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Scholarly Edition.

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Part 19.

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Proper of Time  
Septuagesima.

Edited by William Renwick.

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MMXIX.

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## Sunday in Septuagesima.

1. **A.** **¶** On Sunday in lxx. xj. Kalends of February, let all be sung of the History and at 1. Vespers a Memorial of Saint Agnes and of Saint Mary. Let the Feast of Saint Vincent be deferred until the morrow.

Tuesday, Thursday and Saturday are of Commemorations, and the ferial Responsories must be omitted.

Friday is of Saint Julian with a Nocturn. Single Invitatory : and similarly for all Feasts of iij. Lessons until the beginning of the fast.<sup>1</sup> From the beginning of the fast until Easter let nothing be made of Feasts of iij. Lessons except only a Memorial at Vespers and at Matins of Saint Mary<sup>2</sup> which precedes the Memorial of the Holy Ghost.

2. **A.** **¶** On Sunday in lxx. let all be sung of the History, with a Memorial of Saint Mary. 2. Vespers will be of the Commemoration with a Memorial of the Feast [of Saint Batildis],<sup>3</sup> of the Sunday, and of Saint Mary.

Tuesday and Saturday are of the other Commemorations and the ferial Responsories must be omitted.

3. **A.** **¶** On Sunday in lxx. let all be sung of the History, and the Feast of Saint Agatha must be deferred until the Tuesday. At 2. Vespers a Memorial of the Confessors [Vedast and Amandus]<sup>4</sup> [and of Saint Mary.]<sup>5</sup>

Monday is of the Confessors [Vedast and Amandus]<sup>6</sup> with a Nocturn.

Tuesday is of Saint Agatha.

Wednesday, Thursday and Saturday are of Commemorations and the ferial Responsories must be omitted.

4. **A.** **¶** On Sunday in lxx. let all be sung of the History.

Tuesday is of the Saint [Valentine]<sup>7</sup> with a Nocturn.

Monday, Wednesday, and Saturday are of Commemorations, and the ferial Responsories are sung on Friday together with the Epistle and Gospel of the same feria.

5. **A.** **¶** On Sunday in lxx. let all be sung of the History.

Monday, Tuesday and Saturday are of Commemorations, and the ferial Responsories are sung on Thursday.

On leap-year let the service of Saint Mathias be on Saturday : and on Friday of Saint Mary. And then from this Saturday until the beginning of the History *In*

*princípio*. let 5. **Ⓔ**. be observed for the Sunday Letter and let it be begun from Sexagesima Sunday.<sup>8</sup>

1. **Ⓕ**. **¶** On Sunday in lxx. let all be sung of the History.  
Monday, Wednesday, and Saturday are of Commemorations and the ferial Responsories must be omitted.  
Thursday is of Saint Julian with a Nocturn.
2. **Ⓕ**. **¶** On Sunday in lxx. let all be sung of the History with a Memorial of the Feast [of S. Batildis],<sup>9</sup> and of Saint Mary.  
Thursday is of the Feast [of Saint Bridget]<sup>10</sup> with a Nocturn.  
Monday, Tuesday, and Friday are of Commemorations with a Memorial of the Feast [of the Purification],<sup>11</sup> and the ferial Responsories must be omitted.
3. **Ⓕ**. **¶** Sunday in lxx. is of the Sunday service and only a Memorial of the Saints [Vedast and Amandus].<sup>12</sup>  
Thursday is of the Feast [of Saint Scholastica] with a Nocturn.  
Monday, Tuesday and Saturday are of Commemorations ; on Friday are sung the ferial Responsories, on Wednesday and Friday are said the Epistle and Gospel of the same ferias.
4. **Ⓕ**. **¶** On Sunday in lxx. let all be sung of the History.  
Monday is of the Saint [Valentine]<sup>13</sup> with a Nocturn.  
Tuesday, Thursday and Saturday are of Commemorations, and the ferial Responsories must be sung on Friday.  
Wednesday is of the Feast [of Saint Juliana virg.]<sup>14</sup> with a Nocturn.
5. **Ⓕ**. **¶** On Sunday in lxx. all is said of the History.  
Monday, Wednesday and Saturday are of Commemorations.  
On Friday the ferial Responsories are sung ; Thursday is of Saint Mathias.  
In leap-year let the service of Saint Mathias be made on Friday, and on Thursday will be one Commemoration, and on Wednesday the ferial Responsories will be sung. And then from this Saturday until the beginning of the History *In princípio*. let 5. **Ⓔ**. be observed for the Sunday Letter and let it be begun at Sexagesima Sunday.
1. **Ⓖ**. **¶** On Sunday in lxx. all is said of the History.  
Tuesday, Friday and Saturday are of Commemorations and the ferial Responsories must be omitted.  
Wednesday is of the Saint [Julian Bishop and Conf.]<sup>15</sup> with a Nocturn.

2. **☩** **☩** On Sunday in Septuagesima all is said of the History and the ferial Responsories are omitted.  
Monday, Thursday and Saturday are of Commemorations.  
Wednesday is of the Saint [Blaise Bishop and Mart.]<sup>16</sup> with a Nocturn.
3. **☩** **☩** On Sunday in lxx. all is said of the History.  
Monday, Tuesday and Saturday are of Commemorations.  
Wednesday is of the Feast [of Saint Scholastica Virg.]<sup>17</sup> with a Nocturn.  
On Friday the ferial Responsories are sung, on Thursday the Epistle and Gospel of the Wednesday.
4. **☩** **☩** On Sunday in lxx. all is said of the History with only a Memorial of the Saint [Valentine, Martyr].<sup>18</sup>  
Monday, Thursday and Saturday are of Commemorations and on Friday the ferial Responsories are sung.  
Tuesday is of the Feast [Saint Juliana virg.]<sup>19</sup> with a Nocturn.
5. **☩** **☩** On Sunday in lxx. all is said of the History.  
Tuesday, Friday and Saturday are of Commemorations and on Thursday the ferial Responsories are sung.  
In leap-year Thursday is of Saint Mathias and the ferial Responsories are sung on Wednesday. And then from this Saturday until the beginning of the History *In principio*. let 5. **℟**. be observed for the Sunday Letter and let it be begun on Sexagesima Sunday.
1. **℟** **☩** On Sunday in lxx. let all be sung of the History with only a Memorial of the Feast [of Saint Prisca]<sup>20</sup> and of Saint Mary.  
Friday and Saturday are of Commemorations and the ferial Responsories must be omitted.
2. **℟** **☩** On Sunday in lxx. all is said of the History with a Memorial of Saint Prejectus and of Saint Mary, and the Feast of Saint Paul must be deferred until the morrow.  
Thursday, Friday and Saturday are of Commemorations and the ferial Responsories must be omitted.  
Tuesday is of the Feast [of Saint Julian Bishop and Conf.]<sup>21</sup> with a Nocturn.
3. **℟** **☩** On Sunday in lxx. all is said of the History and a Memorial only of the Feast [Saint Bridget not a Mart.] and of Saint Mary. 2. Vespers will be of the Purification with a solemn Memorial of the Sunday.  
Wednesday, Friday and Saturday are of Commemorations and the ferial Respon-

sories must be omitted.

Tuesday is of the Saint [Blaise Bishop and Conf.]<sup>22</sup> with a Nocturn.

4. **D.** **¶** On Sunday in lxx. all is said of the History.

Monday, Thursday and Saturday are of Commemorations and the ferial Responsories are sung on Friday.

Tuesday is of the Feast [of Saint Scholastica Virg. not a Mart.]<sup>23</sup> with a Nocturn.

On Wednesday the Epistle and Gospel of the same feria.

5. **D.** **¶** On Sunday in lxx. all is sung of the History.

Tuesday, Thursday and Saturday are of Commemorations and the ferial Responsories are sung on Friday.

Monday is of the Saint [*i.e.*, of Saint Juliana Virg. and Mart.]<sup>24</sup> with a Nocturn.

1. **E.** **¶** On Sunday in lxx. all is said of the History and the Feast of Saint Wulfstan must be deferred until the Thursday.

Friday is of Saint Mary and the ferial Responsories must be omitted, and nothing of the other Commemorations.

2. **E.** **¶** On Sunday in lxx. all is sung of the History.

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

Monday is of the Saint [Julian Bishop and Conf.]<sup>25</sup> with a Nocturn.

3. **E.** **¶** On Sunday in lxx. the whole service is of the Purification with a solemn Memorial of the Sunday at both Vespers and at Matins and at the Mass.

Tuesday and Saturday are of Commemorations and nothing of the 3. Commemoration in this week, and the History is said on Monday, Thursday, and Friday, and nothing of the saints occurring there except only a Memorial at Vespers and at Matins of Saint Mary.<sup>26</sup> The Sunday Mass is said on Monday. On Thursday the Epistle and Gospel of the Wednesday. On Friday the Epistle and Gospel of the same day.

4. **E.** **¶** On Sunday in lxx. all is said of the History.

Tuesday, Thursday and Saturday are of Commemorations and the ferial Responsories are sung on Wednesday.

Monday is of the Feast [of Saint Scolastica Virg. not a Mart.]<sup>27</sup> with a Nocturn.

5. **E.** **¶** On Sunday in lxx. all is said of the History with a Memorial of the Feast [of Saint Juliana Virg. and Mart.]<sup>28</sup>

Monday, Tuesday and Thursday are of Commemorations and the ferial Responsories are sung on Friday.

On Wednesday the Epistle and the Gospel of the same feria.

1. **℟.** **¶** On Sunday lxx. all is said of the History and the Feast of the Saints [Fabian and Sebastian]<sup>29</sup> must be deferred<sup>30</sup> until the morrow of Saint Vincent.

Thursday and Saturday are of Commemorations and the ferial Responsories must be omitted.

2. **℟.** **¶** On Sunday in lxx. all is said of the History with only a Memorial of the Saint [Julian]<sup>31</sup> and of Saint Mary.

Tuesday, Wednesday and Thursday are of Commemorations and the ferial Responsories must be omitted.

Monday is of the Feast [of Saint Agnes, second]<sup>32</sup> with a Nocturn.

3. **℟.** **¶** On Sunday in lxx. all is said of the History with only a Memorial of the Saint [Blaise].<sup>33</sup> At first Vespers of the Feast of the Purification let there be a solemn Memorial of the Sunday.

Monday, Thursday and Saturday are of Commemorations.

On Friday the ferial Responsories are sung.

Wednesday is of the Saints [Vedast and Amandus]<sup>34</sup> with a Nocturn.

4. **℟.** **¶** On Sunday in lxx. all is said of the History with a Memorial only of the Feast [of Saint Scholastica].

Monday, Tuesday and Saturday are of Commemorations, and the ferial Responsories are sung on Friday.

Thursday is of the Saint [Valentine]<sup>35</sup> with a Nocturn.

5. **℟.** **¶** On Sunday in lxx. all is said of the History.

Tuesday, Thursday, and Saturday are of Commemorations. The Mass *I am the salvation*.<sup>36</sup> is said on Monday and the ferial Responsories are sung on Wednesday.

1. **℟.** **¶** On Sunday in Septuagesima all is said of the History and the Feast of Saint Agnes must be deferred until the Tuesday.

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

2. **℟.** **¶** On Sunday in lxx. all is said of the History with a Memorial of the Feast [of Saint Agnes, second].<sup>37</sup>

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

Sunday in Septuagesima.

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Tuesday is of the Feast [of Saint Bathild]<sup>38</sup> with a Nocturn.

3. ④. ¶ On Sunday in lxx. all is said of the History : Second Vespers will be of the Feast [of Saint Agatha]<sup>39</sup> with a Memorial of the Sunday.

Tuesday is of the Saints [Vedast and Amandus]<sup>40</sup> with a Nocturn.

Wednesday, Thursday and Saturday are of Commemorations and the ferial Responsories must be sung on Friday.

4. ④. ¶ On Sunday in lxx. all is said of the History.

Monday, Tuesday, and Saturday are of Commemorations.

On Thursday the ferial Responsories are sung.

Wednesday is of the Saint [Valentine]<sup>41</sup> with a Nocturn.

On Thursday the Epistle and Gospel of the Wednesday.

5. ④. ¶ On Sunday in lxx. all is said of the History.

Monday, Tuesday and Friday are of Commemorations, and the ferial Responsories are sung on Friday.

Saturday is of the Apostle [Mathias],<sup>42</sup> 2. Vespers will be of the Feast and a solemn Memorial of the Sunday.

In leap-year let the service of the Apostle be on the Monday that follows next : and on this Saturday there should be the service of Saint Mary : and Wednesday is said of the feria : and the ferial Responsories are sung on Friday : and henceforth until the beginning of the History *In principio*. let 5. ¶ be observed, and let it be begun at the Sunday of lxx. et cetera.<sup>43</sup>



## ☩ Sunday in Septuagesima.

[At first Vespers.]

*At Vespers and henceforth until the Mass on the Paschal Vigil, let Alleluya. not be said, but at the beginning of Vespers and the Hours in place of Alleluya. let be said this way.*

*Laus tibi Domine.* 1519:128v; 1531:76r.



800247.

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

*Ant.* Blessed be. [410].

*Ps.* The same. (cxliij.) [410]. and the other Antiphons together with their Psalms.

*Chapter.* (1. Cor. ix. 24.)

**K** Now ye not that they that run | one receiveth the prize ? So run that  
in the race, all run indeed, but | you may obtain.

*R̄.* So were finished. (iij.) 813.

*Hymn.* Maker of all things. [415].

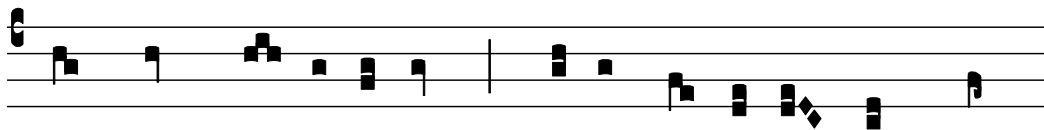
*Versicle.* Let the evening prayer. [418].

*Plantaverat Dominus Deus.* AS:127; 1519:128v; 1531:76r.

*Ant.*  
*IV.i.*

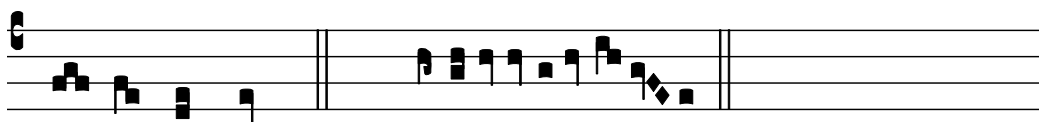


He Lord God \* had plan- ted a pa- ra- dise of plea-



4297.

sure from the be- ginning : wherein he plac- ed man whom



he had formed. *Ps.* My soul doth magnify. 63\*.

*Prayer.*

**G**raciously hear, we beseech thee, O Lord, the prayers of thy people : that we who are justly

afflicted for our sins may for the glory of thy Name be mercifully delivered. Through.

*No Memorial is made unless any Feast of iij. Lessons shall fall on the Sunday or if a Feast of ix. Lessons shall be celebrated on the Saturday, or if lxx. comes about before the Purification : then let a Memorial be made of Saint Mary as is indicated above at first Vespers of the History Domine ne in ira. 701.*

*[From this day until after the Feast of the Holy Trinity let not middle Lessons of Feasts of iij. Lessons be made.]<sup>44</sup>*

*At Matins.*

*Invitatory.* Let us come before. [7].

*Ps.* Venite. 42\*.

*Hymn.* On this day that saw the earth. [11].

**¶** *In the first Nocturn.*

*Ant.* Serve ye the Lord. [17].

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

*℣.* In the night I have remembered [30].

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

*First Lesson. (Gen. j. 1.)*

**I**N the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the

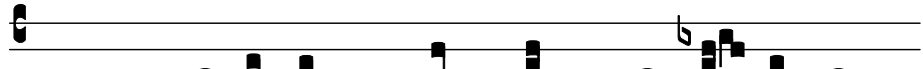
face of the deep, and the spirit of God moved over the waters. And God said : Be light made. And light was made. And God saw the light that it

Sunday in Septuagesima.

was good : and he divided the light from the darkness. And he called the light Day, and the darkness Night :

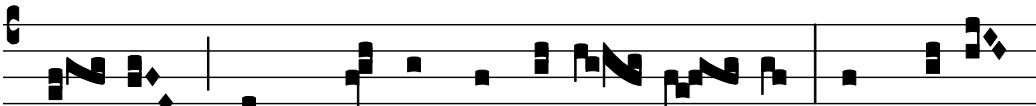
and there was evening and morning one day. But thou.

*In principio fecit.* AS:127; 1519:128v; 1531:76r.<sup>45</sup>

1. Resp. I.  6928.



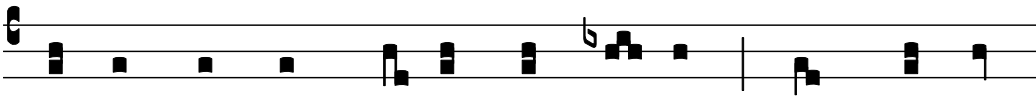
N the be-ginning \* God made the hea-ven and




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

 6928a.

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



formed man from the slime of the earth : and breathed



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


*Second Lesson.* (Gen. j. 6.)

**A**Nd God said, Let there be a firmament made amidst the waters : and let it divide the waters from the waters. And God made a firmament, and divided the waters

that were under the firmament, from those that were above the firmament, [76v.] and it was so. And God called the firmament, Heaven ; and the evening and morning were the second day.

*In principio Deus creavit.* AS:128; 1519:129r; 1531:76v.<sup>46</sup>

2. Resp.  
I.

6925.  N the be-gin-ning \* God cre- a-ted heaven  
and earth : and the Spi- rit of the Lord mov- ed o-ver  
the wa- ters. †And God saw all  
the things that he had made : and they were ve- ry  
6925a. good. ✠. So the hea- vens and the earth were fi-nish-ed :  
and all the fur- ni- ture of them. †And God.

*Third Lesson.* [Gen. j. 9.]

**G**od also said : Let the waters that are under the heaven, be gathered together into one place : and let the dry land appear. And it was so done. And God called the dry land, Earth, and the gathering together of the waters, he called Seas. And God

saw that it was good. And he said : Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green

herb, and such as yieldeth seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God

saw that it was good. And the evening and the morning were the third day.

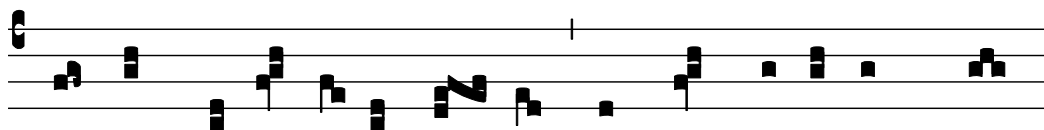
*Igitur perfecti sunt.* AS:128; 1519:129r; 1531:76v.<sup>47</sup>

3. Resp.

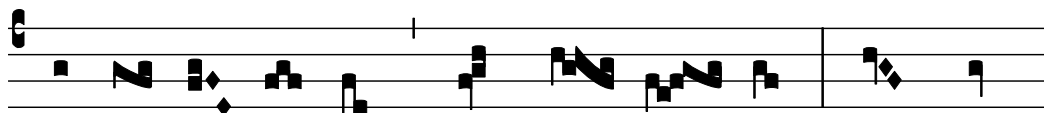
I.



O \* were fi- nish- ed the heav- ens and the earth,



and all the fur-ni- ture of them, and on the sev-enth day



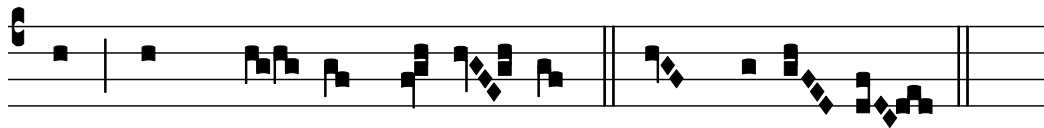
God end-ed his work which he had made. †And he



rest- ed from all his work which he



had done. ∇. Thus God saw all things that he had



made : and they were ve-ry good. †And he rest- ed.

∇. Glory be. 103\*. †And he rested.

6879.

6879a.

¶ *In the Second Nocturn.*

*Ant.* Thou hast no need. [30].

*Ps.* Preserve me, O Lord. (*xv.*) [31].

*V.* I rose at midnight. [39].

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

*Lesson iiij.*

**T**He dignity of the human race is easily recognized : reflecting upon the sublimity of the Author. Indeed it could not have been easy or trifling that a sacred hand had consecrated and a heavenly breath had animated living substance : especially seeing that God with all art had handed over to the same man his power, in order that which governor <He> was disposed to fashion after himself, the same He should make full and perfect, having in himself both the dignity which excelleth, and the power which ruleth over every living creature.<sup>48</sup> He only serving Him by whom all <things> had been subjugated to the same : that he should rule the world, should acknowledge the Creator : should compel creatures to be subject to himself. And by as much as he himself should owe to the Lord : by so much should he himself demand from creatures, having his own power : and obedience and contempt.

Obedience by which he might live : contempt by which for faults appropriately he should perish. Whence the effect is, that he despising fell in death : who obeying had been able to live.<sup>49</sup> Whence he that hath been granted power while he hath shewn contempt : hath both lost the privilege of life, and gained to himself the sentence of death. And yet the same still preserveth command of creatures : although he hath refused obedience to his Creator. Whence it appeareth that he hath removed himself from happiness : while the faults of his sins still remaining cannot be changed.<sup>50</sup> Man is burdened, justly is he burdened : and is bound with inexcusable penalty. Thou disdainest the Creator : and <yet> rulest <over> his creatures. Thou despisest the Lord : and <yet> demandest servitude of his creatures. Thou enjoyest the benefits of God : and <yet> art not afeared of his power. And while by means of Him all are

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

the fine weather of autumn presenteth drunken abundance. Winter is moistened with showers on the earth ; all serve by his decrees : man alone serveth not God. What if all nature should continually declare to thee ? I myself am to obey commands to thee by the Lord of <all> things : I am to fulfill ordinances concening thee, to keep decrees, to have regard for all living things, I am to be ruled by the authority of the Father. In short I yield, I comply, I serve : and with thee changing, I change not. I yield, I say, to the rebel, comply with the impudent : devote myself to the despiser. Moreover if to myself decrees <are> to change, ordinances to be overthrown, the Lord would have ordained to deny the necessities of things : all creatures would have remained devoid of name<s>, nor would he which would disdain be <any> more, for the despiser, man, would deservedly and rightly have perished. But thou [O Lord have mercy upon us].

*Formavit igitur Dominus.* AS:129; 1519:129v; 1531:77r.<sup>51</sup>

4. Resp.  
VII.



Nd the Lord \* form- ed man of the slime

6739.

of the earth : and breath- ed into his face

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

6739a. liv- ing soul. ∞. In the be- gin- ning God made

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

†And he was made man.

*Fifth Lesson.*

**I**N short, whosoever thou be that consisteth in this contempt, that rulest over creation, <yet> servest not the Creator : that exercisest mastery, <yet> acknowledgest not the Lord : fear thou the patient Lord, lest thou should feel the severe Judge. Let postponment of delay set thee aright : lest the censor demanding his due should punish. For it is easy by thine obedience to make God favourably inclined : if now turning thou shalt

change <from> sin.<sup>52</sup> Interest indeed is given back : by whatever interval of time it is borrowed. Nor can he now be left unpunished : to whom a lapse of time was not able to give relief. What should he render to the Lord, if the human condition knoweth what it oweth to the Father : and also understandeth the innumerable multitude of benefits of all His important undertakings, it shall find continual obedience of its service of unceasing




praise with rejoicing unable to compare. And surely the benefits granted from Him and also bestowed, shall neither be able to have measure or number, nor indeed end. Of course, seeing that neither doth sense suffice for ascertaining : nor knowledge suffice for praising. For the immensity of benefits surpasseth thoughts of feeling : and the innumerable multitude of gifts excelleth fluency of speech. Nor if homages of speech should occupy a whole lifetime, praises continue, thanksgivings persist : shalt thou be able to repay what thou owest. Why shall cares be given to us, when devotion of mind is exercised with all strength in divine

services, and at all times our mouth is compelled to repeat the glories of praises, not that by these duties he is compensated, but that by these efforts the favour of our devotion should be discerned : that whatever infirmity detracteth from fulfillment, this devotion contributeth to merit, so that now because thou wiltest, not because thou accomplishest, art thou expunged, neither because thou compensatest what is owed, but because thou desirest to obey. Indeed, in willing it is expunged, for on account of the immensity of things this that we desire to accomplish is not granted.

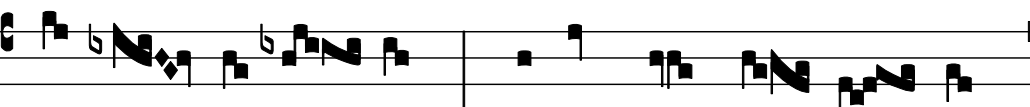
*Dixit Dominus Deus.* AS:129; 1519:130r; 1531:77r.<sup>53</sup>

5. Resp.  
V.

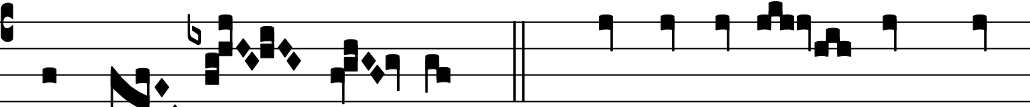


6473.

**D** He Lord God \* said : It is not good for



man to be a- lone. †Let us make him a help

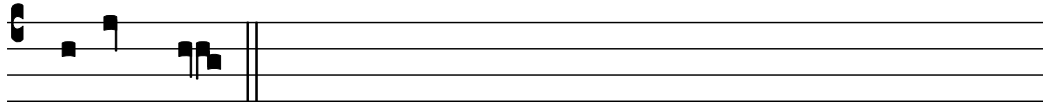


6473a.

like un- to him- self. ⁊. But for Adam there was



not found a helper like unto him-self : and God said.



†Let us make.

*Lesson vj.*

**W**Hat shall I render (saith the Prophet) to the Lord, for all the things he hath rendered unto me ? The most holy Prophet inquireth by what merits divine benefits should be balanced, by what <means> the servant should make equal the gifts gained in birth, by what offerings he may be able to respond to such great services, by what servitude he should compare the innumerable gifts of birth and the infinite variety of favours. Granted that he be excellent amongst the deserving of men, that he be keeping of the law of nature, that he be obeying the decrees of the law : let him keep faith, hold justice, exercise virtues, damn faults,<sup>54</sup> repel sins, let him show forth himself an example to be imitated. If anyone shall so manage, it is not enough : it is less than whatever <He> hath done. For all merit is little : by comparison of gifts. Number the benefits if thou

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

[77v.] he should serve. The rest which either delighteth to sin, or through feebleness of individual mind, or through inconsiderate acts, or through vanity of life thus yieldeth to vices,<sup>55</sup> so that he be an agent of offense, a servant of faults, a sower of sins : so that in himself he should admit a double wickedness and twin crime : both insofar as he rendereth not homage to the Lord with debts of servitude, and insofar as he endeavoureth to repay countless benefits with the indignity of his sinning. Wherefore let the just strive to match <his> own merits to celestial benefits : and the sinner strive to shrink from the sins<sup>56</sup> which he practiseth. Let

that one increase with growth of holy life : let this one, condemning sinning, exercise justice to him whom he loveth not. Let the just advance by improving life : let the sinner be corrected that he may live. Let that one by good <deeds> present a salutary example : let this one, <turning> from evil, shew the remedy of correction. Let that one await the rewards of holy merit : let this one avert punishment by his own correction. Thus let it be, that both the just should obtain glory by right living : and the corrected sinner should gain pardon through divine pity.

*Immissit Dominus soporem.* AS:129; 1519:130r; 1531:77v.

6. Resp.

V.



HE Lord \* cast a deep sleep up-on A- dam :



and he took one of his ribs and built the rib



which the Lord took from Adam into a wo- man :

6883.

and brought her to A- dam that he might see what  
 he would call her. †And he cal- led her name  
 wo- man. ‡Be- cause she was ta- ken  
 6883a. out of man. ∇. This is now bone of my bones :  
 and flesh of my flesh. †And. ∇. Glo-ry be. 104\*.  
 ‡Be- cause.

¶ *In the iij. Nocturn.*

*Ant.* The commandment. [40].

*Ps.* The heavens shew forth. (xviiij.) [40].

∇. Be thou exalted. [47].

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



AT that time.  
 Jesus said unto  
 his disciples this

parable. The kingdom of heaven is  
 like unto a man that is an  
 householder, which went out early in

the morning to hire labourers into his vineyard. And that which followeth.

*A Homily of Blessed Gregory, Pope.*

(xix.)<sup>57</sup>

**M**Any things need to be said in the explanation of this reading of the holy Gospel : which I wish, if I can, to mention briefly, lest by a lengthy progress, and by a prolonged explanation, it should appear to weary you. The kingdom of heaven is said to be like to an householder : who hireth labourers to cultivate his vineyard.<sup>58</sup> Who, to be sure, more

rightly holdeth resemblance to the householder, than our Creator which ruleth that which he hath created, and so governeth his elect in this world as doth a master the subjects in his house ? He hath here an universal vineyard, of course the Church, which from the just Abel until the last of the elect shall have been born at the end of the world hath brought forth as many saints : as it hath sent forth shoots.

*Tulit ergo Dominus.* AS:130; 1518:130v; 1531:77v.<sup>59</sup>

7. Resp. VIII.

**A**nd the Lord \* took man and put him in the  
 pa-ra- dise of plea- sure. †To dress it, and  
 keep it. ⁊. For the Lord God had planted a  
 pa-ra-dise of pleasure from the be-gin-ning : wherein he

7798.

7798a.

plac-ed the man he had form- ed. †To dress it.

*Lesson viij.*<sup>60</sup>

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

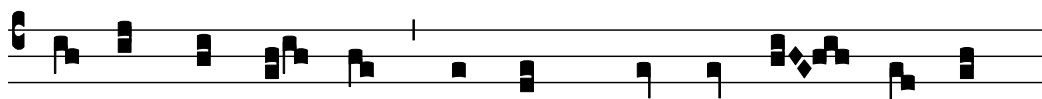
be sure : from Noah until Abraham. The sixth likewise : from Abraham until Moses. Moreover the ninth : from Moses until the coming of the Lord. And the eleventh : from the coming of the Lord until the end of the world. Into which the holy apostles were sent as preachers : which even though coming late yet received the full wage.

*Ecce Adam quasi unus.* AS:130; 1519:131r; 1531:77v.<sup>61</sup>


8. Resp. VIII.

6571. **B**Ehold, \* Adam is be-come as one of us, knowing good and e- vil. †See lest perhaps he take from the tree of life : and live for

6571a. ev- er. ☩. Che-ru-bim and a flaming sword



turn-ing every way, to keep the way of the tree



of life. †See lest perhaps.

*Ninth Lesson.*

**F**Or at no time therefore hath the Lord, for the instruction of his people, as if to cultivate his vineyard : ceased to send labourers. Because both formerly through the patriarchs, and later through the teachers of the law and the prophets, and to be sure lastly through the apostles, he hath improved the morals of his people : just as if he had laboured through workers in the cultivation of the vineyard. Whoever,


in whatever measure or capacity, hath stood forth, labouring with right faith with good works : was a worker in this vineyard. Thus the workers of the early morning, of the third hour, the sixth, and the ninth : signify the ancient Hebrew people. Who in their elect from the beginning of the world have been eager to honour God with right faith : have not as it were ceased to labour in the cultivation of the vineyard. But thou.

*Ubi est Abel.* AS:131; 1519:131r; 1531:77v.<sup>62</sup>

9. Resp.  
VII.



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



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

7804.

Sunday in Septuagesima.

keep- er ? and he said to him. †What hast thou  
 done. ‡Behold, the voice of thy brother A-bel's blood  
 cri- eth to me from the earth. ✎. Cur- sed  
 is the earth by thy deed : which hath open-ed her mouth  
 and re-ceived the blood of thy bro- ther at thy  
 hand. †What hast thou- done ? ✎. Glo- ry be. 105\*.

‡Behold, the voice.


*Let the Responsory. Ubi est Abel. be repeated.*

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



II *Ferial Responsories.*

*Dum ambularet Dominus.* AS:131; 1519:131v; 1519:78r.<sup>63</sup>

Resp. IV.  6537.

**W**hen the Lord walk- ed in pa- ra- dise in  
the af- ter- noon air : he cal- led, and said, A- dam,  
where art thou? I heard thy voice, O Lord. †And I  
hid my- self. *℣.* I heard thy voice, O Lord, in pa- ra-  
dise and I was a- fraid : be- cause I was na- ked.  
†And I hid my- self.

*In sudore vultus tui.* AS:132; 1519:132r; 1531:78r.<sup>64</sup>

Resp. VII.  6937.

**I**n the sweat \* of thy face shalt thou eat

Sunday in Septuagesima.

thy bread, said the Lord unto A- dam : when  
thou shalt till the earth. †It shall not yield its fruit.  
‡But thorns and this- tles shall it bring forth  
6937a. for thee. ⁊. Be-cause thou hast hearken-ed to the  
voice of thy wife more than mine : cur- sed is the earth  
in thy work. †It shall not. ⁊. Glo- ry be. 105\*.  
‡But thorns.

*Let these two ferial Responsories together with their Verses be sung on Wednesday in place of the viij. and ix. Responsories of the Sunday History : or on whichever feria the third Nocturn of the Sunday History will be said, if so many ferias be vacant. But otherwise in place of the v. or vj. or the second and third.*

[*Before Lauds.*]

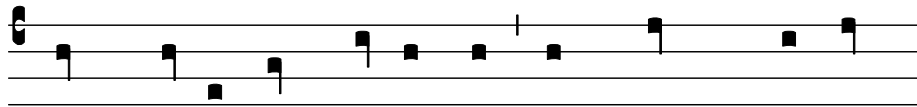
℣. The Lord is high above all nations.

℟. And his glory above the heavens.

☩ *At Lauds.*

*Miserere mei Deus.* AS:132; 1519:132r; 1531:78r.

1. Ant.  
I.iv.



3774.

Ave mercy \* on me, O God, and cleanse me from



my sin : for to thee only have I sinned. *Ps. The same. (l.)* [215].

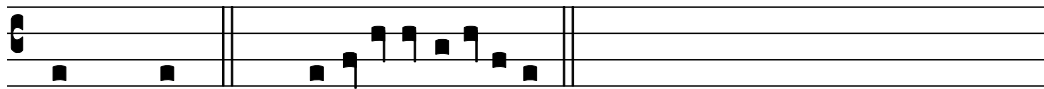
*Confitebor tibi Domine.* AS:132; 1519:132v; 1531:78r.

2. Ant.  
VIII.i.



1876.

will praise thee, \* O Lord, be-cause thou hast



heard me. *Ps. Give praise to the Lord. (cxvij.)* [114].

*Deus Deus meus ad te.* AS:132; 1519:132v; 1531:78r.

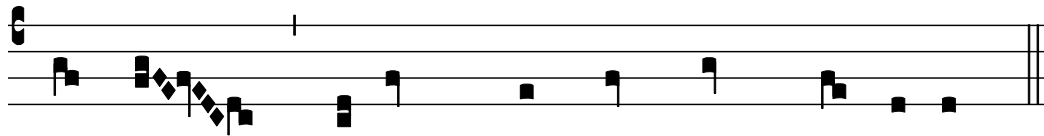
3. Ant.  
I.v.



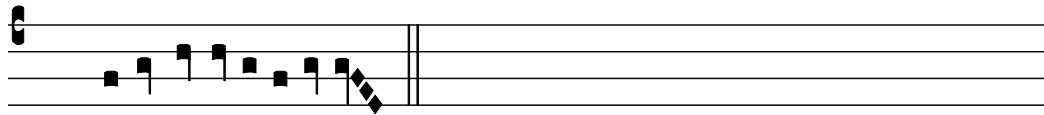
2170.

God, my God, \* to thee do I watch at break

Sunday in Septuagesima.



of day : be-cause thou hast been my helper.

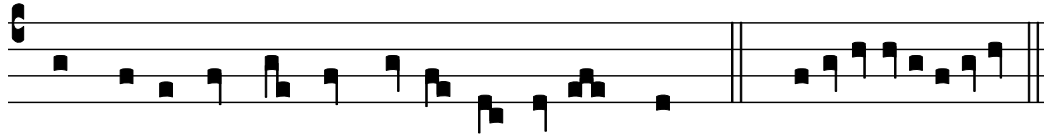


*Ps. The same. (lxij.) [54].*

*Benedictus es in firmamento. AS:132; 1519:132v; 1531:78r.*

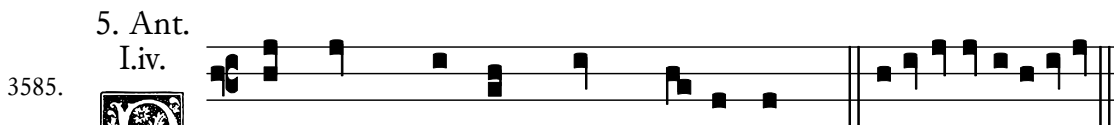


Lessed art thou \* in the firmament of heaven, and



worthy to be prais-ed for ev-er, O our God. *Ps. O all ye works. (Daniel iij.) [55].*

*Laudate Dominum de celis. AS:133; 1519:132v; 1531:78r.*



Raise ye \* the Lord from the heavens. *Ps. The same. (cxlvij.-cl.) [56].*

*Chap. Know ye not. 809.*

*Hymn. Eternal Founder. [59].*

*V. Lord, thou hast been our refuge.*

*R. From generation to generation.*

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

Sunday in Septuagesima.

*Simile est regnum celorum.* AS:133; 1519:132v; 1531:78r.<sup>65</sup>

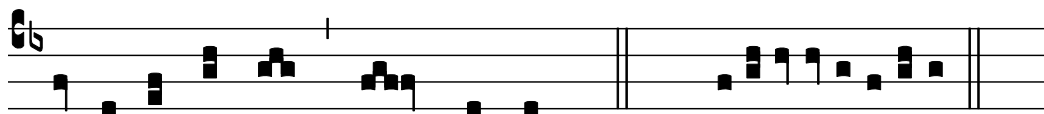
Ant.  
I.i.



HE kingdom \* of heaven is like to an house hold-



er : who went out early in the morning to hire labourers



into his vineyard, saith the Lord. *Ps.* Blessed be the Lord.

54\*.

*Prayer.* Graciously hear, we beseech thee. 810.

*From lxx. until Easter : no Memorial is made on Saturdays nor on Sundays : unless a Feast of ix. Lessons or three shall fall<sup>66</sup> on the same Sunday or on the Monday or if Septuagesima shall come about before the Purification : then indeed a Memorial of Saint Mary is made at both Vespers, and at Matins and at Mass as is previously said. However, on no matter what feria [after Septuagesima]<sup>67</sup> a Feast of iij. Lessons shall fall : let all of the service be of the Feast with a Nocturn [and a Single Invitatory]<sup>68</sup> until xl. except on Saturdays. But within xl. to be sure let there be no service of such a Feast, neither a Memorial, except at Vespers and at Matins of Saint Mary.*

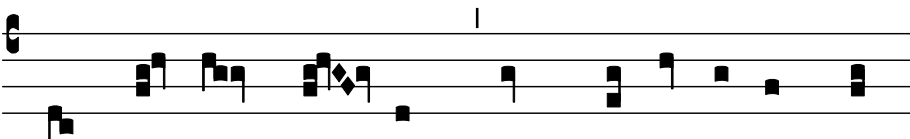
¶ *At j.*

*Conventionem autem factam.* AS:133; 1519:133r; 1531:78r.<sup>69</sup>

Ant.  
I.i.

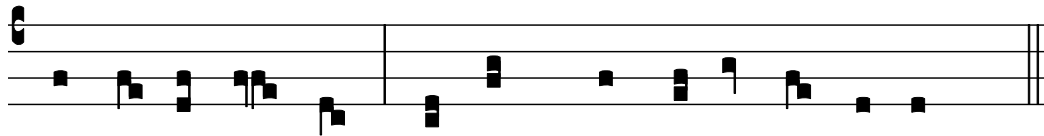


And hav-ving \* ag- reed with the labourers for

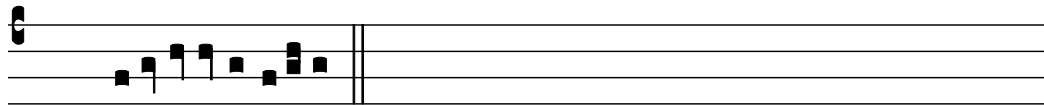


1915.

Sunday in Septuagesima.



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


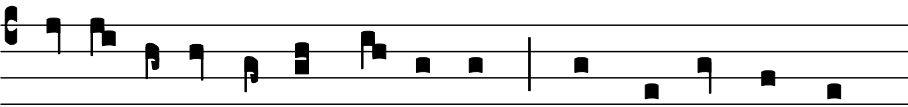


Ps. O God my God. (xxj.) [109].

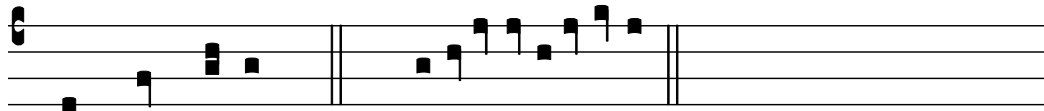
*And the other Psalms as above at the First Sunday of the Advent of the Lord except that in place of Give praise to the Lord. is said the Psalm The Lord hath reigned. (xcij.) [52]. and let this be observed on all Sundays until the Passion.*

¶ *At iij.*

*Ite et vos in vineam. AS:133; 1519:133r; 1531:78r.*

3461. Ant. VIII.ii.  

O ye also \* into my vineyard : and I will give you


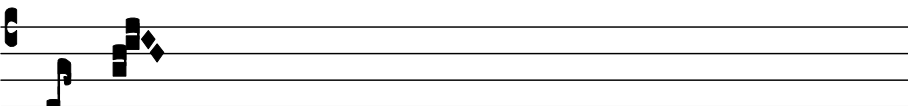


what shall be just. Ps. Set before me. (cxviiij. iij.) [148].

*Chapter. Know ye not. 809.*

*Let some Clerk begin the Responsory.*

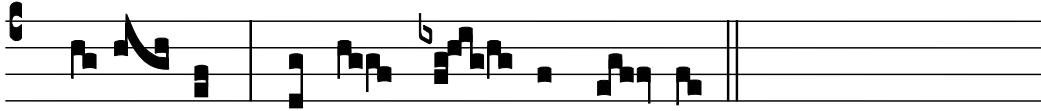
*Adjutor meus esto Deus. AS:133; 1519:133r; 1531:78r.<sup>70</sup>*

6037. Resp. IV.  

E thou

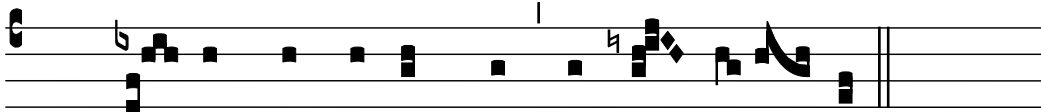
Sunday in Septuagesima.

*Let the Choir continue.*



\* my help-er. †Forsake me not, O God.

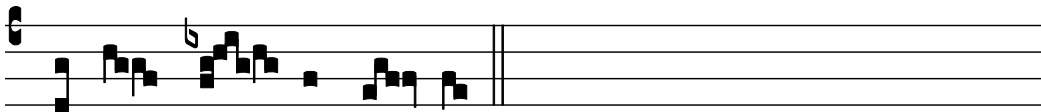
*Let the Clerk sing.*



6037a.

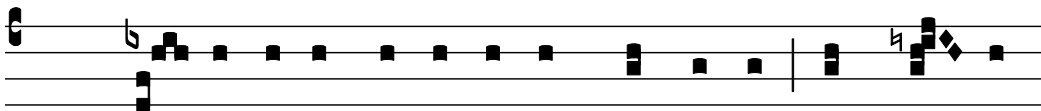
℣. Do not thou despise me, O God my Sav- iour.

*The Choir.*

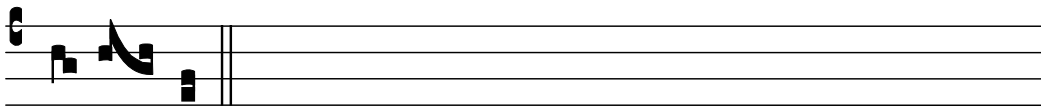


†Forsake me not, O God.

*The Clerk.*

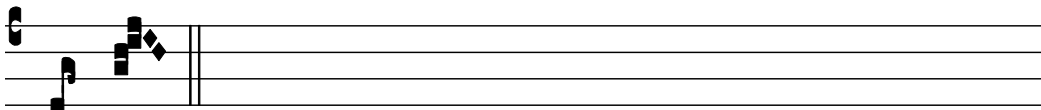


℣. Glo- ry be to the Father, and to the Son : and to the



Ho- ly Ghost.

*The Choir.*



Be thou.

*Let the Clerk say the Versicle.* I said, O Lord, be thou merciful unto me.

℞. Heal my soul, for I have sinned against thee.

*Prayer as above.* 810.

*In this same way let the Responsories be sung at the Hours daily from this day until*

*Maundy Thursday : except on ferias before Quadragesima when the service is of the Temporale : in such a way that after the Passion of the Lord let them be sung without the Verse Gloria Patri.*

**¶** *At vj.*

*Quid hic statis.* AS:134; 1519:133v; 1531:78r.<sup>71</sup>

4524. Ant. Lix.

**¶** Hy stand you here \* all the day i-dle ? they answer-ed

and said, No man hath hir-ed us. *Ps.* My soul hath fainted.  
(*cxviiij. vj.*) [175].

*Chapter.* (1. *Cor. ix. 25.*)

<p><b>¶</b> <i>AND</i> every man that striveth for the mastery is temperate in all things. Now they do it to obtain a</p>	<p>corruptible crown : but we an incorruptible.</p>
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*Spes mea Domine.* AS:134; 1519:133v; 1531:78r.<sup>72</sup>

7687. Resp. IV.

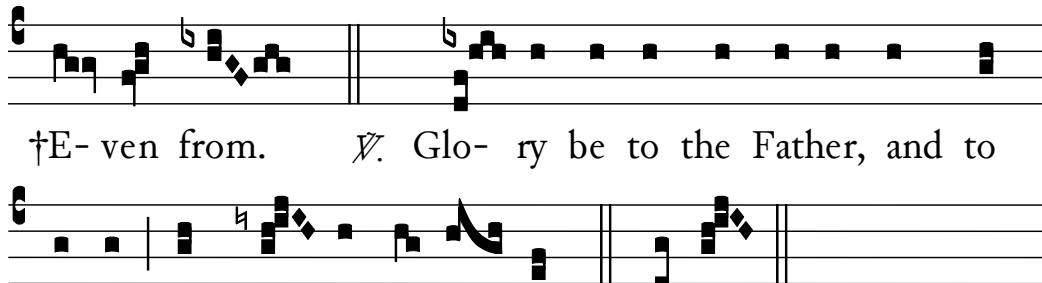
**¶** Hou art \* my hope, O Lord. †E- ven from my

7687a.

youth. ✠. By thee have I been confirmed from the

womb : from my mother's womb thou art my pro-tec- tor.





†E- ven from. ⁊. Glo- ry be to the Father, and to  
the Son : and to the Ho- ly Ghost. Thou art.

⁊. The Lord ruleth me. [178].

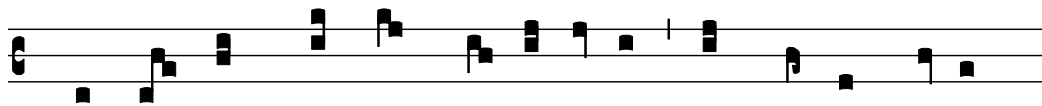
¶ *At ix.*

*Dixit paterfamilias.* AS:134; 1519:133v; 1531:78r.<sup>73</sup>

Ant.  
VII.i.



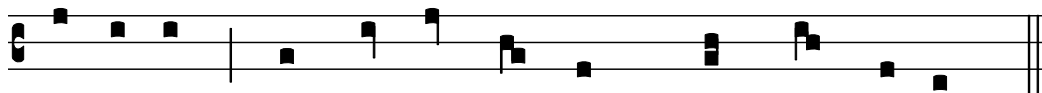
He head of the household \* said to his la-bourers,



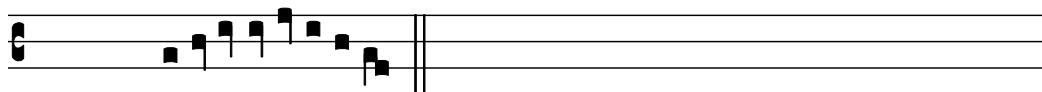
Why stand you here all the day idle ? but they answer-ing



said, Be-cause no man hath hi-red us. Go you also into-



my vineyard : and I will give you what shall be just.




*Ps.* Thy testimonies. (*cxviiij. ix.*) [191].

2305.

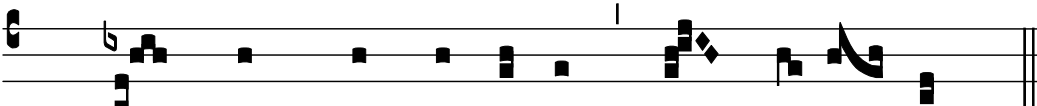
Chapter. (I. Cor. x. I.)

<p><b>I</b>would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed</p>		<p>through the sea ; and were all bap- tized unto Moses in the cloud and in the sea.</p>
--	--	--

*Ab occultis meis.* AS:134; 1519:134r; 1531:78r. <sup>74</sup>

sar0601. Resp. IV. 

**R**om my \* se-cret faults. †Cleanse me, O Lord.

sar0601a. 

∇. And from those of others spare thy ser- vant.



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



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

∇. Be thou my helper. <sup>75</sup>

℞. Forsake me not, O Lord, do not thou despise me, O God my Saviour.

*Let this Responsoary together with its Versicle be sung on all Sundays until xl. when the [78v.] service is of the Sunday.*

### ¶ At [ij.] Vespers.

*Ant.* Sit thou at my right hand. [363].

*Ps.* The Lord said to my Lord. (cix.) [363].

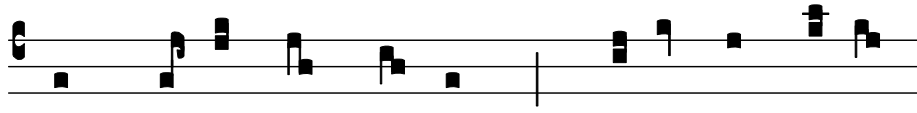
*Chapter.* Know ye not. 809.

*Hymn.* Creator of the light, supreme. [368].

℣. Let my prayer be directed. [370].

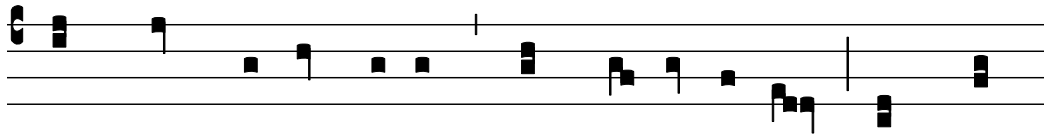
*Cum autem sero factum est.* AS:134; 1519:134r; 1531:78v.<sup>76</sup>

Ant.  
VIII.i.



1989.

Nd when evening was come : \* the lord of the vine-



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



them their hire. *Ps.* My soul doth magnify. 72\*.

*Prayer.* Graciously hear, we beseech thee. 810.

*But if the Feast of the Purification of Blessed Mary shall fall on this Sunday or on the Sunday in lx.<sup>77</sup> let nothing be made of the Sunday except a Memorial [only].<sup>78</sup> To be sure the History of the Sunday is said through the week : namely on Tuesday<sup>79</sup> and Thursday and Friday. And then the ferial Responsories are not said : and in that year let the Exposition of the Gospel, and the Antiphons at Lauds and the Chapter of the History, and the Antiphons on the Psalms Magnificat. and Benedictus. and the Antiphons at the Hours : all be omitted.*

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

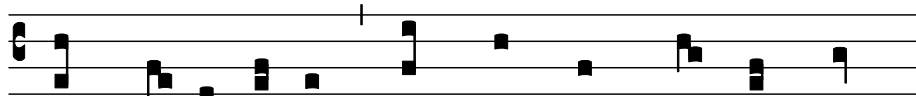

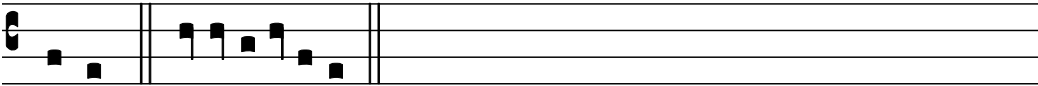
*When however the Feast of the Purification of Blessed Mary shall fall on the Sunday in l. : let the History of the Sunday be sung through the week on the Monday and Friday and Saturday, and then let there be nothing of Saint Blaise : except only a Memorial [at Vespers and]<sup>80</sup> at Matins of Saint Mary. Moreover whenever a Feast of ix. Lessons falls on this Sunday or another Sunday until Maundy Thursday, granted that it be a Double*

*Feast : let it always be deferred until the next available feria of the same week, unless it be the Feast of the Purification or the Dedication of the Church. Nevertheless after the Passion let nothing be made of the Feasts of Saints : unless it be a Double Feast. Moreover, whatever Feast of iij. Lessons shall fall in this week or in the two following weeks until the Wednesday of the beginning of the Fast, let the entire service be of the Feast : and this with a Nocturn and let there be no Memorial of the feria.*

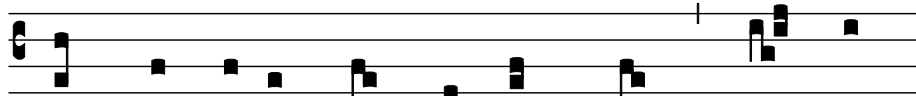

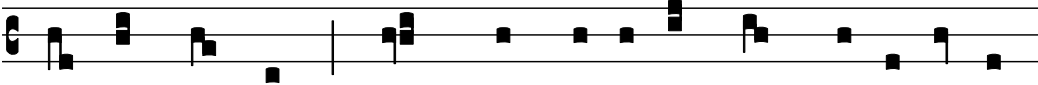
*From the Wednesday at the beginning of the Fast until the morrow of the Octave of the Pasch, let there be neither a service of a Feast of iij. Lessons nor a Memorial except at Vespers and at Matins of Saint Mary only : which precedes the Memorial of the Holy Ghost.*

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

*Voca operarios. AS:134; 1519:134v; 1531:78v.*

5484. Ant. VIII.i.   All the la-bourers, \* and pay them their hire, saith  
  
the lord. Amen.

*Dixit autem paterfamilias. AS:135; 1519:134v; 1531:78v.<sup>81</sup>*

2281. Ant. VIII.i.   Ut the master \* of the house said, Friend, I  
  
do thee no wrong : didst thou not agree with me for a pen-

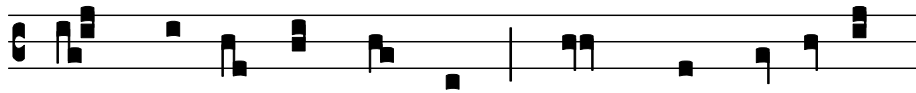
Ferie in ebdomada septuagesima.



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

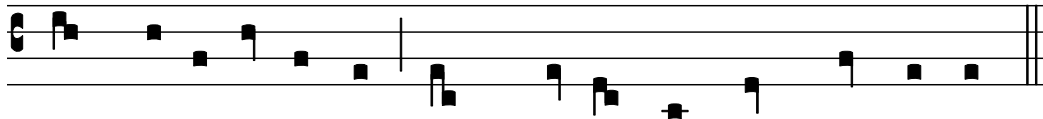
*Amice non facio tibi.* AS:135; 1519:134v; 1531:78v.<sup>82</sup>

Ant.  
VII.iii.

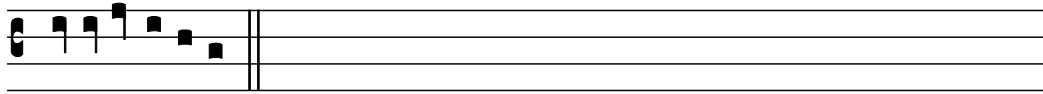


1384.

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



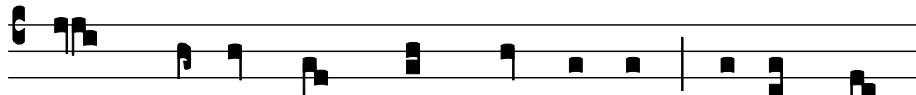
with me for a penny ? take what is thine, and go thy way.



Amen.

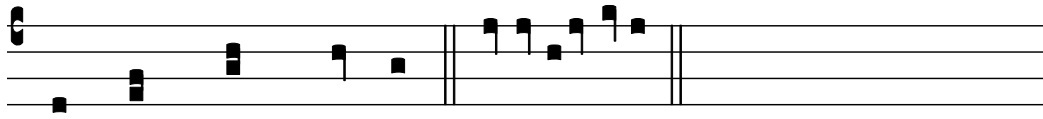
*Tolle quod tuum est.* AS:135; 1519:134v; 1531:78v.

Ant.  
VIII.ii.



5157.

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



am good, saith the Lord. Amen.

*Non licet michi facere.* AS:135; 1519:135r; 1531:78v.

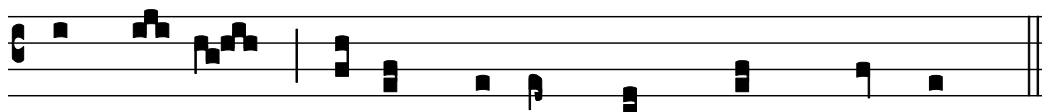
Ant.  
VIII.i.



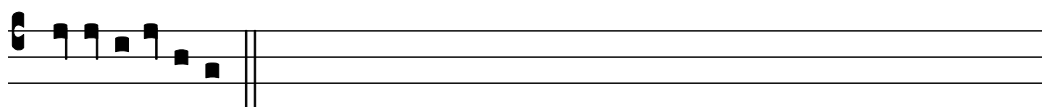
3921.

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

Ferie in ebdomada septuagesima.




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



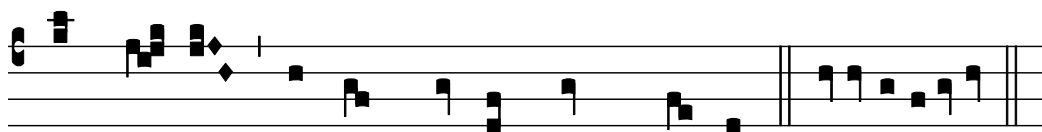
Amen.

*Erunt primi novissimi.* AS:135; 1519:135r; 1531:78v.<sup>83</sup>

2677. Ant.  
I.iv.




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



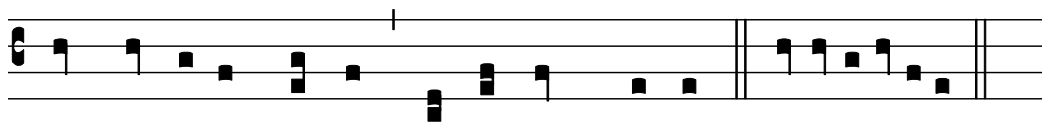
are cal- led, but few chos-en, saith the Lord. Amen.

*Sic erunt novissimi.* AS:135; 1519:135r; 1531:78v.<sup>84</sup>

4921. Ant.  
VIII.i.




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



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

*Multi enim sunt vocati.* AS:135; 1519:135r; 1531:78v.

3833. Ant.  
VIII.i.




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



## [Monday.]


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

*First Lesson.* (Gen. j. 14.)

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


and a lesser light to rule the night : and the stars. And he set them in the firmament of heaven to shine upon the earth. And to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and morning were the fourth day. But thou.

*Second Lesson.* [Gen. j. 20.]

Nd God said, Let the waters bring forth the creeping creature having life, and fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the waters brought forth, according to their kinds, and

every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying : Increase and multiply, and fill the waters of the sea : and let the birds be multiplied upon the earth. And the evening and morning were the fifth day.

*Third Lesson.* [Gen. j. 24.]

Nd God said, Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth, according to their kinds. And it was so done. And God made the beasts of the earth

according to their kinds, and cattle, and every thing that creepeth on the earth after its kind. And God saw that it was good. And he said : Let us make man to our image and likeness : and let him have dominion



over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth.

[79r.] And God created man to his own image : to the image of God he created him : male and female he

created them.<sup>85</sup> And God blessed them, saying : Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth.

## ¶ Tuesday.

*First Lesson.* (Gen. j. 29.)



And God said, Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat. And to all the beasts of the earth, and

to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, they were very good.

*Second Lesson.* [Gen. ij. 1.]

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

which he had done. And he blessed the seventh day, and sanctified it : because in it he had rested from all his work which God created and made.


*Lesson iij.* [Gen. ij. 4.]

THESE are the generations of the heaven and of the earth, when they were created, in the day that the Lord God made the heaven and the earth : and every plant of the field before it sprung up in the earth, and every herb of the ground before it grew : for the Lord God had not

rained upon the earth ; and there was not a man to till the earth. But a spring rose out of the earth, watering all the surface of the earth. And the Lord God formed man of the slime of the earth : and breathed into his face the breath of life, and man became a living soul.

## ¶ *Wednesday.*

*Lesson j. (Gen. ij. 8.)*

Nd the Lord God had planted a paradisse of pleasure from the beginning : wherein he placed man whom he had formed. And the Lrod God brought forth of the ground all manner of trees, fair to behold, and pleasant to eat of : the tree of life also in the midst of paradise : and the tree of knowledge of good and evil. And a river went out the place of pleasure to water paradise, which from thence is divided into four heads. The name of

the one is Phison : that is it which compasseth all the land of Hevilath, where gold groweth. And the gold of that land is very good : there is found bdellium, and the onyx stone. And the name of the second river is Gehon : the same is it that compasseth all the land of Ethiopia. And the name of the third river is Tigris : the same passeth along by the Assyrians. And the fourth river is Euphrates. But thou, O Lord, have mercy [upon us].

*Second Lesson. [Gen. ij. 15.]*

**A**Nd the Lord God took man, and put him into the paradise for pleasure, to dress it, and keep it. And he commanded him, saying : Of every tree of paradise thou shalt eat : but of the tree of knowledge of good and

evil, thou shalt not eat. For in what day soever thou shalt eat of it, thou shalt die the death. And the Lord God said : It is not good for man to be alone : let us make him a help like unto himself.

*Third Lesson. [Gen. ij. 19.]*

**A**Nd the Lord God having formed out of the ground all the beasts of the earth, and all the fowls of the air, and brought them to Adam to see what he would call them : for whatsoever Adam called any living

creature the same is its name. And Adam called all the beast by their names, and all the fowls of the air, and all the cattle fo the field : but for Adam there was not found a helper like himself.

## ¶ *Thursday.*

*Lesson j. (Gen. ij. 21.)*

**T**hen the Lord God cast a deep sleep upon Adam : and when he was fast asleep, he took one of his ribs, and filled up flesh for it. A the Lord God built the rib which he took from Adam into a woman : and brought her to Adam.

And Adam said : This now is bone of my bones, and flesh of my flesh, she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife : and they shall be two in one flesh.

*Lesson ij. [Gen. ij. 25.]*

**A**nd they were both naked : to wit, Adam and his wife : and were not ashamed. Now the serpent was more subtle than any of the beasts of the earth which the Lord God made. And he said to the woman : Why hath God commanded you that you should not eat of every

tree of paradise ? And the woman answered him, saying : Of the fruit of the trees that are in paradise we do eat : but of the fruit of the tree which is in the midst of paradise, God hath commanded us that we should not eat, and that we should not touch it, lest perhaps we die. [79v.]


*Third Lesson. [Gen. iij. 4.]*

**A**nd the serpent said to the woman : No, you shall not die the death. For God doth know that in what day soever you shall eat thereof, your eyes shall be opened : and you shall be as gods, knowing good and evil. And the woman saw that the tree was good to eat, and fair

to the eyes, and delightful to behold : and she took of the fruit thereof, and did eat, and gave to her husband who did eat. And the eyes of them both were opened : and when they perceived themselves to be naked, they sewed together fig leaves, and made themselves aprons.

## ¶ *Friday.*

*First Lesson.* [Gen. iij. 8.]

ND when they heard the voice of the Lord God walking in paradise at the afternoon air, Adam and his wife hid themselves from the face of the Lord God, amidst the trees of paradise. And the Lord God called Adam, and said to him : Where art thou ? And

he said : I heard thy voice in paradise : and I was afraid, because I was naked, and I hid myself. And he said to him : And who hath told thee that thou wast naked, but that thou hast eaten of the tree whereof I commanded thee that thou shouldst not eat ?

*Second Lesson.* [Gen. iij. 12.]

**A**ND Adam said : The woman, whom thou gavest me to be my companion, gave me of the tree, and I did eat. And the Lord God said to the woman : Why hast thou done this ? And she answered : The serpent deceived me, and I did eat. And the Lord God said to the serpent : Because thou hast done this

thing, thou art cursed among all cattle, and the beasts of the earth : upon thy breast shalt thou go, and the earth shalt thou eat all the days of thy life. I will put enmities between thee and the woman, and thy seed and her seed : she shall crush thy head, and thou shalt lie in wait for her heel.

*Third Lesson.* [Gen. iij. 16.]

**T**O the woman also he said : I will multiply thy sorrows and thy conceptions : in sorrow shalt thou bring forth children, and thou shalt be under thy husband's power, and he shall have dominion over thee. And to Adam he said : Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree, whereof I commanded thee that thou shouldst

not eat, cursed is the earth in thy work : with labour and toil shalt thou eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee : and thou shalt eat the herb of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth, out of which thou wast taken : for dust thou art, and into dust thou shalt return. And

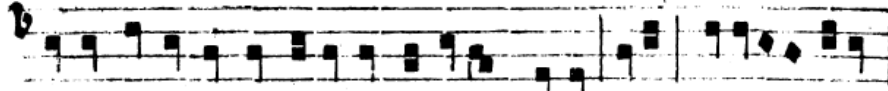
Septuagesima.

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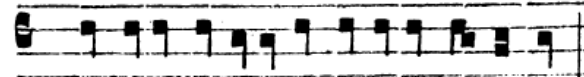
Adam called the name of his wife  
Eve : because she was the mother of

all the living. But thou, O Lord,  
have mercy upon us.

**Dñica in, lxx.**



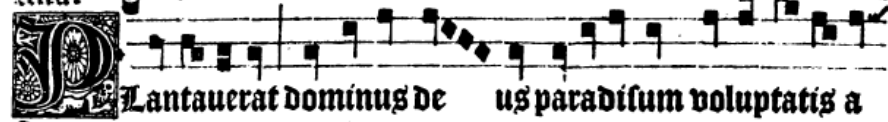
ticum autē congregatē in horreum meum. ps. Magnū or vt sup.  
**C**Dñica in septuagesima Ad vespas: et ab hinc vsq; ad missam in vi  
 gil. pasche nō dicat Alla. sed in p̄cipio horarum: loco Alla dicet sic



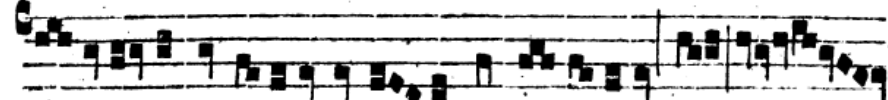
**C**Ad vespas Aña:  
 Benedictus. Psalm⁹

**H**aus tibi domine rex eterne glo ri e. **I**psum. Capitulum.

**D**escitis quod hij qui in stadio currunt omnes quidem currunt  
 sed vnus accipit bzauium: sic currite vt comprehendatis. & in  
 Igitur perfecti sunt. Hymn⁹. Deus creator. vli. Hespertina oratio  
 Aña.

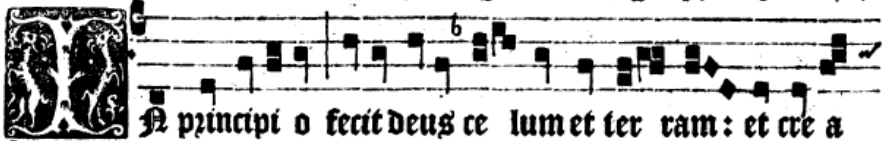


**P**lantauerat dominus de us paradysum voluptatis a

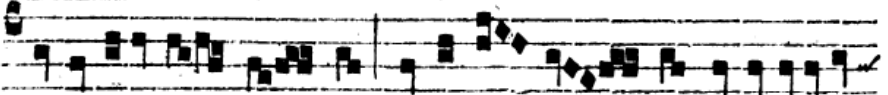


p̄cipio in quo posuit homi nē quē formauerat. ps. Magnificat.

**P**reces populi tui quesumus dñe clemēter exaudi: vt (Oratio.  
 q̄ iuste pro peccatis nostris affligimur: pro tui nois gloria mi  
 sericoꝝditer liberemur. Per do. Nulla enim fiat memoria nisi aliq̄  
 festū. iij. lect. in dñica cōtigerit: vel i sabbato. ix. lect. celebratū fuerit.  
 vel si septuagesima ante purificationē euenerit: tunc enim fiet mēo.  
 de sc̄tā maria vt supra dictū est ad p̄imas vespas hystorie sc̄z Dñe  
 ne in ira. Ab hac die vsq; post festū sc̄tē trinitatis nō fiant medie lect.  
 de festis. iij. lect. **C**Ad matut. Inuitat. Preoccupemus. ps. Genite.  
 Hy⁹. P̄mo dierū oim. **C**In. j. nocturno añ. Seruite dño. ps. Sea  
 tus vir. vli. Memoz fui nocte. **C**Hac die legant lec. de genesis in. j.  
 noct. et per totā ebdom. qñ de tpali agit. **L**ctō. j. In p̄cipio. p. j.



**A**p̄cipi o fecit deus ce lum et ter ram: et cre a



uit in e a ho mi nem. Ad yma gi nem et similitu =

Notes, pages 803-846.

<sup>1</sup> 'De Festis iii. Lectionum infra Septuagesimam contingentibus. Quodcunque festum iii. Lectionum ab hac Dominica usque ad Caput Jejunii contigerit, totum servicium fiat de Festo cum nocturno, et nulla memoria.' *Crede Michi* (1497). [SB:cccclxxv.]

<sup>2</sup> Cf. p. cccxci, cccxcii. n. †. (xxxiii. n. 9.) [SB:cccclxxv.]

<sup>3</sup> SB:cccclxxv.

<sup>4</sup> SB:cccclxxv.

<sup>5</sup> SB:cccclxxv.

<sup>6</sup> SB:cccclxxv.

<sup>7</sup> SB:cccclxxv.

<sup>8</sup> 'a do. lx.' (Chevallon.) hoc est a Dominica in Sexagesima. Sententiam loci ita explicavit vir reverendus J. R. Lunn, 'From this Saturday until the beginning of the history *In principio* (in July or August), 5. ⑤. is to be taken for the Sunday letter (*i.e.* after using 5. ⑤. from the commencement of the year up to this Saturday, Feb. 25th) ; and let it (*viz.* the Pie 5. ⑤.) be begun at Sexagesima Sunday.' [SB:cccclxxv.]

<sup>9</sup> SB:cccclxxv.

<sup>10</sup> SB:cccclxxv.

<sup>11</sup> SB:cccclxxv.

<sup>12</sup> SB:cccclxxvii.

<sup>13</sup> SB:cccclxxvii.

<sup>14</sup> SB:cccclxxvii.

<sup>15</sup> SB:cccclxxvii.

<sup>16</sup> SB:cccclxxvii.

<sup>17</sup> SB:cccclxxvii.

<sup>18</sup> SB:cccclxxvii.

<sup>19</sup> SB:cccclxxvii.

<sup>20</sup> SB:cccclxxvii.

<sup>21</sup> SB:cccclxxix.

<sup>22</sup> SB:cccclxxix.

<sup>23</sup> SB:cccclxxix.

<sup>24</sup> SB:cccclxxix.

<sup>25</sup> SB:cccclxxix.

<sup>26</sup> Cf. p. cccxci. cccxcii. n. †. (xxxiii. n. 9.) [SB:cccclxxix.]

<sup>27</sup> SB:cccclxxix.

<sup>28</sup> SB:cccclxxix.

<sup>29</sup> SB:cccclxxxi.

<sup>30</sup> 'De aliquo Festo contingente in Dominica Septuagesime, vel Sexagesime, aut Quinquagesime. Quodcunque festum, sive duplex sive simplex ix. Lectionum, in Dominica LXX., XL. (*leg.* LX.), aut Quinquagesime contigerit, differatur, nisi festum Purificationis, Dedicacionis Ecclesie, et Festum

Loci. Ista tria non debent differri. Si aliquod istorum in aliqua istarum trium Dominicarum contigerit, nihil fiat de Dominica nisi memoria tantum ad utrasque Vesperas, Matutinas, et ad Missam. Tamen sine *Te Deum* et sine *Alleluia*. Et Historia Dominicalis per hebdomadam cantetur.' *Crede Michi* (A.D. 1495). [SB:ccccclxxxi.]

<sup>31</sup> SB:ccccclxxxi.

<sup>32</sup> '[sancte Agnetis secundo]', SB:ccccclxxxi.

<sup>33</sup> SB:ccccclxxxi.

<sup>34</sup> SB:ccccclxxxi.

<sup>35</sup> SB:ccccclxxxi.

<sup>36</sup> De Missa *Salus Populi* conferende sunt pp. xcvi.—c., et cccxci. n. Quibus addi possunt *Missale Sarum* (Burntisland, A.D. 1861), pp. 740\*—743\*: et excerpta que hic infra scripta sunt:—

'Item illa Rubrica, que communiter ponitur in Missalibus pro missa *Salus Populi* cantanda, est generalis pro omnibus Ecclesiis, diverso tamen respectu celebranda. Nam clerici Ecclesie Sarum cantant istam missam pro fratribus et sororibus et benefactoribus illius Ecclesie.

'Ita quilibet Sacerdos parochialis tenetur dicere missam pro parrochianis suis. Et sacerdotes stipendiarii pro amicis et benefactoribus suis, a quibus accipiunt stipendia sua (1495, 1497).

'[Hec dico secundum opinionem meam. Et dico assertive, et certius est omni certo, quod Omne collegium totius regni plus tenetur orare, et dicere missam illam *Salus populi*, pro fratribus et sororibus benefactoribus proprii capituli quam Sarum seu alicujus alieni. Qui aliter sapit, sapiat. Sufficit mini exonerare conscientiam meam (1495 : *omit.* 1497.)]

'. . . Item quando missa dominicalis in die dominica, vel in secunda feria cantata fuerit, tunc si tertia feria vacaverit, semper dicatur missa *Salus populi*, in ipsa tertia feria. Ita tamen quod proprie Epistola et Evangelium (que *pro feriis* intitulantur propter missam *Salus populi*, vel missam *Nos autem gloriari*), per totum annum non omittantur.' *Defensorium Directorii* (ad usum Sarum, auctore Clemente Maydestone), 1495, 1497. [SB:ccccclxxxi.]

<sup>37</sup> SB:ccccclxxxiii.

<sup>38</sup> SB:ccccclxxxiii.

<sup>39</sup> SB:ccccclxxxiii.

<sup>40</sup> SB:ccccclxxxiii.

<sup>41</sup> SB:ccccclxxxiii.

<sup>42</sup> SB:ccccclxxxiii.

<sup>43</sup> 'do. LXX.' *Portiforium* 1525-6; 'dominica in sexagesima.' *Directorium* 1495. [SB:ccccclxxxiii.]

<sup>44</sup> 1519:128v.

<sup>45</sup> In BL-52359:90v. 'suam' is set DEFEF.ED.

<sup>46</sup> In BL-52359:91r. 'et' is set EFGAGAGF. In PEN:55v. 'Deus' is set GACBGBAGFAGAFACAFFED.FDEFEF; 'cuncta' is set FD.FDEFEF.

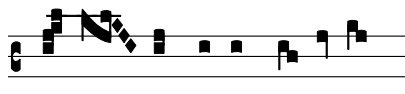
<sup>47</sup> 1531:76v. omits 'igitur' in the *Ÿ*.

<sup>48</sup> *Lectio v.* incipit in Portiforio Sarum A. D. 1525-6, Antwerp excuso. [SB:ccccclxxxvii.]

<sup>49</sup> *Lectio vi.* incipit in Portiforio Sarum A. D. 1525-6, Antwerp excuso. [SB:ccccclxxxvii.]



- <sup>50</sup> *Lectio vi.* explicit in verbo 'possunt,' et non dicitur ulterius secundum Portiforia. De mensura trium priorum lectionum in hac hebdomada nihil inter se discrepant Breviarium et Portiforium. [SB:ccccxxxvii.]
- <sup>51</sup> In AS:129. 'hóminem' is set D.C.CA. In BL-52359:91r. 'terre' is set CACBAG.AGABA. In PEN:55v. 'ejus' is set GACAB.AGABA.
- <sup>52</sup> I.e. 'vítium'; c.f. *Patrologia cursus completus* XCV. (1851):1206.
- <sup>53</sup> In 1519:130r. the first 'Deus' is set F.GFFEDCFGAGGF. The flat at 'solum' is editorial. It is supported in 1519:130r. by the presence of a natural sign at 'Faciámus'. In BL-52359:91v. 'símile' is set FDFEC.FG.GACAGAB<sub>2</sub>AG; 'inveniebátur' is set C.C.C.C.CD.C.
- <sup>54</sup> I.e. 'vítia'; c.f. *Patrologia cursus completus* XCV. (1851):1207.
- <sup>55</sup> I.e. 'vítis'; c.f. *Patrologia cursus completus* XCV. (1851):1207.
- <sup>56</sup> I.e. 'vítium'; c.f. *Patrologia cursus completus* XCV. (1851):1208.
- <sup>57</sup> *Gregorii* in Evangelia Lib. I. Hom. XIX. *Op.* I. 1510. [SB:ccccxcii.]
- <sup>58</sup> *Lectio viii.* hic incipiebat in Portiforio A. D. 1525-6. [SB:ccccxcii.]
- <sup>59</sup> AS:130. has 'paradísium' and 'illud'. In PEN:56r. 'pósuit' is set G.AGA.A.
- <sup>60</sup> *Lectio ix.* in Portiforio. [SB:ccccxcvii.]
- <sup>61</sup> In PEN:56v. 'sciens' is set B.F; B is due to a clef error. The first part of 'in etérnum' is also a third too low because of a clef error.
- <sup>62</sup> In AS:131. the second 'ad' is set GAGAGG. In BL-52359:92v 'clamat' is set CDCA.ABAF. PEN:56v. has no flat at 'clamat'.
- <sup>63</sup> In AS:131. the second 'Dómine' is set GG.G.G. In 1519:131v. 'merídiem' begins GfFDF. BL-52359:92v. has no flat at 'Dóminus' or at 'clamávit'; 'merídiem' is set GGFD.F.EGFF.EF; 'dixit' is set EGFF.FE. PEN:56v. has no flat at 'Dóminus' or at 'clamávit'.
- <sup>64</sup> In BL-52359:92v. 'dixit' is set FACCD.CD; 'voci' is set CE.C.
- <sup>65</sup> In BL-52359:93r. celórum' is st A.A.AGAB<sub>2</sub>AGG.
- <sup>66</sup> 'accidat' Portiforium (A.D. 1525-6), quod post 'dictum est' mox subjungit 'Et tunc quando ad Memoriam de S. Maria ad Matutinas dicitur hec Antiphona Ecce Maria. [162]. illa finietur ad hanc dictionem mundi., nihil posito in loco Alleluia.' (cf. p. ccxciii.) (452.) [SB:ccccxcv.]
- <sup>67</sup> 1519:133r.
- <sup>68</sup> 1519:133r.
- <sup>69</sup> In BL-52359:93r. 'diúrno' is set DF.Fe.C; 'eos' is set FFG.F.
- <sup>70</sup> 1531:78r. has 'esto Dómine'. 1519:133r. has no flat at 'derelínquas'.
- <sup>71</sup> BL-52359:93v. has 'dixerunt quia nemo'; 'quia' has no music; 'et dixerunt' is set F F.FG.F.
- <sup>72</sup> 1531:78r. has 'protéctor meus'. 1519:133v. has a flat only at 'Glória Patri'. 1531:78r. omits '†Glória.' and 'Spes'.
- <sup>73</sup> 1531:78r. omits 'respondéntes'. In 1519:133v. 'statis tota' is set GCB.C DF.FE; a flat appears at 'nos'. 1519:133v, following the *Vulgate*, has



i- te et vos in ví-ne- am

<sup>74</sup> 1531:78r. omits  $\mathfrak{V}$ . 'Glória Patri' and 'Ab occúltis'.

<sup>75</sup> 1531:78r.: ' $\mathfrak{V}$ . Adjútor meus esto.  $\mathfrak{R}$ . Dómine ne derelínquas me neque despicias me Deus salutáris meus'. 1519:134r. Portiforium festivalis 1507:53v., Brev. 1525:60v. have the more usual form, as used in the edition.

<sup>76</sup> In AS:133. 'vínee' is set DC.AC.C.

<sup>77</sup> 'XL.' (i.e. Quadragesimae), *Chevallon* (1531), ex errore typographi, ut patet. 'LX.,' *Cbr. Ruremund.* (1525-6). [SB:ccccxcvii.]

<sup>78</sup> 1519:134r.

<sup>79</sup> 'secunda', 1519:134r. The Bedford Breviary:150r. has 'tertia'.

<sup>80</sup> 1519:134v.

<sup>81</sup> In 1519:134v. 'nonne ex' is set CC.A.B. This form appears in the following antiphon, *Amice*. It seems that either AS or 1519 has switched the music of 'nonne' between this and the following antiphon. It is most likely that one of the sources has a scribal error. Pen:58v. and BL-52359:94r. follow AS. In BL-52359:94r. 'ex' is set B. Compare the following antiphon.

<sup>82</sup> In 1519:134v. 'nonne ex' is set CCD.C.C. This form appears in the previous antiphon, *Dixit autem*. Vide n. supra. Pen:58v. and BL-52359:94r. follow AS.

<sup>83</sup> AS:135. and PEN-57v. have 'sunt enim'. BL-52359:94r. and 1519:135r. have 'enim sunt'. In 1519:135r. 'vocáti' is set DE.CB.CDCA.

<sup>84</sup> This antiphon does not appear in BL-52359:94r.

<sup>85</sup> De hac historia non dicitur ulterius in feriis Septuagesime secundum Portiforium Sarum A.D. 1525-6. [SB:d.]