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Wednesday at the beginning of the Fast.
Thursday, Friday, and Saturday after Ash Wednesday.
The First Sunday in Quadragesima.

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HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXIX.
Wednesday at the beginning of the Fast.

At Matins.

Invitatory, Hymn, Antiphons, Psalms and Versicles of that feria. [243].

First Lesson. (Augustine, Homily 47.)

Ercy, dearly beloved brethren, is the remedy of sins. This is the very thing which delivereth from death: and suffereth not man to go into destruction. This indeed alone is a defence in the day of judgment, the Apostle James saying, Mercy exaltesth itself above judgment. Indeed judgment without mercy: <be> unto him which sheweth not mercy. So great ought mercy to be, which receiveth, not which spurneth: which cleanseth sins, not which opresseth the soul. Through such <mercy> let thou make God indebted to thee: not by such which maketh thee guilty before the Lord. According to the justice of thy works: not according to the deeds of others. But.

R<sup>r</sup>: [1.] That the gates of paradise. [iv.] 939.

Second Lesson.

Earken to Solomon saying, Honour the Lord according to the justices of thy labours. What shall they say which have seized another’s property, and have given alms? O Lord in thy name we have wrought mercies, we have fed the poor, we have clothed the naked: we have given lodging to strangers. To which shall the Lord say, What do ye say ye have given: what plunder have ye made, why have ye not said? Whom ye have fed ye remember: and whom ye have killed ye recall not to mind. Whom ye hath clothed rejoice: and whom ye hath plundered lament. Whom ye hath received with hospitality ye remember: and as many of his ye hath shut out from lodging ye remember not. I have ordered mercy to be made: I have not commanded frauds and robberies. One is filled: and another is torment with hunger. For ye know not whence that poor <one> may be: which hath received from thy hand. That wretch, having been killed, groaned, the Lord heard his groaning:
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who saw what thou hast done to him.  But.

\textit{R'} [2.] Rend your hearts. (v.) 941.

\textit{Third Lesson.}

It is cruel that what thou hast, thou dost not give to him which hath not : sufficient sin it is, that of thine abundance thou dost not fulfill his need. For we are badly beaten in diverse things : because we do not do service to the needy. In truth if thou considerest, O ungrateful man, <what> I have done for thee : that thou livest is of me, whatsoever thou hast I have given to thee, and thou art ungrateful. Behold, my own which I have given thee I shall take from thee : live without me if thou canst. To thee I have given that thou mightest have : to the poor I have not given. Wherefore ? That I might prove thee, not because whence I gave I had not : but through the poor I desired to try thee.

\textit{R'} [3.] Shut up alms. (vj.) 942.

\textit{[Seek for these three Responsories in the following Sunday in the ij. Nocturn of the History.]}^{5}

\textit{Before Lauds.}

\textit{V.} Let thy mercy, [O Lord.  
\textit{R'.} As we have.]^{6} [259].

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\[\text{At Lauds.}\]

Antiphons and Psalms of that feria. \([259]\).

\[\text{Chapter.} \ [\text{Joel. iij.} 12.]\]

E converted to me with all your heart, in fasting, and in weeping, and in mourning. And rend your hearts, and not your garments, saith the almighty Lord. \([\text{R.}]\) Thanks be to God.

Let this Chapter be said daily on ferias at Lauds until the Passion of the Lord.

Hymn and \(\text{V.}\) of that feria. \([262]\).

\[\text{Cum jejunatis nolite fieri. AS:148; 1519:144r; 1531:86v.}\]

\[\text{Ant.}\]

\[\text{VII.i.}\]

Hen ye fast, * be not as the hy-pocrites, sad.

Ps. Blessed be the Lord. \(58^*\).

\[\text{Prayer.}\]

\[\text{G}\]

Rant, [we beseech thee,] \(8\) O Lord, to thy faithful people: that they may both undertake the venerable solemnities of fasts with befitting piety, and go through them with tranquil devotion. Through \(\text{[Jesus Christ]}\).

Let this preceding Prayer be said at all the Hours.

\[\text{Memorial for Penitents.}\]

\[\text{Convertimini ad me. AS:149; 1519:144r; 1531:86v.}\]

\[\text{Ant.}\]

\[\text{II.i.}\]

E converted to me * with all your heart: in fast-
Wednesday at the beginning of the Fast.

ing, and in weeping and in mourning, saith the Lord.

\textit{V.} We have sinned with our fathers.
\textit{R.} We have acted unjustly, we have wrought iniquity.

\textit{Prayer.}

\textit{H.} Ear, we beseech thee, O Lord, 
the prayers of thy suppliants, 
and forgive the sins of those that confess to thee: that, in thy bounty, 
thou mayest grant us pardon and peace. Through [Jesus Christ].

\textit{At V. and at all the other Hours let all be made as on the preceding ferias. And thus let it be made daily until Quadragesima with the Prayer of the day.}

\textit{At Vespers.}

\textit{Ferial Antiphons and Psalms. [370].}
\textit{Chapter. The Lord direct your hearts. [352].}
\textit{Hymn. Most holy. [373].}
\textit{V.} Let my prayer [be directed, O Lord.
\textit{R.} As incense in thy sight.]\textsuperscript{12} [354].

\textit{Thesaurizate vobis. AS:149; 1519:144v; 1531:86v.}\textsuperscript{13}

\textit{Ant.}

\textit{Li.}

\textit{AY up to yourselves * treasures in heaven:}

where neither rust nor moth doth consume.

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Ps. My soul doth magnify.  46*.

Prayer.

Look mercifully, O Lord, upon those bowing themselves before thy majesty: that they who have been refreshed with the divine gift: may ever be nourished by heavenly succour. Through Jesus Christ.

Daily from this day until Maundy Thursday when the service is of the feria, the Prayer which is said over the people at Mass is said at Vespers, except on Saturdays.

Memory for Penitents.

Quis scit in convertatur. AS:149; 1519:144v; 1531:86v. 14

Ant.

IV.i.  4550.

HO knoweth if God * will re-turn and forgive: and leave a blessing be-hind him.

V.  O Lord, deal with us not according to our sins.
R*.  Nor reward us according to our iniquities.

Prayer. Hear, we beseech thee, O Lord. 908.

Let a Memorial for Penitents be made daily at Vespers and at Matins from this day until Maundy Thursday in the aforementioned way when the service is of the feria.

Whenever a Feast of ix. Lessons may happen on this day even though it be a Double [Feast] 15 : let it always be deferred. Indeed the service of this day must not be altered in any way on account of any Feast.

From this day until the morrow of the Octave of Easter: let nothing be made of Feasts of iij. Lessons except only a Memorial at Vespers and at Matins of Saint Mary: which
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precedes the Memorial of the Holy Spirit.

Whenever a Feast of ix. Lessons is celebrated from this day until Maundy Thursday: even though it be a Double Feast: let there be a solemn Memorial of the Fast at both Vespers and at Matins but not at Mass. For after the Mass of the Feast the Mass of the Fast is said, both at the High Altar: and at the Mass of the Fast let there be kneeling after the Sanctus. Let the ferial Preces be said in the customary manner: even if a Double Feast shall be on that day].

Thursday.

Invitatory, Hymn, Antiphons, Psalms, and Versicles of that feria [265]. However the Responsories of the History of the Sunday are sung according to the order that is indicated there.

First Lesson. (Gen. xiii. [8.])

Bram therefore said to Lot, let there be no quarrel, I beseech thee, between me and thee, and between my herdsmen and thy herdsmen: for we are brethren. Behold the whole land is before thee: depart from me I pray thee: if thou wilt go to the left hand, I will take the right: if thou choose the right hand, I will pass to the left.

Lesson ii. (Gen. xiii. 10.)

ND Lot, lifting up his eyes, saw all the country about the Jordan, which was watered throughout, before the Lord destroyed Sodom and Gomorrha, as the paradise of the Lord, and like Egypt as one comest to Segor. And Lot chose him the country about the Jordan, and he departed from the east: and they were separated one brother from the other. Abram dwelt in the land of Chanaan, and Lot abode in the towns that were about the Jordan, and dwelt in Sodom. And the men of Sodom were very wicked, and sinners before the face of the Lord, beyond measure.

Lesson iii. (Gen. xiii. 14.)

ND the Lord said to Abram, after Lot was separated from him, Lift up thy eyes, and look from the place wherein thou art, to the north and to the south, to the east and to the west. All the land which
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thou seest, I will give to thee, and to thy seed for ever. And I will make thy seed as the dust of the earth: if a man be able to number the dust of the earth, he shall be able to number thy seed also. Arise and walk through the land in the length, and in the breadth thereof: for I will give it to thee. So Abram removing his tent, came and dwelt by the vale of Mambre, which is in Hebron: and he built there an altar to the Lord.

[Before Lauds.]

V. Let thy mercy. [284].

At Lauds.

Antiphons and Psalms of that feria. [284].

Chapter. Be converted. 907.

Hymn and Versicle of that feria. [288].

Domine, puer meus jacet. AS:149, 129; 1519:145r, 127v; 1531:87r. 17

Ant.

Ord, my servant * li- eth at home sick of the palsy,

and is grievously tormented. Amen, I say to thee, I will come and heal him. Ps. Blessed be the Lord. 46*.

Prayer.

God, who by sin art offended, and by penance appeased, mercifully regard the prayers of thy suppliant people: and graciously turn aside the scourges of thy wrath, which we deserve for our sins. Through [Jesus Christ.] 19

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**At Vespers.**

*Antiphons and Psalms of the feria.* [376].

*Chapter.* The Lord direct your hearts. [352].

*Hymn.* Almighty God. [381].

*Versicle.* Let my prayer [be directed, O Lord]. 20 [354].

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**Domine non sum dignus.** AS:149; 1519:145r; 1531:87r. 21

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**Friday.**

*Invitatory, Hymn, Antiphons, Psalms, V. V. of that feria.* [291]. *R. of the History of the Sunday are sung in order.*

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

ND it came to pass at that time, that Amraphel king of Sennar, Arioch king of Pontus, and Chedorlahomor king of the Elamites, and Thadal king of nations, made war against Bara king of Sodom, and against Bersa king of Gomorrha, and against Sennaab king...
of Adama, and against Semeber king of Seboim, and against the king of Bala, which is Segor. All these came together into the woodland vale, which is now the salt sea. For they has served Chodorlahomor twelve years, and in the thirteenth year they revolted from him.

**Lesson ii. [Gen. xiv. 5.]**

And in the fourteenth year came Chodorlahmor, and the kings that were with him: and they smote the Raphaim in Asterothcaraim, and the Zuzim with them, and the Emim in Save of Cariathaim. And the Chorreans in the mountains of Seir, even to the plains of Pharan, which is in the wilderness. And they returned, and came to the fountain of Misphat, the same is Cades: and they smote all the country of the Amalecites, and the Amorrhean that dwelt in Asasonthamar.

**Third Lesson. [Gen. xiv. 8.]**

And the king of Sodom, and the king of Gomorrha, and the king of Adama, and the king of Seboim, and the king of Bala which is Segor, went out: and they set themselves against them in battle array in the woodland vale: to wit, against Chodorlahomor king of the Elamties, and Thadal king of nations, and Amraphel king of Sennar, and Arioch king of Pontus: four kings against five. Now the woodland vale had many pits of slime. And the king of Sodom, and the king of Gomorrha turned their backs and were overthrown there: and they that remained fled to the mountain. And they took all the substance of the Sodomites, and Gomorrhites, and all their victuals, and went their way: and Lot also, the son of Abram’s brother, who dwelt in Sodom, and his substance.

*Cum facis elemosinam. AS:149; 1519:145r; 1531:87v.*

<table>
<thead>
<tr>
<th>Ant.</th>
<th>I. 1.</th>
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<td>*Hen thou dost alms: * let not thy left hand know</td>
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what thy right hand doth.  

Ps. Blessed be the Lord. 46*.

Prayer.

Further with <thy> gracious favour, we beseech thee, O Lord, the fasts which we have begun: that the observance which we shew forth bodily, we may also be able to practice with sincere minds. Through [Jesus Christ].

At Vespers.

Antiphons, Psalms, Hymn and V. of that feria. At 22

Chap. The Lord direct your hearts.  

Hymn. Creator, who from heav'n.  

V. Let my prayer.  

Tu autem cum oraveris. AS:150; 1519:145v; 1531:87v.

Ps. My soul doth magnify. 46*.

Prayer.

Rotect, O Lord, thy people, and mercifully cleanse them from all sins: for no adversity shall harm them, if iniquity hath no dominion <over them>. Through Jesus Christ.

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Thursday, Friday, and Saturday after that of the Ashes.

\section*{Saturday.}

\textit{Invitatory [as in the Psalter].} 24 \ The Lord our God. \ [317].
\textit{Ps.} Venite. 37\textsuperscript{a}. 25
\textit{Hymn.} Creator God of boundless mercy. \ [317].

\section*{In the Nocturn.}

\textit{Ant.} Because the Lord hath done. \ [319].
\textit{Ps.} Sing ye to the Lord. \ iij. (xcvij.) \ [320].
\textit{V.} Hear, O Lord, my prayer. \ [335].

\textit{Let the Responsories of the History of the Sunday be sung in their order.}
\textit{First Lesson.} (Gen. xiv. [13.])

ND behold, one that had escaped told Abram the Hebrew, who dwelt in the vale of Mambre the Amorrhite, the brother of Escol, and the brother of Aner: and these had made league with Abram. Which when Abram had heard, to wit, that his brother Lot was taken, he numbered of the servants born in his house, three hundred and eighteen well appointed: and pursued them to Dan. And dividing his company, he rushed upon them, in the night: and defeated them, and pursued them as far as Hoba, which is on the left hand of Damascus. And he brought back all the substance, and Lot his brother, with his substance, the women also the people.

\textit{Second Lesson.} (Gen. xiv. 17.)

And the king of Sodom went out to meet him, after he returned from the slaughter of Chodorlahomer, and of the kings that were with him in the vale of Save, which is the king's vale. But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection the enemies are in thy hands. And he gave him the tithes of all. But thou.
AND the king of Sodom said to Abram: Give me the persons, and the rest take to thyself. And he answered him, I lift up my hand to the Lord God the most high, the possessor of heaven and earth, that from the very woof thread unto the shoe latchet, I will not take of any things that are thine, lest thou say I have enriched Abram: except such things as the young men have eaten, and the shares of the men that came with me, Aner, Escol, and Mambre: these shall take their shares. Now when these things were done, the word of the Lord came to Abram by a vision, saying: Fear not, Abram, I am thy protector, and thy reward exceeding great.

At Lauds.

Ant. Deal favourably. [335].
Ps. Have mercy on me. (l.) [193].
Chap. Be converted. 907.
Hymn. Now morn is o'er the zenith spread. [340].

If any Feast of ix. Lessons falls on this Saturday then let the three aforesaid Hymns be omitted altogether in that year.
V. I will meditate on thee. [200].

Quare jejunavimus. AS:150; 1519:145v. 1531:87v. 26

HY have we fasted, * and thou hast not regarded:
have we humbled our souls, and thou hast not taken notice?

Ps. Blessed be the Lord. 47*.
Prayer.

Be present, O Lord, to our supplications: and grant that this solemn fast, which was beneficially instituted for the healing of souls and bodies: we may observe with devout service. Through Jesus Christ.
[The First Sunday of Quadragesima.]

1. **A.** On the first Sunday of xl. all is said of the History, and on Wednesday and Saturday the ferial Responsories are sung.
   
   On Tuesday and Thursday let a Memorial be made of the Saints [Valentine and Juliana] at Vespers and at Matins of Saint Mary.

2. **A.** On the first Sunday of xl. all is said of the History, and on Thursday the ferial Responsories are sung.
   
   In leap-year let the service of Saint Matthias be made on Saturday. And then from this Saturday until the beginning of the History *In principio.* let 2. **B.** be observed, and let it be begun on the 2. Sunday in xl.

3. **A.** On the first Sunday of xl. let all be sung of the History.
   
   On Monday let the ferial Responsories be sung.
   
   Wednesday and Thursday are of the Feasts [David and Chad] ix. Lessons, all of the Common.

4. **A.** On the first Sunday of xl. let all be sung of the History.
   
   On Wednesday and Saturday the ferial Responsories are sung.

5. **A.** On the first Sunday of xl. let all be sung of the History, and let the Feast of Saint Gregory be deferred until the morrow. At 2. Vespers which is of the Feast let a solemn Memorial be made of the Sunday and on Thursday the ferial Responsories are sung.

1. **B.** On the first Sunday of xl. all is said of the History.
   
   On Wednesday and Saturday the ferial Responsories are sung.

2. **B.** On the first Sunday of xl. the service is of the Sunday and on Friday the ferial Responsories are sung.
   
   In leap-year let the service of Saint Matthias be made on Saturday, and the ferial Responsories are said on Thursday, and then from this Saturday until the beginning of the History *In principio.* let 2. **A.** be observed and let it be begun on the 2. Sunday in xl.

3. **B.** On the first Sunday of xl. all is said of the History.
   
   Tuesday is of Saint David, ix. Lessons, all from the Common of one Confessor and Bishop.
   
   Wednesday is of Saint Chad, ix. Lessons, <all> of the Common of one Confessor and Bishop.
The First Sunday of Quadragesima.

On Friday the ferial \( R \)\( R \). are sung.

4. \( B \). The first Sunday of xl. is of the Sunday service.
   On Wednesday the ferial \( R \)\( R \). are sung.

5. \( B \). On the first Sunday of xl. all is said of the History. At 1. Vespers which will be of the Feast [S. Gregory] \(^{33}\) also \(^{34}\) a solemn Memorial of the Sunday and on Wednesday the ferial \( R \)\( R \). are sung.

1. \( C \). On the first Sunday of xl. all is said of the History and nothing of the Feast.\(^{35}\)
   On Wednesday and Saturday the ferial \( R \)\( R \). are sung.

2. \( C \). On the first Sunday of xl. all is said of the History and on Friday the ferial \( R \)\( R \). are sung.
   In leap-year let the service of Saint Matthias be made on Thursday. And from this Saturday until the beginning of the History \textit{In principio.} let 2. \( B \). be observed for the Sunday Letter, and let it be begun on the 2. Sunday in xl.

3. \( C \). On the first Sunday of xl. all is said of the History.
   Monday is of Saint David, ix. Lessons, all from the Common of one Confessor and Bishop.
   Tuesday is of Saint Chad, ix. Lessons, all from the Common of one Confessor and Bishop: and on Friday the ferial \( R \)\( R \). are sung.

4. \( C \). On the first Sunday of xl. all is said of the History.
   On Wednesday the ferial \( R \)\( R \). are sung.
   Friday is of Saint Gregory.

5. \( C \). On the first Sunday of xl. all is said of the History.
   On Wednesday the ferial \( R \)\( R \). are sung.
   Thursday is of Saint Edward. \textit{Ant. This is a holy man}. \textit{[XX.] Chapter. Blessed is the man that shall continue in wisdom}. \textit{[XX.] \( R \). Blessed is the man who endureth}. \textit{[XX.]}
   Saturday is of Saint Cuthbert, ix. Lessons.

1. \( D \). On the first Sunday of xl. all is said of the History.
   On Wednesday and Saturday the ferial \( R \)\( R \). are sung.\(^{36}\)

2. \( D \). On the first Sunday of xl. all is said of the History.
   On Wednesday and Saturday the ferial \( R \)\( R \). are sung.\(^{37}\)

3. \( D \). On the first Sunday of xl. all is said of the History, and let the Feast of [the Chair of] \(^{38}\) Saint Peter be deferred until the morrow, and on Friday the ferial \( R \)\( R \). are sung.

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In leap-year let the service of Saint Matthias be made on Wednesday. And thenceforth until August 2. let 2. be observed for the Sunday Letter, and let it be begun on the 2. Sunday in xl.

4. On the first Sunday of xl. all is said of the History, and let the Feast of Saint David be deferred until Tuesday.

   Monday is of Saint Chad, ix. Lessons. The Prayer &c. from the Common of one Confessor and Bishop.
   Tuesday is of Saint David, ix. Lessons, all from the Common.
   On Friday the ferial are sung.

5. On the first Sunday of xl. all is said of the History, and on Wednesday the ferial are sung.

   Thursday is of Saint Gregory.

1. On the first Sunday of xl. the service is of the Sunday.

   On Wednesday an Saturday the ferial are sung. A Memorial of the Feast [S. Scholastica Virg. on Wednesday] at Vespers and at Matins of Blessed Mary.

2. On the first Sunday of xl. all is said of the History.

   On Wednesday the ferial are sung and Saturday Vespers will be of the Sunday with a solemn Memorial of the Apostle [Peter].

3. On the first Sunday of xl. the service is of the Sunday. Vespers will be of the Apostle [Matthias], with a solemn Memorial of the Sunday and on Thursday the ferial are sung.

   In leap-year let the service of the Apostle be made on Tuesday, and Vespers on Sunday will be of the Sunday. [And let the Feast of S. David be deferred until Tuesday of the following week.] And thenceforth until the beginning of the History In principio. let 3. be observed for the Sunday Letter. And Saturday [except in leap-years] is of Saint David, ix. Lessons. The Prayer &c. from the Common of one Confessor and Bishop.

4. On the first Sunday of xl. all is said of the History, and let the Feast of Saint Chad be deferred until the morrow, and there will be made ix. Lessons from the Common of one Confessor and Bishop.

   On Thursday the ferial are sung.

5. The first Sunday of xl. is of the service of the Sunday.

   On Thursday the ferial are sung.

Wednesday is of Saint Gregory, Chap. Behold a great priest. [XX].
The First Sunday of Quadragesima.

1. The first Sunday of xl. is of the service of the Sunday.
   On Wednesday and Saturday the ferial \( R\) are sung with a Memorial of the Saint [Valentine, on Thursday] at Vespers of Saint Mary.

2. On the first Sunday of xl. all is said of the History and on Wednesday the ferial \( R\) are sung.

3. The first Sunday of xl. is of the service of the Sunday : Ltwokoldstyle. Vespers will be of Saint Matthias together with the Full Service on the morrow with a solemn Memorial of the Sunday.
   On Thursday the ferial \( R\) are sung.
   Friday is of Saint David, all from the Common of one Confessor and Bishop.
   Saturday is of Saint Chad, all from the Common of one Confessor and Bishop.
   If it shall be a leap-year then [the Feast of S. David will be on Saturday] thenceforth until the beginning of the History \textit{In principio}. let 3. be observed for the Sunday Letter and let it be begun on the 2. Sunday of xl.

4. The first Sunday of xl. is of the service of the Sunday.
   On Wednesday and Saturday the ferial \( R\) are sung.
   On Thursday is a Memorial of the Feast [S. Perpetua] at Vespers and at Matins of Saint Mary.

5. The first Sunday of xl. is of the service of the Sunday.
   On Thursday the ferial \( R\) are sung.
   Tuesday is of Saint Gregory. Chap. \textit{Behold a great priest. [XX].}

1. The first Sunday of xl. is of the service of the Sunday.
   On Wednesday and Saturday the ferial \( R\) are sung.

2. On the first Sunday of xl. all is of the service of the Sunday and on Wednesday the ferial \( R\) are sung.
   Saturday is of Saint Matthias. 2. Vespers will be of the Apostle : with a solemn Memorial of the Sunday.
   In leap-year let the service of Saint Matthias be made on the following Monday : and then at 1. Vespers let a solemn Memorial be made of the Sunday, and thenceforth until the beginning of the History \textit{In principio}. let 2. be observed for the Sunday Letter, and let it be begun on the 2. Sunday of xl.

3. The first Sunday of xl. is of the service of the Sunday and on Wednesday the ferial \( R\) are sung.
   Thursday and Friday are of the Saints [David and Chad] ix. Lessons. Prayer
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&c. from the Common of one Confessor and Bishop.

4. The first Sunday of xl. is of the service of the Sunday.
   On Wednesday and Saturday the ferial RR. are sung.

5. The first Sunday of xl. is of the service of the Sunday. 2. Vespers will be of Saint Gregory. Chap. Be bold a great priest. [XX]. 52 with a solemn Memorial of the Sunday.
   On Thursday the ferial RR. are sung.
First Sunday of xl.

At Vespers.

Ant. Blessed be. [393].
Ps. The same. (cxliij) [393].

Chapter. (2. Cor. vii. [1.])

We exhort you that you receive not the grace of God in vain. For he saith, In an accepted time have I heard thee; and in the day of salvation have I helped thee. [R.] Thanks be to God.

R$: Let us amend for the better. iii. 938.

Ex more docte mystico. HS:33r; 1519:145v; 1531:88r.53

Hymn.

N so-lemn course, as ho-ly lore, * Prescribes, we keep the fast once more: The ten days, not-ed order meet, Four times in mys-tic round complete. 2. The law and pro-

phets first made known, This rule to earth in ag-es gone,

Which Christ, the Fram-er and the Guide, Of times and seasons,
The First Sunday of Quadragesima.

sancti-fied. 3. Now use we in abstemious mood Discourse
and drink and earthly food: Curtail su-perfluous mirth and
sleep, Strive close and ho-ly watch to keep. 4. Far chase all e-
vil thoughts away, Which erring hearts to sin betray: No
place for Sa-tan, ty-rant foe, To spread his craft-y wiles al-
low. 5. Speak we in reverent awe to heaven, Each cry a-loud
to be forgiven; And, so to'appease his vengeful wrath,
Our tears be-fore the Judge pour forth. 6. How oft by sins
we should amend, Thy lov-ing mercy, Lord, offend; Pour
on us, from thy throne a-bove
The riches of thy pardoning love.

7. Behold, we here be-fore thee stand, Frail creatures of thy forming hand; O give not to a stranger's claim

The ho-nour of thy glorious Name.

8. The slav-ish bands of sin re-lease, And all the good we ask increase; So us unto thy-self re-store

To please thee here and ev-ermore.

The First Sunday of Quadragesima.

V. God hath given his angels charge over thee.
R. To keep thee in all thy ways.

Ecce nunc tempus. AS:150; 1519:146r; 1531:88r.54

Ant. VIII.i.

Ps. My soul doth magnify. 61*.51

Prayer.

God, who dost purify thy Church by the yearly observance of Lent: grant to thy household that what it striveth to obtain from thee by abstinence: this it may attain by good works. Through [Jesus Christ].55
At Compline.

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

Ant. VI.  

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

O Lord: thou, O God, hast given gladness in my heart.

Ps. When I called. 4. [406]. and the other Psalms that follow.

Chap. Thou, O Lord. [362].

In pace in idipsum. AS:150; 1519:146v; 1531-P:44v; 1531:88r.

Resp. VIII.  

N peace

The Choir continues.

* in the self-same. †I will sleep, and I will rest.

Clerk.

✈. If I shall give sleep to my eyes: or slumber to my
The First Sunday of Quadragesima.

†I will sleep, and I will rest.

V. Glory be to the Father and to the Son: and to the Holy Ghost.

R. In peace.

Christ, the Light, the cloudless Day, * Thy beams chase night’s dark shades away: Who art thyself the Ve-ry

Hymn.

Christ qui lux es. 1519:146v; HS:34v; 1531-P:44v; 1531:88v.
Light, Proclaimed by thee, most blest and bright. 2. We pray, O Holy Lord, thy power, may shield us in the midnight hour: O grant us calm repose in thee, A quiet night from terrors free. 3. May deadly slumbers ne'er oppress, No secret foes our souls distress, Nor Satan's wiles the flesh allure, And make us in thy sight impure. 4. Grant that our eyes due sleep may take, Our hearts to thee be e'er awake; May thy right arm defend and guide Thy servants, who in thee confide. 5. Look down, O thou, our strong defense, And
quell our foes’ proud inso-lence: Di-rect thy people in all
good, The purchase of thy precious Blood. 6. Remember,

Lord, our griefs, we pray, Pent in this cumbering corse of
clay: Thou who dost e’er our souls de-fend, Be with us, our

e-ternal friend. 7. All laud to God the Father be; All praise,

e-ternal Son, to thee: All glo-ry, as is e-ver meet, To God

the Ho-ly Pa-raclete. Amen.

Versicle. Keep us, O Lord.
[RP: As the apple of thy eye: protect us under the shadow of thy wings.]\(^57\)

* Cum videris. AS:151; 1519:146v; 1531-P:45r; 1531:88v.*

Ant. IV.ii. [sar0023]

Hen thou shalt see one na-ked, * co-ver him: and

930
The First Sunday of Quadragesima.

Let the preceding Antiphon on the Psalms namely The light of thy countenance. and the R. In peace. and the Hymn O Christ, the Light. be sung daily at Compline until the Passion of the Lord whatever the service be, but the Antiphon on the Psalm Nunc dimittis. is sung for xv. days.

[ It is understood that whenever any Feast will be celebrated in Quadragesima nothing of the Compline of Quadragesima is altered.]

At Matins.

Non sit vobis vanum. AS:151; 1519:147r; 1531:88v.
Hymn. II.

Spenser of the gifts of heaven, * Sole hope to thy
creation given: Thy servant's prayers with favour greet
Devoutly offered at thy feet. 2. Our heinous sins and
conscience smite, We have offended in thy sight; O quickly may the cleansing grace All these impurities efface.

3. If thou dost, who can give? O mighty King, our guilt relieve; And cause us, gracious Lord, this day To thee
with spotless hearts to pray. 4. Receive our tribute, we

Summi largior premii. HS:36r; 1519:147r; 1531:88v.
The First Sunday of Quadragesima.

be-seech, The fast which thou hast deigned to teach, That
we with joy that mystic fare, The Paschal sacraments, may
share. 5. Bestow those gifts, O Tri-ni-ty, Supreme and won-
drous De-i-ty, Who dost for ev-ermore a-bide One God un-

\[In the first Nocturn.\]

\textit{Ant.} Serve ye the Lord. [17].
\textit{Ps.} Blessed is the man. (j.) [17].
\textit{V.} He shall say to the Lord.
\textit{R.} Thou art my protector, and [my]\textsuperscript{61} refuge, my God. \textit{Let nothing further be said.}

\[Let be read\textsuperscript{62} the first six Lessons from a Sermon of Blessed Leo, Pope. \]

First Lesson.\textsuperscript{63}

Ranted, dearly beloved, Pascha approaching, that the proper advance of time itself indicateth to us the observance of the Lenten fast: yet exhortation of our words must also be added, which, the Lord helping, may be neither useless to the lazy, nor burdensome to the devout. For while the reason of these days demandeth increase in all our
observances: there is no one, I trust, which doth not rejoice himself at being aroused to these works. For though our nature, while it remaineth changeable by its mortality, if indeed it be advancing to the highest pursuit of virtue: yet always hath the possibility that it may fall back, as it hath the possibility that it may increase. And this is the true justice of the perfect, that they should never presume themselves to be perfect, lest flagging from the purpose of their as yet unfinished journey: they should thereupon fall into the danger of failure, through giving up the desire for progress. But thou.

Ecce nunc tempus. AS:151; 1519:147v; 1531:88v.  

1. Resp. III.

Ehold, * now is the acceptable time, behold, now is the day of salvation: let us commend ourselves in much patience, in many fastings. †By the armour of justice of the power of God.

∀. In all things let us exhibit ourselves as the ministers
of God, that our ministry may not be blamed.

†By the armour.

Second Lesson.

Because, therefore, none of us, dearly beloved, is so perfect and holy as not to be able to be more perfect and more holy, let us all together, without difference of rank, without distinction of merits, with pious eagerness hasten from this we have attained to that which we have not yet grasped, and to the measure of our devotions let us add some needful increases. For it is not enough that one's devotion be shewn at another time: which is not found to be more devout in these days. Whence opportunely hath the reading of the apostolic proclamation sounded in our ears, saying, Behold now is the accepted time: behold now is the day of salvation. But thou, O Lord.

In omnibus exhibeamus. AS:151; 1519:147v; 1531:89r.65

2. Resp. 1.
2. Resp.
6920.

N all things * let us exhibit ourselves as the ministers of God, in much patience. †That our ministry not be blamed. V. Behold now is the
acceptable time, behold now is the day of salvation:
giving no offence to any man.†That our.

Third Lesson.

For now in the whole world the power of his ancient domination is removed: and those countless vessels of captivity are snatched away. The most savage plunderer is being rejected by the people of all nations and of all tongues: and now no race of men is found, which doth not struggle against the tyrannical laws, while through all the ends of the earth many thousands of thousands are being prepared to be born again in Christ, and as the birth of a new creature draweth nigh, spiritual wickedness is being driven out from those which were possessed. The blasphemous fury of the plundered enemy rageth, therefore, and he seeketh new gain: because he hath lost its ancient right. Unwearied and always watchful, he snatcheth at any sheep he may discover straying carelessly from the sacred flocks: any he might lead through the steeps of pleasure and by the slopes of luxury into the abodes of death. And thus he inflameth wrath, feedeth hatred, whetteth desires: he ridiculeth continence, arouseth gluttony. For whom would he not venture to try, who did not keep from his treacherous attempts even on our Lord Jesus Christ himself? For as the account of the Gospel hath revealed, when our Saviour after the fast of forty days and nights, had taken in himself the hunger of our weakness: the Devil rejoiced to have found in him a sign of possible and mortal nature, that he might test the power which he feared, If thou (he saith) be the Son of God: command that these stones be made bread. But thou, O Lord.
Emendemus in melius. AS:152; 1519:148r; 1531:89r.

3. Resp.
II. ET us a-mend * for the better wherein through

ig-no-rance we have sinned, lest suddenly o-ver-
tak-en by the day of death, we seek space for pe-nance,

and are not able to find it. †Hear, O Lord, and have

mer-cy, for we have sinned a- gainst thee.

Ve. We have sinned with our fa-thers: we have acted un-

justly, we have wrought i-ni- qui- ty. †Hear, O Lord.
Ve. Gloria Patri. (XX.) †Hear, O Lord.
The First Sunday of Quadragesima.

In the if. Nocturn.

Ant. Thou hast no need. [31].
Ps. Preserve me. (xv.) [31].
V. He hath delivered me.
R. From the snare of the hunters, and from the sharp word.

Fourth Lesson.

Certainly the Almighty was able to do that, and it was easy that at the Creator's command any kind of creature should change into the form that it was commanded: just as when he willed at the marriage feast, he changed water into wine. But this agreed with his great healing dispensations: that the wicked enemy's cunning should be defeated not by the power of his deity, but by the mystery of his humility. At length when the Devil had been put to flight and all the cunning arts of the Tempter destroyed: angels came near to the Lord and ministered unto him. Therefore let the sons of the Devil and his disciples be confounded, which, filled with the inspiration of vipers, deceive whomever be simple, denying both true natures to be in Christ when they despoil either deity of manhood or manhood of deity: although by a two-fold proof both falsehoods are destroyed at once, because was manifestly shewn by both his bodily hunger perfect humanity, and by attending angels his divinity.

Paradisi portas. AS:152; 1519:148r; 1531:86r.67

4. Resp.  
VIII.  
Hat the gates of para-dise * he may o-pen unto us by the time of fast-ing, let us take it up
The First Sunday of Quadragesima.

with prayer and entreaty. †That on the day of resurrection we may glory with the Lord.

V. Behold now is the acceptable time, behold, now is the day of salvation: let us commend ourselves in much patience. †That on.

Because, therefore, dearly beloved, (as we are taught by the precept of our Redeemer,) Not in bread alone doth man live, but in every word of God: let us with ready devotion and eager faith undertake the solemn fast. Not performed with barren starvation, which is often declared by feebleness of body and the disease of avarice: but with bountiful benevolence, that we may be of those of whom the very Truth speaketh,

Blessed are they that hunger and thirst after justice: for they shall have their fill. Therefore let works of piety be our delight: and let us be filled with those foods which nourish us to eternity. Let us rejoice in the restoration of the poor: whom our bounty hath satisfied. Let us delight in the clothing of those: whose nakedness we have covered with needful raiment. Let the sick in their illness feel our humanity, the
weak in their infirmity, the exiles in hardship, the orphans in destitution, and solitary widows in their sadness: in the helping of whom there is none who cannot carry out some portion of benevolence.


5. Resp. VI.

End * your hearts and not your garments.

†And turn to the Lord your God: for he is gracious and merciful. V. Return ye, every one from his evil way: and from your wicked devices.

†And turn.

Sixth Lesson.

OR no one is small in wealth: who is great in spirit. Neither doth the measure of mercy depend on the size of one's means. Certainly the expenditure of the rich is greater, and that of the middling less, but the fruit of their works doth not differ: where the goodwill of the workers is the same. But, dearly beloved, in this opportunity for the exercise of virtue: are also other emblems of virtue, which are to be won by no dis-
pensing of granaries, by no disburse-
ment of money, if wantonness be repelled, if drunkenness be renounced, and the lusts of the flesh tamed by the laws of chastity. If hatreds pass over to affection, if enmities be turned into peace, if tranquility extinguisheth wrath, if gentleness remitteth injury, if finally the conduct whether of masters or of servants be so ordered: that both the power of these be milder, and the discipline of those be more devoted. Therefore by these observances, dearly beloved, the mercy of God shall be obtained: and the guilt of sins <being> abolished, the devout venerating, Easter shall be celebrated, through Jesus Christ our Lord.


6. Resp. VIII.

Hut up your alms * in the breast of the poor, and it shall pray for you to the Lord. †For just as wa-ter quencheth a fire. ‡So alms extin-guish sin. V. Give alms, saith the Lord: and behold, all things are clean unto you. †For just as. V. Glo-ry
The First Sunday of Quadragesima.

be. XX. *So alms.

**In the iiij. Nocturn.**

*Ant.* The commandment. [40].

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

*R.* He will overshadow thee with his shoulders.

*S.* And under his wings thou shalt trust.

[The Gospel] according to Matthew, iiij. [1-11.]

At that time. Jesus was led up by the Spirit into the desert, to be tempted by the devil. And when he had fasted forty days and forty nights, afterwards he was hungry. And that which followeth.

Homily of Blessed Gregory, Pope.

Some are accustomed to be in doubt, by what spirit Jesus was led into the desert: on account of what is given below, The devil took him up into the holy city. And again, He took him up into a very high mountain. But truly and without any doubt the belief is rightly accepted that <he was> led by the Holy Ghost into the desert: that his Spirit should lead him thither: where the evil spirit should find him in order to tempt <him>. But behold when the God-man is said to have been taken by the Devil, whether into a very high mountain or into the holy city: the mind fleeth, human ears take fright on hearing this. But yet we recognize those not to be incredible: if we consider those and other things done <against him>.
7. Resp. \[\text{V.}\] Ith fasting \* and weeping the priests prayed, saying. \[\text{†Spare, O Lord, spare thy people, and give not thy inheritance to destruction.}\] \[\text{V.}\] Between the porch and the altar the priests wept, saying. \[\text{†Spare, O Lord.}\]

\textit{In jejunio et fletu.} BL-52359:105v; AS:154; 1519:149r; 1531:89v.\textsuperscript{71}

\textit{Eighth Lesson.}

Urely the Devil is the head of all the unjust: and of this head the members are the unjust. Can it be that Pilate was not a member of the Devil? Can it be that the persecuting Jews were not members of the Devil, and that the crucifying soldiers were not? Why then wonder that He permitted Himself to be lead by him into the mountain, who also suffered Himself to be crucified by his members? It is not therefore unworthy of our Redeemer that he willed to be tempted: who had come to be slain. Indeed it was right that our temptations should thus be conquered by his temptations: just as he had come to overcome our death by his death.
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8. Resp. VIII.  

had been * troubled, had I not known thy  
mercies, O Lord: thou hast said, I desire not the death  
of the sinner, but that he should be turned and  
live. †O thou who didst call the Canaanite woman  
and the publican to repentance. †O Peter in his tears didst thou restore, O merci-  
ful Lord. †O thou.

Ninth Lesson.

But it is known to us, that temptation is brought about three ways: by suggestion, by pleasure, by consent. And we, when we are tempted, frequently fall through pleasure or likewise through consent:
because having been begotten by a sin of the flesh, likewise we bear within ourselves the source of the struggles we endure. But God, who became incarnate in the womb of the Virgin, <and> came into the world without sin : tolerated no contradiction in himself. He was able therefore to be tempted by suggestion : but the delight of sin did not vex his mind. And therefore all of this diabolical temptation : was from without, not from within. But if we regard the order itself of his temptation : we realize how great <it> was that we should be delivered from temptation. But thou, [O Lord, have mercy upon us].

Ductus est Jesus. AS:154; 1519:149v; 1531:89v. 74

9. Resp. VII.

E-sus was led * by the Spi- rit into the de- sert,

to be tempted by the de- vil. †And the tempter com-ing near said to him. ‡If thou be the Son of God :

command that these stones be made bread. §. And when he had fast- ed forty days and forty nights, afterwards
he was hungry. †And the tempter.

V. Glory be. ‡If thou be.

Ferial Responsory.

Angelis suis mandavit. AS:155; 1519:150r; 1531:89v.75

Resp. 1.

OD hath given * his Angels charge over thee
to keep thee in all thy ways. †In their hands they
shall bear thee up. ‡Lest thou dash thy foot against
a stone. V. Thou shalt walk upon the asp and the batislisk: and thou shalt trample under foot the lion and
The First Sunday of Quadragesima.

†In their hands. \( \Downarrow \) Glory be.

‡Lest thou.

This \( R' \) will be the third : as often as is sung the iij. Nocturn through the week, of course of the Temporale.

\[ \text{Before Lauds.} \]

1. Ant. \( \text{I.x.} \)

\[ \text{Re-ate a clean heart} \quad * \quad \text{in me, O God : and re-new a right spi-rit within my bowels.} \quad \text{Ps. Have mercy on me. (l.) [193].} \]

\( O \text{ Domine salvum me fac.} \quad \text{AS:155; 1519:150r; 1531:90r.} \]

2. Ant. \( \text{II.i.} \)

\[ \text{Lord,} \quad * \quad \text{save me : O Lord, give good success.} \]

947
Ps. Give praise. \((cxvij.)\) [110].

\textit{Sic benedicam te.} AS:155; 1519:150v; 1531:90r.

3. Ant.

\textbf{II.i.}

\[4919.*\] Hus will I bless thee * all my life long, O Lord : and in thy name will I lift up my hands. \textit{Ps. O God, my God.}\hspace{1em} (lxij.) [54].

\textit{In spiritu bimilitatis.} AS:155; 1519:150v; 1531:90r.

4. Ant.

\textbf{II.i.}

\[3288.*\] N an humble spirit * and a contrite heart let us be accepted, O Lord, of thee : and so let our sacrifice be made that it may be accepted by thee this day, and may be pleasing to thee, O Lord God.
Ps. O all ye works. (Dan. ii.) [55].

Laudate Deum celi celorum. AS:156; 1519:150v; 1531:90r.

5. Ant.

praise God, * all ye heavens, and ye wa-ters.

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

Chap. We exhort you. as above. 924.

Audi benigne conditor. HS:37r; 1519:150v; 1531:90r.77

Hymn. II.

Mak-er of the world, give ear: * Accept our prayer
and own the tear, Towards thy seat of mer-cy sent In
this most ho-ly fast of Lent. 2. Each heart is ma-ni-fest to
thee: Thou knowest our in-firmi-ty; Forgive thou then each
soul that fain Would seek to thee, and turn a-gain. 3. Our
sins are ma-ni-fold and sore, But pardon them that sin de-
plore ; And, for thy Name's sake, make each soul That feels
and owns its langour, whole. 4. So morti-fy we every sense
By grace of outward absti-nence, That from each stain and
spot of sin The soul may keep her fast within. 5. Grant, O
thou blessed Tri-ni-ty, Grant, O es-sentia-l Uni-ty, That
this our fast of for-ty days May work our pro-fit and
thy praise. A- men.
V. His truth shall compass thee with a shield.

[Rv.] Thou shalt not be afraid of the terror of the night.

_Ductus est Jesus._ AS:156; 1519:151r; 1531:90r.

**Ant.**

2431. 

Jesus autem cum jejunasset. AS:156; 1519:151r; 1531:90r.

**Ant.**

Ii. 

Ps. Blessed be the Lord. **XX.**

**Prayer.** O God, who dost purify thy Church. 927.

**At j.**

_Jesus autem cum jejunasset._ AS:156; 1519:151r; 1531:90r.

**Ant.**

Lii. 

Ps. O God my God. (xxi.) [106].
At iiij.

Non in solo pane. AS:156; 1519:151r; 1531:90r. 78

Ant.

I.v.

AN liv-eth not * by bread a- lone: but by

every word of God. Ps. Set before me. (cxvii. 33.) [148].

Chap. We exhort you. as above. 924.

Resp.

VIII.

Ake me, O God,

followed by the Choir.

* a compan- ion with all them that fear thee. †And that

keep thy com- mand-ments.

The Clerk sings.

V. Look thou up-on me, and have mercy on me: ac-
according to the judgement of them that love thy name.
†And that keep. V. Gloria Patri. (XX.) [Followed by the Choir R.]
Make me, O God.

V. He shall say to the Lord.
R. Thou art my protector. 934.

At Sext.

*Tune assumpsit eum diabolus.* AS:157; 1519:151v; 1531:90r.

Ps. My soul hath fainted. (cxvii. 81.) [159].

Chapter. (2 Cor. vii. [2.])

Ehold, now is the acceptable time; behold, now is the day of salvation. Giving no offence to any man, that our ministry be not blamed.
Let the whole Responsory be continued by the Choir.

* e- vil way have I restrain- ed my feet. †That I may keep thy commandments, O Lord.

V. I have not declined from thy judgements: be-cause thou hast set me a law.
†That I may. V. Gloria Patri. (XX.) [R.]

Versicle. He hath delivered me. 948.

At None.

Vae Sathana. AS;157; 1519:152r; 1531:90r.
thy God. Ps. Thy testimonies. (cxvii. 129.) [169].

Chapter. (2 Cor. vi. [4.])

In all things let us exhibit ourselves as the ministers of God, in much patience, in fastings, by the armour of righteousness. [R:

Thanks be to God].

Declara super nos. AS:157; 1519:152r; 1531:90r.

Resp. II. E- clare

Continued by the Choir.

* o-ver us, O God. †Thy mer-cy.

[Clerk.]

V. The decla-ra-tion of thy words giv-eth understanding,

O Lord. †Thy. V. Glo-ry be to the Father, and to

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

V. He will overshadow thee with his shoulders. 943.
At Vespers.

Ant. Sit thou at my right hand. [343].

Ps. The Lord said. (cix.) [343].

Chap. We exhort you. 924.

Esto nobis Domine. AS:157; 1519:152r; 1531:90r.

Resp.

VI. E thou for us,

Continued by the Choir.

O Lord. †A tow-er of strength.

The Clerk sings.

V. Against the face of the e-nemy. †A tow-er.

V. Glo- ry be to the Father, and to the Son: and to the Ho-ly Ghost. †Be thou.

Let this V. be sung daily at Vespers for xv. days: except on Saturday and on Feasts of Saints.

Hymn. In solemn course, as holy lore. 924.

V. God hath given his angels. 927.

956
Reliquit eum tentator. AS:158; 1519:152v; 1531:90r.

Ps. My soul doth magnify. XX.

Prayer. O God, who dost purify thy Church. 927.

Let the above order of V. of this Sunday serve at both Vespers and at Matins and at the other Hours until the Passion of the Lord whether on ferias or on Sundays when the service is of the Temporale: except that when the Versicle He hath delivered me. is said before the Lessons then before Lauds is said the Versicle He will overshadow thee.
Notes, pages 905-958.

1 In 1531:86r, the page-header is 'Feria iiiij. cinerum.'
3 SB:dlv. adds '[fac elemósynam]', presumably from *Augustini Opera* cited above.
4 1531:86r, prints the full text of the three responsories of this day. The edition follows the order of 1519, and places the text and music in matins of the first Sunday of Lent.
5 1519:144r; AS:148.
6 1519:144r.
7 In 1519:144r, 'ypócrite' is set C.DB.B.A. In AS:148 'nolíte' is set D.E.D.
8 1519:144r.
9 1519:144r.
10 1519:144v.
11 'cum oratione ferialibus,' 1519:144v.
12 1519:144v.
13 1531:86v. has 'neque tinea'.
14 In AS:149 'benedictiónem' is set F.D.G.F.E.
15 1519:144v.
16 1519:145r.
17 In AS:126. and 1519:127v. 'in' is set G.
18 1519:145r. omits 'graciously'.
19 1519:145r.
20 1519:145r.
21 In AS:149 'verbo' is set FG.F.
22 1519:145v.
23 1519:145v. shows greater accuracy here by indicating simply 'Antiphone et psalmi ferialas,' since the hymn and versicle have incipits, but omits mention of the versicle. On the other hand, 1531:87v. indicates the principle behind the selection: that all these items are from the ferial cycle.
24 1519:145v.
25 1519:145v. appears to skip from here to 'Si aliquod festum . . .' on page 846.
26 In 1519 'aspexísti' is set D.FE.DE.D.
27 'animábus', 1519:145v.
28 SB:dlxv.
29 SB:dlxv.
30 De historia In principio, vide supra annotacium in p. dii. [SB:dlxv.]
31 1531:87v. has '6.' This is corrected silently in SB:dlxv.
32 SB:dlxv.
33 SB:dlxv.
34 *Pro 'et' legendum videtur fiat.* [SB:dlxv.]

Ixxiii
Notes.

35 'S. Valentine, except at Vespers and Matins of the Blessed Virgin. Tuesday at Vespers and Matins of the Blessed Virgin, a Memorial of Saint Juliana.' Directorium 1495, 1501. [SB:dlxv.]

36 'On Tuesday and Saturday, at Vespers and at Matins of Saint Mary let a Memorial be made of the Saints Scolastica and Valentine.' Directorium 1495, 1501. [SB:dlxvii.]

37 SB:clxvii.

38 SB:clxvii.

39 usque ad primam diem Augusti (J. E. L.). [SB:dlxvii.]

40 'Nota quod in omnibus festis duplicibus in xl. contingentibus pulsabitur ad completorium cum 2 campanis una vice tantum secundum Ordinale Sarum.' Directorium 1495, 1501. [SB:dlxvii.]

41 'in iv. feria.' Directorium. (Nescio an esse debat in ii. Feria.) [SB:dlxvii.]

42 SB:dlxvii.

43 SB:dlxvii.

44 SB:dlxvii.

45 SB:dlxix.

46 SB:dlxix.

47 SB:dlxix.

48 'in dominica vespere erunt de dominica; de apostolo in iii. feria.' Portif. 1525–6, sed perperam. [SB:dlxix.]

49 SB:dlxix.

50 SB:dlxix.

51 SB:dlxix.

52 'Nota quod in omnibus festis duplicibus in xl. contingentibus ad utrumque completorium pulsabitur cum duabus campanis una vice tantum, secundum Ordinale.' Directorium 1495, 1501. [SB:dlxxi.]

53 In 1519:145v. stanza 8. begins 'Laxa malum quod fécimus.'

54 In 1519:146r. 'his' appears as 'hiis', set CD.E.

55 1519:146r.

56 AS:150. sets 'letíciam' FE.D.C.C.

57 1519:146v.

58 1519:147r.

59 In 1519:147r. 'vigilántibus' is set A.ADC.CBAGG.AG.G.

60 In 1519:147r. the third line of the melody ends Dc C. In PHM:31. the third line of the melody ends DC C.

61 1519:147r.

62 1519:147r.

63 Leonis de Quadragesima Serm. ij. Opera, p. 85. [SB:dlxxiv.]

64 1519:147v. has no flat at 'virtútis'.

65 In 1519:147v. 'Ut' is set DCF; in PEN:67r. 'Ut' is set DF.

66 In 1519:148r. 'mortis' is set CDD.A.

lxxiv
In 1531 this Œ, and the two that follow appear on Ash Wednesday. In 1519:148r. 'apériet' is set DD.DFF.DC.D.

1519:148v. indicates B♭ only in the Œ. In 1519:148v. the first 'vestra' is set AGAGF.FGDCDED.

1519:149r.

Gregorii in Evangelia Homil. xvj. Opera, t. 1492. [SB:dlxxix.]

The setting of 'pópulo tuo et ne des' is treated differently in the sources. The edition follows BL:52359:105v. 1519:149r. includes B♭ at 'des'; AS:154. has B♭ only at 'et ne des'; PEN:68r. has B♭ throughout.

1531:89v. has 'sed ut magis convertátur et vivat.' In 1531:89v. the Œ omits 'Dóminus'.

'in' is set CDc.

1519:149r. 'St' is set G.

In 1519:150r. 'pedem' begins FACG.

In AS:155. the second 'Dómine' is set F.A.GA.

The sources indicate variants to this melody. HS:37r. indicates simply D for the first syllable of the melody. HS:1531:37r. emends this to Dc. In 1519:150v. 'benígne' is set F.EF.DE. In HS:37r. 'cum' is set to F; this is followed in the subsequent verses. In BL:52359:106v. 'Fusas' is set D.DG.

In 1519:151r. 'in' is set CDc.

1519:151v.

1519:152r.

1519:152r.

In 1519:152r. 'misericórdiam' ends DFGFD.D.