

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 26.

Pages 1107-1146.

The iv. Sunday in Quadragesima.
The iv. week in Quadragesima.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXIX.

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

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

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

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

www.gregorian.ca

© The Gregorian Institute of Canada, 2019.

[The Fourth Sunday in Quadragesima.]

1. **A.** **¶** On the 4. Sunday in xl. all is said of the History.
On Wednesday and Saturday the ferial *R̄*. is sung.
On Tuesday a Memorial of the Saints [Perpetua and Felicity]¹ at 2. Vespers and at Matins of Saint Mary.
2. **A.** **¶** On the 4. Sunday in xl. all is said of the History, and the Feast of Saint Gregory should be deferred until the morrow. At Vespers, which will be of the Feast, let there be a solemn Memorial of the Sunday.
On Thursday the ferial *R̄*. is sung.
Saturday is of Saint Edward. Chap. *Blessed is the man that shall continue in wisdom.* [766].
3. **A.** **¶** On the 4. Sunday in xl. all is said of the History. At 1. Vespers let there be a Memorial of Saint Edward. At 2. Vespers, which will be of Saint Cuthbert, let there be a Memorial of the Sunday.
On Friday the ferial *R̄*. is sung.
Saturday is of the Annunciation. Vespers will be of the Sunday, unless it be the Feast of the Place, with only a Memorial of the Feast.
4. **A.** **¶** On the 4. Sunday in xl. the service is of the Sunday. At 1. Vespers, which will be of the Annunciation, let there be a solemn Memorial of the Sunday.
On Wednesday and Saturday the ferial *R̄*. is sung.
5. **A.** **¶** On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of Saint Richard, with a Memorial of the Sunday.
On Friday the ferial *R̄*. is sung.
1. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Wednesday the ferial *R̄*. is sung.
Saturday is of Saint Gregory. Chap. *Behold a great priest.* [889].
2. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday. At 1. Vespers, which will be of the Feast [of S. Gregory],² let there be a solemn Memorial of the Sunday, and on Wednesday the ferial *R̄*. is sung. [106v.]
Friday is of Saint Edward. Chap. *Blessed is the man that shall continue in wisdom.* [766].
3. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint Cuthbert be deferred until Tuesday, and <on> Saturday the ferial *R̄*. is sung.

4. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, let all be sung of the History, and on Wednesday and on Saturday the ferial **R̄**. is sung.
5. **B.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint Richard be deferred until Tuesday. 2. Vespers will be of Saint Ambrose, with a solemn Memorial of the Sunday, and on Friday the ferial **R̄**. is sung.
1. **C.** **¶** On the 4. Sunday in xl. all is said of the History and nothing of the Virgins [Perpetua and Felicity],³ except a Memorial at Matins and at Vespers of Saint Mary. On Wednesday the ferial **R̄**. is sung.
2. **C.** **¶** On the 4. Sunday in xl. all is said of the History, and on Wednesday the ferial **R̄**. is sung.
3. **C.** **¶** On the 4. Sunday in xl. all is said of the History, and let the Feast of Saint Benedict be deferred until the morrow, and on Friday the ferial **R̄**. is sung.
4. **C.** **¶** On the 4. Sunday in xl. all is said of the History. On Wednesday the ferial **R̄**. is sung.
5. **C.** **¶** On the 4. Sunday in xl. all is said of the History. 2. Vespers will be of the Feast [of S. Ambrose]⁴ with a full service on the morrow. On Thursday the ferial **R̄**. is sung.
1. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of Saint David be deferred until Tuesday. Monday and Tuesday are Feasts [of Chad and David]⁵ of ix. Lessons. All of the Common of one Confessor and Bishop, and on Friday the ferial **R̄**. is sung.
2. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday. On Wednesday the ferial **R̄**. is sung.
3. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday. On Thursday the ferial **R̄**. is sung. On Wednesday the Chap. *Blessed is the man that shall continue in wisdom.* [766].
4. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial **R̄**. is sung.
5. **D.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Wednesday the ferial **R̄**. is sung. Saturday is of Saint Ambrose. 2. Vespers will be of the Sunday with a Memorial of the Feast.
1. **C.** **¶** On the 4. Sunday in xl. the service is of the Sunday, and let the Feast of [S.] Chad be deferred until the morrow.

Monday is of Saint Chad, ix. Lessons. All from the Common of one Confessor and Bishop, and on Thursday the ferial R̄. is sung.

2. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial R̄. is sung.

3. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Saturday the ferial R̄. is sung.

On Tuesday the Chap. *Blessed is the man that shall continue in wisdom.* [766].

4. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial R̄. is sung.

5. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Wednesday the ferial R̄. is sung.

1. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday.

On Wednesday and Saturday the ferial R̄. is sung.

2. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday, and on Thursday the ferial R̄. is sung.

3. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday. Vespers will be of the Feast [of Edward, King and Martyr].⁶ Chap. *Blessed is the man that shall continue in wisdom.* [766]. and on Saturday the ferial R̄. is sung.

4. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of the Feast of the Annunciation with a solemn Memorial of the Sunday.

On Thursday the ferial R̄. is sung.

5. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday.

On Friday the ferial R̄. is sung.

1. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday.

On Wednesday and Saturday the ferial R̄. is sung.

2. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of the Feast [of S. Gregory]⁷ with a solemn Memorial of the Sunday.

On Thursday the ferial R̄. is sung.

3. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday. 2. Vespers will be of the Feast [of S. Edward]⁸ with a solemn Memorial of the Sunday.

On Saturday the ferial R̄. is sung.

4. **℥**. **¶** On the 4. Sunday in xl. the service is of the Sunday. Let the Feast of the Annunciation be deferred until the morrow unless it be the Feast of the Place : and 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.

The iiij. Sunday in Quadragesima.

On Wednesday the ferial R̄. is sung.

5. ⑤. ① On the 4. Sunday in xl. the service is of the Sunday and on Friday the ferial R̄. is sung.

¶ *The Fourth Sunday in Quadragesima.*

At [j.] Vespers.

Ant. Blessed be. [410].

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

Chapter. (*Gal. iv.* [22.])

IT is written that Abraham had two sons : the one by a bondwoman, and the other by a free woman. But he who was of the

bondwoman, was born according to the flesh : but he of the free woman, was by promise.

℟̄. Hear, O Israel. ix. 1125.

Hymn. Behold, the accepted time. 1052.

℣̄. God shall give his angels. 934.

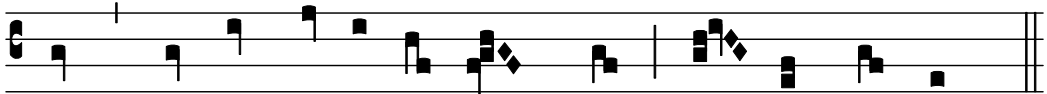
Nemo te condemnavit mulier. AS:181; 1519:172r; 1531:106v.

Ant.
VIII.i.

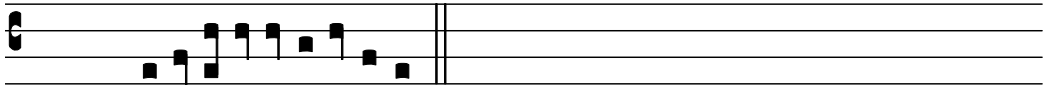


3873.

Ath no man * condemned thee, wo-man ? No man,



Lord. Neither will I condemn thee : now sin no more.



Ps. My soul doth magnify. 72*.

Prayer.

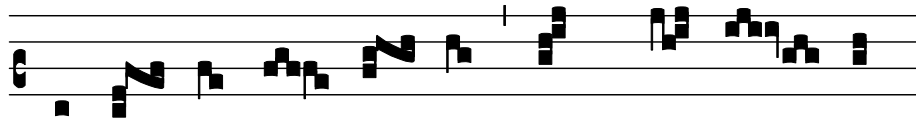
GRant, we beseech thee, Almighty God, that we, who are justly afflicted for our deeds : may be

relieved by the consolation of thy grace. Through our Lord.

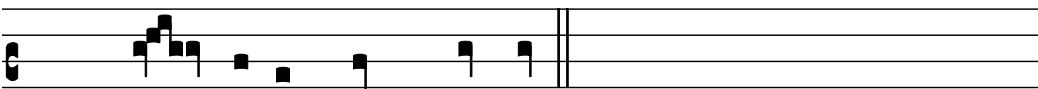
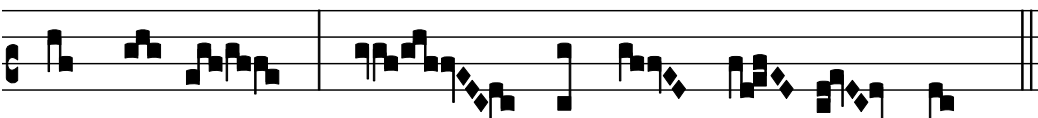
¶ *At Matins.*

Populus Domini et oves. AS:182; 1519:172r; 1531:106v.⁹

1113. Invit.
VII.i.



T He peo-ple * of the Lord, and the sheep of
his pas-ture. †Come, let us a- dore God.



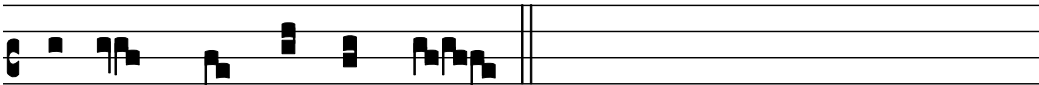
Ps. Come, let us praise the Lord. 42*.

[*And let the first Verse, the third, and the fifth be concluded thus.*



joyful noise to him with psalms.

[*Let the second, fourth, and sixth Verses be concluded thus.*]¹⁰



the heights of the mountains.

Hymn. What honour hath. 1057.

¶ *In the first Nocturn.*

Ant. Serve ye. [17].

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

℣. He shall say to the Lord. 941.

¶ *Let Exodus be begun this day : and let it be read throughout the week until the end when the service is of the Temporale.*

First Lesson. (*Exodus j. [1.]*)

THese are the names of the children of Israel, that went into Egypt with Jacob : they went in, every man with his household : Reuben, Simeon, Levi, Juda, Issachar, Zabulon, and Benjamin, Dan, and Nephtali, Gad and Aser. And all the souls that came out

of Jacob's thigh, were seventy : but Joseph was in Egypt. After he was dead, and all his brethren, and all that generation, the children of Israel increased, and sprung up in multitudes, and growing exceedingly strong they filled the land. But thou, O Lord, have mercy [upon us].¹¹

Locutus est Dominus. AS:182; 1519:172v; 1531:106v.¹²

1. Resp.
IV.

THe Lord * spoke to Mo-ses, say- ing, Go down into E- gypt, and speak to Pha- rao, that he let my peo- ple go. †And Pha-rao's heart was harden- ed : he will not let the peo- ple go except by a strong hand.

7098.

7098a.

℣. See-ing I have seen the affliction of my people

The iiij. Sunday in Quadragesima.



which is in Egypt, and I have heard their groan- ing : and
 am come down to de-liv- er them. †And Pha-rao's heart.


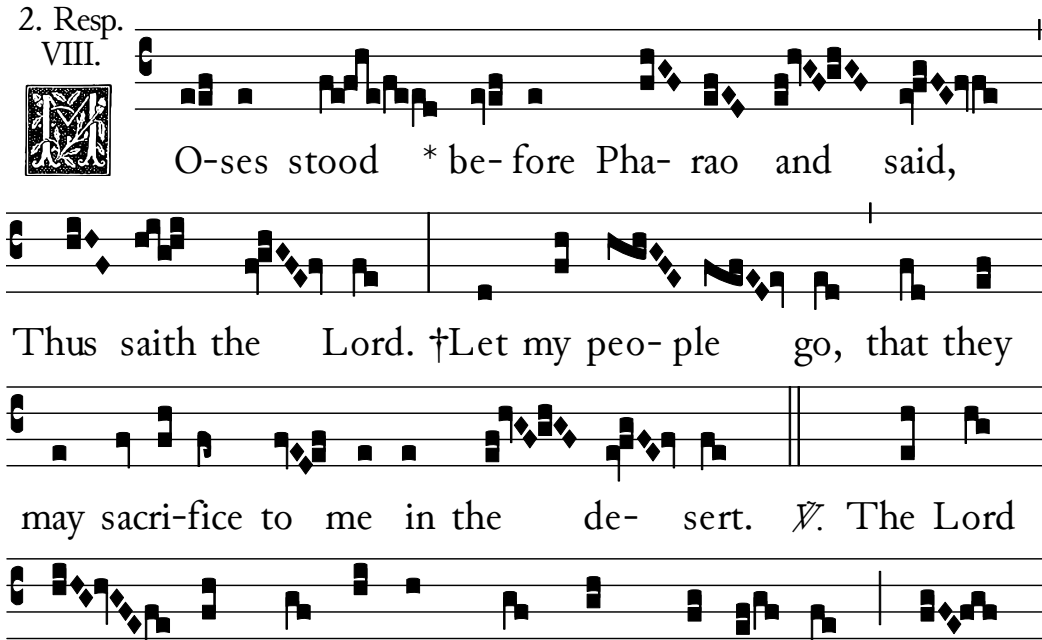
Second Lesson. [Exodus j. 8.]

IN the mean time there arose a new king over Egypt, that knew not Joseph : and he said to his people : Behold the people of the children of Israel are numerous and stronger than

we. Come, let us wisely oppress them, lest they multiply : and if any way shall rise against us, join with our enemies, and having overcome us, depart out of the land.

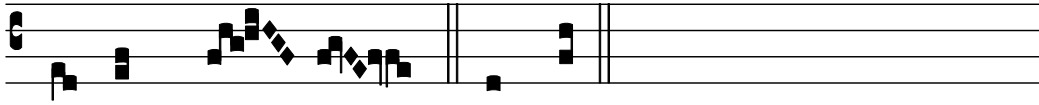
Stetit Moyses coram Pharaone. AS:182; 1519:172v; 1531:106v.

7708. 2. Resp. VIII.

O-ses stood * be- fore Pha- rao and said,
 Thus saith the Lord. †Let my peo- ple go, that they
 may sacri- fice to me in the de- sert. ✠. The Lord
 God of the Hebrews hath sent me to thee : that

The iiij. Sunday in Quadragesima.



I should tell thee. †Let my.

Third Lesson. [Exodus j. 11.]

Therefore he set over them masters of the works, to afflict them with burdens, and they built for Pharao cities of tabernacles, Pithom and Ramesses. But the more they oppressed them, the more they were multiplied, and increased. And

the Egyptians hated the children of Israel, and afflicted them and mocked them : and they made their life bitter with hard works in clay, and brick, [107r.] and with all manner of service, wherewith they were overcharged in the works of the earth. But thou.

In mari via tua. AS:183; 1519:173r; 1531:107r.¹³

3. Resp.
II.



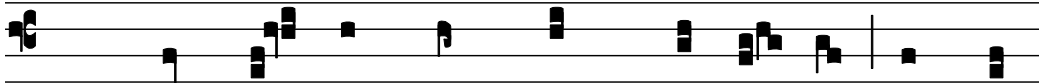
HY way * is in the sea : and thy paths in ma-



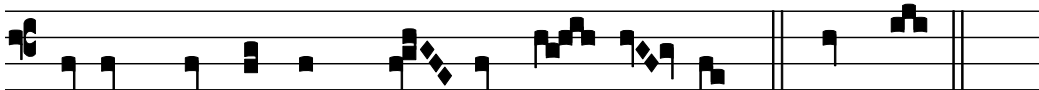
ny wa- ters. †Thou hast conduct- ed thy peo-ple



like sheep. ‡By the hand of Mo- ses and Aa- ron.



∕. Thou broughtest them through the Red Sea : and car-



ri- ed them o-ver through a great wa- ter. †Thou hast.

∕. Glory be. 103*. ‡By the hand.

6911.

6911b.

¶ *In the ij. Nocturn.*

Ant. Thou hast no need. [30].

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

V̄. Ipse liberávit me. 864.

¶ *Middle Lessons from a Sermon of Blessed John, Bishop.*

Fourth Lesson.

Moses stood on the mountain¹⁴ : fighting not with arms but with prayers. He stood stretching his hands to heaven, entreating with devoted affection : he prayed for help not from earth but from heaven. He fought with absent enemies, he contendeth with foreigners without battle : that by whom difference of place had separated from foes, the effect of prayer should appear as a warrior present among enemies. Moses in praying maketh a hidden battle : but a manifest victory. Secretly he contendeth : that he evidently subdueth. Alone he prayeth : that many might be saved. Moses stood on the mountain, already near to heaven : already near the stars. And as much as sublimity of mind had raised him up : by so much is <his> prayer delivered nearer to God. With Moses praying, victory is made : with cessation of grief, a mightier enemy is overcome by justice with a weary body. Israel ceaseth to

conquer with Moses leaving off from prayer : that while divers people are delivered up, the power of prayer might be shewn to us. Indeed, for so long this disparity prevailed : as long as continual prayer was neglected. With perseverance in prayer : persevering victory is given strength. Now combat is waged with the enemy : now Amalech is vanquished by prayers. The people of the Hebrews are entrusted to God : whom the barbarity of the enemy had called forth to war. Prayer is directed in revenge of the enemy : whose crimes already called forth ruin. Lest while Moses' prayer for victory might have less effect, <and> the strength of the enemy might be more powerful to the people of God : now no longer a heavenly but a human struggle might be supposed by all. For who of the just not praying hath fought, who not praying hath subdued the enemy ? Visions are stretched forth with Daniel's prayers : flames are rendered

insensible, wild beasts are made torpid.¹⁵ Enemies fall : foes are vanquished. And indeed the more purely and more frequently the prayer hath been performed : so much more swiftly shall vengeance come to the enemy. Although in praying <it is> to be speaking with God, although <it is> to be conversing with him when

thou would wish, although in prayers <it is> to be exchanging what thou wishest : and however much thou should not be able to hear his voice, yet when thou recievest what thou desirest, he deigneth to confer with thee, if not with words, nevertheless with benefits. But thou, O Lord.

*Qui persequabantur populum. AS:183; 1519:173r; 1531:107r.*¹⁶

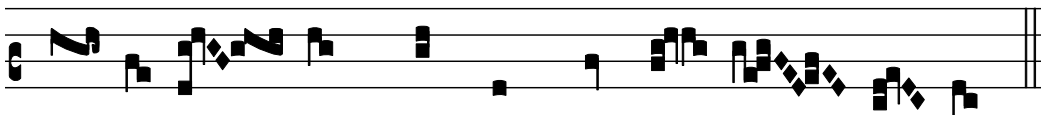
4. Resp.
VII.



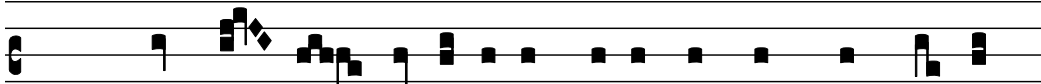
Hem that pursu- ed * thy people, O Lord,



thou didst o- ver-whelm in the deep. †And in a



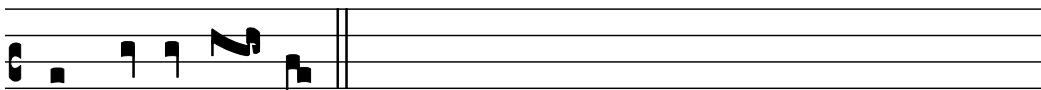
pil- lar of cloud thou wast their lead- er, O Lord.



∕. The child- ren of Isra- el cri- ed out in their distress



to the Lord : and he sent them a sav- iour.



†And in a pil- lar.

7481.

7481a.

Fifth Lesson.

AND it came to pass (it saith) when Moses lifted up <his> hands : Israel prevailed. But when <he> lowered <his> hands : Amalech grew strong. The war declared with the Christians is shewn in this example : and in war the effect of earnest prayer is revealed. For Moses prayeth and overcometh : he ceaseth and is overcome. The Christian learned how he should behave : he found what he should shun. He learned, I say, how he should be conquered or should conquer : indeed let praying be more urgent with the Christian, because both the enemy is more dangerous, and he fighteth with himself, not for another. For by praying Moses fought both against a man and for others : the Christian however fighteth both for himself and against the devil. Nor shall anyone be able to be excused who was unwilling to defeat the enemy : when he had ceased from praying. And if in Moses the body failed : the will never ceased. If therefore the reason of frailty was not able to be excused in Moses : in what way shall it be able to be excused in us ? For <he> who ceaseth to offer <prayer> provideth strength to the enemy : and who prayeth not, to subject himself to him.

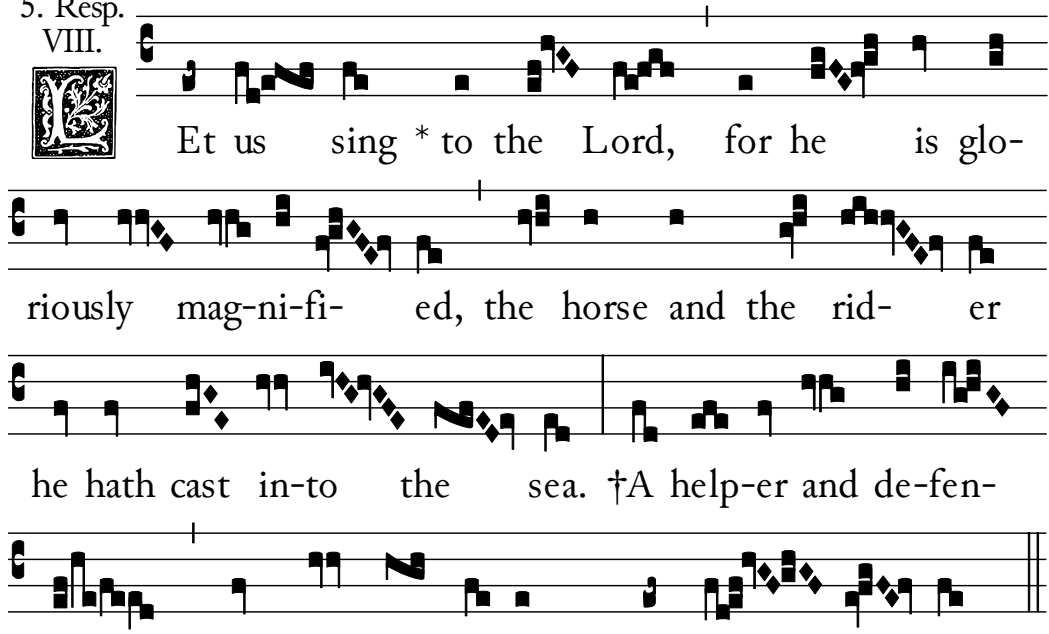
Which is entirely to abhor himself, to love another, to prove <to be> the enemy himself : when <he> continually refused to beseech against the enemy. For the enemy is oppressed when thou prayeth : he is aroused when thou ceaseth. We sometimes receive injury to ourselves from a man unwillingly brought to account (which is not lawful) : and we call back greater indignity upon him who hath attacked. How shalt thou be able to vindicate indignity caused by thee unto thyself, which, caused by another, thou art unable to sustain ? Or else shalt thou command vengeance unto thyself who, when thou rousest the enemy against thee, while [107v.] not praying, allowest him unto thee ? Continual prayer : is weakness to the enemy. Moreover it supplieth weapons against him : which the enemy overcometh not by earnestness of prayers. Hence with earnestness of prayer the rage of the enemy should be vanquished : let him not regain strength while we forbear, let him not be aroused while we at some time pause. We ought, it saith, always to pray : and not to faint. As long as need be, it saith : he claimeth necessity. But necessity is bound with so much strength : that in so far as it is

necessary, and also if thou be unwilling, thou art unable to disregard <it>. In fact, eating, drinking, dressing, necessity caused by nature is unable to be neglected : without any such, life shall be unable to be borne. Or disregard thou that and live : without any such thou art unable to live if thou disregardest. Therefore if they are unable to be disregarded, without which life is unable to function : how shall he be able to be safe from the enemy, who hath always disdained to pray as he ought ? Ask (saith the Lord) and it shall be given

you. He wisheth to give : who teacheth to ask. He carrieth in kindnesses : who being asked bringeth out exhortations. He desireth to give generously : who desireth himself to be prayed for. That one urgeth which furnisheth, that one is encouraged which giveth. That one searcheth for opportunities of giving : who was accustomed to bestow kindnesses. Ask, he saith, what you will, and I will do : ask what you long for, and I will fulfill. As much as ye shall perceive me in giving : so much now observe ye in promising. But thou.


Cantemus Domino. AS:183; 1519:173v; 1531:107v.¹⁷

5. Resp.
VIII.




Et us sing * to the Lord, for he is gloriously mag-ni-fi-ed, the horse and the rider he hath cast in-to the sea. †A help-er and de-fen-der, the Lord is be-come my sal-va-tion.

6270.

6270a. 

℣. Pha-raoh's cha-ri-ots and his ar-my he hath cast



in-to the sea. †A help-er.

Sixth Lesson.

Great happiness is in a man : if he be answered with favours of the Creator. Keep the Christian faith, thou that entreatest, ask <for> what thou desirest to receive : whether yet actions may not make thyself unworthy, or whether deeds may shew what thou art called. For God both bestoweth faith of entreating to thee : and sheweth himself to have the desire to give. Moreover, favours are held back : where wickednesses cease not to be done. Then indeed what is desired is bestowed : if good deeds imitate upright morals. He maketh himself amiable : who seeketh to follow any such causes. Moreover he is worthy of hatred : who practiseth other than <he> professeth. If someone hath himself become familiar with a sinner : let him condemn vices, abhor offenses, desist from sins. For God is much moved by the repentance of one : who is delighted by the merits of many just

<ones>. Thus there shall be joy in heaven (he saith) upon one sinner that doth penance, more than upon ninety-nine just in whom are no works of penance. No one hath approached him crying out some time : who hath not received what he hath prayed for. None hath desired favours from him with sorrow : who hath not obtained what he wished for. For he it is who consoleteth the weeping, healeth the afflicted : <re- formeth the penitent. Deprecate sins : if thou enterest upon the duties of penance. Or if thou delightest to sin, why with penance dost thou profess what thou defamest ? The crime of stubbornness is what thou might hate to do : what thou might wish to condemn : what thou might dread to practice. He is esteemed to love, who practiseth what he hateth : and in turn to hate, who feigneth to love himself. For he shall not be able to be excused : whose words speak one

thing, and <whose> deeds reveal another. Let the sinner grieve to be himself otherwise than he hath been : let him bathe in tears, who was corrupted by faults : let him attend to weeping, who was vexed with offending : let him make clean with groans, who hath brought about

contempt. If he offendeth, <let him> correct : if he grieveth, <let him> be still. Let him cure with penance what he hath done, that he may be able to regain what he hath lost : with our Lord Jesus Christ assisting. But thou, O Lord.

Moses famulus Domini. AS:184; 1519:173v; 1531:107v.¹⁸

6. Resp.
VIII.

O-ses, * the servant of the Lord, fast- ed
forty days and for-ty nights. †That he might
de-serve to re-ceive the law of the Lord.

7183.

7183a.

℣. Mo-ses went up into mount Si- nai. †That.

℣. Glory be. 105*. †That.

☪ *In the iij. Nocturn.*

Ant. The commandment. [40].

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

℣. He will overshadow thee. 950.

[The Gospel]¹⁹ according to John. vj. [1-14.]



AT that time, Jesus went over the sea of Galilee, which is that of Tiberias. And a great multitude followed him, because they saw the miracles which he did on them that were diseased. And that which followeth.

A Homily of the Venerable Bede, Priest.

[108r.]

(22. Book 1.)²⁰

THose which when they read or hear rightly receive the signs and miracles of the Lord and Saviour :

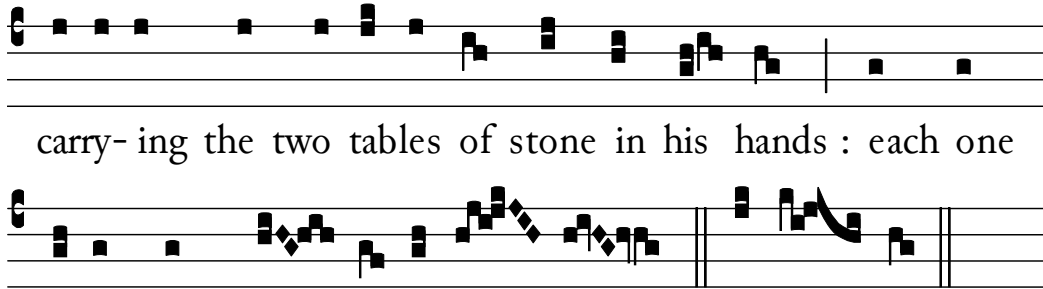
attend in them not as much to outward astonishment, as to what these examples do inwardly, what they themselves, considering the mystical <signs>, ought to be pondering in them. And indeed behold, with the Passover, the festival day of the Jews drawing near : the Lord aroused the multitude following him with the word of salvation and equally with works of healing. For (as another Evangelist writeth), He spoke to them of the kingdom of God, and healed them who had need of healing. But thou.

Splendida facta est. AS:184; 1519:174r; 1531:108r.²¹

7695. 7. Resp. VIII.

He face * of Mo-ses shone when the Lord
 looked up-on him. †The el- ders, see-ing the bright-
 ness of his face : mar-vel-led and greatly
 7695a. fear-ed. ¶. Mo-ses came down from the mountain,

The iiij. Sunday in Quadragesima.



carry- ing the two tables of stone in his hands : each one
written with the finger of God. †The el- ders.

Eighth Lesson.

AND likewise when the teaching and healing were finished : he refreshed them most abundantly from only a small quantity of food. Let us, therefore, dearly beloved brethren, with this example made, with the Paschal festival day of our redemption drawing near, <and> with the crowd of brethren gathered round, follow the Lord with <our> whole heart : we

should be considering most diligently by what course of actions he did walk, that we should be deserving to follow in his footsteps. For he that saith he abideth in him, ought himself also to walk even as he walked. Whatsoever of ignorance we should seize upon to be of harmful in us : let us cleanse by frequent hearing of his word. But thou.

*Ecce mitto angelum meum. AS:184; 1519:174r; 1531:108r.*²²

8. Resp. 
IV. 

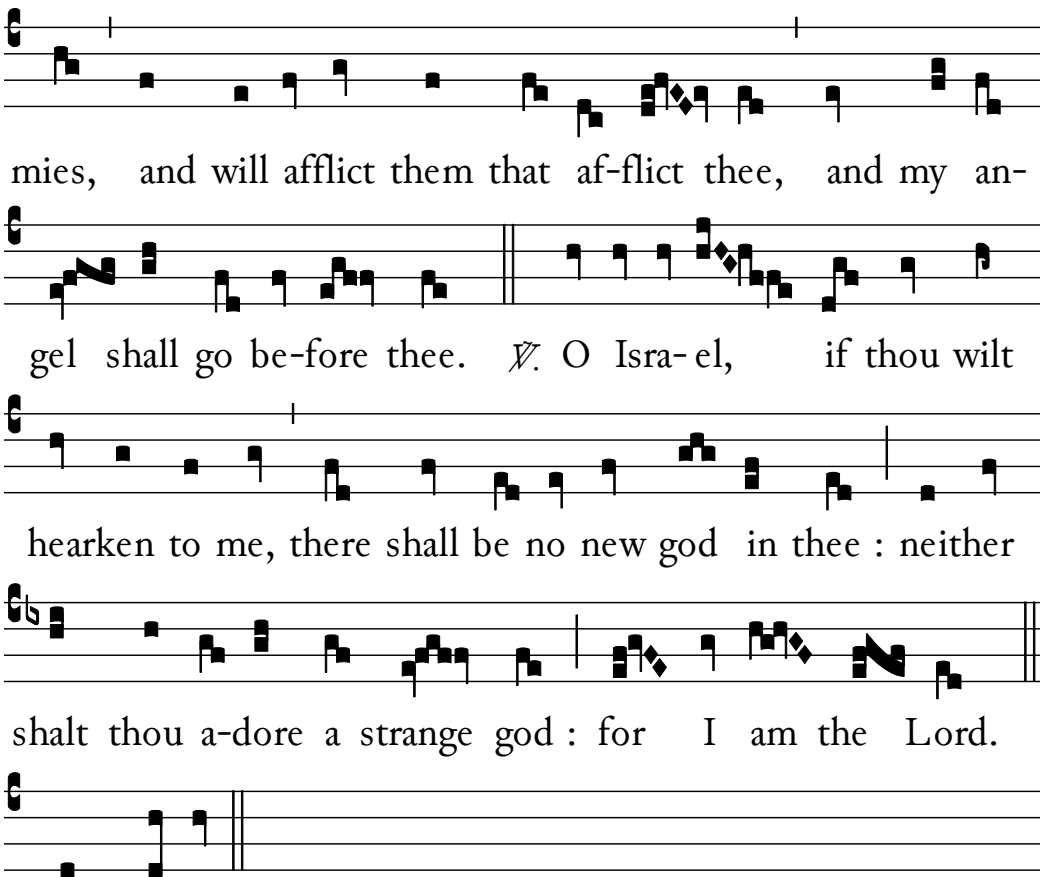
Ehold, I send * my angel, who shall go be-

fore thee and keep thee al-ways. †Take no-tice, and hear

my voice : and I will be an e-nemy to thine e-ne-

6598.

The iiij. Sunday in Quadragesima.



mies, and will afflict them that afflict thee, and my an-
6598a. gel shall go be-fore thee. ✠. O Isra-el, if thou wilt
hearken to me, there shall be no new god in thee : neither
shalt thou a-dore a strange god : for I am the Lord.
†Take no-tice.

Ninth Lesson.

WHatsoever vices trying us, evidently a spiritual illness, that we perceive to lay waste inwardly : let us entreat to be cleansed of by the gift of his customary pity. But even if united to him we shall gaze upon the sweetness of heavenly life, we should entreat for his grace that <he> may deign to satisfy us with gifts of necessary compunction and other spiritual virtues : when at the most sacred time of his resurrection, fit-

tingly adorned inwardly and outwardly, we may partake of the sacraments of our salvation with a pure heart and mouth. To be sure, because that which we have foretasted is brief, it pleaseth to consider with diligence the whole sequence of this sacred reading : and to share whatever sacred mysteries we shall be able to discover in the same, with your charity. But thou.

The iiij. Sunday in Quadragesima.

Audi Israel. AS:185; 1519:174v; 1531:108r.²³

9. Resp.

II.

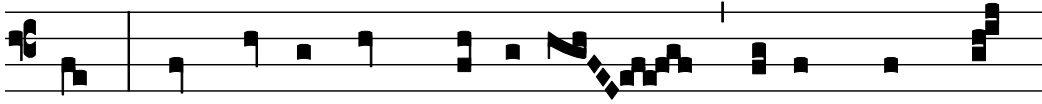


6143.

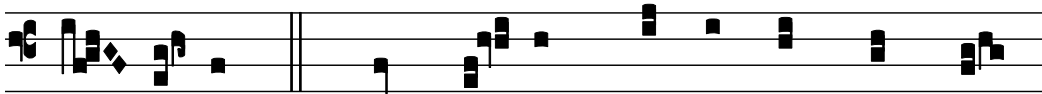
Ear, O Is- ra- el * the commandments of the



Lord : and write them in thy heart as in a



book. †And I will give thee a land flowing with milk

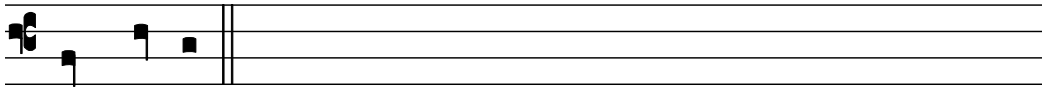


6143b.

and ho-ney. ⁊. Take no- tice, therefore, and hear my



voice : and I will be an e-nemy to thine e- ne-mies.



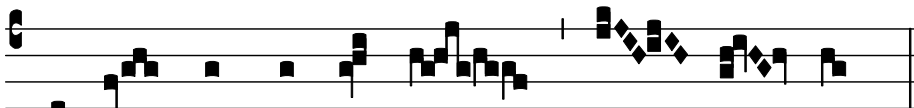
†And I will.

⁊. Glory be. 103*. †And I will.

II *Ferial Responsory.*

Attendite popule meus. AS:185; 1519:175r; 1531:108r.²⁴

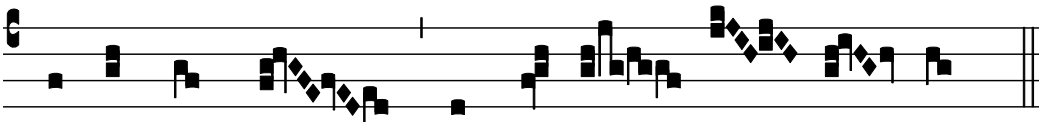
Resp.
VIII.



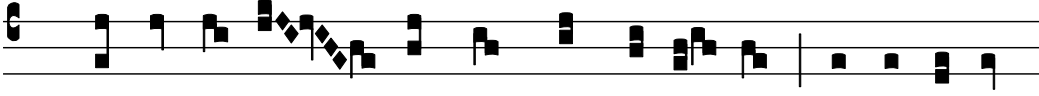
6138.

T-tend,* O my people, to my law.

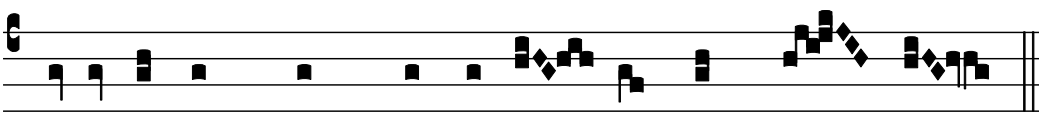
The iiij. Sunday in Quadragesima.



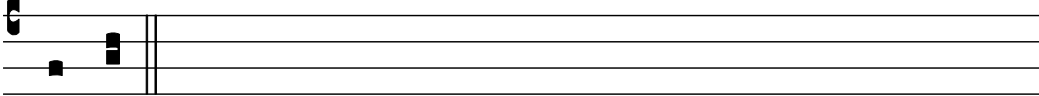
†Incline your ears to the words of my mouth.

6138a. 

℣. I will o-pen my mouth in pa-ra-bles : I will utter



propo-si-tions from the be-gin- ning of the world.



†Incline.

℣. Glory be. 105*. †Incline your ears.

This preceding ferial Responsory is the third, as often as the iiij. Nocturn is sung throughout the week when the service is of the Temporale.


[Before Lauds.]



℣. He hath delivered me. 955.

¶ At Lauds.

Tunc acceptabis sacrificium. AS:185; 1519:185r; 1531:108r.²⁵

1. Ant.
VII.i.

5236.  Hen shalt thou accept * the sacri-fice of jus-tice : if



thou turn away thy face from my sins. Ps. Have mercy on me.
(l.) [215].

The iiij. Sunday in Quadragesima.

Bonum est sperare. AS:186; 1519:175r; 1531:108r.²⁶

2. Ant.
VIII.i.



1745.

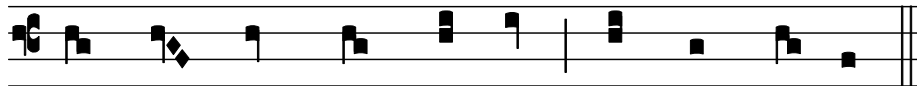
T is good * to trust in the Lord : ra-ther than



to trust in princes. *Ps.* Give praise to the Lord. (*cxvij.*) [114].

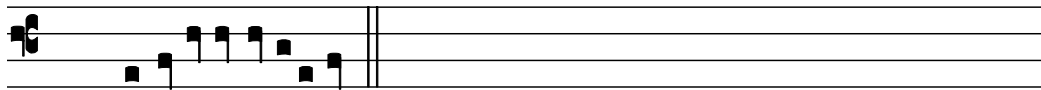
Benedicat nos Deus. AS:186; 1519:175r; 1531:108r.

3. Ant.
II.i.



1690.

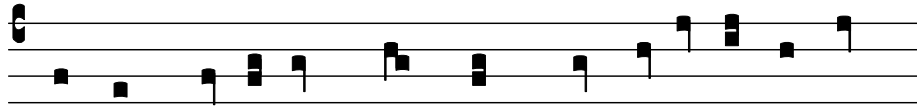
Ay God, * our God, bless us : may God bless us.



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

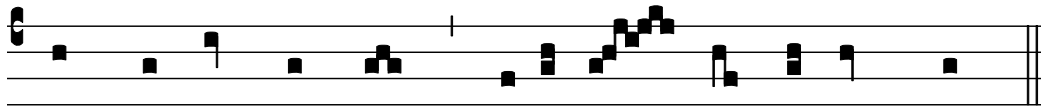
Potens es Domine. AS:186; 1519:175r; 1531:108r.

4. Ant.
VIII.i.

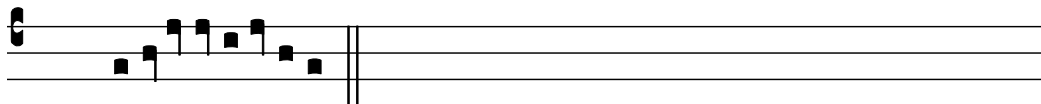


4347.

T Hou art powerful, * O Lord, to de-li-ver us out



of the hand of death : de-liv-er us, O our God.




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

The iiij. Sunday in Quadragesima.

Reges terre et omnes populi. AS:186; 1519:175v; 1531:108r.

4593. 5. Ant.
I.iv.



K

Ings of the earth, * and all peoples, praise ye God.

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

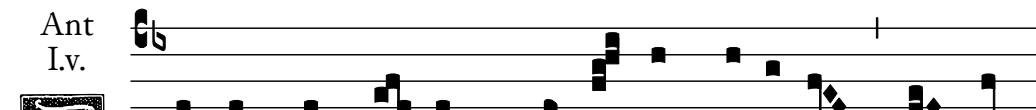
Chapter. It is written. IIII.

Hymn. Jesu, who this our Lenten tide. 1080.

∇ His truth shall compass thee [with a shield].²⁷ 959.

Abit Jesus trans mare. AS:186; 1519:175v; 1531:108r.²⁸

1208. Ant
I.v.



J

E-sus went o-ver * the sea of Ga-li-lee, and a

great mul-ti-tude fol-low-ed him : be- cause they saw the

mi- ra- cles which he did : now the pasch, the fes- ti- val day

of the Jews, was near at hand. *Ps.* Blessed be the Lord. 54*.

Prayer. Grant, we beseech thee. IIII.

¶ *At Prime.*

Subiit ergo Jesus. AS:186; 1519:175v; 1531:108r.²⁹

Ant
VIII.i.



5044.

E-sus therefore * went up in-to a mountain, and



there he sat with his dis-ciples : now the pasch, the festi-val



day of the Jews, was near at hand. *Ps.* O God my God. (xxj.)
[109].

¶ *At Terce.*

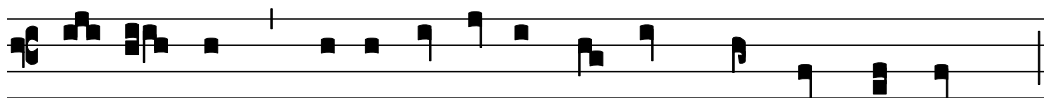
Accipit ergo Jesus. AS:187; 1519:175v; 1531:108r.³⁰

Ant.
I.ii.



1217.

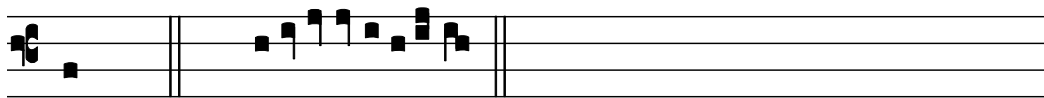
E-sus therefore * took the loaves, and when he had



giv- en thanks, he distri-bu-ted to them that were set down :



and in like manner also of the fishes, as much as they



would. *Ps.* Set before me. (cxviiij. 33.) [158].

Chapter. It is written. IIII.

Let the *R.* and *V.* be sung as on the previous Sunday at all the Hours.

¶ *At Sext.*

De quinque panibus. AS:187; 1519:176r; 1531:108r.³¹

2117. Ant. I.i.

Ith five barley-loaves, * and two fishes : the Lord
sa-tis-fi-ed five thousand men. *Ps.* My soul hath fainted.
(*cxviij.* 8i.) [175].

Chapter. (*Gal. iv.* [27.])

<p>Rejoice, thou barren, that bearest not : break forth and cry, thou that travailest not : for</p>		<p>many are the children of the desolate, more than of her that hath a husband.</p>
--	--	---

¶ *At None.*

Satiavit Dominus. AS:187; 1519:176r; 1531:108r.

4818. Ant. IV.v.

He Lord sa-tis-fi-ed * five thousand men : with
[108v.] five barley loaves and two fishes. *Ps.* Thy testimonies.
(*cxviij.* 129.) [191].

Chapter. (*Gal. iv.* [28.])

<p>Now we, brethren,³² as Isaac was, are the children of</p>		<p>promise. But as then he, that was born according to the flesh,</p>
--	--	---

persecuted him that was after the Spirit ; so also it is now. But what

saith the scripture ? Cast out the bondwoman and her son.

¶ *At Vespers.*

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

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

Chapter. It is written. IIII.

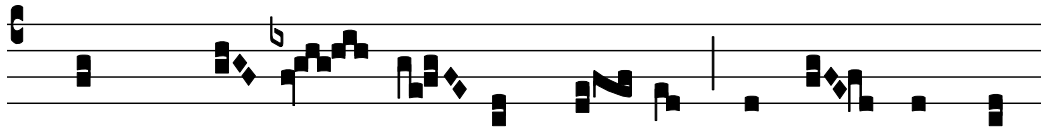
Adduxit eos Dominus. AS:187; 1519:176r; 1531:108v.³³

Resp.
I.

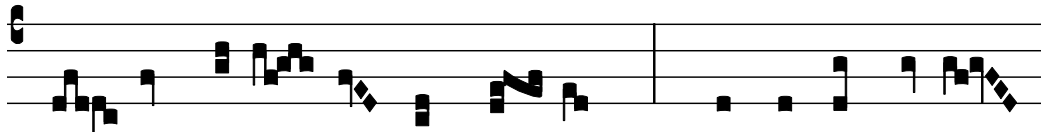


He Lord

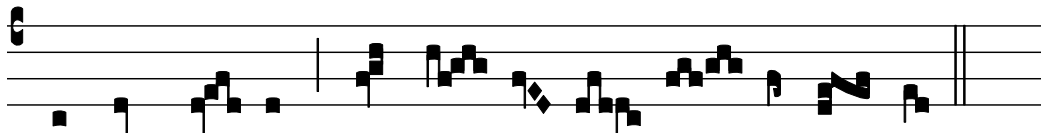
Let the Choir continue the whole R̄.



* brought them out with great power : he made them to

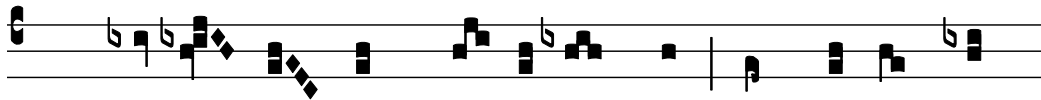


eat of the increase of the fields. † They sucked honey



out of the rock : and oil out of the hardest stone.

Clerk.



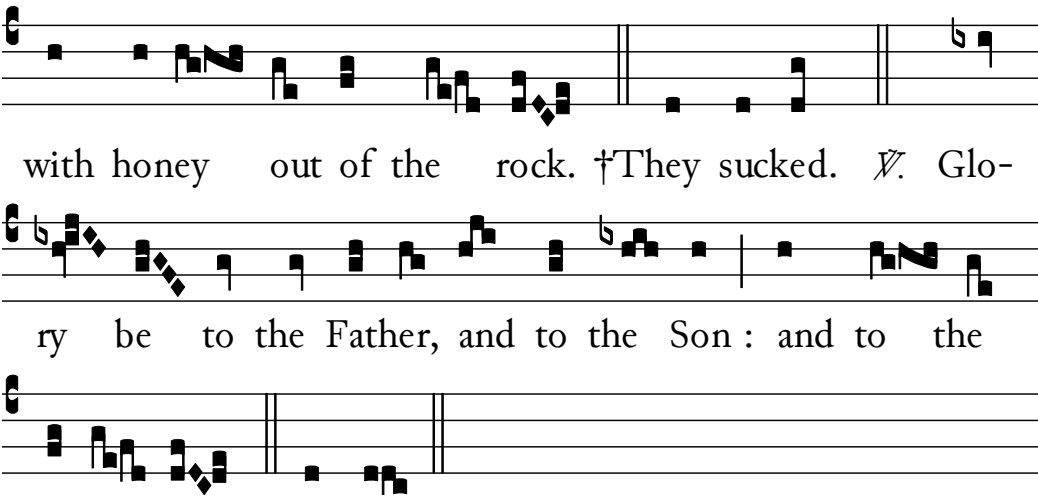
̄. He fed them with the fat of wheat : and filled them

6032.

6032b.

The iiij. Sunday in Quadragesima.

9000.



with honey out of the rock. †They sucked. ⁊. Glo-
 ry be to the Father, and to the Son : and to the
 Ho-ly Ghost. The Lord.

Let this ⁊. be song daily at Vespers until the Passion of the Lord when the service is of the feria.

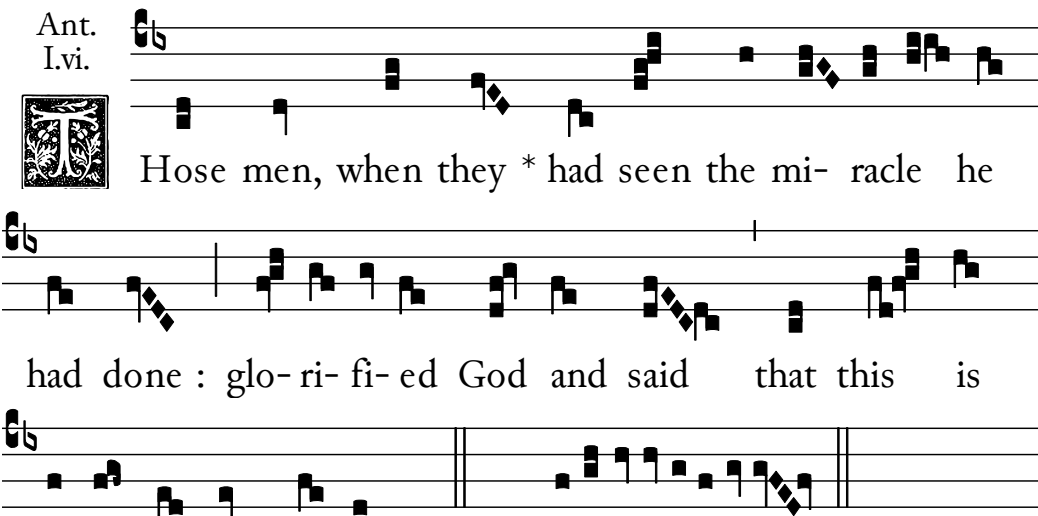
Hymn. Behold the accepted time.³⁴ 1052.

⁊. God hath given his angels [charge over thee].³⁵ 1075.

Illi homines. AS:187; 1519:176v; 1531:108v.³⁶

3177.

Ant.
I.vi.



T Hose men, when they * had seen the mi- racle he
 had done : glo- ri- fi- ed God and said that this is
 the Sav- iour of the world. *Ps.* My soul doth magnify. 55*.


Prayer. Grant, we beseech thee. IIII.

[Monday.]

¶ Monday and daily throughout the week the *V̄V̄.* and *R̄R̄.* at Matins are said according to the order of the Nocturn of the History of the Sunday : in such a way that the ferial *R̄.* are not omitted.

[At Matins.]

First Lesson. (Exodus j. [15.]

ND the king of Egypt spoke to the midwives of the Hebrews : of whom one was called Seporah, the other Phua, commanding them : When you shall do the office of midwives to the Hebrew women, and the time of delivery is come : if it be a man child, kill it : if a woman, keep it alive. But the midwives feared God, and did not do

as the king of Egypt commanded, but saved the men children. And the king called for them and said : What is that you meant to do, that you would save the men children ? They answered : The Hebrew women are not as the Egyptian women : for they themselves are skilful in the office of a midwife : and they are delivered before we come to them. But thou.

Second Lesson. [Exodus j. 20.]

Therefore God dealt well with the midwives : and the people multiplied and grew exceedingly strong. And because the midwives feared God, he built them houses. Pharao therefore charged all his people, saying : whatsoever shall be born of the male sex, ye shall cast into the river : whatsoever of the female, ye shall save alive. After this there went a man of the house of Levi : and took a wife of his own

kindred. And she conceived, and bore a son : and seeing him a goodly child, hid him three months. And when she could hide him no longer, she took a basket made of bulrushes,³⁷ and daubed it with slime and pitch : and put the little babe therein, and laid him in the sedges by the river's brink, his sister standing afar off, and taking notice what would be done.

Lesson iiij. [Exodus ij. 5.]

AND behold the daughter of Pharao came down to wash herself in the river : and her maids walked by the river's brink. And when she saw the basket in the sedges, she sent one of her maids for it : and when it was brought, she opened it and seeing within it an infant crying, having compassion on it she said : This is one of the babes of the Hebrews. And the child's sister said to her Shall I go and call to thee

a Hebrew woman, to nurse the babe ? She answered : Go. The maid went and called her mother. And Pharao's daughter said to her, Take this child and nurse him for me : I will give thee thy wages. The woman took, and nursed the child : and when he was grown up, she delivered him to Pharao's daughter. And she adopted him for a son, and called him Moses, saying : Because I took him out of the water. But thou.

[*At Lauds.*]

Auferte ista hinc dicit. AS:188; 1519:176v; 1531:108v.³⁸

1530. Ant. III.iv. 



Ake these things hence, * saith the Lord : and



make not the house of my Fa-ther a house of traf-fic.



Ps. Blessed be the Lord. 59*.

Prayer.

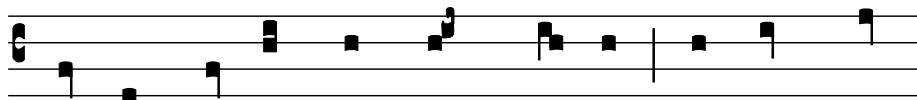
GRANT, we beseech thee, almighty God : that renewing these sacred observances with yearly de-

votion : we may please thee both in body and in mind. Through [our Lord].³⁹

¶ *At Vespers.*

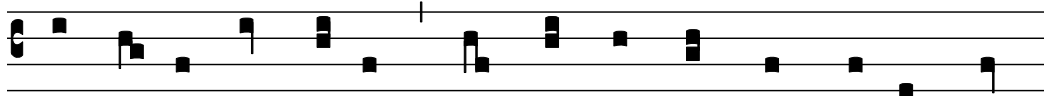
Solvite templum hoc. AS:188; 1519:177r; 1531:108v.

Ant.
V.i.

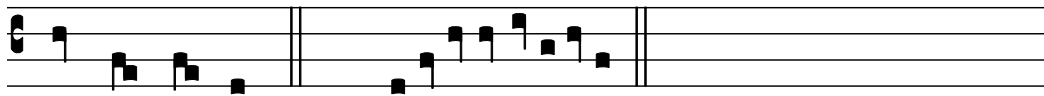


4982.

Estroy this temple, * saith the Lord : and in three



days I will raise it up : but this he spoke of the temple



of his bo-dy. *Ps.* My soul doth magnify. 65*.

Prayer.

Mercifully hear our supplications,
we beseech thee, O Lord : and
to those to whom thou givest the

desire to pray : grant the help of thy
defence. Through [our Lord].⁴⁰

¶ *Tuesday.*

[*At Matins.*]

First Lesson. (*Exodus ij.* [11.])



IN those days after Moses
was grown up, he went out
to his brethren : and saw
their affliction, and an Egyptian
striking one of the Hebrews his
brethren. And when he had looked
about this way and that way, and saw
no one there, he slew the Egyptian
and hid him in the sand. And going

out the next day, he saw two Hebrews
quarrelling : and he said to him that [109r.]
did the wrong : Why strikest thou
thy neighbour ? But he answered :
Who hath appointed thee prince and
judge over us : wilt thou kill me, as
thou didst yesterday kill the Egyptian ?
Moses feared, and said : How is this
come to be known.

Lesson ij. [Exodus ij. 15.]

AND Pharao heard of this word and sought to kill Moses : but he fled from his sight, and abode in the land of Madian, and he sat down by a well. And the priest of Madian

had seven daughters, who came to draw water : and when the troughs were filled, desired to water their father's flocks. And the shepherds came and drove them away.

Lesson iij. [Exodus ij. 17.]

AND Moses arose, and defending the maids, watered their sheep. And when they returned to Raguel their father, he said to them, Why are ye come sooner than usual ? They answered : A man of Egypt delivered us from the hands of the shepherds : and he drew water also with us, and gave the sheep to drink. But he said : Where is he ? why have you let the man go ? call him that he may eat

bread. And Moses swore that he would dwell with him. And he took Sephora his daughter to wife : and she bore him a son, whom he called Gersam, saying : I have been a stranger in a foreign country. And she bore another, whom he called Eliezer, saying : For the God of my father, my helper hath delivered me out of the hand of Pharao.

[*At Lauds.*]

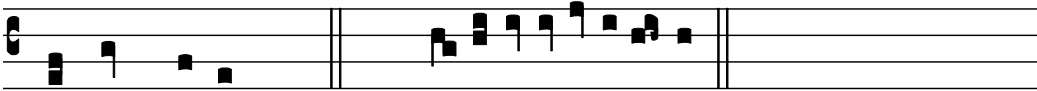
Quid me queritis. AS:188; 1519:177r; 1531:109r.

4525.

Ant.
VII.v.



Hy seek ye * to kill me, a man who have spoken



the truth to you ? *Ps.* Blessed be the Lord. 69*.

Prayer.

WE beseech thee, O Lord, that the fasts of this holy ob-


servance : may procure <for us> both increase in godly conversation, and

the continual aid of thy propitiation. | Through [our Lord].⁴¹

¶ *At Vespers.*

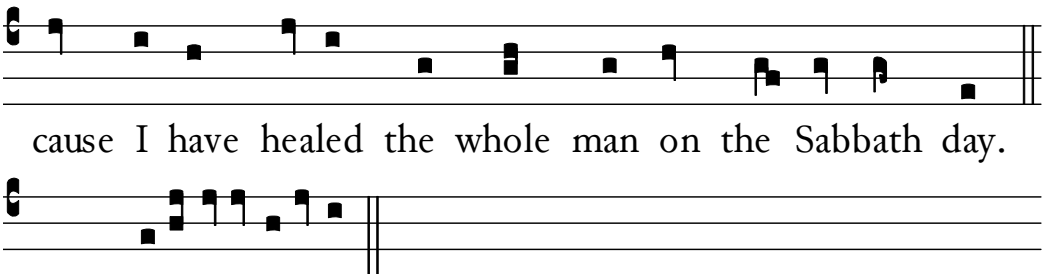
Unum opus feci. AS:188; 1519:177r; 1531:109r.

Ant.
III.iv.



5275.

Que work have I done, * and you all wonder, be-
cause I have healed the whole man on the Sabbath day.



Ps. My soul doth magnify. 60*.

Prayer.

HAve mercy, we beseech thee, O Lord, on thy people : and to those that labour under continual tribulations, graciously grant relief. Through [our Lord].⁴²

¶ *Wednesday.*

[*At Matins.*]

First Lesson. (*Exodus ij.* [23.])

Now after a long time the king of Egypt died : and the children of Israel groaning, cried out because of the works : and their cry went up unto God from the works. And he heard their groaning, and remembered the covenant which he made with Abraham, Isaac, and

Jacob. And the Lord looked upon the children of Israel, and he knew them. Now Moses fed the sheep of Jethro his father in law, the priest of Madian : and he drove the flock to the inner parts of the desert, and came to the mountain of God, Horeb. And the Lord appeared to him in a

flame of fire out of the midst of a bush : and he saw that bush was on

fire and was not burnt.

Lesson ij. [Exodus ij. 3.]

AND Moses said : I will go and see this great sight, why the bush is not burnt. And when the Lord saw that he went forward to see, he called him out of the midst of the bush, and said : Moses, Moses. And he answered : Here I am. And he said : Come not nigh hither, put off the

shoes from thy feet : for the place whereon thou standest is holy ground. And he said : I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. Moses hid his face : for he durst not look at God. But thou.

Lesson iij. [Exodus ij. 7.]

AND the Lord said to him : I have seen the affliction of my people in Egypt, and have heard their cry because of the rigour of them that are over the workds : and knowing their sorrow, I am come down to deliver them out of the hands of the Egyptians, and to bring them out of that land into a good and spacious land, into a land that floweth with milk and honey, to the places of the

Chanaanite, and Hethite, and Amorrhite, and Pherezite, and Hevite, and Jebusite. For the cry of the children of Israel is come unto me : and I have seen their affliction, wherewith they are oppressed by the Egyptians. But come, and I will send thee to Pharao, that thou mayst bring forth my people, the children of Israel out of Egypt.

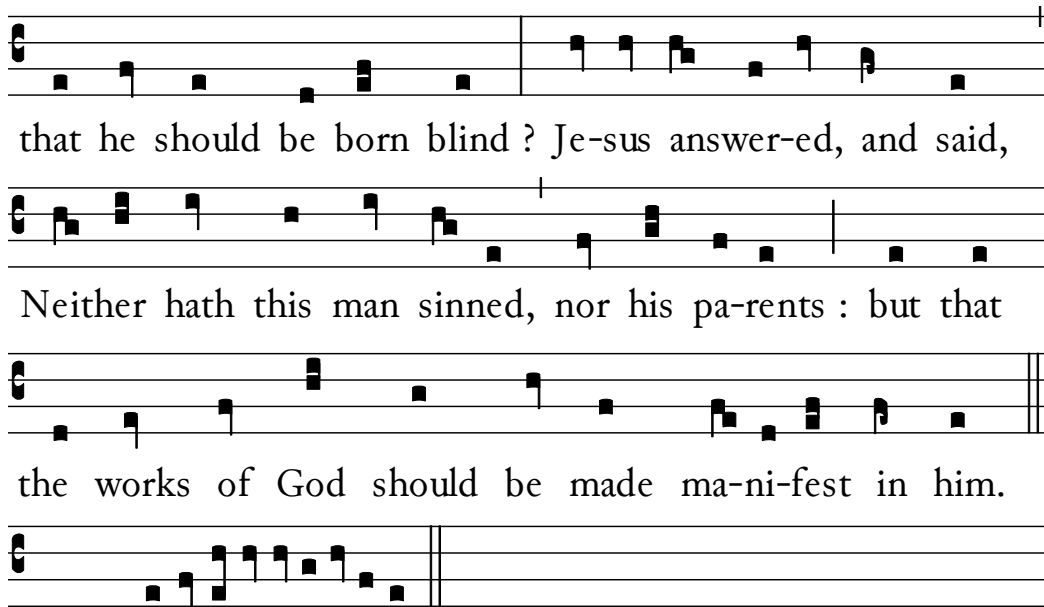
[*At Lauds.*]

*Rabbi, quis peccavit hic. AS:188; 1519:177r; 1531:109r.*⁴³

4571. Ant.
VIII.i.



Abbi, * who hath sinned, this man or his pa-rents,



that he should be born blind ? Je-sus answer-ed, and said,
 Neither hath this man sinned, nor his pa-rents : but that
 the works of God should be made ma-ni-fest in him.

Ps. Blessed be the Lord. 71*.

Prayer.

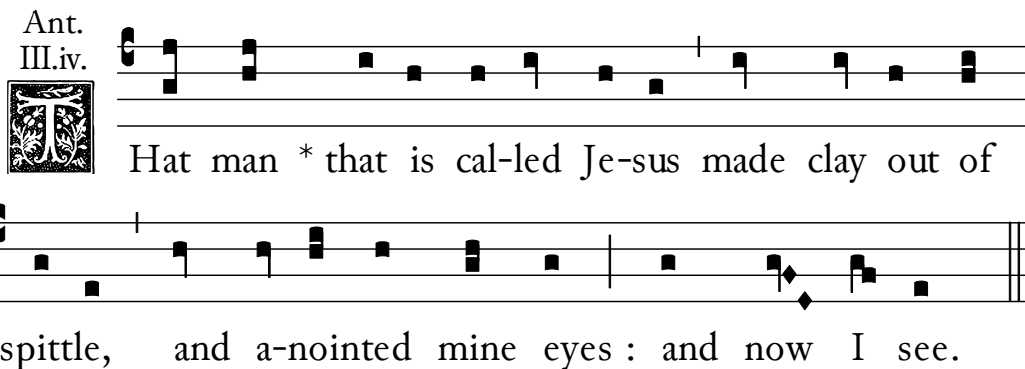
God, who grantest both the
 reward of merits to the just,
 and pardon through fasts to sinners :
 have mercy on thy suppliants : that

the confession of our guilt may
 prevail to secure the forgiveness of
 our sins. Through our Lord.

¶ *At Vespers.*

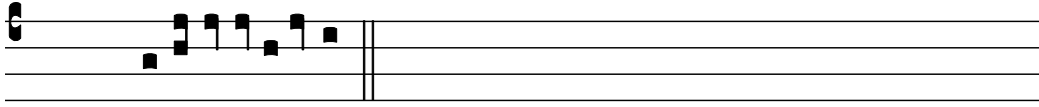
Ille homo qui dicitur. AS:188; 1519:177v; 1531:109r.⁴⁴

Ant.
 III.iv.



That man * that is cal-led Je-sus made clay out of
 spittle, and a-nointed mine eyes : and now I see.

3171.



Ps. My soul doth magnify. 60*.

Prayer.

[109v.] **L**et the ears of thy mercy, O Lord, be open to the prayers of <thy> suppliants : and that thou mayest grant the requests of <those>

entreating, make them to ask what is pleasing⁴⁵ to thee. Through our Lord.

¶ *Thursday.*

[*At Matins.*]

First Lesson. (*Exodus iiij. [11.]*)

Moses said to God, Who am I that I should go to Pharao, and should bring forth the children of Israel out of Egypt ? And he said to him : I will be with thee : and this thou shalt have for a sign, that I have sent thee : When thou shalt have brought my people out of Egypt, thou shalt offer sacrifice to God upon this mountain. Moses said to God : Lo, I shall go to the children of Israel, and say to them : The God of your fathers hath sent me to you. If they should say to me : What is his

name ? what shall I say to them ? God said to Moses, I AM WHO AM. He said : Thus shalt thou say to the children of Israel : HE WHO IS, hath sent me to you. And God said again to Moses : Thus shalt thou say to the children of Israel : The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me to you : This is my name for ever, and this is my memorial unto all generations. But thou.

Second Lesson. [*Exodus iiij. 16.*]

GO, gather together the ancients of Israel, and thou shalt say to them : The Lord God of your fa-

thers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to me, saying : Visiting I

have visited you : and I have seen all that hath befallen you in Egypt. And I have said the word to bring you forth out of the affliction of Egypt, into the land of the Chanaanite, the

Hethite, and the Amorrhite, and Pherezite, and Hevite, and Jebusite, to a land that floweth with milk and honey. And they shall hear thy voice. But thou, O Lord.

Third Lesson. [Exodus iiij. 18.]

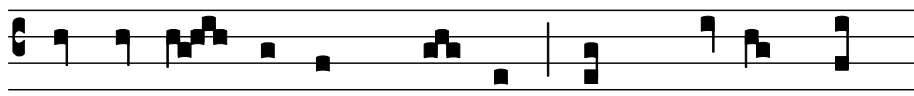
AND thou shalt go in, thou and the ancients of Israel, to the king of Egypt, and thou shalt say to him : The Lord God of the Hebrews hath called us : we will go three days' journey into the wilderness, to sacrifice unto the Lord our God. But I know that the king of Egypt will not let you go, but by a mighty hand. For I will stretch forth my hand and will strike Egypt with all my wonders which I will do in the midst of them : after these he will let you go. And I

will give favour to this people, in the sight of the Egyptians : and when you go forth, you shall not depart empty : but every woman shall ask of her neighbour, and of her that is in her house, vessels of silver and of gold, and raiment : and you shall put them on your sons and daughters, and shall spoil Egypt. Moses answered and said : They will not believe me, nor hear my voice, but they will say : The Lord hath not appeared to thee.

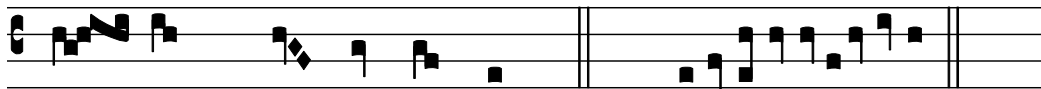
[At Lauds.]

Pater diligit Filium. AS:189; 1519:177v; 1531:109v.

Ant.
VIII.ii.



He Father * lov-eth the Son : and sheweth him



all things which himself doth. Ps. Blessed be the Lord. 71*.

4233.

Prayer.



Grant, we beseech thee, almighty God, that we whom devoted fasts chasten : may rejoice with holy devotion : that with weakened earthly

affections, we may the more readily grasp heavenly things. Through our Lord.


¶ *At Vespers.*

Sicut Pater suscitavit. AS:189; 1519:177v; 1531:109v.

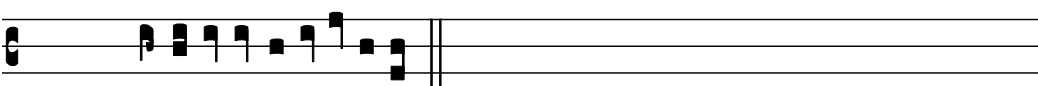
4944. Ant.
IV.v.

S the Father * raiseth up the dead, and giv-



eth life : so the Son also giv-eth life to whom he will.



Ps. My soul doth magnify. 63*.

Prayer.

God, maker and ruler of thy people : drive out the sins by which they are assailed : that they

may be ever pleasing to thee, and secure in thy protection. Through.

¶ *Friday.*

[*At Matins.*]

Lesson j. (Exodus iv. [2.])

Then the Lord said to him, What is that thou holdest in thy hand ? He answered : A rod. And the Lord said : Cast it

down upon the ground. He cast it down, and it was turned into a serpent : so that Moses fled from it. And the Lord said : Put out thy hand

and take it by the tail. He put forth his hand, and took hold of it, and it was turned into a rod. That they may believe, saith he, that the Lord God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared to thee. And⁴⁶ the Lord said again : Put thy hand into thy bosom. And when he

had put it into his bosom, he brought it forth leprous as snow. And he said : Put back thy hand into thy bosom. He put it back, and brought it out again, and it was like the other flesh. If they will not believe thee, saith he, nor hear the voice of the former sign, they will believe the word of the latter sign.

Lesson ij. [Exodus iv. 9.]

Ut⁴⁷ if they will not even believe these two signs, nor hear thy voice : take of the river water, and pour it out upon the dry land, and whatsoever thou drawest out of the river shall be turned into blood. Moses said : I beseech thee, Lord, I am not eloquent from yesterday and the day before : and since thou hast spoken to thy servant, I have more

impediment and slowness of tongue. The Lord said to him : Who made man's mouth ? or who made the dumb and the deaf, the seeing and the blind ? did not I ? Go therefore, and I will be in thy mouth : and I will teach thee what thou shalt speak. But he said, I beseech thee, Lord, send whom thou wilt send.⁴⁸

Lesson iij. [Exodus iv. 14.]

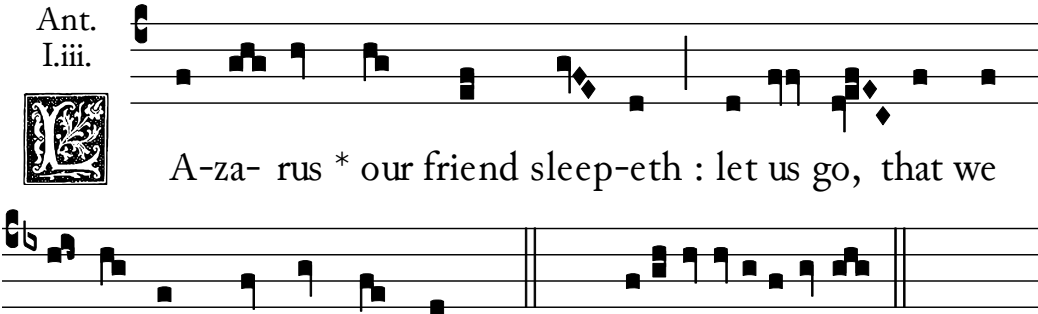
[110r.] **H**e⁴⁹ Lord being angry at Moses, said Aaron the Levite is thy brother, I know that he is eloquent : behold he cometh forth to meet thee, and seeing thee shall be glad at heart. Speak to him, and put my words in his mouth : and I will be in thy mouth, and in his mouth, and

will shew you what you must do. He shall speak in thy stead to the people, and shall be thy mouth : but thou shalt be to him in those things that pertain to God. And take this rod in thy hand, wherewith thou shalt do the signs. But thou.

[At Lauds.]


Lazarus amicus noster. AS:189; 1519:178r; 1531:110r.

3603. Ant.
L.iii.



A-za- rus * our friend sleep-eth : let us go, that we
may a-wake him out of sleep. *Ps.* Blessed be the Lord. 54*.

Prayer.

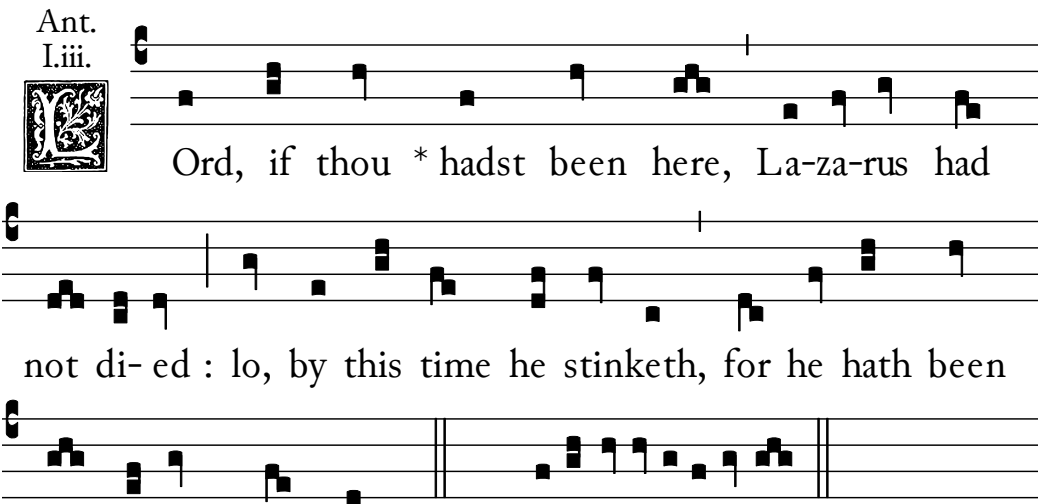
 God, who renewest the world
by ineffable sacraments : grant,
we beseech thee, that thy Church
may advance by thy eternal insti-

tutions : and not be left destitute of
temporal help. Through [our
Lord].⁵⁰

 At Vespers.

Domine si hic fuisses. AS:189; 1519:178r; 1531:110r.

2383. Ant.
L.iii.



Ord, if thou * hadst been here, La-za-rus had
not di-ed : lo, by this time he stinketh, for he hath been
in the tomb four days. *Ps.* My soul doth magnify. 55*.

Prayer.

GRrant, we beseech thee, almighty God : that we who, conscious of our weakness, confide in

thy mercy : may ever rejoice under thy protection. Through our Lord.

¶ *Saturday.*

[*At Matins.*]

First Lesson. (Exodus iv. [18.])

Moses⁵¹ went his way, and returned to Jethro his father in law and said to him : I will go and return to my brethren into Egypt, that I may see if they be yet alive. And Jethro said to him : Go in peace. And the Lord said to

Moses, in Madian : Go, and return into Egypt : for they are all dead that sought thy life. Moses therefore took his wife, and his sons, and set them upon an ass : and returned into Egypt, carrying the rod of God in his hand. But thou.

Lesson ij. [Exodus iv. 21.]

And⁵² the Lord said to him as he was returning into Egypt : See that thou do all the wonders before Pharao, which I have put in thy hand : I shall harden his heart, and he will not let the people go. And thou shalt

say to him : Thus saith the Lord : Israel is my son, my firstborn. I have said to thee : Let my son go, that he may serve me, and thou wouldst not let him go : behold I will kill thy son, thy firstborn.

Lesson iij. [Exodus iv. 24.]

And when he was in his journey, in the inn, the Lord met him, and would have killed him. Immediately⁵³ Sephora took a very sharp stone, and circumcised the fore skin of her son, and touched his feet and said : A bloody spouse art thou to me. And he let him go after she had

said : A bloody spouse art thou to me, because of the circumcision.⁵⁴ And the Lord said to Aaron : Go into the desert to meet Moses. And he went forth to meet him in the mountain of God, and kissed him. And Moses told Aaron all the words of the Lord, by which he had sent

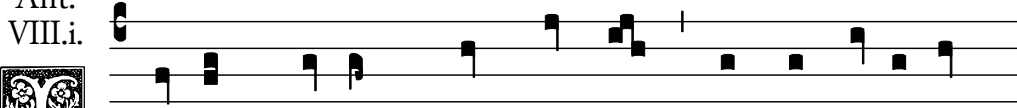
him, and the signs that he had commanded. And they came together, and they assembled all the ancients of the children of Israel : And Aaron spoke all the words which the Lord had said to Moses : and he

wrought the signs before the people, and the people believed. And they heard that the Lord had visited the children of Israel : and that he had looked upon their affliction : and falling down they adored. But thou.

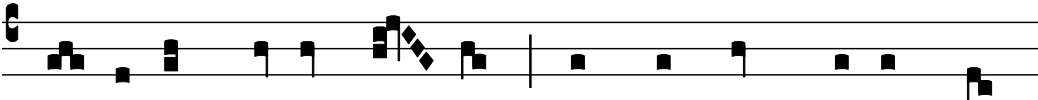
[*At Lauds.*]

Ego sum lux mundi. AS:189; 1519:178r; 1531:110r.⁵⁵

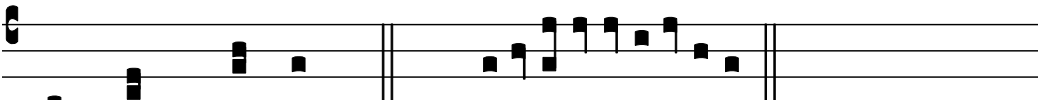
2592. Ant. VIII.i.



am the light * of the world, he that followeth



me walketh not in dark-ness : but shall have the light of



life, saith the Lord. *Ps.* Blessed be the Lord. 71*.

Prayer.

May the affection of our devotion, we beseech thee, O Lord, be made fruitful by thy grace :

for then will our fasts avail us, when they are pleasing to thy goodness. Through our Lord.

¶ *From this day until the morrow of the Octave of the Pasch : let nothing be made of Feasts of ix. Lessons, except only of Double Feasts, and this until the Supper of the Lord only. If any Double Feast shall fall on this Saturday or on the following Saturday⁵⁶ : let Vespers be of the Sunday, with a solemn Memorial of the Feast.*

Notes, pages 1107-1146.

¹ SB:dclxxxi.

² SB:dclxxxi.

³ SB:dclxxxiii.

⁴ SB:dclxxxiii.

⁵ SB:dclxxxiii. has 'David and Chad'.

⁶ SB:dclxxxv.

⁷ SB:dclxxxv.

⁸ SB:dclxxxv.

⁹ BL-52359:121v. omits the final AG of 'Veníte'. In 1519:172r. 'Veníte adorémus' is set thus:



†O come, let us

¹⁰ 1519:172r.

¹¹ SB:dclxxxvii.

¹² 1531:106v. has 'gémítum eórum audívi'. In BL-52359:122r. 'descénde' is set AG.AB.A; 'Egýptum' is set AG.AAGA.AGGEFE; 'non vult' is set F EF; 'manu' is set FGA.ABGFAG. BL-52359:122r. has no flats.

¹³ In 1519:173r. 'oves' is set FGEFEDE.ED; 'Móysi' is set DC.DED.CDCA.

¹⁴ 'montem', 1519:173r.

¹⁵ 'ebetescunt' *Chevallon*. [SB:dclxxxix.]

¹⁶ In 1519:173r. 'colúmna' is set D.EDEd.CB. In BL-52359:122v. 'eórum' is set A.ABCBAB.BA; 'et misit' is set CDCCB CD.D.

¹⁷ In 1519:173v. 'Cantémus' is set GAg.AFGAGA.AG. In BL-52359:112v. 'Dómino' is set A.GACBAB.BA; the second 'et' is set CC.

¹⁸ In AS:184 'jejunávit' is set CB.C.DED.CCDC. In 1519:173v. 'jejunávit' is set CB.C.DEDCCDC.C. The edition follows BL-52359:123r. here.

¹⁹ 1519:174r.

²⁰ *Bede Homilie Quadragesimales Dominica iv. Quadragesime, Opera vii, 258.* [SB:dcxciii.]

²¹ In AS:184. 'ejus' is set AGAG.GF. In BL-52359:123r. 'Spléndida facta' is set DGFGA.G.G GA.G; 'vidéntes' is set CCA.CD.D; 'claritátem vultus' is set F.F.ABA.AG C.CBCBAG. BL-52359:123r. has 'lapídiás'.

²² AS:184 and 1519:174r. have the subjunctive 'precédát' rather than the future 'precédet'. In 1519:174r. '†Obsérva' begins on B. This error is corrected to D at the later repetition. In 1519:174r. '†Obsérva' continues DAg.A; 'inimícis' is set FFF.FD.FE.FA; 'et' of 'et precédet' et is set Fe. BL-52359:123v. has no flats; 'te ángelus' is set FFF FF.FD.F.

²³ In BL-52359:123v. 'corde' is set FGAB[j].G; 'lac et' is set G DEF.

²⁴ In BL-52359:123v. 'aurem' is set G.GA.

- ²⁵ In BL-52359:123v. 'sacrificium' is set D.D.D.B.DE.
- ²⁶ In BL-52359:124r. 'príncipibus' is set A.G.G.G.
- ²⁷ 1519:175v.
- ²⁸ In BL-52359:124r. 'sequebátur' is set F.GA.A.A; 'Judeórum' is set FE.FGF.D.D.
- ²⁹ In BL-522359:124r. 'ibi' is set D.C.
- ³⁰ In BL-52359:124r. 'egisset distribut' is set AB₁.AB₂.A.A FG.A.G.FE.
- ³¹ In BL-52359:124r. 'píscibus' is set F.GA.G.
- ³² 'fratres karíssimi', 1519:176r.
- ³³ The \mathfrak{V} . 'Glória Patri' does not appear in AS:187. In the \mathfrak{V} . at 'ádipe' and in the 'Glória Patri' at 'et', 1519:176v. maintains the flat key-signature.
- ³⁴ 'Hymnus. Ecce nunc tempus.' *Chev.* [SB:dcxcvii.]
- ³⁵ 1519:176v.
- ³⁶ In 1519:176v. 'glorificábant' is set FGA.G.F.F.FE.
- ³⁷ 'círpeam' *Chev.* [SB:dcxcviii.]
- ³⁸ In 1519:176v. and BL-52359:125r. 'fácere' is set G.AB.AG. In BL-52359:125r. 'mei' is set GFD.ED.
- ³⁹ 1519:177r.
- ⁴⁰ 1519:177r.
- ⁴¹ 1519:177r.
- ⁴² 1519:177r.
- ⁴³ In 1519:177r. 'ejus' is set CBB.G. In BL-52359:125v. 'peccávit hic' is ste A.C.D. C.
- ⁴⁴ In 1519:177v. 'sputo' is set G.F. In AS:188 'et linívit' is set G G.AB.A.
- ⁴⁵ 'plácita sunt', 1531:109v. 'sunt plácita', *The Sarum Missal*:82. See also the prayer for the tenth Sunday after Trinity.
- ⁴⁶ At this point *Legend*-1518:108v. begins lesson 2.
- ⁴⁷ At this point *Legend*-1518:108v. begins lesson 3.
- ⁴⁸ At this point *Legend*-1518:108v. concludes lesson 3.
- ⁴⁹ At this point *Legend*-1518:108v. begins lesson 1 of Saturday.
- ⁵⁰ 1519:178r.
- ⁵¹ At this point *Legend*-1518:108v. begins lesson 2.
- ⁵² At this point *Legend*-1518:109r. begins lesson 3.
- ⁵³ 'idcírcio', *Vulgate*.
- ⁵⁴ At this point *Legend*-1518:109r. concludes lesson 3.
- ⁵⁵ In BL-52359:1126r. 'mundi' is set C.BCAAG; 'séquitur' is set AB.G.A; no neume appears for 'in'.
- ⁵⁶ 'vel in proximo sabbato contigerit'. 1519:178r.