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The History of Ezekiel.

Edited by William Renwick.

HAMILTON ONTARIO.
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[The History *Vidi Dominum.*]

The Rule of the History *Vidi Dominum.* where the service is made of the Feast of the Place or of Saint Mary.

¶ Sunday Letter **A.** On the Fourth of the Kalends of November let all be sung of the History and one ferial *R.* is sung on Monday : and let Commemorations be made on Friday and Saturday according to the Use of Sarum, the second ferial *R.* is sung on the morrow of Saint Linus, Pope.

In the second week let Commemorations be made on Tuesday and Friday.

In the iij. week let Commemorations be made on Tuesday and Saturday with a Memorial only of the Octave of Saint Martin with a Mass in Chapter.

In the fourth week let Commemorations be made on Tuesday and Friday.

In the fifth week let Commemorations be made on Tuesday and Saturday according to the Use of Sarum. In the others let Commemorations be made on Friday and Saturday.

¶ Sunday Letter **B.** On the iij. of the Kalends of November let all be sung of the History and let Commemorations be made on Friday and Saturday according to the Use of Sarum. The ferial Responsories are sung, the first *R.* is sung on the following Friday in the same week and the second *R.* on the morrow of Saint Leonard according to the Use of Sarum.

In the ij. week let Commemorations be made on Thursday and Saturday.

In the iij. week let Commemorations be made on Monday and Saturday.

In the iiij. week let Commemorations be made on Monday and Saturday.

¶ Sunday Letter **C.** On the day before the Kalends of November let the History be begun with middle Lessons of Saint Quentin with a Memorial of the same at Vespers and at Matins and at the Mass of the Sunday, and the Mass of the Vigil is said in Chapter without any Memorial with this Alleluya. *V.* God is wonderful. Commemorations are made on Thursday and Friday. The ferial *R.* are not sung in this year.

In the ij. week let Commemorations be made on Tuesday and Friday.

In the iij. week let Commemorations be made on Thursday and Friday with a Memorial only of the Octave of Saint Martin.

In the fourth week let Commemorations be made on Wednesday and Saturday.

¶ Sunday Letter **D.** On the Kalends of November let the History be begun with a Memorial only privately and also of the Trinity. Let no Procession should be made to the Cross. Let Commemorations be made on Thursday and Saturday. The Ferial

Responsories are not sung.

In the ij. week let Commemorations be made on Tuesday and Saturday.

In the iij. week let Commemorations be made on Thursday and Saturday.

In the fourth week let Commemorations be made on Friday and Saturday.

¶ *Sunday Letter C.* On the fourth of the Nones of November let all be sung of the History with a Memorial only of the Martyrs Eustachius and his companions. On Saturday a Memorial will be made only of the Sunday and of the Trinity privately, no Procession will be made to the Cross. The Commemoration of Souls must be deferred until the morrow, where Vespers will be made of Saint Winifred, Virgin and Martyr : and on Tuesday the service with ix. Lessons, all of the Common, and let Commemorations be made on Friday and Saturday, and the Ferial Responsories are not sung : and the History is said on the next Sunday with a Memorial and middle Lessons of Saint Theodore, Martyr.

In the second week let Commemorations be made on Monday and Friday.

In the iij. week Commemorations will be made on Wednesday and Friday.

In the iiij. week let Commemorations be made on Thursday and Friday.

¶ *Sunday Letter J.* On the third of the Nones of November let all be sung of the History and the Feast [of Winifred] must be deferred until the morrow, let Commemorations be made on Tuesday and Saturday : and let the ferial Responsories be sung on the morrow of Saint Leonard.

In the ij. week let Commemorations be made on Tuesday and Thursday.

In the iij. week let Commemorations be made on Tuesday and Thursday.

In the iiij. however let Commemorations be made on Wednesday and Thursday.

¶ *Sunday Letter G.* On the day before the Nones of November let all be sung of the History and let Commemorations be made on Monday and Saturday. Let the ferial Responsories be sung, evidently the first on the morrow of Saint Edmund, King and Martyr, the second R̃. is sung of Wednesday after the Feast of Saint Linus, Pope.

In the second week let Commemorations be made on Monday and Wednesday.

In the third week let Commemorations be made on Monday and Saturday.

In the fourth week let Commemorations be made on Tuesday and Saturday.

[¶ The History *Vidi Dominum.*]¹

6. ¶ *Vidi Dominum.* Sunday Letter ¶. On the 4. of the Kalends of November let all be sung of the History. At 1. Vespers which will be of the Apostles [Simon and Jude]² let a Memorial be made of the Sunday, of the Trinity in silence and no Procession. At Lauds all the Antiphons are sung.

Monday and Saturday are of Commemorations.

Friday is of S. Winifred, ix. Lessons of the Common of One Virgin and Martyr. At Matins of Saint Mary let a Memorial be made of the Martyr³ on All Souls Day.

¶ The 2. Sunday is of the Sunday.

Tuesday, Thursday, and Friday are of Commemorations.

¶ The 3. Sunday is of the service of the Sunday, [At 1. Vespers a Memorial of Saint Martin. At Matins]⁴ middle Lessons of S. Martin with the R̃. of the 1. Nocturn of S. Martin.

Tuesday⁵ and Saturday are of Commemorations and nothing of the 3. Commemoration and let the R̃. *O beátum virum.* be omitted in this year.

Thursday is of S. Edmund at Matins and at Mass as appears below at ¶.

¶ The 4. Sunday is of the Sunday. At 2. Vespers which will be of S. Edmund, the Antiphon on the Psalms *Beátus vir.* Chapter *Iste sanctus.* R̃. *Perceptúrus.*⁶ a Memorial of the Sunday.

Tuesday and Friday are of Commemorations and nothing of the 3. Commemoration.

Saturday is of S. Katherine, Chap. *Confítebor.*

¶ The 5. Sunday is of the service of the Sunday. At 1. Vespers on the Psalm Magnificat Ant. *Qui celórum.* Prayer *Excita quésumus Dómine.* and a Memorial of S. Katherine, of the Martyr [Linus],⁷ of the Trinity and a Procession.

At Matins middle Lessons of S. Linus, Martyr, let the Exposition of the Gospel *Cum sublevásset.* be read with the R̃. *Summe Trinitáti.* At Lauds all the Antiphons are sung. On the Psalm Benedictus the Antiphon *Cum sublevásset.* At Mass the Officium *Dicit Dóminus.* Prayer *Excita quésumus Dómine.* Epistle *Ecce dies.* Gospel *Cum sublevasset.*

Monday, Tuesday, and Saturday are of Commemorations with the Ṽ. *Spíritus et alme.*

Friday is of the Octave [of S. Andrew].⁸ The Mass will be of the Sunday if there

remains another to be sung, otherwise the Mass will be *Salus pópuli*. with a Memorial of the Octave.

6. **¶** **¶** Sunday Letter **¶**. On the 3. of the Kalends of Novemberlet all be sung of the History. The 9. **¶**. *Summe Trinitáti*. At Lauds all the Antiphons.

[201v.] Monday is of Saint Quentin with a Nocturn. The Mass of the Vigil [of All Saints],⁹ no Memorial.

Wednesday is of All Souls Day. At Matins of Blessed Mary a Memorial of the Martyrs [Eustachius and companions].¹⁰

Thursday is of S. Winifred, ix. Lessons of the Common of One Virgin and Martyr.

Friday and Saturday are of Commemorations and nothing of the 3. Commemoration.

¶ The 2. Sunday is of Saint Leonard, a Memorial of the Sunday, of the Trinity and a Procession. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Monday, Thursday, and Saturday¹¹ are of Commemorations and the ferial Responsories will be omitted.

¶ The 3. Sunday is of Saint Brice, ix. Lessons. At 1. Vespers a Memorial of the Octave [of S. Martin],¹² of the Sunday, of the Trinity and a Procession. At Matins middle Lessons of the Octave. The Mass of Sunday is said in Chapter with Memorial of the Trinity only. At the High Mass a Memorial of the Octave [of S. Martin]¹³ and of All Saints.

Monday, Friday, and Saturday are of Commemorations.

Wednesday is of Saint Edmund : the 7. Lesson with the proclamation of the Gospel but without a Homily according to Sarum. At Mass is said thus, *Sub honóre Edmúndi confessoris*. Ps. *Exáudi Deus oratiónem meam with deprecor*. (lxiiij. [227].)

¶ The 4. Sunday is of Saint Edmund. At 1. Vespers the Antiphon on the Psalms *Beátus vir*. Chapter *Iste sanctus*. **¶**. *Perceptúrus*.¹⁴ a Memorial of the Sunday, of the Trinity and a Procession. Prayer *Excita quésumus Dómine*. At Matins a Memorial of the Sunday, Ant. *Cum sublevásset*. [and of the Trinity].¹⁵ The Mass of Sunday is said in Chapter.

Monday, Thursday, and Saturday are of Commemorations with the **¶**. *Spíritus et alme*.

¶ Note that on All Saints Day all the Hours of Saint Mary¹⁶ are sung outside of

Quire in the customary manner.

6. **C**. **C** Sunday Letter **C**. On the day before the Kalends of November let the History be begun, middle Lessons of the Saint [Quentin].¹⁷ At Lauds all the Antiphons. The Mass of the Vigil [of All Saints]¹⁸ is said in Chapter without a Memorial. At the High Mass a Memorial of the Saint [Quentin]¹⁹ and of the Trinity.

Monday is the Feast of All Saints. At 1. Vespers a Memorial of the Sunday [and of the Trinity]²⁰ in silence.

Tuesday is of All Souls Day. At Matins of Saint Mary a Memorial of the Martyrs [Eustachius and companions].²¹

Wednesday is of Saint Winifred, ix. Lessons of the Common of One Virgin and Martyr.

Thursday and Friday are of Commemorations and nothing of the 3. Commemoration.

C On the 2. Sunday let all be sung of the History. At 1. Vespers a Memorial of the Saint [Leonard],²² of the Trinity and a Procession.

Tuesday, Wednesday, and Friday are of Commemorations.

C The 3. Sunday is of the Sunday with middle Lessons of Saint Martin.

Tuesday is of S. Edmund. At Matins and at Mass as above at **B**.

Thursday and Friday are of Commemorations and nothing of the 3. Commemoration.

C The 4. Sunday is of the Sunday. At 1. Vespers Ant. on the Psalm Magnificat *Sustinúimus*. Prayer *Excita quésumus*. a Memorial of the Saint²³ [Edmund],²⁴ of the Trinity and a Procession. At Matins let the Exposition of the Gospel *Cum sublevásset*. be read. 9. *R. Summe Trinitáti*. At Lauds all the Antiphons are sung. At Mass the Officium *Dixit Dóminus*. Prayer *Excita quésumus*. Epistle *Ecce dies*. Gospel *Cum sublevásset*.

Wednesday, Friday, and Saturday are of Commemorations with the *V. Spíritus et alme*. If there should be more Sunday Masses to be sung, they should be omitted this year.

6. **B**. **C** Sunday Letter **B**. The Kalends of November is of the Feast of All Saints and let the History be begun with a Memorial in silence and a Memorial of the Trinity according to the *Ordinal*.

Monday the Commemoration of Souls with a Memorial of the Martyrs [Eustachius and companions]²⁵ at Matins of Saint Mary.

Tuesday is of S. Winifred, ix. Lessons of the Common of One Virgn and Martyr.

Wednesday, Thursday, and Saturday are of Commemorations and the Mass of the Sunday is said in Chapter on Wednesday.

¶ On the 2. Sunday let all be sung of the History and a Memorial only of the Martyrs [the Four Crowned Martyrs]²⁶ and of the Trinity. The 9. R̃. *Summe Trinitáti*. At Lauds all the Antiphons.

Tuesday, Thursday, and Saturday are of Commemorations.

¶ The 3. Sunday is of S. Machutus. At 1. Vespers a Memorial of the Octave [of S. Martin],²⁷ of the Sunday, of the Trinity and a Procession. At Matins middle Lessons of the Octave [of S. Martin]²⁸ with the R̃R̃. of the 1. Nocturn. Mass of the Sunday is said in Chapter with a Memorial of the Trinity.

Wednesday, Thursday, and Saturday are of Commemorations.

Monday is of S. Edmund. At Matins and at Mass as above at B.

¶ The 4. Sunday is of S. Cecilia, a Memorial of the Sunday with the Ant. *Sustinúimus*. Prayer *Excita quésumus*.

Thursday, Friday, and Saturday are of Commemorations with the Ṽ. *Spíritus et alme*.

Tuesday is of the Saint [Chrysogonus²⁹]³⁰ with the R̃R̃. of the 3. Nocturn and the Mass of Sunday is said for the High Mass with a Memorial of the Saint together with the other Memorials that follow.

And if there should be more Sunday Masses to be sung let them be omitted this year.

6. ¶ Sunday Letter C. On the 4. of the Nones of November let all be sung of the History. At 1. Vespers a Memorial of the Sunday and of the Trinity in silence but no Procession. At Matins a Memorial only of the Martyrs [Eustachius and companions]³¹ and of the Trinity. At Lauds all the Antiphons. Let the commemoration of Souls be deferred until the morrow.

Tuesday is of S. Winifred, ix. Lessons, all from the Common of One Virgin and Martyr.

Wednesday, Friday, and Saturday are of Commemorations and the ferial R̃R̃. must be omitted.

¶ The 2. Sunday is of the Sunday and let the middle Lessons be made of the Saint [Theodore].³² At Lauds all the Antiphons. The 9. R̃. *Summe Trinitáti*.

Monday, Wednesday, and Friday are of Commemorations. At the Memorial of S.

Martin is said the Ant. *Sacerdos*. with the others that follow.

¶ The 3. Sunday is of S. Edmund : at 1. Vespers a Memorial of Saint Machutus, of the Octave [of S. Martin],³³ of the Sunday, of the Trinity and a Procession. At Matins and at Mass of S. Edmund as above at *℟*. The Mass of Sunday is said in Chapter with a Memorial of the Trinity only. At the High Mass a Memorial of the Octave and of All Saints.

Tuesday, Wednesday, and Friday are of Commemorations.

Thursday is of Saint Edmund. At Vespers the Antiphon on the Psalms *Iste sanctus*. Chapter *Beatus vir qui suffert*.

¶ The 4. Sunday is of S. Clement. At 1. Vespers a Memorial of S. Cecilia, of Saint Felicitas, then of the Sunday with the Ant. *Sustinuimus*. Prayer *Excita quesumus*. and of the Trinity and a Procession.

Monday is of the Saint [Chrysogonus]³⁴ with the *℟℣*. of the 3. Nocturn of one Martyr. The 3. *℟*. *Percepturus*.³⁵ and the Mass of Sunday is said for the High Mass [Officium]³⁶ *Dicit Dominus*. Prayer *Excita quesumus*. Epistle *Ecce dies*. Gospel *Cum sublevasset*. And the other Sunday Masses which are to be sung are omitted this year.

Wednesday, Thursday, and Friday are of Commemorations with the *℣*. *Spiritus et alme*.

6. *℟*. ¶ Sunday Letter *℟*. On the 3. day of November let all be sung of the History. At Lauds all the Antiphons and the Feast of S. Winifred must be deferred until the morrow and there let ix. Lessons be made of the Common of One Virgin and Martyr.

Tuesday, Thursday, and Saturday are of Commemorations.

¶ The 2. Sunday is of the Sunday.

Tuesday and Thursday are of Commemorations [and nothing of the iij. Commemoration].³⁷

Saturday is of S. Edmund, at Matins and at Mass as above at *℟*.

¶ The 3. Sunday is of S. Hugh³⁸ with middle Lessons of S. Anianus. At 1. Vespers a Memorial of S. Edmund, of S. Anianus, of the Octave [of S. Martin],³⁹ of the Sunday and of the Trinity and a Procession. The Mass of Sunday is said in Chapter with a Memorial only of the Trinity.⁴⁰ At the High Mass a Memorial of the Saint [Anianus]⁴¹ and of the Octave [of S. Martin].⁴²

Monday, Tuesday, and Thursday are of Commemorations. The *℟*. *O beatum*

virum. will be omitted.

Wednesday is of S. Edmund. At Vespers the Ant. on the Psalms⁴³ *Beátus vir.* Chap. *Iste sanctus.*

¶ The 4. Sunday is of the Sunday. At [1.]⁴⁴ Vespers on the Psalm Magnificat, the Antiphon *Sustinúimus.* Prayer *Excita quésumus.* a Memorial of Saint Clement, of S. Chrysogonus⁴⁵ and of the Trinity and a Procession. At Matins middle Lessons of the Saint [Chrysogonus]⁴⁶ and let the Exposition of the Gospel *Cum sublevásset.* be read. The 9. R̃. *Summe Trinitáti.* At Lauds [let be sung]⁴⁷ all the Antiphons. At Mass Officium *Dicit Dóminus.* Prayer *Excita quésumus.* Epistle *Ecce dies.* Gospel *Cum sublevásset.*

Tuesday, Wednesday, and Thursday are of Commemorations with the Ṽ. *Spíritus et alme.*

And if there be more Sunday Masses to be sung let them be omitted in this year.

6. ¶ Sunday Letter ¶. On the 4. day of November let all be sung of the History. At Lauds all the Antiphons.

Monday, Wednesday, and Saturday are of Commemorations and the ferial R̃R̃. will be omitted.

¶ The 2. Sunday is of S. Martin with a Memorial of the Saint [Mennas],⁴⁸ of the Sunday, of the Trinity and a Procession. The Mass of Sunday is said in Chapter with Memorial of the Trinity only. At the High Mass a Memorial of the Saint [Mennas]⁴⁹ and of All Saints.

Monday and Wednesday are of Commemorations.

Friday is of S. Edmund, at Matins and at Mass as above at ¶.

On Saturday at Vespers which will be of the Sunday, a Memorial of S. Hugh, of the Octave [of S. Martin],⁵⁰ of the Trinity and a Procession. Nevertheless in the Diocese of Lincoln Vespers will be of S. Hugh because it is a Double Feast, with a Memorial of the Octave [of S. Martin],⁵¹ of the Sunday and of the Trinity in silence and no Procession.

¶ The 3. Sunday is of the Sunday [with]⁵² middle Lessons of the Octave [of S. Martin]⁵³ with 2. R̃R̃. of the 1. Nocturn. 6. R̃. *O beátum virum.* 9. R̃. *Summe Trinitáti.* At Lauds all the Antiphons.

Monday, Wednesday, and Saturday are of Commemorations and the ferial Responsories will be omitted.

Tuesday is of S. Edmund. At 1. Vespers the Antiphon on the Psalms *Beátus vir.*

Chapter *Iste sanctus*.

¶ The last Sunday before Advent is of S. Katherine. At 1. Vespers let a Memory [of the]⁵⁴ Sunday be made with the Ant. *Sustinuimus*. Prayer *Excita*. [of the Trinity and a Procession]⁵⁵ and the Exposition of the Gospel will be omitted in this year. At Matins a Memorial of the Sunday with the Antiphon *Cum sublevasset*. [and of the Trinity.]⁵⁶

Tuesday, Wednesday, and Saturday are of Commemorations with the V. *Spíritus et alme*.

And the Mass of Sunday is said in Chapter on Sunday with a Memorial of the Trinity only.

If there be more Sunday Masses to be sung they will be omitted in this year.

And if it should happen that two Sunday Masses which have proper Offices are missed because of the brevity of time, and are unable to be sung on ferias it is not inconvenient that they be omitted entirely.

Friday is of the Apostle [Andrew].⁵⁷ At 2. Vespers a Memorial of S. Mary, Ant. *Sub tuam*.

¶ The j. Sunday after the v. of the Kalends of November.

At j. Vespers.

Ant. Blessed be. [393].

Ps. The same.. (cxliij.) [393].

Chapter. Blessed be the God. [398].


℞. Look down, O Lord. [ij. of Matins.]⁵⁸ 2092.

Hymn. O Light, O Trinity. [401].


℣. Let the evening prayer. [401].

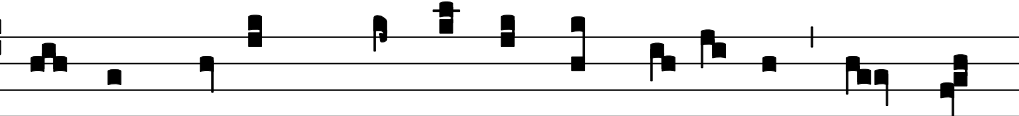
Vidi Dominum sedentem. AS:327; 1520:47r; 1531:201v.

Ant.
I.iv.

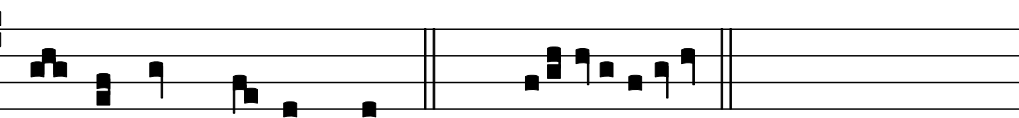


5404.

 saw the Lord * sit-ting upon a high throne : [202r.]



and all the earth was full of his ma-jes-ty, and his




train fil-led the temple. *Ps.* My soul doth magnify. **XX***


¶ The following Antiphons will serve for the History Vidi Dominum. for as long as it shall be sung on Saturdays on the Psalm Magnificat. or at the Memorial of a Sunday, when a service is made of any Feast of ix. Lessons.

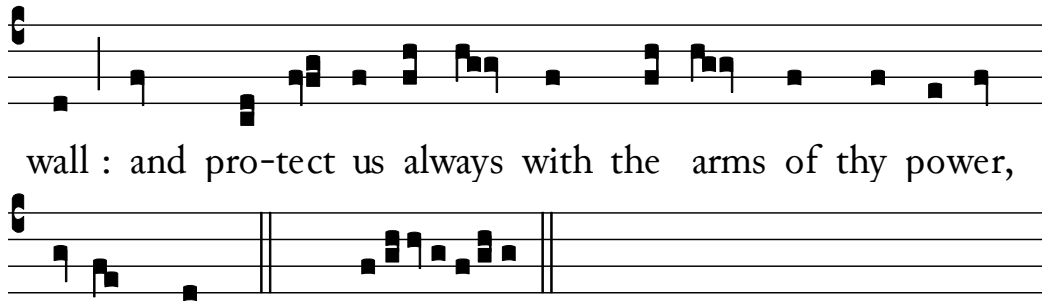
Muro tuo. AS:328; 1520:47r; 1531:202r.⁵⁹

Ant.
I.i.



3844.

 Urround us, * O Lord, with thy impregnable



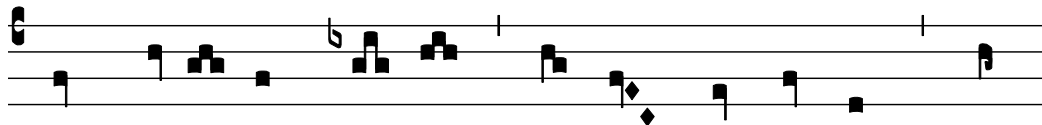
O our God. *Ps.* My soul doth magnify. **XX***

Qui celorum continet. AS:328; 1520:47r; 1531:202r.

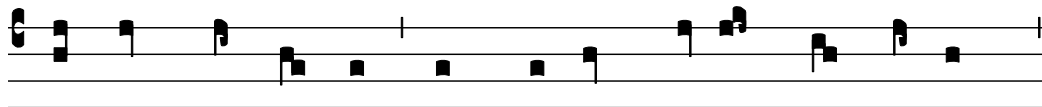
Ant.
I.vi.



Hou that upholdest * the thrones of the heavens,



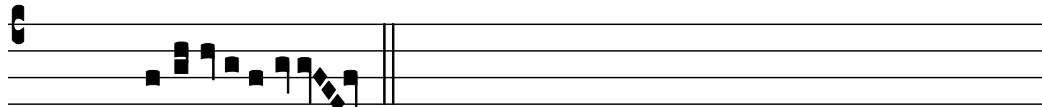
and behold-est the depths, O Lord, King of kings, that



weighest the mountains, and holdest the earth in thy palm,



heark-en to us, O Lord, in the midst of our groanings.



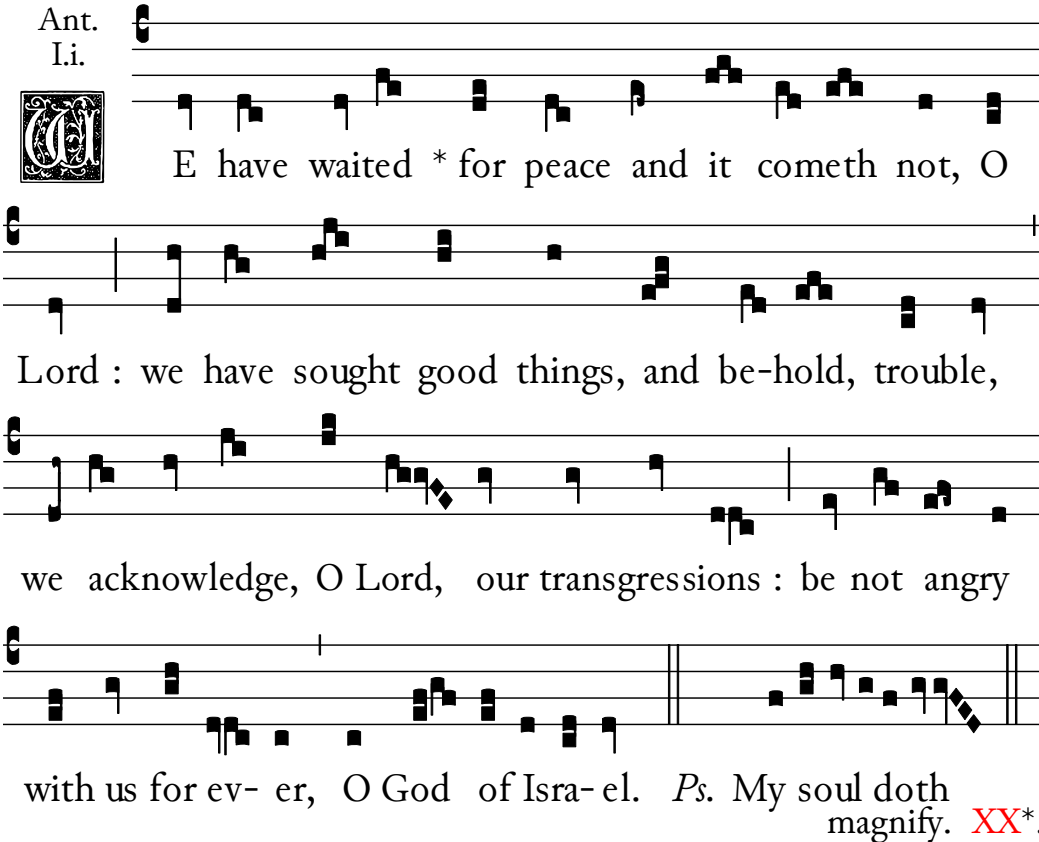
Ps. My soul doth magnify. **XX***

4460.

The History of Ezekiel.

Sustinuimus pacem. AS:328; 1520:47v; 1531:202r.

5093. Ant.
I.i.



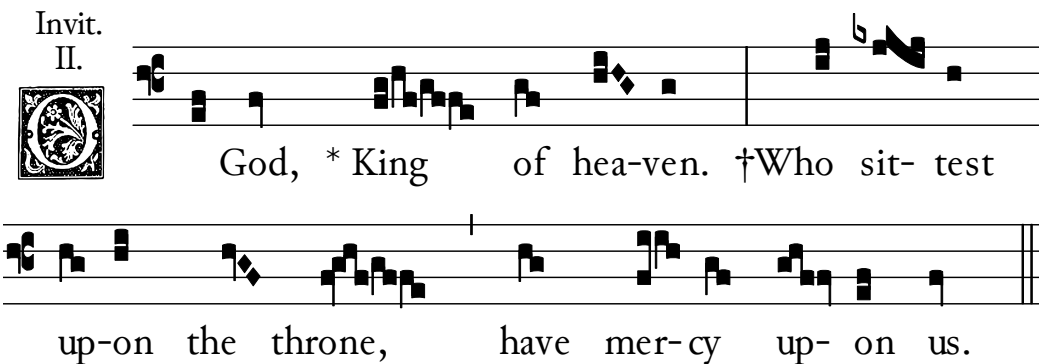
E have waited * for peace and it cometh not, O
Lord : we have sought good things, and be-hold, trouble,
we acknowledge, O Lord, our transgressions : be not angry
with us for ev- er, O God of Isra- el. Ps. My soul doth
magnify. XX*.

If however the v. Sunday in the Month of November should by chance occur then let the Antiphon Thou that upholdest. be repeated at Vespers on Saturday of that Sunday.

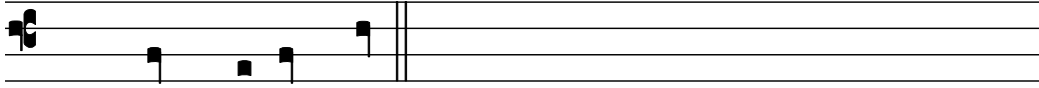
At Matins.

Deus rex celestis. AS:328; 1520:47v; 1531:202r.

100104. Invit.
II.



God, * King of hea-ven. †Who sit- test
up-on the throne, have mer- cy up- on us.



Ps. Come let us praise. 7.*

In the j. Nocturn.

Ant. As a reward. [17].

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

℟. In the night I have remembered. [30].

¶ *On this day let the History of Ezekiel be begun, and let it be read until the Advent of the Lord when the service is of the Temporale.*

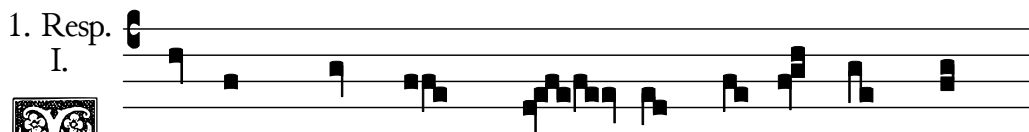
Lesson j. Legend 1. Ezekiel. j.

NOW it came to pass in the thirtieth year, in the fourth month, on the fifth day of the month, when I was in the midst of the captives by the river Chobar, the heavens were opened, and I saw the visions of God. On the fifth day of the month, the same was the fifth year of the captivity of king Joachin, the word of the Lord came to Ezechiel the priest the son of Buzi in

the land of the Chaldeans, by the river Chobar : and the hand of the Lord was there upon him. And I saw, and behold a whirlwind came out of the north : and a great cloud, and a fire infolding it, and brightness was about it.

¶ *And then let all the Lessons of the Prophet finish with this ending, Thus saith the Lord God, Turn ye to me : and you shall be saved.*

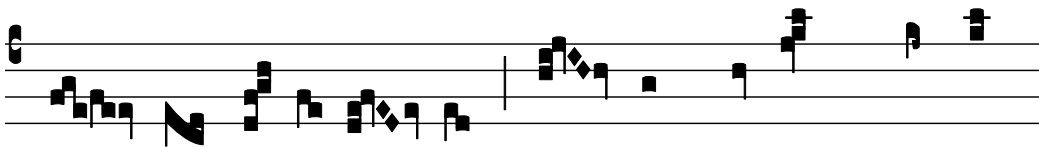
Vidi Dominum sedentem. AS:328; 1520:47v; 1531:202r.⁶⁰



7875.



saw the Lord * sit- ting up-on a throne



high and e-le-vat- ed : and all the earth was full

of his ma-jes- ty. †And his train fil- led the

7875a. temple. ✠. Upon it stood the se-ra-phims, the one

had six wings, and the oth- er had six wings. †And his.


Second Lesson. (Ezekiel. j. 4.)

AND out of the midst thereof, that is, out of the midst of the fire, as it were the resemblance of amber : and in the midst thereof the likeness of four living creatures : and this was their appearance : there was the likeness of a man in them. Every one had four faces, and every one four wings. Their feet were straight feet, and the sole of their foot was like the

sole of a calf's foot, and they sparkled like the appearance of glowing brass. And they had the hands of a man under their wings on their four sides : and they had faces, and wings on the four sides, and the wings of one were joined to the wings of another. They turned not when they went : but every one went straight forward. Thus saith the Lord God.

Aspice Domine de sede. AS:329; 1520:48r; 1531:202r.

2. Resp.
I.

6126.  OOk down, * O Lord, from thy ho-ly seat,

and take thought for us : incline, O my God, thy

ear, and hear. †Open thy eyes, and see our

tri- bu- la- tion. ⁊. Look down, O Lord, from

thy sanctu- a- ry, and from the high ha-bi-ta- tion of

hea- ven. †Open.

6126c.

Third Lesson. (Ezekiel. j. 10.)

AND as for the likeness of their faces : there was the face of a man, and the face of a lion on the right side of all the four : and the face of an ox, on the left side of all the four : and the face of an eagle over all the four. And their faces, and their wings were stretched upward : two wings of every one were joined, and two covered their bodies : and every one of them went straight forward : whither the impulse of the spirit was

to go, thither they went : and they turned not when they went. And as for the likeness of the living creatures, their appearance was like that of burning coals of fire, and like the appearance of lamps. This was the vision running to and fro in the midst of the living creatures, a bright fire, and lightning going forth from the fire. And the living creatures ran and returned like flashes of lightning. Thus saith the Lord.

Aspice Domine quia facta est. AS:329; 1520:48r; 1531:202r.

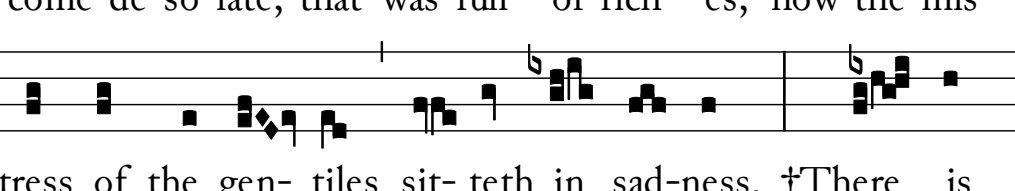
6127. 3. Resp. I.



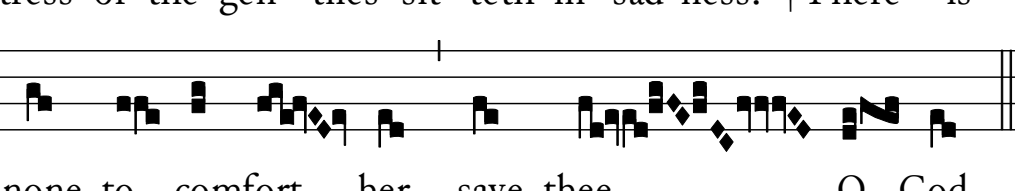
Ehold, * O Lord, how the ci- ty is be-



come de-so-late, that was full of rich- es, how the mis-



tress of the gen- tiles sit- teth in sad-ness. †There is




none to comfort her, save thee, O God.

6127a.



℣. Weeping she hath wept in the night : and her tears are



on her cheeks. †There is. ℣. Glo-ry be. **XX.**

¶ *In the ij. Nocturn.*

Ant. Nature's Creator. [31].

Ps. Preserve me. (*xv.*) [31].

℣. I rose at midnight. [39].

Lesson iiij. Legend 2. (Ezekiel. j. 15.)

[202v.]

NOW as I beheld the living creatures, there appeared upon the earth by the living creatures one wheel with four faces. And the appearance of the wheels, and the work of them was like the appearance of the sea : and the four had all one likeness : and their appearance and their work was as it were a wheel in the midst of a wheel. When they went, they went by their four parts :

and they turned not when they went. The wheels had also a size, and a height, and a dreadful appearance : and the whole body was full of eyes round about all the four. And when the living creatures went, the wheels also went together by them : and when the living creatures were lifted up from the earth, the wheels also were lifted up with them. Thus saith.

Super muros tuos. AS:330; 1520:48v; 1531:202v.⁶¹

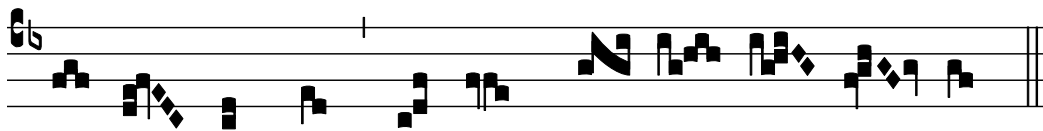
4. Resp.
VI.



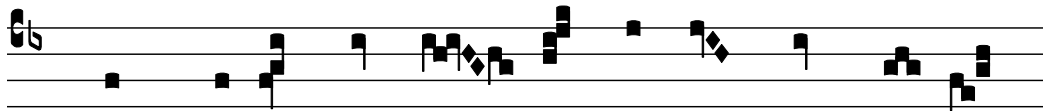
P-on thy walls, * O Je-ru-sa-lem, I have appoint-



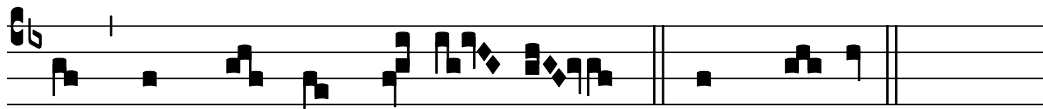
ed watch-men. †All the day and all the night they shall



not hold their peace to praise the name of the Lord.



℞. You that are mindful of the Lord, hold not your



peace, and give him no silence. †All the day.

7723.

7723a.


Lesson v. (Ezekiel. j. 20.)

WHithersoever the spirit went, thither as the spirit went the wheels also were lifted up withal, and followed it : for the spirit of life was in the wheels. When those went these went, and when those stood these stood, and when those were lifted up from the earth, the wheels also were lifted up together, and followed them : for the spirit of life was in the wheels. And over the heads of the living creatures was the

likeness of the firmament, as the appearance of crystal terrible to behold, and stretched out over their heads above. And under the firmament were their wings straight, the one toward the other, every one with two wings covered his body, and the other was covered in like manner. And I heard the noise of their wings, like the noise of many waters, as it were the voice of the most high God. Thus saith.

Muro tuo inexpugnabili. AS:330; 1520:48v; 1531:202v.⁶²

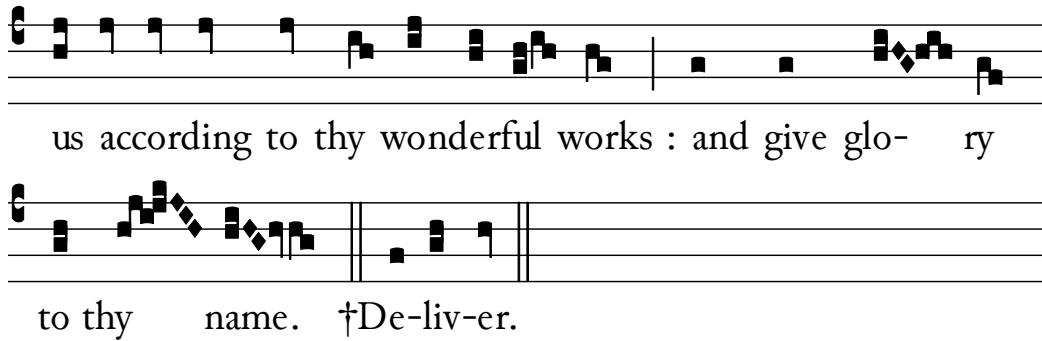
VIII.

7192.  Ur-round us, * O Lord, with thy impreg-

na- ble wall, and with the arms of thy pow- er,

pro- tect us al- ways. †De-liv-er, O Lord God of Is-ra-

7192a. el that cry to thee. V. De-liv-er



Lesson vj. (Ezekiel. j. 24.)

When they walked, it was like the voice of a multitude, like the noise of an army, and when they stood, their wings were let down. For when a voice came from above the firmament, that was over their heads, they stood, and let down their wings. And above the firmament that was over their heads, was the likeness of a throne, as the appearance of the sapphire stone, and upon the likeness of the throne, was a likeness as of the appearance of a man above upon it.

And I saw as it were the resemblance of amber as the appearance of fire within it round about : from his loins and upward, and from his loins downward, I saw as it were the resemblance of fire shining round about. As the appearance of the rainbow when it is in a cloud on a rainy day : this was the appearance of the brightness round about. This was the vision of the likeness of the glory of the Lord. Thus saith.


Sustinuimus pacem. AS:330; 1520:49r; 1531:202v.⁶³

6. Resp. VIII.

E have waited * for peace and it cometh not :

we have sought good things, and be-hold, trouble, we ac-

7746.

7746a. 
 know-ledge, O Lord, our transgres-sions. †For
 get us not for ev- er. ⁊. We have sinned with
 our fa-thers, we have acted unjustly, we have wrought
 i-niqui- ty. †For-get. ⁊. Glo-ry be. **XX.**
 †For-get.



¶ *In the iij. Nocturn.*

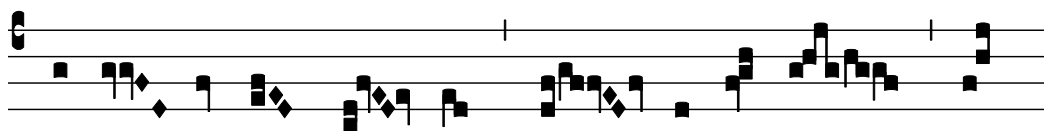
Ant. As a bridegroom. [40].

Ps. The heavens shew forth. (xviij.) [40].

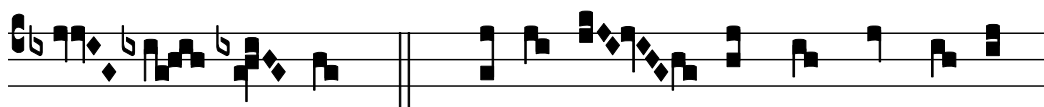
⁊. Be thou exalted, O Lord. [47].

Angustie michi. AS:331; 1520:49v; 1531:202v.⁶⁴

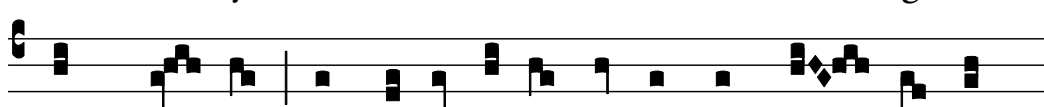
6099. 7. Resp. 
 VIII.  am straighten-ed * on every side, and
 know not what to choose. †It is better for me to fall



into the hands of men, than to for-sake the



law of my God. ⁊ For if I do this thing it is



death to me : and if I do it not, I shall not es-cape




your hands. †It is better.


6099a.

Laudabilis populus. AS:331; 1520:49v; 1531:202v.⁶⁵

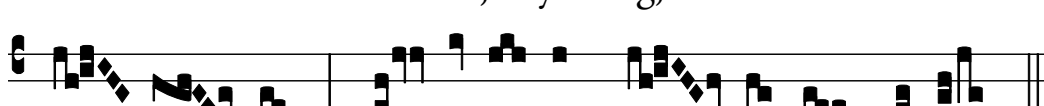
8. Resp.
VIII.

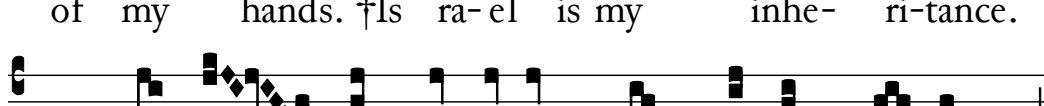
Les-sed * is the peo- ple whom the Lord



of hosts hath blessed, say- ing, Thou art the work



of my hands. †Is ra-el is my inhe- ri-tance.



⁊ Bles-sed is the nation whose God is the Lord :

7077.

7077a.


The History of Ezekiel.

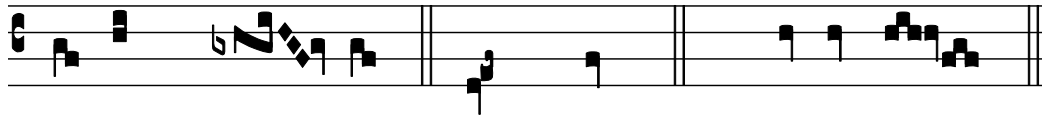
the people whom he hath chos-en for his inhe-ri-
tance. †Is- ra- el.

When the service of this particular History is made for the last time the R̃. To the supreme Trinity. 1728. is sung, and let all the Antiphons be sung at Lauds.

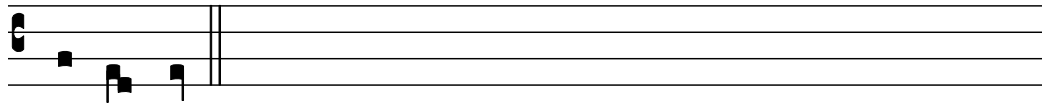
Ferial R̃. 9.

Misit Dominus angelum suum. AS:331; 1520:50r; 1531:202v.

7164. Resp. V.  HE Lord * hath sent his an- gel, and hath shut
the mouths of the li- ons. †And they have not de-
fil-ed me. ‡For-asmuch as be- fore him justice hath
7164a. been found in me. ✠. God hath sent his mercy and
truth : he hath de-liv-er-ed my soul from the midst of



the young lions. †And they. ⁊. Glo-ry be. **XX.**



‡For-as-much.

Another ferial R.

Qui celorum continet. AS:332; 1520:50r; 1531:202v.⁶⁶

Resp.
II.



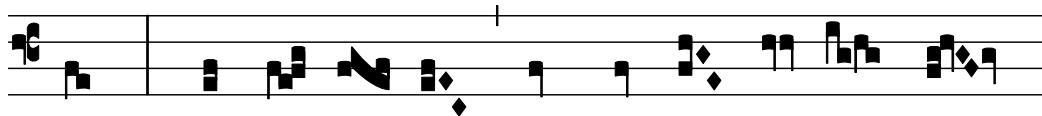
Hou that uphold est * the thrones of the hea- vens,



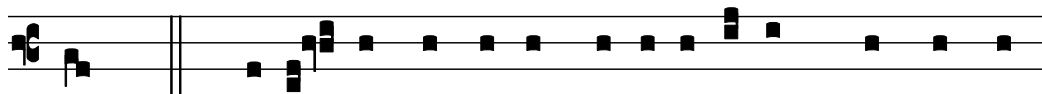
and beholdest the depths, O Lord, King of kings, that



weigh- est the mountains, and holdest the earth in thy



palm. †Hear us, O Lord, in the midst of our groan-



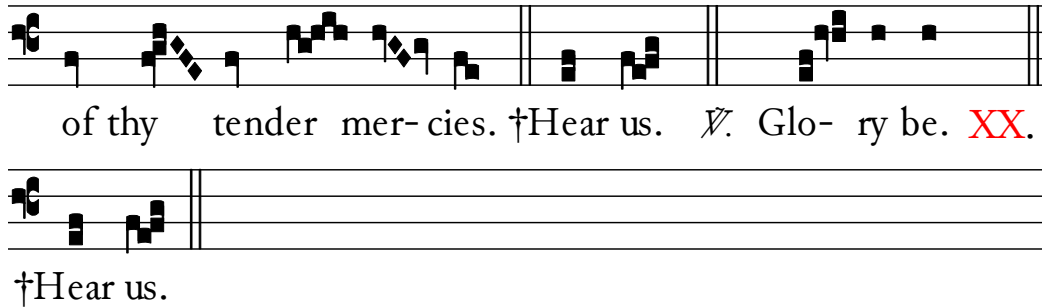
ings. ⁊. For it is not for our justi-fi-cations that we pre-



sent our prayers be-fore thy face : but for the mul-ti-tude

7471.

7471a.



Lesson j. Legend 3. Ezekiel. ij.

THE Lord said to me : Son of man, stand upon thy feet, and I will speak to thee. And the spirit entered into me after that he spoke to me, and he set me upon my feet : and I heard him

speaking to me, and saying : Son of man, I send thee to the children of Israel, to a rebellious people, that hath revolted from me. Thus saith the Lord.

Lesson ij. (Ezekiel. ij. 3.)

They, and their fathers, have transgressed my covenant even unto this day. And they to whom I send thee are children of a hard face, and of an obstinate heart : and thou shalt say to them : Thus saith the Lord God : If so be they at least will hear, and if so be they will forbear, for

they are a provoking house : and they shall know that there hath been a prophet in the midst of them. And thou, O son of man, fear not, neither be thou afraid of their words : for thou art among unbelievers and destroyers, and thou dwellest with scorpions.


[203r.]

Lesson iij. (Ezekiel. ij. 6.)

Fear not their words, neither be thou dismayed at their looks : for they are a provoking house. And thou shalt speak my words to them, if perhaps they will hear, and forbear : for they provoke me to anger. But


thou, O son of man, hear all that I say to thee : and do not thou provoke me, as that house provoketh me : open thy mouth, and eat what I give thee.

Lesson j. Ezekiel. ij. (9.) Legend 4.

ND I looked, and behold, a hand was sent to me, wherein was a book rolled up : and he spread it before me, and it was written within and without : and there were written in it lamentations, and canticles, and woe.


And he said to me: Son of man, eat *Eze. ij.* all that thou shalt find : eat this book, and go speak to the children of Israel. And I opened my mouth, and he caused me to eat that book. Thus saith.

Lesson ij. (Ezekiel. iij. 3.)

ND he said to me : Son of man, thy belly shall eat, and thy bowels shall be filled with this book, which I give thee. And I did eat it : and it was sweet as honey in my mouth. And he said to me : Son of man, go to the house of Israel, and thou shalt speak my words to them. For thou art not sent to a people of a


profound speech, and of an unknown tongue, but to the house of Israel : nor to many nations of a strange speech, and of an unknown tongue, whose words thou canst not understand : and if thou wert sent to them, they would hearken to thee. Thus saith.

Lesson iij. (Ezekiel. iij. 7.)

UT the house of Israel will not hearken to thee : because they will not hearken to me : for all the house of Israel are of a hard forehead and an obstinate heart. Behold I have made thy face stronger than their

faces : and thy forehead harder than their foreheads. I have made thy face like an adamant and like flint : fear them not, neither be thou dismayed at their presence : for they are a provoking house.

Lesson j. Ezekiel. iij. (10.) Legend 5.

HE Lord said to me : Son of man, receive in thy heart, and hear with thy ears, all the words that I speak to thee : and go get thee in to them of the captivity, to the children of thy peo-

ple, and thou shalt speak to them, and shalt say to them : Thus saith the Lord : If so be they will hear and will forbear. And the spirit took me up, and I heard behind me the voice of a great commotion, saying : Bles-

sed be the glory of the Lord, from his place. And the noise of the wings of the living creatures striking one against another, and the noise of the wheels following the living creatures,

and the noise of a great commotion. The spirit also lifted me, and took me up : and I went away in bitterness in the indignation of my spirit.

Lesson ij. (Ezekiel. iij. 14.)

FOR the hand of the Lord was with me, strengthening me. And I came to them of the captivity, to the heap of new corn, to them that dwelt by the river Chobar, and I sat where they sat : and I remained there seven days mourning in the midst of them. And at the end of seven days the word of the Lord came to me, saying : Son of man, I have made thee a watchman to the house of Israel :

and thou shalt hear the word out of my mouth, and shalt tell it them from me. If, when I say to the wicked, Thou shalt surely die : thou declare it not to him, nor speak to him, that he may be converted from his wicked way, and live : the same wicked man shall die in his iniquity, but I will require his blood at thy hand. Thus saith.

Lesson iij. (Ezekiel. iij. 19.)

BUT if thou give warning to the wicked, and he be not converted from his wickedness, and from his evil way : he indeed shall die in his iniquity, but thou hast delivered thy soul. Moreover if the just man shall turn away from his justice, and shall commit iniquity : I will lay a stumblingblock before him, he shall die, because thou hast not given him

warning : he shall die in his sin, and his justices which he hath done, shall not be remembered : but I will require his blood at thy hand. But if thou warn the just man, that the just may not sin, and he doth not sin : living he shall live, because thou hast warned him, and thou hast delivered thy soul.

[203v.]

Lesson j. Ezekiel. iij. (22.) Legend 6, but let it be read in order.



ND the hand of the Lord was upon me, and he said to me : Rise and go forth into

the plain, and there I will speak to thee. And I rose up, and went forth into the plain: and behold the glory

of the Lord stood there, like the glory which I saw by the river Chobar : and I fell upon my face. And the spirit entered into me, and set me upon my feet : and he spoke to me, and said to me : Go in ; and shut thyself up in the midst of thy house. And thou, O son of man, behold they shall put

bands upon thee, and they shall bind thee with them : and thou shalt not go forth from the midst of them. And I will make thy tongue stick fast to the roof of thy mouth, and thou shalt be dumb, and not as a man that reproveth : because they are a provoking house.

Lesson ij. (Ezekiel. iij. 27.)

BUT when I shall speak to thee, I will open thy mouth, and thou shalt say to them : Thus saith the Lord God : He that heareth, let him hear: and he that forbeareth, let him forbear : for they are a provoking house.


And thou, O son of man, take thee a tile, and lay it before thee : and draw upon it the plan of the city of Jerusalem. And lay siege against it, and build forts, and cast up a mount, and set a camp against it, and place battering rams round about it. *Eze. iv.*

Lesson iij. (Ezekiel. iv. 3.)

AND take unto thee an iron pan, and set it for a wall of iron between thee and the city : and set thy face resolutely against it, and it shall be besieged, and thou shalt lay siege against it : it is a sign to the house of Israel. And thou shalt sleep upon thy left side, and shalt lay the iniquities of the house of Israel upon

it, according to the number of the days that thou shalt sleep upon it, and thou shalt take upon thee their iniquity. And I have laid upon thee the years of their iniquity, according to the number of the days three hundred and ninety days : and thou shalt bear the iniquity of the house of Israel.

Lesson j. Legend 7. (Ezekiel. iv. 6.)

ND when thou hast accomplished this, thou shalt sleep again upon thy right side, and thou shalt take upon thee the iniquity of the house of Juda forty

days : a day for it year, yea, a day for a year I have appointed to thee. And thou shalt turn thy face to the siege of Jerusalem, and thy arm shall be stretched out : and thou shalt pro-

phesy against it. Behold I have encompassed thee with bands : and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege. And take to thee wheat and barley, and beans, and lentils, and millet, and fitches, and

put them in one vessel, and make thee bread thereof according to the number of the days that thou shalt lie upon thy side : three hundred and ninety days shalt thou eat thereof. And thy meat that thou shalt eat, shall be in weight twenty staters a day.

Lesson ij. (Ezekiel. iv. 10.)

From time to time thou shalt eat it. And thou shalt drink water by measure, the sixth part of a hin : from time to time thou shalt drink it, and thou shalt eat it as barley bread baked under the ashes : and thou shalt cover it, in their sight, with the dung that cometh out of a man. And the Lord said : So shall the children of Israel eat their bread


all filthy among the nations whither I will cast them out. And I said : Ah, ah, ah, O Lord God, behold my soul hath not been defiled, and from my infancy even till now, I have not eaten any thing that died of itself, or was torn by beasts, and no unclean flesh hath entered into my mouth. Thus saith.

Lesson iij. (Ezekiel. iv. 15.)

AND he said to me : Behold I have given thee neat's dung for man's dung, and thou shalt make thy bread therewith. And he said to me : Son of man : Behold, I will break in pieces the staff of bread in Jerusalem :

and they shall eat bread by weight, and with care : and they shall drink water by measure, and in distress. So that when bread and water fail, every man may fall against his brother, and they may pine away in their iniquities.

First Lesson. Ezekiel. v. Legend 8.

ON of man, take thee a sharp knife that shaveth the hair: and cause it to pass over thy head, and over thy beard : and take thee a balance to weigh in, and divide the hair. A third part thou

shalt burn with fire in the midst of the city, according to the fulfilling of the days of the siege : and thou shalt take a third part, and cut it in pieces with the knife all round about : and the other third part thou shalt scatter

in the wind, and I will draw out the sword after them. And thou shalt take thereof a small number : and

shalt bind them in the skirt of thy cloak. Thus saith.

Lesson ij. (Ezekiel. v. 4.)

AND thou shalt take of them again, and shalt cast them in the midst of the fire, and shalt burn them with fire : and out of it shall come forth a fire into all the house of Israel. Thus saith the Lord God : This is Jerusalem, I have set her in the midst of the nations, and the countries

round about her. And she hath despised my judgments, so as to be more wicked than the Gentiles ; and my commandments, more than the countries that are round about her : for they have cast off my judgments, and have not walked in my commandments.

Lesson iij. (Ezekiel. v. 7.)

[204r.]

THerefore thus saith the Lord God : Because you have surpassed the Gentiles that are round about you, and have not walked in my commandments, and have not kept my judgments, and have not done according to the judgments of the nations that are round about you : therefore thus saith the Lord God : Behold I come against thee, and I myself will execute judgments in the

midst of thee in the sight of the Gentiles. And I will do in thee that which I have not done : and the like to which I will do no more, because of all thy abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers : and I will execute judgments in thee, and I will scatter thy whole remnant into every wind.

First Lesson. Legend 9. Ezekiel. v. (11.)



Herefore as I live, saith the Lord God : Because thou hast violated my sanctuary with all thy offences, and with ail thy abominations : I will also break thee in pieces, and my eye shall not spare, and I will not have any pity. A third

part of thee shall die with the pestilence, and shall be consumed with famine in the midst of thee : and a third part of thee shall fall by the sword round about thee : and a third part of thee will I scatter into every wind, and I will draw out a

sword after them. And I will accomplish my fury, and will cause my

indignation to rest upon them.

Lesson ij. (Ezekiel. v. 13.)

AND I will be comforted : and they shall know that I the Lord have spoken it in my zeal, when I shall have accomplished my indignation in them. And I will make thee desolate, and a reproach among the nations that are round about thee, in the sight of every one that passeth by.

And thou shalt be a reproach, and a scoff, an example, and an astonishment amongst the nations that are round about thee, when I shall have executed judgments in thee in anger, and in indignation, and in wrathful rebukes.

Lesson iij. (Ezekiel. v. 16.)

In the Lord have spoken it : When I shall send upon them the grievous arrows of famine, which shall bring death, and which I will send to destroy you : and I will gather together famine against you : and I will break among you the staff of bread.

And I will send in upon you famine, and evil beasts unto utter destruction : and pestilence, and blood shall pass through thee, and I will bring in the sword upon thee. I the Lord have spoken it.

First Lesson. Ezekiel. vj. Legend 10 : but let it be read in order.



AND the word of the Lord came to me, saying : Son of man, set thy face towards the mountains of Israel, and prophesy against them. And say : Ye mountains of Israel, hear the word of the Lord God : Thus saith the Lord God to the mountains, and to the hills, and to the rocks, and the valleys : Behold, I will bring upon you the sword, and I will destroy your high places. And I will throw down your

altars, and your idols shall be broken in pieces : and I will cast down your slain before your idols. And I will lay the dead carcasses of the children of Israel before your idols : and I will scatter your bones round about your altars, in all your dwelling places. The cities shall be laid waste, and the high places shall be thrown down, and destroyed, and your altars shall be abolished, and shall be broken in pieces : and your idols shall be no

more. Thus saith the Lord God.

Second Lesson. (Ezekiel. vj. 6.)

AND your temples shall be destroyed, and your works shall be defaced. And the slain shall fall in the midst of you : and you shall know that I am the Lord. And I will leave in you some that shall escape the sword among the nations, when I shall have scattered you, through the countries. And they that are saved of you shall remember me amongst the nations to which they are carried

captives : because I have broken their heart that was faithless, and revolted from me : and their eyes that went a fornicating after their idols : and they shall be displeased with themselves because of the evils which they have committed in all their abominations. And they shall know that I the Lord have not spoken in vain that I would do this evil to them.

Lesson iij. (Ezekiel. vj. 11.)

THUS saith the Lord God : Strike with thy hand, and stamp with thy foot, and say : Alas, for all the abominations of the evils of the house of Israel : for they shall fall by the sword, by the famine and by the pestilence. He that is far off shall die of the pestilence : and he that is near, shall fall by the sword : and he that remaineth, and is besieged, shall die by the famine : and I will accomplish my indignation upon them. And you shall know that I am the Lord, when

your slain shall be amongst your idols, round about your altars, in every high hill, and on all the tops of mountains, and under every woody tree, and under every thick oak, the place where they burnt sweet smelling frankincense to all their idols. And I will stretch forth my hand upon them : and I will make the land desolate, and abandoned from the desert of Deblatha in all their dwelling places : and they shall know that I am the Lord.

Lesson j. Legend 11. Ezekiel. vij.

[204v.]



ND the word of the Lord came to me, saying : And thou son of man, thus saith

the Lord God to the land of Israel : The end is come, the end is come upon the four quarters of the land.

Now is an end come upon thee, and I will send my wrath upon thee, and I will judge thee according to thy ways : and I will set all thy abominations against thee. And my eye shall not

spare thee, and I will shew thee no pity : but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee : and you shall know that I am the Lord.

Second Lesson. (Ezekiel. vij. 5.)

THUS saith the Lord God: One affliction, behold an affliction is come. An end is come, the end is come, it hath awaked against thee : behold it is come. Destruction is come upon thee that dwellest in the land: the time is come, the day of slaughter is near, and not of the joy of mountains. Now very shortly I will pour out my wrath upon thee, and I will accomplish my anger in thee : and I will judge thee according to thy ways, and I will lay upon thee all thy


crimes. And my eye shall not spare, neither will I shew mercy : but I will lay thy ways upon thee, and thy abominations shall be in the midst of thee : and you shall know that I am the Lord that strike. Behold the day, behold it is come : destruction is gone forth, the rod hath blossomed, pride hath budded. Iniquity is risen up into a rod of impiety : nothing of them shall remain, nor of their people, nor of the noise of them : and there shall be no rest among them.

Lesson iij. (Ezekiel. vij. 12.)

THE time is come, the day is at hand : let not the buyer rejoice : nor the seller mourn : for wrath is upon all the people thereof. For the seller shall not return to that which he hath sold, although their life be yet among the living. For the vision which regardeth all the multitude thereof, shall not go back : neither shall man be strengthened in the

iniquity of his life. Blow the trumpet, let all be made ready, yet there is none to go to the battle : for my wrath shall be upon all the people thereof. The sword without : and the pestilence, and the famine within : he that is in the field shall die by the sword: and they that are in the city, shall be devoured by the pestilence, and the famine.

Lesson j. Legend 12. Ezekiel. vij. (16.)

ND such of them as shall flee shall escape : and they shall be in the mountains like doves of the valleys, all of them trembling, every one for his iniquity. All hands shall be made feeble, and all

knees shall run with water. And they shall gird themselves with haircloth, and fear shall cover them, and shame shall be upon every face, and baldness upon all their heads. Thus saith the Lord.

Lesson ij. (Ezekiel. vij. 19.)

THeir silver shall be cast forth, and their gold shall become a dunghill. Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord. They shall not satisfy their soul, and their bellies shall not be filled : because it hath been the stumbling-


block of their iniquity. And they have turned the ornament of their jewels into pride, and have made of it the images of their abominations, and idols : therefore I have made it an uncleanness to them. Thus saith the Lord.

Lesson iij. (Ezekiel. vij. 21.)

AND I will give it into the hands of strangers for spoil, and to the wicked of the earth for a prey, and they shall defile it. And I will turn away my face from them, and they shall violate my secret place : and

robbers shall enter into it, and defile it. Make a shutting up : for the land is full of the judgment of blood, and the city is full of iniquity. Thus saith the Lord.

Lesson j. Legend 13. Ezekiel. viij. (=vij. 24. - viij. 1.)

ND I will bring the worst of the nations, and they shall possess their houses : and I will make the pride of the mighty to cease, and they shall possess their sanctuary.

And it came to pass in the sixth year, in the sixth month, in the fifth day of the month, as I sat in my house, and the ancients of Juda sat before me.

Lesson ij. (Ezekiel. viij. 1.)

AND the hand of the Lord God fell there upon me. And I saw, and behold a likeness as the appearance of fire : from the appearance of his loins, and downward, fire : and from his loins, and upward, as the

appearance of brightness, as the appearance of amber. And the likeness of a hand was put forth and took me by a lock of my head. Thus saith the Lord.

[205r.]

Third Lesson. (Ezekiel. viij. 3.)

AND the spirit lifted me up between the earth and the heaven, and brought me in the vision of God into Jerusalem, near the inner gate, that looked toward the north, where was set the idol of jealousy to provoke to jealousy. And behold the glory of the God of Israel was there,

according to the vision which I had seen in the plain. And he said to me : Son of man, lift up thy eyes towards the way of the north. And I lifted up my eyes towards the way of the north : and behold on the north side of the gate of the altar the idol of jealousy in the very entry. Thus saith.

First Lesson. Legend 14. Ezekiel. viij. (6.)



ND he said to me : Son of man, dost thou see, thinkest thou, what these are doing, the great abominations that the house of Israel committeth here, that I should depart far off from my sanc-

tuary ? and turn thee yet again and thou shalt see greater abominations. And he brought me in to the door of the court : and I saw, and behold a hole in the wall.

Lesson ij. (Ezekiel. viij. 8.)

AND he said to me : Son of man, dig in the wall. And when I had digged in the wall, behold a door. And he said to me : Go in, and see the wicked abominations which they commit here. And I went in and saw,


and behold every form of creeping things, and of living creatures, the abomination, and all the idols of the house of Israel, were painted on the wall all round about.

Lesson iij. (Ezekiel. viij. 11.)

AND seventy men of the ancients of the house of Israel, and Jezonias the son of Saaphan stood in the midst of them, that stood before the pictures : and every one had a censer in his hand : and a cloud of smoke went up from the incense.

And he said to me : Surely thou seest. O son of man, what the ancients of the house of Israel do in the dark, every one in private in his chamber : for they say : The Lord seeth us not, the Lord hath forsaken the earth.

Lesson j. Legend 15. (Ezekiel. viij. 13.)

ND he said to me : If thou turn thee again, thou shalt see greater abominations which these commit. And he brought me in by the door of the gate of the Lord's house, which looked to the north : and behold women sat there mourning for Adonis. And he said to me : Surely thou hast seen, O son of man : but turn thee again : and thou shalt see greater abominations

than these. And he brought me into the inner court of the house of the Lord : and behold at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men having their backs towards the temple of the Lord, and their faces to the east : and they adored towards the rising of the sun. Thus saith the Lord.

Second Lesson. (Ezekiel. viij. 17.)

AND he said to me : Surely thou hast seen, O son of man : is this a light thing to the house of Juda, that they should commit these abominations which they have committed here : because they have filled the land with iniquity, and have

turned to provoke me to anger ? and behold they put a branch to their nose. Therefore I also will deal with them in my wrath : my eye shall not spare them, neither will I shew mercy. Thus saith the Lord.

Lesson iij. (Ezekiel. viij. 18.)

AND when they shall cry to my ears with a loud voice, I will not hear them.

And he cried in my ears with a loud voice, saying : The visitations of the city are at hand, and every one hath a *Ezech. ix.*

destroying weapon in his hand. Thus

saith the Lord.

Lesson j. Legend 16. (Ezekiel. ix. 2.)



ND behold six men came from the way of the upper gate, which looketh to the north : and each one had his weapon of destruction in his hand : and there was one man in the midst of them clothed with linen, with a writer's inkhorn at his reins : and they went in, and stood by the brazen altar. And the glory of the Lord of Israel went up from the cherub, upon

which he was, to the threshold of the house : and he called to the man that was clothed with linen, and had a writer's inkhorn at his loins. And the Lord said to him : Go through the midst of the city, through the midst of Jerusalem : and mark Thau upon the foreheads of the men that sigh, and mourn for all the abominations that are committed in the midst thereof. Thus saith the Lord.

Second Lesson. (Ezekiel. ix. 5.)

AND to the others he said in my hearing : Go ye after him through the city, and strike : let not your eyes spare, nor be ye moved with pity. Utterly destroy old and young,

maidens, children and women: but upon whomsoever you shall see Thau, kill him not, and begin ye at my sanctuary. Thus saith the Lord.

Lesson iij. (Ezekiel. ix. 6.)

SO they began at the ancient men who were before the house. And he said to them : Defile the house, and fill the courts with the slain : go ye forth. And they went forth, and slew them that were in the

city. And the slaughter being ended I was left : and I fell upon my face, and crying, I said : Alas, alas, alas, O Lord God, wilt thou then destroy all the remnant of Israel, by pouring out thy fury upon Jerusalem ? Thus saith.

[205v.]

Lesson j. Legend 17. (Ezekiel. ix. 9.)



ND he said to me : The iniquity of the house of Israel, and of Juda, is exceeding great, and the land is filled

with blood, and the city is filled with perverseness : for they have said : The Lord hath forsaken the earth, and the Lord seeth not. Therefore neither

shall my eye spare, nor will I have pity :
I will requite their way upon their
head. And behold the man that was
clothed with linen, that had the

inkhorn at his back, returned the
word, saying : I have done as thou
hast commanded me.

Second Lesson. (Ezekiel. x.)

AND I saw and behold in the
firmament that was over the
heads of the cherubims, there
appeared over them as it were the
sapphire stone, as the appearance of
the likeness of a throne. And he
spoke to the man, that was clothed
with linen, and said : Go in between
the wheels that are under the

cherubims and fill thy hand with the
coals of fire that are between the
cherubims, and pour them out upon
the city. And he went in, in my sight
: 3 And the cherubims stood on the
right side of the house, when the man
went in, and a cloud filled the inner
court. Thus saith.

Third Lesson. (Ezekiel. x. 4.)

AND the glory of the Lord was
lifted up from above the cherub
to the threshold of the house : and
the house was filled with the cloud,
and the court was filled with the
brightness of the glory of the Lord.
And the sound of the wings of the
cherubims was heard even to the
outward court as the voice of God
Almighty speaking. And when he
had commanded the man that was

clothed with linen, saying : Take fire
from the midst of the wheels that are
between the cherubims : he went in
and stood beside the wheel, and one
cherub stretched out his arm from
the midst of the cherubims to the fire
that was between the cherubims : and
he took, and put it into the hands of
him that was clothed with linen :
who took it and went fort.

Lesson j. Legend 18. Ezekiel. x. (8.)



ND there appeared in the
cherubims the likeness of a
man's hand under their
wings. And I saw, and behold there
were four wheels by the cherubims:

one wheel by one cherub, and another
wheel by another cherub : and the
appearance of the wheels was to the
sight like the chrysolite stone : And
as to their appearance, all four were

alike : as if a wheel were in the midst

of a whee.

Second Lesson. (Ezekiel. x. 11.)

AND when they went, they went by four ways : and they turned not when they went : but to the place whither they first turned, the rest also followed, and did not turn back. And their whole body, and their necks, and their hands, and their wings, and the circles were full of eyes, round about the four wheels. And these wheels he called voluble, in my


hearing. And every one had four faces: one face was the face of a cherub, and the second face, the face of a man : and in the third was the face of a lion : and in the fourth the face of an eagle. And the cherubims were lifted up : this is the living creature that I had seen by the river Chobar.

Lesson iij. (Ezekiel. x. 16.)

AND when the cherubims went, the wheels also went by them : and when the cherubims lifted up their wings, to mount up from the earth, the wheels stayed not behind, but were by them. When they stood, these stood : and when they were lifted up, these were lifted up : for the

spirit of life was in them. And the glory of the Lord went forth from the threshold of the temple : and stood over the cherubims. 19 And the cherubims lifting up their wings, were raised from the earth before me : and as they went out, the wheels also followed.

First Lesson. Legend 19. (Ezekiel. x. 19.)

ND it stood in the entry of the east gate of the house of the Lord : and the glory of the God of Israel was over them. This is the living creature, which I saw under the God of Israel by the

river Chobar : and I understood that they were cherubims. Each one had four faces, and each one had four wings : and the likeness of a man's hand was under their wings. Thus saith the Lord God.

Lesson ij. (Ezekiel. x. 22.)

AND as to the likeness of their faces, they were the same faces

which I had seen by the river Chobar, and their looks, and the impulse of

every one to go straight forward.

Ezech. xj. And the spirit lifted me up, and brought me into the east gate of the house of the Lord, which looketh towards the rising of the sun : and

behold in the entry of the gate five and twenty men : and I saw in the midst of them Jezonias the son of Azur, and Pheltias the son of Banaias, princes of the people. Thus saith.

Lesson iij. (Ezekiel. xj. 2.)

[206r.]

AND he said to me : Son of man, these are the men that study iniquity, and frame a wicked counsel in this city, saying : Were not houses lately built ? This city is the caldron, and we the flesh. Therefore prophesy against them, prophesy, thou son of man. And the spirit of the Lord fell

upon me, and said to me : Speak : Thus saith the Lord : Thus have you spoken, O house of Israel, for I know the thoughts of your heart. You have killed a great many in this city, and you have filled the streets thereof with the slain. Thus saith the Lord God.

Lesson j. Legend 20. (Ezekiel. xj. 7.)



Herefore thus saith the Lord God: Your slain, whom you have laid in the midst thereof, they are the flesh, and this is the caldron : and I will bring you forth out of the midst thereof. You have feared the sword, and I will bring the sword upon you, saith the

Lord God. And it came to pass, when I prophesied, that Pheltias the son of Banaias died : and I fell down upon my face, and cried with a loud voice : and said : Alas, alas, alas, O Lord God : wilt thou make an end of all the remnant of Israel ?

Lesson ij. (Ezekiel. xj. 14.)

AND the word of the Lord came to me, saying : Son of man, thy brethren, thy brethren, thy kinsmen, and all the house of Israel, all they to


whom the inhabitants of Jerusalem have said : Get ye far from the Lord, the land is given in possession to us.

Lesson iij. (Ezekiel. xj. 16.)

THerefore thus saith the Lord God : Because I have removed them far off among the Gentiles, and because I have scattered them among the countries : I will be to them a little sanctuary in the countries whither they are come. Therefore speak to them : Thus saith the Lord

God : I will gather you from among the peoples, and assemble you out of the countries wherein you are scattered, and I will give you the land of Israel. And they shall go in thither, and shall take away all the scandals, and all the abominations thereof from thence.

¶ *Ferial. First Lesson. Legend 21. Ezekiel. xj. (19.)*

ND I will give them one heart, and will put a new spirit in their bowels : and I will take away the stony heart out of their flesh, and will give them a heart of flesh : that they may walk in my commandments, and keep my judgments, and do them : and that they may be my people, and I may be their

God. But as for them whose heart walketh after their scandals and abominations, I will lay their way upon their head, saith the Lord God. And the cherubims lifted up their wings, and the wheels with them : and the glory of the God of Israel was over them.

Second Lesson. (Ezekiel. xj. 23.)

AND the glory of the Lord went up from the midst of the city, and stood over the mount that is on the east side of the city. And the spirit lifted me up, and brought me into Chaldea, to them of the cap-

tivity, in vision, by the spirit of God : and the vision which I had seen was taken up from me. And I spoke to them of the captivity all the words of the Lord, which he had shewn me.

Lesson iij. Ezekiel. xij.

AND the word of the Lord came to me, saying : Son of man, thou dwellest in the midst of a provoking house : who have eyes to see, and see not : and ears to hear,


and hear not : for they are a provoking house. Thou, therefore, O son of man, prepare thee all necessities for removing, and remove by day in their sight : and thou shalt


remove out of thy place to another
place in their sight, if so be they will
regard it : for they are a provoking

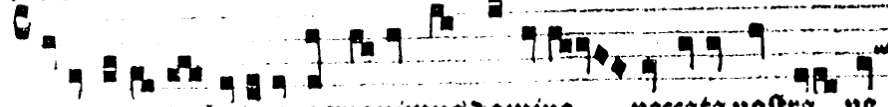
house. Thus saith [the Lord God,
Turn ye to me : and you shall be
saved.]

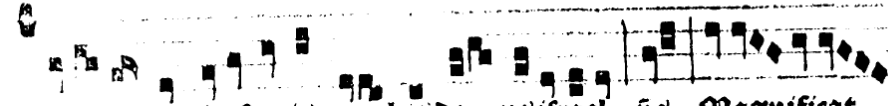
Dñica. j. post. v. kl. nouēbris.


fos intu e ris domine rex regū montes pōderas terram pal



mo cōcludis ex audi nos domine in gemitibus uſis. ps. Magni.

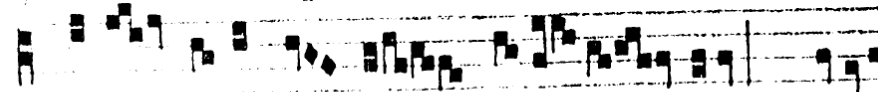
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 Istū inus pacē et non ve nit domine quesuimus bo-


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in e ternum irascaris no bis de us israel. ps. Magnificat.

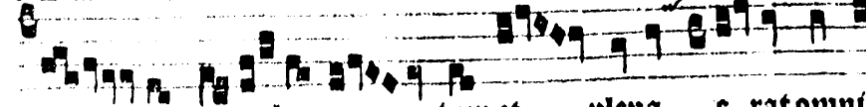
Antiphona in mēse nouēbris
mēse cōtig. tur repetat ā. Qui
celozum. Ad uespas in sabbō.
epi' dñice ad matut. Inuit

 Eus rex ce le stis



Qui se des in thro no mi se re nobis. p. Venite.
C Hæc ore incipiat hystoria ezechielis et legatur vsq; ad aduentum
nomini quando de temporali agitur. Lectio. j. Et factum est. Lectio.
de prophetia finiatur cum hac clusula. Hec dicit dominus deus
conuertimini ad me et salui eritis. *Responsorium. j.*

 Idī dominum se den tem su per soli um ex-


cel sum et e le ua tum et plena e rat omnis

Notes, pages 2079-2120.

- ¹ 1520:46r.
- ² SB:mccclxv.
- ³ Eustachio et sociis ejus. [SB:mccclxv.]
- ⁴ 1520:46r.
- ⁵ 'Feria iiij.', 1520:46r.
- ⁶ 'Precepturus.' Chevallon. [SB:mccclxv.]
- ⁷ SB:mccclxv.
- ⁸ SB:mccclxv.
- ⁹ SB:mccclxv.
- ¹⁰ SB:mccclxv.
- ¹¹ 'vj.', 1520:46r.
- ¹² SB:mccclxvii.
- ¹³ SB:mccclxvii.
- ¹⁴ 'Precepturus.' Chevallon. [SB:mccclxvii.]
- ¹⁵ 1520:46v.
- ¹⁶ 'hore s. ma.' *Portif.* 1519. [SB:mccclxvii.]
- ¹⁷ SB:mccclxvii.
- ¹⁸ SB:mccclxvii.
- ¹⁹ SB:mccclxvii.
- ²⁰ 'et of the Trinity' *non habet Chevallon.* [SB:mccclxvii.]
- ²¹ SB:mccclxvii.
- ²² SB:mccclxvii.
- ²³ 'de Saint' *non habet Portif.* 1519. [SB:mccclxvii.] 1520:436v. also omits 'de Saint'.
- ²⁴ SB:mccclxvii.
- ²⁵ SB:mccclxix.
- ²⁶ SB:mccclxix.
- ²⁷ SB:mccclxix.
- ²⁸ SB:mccclxix.
- ²⁹ 'Gorgonio' *Direct.* 1495. [SB:mccclxix.]
- ³⁰ SB:mccclxix.
- ³¹ SB:mccclxix.
- ³² SB:mccclxix.
- ³³ SB:mccclxxi.
- ³⁴ SB:mccclxxi.
- ³⁵ 'Precep.' Chevallon. [SB:mccclxxi.]
- ³⁶ SB:mccclxxi.
- ³⁷ 1520:46v.
- ³⁸ 'de do.' *Portif.* 1519. [SB:mccclxxi.]

- ³⁹ SB:mccclxxi.
⁴⁰ 'de trini. tantū.' *Portif*, 1519. [SB:mccclxxi.]
⁴¹ SB:mccclxxi.
⁴² SB:mccclxxi.
⁴³ 'pm.' *Chevallon*. [SB:mccclxxi.]
⁴⁴ SB:mccclxxi.
⁴⁵ 'mēo. de sctō.' *Port*. 1519. [SB:mccclxxi.]
⁴⁶ SB:mccclxxi.
⁴⁷ 1520:46v.
⁴⁸ SB:mccclxxiii.
⁴⁹ SB:mccclxxiii.
⁵⁰ SB:mccclxxiii.
⁵¹ SB:mccclxxiii.
⁵² 1520:47r.
⁵³ SB:mccclxxiii.
⁵⁴ SB:mccclxxiii.
⁵⁵ 1520:47r.
⁵⁶ 1520:47r.
⁵⁷ SB:mccclxxiii.
⁵⁸ 1520:47r.
⁵⁹ In 1520:47r. 'armis' is set C.DF.
⁶⁰ In 1520:47v. 'excēlsum' ends DC; 'ejus' has no flat.
⁶¹ In AS:330. 'custōdes' begins with A alone. In 1520:48v. 'silēntium' is set F.GA.FFE.FGB_l.
1520:48v. has no flat at 'Hierúsalem'.
⁶² In 1520:48v. 'prótege' is set FG.GAG.AGC.
⁶³ In AS:330. 'in' is set AGG.
⁶⁴ In 1520:49v. 'úndique' is set A.A.AGACGAGGF; 'quid elígam' is set GA.GA.GA.CBABCBA.
At 'Dei mei' 1520:49v. and AS:331. have flats.
⁶⁵ In 1520:49v. 'Laudábilis' is set B.CDC.D.CDBCDC.
⁶⁶ In 1520:50r. 'celórum' is set A.CDF.F.