THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.
Part 25.
Pages 1039-1098.

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

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXIX.
[The Third Sunday in Quadragesima.]

1. A. On the third Sunday in Quadragesima all is said of the History. On Wednesday and Thursday are Feasts of ix. Lessons [David and Chad], all from the Common of one Confessor and Bishop according to the Use of Sarum.

   On Friday is sung the 1. ferial R, and the other 2. on Saturday.


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

3. A. On the 3. Sunday in xl. all is said of the History; and let the Feast of Saint Gregory be deferred until the morrow. 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.

   On Thursday is sung the 1. ferial R, and the other two on Friday. Saturday is of Saint Edward.

4. A. The 3. Sunday in xl. is of the service of the Sunday. At 1. Vespers let there be a Memorial of Saint Edward. 2. Vespers will be of Saint Cuthbert: with a Memorial of the Sunday.

   On Thursday is sung the 1. ferial R, and the other two on Friday.

   Saturday is of the Annunciation, 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.

5. A. On the 3. Sunday in xl. all is said of the History. At 1. Vespers which will be of the Feast [the Annunciation] let there be a solemn Memorial of the Sunday. [101r.]

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


   On Tuesday and Wednesday 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 two on Saturday.


   On Wednesday is sung the 1. ferial R, and the other two on Friday. And Saturday is of Saint Gregory. 2. Vespers will be of the Feast with a solemn Memorial of the Sunday.

3. B. On the 3. Sunday in xl. all is said of the History. At 1. Vespers which will be of the of the Feast [S. Gregory] let be made a solemn Memorial of the Sunday.

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

4. B. The 3. Sunday in xl. is of the service of the Sunday and let the Feast of Saint
The iii. Sunday of Quadragesima.

Cuthbert be deferred until Tuesday.

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


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

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

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

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

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

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


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

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

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

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

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

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

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

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

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

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


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


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


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

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

Matthias : with a solemn Memorial of the Sunday.

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

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

In leap-year is said on Tuesday of Saint Matthias, and then on Friday is sung the 1. ferial Responsory, and the other two on Saturday.\textsuperscript{11} [And let the Feast of S. David be deferred until Tuesday in the following week.]\textsuperscript{12} And thenceforth until the beginning of the History \textit{In principio}. 1. \textit{D}. must be observed for the Sunday Letter, and let it be begun on the 4.\textsuperscript{13} Sunday in xl.

2. \textit{E}. The 3. Sunday in xl. is of the service of the Sunday, and let the Feast of S. Chad be deferred until the morrow, with all of the Common.

On Thursday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.


On Thursday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.


On Wednesday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.


On Thursday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.

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

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

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

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

2. \textit{F}. The 3. Sunday in xl. is of the service of the Sunday.

On Wednesday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.

3. \textit{F}. The 3. Sunday in xl. is of the service of the Sunday. [At first Vespers let there be a Memory of S. Chad. \textit{Portif.} 1525-6.]\textsuperscript{16}

On Thursday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.


On Friday is sung the 1. ferial R\textsuperscript{?}. and the other two on Saturday.

1041
The ii. Sunday of Quadragesima.

5. The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.

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


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

On Thursday and Friday are Feasts of ix. Lessons [David and Chad]. All from the Common of One Confessor and Bishop.

2. On the 3. Sunday in xl. is of the service of the Sunday.

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

3. The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Feast [S. Gregory]. Chap. Bebold a great priest. XX. with a solemn Memorial of the Sunday.

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

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

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

Monday is of Saint Edward. At 1. Vespers let there be a solemn Memorial of the Sunday. Chap. Blessed is the man that shall continue in wisdom. XX.

5. The 3. Sunday in xl. is of the service of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.

On Thursday is sung the 1. ferial R. and the other two on Saturday.
The iij. Sunday in xl.

At J. Vespers.

Ant. Blessed be. [393].

Ps. The same. (cxliij) [393].

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

Be ye therefore followers of God, as most dear children; and walk in love, as Christ also hath loved us, and hath delivered himself for us, an oblation and a sacrifice to God for an odour of sweetness.

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

Resp. II. Herefore ιο- seph was brought into Egyp, and the Lord was with him. †By whom he was a prosperous man in all things. V. For God had mer-cy on him: and made all that he did to prosp-

†By whom. V. Glo-ry be to the Father, and to
the Son: and to the Holy Ghost. †By whom.

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

Ehold, the accepted time appear; The medicine for our sins is here, By which in heart and work and word,

We have offended thee our God. 2. How kind, and merciful,

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

that lost and unfor-given, We should from him in guilt be
driven. 3. Be-fore him now with flowing tear, With fast and

pe-ni-tential prayer We fall, and works of mercy meet De-
voutly offer at his feet. 4. So may he purge us from all ill,

So with a-dorning virtues fill, And with the angel host u-nite,

For ev-er in the realms of light. 5. All blessing, Father,

unto thee, Like blessing, only Son, to thee, And to the


V. God shall give his Angels [charge over thee].

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

Ant. VII.vii. HE father * gave to his pe-ni-tent son the first

robe to-gether with a ring: he likewise pre-sen-ting shoes
to him, celebrated with a great feast: we have thefirst robe in baptism, and as a ring the seal of faith.

Ps. My soul doth magnify. XX.

Prayer.

We beseech thee, Almighty God, regard the desires of the humble: and stretch forth the right hand of thy majesty to be our defense. Through Jesus Christ thy Son.

At Compline.

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

Ps. When I called. (iv.) [468].

Chapter. Thou, O Lord. [471].
The iiij. Sunday of Quadragesima.

R: In peace. [483].
Hymn. O Christ, who art. [483].
V. Keep us, O Lord. [483].

Media vita in morte sumus. AS:170; 1519:163r; 1531:101r. 22

Ant. IV.iii.

N the midst of life we are in death: of whom may we seek for succour, but of thee, O Lord, who for our offenses art justly displeased. †O holy God.

‡O Holy and mighty. ††O Holy and merciful Saviour: deliver us not unto bitter death.

Ps. Now thou dost. [474]. V. Cast us not off in the time of old age: when our strength shall fail, do not thou
The iiij. Sunday of Quadragesima.

forsake us, O Lord. †O Holy God. V. Shut not

thy ears to our petitions. †O Holy and mighty. V. Thou that knowest the secrets of the heart: spare us from our sins. ††O Holy and merciful.

until the end of the Antiphon.

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

[When indeed the V. of the preceding Antiphon In the midst of life. or the following Antiphon O King, all glorious. is sung, always the Antiphon will be begun again after the Psalm V. has been sought from the Cantor, evidently on Simple Feasts let Two Rulers of the Choir together inquire. But on Principal Feasts the two principal Rulers.]²³
The iiij. Sunday of Quadragesima.

\section*{At Matins.}

\begin{music}
\begin{musicnote}
N thy hand, * O Lord †Are
\end{musicnote}
\end{music}

all the ends of the earth. \textit{Ps. Come let us praise. 28*.

[And let be concluded thus the first, third, and fifth Verses.]

noise to him with psalms.

\textit{The second, fourth, and sixth Verses will end thus.}^{24}

the heights of the mountains.

\section*{Hymn.}
\textit{II.}
\textit{Clarum decus jejuniti.} HS:38v; 1519:164r; 1531:101v.\textsuperscript{25}

Hat honour hath the fast of Lent, * Which heaven itself to earth conveyed: And Christ, who framed the

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

1049
The iij. Sunday of Quadragesima.

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

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

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

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

Renowned in ho-ly lore appears.

3. O help us, God of love,

we pray, Their paths of absti-nence to choose; With forti-
tude our souls ar-ray, And joy through every heart diffuse.

4. Grant this, O Fa-ther, through the Son; Grant this for thy

fair Spi-rit's sake, Who, Threefold Ma-jes-ty, yet One, Of
The iiij. Sunday of Quadragesima.

endless glo-ry dost partake. A-men.

In the first Nocturn.

Ant. Serve ye. [17].
Ps. Blessed is the man. (j.) [17].
V. He shall say. 864.

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

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

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

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

Videntes Joseph a longe. AS:171; 1519:164r; 1531:101v. 27

1. Resp. VIII.

EEing Jo-seph * from a-far, the brethren said one to an-oth-er. †Behold, the dreamer com- eth,
come now, and let us kill him: and let us see if his dreams a-vail him. ¶ And when his brethren saw that Jo-seph was lov-ed by his father more than all his brethren, they ha- ted him, and could not speak peaceably to him: therefore they said. †Behold.

NOW it fell out also that he told his brethren a dream, that he had dreamed: which occasioned them to hate him the more. And he said to them: Hear my dream which I dreamed. I thought we were bind- ing sheaves in the field: and my sheaf arose as it were, and stood, and your sheaves standing about, bowed down before my sheaf. His brethren an- swered: Shalt thou be our king? or shalt we be subject to thy dominion? Therefore this matter of his dreams and words ministered nourishment to their envy and hatred.
The iiij. Sunday of Quadragesima.

Dixit Judas fratribus. AS:171; 1519:164v; 1531:101v. 28

2. Resp. VII.

U-da said unto his brethren, Behold,

Isma-elites pass by: come, let him be sold,

and that our hands be not defiled. †For he is

our flesh and our brother. V. And when Ru-ben,

re-turning to the pit found him not, rending his garments,

and re-turning to his brethren, he said: The boy doth

not appear: and whither shall I go? †For.

Third Lesson. [Gen. xxxvij. 9.]

E dreamed also another dream, which he told his brethren,
saying: I saw in a dream, as it were the sun, and the moon, and eleven

1053
The iij. Sunday of Quadragesima.

stars worshiping me. And when he had told this to his father and brethren, his father rebuked him, and said: What meaneth this dream that thou hast dreamed? shall I and thy mother, and thy brethren worship thee upon the earth? His brethren therefore envied him: but his father considered the thing within himself. And when his brethren abode in Sichem feeding their father’s flocks, Israel said to him: Thy brethren feed the sheep in Sichem: come, I will send thee to them. And when he answered: I am ready: he said to him: Go, and see if all things be well with thy brethren, and the cattle: and bring me word again what is doing. So being sent from the vale of Hebron, he came to Sichem: and a man found him there wandering in the field, and asked what he sought. But he answered: I seek my brethren, tell me where they feed the flocks. And the man said to him: They are departed from this place: for I heard them say: Let us go to Dothain. But thou.


3. Resp. VI.

Hen Ja-cob * saw Jo-seph's garment, he tore his own gar-ment with weeping, and said. † An e-
vil wild beast hath de-vour-ed my son Jo-seph.

V. And all his children be-ing gather-ed to-geth-er to
comfort their father in his sorrow: he would not hear them, but said. †An evil. †An evil. Glory be to the Father, and to the Son: and to the Holy Ghost. †An evil.

Another Verse during the week.

†An evil. See whether it be thy son’s coat or not: and when his father saw it, he said. †An evil. †An evil. Glory be.

†An evil.

In the ii. Nocturn.

Ant. My goods. [31].
Ps. Preserve me. (xv.) [31].
†V. He hath delivered me. 869.

Middle Lessons from a Sermon of Blessed John, Bishop.30

Lesson iii.31

By Jacob the most holy father holy Joseph was sent to the brethren, that he might bring greetings of the father to them, and
of them to the father, that he might become a mediator between those separated and a messenger of greeting of each: that what by themselves being absent <they> were not able to know, Joseph carrying back they should learn of, and the division of this relation be united, which was separated by diversity of places. Whom, when <they> discerned coming from afar: behold (they say) behold that dreamer. Come therefore and let us kill him: and let us see what his dreams foretell for him. O impious unjust madness. By no means, by no means I say, was Joseph safe because he is good: by no means was <he> better protected than the bad, and as of envy they would destroy someone, or else they would hit upon the loss of some culprit. Thus the life of the good is overthrown by the bad, the timid by hateful jealousy, the modest by the arrogant, the honest by the wicked: the hostile swelling with ambition harass the meek. Saintly Joseph endureth hate with innocent life: and the holy life exciteth envy within the brethren. The bad are not able to see <the> good. At length coming to him they tear, they rage, they hasten to kill <him>. They are unwilling for the better to live: not even the inferiors themselves were able to bear reproaches. Why art thou jealous of innocence, hostile to brotherhood? Why enviest thou the good? Why art thou not able to suffer the simple? Why is the modest <one> attacked? Why dost thou love not the honest? Why art thou found guilty of innocent blood? At least let him live apart for a certain time: lest innocent blood may prove to be impugned in thee as before in Cain. Keep thee, keep alive, hostile brotherhood: whom thou at sometime should perceive to be kindly disposed. Keep unharmed: whom in time of need thou should find provideth. For perhaps the time shall come: when thou shouldst repent what was done to that servant, when thou shouldst be pleased to have not accomplished parricide. A lesser crime is to lead a holy one into slavery: nothing is more serious than to slay an innocent soul. In the servant thou shalt find what is provided: in parricide thou shalt not discover what absolveth. Thou providest for many, if thou shalt sell him away: thou shalt have hurt thyself, if an innocent soul should be slain.
Joseph dum intraret. AS:173; 1519:165r; 1531:102r.

4. Resp.
V.

O-seph, when he en-ter-ed * into the land of Egypt, heard a tongue which he un-der-stood not.

†His hands served with la-bour, and his tongue spoke wisdom a-mong prin-ces. V. He remov-ed his back from the bur-dens. †His hands.

Fifth Lesson.

Hus holy Joseph is taken away into Egypt: receiving mastery of all the provinces. He is sold into slavery, he is brought up in servitude: the brotherly cruelty is worked upon the innocent. He receiveth the mark of slavery: which the Lord prepared for <his> glory. He is humbled for a time: in the time to come he shall be master. He ministered as a slave: that he might become a servant. He fulfilleth the domestic office, nor doth he neglect compliance in anything: that with humility he might receive whatever that natural glory of mind supplied. Indeed he is so far raised in the house, so far preferred by all the servants, so well respected by all the slaves: that as much the Lord him, so much he himself ruled the family. <He> is become ruler and overseer of the
house, he alone is become ruler over all: he is become the most suitable to supervise the household. But this prosperous heavenly gift being granted: the attack by the hostile is not abandoned. The shameless matron desireth the chaste youth, as the devil which had incited the brethren for the death of him: also incited a woman against him. But as much as by God this judgement failed: so also God separated him from his murderous brethren. Then alone without companion: and the unchaste woman conversed with the chaste boy. At last (she saith) seeking the opportune time, I find thee alone: discern thou that the silence shall be filled up most suitably with lust of pleasure. None ariseth among us a judge or witness, nor doth the husband discover, nor doth the household recollect: nor doth anyone intervene from outside. Between us alone is the cause: no one can appear who is able to relate what we do. Do, I beseech, what I ask, fulfil desirous soul as I demand: let greatly desired requests, I entreat, not be disdained. Let me burden thee with gifts, let me commend thee to husband: let me make a present to thee of freedom. Nor shall anyone dearer to myself than thee be able to be found: if what I desire for myself shall happen to be granted. In vain (saith Joseph), in vain thou strivest, harmful temptation: in vain thou sekest after me innocent, in vain thou hurlest lascivious words at me most chaste. For I flee what thou speakest: I wish not what thou sekest, I dread what thou desirest. I fear only God in heaven: whose teaching I keep: I love integrity, I preserve chastity. If indeed I have received all power of your house, if my lord hath denied nothing to myself except thee: how should I do that which thou sayest, that I should offend the ruler God, and so generous a protector? For if thou shalt turn against me with the charge of deceit, and would prosecute what I am unwilling myself to have wanted: it shall be absolved by God, whom at present I desire not to offend.

1058
The iij. Sunday of Quadragesima.

*Memento mei.* AS:173; 1519:165v; 1531:102v.\(^35\)

5. Resp. VII.

<Music notation>

Emember * me when it shall be well with thee. †To put Pha-rao in mind to take me out of this prison for I was stolen away: and here without a ny fault was cast into the dungeon.

\(\text{V.} \) For yet three days, and then Pha-rao shall remember thy ser-vice, that he may re-store thee to thy former place: then re-mem-ber me. †To put.

_Lesson vi._

Therefore Joseph, after he rejecteth, despising the allure-
ments of a flattering woman, and the conversations from the mouth of a
The iij. Sunday of Quadragesima.

serpent : detained by the same, fleeth, leaving <his> garments. Who when she saw what she had taken, declared loudly, both that a crime had been devised by a vicious mind, which she herself innocent had repulsed : and accused him of what she wanted that she was not able to have. Fleeth therefore Joseph, fleeth I say naked : clothed in modesty and chastity. He fleeth leaving <his> garments : the innocence which had conquered being covered. And of whom the unchaste woman had stripped off the garments : holiness itself covered him. Consider, O detestable woman, the garments which thou holdest : consider the spoils which in proof of defence thou hast carried off falsely, consider with thyself the virtuous testimony of the victor. Fashion falsehood, frame accusations, persuade the husband : deceive not thy conscience, which thou knowest to have been overcome by the innocent. Joseph meanwhile was joyful to have finished the fight with modesty : to have carried through the conflict with chastity, to have overcome in the battle with innocence. In which battle lasciviousness is conquered : insolence is trodden down. All impurity is cut off, chastity conquereth : integrity rejoiceth, the conqeuror and the innocent are rejoicing together. But after the husband cometh : the detested wife which lust had lately inflamed in ruin of the innocent, soon cometh forth with her accusation. For the disgraceful woman bore in appearance the most dubious and two-headed looks, and <with> exertions of colour mingling redness and paleness by turns displayed divers agitations of mind with trembling words : that thou mightest see both conscience of the thwarted crime to be recounted, and accusation of the innocent to be swiftly applied with rage. Behold (saith she) the servant whom <thou> hast brought in with us, behold to whom <thou> hast entrusted the whole house and all thy governing : this one hath become the robber of my decency, this <one> is the enemy of modesty, this <one> is the despoiler of chastity. Whom with difficulty struggling I have expelled : by crying out I have avoided, by fighting I have defeated. He even thought me not to be denied him : to whom thou hast delivered all that thou possesst. Then the husband transferreth the fury of the unchaste woman in himself : then was <his> madness inflamed, then was <his> rage aroused. Barely refraineth the hand at the offense, barely ruleth he
himself, barely restraineth: he pondereth appropriate punishments to so great a crime. Falsehood prevaleth over him, truth is overwhelmed: the innocent is bound fast in custody because the culprit was unwilling. Why prowlest about the innocent, importunate temptation? Why seest thou justice? Why pursuest thou holiness? For innocent Joseph is not at fault as a culprit: he offendeth with chastity, not adultery. Having guard of modesty: is not dishonour of the enemy. He endured violence he had not made, he accepted injury: he did not inflict: he sinned because he was unwilling to sin, not because he sinned. Indeed he merited the punishment, because he was afraid to sin: and granted in prison the just should be thrown together in chains, in custody should be bound fast, injustice is wrongful, not harmless, punishment is wounding, not being wounded. Punishment if I have earned is suffered: if I merit not, that is suffered which was imposed. The penalty not the sin chastiseth the culprit, he seeth his punishment: which although allowed is not deserved. Without punishment she is tormented: whereas meanwhile what is merited is not suffered. I undergo the torment that thou imposest, what thou bestowest thou perceivest: by what thou inflictest thou thyself art tortured. Nor shall any reliefs be able to assist thee: unless thou shalt wish to call back the just from punishment. Meanwhile Joseph delivered into prison, bound by the guard: exulteth and rejoiceth. Exulteth, I say, the victor and the free man, exulteth to crush the false charge of the domestic: exulteth to have obtained the victory with chastity. He is allowed to be detained uninjured in prison: whom the lustful woman had made liable. He is allowed to be lodged here without peril: who was not permitted to be home among his own. Joseph is made safe in custody: in prison is a place of security. At home false accusation was betimes applied: in custody is found security of the innocent. For in prison no one is sought for: no one is burdened with another's crime. In there the innocent await the time, the guilty judgement: nor do others oppress any accusations, because neither the good are esteemed bad nor the bad good by the other. Joseph entered custody as a most holy visitor, a wise man rather than a culprit, a provider, not a companion, a doctor, not a patient. Indeed he is made
The iiij. Sunday of Quadragesima.

overseer of all, is made sole provider for all : is made from defendant into administrator of comfort. Rejoice, Innocence, and exult. Rejoice, I say, because everywhere thou art inviolate : everywhere secure. If thou art tempted thou advancest, if humbled, thou risest : if thou fightest thou defeatest, if slain thou crownest. In servitude thou art free : in peril protected, in custody joyful. To thee all accusations are assigned : by thee all are subjugated. Thee the powerful honour : princes receive, magnates seek out : as well those sometimes want, which assail thee. To thee the good submit : the bad envy, rivals love ardently : the unfriendly submit. Neither wert thou ever able to be conquered : even when among men a just judge were wanting. But thou.

Dixit Ruben fratribus suis. AS:173; 1519:165v; 1531:103r.36

6. Resp. VIII. 6479.

U-ben * said to his brethren, Did I not say to you, Do not sin against the boy : and you would not hear me ? †Behold, his blood is requir-ed. V. We de-serve to suffer these things, be-cause we have sinned against our brother, see-ing the

1062
anguish of his soul, when he besought us, and we would not hear. †Behold. \textit{V.} Glory be to the Father, and to the Son: and to the Holy Ghost. †Behold.

\section*{In the iiij. Nocturn.}

\textit{Ant.} The commandment. \[40].
\textit{Ps.} The heavens shew forth. (xviiij.) \[41].
\textit{V.} He will overshadow thee. 873.

\textit{[The Gospel]}\textsuperscript{37} according to Luke xj. \[14.]
\textit{[Lesson viij.]}\textsuperscript{38}

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

\textit{Sermon from the Commentary of the Venerable Bede, Priest. (On Luke Book 4. in the beginning.)}\textsuperscript{38}

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

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

7. Resp.
VIII.

E de-serve * to suf-fer these things, be-cause we
have sinned a-gainst our bro- ther, see-ing the anguish
of his soul, when he be-sought us, and we would
not hear. †Therefore is this afflic-tion come
up-on us. ‡ Ru-ben said to his brethren:

Did I not say to you, Do not sin a-gainst the boy, and
The iij. Sunday of Quadragesima.

you would not hear me? Therefore.

Eighth Lesson.

If need, when the Lord did things that caused admiration in the crowds, (which seem to have been less learned), they always either tried to deny what he had done, or, if they could not deny them, they attempted to put an evil interpretation on them, such as saying that these things were not divine works, but rather works of an unclean spirit, that is, of Beelzebub, who was a god of Accaron. Now 'Beel' in fact is 'Baal' : and 'zebub' means 'fly'. It is not, as some faulty codices would have it, with an 'l' or a 'd' at the end of the word, but it should be written with a 'b'. So, Beelzebub means 'Baal of the flies', that is 'a man of flies', or 'having flies' : on account of the filth from a bloody sacrifice. They refer to him as the prince of devils : either because of this filthy ritual or because of the meaning of his name. But thou.

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

Ake hence * presents with you, and go unto the lord of the land: and when you come into his presence, bow yourselves down to the earth before him.
†And may my God make him favourable to you,

and send back with you this brother, and him whom he keepeth in chains. 

V. Take of the best fruits in the land in your vessels; and carry down presents to the man. †And may my God.

Ninth Lesson.

And others tempting, asked of him a sign from heaven. Either they wanted fire to come down from on high in the way it did for Elijah: or they wanted thunder to roar, lightning to flash, and rain to pour down during the summer time, the way it did for Samuel: as if they would not have been able to discredit these actions too, saying that they had happened from mysterious and varied natural causes in the air. But as for thee which discredit things that thou seest with <thy> eyes, hold with thy hands, or perceive by their benefits: what wilt thou do regarding things that come from heaven? Thou wilt surely respond that even the magicians in Egypt performed many signs involving the sky. And he, seeing their thoughts: said unto them, Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall. He
responded not to what they had said, but to what they had thought, so that in this way they might be compelled to believe in the power of him, who saw into the secrets of the heart. But thou.

Loquens Joseph fratribus suis. AS:175; 1519:166v; 1531:103v. 43

9. Resp.
I.  
O-seph * spake to his brethren : and said. †Peace be with you, fear not. ‡For the Lord sent me before you for your preservation.

V. And he lifted up his voice with weeping : which the Egyptians and all the house of Pha-rao heard : and he said to his brethren.

†Peace be. V. Gloria Patri. XX. ‡For the Lord.
The iiij. Sunday of Quadragesima.

*Ferial Responsories.*

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

Resp. VII.

S this * your young brother    of whom you
told me ? God be gracious to thee, my son. †And he
made haste into the house, and wept. ‡For the
tears gush-ed out, and he could not re- frain him- self.

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

V. Gloria Patri. XX. ‡For the tears.

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

Jo-seph whom you sold into E- gypt,

is our father yet liv-ing, the old man of whom you

spoke to me? †Go, bring him to me: that

he may live. ‡It is two years since the famine

be-gan to be upon the land: and five years more

re- main. †Go, bring him.

‡ Gloria Patri. XX. †Go, bring him.
The iiij. Sunday of Quadragesima.

Nunciaverunt Jacob dicentes. AS:176; 1519:167v; 1531:103v.\(^{45}\)

Hey told * Ja-cob, say-ing, Jo-seph thy son is liv-ing, and he is rul-er in all the land of E- gyp-t: which when he heard, his spi-rit re-viv-ed, and he said. †It is enough for me. §I will go and see him be fore I die. \(\&\). And when Ja-cob heard that his son was liv-ing: a-wak-ing as it were out of a deep sleep, he said. †It is enough. \(\&\). Gloria Patri. XX. §I will go.

1070
The iij. Sunday of Quadragesima.

[Before Lauds.]

\[\text{V. He hath delivered me. 878.}\]

\[\text{At Lauds.}\]

\textit{Fac benigne in bona voluntate. AS:177; 1519:168r; 1531:103v.}\n
1. Ant. III.v.  
\[\text{Eal fa-vourably * in thy good will : that the walls of}\]
\[\text{Je-ru-sa-lem, O Lord, may be built up. Ps. Have mercy on me. (l.) [193].}\]

\textit{Dominus michi adjutor est. AS:177; 1519:168r; 1531:103v.}\n
2. Ant. VIII.i.  
\[\text{HE Lord * is my help-er : I will not fear what man}\]
\[\text{can do unto me. Ps. Give praise to the Lord. (cxvij.) [110].}\]

\textit{Deus misereatur nostri. AS:177; 1519:168r; 1531:103v.}\n
3. Ant. VIII.i.  
\[\text{AY God * have mercy on us: and bless us.}\]
\[\text{Ps. O God, my God. (lxij.) [54].}\]
The iiij. Sunday of Quadragesima.

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

4. Ant.

5424. Liv.  

HE fire forgot * the power of its own strength:  
that thy children might be de-liv-er-ed unhurt.  

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

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

5. Ant.

4977. Liii.  

ye sun * and moon, praise God: for his name  
a-lone is ex-alted. Ps. Praise ye the Lord. (cxlviiij.-cl.) [56].

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

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

8332. IV.  

E-su, who this our Lenten tide * Of absti-nence
hath sanctified; And, helpless souls from death to save
This fast, a sacred medicine, gave. 2. That holy discipline
once more Might yet to paradise restore Thy creatures,
whom enticing lust Had down to endless ruin thrust. 3. Be
with thy Church, in saving power, In this her penitential hour, When, for the sins of by-gone days, She in remorse
and sorrow prays. 4. O Lord, to all our past offence Thy
gracious pardon now dispense; Henceforward, kindest Guar-
ian, deign To keep us from those sins a-gain. 5. So cleansed

in spi-rit in thine eyes, By this our fast-ing sa-cri-fice,

May we thy Paschal joys pre-pare, With meet and reverent love
to share. 6. May this, O Father, through the Son For thy
good Spi-rit's sake, be done, Adored through all e-terni-ty,

In honour One, in person Three. Amen.

\(\exists\). His truth shall compass thee [with a shield].

\textit{Jesus cum ejecisset.} AS:178; 1519:168v; 1531:103v.

\[\text{Ant.}\]
\[\text{Li.}\]

\[\text{Hen Je-sus}^*\text{ had cast out the de-vil, the dumb man}\]
spoke: and the multitudes were in admiration.

Ps. Blessed be the Lord. XX.

Prayer. We beseech thee, Almighty God. [et c. as above.] 1046.

At j.

Si in digito Dei. AS:178; 1519:168v; 1531:103v. 53

Ant.

III.iv. 4898.

F I by the finger * of God cast out devils:

doubtless the kingdom of God is come upon you.

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

At iij.

Dum fortis armatus. AS:178; 1519:169r; 1531:103v. 54

Ant.

III.iv. 2456.

Hen a strong man * armed keepeth his court: all
things he possesseth are in peace. Ps. Set before me.  
(cxxviii. 33.) [148].

* that thou hast humbled me. †The law of thy mouth is 
good to me a-bove thou-sands of gold and sil- ver.

†The law.

V. Gloria Patri.  XX. †It is good for me.
The iiij. Sunday of Quadragesima.


V. He shall say to the Lord. 860.

II. At vij.

Ant.

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

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

that is not with me is a-against me. Ps. My soul hath longed.

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

UT fornication, and all uncleanness, or covetousness, let it not so much as be named among you, as becometh saints. [R. Thanks be to God.] 57

Servus tuus. AS:179; 1519:169v; 1531:103v. 58

Resp. VIII.

Continued by the Choir.

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

Clerk.

V. That I may learn thy testimo- nies. †Give. V. Glo-ry
be to the Father, and to the Son: and to the Holy Ghost.

I am.

℣. He hath delivered me. 864.

_portside_ At None._

_Cum immundus spiritus._ AS:179; 1519:169v; 1531:103v.

**Ant. Li.**

 Hen an unclean spirit * is gone out of a man: he walk-eth through places without water, seeking rest, and findeth none. _Ps. Thy testimonies._ (exvii. 129.) [169].

_F_ OR you know this and understand, that no fornicator, or unclean, or covetous person which is a serving of idols: hath inheritance in the kingdom of Christ and of God.
The iiij. Sunday of Quadragesima.

* I have giv-en praise to thee, O Lord. †O my God, destroy me not.

†I. Let these preceding RR be sung at the Hours [daily] in the above manner for xv. days.
At [ij.] Vespers.

Ant. Sit thou at my right hand. [343].
Ps. Dixit Dóminus. (cix.) [343].

Educ de carcere. AS:179; 1519:170r; 1531:104r. 62

Resp. II.

6622.

Ring my soul

Continued by the Choir.

* out of prison. †That I may give praise to thy

Name, O Lord.

Clerk.

6622a.

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

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

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

1080
Let the Choir repeat the \textit{R}.

Bring my soul.

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

\textit{Hymn.} Behold, the accepted time appear. 1044. \textit{V.} God hath given his angels [charge over thee].

\textit{Extollens quædam mulier.} AS:180; 1519:170r; 1531:104r.

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

Ps. My soul doth magnify. \textit{XX.}

\textit{Prayer.} We beseech thee, Almighty God. 1046.

\textit{Let the above order of Hymns on this Sunday serve for fifteen days : &c.}
Monday.

At Matins.

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

And if no Feast of ix. Lessons falls in this week: then the first ferial RR. will be sung on Saturday. If any feast of ix. Lessons falls on any feria during the week, then the first ferial RR. shall be the third when the iij. Nocturn is first said, and the other two ferial Responsories are said when the service of is of the feria for the last time in this week. If however only the Tuesday is available during this week, then the first ferial RR. will be the third when the iij. Nocturn is sung, and the other two ferial RR. are sung in place of the eighth and ninth RR. when the service is of the feria for the last time.

If indeed no Feast of ix. Lessons occurs during this week: then let be sung the first ferial RR. as the third on Wednesday and the other two ferial Responsories are sung on Saturday: as is indicated above.

First Lesson. (Gen. xxxvij. [17.])

And Joseph went forward after his brethren, and found them in Dothain. And when they saw him afar off, before he came nigh them, they thought to kill him. And said one to another: Behold the dreamer cometh. Come, let us kill him, and cast him into some old pit: and we will say: Some evil beast hath devoured him: and then it shall appear what his dreams avail him. But thou.

Second Lesson. (Gen. xxxvij. 21.)

And Ruben hearing this, endeavoured to deliver him out of their hands, and said: Do not take away his life, not shed his blood: but cast him into this pit, that is in the wilderness, and keep your hands harmless: now he said this, being desirous to deliver him out of their hands and to restore him to his father. And as soon as he came to his brethren, they forthwith stript Joseph out of his outside coat, that was of
divers colours: and cast him into an old pit, where there was no water. And sitting down to eat bread, they saw some Ismaelites on their way coming from Galaad, with their camels, carrying spices, and balm, and myrrh Egypt. But thou.

Third Lesson. (Gen. xxxvii. 26.)

AND Juda said to his brethren: What will it profit us to kill our brother, and conceal his blood? It is better that he be sold to the Ismaelites, and that our hands be not defiled: for he is our brother and our flesh. His brethren agreed to his words. And when the Madianite merchants passed by, they drew him out of the pit, and sold him to the Ismaelites, for twenty pieces of silver: and they led him into Egypt. And Ruben, returning to the pit, found not the boy: and rending his garments he went to his brethren, and said: The boy doth not appear and whither shall I go? And they took his coat, and dipped it in the blood of a kid, which they had killed: sending some to carry it to their father, and to say: This we have found: see whether it be thy son’s coat, or not. And the father acknowledging it, said: It is my son’s coat, an evil wild beast hath eaten him, a beast hath devoured Joseph. But thou.

[At Lauds.]

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

E-ri-ly I say to you, * no prophet is accepted in his own country. Ps. Blessed be the Lord. XX.
Prayer.

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

At iii.

Chapter. (Isaiah 16.)

ASH yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely, learn to do well.

R': It is good. 1076.

At vj.

Chapter. (Isaiah 17.)

Seek judgement, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord.

R': I am thy servant. 1077.

At None.

Chapter. (Isaiah 18.)

If your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

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

At Vespers.

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

Ant.

UT Je-sus * passing through the midst of them

1084
iij. week of Quadragesima.

went his way.  Ps. My soul doth magnify.  XX.

Prayer.

LET thy mercy, we beseech thee, O Lord, assist us: that from the threatening dangers of our sins: by thy protection we may deserve to be delivered: by thy deliverance to be saved. 73 Through Jesus Christ thy Son.

Tuesday.

[At Matins.]

First Lesson. (Gen. xxxix. 1.)

And Joseph was brought into Egypt, and Putiphar an eunuch of Pharao, chief captain of the army, an Egyptian, bought him of the the Ismaelites, by whom he was brought. And the Lord was with him, and he was a prosperous man in all things: and he dwelt in his master's house, who knew very well that the Lord was with him, and made all that he did to prosper in his hand. And Joseph found favour in the sight of his master, and ministered to him: and being set over all by him, he governed the house committed to him, and all things that were delivered to him. And the Lord blessed the house of the Egyptian for Joseph's sake, and multiplied all his substance, both at home, and in the fields. Neither knew he any other thing, but the bread which he ate. But thou.

Second Lesson. [Gen. xxxix. 6.]

And Joseph was of a beautiful countenance, and comely to behold. And after many days his mistress cast her eyes on Joseph, and said: Lie with me. But he, in no wise consenting to that wicked act, said to her: Behold, my master hath delivered all things to me, and knoweth not what he hath in his own house: neither is there any thing which is not in my power, or that he hath not delivered to me, but thee,
who art his wife: how then can I do this wicked thing, and sin against my God? With such words as these day by day, both the woman was importunate with the young man, and he refused the adultery. Now it happened on a certain day, that

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

Third Lesson. [Gen. xxxix. 13.]

And when the woman saw the garment in her hands, and herself disregarded, she called to her men of the house, and said to them: See, he hath brought in a Hebrew, to abuse us: he came in to me, to lie with me: and when I cried out, and he heard my voice, he left his garment that I held, and got him out. For a proof therefore of here fidelity, she kept the garment, and shewed it to her husband when he returned home: and said: The Hebrew servant, whom thou hast brought, came to me to abuse me. And when he heard me cry, he left the garment which I held, and fled out. His master hearing these things, and giving too mych credit to his wife's words, was very angry. And cast Joseph into the prison, where the king's prisoners were kept, and he was there shut up. But the Lord was with Joseph, and having mercy upon him gave him favour in the sight of the chief keeper of the prison: who delivered into his hand all the prisoners that were kept in custody: and whatsoever was done was under him. Neither did he himself know any thing, having committed all things to him: for the Lord was with him, and made all that he did to prosper.

[At Lauds.]

Si duo ex vobis. AS:180; 1519:171r; 1531:104v.74

F two of you * shall consent upon earth concern-
Ps. Blessed be the Lord. XX.

Prayer.

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

At Vespers.

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

Ant.

Here there are two or three * gather-ed to-geth-er in my Name: there am I in the midst of them, saith the Lord.

Ps. My soul doth magnify. XX.

Prayer.

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

[At Matins.]

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

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

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

Lesson ii. [Gen. xl. 8.]

And Joseph said to them: Doth not interpretation belong to God? Tell me what you have dreamed. The chief butler first told his dream: I saw before me a vine, on which were three branches, which by little and little sent out buds, and after the blossoms brought forth ripe grapes: and the cup of Pharaoh was in my hand: and I took the grapes, and pressed them into the cup which I held, and I gave the cup to Pharaoh. Joseph answered: This is the interpretation of the dream: The three branches are yet three days: after which Pharaoh will remember thy service, and will restore thee to thy former place: and thou shalt present him the cup according to thy office, as before thou wast wont to do. Only remember me, when it shall be well with thee, and do me this kindness: to put Pharaoh in mind to take me out of this prison: for I was stolen away out of the land of the Hebrews, and here without any fault was cast into the dungeon. The chief baker seeing that he had wisely interpreted the dream, said: I also dreamed a dream, That I had three baskets of meal
upon my head: and that in one basket which was uppermost, I carried all meats that are made by the art of baking, and that the birds ate out of it. Joseph answered: This is the interpretation of the dream: The three baskets are yet three days: after which Pharao will take thy head from thee, and hang thee on a cross, and the birds shall tear thy flesh. But thou.

Third Lesson. [Gen. xl. 20.]

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

(Gen. xli.) After two years Pharao had a dream. He thought he stood by the river, out of which came up seven kine, very beautiful and fat: and they fed in marshy places. Other seven also came up out of the river, ill favoured, and leanfleshed: and they fed on the very bank of the river, in green places. And they devoured them, whose bodies were very beautiful and well conditioned. So Pharao awoke. He slept again, and dreamed another dream: Seven ears of corn came up upon one stalk, full and fair. Then seven other ears sprung up thin and blasted, and devoured all the beauty of the former. Pharao awoke after his rest: and when morning was come, being struck with fear, he sent to all the interpreters of Egypt, and to all the wise men: and they being called for, he told them his dream, and there was not any one that could interpret it. Then at length the chief butler remembering, said: I confess my sin: the king being angry with his servants, commanded me and the chief baker to be cast into the prison of the captain of the soldiers: where in one night both of us dreamed a dream foreboding things to come. There was there a young man a Hebrew, servant to the same captain of the soldiers: to whom we told our dreams, and we heard what afterwards the event of the thing proved to be so. But thou.
[At Lauds.]

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

_Ear ye * and understand the tra-di-tions which the_

Lord hath giv-en you.  _Ps._ Blessed be the Lord.  _XX._

**Prayer.**

Rant us, we beseech thee, O Lord: that being taught by salutary fasts [and prayers] and abstaining from noxious vices: we may more readily obtain thy mercy. Through Jesus Christ.

---

[At Vespers.]

_Non lotis manibus._ AS:181; 1519:171r; 1531:105r.

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

_Ps._ My soul doth magnify.  _XX._

**Prayer.**

Rant, we beseech Thee, al-mighty God, that we who seek the grace of Thy protection, being delivered from all evils, may serve Thee with an untroubled mind. Through Jesus Christ.
ND so Joseph was brought out of the prison: and came in to Pharao. Who having heard the king's dream, answered, The seven beautiful kine, and the seven full ears, are seven years of plenty. And the seven thin kine shall be seven years of famine. Behold, there shall come seven years of great plenty in the whole land of Egypt: after which shall follow other seven years of great famine. Now therefore let the king provide a wise and industrious man, and make him ruler over the land of Egypt: that the fifth part of the fruits shall be stored for the years of famine. And the king took his ring from his own hand, and gave it into Joseph's hand, and he made him go up into his chariot, and he made him governor over the whole land of Egypt. But thou.

O the ten brethren of Joseph went down to Egypt with others that went to buy: for the famine was in all the land. And when his brethren had bowed down to him and he knew them, he spoke as it were to strangers somewhat roughly, asking them: Whence came you? They answered: From the land of Chanaan to buy necessaries of life. Then remembering the dreams, which formerly he had dreamed, he said to them, By the life of Pharao you are spies. You are come to view the weaker parts of the land. But they said: It is not so, my lord, but we servants are all the sons of one man: we are come as peacable men, neither do thy servants go about any evil. We thy servants are twelve brethren, the sons of one man; the youngest is with our father, the other is not living. But thou, [O Lord, have mercy upon us].

AND Joseph saith unto his brethren: That is it that I said: You are spies. I shall now presently try what you are: by the health of Pharao you shall not depart hence, until your youngest brother come.
Send one of you to fetch him: and you shall be in prison, till what you have said be proved, whether it be true or false: or else by the health of Pharao you are spies. So he put them in prison three days. And the third day he brought them out of prison, and said: Do as I have said, and you shall live: for I fear God. If you be peaceable men, let one of your brethren be bound in prison: and go ye your ways and carry the corn that you have bought, unto your houses. And bring your youngest brother to me, that I may find your words to be true, and you may not die. They did as he had said. And they talked one to another: We deserve to suffer these things, because we have sinned against our brother, seeing the anguish of his soul, when he besought us, and we would not hear: therefore is this affliction come upon us.

At Lauds.

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

Ant. VIII.i.

Ps. Blessed be the Lord. XX.

Prayer.

Grant, we beseech thee, almighty God: that the holy devotion of these fasts: may both bestow purity upon us: and render us acceptable to thy majesty. Through Jesus Christ.
At Vespers.

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

At Vespers.

Ant. VII.ii.

OR the bread of God * is that which cometh down from heaven: and giv-eth life to the world.

Ps. My soul doth magnify. XX.

AY thy heavenly propitiation, we beseech thee O Lord, increase thy subject people: and make them ever to keep thy commandments. Through Jesus Christ.

Friday.

[At Matins.]

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

ND they knew not that Joseph understood, because he spoke to them by an interpreter. And he turned himself away a little while, and wept: and returning he spoke to them. And taking Simeon, and binding him in their presence, he commanded his servants to fill their sacks with wheat, and to put every man's money again in their sacks, and to give them besides provisions for the way. And they came to Jacob their father in the land of Chanaan, and they told him all things that had befallen them, saying: The lord of the land spoke roughly to us, and took us to be spies of the country. And we answered him: We are peaceable men, and we mean no plot. We are twelve breth-
Second Lesson. [Gen. xlii. 6. with omissions.]

And Jacob said to his sons: You have done this for my misery in that you told him you had also another brother. And now because it must needs be so, do what you will: and may almighty God make him favourable to you, and send back with you your brother, whom he keepeth, and this Benjamin, and as for me I shall be desolate without children. So they took money, and Benjamin; and went down to Egypt, and standing before Joseph they bowed down with their face to the ground. And when he had seen them, and Benjamin with them, he commanded the steward of his house, saying: Bring in the men into the house, and kill victims, and prepare a feast: because they shall eat with me at noon.

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

Then Joseph lifted up his voice with weeping (for he could no longer refrain himself:) and he said to his brethren: Come nearer to me. I am Joseph, your brother, whom you sold into Egypt. Is our father yet living? His brethren could not answer him, being struck with exceeding great fear. At which he gently said, be not afraid, and let it not seem a hard case that you sold me into these countries: for God sent me before you into Egypt for your preservation. It was not by your counsel was I sent hither, but by the will of God: who hath made me as it were a father to Pharao, and lord of his whole house, and governor in all the land of Egypt. Make haste, and go ye up to my father, and say to him: Thus saith thy son Joseph: God hath made me lord of the whole land of Egypt: come down to me, linger not. And thou shalt dwell in the land of Gessen: and thou shalt be near me, thou and thy sons, and thy son’s sons, thy sheep, and thy herds, and all things that thou hast. And there I will feed thee, for there are yet five years of famine remaining, lest both thou perish, and thy house, and all things that thou hast.
Ant. III.iv. IR, I perceive * that thou art a prophet : our fathers a-dor-ed in this mountain. Ps. Blessed be the Lord. XX.

Prayer. 
LET thy benignant favour, we beseech thee, O Lord, accompany our fasts : that as we abstain from nourishment in the body : so we may fast from vices in the mind. Through Jesus Christ.

At Vespers. 
Veni adoratores. Ps. My soul doth magnify. XX.

Prayer. 
Rant, we beseech thee, almighty God : that we who trust in thy protection : may, by thy help, overcome all things that withstand us. Through Jesus Christ.

1095
First Lesson. (Gen. xlvj. [1.] with omissions.)

AND Jacob taking his journey, with all that he had, came to the well of the oath, and killing victims there to the God of his father Isaac, he heard the Lord in the night, saying to him: Fear not, go down into Egypt, for I will make a great nation of thee there: and Joseph shall put his hand upon thy eyes. And Israel sent Juda before him to Joseph, to tell him; and that he should meet him in Gessen; and when he was come thither, Joseph made ready his chariot, and went up to meet his father, in the same place: and seeing him, he fell upon his neck, and embracing him wept. And the father said to Joseph, Now shall I die with joy, because I have seen thy face, and leave thee alive. And Pharao said to Joseph, Thy father and thy brethren are come to thee. The land of Egypt is before thee: make them dwell in the best place, and give them the land of Gessen: and make them rulers over my cattle.

Lesson ii. (Gen. xlvj. 27, xlix. 1-7. with omissions.)

O Israel dwelt in Egypt, that is, in the land of Gessen, and possessed it: and grew, and was multiplied exceedingly. And he lived in it seventeen years: and all the days of his life came to a hundred and forty-seven years. And when he saw that the day of his death drew nigh, he called his sons, and said to them, Gather yourselves together that I may tell you the things that shall befall you in the last days. Gather yourselves together, and hear, O ye sons of Jacob, hearken to Israel your father: Ruben, my firstborn, thou art my strength, and the beginning of my sorrow: excelling in gifts, greater in command. Thou art poured out as water, grow thou not: because thou wentest up to thy father’s bed, and didst defile his couch. Simeon and Levi brethren: vessels of iniquity, waging war. Let not my soul go into their counsel, nor my glory be in their assembly: because in their fury they slew a man, and in their selfwill they undermined a wall. Cursed be their fury, because it was stubborn: and
their wrath because it was cruel. I will divide them in Jacob, and will scatter them in Israel.

**Third Lesson.**

[Gen. xlix. 8.]

He shall wash his robe in wine, and his garment in the blood of the grape. His eyes are more beautiful than wine, and his teeth whiter than milk. Zabulon shall dwell on the sea shore, and in the road of ships, reaching as far as Sidon. Issachar shall be a strong ass lying down between the borders. He saw rest that it was good, and the land that it was excellent: and he bowed his shoulder to carry, and became a servant under tribute.

**[At Lauds.]**

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

Ant. Iv.

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

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

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

Grant, we beseech Thee, almighty God that they who afflicting their flesh abstain from nourishment: may by following justice fast from sin. Through Jesus Christ thy Son.
Notes.

Notes, pages 1039-1098.

1 SB:dcxliv.
2 SB:dcxlvii.
3 SB:dcxlvi.
5 SB:dcxlvi.
6 ‘nihil de Vigilia’ Chevallon. per incuriam. [SB:dcxlvi.]
7 SB:dcxlvi.
8 ‘in sabbato.’ Portiforium 1525-6. [SB:dcxlvi.]
9 SB:dcxlvi.
10 SB:dcxlx.
11 'Feria vi. . . . sabbato.' non habet Portiforium, 1525-6. [SB:dcxlx.]
12 SB:dcxlx.
13 'tertiam' Chevallon. [SB:dcxlx.]
14 SB:dcxlx.
15 'Nota quod in quolibet anno, tam communi quam bissextili, sub littera dominicali erit festum S. Mathie in die lune.' [SB:dcxlx.]
16 SB:dclex.
17 SB:dclex.
18 SB:dclex.
19 'Misértus est enim’. 1531:101r.
20 In many of the Sarum hymnals the third neume is simply B.
21 1519:162v.
22 In 1519:163r. at 'Sancte Deus' 'De-' begins two notes earlier, but only in its first statement. This must be an error. At the V. 'Noli', '-li' is set GFEEF. In AS:170. 'cordis' is set AA.B. In AS:170 'juste' is set DGGA.G.
23 1519:163v.
24 1519:163v.
25 In 1519:164r. the melody is set a fifth higher, in the C-clef; 'ómnium' is set DE.DD.C. In stanza iv. 1519:164r. has 'persimónie'; the Sarum hymnals have 'parcimónii'. In stanza i, line 3, SB:dclexiv replaces 'Quo' with 'Quod'.
26 'séxdecim'. 1519:164r.
27 1531:101v. has 'Vidéntes autem Joseph'. In 1519:164r. 'cunque' begins AC.
28 'abiset' Chevallon. [SB:dclexiv.] 1531:101v. has 'ad fratres suos ait'.
29 1519:164v. has no flat at 'nóluit eos audíre' or at 'Spiritui'. In 1519:164v. 'et Spiritui' is set GA C.B.DFE.DED. PEN:78v. introduces the flat earlier, at 'et Filio'. BL-52359:116v. has no B♭s. In BL-52359:116v. 'nóluit' is set G.A.C; 'et Spiritui' is set GA BC.B.DFE.DED.
30 'Sermo ex commentario beati Johannes episcopi'. 1519:165r.
Notes.

31 1531:102r. indicates 'Lectio prima'.
32 'tantum' Chevallon. [SB:dclvii.]
33 SB:dclvii. has 'lacéssunt' with the following note: 'lacéscunt' Chevallon.
34 1531:102r. has 'non nóverat audívit'. In 1519:165r. 'serviérunt' has no flat.
35 1531:102v. has 'et restítuet', not 'ut révocet'. In 1519:165v. 'bene' is set A.GAGF; 'furtim' begins CDc.
36 In AS:173 'et Spiritui' is set Gf G.GA.CBA.C.
37 1519:166r.
38 Bede in Lucam IV. Opera V. 338. [SB:dclxiii.]
39 SB:dclxiii. has 'vel que'.
40 Breviarium 1516:196r. 1531:103r. has 'Achaion'. 'Accaron' Beda. [SB:dclxiii.]
41 The scribes and Pharisees.
42 SB:dclxxiv. has 'ficat eum placábilem'.
43 1531:103v. has 'frátribus suis : dixit'. In 1519:166v. 'dixit' is set DEF.ED.
44 1531:103v. has 'frátribus suis, ego'. In 1519: 'ego' is set DE.D.
45 1531:103v. has 'ipse dominábitur' and 'fílius ejus'.
46 In 1519:168r. 'benigne' is set A.GCb.C.
47 AS:177. has no flat. In 1519:168r. 'ignis' is set Gf.D. In BLb52359:119r. 'ignis' is set G.DG.
48 1519:168v.
50 1519:168v.
51 1531:103v. has 'Jesus autem cum '
52 1519:168v.
53 In 1519:168v. 'venit' is set GACG.A. In BL-52359:119. 'venit' is set GABAG.A.
54 In 1519:169r. 'armáitus' is set GACb.BC.C. In BL-52359:119r. 'armáitus' is set GAC.BC.C.
55 1519:169r.
56 In 1519:169r the chorus enters at the second word, 'michi'; 'auri' is set CDEd.D.
57 1519:169v.
58 In 1519:169v. the chorus enters at the second word, 'tuus'.
59 In 1519:169v. 'lauem' is set F.F; the first 'Dómine' is set FFED.CD.D; 'perdas' is set CDFFDECDEFEGFEDEFFDECCb.CDFe.
60 1519:170r.
61 1519:170r.
62 In 1519:170r. the chorus enters at 'de cárcere'.
63 1519:170r.
64 1531:104r. omits 'ei'.
65 'Et si aliquod festum ix. lectionum in aliqua feria'. 1519:170v.
66 1519:170v.
Notes.

67 1519:170v.
68 1519:170v.
69 1519:170v.
70 'Gen. 17.' Chevalon. [SB:delxix.]
71 'carnal'. 1519:170v.
72 1519:170v.
73 'te mereámur protegénte salvári'. 1519:171r.
74 1519:171r. and BL-52359. have 'quodcúnque pecíerin'. 1519:171r. and BL-52359 have the following:

```
which is in heaven, saith the Lord.
```

75 1519:171r.
76 In 1519:171r. 'nómine' is set AC.B.C.
77 1519:171r.
78 In 1519:171r. the second 'non' is set D.
79 SB:delxxv.
80 SB:delxxvi.
81 'Recordatusque', Vulgate.
82 SB:delxxvi.
83 1531:105v. has 'de celo descéndit'.

lxxxii