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The History of Job.

Edited by William Renwick.

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MMXXI.

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## *The History Si bona.*

¶ *Sunday Letter A.* On the third of the Nones of September let all be sung of the History : Wednesday and Friday will be of Commemorations : the ferial *R̄R̄.* are not sung.

In the ij. week let nothing be made of the Commemorations because of the Octave of the Nativity of Blessed Mary which is with Rulers of the Choir.

¶ *Sunday Letter B.* On the Second of the Nones of September let all be sung of the History with a Memorial only of Saint Cuthbert if it will be with three Lessons only ; if it will be with ix. Lessons it must be deferred until the morrow : and then at that place let the three middle Lessons be made of Saint Bertin with the Versicle and Responsories of the ij. Nocturn of the History of One Confessor and Abbot : with a Memorial at Matins with this Antiphon This is he who before God. [935]. and Commemorations will be made on Tuesday and Wednesday ; the ferial *R̄R̄.* will not be sung.

In the second<sup>1</sup> week let a Commemoration of Blessed Mary be made on Saturday, and a Memorial of Saint Lambert : and nothing of the Feast of the Place in this week.

¶ *Sunday Letter C.* On the fourth of the Kalends of September let the History be begun with a Memorial in silence only : and of the Trinity ; however let no Procession be made before the Cross : and a solemn Memorial of Saint John and of Saint Sabina : and the Mass of Saint Sabina is said in Chapter. And let Commemorations be made on Thursday and Friday, and the Mass of the Sunday is said on the Feast of Saint Cuthberga, Virgin not a Martyr, for the Principal Mass of the day, with a Memorial only of the same at Mass. Nevertheless if the Translation of Saint Cuthbert, Bishop and Confessor, hath been celebrated in xl. : then Commemorations will be made on Thursday and Saturday with the Mass of the Sunday on Friday with the *V̄.* and *R̄R̄.* of the j. Nocturn of the History of the Sunday.

And on the following Sunday let all be sung of the History, with a Memorial only of Saint Bertin : and let Commemorations on be made Monday and Tuesday. The ferial *R̄R̄.* should be not sung.

¶ *Sunday Letter D.* On the third of the Kalends of September let the History be begun with a Memorial because of Second Vespers of Saint John, and middle Lessons should be made of Saints Felix and Adauctus : and Commemorations will be made on Thursday and Saturday, and on the following Sunday let all be sung of the History, and let a Commemoration of Blessed Mary be made on the following Monday. The ferial *R̄R̄.*

*are not sung.*

☩ *Sunday Letter E.* On the ij. of the Kalends of September let all be sung of the History, with a Memorial only of Saint Cuthburga : and let Commemorations be made on Tuesday and Saturday, and on Wednesday the ferial *R̄R̄.* are sung.

*In the ij. week nothing will be made of the Commemorations because of the Octave of the Nativity of Blessed Mary.*

☩ *Sunday Letter F.* On the Kalends of September let all be sung of the History and let a Memorial be made of Saint Priscus, Martyr, and the Feast of Saint Giles must be deferred until the morrow, with the Exposition of the Gospel No man lighteth a candle. [944]. and let Commemorations be made on Wednesday and Saturday, and the ferial *R̄R̄.* will be sung on the viij. of the Ides of September.

☩ *Sunday Letter G.* On the fourth of the Nones of September on Sunday let all be sung of the History and Commemorations will be on Monday and Thursday. The ferial *R̄R̄.* will be sung on Friday.

*In the ij. week nothing will be made of the Commemorations because of the Octave of the Nativity of Blessed Mary.*

## [Rule of the History *Si bona.*]<sup>2</sup>

¶ 6. **¶** *Si bona.* Sunday Letter **A**. On the iij. day of September let all be sung of the History. At Lauds all the Antiphons are sung.

Monday is of S. Cuthbert : let ix. Lessons be made as on his other unless they were made in xl., then here 3. Lessons of the Common.

Tuesday, Wednesday and Thursday are of Commemorations : and let the ferial **R̄R̄**. be omitted.

**¶** The 2. Sunday is of the service of the Octave [of the Nativity of S. Mary].<sup>3</sup> At 1. Vespers a Memorial of the Sunday, of the Trinity, and a Procession. On returning Ant. *O Saviour.* {838}. The Mass of the Sunday is said in Chapter. At Matins the 3. **R̄**. *Sprung from a royal race.* {1397}. the 6. **R̄**. *Today is the nativity.* {1398}. and the 9. **R̄**. *At the will.* {1389}. At 2. Vespers a Memorial of the Martyrs [Protus and Hyacinth],<sup>4</sup> then of the Sunday.

Saturday is of S. Edith, ix. Lessons, middle Lessons of the Martyrs [Euphemia &c.]<sup>5</sup> with the **Ÿ**. and **R̄R̄**. of the iij. Nocturn.

¶ 6. **¶** Sunday Letter **B**. On the 2. of the Nones of September let all be sung of the History *Si bona.* with a Memorial only of S. Cuthbert, Bishop. At Lauds all the Antiphons are sung except when the Feast of S. Cuthbert hath not been made in xl. : then it must be deferred until Monday and middle Lessons should be made of S. Bertin with the **Ÿ**. and **R̄R̄**. of the 2. Nocturn of one Confessor and Abbot.

Monday, Tuesday and Wednesday are of Commemorations except when the Feast of S. Cuthbert is deferred, then in this week let nothing be made of the 3. [189r.] Commemoration.

**¶** The 2. Sunday is of the service of the Octave. At 1. Vespers a Memorial of the Martyrs [Protus and Hyacinth],<sup>6</sup> of the Sunday, of the Trinity, and a Procession. On returning Ant. *O Saviour.* {638}. **Ÿ**. *Let the just rejoice.* {623}. At Matins the 3. **R̄**. *Today is the nativity.* {1398}. the 6. **R̄**. *Let us celebrate.* {1396}. and the 9. **R̄**. *At the will.* {1389}. The Mass of the Sunday is said in Chapter with a Memorial or the Trinity. At the High Mass a Memorial of the Martyrs [Protus and Hyacinth]<sup>7</sup> and of All Saints only.

Wednesday is of the Cross, middle Lessons of the Martyrs [Cornelius and Cyprian]<sup>8</sup> with the **Ÿ**. and **R̄R̄**. of the 2. Nocturn of Many Martyrs. At Matins of S. Mary outside of Quire the **R̄R̄**. of the 3. Nocturn, the 3. **R̄**. *Let us celebrate.*

{1396}. Ant. on the Psalm *Benedictus*. according to the order. At Vespers a solemn Memorial of the Octave [of the Nativity of S. Mary]<sup>9</sup> and of the Martyr [Nicomedes].<sup>10</sup>

Friday is of S. Edith, 9. Lessons : middle Lessons of the Martyrs [Euphemia &c.]<sup>11</sup> with the *℣*. [and]<sup>12</sup> *℞℞*. of the 3. Nocturn. 2. Vespers will be of the Feast with a Memorial of S. Mary, Ant. *Under thy protection*. 134. and a Memorial of the Martyr [Lambert].<sup>13</sup>

¶ Note that the Lessons and Sequences are sung in the same order as before the Octave.

- ¶ 6. ¶ *Si bona*. Sunday Letter *℄*. On the 4. of the Kalends of September let the History be begun at 1. Vespers which will be of S. Augustine with a Memorial of the Sunday, of the Trinity in silence and afterwards a solemn Memorial of S. John, and of S. Sabina. At Matins, which will be of S. John, a Memorial of S. Sabina, of the Sunday and of the Trinity.<sup>14</sup> The Mass of the Sunday is said in Chapter on Tuesday.

Wednesday is of S. Giles, with middle Lessons of S. Priscus, with the *℣*. and *℞℞*. of the 2. Nocturn of one Martyr.

Thursday, Friday and Saturday are of Commemorations. Nevertheless when the Feast of S. Cuthbert is celebrated with ix. Lessons, then Tuesday, Thursday and Friday will be of Commemorations.

¶ On the 2. Sunday let all be sung of the History, with only a Memorial of S. Bertin.

Monday and Tuesday are of Commemorations and nothing of the Vigil [of the Nativity of S. Mary]<sup>15</sup> except the fast only. At Vespers the Prayer *Hear the supplication*. {1375}.

- ¶ 6. ¶ *Si bona*. Sunday Letter *℞*. On the 3. of the Kalends of September let the History be begun. At 1. Vespers, which will be of S. John, a Memorial of the Martyr [Sabina],<sup>16</sup> of the Sunday and of the Trinity, and a Procession. At Matins middle Lessons of the Martyrs [Felix and Adauctus].<sup>17</sup> At Lauds all the Antiphons.

Tuesday is of S. Giles, middle Lessons of the Saint [Priscus]<sup>18</sup> with the *℣*. and *℞℞*. of the 2. Nocturn of One Martyr.

Wednesday, Thursday and Saturday are of Commemorations.

Friday is of S. Cuthbert, 9. Lessons unless it hath been made in xl. : then here let

3. Lessons be made of the Common of one Confessor and Bishop.

¶ On the 2. Sunday let all be sung of the History ; Vespers will be of S. Mary with a Memorial of the Sunday.

Monday is of S. Mary, with nothing of the Vigil [of the Nativity of S. Mary]<sup>19</sup> except only the fast. The Prayer at Vespers *Hear the supplication.* {1375}.

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the final day of August let all be sung of the History with a Memorial only of the Feast [of S. Cuthburga].<sup>20</sup> At Lauds all the Antiphons.

Monday is of S. Giles, with middle Lessons of S. Priscus with the ¶. and ¶¶. of the 2. Nocturn of One Martyr.

Tuesday, Wednesday and Saturday are of Commemorations. When the Feast of S. Cuthbert shall be celebrated with 3. Lessons, then on the Feast of S. Bertin are sung the ¶. and ¶¶. of the 1. Nocturn of One Confessor and Abbot.

¶ The 2. Sunday is of the Sunday. At 2. Vespers, which will be of S. Mary, a Memorial of the Sunday in silence.

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the first day of September let all be sung of the History. At 1. Vespers, which will be of the Sunday, a Memorial of S. Priscus, of the Trinity, and a Procession. At Matins only a Memorial of S. Priscus and of the Trinity. At Lauds all the Antiphons are sung. The Feast of S. Giles must be deferred until the morrow.

Tuesday, Friday and Saturday are of Commemorations.

Wednesday is of S. Cuthbert, 9. Lessons from his other feast unless it hath been made in xl. then let 3. Lessons be made of the Common.

Thursday is of S. Bertin with the ¶. and ¶¶. of the 1. Nocturn of one Confessor and Abbot.

¶ The 2. Sunday is of the Nativity of Blessed Mary, a Memorial of the Sunday and of the Trinity in silence unless any Sunday should be deferred, then let no Memorial be made of the Sunday nor of the Trinity. The Mass of the Sunday is said in Chapter on Wednesday unless any Sunday should be deferred.

Saturday is of the Cross, middle Lessons of the Martyrs [Cornelius and Cyprian],<sup>21</sup> ¶. and ¶¶. of the 2. Nocturn.

¶ 6. ¶ *Si bona.* Sunday Letter ¶. On the 2. day of September let all be sung of the History. At 1. Vespers a Memorial of the Saint [Giles],<sup>22</sup> of the Trinity and a Procession. At Lauds all the Antiphons.

Monday, Thursday and Friday are of Commemorations.

Tuesday is of S. Cuthbert, 9. Lessons except if they were made in xl. then let 3. Lessons be made of the Common.

Wednesday is of the Saint [Bertin]<sup>23</sup> with the  $\mathcal{V}$ . and  $\mathcal{R}\mathcal{R}$ . of the 1. Nocturn of One Confessor and Abbot.

Saturday is of S. Mary. At 2. Vespers a Memorial of the Sunday and of the Trinity in silence, [and]<sup>24</sup> nothing at this Vespers [as above]<sup>25</sup> of Saint [Gorgonius].<sup>26</sup>

¶ The 2. Sunday is of the service of the Octave. At Matins a Memorial of the Saint [Gorgonius],<sup>27</sup> of the Sunday, and of the Trinity, with the Mass of the Sunday in Chapter unless any Sunday should be deferred, then let no Memorial be made of the Sunday, nor of the Trinity.

Friday is of the Cross. At Matins middle Lessons of the Martyrs [Cornelius and Cyprian],<sup>28</sup> with the  $\mathcal{V}$ . and  $\mathcal{R}\mathcal{R}$ . of the 2. Nocturn of Many Martyrs and a solemn Memorial of the Martyrs and of Saint Mary with the Ant. *It is indeed fitting.* {1384}. At Matins of S. Mary outside of Quire, Ant. on the Psalm *Benedictus. Blessed and venerable.* {1384}.



# ¶ *The j. Sunday after the Fifth of the Kalends of September.*

*At First Vespers.*

*Ant.* Blessed be. [410].

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

*Chapter.* Blessed be the God. [415].

*℞.* Before I eat. [*ij. of Matins.*]<sup>29</sup> 1991.

*Hymn.* O Light, O Trinity. [418].

*℣.* Let the evening prayer. [418].

*Cum audisset Job.* AS:312; 1520:32v; 1531:189r.<sup>30</sup>

Ant.  
I.i.



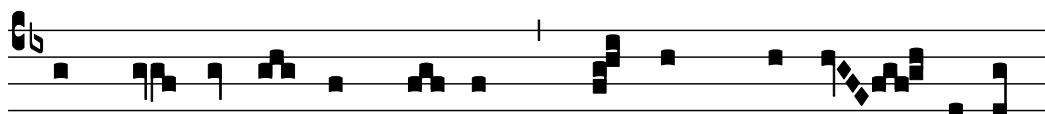
1980.



Hen Job had heard \* the words of the messengers, he



endur-ed pa-tiently, and said, If we have re-ceived good

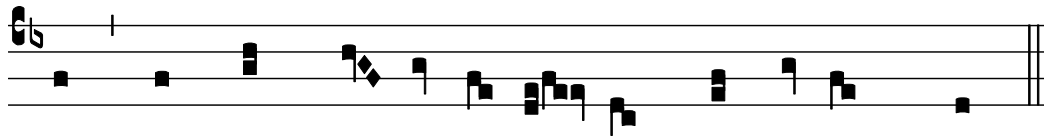


things at the hand of the Lord, why should we not also

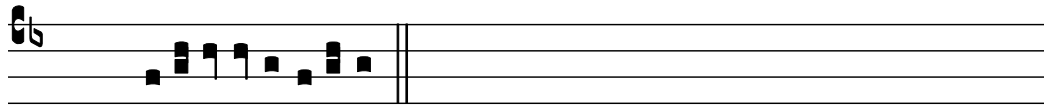


re-ceive e-vil ? In all these things Job did not sin with his

The History of Job.



lips, nor spoke he a-ny foo- lish thing a-against God.



*Ps. My soul doth magnify. 55\*.*

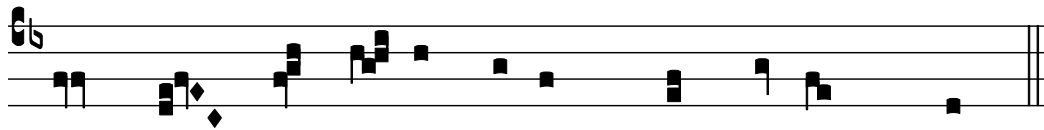
*In omnibus hiis. AS:312; 1520:32v; 1531:189r.*

3263.

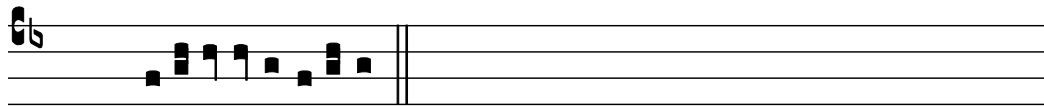
Ant.  
I.i.



N all these things \* Job did not sin with his lips,



nor spoke he a-ny foolish thing a-against God.



*Ps. My soul doth magnify. 55\*.*

*In the Month of September each year these three Histories will be recited, namely Si bona. Peto Domine. and Adonay.*


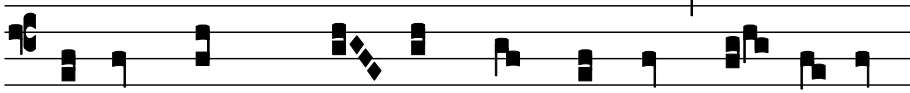


*The History Si bona. always lasts for xv. days.*

*The History Adonay. always lasts for eight days.*

*However the History Peto Domine. does not last for xv. days each year, nor for eight, but sometimes lasts for xv. sometimes for eight days. To be sure when the Sunday Letter moves through C. or through D. then the History Peto Domine. always lasts for xv. days : however during the other Sunday Letters it lasts for eight days.*

*At Matins.*


*Laudemus nomen Domini. AS:312; 1520:33r; 1531:189r.*

100182. **I.**  **Invit.**   
Et us praise \* the name of the Lord for it is  
  
sweet. †Give glo- ry to him with hymns, for he is  
  
the Lord our God. *Ps.* Come let us praise. 4\*.

¶ This Invitatory is sung on all Sundays until the first Sunday after the xv.<sup>31</sup> of the Kalends of October when the service is of the Sunday.

¶ On this day let the Book of Job be begun, and let it be read for xv. days when the service is of the Temporale.

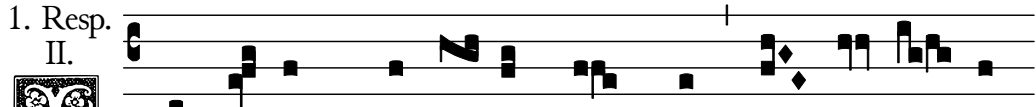
*First Lesson. Legend 1. Job j. (1.)*

 Here was a man in the land of Hus, whose name was Job, and that man was simple and upright, and fearing God, and avoiding evil. And there were born to him seven sons and three daughters. And his possession was

seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a family exceeding great : and this man was great among all the people of the east. But thou.

*Si bona suscepimus.* AS:312; 1520:33r; 1531:189r.<sup>32</sup>

1. Resp.  
II.



**F** we have \* re-ceiv-ed good things at the hand of  
the Lord : why should we not also re-ceive e- vil ?  
†The Lord gave, and the Lord hath ta-ken away : as it hath  
pleas-ed the Lord, so it is done, blessed be the name  
of the Lord. ✠. In all these things Job did not sin with  
his lips, nor spoke he a-ny foolish thing a- gainst God.  
†The Lord gave.

7647.

7647a.

[189v.]

*Second Lesson.* (Job j. 4.)

**A**ND his sons went, and made a feast by houses every one in his day. And sending they called their three sisters to eat and to drink with

them. And when the days of their feasting were gone about, Job sent to them, and sanctified them : and rising up early offered holocausts for every

one of them. For he said : Lest | have blessed God in their hearts. So  
perhaps my sons have sinned, and | did Job all days.

*Antequam comedam suspiro.* AS:313; 1520:33v; 1531:189v.<sup>33</sup>

6106. 2. Resp. VII.

**I** E-fore \* I eat I sigh, and as o-verflowing  
wa-ters, so is my roar- ing : for the fear which I  
fear-ed hath come upon me : and that which I was a-  
fraid of hath be-fal- len me. †Have I not dis-sem-  
bled ? have I not kept si-lence ? and now been qui- et ?  
‡And thy indignation is come up-on  
me, O Lord. ⁊ I would not that he should contend

6106a.

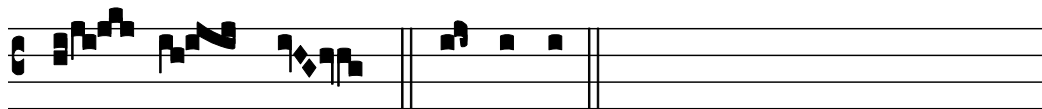
The History of Job.



with me with much strength, nor ov-erwhelm me with the

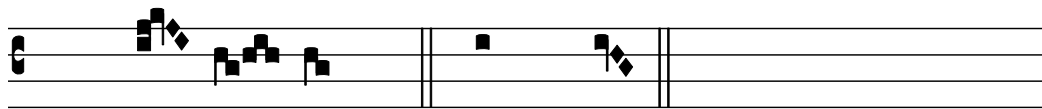


weight of his great-ness, but let him propose equi- ty



a- gainst me. †Have I not.

¶ *At First Vespers let be sung.*



∞. Glo- ry be. 105\*. And thy.

*Lesson iij. (Job j. 6.)*

**N**ow upon a certain day when the sons of God came to stand before the Lord, Satan also was present among them. And the Lord said to him : Whence comest thou ? And he answered and said, I have gone round about the earth, and walked through it. And the Lord said to him, Hast thou considered my servant Job, that there is none like him in the earth, a simple and

upright man, and fearing God, and avoiding evil ? And Satan answering, said, Doth Job fear God in vain ? Hast not thou made a fence for him, and his house, and all his substance round about, blessed the works of his hands, and his possession hath increased on the earth ? But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face.

*Utinam appenderentur.* AS:313; 1520:33v; 1531:189v.<sup>34</sup>

7813.

3. Resp.  
IV.



that my sins \* were weighed, whereby I have  
de- served wrath. †And the ca-lami- ty that I  
suf-fer, were weighed in a ba- lance. ✎. As the  
sand of the sea this would appear hea-vi- er, there-  
fore my words are full of sor- row. †And the ca-lami-  
ty. ✎. Glo-ry be. 104\*. †And the ca-lami- ty.

7813a.

¶ *In the ij. Nocturn.*

*Ant.* Nature's Creator. [31].

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

✎. I rose at midnight. [39].

*Lesson iiij. Legend 2. (Job j. 12.)*



Then the Lord said to Satan :  
Behold, all that he hath is  
in thy hand : only put not


forth thy hand upon his person. And  
Satan went forth from the presence of  
the Lord. Now upon a certain day

when his sons and daughters were eating and drinking wine in the house of their eldest brother, there came a messenger to Job, and said : The oxen were ploughing, and the asses feeding beside them, and the Sabceans rushed in, and took all away, and slew the servants with the sword, and I

alone have escaped to tell thee. And while he was yet speaking, another came, and said : The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them, and I alone have escaped to tell thee.

*Quare detraxistis sermonibus.* AS:314; 1520:34r; 1531:189v.<sup>35</sup>

4. Resp. I.

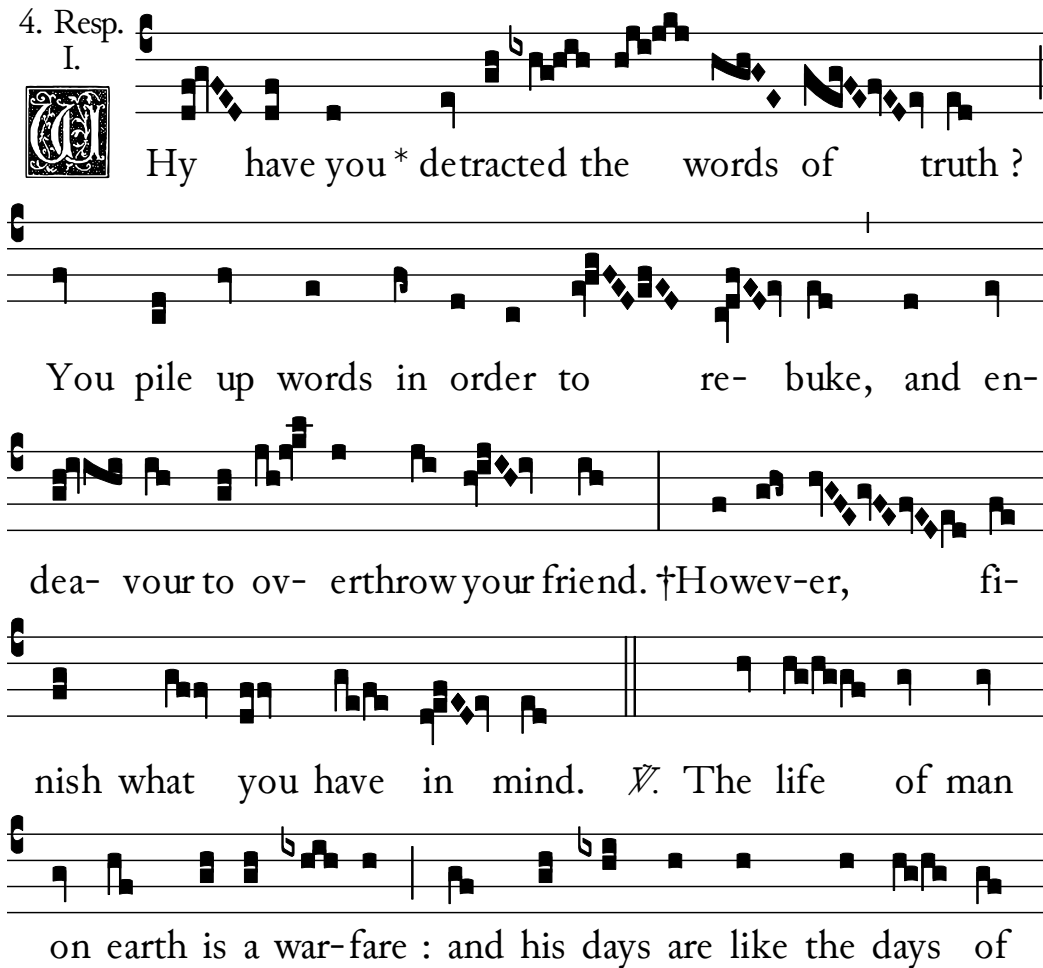
7463.  Hy have you\* detracted the words of truth?

You pile up words in order to re- buke, and en-

dea- vour to ov- erthrow your friend. †Howev-er, fi-

7463a. nish what you have in mind. ✂. The life of man

on earth is a war-fare : and his days are like the days of







a hire- ling, †Howev-er.

*Lesson v. (Job j. 17.)*

**A**ND while he was also yet speaking, there came another, and said : The Chaldeans made three troops, and have fallen upon the camels, and taken them, moreover they have slain the servants with the sword, and I alone have escaped to tell thee. He was yet speaking, and behold another came in, and said :

Thy sons and thy daughters were eating and drinking wine in the house of their elder brother : a violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children and they are dead, and I alone have escaped to tell thee. But thou.

*Induta est care mea. AS:314; 1520:34r; 1531:189v.<sup>36</sup>*

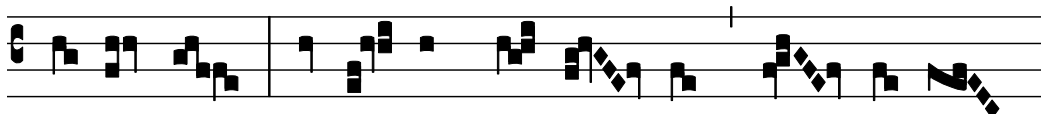
5. Resp.  
VIII.



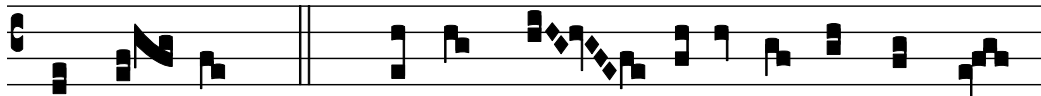
Y flesh \* is clothed with rot- ten- ness, and



the filth of dust, my skin is wi-ther- ed and drawn



to-ge-ther. †Remember me, O Lord, for my life



is but wind. ✎ My days have declin-ed like a sha-

6956.

6956a.



dow : and I am wi- ther-ed like grass. †Remember.

Lesson six. (Job j. 20.)

**T**hen Job rose up, and rent his garments, and having shaven his head fell down upon the ground and worshipped, and said : Naked came I out of my mother's womb, and naked shall I return thither : the Lord gave, and the Lord hath taken away : as it hath pleased the Lord so is it done : blessed be the name of the Lord. In all these things Job sinned not by his

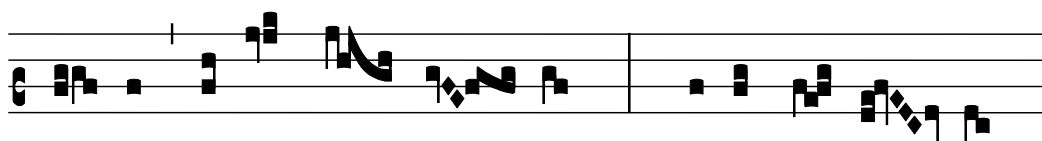
lips, nor spoke he any foolish thing against God. And it came to pass when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight, that the Lord said to Satan, Whence comest thou ? And he answered and said, I have gone round about the earth, and walked through it.

*Paucitas dierum meorum.* AS:315; 1520:34v; 1531:189v.<sup>37</sup>

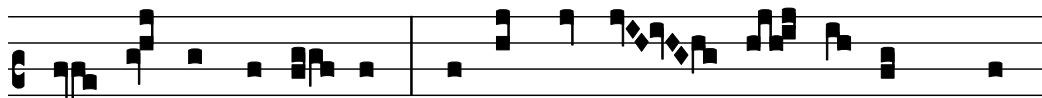
7367. 6. Resp. VI.



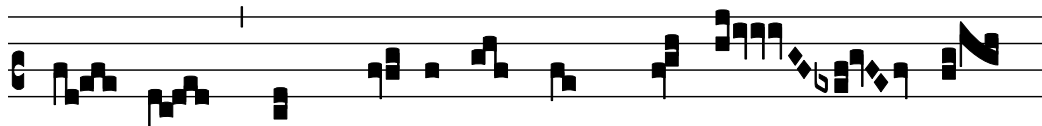
He fewness \* of my days shall be ended




short-ly : suffer me, O Lord. †That I may la- ment



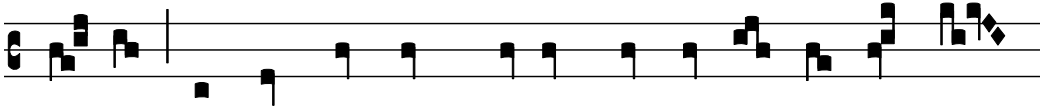
my sor-row a lit-tle. ‡Be-fore I go to a land that



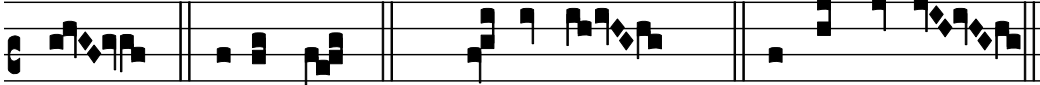
is dark and cov-er-ed with the mist of

7367a. 

death. *℣.* Be-hold, I sit in the dust, and I sleep in



the dust : and if thou seek me in the morning, I shall not



be. †That I may. *℣.* Glo-ry be. 105\*. ‡Be-fore I go.

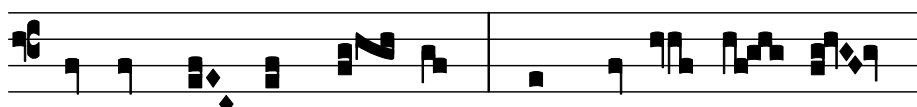
¶ *In the iij. Nocturn.*


*Ant.* As a bridegroom. [40].


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

*℣.* Be thou exalted, O Lord. [47].


*Memento mei Deus.* AS:315; 1520:35r; 1531:190r.<sup>38</sup>

7. Resp. II.  7143.


 Remember me, \* O God. †For my life is but



wind : nor will the sight of man be- hold me.

 7143a.

*℣.* Out of the depths have I cri-ed to thee, O Lord :

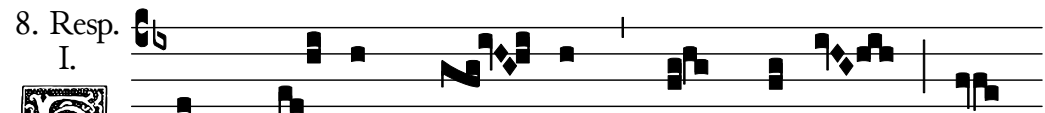


Lord, hear my voice. †For my life.

The History of Job.

*Ne abscondas me Domine.* AS:315; 1520:35r; 1531:190r.<sup>39</sup>

8. Resp. I. 7202.




**N**ide me not, \* O Lord, from thy face : with-  
draw thy hand far from me. †And let not thy dread  
7202a. ter- ri- fy me. *℣.* Call me, and I will answer thee,  
or else I will speak, and do thou answer me. †And let.

*Ferial Responsory 9.*

*Nocte os meum.* AS:316; 1520:35r; 1531:190r.<sup>40</sup>

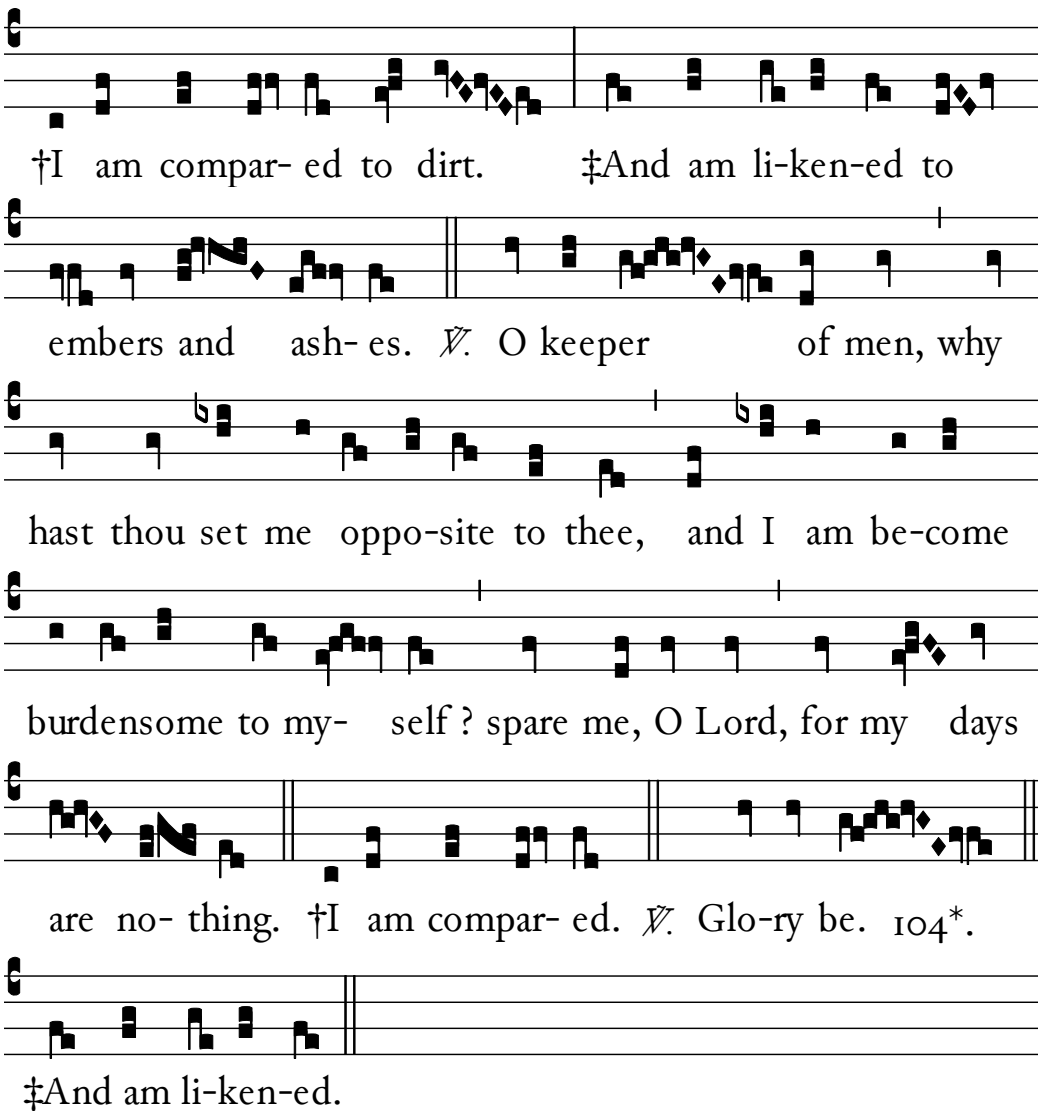
7217. Resp. IV.



**N** the night \* my bone is pier- ced with sor- rows,  
and they that feed upon me do not sleep : by the  
mul- ti- tude of them is my gar- ment con- sum- ed.


The History of Job.

7217a.



†I am compar- ed to dirt. ‡And am li-ken-ed to  
 embers and ash- es. ∇. O keeper of men, why  
 hast thou set me oppo-site to thee, and I am be-come  
 burdensome to my- self? spare me, O Lord, for my days  
 are no- thing. †I am compar- ed. ∇. Glo-ry be. 104\*.  
 ‡And am li-ken-ed.

First Lesson. Legend 3. Job ij. (3.)

Nd the Lord said to Satan :  
 Hast thou considered my  
 servant Job, that there is  
 none like him in the earth, a man  
 simple, and upright, and fearing God,  
 and avoiding evil, and still keeping his  
 innocence ? But thou hast moved me  
 against him, that I should afflict him

without cause. And Satan answered,  
 and said : Skin for skin, and all that a  
 man hath he will give for his life. But  
 put forth thy hand, and touch his  
 bone and his flesh, and then thou  
 shalt see that he will bless thee to thy  
 face.

*Lesson ij. (Job ij. 6.)*

**A**ND the Lord said to Satan : Behold he is in thy hand, but yet save his life. So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head : and he took a potsherd and scraped the corrupt matter, sitting on a dunghill. And


his wife said to him : Dost thou still continue in thy simplicity ? bless God and die. And he said to her : Thou hast spoken like one of the foolish women : if we have received good things at the hand of God, why should we not receive evil ? In all these things Job did not sin with his lips.

*Lesson iij. (Job ij. 11.)*

**N**OW when Job's three friends heard all the evil that had befallen him, they came every one from his own place, Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and visit him, and comfort him. And when they had lifted up

their eyes afar off, they knew him not, and crying out they wept, and rending their garments they sprinkled dust upon their heads towards heaven. And they sat with him on the ground seven days and seven nights, and no man spoke to him a word : for they saw that his grief was very great. But thou.

*First Lesson. Legend 4. Job iij. But let it be read in order.*

FTER this Job opened his mouth, and cursed his day, and he said : Let the day perish wherein I was born, and the night in which it was said : A man child is conceived. Let that day be turned into darkness, let not God regard it from above, and let not the

light shine upon it. Let darkness, and the shadow of death cover it, let a mist overspread it, and let it be wrapped up in bitterness. Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

*Lesson ij. (Job iij. 7.)*

**L**et that night be solitary, and not worthy of praise. Let them curse it who curse the day, who are ready to raise up a leviathan : let the stars be darkened with the mist thereof : let it expect light and not see it, nor the rising of dawning of

the day : because it shut not up the doors of the womb that bore me, nor took away evils from my eyes. Why did I not die in the womb, why did I not give perish when I came out of the belly ? Why received upon the knees ? why suckled at the breasts ?


*Third Lesson. (Job iij. 13.)*

**F**or now should I have been asleep and still, and should have rest in my sleep. With kings and consuls of the earth, who build themselves solitudes : or with princes, that possess gold, and fill their houses with silver : or as a hidden untimely birth I should not be, or as they that

being conceived have not seen the light. There the wicked cease from tumult, and there the wearied in strength are at rest. And they sometime bound together without disquiet, have not heard the voice of the oppressor. But thou, O Lord.

*First Lesson. Legend 5. (Job iij. 19.)*

[190v.]

 He small and great are there, and the servant is free from his master. Why is light given to him that is in misery, and life to them that are in bitterness of soul ? that look for death, and it cometh not, as they that dig for a treasure : and they rejoice exceedingly when they have found the grave. To a man whose way is hidden, and God

hath surrounded him with darkness ? Before I eat I sigh : and as overflowing waters, so is my roaring : for the fear which I feared hath come upon me : and that which I was afraid of, hath befallen me. Have I not dissembled ? have I not kept silence ? have I not been quiet ? and indignation is come upon me. But thou, O Lord.

*Second Lesson. Job iv. (1.)*

**E**liphaz the Temanite answered, and said : If we begin to speak to thee, perhaps thou wilt take it ill, but

who can withhold the words he hath conceived ? Behold thou hast taught many, and thou hast strengthened the

wearie hands : thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees : but now the scourge is come upon thee,


and thou faintest : it hath touched thee, and thou art troubled. Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways ?

*Lesson iij. (Job iv. 7.)*

**R**emember, I pray thee, who ever perished being innocent ? or when were the just destroyed ? On the contrary I have seen those who work iniquity, and sow sorrows, and reap them, perishing by the blast of God, and consumed by the spirit of his wrath. The roaring of the lion,

and the voice of the lioness, and the teeth of the whelps of lions are broken : the tiger hath perished for want of prey, and the young lion are scattered abroad. Now there was a word spoken to me in private, and my ears by stealth as it were received the veins of its whisper.<sup>41</sup>

*Lesson j. Legend 6. (Job iv. 13.)*

 **N** the horror of a vision by night, when deep sleep is wont to hold men, fear seized upon me, and trembling, and all my bones were affrighted : and when a spirit passed before me, the hair of my flesh stood up. There stood one whose countenance I knew not, an image before my eyes, and I heard a voice as it were of a gentle wind : Shall man be justified in comparison of God, or shall a man be

more pure than his maker ? Behold they that serve him are not steadfast, and in his angels he found wickedness : how much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth ? From morning till evening they shall be cut down : and because no one understandeth, they shall perish for ever. And they that shall be left, shall be taken away from them : they shall die, and not in wisdom.

*Second Lesson. Job v.*

**A**ll now if there be any that will answer thee, and turn to some of the saints. Anger indeed killeth the foolish, and envy slayeth the little one. I have seen a fool with a strong

root, and I cursed his beauty immediately. His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them. Whose harvest the



hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

But Job answered, and said : O that *Job vj.* O Lord.

*Third Lesson. (Job vj. 3.)*

**A**S the sand of the sea this would appear heavier : therefore my words are full of sorrow : for the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me. Will the wild ass bray when he hath grass ? or will the ox low when

my sins, whereby I have deserved wrath, and my calamity that I suffer, were weighed in a balance. But thou,

he standeth before a full manger ? Or can an unsavoury thing be eaten, that is not seasoned with salt ? or can a man taste that which when tasted bringeth death ? The things which before my soul would not touch, now, through anguish are my meats. But thou, O Lord.

*First Lesson. Legend 7. (Job vj. 8.)*

**W**Ho will grant that my request may come : and that God may give me what I look for ? And that he that hath begun may destroy me, that he may let loose his hand, and cut me off ? And that this may be my comfort, that afflicting me with sorrow, he spare not, nor I contradict the words of the Holy One. For what is my strength, that I can hold out ? or

what is my end that I should keep patience ? My strength is not the strength of stones, nor is my flesh of brass. Behold there is no help for me in myself, and my familiar friends also are departed from me. He that taketh away mercy from his friend, forsaketh the fear of the Lord. My brethren have passed by me, as the torrent that passeth swiftly in the valleys. But thou.

*Lesson ij. (Job vj. 16.)*

[191r.] **T**hey that fear the hoary frost, the snow shall fall upon them. At the time when they shall be scattered they shall perish : and after it groweth hot they shall be melted out of their place. The paths of their

steps are entangled : they shall walk in vain, and shall perish. Consider the paths of Thema, the ways of Saba, and wait a little while. They are confounded, because I have hoped : they are come also even unto me, and

are covered with shame. Now you are come : and now seeing my affliction


you are afraid. But thou.

*Lesson iij. (Job vj. 22.)*

**D**Id I say : Bring to me, and give me of your substance ? Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty ? Teach me, and I will hold my peace : and if I have been ignorant in any thing, instruct me. Why have you detracted the

words of truth, whereas there is none of you that can reprove me ? You dress up speeches only to rebuke, and you utter words to the wind. You rush in upon the fatherless, and you endeavour to overthrow your friend. However finish what you have begun, give ear, and see whether I lie.

**¶** *Ferial Lesson j. Legend 8. (Job vj. 29.)*

nswer, I beseech you, without contention : and speaking that which is just, judge ye. And you shall not find iniquity in my tongue, neither shall folly sound in my mouth.

the end of his work : so I also have had empty months, and have numbered to myself wearisome nights. If I lie down to sleep, I shall say : When shall arise ? and again I shall look for the evening, and shall be filled with sorrows even till darkness. But thou, O Lord, [have mercy upon us].

*Job vij.* The life of man upon earth is a warfare, and his days are like the days of a hireling. As a servant longeth for the shade, as the hireling looketh for

*Second Lesson. (Job vij. 5.)*

**M**Y flesh is clothed with rottenness and the filth of dust, my skin is withered and drawn together. My days have passed more swiftly than the web is cut by the weaver, and are consumed without any hope.

Then Baldad the Suhite answered, *Job viij.* and said : How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind ? But thou, O Lord, [have mercy upon us].

*Third Lesson. (Job viij. 3.)*

**D**Oth God pervert judgment, or doth the Almighty overthrow that which is just ? Although thy children have sinned against him, and he hath left them in the hand of their iniquity : yet if thou wilt arise<sup>42</sup> early to God, and wilt beseech the

Almighty : if thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable : insomuch, that if thy former things were small, thy latter things would be multiplied exceedingly. But thou, O Lord.

**Dñica, i. post, v. kl. septēbris. Fo. xxxiii.**

i ram meru i. Et ca lamī tas quam pa ti-  
oz in sta te ra. *o.* Quasi arena maris  
hec graui oz appa re ret vnde et vba mea dolo re sunt  
ple na. Et ca. *o.* Glozi a patri. Et ca. *C.*  
**Q**ua re detraxistis sermo nibus verita-  
tis ad increpandum verba compo ni tis  
et subuerte re niti mi ni. amī cū ve strū.  
Verum tamen que co gita tis ex ple te.  
Mili ci a est vita hominis super terram et sicut dies mercēnari-  
i di es e ius. *Uerū.* **A**du ta est caro me  
c. ii.

[Antiphonale 1520:34r.]

Notes, pages 1981-2006.

- <sup>1</sup> '*secundo*' Chevallon. [SB:mcclxxii.]
- <sup>2</sup> 1520:32r.
- <sup>3</sup> SB:mcclxxiii.
- <sup>4</sup> SB:mcclxxv.
- <sup>5</sup> SB:mcclxxv.
- <sup>6</sup> SB:mcclxxv.
- <sup>7</sup> SB:mcclxxv.
- <sup>8</sup> SB:mcclxxv.
- <sup>9</sup> SB:mcclxxv.
- <sup>10</sup> SB:mcclxxv.
- <sup>11</sup> SB:mcclxxv.
- <sup>12</sup> SB:mcclxxv.
- <sup>13</sup> 'de martyribus [Eufemia &c.]', SB:mcclxxv.
- <sup>14</sup> 1520:32r. adds 'et missa de sancta Sabina in capitulo dicitur. Ad altam missam memoria de dominica et de Trinitate.'
- <sup>15</sup> SB:mcclxxv.
- <sup>16</sup> SB:mcclxxv.
- <sup>17</sup> SB:mcclxxvii.
- <sup>18</sup> SB:mcclxxvii.
- <sup>19</sup> SB:mcclxxvii.
- <sup>20</sup> SB:mcclxxvii.
- <sup>21</sup> SB:mcclxxvii.
- <sup>22</sup> SB:mcclxxvii.
- <sup>23</sup> 1520:32v; SB:mcclxxvii.
- <sup>24</sup> 1520:32v; SB:mcclxxvii.
- <sup>25</sup> SB:mcclxxvii.
- <sup>26</sup> SB:mcclxxvii.
- <sup>27</sup> SB:mcclxxix.
- <sup>28</sup> SB:mcclxxix.
- <sup>29</sup> 1520:32v.
- <sup>30</sup> In 1520:32v. 'contra' is set D.D.
- <sup>31</sup> 'v.', 1520:33r.
- <sup>32</sup> In 1520:33r. 'factum' ends on low C, clearly an error, as it differs from the guide. In BL-52359:206r. this responsory appears a fifth lower--this would mean B-natural, the equivalent of F-sharp, at 'est'; the second 'Dóminus' is set DE.D.D.
- <sup>33</sup> 1531:189v. has 'inundántis'. In AS:313. 'equitátem' is set CDCCB.CD.D.D. In BL-52359:206r. 'suspíro' is set A.CD.DFDEDCDC; 'jam' is set F; 'indignátio' is set GA.FG.GDCD.CCB.CBD.

<sup>34</sup> In BL-52359:206v. 'mea' is set DC.DCCA; 'mérui. †Et' is set F.EGFF.FE F; 'in statéra' is set FG GEGAB[<sub>]</sub>GAG.EGFF.FE.

<sup>35</sup> AS:314. has no flat at 'detraxístis'. In AS:314. 'mercennárii' is set A.A.A.AG.AG. In 1520:34r. '†Verúntamen' is set F.GAA.A.FGAAGFEGFEFEDED. In BL-52359:206v. 'veritátis' appears to be set FE.FG.GEFEDE.ED. BL-52359:206v. has 'impetrándum'; '†Verúntamen' is set F.GAg.AGFGA.AGFEGFEDF; 'cogitátis' is set FE.EG.GGFG.DF. BL-52359:206v. has no flats. In PEN:141v. 'detraxísti' is set DE.GA.AG.ABA; '†Verúntamen' is set F.GAg.AFGA.AGFEGFEDF.

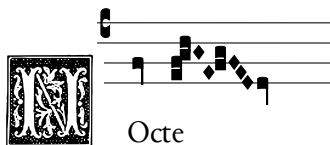
<sup>36</sup> In BL-52359:207r. 'Dómine' is set CD.ABCBAGA.AG; 'sicut umbra' is set AC.BA CDc.C. In PEN:142r. 'putretúdiine' is set CDC.CACGA.GFGAGA.GF; 'Dómine' is set CD.ABCBAGA.AG.

<sup>37</sup> In 1520:34v. 'tenebrósam' is set CD.C.CA.BCBAGABA. 1520:34v. has no flat at 'calígine'. In BL-52359:207r. 'calígine' is set CDE.EGEDEFED.CDEDCD.DC. In PEN:142r. 'meum' is set CD.C.

<sup>38</sup> 'aspíciet', *Vulgate*. In BL-52359:207r. 'Deus' is set DEFED.E.D.

<sup>39</sup> In BL-52359:207r. 'fac' is set GAGE; 'tua' is set FGEFEDCD.DC. In PEN:142v. 'tua' is set FGFFE.DC.

<sup>40</sup> 1531-190r. and Brev-1516-193v. indicate '9. R. Fer.'. In 1520:35r. 'Nocte' is set thus :



'vestiméntum' ends DEF.FE. 1520:35v. has a flat only at 'factus'. In AS:316. 'custos' begins with A alone. In BL-52359:207v. 'os' is set DF; 'dolóribus' is set F.EGFF.FDFGF.FE; 'cómedunt' is set A AGAB[<sub>]</sub>GA.AGGFEF; 'vestiméntum' is set GEF.ED.EF.ED; '†Comparátus' us set C.DF.F.DF; 'et' is set FGAB[<sub>]</sub>GAG; 'custos' is set C.GFGAGAGEFFE; 'michiméptisi' is set G.G.GF.GA.GF; no (second) repetition is indicated at 'et assimilátus'. In PEN:142v. 'vestiméntum meum' is set GFF.ED.DEF.DE FDEFEDCD.CDED; 'custos' is set C.GFGAGAGEFFE; no flat appears at 'posuísti'; the repetition after V. 'Glória Patri' is to '†Comparátus'. In 1520:35v. the second syllable of 'Glória' is set A.

<sup>41</sup> SB:mcclxxxvii. emends this to 'susúrri' and adds the footnote: 'susúrrij' *Chevallon. non male.* 'susúrri', *Vulgate*.

<sup>42</sup> 'consurréxeris', *Vulgate*.