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Proper of Time.
Quinquagesima.

Edited by William Renwick.

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[Sunday in quinquagesima.]¹

1. **A.** **¶** On Quinquagesima Sunday all is said of the History, and let the Feast of Saint Agatha be deferred until the morrow, and at that place let there be only a Memorial of the Confessors [Vedast and Amandus].²

Tuesday is of Saint Mary and on Saturday is sung the 7. *R̄*. of the History together with the 2. ferial *R̄R̄*.
2. **A.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday³ are of Commemorations and the ferial Responsories are sung on Saturday.
3. **A.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations.
Wednesday is of the fast and let the Feast of Saint Peter be deferred until the morrow.
Saturday is of the fast with the 1. *R̄*. of the History and with the two 2. ferial *R̄*.
In leap-year let the service be of Saint Matthias : the ferial are sung *R̄*. on Saturday and on Friday. And then from this day until the beginning of the History *In principio*. let 3. **G.** be observed and let it be begun at the 1. Sunday in xl.
4. **A.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations.
Wednesday is of the fast, and let the Feast of Saint David be deferred until Friday.
Thursday is of Saint Chad, Bishop and Confessor, ix. Lessons of the Common : with a solemn Memorial of the fast but not for penitents.
Friday is of Saint⁴ David, Bishop, all of the Common of one Confessor and Bishop, with a solemn Memorial of the fast : and on Saturday the 1. *R̄*. of the History is sung together with the 2. ferial *R̄R̄*. [83v.]
5. **A.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations with a Memorial of the Virgin [Perpetua].⁵
Thursday, Friday and Saturday are of the fast with *R̄R̄*. of the History, and on Saturday let both ferial *R̄R̄*. be sung.
1. **B.** **¶** On Sunday in l. all is said of the History with only a Memorial of the Feast [of Amandus and Vedast, Confessors].⁶

Monday and Tuesday are of Commemorations and the ferial *R̄*. are sung on

Saturday.

2. **℞.** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations with a Memorial of the Feast [of Saint Valentine],⁷ and let the ferial **℞℞.** be sung on Saturday.
3. **℞.** **¶** On Sunday in l. all is said of the History.
Monday is of Saint Mary and the ferial **℞℞.** are sung on Saturday.
In leap-year let the service of Saint Mathias be made on Friday and then from this Saturday until the beginning of the History *In principio*. let 3. **℞.** be observed for the Sunday letter and let it be begun on the 1. Sunday in xl.
4. **℞.** **¶** On Sunday in l. let all be sung of the History.
Monday is of Saint Mary.⁸
Tuesday is of Saint David, ix. Lessons, all of the Common of one Confessor and Bishop. [In leap year let it be deferred until Saturday.]⁹
Wednesday is of the fast and let the Feast of S. Chad be deferred until the morrow and let ix. Lessons of the Common of one Confessor and Bishop be made there.
On Saturday the ferial **℞℞.** are sung.
5. **℞.** **¶** On Sunday in l. let all be sung of the History.
Monday and Tuesday are of Commemorations with a Memorial of the Virgin [Perpetua],¹⁰ and the ferial **℞℞.** are sung on Saturday.
1. **℄.** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations.
Wednesday is of the fast and nothing of the Feast [of Saint Scholastica]¹¹ except a Memorial at Vespers and at Matins of Saint Mary, and the ferial **℞℞.** are sung on Saturday.
2. **℄.** **¶** On Sunday in l. all is said of the History with a Memorial of the Saint [Valentine].¹²
Monday and Tuesday are of Commemorations with a Memorial of the Feast¹³ and the ferial **℞℞.** are sung on Saturday, and nothing of the Feast of iij. Lessons from this day until the Octave of Easter except a Memorial at Vespers and at Matins of Saint Mary.
3. **℄.** **¶** On Sunday in l. let all be sung of the History.
Tuesday is of Saint Mary.
Wednesday is of the fast and let the Feast of Saint Mathias be deferred until the

morrow.

On Saturday the ferial *R̄R̄*. are sung.

In leap-year let the service of the Apostle be made on Thursday. And then from this Saturday until the beginning of the History *In principio* let 3. *B.* be observed for the Sunday letter, and let it be begun on the first Sunday in Quadragesima.

4. *C.* **¶** On Sunday in l. let all be sung of the History.

Tuesday is of Saint David, ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

Tuesday is of Saint Chad, all from the Common.

In this week let there be no Commemorations; the ferial *R̄R̄*. are sung on Saturday.

5. *C.* **¶** On Sunday in l. let all be sung of the History and a Memorial only of the Virgin [Perpetua].¹⁴

Monday and Tuesday are of Commemorations and the ferial *R̄R̄*. are sung on Saturday.

Friday is of Saint Gregory, Chapter *Behold a great priest.* [889]. with a solemn Memorial of the fast.

1. *D.* **¶** On Sunday in l. all is said of the History with only a Memorial of the Feast [of Saint Bridget].¹⁵ 2. Vespers will be of the Purification with a solemn Memorial of the Sunday.

Tuesday is of Saint Mary with a Memorial of the Saint [Blaise],¹⁶ and the ferial *R̄R̄* are sung on Saturday.

2. *D.* **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations with a Memorial of the Feast [of Saint Scholastica],¹⁷ and the ferial *R̄R̄*. are sung on Saturday.¹⁸

And note that from the beginning of the fast until the Octave of Easter nothing is made of a Feast of three Lessons except a Memorial at Vespers and at Matins of Saint Mary.

3. *D.* **¶** On Sunday in l. let all be sung of the History.

Monday and Tuesday are of Commemorations with a Memorial of the Feast [of Saint Juliana].¹⁹

4. *D.* **¶** On Sunday in l. all is said of the History and let the Feast of Saint Peter be deferred until the morrow.

Tuesday is of Saint Mathias : and the ferial *R̄R̄*. are sung on Saturday.

Wednesday is of the fast. In leap-year let the service be of Saint Mathias : on the Thursday, and on the Tuesday let there be a Commemoration of Saint Mary. And from this day until the beginning of the History *In principio*. let 3. **℥**. be observed for the Sunday letter and let it be begun on the first Sunday of Quadragesima.

5. **℞**. **¶** On Sunday in l. all is said of the History and let the Feast of Saint David be deferred until the Tuesday. 2. Vespers will be of Saint Chad, Bishop and Confessor with a Memorial of the Sunday.

Monday is of Saint Chad, ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

Tuesday is of Saint David, ix. Lessons, all of the Common.

On Saturday the ferial **℞℞**. are sung.

1. **℥**. **¶** Sunday in l. is of the Purification : at both Vespers, Matins and at Mass let there be a solemn Memorial of the Sunday.

Tuesday is of Saint Mary and nothing of the Feast of the Place.

Monday, Friday, and Saturday are of the feria, with the **℞℞**. of the History of the Sunday according to the order, and the Sunday Mass is said on Monday and the ferial **℞℞**. must be omitted, and nothing of Saint Blaise except <a Memorial> at Matins of Saint Mary.

2. **℥**. **¶** On Sunday in l. all is said of the History.

Monday²⁰ and Tuesday are of Commemorations and the ferial **℞℞** are sung on Saturday.

3. **℥**. **¶** On Sunday in Quinquagesima all is said of the History with a Memorial of the Feast [of Saint Juliana].²¹

Monday and Tuesday are Commemorations.

On Friday the ferial **℞℞**. are sung.

4. **℥**. **¶** On Sunday in l. all is said of the History. 2. Vespers will be of Saint Mathias : with a solemn Memorial of the Sunday.

Monday is of the Apostle [Matthias].²² At 2. Vespers let a solemn Memorial be made of Saint Mary with the Ant. *Under thy protection*. 134.

Tuesday is of Saint Mary.

On Friday the ferial **℞℞**. are sung.

Saturday is of Saint David, ix. Lessons. Prayer &c. from the Common of One Confessor and Bishop. [In leap year let it be deferred until Tuesday of the following week.]²³

In leap-year Tuesday is of Saint Mathias : and Monday is of Saint Mary. And from this day until the beginning of the History *In principio*. let 4. **D.** be observed and let it be begun on the 1. Sunday in xl.

5. **C.** **¶** On Sunday in l. all is said of the History : and let the feast of Saint Chad be deferred until the morrow.

Monday is of Saint Chad, ix. Lessons of the Common of one Confessor and Bishop.

Tuesday is of Saint Mary and the ferial **R̄R̄** are sung on Saturday.

On Friday nothing of the Virgin [Perpetua]²⁴ : except only a Memorial at Vespers and at Matins of Saint Mary and likewise for all Feasts of iij. Lessons until the Pasch.

1. **F.** **¶** Sunday in l. is of the service of the Sunday. At 1. Vespers which is of the Purification let there be a solemn Memorial of the Sunday only. At Matins a Memorial of the Saint [Blaise].²⁵ 2. Vespers will be of the Sunday with a solemn Memorial of Saint Mary [with]²⁶ the Ant. *Under thy protection.* 134.

Monday is of Saint Mary.

On Saturday the ferial **R̄** are sung.

2. **F.** **¶** On Sunday in l. all is said of the History with a Memorial of the Feast [of S. Scholastica].²⁷

Monday and Tuesday are of Commemorations and the ferial **R̄R̄** are sung [on]²⁸ Saturday.

3. **F.** **¶** On Sunday in l. all is said of the History.

Monday and Tuesday are of Commemorations and the ferial **R̄R̄** are sung on Saturday.

4. **F.** **¶** On Sunday in l. all is said of the History. 2. Vespers will be of Saint Matthias : with a solemn Memorial of the Sunday.

Monday is of Saint Matthias. At 2. Vespers let a solemn Memorial be made of Saint Mary with the Ant. *Under thy protection.* 134.

Tuesday is of Saint Mary and let both the ferial **R̄R̄** be sung on Thursday.

Friday and Saturday are of the Saints [David²⁹ and Chad],³⁰ ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

If it should be a leap-year then from this Saturday until the beginning of the History *In principio*. let 4. **C.** be observed for the Sunday Letter and let it be begun at the first Sunday in Quadragesima.

5. **¶** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations and the ferial **R̄R̄**. are sung on Saturday.
On Thursday nothing of the Virgin [Perpetua]³¹ except a Memorial at Vespers and at Matins of Saint Mary. And likewise for other Feasts of Three Lessons until Easter.
1. **¶** **¶** On Sunday in Quinquagesima all is said of the History. Vespers will be of Saint Agatha. The Chapter *I will give glory*. [1021]. with a solemn Memorial of the Sunday.
Tuesday is of Saint Mary and on Saturday let both the ferial **R̄R̄**. be sung.
2. **¶** **¶** On Sunday in Quinquagesima all is said of the History.
Monday and Tuesday are of Commemorations and at Vespers on Tuesday which will be of the feria let no Memorial be made of the Saint [Valentine]³² : except at Vespers and at Matins of Saint Mary, and the ferial **R̄R̄**. are sung on Saturday.
3. **¶** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations.
On Friday the ferial **R̄R̄**. are sung
Saturday is of Saint Matthias. 2. Vespers will be of the Apostle with a solemn Memorial of the Sunday and Compline is said of xl.
In leap-year let the service of Saint Matthias be made on the Monday following. And then the ferial **R̄R̄**. are sung on Saturday. And thenceforth until the beginning of the History *In principio*. let 3. **¶**. be observed and let it be begun on the 1. Sunday in xl.
4. **¶** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations.
Thursday is of Saint David, Bishop, ix. Lessons, all from the Common of one Confessor and Bishop : with a Memorial of the fast.
Friday is of Saint Chad, nine Lessons, all from the Common. On Saturday the ferial Responsories are sung.
5. **¶** **¶** On Sunday in l. all is said of the History.
Monday and Tuesday are of Commemorations.
Wednesday is of the Fast : and nothing of the Virgins [Perpetua and Felicity]³³ : except only a Memorial at Vespers : and at Matins of Saint Mary.
On Saturday the ferial Responsories are sung.

☩ Sunday in Quinquagesima.

[84r.]

At [j.] Vespers.

Ant. Blessed be. [410].

Ps. The same. (cxliij.) [410].

Chapter. (1. Cor. xiiij. [1.])

IF I speak with the tongues of charity, I am become as sounding
men, and of angels, and have not brass, or a tinkling cymbal.

℞. As Abraham returned. ij. 889.

Hymn. Maker of all things. [415].

℣. Let the evening prayer. [418].

Dum staret Abraham. AS:142; 1519:139v; 1531:84r.³⁴

Ant.
I.v.



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

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

three, and a-dor-ed one.

sar0033.

Ps. My soul doth magnify. 55*.

[℣.] [Let us pray.]³⁵

Prayer.

GRaciously hear our prayers, we beseech thee, O Lord : and releasing us from the bonds of our sins, guard us from all adversity. Through.

¶ *At Matins.*

Invitatory. For the Lord. 853.

Ps. Venite. 42*.

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

¶ *In the j. Nocturn.*

Ant. Serve ye. [17].

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

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

¶ *On this Sunday in the first Nocturn and throughout the whole week let the Lessons of Abraham be read, when the service is of the Temporale, except on the Wednesday, until Isaac was old.*³⁶

First Lesson. (Gen. xij. 1.)

THe Lord said³⁷ to Abram :
Go forth out of thy country,
and from thy kindred, and
out of thy father's house, and come
into the land which I will shew thee.
And I will make of thee a great nation,
and I will bless thee, and magnify thy
name, and thou shalt be blessed. I
will bless them that bless thee, and
curse them that curse thee, and in

thee shall all the kindred of the earth
be blessed. So Abram went out as
the Lord had commanded him, and
Lot went with him : Abram was
seventy-five years old when he went
forth from Haran. And he took Sarai
his wife, and Lot his brother's son,
and all the substance which they had
gathered, and the souls which they
had gotten in Haran.

Locutus est Dominus. AS:142; 1519: 140r; 1531:84r.³⁸

1. Resp.

7097.

II.



He Lord * spoke to Abra-ham, say- ing, Go forth

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out of thy country, and from thy kind- red : and come
 into the land which I shall shew thee. †And I
 will make of thee a great na- tion. ✎ Bles- sing,
 I will bless thee : and I will mul-ti- ply thee. †And I will.

7097a.

Second Lesson. [Gen. xij. 5.]

AND they went out to go into the land of Chanaan. And when they were come into it, Abram passed through the country into the place of Sichem, as far as the noble vale : now the Chanaanite was at that time in the land. And the Lord appeared to Abram, and said to him : To thy seed will I give this land. And he built

there an altar to the Lord, who had appeared to him. And passing on from thence to a mountain, that was on the east of Bethel, he there pitched his tent, having Bethel on the west, and Hai on the east : he built there also an altar to the Lord, and called upon his name. But thou.

Reverenti Abraham. AS:142; 1519:140r; 1531:84r.³⁹

2. Resp.
VIII.



S Abra- ham * re- turned from the slaughter

sar0662.

Sunday in Quinquagesima.

sar0662a.

of the four kings : there met him the king of Sa-lem,
Melchi-se-dech, bring- ing forth bread and wine. †For he was
a priest of God. ‡And he bles-sed him. ✠. Blessed
be Abra-ham by the most high God : who hath cre-a-ted
heaven and earth. †For he was.
At first Vespers only [let be sung after the Verse].⁴⁰
✠. Glo-ry be to the Father, and to the Son : and to the
Ho-ly Ghost. ‡And he.

Lesson iij. [Gen. xij. 9.]

AND Abram went forward,⁴¹
going, and proceeding on⁴² to
the south. And there came a famine
in the country : and Abram went

down into Egypt, to sojourn there :
for the famine was very grievous in
the land. And when he was near to
enter into Egypt, he said to Sarai his

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wife : I know that thou art a beautiful woman : and that when the Egyptians shall see thee, they will say : She is his wife : and they will kill me, and keep thee. Say, therefore, I pray thee,

that thou art my sister : that I may be well used for thee, and that my soul may live for thy sake. But thou, O Lord, have mercy.

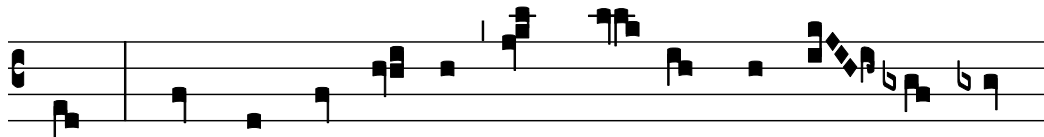
Eduxit Dominus Abraham. AS:143; 1519:140v; 1531:84r.⁴³

3. Resp.

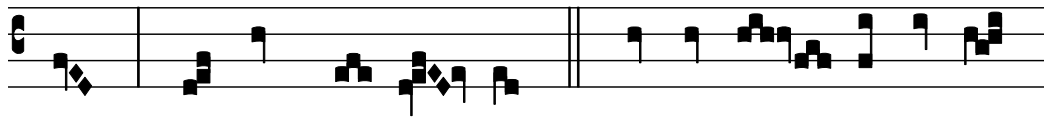
V.



He Lord * brought Abra-ham abroad, and said to



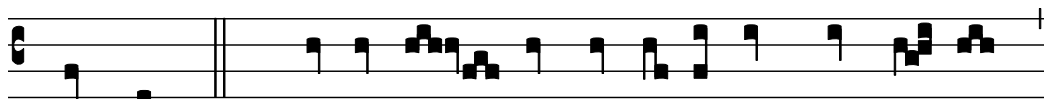
him. †Look up to hea-ven, and number the stars if thou



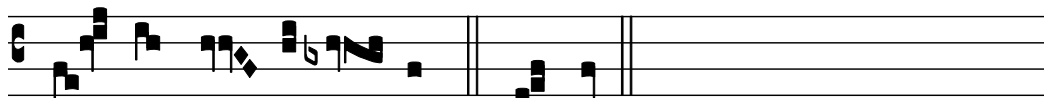
canst. ‡So shall thy seed be. ⁊. Abra-ham be-liev-ed



God : and that was re-pu-ted to him un-to jus-tice.



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



and to the Ho-ly Ghost. ‡So shall.

sar0625.

sar0625a.

¶ *In the ij. Nocturn.*

Ant. Thou hast no need. [30].

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

V. I rose at midnight. [39].

¶ *The middle Lessons from a Sermon of Blessed John the Bishop : of the faith⁴⁴ of Abraham and the offering of Isaac. (From Sermon 33. on the faith of Abraham &c.)*

Fourth Lesson.

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

[84v.] For indeed no man gaineth the promises of faith unless he keepeth the profession with acts, nor is he able to be granted of the rewards, who is unwilling to keep the pro-

mised faith : so that now, either fulfilled, the reward of faith be recompensed to man, or violated, the appropriate penalty be given. Let us consider this beginning of faith in Abraham, who when in declining age should believe that a son promised by God should be received by him : and who hath witnessed the reward of faith in a son : and through the same faith hath secured to him as numerous progeny as in the number of the stars. Indeed one son is longed for by Abraham : and an immense multitude is promised unto him. The solace of a single heir is sought : and an innumerable offspring is appointed. Thou knowest not, saith the Lord, thou knowest not, Abram, what is destined to thee. But so thou knowest not : for thou regardest not what thou deservest. For as much as thy faith hath merited from me, so much hath thine obedience prevailed : that both what is desired should be

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found, and to do what is merited should be declared. For unto thee shall be born a son whose seed shall be spread forth into thousands :

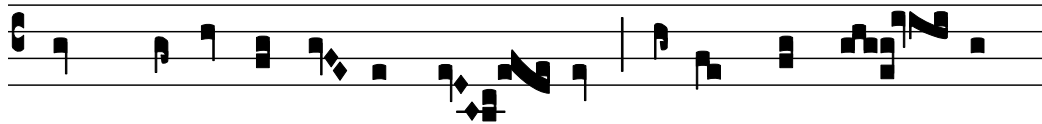
which shall be equal in likeness to the stars, and shall be compared to the immensity of the grains of sand. But thou, O Lord, have mercy.

Dixit autem Dominus ad Abraham. AS:143; 1519:140v; 1531:84v.⁴⁵

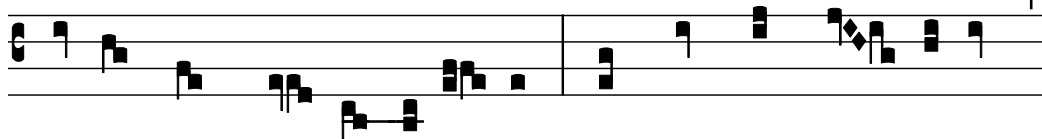
4. Resp.
VIII.



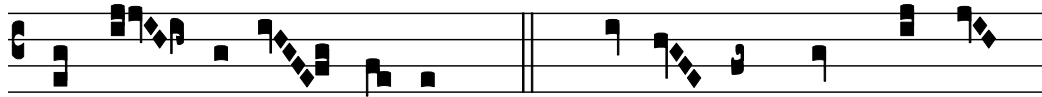
Nd the Lord * said unto A- bra-ham, I AM,



and my co-ve-nant is with thee : let all the male kind



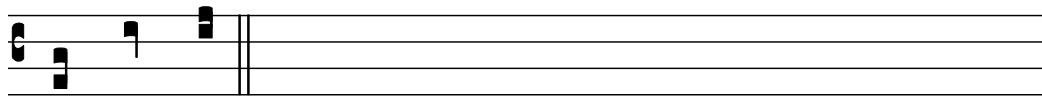
among you be sancti-fi- ed. †And it shall be a sign



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



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



†And it shall.

Fifth Lesson.

I believe, saith Abraham, O Lord,
I believe, for thou canst : I am

confident that that promisest by thee shall be done. For neither do I con-

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sar0621a.

sider the completion of the withered old age of my life, nor do I attend the barren and worn out condition of Sara my wife : but I ponder the power of thy majesty. I acknowledge not to whom such things are promised but by whom they are promised. For to produce a son in old age is not permitted : but by thy command, O Lord, it is fulfilled. For the barren is not able to have sons : but thy powers are thus able to produce them. Nature indeed denieth : but <thy> power commandeth. Age forbiddeth : but thy power revealeth. That indeed appeareth impossible to us, <but> not to thee : to man, <but> not, O Lord, to thy majesty. To nature, not to God : to a servant, not to the Lord. Whence I believe, O Father, I believe, O Lord, that which shall be done by thee to be what thou sayest : because by these mighty acts thou becomest known to all peoples. Then Sara conceived in the womb : and brought forth a son destined to be the father of many nations. Isaac is born, the ornament of family, the glory of parents, the kin of joy, the splendour of the household, the hope of inheritance, the reward of faith : the testimony of promised offspring. In whose nativity both the Lord hath rendered the promise : and Abraham

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

Lord demanded that he should be sacrificed. Abraham indeed shewed him to be a beloved son : but much more to be a beloved son of the Lord. He considered neither the sweetness nor the affection of the pledge : who thought that the command should be fulfilled. For his entire affection was

directed to God : he knew already to whom he was surrendered. To conclude, in himself he kept that faith, when he was commanded to offer the son : which <faith> he had deserved when he had merited to receive the Lord.

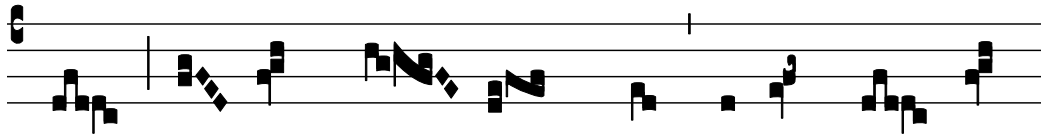
Dum staret Abraham. AS;144; 1519:141r; 1531:84v.⁴⁶

5. Resp.

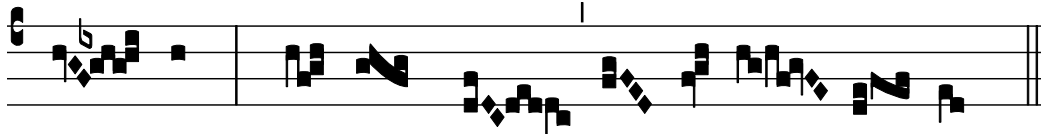
I.



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



bre : he saw three young men coming down by



the way. †He saw three, and a-dor- ed one.



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



meet them, a- dor-ing the Lord. †He.

Lesson vj.

INdeed Isaac appeareth different than the father in age : but equal

in faith and devotion. Indeed I say Isaac appeareth, who, if the father

[85r.] should dispose something, should willingly desire the same to be done. Thus indeed the son was obedient to the father, and the father obeyed the divine command : that with the consent of the son the father should prove to be untroubled, and the son should surrender himself to the will of the father. For there was in them both one spirit, equal senses, and like affections towards God : such that thou wouldst see the generosity of the father poured into the son, and the innocence of the son not to be seen consumed away in the father, and such also that the son should prove to be a sharer in the paternal faith, and the sublimity of the father should overflow into the simplicity of the son. Trusting in this security, Abraham saddleth his ass, cutteth wood for the sacrifice : and bringeth servants with him. And when they had come to the town, Be ye over there he saith : I and that child shall go alone, and when we have adored the Lord we shall return to you. At once the father set out alone with the son. To which the same son, Father (he saith) I see the wood, I observe the knife and the fire : but I search for the victim which will be sacrificed. Cease, he saith, cease to search, O son, for that which the Lord shall

procure⁴⁷ for himself at the time : cease to search for what the Lord hath already provided for himself. The great harbinger of promising : the great innocence of seeking. Isaac the victim, asketh the father concerning the victim : he desireth that the sacrifice be accomplished. He is seeking for that sheep which he was lacking : lest himself which is speaking should be sacrificed. Now when he was come to the place : both climbed the mountain. The father built an altar, laid wood : bound the son. Suffer me (he saith) O son, suffer me to complete the vow : suffer me I say to fulfill through thee the command of the Lord. For God which hath preserved thee demandeth, which hath given seeketh : which hath created thee desireth thee to be sacrificed to him. This is not in fact parricide, it is not admitted as cruelty : because it is an offering. Nor is a pitiable death inflicted on thee O son by <thy> father : but to both of us shall provision be advantageously be made. The more acceptable the sacrifice shall be : the more willingly the benefits of a glorious death shall be received. What hast been commanded thee, O father, finish thou (he saith) : what thou diposest, urgently fulfill. For I

neither refuse nor object, I wish what thou shalt want : I long for what thou longest for, I desire also what thou thyself desirest. Assuredly I accept such a death with the same pledge : which I know thou to wish to bring upon me. And if either hath not said these <words> : yet both sheweth them in the act. Then, with extended hand, the father, taking the sword, raiseth his right hand, to slay the son, to accomplish the sacrifice : he was willing to fulfill with devotion the commands of the Lord. And even now, with the threatening sword yet hanging : Spare, (saith) the Lord,⁴⁸ spare : I have sought thy faith, not that I should wish the slaying of <thy> son, nor to take away the loveable pledge to thee, but I wished to try thy devotion. Now I have known, because thou lovest the Lord more than <thy> son, indeed thou lovest <thy> son the more because thou lovest the Lord : because when thou hast not spared <thy> son for the sake of God, thou hast made the same glorious with thee unto God. Wherefore let me heap up blessings upon thee : and assert to come forth

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

Clamor inquit Dominus. AS:144; 1519:141r; 1531:85r.⁴⁹

6. Resp. I.  sar0612.

 He cry, * saith the Lord, of Sodom and

Gommor-ra com-eth unto me. I will go down and see

whether they have done according to the cry.

sar0612a. 

∞. Abra-ham stood be-fore God and said, Far be it

from thee, O Lord : that thou shouldst slay the just with

the wicked. †I will go. ∞. Glo-ry be to the Father,

and to the Son : and to the Ho-ly Ghost. †I will go.

¶ *In the iij. Nocturn.*

Ant. The commandment. [40].

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

V. Be thou exalted. [47].

[*The Gospel*]⁵⁰ according to *Luke xviiij.* [31-43.]

[*Lesson vij.*]



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

A Homily of Blessed Gregory, Pope.

[*Homily 2.*]⁵¹

UR Reedemer, foreseeing that the minds of his disciples would be troubled by his passion :

foretold to them long before the agony of his passion and the glory of his resurrection, that when they would behold him dying, as had been foretold, they would not doubt his rising again. But since the disciples, still carnal <men>, were in no way able to grasp the words of the mystery : he wrought a miracle. Before their eyes a blind man received the light : that they which could not grasp the words of the heavenly mystery : would be strengthened in faith through heavenly deeds. But thou. [85v.]

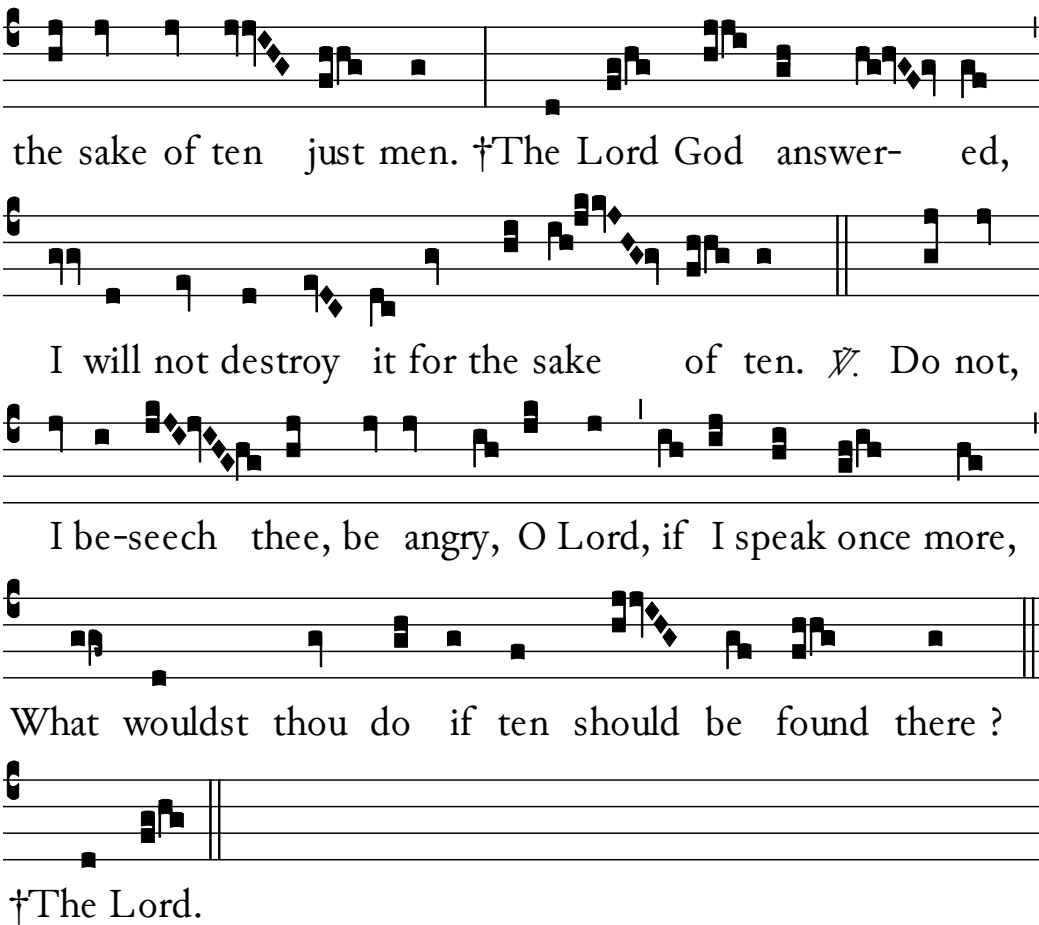
Ait autem Abraham. AS:144; 1519:141v; 1531:85v.⁵²

7. Resp. VIII.

ANd Abra-ham * said to the Lord, I be-
 seech thee, my Lord, not to destroy the whole place for

sar0605.

Sunday in Quinquagesima.



sar0605a.

the sake of ten just men. †The Lord God answered,
I will not destroy it for the sake of ten. ∕. Do not,
I be-seech thee, be angry, O Lord, if I speak once more,
What wouldst thou do if ten should be found there?
†The Lord.

Lesson viij.

BUt the miracles of our Lord and Saviour thusly are to be received, my brethren : that they be both believed as being truly made, and yet that their meaning should signify something to us. Of course his works both shew forth one thing by their power : and speak of another thing by their mystery. For behold, we are ignorant as regards the history of who that blind man was : but yet we do know whom he mystically signifieth.

Of course the blind man is the human race, which, in our first parent, driven out from the joys of paradise, ignorant of the brightness of the heavenly light, suffereth the darkness of its own condemnation : but yet is enlightened by the presence of its Redeemer, that it may already behold in desire the joys of inward light, and also set <its> steps in the way of a life of good works. But thou.

Ascendens ergo Deus. AS:145; 1519:141v; 1531:85v.⁵³

8. Resp.

II.



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

sar0606.

sar0606a.

Ninth Lesson.

However, it is to be noted that when Jesus is said to be drawing nigh to Jericho : the blind man is enlightened. To be sure, Jericho is interpreted as the moon. Now in sacred speech the moon stands for the weakness of the body : seeing that in the waning of its monthly movments is denoted the weakness of our mortality. When therefore our Creator draweth nigh to Jericho, the blind man returneth to the light : because

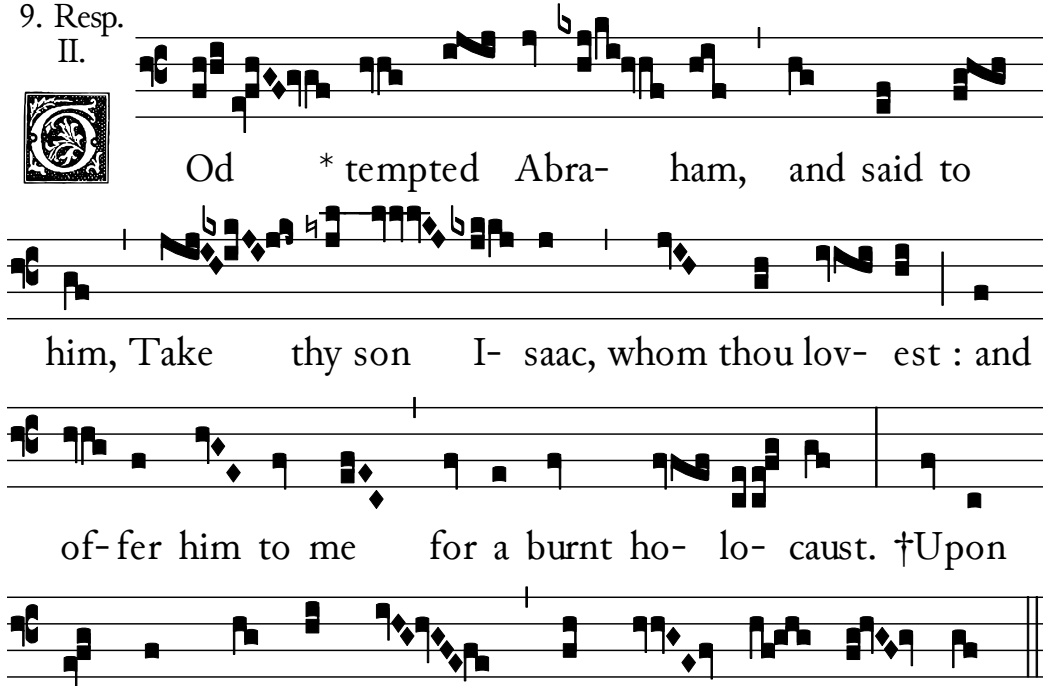
when divinity undertook the weakness of our body, the human race recovered the light which it had lost. Whence indeed God suffereth human nature : thence man is raised up to divine nature. Which one may see is rightly described as a blind man sitting by the way side : and begging. The Truth himself saith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

Redeemer : he sitteth by the way side.
If moreover he now believeth, but
neglecteth to ask for the eternal light
and also ceaseth from prayers : he is
certainly a blind man sitting by the

way side, but he beggeth too little. If
however he believeth and entreateth :
he is a blind man both sitting by the
way side and begging.

Tentavit Deus Abraham. AS:145; 1519:142r; 1531:85v.⁵⁴

7762. 9. Resp.
II.



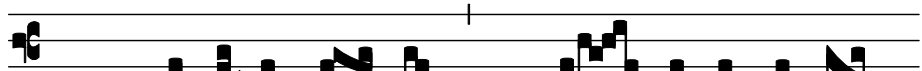
Od * tempted Abra- ham, and said to
him, Take thy son I- saac, whom thou lov- est : and
of-fer him to me for a burnt ho- lo- caust. †Upon
one of the mountains which I will tell thee.

7762a. ✠. Of-fer un-unto God the sa-cri- fice of praise : and pay
thy vows to the most High. †Upon.
✠. Glory be. 103*. †Upon.

Sunday in Quinquagesima.

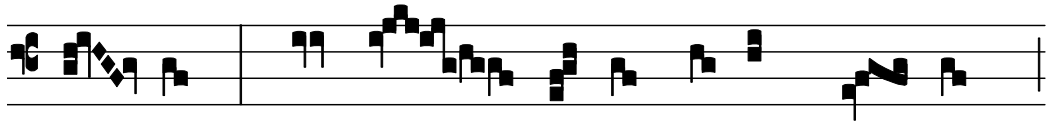
*Ferial Responsories.*⁵⁵

Angelus Domini vocavit. AS:146; 1519:142r; 1531:85v.⁵⁶

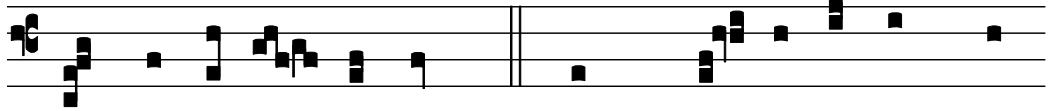
Resp. II.  6098.



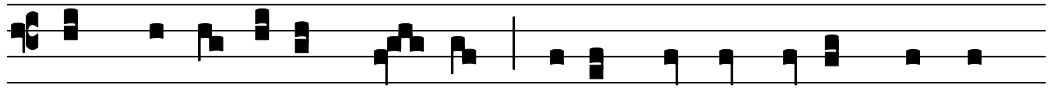
N angel of the Lord *cal-led to Abra-ham,



say- ing. †Lay not thy hand up-on the boy :



thou that fearest the Lord. *℣.* And when he put forth his



hand to sa-cri-fice his son : behold, an Angel of the Lord



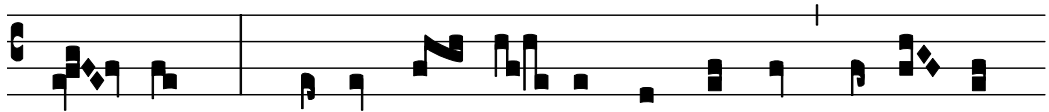
cal-led to him, say- ing. †Lay not.

Deus domini mei Abraham. AS:146; 1519:142v; 1531:85v.⁵⁷

Resp. VIII.  6420.



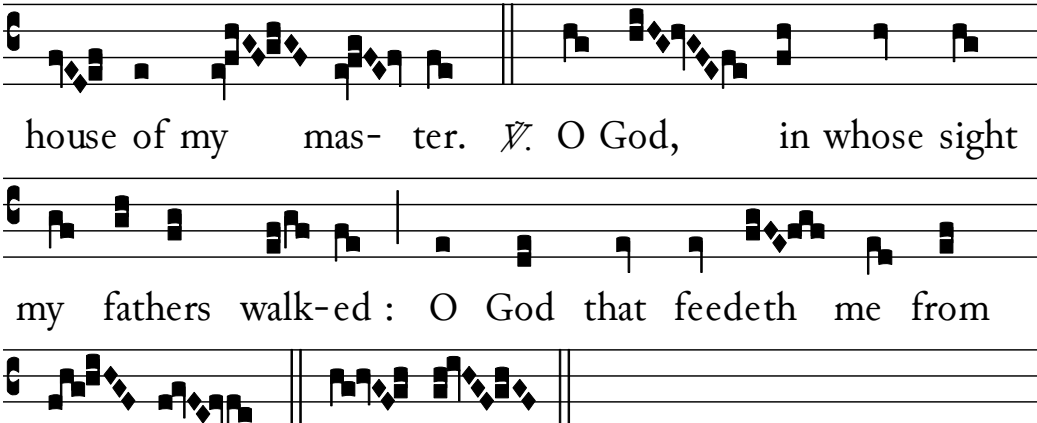
God * of my mas-ter Abra-ham. †Di- rect



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

Sunday in Quinquagesima.

6420a.



house of my mas- ter. ⁊. O God, in whose sight
 my fathers walk-ed : O God that feedeth me from
 my youth. †Di- rect.
 ⁊. Glory be. 105*. ‡That I may return.⁵⁸

[*Before Lauds.*]


⁊. The Lord is high above all nations. [51].

¶ *At Lauds.*

Averte Domine faciem. AS:146; 1519:142v; 1531:85v.

1. Ant.
 II.i.

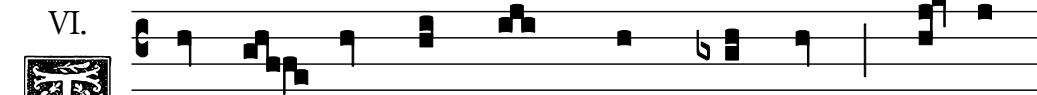
1548.



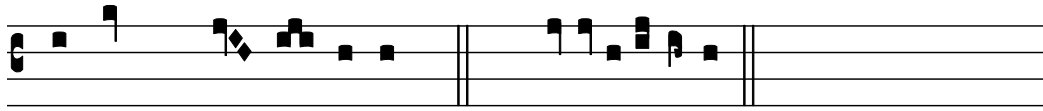
Urn, a-way * thy face, O Lord, from my sins :
 and blot out all my i-niqui-ties. *Ps.* Have mercy on me. (*l.*)
 [215].
Fortitudo mea et laus. AS:146; 1519:142v; 1531:85v.⁵⁹

2. Ant.
 VI.

2892.



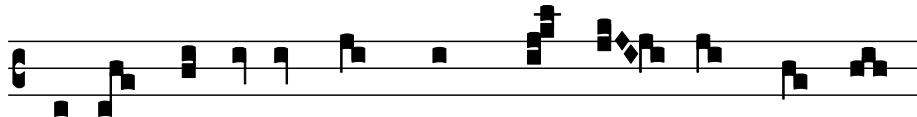
He Lord * is my strength, and my praise : he is



be-come my sal-vation. *Ps.* Give praise to the Lord. (*cxvij.*)
[114].

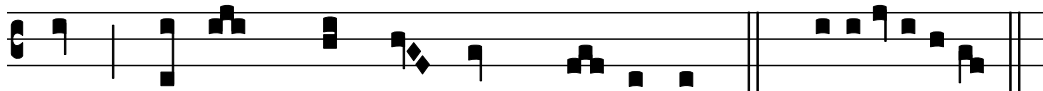
In matutinis Domine. AS:147; 1519:143r; 1531:85v.⁶⁰

3. Ant.
VII.i.



sar0061.

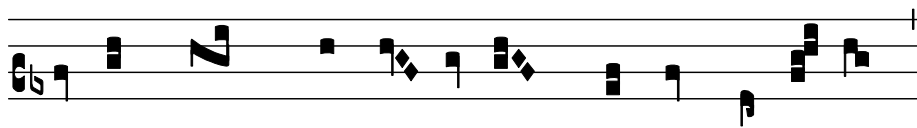
will me-di-tate on thee, * O Lord, in the morn-



ing : be-cause thou hast been my helper. *Ps.* O God, my God.
(*lxij.*) [54].

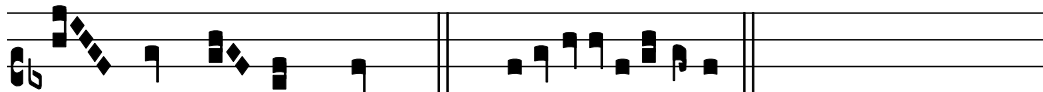
Benedicamus Patrem et Filium. AS:147; 1519:143r; 1531:85v.⁶¹

4. Ant.
VI.



sar0019.

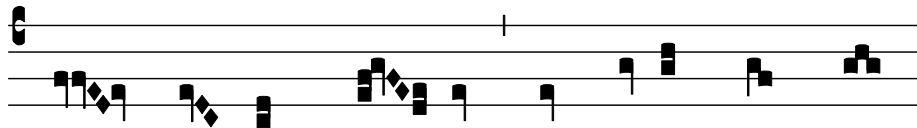
Et us bless * the Fa-ther and the Son for ev-er,



with the Ho- ly Ghost. *Ps.* O all ye works. (*Daniel iij.*) [55].

Juvenes et virgines. AS:147; 1519:143r; S1531:85v.⁶²

5. Ant.
IV.i.



sar0069.

Oung men * and maid- ens, let the old with the



younger, praise the name of the Lord. *Ps.* Praise ye the Lord.
(*cxlvij.*) (*Ec.*) [56].

Chapter. If I speak. 887.

Hymn. Eternal Founder. [59].

℣. Lord, thou hast been our refuge. [62].

Ecce ascendimus Hierosolimam. AS:147; 1519:143r; 1531:85v.⁶³

2495. Ant.
VIII.i.

Ehold, we go up * to Je-ru- sa-lem : and all things
shall be accomplished which were written by the pro-
phets concern-ing the Son of Man. *Ps.* Blessed be the Lord.
71*.

Prayer. Graciously hear our prayers. 887.

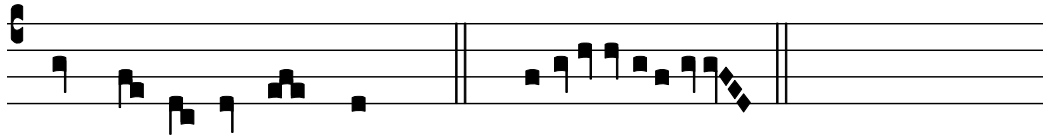
¶ *At Prime.*

Iter faciente Jesu. AS:147; 1519:143r; 1531:85v.⁶⁴

3463. Ant.
I.v.

S Je-sus * was journey- ing, when he drew nigh to
Je-ri-cho : a blind man cri- ed out to him, that he might be

Sunday in Quinquagesima.

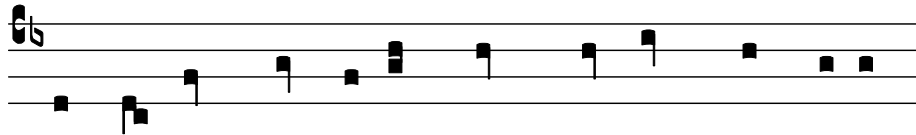


worthy to re-ceive light. *Ps.* O God my God. (xxj.) [109].

¶ *At iij.*

Transeunte Domino. AS:147; 1519:143v; 1531:85v.⁶⁵

Ant.
I.i.

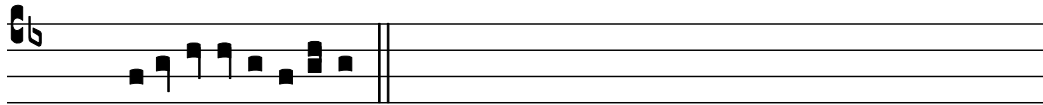


5172.

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



out to him, Have mercy on me, O Son of Da-vid.



Ps. Set before me. (cxviiij. iij.) [158].

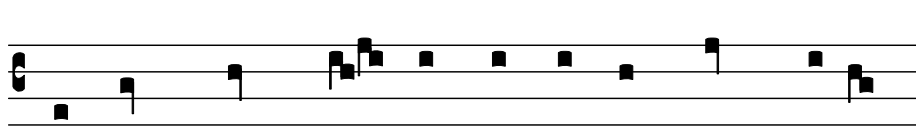
Chapter. If I speak. 887.

The Responary and Versicle are said as on the Sunday in lxx. at all the Hours. 830.

¶ *At vj.*

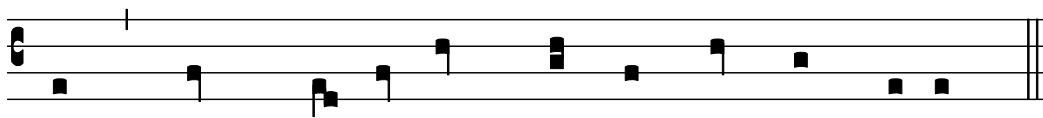
Cecus sedebat secus viam. AS:147; 1519:143v; 1531:85v.⁶⁶

Ant.
VII.i.

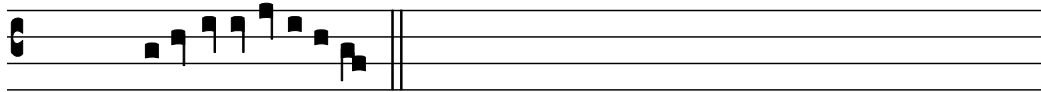


1752.

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



out, Have mer-cy on me, O Son of Da-vid.



Ps. My soul hath fainted. (*cxviiij. vj.*) [175].

Chapter. (1. *Cor. xiii.* [4.])

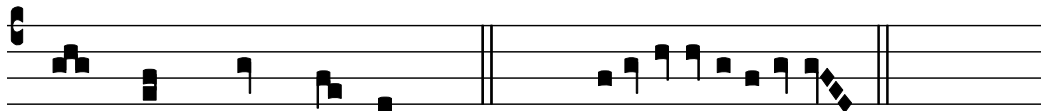
<p>Charity is patient is kind : charity envieth not, dealeth not per-</p>		pversely ; is not puffed up ; is not am- bitious, seeketh not her own. [86r.]
---	--	--

C At *ix.*

Cecus magis ac magis clamabat. AS:147; 1519:143v; 1531:86r.⁶⁷

1751. Ant. I.v.

T He blind man * cri-ed out much more : that the



Lord would give him light. *Ps.* Thy testimonies. (*cxviiij. ix.*) [191].

Chapter. (1. *Cor. xiiij. 5.*)

<p>Charity is not provoked to anger, thinketh no evil : rejoiceth not</p>		p in iniquity, but rejoiceth with the truth.
---	--	---

C At [*ij.*] *Vespers.*

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

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

Chapter. If I speak. 887.

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

Versicle. Let my prayer be directed. [370].

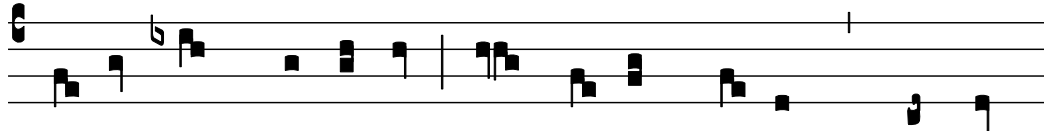
Sunday in Quinquagesima.

Stans autem Jesus jussit cecum. AS:148; 1519:143v; 1531:86r.⁶⁸

Ant.
I.v.

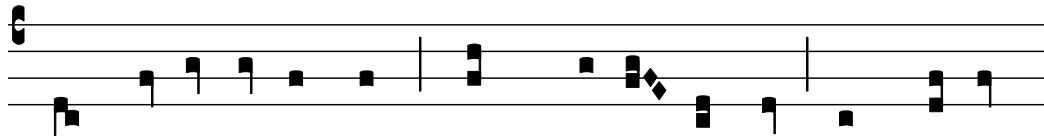


Nd Je-sus, stand-ing, * com-manded the blind man



5015.

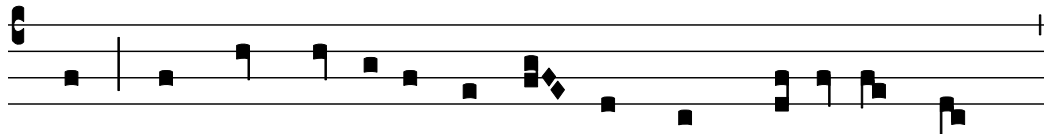
to be brought unto him : and he saith to him, What wilt



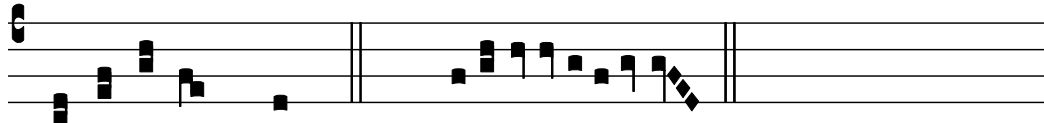
thou that I do to thee ? Lord, that I may see : and Je-sus



said to him, Re-ceive thy sight, thy faith hath made thee



whole : and imme-di-ately he saw, and followed him,




glo-ri-fy-ing God. *Ps.* My soul doth magnify. 55*.

Prayer [Graciously hear our prayers.]⁶⁹ *as above.* 887.

On Monday, Thursday, Friday and Saturday : the Responsories at Matins are sung according to the order of the Nocturns of the History of the Sunday, in such a way that the ferial Responsories are not be omitted.


¶ Monday.

Lesson j. (Gen. xij. 14.)

Nd when Abram was come into Egypt, the Egyptians saw the woman that she was very beautiful. And the princes told Pharao, and praised her before him : and the woman was taken into the house of Pharao. And they used

Abram well for her sake. And he had sheep and oxen, and he asses, and menservants and maidservants, and she asses, and camels. But the Lord scourged Pharao and his house with most grievous stripes for Sarai, Abram's wife.


Lesson ij. [Gen. xij. 18.]

Nd Pharao called Abram, and said to him : What is this that thou hast done to me ? Why didst thou not tell me that she was thy wife ? For what cause didst thou say, she was thy sister, that I might take her to my wife ? Now therefore, there is thy wife, take her, and go thy

way. And Pharao gave his men orders concerning Abram : and they led him away, and his wife, and all that he had.

And Abram went up out of Egypt, *Chap. xij.* he and his wife, and all that he had, and Lot with him, into the south. And he was very rich in possession of gold and silver. But thou.

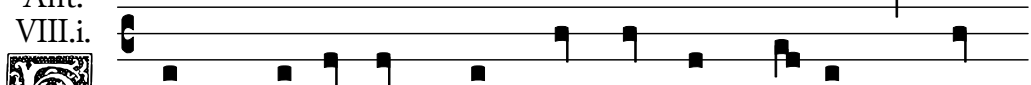
Lesson iij. [Gen. xij. 3.]

Nd he returned by the way that he came, from the south to Bethel, to the place where before he had pitched his tent between Bethel and Hai : in the place of the altar which he had made before : and there he called upon the name of the Lord. But Lot also, who was with Abram, had flocks of sheep, and herds of


beasts, and tents. Neither was the land able to bear them, that they might dwell together : for their substance was great, and they could not dwell together. Whereupon also there arose a strife between the herdsmen of Abram and of Lot. And at that time the Chanaanite and the Pherezite dwelled in that country.

Miserere mei fili David. AS:148; 1519:144r; 1531:86r.⁷⁰

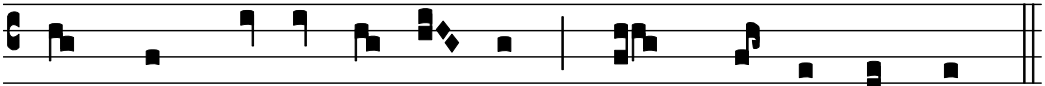
Ant.
VIII.i.



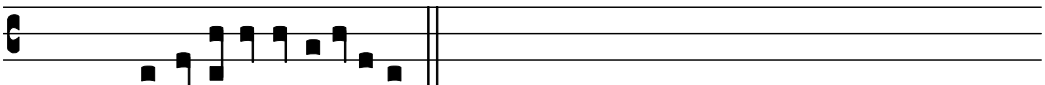
3776.



Ave mercy on me, * O Son of Da-vid. What



wilt thou that I do to thee? Lord, that I may see.



Ps. Blessed be the Lord. 71*.

¶ On this day Vespers will be of Saint Mary with a Full Service on the morrow if it will be free from any Feast, but otherwise let the service be made on the [preceding]⁷¹ Monday.

Et qui peribant. AS:148.⁷²


Ant.
VII.i.



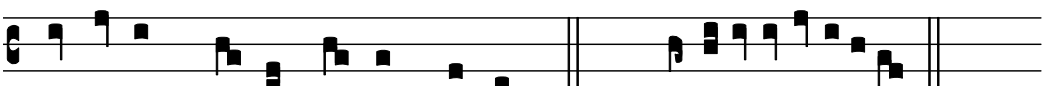
2716.



And they that went be-fore * re-buk-ed him that he



should hold his peace : but he cri-ed out much more : Have



mercy on me, O Son of Da-vid. *Ps.* My soul doth magnify. 70*.

¶ Tuesday.

[At Lauds.]

Tradetur enim gentibus. AS:148.⁷³

5165. Ant.
I.i.



Or he shall be de-liv-er-ed * to the Gen-tiles



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



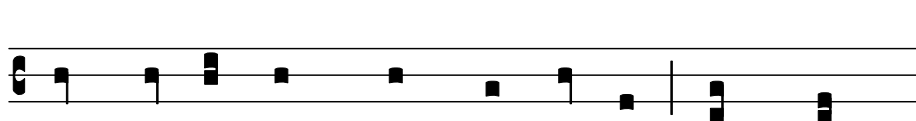
Ps. Blessed be the Lord. 54*.

[When the service is of the feria.]⁷⁴


At Vespers.

Omnis plebs ut vidit. AS:148; 1519:144r; 1531:86r.⁷⁵

4149. Ant.
VIII.ii.



Ll the people * when they saw it : gave praise



to God. *Ps.* My soul doth magnify. 72*.

Prayer as above. 887.

Notes, pages 881-912.

- ¹ SB:dxxxi.
² SB:dxxxi.
³ 'Feria iii. de S. Maria et memoria de S. Valentine.' *Directorium* A.D. 1495, 1501. [SB:dxxxi.]
⁴ 'sancta.' 1531:83v.
⁵ SB:dxxxiii.
⁶ SB:dxxxiii.
⁷ SB:dxxxiii.
⁸ 'Mathia.' *Portif.* 1525-6, per incuriam. Cf. Picam de Sexagesima. [SB:dxxxiii.]
⁹ SB:dxxxiii.
¹⁰ SB:dxxxiii.
¹¹ SB:dxxxiii.
¹² SB:dxxxiii.
¹³ *Hoc est*, memoria de festo S. Juliane virginis in feria tertia. *Et sic sepissime.* [SB:dxxxiii.]
¹⁴ SB:dxxxv.
¹⁵ SB:dxxxv.
¹⁶ SB:dxxxv.
¹⁷ SB:dxxxv.
¹⁸ 'Et in Sabbato dicatur septimum R . historie dominicalis cum duobus Responsoriiis ferialibus. In Sabbato ad vespas et ad matutinas B. Virginis, fiat memoria de S. Valentino.' *Directorium* 1495, 1501. [SB:dxxxv.]
¹⁹ SB:dxxxv.
²⁰ 'Feria ii. de festo loci, et memoria de Virgine [Scolastica, et nihil de festo S. Valentini infra XL. contingente].' *Directorium* 1495, 1501. [SB:dxxxvii.]
²¹ SB:dxxxvii.
²² SB:dxxxvii.
²³ SB:dxxxvii.
²⁴ SB:dxxxvii.
²⁵ SB:dxxxvii.
²⁶ SB:dxxxvii.
²⁷ SB:dxxxvii.
²⁸ SB:dxxxvii.
²⁹ In anno tamen bissextili festum S. David erit in Sabbato, et nihil de S. Cedda in hac hebdomada. [SB:dxxxvii.]
³⁰ SB:dxxxvii.
³¹ SB:dxxxix.
³² SB:dxxxix.
³³ SB:dxxxix.
³⁴ In 1519:139v. 'râdicem' is set F.FE.DE.

³⁵ 1519:139v.

³⁶ Gen. xxvij.

³⁷ 'Locútus est Dóminus', 1519:139v.

³⁸ In BL-52359:98v. this responsory appears a fifth lower—without B-flat; 'tibi' is transposed down a perfect fourth; 'te' is set DFD; 'créscere' is set DFDEF.CD.CAGADCBCBABA.

³⁹ In 1519:140r. 'sacérdos' and 'Sancto' are set as follows:



In BL-52359:98v. 'Erat' is set FAC.C; the third 'et' is set AC.

⁴⁰ 1519:140r.

⁴¹ 'Perréxit', SB:dxlii.

⁴² 'Perréxit', SB:dxlii.

⁴³ In 1531:84r. and 1519:140v. have 'Súscipe in celum'. 1531:84r. has 'reputátum est ei'. 'illi' appears in *Vulgate*. In 1519:140v. no flats appear in the $\forall\forall$. In 1531:84r. and 1519:140v. the final repeat is back to '†Súscipe in celum'. BL-52359:99r. has no flat at Dóminus'; Abraham' is set C.F.FGAB); 'stellas' is set DFECD.A. BL-52359:99r. has 'Súscipe'. BL-52359:99r. omits 'Deo' and its music; there is no flat at 'justíciam'; the final repetition is to 'Súscipe'. PEN:62r. has no flat at 'Sancto'.

⁴⁴ 1519:104v. 'de fide.'

⁴⁵ In AS:143. this responsory is set a fourth lower, using no accidentals; 'autem' is set BGAG.ED. In 1519:140v. this responsory uses B \flat throughout. In BL-52359:99r. this responsory has no B-flats; 'autem' is set ECD.AG. BL-52359:99r. omits 'tecum' and its music; 'sanctificétur' is set Fe.DC.DE.ECEFG.E; 'omne' is set C.AG; 'signum' is set FEDCDED.E; 'inter' is set GA.AGFGf; 'gentes' appears to be set EDE.E. In PEN:62r. 'masculínus' is set G.A.CCD.C.

⁴⁶ In 1519:141r. 'viam' is set AGFEGAGAB \flat .A; 'túi' is set D.DCFEG. BL-52359:99v. has no flats at 'Abraham' and 'viam'; 'vidit. Tres' suggests that the repetition begins at the first 'tres', but the cue at the end of the verse is to the second 'tres'; the second 'vidit' is set FED.DEDDC; 'vidisset eos cucúrrit' is set G.GA.G G.G G.GA.G. BL-52359:99v. has 'eórum', not 'illórum'. In PEN:62r. 'adorávit' is set A.AGAGFE.DEFEF.ED.

⁴⁷ *Legendum forsán* 'procurabit.' [SB:dxlvi.]

⁴⁸ 'parce (inquit) Dominus' *Chevallon* A.D. 1535. [SB:dxlvii.]

⁴⁹ In 1519:141v. 'túi' is set D.DCFEG. In BL-52359:99v. 'clamor' is set D.DFGEFE; 'Dóminus' is set DAAGFGAGAB \flat .A.A; 'Sodomórum' is set A.GF.G.DFDCC. BL-52359:99v. has 'clamóre'. BL-52359:99v. does not indicate B-flat at 'Dóminus' or at 'ópere'; 'a te Dómine' is set GAF GA GA.AB \flat .A.A; 'Spirítui Sancto' is set FE.DE.DD.C EFDCC.D. PEN:62r. has no flat at 'ópere'; 'Spirítui Sancto' is set FE.DEDC.FEG.EDEFD CD.D.

⁵⁰ 1519:141v.

- ⁵¹ *Gregorii* in Evangelia Lib. I. Homil. II. *Opera* I. 114o. [SB:dxlix.]
- ⁵² In 1519:141v. and BL-52359:100r. 'Dómine mi' is set GFAG.FG.G G. PEN:62v. and WO-160:81 accord with AS:144. In BL-52359:110r. 'delébo propter' is set D.EDCE.ED FGA.AGACCBAG. In PEN:62v. 'justos' is st C.CBAG.
- ⁵³ BL-52359:100r. omits 'Dóminus Deus' and its music; 'Sódomam' is set D.DEFEF.ED; the second 'Abraham' is set A.GFE.GA; 'consúrgens' is set G.FDED.ED; 'et evértas' is set AAG ED.EFe.D; 'longe' is set AGAFGEFE.DC.
- ⁵⁴ In AS:145. a natural sign appears at 'filium'. In 1519:142r. and PEN:62v. 'eum' is set DFEFDE.ED. BL-52359:100v. follows AS:145. WO-160:81 has DFEF.ED. In BL-52359:100r. 'Temptávit' is set DFFG.DEFED.ED; the first flat appears after the B in 'Abraham'; 'Abraham' is set A.FAB[\flat]GFD.FDFGGD; 'et dixit' is set FEGA FGAG.FE; 'quem' is set AGA; 'Ysaac' is set FG.EFGGF.F 'holocástum' is set C.D.DDED.ACDC. In PEN:62v. 'diligis' is set FGA.A.FGA.
- ⁵⁵ PEN:63r. includes here the text only (and blank staves) of the \mathcal{R} . *Igitur Abraham de nocte*. This \mathcal{R} . appears in the Appendix with music from the only other known source, WO-160:41r.
- ⁵⁶ In 1519:142r. 'exténdas' appears in the F-clef, implying B \flat ; yet the clef-change found in AS:146. suggests B \natural . BL-52359:100v. transposes the music up a fourth, precluding the flattening of this note. In BL-52359:110v. 'Dómini' is set GAFDF.FGAGA.AG; 'tíneas' is set B \flat B \flat GF.FGB \flat B \flat ; 'ángelus' is set G.G.GF. In 1519:142r. 'dicens' is set EGFED.ED.
- ⁵⁷ In 1519:142v. 'salute' is set ACBC.CABG.G. In BL-52359:110v. 'mei Abraham' is set A.GF A.CB.CDDC; 'salúte' is set AC.CACG.G; 'domum Dómini' is set GA.G AG.G.GACBABCBA.
- ⁵⁸ PEN:63r. includes here the text only (and blank staves) of the \mathcal{R} . *Dormívit Abraham*. This \mathcal{R} . appears in the Appendix with music from WO-160:41r.
- ⁵⁹ In BL-52359:100v. and PEN:63v. this antiphon appears a fifth lower; there are no accidentals. BL-52359:100v. and PEN:63v. have 'et factus'; 'et' is set F. In BL-52359:100v. 'factus' is set FAB \flat .AG; 'michi' is set B \flat .AGFE.
- ⁶⁰ IN BL-52359:101r. 'adjútor' is set CA.B.A.
- ⁶¹ In 1519:143r. only 'Spíritu' has a flat. In BL-52359:101r. 'Benedic"amus' is set C.C.DE.EDFE.E. BL-52359:101r. has no flats.
- ⁶² In 1519:143r. 'Dómini' is set DE.E.E. In BL-52359:101r. 'laudent' nomen' is set E.D.E.Dc.
- ⁶³ In 1519:143r. 'scripta' is set C.B. In BL-52359:101r. 'consumabúntur' is set A.AC.G.Fe.F; 'que' is set FA; 'de' is set FD.
- ⁶⁴ In BL-52359:101r. 'clamábat' is set F.GB \flat G.A.
- ⁶⁵ BL-52359:101r. omits 'cecus'.
- ⁶⁶ In BL-52359:100r. 'secus viam' is set E.D C.C.
- ⁶⁷ BL-52359:101r. has 'ad eum'.
- ⁶⁸ In 1519:134v. 'jussit' is set F.G; 'quid' is set CDc; 'rés Spice' is set E.CD.D.
- ⁶⁹ 1519:144r.
- ⁷⁰ 1531:86r. has 'ut fáciam'; 1531:86r. omits 'tibi'.
- ⁷¹ 1519:144r.

Notes.

⁷² This antiphon does not appear in 1531 or 1519. It would seem that this antiphon and the next were deleted, seeing that the Office of the Virgin would take their places.

⁷³ This antiphon does not appear in 1531 or 1519. In AS:148. 'crucifigendum' is set G.E.FE.D.D. BL-52359:101v. has 'ad crucifigendum'.

⁷⁴ 1519:144r.

⁷⁵ 1519:144r. indicates tone VIII.i. In 1519:144r. 'Deo' is set G.G.