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

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MMXIX.
[Second Sunday of Quadragesima.]

1. On the 2. Sunday of xl. let all be sung of the History.
   On Thursday let be sung the 1. ferial R. and the other on Saturday together with the R. Father, I have sinned. 1037. Nevertheless in leap-year let the service of the Apostle [Matthias] be made on Saturday and then the 2. ferial R. is sung on Friday. And let the R. Father, I have sinned. be omitted in this year. And then from this Saturday until the beginning of the History In principio. 1. must be observed for the Sunday Letter and let it be begun on the 3. Sunday of xl.

2. On the 2. Sunday of xl. the service is of the Sunday.
   Wednesday and Thursday are Feasts of ix. Lessons [David and Chad], all from the Common of one Confessor and Bishop.
   On Friday is sung the 1. ferial R. and the other on Saturday together with the R. Father, I have sinned.

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

4. On the 2. Sunday of xl. let all be sung of the History and let the Feast of Saint Gregory be deferred until the morrow, and at 2. Vespers which will be of the Feast let there be a solemn Memorial of the Sunday.
   On Thursday is sung the 1. ferial R. and the other one on Friday. And let the R. Father, I have sinned. be omitted in that year.
   Saturday is of Saint Edward, Chapter Blessed is the man that shall continue in wisdom. XX.

5. On the 2. Sunday of xl. the service is of the Sunday. 2. Vespers shall be of S. Cuthbert with a solemn Memorial of the Sunday.
   On Friday is sung the 7. R. of the History together with the 2. ferial R'R. and the R. Father, I have sinned. is omitted.
   Saturday is of the Annunciation, 2. Vespers shall be of the Feast with a solemn Memorial of the Sunday.

1. On the 2. Sunday of xl. the service is of the Sunday.
   On Friday is sung the 1. ferial R. and the other on Saturday together with the R. Father, I have sinned.
   Thursday is of Saint Matthias. In leap-year let the service of the Apostle be
made on Friday and the 1. ferial R. is sung on Thursday, and then from this Saturday until the beginning of the History In princípio. 1. A. must be observed and let it be begun on the 3. Sunday of xl.

2. B. On the 2. Sunday of xl. all is said of the History.
   On Tuesday and Wednesday are Feasts of ix. Lessons [David and Chad], all from the Common of one Confessor and Bishop.
   Let the 1. ferial R. be sung on Friday: and the other on Saturday together with the R. Father, I have sinned.

3. B. On the 2. Sunday of xl. the service is of the Sunday.
   On Wednesday is sung the 1. ferial R. and the other on Friday and the R. Father, I have sinned. is omitted.
   Saturday is of Saint Gregory, Chapter Behold a great priest. XX. 2. Vespers shall be of the Feast, with a solemn Memorial of the Sunday.

4. B. On the 2. Sunday of xl. the service is of the Sunday.
   On Wednesday is said the 1. ferial R. and the other on Saturday together with the R. Father, I have sinned.
   Friday is of Saint Edward. Chapter Beátus vir qui in sapiéntia. XX. R. Blessed is the man that endureth. XX. Ant. This is a holy man. XX.

5. B. On the 2. Sunday of xl. the service is of the Sunday and let the Feast of S. Cuthbert be deferred until Tuesday, and on Thursday is sung the 1. ferial R. and the other two on Saturday.
   Friday is of the Annunciation, a solemn Memorial of the fast at both Vespers but not at Mass.

1. C. On the 2. Sunday of xl. the service is of the Sunday. 2. Vespers shall be of Saint Peter with a solemn Memorial of the Sunday.
   On Friday is sung the 1. ferial R. and the other on Saturday together with the R. Father, I have sinned.
   Wednesday is of the Apostle [Matthias]. However in leap-year let the service of the Apostle be made on Thursday, and from this Saturday until the beginning of the History In principio. 1. B. must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.

2. C. On the 2. Sunday of xl. the service is of the Sunday.
   Monday and Tuesday are of the Saints, ix. Lessons [David and Chad], all from the Common of one Confessor and Bishop.
The iij. Sunday in Quadragesima.

On Friday is sung the 1. ferial R'. and the other on Saturday together with the R'.

_Father, I have sinned._

3. C. ı. On the 2. Sunday of xl. the service is of the Sunday, with nothing of the Virgin [Perpetua] except a Memorial at Matins [i.e. Lauds-WR] and at Vespers of Saint Mary.

On Wednesday is sung the 1. ferial R'. and the other on Saturday together with the R'. _Father, I have sinned._

Friday is of S. Gregory. Chapter _Behold a great priest._  **XX.**

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

On Wednesday is sung the 1. ferial R'. and the other on Friday and the R'. _Father, I have sinned._ is omitted.

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

On Friday is sung the 1. ferial R'. and the other on Saturday together with the R'.

_Father, I have sinned._

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

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

On Wednesday is sung the 1. ferial R'. and the other on Saturday together with the R'. _Father, I have sinned._

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

On Tuesday is sung the 1. ferial R'. and the other on Saturday together with the R'. _Father, I have sinned._

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

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

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

On Tuesday is sung the 1. ferial R'. and the other on Saturday together with the Responsory _Father, I have sinned._

The ij. Sunday in Quadragesima.

On Wednesday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Saturday together with the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.}

5. \textbf{D.} On the 2. Sunday of xl. the service is of the Sunday.

On Thursday are sung the ferial R\textsuperscript{\textcdot}R\textsuperscript{\textcdot} and the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.} is omitted in this year.

1. \textbf{C.} On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Friday and the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.} is omitted.

2. \textbf{C.} On the 2. Sunday of xl. the service is of the Sunday. 2. Vespers shall be of the Apostle [Matthias]\textsuperscript{8} : with a solemn Memorial of the Sunday.

On Thursday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Friday and the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.} is omitted in this year.

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

In leap-year let the service of the Apostle be made on Tuesday.\textsuperscript{7} And thenceforth until the beginning of the History \textit{In principio}. 2. \textbf{D.} must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.

3. \textbf{C.} On the 2. Sunday of xl. the service is of the Sunday and let the Feast of Saint Chad be deferred until the morrow.

Monday is of Saint Chad, ix. Lessons, all from the Common of one Confessor and Bishop.

On Thursday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Saturday together with the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.}

4. \textbf{C.} On the 2. Sunday of xl. the service is of the Sunday.

On Thursday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Saturday together with the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.}

5. \textbf{C.} On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Saturday together with the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.}

1. \textbf{F.} On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial R\textsuperscript{\textcdot} and the other on Saturday together with the R\textsuperscript{\textcdot}. 

\textit{Father, I have sinned.}

2. \textbf{F.} On the 2. Sunday of xl. the service is of the Sunday and let the Feast of the Apostle [Matthias]\textsuperscript{8} be deferred until the morrow. 2. Vespers shall be of the
The ij. Sunday in Quadragesima.

Apostle with a solemn Memorial of the Sunday.

On Thursday let the ferial \( \text{R}\text{R} \). be sung and let the \( \text{R} \). \textit{Father, I have sinned}. be omitted.

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

3. \( \text{F} \). On the 2. Sunday of xl. the service is of the Sunday, at 1. Vespers let a Memorial of Saint Chad be made.

On Wednesday is sung the 1. ferial \( \text{R} \). and the other on Saturday together with the \( \text{R} \). \textit{Father, I have sinned}.

On Friday a Memorial of the Virgins [Perpetua and Felicity]\(^11\) at Vespers and at Matins of Saint Mary.

On Thursday is sung the 1. ferial \( \text{R} \). and the other on Saturday together with the \( \text{R} \). \textit{Father, I have sinned}.

On Wednesday is sung the 1. ferial \( \text{R} \). and the other on Friday. And \( \text{R} \). \textit{Father, I have sinned}. is omitted.

In leap-year let the service of the Apostle [Matthias]\(^12\) be made on the next following Monday : and on Saturday let the ferial \( \text{R}\text{R} \). be sung together with the \( \text{R} \). \textit{Father, I have sinned}. And then from this Saturday until the beginning of the History \textit{In principio}. 1. \( \text{F} \). must be observed for the Sunday Letter and let it be begun on the 3. Sunday in xl.

2. \( \text{G} \). On the 2. Sunday of xl. the service is of the Sunday.

On Wednesday is sung the 1. ferial \( \text{R} \). and the other on Friday. And \( \text{R} \). \textit{Father, I have sinned}. is omitted.

Thursday and Friday are of the Saints, ix. Lessons [David and Chad].\(^13\) All from the Common of one Confessor and Bishop.

3. \( \text{G} \). On the 2. Sunday of xl. the service is of the Sunday.

999
The iij. Sunday in Quadragesima.

On Wednesday is sung the i. ferial R. and the other on Saturday together with the R. *Father, I have sinned.*

4. ☪ On the second Sunday of Quadragesima the service is of the Sunday. 2. Vespers shall be of Saint Gregory. Chapter *Ecce sacérdos.*

On Friday is sung the i. ferial R. and the other on Saturday together with the R. *Father, I have sinned.*

5. ☪ On the iij. Sunday xl. the service is of the Sunday, and let the Feast of Saint Edward be deferred until the morrow.

On Friday is sung the first ferial R. and the other on Saturday together with the R. *Father, I have sinned.*
The ij. Sunday [in Quadragesima.] ¹⁴

At [i.] Vespers.

Antiphon. Blessed be. [350].
Ps. The same. (144./cxlji.) [350].

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

E pray and beseech you in the Lord Jesus, that as you have received from us, how you ought to walk, and to please God, so also you would walk, that you may abound the more.

Rظم. God give thee. iii. 924.

Hymn. The fast, as taught. 851.

V. God hath given his angels [charge over thee]. ¹⁵ 853.

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

Ant. Liii. 2327.

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

let us make here three ta-berna-cles: one for thee, one for Mo-ses, and one for E-li-as. Ps. My soul doth magnify. XX.

Prayer.

God, who seest us to be destitute of all strength, keep us within and without: that we may be defended in body from all adversities, and cleansed in mind from evil thoughts. Through Jesus Christ.
The ij. Sunday in Quadragesima.

**At Matins.**

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

Invit. VII.ii.  

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

above all gods. *Ps. Come let us praise. 43*.  

_Hymn._ Sole hope of all the world. 858.

**In the j. Nocturn.**

_Ant._ Serve ye the Lord. [16].  

_Ps._ Blessed is the man. (i.) [16].  

_V._ He shall say to the Lord. 860.

**On this Sunday at the first Nocturn and through [the whole]16 week let the Lessons be read concerning Isaac when the service is of the Temporale : until Joseph.**

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

Saac was old, and his eyes were dim, and he could not see : and he called Esau his elder son, and said to him : My son ? And he answered : Here I am. And his father said to him : Thou seest that I am old, I know not the day of my death. Take thy arms, thy quiver, and bow, and go abroad : and when thou hast taken some thing by hunting, make me savoury meat thereof, as thou knowest I like, and bring it, that I may eat : and my soul may bless thee before I die. But thou.
The ij. Sunday in Quadragesima.

1. Resp. VII.

Ake * thy arms, thy quiv-er and thy bow: and bring me of thy hun-ting, that I may eat. †And my soul may bless thee. 

Second Lesson. [Gen. xxvij. 8.]

NOW, therefore, my son, follow my counsel: and go thy way to the flock, bring me two good kids of the best, that I may make of them meat for thy father, such as he gladly eateth: which when thou hast brought in, and he hath eaten, he may bless thee before he die. And he answered her: Thou knowest that Esau my brother is a hairy man, and I am smooth. If my father shall feel me, and perceive it, I fear lest he will think I would have mocked him, and I shall bring upon me a curse instead of a blessing. And his mother said to him: Upon me be this curse, my son: only hear thou my voice, and go, fetch me the things which I have said. He went, and brought, and gave them to his mother. But thou.
Ehold, the smell * of my son is as the smell of a plen-ti-ful field: which the Lord hath bles- sed. †May my God make thee to in-
crease as the sand of the sea, and give thee a bless-
sing of the dew of hea- ven. †Curs-
ed be he that curseth thee: and let him that blesseth thee be fil-
led with bles-
sings. †May my God.

Lesson iii. [Gen. xxvij. 14.]

AND his mother dressed meat, \textit{such as she knew his father liked. And she put on him very good garments of Esau, which she had at home with her: and the little skins of the kids she put about his hands, and
covered the bare of his neck. And she gave him the savoury meat, and delivered him bread that she had baked. Which when he had carried in, he said: My father? But he answered: I hear. Who art thou, my son? And Jacob said: I am Esau thy firstborn: I have done as thou didst command me: arise, sit, and eat of my venison, that thy soul may bless me.

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

3. Resp

AY God give thee * of the dew of heaven,

and abundance of the fatness of the earth: let peoples and nations serve thee. †Be thou lord of thy brethren. V. And let thy mother's children bow down before thee. †Be thou.

V. Gloria Patri. (p. XX.) †Be thou.

In the ij. Nocturn.

Ant. My goods. [28].
Ps. Preserve me. (xiv.) [29].
V. He hath delivered me. 938.
Rebecca carried twins, brothers, in the womb: from the first, before being born, they were warriors. The mother senseth the sons contending before she knoweth them, endureth before she seeth: sustaineth before she discerneth. She was permitted to feel the combat of sons: which were not yet permitted to be born. The contest between the brothers is carried on in the womb, the battle between the unborn is joined, the maternal organs are shaken: and neither is she hurried to the first beginnings, but before the new beginnings the struggles are made known. I should wish to know the causes of such a struggle: I should wish to treat the affairs of that battle. What hath intervened, what hath been done, what reason of fighting, what cause of conquering, before which spectator is it conducted, before which judge is it taken up? What is promised to the victor, what on the other hand is denied to the vanquished? Who had taught them to contend, who had shewn them how to fight? But it is known by all that in the contest of these brothers: are expressed the causes of two peoples. For God wisheth to shew future things before they should come: to shew how they should be before they occur. Moreover one is not able to prejudge the contest: if the merits agree not with the battle. But God knowing the future: willeth a strange contest to be practised. He giveth affections to be disputed: he sheweth vows having been conquered. He appoineth himself the spectator: he sheweth himself the judge. The contest is carried on from God in the presence of God which had brought forth: and with the mother witnessing what she perceived. For the mother was able to perceive the contest: that she was not able to see. At last she asketh the Lord. What is, (she sayeth,) O Lord, that which is borne? What is it which is carried in my womb to witness to thee? What is about to be born: who are struggling to come forth? Or what pledge of children shall I receive, when I should be thus shaken with the struggle of the unborn? Two peoples (saith the Lord) are in thy womb, and two nations shall be divided out of thy womb: and one people shall overcome the other, and the elder shall serve the younger.
venerable foreknowledge of God. Nations are denoted in both of the brothers, peoples are declared in each:

indeed the same are called peoples and nations.

_Dum iret Jacob._ AS:162; 1519:156v; 1531:97v.¹⁹

4. Resp VII.

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

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

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

and to thy seed. †Jaco-b built an al-tar of

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

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

**Lesson v.**

Th-e names of future offspring are bestowed upon the children: and until now the names of the unborn are unknown. For they are called parents: which had not yet taken the name of children. They are
called fathers: which had not yet been born, as they became fathers before they were sons, they became fathers before they were children. The merits of both are shewn: but not yet is the cause of the work shewn. What is merited to each is declared: but the the merits of the causes are silent. The meaning is brought forward by God: but who is deserving is as yet not born. Judgment is made known from heaven: but who is judged is as yet detained in the womb. Judgment precedeth conduct: the meaning is prior to the deeds. Neither is the time awaited: when the merits should be weighed. The power of investigation: knew all before any should be born. Meanwhile the contest neglected not even the birthing: when the lesser grasped the heel of the greater, either desireth to be born first, or by such a gesture sheweth himself the victor. Still the greater hasteneth into the light: and as yet he is kept in the belly. He seeketh to be born first: lest he be also defeated in this by the brother. He wisheth to hide the shame with haste: he desireth to alter disgrace with speed. He feareth to appear to be defeated: before is born. But God hath already indicated to the mother the outcome of the contest: and also indicateth the manner of being born. Whence Jacob is rightly called the supplanter. But each parent distinguisheth in affection: one of the begotten. Thus the father taketh the greater: the mother taketh the lesser. The father is comforted to love the conquered in the womb: the mother however loveth the victor whom fighting she seeth not. The father wisheth the vanquished to be equal with the victor: if the ways of the conquered might be changed by malice. Thus the aforesaid hurry to be made whole: they hasten to be born, which had been divinely announced. And then she, being set in the house, cooketh Jacob savoury meat: she is seized with desire at Esau's coming from the field, but evily is desired what is obtained by loss of welfare. Because contrarily is it desired when welfare is dispersed by eating: or else is slaughtered in the destruction of life. Troublesome indeed is hunger which is fed so that it should ruin, which pernicious hunger on that account is excluded, that would nourish the evil in a man. For trade is ruinous, if health is expended for food: or paltry things are purchased at a high price. Truly the primacy of Esau was doomed by
sluggish desire, and Jacob through extravagant desire took the same: what Esau long since was not able to possess, which he had lost while still in the womb. Finally the possession of Esau is restored: Jacob taketh back his own. Now Jacob is made first by blessing: which had been last by birth. The first place with cause he handed over: which for some time nature had denied. Nor for long was he unworthy to be able to usurp his favour: that Jacob merited to receive before he was born.

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

5. Resp. I.

Hen Ja-cob * went out from his own land, he saw the glo-ry of God, and said, How terrible is this place. †This is none o- ther but the house of God and the gate of hea- ven. †† Indeed the Lord is in this place: and I knew it not. ††This is.

*Lesson vi.*

Eanwhile the blessing of in- heritance from the father is appointed for Esau: and from the same the pleasure of food is requested.
Make to me, O son, he saith, the food that I love: that eating I shall bless thee before I depart from this life. But Esau knew not how to please him with food: because <the other> had already pleased by merit. He knoweth him not most suitable for blessing: to whom he himself had delivered the first place. At length he went hunting, that he should accomplish the orders: he was delayed and hindered. What was sought was made difficult: that the father's blessing might be accomplished in Jacob. Esau sought to find what the father disdained: <the other> should dread that he desireth to take in what the father hath already fattened. The mother exhorteth Jacob <her> most beloved son: she telleth the words of the father to the brother, she relateth the order for food. She speaketh the fulfillment of the promise of blessing: if those things which were ordered to be done are to be completed let him hasten. Jacob was forced to declare what he was not: to deceive as to who he was. He was forced, I say, himself to simulate <his> brother: to lie the more. Indeed he proceeded to bring two kids from the flock, with hide of which he might conceal <his> bare arms and neck: that he might simulate the hairy appearance of <his> brother. And thus the mother prepareth delectable fare: <which> the son bringeth in to the father. The father was amazed at the swift arrival of the son. What is this, he saith, that thou hast come so quickly? What the Lord gave (he saith: ) I brought unto thee. Arise, eat what thou hast desired: that thou might bestow the blessing that thou hast promised. Come hither to me, he saith, son, that I may feel thee: and see whether thou be my son Esau. Come hither, he saith, to me, that with touch he might perceive what he was not able to see with <his> eyes: by feeling I might understand what by sight I discern not. The two senses, that is hearing and touch, contend in the saintly father, to whom that which lay hidden would have been revealed: but hearing indicateth what touch knoweth not. For the garment deceiveth the father: but the voice revealeth the truth. The voice reporteth where the garment deceiveth: the tongue layeth bare what the coverings disguise. With a garment to be sure the brother deceiveth: but by the sound of words who he is is revealed. Whence the most saintly Jacob is divided before the father into two, for by the clothing he feigneth another: but the voice delcareth the
truth. Clothing simulateth the greater: but speech conceleth not the lesser. Thus indeed that which is pretended is alien: while that which is genuine is distinguished by the voice. That <the one> might be worthy of the blessing which is proper, <the other> merited to be disinherited from what had been another's.

6. Resp. I.  
F the Lord * my God shall be with me

in this way by which I walk, and shall keep me, and shall give me bread to eat and raiment to put on,

and will bring me back with safety. †The Lord shall be my re-fuge, and this stone shall be for a sign.

V. And Ja-cob a-ris-ing in the morning, took the stone
he had laid under his head, and set it up for a title: and

pouring oil upon the top of it, said.

†The Lord. V. Gloria Patri. XX. †The Lord.

In the iii. Nocturn.

Ant. The commandment. [37].
Ps. The heavens shew forth. (xviij.) [38].
V. He will overshadow thee. 868.

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

Lesson viij.

At that time.

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

Homily of Blessed Jerome, Priest.
(Super Math. xv.)

Eaving behind the scribes and pharises, the false accusers, he west over into the coasts of Tyre and Sidon: that he might minister to the Tyrians and Sidonians. Now a woman of Canaan was coming out of those particular borders: crying out that she might obtain health for her daughter. Observe that in the fifteenth chapter the daughter of Canaan is healed. Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil. Thence to be sure she hath known to call upon the son of David: because she had now come out from her coasts, and abandoned the errors of the Tyrians and Sidonians, chang-ing her place and her faith.
The ij. Sunday in Quadragesima.

\textit{Erit mi\textit{c}hi Dominus.} AS:163; 1519:157\textit{v}; 1531:98\textit{r}.\textsuperscript{26}

7. Resp.  

I. HE Lord * shall be my God, and this stone

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

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

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

\textit{V.} If the Lord my God shall be with me in this way by

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

Lesson viij.

My daughter is grievously trou- bled by a devil. I think the souls of the daughters of the Church to be of the believers, which <were> grievously troubled by a devil: know- ing not the Creator and adoring stones. Who answered here not a word. Not from pharisaical pride nor from arrogance as of scribes: but lest he should seem to be in contradiction to the sentence by which he had commanded, Go ye not into the way
of the Gentiles, and into the city of the Samaritans enter ye not. For he was unwilling to give opportunity to false accusers: and he reserved the complete salvation of the Gentiles to the time of the passion and the resurrection.

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

8. Resp.

VII.  
HE Angel * said to Ja-cob, Let me go, it is day-break. He answer-ed him, I will not let thee go:

except thou bless me. †And he blessed him

in the same place.  V. With bless-ing will I bless thee: and mul-ti- ply thee. †And he blessed.

Ninth Lesson.

S Till at that time, the disciples, knowing not the mysteries of the Lord, either moved with pity besought on behalf of the woman of Canaan (whom another Evangelist called Syrophenician) or desired to be rid of her importunity: because not mild but harsh medicine is often called for. And he answering, said: I was not sent but to the sheep that are lost of the house of Israel. It is not that he was not sent also to the
Gentiles: but he was sent first to Israel, so that them not receiving the Gospel, he might justly pass on to the Gentiles. But thou, O Lord.

9. Resp.

am not worthy * of the least of all thy mer-
cies, O Lord of A- bra- ham: with my staff I passed o-ver this Jordan: and now I re-turn with two com-
nies. †De-liv- er me, O Lord, from the hand of E- sau. ‡For greatly doth my heart trem- ble, fear-
ing him. ¥ Thou didst say that thou wouldst do well to me: and mul-tiply my seed like the sand of
The i. Sunday in Quadragesima.

the sea. †De-liv-er. †V. Glo-ry be. ‡For greatly.

Ferial Responsories.

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

Resp. VIII.

7334.

A-cob pray-ed, * and said, O Lord, who saidst to me, Re-turn to the land of thy birth. †De-liv-er me from the hand of my bro-ther. ‡For greatly do I fear him. †V. O God, in whose sight my fathers walk-ed: O Lord which feedest me from my youth up. †De-liv-er me.

V. Gloria Patri. XX. ‡For greatly.
Vidi Dominum facie. AS:165; 1519:159r; 1531:98v. 29

Resp. VI. have seen the Lord * face to face. †And

my soul has been saved. V. And he said, Thou

shall not be called Jacob: but Israel shall be thy

name. †And my soul.

V. Gloria Patri. XX. †And my soul.

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

[Before Lauds.]

V. He hath delivered me. 864.
At Lauds.

1. Ant.
   Domine labia mea aperies. AS:165; 1519:159r; 1531:98v.
   Lord, * thou wilt open my lips: and my mouth shall de-clare thy praise. Ps. Have mercy on me. (l.) [193].

2. Ant.
   Dextera Domini fecit virtutem. AS:166; 1519:159r; 1531:98v.
   HE right hand * of the Lord hath wrought strength: the right hand of the Lord hath ex-alted me.
   Ps. Give praise. (cxvij.) [110].

3. Ant.
   Factus est adjutor meus. AS:166; 1519:159r; 1531:98v.
   HOu hast be-come my helper, O my God.
   Ps. O God, my God. (lxij.) [54].
Trium puerorum cantemus. AS:166; 1519:159r; 1531:98v.

4. Ant.
VIII.i.

ET us sing the hymn * of the Three Children,
which they sang in the fie-ry furnace, bles-sing the Lord.

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

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

5. Ant.
VII.i.

E hath established * them for ev-er, and for ag-es of
ag-es: he hath made a decree, and it shall not pass away.

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

Chapter. We exhort you. 920.

Hymn. O kind Creator. 875.

Versicle. His truth [shall compass thee]. 31 876.
Egressus Jesus secessit. AS:166; 1519:159v; 1531:98v.

Ant.

2620.

2620.

E-sus went thence, * and re-tir-ed into the coasts

of Tyre and Si-don: and behold a woman of Ca-

naan

came out of those coasts, and cri-ed out, say-ing,

Have mer-cy upon me, O Lord, thou Son of Da-vid.

Ps. Blessed be the Lord. XX.

Prayer. O God, who seest us. 921.

At j.

Accedentes discipuli Jesu. AS:166; 1519:159v; 1531:98v.32

Ant.

Li.

HE disciples of Je-sus, * came and be-sought

him, say-ing, Send her away, for she cri-eth after us.
P3. O God my God. (xxj.) [106].

At iij.

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

Ant. VII.i.

was not sent * but unto the sheep which were lost

of the house of Isra-el, saith the Lord. P3. Set before me. (cxvii. 33.) [148].

Chapter. We exhort you. 920.

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

At Sext.

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

Ant. IV.v.

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

as thou hast asked. P3. My soul hath fainted. (cxvii. 81.) [159].

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

His is the will of God, your sanctification; that you should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour.
The iij. Sunday in Quadragesima.

At ix.

Vade mulier semel tibi dixi. AS:167; 1519:160r; 1531:98v. 33

Ant. IV.v.

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

thou shalt see wonderful things. Ps. Thy testimonies. (cxviii. 129.) [169].

Chapter. (t. Thes. iv. [6.])

His is the will of God, that no man overreach, nor circumvent his brother in business: because the Lord is the avenger of all these things, as we have told you before, and have testified. [R?] Thanks be to God.

At Vespers.

Ant. Sit thou at my right hand. [306.]

Ps. The Lord said. (cix. ) [306.]

Chapter. We exhort you. 920.

R'. Be thou for us. 881.

Hymn. The fast, as taught. as above. 851.

V. God hath given his angels. 34 853.

Dixit Dominus mulieri. AS:167; 1519:160v; 1531:99r. 35

Ant. VIII.i.

HE Lord said * to the woman of Ca-naan: It is not
good to take the bread of children, and to cast it to dogs.

Yea, Lord, for the whelps also eat of the crumbs that fall from the table of their master. Jesus said to her, O woman, great is thy faith: be it unto thee as thou wilt.

Ps. My soul doth magnify. XX.

Prayer. O God, who seest us. 921.
Monday.

At Matins.

Monday and daily through the whole week: let the VV. and RR. at Matins be said according to the order of the Nocturns of the History of the Sunday, in such a way that the ferial RR. are not omitted.

Lesson 1. (Gen. xxvii. [20.])

Saac said to his son, How couldst thou find it so quickly, my son? He answered, It was the will of God that what I sought came quickly my way. And Isaac said: Come hither, that I may feel thee, my son, and may prove whether thou be my son Esau, or not. He came near to his father, and when he had felt him, Isaac said, The voice indeed is the voice of Jacob; but the hands are the hands of Esau. And he knew him not, because his hairy hands made him like to the elder.

Second Lesson. [Gen. xxvii. 23.]

Then blessing him, he said: Art thou my son Esau? He answered: I am. Then he said, Bring me the meats of thy hunting, my son, that my soul may bless thee. And when they were brought, and he had eaten, he offered him wine also, which after he had drunk, He said to him: Come near me, and give me a kiss, my son. He came near, and kissed him. And immediately as he smelled the fragrant smell of his garments, blessing him, he said: Behold the smell of my son is as the smell of a plentiful field, which the Lord hath blessed. God give thee the dew of heaven, and of the fatness of the earth, abundance of corn and wine. And let peoples serve thee, and tribes worship thee: be thou lord of thy brethren, and let thy mother's children bow down before thee. Cursed be he that curseth thee: and let him that blesseth thee be filled with blessings. But thou, O Lord.

Third Lesson. [Gen. xxvii. 30.]

Saac had scarce ended his words, when being now gone out a-broad, Esau came, and brought in to his father meats made of what he had
taken in hunting, saying: Arise, my father, and eat of thy son’s venison, that thy soul may bless me. And Isaac said to him, Why! who art thou? He answered, I am thy firstborn son Esau. Isaac was struck with fear, and astonished exceedingly, and wondering beyond what can be believed, said Who is he then that even now brought me venison that he had taken, and I ate of all before thou camest? and I have blessed him, and he shall be blessed. But thou.

[At Lauds.]

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

Ant.

VIII.i.

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

Ps. Blessed be the Lord. XX.

Prayer.

Rant, we beseech thee, Almighty God: that thy family, who afflict the flesh by fasting from food, may in following justice abstain from sin. Through [Jesus Christ].

At Vespers.

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

Ant.

I.v.

E that sent me * is with me, and he hath not left me a-lone: for I do always the things that please him.
Ps. My soul doth magnify. XX.

Prayer.

Be attentive 38 to our supplications, O almighty God: and graciously grant us the effect of thy wonted mercy, to whom thou givest confidence in thy loving kindness. Through [Jesus Christ]. 39

Tuesday.

[At Matins.]

First Lesson. (Gen. xxvii. [34.])

Sau having heard his father's words, roared out with a great cry: and being in a great consternation, said: Bless me also, my father. And he said: Thy brother came deceitfully and got thy blessing. But he said again: Rightly is his name called Jacob; for he hath supplanted me to this second time: my first birthright he took away before, and now this second time he hath stolen away my blessing.

Second Lesson. [Gen. xxvii. 36.]

And again he said to his father, Hast thou not reserved me also a blessing? Isaac answered: I have appointed him thy lord, and have made all his brethren his servants: I have established him with corn and wine, and after this, what shall I do more for thee, my son? And Esau said to him, Hast thou only one blessing, father? I beseech thee bless me also. But thou.

Lesson iij. [Gen. xxvii. 38.]

And when he wept with a loud cry, Isaac being moved, said to him: In the fat of the earth, and in the dew of heaven from above, shall thy blessing be. Thou shalt live by thy sword and shalt serve thy brother: and the time shall come, when thou shalt shake off and loose his yoke from thy neck. Esau therefore always hated Jacob for the blessing where-
with his father had blessed him: and said in his heart: The days will come of the mourning of my father, and I will kill my brother Jacob. These things were told to Rebecca: and she sent and called Jacob her son, and said to him, Behold Esau thy brother threateneth to kill thee. Now therefore, my son, hear my voice: arise and flee to Laban my brother to Haran: and thou shalt dwell with him a few days, till wrath of thy brother be assuaged, and his indignation cease, and he forget the things thou hast done to him: afterwards I will send, and bring thee from thence hither. Why shall I be deprived of both my sons in one day? And Rebecca said to Isaac: I am weary of my life because of the daughters of Heth: if Jacob take a wife of the stock of this land, I choose not to live. But thou.

[At Lauds.]


Ant.
I.vii.

OR one * is your Master, who is in heaven,

saith the Lord. Ps. Blessed be the Lord. XX.

Prayer.

Mercifully perfect within us, we beseech thee, O Lord, the aid of this holy observance: that what by thine instruction we have learned we should do, by thine assistance we may fulfil. Through [Jesus Christ].

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ij. week in Quadragesima.

ğı. week in Quadragesima.

\textbf{At Vespers.}

\textit{Qui major est vestrum.} AS:168; 1519:160v; 1531:99v.

\textbf{Ant. VIII.i.} (\textit{Ps.} 4477. Ant.)

\begin{center}
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E that is greatest among you shall be your servant: for whoever shall exalt himself shall be humbled, saith the Lord. \textit{Ps.} My soul doth magnify. \textit{XX.}

\textbf{Prayer.}

E appeased, O Lord, by our supplications, and heal the infirmities of our souls: that having received forgiveness, we may ever rejoice in thy blessing. Through [Jesus Christ]. \textit{41}

\textbf{Wednesday.}

\textbf{At Matins.}

\textit{First Lesson.} (\textit{Gen. xxvii.} [1.])

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

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Second Lesson. [Gen. xxvii. 5.]

And when Isaac has sent him away: he took his journey and went to Mesopotamia of Syria to Laban the son of Bathuel the Syrian, brother to Rebecca his mother. And Esau seeing that his father had blessed Jacob, and had sent him into Mesopotamia of Syria, to marry a wife thence; and that after the blessing he had charged him, saying: Thou shalt not take a wife of the daughters of Chanaan: and that Jacob obeying his parents was gone into Syria: experiencing also that his father was not well pleased with the daughters of Chanaan: he went to Ismael, and took to wife, besides them he had before, Mahealeth the daughter of Ismael, Abraham's son, the sister of Nabajoth.

Third Lesson. [Gen. xxvii. 10.]

But Jacob being departed from Bersabee, went on to Haran. And when he was come to a certain place, and would rest in it after sunset, he took of the stones that lay there, and putting under his head, slept in the same place. And he saw in his sleep a ladder standing upon the earth, and the top thereof touching heaven: the angels also of God ascending and descending by it; and the Lord leaning upon the ladder, saying to him: I am the Lord God of Abraham thy father, and the God of Isaac: the land, wherein thou sleepest, I will give to thee and to thy seed. And thy seed shall be as the dust of the earth: thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and thy seed all the tribes of the earth shall be blessed. And I will be thy keeper whithersoever thou goest, and will bring thee back into this land: neither will I leave thee, till I shall have accomplished all that I have said. But thou.
ij. week in Quadragesima.

[At Lauds.]

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

Ant. VII.i.

Ehold, we go up * to Je-ru-sa-lem, and the Son of Man shall be betray-ed to be cru-ci-fi-ed.

Ps. Blessed be the Lord. XX.

Prayer.

Avourably regard thy people, we beseech thee, O Lord : and grant that they whom thou com-mandest to abstain from carnal food, may also cease from noxious vices. Through [Jesus Christ].

[At Vespers.]

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

Ant. VII.i.

UT to sit with me * is not mine to give you : but for whom it is pre-par-ed of my Father. Ps. My soul doth magnify. XX.

Prayer.

God, the restorer and lover of innocence, direct towards thy-self the hearts of thy servants : that being inflamed with the ardour of thy
ij. week in Quadragesima.

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

Thursday.

[At Matins.]

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

ND when Jacob awaked out of sleep, he said, Indeed the Lord is in this place, and I knew it not. And trembling he said, How terrible is this place! this is no other but the house of God, and the gate of heaven. And Jacob, arising in the morning, took the stone, which he had laid under his head, and set it up for a title, pouring oil upon the top of it. And he called the name of the city Bethel, which before was called Luza. And he made a vow, saying: If God shall be with me, and shall keep me in the way by which I walk, and shall give me bread to eat, and raiment to put on, and I shall return prosperously to my father's house: the Lord shall be my God: and this stone, which I have set up for a title, shall be called the house of God: and of all things that thou shalt give to me, I will offer tithes to thee. But thou.

Lesson iij. (Gen. xxix. [1.])

Then Jacob went on in his journey, and came into the east country. And he saw a well in the field, and three flocks of sheep lying by it: for the beasts were watered out of it, and the mouth thereof was closed with a great stone. And the custom was, when all the sheep were gathered together, to roll away the stone, and after the sheep were wa-tered, to put it on the mouth of the well again. And he said to the shepherds: Brethren, whence are you? They answered: Of Haran. And he asked them, saying: Know you Laban the son of Nachor? They said: We know him. He said: Is he in health? He is in health, say they: and behold Rachel his daughter cometh with his flock. But thou.
Lesson iii. [Gen. xxix. 7.]

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

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

[At Lauds.]

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

Ant. VIII.i.

Re-ceive not * testi-mony from man: but I say these things, that you may be sav-ed. Ps. Blessed be the Lord.

Prayer.

Rant us, we beseech thee, O Lord: the help of thy grace: that duly applying ourselves to fastings and prayers, we may be delivered from enemies of mind and body. Through [Jesus Christ].

At Vespers.

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

Ant. VIII.i.

HE works * which I do, give testimony of me:
that the Father hath sent me.  

Ps. My soul doth magnify. XX.

Prayer.

Be present, O Lord, to thy servants, and bestow upon them supplicating perpetual kindness: that they glorying in thee, Maker and Governor, may both being gathered be restored, and being restored be preserved. Through Jesus Christ.

Friday.

[At Matins.]

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

And lifting up his voice, Jacob wept. And he told her that he was her father's brother, and the son of Rebecca: but she went in haste and told her father. Who, when he heard that Jacob his sister's son was come, ran forth to meet him, and embracing him, and heartily kissing him, brought him into his house. And when he had heard the causes of his journey, he answered: Thou art my bone and my flesh. But thou, O Lord, have mercy.

Second Lesson. [Gen. xxix. 14.]

And after the days of one month were expired, he said to him: Because thou art my brother, shalt thou serve me without wages? Tell me what wages thou wilt have. Now he had two daughters, the name of the elder was Lia: and the younger was called Rachel. But Lia was bear eyed: Rachel was well favoured, of a beautiful countenance. And Jacob being in love with her, said: I will serve thee seven years for Rachel thy younger daughter. Laban answered: It is better that I give her to thee than to another man; stay with me.
O Jacob served seven years for Rachel: and they seemed but a few days, because of the greatness of his love. And he said to Laban, Give me my wife, for now the time is fulfilled, that I may go in unto her. And he, having invited a great number of his friends to the feast, made the marriage. And at night he brought in Lia his daughter to him, giving his daughter a handmaid, named Zalpha. Now when had gone in to her according to custom, when morning was come he saw it was Lia. And he said to his father in law: What is it that thou didst mean to do? did I not serve thee for Rachel? why hast thou deceived me? Laban answered: It is not the custom in this place, to give the younger in marriage first. Make up the week of days of this match: an I will give thee her also, for the service that thou shalt render me other seven years. He yielded to his pleasure: and after the week was past, he married Rachel: to whom her father gave Bala for her servant. And having at length obtained the marriage he wished for, her preferred the love of the latter before the former, and served with him other seven years.

[At Lauds.]

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

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

will let out his vine-yard unto other husbandmen, that shall render him the fruit in due season. Ps. Blessed be the Lord.  

XX.
ij. week in Quadragesima.

Prayer.

Rant, we beseech thee, almighty God, that the holy fast cleansing us, thou mayest bring us with pure minds to the holy feast which is to come. Through Jesus Christ.

At Vespers.

Querentes eum tenere. AS:168; 1519:161v; 1531:100v.48

Ant.

III.iv.

EEking to lay hands * on him, they feared the mul-ti-tudes: be-cause they held him as a prophet.

Ps. My soul doth magnify. XX.

Prayer.

Rant to thy people, we beseech thee, O Lord, health of mind and body: that by cleaving to good works, they may ever deserve to be defended by the protection of thy strength. Through Jesus Christ.

Saturday.

[At Matins.]

First Lesson. (Gen. xxix. 31.)

And the Lord seeing that he despised Lia, opened her womb, but her sister remained barren. And she conceived and bore a son, and called his name Ruben, saying: The Lord saw my affliction: now my husband will love me. And again she conceived and bore a son, and said: Because the Lord heard that I was despised, he hath given this also to

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me: and she called his name Simeon. And she conceived the third time, and bore another son: and said: Now also my husband will be joined to me, because I have borne him three sons: and therefore she called his name Levi. The fourth time she conceived and bore a son, and said: now will I praise the Lord: and for this she called him Juda. And she left bearing.

Lesson iij. (Gen. xxx. 1.)

AND Rachel seeing herself without children, envied her sister, and said to her husband: Give me children, otherwise I shall die. And Jacob being angry with her, answered: Am I as God, who hath deprived thee of the fruit of thy womb? But she said: I have here my servant Bala: go in unto her, that she may bear upon my knees, and I may have children by her. And she gave him Bala in marriage: who, when her husband had gone in unto her, conceived and bore a son. And Rachel said: The Lord hath judged for me, and hath heard my voice, giving me a son: and therefore she called his name Dan. And again Bala conceived and bore another, for whom Rachel said: God hath compared me with my sister, and I have prevailed: and she called him Nephtali. But thou.

Third Lesson. (Gen. xxx. 9.)

IA, perceiving that she had left bearing, gave Zelpha her handmaid to her husband. And when she had conceived and brought forth a son, she said: Happily. And therefore called his name Gad. Zelpha also bore another. And Lia said: This is for my happiness: for women will call me blessed. Therefore she called him Aser. And Ruben, going out in the time of the wheat harvest into the field, found mandrakes: which he brought to his mother Lia. and Rachel said: Give me part of thy son’s mandrakes. She answered: Dost thou think it a small matter, that thou hast taken my husband from me, unless thou take also my son’s mandrakes? Rachel said: He shall sleep with thee this night, for thy son’s mandrakes. And when Jacob returned at even from the field, Lia went out to meet him, and said, Thou shalt come in unto me, because I have hired thee for my son’s mandrakes. And he slept with her that
night. And God heard her prayers.

*Let* this be the iij. R*.

3. Resp. VIII.

*Pater peccavi.* AS:169; 1519:161v; 1531:100v. 49

A- ther, *I have sinned a-gainst hea- ven and be-fore thee: I am not worthy to be cal-led thy son. †Make me as one of thy hir- ed ser- vants. ¶ How ma- ny hir-ed servants in my fa- ther's house a-bound with bread: and I pe- rish with hun- ger: I will a-rise, and will go to my father and say to him. †Make me.

¶ Gloria Patri. (XX.) †Make me.

*If any Feast of Nine Lessons should fall [on] this day: let the preceding R* be omitted* 50
in that year.

[At Lauds.]

_I will go to my father, _ * and say to him: Father, make me as one of thy hired servants._

Prayer.

Rant, we beseech thee, O Lord, a healing effect to our fasts: that the chastisement of the flesh which we have taken upon us may bring new life to our souls. Through Jesus Christ.
Notes.

Notes, pages 995-1038.

1 SB:dcxvii.
2 SB:dcxvii.
3 SB:dcxvii.
4 SB:dcxix.
5 SB:dcxix.
6 SB:dcxxi.
7 Et festum S. David in anno bissextili differatur in iii. feriam sequentis hebdomade, quod ibi patet sub 2. [SB:dcxxi.]
8 SB:dcxxi.
9 SB:dcxxi.
10 SB:dcxxi.
11 SB:dcxxii.
12 SB:dcxxii.
13 1519:155v.
14 1519:155v.
15 1519:155v.
16 1519:155v.
17 In 1519:155v. the first 'ut cómedam' is set DCDE EDECD DACDCBC CB.
18 In 1519:156r. 'Ecce' is set G.G.
19 In 1531:97v. the V. has 'honóre'.
20 i.e. the lesser.
21 SB:dcxxix. replaces 'quo' with 'quod'.
22 In 1519:157r. 'exíret' is set GA.A.AGAGG.
23 1531:98r. omits 'meus.' 1531:98r. has 'me cum salúte'.
24 1519:157v.
25 Hieronymi Opera, vi. 31. [SB:dcxxxi.]
26 In the V. 1531:96r. omits 'meus'.
27 The Sarum antiphoners clearly separate the diphthong 'a-u' in 'Esau'.
28 In 1519:158v. 'revértere' is set F.G.F.FE; 'valde' is set CDF.EFGFGDCBCB GAG. 1519:158v. omits the flat in the V.  AS:165. does not indicate the repeat to Quia valde.
29 1519:159r. does not indicate a flat at 'ánima'.
30 In 1519:159v. 'Dóminum' is set GA.A.G.
31 1519:159v.
32 In AS:166 'eum' is set FGFF.D.
33 1531:98v and 1519:160r. have 'dixi tibi'.
34 1519:160v.
35 In AS:167 'útique' is set F.G.GA.
36 1519:160v.

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Notes.

37 1519:160v.
38 'Adesto Dōmine', 1519:160v.
39 1519:160v.
40 1519:160v.
41 1519:161r.
42 1519:161r.
43 1519:161r.
44 The final phrase from D-R.
45 'Dōmine quēsumus', 1519:161r.
46 1519:161r.
47 In 1519:161v. 'tempóribus' is set FGBa.BjAG,AG.
48 In 1519:16av. 'sicut' is set A,G.
49 1531:100v. has 'unum de'. In 1519:161v. 'dignus' is set BCC,C.
50 1519:162r.