuagesima.

The Choir.



Be thou.

Let the Clerk say the Versicle. I said, O Lord, have mercy upon me. *R.* Heal my soul, for I have sinned against thee.

Prayer as above. 738.

Let the Responsory be sung in this same way at the Hours daily from this day until Maundy Thursday : except on ferias before Quadragesima when the service is of the Temporale : in such a way that after the Passion of the Lord let it be sung without the Verse Gloria Patri.

¶ *At vj.*

Quid hic statis.

Ant.
Lix.



HY stand ye here * all the day i-dle ? they answer-ed



and said, No man hath hir-ed us. *Ps.* My soul hath longed.
(119./cxviiij. vj.) [184].

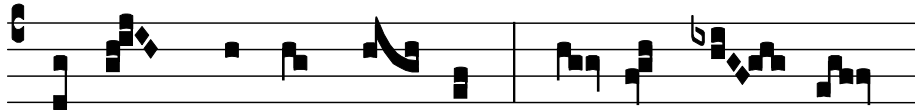
Chapter. 1. *Cor.* ix. 25.

AND every man that striveth for the mastery is temperate in all things. Now they do it to obtain a

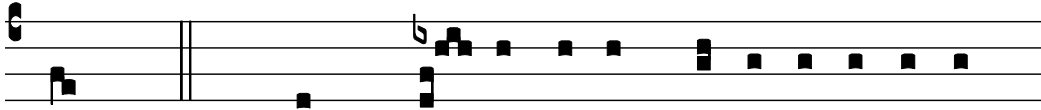
corruptible crown ; but we an incorruptible. *R.* Thanks be to God.

Spes mea Domine.

Resp.
IV.



Hou art * my hope, O Lord. †E- ven from my



youth. ⁊. Through thee have I been holden up ev-er since



I was born : thou art he that took me out of my mother's



womb. †E- ven from. ⁊. Glo- ry be to the Father, and



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

⁊. The Lord is my shepherd, therefore can I lack nothing. ⁊. He shall feed me in a green pasture.

¶ *At ix.*

Dixit paterfamilias.

Ant.
VII.i.



HE head of the household * said unto his la-bourers.



Why stand ye here all the day idle ? but they answer-ing
 said, Be-cause no man hath hi-red us. Go ye also into-
 the vineyard : and whatso-ev-er is right I will give you.

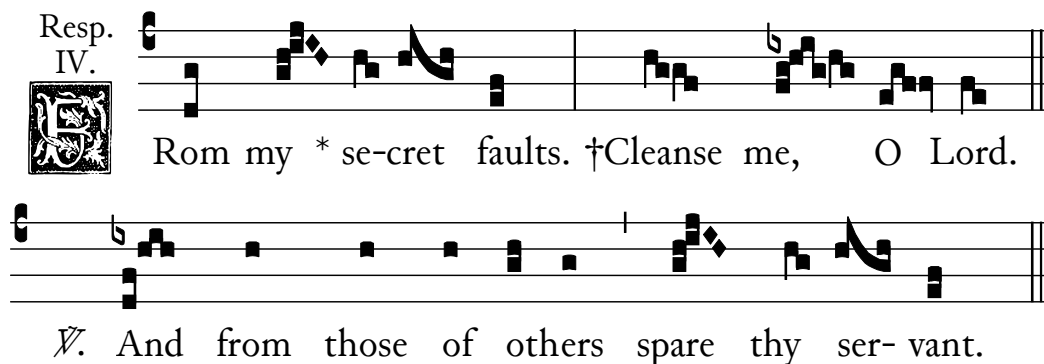
Ps. Thy testimonies. (119./cxviii. ix.) [201].

Chapter. 1. *Cor.* x. 1.

<p>Iwould not that ye should be ignorant, how that all our fathers were under the cloud, and all passed</p>	<p>through the sea ; and were all baptized unto Moses in the cloud and in the sea. <i>R.</i> Thanks be to God.</p>
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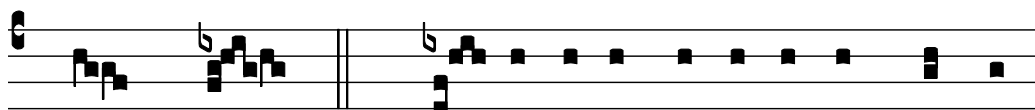
Ab occultis meis.

Resp.
IV.

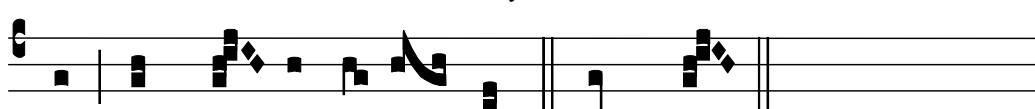


Rom my * se-cret faults. †Cleanse me, O Lord.
R. And from those of others spare thy ser- vant.

Sunday in Septuagesima.



†Cleanse me. ⁊. Glo- ry be to the Father, and to the



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

⁊. Thou hast been my succour. ⁊. Leave me not, O Lord, neither forsake me,
O God of my salvation.

*Let this Responsory together with its Verse be sung on all Sundays until xl. when the
service is of the Sunday.*

¶ *At ij. Vespers.*

Ant. Sit thou. [373].

Ps. The Lord said unto my Lord. (110./cix.) [373].

Chapter. 1. *Cor.* ix. 24.

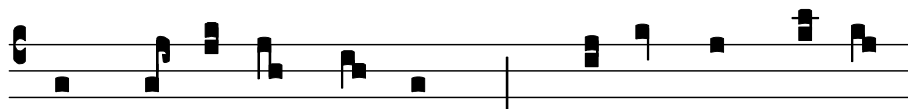

<p>R Now ye not that they which run in a race run all, but one</p>		<p>receiveth the prize ? So run, that ye may obtain. ⁊. Thanks be to God.</p>
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Hymn. O blest Creator. [382].

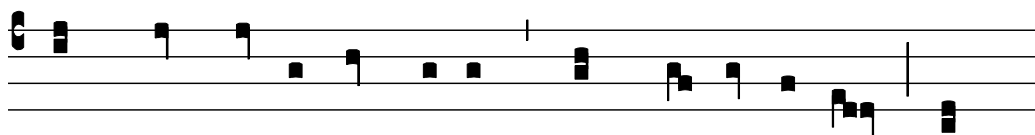
⁊. Let my prayer be set forth, O Lord. ⁊. In thy sight as the incense. *The
Response is said privately.*

Cum autem sero factum est.

Ant.
VIII.i.

O when e-ven was come : * the lord of the vine-



yard saith unto his steward, Call the la-bourers : and



give them their hire. *Ps.* My soul doth magnify. 71*.

Prayer.

Ⲡ Lord, we beseech thee favourably to hear the prayers of thy people : that we who are justly punished for our offences may be mercifully delivered for the glory of

thy name. 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. *℟.* Amen.

But if the Feast of the Purification of Blessed Mary falls on this Sunday or on the Sunday in Sexagesima let nothing be made of the Sunday except a Memorial only. To be sure the History of the Sunday is said during the week : namely on Tuesday and Thursday and Friday. And then the ferial Responsories are not sung : and let the Exposition of the Gospel, and the Antiphons at Lauds and the Chapter of the History, and the Antiphons on the Psalms Magnificat. and Benedictus. and the Antiphons at the Hours : in that year all be omitted.

¶ Furthermore in the same year let nothing be made of the Feast of Saints Vedast and Amandus except a Memorial at Vespers and at Lauds of Saint Mary which precedes the Memorial of the Holy Spirit : and all concerning this is indicated after Second Vespers of the Purification of Blessed Mary. Let it be likewise if the Feast of the Purification falls on the Sunday of Sexagesima.

When however the Feast of the Purification of Blessed Mary falls on the Sunday in Quinquagesima : let the History of the Sunday be sung during the week on Monday and Friday and Saturday, and then let nothing be made of Saint Blaise : except only a Memorial at Vespers and at Lauds of Saint Mary. Moreover whenever a Feast of ix. Lessons falls on this Sunday or another Sunday until Maundy Thursday granted that it be a Double Feast : let it always be deferred until the next available feria of the same week, unless it be the Feast of the Purification or the Dedication of the Church. Nevertheless

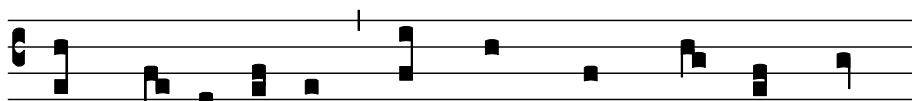
after the Passion let nothing be made of the Feasts of Saints : unless it be a Double Feast. Moreover, whatever Feast of iij. Lessons falls in this week or in the two following weeks until the Wednesday of the beginning of the Fast, let all the service be of the Feast : and this with a Nocturn, and let there be no Memorial of the feria.

From the Wednesday at the beginning of the Fast until the morrow of the Octave of Easter neither let there be a service of a Feast of iij. Lessons nor a Memorial except at Vespers and at Lauds of Saint Mary only : which precedes the Memorial of the Holy Spirit.

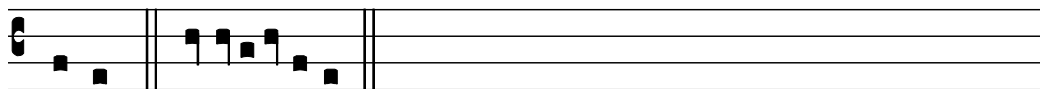
¶ These following Antiphons are sung through the week on the Psalms Benedictus. and Magnificat. when the service is of the feria only.

Voca operarios.

Ant.
VIII.i.



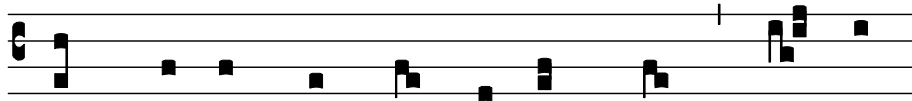
All the la-bourers, * and give them their hire, saith



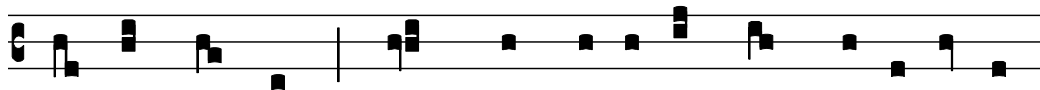
the lord. Amen.

Dixit autem paterfamilias.

Ant.
VIII.i.



UT the goodman * of the house said, Friend, I



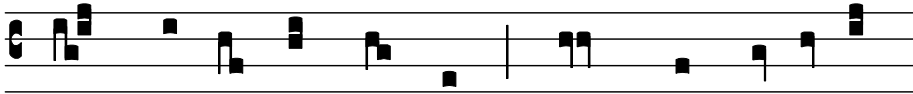
do thee no wrong : didst thou not agree with me for a pen-



ny ? take that thine is, and go thy way. Amen.

Amice non facio tibi.

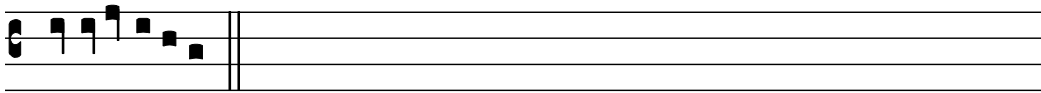
Ant.
VII.iii.



Riend, * I do thee no wrong : didst thou not agree



with me for a penny ? take that thine is, and go thy way.



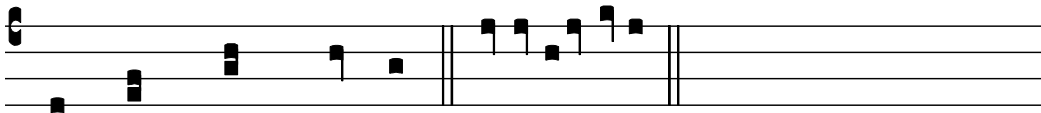
Amen.

Tolle quod tuum est.

Ant.
VIII.ii.



Ake that thine is, * and go thy way : be-cause I



am good, saith the Lord. Amen.

Non licet michi facere.

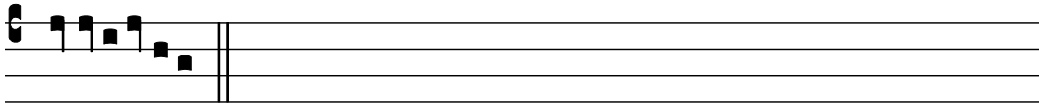
Ant.
VIII.i.



S it not lawful * for me to do what I will : is thine



eye e- vil ? be-cause I am good, saith the Lord.



Amen.

Erunt primi novissimi.

Ant.
Liv.



HE first * shall be last, and the last first : for ma-ny



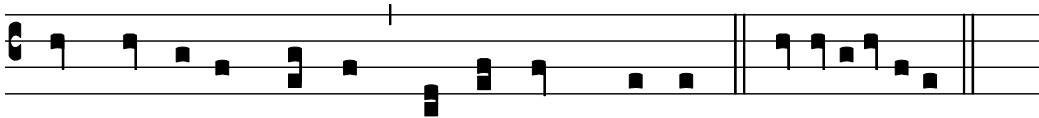
are cal- led, but few chos-en, saith the Lord. Amen.

Sic erunt novissimi.

Ant.
VIII.i.



O shall the last * be first, and the first last :



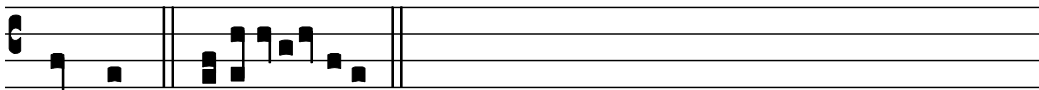
for ma-ny are cal-led, but few are chos-en. Amen.

Multi enim sunt vocati.

Ant.
VIII.i.



OR ma-ny * are cal- led : but few chos- en, saith



the Lord. Amen.

Monday.

¶ On Monday and the other ferials during the week at Matins let the Responsories of the History of the Sunday be sung : according to the order of the Nocturns, in such a way that the ferial Responsories be not omitted.

Lesson j. Gen. j. 14.



AND God said, Let there be lights in the firmament of the heaven to divide the day from the night ; and let them be for signs, and for seasons, and for days, and years : and let them be for lights in the firmament of the heaven to give light upon the earth : and it was so. And God made two great lights ; the greater light to rule the day, and

the lesser light to rule the night : he made the stars also. And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness : and God saw that it was good. And the evening and the morning were the fourth day. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. j. 20.

AND God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged

fowl after his kind : and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. But thou, O Lord, have mercy upon us.

Lesson iij. Gen. j. 24.

AND God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so. And God made


the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good. And God said, Let us

make man in our image, after our likeness : and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him ; male and female

created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it : and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. But thou, O Lord, have mercy upon us.

¶ Tuesday.

Lesson j. Gen. j. 29.

ND God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed ; to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to

every thing that creepeth upon the earth, wherein there is life, I have given every green herb for meat : and it was so. And God saw every thing that he had made, and, behold, it was very good. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. ij. 1.

THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made ; and he rested on the seventh day from all his work which he had

made. And God blessed the seventh day, and sanctified it : because that in it he had rested from all his work which God created and made. But thou, O Lord, have mercy upon us.

Lesson iij. Gen. ij. 4.

THese are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the

heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew : for the Lord God had not caused it to

rain upon the earth, and there was not a man to till the ground. But there went up a mist from the earth, and watered the whole face of the ground. And the Lord God formed

man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul. But thou, O Lord, have mercy upon us.

¶ Wednesday.

Lesson j. Gen. ij. 8.



AND the Lord God planted a garden eastward in Eden ; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food ; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden ; and from thence it was parted, and became into four heads. The name of the first is

Pison : that is it which compasseth the whole land of Havilah, where there is gold ; and the gold of that land is good : there is bdellium and the onyx stone. And the name of the second river is Gihon : the same is it that compasseth the whole land of Ethiopia. And the name of the third river is Hiddekel : that is it which goeth toward the east of Assyria. And the fourth river is Euphrates. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. ij. 15.

AND the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat : but of the tree of the knowledge of good and

evil, thou shalt not eat of it : for in the day that thou eatest thereof thou shalt surely die. And the Lord God said, It is not good that the man should be alone ; I will make him an help meet for him. But thou, O Lord, have mercy upon us.

Lesson iij. Gen. ij. 19.

AND out of the ground the Lord God formed every beast of the

field, and every fowl of the air ; and brought them unto Adam to see what

he would call them : and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to

the fowl of the air, and to every beast of the field ; but for Adam there was not found an help meet for him. But thou, O Lord, have mercy upon us.

¶ *Thursday.*

Lesson j. Gen. ij. 21.



AND the Lord God caused a deep sleep to fall upon Adam and he slept : and he took one of his ribs, and closed up the flesh instead thereof ; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said,

This is now bone of my bones, and flesh of my flesh : she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife : and they shall be one flesh. But thou, O Lord, have mercy upon us.

Lesson ij. Gen. ij. 25.

AND they were both naked, the man and his wife, and were not ashamed. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden ? And the woman

said unto the serpent, We may eat of the fruit of the trees of the garden : but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. But thou, O Lord, have mercy upon us.

Lesson iij. Gen. iij. 4.

AND the serpent said unto the woman, Ye shall not surely die : for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was

good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her ; and he did eat. And the eyes of them both were opened, and they knew

that they were naked ; and they sewed
fig leaves together, and made

themselves aprons. But thou, O Lord,
have mercy upon us.

¶ *Friday.*

Lesson j. Gen. iij. 8.



AND they heard the voice of
the Lord God walking in
the garden in the cool of the
day : and Adam and his wife hid
themselves from the presence of the
Lord God amongst the trees of the
garden. And the Lord God called
unto Adam, and said unto him,
Where art thou ? And he said, I

heard thy voice in the garden, and I
was afraid, because I was naked ; and I
hid myself. And he said, Who told
thee that thou wast naked ? Hast
thou eaten of the tree, whereof I
commanded thee that thou shouldest
not eat ? But thou, O Lord, have
mercy upon us.

Lesson ij. Gen. iij. 12.

AND the man said, The woman
whom thou gavest to be with
me, she gave me of the tree, and I did
eat. And the Lord God said unto the
woman, What is this that thou hast
done ? And the woman said, The
serpent beguiled me, and I did eat.
And the Lord God said unto the
serpent, Because thou hast done this,

thou art cursed above all cattle, and
above every beast of the field ; upon
thy belly shalt thou go, and dust shalt
thou eat all the days of thy life : and I
will put enmity between thee and the
woman, and between thy seed and her
seed ; it shall bruise thy head, and
thou shalt bruise his heel. But thou,
O Lord, have mercy upon us.

Lesson iij. Gen. iij. 16.

UNto the woman he said, I will
greatly multiply thy sorrow and
thy conception ; in sorrow thou shalt
bring forth children ; and thy desire
shall be to thy husband, and he shall
rule over thee. And unto Adam he
said, Because thou hast hearkened

unto the voice of thy wife, and hast
eaten of the tree, of which I
commanded thee, saying, Thou shalt
not eat of it : cursed is the ground for
thy sake ; in sorrow shalt thou eat of
it all the days of thy life ; thorns also
and thistles shall it bring forth to

thee ; and thou shalt eat the herb of
the field ; in the sweat of thy face
shalt thou eat bread, till thou return
unto the ground ; for out of it wast
thou taken : for dust thou art, and

unto dust shalt thou return. And
Adam called his wife's name Eve ;
because she was the mother of all
living. But thou, O Lord, have mercy
upon us.