

THE SARUM RITE
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Performing Edition.

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Proper of Time.
Quinquagesima.

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HAMILTON ONTARIO.
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¶ Sunday in Quinquagesima.

At j. Vespers.

Ant. Blessed be the Lord. [443].

Ps. *The same.* (144./cxliij.) [443].

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

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

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

R. As Abraham returned. *ij.* 812.

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. *Let the Response be made privately.*

Dum staret Abraham.

Ant.
I.v.



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

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

three, and worship-ed One. *Ps.* My soul doth magnify. 46*.

Prayer.

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

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

¶ *At Matins.*

Invitatory. For the Lord. 822.

Ps. Venite. 36*.

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

¶ *In the j. Nocturn.*

Ant. Serve ye. [17].

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

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

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

Lesson j. Gen. xij. 1.



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

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

Locutus est Dominus.

1. Resp.

II.



HE Lord *spake unto Abra-ham, say- ing, Get
thee out of thy country, and from thy kind- red :
unto a land that I will shew thee. †And I
will make of thee a great na- tion. ✠. Bles- sing,
I will bless thee : and I will mul-ti- ply thee. †And I will.

Lesson ij. Gen. xij. 5.

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

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

Reverenti Abraham.

2. Resp.
VIII.



S Abra- ham * re- turned from the slaughter

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

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

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

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

heaven and earth. †For he was.

At first Vespers only let be sung after the Verse.

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

Ho- ly Ghost. ‡And he.

Lesson iij. Gen. xij. 9.

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

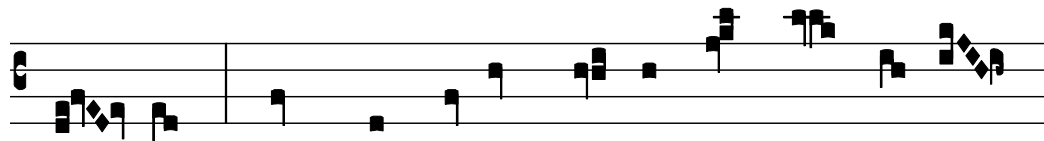
therefore it shall come to pass, when the Egyptians shall see thee, that they shall say, This is his wife : and they will kill me, but they will save thee alive. Say, I pray thee, thou art my sister : that it may be well with me for thy sake ; and my soul shall live because of thee. But thou, O Lord,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

Eduxit Dominus Abraham.

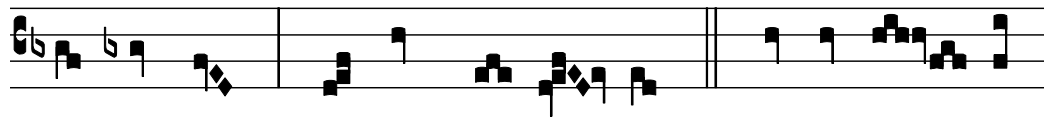
3. Resp.
V.



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



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



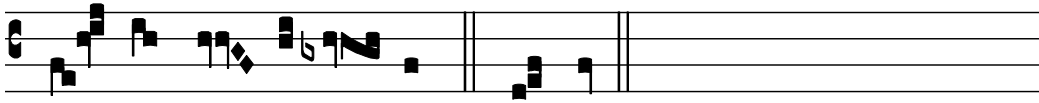
if thou canst. ‡So shall thy seed be. ⁊. Abra-ham be-



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



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



and to the Ho-ly Ghost. ‡So shall.

¶ *In the ij. Nocturn.*

Ant. My goods. [30].

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

V. At midnight I will rise. [38].

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

Lesson iv.

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

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

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

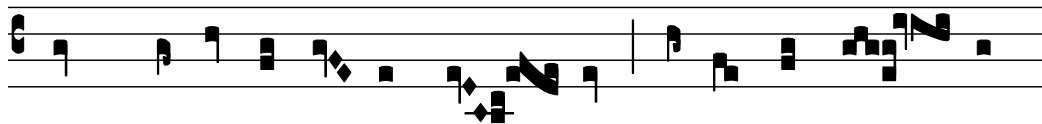
and to do what is merited should be declared. For unto thee shall be born a son whose seed shall be spread forth into thousands : which shall be equal in likeness to the stars, and shall be compared to the immensity of the grains of sand. But thou, O Lord, have mercy upon us.

Dixit autem Dominus ad Abraham.

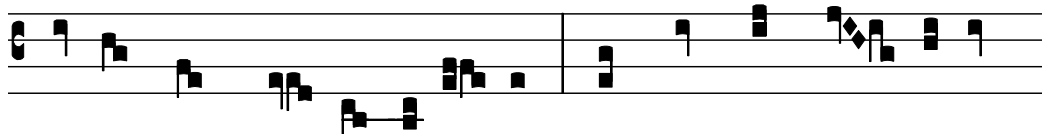
4. Resp.
VIII.



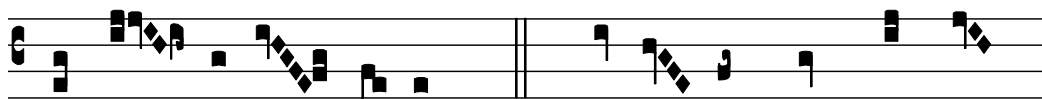
Hen the Lord * said unto A-bra-ham, I AM,



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



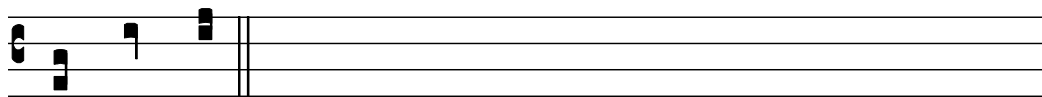
among you be sancti-fi-ed. †And it shall be a sign



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



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



†And it shall.

Lesson v.

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

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

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

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

Dum staret Abraham.

5. Resp.
I.



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

re : he saw three young men coming down by

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

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

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

Lesson vj.

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

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

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

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

Clamor inquit Dominus.

6. Resp.

I.



HE cry, * saith the Lord, of Sodom and



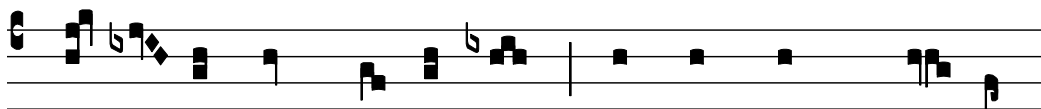
Gommor-rah com-eth unto me. I will go down now



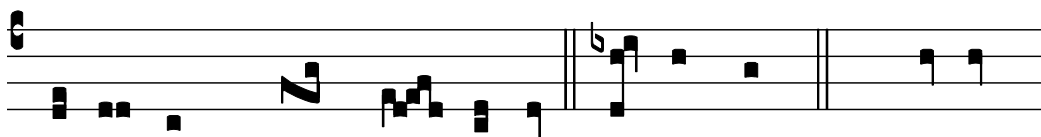
and see whether they have done ac- cording to



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



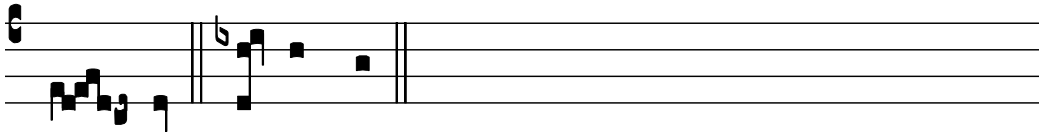
That be far from thee, O Lord : that thou shouldst des-troy



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



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



ly Ghost. †I will go.

¶ In the iij. Nocturn.

Ant. The commandment. [39].

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

V. Be thou exalted. [46].

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

Lesson vij.



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

Homily of Blessed Gregory, Pope.

Homily 2.

OUR Redeemer foreseeing that the minds of his disciples would be troubled by his passion :

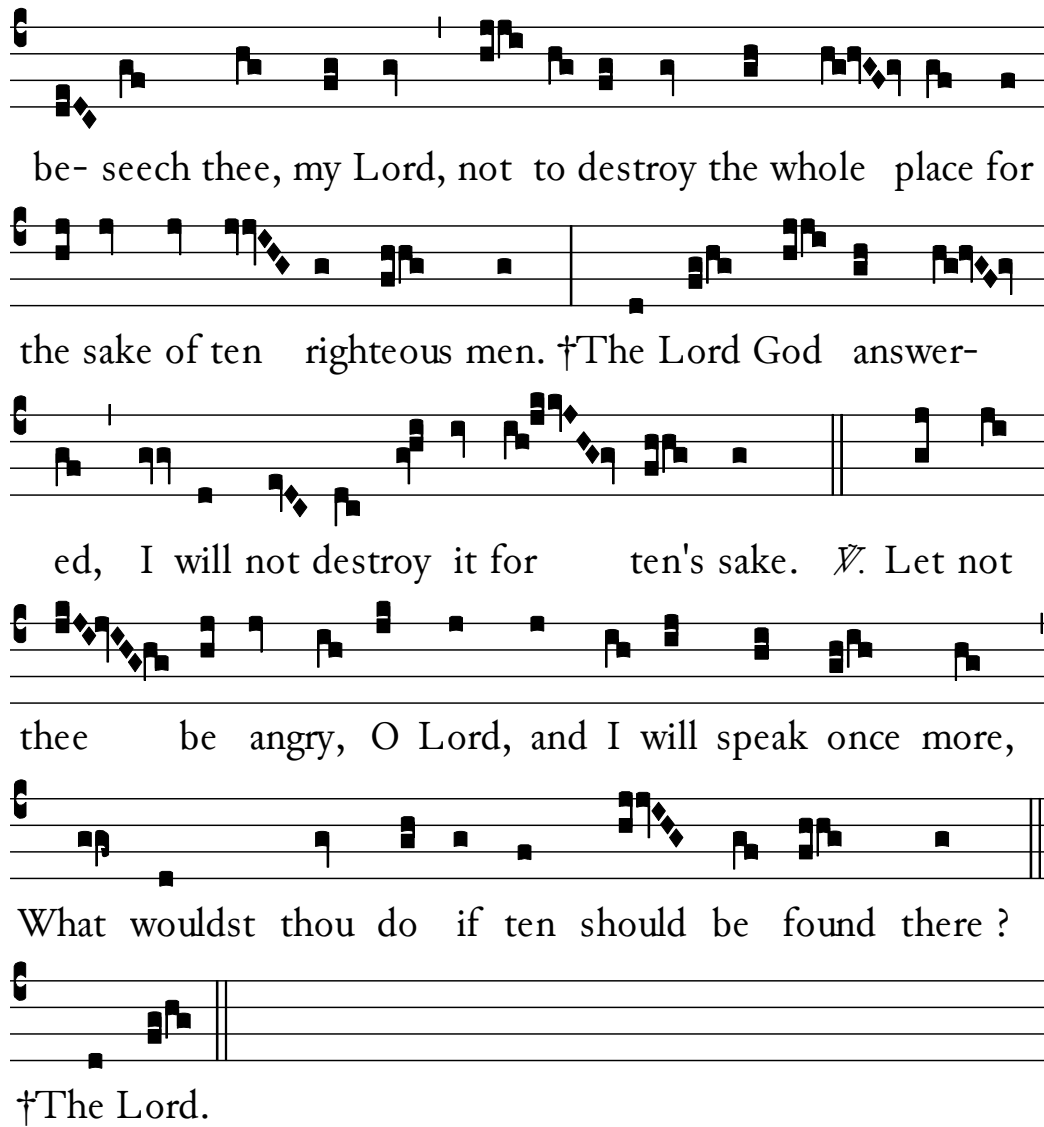
foretold to them long before the agony of his passion and the glory of his resurrection, that when they would behold him dying as had been foretold, they would not doubt his rising again. But since the disciples, still carnal men, were in no way able to grasp the words of the mystery : he wrought a miracle.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

Ait autem Abraham.

7. Resp.
VIII.



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



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

Lesson viij.

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

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

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

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

Ascendens ergo Deus.

8. Resp.
II.



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

Ninth Lesson.

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

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

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

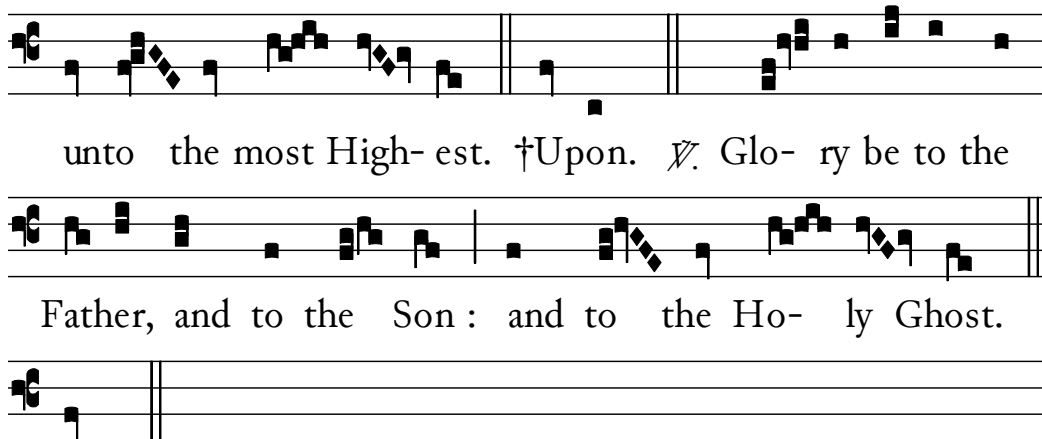
blind. But if he now believeth in the Redeemer : he sitteth by the way side. If moreover he now believeth, but neglecteth to ask for the eternal light and also ceaseth from prayers : he is certainly a blind man sitting by the way side, but he beggeth too little. If however he believeth and entreateth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

Tentavit Deus Abraham.

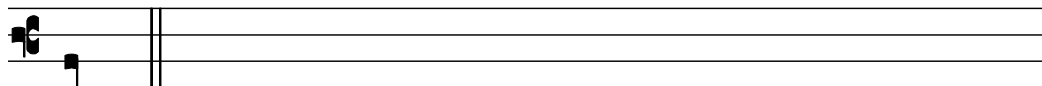
9. Resp.
II.



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



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




†Upon.


Ferial Responsories.

Angelus Domini vocavit.

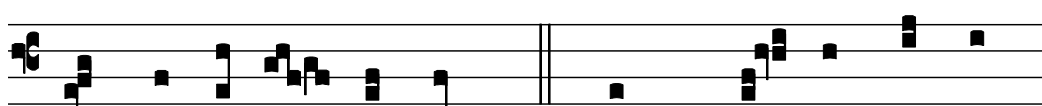
Resp.
II.



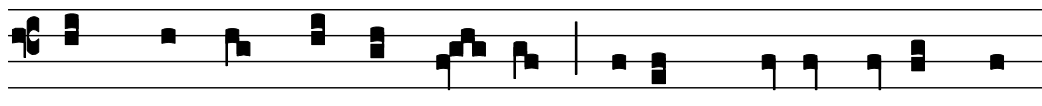
HE Angel of the Lord *cal-led un- to Abra-ham,



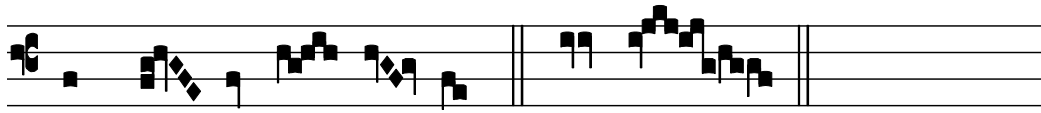
say- ing. †Lay not thine hand up-on the lad :



thou that fearest the Lord. ⁊. And when he stretched



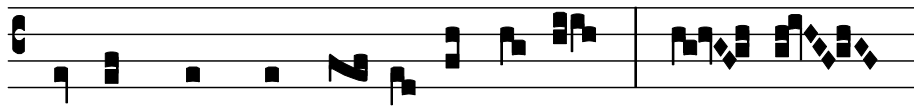
forth his hand to slay his son : behold, the Angel of the



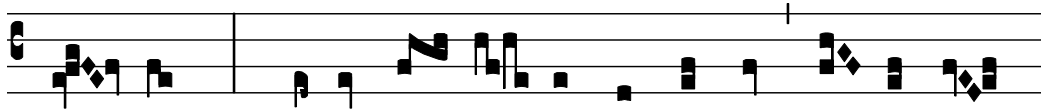
Lord cal- led out, say- ing. †Lay not.

Deus domini mei Abraham.

Resp.
VIII.



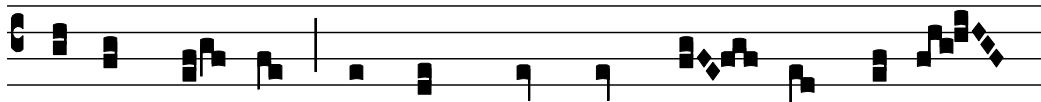
God * of my mas-ter Abra-ham. †Di- rect



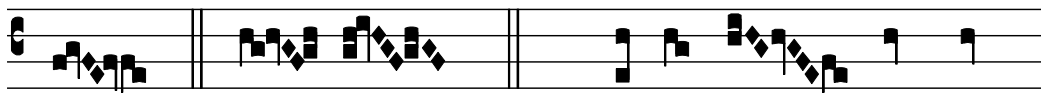
my ways. ‡That I may re- turn in safety to the house



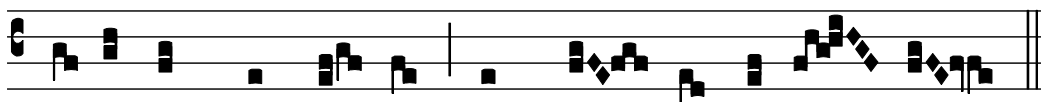
of my mas- ter. ✠. O God, be-fore whom my



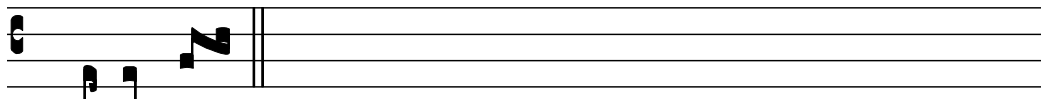
fathers did walk : O God which fed me all my life



long. †Di- rect. ✠. Glo-ry be to the



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



‡That I may.

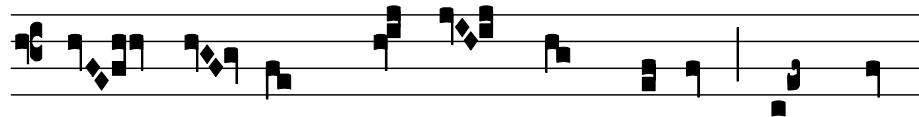
Before Lauds.

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

¶ *At Lauds.*

Averte Domine faciem.

1. Ant.
II.i.



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



out all my misdeeds. *Ps.* Have mercy upon me. (51./l.) [142].

Fortitudo mea et laus.

2. Ant.
VI.



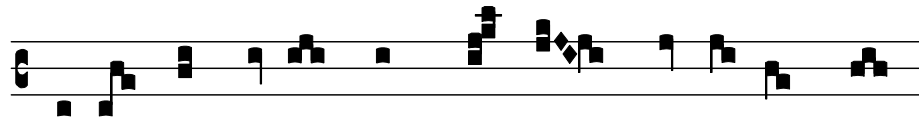
HE Lord * is my strength, and my song : he is



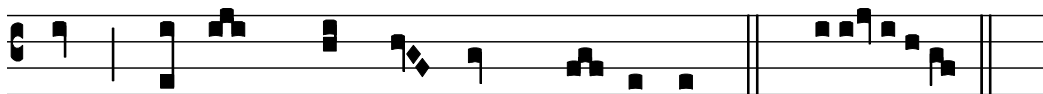
be-come my sal-vation. *Ps.* O give thanks. (118./cxvij.) [117].

In matutinis Domine.

3. Ant.
VII.i.



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



ing : be-cause thou hast been my helper. *Ps.* O God, thou
art my God. (63./lxij.) [53].

Benedicamus Patrem et Filium.

4. Ant.

VI.



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



with the Ho- ly Ghost. *Ps.* O all ye works. (*Daniel iij.*) [54].

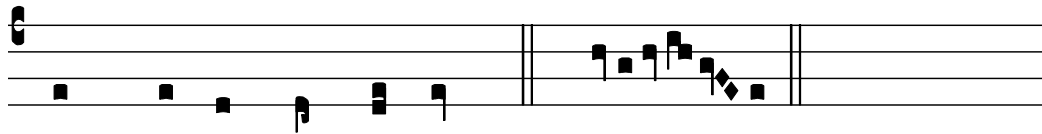
Juvenes et virgines.

5. Ant.

IV.i.



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



praise the Name of the Lord. *Ps.* O praise the Lord. (148-150.)
[56].

Chapter. 1. Cor. xij. 1.

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

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

Hymn. Maker of all. [58].

V. Lord, thou hast been our refuge. *R.* From one generation to another. *Let
the Response be made privately.*

Sunday in Quinquagesima.

Ecce ascendimus Hierosolimam.

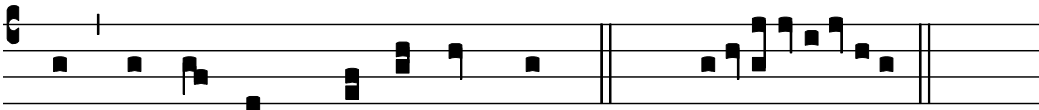
Ant.
VIII.i.



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



shall be accomplished that are written by the pro-



phets concern-ing the Son of Man. *Ps.* Blessed be the Lord. 60*.

Prayer.

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

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

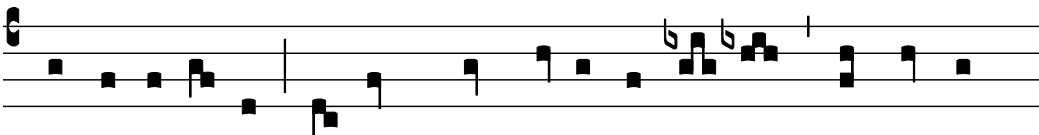
¶ *At Prime.*

Iter faciente Jesu.

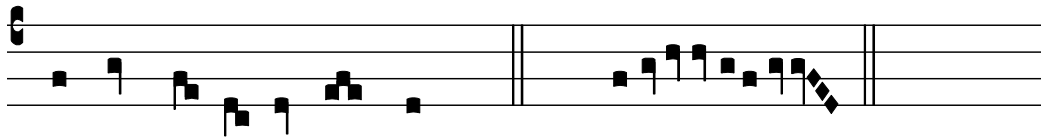
Ant.
I.v.



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



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

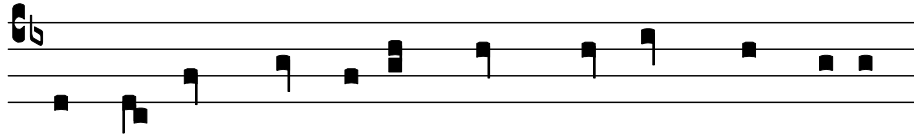


be worthy to re-ceive light. *Ps.* My God, my God. (22./xxj.)
[113].

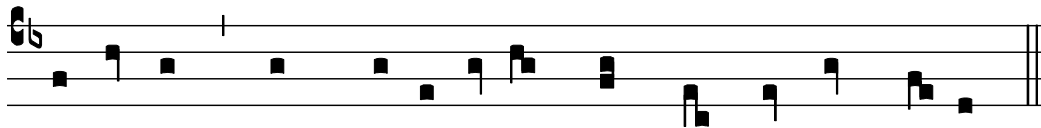
¶ *At iij.*

Transeunte Domino.

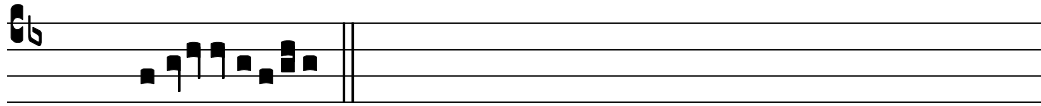
Ant.
Li.



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



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



Ps. Teach me, O Lord. (119./cxviij. iij.) [167].

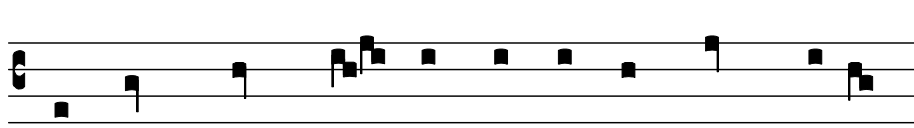
Chapter. Though I speak. 810.

The Responsory and Versicle are said as on the Sunday in lxx. at all the Hours. 806.

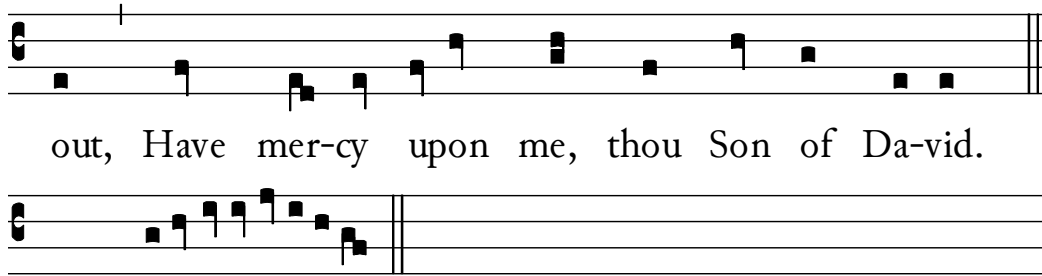
¶ *At vj.*

Cecus sedebat secus viam.

Ant.
VII.i.



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



Ps. My soul hath longed. (119./cxviii. vj.) [184].

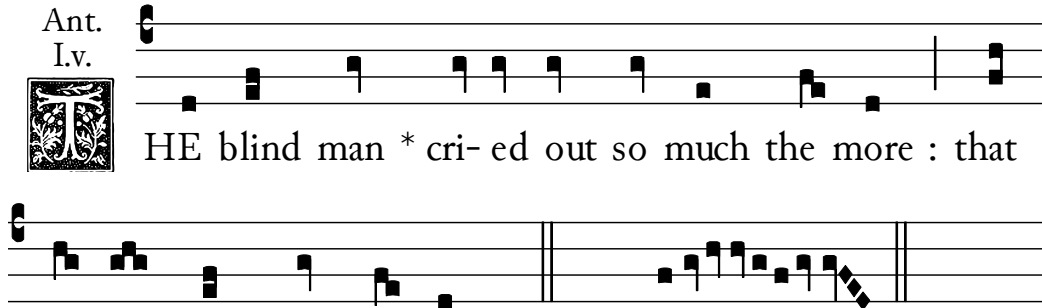
Chapter. 1. *Cor.* xiiij. 4.

Charity suffereth long, and is
kind ; charity envieth not ;
charity vaunteth not itself, is not

puffed up, doth not behave itself
unseemly, seeketh not her own. *R.*
Thanks be to God.

¶ *At ix.*

Cecus magis ac magis clamabat.



the Lord would give him light. *Ps.* Thy testimonies. (119./cxviii.
ix.) [201].

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

Charity is not easily provoked,
thinketh no evil ; rejoiceth not

in iniquity, but rejoiceth in the truth.
R. Thanks be to God.

¶ *At ij. Vespers.*

Ant. Sit thou. [373].

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

Chapter. 1. Cor. xiiij. 1.

T hough I speak with the tongues of men and of angels, and have not charity, I am become as sounding	brass, or a tinkling cymbal. <i>R.</i> Thanks be to God.
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Hymn. O blest Creator. [382].

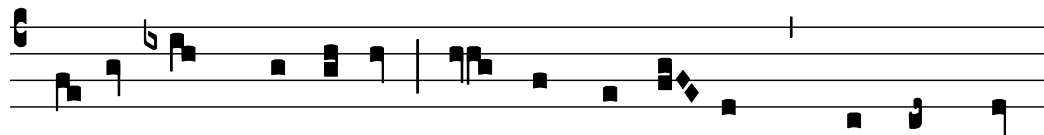
V. Let my prayer be set forth, O Lord. *R.* In thy sight as the incense. *Let the Response be made privately.*

Stans autem Jesus jussit cecum.

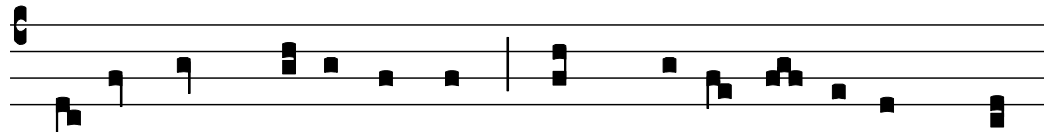
Ant.
I.v.



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



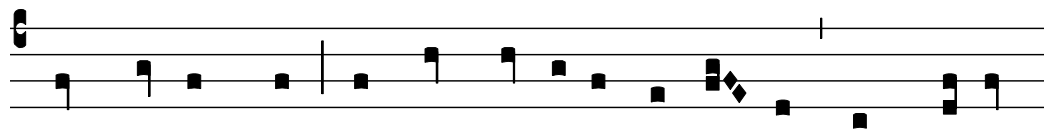
to be brought unto him : and saith unto him, What wilt thou



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



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



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

¶ Monday.

Lesson j. Gen. xij. 14.



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

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

Lesson ij. Gen. xij. 18.

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

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

Lesson iij. Gen. xij. 3.

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

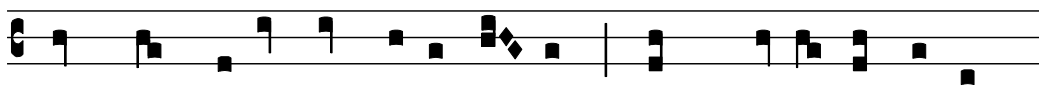
was not able to bear them, that they might dwell together : for their substance was great, so that they could not dwell together. And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle : and the Canaanite and the Perizzite dwelled then in the land. But thou, O Lord,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

Miserere mei fili David.

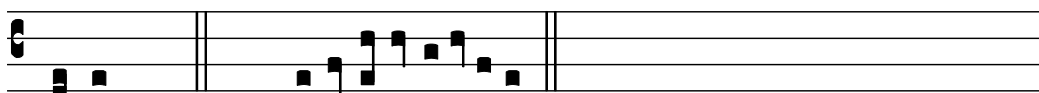
Ant.
VIII.i.



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



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



my sight. *Ps.* Blessed be the Lord. 60*.

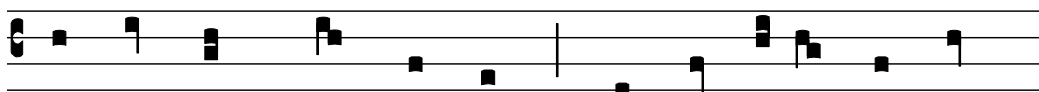
¶ On this day shall be Vespers of Saint Mary with a Full Service on the morrow if it be free from any Feast : otherwise let the Full Service of Saint Mary be made on the Monday.

Et qui peribant.

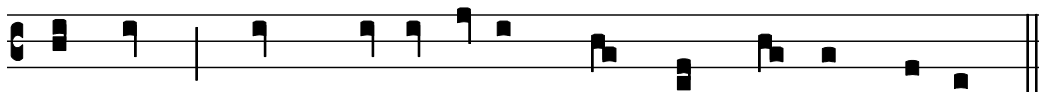
Ant.
VII.i.



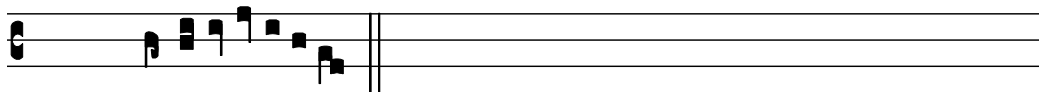
ND they which went be-fore * re-bu-ked him



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



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



Ps. My soul doth magnify. 59*.

¶ Tuesday.

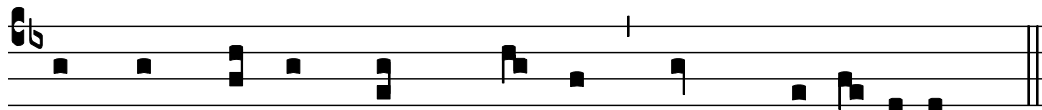
At Lauds.

Tradetur enim gentibus.

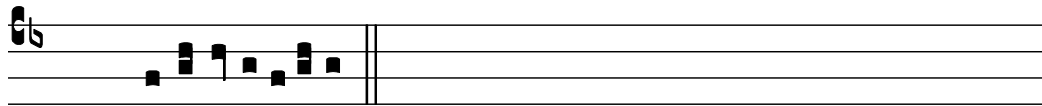
Ant.
Li.



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



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



Ps. Blessed be the Lord. 46*.

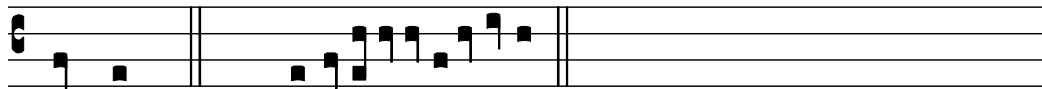
At Vespers.

Omnis plebs ut vidit.

Ant.
VIII.ii.



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



to God. *Ps.* My soul doth magnify. 61*.