

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 24.

Pages 1003-1046.

ij. Sunday of Quadragesima.
ij. week of Quadragesima.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXIX.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published July 1, 2019.
Revised August 2024.

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[*The Second Sunday of Quadragesima.*]

1. **A.** **¶** On the 2. Sunday of xl. let all be sung of the History.
On Thursday let be sung the 1. ferial *R̄*. and the other on Saturday together with the *R̄. Father, I have sinned.* 1045. Nevertheless in leap-year let the service of the Apostle [Matthias]¹ be made on Saturday and then the 2. ferial *R̄.* is sung on Friday. And let the *R̄. Father, I have sinned.* be omitted in this year. And then from this Saturday until the beginning of the History *In principio.* 1. **G.** must be observed for the Sunday Letter and let it be begun on the 3. Sunday of xl.
2. **A.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
Wednesday and Thursday are Feasts of ix. Lessons [of David and Chad],² all from the Common of one Confessor and Bishop.
On Friday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
3. **A.** **¶** On the 2. Sunday of xl. let all be sung of the History.
On Wednesday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
4. **A.** **¶** On the 2. Sunday of xl. let all be sung of the History and let the Feast of Saint Gregory be deferred until the morrow, and at 2. Vespers which will be of the Feast let there be a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial *R̄.* and the other one on Friday. And let the *R̄. Father, I have sinned.* be omitted in that year.
Saturday is of Saint Edward, Chapter *Blessed is the man that shall continue in wisdom.* [766].
5. **A.** **¶** On the 2. Sunday of xl. the service is of the Sunday. 2. Vespers shall be of S. Cuthbert with a solemn Memorial of the Sunday.
On Friday is sung the 7. *R̄.* of the History together with the 2. ferial *R̄R̄.* and the *R̄. Father, I have sinned.* is omitted.
Saturday is of the Annunciation, 2. Vespers shall be of the Feast with a solemn Memorial of the Sunday.
1. **B.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
On Friday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
Thursday is of Saint Matthias. In leap-year let the service of the Apostle be

made on Friday and the 1. ferial R̄. is sung on Thursday, and then from this Saturday until the beginning of the History *In principio*. 1. A. must be observed and let it be begun on the 3. Sunday of xl.

2. B. C On the 2. Sunday of xl. all is said of the History.

On Tuesday and Wednesday are Feasts of ix. Lessons [of David and Chad],³ all from the Common of one Confessor and Bishop.

Let the 1. ferial R̄. be sung on Friday : and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

3. B. C On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other on Friday and the R̄. *Father, I have sinned.* is omitted.

Saturday is of Saint Gregory, Chapter *Behold a great priest.* [889]. 2. Vespers shall be of the Feast, with a solemn Memorial of the Sunday.

4. B. C On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is said the 1. ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

Friday is of Saint Edward. Chapter *Blessed is the man that shall continue in wisdom.* [766]. R̄. *Blessed is the man that endureth.* [797]. Ant. *This is a holy man.* [765].

5. B. C On the 2. Sunday of xl. the service is of the Sunday and let the Feast of S. Cuthbert be deferred until Tuesday, and on Thursday is sung the 1. ferial R̄. and the other two on Saturday.

Friday is of the Annunciation, a solemn Memorial of the fast at both Vespers but not at Mass.

1. C. C On the 2. Sunday of xl. the service is of the Sunday. 2. Vespers shall be of Saint Peter with a solemn Memorial of the Sunday.

On Friday is sung the 1. ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

Wednesday is of the Apostle [Matthias].⁴ However in leap-year let the service of the Apostle be made on Thursday, and from this Saturday until the beginning of the History *In principio*. 1. B. must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.

2. C. C On the 2. Sunday of xl. the service is of the Sunday.

Monday and Tuesday are of the Saints, ix. Lessons [of David and Chad], all from the Common of one Confessor and Bishop.

On Friday is sung the 1. ferial R̄. and the other on Saturday together with the R̄.
Father, I have sinned. 1045.

3. C. On the 2. Sunday of xl. the service is of the Sunday, with nothing of the Virgin [Perpetua]⁵ except a Memorial at Matins and at Vespers of Saint Mary.

On Wednesday is sung the 1. ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

Friday is of S. Gregory. Chapter *Behold a great priest.* [889].

4. C. On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other on Friday and the R̄. *Father, I have sinned.* is omitted.

5. C. On the 2. Sunday of xl. all is said of the History, and let the Feast of S. Benedict be deferred until the morrow.

On Friday is sung the 1. ferial R̄. and the other on Saturday together with the R̄.
Father, I have sinned. 1045.

Thursday is of the Annunciation, with a Memorial of the fast at both Vespers and at Matins but not at Mass.

1. D. On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

2. D. On the 2. Sunday of xl. the service is of the Sunday, and let the Feast of S. Peter be deferred until the morrow.

On Tuesday is sung the 1. ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

In leap-year let the service of Saint Matthias be made on Wednesday and thenceforth until the beginning of the History *In principio.* 1. C. must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.

3. D. On the 2. Sunday of xl. the service is of the Sunday and let the Feast of S. David be deferred until the morrow.

On Monday and Tuesday are Feasts of ix. Lessons. Prayer &c. from the Common of one Confessor and Bishop.

On Tuesday is sung the 1. ferial R̄. and the other on Saturday together with the Responsory *Father, I have sinned.* 1045.

4. D. On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other on Saturday together with

the *R̄. Father, I have sinned.* 1045.

5. **D.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
 On Thursday are sung the ferial *R̄R̄.* and the *R̄. Father, I have sinned.* is omitted in this year.
1. **C.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
 On Wednesday is sung the 1. ferial *R̄.* and the other on Friday and the *R̄. Father, I have sinned.* is omitted.
2. **C.** **¶** On the 2. Sunday of xl. the service is of the Sunday. 2. Vespers shall be of the Apostle [Matthias]⁶ : with a solemn Memorial of the Sunday.
 On Thursday is sung the 1. ferial *R̄.* and the other on Friday and the *R̄. Father, I have sinned.* is omitted in this year.
 Saturday is of Saint David, ix. Lessons, all from the Common of one Confessor and Bishop.
 In leap-year let the service of the Apostle be made on Tuesday.⁷ And thenceforth until the beginning of the History *In principio.* 2. **D.** must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.
3. **C.** **¶** On the 2. Sunday of xl. the service is of the Sunday and let the Feast of Saint Chad be deferred until the morrow.
 Monday is of Saint Chad, ix. Lessons, all from the Common of one Confessor and Bishop.
 On Thursday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
4. **C.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
 On Thursday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
5. **C.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
 On Wednesday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
1. **F.** **¶** On the 2. Sunday of xl. the service is of the Sunday.
 On Wednesday is sung the 1. ferial *R̄.* and the other on Saturday together with the *R̄. Father, I have sinned.* 1045.
2. **F.** **¶** On the 2. Sunday of xl. the service is of the Sunday and let the Feast of the Apostle [Matthias]⁸ be deferred until the morrow. 2. Vespers shall be of the Apostle with a solemn Memorial of the Sunday.

On Thursday let the ferial *R̄R̄*. be sung and let the *R̄*. *Father, I have sinned.* be omitted.

On Friday and Saturday are Feasts of ix. Lessons [of David and Chad],⁹ all from the Common of one Confessor and Bishop. If it shall be a leap-year : [the Feast of David shall be on Saturday and]¹⁰ then from this Saturday until the beginning of the History *In principio*. 2. *℟*. must be observed for the Sunday Letter, and let it be begun at the 3. Sunday in Quadragesima.

3. *℟*. *℟* On the 2. Sunday of xl. the service is of the Sunday, at 1. Vespers let a Memorial of Saint Chad be made.

On Wednesday is sung the 1. ferial *R̄*. and the other on Saturday together with the *R̄*. *Father, I have sinned.* 1045.

On Thursday¹¹ a Memorial of the Virgins [Perpetua and Felicity]¹² at Vespers and at Matins of Saint Mary.

4. *℟*. *℟* On the 2. Sunday of xl. the service is of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other on Saturday together with the *R̄*. *Father, I have sinned.* 1045.

5. *℟*. *℟* On the 2. Sunday of xl. the service is of the Sunday.

On Friday is sung the 1. ferial *R̄*. and the other on Saturday together with the *R̄*. *Father, I have sinned.* 1045.

1. *℟*. *℟* On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other on Friday. And *R̄*. *Father, I have sinned.* is omitted.

In leap-year let the service of the Apostle [Matthias]¹³ be made on the next following Monday : and on Saturday let the ferial *R̄R̄*. be sung together with the *R̄*. *Father, I have sinned.* 1045. And then from this Saturday until the beginning of the History *In principio*. 1. *℟*. must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.

2. *℟*. *℟* On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other on Saturday together with the *R̄*. *Father, I have sinned.* 1045.

Thursday and Friday are of the Saints, ix. Lessons [of David and Chad].¹⁴ All from the Common of one Confessor and Bishop.

3. *℟*. *℟* On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other on Saturday together with

the R̄. *Father, I have sinned.* 1045.

4. ④. ❶ On the second Sunday of Quadragesima the service is of the Sunday. 2. Vespers shall be of Saint Gregory. Chapter *Behold a great priest.* [889].
[97r.]

On Friday is sung the 1. ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

5. ④. ❶ On the 2. Sunday of xl. the service is of the Sunday, and let the Feast of Saint Edward be deferred until the morrow.

On Friday is sung the first ferial R̄. and the other on Saturday together with the R̄. *Father, I have sinned.* 1045.

¶ *The ij. Sunday [in Quadragesima.]*¹⁵

At [j.] Vespers.

Antiphon. Blessed be. [410].

Ps. *The same.* (144./cxliij.) [410].

Chapter. (1. *Thess. iv.* [1.])

WE pray and beseech you in the
Lord Jesus, that as you have
received from us, how you ought to

walk, and to please God, so also you
would walk, that you may abound the
more.

R. May God give thee. *ijj.* 103.

Hymn. In solemn course. 931.

V. God hath given his angels [charge over thee].¹⁶ 934.

Domine bonum est nos hic esse. AS:160; 1519:155v; 1531:97r.

Ant.
I.iii.

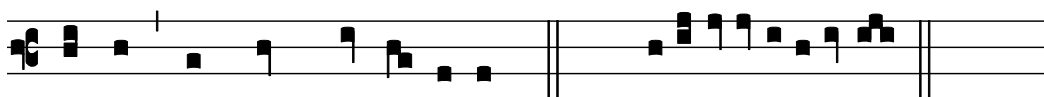


2327.

Ord, it is good * for us to be here, if thou wilt,



let us make here three ta-berna-cles : one for thee, one for



Mo-ses, and one for E-li- as. *Ps.* My soul doth magnify. 55*.

Prayer.

God, who seest us to be
destitute of all strength, keep
us within and without : that we may

be defended in body from all
adversities, and cleansed in mind from
evil thoughts. Through Jesus Christ.

¶ *At Matins.*

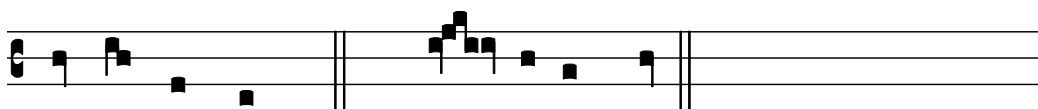
Deus magnus Dominus. AS:161; 1519:155v; 1531:97r.¹⁷

1062.

Invit.
VII.ii.



He Lord * is a great God. †And a great king



a-bove all gods. *Ps.* Come let us praise. 45*.

Hymn. Dispense of the gifts of heaven. 940.

¶ *In the j. Nocturn.*

Ant. Serve ye the Lord. [17].

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

℣. He shall say to the Lord. 941.

¶ *On this Sunday at the first Nocturn and through [the whole]¹⁸ week let the Lessons be read concerning Isaac when the service is of the Temporale : until Joseph.*

First Lesson. (*Gen. xxvij. [1.]*)



Saac was old, and his eyes were dim, and he could not see : and he called Esau his elder son, and said to him : My son ? And he answered : Here I am. And his father said to him : Thou seest that I am old, I know not the day of my death. Take thy arms, thy quiver,

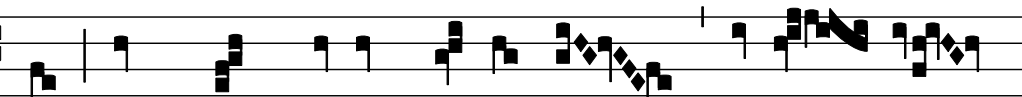
and bow, and go abroad : and when thou hast taken some thing by hunting, make me savoury meat thereof, as thou knowest I like, and bring it, that I may eat : and my soul may bless thee before I die. But thou.

Tolle arma tua. AS:161; 1519:155v; 1531:97r.

1. Resp.
VII.

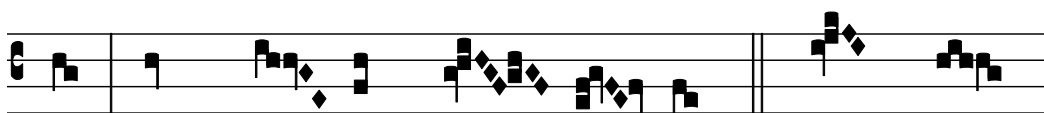


Ake * thy arms, thy qui- ver and thy



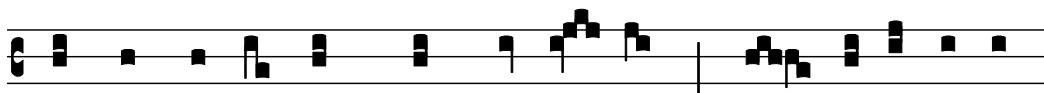
7767.

bow : and bring me of thy hun-ting, that I may

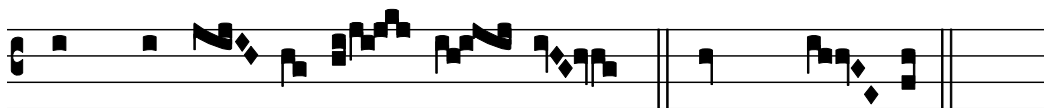


7767a.

eat. †And my soul may bless thee. ⁊. And when



thou hast ta-ken something by hun-ting : make me sa-voury



meat thereof, that I may eat. †And my soul.

Second Lesson. [Gen. xxvij. 8.]

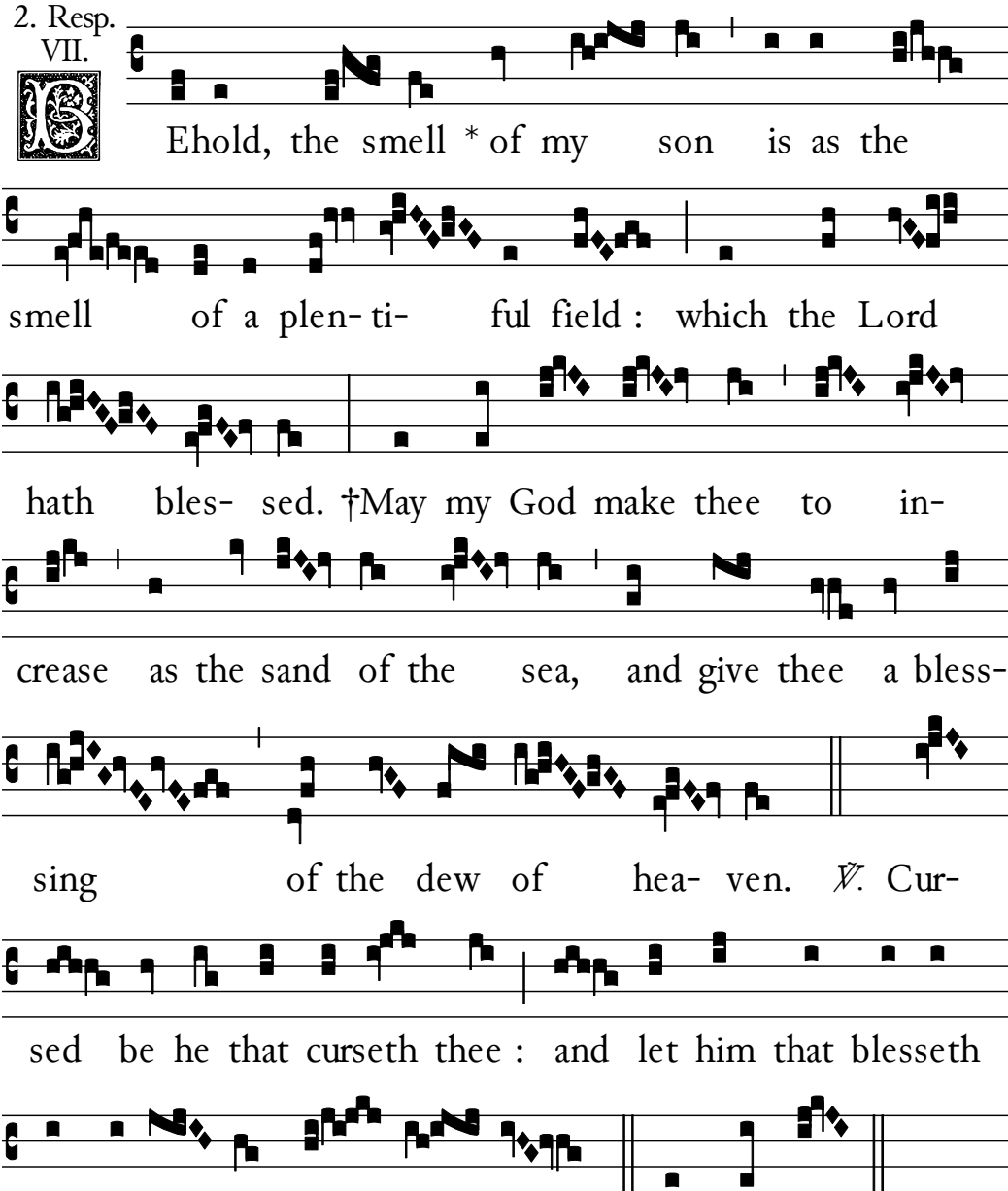
Now, therefore, my son, follow my counsel : and go thy way to the flock, bring me two good kids of the best, that I may make of them meat for thy father, such as he gladly eateth : which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her : Thou knowest that Esau my brother is a hairy man, and I

am smooth.¹⁹ If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him : Upon me be this curse, my son : only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. But thou.

The ij. Sunday in Quadragesima.

Ecce odor filii mei. AS:161; 1519:156r; 1531:97r.²⁰

6601. 2. Resp. VII.



Behold, the smell * of my son is as the
smell of a plen- ti- ful field : which the Lord
hath bles- sed. †May my God make thee to in-
crease as the sand of the sea, and give thee a bless-
sing of the dew of hea- ven. ✠. Cur-
sed be he that curseth thee : and let him that blesseth
thee be fil- led with bles- sings. †May my God.

Lesson iij. [Gen. xxvij. 14.]

| | |
|--|---|
| <p>And his mother dressed meat, such as she knew his father liked. And she put on him very good</p> | <p>garments of Esau, which she had at home with her : and the little skins of the kids she put about his hands, and</p> |
|--|---|

covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said : My father ? But he answered : I hear. Who art thou, my

son ? And Jacob said : I am Esau thy firstborn : I have done as thou didst command me : arise, sit, and eat of my venison, that thy soul may bless me.

Det tibi Deus. AS:162; 1519:156v; 1531:97r.²¹

3. Resp
VII.

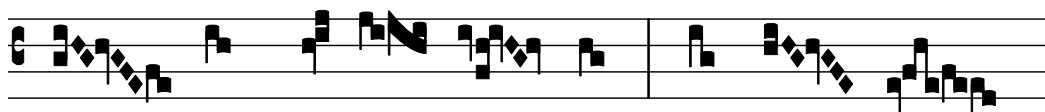


6415.

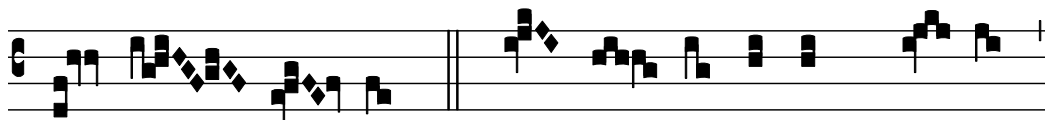
Ay God give thee * of the dew of heaven,



and a-bundance of the fatness of the earth : let peo-

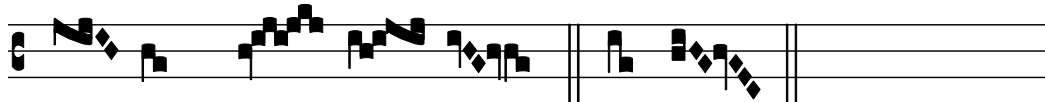


ples and na-tions serve thee. †Be thou lord



6415a.

of thy breth- ren. ✠. And let thy mother's child-ren



bow down be- fore thee. †Be thou.

✠. Glory be. 105*. †Be thou.

¶ *In the ij. Nocturn.*

Ant. Thou hast no need. [30].

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

✠. He hath delivered me. 946.

Middle Lessons from a Sermon of Blessed John, Bishop.

Lesson iiij.

Rebecca carried twins, brothers, in the womb : from the first, before being born, <they were> warriors. The mother senseth the sons contending before she knoweth <them>, endureth before she seeth : sustaineth before she discerneth. She was permitted to feel the combat of sons : which were not yet permitted to be born. The contest between the brothers is carried on in the womb, the battle between the unborn is joined, the maternal organs are shaken : and neither is <she> hurried to the first beginnings, but before the new beginnings the struggles are made known. I should wish to know the causes of such a struggle : I should wish to treat the affairs of that battle. What hath intervened, what hath been done, what reason of fighting, what cause of conquering, before which spectator is it conducted, before which judge is it taken up ? What is promised to the victor, what, on the other hand, is denied to the vanquished ? Who had taught <them> to contend, who had shewn <them how> to fight ? But it is known by all <that> in the contest of these brothers : are expressed the causes of two peoples. For God

wiseth to shew future <things> before they should come : to shew how <they> should be before they occur. Moreover <one> is not able to pre-judge the contest : if the merits agree not with the battle. But God, knowing the future : willeth a strange contest to be practised. He giveth affections to be disputed : he sheweth vows having been conquered. He appointeth himself the spectator : he sheweth himself the judge. The contest is carried on from God in the presence of God which had brought forth : and with the mother witnessing what <she> perceived. For the mother was able to perceive the contest : <that she> was not able to see. At last <she> asketh the Lord. What is, (she sayeth,) O Lord, that which is borne ? What is it which is carried in my womb to witness to thee ? What is to be done with those about to be born : who are struggling to come forth ? Or what pledge of children shall I receive, when I should be thus shaken with the struggle of the unborn ? Two peoples (saith the Lord) are in thy womb, and two nations shall be divided out of thy womb : and one people shall overcome the other, and the elder

The ij. Sunday in Quadragesima.

shall serve the younger. O venerable
foreknowledge of God. Nations are
denoted in both of the brothers,

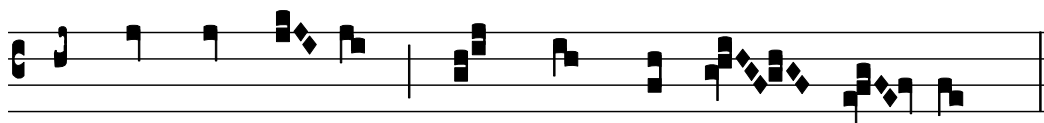
peoples are declared in each : indeed
the same are called peoples and
nations.

Dum iret Jacob. AS:162; 1519:156v; 1531:97v.²²

4. Resp
VII.



Hen Ja- cob * went out from Beershe- ba, and

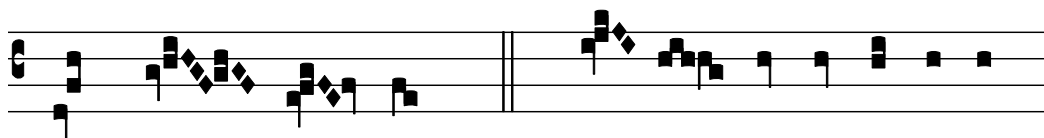


6547.

went on to Ha- ran : God spoke to him, say- ing.



†The land where-in thou sleepest, I shall give to thee,

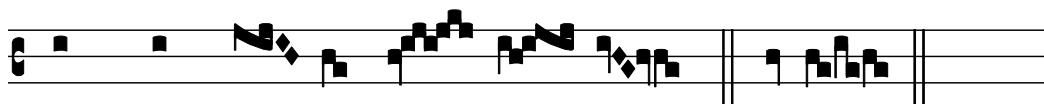


6547a.

and to thy seed. ✠. Ja- cob built an al-tar of



stones in ho-nour of the Lord, pour- ing oil on top of it :



and God bles- sed him, say- ing. †The land.

Lesson v.

THe names of future offspring
are bestowed upon the children :
and until now the names of the

unborn are unknown. For they are
called parents : which had not yet
taken the name of children. They are

called fathers : which had not yet been born, as they became fathers before they were sons, they became fathers before they were children. The merits of both are shewn : but not yet is the cause of the work <shewn>. What is merited to each is declared : but the the merits of the causes are silent. The meaning is brought forward by God : but who is deserving is as yet not born. Judgment is made known from heaven : but who is judged is as yet detained in the womb. Judgment precedeth conduct : the meaning is prior to the deeds. Neither is the time awaited : when the merits should be weighed. The power of investigation : knew all before any should be born. Meanwhile, the contest neglected not even the birthing : when the lesser grasped the heel of the greater, either <he> desireth to be born first, or by such a gesture sheweth himself the victor. Still, the greater hasteneth into the light : and as yet he²³ is kept in the belly. He seeketh to be born first : lest he be also defeated in this by the brother. He wisheth to hide the shame with haste : he desireth to alter disgrace with speed. He feareth to appear to be defeated : before <he is> born. But God hath already indicated to the mother the outcome

of the contest : and also indicateth the manner of being born. Whence Jacob is rightly called the supplanter. But each parent distinguisheth in affection : one of the begotten. Thus the father <taketh> the greater : the mother taketh the lesser. The father is comforted to love the conquered in the womb : the mother, however, loveth the victor whom, fighting, she seeth not. The father wisheth the vanquished to be equal with the victor : if the ways of the conquered might be changed by malice. Thus the aforesaid hurry to be made whole : they hasten to be born, which had been divinely announced. And then she, being set in the house, cooketh <for> Jacob savoury meat : she is seized with desire at Esau's coming from the field, but evilly is desired what is obtained by loss of welfare. Because contrarily is it desired when welfare is dispersed by eating : or else is slaughtered in the destruction of life. Troublesome indeed is hunger which is fed so that it should ruin, which pernicious hunger on that account is excluded, that would nourish the evil in a man. For trade is ruinous if health is expended for food : or paltry <things> are purchased at a high price. Truly the primacy of Esau was doomed by

sluggish desire, and Jacob through extravagant desire took the same : what²⁴ Esau long since was not able to possess, which he had lost while still in the womb. Finally the possession of Esau is restored : Jacob taketh back his own. Now Jacob is

made first by blessing : which had been last by birth. The first place with cause he handed over : which for some time nature had denied. Nor for long was he unworthy to be able to usurp his favour : that Jacob merited to receive before he was born.

Dum exiret Jacob. AS:162; 1519:157r; 1531:98r.²⁵

5. Resp.

I.



Hen Ja-cob * went out from his own land, he

saw the glo-ry of God, and said, How terrible is

this place. †This is none o-ther but the house of God

and the gate of hea- ven. ⁊. Indeed the Lord is in

this place : and I knew it not. †This is.

6540.

6540a.

Lesson vj.

Meanwhile the blessing of inheritance from the father is

appointed for Esau : and from the same the pleasure of food is requested.

Make to me, O son, he saith, the food that I love : that eating I shall bless thee before I depart from this life. But Esau knew not how to please him with food : because <the other> had already pleased <him> by merit. He knoweth him not most suitable for blessing : to whom he himself had delivered the first place. At length he went hunting, that he should accomplish the orders : he was delayed and hindered. What was sought was made difficult : that the father's blessing might be accomplished in Jacob. Esau sought to find what the father disdained : <the other> should dread that he desireth to take in what the father hath already fattened. The mother exhorteth Jacob <her> most beloved son : she telleth the words of the father to the brother, she relateth the order for food. She speaketh the fulfillment of the promise of blessing : if those things which were ordered to be done are to be completed, let him hasten. Jacob was forced to declare what he was not : to deceive as to who he was. He was forced, I say, himself to simulate <his> brother : to lie the more. Indeed, he proceeded to bring two kids from the flock, with hide of which he might conceal <his> bare arms and neck : that he might

simulate the hairy appearance of <his> brother. And thus the mother prepareth delectable fare : <which> the son bringeth in to the father. The father was amazed at the swift arrival of the son. What is this, he saith, that thou hast come so quickly ? What the Lord gave (he saith) : I brought unto thee. Arise, eat what thou hast desired : that thou might bestow the blessing that thou hast promised. Come hither to me, he saith, son, that I may feel thee : and see whether thou be my son Esau. Come hither, he saith, to me, that with touch he might perceive what he was not able to see with <his> eyes : by feeling he might understand what by sight he discerned not. The two senses, that is hearing and touch, contend in the saintly father, to whom that which lay hidden would have been revealed : but hearing indicateth what touch knoweth not. For the garment deceiveth the father : but the voice revealeth the truth. The voice reporteth where the garment deceiveth : the tongue layeth bare what the coverings disguise. With a garment to be sure the brother deceiveth : but by the sound of words who he is is revealed. Whence the most saintly Jacob is divided before the father into two, for

The ij. Sunday in Quadragesima.

by the clothing he feigneth another :
 but the voice delcareth the truth.
 Clothing simulateth the greater : but
 speech conceleth not the lesser.
 Thus indeed, that which is pretended
 is alien : while that which is genuine

is distinguished by the voice. That
 <the one> might be worthy of the
 blessing which is proper, <the other>
 merited to be disinherited from what
 had been another's.

Si Dominus Deus meus. AS:163; 1519:157r; 1531:98r.²⁶

6. Resp.
 I.



From the Lord * my God shall be with me

in this way by which I walk, and shall keep me, and

shall give me bread to eat and raiment to put on,
 and will bring me back with safe-ty. †The Lord shall

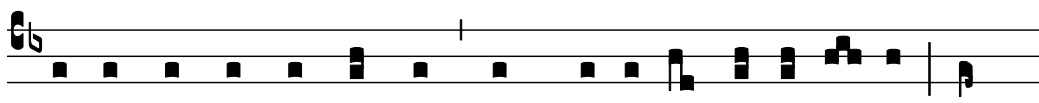
be my re- fuge, and this stone shall be for a sign.

And Ja-cob a-ris-ing in the morning, took the stone

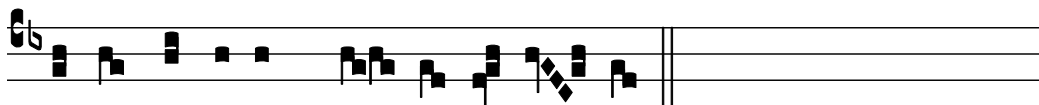
And Ja-cob a-ris-ing in the morning, took the stone

7650.

7650b.



he had laid under his head, and set it up for a ti- tle : and



pouring oil upon the top of it, said.

†The Lord. ⁊. Glory be. 103*. †The Lord.

¶ *In the iij. Nocturn.*

Ant. The commandment. [40].

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

⁊. He will overshadow thee. 950.

[*The Gospel*]²⁷ according to *Matthew.* (xv. [21.])

[*Lesson vij.*]



AT that time, Jesus went from thence, and retired into the coasts of Tyre and Sidon. And behold a woman of Canaan who came out of those coasts, crying out, said to him : Have mercy on me, O Lord, thou Son of David : my daughter is grievously troubled by a devil. And that which followeth.


A Homily of Blessed Jerome, Priest.

(*On Matt. xv.*)²⁸

Leaving behind the scribes and pharisees, the false accusers, he west over into the coasts of Tyre and

Sidon : that he might minister to the Tyrians and Sidonians. Now a woman of Canaan was coming out of those particular borders : crying out that she might obtain health for <her> daughter. Observe that in the fifteenth chapter the daughter of Canaan is healed. Have mercy on me, O Lord, thou son of David : my daughter is grievously troubled by a devil. Thence, to be sure, she hath known to call upon the son of David : because she had now come out from her coasts, and abandoned the errors of the Tyrians and Sidonians, changing <her> place and <her> faith.

Erit michi Dominus. AS:163; 1519:157v; 1531:98r.²⁹

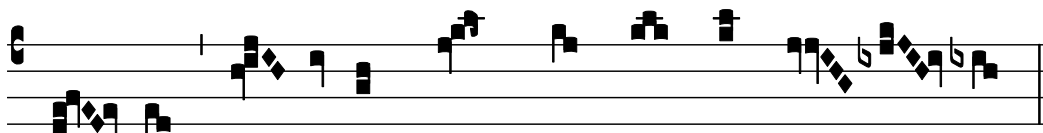
7. Resp. I.  6668.



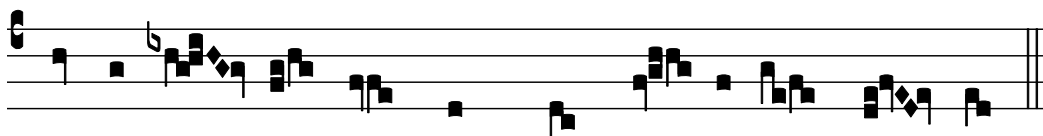
He Lord * shall be my God, and this stone



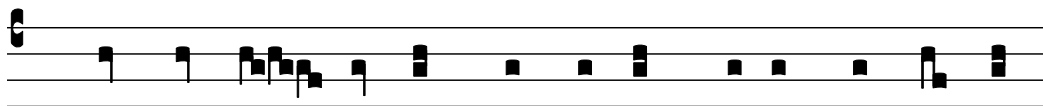
which I have set up for a ti-tle shall be cal-led the house



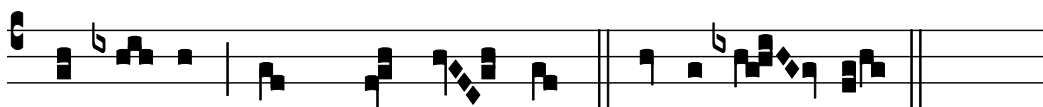
of God, and of all things that thou shalt give to me.



†I will of- fer tithes and peace-of- fer-ings to thee.



∅. If the Lord my God shall be with me in this way by



which I walk : and shall keep me. †I will of- fer.

[98v.]

Lesson viij.

MY daughter is grievously trou-
bled by a devil. I think the
daughter of the Church to be the
souls of believers which <were>
grievously troubled by a devil : know-
ing not the Creator and adoring


stones. Who answered her not a
word. Not from pharisaical pride nor
from arrogance as of scribes : but lest
he should seem to be in contradiction
to the sentence by which he had
commanded, Go ye not into the way

of the Gentiles, and into the city of the Samaritans enter ye not. For he was unwilling to give opportunity to false accusers : and he reserved the

complete salvation of the Gentiles to the time of <his> passion and the resurrection.

Dixit angelus ad Jacob. AS:164; 1519:158r; 1531:98v.³⁰

6465. 8. Resp.
VII.



He Angel * said to Ja-cob, Let me go, it is
 day-break. He answer-ed him, I will not let thee go :
 except thou bless me. †And he blessed him
 6465a. in the same place. ⁊. With bles- sing will I bless
 thee : and mul-ti- ply thee. †And he blessed.

Ninth Lesson.

STill, at that time, the disciples, knowing not the mysteries of the Lord, either moved with pity besought on behalf of the woman of Canaan (whom another evangelist called Syrophenician) or desired to be

rid of her importunity : because not mild but harsh medicine is often called for. And he answering, said : I was not sent but to the sheep that are lost of the house of Israel. It is not that he was not sent also to the

The ij. Sunday in Quadragesima.

Gentiles : but <he was> sent first to Israel, so that with them not receiving the Gospel he might justly

pass on to the Gentiles. But thou, O Lord.

Minor sum cunctis. AS:164; 1519:158r; 1531:98v.³¹

9. Resp.
IV.



am not worthy * of the least of all thy mer-

cies, O Lord of A- bra- ham : with my staff I passed o-ver

this Jordan : and now I re-turn with two compa-

nies. †De-liv- er me, O Lord, from the hand of

E- sau. ‡For greatly doth my heart trem- ble, fear-

ing him. ⁊ Thou didst say that thou wouldst do

well to me : and mul-ti-ply my seed like the sand of

7156.

7156b.


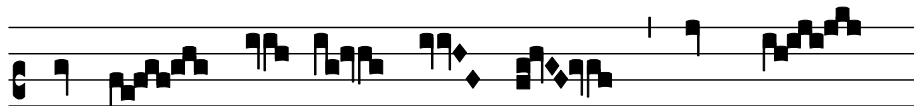


the sea. †De-liv- er. ⁊. Glo-ry be. 104*. ‡For greatly.

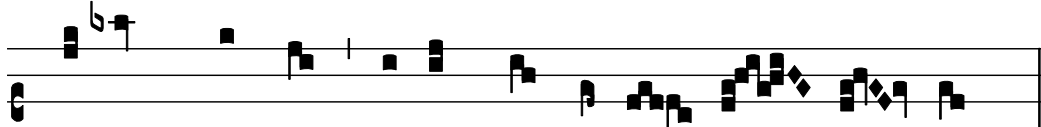
¶ *Ferial Responsories.*

Oravit Jacob et dixit. AS:165; 1519:158v; 1531:98v.³²

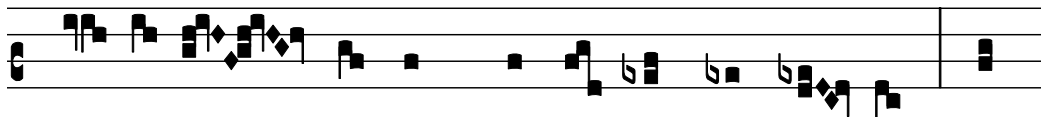
7334. Resp. VIII.

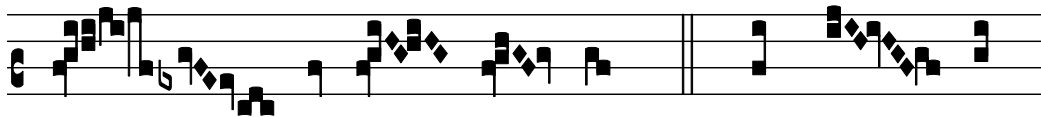
A-cob pray- ed, * and said, O Lord,




who saidst to me, Re-turn to the land of thy birth.




†De- liv-er me from the hand of my bro-ther. ‡For

7334a.  great- ly do I fear him. ⁊. O God, in



whose sight my fathers walk-ed : O Lord which feedest



me from my youth up. †De- liv-er me.

⁊. Glory be. 105*. ‡For greatly.

The ij. Sunday in Quadragesima.

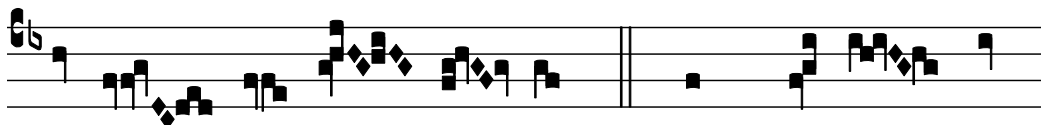
Vidi Dominum facie. AS:165; 1519:159r; 1531:98v.³³

Resp.
VI.



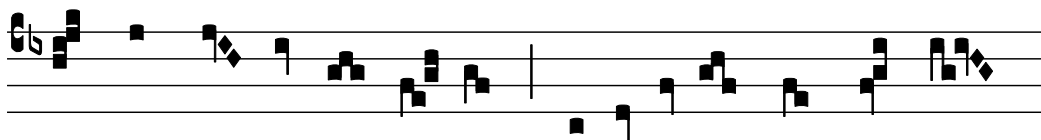
7874.

have seen the Lord * face to face. †And

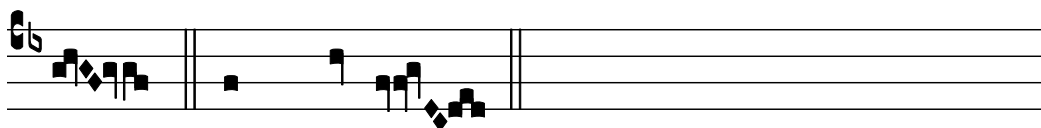


7874a.

my soul has been sav- ed. ⁊. And he said, Thou



shall not be cal-led Ja- cob : but Isra- el shall be thy



name. †And my soul.

⁊. Glory be. 105*. †And my soul.

This preceding Responsory Jacob prayed. shall be the third R̄. when the ij. Nocturn is first sung during the week : and let the R̄. I have seen the Lord. be sung on Saturday before the Responsory Father, I have sinned. And if any Feast of ix. Lessons should fall on the Saturday : then the aforesaid R̄. namely I have seen the Lord. shall be the ij. R̄. when for the last time in the week shall be sung from the feria, and then let it be sung with Gloria Patri. And then let the R̄. Father, I have sinned. be omitted in that year.


[*Before Lauds.*]

⁊. He hath delivered me. 955.


¶ *At Lauds.*

Domine labia mea aperies. AS:165; 1519:159r; 1531:98v.³⁴

2355. 1. Ant.
VII.ii.



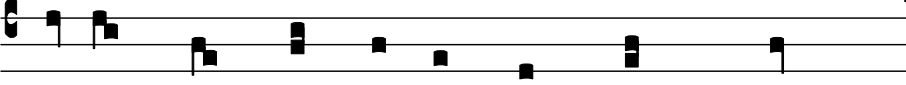
Q Lord, * thou wilt open my lips : and my mouth



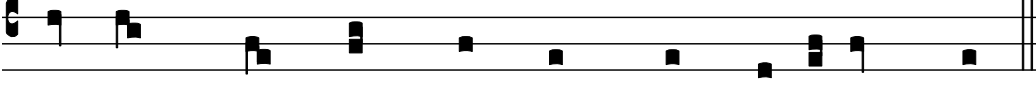
shall de-clare thy praise. *Ps.* Have mercy on me. (*l.*) [215].

Dextera Domini fecit virtutem. AS:166; 1519:159r; 1531:98v.

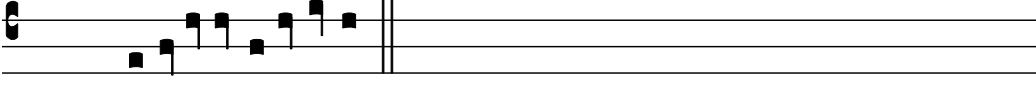
2185. 2. Ant.
VIII.ii.



T He right hand * of the Lord hath wrought strength :




the right hand of the Lord hath ex-alted me.



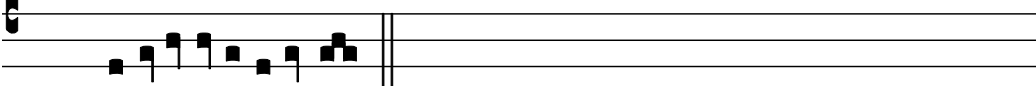
Ps. Give praise. (*cxvij.*) [114].

Factus est adjutor meus. AS:166; 1519:159r; 1531:98v.

2846. 3. Ant.
I.iii.



T Hou hast be-come * my helper, O my God.



Ps. O God, my God. (*lxij.*) [54].

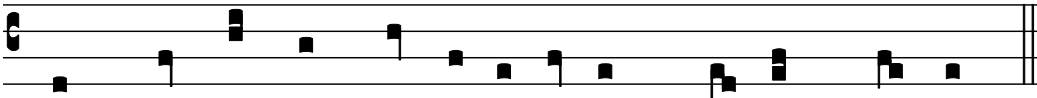
The ij. Sunday in Quadragesima.

Trium puerorum cantemus. AS:166; 1519:159r; 1531:98v.³⁵

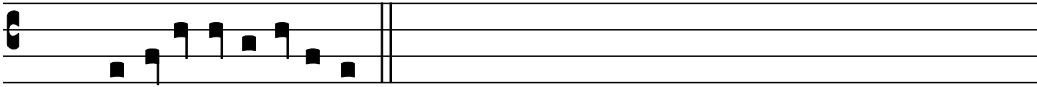
4. Ant.
VIII.i.



Et us sing the hymn * of the three children,



which they sang in the fie-ry furnace, bles-sing the Lord.



Ps. O all ye works. (*Daniel iij.*) [55].

Statuit ea in eternum. AS:166; 1519:159v; 1531:98v.

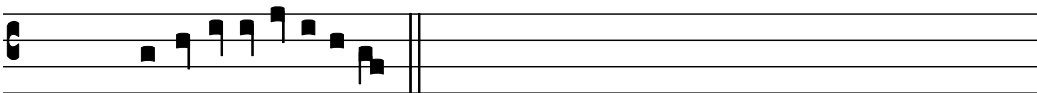
5. Ant.
VII.i.



E hath established * them for ev-er, and for ag-es of



ag-es : he hath made a decree, and it shall not pass away.



Ps. Praise ye the Lord. (*cxlviij.-cl.*) [56].


Chapter. We exhort you. 931.

Hymn. O Make of the world. 957.

Versicle. His truth [shall compass thee].³⁶ 959.

The ij. Sunday in Quadragesima.

Egressus Jesus secessit. AS:166; 1519:159v; 1531:98v.


Ant.
I.
2620.  E-sus went thence, * and re-tir-ed into the coasts
of Tyre and Si-don : and behold a woman of Ca- naan
came out of those coasts, and cri-ed out, say-ing,
Have mer-cy upon me, O Lord, thou Son of Da-vid.

Ps. Blessed be the Lord. 54*.

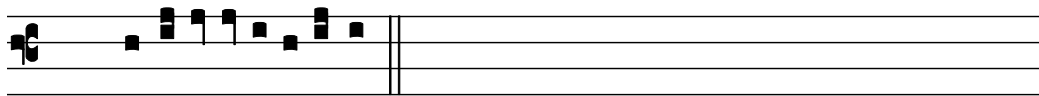
Prayer. O God, who seest us. 1009.

¶ *At j.*

Accedentes discipuli Jesu. AS:166; 1519:159v; 1531:98v.³⁷

Ant.
Ii.
sar0001.  He disciples of Je-sus, * came and be-sought
him, say-ing, Send her away, for she cri-eth after us.

The ij. Sunday in Quadragesima.

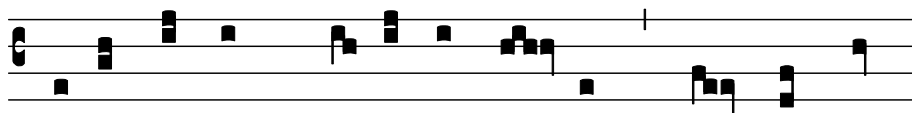


Ps. O God my God. (xxj.) [109].

¶ *At iij.*

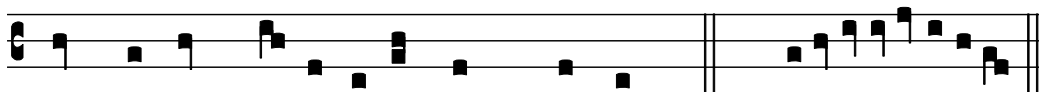
Non sum missus. AS:166; 1519:159v; 1531:98v.³⁸

Ant.
VII.i.



sar0083.

was not sent * but unto the sheep which were lost



of the house of Isra- el, saith the Lord. *Ps.* Set before me.
(cxviiij. 33.) [158].

Chapter. We pray and beseech you. 1009.

The Responsories and Versicles are said as on the preceeding Sunday at all the Hours.
960.

¶ *At Sext.*

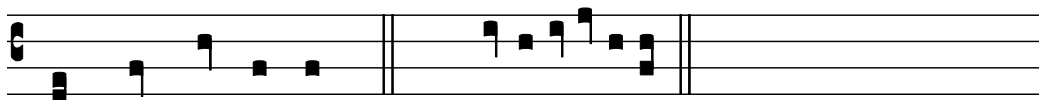
O mulier magna est fides. AS:167; 1519:160r; 1531:98v.³⁹

Ant.
IV.v.



4046.

woman, * great is thy faith : be it done to thee



as thou hast asked. *Ps.* My soul hath fainted. (cxviiij. 81.) [175].

Chapter. (1. Thess. iv. [3.])



This is the will of God, your sanctification : that you should abstain from fornication : that every

one of you should know how to possess his vessel in sanctification and honour.

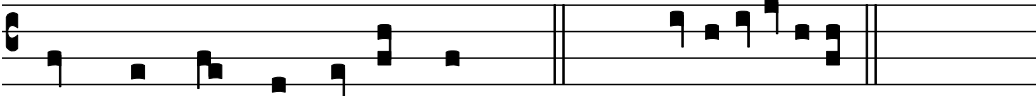
¶ *At ix.*

Vade mulier semel tibi dixi. AS:167; 1519:160r; 1531:98v.⁴⁰

5302. Ant.
IV.v.



O, woman, * once have I told you : if thou be-lieve,



thou shalt see wonderful things. *Ps.* Thy testimonies. (*cxviij.*
129.) [191].

Chapter. (1. *Thess. iv.* [6.]

This is the will of God, that no man overreach, nor circumvent his brother in business : because the Lord is the avenger of all these

things, as we have told you before, and have testified. [*R̄.*] Thanks be to God.

[99r.]

¶ *At Vespers.*

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

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

Chapter. We exhort you. 920.



R̄. Be thou for us. 964.

Hymn. In solemn course, as holy lore. *as above.* 931.

V̄. God hath given his angels.⁴¹ 934.

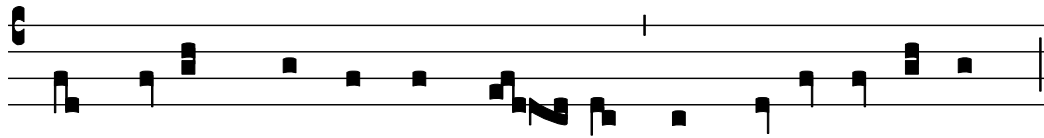
Dixit Dominus mulieri. AS:167; 1519:160v; 1531:99r.⁴²

2287. Ant.
VIII.i.

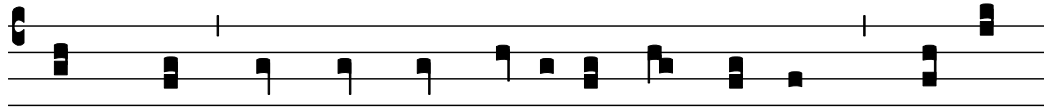


He Lord said * to the woman of Ca-naan : It is not

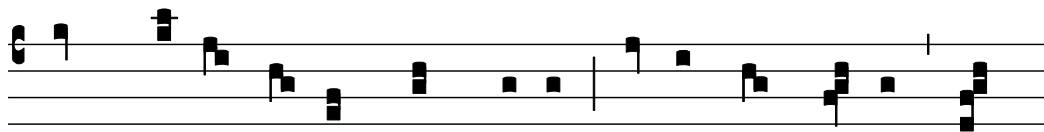
The ij. Sunday in Quadragesima.



good to take the bread of child- ren, and to cast it to dogs.



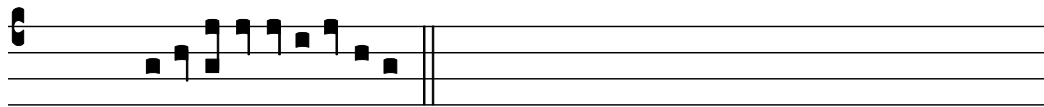
Yea, Lord, for the whelps also eat of the crumbs that fall



from the ta-ble of their master. Je-sus said to her, O



woman, great is thy faith : be it unto thee as thou wilt.



Ps. My soul doth magnify. 72*.

Prayer. O God, who seest us. 1009.

[Monday.

At Matins.]

¶ Monday and daily through the [whole]⁴³ week : let the *℣℣.* and *℞℞.* at Matins be said according to the order of the Nocturns of the History of the Sunday, in such a way that the ferial *℞℞.* are not omitted.

Lesson j. (Gen. xxvij. [20.]

ISaac said to his son, How couldst thou find it so quickly, my son ? He answered, It was the will of God that what I sought came quickly my way. And Isaac said : Come hither, that I may feel thee, my son, and may prove

whether thou be my son Esau, or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob : but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder.

Second Lesson. [Gen. xxvij. 23.]

Then blessing him, he said : Art thou my son Esau ? He answered : I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk, He said to him : Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said : Be-

hold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee : be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee : and let him that blesseth thee be filled with blessings. But thou, O Lord.

Third Lesson. [Gen. xxvij. 30.]

ISaac had scarce ended his words, when being now gone out a-

broad, Esau came, and brought in to his father meats made of what he had

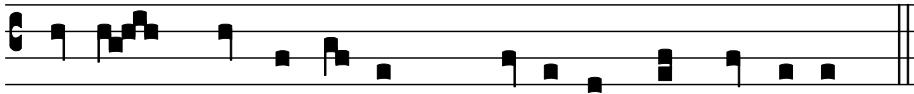
taken in hunting, saying : Arise, my father, and eat of thy son's venison, that thy soul may bless me. And Isaac said to him, Why ! who art thou ? He answered, I am thy firstborn son Esau. Isaac was struck with fear, and astonished exceedingly, and wonder-

ing beyond what can be believed, said Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest ? and I have blessed him, and he shall be blessed. But thou.

[At Lauds.]

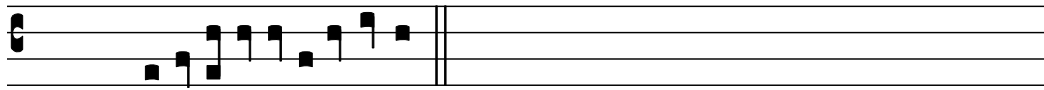
Ego principium qui est. AS:167; 1519:160v; 1531:99r.

Ant.
VIII.ii.



2582.

am * the Be-ginning, who also speak unto you.



Ps. Blessed be the Lord. 71*.

Prayer.

Grant, we beseech thee, Almighty God : that thy family, who afflict the flesh by fasting from

food, may in following justice abstain from sin. Through [Jesus Christ].⁴⁴

¶ *At Vespers.*

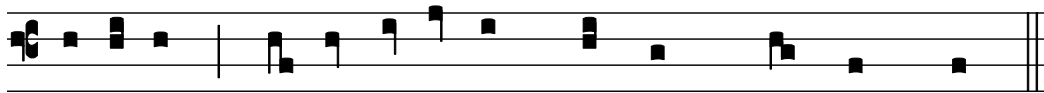
Qui me misit mecum est. AS:167; 1519:160v; 1531:99r.

Ant.
I.v.

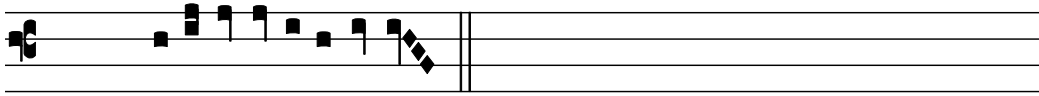


4482.

E that sent me * is with me, and he hath not left



me a-lone : for I do always the things that please him.



Ps. My soul doth magnify. 55*.

Prayer.

BE attentive ⁴⁵ to our supplications, O almighty God : and graciously grant us the effect of thy

wonted mercy, to whom thou givest confidence in thy loving kindness. Through [Jesus Christ].⁴⁶

¶ *Tuesday.*

[*At Matins.*]

First Lesson. (*Gen. xxvij. [34.]*)

ESau having heard his father's words, roared out with a great cry : and being in a great consternation, said : Bless me also, my father. And he said : Thy brother came deceitfully and got thy

blessing. But he said again : Rightly is his name called Jacob : for he hath supplanted me to this second time : my first birthright he took away before, and now this second time he hath stolen away my blessing.

Second Lesson. [*Gen. xxvij. 36.*]

AND again he said to his father, Hast thou not reserved me also a blessing ? Isaac answered : I have appointed him thy lord, and have made all his brethren his servants : I have established him with corn and

wine, and after this, what shall I do more for thee, my son ? And Esau said to him, Hast thou only one blessing, father ? I beseech thee bless me also. But thou.

Lesson iij. [*Gen. xxvij. 38.*]

AND when he wept with a loud cry, Isaac being moved, said to him : In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by

thy sword and shalt serve thy brother : and the time shall come, when thou shalt shake off⁴⁷ and loose his yoke from thy neck. Esau therefore always hated Jacob for the blessing where-

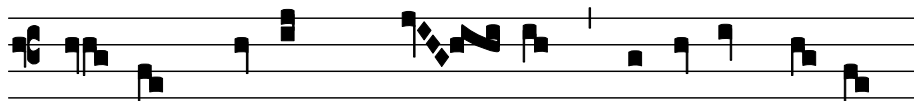
with his father had blessed him : and said in his heart : The days will come of the mourning of my father, and I will kill my brother Jacob. These things were told to Rebecca : and she sent and called Jacob her son, and said to him, Behold Esau thy brother threateneth to kill thee. Now therefore, my son, hear my voice : arise and flee to Laban my brother to Haran : and thou shalt dwell with him a few days, till wrath of thy

brother be assuaged, and his indignation cease, and he forget the things thou hast done to him : afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day ? And Rebecca said to Isaac : I am weary of my life because of the daughters of Heth : if Jacob take a wife of the stock of this land, I choose not to live. But thou.

[*At Lauds.*]

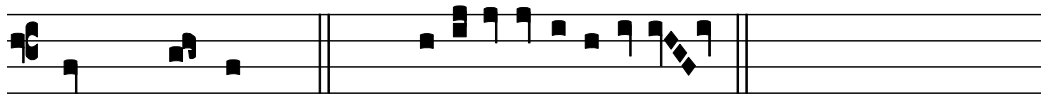
Unus est enim magister vester. AS:167; 1519:160v; 1531:99v.

Ant.
Lvii.



5278.

OR one * is your Mas- ter, who is in heaven,



saith the Lord. *Ps.* Blessed be the Lord. 54*.

Prayer.

Mercifully perfect within us, we beseech thee, O Lord, the aid of this holy observance : that what by

thine instruction we have learned we should do, by thine assistance we may fulfil. Through [Jesus Christ].⁴⁸

¶ *At Vespers.*

Qui major est vestrum. AS:168; 1519:160v; 1531:99v.

4477. Ant. VIII.i.

E that is greatest * among you shall be your ser-
vant : for who- ev-er shall ex-alt him-self shall be hum-
bled, saith the Lord. *Ps.* My soul doth magnify. 72*.

Prayer.

| | |
|--|--|
| <p>DE appeased, O Lord, by our supplications, and heal the infirmities of our souls : that having</p> | <p>received forgiveness, we may ever rejoice in thy blessing. Through [Jesus Christ].⁴⁹</p> |
|--|--|

¶ *Wednesday.*

[*At Matins.*]

First Lesson. (Gen. xxvii. [1.])

| | |
|---|---|
| <p>And Isaac called Jacob, and blessed him, and charged him, saying : Take not a wife of the stock of Chanaan : but go, and take a journey to Mesopotamia of Syria, to the house of Bathuel thy mother's father, and take thee a wife thence of the daughters of Laban thy uncle. And God almighty bless thee,</p> | <p>and make thee to increase, and multiply thee : that thou mayest be a multitude of people. And give the blessing of Abraham to thee, and to thy seed after thee : that thou mayest possess the land of thy sojournment, which he promised to thy grandfather.</p> |
|---|---|

Second Lesson. [Gen. xxvii. 5.]

AND when Isaac has sent him away : he took his journey and went to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother. And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence ; and that after the blessing he had charged him, saying : Thou shalt

not take a wife of the daughters of Chanaan : and that Jacob obeying his parents was gone into Syria : experiencing also that his father was not well pleased with the daughters of Chanaan : he went to Ismael, and took to wife, besides them he had before, Mahealeth the daughter of Ismael, Abraham's son, the sister of Nabajoth.


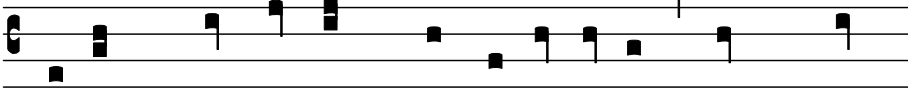
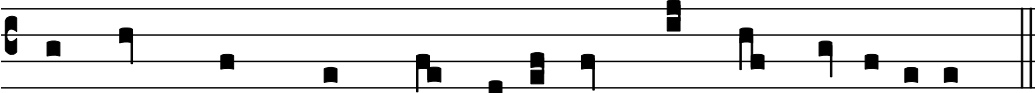
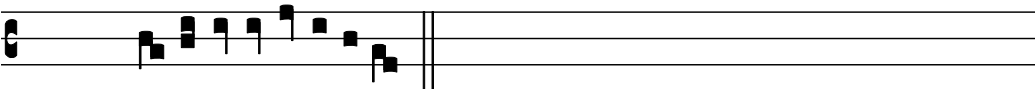
Third Lesson. [Gen. xxvii. 10.]

BUt Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven : the angels also of God ascending and descending by it ; and the Lord leaning upon the ladder, saying to him : I am the Lord God of Abraham thy father, and the

God of Isaac : the land, wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth : thou shalt spread abroad to the west, and to the east, and to the north, and to the south : and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land : neither will I leave thee, till I shall have accomplished all that I have said. But thou.

[At Lauds.]

Ecce ascendimus Hierosolymam. AS:168; 1519:161r; 1531:99v.⁵⁰

2496. Ant. VII.i.  
Ehold, we go up * to Je-ru-sa-lem, and the

Son of Man shall be betray-ed to be cru-ci-fi-ed.


Ps. Blessed be the Lord. 69*.

Prayer.

Favourably regard thy people, we beseech thee, O Lord : and grant that they whom thou com-

mandest to abstain from carnal food, may also cease from noxious vices. Through [Jesus Christ].⁵¹

 *At Vespers.*

Sedere autem mecum. AS:168; 1519:161r; 1531:99v.

4857. Ant. VII.i.  
Ut to sit with me * is not mine to give you :

but for whom it is pre-par-ed of my Father.


Ps. My soul doth magnify. 70*.

Prayer.

God, the restorer and lover of innocence, direct towards thyself the hearts of thy servants : that being inflamed with the ardour of thy

Spirit, they may be found both steadfast in faith and effectual in deed. Through [Jesus Christ].⁵² In the unity of the same.

¶ *Thursday.*

[100r.]

[*At Matins.*]

First Lesson. (*Gen. xxvii. [16.]*)

And when Jacob awaked out of sleep, he said, Indeed the Lord is in this place, and I knew it not. And trembling he said, How terrible is this place ! this is no other but the house of God, and the gate of heaven. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he called the name of the city Bethel, which before was

called Luza. And he made a vow, saying : If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house : the Lord shall be my God : and this stone, which I have set up for a title, shall be called the house of God : and of all things that thou shalt give to me, I will offer tithes to thee. But thou.

Lesson ij. (*Gen. xxix. [1.]*)

Then Jacob went on in his journey, and came into the east country. And he saw a well in the field, and three flocks of sheep lying by it : for the beasts were watered out of it, and the mouth thereof was closed with a great stone. And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were wa-

tered, to put it on the mouth of the well again. And he said to the shepherds : Brethren, whence are you ? They answered : Of Haran. And he asked them, saying : Know you Laban the son of Nachor ? They said : We know him. He said : Is he in health ? He is in health, say they : and behold Rachel his daughter cometh with his flock. But thou.

Lesson ij. [Gen. xxix. 7.]

AND Jacob said : There is yet much day remaining, neither is it time to bring the flocks into the folds again : first give the sheep drink, and so lead them back to feed. They answered : We cannot, till all the cattle be gathered together, and we remove the stone from the well's mouth, that we may water the flocks.

They were yet speaking, and behold Rachel came with her father's sheep : for she fed the flock. And when Jacob saw her, and he knew her to be his cousin-german, that they were the sheep of Laban, his uncle : he removed the stone wherewith the well was closed. And having watered the flock, he kissed her.⁵³

[At Lauds.]

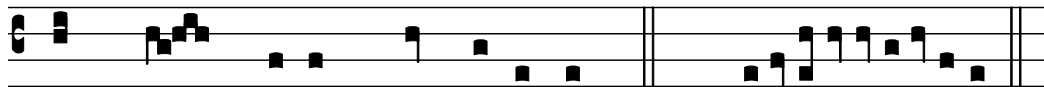
Ego non ab homine. AS:168; 1519:161r; 1531:100r.⁵⁴

2577.

Ant.
VIII.i.



re-ceive not * testi-mony from man : but I say



these things, that you may be sav-ed. *Ps.* Blessed be the Lord.
71*.

Prayer.

GRANT us, we beseech thee, O Lord⁵⁵ : the help of thy grace : that duly applying ourselves to

fastings and prayers, we may be delivered from enemies of mind and body. Through [Jesus Christ].⁵⁶

¶ *At Vespers.*

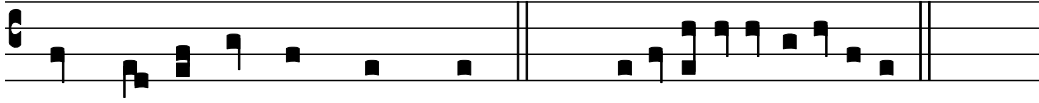
Opera que ego facio. AS:168; 1519:161v; 1531:100r.

4160.

Ant.
VIII.i.



He works * which I do, give testimony of me :



that the Father hath sent me. *Ps.* My soul doth magnify. 72*.

Prayer.

BE present, O Lord, to thy servants, and bestow <on them> supplicating perpetual kindness : that they glorying in thee, Maker and

Governor, may both being gathered be restored, and being restored be preserved. Through Jesus Christ.

¶ *Friday.*

[*At Matins.*]

First Lesson. (*Gen. xxix. [11.]*)

And lifting up his voice, Jacob wept. And he told her that he was her father's brother, and the son of Rebecca : but she went in haste and told her father. Who, when he heard that Jacob his sister's son was come, ran forth to

meet him, and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey, he answered : Thou art my bone and my flesh. But thou, O Lord, have mercy.

Second Lesson. [*Gen. xxix. 14.*]

And after the days of one month were expired, he said to him : Because thou art my brother, shalt thou serve me without wages ? Tell me what wages thou wilt have. Now he had two daughters, the name of the elder was Lia : and the younger was called Rachel. But Lia was blea

eyed : Rachel was well favoured, of a beautiful countenance. And Jacob being in love with her, said : I will serve thee seven years for Rachel thy younger daughter. Laban answered : It is better that I give her to thee than to another man : stay with me.

Third Lesson. [Gen. xxix.20.]

SO Jacob served seven years for Rachel : and they seemed but a few days, because of the greatness of his love. And he said to Laban, Give me my wife, for now the time is fulfilled, that I may go in unto her. And he, having invited a great number of his friends to the feast, made the marriage. And at night he brought in Lia his daughter to him, giving his daughter a handmaid, named Zalpha. Now when had gone in to her according to custom, when morning was come he saw it was Lia. And he said to his father in law : What is it that thou didst mean to do ?

did I not serve thee for Rachel ? why hast thou deceived me ? Laban answered : It is not the custom in this place, to give the younger in marriage first. Make up the week of days of this match : an I will give thee her also, for the service that thou shalt render me other seven years. He yielded to his pleasure : and after the week was past, he married Rachel : to whom her father gave Bala for her servant. And having at length obtained the marriage he wished for, her preferred the love of the latter before the former, and served with him other seven years.

[At Lauds.]

Malos male perdet. AS:168; 1519:161v; 1531:100v.⁵⁷

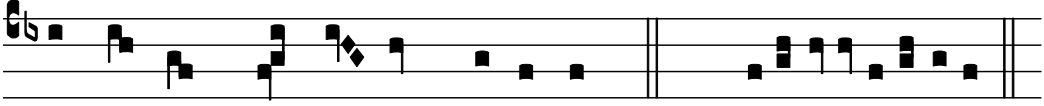
3687. Ant. VI. 

[100v.] 

E will bring * those e-vil men to an e-vil end, and



will let out his vine-yard unto other husbandmen, that shall



render him the fruit in due season. *Ps.* Blessed be the Lord. 66*.

Prayer.

GRant, we beseech thee, almighty
God, that the holy fast clean-
sing us, thou mayest bring us with

pure minds to the holy <feast> which
is to come. Through Jesus Christ.

¶ *At Vespers.*

Querentes eum tenere. AS:168; 1519:161v; 1531:100v.⁵⁸

Ant.
III.iv.

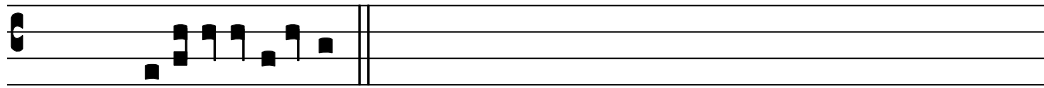


4428.

Eeking to lay hands * on him, they feared the



mul-ti-tudes : be-cause they held him as a prophet.



Ps. My soul doth magnify. 60*.

Prayer.

GRant to thy people, we beseech
thee, O Lord, health of mind
and body : that by cleaving to good

works, they may ever deserve to be
defended by the protection of thy
strength. Through Jesus Christ.

¶ *Saturday.*

[*At Matins.*]

First Lesson. (*Gen. xxix. 31.*)

AND the Lord seeing that he
despised Lia, opened her womb,
but her sister remained barren. And
she conceived and bore a son, and
called his name Ruben, saying : The

Lord saw my affliction : now my
husband will love me. And again she
conceived and bore a son, and said :
Because the Lord heard that I was
despised, he hath given this also to

me : and she called his name Simeon. And she conceived the third time, and bore another son : and said : Now also my husband will be joined to me, because I have borne him three sons : and therefore she called

his name Levi. The fourth time she conceived and bore a son, and said : now will I praise the Lord : and for this she called him Juda. And she left bearing.

Lesson ij. (Gen. xxx. 1.)

AND Rachel seeing herself without children, envied her sister, and said to her husband : Give me children, otherwise I shall die. And Jacob being angry with her, answered : Am I as God, who hath deprived thee of the fruit of thy womb ? But she said : I have here my servant Bala : go in unto her, that she may bear upon my knees, and I may have children by her. And she gave

him Bala in marriage : who, when her husband had gone in unto her, conceived and bore a son. And Rachel said : The Lord hath judged for me, and hath heard my voice, giving me a son : and therefore she called his name Dan. And again Bala conceived and bore another, for whom Rachel said : God hath compared me with my sister, and I have prevailed : and she called him Nephtali. But thou.

Third Lesson. [Gen. xxx. 9.]

LIA, perceiving that she had left bearing, gave Zelpha her handmaid to her husband. And when she had conceived and brought forth a son, she said : Happily. And therefore called his name Gad. Zelpha also bore another. And Lia said : This is for my happiness : for women will call me blessed. Therefore she called him Aser. And Ruben, going out in the time of the wheat harvest into the field, found mandrakes : which he brought to his mother Lia. and Ra-

chel said : Give me part of thy son's mandrakes. She answered : Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son's mandrakes ? Rachel said : He shall sleep with thee this night, for thy son's mandrakes. And when Jacob returned at even from the field, Lia went out to meet him, and said, Thou shalt come in unto me, because I have hired thee for my son's mandrakes. And he slept with her that

night. And God heard her prayers. |

Let this be the iij. R̄.

Pater peccavi. AS:169; 1519:161v; 1531:100v.⁵⁹

3. Resp.
VIII.



A-ther, * I have sinned a-against hea- ven and

be-fore thee : I am not worthy to be cal-led

thy son. †Make me as one of thy hir- ed

ser- vants. †. How ma- ny hir-ed servants in my fa-

ther's house a-bound with bread : and I pe- rish with

hun-ger : I will a-rise, and will go to my father and

hun-ger : I will a-rise, and will go to my father and

†. Glory be. 105*. †Make me.

If any Feast of Nine Lessons should fall [on]⁶⁰ this day : let the preceding R̄. be

omitted in that year.

[*At Lauds.*]

Vadam ad patrem meum. AS:169; 1519:162r; 1531:100v.

5299. Ant.
I.iv.

will go to my father, * and say to him : Fa-ther,
make me as one of thy hir-ed servants. *Ps.* Blessed be the
Lord. 54*.

Prayer.

GRant, we beseech thee, O Lord,
a healing effect to our fasts :
that the chastisement of the flesh

which we have taken upon us may
bring new life to our souls. Through
Jesus Christ.

Notes, pages 1003-1046.

- ¹ SB:dcxvii.
² SB:dcxvii.
³ SB:dcxvii.
⁴ SB:dcxix.
⁵ SB:dcxix.
⁶ SB:dcxxi.
⁷ Et festum S. David in anno bissextili differatur in iii. feriam sequentis hebdomade, quod ibi patet sub 2. **¶**. [SB:dcxxi.]
⁸ SB:dcxxi.
⁹ SB:dcxxi.
¹⁰ SB:dcxxi.
¹¹ 'Feria 6.', 1531:96v.
¹² SB:dcxxi.
¹³ SB:dcxxiii.
¹⁴ SB:dcxxiii.
¹⁵ 1519:155v.
¹⁶ 1519:155v.
¹⁷ In BL-52359:110r. 'Dóminus' is set G.GABAGA.AG. In PEN:72v. 'Dóminus' is set G.GABAGA.GABA.
¹⁸ 1519:155v.
¹⁹ *Nescio an sit legendum 'lenis' cum ed. Vulgatu et cum duobus que inspeximus Portiforiis.* [SB:dcxvi.]
²⁰ In AS:161. 'Ecce' is set GA.G. In BL-52359:110v. 'pleni' is set GABAGA.GABA; 'fáciat' is set D.DEFEDE.ED; 'meus sicut arénam' is set DEFEDE.ED DC.D F.EFEDEFEF.ED. In PEN:72v. the first 'sicut' is set D.C.
²¹ In PEN:73r. 'Esto' is set C.B.
²² In 1531:97v. the **Ŵ**. has 'honóre'. In BL-52359:111r. Bersábee' is set A.ACDC.C.CB; 'pérgeret' is set Ae.E.E.
²³ i.e. the lesser.
²⁴ SB:dcxxix. replaces 'quo' with 'quod'.
²⁵ In 1519:157r. 'exíret' is set GA.A.AGAGG. BL-52359:111r. has no flat at 'Jacob'; 'domus' is set FAGB,AG; 'celi' is set GFEDGFEFEDFEF.ED. In BL-52359:111r. the repeat is to 'Quam terríbilis'. In PEN:73r. 'terríbilis' is set GA.A.A.AG. Although the indicated repeat in PEN:73r. is to 'Non est', there is also a capital at 'Quam terríbilis', indicating the possibility of a repetition from this point.
²⁶ 1531:98r. omits 'meus.' 1531:98r. has 'me cum salúte'. In BL-52359:111r. 'ego' is set FC.DFGEFE. In PEN:73v. 'ego' is set ECDF.GEFE; 'Et lapis' is set C FE.F. PEN:73r. indicates the second repeat at 'Et lapis'; 'mane' is set GA.G; 'suo' is set G.G.
²⁷ 1519:157v.

- ²⁸ *Hieronymi Opera*, vi. 31. [SB:dcxxxi.]
- ²⁹ In the \mathfrak{V} . 1531:96r. omits 'meus'. BL-52359:111v. has no B-flat at 'michi décimas'; 'mecum' is set GA.G.
- ³⁰ BL-52359:111v. has no flats at 'non dimittam'; 'michi' is set ACBCAGA.AG; 'benedixit eum' is set G.AC.CBAADCDE.D CABCBAGA.AG. In PEN:74r. 'ei' is set CABCBAGA.AG.
- ³¹ The Sarum antiphoners clearly separate the diphthong 'a-u' in 'Esau'. In BL-52359:112r. 'illum' is set FG.GFEDFCDE. In PEN:74r. 'dilatáres' is set DE.F.EF.F.
- ³² In AS:165. 'revertere' is set F.FG.F.FE. In 1519:158v. 'valde' is set CDF.EFGFGCDCB_bB_bGAG. 1519:158v. omits the flat in the \mathfrak{V} . AS:165. does not indicate the repeat to ¶ Quia valde. In BL-52359:112r. 'Jacob' is set FFE.FEFD; no flat appears at 'dixísti'; 'me' is set ED. BL-52359:112. has 'de mánibus'; 'mánibus' is set C.C.CDA; no flat appears in the verse. In PEN:74r. 'Jacob' is set FFE.FDEFE; no flat appears at 'dixísti'; 'nativitátis' is set CDCCB.G.A.CDCA.CDEFDEFED; no flat appears in the verse.
- ³³ 1519:159r. does not indicate a flat at 'ánima'.
- ³⁴ In BL-52359:112v. 'apéries' is set D.D.CD.G.
- ³⁵ In 1519:159v. 'Dóminum' is set GA.A.G.
- ³⁶ 1519:159v.
- ³⁷ In AS:166 'eum' is set FGFF.D.
- ³⁸ In BL-52359:113r. 'oves' is set CDCC.A.
- ³⁹ In BL-52359:113r 'magna est fides' is set D.C D E.C; 'fiat' is set BD.BCb.
- ⁴⁰ 1531:98v and 1519:160r. have 'dixi tibi'. In BL-52359:113r. 'credíderis' is set BC.A.G.AG.
- ⁴¹ 1519:160v.
- ⁴² In AS:167 'útiqúe' is set F.G.GA.
- ⁴³ 1519:160v.
- ⁴⁴ 1519:160v.
- ⁴⁵ 'Adesto Dómine', 1519:160v.
- ⁴⁶ 1519:160v.
- ⁴⁷ 'excúties' *Chevallon*. 1531. [SB:dcxxxviii.]
- ⁴⁸ 1519:160v.
- ⁴⁹ 1519:161r.
- ⁵⁰ In BL-52359:114r. 'hóminis' is set A.AG.AG.
- ⁵¹ 1519:161r.
- ⁵² 1519:161r.
- ⁵³ SB:dcxli. emends this in accordance with the *Vulgate* : *Dispungit Chevallonius* 'Sanusne est ? inquit.'
- ⁵⁴ In BL-52359:114r. 'hómine testimónium' is set GA.AG.G G.G.A.GF.F.
- ⁵⁵ 'Dómine quésumus', 1519:161r.
- ⁵⁶ 1519:161r.
- ⁵⁷ In 1519:161v. 'tempóribus' is set FGB_a.B_bAG.A.G.

Notes.

⁵⁸ In 1519:16av. 'sicut' is set A.G.

⁵⁹ 1531:100v. has 'unum de'. In 1519:161v. 'dignus' is set BCC.C. In BL-52359:114v. 'ex mercennáriis' is set F G.AC.CBAADCDE.CBCDCBABCBA.

⁶⁰ 1519:162r.