

THE SARUM RITE
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Scholarly Edition.

Volume B.

Part 25.

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The iij. Sunday in Quadragesima.
The iij. week in Quadragesima.

Edited by William Renwick.

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[*The Third Sunday in Quadragesima.*]

1. **A.** **¶** On the third Sunday in Quadragesima all is said of the History. On Wednesday and Thursday are Feasts of ix. Lessons [of David and Chad],¹ all from the Common of one Confessor and Bishop according to the Use of Sarum.
On Friday is sung the 1. ferial R̄. and the other 2. on Saturday.
2. **A.** **¶** On the 3. Sunday in xl. all is said of the History.
On Wednesday is sung the 1. ferial R̄. and the other two on Saturday.
3. **A.** **¶** On the 3. Sunday in xl. all is said of the History : and let the Feast of Saint Gregory be deferred until the morrow. 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial R̄. and the other two on Friday. Saturday is of Saint Edward.
4. **A.** **¶** The 3. Sunday in xl. is of the service of the Sunday. At 1. Vespers let there be a Memorial of Saint Edward. 2. Vespers will be of Saint Cuthbert : with a Memorial of the Sunday.
On Thursday is sung the 1. ferial R̄. and the other two on Friday.
Saturday is of the Annunciation, 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.
5. **A.** **¶** On the 3. Sunday in xl. all is said of the History. At 1. Vespers which will be of the Feast [of the Annunciation]² let there be a solemn Memorial of the Sunday. [101r.]
On Wednesday is sung the 1. ferial R̄. and the other two on Saturday.
1. **B.** **¶** On the 3. Sunday in 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.
On Friday is sung the 1. ferial R̄. and the other two on Saturday.
2. **B.** **¶** On the 3. Sunday in xl. all is said of the History.
On Wednesday is sung the 1. ferial R̄. and the other two on Friday. And Saturday is of Saint Gregory. 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.
3. **B.** **¶** On the 3. Sunday in xl. all is said of the History. At 1. Vespers which will be of the of the Feast [of S. Gregory]⁴ let a solemn Memorial be made of the Sunday.
On Wednesday is sung the 1. ferial R̄. and the other two on Saturday.
4. **B.** **¶** The 3. Sunday in xl. is of the service of the Sunday and let the Feast of Saint

Cuthbert be deferred until Tuesday.

On Thursday is sung the 1. ferial R̄. and the other two on Saturday.

5. **B.** **¶** The 3. Sunday in xl. is of the service of the Sunday.

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

1. **C.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of Saint David : with a Memorial of the Sunday.

On Monday and Tuesday are Feasts of ix. Lessons [of David and Chad],⁵ all from the Common of one Confessor and Bishop.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

2. **C.** **¶** The 3. Sunday in xl. is of the service of the Sunday and nothing of the Virgin⁶ [Perpetua]⁷ except a Memorial at Vespers and at Matins of Saint Mary.

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

3. **C.** **¶** On the 3. Sunday in xl. all is said of the History.

On Wednesday is sung the 1. ferial R̄. and the other two on Friday.

4. **C.** **¶** On the 3. Sunday in xl. all is said of the History and let the Feast of Saint Benedict be deferred until the morrow.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

5. **C.** **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial R̄. and the other two on Friday.⁸

1. **D.** **¶** The 3. Sunday in xl. is of the service of the Sunday and let the Feast of [the Chair of]⁹ Saint Peter be deferred until the morrow.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

2. **D.** **¶** The 3. Sunday in xl. is of the service of the Sunday and let the Feast of Saint David be deferred until Tuesday.

On Monday and Tuesday are Feasts of ix. Lessons [of Chad and David],¹⁰ all from the Common of one Confessor and Bishop.

On Friday is sung the 1. ferial R̄. and the other two on Saturday.

3. **D.** **¶** The 3. Sunday in xl. is of the service of the Sunday.

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

4. **D.** **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Tuesday is sung the 1. ferial R̄. and the other two on Thursday.

5. **D.** **¶** The 3. Sunday in xl. is of the service of the Sunday.

On Thursday is sung the 1. ferial R̄. and the other two on Saturday.

1. **C.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of Saint

Matthias : with a solemn Memorial of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other two on Friday.

Saturday is of Saint David, ix. Lessons, all from the Common of one Confessor and Bishop.

In leap-year is said on Tuesday of Saint Matthias, and then on Friday is sung the 1. ferial Responsory, and the other two on Saturday.¹¹ [And let the Feast of S. David be deferred until Tuesday in the following week.]¹² And thenceforth until the beginning of the History *In principio*. 1. *D*. must be observed for the Sunday Letter, and let it be begun on the 4.¹³ Sunday in xl.

2. *C*. *C* The 3. Sunday in xl. is of the service of the Sunday, and let the Feast of S. Chad be deferred until the morrow, with all of the Common.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

3. *C*. *C* The 3. Sunday in xl. is of the service of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

4. *C*. *C* The 3. Sunday in xl. is of the service of the Sunday.

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

5. *C*. *C* The 3. Sunday in xl. is of the service of the Sunday.

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

1. *F*. *C* The 3. Sunday in xl. is of the service of the Sunday and let the Feast of S. Matthias be deferred until the morrow. 2. Vespers will be of the Apostle : with a solemn Memorial of the Sunday.

On Wednesday is sung the 1. ferial *R̄*. and the other two on Thursday.

On Friday and Saturday are Feasts of ix. Lessons [of David and Chad],¹⁴ all from the Common of one Confessor and Bishop.

In leap-year let the service of Saint Matthias be made on Monday.¹⁵ And then from that day until the beginning of the History *In principio*. 1. *C*. must be observed, and let it be begun on the 4. Sunday in xl.

2. *F*. *C* The 3. Sunday in xl. is of the service of the Sunday.

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

3. *F*. *C* The 3. Sunday in xl. is of the service of the Sunday. [At first Vespers let there be a Memorial of S. Chad. *Portif.* 1525-6.]¹⁶

On Thursday is sung the 1. ferial *R̄*. and the other two on Saturday.

4. *F*. *C* The 3. Sunday in xl. is of the service of the Sunday.

On Friday is sung the 1. ferial *R̄*. and the other two on Saturday.

5. **℟̄.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial **℟̄.** and the other two on Saturday.
1. **℟̄.** **¶** On the 3. Sunday in xl. all is said of the History.
On Wednesday is sung the 1. ferial **℟̄.** and the other two on Saturday.
On Thursday and Friday are Feasts of ix. Lessons [of David and Chad].¹⁷ All from the Common of One Confessor and Bishop.
2. **℟̄.** **¶** The 3. Sunday in xl. is of the service of the Sunday.
On Wednesday is sung the 1. ferial **℟̄.** and the other two on Saturday.
3. **℟̄.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Feast [of S. Gregory].¹⁸ Chap. *Behold a great priest.* [889]. with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial **℟̄.** and the other two on Saturday.
4. **℟̄.** **¶** The 3. Sunday in xl. is of the service of the Sunday.
On Friday is sung the 1. ferial **℟̄.** and the other two on Saturday.
Monday is of Saint Edward. At 1. Vespers let there be a solemn Memorial of the Sunday. Chap. *Blessed is the man that shall continue in wisdom.* [766].
5. **℟̄.** **¶** The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.
On Thursday is sung the 1. ferial **℟̄.** and the other two on Saturday.

¶ *The iij. Sunday in xl.*

At j. Vespers.

Ant. Blessed be. [410].

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


Chapter. (Ephes. v. [1.])

BE ye therefore followers of God,
as most dear children ; and walk
in love, as Christ also hath loved us,

and hath delivered himself for us, an
oblation and a sacrifice to God for an
odour of sweetness.

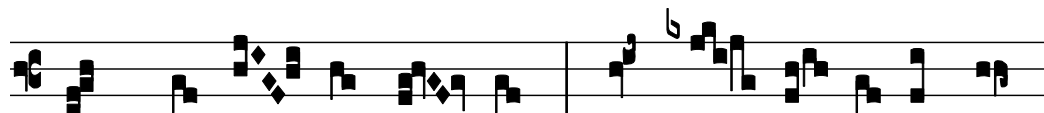
Igitur Joseph ductus est. AS:169; 1519:162r; 1531:101r.¹⁹

Resp.
II.



6878.

Herefore * Jo- seph was brought in- to E- gypt,

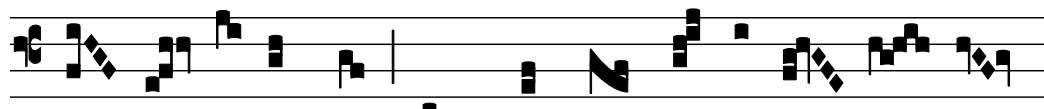


and the Lord was with him. †By whom he was a pros-



6878a.

per- ous man in all things. ✎. For God



had mer- cy on him : and made all that he did to pros-



per. †By whom. ✎. Glo-ry be to the Fa-ther, and to

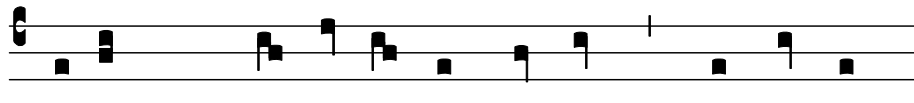


the Son : and to the Ho- ly Ghost. †By whom.

Ecce tempus idoneum. HS:37v; 1519:162v; 1531:101r.²⁰

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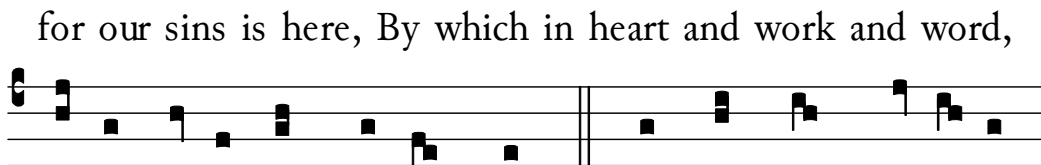
Hymn.
III.



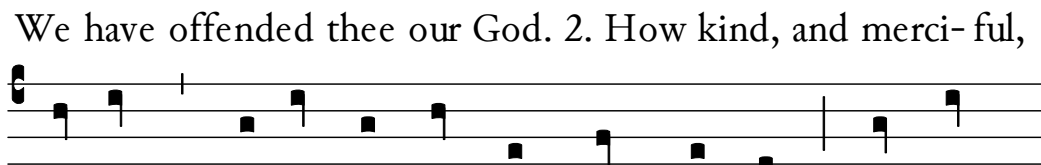
Ehold, *the* ac-cepted time appear ; The medicine



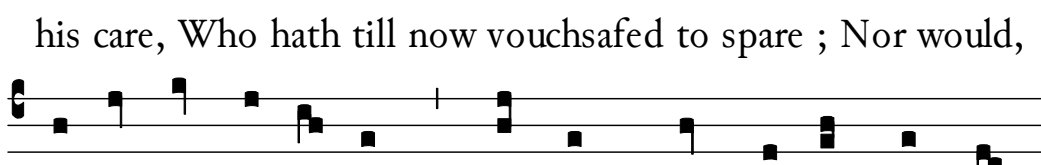
for our sins is here, By which in heart and work and word,



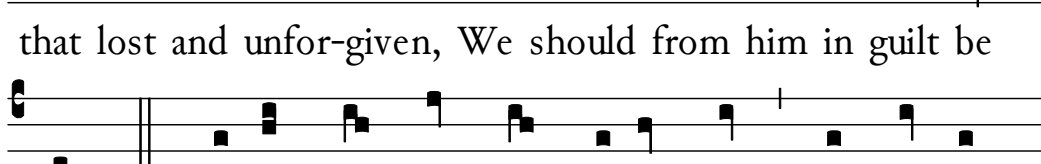
We have offended thee our God. 2. How kind, and merci- ful,



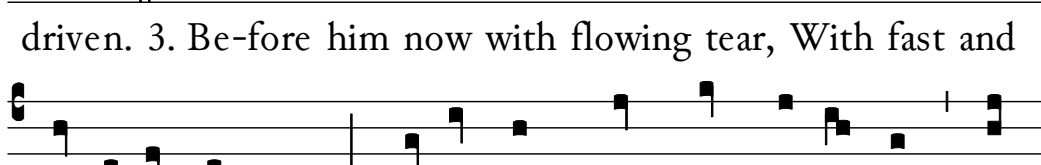
his care, Who hath till now vouchsafed to spare ; Nor would,



that lost and unfor-given, We should from him in guilt be

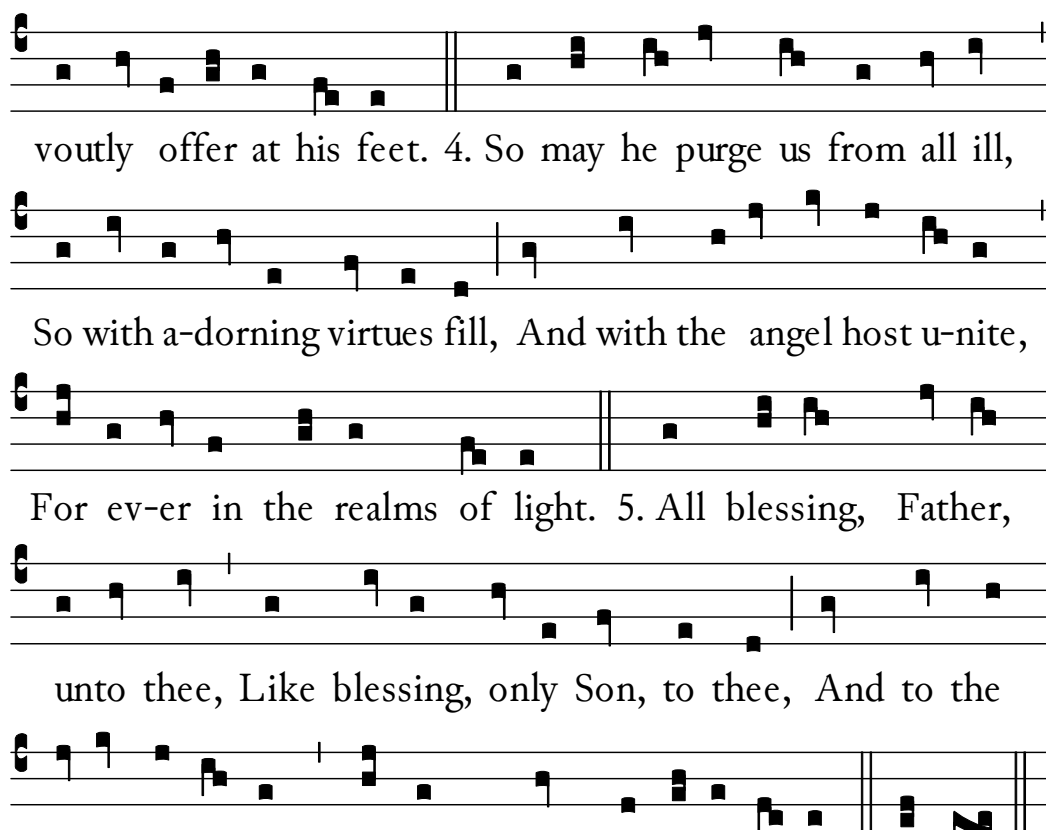


driven. 3. Be-fore him now with flowing tear, With fast and



pe-ni-tential prayer We fall, and works of mercy meet De-

The iij. Sunday of Quadragesima.

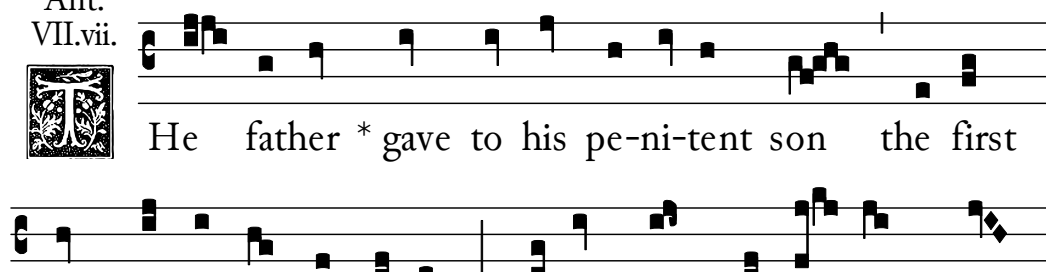


voutly offer at his feet. 4. So may he purge us from all ill,
So with a-dorning virtues fill, And with the angel host u-nite,
For ev-er in the realms of light. 5. All blessing, Father,
unto thee, Like blessing, only Son, to thee, And to the
Spi-rit Pa-ra-clete, Now and through ag-es infi-nite. Amen.

℣. God hath given his angels [charge over thee].²¹ 853.

Dedit pater penitenti filio. AS:170; 1519:162v; 1531:101r.

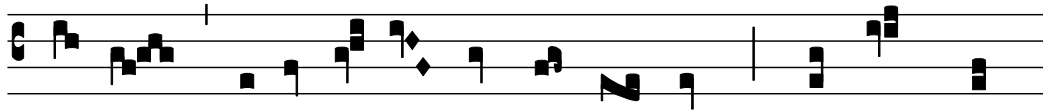
Ant.
VII.vii.




He father * gave to his pe-ni-tent son the first
robe to-gether with a ring : he likewise pre-sen-ting shoes

2136.

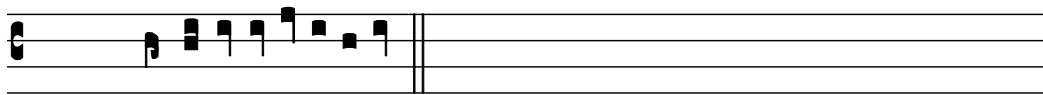
The iij. Sunday of Quadragesima.



to him, ce-lebra- ted with a great feast : we have the



first robe in baptism, and as a ring the seal of faith.



Ps. My soul doth magnify. 70*.

Prayer.

WE beseech thee, Almighty God,
regard the desires of the
humble : and stretch forth the right

hand of thy majesty to be our defense.
Through Jesus Christ thy Son.

¶ *At Compline.*

Signatum est super nos. AS:150; 1519:146r; 1531:88r, 101r; 1531-P:44v.

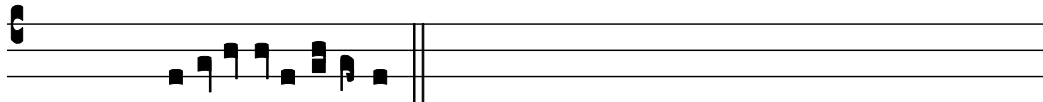
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Ant.
VI.



He light * of thy countenance is signed up-on us,



O Lord : thou, O God, hast giv-en gladness in my heart.



Ps. When I called. (*iv.*) [422].

Chapter. Thou, O Lord. [424].

℞. In peace. [438].

Hymn. O Christ, who art. [439].

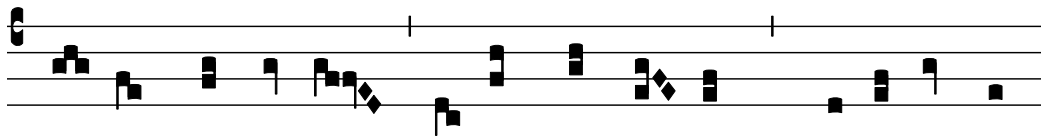
℞. Keep us, [O Lord].²² [427].

Media vita in morte sumus. AS:170; 1519:163r; 1531:101r.²³

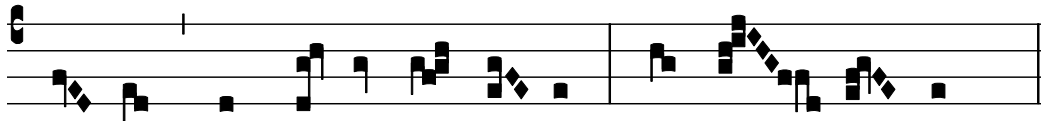
Ant. 3732.
IV.iii.



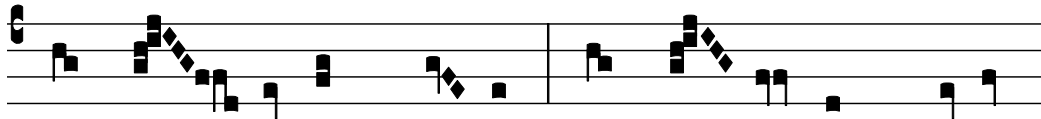
N the midst of life * we are in death : of whom may



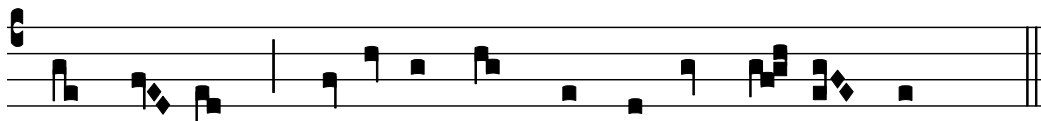
we seek for succour, but of thee, O Lord, who for our of-



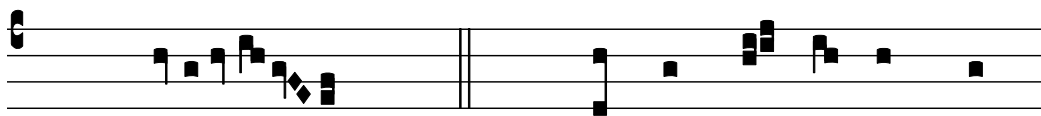
fen-ces art justly dis-pleas-ed. †O ho- ly God.



‡O Ho- ly and mighty. ††O Ho- ly and merci-

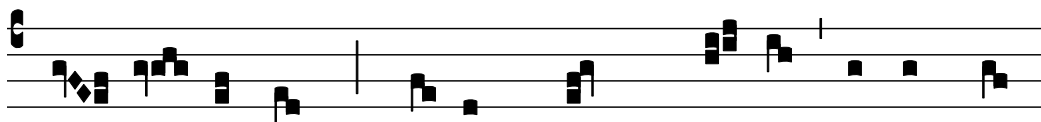


ful Sa-viour : de-li-ver us not unto bit-ter death.



3732b.

Ps. Now thou dost. [427]. ℞. i. Cast us not off in the



time of old age : when our strength shall fail, do not thou

The iij. Sunday of Quadragesima.

forsake us, O Lord. †O Ho- ly God. ⁊. Shut not
thy ears to our pe-ti- tions. ‡O Ho- ly
3732y. and mighty. ⁊. Thou that knowest the se-crets of the
[101v.] heart : spare us from our sins. ††O Ho- ly and
merci-ful.

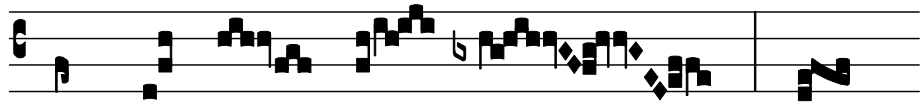

until the end of the Antiphon.

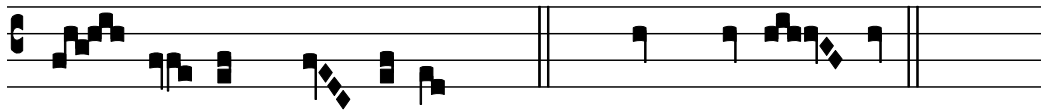
This preceding Antiphon is sung on the Psalm Nunc dimittis. for xv. days : however the ⁊. are not sung except on Saturdays and on Sundays and on Feasts of ix. Lessons and then the first and third ⁊. are sung by a single Clerk from the Choir Side : however the second ⁊. is sung from the other side of the Choir by a single Clerk. In such a way that on Saturdays is it sung in the Superior Grade : [and let them be sung at first Compline]²⁴ and on Sundays in the Second Form. Likewise let it be done on Feasts of ix. Lessons. But on Double Feasts at each Compline let it be sung in the Superior Grade : changing neither place nor vestment.

[When indeed the ⁊. of the preceding Antiphon In the midst of life. or the following Antiphon O King, all glorious. is sung, always the Antiphon will be begun again after the Psalm ⁊. hath been sought from the Cantor, evidently on Simple Feasts let Two Rulers of the Choir together inquire. But on Principal Feasts the two principal Rulers.]²⁵

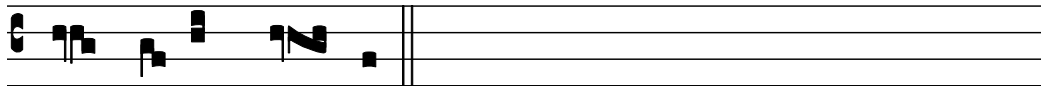
¶ *At Matins.*

In manu tua Domine. AS:171; 1519:163v; 1531:101v.²⁶

Invit.
V.  1087.
 N thy hand, * O Lord †Are



all the ends of the earth. *Ps.* Come let us praise. 28*.
[*And let the first, third, and fifth Verses be concluded thus.*




noise to him with psalms.

*The second, fourth, and sixth Verses will end thus.]*²⁷



the heights of the moun-tains.

Clarum decus jejunii. HS:38v; 1519:164r; 1531:101v.²⁸

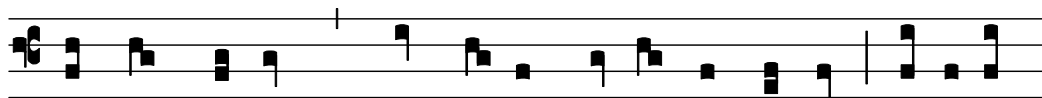
Hymn.
II.  8282.
 Hat honour hath the fast of Lent, * Which heaven it-



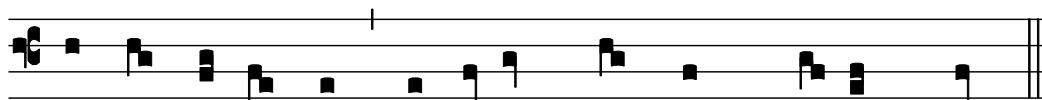
self to earth conveyed : And Christ, who framed the firma-



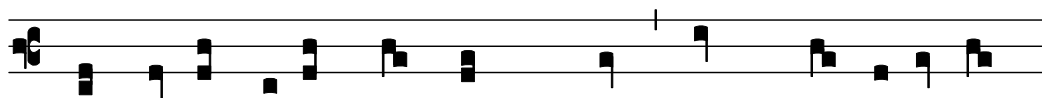
ment, By his own fast hath sa-cred made. 2. So Mo-ses, dear



to God, be-came The chos-en he-rald of his law ; E-li- as



thus, on car of flame Ex-alted, God's own pre-sence saw.



3. So Daniel, li-on conqueror, knew God's mys-teries in



coming years ; So John, the Bridegroom's comrade true,



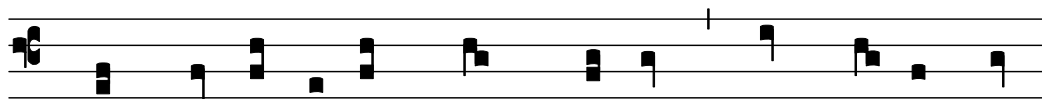
Renowned in ho-ly lore appears. 4. O help us, God of love,



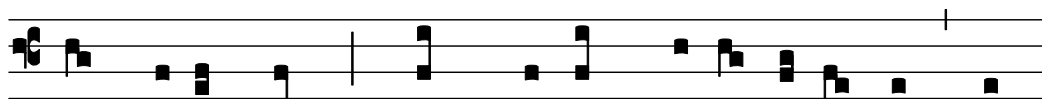
we pray, Their paths of absti-nence to choose ; With forti-



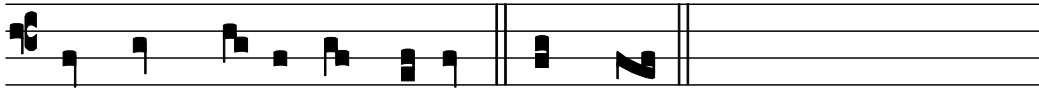
tude our souls ar-ray, And joy through every heart diffuse.



5. Grant this, O Father, through the Son ; Grant this for thy



fair Spi-rit's sake, Who, Threefold Ma-jes-ty, yet One, Of



endless glo-ry dost partake. A- men.

¶ *In the first Nocturn.*

Ant. Serve ye. [17].

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

℣. He shall say. 941.

¶ *This day in the first Nocturn and daily through the week let the Lessons of Joseph be read until the end of Genesis, when the service is of the Temporale.*

First Lesson. (Gen. xxxvij. [2.])

Joseph, when he was sixteen²⁹ years old, was feeding the flock with his brethren, being but a boy : and he was with the sons of Bala and of Zelpha his father's wives : and he accused his brethren of his father of a most wicked crime.

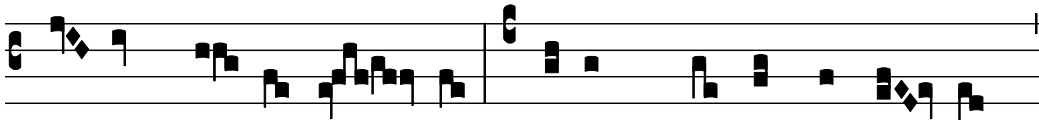
Now Israel loved Joseph above all his sons, because he had him in his old age : and he made him a coat of divers colours. And his brethren seeing that he was loved by his father, more than all his sons, hated him, and could not speak peaceably to him.

Videntes Joseph a longe. AS:171; 1519:164r; 1531:101v.³⁰

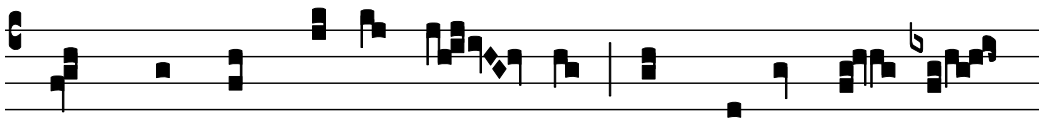
1. Resp.
VIII.



Ee-ing Jo-seph * from a-far, the brethren



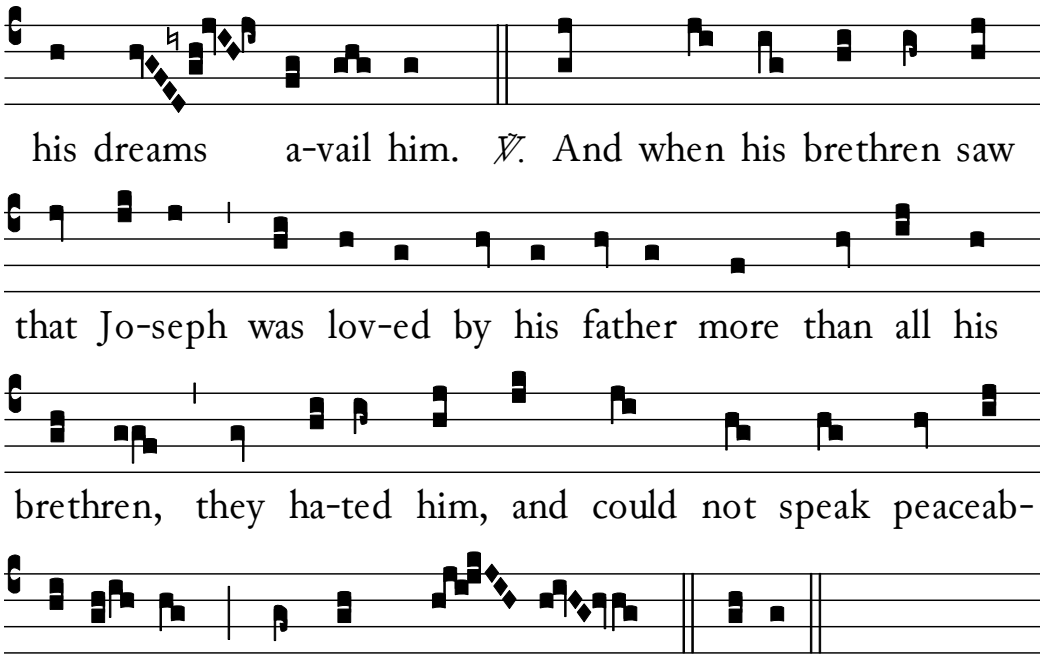
said one to an-oth- er. †Behold, the dreamer com- eth,



come now, and let us kill him : and let us see if

7863.

7863a.



his dreams a-vail him. ⁊. And when his brethren saw
 that Jo-seph was lov-ed by his father more than all his
 brethren, they ha-ted him, and could not speak peaceab-
 ly to him : therefore they said. †Behold.

Lesson ij. [Gen. xxxvij. 5.]

Now it fell out also that he told his brethren a dream, that he had dreamed : which occasioned them to hate him the more. And he said to them : Hear my dream which I dreamed. I thought we were binding sheaves in the field : and my sheaf arose as it were, and stood, and your

sheaves standing about, bowed down before my sheaf. His brethren answered : Shalt thou be our king ? or shalt we be subject to thy dominion ? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.

Dixit Judas fratribus. AS:171; 1519:164v; 1531:101v.³¹

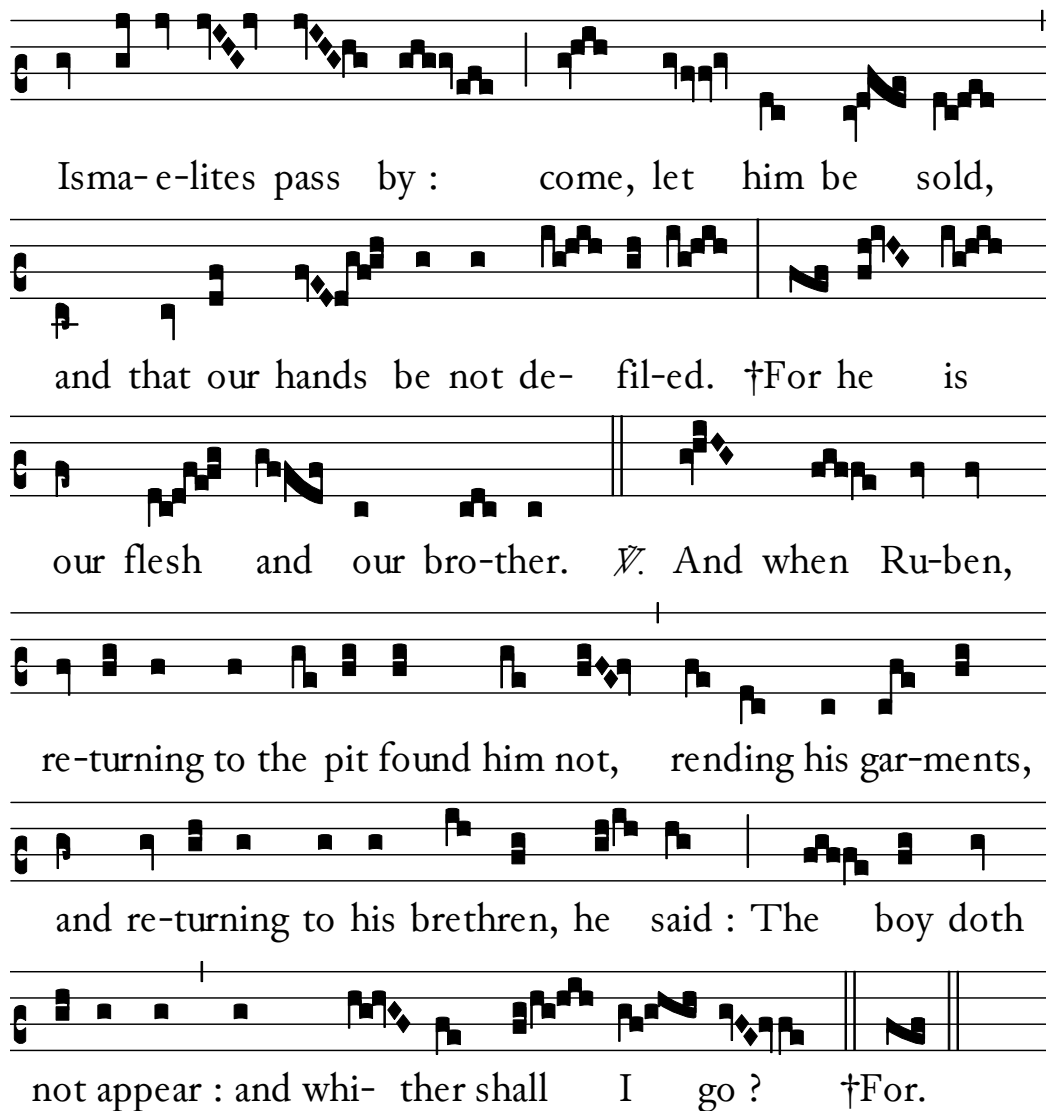
2. Resp.
VII.



U-da said * un- to his breth- ren, Behold,

6477.

The iij. Sunday of Quadragesima.



Isma-e-lites pass by : come, let him be sold,
 and that our hands be not de- fil-ed. †For he is
 our flesh and our bro-ther. ✂. And when Ru-ben,
 re-turning to the pit found him not, rending his gar-ments,
 and re-turning to his brethren, he said : The boy doth
 not appear : and whi- ther shall I go ? †For.

6477a.

Third Lesson. [Gen. xxxvij. 9.]

HE dreamed also another dream,
 which he told his brethren,
 saying : I saw in a dream, as it were
 the sun, and the moon, and eleven
 stars worshipping me. And when he
 had told this to his father and
 brethren, his father rebuked him, and
 said : What meaneth this dream that


thou hast dreamed ? shall I and thy
 mother, and thy brethren worship
 thee upon the earth ? His brethren
 therefore envied him : but his father
 considered the thing within himself.
 And when his brethren abode in
 Sichem feeding their father's flocks,
 Israel said to him : Thy brethren feed

the sheep in Sichem : come, I will send thee to them. And when he answered : I am ready : he said to him : Go, and see if all things be well with thy brethren, and the cattle : and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem : and a


man found him there wandering in the field, and asked what he sought. But he answered : I seek my brethren, tell me where they feed the flocks. And the man said to him : They are departed from this place : for I heard them say : Let us go to Dothain. But thou.

Videns Jacob vestimenta. AS:172; 1519:164v; 1531:101v.³²

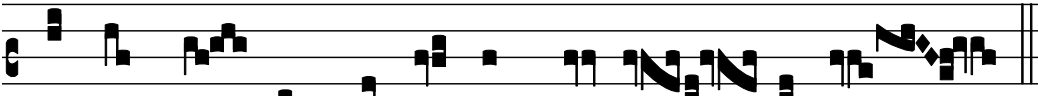
7858. 3. Resp. VI.



Q Hen Ja-cob * saw Jo-seph' s garment, he




tore his own gar- ment with weeping, and said. †An e-




vil wild beast hath de-vour-ed my son Jo-seph.

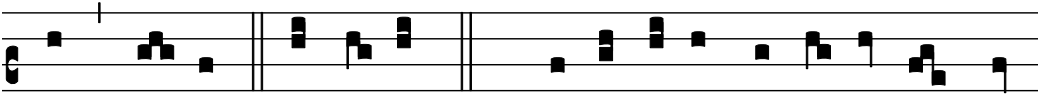
7858b.



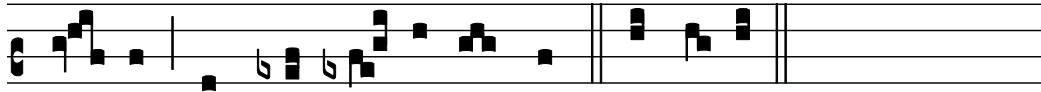
∞. And all his children be-ing gather-ed to-gether to



comfort their father in his sor-row : he would not hear



them, but said. †An e-vil. ∞. Glo-ry be to the Father, and to



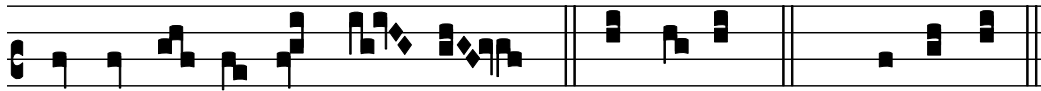
the Son : and to the Ho-ly Ghost. †An e-vil.

Another Verse during the week.

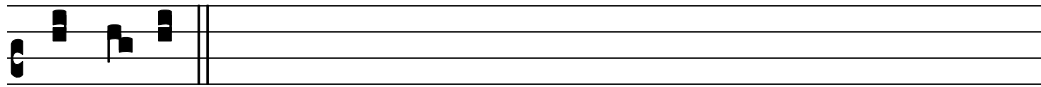


7858a.

℣. See whether it be thy son's coat or not : and when



his father saw it, he said. †An e-vil. ℣. Glo-ry be. [102r.]



†An e-vil.

¶ *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.*³³

*Lesson iiij.*³⁴

BY Jacob the most holy father, holy Joseph was sent to the brethren, that he might bring greetings of the father to them, and of them to the father, that he might become a mediator between those separated and a messenger of greeting of each : that what by themselves being absent <they> were not able to know, Joseph carrying back they

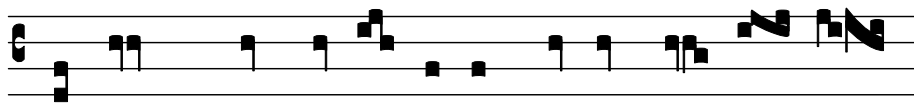
should learn of, and the division of this relation be united, which was separated by diversity of places. Whom, when <they> discerned coming from afar : behold (they say), behold that dreamer. Come, therefore, and let us kill him : and let us see what his dreams portend for him. O impious unjust madness. By no means is it granted, by no means, I

say, is it granted to Joseph to go unpunished because he is good : by no means is it granted for the better <man> to be safe³⁵ with the wicked, as if the envious would lose anything or incur the loss of some property. Thus the life of the good is overthrown by the bad, the timid by hateful jealousy, the modest by the arrogant, the honest by the wicked : the hostile swelling with ambition harass the meek.³⁶ Saintly Joseph endureth hate with innocent life : and the holy life exciteth envy within the brethren. The bad are not able to see <the> good. At length, coming to him, they tear, they rage, they hasten to kill <him>. They are unwilling for the better to live : not even the inferiors themselves were able to bear reproaches. Why art thou jealous of innocence, hostile to brotherhood ? Why enviest thou the good ? Why art thou not able to suffer the simple ? Why is the modest <one> attacked ?

Why dost thou love not the honest ? Why art thou found guilty of innocent blood ? At least let him live apart for a certain time : lest innocent blood may prove to be impugned in thee as before in Cain. Keep thee, keep alive, hostile brotherhood : whom thou at sometime shouldst perceive to be kindly disposed. Keep unharmed : whom in time of need thou shouldst find provideth. For perhaps the time shall come : when thou shouldst repent what wast done to that servant, when thou shouldst be pleased to have not accomplished parricide. A lesser crime is to lead a holy one into slavery : nothing is more serious than to slay an innocent soul. In the servant thou shalt find what is provided : in parricide thou shalt not discover what absolveth. Thou providest for many, if thou shalt sell him away : thou shalt have hurt thyself, if an innocent soul should be slain.

Joseph dum intraret. AS:173; 1519:165r; 1531:102r.³⁷

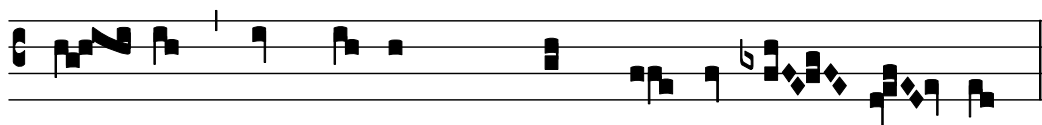
4. Resp.
V.



7037.

O-seph, when he en-ter-ed * into the land of

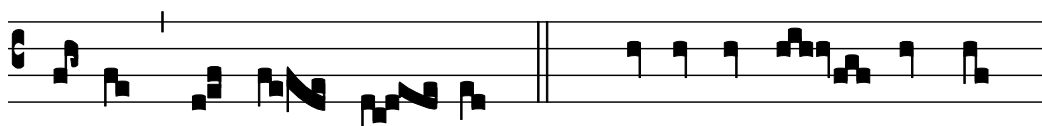
The iij. Sunday of Quadragesima.



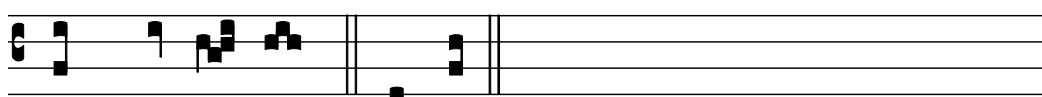
E- gypt, heard a tongue which he under- stood not.



†His hands served with la- bour, and his tongue spoke



wisdom a-mong prin- ces. ✎ He remov- ed his back



from the bur- dens. †His hands.

7037a.

Fifth Lesson.

THus holy Joseph is taken away into Egypt : he shall receive mastery of all the provinces. He is sold into slavery, he is brought up in servitude : brotherly cruelty is worked upon the innocent. He receiveth the mark of slavery : which the Lord prepared for <his> glory. He is humbled for a time : in the time to come he shall be master. He ministered as a slave : that he might become a servant. He fulfilleth the domestic office, nor doth he neglect obedience in any respect : that with humility he might accept whatever the glory of his ingenuous mind had

supplied. Indeed he is so far raised in the house, so far preferred by all the servants, so well respected by all the slaves : that as much the lord <ruled> him, so much he himself ruled the family. <He> is become ruler and overseer of the house, he alone is become ruler over all : he is become the most suitable to supervise the household. But with this prosperous heavenly gift being granted : the attack by the hostile is not abandoned. The shameless matron desireth the chaste youth, as the devil which had incited the brethren for the death of him : also incited a woman against

him. But as much as by God this judgement failed : so also God separated <him> from his murderous brethren. Then alone without companion <he> is assailed : and the unchaste woman conversed with the chaste boy. At last, (she saith,) seeking the opportune time, I find <thee alone> : discern thou <that> the silence shall be filled up most suitably with lust of pleasure. None ariseth among us a judge <or> witness, nor doth the husband discover, nor doth the household recollect : nor doth anyone intervne from outside. Between us alone is the occasion : no one can appear who is able to relate what we do. Do, I beseech <thee>, what I ask, fulfil <my> desirous soul as I demand : let <my> greatly desired requests, I entreat, not be disdained. Let me burden thee with gifts, let me commend thee to <my> husband : let me make a present to thee of freedom. Nor shall anyone dearer to myself

than thee be able to be found : if what I desire for myself shall happen to be granted. In vain, (saith Joseph,) in vain thou strivest, harmful temptation : in vain thou seekest after me innocent, in vain thou hurlest [102v.] lascivious words at me most chaste. For I flee what thou speakest : I wish not what thou seekest, I dread what thou desirest. I fear only God in heaven, whose teaching I keep : I love integrity, I preserve chastity. If indeed I have received all power of your house, if my lord hath denied nothing to myself except thee : how should I do that which thou sayest, that I should offend <both> the ruler God, and so generous a protector ? For if thou shalt turn against me with the charge of deceit, and would prosecute what I am unwilling myself to have wanted : it shall be absolved by God, whom at present I desire not to offend.

Memento mei. AS:173; 1519:165v; 1531:102v.³⁸

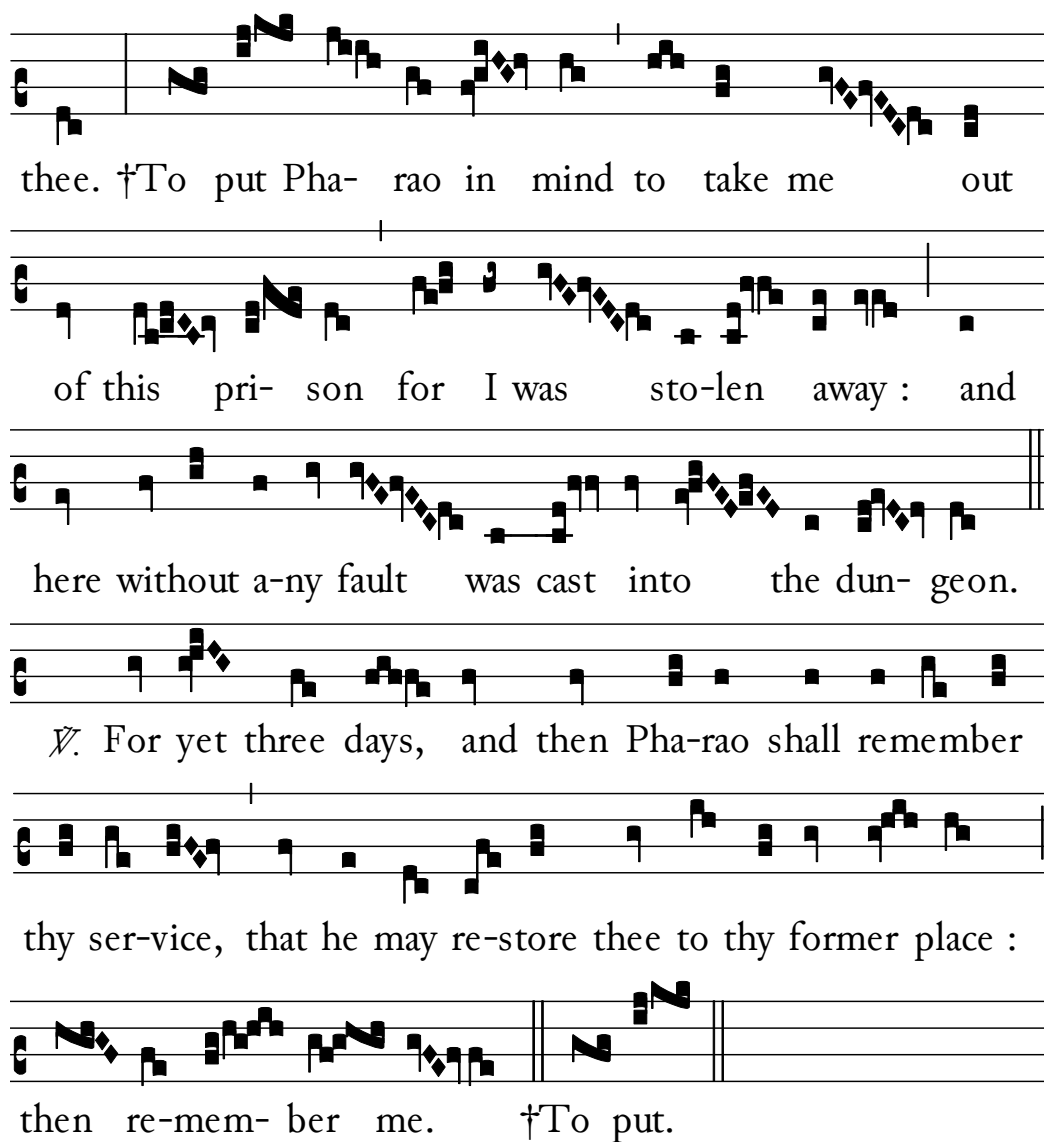
5. Resp.
VII.



Remember * me when it shall be well with

7144.

The iij. Sunday of Quadragesima.



thee. †To put Pharaoh in mind to take me out
of this prison for I was stolen away: and
here without any fault was cast into the dungeon.
For yet three days, and then Pharaoh shall remember
thy service, that he may restore thee to thy former place:
then remember me. †To put.

7144a.

Lesson vj.

Therefore Joseph, after he re-
jecteth, despising the allure-
ments of a flattering woman, and the
conversations from the mouth of a
serpent: detained by the same, fleeth,
leaving <his> garments. Who, when
she saw what she had taken, declared

loudly both that a crime had been
devised by a vicious mind, which she
herself innocent had repulsed: and
accused him of what she wanted that
she was not able to have. Joseph
therefore fleeth, he fleeth, I say,
naked: clothed in modesty and

chastity. He fleeth, leaving <his> garments : with the innocence which had conquered being covered. And of whom the unchaste woman had stripped off the garments : holiness itself covered him. Consider, O detestable woman, the garments which thou holdest : consider the spoils which in proof of defence thou hast carried off falsely, consider with thyself the virtuous testimony of the victor. Fashion falsehood, frame accusations, persuade the husband : deceive not thy conscience, which thou knowest to have been overcome by the innocent. Joseph meanwhile was joyful to have finished the fight with modesty : to have carried through the conflict with chastity, to have overcome in the battle with innocence. In which battle lasciviousness is conquered : insolence is trodden down. All impurity is cut off, chastity conquereth : integrity rejoiceth, the conqueror and the innocent are rejoicing together. But after the husband cometh : the detested wife, which lust had lately inflamed in ruin of the innocent, soon cometh forth with her accusation. For the disgraceful woman bore in appearance the most dubious and two-headed looks, and <with> exertions of colour mingling redness

and paleness by turns displayed divers agitations of mind with trembling words : that thou mightest see both conscience of the thwarted crime to be recounted, and accusation of the innocent to be swiftly applied with rage. Behold (saith she) the servant whom <thou> hast brought in with us, behold to whom <thou> hast entrusted the whole house and all thy governing : this one hath become the robber of my decency, this <one> is the enemy of modesty, this <one> is the despoiler of chastity. Whom with difficulty struggling I have expelled : by crying out I have avoided, by fighting I have defeated. He even thought me not to be denied him : to whom thou hast delivered all that thou possessest. Then the husband transferreth the fury of the unchaste woman into himself : then was <his> madness inflamed, then was <his> rage aroused. Barely refraineth the hand at the offense, barely ruleth he himself, barely restraineth : he pondereth appropriate punishments for so great a crime. Falsehood prevaieth over him, truth is overwhelmed : the innocent is bound fast in custody because the culprit was unwilling. Why prowlest about the innocent, importunate temptation ? Why seekest thou justice ? Why pur-

suest thou holiness ? For innocent Joseph is not at fault as a culprit : he offendeth with chastity, not adultery. Having guard of modesty : is not dishonour of the enemy. He endured violence he had not made, he accepted injury : he did not inflict : he sinned because he was unwilling to sin, not because he sinned. Indeed he merited the punishment, because he was afear'd to sin : and granted in prison the just should be thrown together in chains, in custody should be bound fast, injustice is wrongful, not harmless, punishment is wounding, not being wounded. Punishment, if I have earned <it>, is suffered : if I merit not, that is suffered which was imposed. The penalty, not the sin, chastiseth the culprit : he seeth his punishment, which although allowed is not deserved. Without punishment, <she> is tormented : whereas meanwhile what is merited is not suffered. I undergo the torment that thou imposest : what thou bestowest thou perceivest : by what thou inflictest thou thyself art tortured. Nor shall any reliefs be able to assist thee : unless thou shalt wish to call back the just from punishment. Meanwhile Joseph, delivered into prison, bound by the guard : exulteth and rejoiceth. Exulteth, I say, the victor and the free

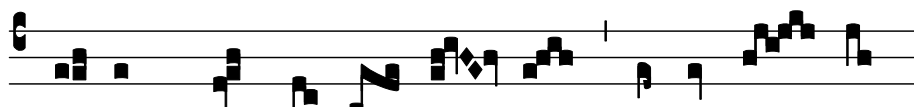
man, exulteth to crush the false charge of the domestic : exulteth to have obtained the victory with chastity. He is allowed to be detained uninjured in prison : whom the lustful woman had made liable. He is allowed³⁹ to be lodged here without peril : who was not permitted <to be> at home among his own. Joseph is made safe in custody : in prison <is> a place of security. At home false accusation was betimes applied : in custody is found security of the innocent. For in prison no one is sought for : no one is burdened with another's crime. In there the innocent await the time, the guilty judgement : nor do others proffer any accusations, because neither the good are esteemed bad nor the bad good by the other. Joseph entered custody <as> a most holy visitor, a wise man rather than a culprit, a provider, not a companion, a doctor, not a patient. Indeed he is made overseer of all, is made sole provider for all : is made from defendant into administrator of comfort. Rejoice, Innocence, and exult. Rejoice, I say, because everywhere thou art inviolate : everywhere secure. If thou art tempted thou advancest, if humbled, thou risest : if thou fightest thou defeatest, if slain thou crownest. In servitude

thou art free : in peril protected, in
custody joyful. To thee all accusa-
tions are assigned : by thee all are
subjugated. Thee the powerful ho-
nour : princes receive, magnates seek
out : likewise, those sometimes long

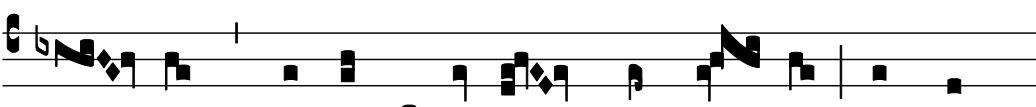
for thee, which assail thee. To thee
the good submit : the bad envy, rivals
love ardently : the unfriendly submit.
Neither wert thou ever able to be
conquered : even when among men a
just judge were wanting. But thou.

Dixit Ruben fratribus suis. AS:173; 1519:165v; 1531:103r.⁴⁰

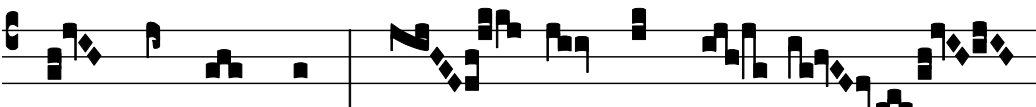
6479. 6. Resp. VIII.



R U-ben * said to his breth- ren, Did I not say

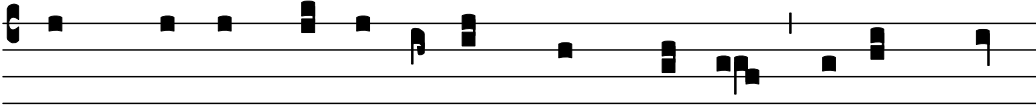


to you, Do not sin a- gainst the the boy : and you




would not hear me ? †Be- hold, his blood is

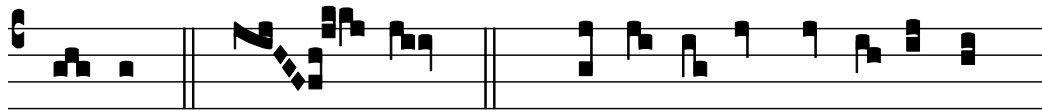
6479a. requir- ed. ⁊. We de- serve to suffer these things, be-



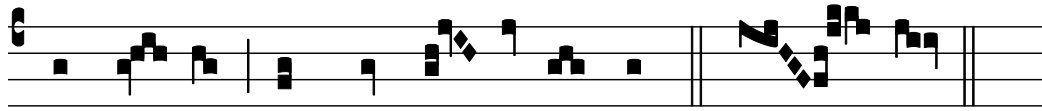
cause we have sinned a- gainst our brother, see- ing the



anguish of his soul, when he be- sought us, and we would



not hear. †Be- hold. ✠. Glo-ry be to the Father, and



to the Son : and to the Ho-ly Ghost. †Be- hold.

¶ *In the iij. Nocturn.*

Ant. The commandment. [40].

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

✠. He will overshadow thee. 950.

[*The Gospel*]⁴¹ according to *Luke xj.* [14.]

[*Lesson vij.*]



AT that time, Jesus was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake ; and the people wondered. And that which followeth.

*A Sermon*⁴² from the *Commentary of the Venerable Bede, Priest.*


(*On Luke Book 4. in the beginning.*)⁴³

ACCORDING to Matthew, the demoniac was not only described as mute : but blind as well. And it is said that he was cured by the Lord : so that he could speak and see.

Three kinds of miracles were worked at one time for a single man. A blind man seeth, a mute man speaketh : and a man possessed by a devil is set free. To be sure, this was accomplished in a physical way at that time : but it is carried out every day in the conversion of believers, when, a devil having been expelled, they first behold the light of faith and then their previously silent mouths are opened in God's praises. Some of them said, By Beelzebub, the prince of devils, he casteth out devils. It was not some from the crowd who made this false accusation, but the Pharisees and scribes : as the other evangelists bear witness.

*Merito hec patimur. AS:174; 1519:166r; 1531:103r.*⁴⁴

7. Resp.
VIII.

7146. 

E de-serve * to suf-fer these things, be-cause we
 have sinned a-gainst our bro-ther, see-ing the anguish
 of his soul, when he be-sought us, and we would
 not hear. †Therefore is this affliction come
 7146a. up- on us. ✎ Ru-ben said to his brethren :
 Did I not say to you, Do not sin a-gainst the boy, and
 you would not hear me ? †Therefore.

Eighth Lesson.

INdeed, when the Lord did things that caused admiration in the crowds, (which seem to have been less

learned,) they always either tried to deny what he had done, or,⁴⁵ if they could not deny them, they attempted

to put an evil interpretation on them, such as saying that these things were not divine works, but rather works of an unclean spirit, that is, of Beelzebub, who was a god of Accaron. ⁴⁶ Now 'Beel' in fact is 'Baal' : and 'zebub' means 'fly'. It is not, as some faulty codices would have it, with an 'l' or a 'd' at the end of the word, but it

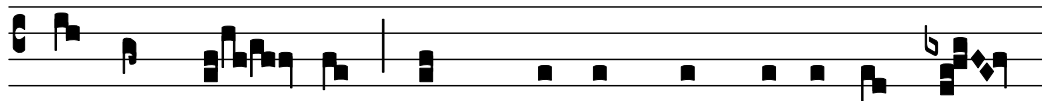
should be written with a 'b'. So, Beelzebub means 'Baal of the flies', that is 'a man of flies', or 'having flies' : on account of the filth from a bloody sacrifice. They refer to him as the prince of devils : either because of this filthy ritual or because of <the meaning of> his name. But thou.

Tollite hinc vobiscum. AS:175; 1519:166v; 1531:103r. ⁴⁷

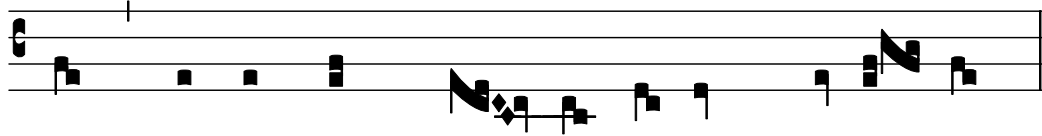
8. Resp.
VII.



Ake hence * pre-sents with you, and go unto the



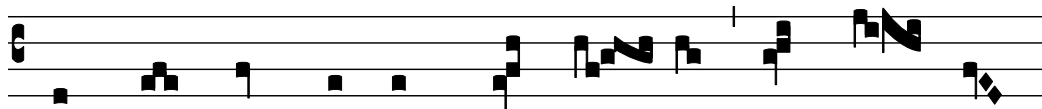
lord of the land : and when you come into his pre-



sence, bow yourselves down to the earth be-fore him.



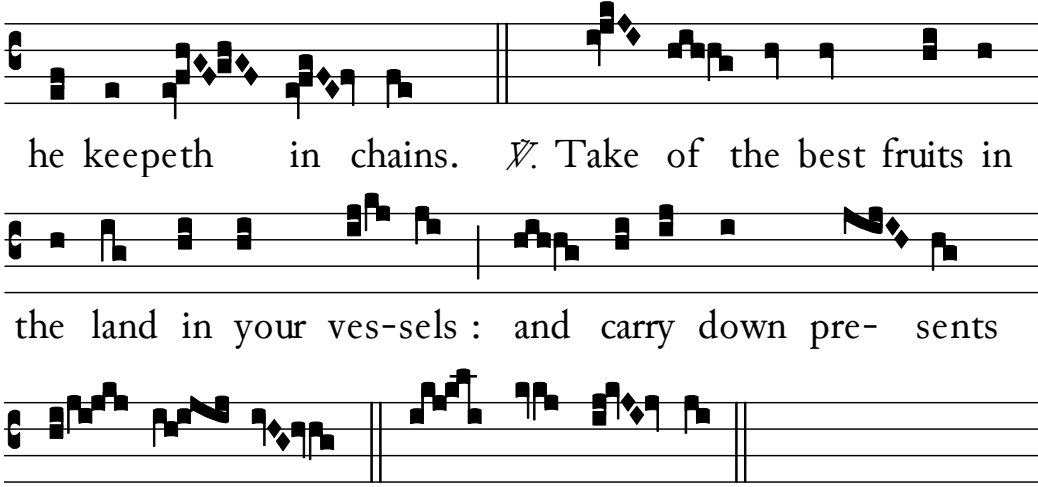
†And may my God make him fa-vour- able to you,



and send back with you this bro- ther, and him whom

7769.

7769b.



he keepeth in chains. ⁊. Take of the best fruits in
the land in your ves-sels : and carry down pre- sents
to the man. †And may my God.

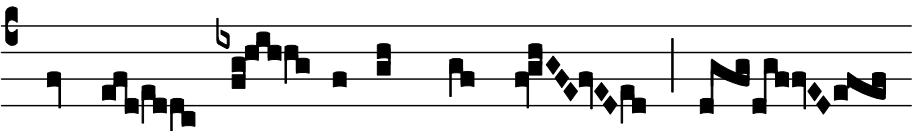
Ninth Lesson.

[103v.] **A**ND others, tempting, asked of him a sign from heaven. Either they wanted fire to come down from on high in the way it did for Elijah : or they wanted thunder to roar, lightning to flash, and rain to pour down during the summer time, the way it did for Samuel : as if they would not have been able to discredit these actions too, saying that they had happened from mysterious and varied natural causes in the air. But as for thee which discredit things that thou seest with <thy> eyes, hold with thy hands, or perceive by their be-

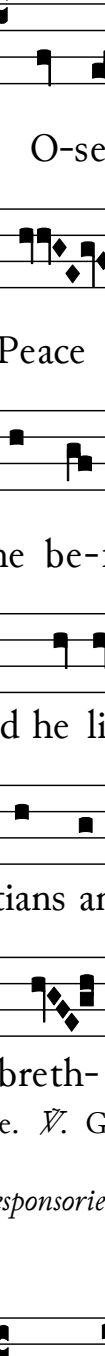
nefits : what wilt thou do regarding things that come from heaven ? Thou wilt surely respond that even the magicians in Egypt performed many signs involving the sky. And he, seeing their thoughts : said unto them, Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. He responded not to what they had said, but to what they had thought, so that in this way they might be compelled to believe in the power of him who saw into the secrets of the heart. But thou.

The iij. Sunday of Quadragesima.

Loquens Joseph fratribus suis. AS:175; 1519:166v; 1531:103v.⁴⁸

9. Resp. I.  7102.


J O-seph * spake to his brethren : and




said. †Peace be with you, fear not. ‡For the Lord




sent me be-fore you for your pre-ser-va-tion.

 7102a.

℣. And he lifted up his voice with weep-ing : which the



Egyptians and all the house of Pha-rao heard : and he said

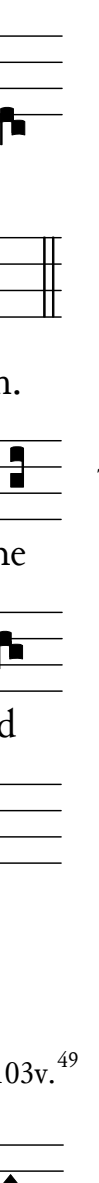


to his breth-ren.

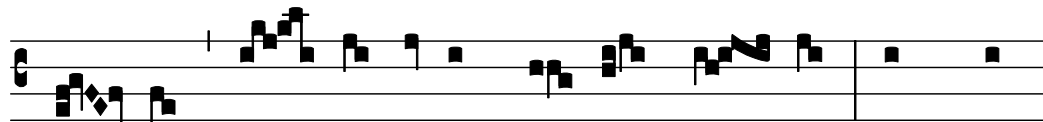
†Peace be. ℣. Glory be. 103*. ‡For the Lord.

Ferial Responsories.

Iste est frater vester. AS:175; 1519:167r; 1531:103v.⁴⁹

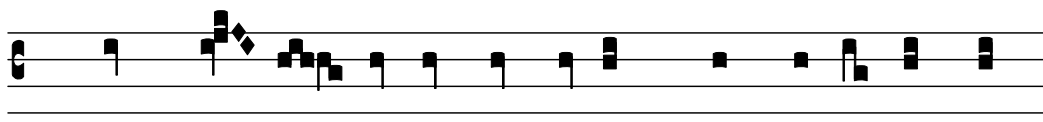
6999. Resp. VII.  7102.

S this * your young brother of whom you



told me ? God be gracious to thee, my son. †And he
 made haste into the house, and wept. ‡For the
 tears gush-ed out, and he could not re- frain him- self.

6999a.

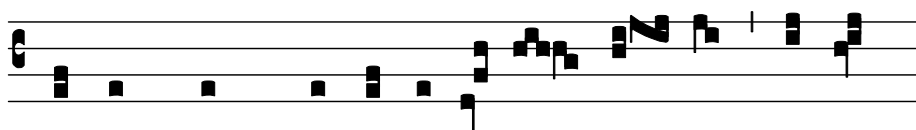


∅. And Jo- seph, lift-ing up his eyes, saw Benja-min stand-
 ing there, and his whole heart was mov- ed up- on
 his bro- ther. †And he made haste.

∅. Glory be. 105*. ‡For the tears.

Dixit Joseph undecim fratribus. AS:176; 1519:167v; 1531:103v.⁵⁰

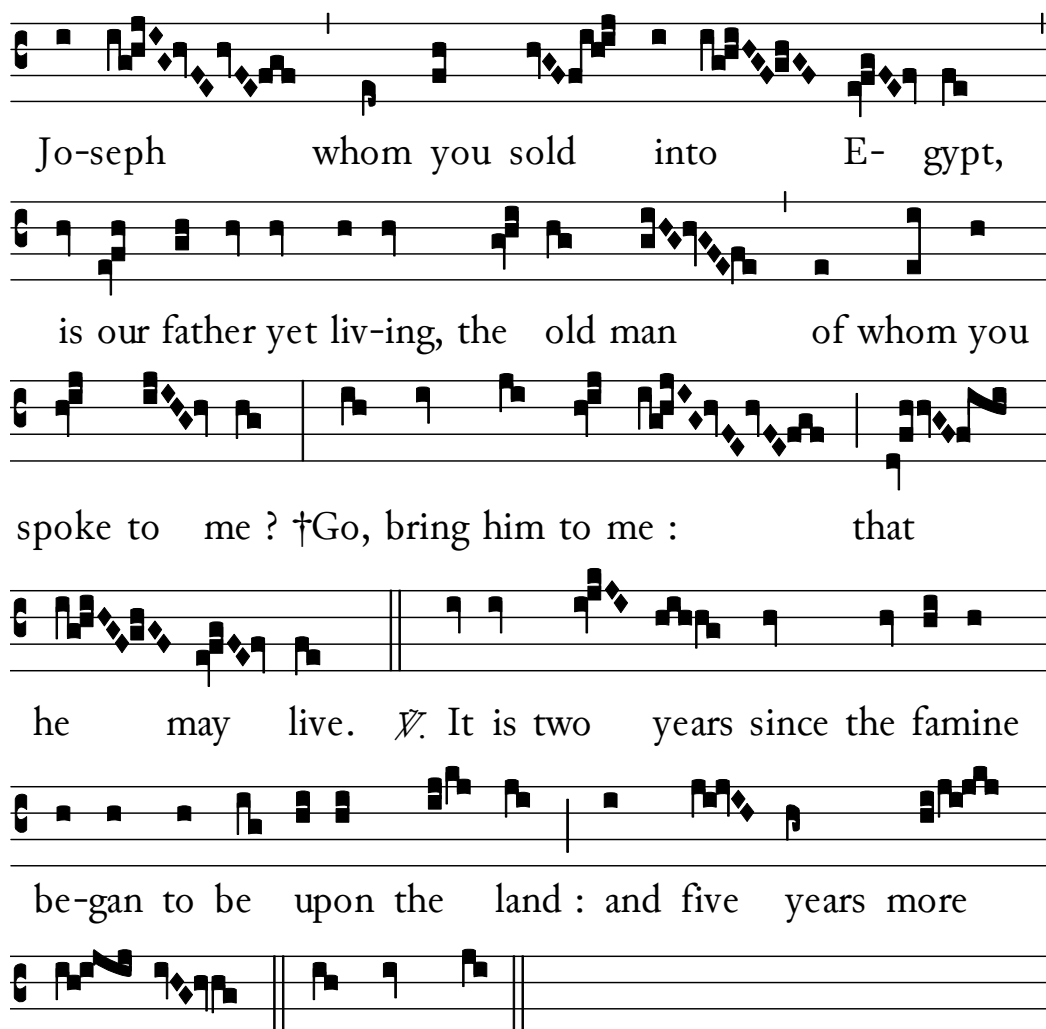
Resp.
 VII.

6476.

O-seph said * to his e-lev-en breth-ren, I am

The iij. Sunday of Quadragesima.



Jo-seph whom you sold into E- gypt,
 is our father yet liv-ing, the old man of whom you
 spoke to me ? †Go, bring him to me : that
 he may live. ✠. It is two years since the famine
 be-gan to be upon the land : and five years more
 re- main. †Go, bring him.
 ✠. Glory be. 105*. †Go, bring him.

6476a.

Nunciaverunt Jacob dicentes. AS:176; 1519:167v; 1531:103v.⁵¹

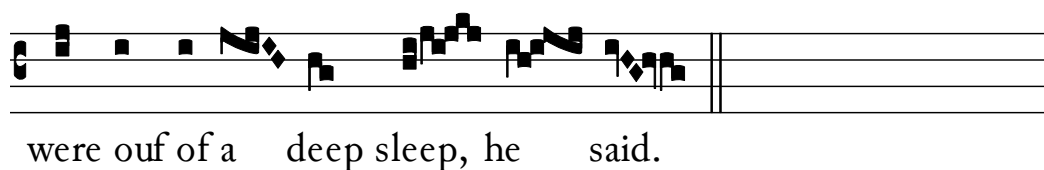
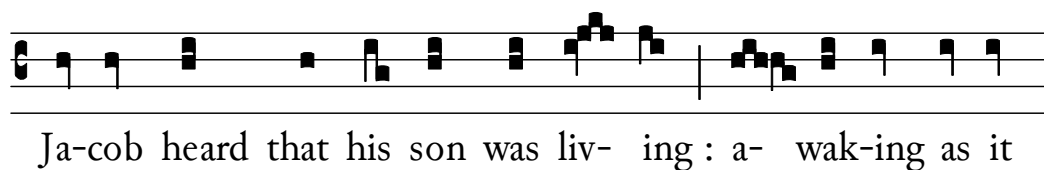
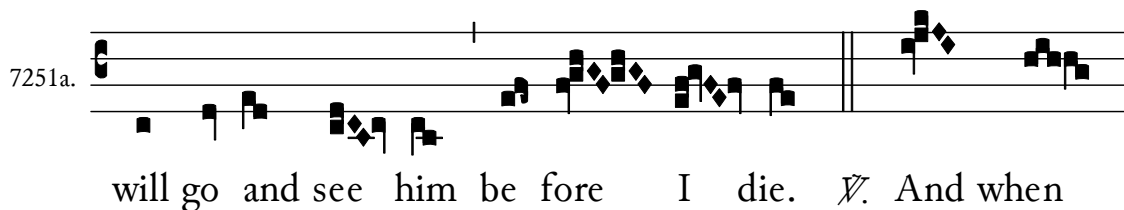
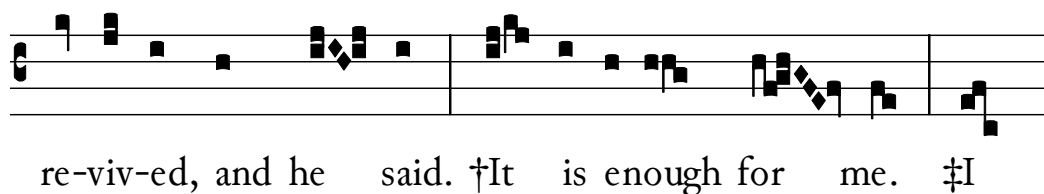
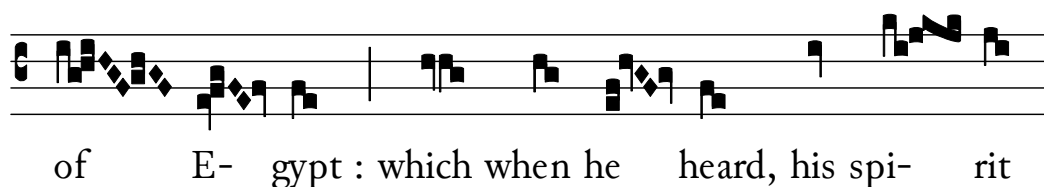
Resp.
VII.




Hey told * Ja-cob, say-ing, Jo-seph thy son is

7251.

The iij. Sunday of Quadragesima.



†It is enough. ⁊. Glory be. 105*. ‡I will go.

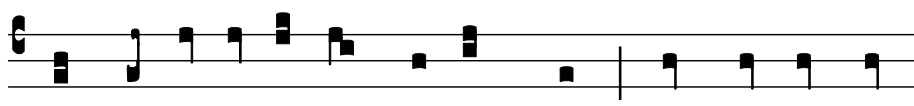
[*Before Lauds.*]

⁊. He hath delivered me. 955.

¶ *At Lauds.*

Fac benigne in bona voluntate. AS:177; 1519:168r; 1531:103v.⁵²

1. Ant.
III.v.



2829.

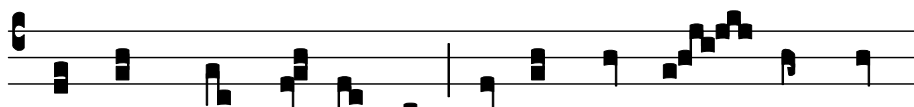
Eal fa-vourably * in thy good will : that the walls of



Je-ru-sa-lem, O Lord, may be built up. *Ps.* Have mercy on
me. (*l.*) [215].

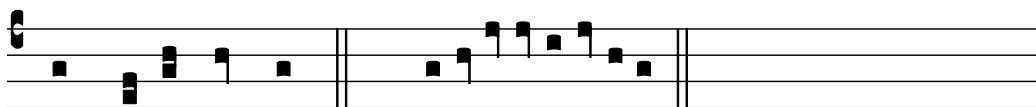
Dominus michi adjutor est. AS:177; 1519:168r; 1531:103v.

2. Ant.
VIII.i.



2417.

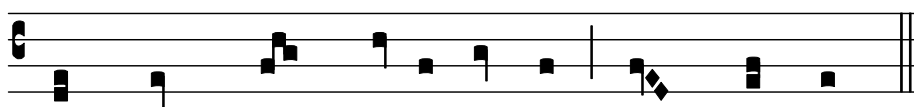
He Lord * is my help-er : I will not fear what man



can do unto me. *Ps.* Give praise to the Lord. (*cxvij.*) [114].

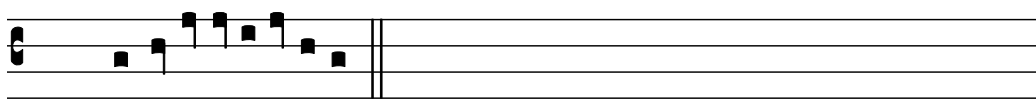
Deus misereatur nostri. AS:177; 1519:168r; 1531:103v.⁵³

3. Ant.
VIII.i.



2177.

Ay God * have mercy on us : and bless us.

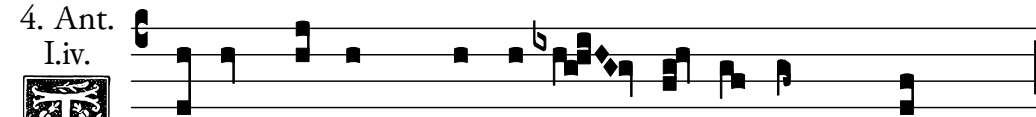


Ps. O God, my God. (*lxij.*) [54].

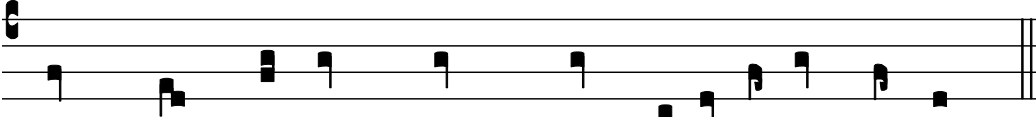
The iij. Sunday of Quadragesima.

Vim virtutis sue. AS:177; 1519:168r; 1531:103v.⁵⁴

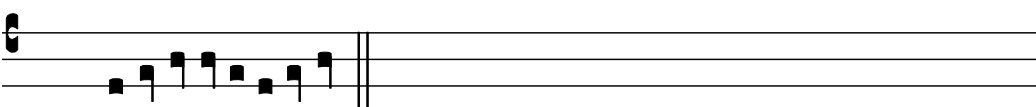
5424. 4. Ant.
I.iv.



T He fire forgot * the power of its own strength :




that thy children might be de-liv-er-ed unhurt.



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

Sol et luna laudate. AS:177; 1519:168v; 1531:103v.

4977. 5. Ant.
I.iii.



Q ye sun * and moon, praise God : for his name



a-lone is ex-alted. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

Chapter. Be ye [therefore followers of God. &c. as above].⁵⁵ 1051.

Jesu quadragenarie. HS:39v; 1519:168v; 1531:103v.⁵⁶

8332. Hymn.
IV.

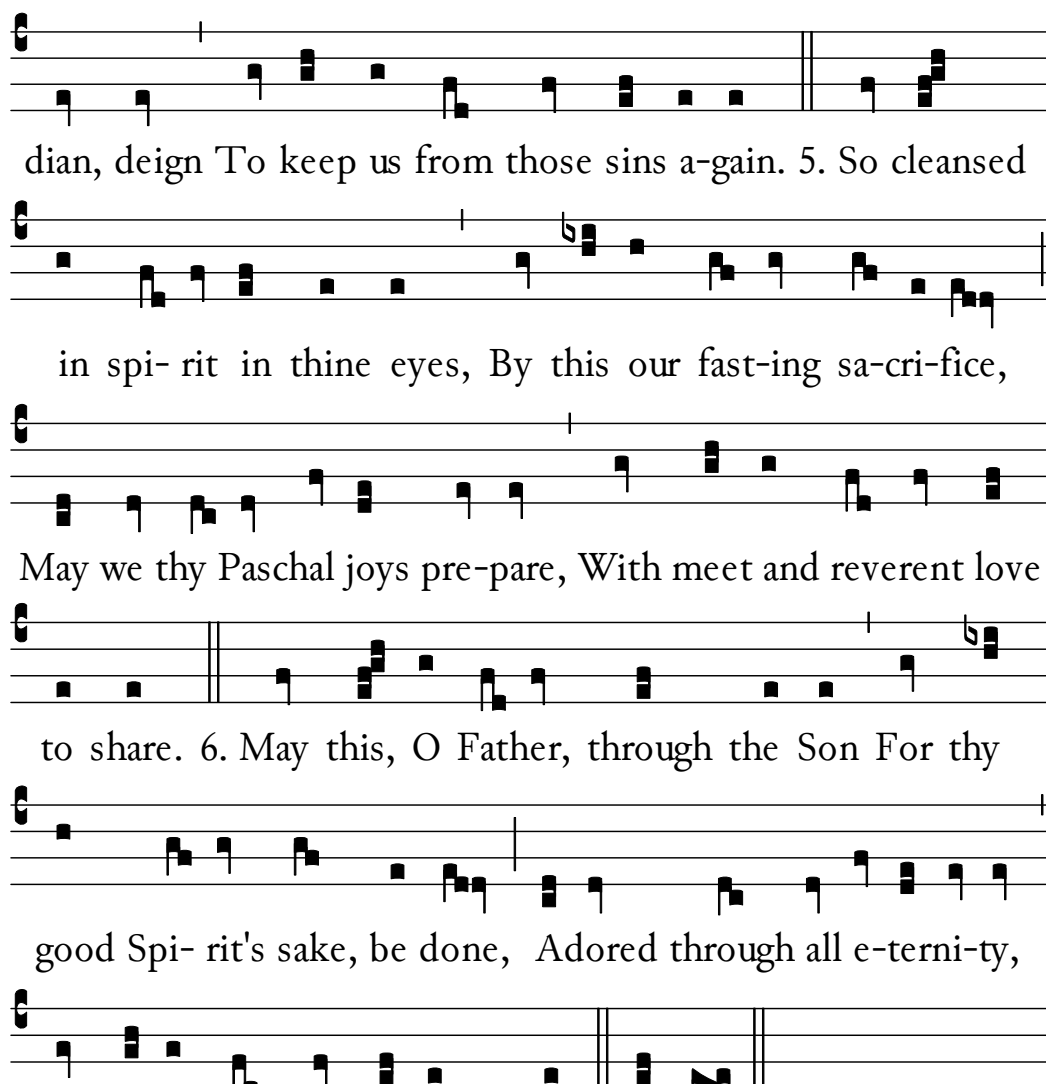


J E-su, who this our Lenten tide * Of absti-nence

The iij. Sunday of Quadragesima.

hath sancti-fied ; And, helpless souls from death to save
This fast, a sa-cred medicine, gave. 2. That ho-ly dis-ci-pline
once more Might yet to pa-ra-dise restore Thy creatures,
whom entic-ing lust Had down to endless ru- in thrust. 3. Be
with thy Church, in sav-ing power, In this her pe-ni-ten-
tial hour, When, for the sins of by-gone days, She in remorse
and sorrow prays. 4. O Lord, to all our past offence Thy
gracious pardon now dispense ; Henceforward, kindest Guar-

The iij. Sunday of Quadragesima.



dian, deign To keep us from those sins a-gain. 5. So cleansed
in spi- rit in thine eyes, By this our fast-ing sa-cri-fice,
May we thy Paschal joys pre-pare, With meet and reverent love
to share. 6. May this, O Father, through the Son For thy
good Spi- rit's sake, be done, Adored through all e-terni-ty,
In honour One, in person Three. Amen.

℣. His truth shall compass thee [with a shield].⁵⁷ 959.

Jesus cum ejecisset. AS:178; 1519:168v; 1531:103v.⁵⁸

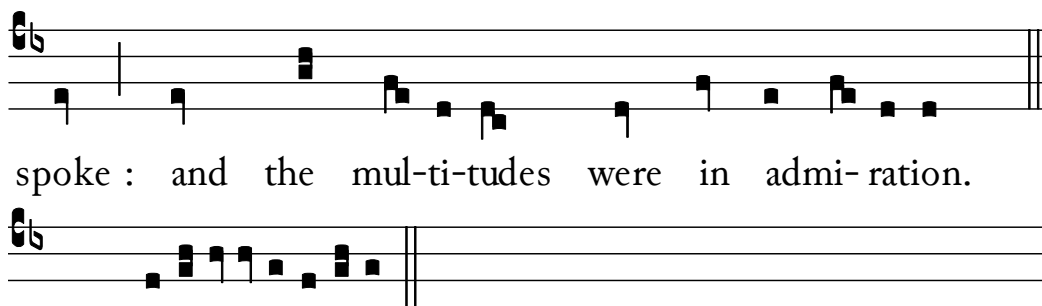
sar0068.

Ant.
I.i.



Hen Je-sus * had cast out the de-vil, the dumb man

The iij. Sunday of Quadragesima.



spoke : and the mul-ti-tudes were in admi-ration.

Ps. Blessed be the Lord. 54*.

Prayer. We beseech thee, Almighty God. [*Ec. as above.*]⁵⁹ 1054.

¶ *At j.*

Si in digito Dei. AS:178; 1519:168v; 1531:103v.⁶⁰

Ant.
III.iv.



4898.

F I by the finger * of God cast out de-vils :



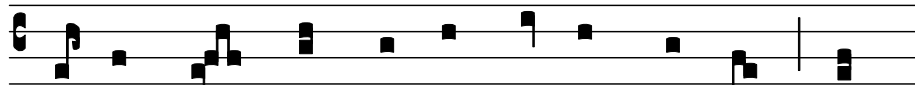

doubtless the kingdom of God is come up-on you.

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

¶ *At iij.*

Dum fortis armatus. AS:178; 1519:169r; 1531:103v.⁶¹

Ant.
III.iv.



2456.

Hen a strong man * armed keepeth his court : all

The iij. Sunday of Quadragesima.



things he posses-seth are in peace. *Ps.* Set before me.
(*cxviij.* 33.) [158].

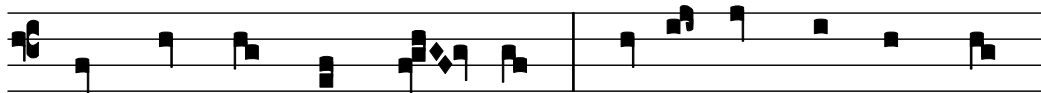
Chapter. Be ye [therefore followers].⁶² 1051.

Bonum michi Domine. AS:178; 1519:169r; 1531:103v.⁶³

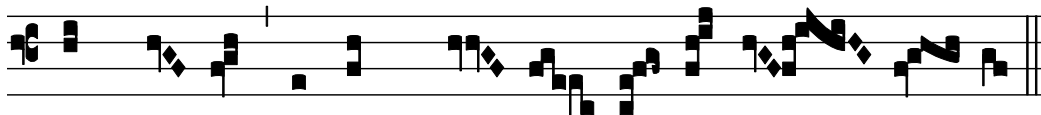


Dis good for me, O Lord,

Continued by the Choir.

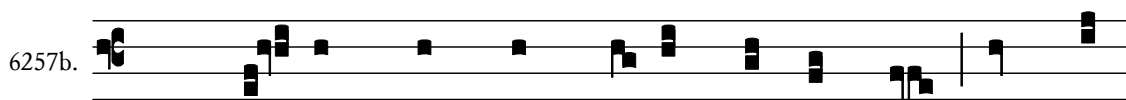


* that thou hast humbled me. †The law of thy mouth is

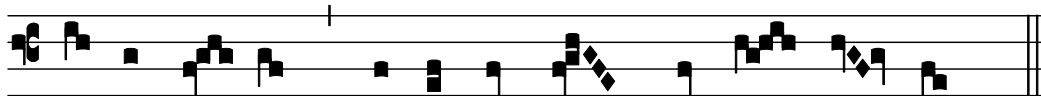


good to me a-bove thou- sands of gold and sil- ver.

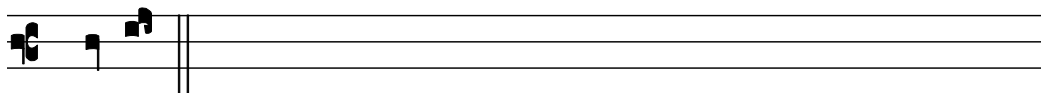
The Clerk sings.



℣. Thy hands have made me and formed me : give me



understand-ing, that I will learn thy com-mandments.



†The law.

℣. Glory be. 103*. †It is good for me.

℣. He shall say to the Lord. 94I.

¶ *At vj.*

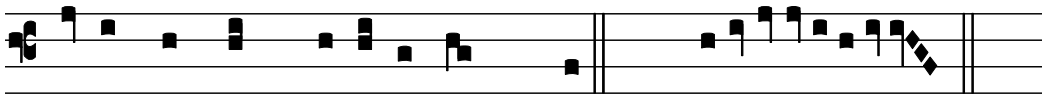
Qui non colligit. AS:178; 1519:169r; 1531:103v.

Ant.
I.v.



4486.

E that gather-eth not * with me scatter-eth : and he



that is not with me is a-against me. *Ps.* My soul hath fainted.
(cxviij. 8I.) [I75].

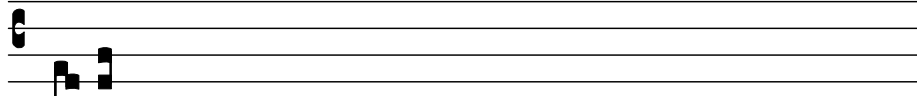
Chapter. (*Ephes. v.* [3.]

BUt fornication, and ⁶⁴ all un-
cleanness, or covetousness, let it
not so much as be named among you,

as becometh saints. [*R.* Thanks be
to God.] ⁶⁵

Servus tuus. AS:179; 1519:169v; 1531:103v. ⁶⁶

Resp.
VIII.



7645.

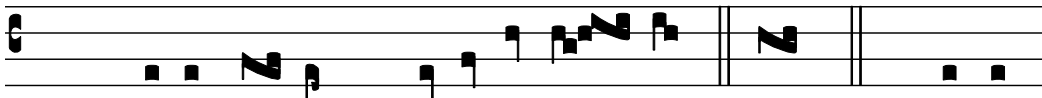
am

Continued by the Choir.



* thy ser-vant. †Give me under standing, O Lord.

Clerk.

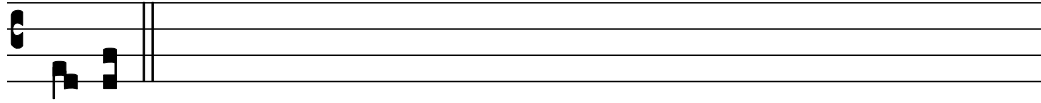


7645a.

℣. That I may learn thy testimo- nies. †Give. ℣. Glo-ry



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




I am.

℣. He hath delivered me. 946.

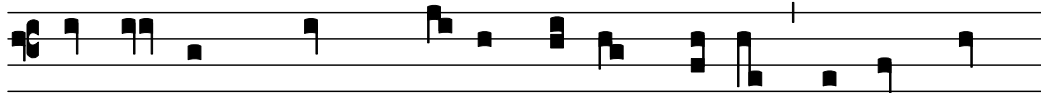
¶ *At None.*

Cum immundus spiritus. AS:179; 1519:169v; 1531:103v.⁶⁷

2009. Ant.
I.i.




Hen an unclean spi- rit * is gone out of a man :



he walk-eth through plac-es without wa-ter, seeking rest,



and findeth none. *Ps.* Thy testimonies. (*cxviij.* 129.) [191].

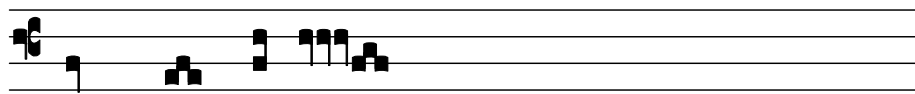
Chapter. (*Ephes. v.* [5.]

FOr you know this⁶⁸ and un-
derstand, that no fornicator, or
unclean, or covetous person which is

a serving of idols : hath inheritance in
the kingdom of Christ and of God.

Septies in die. AS:179; 1519:169v; 1531:103v.⁶⁹

Resp.
II.

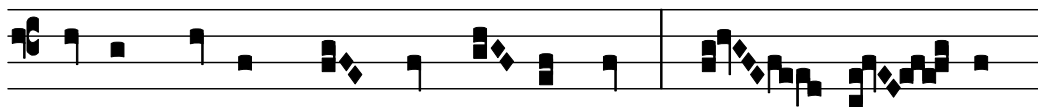



Even times a day

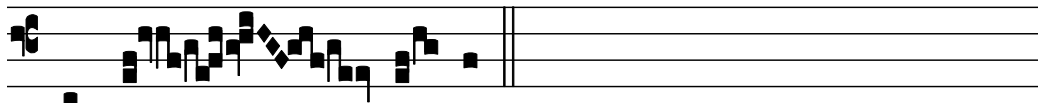
7639.

The iij. Sunday of Quadragesima.

Continued by the Choir.

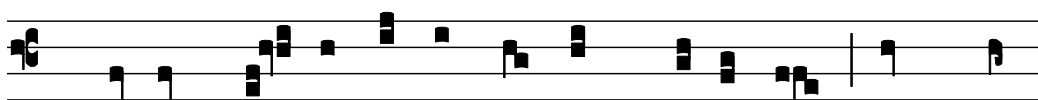


* I have giv-en praise to thee, O Lord. †O my God,



destroy me not.

Clerk.



7639a.

℣. I have gone astray like a sheep that is lost : seek thy



servant, O Lord : be-cause I have not forgotten thy com-



mandments. †O my God.

℣. Glory be. 103*. Seven times.

℣. He will overshadow thee. 950.

¶ Let these preceding ℣℟℣. be sung at the Hours [daily]⁷⁰ in the above manner for xv. days.

¶ At [ij.] Vespers.

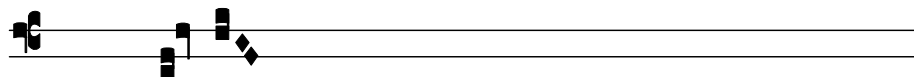

Ant. Sit thou at my right hand. [363].

Ps. Dixit Dóminus. (cix.) [363].

Chap. Be ye therefore [followers].⁷¹ 1051.

[104r.]

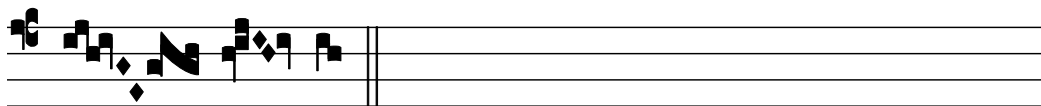
*Educ de carcere. AS:179; 1519:170r; 1531:104r.*⁷²

6622. Resp. II. 
 Ring my soul

Continued by the Choir.




* out of pri- son. † That I may give praise to thy



Name, O Lord.


Clerk.

6622a. 

∞. Flight hath fail-ed me : and there is no one that hath

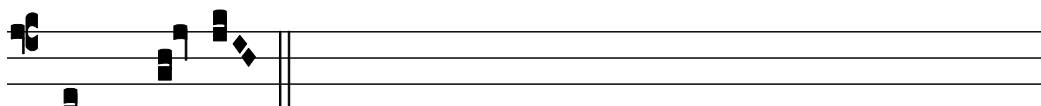


re- gard to my soul. † ∞. at. ∞. Glo- ry be to the Father



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

Let the Choir repeat the R.



Bring my soul.

Let the preceding R. be sung daily at Vespers through this week when the service is of the feria.

The iij. Sunday of Quadragesima.

Hymn. Behold, the accepted time appear. 1052.

℣. God hath given his angels [charge over thee].⁷³ 934.

Extollens quedam mulier. AS:180; 1519:170r; 1531:104r.⁷⁴

Ant.
VIII.i.



2827.

certain wo-man * from the crowd, lift-ing up her
voice, said, Blessed is the womb that bore thee, and the paps
that gave thee suck : But Je-sus said to her, Yea, ra-ther,
blessed are they who hear the word of God, and keep it.

Ps. My soul doth magnify. 72.

Prayer. We beseech thee, Almighty God. 1054.

Let the above order of Hymns on this Sunday serve for fifteen days : &c.

[Monday.

At Matins.]

¶ On Monday and daily through the week the *V̄V̄.* and *R̄R̄.* at Matins are said according to the order of the Nocturns of the History of the Sunday : in such a way that the ferial *R̄R̄.* are not omitted, as is noted above in the first week of the Advent of the Lord.

And if no Feast of ix. Lessons⁷⁵ shall fall in this week : then the first ferial *R̄.* : namely Is this your young brother. 1075. will be the third on Wednesday and the other two ferial *R̄R̄.* will be sung on Saturday. If any feast of ix. Lessons shall fall on any feria during the week, then the first ferial *R̄.* shall be the third when the the iiij. Nocturn is first said, and the other two ferial Responsories will be said when the service is of the feria for the last time in [this]⁷⁶ week. If however only the Tuesday is available during this week, then the first ferial *R̄.* shall be the third when the ij. Nocturn is sung, and the other two ferial *R̄.* are sung in place of the eighth and ninth *R̄R̄.* when the service is of the feria for the last time. If indeed no Feast of ix. Lessons shall occur during this week : then let the first ferial *R̄.* be sung as the third on Wednesday and the other two on Saturday⁷⁷ : as is indicated above.

First Lesson. (Gen. xxxvij. [17.])⁷⁸



And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another : Be-

hold the dreamer cometh. Come, let us kill him, and cast him into some old pit : and we will say : Some evil beast hath devoured him : and then it shall appear what his dreams avail him. But thou.

Second Lesson. [Gen. xxxvij. 21.]

And Ruben hearing this, endeavoured to deliver him out of their hands, and said : Do not take away his life, not shed his blood : but cast him into this pit, that is in the wilderness, and keep your hands

harmless : now he said this, being desirous to deliver him out of their hands and to restore him to his father. And as soon as he came to his brethren, they forthwith stript Joseph out of his outside coat, that was of

divers colours : and cast him into an old pit, where there was no water. And sitting down to eat bread, they saw some Ismaelites on their way

coming from Galaad, with their camels, carrying spices, and balm, and myrrh Egypt. But thou.

Third Lesson. (Gen. xxxvij. 26.)

AND Juda said to his brethren : What will it profit us to kill our brother, and conceal⁷⁹ his blood ? It is better that he be sold to the Ismaelites, and that our hands be not defiled : for he is our brother and our flesh. His brethren agreed to his words. And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver : and they led him into Egypt. And Ruben, returning to the pit, found not the boy : and rending his

garments he went to his brethren, and said : The boy doth not appear and whither shall I go ? And they took his coat, and dipped it in the blood of a kid, which they had killed : sending some to carry it to their father, and to say : This we have found : see whether it be thy son's coat, or not. And the father acknowledging it, said : It is my son's coat, an evil wild beast hath eaten him, a beast hath devoured Joseph. But thou.

[*At Lauds.*]

Amen dico vobis quia. AS:180; 1519:170v; 1531:104r.⁸⁰

Ant.
I.i.



1380.

E-ri-ly I say to you, * no prophet is accepted in



his own country. *Ps.* Blessed be the Lord. 54*.

Prayer.

W E beseech thee, O Lord, mercifully pour thy grace into our hearts : that, as we abstain from	bodily ⁸¹ foods, so also we may withdraw our senses ⁸² from all noxious excesses. Through [Jesus Christ]. ⁸³
---	---

¶ *At iij.*

Chapter. (Isaiab j. [16.])

W ash yourselves, be clean, take away the evil of your devices	from my eyes : cease to do perversely, [and] ⁸⁴ learn to do well.
---	--

℞. It is good. 1084.

¶ *At vj.*

Chapter. (Isaiab j. [17.])

S eek judgement, relieve the oppressed, judge for the father-	less, defend the widow. And then come, and accuse me, saith the Lord.
--	---

℞. I am thy servant. 1085.

¶ *At None.*


Chapter. (Isaiab j. [18.])

[104v.] I F your sins be as scarlet, they shall be made as white as snow :	and if they be red as crimson, they shall be white as wool.
---	---

This preceding Chapter is said at the Hours on ferias until the Passion of the Lord : when the service is of the feria.

¶ *At Vespers.*

Jesus autem transiens. AS:180; 1519:170v; 1531:104v.

3485. Ant.
I.i.




Ut Je-sus * passing through the midst of them



went his way. *Ps.* My soul doth magnify. 55*.

Prayer.

LEt thy mercy, we beseech thee,
O Lord, assist us : that from the
threatening dangers of our sins : by
thy protection we may deserve to be

delivered : by thy deliverance to be
saved. ⁸⁵ Through Jesus Christ thy
Son.

¶ *Tuesday.*

[*At Matins.*]

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



ANd Joseph was brought into
Egypt, and Putiphar an
eunuch of Pharao, chief
captain of the army, an Egyptian,
bought him of the the Ismaelites, by
whom he was brought. And the
Lord was with him, and he was a
prosperous man in all things : and he
dwelt in his master's house, who
knew very well that the Lord was
with him, and made all that he did to
prosper in his hand. And Joseph

found favour in the sight of his
master, and ministered to him : and
being set over all by him, he governed
the house committed to him, and all
things that were delivered to him.
And the Lord blessed the house of
the Egyptian for Joseph's sake, and
multiplied all his substance, both at
home, and in the fields. Neither
knew he any other thing, but the
bread which he ate. But thou.

Second Lesson. [*Gen. xxxix. 6.*]

ANd Joseph was of a beautiful
countenance, and comely to
behold. And after many days his
mistress cast her eyes on Joseph, and
said : Lie with me. But he, in no

wise consenting to that wicked act,
said to her : Behold, my master hath
delivered all things to me, and
knoweth not what he hath in his own
house : neither is there any thing

which is not in my power, or that he hath not delivered to me, but thee, who art his wife : how then can I do this wicked thing, and sin against my God ? With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery. Now it

happened on a certain day, that Joseph went into the house, and was doing some business without any man with him : and she catching the skirt of his garment, said : Lie with me. But he leaving the garment in her hand, fled, and went out.

Third Lesson. [Gen. xxxix. 13.]

AND when the woman saw the garment in her hands, and herself disregarded, she called to her men of the house, and said to them : See, he hath brought in a Hebrew, to abuse us : he came in to me, to lie with me : and when I cried out, and he heard my voice, he left his garment that I held, and got him out. For a proof therefore of here fidelity, she kept the garment, and shewed it to her husband when he returned home : and said : The Hebrew servant, whom thou hast brought, came to me to abuse me. And when he heard me cry, he left the garment which I held, and fled out. His

master hearing these things, and giving too mych credit to his wife's words, was very angry. And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up. But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison : who delivered into his hand all the prisoners that werekept in custody : and whatsoever was done was under him. Netiher did he himself know any thing, having committed all things to him : for the Lord was with him, and made all that he did to prosper.

[At Lauds.]

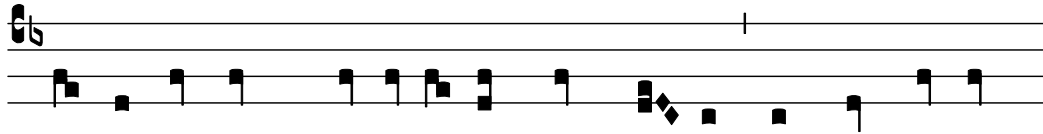
Si duo ex vobis. AS:180; 1519:171r; 1531:104v.⁸⁶

4888.

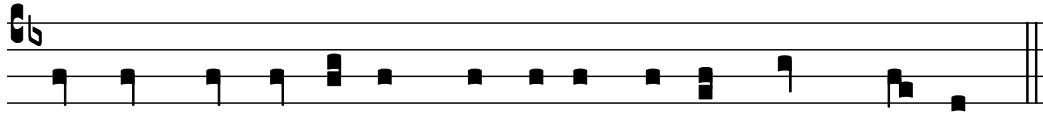
Ant.
I.i.



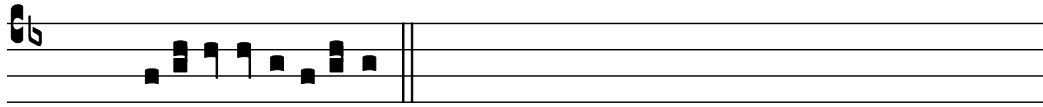
F two of you * shall consent upon earth concern-



ing a-ny thing whatso-ev-er they shall ask, it shall be done



to them by my Father which is in heaven, saith the Lord.



Ps. Blessed be the Lord. 54.*

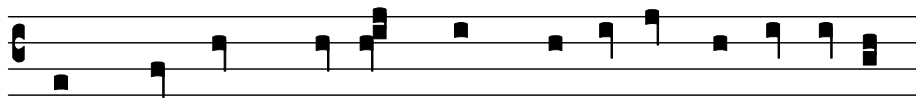
Prayer.

Hear us, almighty and merciful God : and favourably grant to us the gifts of salutary continence. Through [Jesus Christ].⁸⁷

¶ *At Vespers.*

Ubi duo vel tres. AS:180; 1519:171r; 1531:104v.⁸⁸

Ant.
IV.v.

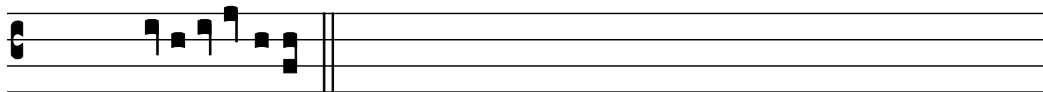


5258.

Here there are two or three * gather-ed to-gether in



my Name : there am I in the midst of them, saith the Lord.



Ps. My soul doth magnify. 63.*

Prayer.

Defend us, O Lord, by thy protection : and preserve us ever from all iniquity. Through Jesus Christ thy Son.

¶ *Wednesday.*

[*At Matins.*]

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

ANd came to pass that two eunuchs, the butler and the baker of the king of Egypt, offended their lord. And Pharao being angry with them (now the one was chief butler, the other chief baker) he sent them to the prison of the commander of the soldiers, in which Joseph also was prisoner. But the keeper of the prison delivered them to Joseph, and he served them.

[105r.] Some little time passed, and they

were kept in custody. And they both dreamed a dream the same night, according to the interpretation agreeing to themselves : and when Joseph was come in to them in the morning, and saw them sad, he asked them, saying : Why is your countenance sadder to day than usual ? They answered : We have dreamed a dream, and there is nobody to interpret it to us.

Lesson ij. [*Gen. xl. 8.*]

AND Joseph said to them : Doth not interpretation belong to God ? Tell me what you have dreamed. The chief butler first told his dream : I saw before me a vine, on which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes : and the cup of Pharao was in my hand : and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharao. Joseph answered : This is the interpretation of the dream : The three branches are yet three days : after

which Pharao will remember thy service, and will restore thee to thy former place : and thou shalt present him the cup according to thy office, as before thou wast wont to do. Only remember me, when it shall be well with thee, and do me this kindness : to put Pharao in mind to take me out of this prison : for I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon. The chief baker seeing that he had wisely interpreted the dream, said : I also dreamed a dream, That I had three baskets of meal

upon my head : and that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it. Joseph answered : This is the interpretation of the dream : The

three baskets are yet three days : after which Pharao will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh. But thou.

Third Lesson. [Gen. xl. 20.]

THe third day after this was the birthday of Pharao : and he made a great feast for his servants, and at the banquet remembered the chief butler, and the chief baker. And he restored the one to his place to present him the cup : the other he hanged on a gibbet, that the truth of the interpreter might be shewn. But the chief butler, when things prospered with him, forgot his interpreter.

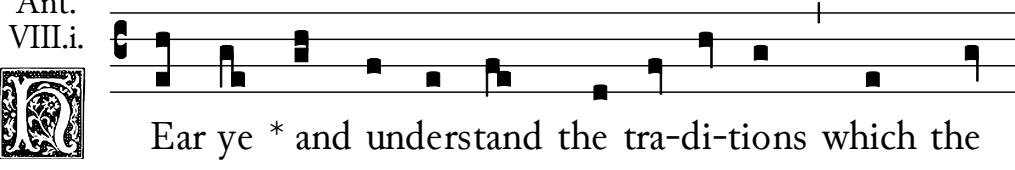
(Gen. xli.) After two years Pharao had a dream. He thought he stood by the river, out of which came up seven kine, very beautiful and fat : and they fed in marshy places. Other seven also came up out of the river, ill favoured, and leanfleshed : and they fed on the very bank of the river, in green places. And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke. He slept again, and dreamed another dream : Seven ears

of corn came up upon one stalk, full and fair. Then seven other ears sprung up thin and blasted, and devoured all the beauty of the former. Pharao awoke after his rest : and when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men : and they being called for, he told them his dream, and there was not any one that could interpret it. Then at length the chief butler remembering, said : I confess my sin : the king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers : where in one night both of us dreamed a dream foreboding things to come. There was there a young man a Hebrew, servant to the same captain of the soldiers : to whom we told our dreams, and we heard what afterwards the event of the thing proved to be so. But thou.


[At Lauds.]

Audite et intelligite. AS:180; 1519:171r; 1531:105r.

1522. Ant. VIII.i.



Ear ye * and understand the tra-di-tions which the



Lord hath giv-en you. *Ps.* Blessed be the Lord. 71*.

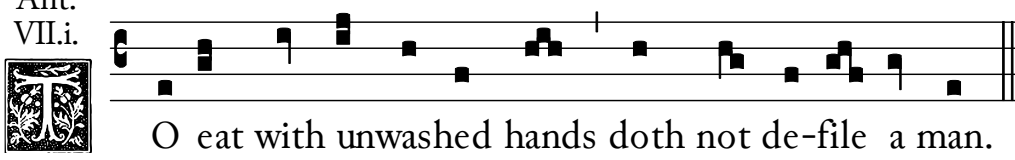
Prayer.

<p>GRant us, we beseech thee, O Lord : that being taught by salutary fasts [and prayers]⁸⁹ : and</p>	<p>abstaining from noxious vices : we may more readily obtain thy mercy. Through Jesus Christ.</p>
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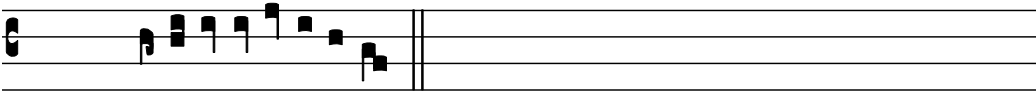
¶ At Vespers.

Non lotis manibus. AS:181; 1519:171r; 1531:105r.⁹⁰

3922. Ant. VII.i.



O eat with unwashed hands doth not de-file a man.



Ps. My soul doth magnify. 70*.


Prayer.

<p>GRant, we beseech Thee, almighty God, that we who seek the grace of Thy protection, being</p>	<p>delivered from all evils, may serve Thee with an untroubled mind. Through Jesus Christ.</p>
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¶ Thursday.


[At Matins.]

First Lesson. (Gen. xli. [14-43. with several omissions.]⁹¹)

Nd so Joseph was brought out⁹² of the prison : and came in to Pharao. Who having heard the king's dream, answered, The seven beautiful kine, and the seven full ears, are seven years of plenty. And the seven thin kine shall be seven years of famine. Behold, there shall come seven years of great plenty in the whole land of Egypt : after which shall follow other


seven years of great famine. Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt : that the fifth part of the fruits shall be stored for the years of famine. And the king took his ring from his own hand, and gave it into Joseph's hand, and he made him go up into his chariot, and he made him governor over the whole land of Egypt. But thou.

Second Lesson. (Gen. xlij. [3-13. with several omissions.]⁹³)

O the ten brethren of Joseph went down to Egypt with others that went to buy : for the famine was in *all* the land. And *when his brethren* had bowed down to him and he knew them, he spoke as it were to strangers somewhat roughly, asking them : Whence came you ? They answered : From the land of Chanaan to buy necessaries of life.
[105v.] Then remembering⁹⁴ the dreams, which formerly he had dreamed, he

said to them, *By the life of Pharao* you are spies. You are come to view the weaker parts of the land. But they said : It is not so, my lord, but *we* servants are all the sons of one man : we are come as *peacable* men, neither do thy servants go about any evil. We thy servants are twelve brethren, the sons of one man : the youngest is with our father, the other is not living. But thou, [O Lord, have mercy upon us].⁹⁵

Third Lesson. [Gen. xlij. 14.]

Nd Joseph saith unto his brethren : That is it that I said : You are spies. I shall now presently

try what you are : by the health of Pharao you shall not depart hence, until your youngest brother come.


Send one of you to fetch him : and you shall be in prison, till what you have said be proved, whether it be true or false : or else by the health of Pharao you are spies. So he put them in prison three days. And the third day he brought them out of prison, and said : Do as I have said, and you shall live : for I fear God. If you be peaceable men, let one of your brethren be bound in prison : and go ye your ways and carry the corn that

you have bought, unto your houses. And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said. And they talked one to another : We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear : therefore is this affliction come upon us.

At Lauds.

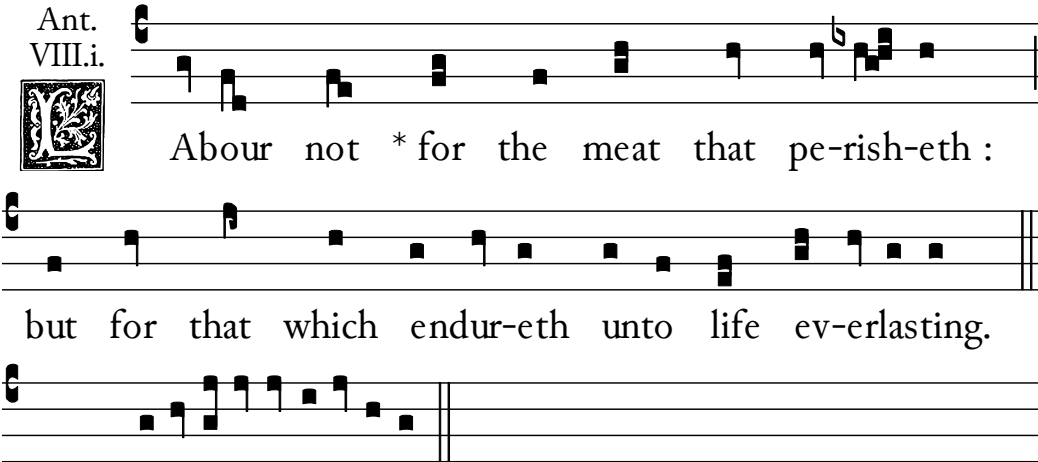
Operamini non cibum. AS:181; 1519:171v; 1531:105v.⁹⁶

4161. Ant. VIII.i.



Abour not * for the meat that pe-rish-eth :

but for that which endur-eth unto life ev-erlasting.



Ps. Blessed be the Lord. 71*.

Prayer.

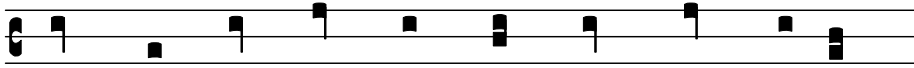
GRrant, we beseech thee, almighty God : that the holy devotion of these fasts : may both

bestow purity upon us : and render us acceptable to thy majesty. Through Jesus Christ.

¶ *At Vespers.*

Panis enim Dei est. AS:181; 1519:171v; 1531:105v.⁹⁷

Ant.
VII.ii.

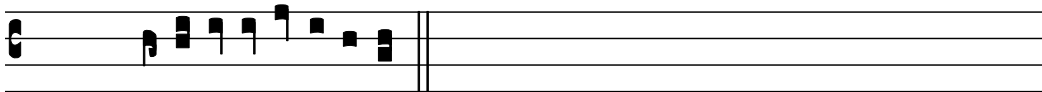


4209.

Or the bread of God * is that which cometh



down from heaven : and giv-eth life to the world.



Ps. My soul doth magnify. 70*.

Prayer.

May thy heavenly propitiation,
we beseech thee O Lord,
increase thy subject people : and

make them ever to keep thy com-
mandments. Through Jesus Christ.

¶ *Friday.*

[*At Matins.*]

First Lesson. (*Gen. xlij. [23.] with several omissions.*)

And they knew not that
Joseph understood, because
he spoke to them by an
interpreter. And he turned himself
away a little while, and wept : and
returning he spoke to them. And
taking Simeon, and binding him in
their presence, he commanded his
servants to fill their sacks with wheat,
and to put every man's money again

in their sacks, and to give them
besides provisions for the way. And
they came to Jacob their father in the
land of Chanaan, and they told him
all things that had befallen them,
saying : The lord of the land spoke
roughly to us, and took us to be spies
of the country. And we answered
him : We are peaceable men, and we
mean no plot. We are twelve breth-

ren born of one father : one is not living, the youngest is with our father. And he said to us, you shall

not see my face, unless you bring your youngest brother to me.

Second Lesson. [Gen. xliij. 6. with omissions.]

AND Jacob said to his sons : You have done this for my misery in that you told him you had also another brother. And now because it must needs be so, do what you will : and may almighty God make him favourable to you, and send back with you your brother, whom he keepeth, and this Benjamin, and as for me I shall be desolate without children. So

they took money, and Benjamin ; and went down to Egypt, and standing before Joseph they bowed down with their face to the ground. And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying : Bring in the men into the house, and kill victims, and prepare a feast : because they shall eat with me at noon.

Lesson iij. [Gen. xlv. 1. with omissions.]

THEN Joseph lifted up his voice with weeping (for he could no longer refrain himself :) and he said to his brethren : Come nearer to me. I am Joseph, your brother, whom you sold into Egypt. Is our father yet living⁹⁸ ? His brethren could not answer him, being struck with exceeding great fear. At which he gently said, be not afraid, and let it not seem a hard case that you sold me

into these countries : for God sent me before you into Egypt for your preservation. It was not by your counsel was I sent hither, but by the will of God : who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt. Make haste, and go ye up to my father : for there are yet five years of famine remaining.

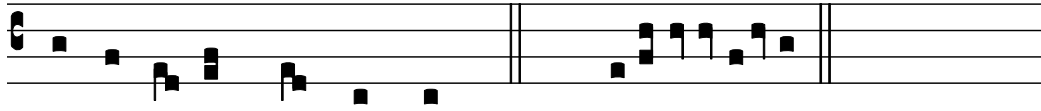
Domine ut video. AS:181; 1519:171v; 1531:106r.

2394. Ant.
III.iv.



[106r.]

Ir, I perceive * that thou art a prophet : our fathers



a-dor-ed in this mountain. Ps. Blessed be the Lord. 59*.

Prayer.

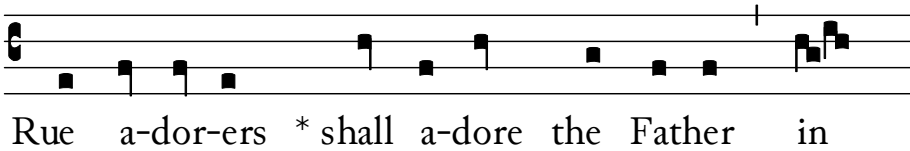
Let thy benignant favour, we beseech thee, O Lord, accompany our fasts : that as we abstain

from nourishment in the body : so we may fast from vices in the mind. Through Jesus Christ.

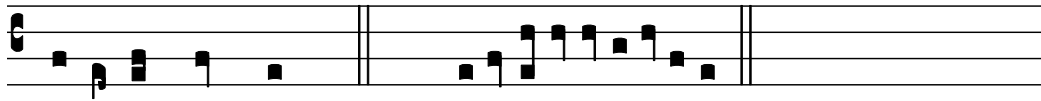
At Vespers.

Veni adoratores. AS:181; 1519:171v; 1531:106r.

Ant. VIII.i.



5367.



spi-rit and in truth. Ps. My soul doth magnify. 72*.

Prayer.

Grant, we beseech thee, almighty God : that we who trust in thy protection : may, by thy help,

overcome all things that withstand us. Through Jesus Christ.

Saturday.

[At Matins.]

First Lesson. (Gen. xlvj. [I.] with omissions.)

And Jacob taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac,

he heard the Lord in the night, saying to him : Fear not, go down into Egypt, for I will make a great nation of thee there : and Joseph shall

put his hand upon thy eyes. And Israel sent Juda before him to Joseph, to tell him : and that he should meet him in Gessen : and when he was come thither, Joseph made ready his chariot, and went up to meet his father, in the same place : and seeing him, he fell upon his neck, and embracing him wept. And the father

said to Joseph, Now shall I die with joy, because I have seen thy face, and leave thee alive. And Pharao said to Joseph, Thy father and thy brethren are come to thee. The land of Egypt is before thee : make them dwell in the best place, and give them the land of Gessen : and make them rulers over my cattle.

Lesson ij. [Gen. xlvij. 27, xlix. 1-7. with omissions.]

SO Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it : and grew, and was multiplied exceedingly. And he lived in it seventeen years : and all the days of his life came to a hundred and forty-seven years. And when he saw that the day of his death drew nigh, he called his sons, and said to them, Gather yourselves together that I may tell you the things that shall befall you in the last days. Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel your father : Ruben, my firstborn, thou art my strength, and the beginning of my

sorrow : excelling in gifts, greater in command. Thou art poured out as water, grow thou not : because thou wentest up to thy father's bed, and didst defile his couch. Simeon and Levi brethren : vessels of iniquity, waging war. Let not my soul go into their counsel, nor my glory be in their assembly : because in their fury they slew a man, and in their selfwill they undermined a wall. Cursed be their fury, because it was stubborn : and their wrath because it was cruel. I will divide them in Jacob, and will scatter them in Israel.

Third Lesson. [Gen. xlix. 8.]

JUda, thee shall thy brethren praise : thy hands shall be on the necks of thy enemies : the sons of thy father shall bow down to thee. Juda is a lion's whelp : to the prey, my son,

thou art gone up : resting thou hast couched as a lion, and as a lioness, who shall rouse him ? The sceptre shall not be taken away from Judah, nor a ruler from his thigh, till he

come that is to be sent, and he shall be the expectation of nations. Tying (saith Jacob) his foal to the vineyard, and his ass, O my son, to the vine. He shall wash his robe in wine, and his garment in the blood of the grape. His eyes are more beautiful than wine, and his teeth whiter than milk. Zabulon shall dwell on the sea shore,

and in the road of ships, reaching as far as Sidon. Issachar shall be a strong ass lying down between the borders. He saw rest that it was good, and the land that it was excellent : and he bowed his shoulder to carry, and became a servant under tribute.

[At Lauds.]

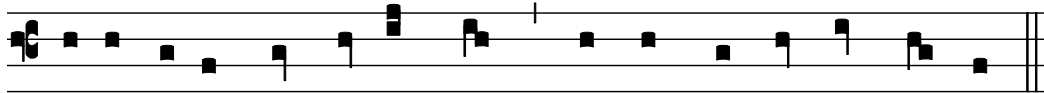
Inclinavit se Jesus. AS:181; 1519:172r; 1531:106r.

Ant.
I.v.

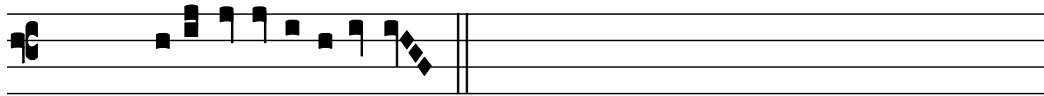


3320.

E-sus * bowed down, and wrote on the ground :



if a-ny one is without sin, let him cast a stone at her.



Ps. Blessed be the Lord. 54*.

Prayer.

GRant, we beseech Thee, almighty God that they who afflicting their flesh abstain from

nourishment : may by following justice fast from sin. Through Jesus Christ thy Son.

Dñica. iiij. quadragesime.

Homicatio autē et omnis immundicia aut auaricia/nec nominetur in vobis: sicut decet sanctos. *ym. Deo me est. ps. Defecit. Cpm. gratias. Responsozum.*

Eruus quat. tuuse go sum. Da michi intellectum

domine. *v. Et discam mādata tu a. Da. p. Gloria pa-*

Uers. I pse libera-
uit me. *Uers. I pse libera-*
tri et si li o: et spiritu i sancto. *iv. Seruus. C Ad Nonam. Asia.*

Cum immundus spiritus exi e rit ab homine ambulat per

lo ca inaquosa querens requiem et non inuenit. *ps. Mirabilia.*

Nec scitote fratres intelligētes q omnis fornicator/ *Capituli.*
aut immundus: aut auarus quod est idolorum seruitus: non
habet hereditatem in regno chylsi et dei. *Responsozum.*

Epti es in di e laudem dixi tibi do mine.

De us me us ne per das

me. *v. Erra* ut sicut ouis que peri e rat: require seruum tuum

[Antiphonale Sarisburiense 1519: 169v.]

Notes, pages 1047-1106.

- ¹ SB:dcxlv.
- ² SB:dcxlvii.
- ³ SB:dcxlvii.
- ⁴ SB:dcxlvii. 'S. Gregorii pape. Inferius duplex. Ad vespas capitulum *Ecce sacerdos*. In laudibus capitulum *Benedictionem*.' Crede Michi, 1495. [SB:dcxlvii.]
- ⁵ SB:dcxlvii.
- ⁶ 'nichil de Vigilia' Chevallon. per incuriam. [SB:dcxlvii.]
- ⁷ SB:dcxlvii.
- ⁸ 'in sabbato.' *Portiforium* 1525-6. [SB:dcxlvii.]
- ⁹ SB:dcxlvii.
- ¹⁰ SB:dcxlix.
- ¹¹ 'Feria vi. . . sabbato.' non habet Portiforium, 1525-6. [SB:dcxlix.]
- ¹² SB:dcxlix.
- ¹³ 'tertiam' Chevallon. [SB:dcxlix.]
- ¹⁴ SB:dcxlix.
- ¹⁵ 'Nota quod in quolibet anno, tam communi quam bissextili, sub littera dominicali **ƿ**. erit festum S. Mathie in die lune.' [SB:dcxlix.]
- ¹⁶ SB:dcli.
- ¹⁷ SB:dcli.
- ¹⁸ SB:dcli.
- ¹⁹ 'Misértus est enim'. 1531:101r.
- ²⁰ In many of the Sarum hymnals the third neume is simply B. In 1519:162v. 'offéndimus' is set D.CB.A.G.
- ²¹ 1519:162v.
- ²² 1519:163r.
- ²³ In 1519:163r. at 'Sancte Deus' 'De-' begins two notes earlier, but only in its first statement. This must be an error. At the **Ÿ**. 'Noli', '-li' is set GFEEF. In AS:170. 'cordis' is set AA.B. In AS:170 'juste' is set DGG.A.G.
- ²⁴ 1519:163v.
- ²⁵ 1519:163v.
- ²⁶ BL-52359:115v. has no flats; 'omnes' is set FGAGAB.ACBCDC. In PEN:76v. the flat extends to 'omnes'.
- ²⁷ 1519:163v.
- ²⁸ In 1519:164r. the melody is set a fifth higher, in the C-clef; 'ómnium' is set DE.DD.C. In stanza iv. 1519:164r. has 'persimónie'; the Sarum hymnals have 'parcimónii'. In stanza i, line 3, SB:dcliv. replaces 'Quo' with 'Quod'.
- ²⁹ 'séxdecim'. 1519:164r.

³⁰ 1531:101v. has 'Videntes autem Joseph'. In 1519:164r. 'cunque' begins AC. In BL-52359:116r. 'longe' is set CD.DFDEDCDC; 'mútuo' is set D.DC.C; 'sompniátor' is set GA.GF.FG.F; no flat appears at 'illi'. In PEN:77r. 'occidámus' is set F.A.CD.CDC.

³¹ 'abiúset' *Chevallon*. [SB:dclv.] 1531:101v. has 'ad fratres suos ait'. In BL-52359:116v. 'venundétur' is set AG.FG.GACBC.AG; 'polluántur' is set D.D.D.FDEFE. In PEN:77r. 'Dixit' is set CB.CD.

³² 1519:164v. has no flat at 'nóluit eos audíre' or at 'Spirítui'. In 1519:164v. 'et Spirítui' is set GA BC.CB.DFE.DED. PEN:78v. introduces the flat earlier, at 'et Fílio'. BL-52359:116v. has no B_s. In BL-52359:116v. 'sua' is set 'DGDC.DDC'; 'meum' is set CCBC.GACCAC; 'autem' is set E.D; 'nóluit audíre' is set G.A.C Dc.DF.E; 'et Spirítui' is set GA BC.CB.DFE.DED; in the week-day verse 'et' is set C. In PEN:77r. the second 'Joseph' is set GA.CCBEDEDCDDC; a flat appears at 'et Fílio'.

³³ 'Sermo ex commentario beati Johannes episcopi'. 1519:165r.

³⁴ 1531:102r. indicates 'Lectio prima'.

³⁵ 'tantum' *Chevallon*. [SB:dclvii.]

³⁶ SB:dclvii. has 'lacéssunt' with the following note: 'lacéscunt' *Chevallon*.

³⁷ 1531:102r. has 'non nóverat audívit'. In 1519:165r. 'serviérunt' has no flat. BL-52359:117r. has no flat at 'audívit'; 'serviérunt' is set A.CACDCAB_bA.B_bA; 'inter' is set F.A.

³⁸ 1531:102v. has 'et restituet', not 'ut révocet'. In 1519:165v. 'bene' is set A.GAGF; 'furtim' begins CDC. In BL-52359:117r. 'súggeras' is set DG.GF.EFG; 'pharaóni' is set GFFE.DC.DEFEDE.ED; 'quia' is set CB.CD; 'in' is set Ag. In PEN:77v. 'quia' is set CB.CD.

³⁹ 'Dicet', SB:dclxi.

⁴⁰ In AS:173 'et Spirítui' is set Gf G.GA.CBA.C. BL-52359:117r. has no flat at vobis; 'ejus exquíritur' is set C.BCACG.BGAGFFDED GACBABCBA.G.GCBAGA.AG. In PEN:78r. 'vobis' has no flat.

⁴¹ 1519:166r.

⁴² 'Omelia', 1519:166r.

⁴³ *Bede* in Lucam IV. *Opera* v. 338. [SB:dclxiii.]

⁴⁴ In BL-52359:117v. 'nostrum' is set GABAGA.AGABA; 'ánime ejus' is set FGABA.AG.DCBCBAG AGAGFG.GF; 'deprecarétur' is set F.F.GAG.A.G.

⁴⁵ SB:dclxiii. has 'vel que'.

⁴⁶ *Breviarium* 1516:106r. 1531:103r. has 'Achaion'. 'Accaron' *Beda*. [SB:dclxiii.]

⁴⁷ SB:dclxiv. has 'fáciat eum placábilem'. In BL-52359:118r. 'vobíscum' is set GA.G.GAC; no flat appears at 'invenéritis'; 'autem' is set F.Fe; 'et eum' is set BC DEDE.CD. In PEN:78v. the first 'et' is set DEDE. PEN:78v. omits the fourth 'et' and its neume.

⁴⁸ 1531:103v. has 'frátribus suis : dixit'. BL-52359:118r. has no flat at 'Joseph'; 'timére' is set BG.AAGA.FE; 'salúte' is set G.A.DFEFGEDFFD. PEN:78v. has no flat at 'Joseph'; 'Dóminus' has no flat. In AS:175. 'dixit' is set DEFEEF.ED.

- ⁴⁹ In BL-52359:118r. 'mínimus' is set ED.CD.DCBCBAGAG; 'erumpébant' is set G.A.CD.DCDCCB; 'óculos' is set C.C.C.
- ⁵⁰ 1531:103v. has 'frátribus suis, ego'. In 1519: 'ego' is set DE.D.
- ⁵¹ 1531:103v. has 'ipse dominábitur' and 'filius ejus'. In BL-52359:118v. 'dicéntes' is set A.CD.DFDEDCDC.
- ⁵² In 1519:168r. 'benigne' is set A.GCb.C. In BL-52359:118v. no neume appears for the fourth syllable of 'edificéntur'.
- ⁵³ In BL-52359:119r. 'nostri' is set A.G.
- ⁵⁴ AS:177. has no flat. In 1519:168r. 'ignis' is set Gf.D. In BL-52359:119r. 'ignis' is set G.DG.
- ⁵⁵ 1519:168v.
- ⁵⁶ for stanza 2, 'castrimárgia': *Sic legitur pro gastrimárgia*. Videas *Daniel* Thesaur. Hymnol. I. 5. [SB:dclxvi.] 1519:168v and HS-1518:39v. have no flats.
- ⁵⁷ 1519:168v.
- ⁵⁸ 1531:103v. has 'Jesus autem cum'.
- ⁵⁹ 1519:168v.
- ⁶⁰ In 1519:168v. 'venit' is set GACG.A. In BL-52359:119. 'venit' is set GABAG.A.
- ⁶¹ 'Cum fortis', 'ea que', *Vulgate*. In 1519:169r. 'armátus' is set GACb.BC.C. In BL-52359:119r. 'armátus' is set GAC.BC.C.
- ⁶² 1519:169r.
- ⁶³ In 1519:169r the chorus enters at the second word, 'michi'; 'auri' is set CDEd.D. In 1519:169r. 'plasmavérunt' is set Fe.FG.FE.D.DE. In BL-52359:119r. 'humiliásti' is set F.FE.CD.D.DEFEF; 'tui' is set FED.DF; 'mília auri' is set F.FED.DFDCCA CDE.D.
- ⁶⁴ 'et'. 1519:169v.
- ⁶⁵ 1519:169v.
- ⁶⁶ 'Ut sciam', *Vulgate*. In 1519:169v. the chorus enters at the second word, 'tuus'. In BL-52359:119v. 'intelléctum' is set A.CB.G.GACBABCBA.
- ⁶⁷ In BL-52359:119v. 'hómine' is set F.GA.G; 'réquem et' is set FFG.F.F EF.
- ⁶⁸ 'Hoc scitóte'. 1519:169v.
- ⁶⁹ In 1519:169v. 'laudem' is set F.F; the first 'Dómine' is set FFED.CD.D; 'perdas' is set CDFDFEDEFEGFEDEFDECCb.CDFe; 'períerat' is set EF.D.DED.DC. In BL-52359:119v. 'die' is set FED.ED; the first 'Dómine' is set FFED.CD.D; 'Deus' is set DEFED.CDCCA; 'perdas' is set CDFDFEDEFEGFEDEFDECDc.DEFe.
- ⁷⁰ 1519:170r.
- ⁷¹ 1519:170r.
- ⁷² In 1519:170r. the chorus enters at 'de cárcere'.
- ⁷³ 1519:170r.
- ⁷⁴ 1531:104r. omits 'ei'.
- ⁷⁵ 'Et si aliquod festum ix. lectionum in aliqua feria'. 1519:170v.
- ⁷⁶ 1519:170v.

Notes.

⁷⁷ 'Si vero nullum festum ix. lectionum per hanc ebdomadam contigerit : tunc primum responsorium feriale erit tertium in quarta feria : alia duo responsoria ferialia in sabbato dicantur.' 1519:170v.

⁷⁸ 'Gen. 17.' *Chevallon*. [SB:dclxix.]

⁷⁹ 'zelavérimus' *Chevallon*. [SB:dclxx.]

⁸⁰ BL-52359:120r. has 'est accéptus', set F F.FG.F.

⁸¹ 'carnálibus'. 1519:170v.

⁸² 'sensus quoque'. 1519:170v.

⁸³ 1519:170v.

⁸⁴ 1519:170v.

⁸⁵ 'te mereámur protegénte salvári'. 1519:171r.

⁸⁶ 1519:171r. and BL-52359. have 'quodcúnque pecierint'. 1519:171r. and BL-52359 have the following:



which is in heaven, saith the Lord.

⁸⁷ 1519:171r.

⁸⁸ In 1519:171r. 'nómine' is set AC.B.C.

⁸⁹ 1519:171r.

⁹⁰ In 1519:171r. the second 'non' is set D.

⁹¹ SB:dclxxv.

⁹² 'Addúctus', *Legend*-1518:103v.

⁹³ SB:dclxxvi.

⁹⁴ 'Recordatúsque', *Vulgate*.

⁹⁵ SB:dclxxvi.

⁹⁶ BL-52359:121r. has no flat.

⁹⁷ 1531:105v. and the *Vulgate* have 'de celo descéndit'.

⁹⁸ SB: dclxxviii. has 'Vívitne' with the note: "'Vivit ne' (*separatim*) *Chevallon*."