

THE SARUM RITE
Sarum Missal Noted.
Scholarly Edition.

Volume A.

Part 2.

Pages 181-256.

Proper of Time.
Epiphany.

Edited by William Renwick.

HAMILTON ONTARIO.
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MMXXV.

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¶ *On the Vigil of the Epiphany.*

At Mass. Officium.



Light shall shine upon us this day, for the Lord is born to us : and he shall be
called Wonderful, God, the Prince of peace, the Father of the world to come :
of whose reign there shall be no end. *Ps.* The Lord hath reigned, he is
clothed with beauty : the Lord is clothed with strength, and hath girded himself.
Glory be to the Father. 108.

*On this day, if it shall be a Sunday, the Melody on Kyrie. Gloria in excelsis. Sanctus, and
Agnus. is sung as on a Simple Feast of Nine Lessons. If however it shall not be a Sunday :
[then]¹ the Melody [on Kyrie. Gloria in excelsis. Sanctus. and Agnus.]² is sung as on a
Feast of Three Lessons without Rulers of the Choir : and [then]³ neither Gloria in excelsis.
nor Credo. nor Ite missa est. is sung, because it is kept as a Vigil : nevertheless let the Deacon
and Subdeacon make us of⁴ the Dalmatic and Tunicle.*

Prayer.

May the brightness of the
approaching festival, we beseech
thee, O Lord, enlighten our hearts :
that so we may be able to free ourselves

from the darkness of this world, and
may come to the land of eternal light.
Through our Lord.

¶ *Memorial of Saint Thomas, [Prayer O God, for whose Church.]⁵ as above, 151. and
of Saint Edward, King and Confessor.*

Prayer.

O God, who didst manifest thy
only-begotten Son our Lord
Jesus Christ in a visible form to the
most glorious King Edward : grant, we
beseech thee, that by his merits and

prayers we may be found worthy to
attain⁶ to the eternal vision of our
Lord Jesus Christ himself. Who liveth
and reigneth.

*Let neither more nor less Prayers be said at this Mass : whether it be a Sunday or not.
Epistle. The goodness and kindness. as above on the night of the Nativity of the Lord
at the Second Mass. 110.*

010-04. *Gradual.* Blessed be he that cometh in the name of the Lord : the Lord is God, and
010-05. he hath shone upon us. *℟̃.* This is the Lord's doing : and it is wonderful in our eyes.

110.

010-06. *Whether it be a Sunday or not : always on this day is sung Alleluya. ℟̃.* The Lord hath
reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded
himself with might. 111.

[*but*]⁷ *no Sequence is sung.*

¶ [*The Gospel*]⁸ *According to Matthew. ij. [19-23.]*

[17v.] **A**T that time. When Herod was
dead, behold an angel of the Lord
appeared in sleep to Joseph in Egypt,
saying : Arise, and take the child and
his mother, and go into the land of
Israel. For they are dead that sought
the life of the child. Who arose, and
took the child and his mother, and
came into the land of Israel. But

hearing that Archelaus reigned in
Judea in the room of Herod his father,
he was afraid to go thither : and being
warned in sleep retired into the
quarters of Galilee. And coming he
dwelt in a city called Nazareth : that it
might be fulfilled which was said by
prophets : That he shall be called a
Nazarene.

010-07. *Offertory.* For God hath established the world which shall not be moved : thy
throne is prepared, O God, from of old : thou art from everlasting. 114.

Secret.

GRant, we beseech thee, O Lord,
that in this present sacrifice we
may both offer and receive Him whom
the devout gifts of the coming

solemnity proclaim beforehand : our
Lord Jesus Christ, thy Son. Who
liveth and reigneth.

*Secret of Saint Thomas as above. [The salutary offering.]*⁹ 157.

¶ *Another Secret of Saint Edward.*

POur upon us, assisting at the
sacred Altars, O Lord, we beseech
thee, the light of the Holy Spirit : that
what we devoutly offer to thee in

honour of the blessed King Edward
may, with him interceding, be to us a
saving remedy. Through our Lord. In
the unity of the same.

On the Vigil of the Epiphany.

Daily Preface.

Communion. Take the child and his mother, and go into the land of Juda : for they are dead that sought the life of the child. 165. 017-08.

Postcommunion.

GRant us, O Lord, we beseech thee, worthily to celebrate the mystery which in the infancy of our Saviour is declared by brilliant

miracles, and the manifestation of his humanity, which is shewn forth in his bodily growth. Through the same.

*Another Postcommunion of Saint Thomas as above, [May the venerable intercession.]*¹⁰ 157.

Of Saint Edward.

Postcommunion.

Having been replenished with the feast of living food, we beseech thee, O Lord our God, that by the pleading merits of thy blessed

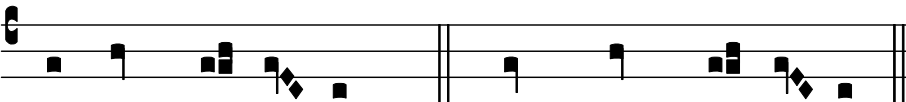

Confessor King Edward, we may be found worthy to be partakers of the heavenly banquet. Through our Lord.


¶ In the Night of the Epiphany.

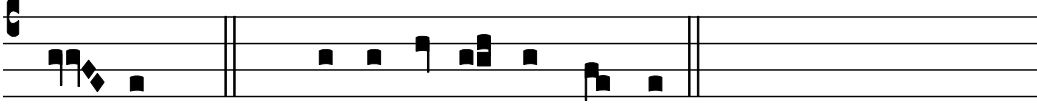
[In the night to be sure of the Epiphany while the ix. *R.* is being sung with its *V.* and Gloria Patri. let the Deacon come forth for the censuring of the Altar with the Subdeacon and the Thurifer and the Taperer an Acolyte bearing the Cross, all vested in solemn apparel having first received a Blessing from the Executor of the Office : let him proceed through the midst of the Quire into the Pulpitum for the singing of this Gospel.]¹¹

After the Ninth Responsory let this Gospel be sung.

1508:36v; AS:88; 1519:108r; 1531:53r; 1513:17v.¹²

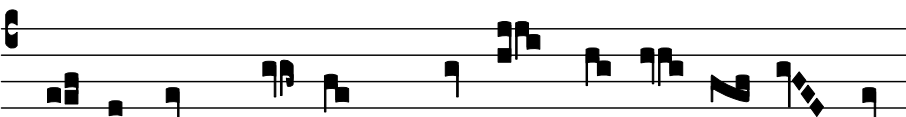

IV.  sar0705.  He Lord be with you. *R.* And with thy spi- rit.

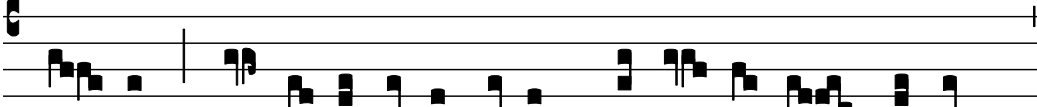
 *V.* The contin-u-a-tion of the Ho-ly Gospel according

 to Luke. *R.* Glo-ry be to thee, O Lord.

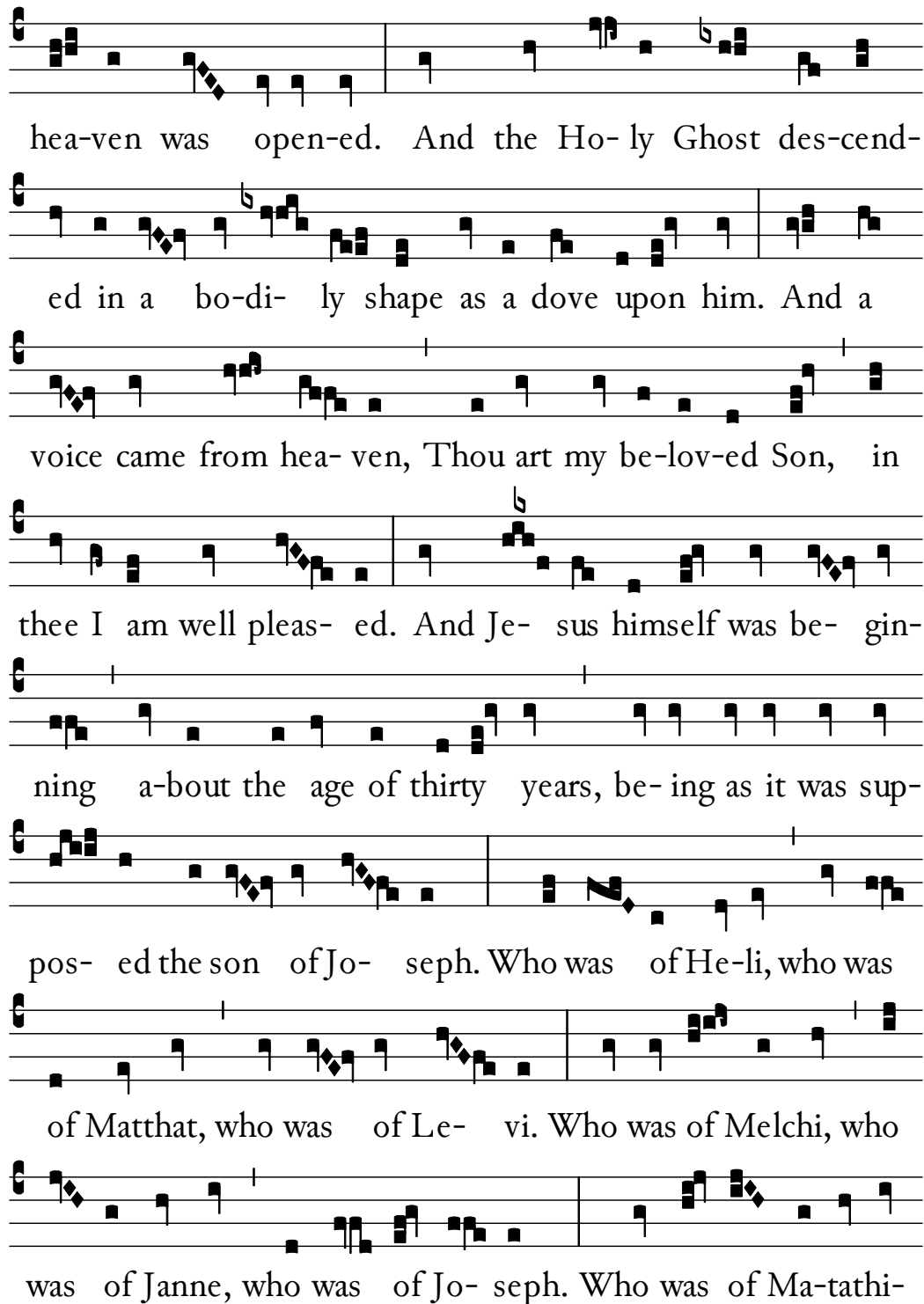
According to Luke iij. [21-iv. 1].

Factum est autem. AS:88; 1519:108r; 1531:53r.¹³

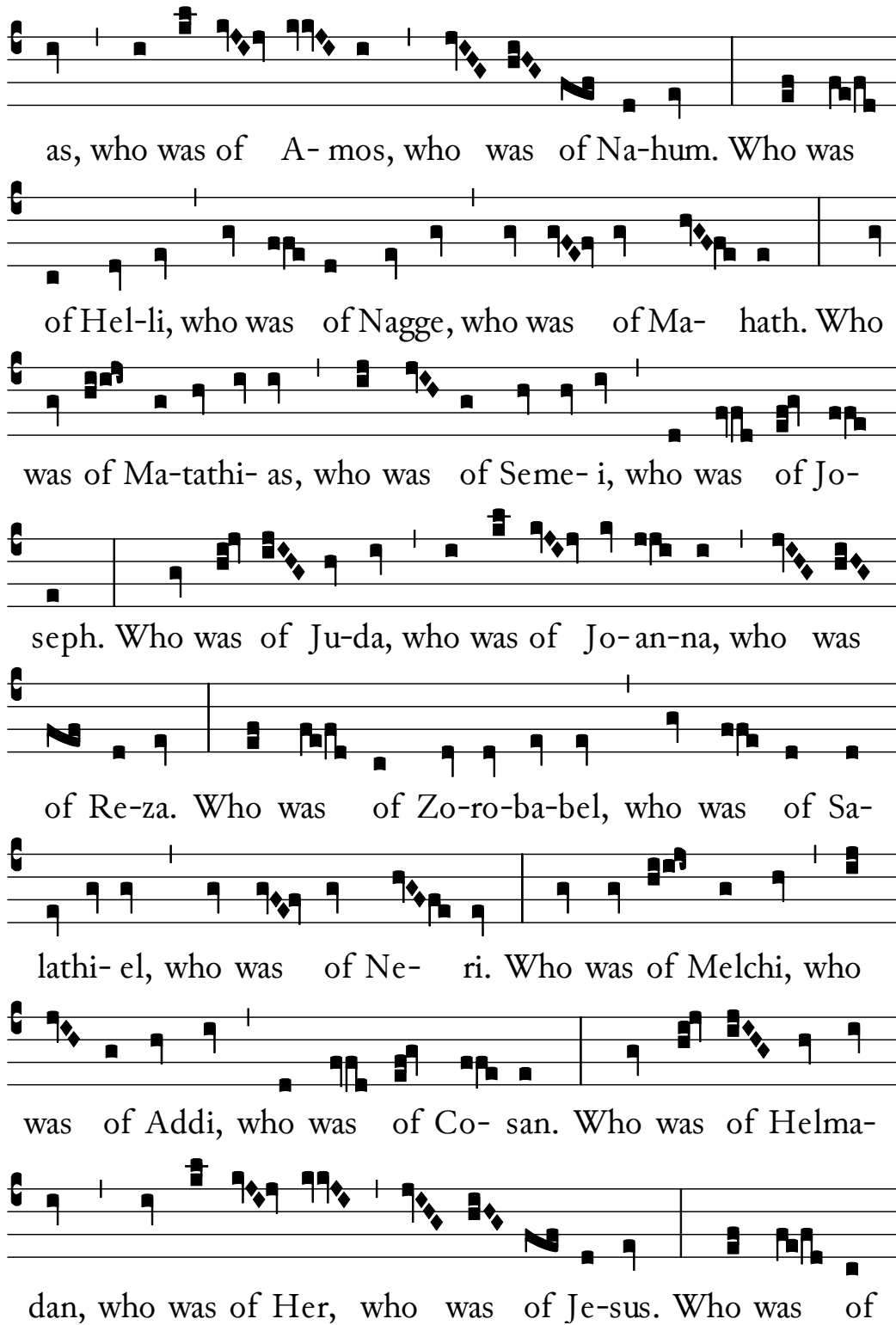
Lect. III.  850113.  Ow it came to pass, when all the people were bap-

 [iij. 21.] tiz- ed, that Je-sus also be-ing baptiz- ed and pray-ing,

In the Night of the Epiphany.

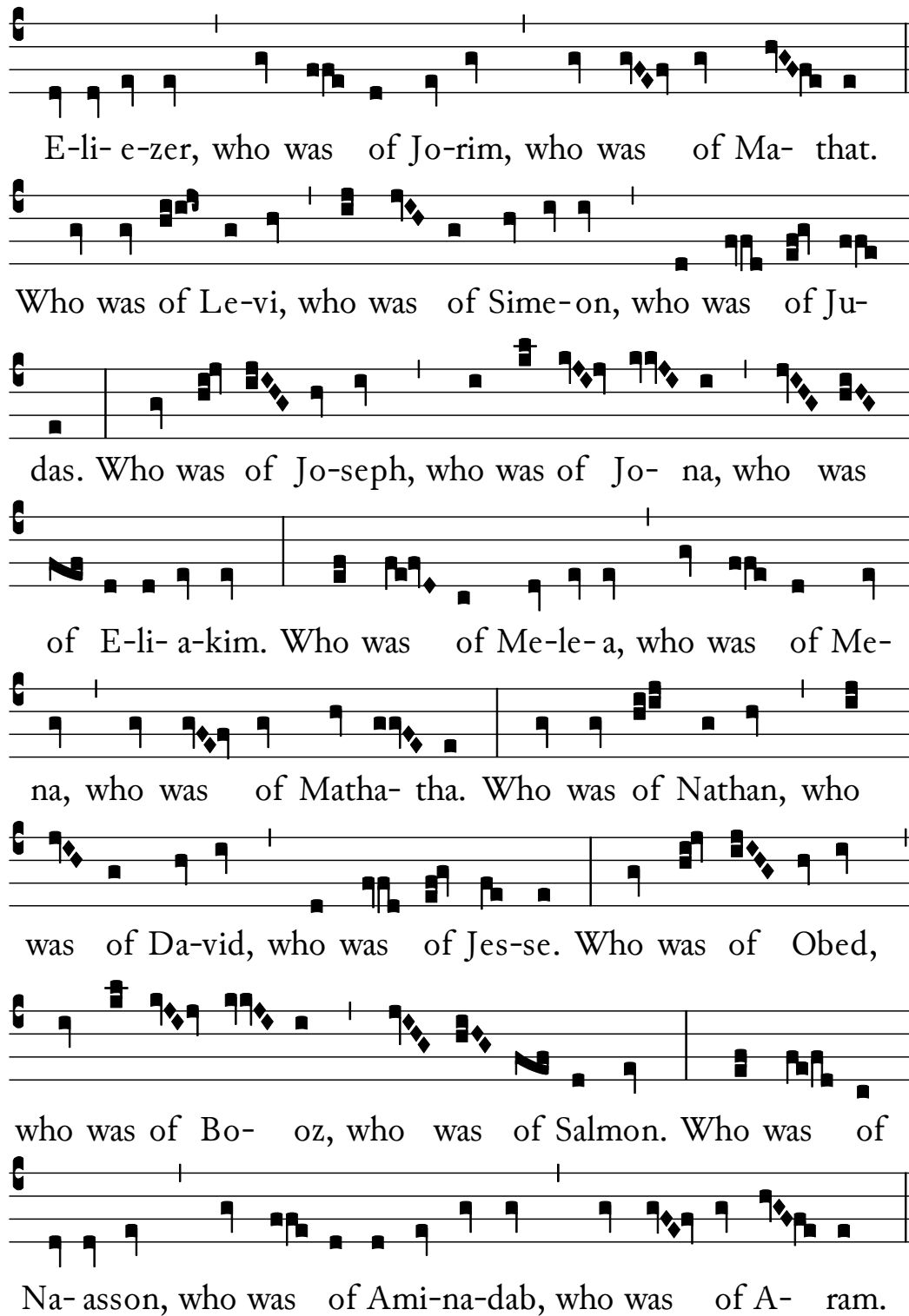


hea-ven was open-ed. And the Ho-ly Ghost des-cend-
ed in a bo-di-ly shape as a dove upon him. And a
voice came from hea-ven, Thou art my be-lov-ed Son, in
thee I am well pleas- ed. And Je- sus himself was be- gin-
ning a-bout the age of thirty years, be- ing as it was sup-
pos- ed the son of Jo- seph. Who was of He-li, who was
of Matthat, who was of Le- vi. Who was of Melchi, who
was of Janne, who was of Jo- seph. Who was of Ma-tathi-



as, who was of A- mos, who was of Na- hum. Who was
of Hel- li, who was of Nagge, who was of Ma- hath. Who
was of Ma- tathi- as, who was of Seme- i, who was of Jo-
seph. Who was of Ju- da, who was of Jo- an- na, who was
of Re- za. Who was of Zo- ro- ba- bel, who was of Sa-
lathi- el, who was of Ne- ri. Who was of Melchi, who
was of Addi, who was of Co- san. Who was of Helma-
dan, who was of Her, who was of Je- sus. Who was of

In the Night of the Epiphany.



E-li- e-zer, who was of Jo-rim, who was of Ma- that.

Who was of Le-vi, who was of Sime-on, who was of Ju-

das. Who was of Jo-seph, who was of Jo- na, who was

of E-li- a-kim. Who was of Me-le- a, who was of Me-

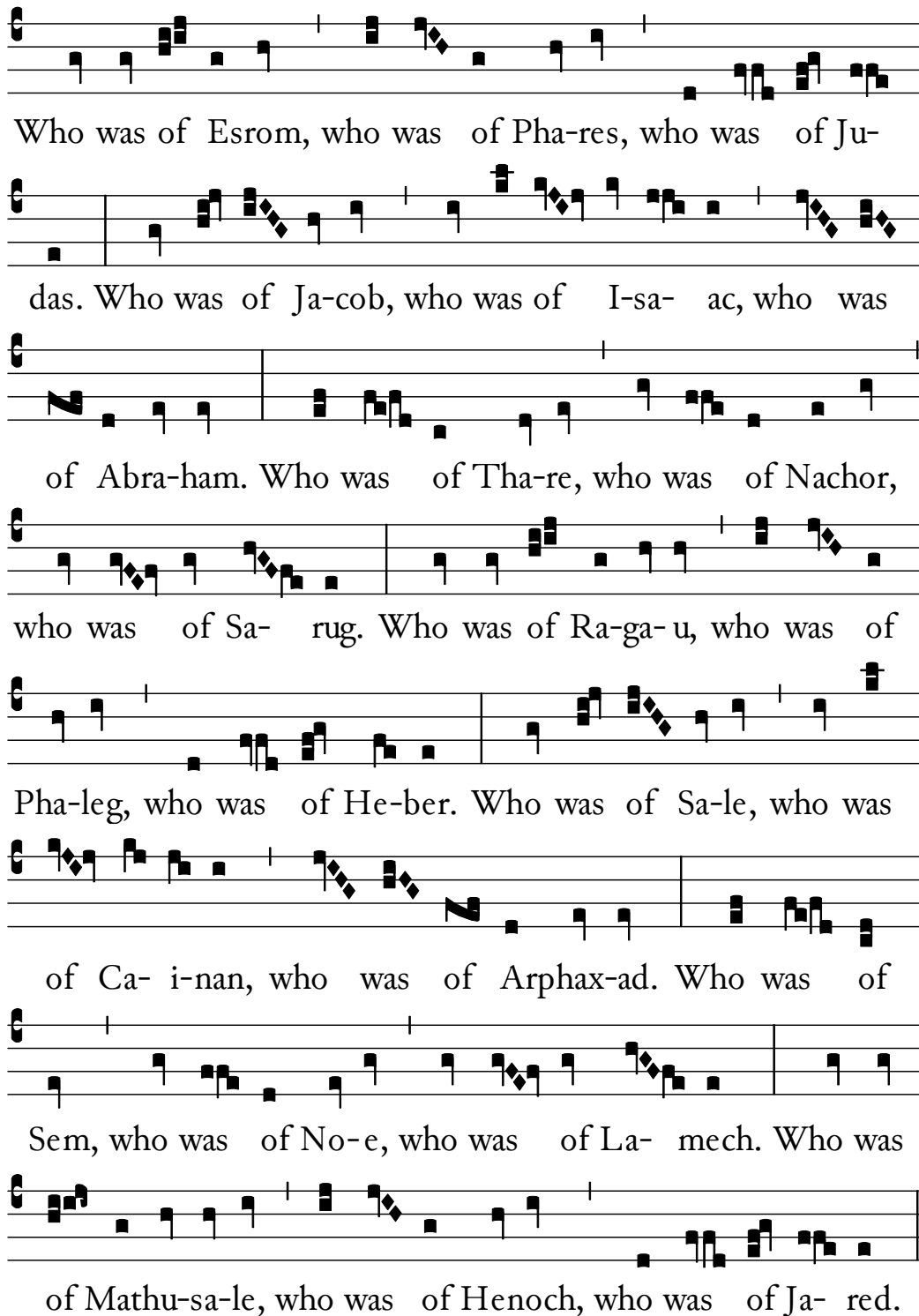
na, who was of Matha- tha. Who was of Nathan, who

was of Da-vid, who was of Jes-se. Who was of Obed,

who was of Bo- oz, who was of Salmon. Who was of

Na- asson, who was of Ami-na-dab, who was of A- ram.

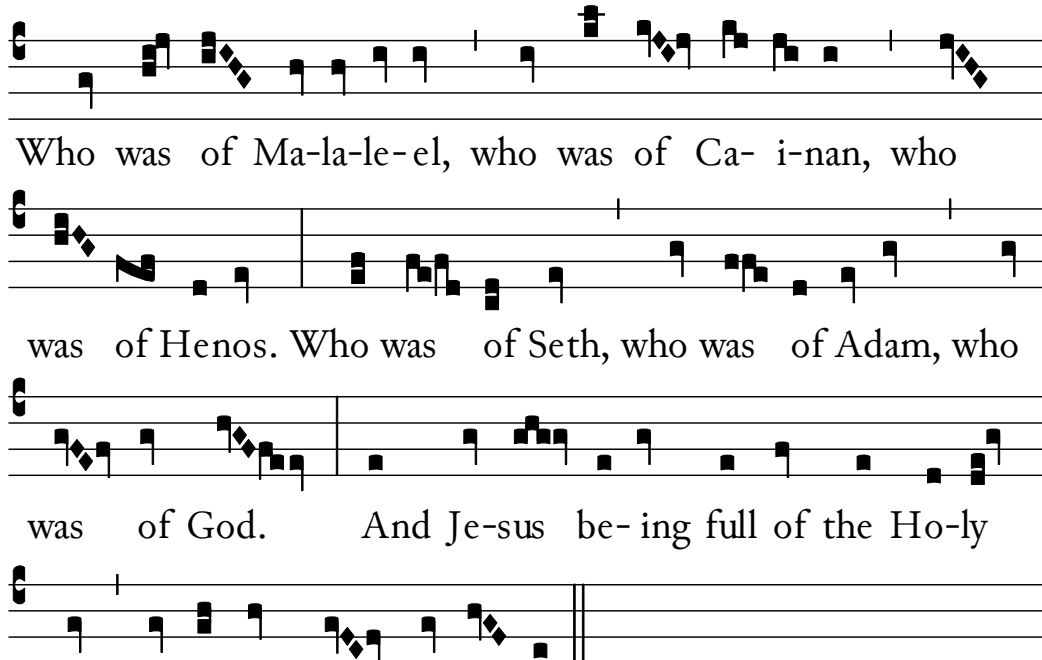
The musical notation consists of a single melodic line on a five-line staff. It begins with a treble clef and a common time signature (C). The notes are represented by square black symbols, some of which are beamed together. Vertical bar lines divide the music into measures. The lyrics are placed below the staff, with hyphens indicating syllables that span across measures.



Who was of Esrom, who was of Pha-res, who was of Ju-
das. Who was of Ja-cob, who was of I-sa- ac, who was
of Abra-ham. Who was of Tha-re, who was of Nachor,
who was of Sa- rug. Who was of Ra-ga- u, who was of
Pha-leg, who was of He-ber. Who was of Sa-le, who was
of Ca- i-nan, who was of Arphax-ad. Who was of
Sem, who was of No-e, who was of La- mech. Who was
of Mathu-sa-le, who was of Heno- ch, who was of Ja- red.

The musical notation is written on a five-line staff. It begins with a treble clef and a key signature of one flat (B-flat). The notes are represented by black square symbols, some of which are beamed together in groups. Vertical bar lines divide the staff into measures. The melody is a simple, rhythmic sequence of notes and rests, typical of a hymn tune.

In the Night of the Epiphany.



Who was of Ma-la-le-el, who was of Ca- i-nan, who
was of Henos. Who was of Seth, who was of Adam, who
was of God. And Je-sus be- ing full of the Ho-ly
Ghost, re-turned from the Jor-dan.

The musical notation consists of five staves, each with a treble clef and a key signature of one flat (B-flat). The notes are represented by black squares on the staff lines. The first staff contains the melody for 'Who was of Ma-la-le-el, who was of Ca- i-nan, who'. The second staff contains the melody for 'was of Henos. Who was of Seth, who was of Adam, who'. The third staff contains the melody for 'was of God. And Je-sus be- ing full of the Ho-ly'. The fourth staff contains the melody for 'Ghost, re-turned from the Jor-dan.' and ends with a double bar line. The fifth staff is empty.

With the Gospel being finished, [immediately]¹⁴ let the Priest [in his stall]¹⁵ in a Silken [18r.] Cope [begin in a strong voice]¹⁶ the Psalm Te Deum laudamus. [Breviary [47].]



¶ On the Day [of the Epiphany.]

At Mass. Officium. II.

Ecce advenit Dominator. GS:pl. j; 1508:38r; 1513:18r.¹⁷

018-01.

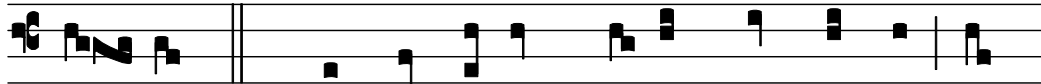


E-hold, * the Lord the Rul- er is come, and

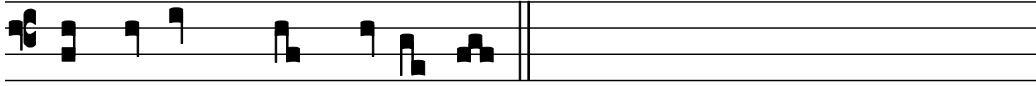


the kingdom is in his hand, and pow- er, and do-

018-02.



min- ion. *Ps.* Give to the king thy judgment, O God : and



to the king's son thy jus-tice.

Gloria Patri.

Kyrie Fons [bonitatis].¹⁸ **XX.**

Prayer.

God, who on this day didst
manifest thine only-begotten
Son to the Gentiles by the guidance of
a star : graciously grant, that we, who

know thee now by faith, may be led
even to contemplate the beauty of thy
majesty. Through the same.

Lesson¹⁹ from Isaiah the Prophet. lx. [1-6.]

Arise be enlightened, O Jerusalem :
for thy light is come, and the
glory of the Lord is risen upon thee.
For behold darkness shall cover the
earth, and a mist the people : but the
Lord shall arise upon thee, and his
glory shall be seen upon thee. And the
Gentiles shall walk in thy light, and
kings in the brightness of thy rising.
Lift up thy eyes round about, and see :
all these are gathered together, they are
come to thee : thy sons shall come

from afar, and thy daughters shall rise
up at thy side. Then shalt thou see,
and abound, and thy heart shall
wonder and be enlarged, when the
multitude of the sea shall be converted
to thee, the strength of the Gentiles
shall come to thee. The multitude of
camels shall cover thee, the drome-
daries of Madian and Ephraim : all they
from Saba shall come, bringing gold
and frankincense : and shewing forth
praise to the Lord.

Omnes de Saba. GS:19, pl. j; 1508:38r; 1513:18r.²⁰

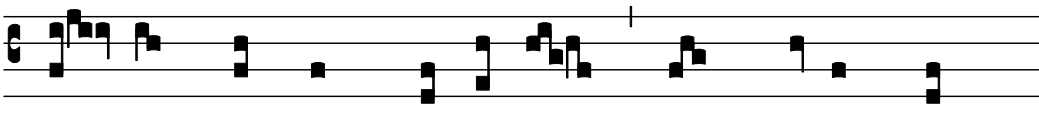
Grad.
V.





L1 they * from Sa- ba shall come :

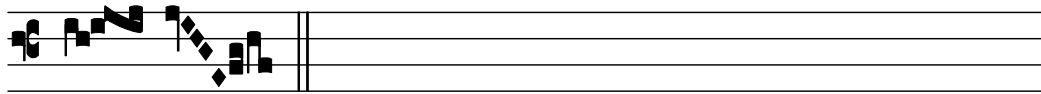
018-05.

On the Day of the Epiphany.

018-06. 
 bring- ing gold and frankincense, and shewing forth
 praise to the Lord. *✠* A-rise
 and be enligh- ten-ed, O Je-ru- sa- lem,
 for the glo- ry of the Lord is ris-en * up-
 on thee.

Videmus stellam. GS:19; 1508:38v; 1513:18r.²¹

Alle.
 II.  018-07. 
 L-le-lu-ya. * *✠* We have
 seen his star in the east :
 and are come with gifts * to a-dore



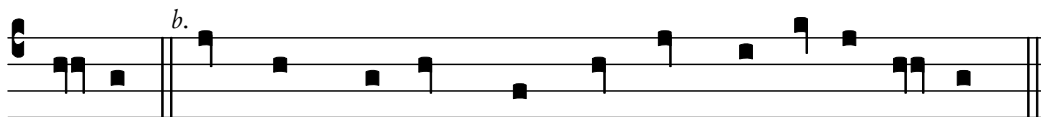
the Lord.

Epiphaniam Domino. 1508:38v; 1513:18r.²²

Seq.
VIII.



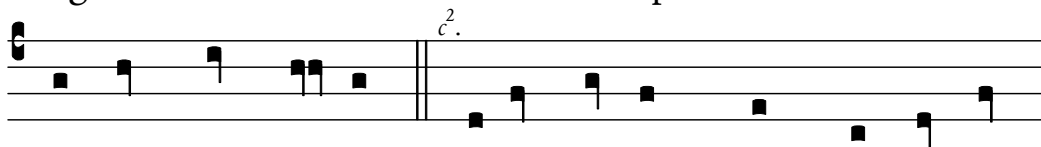
O, God in man is ma-ni-fest ! tell out the joy-ous



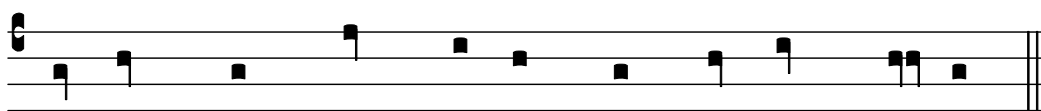
sto-ry. Tell how the wise men worship the Son incar-nate.



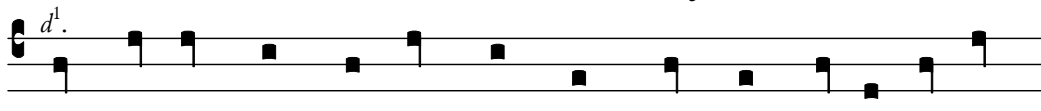
Sag-es from furthestmost O-ri-ent speed to bow be-fore



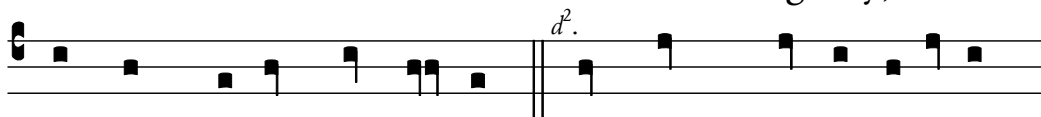
his boundless pow-er. Who is the King whom the prophets



foretold should come to save both Jew and Gen-tile.

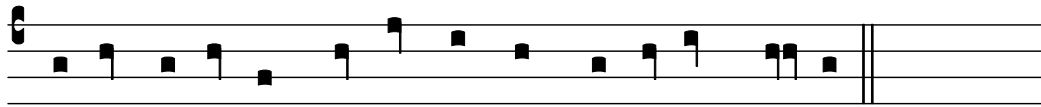


Lo ! he humbleth himself from his throne of glo-ry, tak-eth



on him the form of ser-vant. He, though God ev-erlasting

On the Day of the Epiphany.

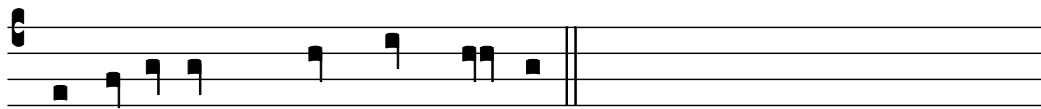


be-fore all ag-es, now is born of the Virgin Ma- ry.

The following V. is sung thrice.



See, ful-filled is Ba-laam's prophe-cy, 'Out of Ja-cob shall



a star a-rise : ' (so 'twas pro-mised).

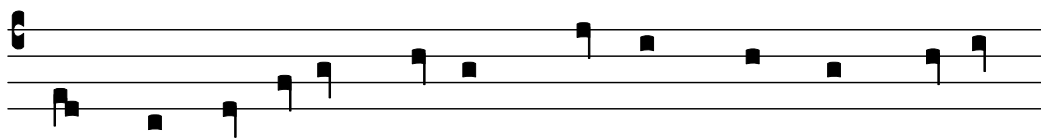
*[And let the melody of this Verse See fulfilled. be sung on Benedicamus. with Alleluya. at both Vespers and at Matins according to the Use of the Church of Sarum.]*²³



Ris-ing up in power and ma-jesty, it shall smite with dread



discomfi-ture Mo-ab's princ-es. See the wise men offer



him their costli- est pre-sents, gold and myrrh and fragrant



in-cense. Offer-ings signi-fi-cant, incense tells his Godhead,

On the Day of the Epiphany.

gold his kingdom, myrrh his passion. Then in a vision

God's messengers give them warning not to re-turn to

bring word to He-rod. Lest he attack in his ma-lice the

new-born Mon-arch, fearing the forfeiture of his kingdom.

So re-joicing for the star's good light guid-ing them. See

the Ma-gi choose an-other road for themselves. Homeward

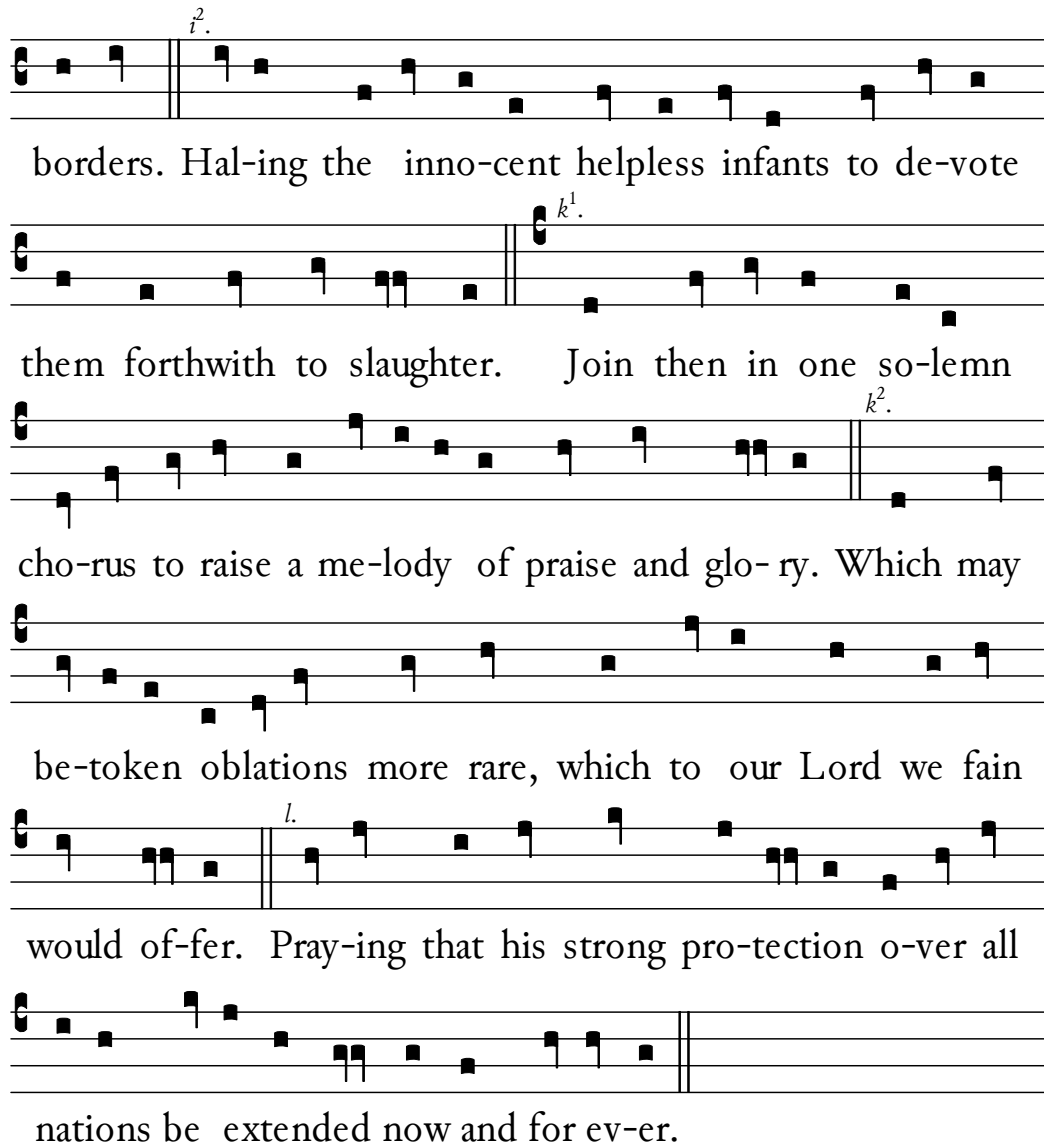
re-turning to their own country, leaving He-rod's be-hests

unheeded. But the king in o-verflowing wrath breaking

forth. Gives command to search through Bethle-hem's fair

The musical score consists of square notes on a five-line staff. The notes are black squares. The lyrics are written below the staff. There are double bar lines in the music. Some notes have superscripts: g^1 , g^2 , b^1 , b^2 , i^1 , b^3 , and b^4 .

On the Day of the Epiphany.



borders. Hal-ing the inno-cent helpless infants to de-vote
them forthwith to slaughter. Join then in one so-lemn
cho-rus to raise a me-lody of praise and glo-ry. Which may
be-token obla-tions more rare, which to our Lord we fain
would of-fer. Pray-ing that his strong pro-tection o-ver all
nations be ex-tended now and for ev-er.

[*The Gospel*]²⁴ according to *Matthew. ij. [1-12.]*

When Jesus was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the east to Jerusalem. Saying, Where is he that is born king of the Jews? For we have seen his star in the east, and are come to adore him.

And king Herod hearing this, was troubled, and all Jerusalem with him. And assembling together all the chief priests and the scribes of the people, he inquired of them where Christ should be born. But they said to him: In Bethlehem of Juda. For so it is written

by the prophet : And thou Bethlehem the land of Juda art not the least among the princes of Juda : for out of thee shall come forth the captain that shall rule my people Israel. Then Herod, privately calling the wise men, learned diligently of them the time of the star which appeared to them ; and sending them into Bethlehem, said : Go and diligently inquire after the child, and when you have found him, bring me word again, that I also may come to adore him. Who having heard the king, went their way ; and behold

the star which they had seen in the east, went before them, until it came and stood over where the child was. And seeing the star they rejoiced with exceeding great joy. And entering into the house, they found the child with Mary his mother, and falling down they adored him ; and opening their treasures, they offered him gifts ; gold, frankincense, and myrrh. And having received an answer in sleep that they should not return to Herod, they went back another way into their country.

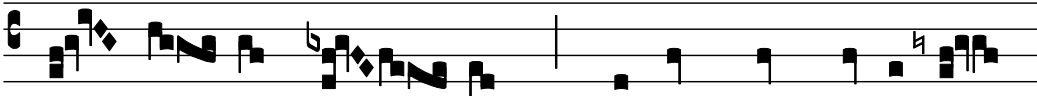
Reges Tharsis. GS:19; 1508:39v; 1513:18v.²⁵

Offert.

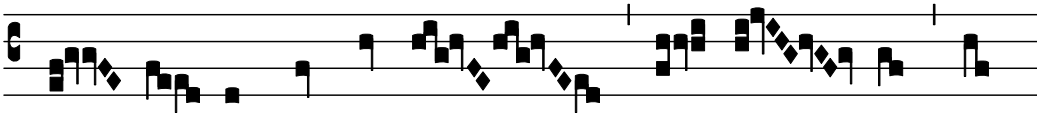
V.



He kings * of Tharsis * and the is-lands



shall of-fer pre-sents : the kings of the A-ra-



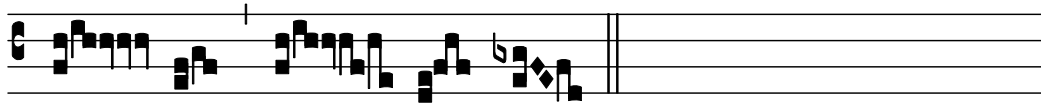
bi-ans and of Sa-ba shall bring gifts, and



all kings of the earth shall a-dore him : all

018-08.

On the Day of the Epiphany.



na- tions shall serve him.

Secret.

Mercifully look down, we beseech thee, O Lord, on the offerings of thy Church : among which gold, frankincense and, myrrh are no longer


offered ; but what is signified by those offerings is sacrificed and received, Jesus Christ our Lord. Who liveth and reigneth.

Preface. For when thy only-begotten Son. **XX.**

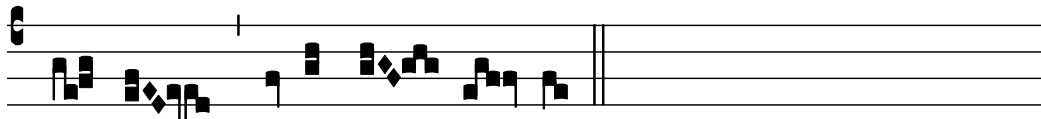
Let this Preface be said throughout the whole Octave, and In communion. likewise.

Vidimus stellam ejus. GS:19; 1508:39v; 1513:18v.²⁶

018-12. Comm. III.



E have seen * his star in the east, and are come



with gifts to a-dore the Lord.

Postcommunion.

Grant, we beseech thee, almighty God, that what we celebrate in this solemn office, we may apprehend

with the intelligence of a purified mind. Through our Lord.

The same Mass is said daily within the Octave, but without the Sequence and [without]²⁷ Credo. Nevertheless on Sunday Credo. is said, but no Sequence.

¶ *Sunday within the Octave* *[of the Epiphany.]*

At Mass the Melody is sung on Kyrie. Gloria in excelsis. Sanctus. and Agnus. in order, as is kept within Octaves with Rulers of the Choir. The rest is as on the Day, except for the Sequence, with this Gospel.

¶ *According to John. j. [29-34.]*

AT that time, John saw Jesus coming to him, and he saith : Behold the Lamb of God, behold him who taketh away the sin of the world. This is he, of whom I said : After me there cometh a man, who is preferred before me : because he was before me. And I knew him not, but that he may be made manifest in Israel, therefore am I come baptizing with water. And

John gave testimony, saying : I saw the Spirit coming down, as a dove from heaven, and he remained upon him. And I knew him not ; but he who sent me to baptize with water, said to me : He upon whom thou shalt see the Spirit descending, and remaining upon him, he it is that baptizeth with the Holy Ghost. And I saw, and I gave testimony, that this is the Son of God.

But if a Sunday within the Octave shall not happen, then let the aforesaid Gospel be read on Wednesday within the Octave.

¶ *On the third²⁸ day within the Octave let a Memorial be made of the Martyrs Lucian and his Companions, with the Prayer from the Common of Many Martyrs. XX.*

[19r.]

¶ *On the Octave of the Epiphany.*

[At Mass.]²⁹ *Officium.*

018-02.



Behold, the Lord the Ruler is come : and the kingdom is in his hand, and power, and dominion. *Ps.* Give to the king thy judgement, O God : and to the king's son thy justice. Glory be to the Father. 190.

Prayer.

God, whose only-begotten Son hath appeared in the substance of our flesh, grant, we beseech thee, that as we acknowledge him to have

been outwardly like unto us, we may merit to be inwardly renewed. Who liveth and reigneth.

*Memorial of Saint Hilary, [Confessor].*³⁰

Prayer.

WE present, O Lord, at our supplications, and at the intercession of blessed Hilary thy Confessor and Bishop, whose

deposition we celebrate, graciously bestow upon us perpetual mercy. Through our Lord.

Memorial of Saint Mary. O God, who by the fruitful [virginity].³¹ **XX.**

¶ *Lesson*³² *from Isaiah the Prophet.* *xij.*³³

Lord, thou art my God, I will exalt thee, and give glory to thy name : for thou hast done wonderful things, thy designs of old faithful, amen. O Lord God of Sabaoth, thy arm is high. Thou art a crown of hope with beautiful glory. The land of Jordan that was desolate and impassable shall be glad, and the wilderness shall rejoice, and my people shall see the glory of the Lord, and the beauty of our God, and shall be

gathered together and redeemed by God ; and shall come into Sion with praise, and everlasting joy shall be upon their heads : they shall obtain joy and gladness. I will open rivers in the high hills, and fountains in the midst of the plains : I will turn the desert into streams of waters. Behold my servant shall be exalted, and extolled, and shall be exceeding high. You shall draw waters with joy out of the saviour's fountains : and you shall say in that day

On the Octave of the Epiphany.

: Praise ye the Lord, and call upon his
name: make his works known among
the people. Sing ye to the Lord, for he

hath done great things : shew this
forth in all the earth, saith the Lord
almighty.

Gradual. All they from Saba shall come : bringing gold and frankincense : and 018-05.
shewing forth praise to the Lord. *V.* Arise and be enlightened, O Jerusalem : for the 018-06.
glory of the Lord is risen upon thee. 191.

Alleluya. *V.* We have seen his star in the east, and are come with gifts to adore the 018-07.
Lord. 192.

The Sequence is not sung : unless it be a Sunday.

¶ *According to Matthew. iij. [13-17.]*

AT that time, Jesus cometh from
Galilee to the Jordan, unto John,
to be baptized by him. But John stayed
him, saying : I ought to be baptized by
thee, and comest thou to me ? And
Jesus answering, said to him : Suffer it
to be so now. For so it becometh us to
fulfill all justice. Then he suffered

him. And Jesus being baptized,
forthwith came out of the water : and
lo, the heavens were opened to him :
and he saw the Spirit of God
descending as a dove, and coming upon
him. And behold a voice from heaven,
saying : This is my beloved Son, in
whom I am well pleased.

Offertory. The kings of Tharsis and the islands shall offer presents : the kings of the 018-08.
Arabians and of Saba shall bring gifts : and all kings of the earth shall adore him : all
nations shall serve him. 197.

Secret.

WE bring thee offerings, O Lord,
in honour of the manifestation
of the birth of thy Son, humbly
beseeching : that as the same is the

Author of our gifts, so he may also
himself be the merciful receiver, Jesu
Christ thy Son. Who liveth.

Another Secret.

BY the prayers of Saint Hilary unto
thee, O Lord, we beseech thee,

may the oblation be rendered
acceptable, for whose deposition it is

On the Octave of the Epiphany.

offered. Through our Lord.

Preface For when the only-begotten Son. *and* In communion. *as on the Day.* **XX.**

018-12. *Communion.* We have seen his star in the east, and are come with gifts to adore the
[19v.] Lord. 198.

Postcommunion.

May thy heavenly light, we
beseech thee, O Lord, prevent
us always and everywhere : that we may
both contemplate with clear vision,

and receive with due effect, the
mystery whereof thou hast wished us
to be partakers. Through our Lord.

Another Postcommunion.

O Lord, may the pledge of eternal
redemption which we have
received,³⁴ be to us, we beseech thee,
blessed Hilary thy Confessor and

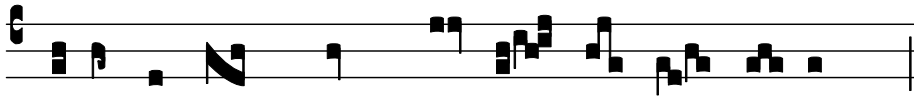
Bishop intervening, an aid both in this
presesnt life and in the life to come.
Through our Lord.

II *The First Sunday after the Octave of the Epiphany.*

At Mass.

In excelsa throno. GS:20; 1508:39v; 1513:19v.³⁵

Offic.
VIII.



019-01.

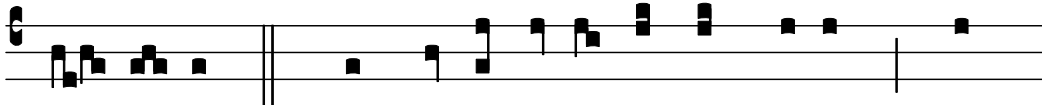
P-on a high throne * I see a Man sit-ting :



whom a mul- ti-tude of an-gels a- dore, sing- ing to-

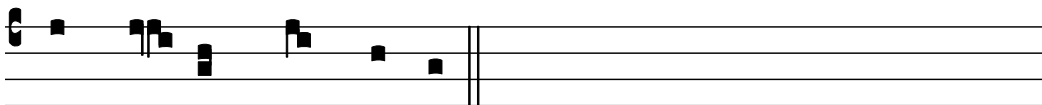


geth- er : Be-hold him, the name of whose kingdom is



019-02.

for ev- er. Ps. Sing joyful-ly to God, all the earth : serve



ye the Lord with gladness.

Prayer.

WE beseech, O Lord, of they
heavenly goodness, receive
prayers of thy supplicating people :
that they may perceive what their

duties are, and also may have grown
strong to fulfill what they perceive.
Through our Lord.


Epistle. To the Romans. xij. [1-5.]

Brethren. I Beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing unto God, your reasonable service. And be not conformed to this world ; but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God. For I say, by the grace that is given me, to all that are

among you, not to be more wise than it behoveth to be wise, but to be wise unto sobriety, and according as God hath divided to every one the measure of faith. For as in one body we have many members, but all the members have not the same office : so we being many, are one body in Christ, and every one members one of another : in Christ Jesu our Lord.

*Benedictus Dominus Deus Israel. GS:20; 1508:39Br; 1513:19v.*³⁶

019-05. Grad. VII.



Lessed be * the Lord, the God of Is- ra- el :

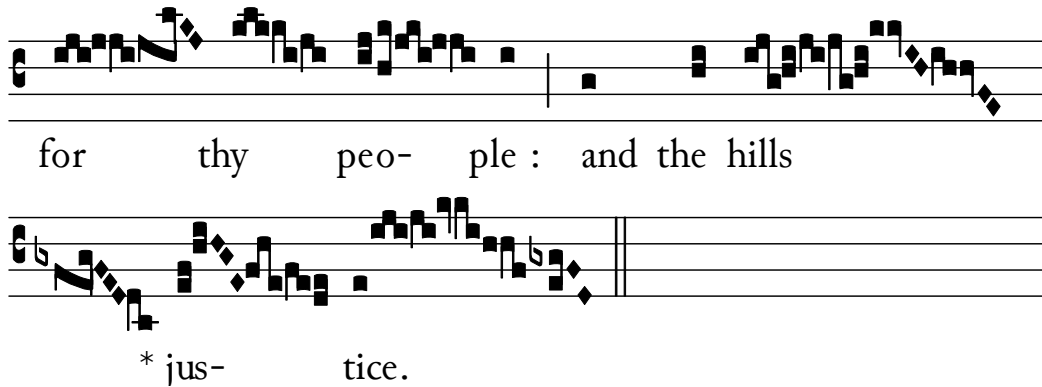
who only dost great won-

ders from the be- gin-

019-04. ning. ¶ Let the mountains re- ceive


peace

The First Sunday after the Octave of the Epiphany.



Jubilate Deo omnis terra. GS:20; 1508:39Br; 1513:19v.³⁷

Alle.
III.



L-le-lu- ya. * ∇ . Sing joyful-

ly to God, all the earth : serve ye the Lord

* with glad- ness.

019-06.

On no Sunday throughout the year is a Sequence sung at Mass when the service is of the Sunday, except in Advent and in Paschaltide, and except on the Sunday within the week of the Nativity of the Lord.

¶ [The Gospel]³⁸ according to Luke. ij. [42-52.]

¶ When Jesus was twelve years old, they going up into Jerusalem, according to the custom of the feast, and having fulfilled the days, when they returned, the child Jesus remained in Jerusalem ; and his

parents knew it not. And thinking that he was in the company, they came a day's journey, and sought him among their kinsfolks and acquaintance. And not finding him, they returned into Jerusalem, seeking him. And it came

to pass, that, after three days, they found him in the temple, sitting in the midst of the doctors, hearing them, and asking them questions. And all that heard him were astonished at his wisdom and his answers. And seeing him, they wondered. And his mother said to him : Son, why hast thou done so to us ? behold thy father and I have sought thee sorrowing. And he said to

them : How is it that you sought me ? did you not know, that I must be about my father's business ? And they understood not the word that he spoke unto them. And he went down with them, and came to Nazareth, and was subject to them. And his mother kept all these words in her heart. And Jesus advanced in wisdom, and age, and grace with God and men.

Jubilate Deo. GS:20; 1508:39Bv; 1513:20r.³⁹

019-07.

Offert.
V.



Ing joy- ful-ly * to God, all the earth,

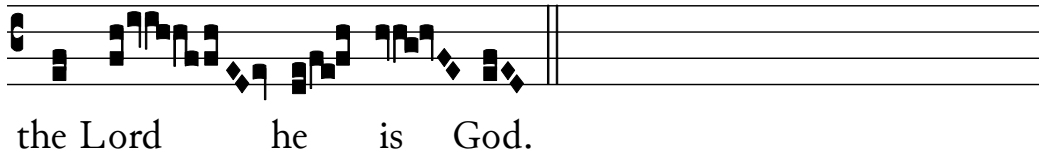
sing joy-

sing joy-

ful-ly to God, all the earth : serve

fore his pre- sence with exceed-ing great joy : for

The First Sunday after the Octave of the Epiphany.



Secret.

MAY the sacrifice, O Lord, | thee, ever quicken and defend us.
offered unto thee, we beseech | Through our Lord.

Daily Preface.

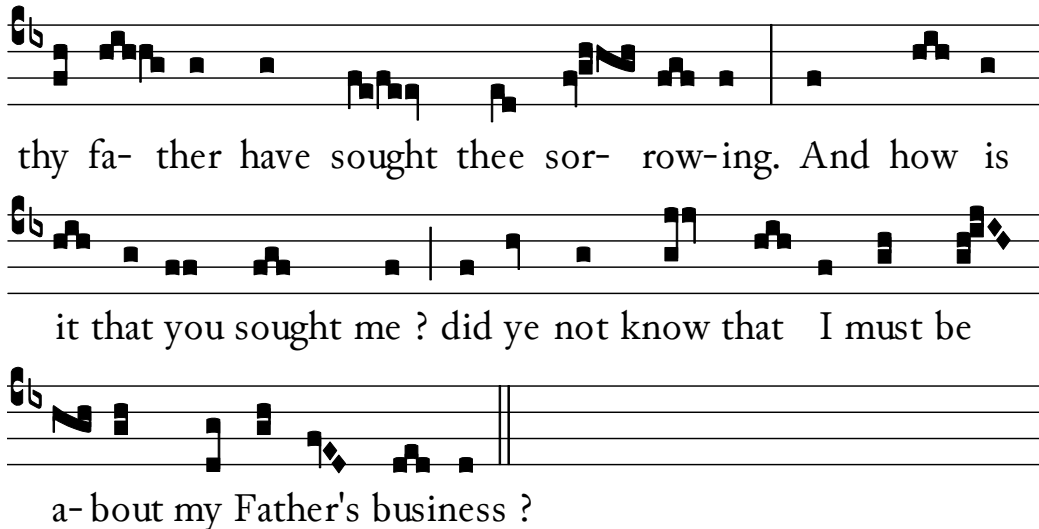
Fili quid fecisti. GS:21; 1508:39Bv; 1513:20r.⁴⁰

Comm.
I.



On, * why hast thou sone so to us? I and

019-10.



Postcommunion.

Partaking off thy holy things, O | continual help of divine protection.
Lord, may we both receive the | Through our Lord.
effect of perfect purification, and the

If the season is so brief from the Octave of the Epiphany through to Septuagesima that the three Sunday Masses, to be sure Upon a high throne. Let all the earth. and Adore God.

cannot each by itself be sung in a separate week, then two or three Masses (if the brevity of time shall demand) may be sung in one and the same week. And if any Feast of Three Lessons should fall at the same time, let all of the service be made of the Feast until the Mass, which shall be of the Sunday : and at that Mass, which shall be of the Temporale, let the second Prayer be made of that very Feast, the third of Saint Mary, the fourth of All Saints, and the fifth for the Universal Church. However let the other Masses that follow in that year be completely omitted. Let it also be well observed that the Mass Upon a high throne. is never to be sung before the First Sunday after the Octave of the Epiphany, except when no Sunday shall occur between the Octave of the Epiphany and Septuagesima : then indeed let it be sung in the first place on the ferias after the Octave of the Epiphany, and let the two Masses, of course Let all the earth. and Adore God. be sung on following ferias in the same week : and then let nothing be made of Feasts of Three Lessons that may happen to fall then. But when the season is prolonged, let the Officium Adore God. be sung for three Sundays. If however there shall be three Sundays between the Octave of the Epiphany and Septuagesima, such that the three aforesaid Officia are sung, of course Upon a high throne. Let all the earth. and Adore God. : then on the weekdays after the Third Sunday, if unoccupied, let the Epistles and Gospels of the fourth and fifth Sundays be read at the Masses of the day.

¶ Wednesday.

To the Romans. x. [1.-4.]

Brethren. The will of my heart, indeed, and my prayer to God, is for them unto salvation. For I bear them witness, that they have a zeal of God, but not according to knowledge. For they, not knowing the justice of

God, and seeking to establish their own, have not submitted themselves to the justice of God. For the end of the law is Christ, unto justice to every one that believeth.

¶ [*The Gospel*]⁴¹ according to Matthew. iiij. [12.-17.]

AT that time, When Jesus had heard that John was delivered up, he retired into Galilee : and leaving the city Nazareth, he came and dwelt in Capharnaum on the sea coast, in the

borders of Zabulon and Nephthalim ; that it might be fulfilled which was said by Isaias the prophet : Land of Zabulon and land of Nephthalim, the way of the sea beyond the Jordan,

Galilee of the Gentiles : the people that walked⁴² in darkness, hath seen great light : and to them that sat in the region of the shadow of death, light is

sprung up. From that time Jesus began to preach, and to say : Do penance, for the kingdom of heaven is at hand.

¶ *Friday.*

To the Romans. xiiij. [1.-6.]

[20v.] **B**rethren. Let every soul be subject to higher powers : for there is no power but from God : and those that are, are ordained of God. Therefore he that resisteth the power, resisteth the ordinance of God. And they that resist, purchase to themselves damnation.⁴³ For princes⁴⁴ are not a terror to the good work, but to the evil. Wilt thou then not be afraid of the power ? Do that which is good : and thou shalt have praise from the

same. For he is God's minister to thee, for good. But if thou do that which is evil, fear : for he beareth not the sword in vain. For he is God's minister : an avenger to execute wrath upon him that doth evil. Wherefore be subject of necessity, not only for wrath, but also for conscience' sake. For therefore⁴⁵ also you pay tribute. For they are the ministers of God, serving unto this purpose.

[*The Gospel*]⁴⁶ *according to Luke. iv. [14.-22.]*

AT that time, Jesus returned⁴⁷ in the power of the spirit, into Galilee, and the fame of him went out through the whole country. And he taught in their synagogues, and was magnified by all. And he came to Nazareth, where he was brought up : and he went into the synagogue, according to his custom, on the sabbath day ; and he rose up to read. And the book of Isaias the prophet was delivered unto him. And as he

unfolded the book, he found the place where it was written : The Spirit of the Lord is upon me. Wherefore he hath anointed me to preach the gospel to the poor, he hath sent me to heal the contrite of heart, to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord, and the day of reward. And when he had folded the book, he restored it to the minister, and sat

The First Sunday after the Octave of the Epiphany.

down. And the eyes of all in the synagogue were fixed on him. And he began to say to them : This day is fulfilled this scripture in your ears.

And all gave testimony to him : and they wondered at the words of grace that proceeded from his mouth.

The Mass of the Sunday is sung throughout the whole week unless a Feast shall occur of which the service is made, and except when the Mass I am the salvation. or when the Feast of the Place or of Saint Mary is said.

¶ *Second Sunday after the Octave of the Epiphany.*

[At Mass.]⁴⁸

Omnis terra adoret te. GS:21; 1508:40r; 1513:20v.⁴⁹

Offic.
IV.



Et all the earth * a- dore thee, O God,

021-01.

and sing to thee : let it sing a psalm to thy name,

O Most High. Ps. Shout with joy to God, all the earth :

021-02.

sing ye a psalm to his name, give glo-ry to his praise.

Prayer.

¶ almighty and everlasting God,
who dost govern all things both
in heaven and in earth : mercifully hear

the supplications of thy people, and
grant us thy peace in our time.
Through our Lord.

¶ [Epistle]⁵⁰ to the Romans. xij. [6-16.]

¶ Rethren. Having different gifts,
according to the grace that is
given us, either prophecy, to be used
according to the rule of faith ; or
ministry, in ministering ; or he that
teacheth, in doctrine ; he that


exhorteth, in exhorting ; he that
giveth, with simplicity ; he that ruleth,
with carefulness ; he that sheweth
mercy, with cheerfulness. Let love be
without dissimulation. Hating that
which is evil, cleaving to that which is

good. Loving one another with the charity of brotherhood, with honour preventing one another. In carefulness not slothful. In spirit fervent. Serving the Lord. Rejoicing in hope. Patient in tribulation. Instant in prayer. Communicating to the necessities of


the saints. Pursuing hospitality. Bless them that persecute you : bless, and curse not. Rejoice with them that rejoice ; weep with them that weep. Being of one mind one towards another. Not minding high things, but consenting to the humble.

Misit Dominus verbum. GS:21; 1508:40r; 1513:20v.⁵¹

021-04. Grad. V.

[21r.]  He Lord * sent his word and

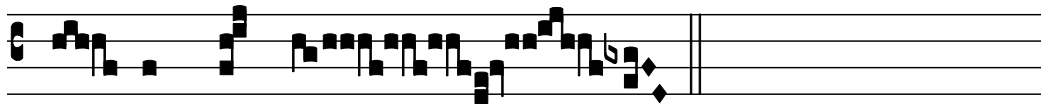
heal-ed them : and de-liv-er-ed them

021-05. from their destruc-tions.  Let the

mer- cies of the Lord

give glo- ry to

him : and his wonderful works to the



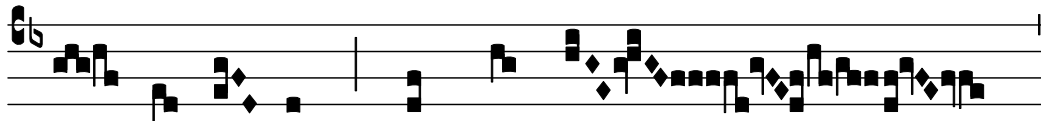
child- ren * of men.

Laudate Deum omnes angeli. GS:22; 1508:40v; 1513:21r.⁵²



021-06.

L-le- lu- ya. * Praise ye God,



all his an-gels : praise ye him,



* all his hosts.

¶ [The Gospel]⁵³ according to John. ij. [I-II.)

AT that time. There was a marriage in Cana of Galilee : and the mother of Jesus was there. And Jesus also was invited, and his disciples, to the marriage. And the wine failing, the mother of Jesus saith to him : They have no wine. And Jesus saith to her : Woman, what is that to me and to thee ? my hour is not yet come. His mother saith to the waiters : Whatsoever he shall say to you, do ye. Now there were set there six waterpots of stone, according to the manner of the purifying of the Jews, containing

two or three measures apiece. Jesus saith to them : Fill the waterpots with water. And they filled them up to the brim. And Jesus saith to them : Draw out now, and carry to the chief steward of the feast. And they carried it. And when the chief steward had tasted the water made wine, and knew not whence it was, but the waiters knew who had drawn the water ; the chief steward calleth the bridegroom, and saith to him : Every man at first setteth forth good wine, and when men have well drunk, then that which is worse.


The Second Sunday after the Octave of the Epiphany.

But thou hast kept the good wine until
now. This beginning of miracles did
Jesus in Cana of Galilee ; and

manifested his glory, and his disciples
believed in him.

Jubilate Deo. GS:22; 1508:40v; 1513:21r.⁵⁴

021-07. Offert. I.



Hout with joy to God, all the earth,
shout with joy to
God, all the earth : sing ye a
psalm to his name : come and hear,
all ye that fear God, and I will tell you
what great things the Lord hath done for
my soul, al-le- lu- ya.

*Secret.*⁵⁵

That the offerings of thy people,
O Lord, may be acceptable unto
thee, cleanse them, we beseech thee,

from all contagion of perversity.
Through our Lord.

[*Daily Preface.*]⁵⁶

Dicit Dominus implete. GS:22; 1508:40v; 1513:21r.⁵⁷

Comm.
V.



He Lord saith, * Fill the wa-ter-pots with wa- ter,

and carry to the chief steward of the feast : when the chief

stew-ard of the feast had tasted the wa-ter made wine,

he saith to the bridegroom, Thou hast kept the good

wine un- til now : this first mi-racle did Je-sus be-fore his

dis-ciples.

021-10.

Postcommunion.

MAY the working of thy power, O Lord, we beseech thee, be increased in us : that being quickened by the divine sacraments, we may,

through thy bounty, be made ready to receive their promises. Through our Lord.

¶ *Wednesday.*

[*Epistle*]⁵⁸ to *Timothy*. I. [j. 15-17.]

DEarly beloved. A faithful saying, and worthy of all acceptance, that⁵⁹ Christ Jesus came into this world to save sinners, of whom I am the chief. But for this cause have I obtained mercy : that in me first Christ

Jesus might shew forth all patience,⁶⁰ for the information of them that shall believe in him unto life everlasting. Now to the king of ages, immortal, invisible, the only God, be honour and glory for ever and ever, amen.

¶ [*The Gospel*]⁶¹ according to *Mark*. *vj.* [1-6.]

AT that time, Going out, Jesus⁶² went into his own country ; and his disciples followed him. And when the sabbath was come, he began to teach in the synagogue : and many hearing him were in admiration at his doctrine, saying : How came this man by all these things ? and what wisdom is this that is given to him, and such mighty works as are wrought by his hands ? Is not this the carpenter, the son of Mary,⁶³ the brother of James,

and Joseph, and Jude, and Simon ? are not also his sisters here with us ? And they were scandalized in regard of him. And Jesus said to them : A prophet is [21r.] not without honour, but in his own country, and in his own house, and among his own kindred. And he could not do any miracles there, only that he cured a few that were sick, laying his hands upon them. And he wondered because of their unbelief.

¶ *Friday.*

Epistle. To the Romans. *xiiij.* [14-23.]

BRethren. I know, and am confident in the Lord Jesus, that

nothing is unclean of itself ; but to him that esteemeth any thing to be

unclean, to him it is unclean. For if, because of thy meat, thy brother be grieved, thou walkest not now according to charity. Destroy not him with thy meat, for whom Christ died. Let not then our good be evil spoken of. For the kingdom of God is not meat and drink ; but justice, and peace, and joy in the Holy Ghost. For he that in this serveth Christ, pleaseth God, and is approved of men. Therefore let us follow after the things that are of peace⁶⁴ ; and keep the things that are of edification one towards another.

Destroy not the work of God for meat. All things indeed are clean : but it is evil for that man who eateth with offence. It is good not to eat flesh, and not to drink wine, nor any thing whereby thy brother is offended, or scandalized, or made weak. Hast thou faith ? Have it to thyself before God. Blessed is he that condemneth not himself in that which he alloweth. But he that discerneth, if he eat, is condemned ; because not of faith. For all that is not of faith is sin.

¶ [*The Gospel*]⁶⁵ according to *Luke. iiij. [31-37.]*

AT that time, Jesus went down⁶⁶ into Capharnaum, a city of Galilee, and there he taught them on the sabbath days. And they were astonished at his doctrine : for his speech was with power. And in the synagogue there was a man who had an unclean devil, and he cried out with a loud voice, saying : Let us alone, what have we to do with thee, Jesus of Nazareth ? art thou come to destroy us ? I know thee who thou art, the holy

one of God. And Jesus rebuked him, saying : Hold thy peace, and go out of him. And when the devil had thrown him into the midst, he went out of him, and hurt him not at all. And there came fear upon all, and they talked among themselves, saying : What word is this, for with authority and power he commandeth the unclean spirits, and they go out ? And the fame of him was published into every place of the country.

¶ *iiij. Sunday after the
Octave of the Epiphany.*

At Mass.

*Adorate Deum omnes angeli. GS:23; 1508:41r; 1513:21v.*⁶⁷

026-01. Offic. VII.  
- dore God, * all you his angels : Si- on heard

and was glad, and the daughters of Ju-da re- joic-
026-02. 
ed. Ps. The Lord hath reigned, let the earth re-joice :

let ma-ny is-lands be glad.

Prayer.

Almighty and everlasting God,
look favourably upon our
weaknesses : and stretch forth⁶⁸ the

right hand of thy majesty to protect.
Through our Lord.

¶ [*Epistle*]⁶⁹ *to the Romans. xij. [16-21.]*

Brethren. Be not wise in your
own conceits. To no man
rendering evil for evil. Providing good
things, not only in the sight of God,
but also in the sight of all men. If it be
possible, as much as is in you, have

peace with all men. Revenge not
yourselves, my dearly beloved ; but give
place unto wrath, for it is written :
Revenge is mine, I will repay, saith the
Lord. But if thy enemy be hungry,
give him to eat ; if he thirst, give him

Third Sunday after the Octave of the Epiphany.

to drink. For, doing this, thou shalt heap coals of fire upon his head. Be		not overcome by evil, but overcome evil by good.
---	--	---

Timebunt gentes. GS:23; 1508:41r; 1513:22r.⁷⁰

Grad.
V.



He Gen- tiles * shall fear thy name,

O Lord : and all the kings of the earth

thy glo- ry. *℟.* For the Lord

hath built up Si- on, and he

shall be seen * in his ma- jes-ty.

Dominus regnavit exultet. GS:23; 1508:41v; 1513:22r.⁷¹

Alle.
VIII.



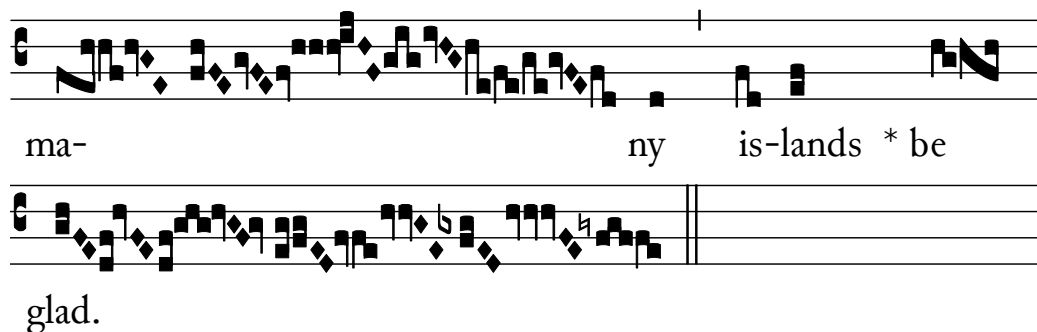
L-le- lu- ya. * *℟.* The Lord

hath reign- ed, let the earth re- joice : let

026-04.

026-06.

026-07.



¶ [*The Gospel*]⁷² according to *Matthew. viij.* [1-13.]

AT that time, When Jesus was come down from the mountain,⁷³ great multitudes followed him : and behold a leper came and adored him, saying : Lord, if thou wilt, thou canst make me clean. And Jesus stretching forth his hand, touched him, saying : I will, be thou made clean. And forthwith his leprosy was cleansed. And Jesus saith to him : See thou tell no man : but go, shew thyself to the priest, and offer thy⁷⁴ gift which Moses commanded for a testimony unto them. And when he had entered into Capharnaum, there came to him a centurion, beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, and is grievously tormented. And Jesus saith to him : I will come and heal him. And the centurion making answer, said : Lord, I am not worthy that thou shouldst enter under

my roof : but only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers ; and I say to this, Go, and he goeth, and to another,⁷⁵ Come, and he cometh, and to my servant, Do this, and he doeth it. And Jesus hearing this, marvelled ; and said to them that followed him : Amen I say to you, I have not found so great faith in Israel. And I say to you that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven : but the children of the kingdom shall be cast out into the exterior darkness : there shall be weeping and gnashing of teeth. And Jesus said to the centurion : Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour.

Third Sunday after the Octave of the Epiphany.

Dextera Domini. GS:23; 1508:41v; 1513:22r.⁷⁶

Offert.
II.



He right hand * of the Lord hath wrought
strength : the right hand of the Lord hath ex-al-
ted me : I shall not die, but live, and shall declare
the works of the Lord.

026-10.

Secret.

WE commemorate the adorable
mysteries of eternal life, O
Lord, beseeching thee : that we may

attain unto both devout sacrifices and
good works. Through our Lord.

Daily Preface.

Mirabantur omnes. GS:24; 1508:41v; 1513:22r.

Comm.
VII.



Ll won-der- ed * at these things that pro-
ceeded from the mouth of God.

026-13.

Postcommunion.

O Lord, to whom thou
vouchsafest the use of so great
mysteries : grant, we beseech thee, that
by the effects of them we may be made

worthy to be fashioned in truth.
Through our Lord Jesus Christ thy
Son, who liveth.

¶ *Wednesday.*

[*Epistle*]⁷⁷ *to the Romans. xv. [30-33.]*

Brethren. I beseech you, through
our Lord Jesus Christ, and by the
charity of the Holy Ghost, that you
help me in your prayers for me to God,
that I may be delivered from the
unbelievers that are in Judea, and that

the oblation of my service may be
acceptable in Jerusalem to the saints.
That I may come to you with joy, by
the will of God, and may be refreshed
with you. Now the God of peace be
with you all. Amen.

¶ [*The Gospel*]⁷⁸ *according to Mark. iij. [1-5.]*

AT that time, Jesus entered again
into the synagogue,⁷⁹ and there
was a man there who had a withered
hand. And they watched him whether
he would heal on the sabbath days ;
that they might accuse him. And he
said to the man who had the withered
hand : Stand up in the midst. And he
saith to them : Is it lawful to do good

on the sabbath days, or to do evil ? to
save life, or to destroy ? But they held
their peace. And looking round about
on them with anger, being grieved for
the blindness of their hearts, he saith
to the man : Stretch forth thy hand.
And he stretched it forth : and his [22v.]
hand was restored unto him.

¶ *Friday.*

[*Epistle*]⁸⁰ *to the Corinthians. I. iij. [16-23.]*

Brethren. Know you not, that you
are the temple of God, and that
the Spirit of God dwelleth in you ? But
if any man violate the temple of God,
him shall God destroy. For the temple

of God is holy, which you are. Let no
man deceive himself : if any man
among you seem to be wise in this
world, let him become a fool, that he
may be wise. For the wisdom of this

world is foolishness with God. For it is written : I will catch the wise in their own craftiness. And again : The Lord knoweth the thoughts of the wise, that they are vain. Let no man therefore glory in men.⁸¹ For all things are

yours, whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come ; for all are yours ; and you are Christ's ; and Christ is God's.


*According to Matthew. iiij. [23-25.]*⁸²

AT that time, Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom : and healing all manner of sickness and every infirmity, among the people. And his fame went throughout all Syria, and they


presented to him all sick people that were taken with divers diseases and torments, and such as were possessed by devils, and lunatics, and those that had palsy, and he cured them : and much people followed him.

¶ *The iiij. Sunday after
the Octave of the Epiphany.*

At Mass. Officium.


026-01.  Dore God, all you his angels : Sion heard, and was glad : and the daughters
026-02. of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice : let many
islands be glad. 205.

Prayer.

 God, who knowest us to be set
in such great perils, before
which human frailty is not able to
stand : grant us health of mind and of

body, that those things which we
suffer for our sins we may overcome,
thee helping. Through our Lord.

¶ *To the Romans. xiiij. [8-10.]*


 Rethren. Owe no man any thing,
but to love one another. For he
that loveth his neighbour, hath
fulfilled the law. For Thou shalt not
commit adultery : Thou shalt not kill :
Thou shalt not steal, Thou shalt not
bear false witness : Thou shalt not

covet : and if there be any other
commandment, it is comprised in this
word, Thou shalt love thy neighbour
as thyself. The love of our neighbour
worketh no evil. Love therefore is the
fulfilling of the law.

026-04. *Gradual.* The Gentiles shall fear thy name, O Lord : and all the kings of the earth
026-06. thy glory. *V.* For the Lord hath built up Sion : and he shall be seen in his majesty.
206.

026-08. *Alleluya. V.* The Lord hath reigned, let the earth rejoice : let many islands be glad.
206.

¶ [*The Gospel*]⁸³ *according to Matthew. viij. [23-27.]*

 T that time, Jesus entered into
the boat, his disciples followed
him : and behold a great tempest arose

in the sea, so that the boat was covered
with waves. Now the wind was against
them.⁸⁴ But he was asleep. And they

came to him, and awaked him, saying :
Lord, save us, we perish. And Jesus
saith to them : Why are you fearful, O
ye of little faith ? Then rising up he
commanded the winds, and the sea,

and there came a great calm. But the
men wondered, saying : What manner
of man is this, for the winds and the
sea obey him ?

Offertory. The right hand of the Lord hath wrought strength : the right hand of the Lord hath exalted me : I shall not die, but live, and shall declare the works of the Lord. 208. 026-10.

Secret.

[23r.]

GRant, we beseech thee, almighty
God : that the oblation of the
gift of this Sacrifice may cleanse and

ever defend our frailty from all evil.
Through our Lord.

Daily Preface.

Communion. All wondered at these things that proceeded from the mouth of God. 208. 026-13.

Postcommunion.

May thy gifts, O God, both set us
free from earthly pleasures, and

ever strengthen us with heavenly food.
Through our Lord.

¶ Wednesday.

[*Epistle*]⁸⁵ to the *Corinthians*. I. *vij.* [1-5.]

BRethren. It is good for a man not
to touch a woman. But for fear of
fornication, let every man have his own
wife, and let every woman have her
own husband. Let the husband render
the debt to his wife, and the wife also
in like manner to the husband. The
wife hath not power of her own body,

but the husband. And in like manner
the husband also hath not power of his
own body, but the wife. Defraud not
one another, except, perhaps, by
consent, for a time, that you may give
yourselves to prayer ; and return
together⁸⁶ again, lest Satan tempt you
for your incontinency.

[*The Gospel*]⁸⁷ according to *Luke. ix.* [57-62.]

AT that time, It came to pass, as they walked in the way, that a certain man said to Jesus : I will follow thee withersoever thou goest. Jesus said to him : The foxes have holes, and the birds of the air nests ; but the Son of man hath not where to lay his head. But he said to another : Follow me. And he said : Lord, suffer me first to go, and to bury my father. And Jesus

said to him : Let the dead bury their dead : but go thou, and preach the kingdom of God. And another said : I will follow thee, Lord ; but let me first take my leave of them that are at my house. Jesus said to him : No man putting his hand to the plough, and looking back, is fit for the kingdom of God.

¶ *Friday.*

Epistle to the Corinthians. I. vij. [20-24.]

BRethren. Let every man abide in the same calling in which he was called. Wast thou called, being a bondman ? care not for it ; but if thou mayest be made free, use it rather. For he that is called in the Lord, being a bondman, is the freeman of the Lord.

Likewise he that is called, being free, is the bondman of Christ. You are bought with a price ; be not made the bondslaves of men. Brother, let every man, in the calling wherein he was called,⁸⁸ therein abide with God.

[*The Gospel*]⁸⁹ according to *Mark. x.* [13-16.]

AT that time, They brought to Jesus young children, that he might touch them. And the disciples rebuked them that brought them. Whom when Jesus saw, he was much displeased, and saith to them : Suffer the little children to come unto me,

and forbid them not ; for of such is the kingdom of God.⁹⁰ Amen I say to you, whosoever shall not receive the kingdom of God as a little child, shall not enter into it. And embracing them, and laying his hands upon them, he blessed them.

¶ *The v. Sunday after
the Octave of the Epiphany.*

[At Mass.] *Officium.*



Dore God, all you his angels : Sion heard, and was glad : and the daughters 026-01.
of Juda rejoiced. *Ps.* The Lord hath reigned, let the earth rejoice : let many 026-02.
islands be glad. 205.

Prayer.

Guard thy household, we beseech
thee, O Lord, by thy continual
mercy : that as it leaneth only on the

hope of thy heavenly grace : it may ever
be defended by thy protection.
Through.

[*Epistle*]⁹¹ to the *Colossians.* *iiij.* [12-17.]

Brethren. Put ye on, as the elect
of God, holy, and beloved, the
bowels of mercy, gentleness,⁹²
benignity, humility, modesty, patience
: bearing with one another, and
forgiving one another, if any have a
complaint against another : even as the
Lord hath forgiven you, so do you also.
But above all these things have charity,
which is the bond of perfection : and
let the peace of Christ rejoice in your
hearts, wherein also you are called in

one body : and be ye thankful. Let the
word of Christ dwell in you
abundantly, in all wisdom : teaching
and admonishing one another in
psalms and hymns⁹³ and spiritual
canticles, singing⁹⁴ in grace in your
hearts to God. All whatsoever you do
in word or in work, do⁹⁵ all in the
name of our⁹⁶ Lord Jesus Christ,
giving thanks to God and the Father
through Jesus Christ our Lord.⁹⁷

Gradual. The Gentiles shall fear thy name, O Lord : and all the kings of the earth 026-04.
thy glory. *℟̃.* For the Lord hath built up Sion : and he shall be seen in his majesty. 026-06.
206.

Alleluya. *℟̃.* The Lord hath reigned, let the earth rejoice : let many islands be glad. 026-08.
206.

[*The Gospel*]⁹⁸ according to *Matthew. xiiij. [24-30.]*

AT that time, Jesus said to his disciples this parable. The kingdom of heaven is likened to⁹⁹ a man that sowed good seed in his field. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle. And the servants of the goodman of the house coming said to him : Sir, didst thou not sow good seed in thy field ? whence then hath it

cockle ? And he said to them : An enemy hath done this. And the servants said to him : Wilt thou that we go and gather it up ? And he said : No, lest perhaps gathering up the cockle, you root up the wheat also together with it. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers : Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn.

- 026-10. *Offertory.* The right hand of the Lord hath wrought strength : the right hand of the Lord hath exalted me : I shall not die, but live, and shall declare the works of the Lord. 208.

Secret.

REceive, we beseech thee, O Lord, the oblations and prayers of thy servants, that by the aid of thy protection, they may not lose¹⁰⁰ what

hath been bestowed, and may lay hold on that which they desire. Through our Lord.

Daily Preface.

- 026-13. *Communion.* All wondered at these things that proceeded from the mouth of God. 208.

Postcommunion.

God, who dost approach us in the participation of thy Sacrament : work in our hearts the

effects of its virtue : that in the divine gift which we have received, we may be made meet by the same. Through.

¶ Wednesday.

[*Epistle*]¹⁰¹ to Timothy. I. ij. [1-7.]

Beloved, I desire¹⁰² first of all, that supplications, prayers, intercessions, and thanksgivings be made for all men : for kings, and for all that are in high station : that we may lead a quiet and a peaceable life in all piety and chastity. For this is good and acceptable in the sight of God our Saviour, who will have all men to be

saved, and to come to the knowledge of the truth. For there is one God, and one mediator of God and men, the man Christ Jesus : who gave himself a redemption for all, a testimony in due times. Whereunto I am appointed a preacher and an apostle, (I say the truth, I lie not,) a doctor of the Gentiles in faith and truth.

[*The Gospel*]¹⁰³ according to Matthew. xxj. [28-32.]

[24r.]

AT that time, Jesus said to the multitudes of the Jews : A certain man had two sons ; and coming to the first, he said : Son, go work to day in my vineyard. And he answering, said : I will not. But afterwards, being moved with repentance, he went. And coming to the other, he said in like manner. And he answering, said : I go,¹⁰⁴ sir ; and he went not. Which of the two did the father's will ? They say


to him : The first. Jesus saith to them : Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you. For John came to you in the way of justice, and you did not believe him. The publicans¹⁰⁵ and the harlots believed him : but you, seeing it, did not even afterwards repent, that you might believe him. He that hath ears to hear, let him hear.¹⁰⁶

[*Let the Sunday Mass be said throughout the whole week, except if a Feast shall occur for which a service shall be made, and except when the Mass I am the salvation. is said, and when it is said of Saint Mary.*]¹⁰⁷

II *The Sunday in Septuagesima.*

[At Mass.]

Circunderunt me gemitus. GS:24; 1508:42r; 1513:24r.¹⁰⁸

034-01. Offic.
V.  He sorrows of death * surrounded me, the sor-rows
of hell encompass-sed me : and in my af-flic-tion
I cal-led up- on the Lord, and he heard my voice from
034-02. his ho- ly tem-ple. *Ps.* I will love thee, O Lord
my strength : the Lord is my firmament, my re-fuge, and
my de-liv-er-er.

Gloria.

From this day through to the Vigil of the Pasch let not Gloria in excelsis. [neither Ite missa est.]¹⁰⁹ be sung no matter which Mass is said : unless the Bishop should celebrate at the Supper of the Lord [: then Gloria in excelsis. <is sung> at the Mass].¹¹⁰

Prayer.

Graciously hear, we beseech thee,
O Lord, the prayers of thy people :
that we who are justly afflicted for our

sins may for the glory of thy Name be
mercifully delivered. Through our
Lord.

[*Epistle*]¹¹¹ *to the Corinthians.* 1. ix. and x. [ix. 24-x. 4.]

Brethren. Know you not that
they¹¹² that run in the race, all
run indeed, but one receiveth the prize ?
So run that you may obtain. And¹¹³
every one that striveth for the mastery,
refraineth himself from all things : and
they indeed that they may receive a
corruptible crown ; but we an
incorruptible one. I therefore so run,
not as at an uncertainty : I so fight, not
as one beating the air : but I chastise
my body, and bring it into subjection :

lest perhaps, when I have preached to
others, I myself should become a
castaway. For¹¹⁴ I would not have you
ignorant, brethren, that our fathers
were all under the cloud, and all passed
through the sea. And all in Moses
were baptized, in the cloud, and in the
sea : and did all eat the same spiritual
food, and all drank the same spiritual
drink ; (and they drank of the spiritual
rock that followed them, and the rock
was Christ.)

Adjutor in opportunitatibus. GS:24; 1508:42r; 1513:24r.¹¹⁵

Grad.
III.



help- er * in due time of tri-bu-la-

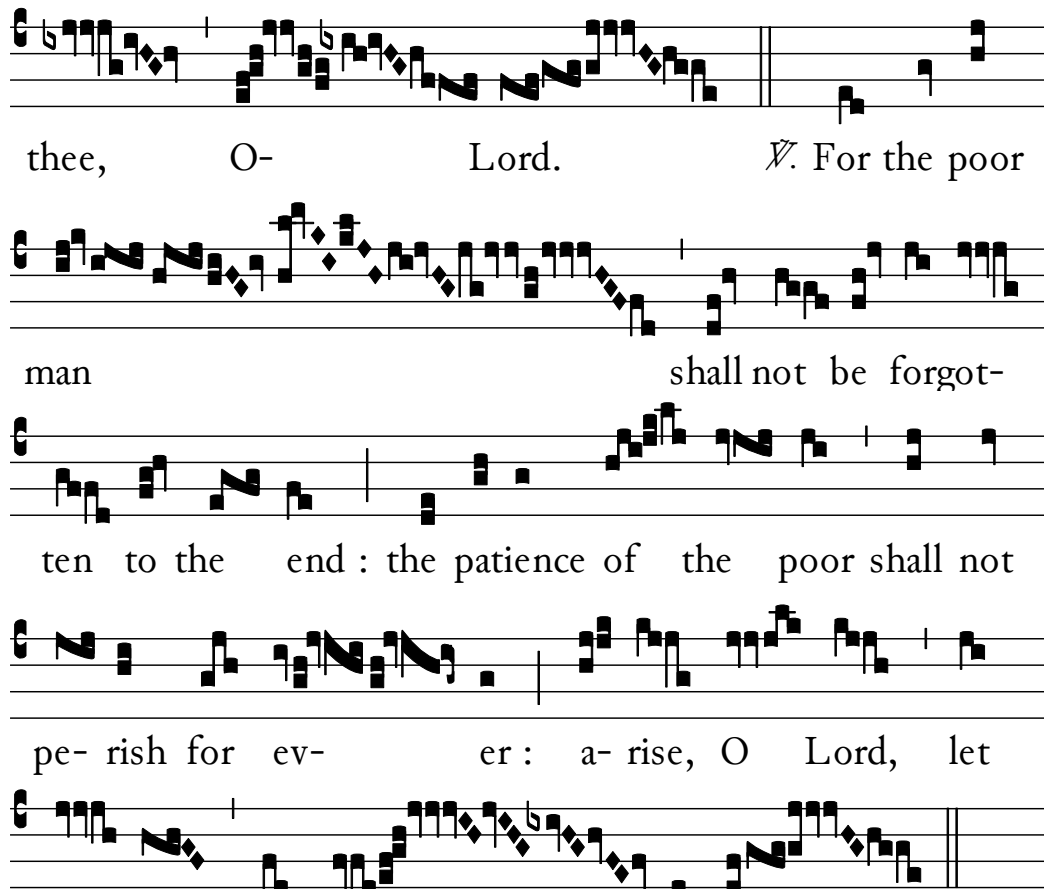
tion : and let them trust in thee who know thee :

for thou forsak-est not them that seek

034-04.

The Sunday in Septuagesima.

034-05.



thee, O- Lord. ⁊. For the poor
man shall not be forgot-
ten to the end : the patience of the poor shall not
pe- rish for ev- er : a- rise, O Lord, let
not man * be strength- en-ed.


Let not the Gradual be repeated when the Tract is sung, as above.

*[At no time let the Gradual be repeated when a Tract is to be had from Septuagesima through to the Supper of the Lord : on Sundays and on Feasts of ix. Lessons the Tract is sung by four Clerks of the Superior Grade : as appears on the First Sunday in the Advent of the Lord.]*¹¹⁶

De profundis. GS:25; 1508:42v; 1513:24r.¹¹⁷

034-06.

Tract.
VIII.

Ut of the depths * have I cri- ed to thee, O

The Sunday in Septuagesima.

Lord : Lord, hear my voice.

✂. Let thy ears be at-ten- tive :

to the prayer of thy ser-

vant. ✂. If thou, O Lord, wilt mark i-ni-qui-

ties : O Lord, who shall stand

it ? ✂. For with thee there is merci-ful for-giveness :

and by rea-son of thy law I have

wait- ed for thee, * O Lord.

[*The Gospel*]¹¹⁸ according to *Matthew. xx. [1-16.]*

[24v.] **A**T that time, Jesus said to his disciples this parable. The kingdom of heaven is like to an householder, who went out early in the morning to hire labourers into his vineyard. And having agreed with the labourers for a penny a day, he sent them into his vineyard. And going about the third hour, he saw others standing in the market place idle. And he said to them : Go you also into my vineyard, and I will give you what shall be just. And they went their way. And again he went out about the sixth and the ninth hour,¹¹⁹ and did in like manner. But about the eleventh hour he went out and found others standing, and he saith to them : Why stand you here all the day idle ? They say to him : Because no man hath hired us. He saith to them : Go you also into my vineyard. And when evening was come, the lord of the vineyard saith to his steward : Call the labourers and pay

them their hire, beginning from the last even to the first. When therefore they were come, that came about the eleventh hour, they received every man a penny. But when the first also came, they thought that they should receive more : and they also received every man a penny. And receiving it they murmured against the master of the house, saying : These last have worked but one hour, and thou hast made them equal to us, that have borne the burden of the day and the heats. But he answering said to one of them : Friend, I do thee no wrong : didst thou not agree with me for a penny ? Take what is thine, and go thy way : I will also give to this last even as to thee. Or,¹²⁰ is it not lawful for me to do what I will ? is thy eye evil, because I am good ? So shall the last be first, and the first last. For many are called, but few chosen.

*Bonum est confiteri. GS:25; 1508:43r; 1513:24v.*¹²¹

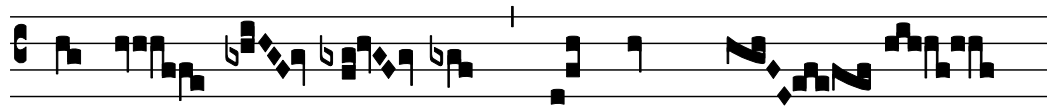
034-07.

Offert.
VIII.



T is good * to give praise to the Lord : and

The Sunday in Septuagesima.



to sing to thy name, O most High.



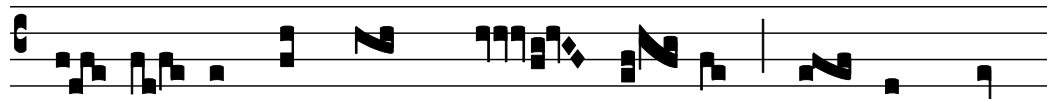
034-08.

✠. O Lord, how great are thy works : thy



034-09.

thoughts are exceeding deep. ✠. For be-hold, thy



e- ne-mies, O Lord, shall pe- ish : and all the



work-ers of i-ni- qui-ty shall be scat- ter-ed.

Secret.

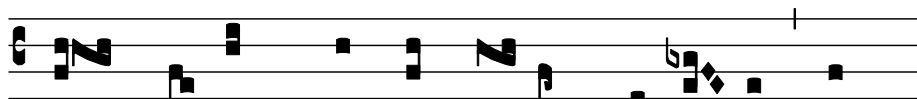
Having received, O Lord, we beseech thee, our offerings and prayers : both cleanse us by these

heavenly mysteries, and graciously hear us. Through.

Daily Preface.

Illunina faciem tuam. GS:25; 1508:43r; 1513:24v.¹²²

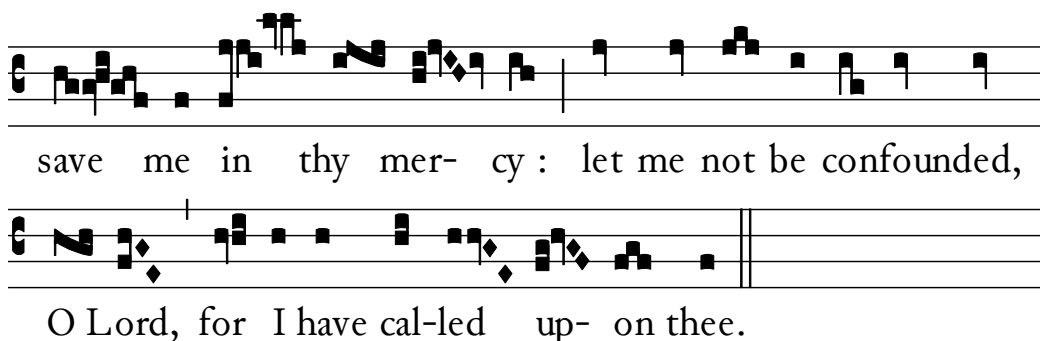
Comm.
II.



034-11.

Ake thy face * to shine up-on thy ser-vant, and

The Sunday in Septuagesima.



Postcommunion.

May thy faithful people, O God,
be strengthened by thy gifts :
that both in receiving they may seek

them anew : and in seeking may
evermore receive them. Through.

¶ *It is understood that the service of this day should not be defferred on account of any Feast, except when the Purification of Blessed Mary of the Dedication of the Church shall fall on this day¹²³ : then indeed let it be deferred until the Tuesday,¹²⁴ and let the Tract [of course]¹²⁵ Out of the depths. be completely omitted : seeing that on ferial days the Tract is not sung before Wednesday at the beginning of the Fast : except only in Masses for the Dead, neither also on Feasts¹²⁶ without Rulers of the Choir. However whatever other Feast shall fall on this Sunday or on any other Sunday until the Passion of the Lord should always be deferred, granted that it shall be a Double Feast : and let the service be made of that very Sunday, with no Memorial being made of a Feast, unless it be a Feast of Three Lessons, which shall not be deferred : but then let a Memorial be made of it until the beginning of Quadragesima only. But from the Wednesday at the beginning of the Fast until the morrow of the Octave of the Pasch, let nothing be made of Feasts of Three Lessons, not even a Memorial.¹²⁷*

Wednesday.

Epistle. To the Corinthians. II. iiij. [3-12.]

Brethren. If our gospel be also
hid, it is hid to them that are lost,
in whom the god of this world hath
blinded the minds of unbelievers, that
the light of the gospel of the glory of

Christ, who is the image of God,
should not shine unto them. For we
preach not ourselves, but Jesus Christ
our Lord ; and ourselves your servants
through Jesus. For God, who

commanded the light to shine out of darkness, hath shined¹²⁸ in our hearts, to give the light of the knowledge of the glory of God, in the face of Christ Jesus. But we have this treasure in earthen vessels, that the excellency may be of the power of God, and not of us. In all things we suffer tribulation, but are not distressed ; we are straitened, but are not destitute ; we

suffer persecution, but are not forsaken ; we are cast down, but we perish not : always bearing about in our body the mortification of Jesus, that the life also of Jesus may be made manifest in our bodies.¹²⁹ For we who live are always delivered unto death for Jesus' sake ; that the life also of Jesus may be made manifest in our mortal flesh. So then death worketh in us, but life in you.

[*The Gospel*]¹³⁰ according to Mark. ix. [29-36.]

AT that time, Jesus going out passed through Galilee, and he would not that any man should know it. And he taught his disciples, and said to them : The Son of man shall be betrayed into the hands of men, and they shall kill him ; and after that he is killed, he shall rise again the third day. But they understood not the word, and they were afraid to ask him. And they came to Capharnaum. And when they were in the house, he asked them : What did you treat of in the way ? But they held their peace, for in the way

they had disputed among themselves, which of them¹³¹ should be the greatest. And sitting down, he called the twelve, and saith to them : If any man desire to be first, he shall be the last of all, and the minister of all. And taking a child, he set him in the midst of them. Whom when he had embraced, he saith to them : Whosoever shall receive one such child as this in my name, receiveth me. And whosoever shall receive me, receiveth not me, but him that sent me.¹³² He that hath ears to hear, let him hear.¹³³

¶ Friday.

[*Epistle*]¹³⁴ to the Corinthians. II. iiij. [13-18.]

BRethren. Having the spirit of faith, as it is written : I believed, for which cause I have spoken ; we also believe, for which cause we speak also :

knowing that he who raised up Jesus,¹³⁵ will raise us up also with Jesus, and place us with you. For all things are for your sakes ; that the

grace abounding through many, may abound in thanksgiving¹³⁶ unto the glory of God. For which cause we faint not ; but though our outward man is corrupted, yet the inward man is renewed day by day. For that which is at present momentary and light of our tribulation, worketh for us above

measure exceedingly an eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen. For the things which are seen, are temporal ; but the things which are not seen, are eternal.

[*The Gospel*]¹³⁷ according to *Matthew. xij. [30-37.]*

AT that time, Jesus said to the Pharises : He that is not with me, is against me : and he that gathereth not with me, scattereth. Therefore I say to you : Every sin and blasphemy shall be forgiven men, but the blasphemy of the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him : but he that shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come. Either make the tree good and its fruit good : or make the tree evil, and its

fruit evil. For by the fruit the tree is known. O generation of vipers, how can you speak good things, whereas you are evil ? for out of the abundance of the heart the mouth speaketh. A good man out of a good treasure bringeth forth good things : and an evil man out of an evil treasure bringeth forth evil things. But I say unto you, that every idle word that men shall speak, they shall render an account for it in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt [25v.] be condemned.

The Sunday in Sexagesima.

[At Mass.]

Exsurge, quare. GS:26; 1508:43v; 1513:25v.¹³⁸

Offic.

I.



- rise, * why sleepest thou, O Lord ? a-rise, and

cast us not off to the end : why turnest thy face away,

and forget-test our trou- ble ? our bel-ly hath cleav- ed

to the earth a-rise, O Lord, help us, and de- liv-er us.

Ps. We have heard, O God, with our ears : our fathers

have de-clar-ed to us.

Prayer.



God, who seest that we put not
our trust in anything that we do,
mercifully grant : that by the

protection of the Doctor of the
Gentiles we may be defended against
all adversities. Through.

035-01.

035-02.

Let the following Epistle be read completely on this day only : however when it is said during the week, let it always be begun at this clause †At Damascus. and be read through to the end.

[Epistle]¹³⁹ to the Corinthians. II. Cor. xj. and xj. [xj. 19-xij. 9.]

Brethren. You gladly suffer the foolish ; whereas yourselves are wise. For you suffer if a man bring you into bondage, if a man devour you, if a man take from you, if a man be lifted up, if a man strike you on the face. I speak according to dishonour, as if we had been weak in this part. Wherein if any man dare (I speak foolishly), I dare also. They are Hebrews : so am I. They are Israelites : so am I. They are the seed of Abraham : so am I. They are the ministers of Christ, so am I.¹⁴⁰ (I speak as one less wise) : I am more ; in many more labours, in prisons more frequently, in stripes above measure, in deaths often. Of the Jews five times did I receive forty stripes, save one. Thrice was I beaten with rods, once I was stoned, thrice I suffered shipwreck, a night and a day I was in the depth of the sea. In journeying often, in perils of waters, in perils of robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren. In labour and painfulness, in much watchings, in hunger and thirst, in fastings often, in cold and

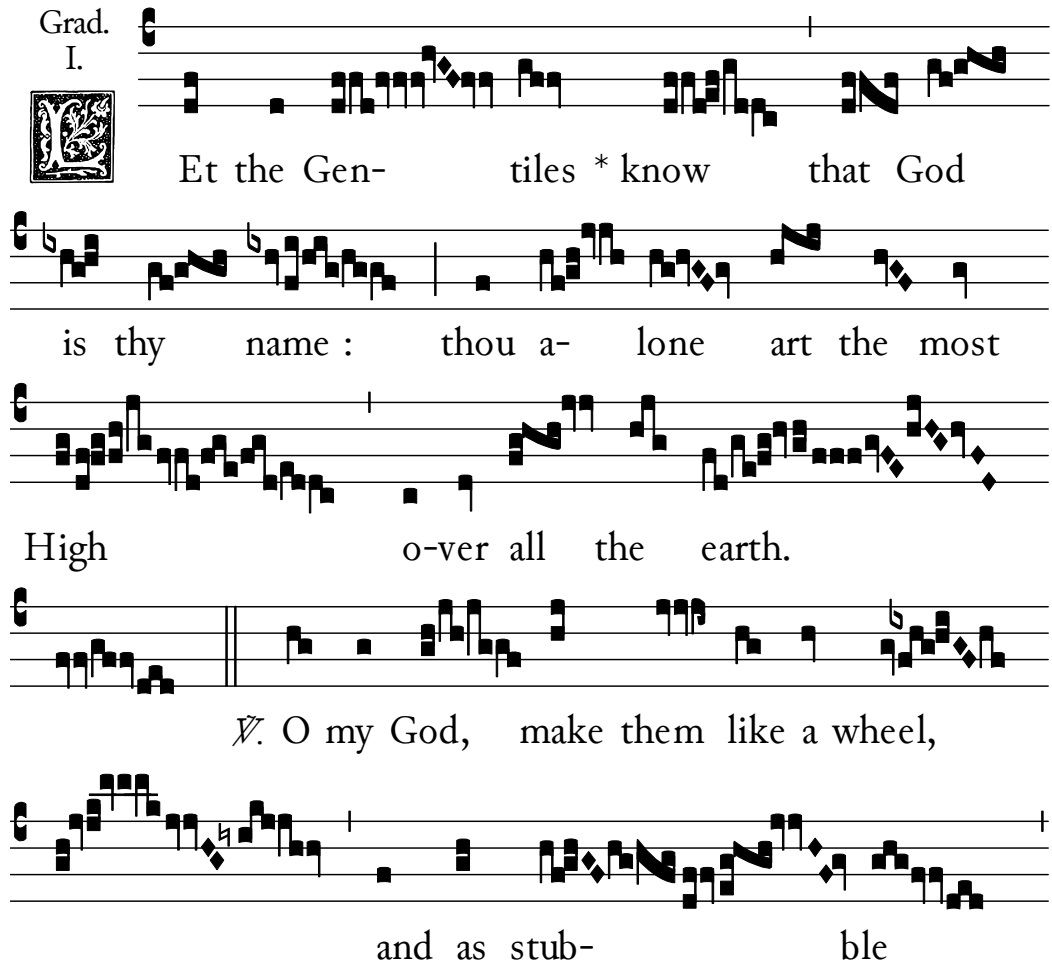
nakedness. Besides those things which are without : my daily instance, the solicitude for all the churches. Who is weak, and I am not weak ? Who is scandalized, and I am not on fire ? If I must needs glory, I will glory of the things that concern my infirmity. The God and Father of our Lord Jesus Christ, who is blessed for ever, knoweth¹⁴¹ that I lie not. *Division.* At Damascus, the governor of the nation under Aretas the king, guarded the city of the Damascenes, to apprehend me. And through a window in a basket was I let down by the wall, and so escaped his hands. If I must glory (it is not expedient indeed) : but I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago (whether in the body,¹⁴² I know not, or out of the body, I know not ; God knoweth), such a one caught up to the third heaven. And I know such a man (whether in the body, or out of the body, I know not : God knoweth) : that he was caught up into paradise, and heard secret words, which it is not granted to man to utter. For such an one I will glory ; but for myself I will glory nothing,¹⁴³ but in

my infirmities. For though I should have a mind to glory, I shall not be foolish ; for I will say the truth. But I forbear, lest any man should think of me above that which he seeth in me, or any thing he heareth from me. And lest the greatness of the revelations should exalt me, there was given me a sting of my flesh, an angel of Satan, to

buffet me. For which thing thrice I besought the Lord, that it might depart from me. And he said to me : My grace is sufficient for thee ; for power is made perfect in infirmity. [26r.] Gladly therefore will I glory in my infirmities, that the power of Christ may dwell in me.

Sciunt gentes. GS:26; 1508:44r; 1513:26r.¹⁴⁴

Grad.
I.



035-05.

Et the Gen- tiles * know that God

is thy name : thou a- lone art the most

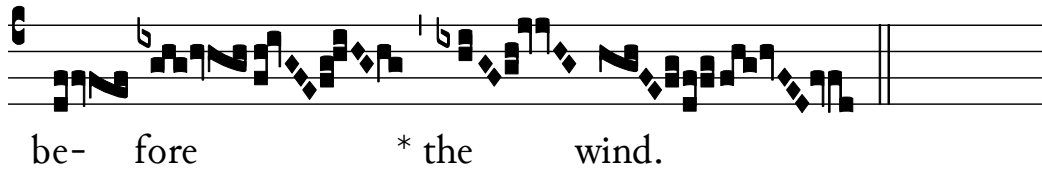
High o-ver all the earth.

035-06.

℣. O my God, make them like a wheel,

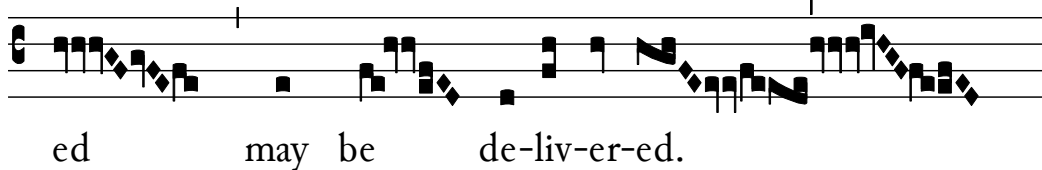
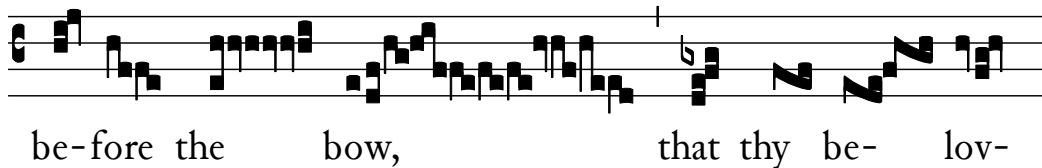
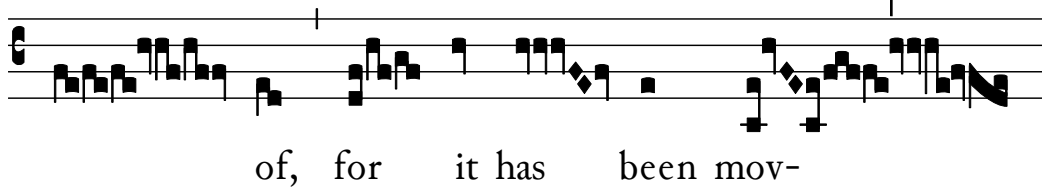
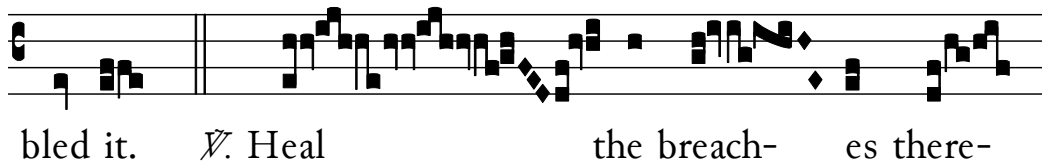
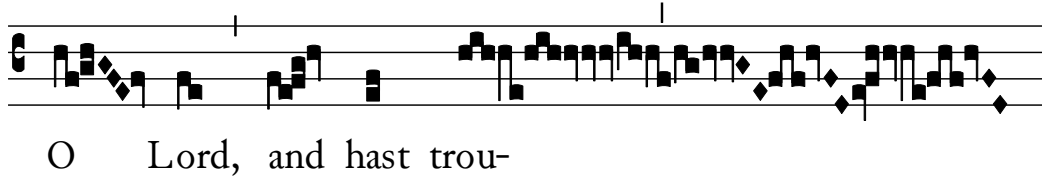
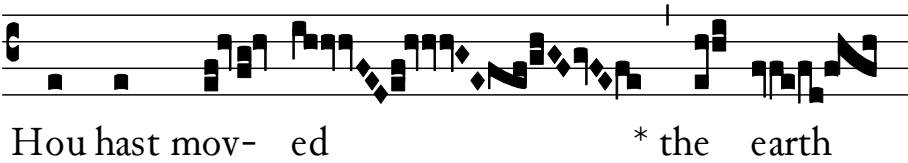
and as stub- ble

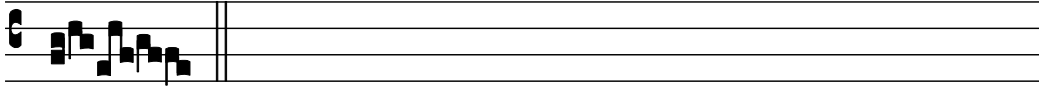
The Sunday in Sexagesima.



Commovisti Domine terram. GS:27: 1508:44r; 1513:26r.¹⁴⁵

035-07. Tract.
VIII.





[*The Gospel*]¹⁴⁶ according to *Luke. viij. [4-15.]*

AT that time, When a very great multitude was gathered together, and hastened out of the cities unto Jesus,¹⁴⁷ he spoke by a similitude. The sower went out to sow his seed. And as he sowed, some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And other some fell upon a rock : and as soon as it was sprung up, it withered away, because it had no moisture. And other some fell among thorns, and the thorns growing up with it, choked it. And other some fell upon good ground ; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out : He that hath ears to hear, let him hear. And his disciples asked him what this parable might be. To whom he said : To you it is given to know the mystery of the kingdom of God ; but to the rest

in parables, that seeing they may not see, and hearing may not understand. Now the parable is this : The seed is the word of God. And they by the way side are they that hear ; then the devil cometh, and taketh the word out of their heart, lest believing they should be saved. Now they upon the rock, are they who when they hear, receive the word with joy : and these have no roots ; for they believe for a while, and in time of temptation, they fall away. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit. But that on the good ground,¹⁴⁸ are they who in a good and perfect heart, hearing the word, keep it, and bring forth fruit in patience.

Perfice gressus meos. GS:27; 1508:44v; 1513:26r.¹⁴⁹

Offert.
IV.



Erfect thou * my go- ings in thy paths,

035-08.

The Sunday in Sexagesima.

that my footsteps be not mov- ed : incline thy ear,
and hear my words : shew forth thy won-derful mer- cies,
thou who sav-est them that trust in thee, O Lord.

035-09. *℣.* Hear, O Lord, my jus- tice, attend to my
suppli-ca- tion : give ear unto my prayer.

035-10. *℣.* Keep me, O Lord, as the apple of thy eye :
pro-tect me un-der the sha-dow of thy wings, de-
liv-er me, O Lord, from the wick- ed one.

Secret.

Look down, we beseech thee, O Lord, upon the sacrifice of thy family : and grant unto those whom

thou makest to be partakers of the sacred gifts, to attain unto the fullness of the same. Through our Lord.

Daily Preface.

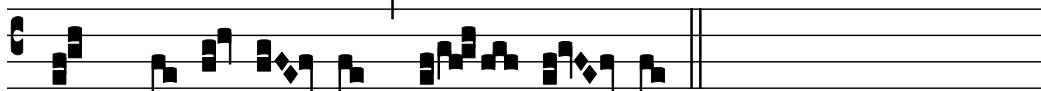
Introibo ad altare. GS:27; 1508:45r; 1513:26r.

Comm.
VIII.



035-12.

will go * in to the al-tar of God : to



God who giv-eth joy to my youth.

Postcommunion.

WE humbly beseech thee, almighty God : to grant that they whom thou refreshest with thy

Sacraments may, by lives well pleasing to thee, worthily serve thee Through our Lord.

¶ *Wednesday.*

[*Epistle*]¹⁵⁰ to the Corinthians. II. j. and ij. [j. 23-ij. II.]

Brethren. I call God to witness upon my soul, that to spare you, I came not any more to Corinth : not because we exercise dominion over your faith : but we are helpers of your joy : for in faith you stand. But I determined this with myself, not to come to you again in sorrow. For if I make you sorrowful, who is he then that can make me glad, but the same

who is made sorrowful by me ? And I wrote this same to you ; that I may not, when I come, have sorrow upon sorrow, from them of whom I ought to rejoice : having confidence in you all, that my joy is the joy of you all. For out of much affliction and anguish of heart, I wrote to you with many tears : not¹⁵¹ that you should be made sorrowful : but that you might know

the charity I have more abundantly towards you. And if any one have caused grief, he hath not grieved me ; but in part, that I may not burden you all. To him who is such a one, this rebuke is sufficient, which is given by many : so that on the contrary, you should rather forgive him and comfort him, lest perhaps such a one¹⁵² be swallowed up with overmuch sorrow. Wherefore, I beseech you, that you

would confirm your charity towards him. For to this end also¹⁵³ did I write, that I may know the experiment of you, whether you be obedient in all things. And to whom you have pardoned any thing, I also. For, what I have pardoned, if I have pardoned any thing, for your sakes have I done it in the person of Christ.¹⁵⁴ That we be not overreached by Satan. For we are not ignorant of his devices.

¶ [*The Gospel*]¹⁵⁵ according to Mark. *iiij.*¹⁵⁶ [1-9.]

AT that time, Jesus began to teach by the sea side ; and a great multitude was gathered together unto him, so that he went up into¹⁵⁷ a ship, and sat in the sea ; and all the multitude was upon the land by the sea side. And he taught them many things in parables, and said unto them in his doctrine : Hear ye : Behold, the sower went out to sow. And whilst he sowed, some fell by the way side, and the birds of the air came and ate it up. And other some fell upon stony ground,

where it had not much earth ; and it shot up immediately, because it had no depth of earth. And when the sun was risen, it was scorched ; and because it had no root, it withered away. And some fell among thorns ; and the thorns grew up, and choked it, and it yielded no fruit. And some fell upon good ground ; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundred.¹⁵⁸ And he said : He that hath ears to hear, let him hear.

¶ *Friday.*

[*Epistle*]¹⁵⁹ to the *Corinthians*. II. v. [11-15.]

BRethren. Knowing the fear of the Lord, we use persuasion to men ; but to God we are manifest. And I trust also that in your consciences we

are manifest. We commend not ourselves again to you, but give you occasion to glory in our behalf ; that you may have somewhat to answer

them who glory in face, and not in heart. For whether we be transported in mind, it is to God ; or whether we be sober, it is for you. For the charity of Christ presseth us : judging this, that if

one died for all, then all were dead. And Christ died for all ; that they also who live, may not now live to themselves, but unto him who died for them, and rose again.

¶ [*The Gospel*]¹⁶⁰ according to *Luke. xvij. [20-37.]*

AT that time, Jesus being asked by the Pharisees, when the kingdom of God should come ? he answered them, and said : The kingdom of God cometh not with observation : Neither shall they say : Behold here, or behold there. For lo, the kingdom of God is within you. And he said to his disciples : The days will come, when you shall desire to see one day of the Son of man ; and you shall not see it. And they will say to you : See here, and see there. Go ye not after, nor follow them : for as the lightening that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day. But first he must suffer many things, and be rejected by this generation. And as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink, they married wives, and were given in marriage, until the day that Noe entered into the ark : and the flood came and destroyed them all. Likewise as it came to pass, in the days

of Lot : they did eat and drink, they bought and sold, they planted and built. And in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man shall be revealed. In that hour, he that shall be on the housetop, and his goods in the house, let him not¹⁶¹ go down to take them away : and he that shall be in the field, in like manner, let him not return back. Remember Lot's wife. Whosoever shall seek to save his life, shall lose it : and whosoever shall lose it, shall preserve it. I say to you : in that night there shall be two men in one bed ; the one shall be taken, and the other shall be left. Two women shall be grinding together : the one shall be taken, and the other shall be left : two men shall be in the field ; the one shall be taken, and the other shall be left. They answering, say to him : Where, Lord ? Who said to them : Wheresoever the body shall be, thither will the eagles also be gathered

[27r.]

The Sunday in Sexagesima.

together.

|

II The Sunday in Quinquagesima.

[At Mass.]¹⁶²

Esto michi. GS:27; 1508:45r; 1513:27r.¹⁶³

Offic.
VI.



E thou unto me * a God, a pro- tec- tor, and a

036-12.

house of re- fuge, to save me : for thou art my strength

and my re- fuge, and for thy name's sake thou wilt

036-02.

lead me, and nou- rish me. *Ps.* In thee, O Lord, have

I hoped, let me nev- er be confounded : de- liv- er me

in thy justice, and save me.

Prayer.

Raciously hear our prayers, we
beseech thee, O Lord : and
releasing us from the bonds of our sins,

guard us from all ¹⁶⁴ adversity.
Through our Lord.

¶ [Epistle]¹⁶⁵ to the Corinthians. I. xiiij. [1-13.]

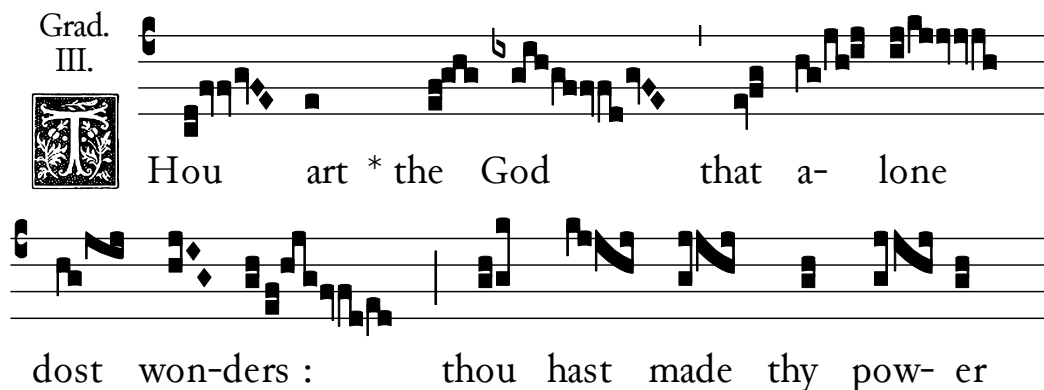
Brethren. If I speak with the tongues of men, and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And if I should have prophecy and should know all mysteries, and all knowledge, and if I should have all faith, so that I could remove mountains, and have not charity, I am nothing. And if I should distribute all my goods to feed the poor, and if I should deliver my body to be burned, and have not charity, it profiteth me nothing. Charity is patient, is kind : charity envieth not, dealeth not perversely ; is not puffed up ; is not ambitious, seeketh not her own, is not provoked to anger, thinketh no evil ; rejoiceth not in iniquity, but rejoiceth with the truth ; beareth all things,

believeth all things, hopeth all things, endureth all things. Charity never falleth away : whether prophecies shall be made void, or tongues shall cease, or knowledge shall be destroyed. For we know¹⁶⁶ in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away. When I was a child, I spoke as a child, I understood as a child, I thought as a child. But, when I became a man, I put away the things of a child. We see now through a glass in a dark manner ; but then face to face. Now I know in part ; but then I shall know even as I am known. And now there remain faith, hope, and charity, these three : but the greatest of these is charity.

Tu es Deus. GS:28; 1508:45r; 1513:27r.¹⁶⁷

036-04.

Grad.
III.



THou art * the God that a- lone
dost won-ders : thou hast made thy pow- er

The Sunday in Quinquagesima.

known a-mong the na-tions.

✠ With thy arm thou hast de-
li-ver-ed thy peo-
ple : the children of Isra-el
* and Jo-seph.

036-05.

Jubilate Domino omnis terra. GS:28; 1508:45v; 1513:27r.¹⁶⁸

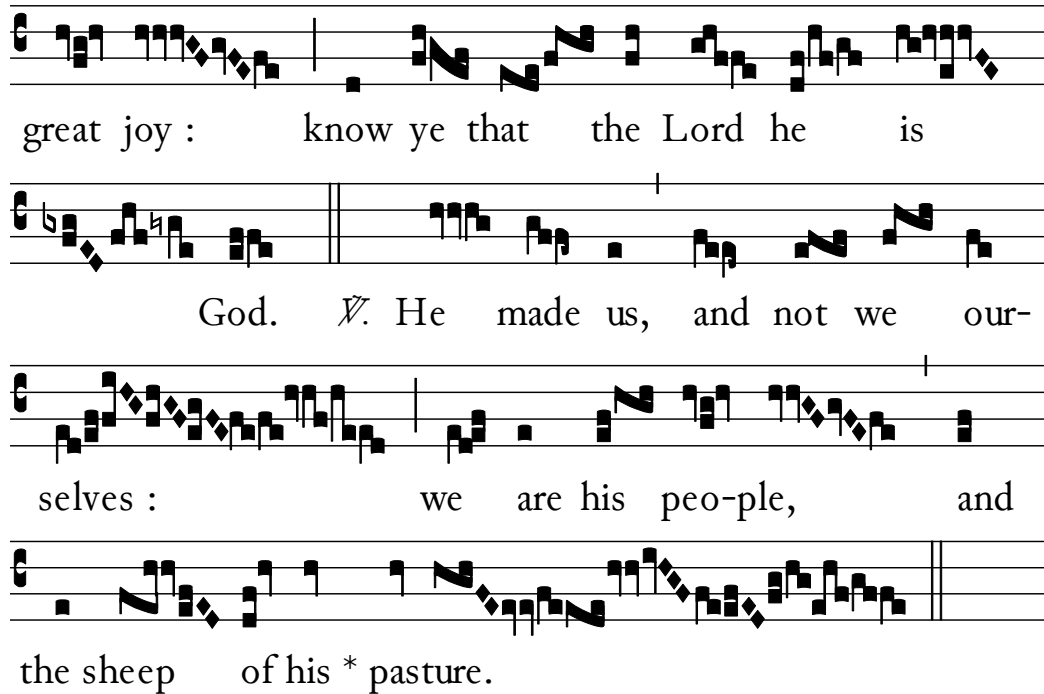
Tract.
VIII.



Ing joy-ful-ly * to God, all the earth :
serve ye the Lord with glad-ness.
✠ Come be-fore his pre-sence with ex-ceed-ing

036-06.

[27v.]



great joy : know ye that the Lord he is
 God. He made us, and not we our-
 selves : we are his peo-ple, and
 the sheep of his * pasture.

¶ [The Gospel]¹⁶⁹ according to Luke. xvij. [31-43.]

AT that time, Jesus took unto him the twelve, and said to them : Behold, we go up to Jerusalem, and all things shall be accomplished which were written by the prophets concerning the Son of man. For he shall be delivered to the Gentiles, and shall be mocked, and scourged, and spit upon : and after they have scourged him, they will put him to death ; and the third day he shall rise again. And they understood none of these things, and this word was hid from them, and they understood not the things that were said. Now it came to pass, when he drew nigh to Jericho, that a certain blind man sat by the way

side, begging. And when he heard the multitude passing by, he asked what this meant. And they told him, that Jesus of Nazareth was passing by. And he cried out, saying : Jesus, son of David, have mercy on me. And they that went before, rebuked him, that he should hold his peace : but he cried out much more : Son of David, have mercy on me. And Jesus standing, commanded him to be brought unto him. And when he was come near, he asked him, saying : What wilt thou that I do to thee ? But he said : Lord, that I may see. And Jesus said to him : Receive thy sight : thy faith hath made thee whole. And immediately he saw,

The Sunday in Quinquagesima.

and followed him, glorifying God. | gave praise to God.
And all the people, when they saw it,

Benedictus es Domine. GS:29; 1508:46r; 1513:27v.¹⁷⁰

Offert.
III.



Lessed art thou, * O Lord, teach me thy jus-

ti-fi-ca- tions : blessed art thou, O Lord, teach me thy

jus- ti-fi-ca- tions : with my lips I

have pronounc- ed all the judgments

of thy mouth. *℟.* Blessed are the unde-

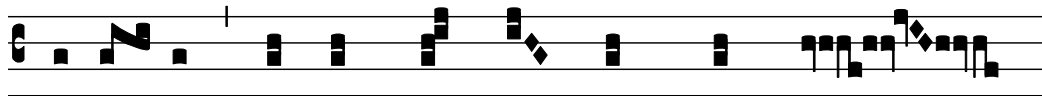
fil- ed in the way, who walk in the law of the Lord :

blessed are they who search his tes-

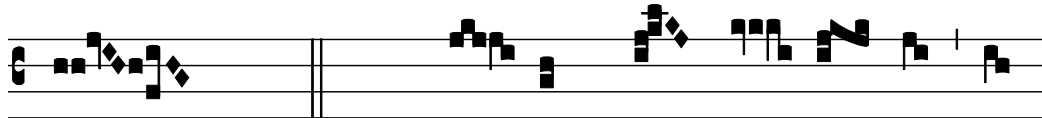
036-07.

036-08.

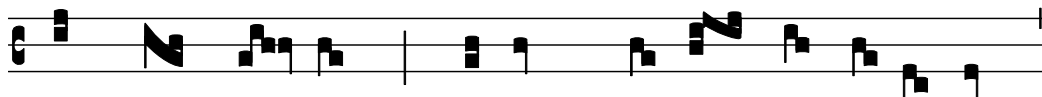
The Sunday in Quinquagesima.



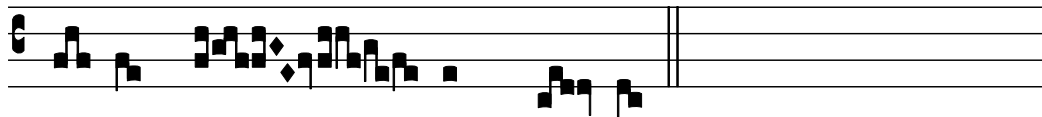
timo-nies, that seek him with their whole heart.



Another V. Re- move from thy peo-ple re-



proach and con-tempt : be-cause we have not forgot-ten



thy command-ments, O Lord.

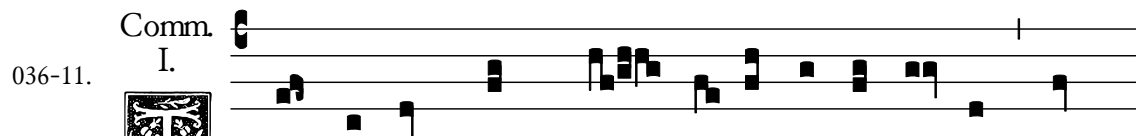
Secret.

MAY this offering, O Lord, we beseech thee, cleanse away our sins, and sanctify unto thee the bodies

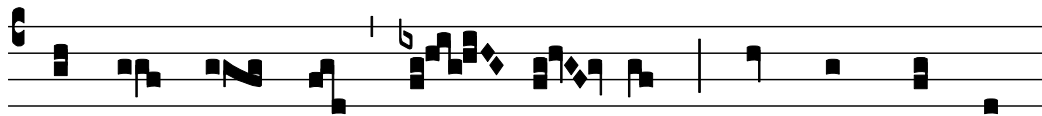
and minds of thy subjects for the celebration of this sacrifice. Through our Lord.

Daily Preface.

Manducaverunt. GS:29; 1508:46r; 1513:27v.¹⁷¹

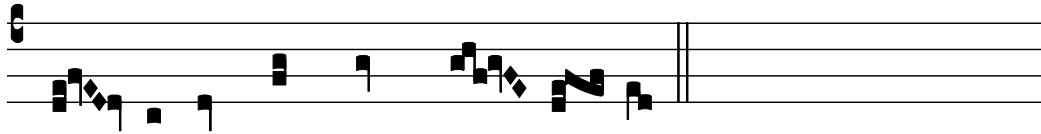


Hey did eat * and were fil-led exceedingly, and



the Lord gave them their de- sire : they were not de-

The Sunday in Quinquagesima.



fraud- ed of that which they crav- ed.

Postcommunion.

WE beseech thee, O Almighty
God : that we who have
received heavenly food, may thereby be

defended from all adversities.
Through our Lord.

In die epyphanie.

C In octa. sancti Stephani. sancti Johannis et sancti Innocen. ad missam vero in octa. predictorum festorum siue dominica fuerit siue non: omnia fiunt sicut in prima die preter sequen. **Credo.** et Prefa. Et dicitur cantus super **Ephe. Gloria in excel. Sanctus Agnus** sicut in festo simplici. ix. lec. tamen si dominica fuerit dicitur **Credo:** sed nulla sequen. et fiat intro. de predictis sanctis per ordinem. Nemo. de sancta maria fiat in octa. sancti Stephani: et ab hinc usque ad purificam. tam in festis quam in feriis nisi in vigiliis epyphanie. et in die eiusdem cum hac oratio. **Deus qui salutis.** **C** In vigiliis epyphanie. Ad missam Officiu. **Lux fulgebit.** hac die si dominica fuerit dicitur cantus super **Ephe. Gloria in excelsis. Sanctus. et Agnus.** sicut in festo simplici. ix. lec. Si vero dominica non fuerit. tunc dicitur cantus super **Ephe. Gloria in excel. Sanctus et Agnus.** Sicut in festo. iij. lec. sine regimine chori: et tunc non dicuntur **Gloria in excel.** nec **Credo.** nec **Ite missa est.** quia quasi vigilia habetur. Tamen diaconus et subdiaconus dalmatica et tunica induantur. Oratio **Corda nostra.** Nemo. de sancto thoma et de sancto edwardo rege et confessore. Oratio **Deus qui unig.** non dicitur plures neque pauciores orationes: ad missam siue dominica fuerit siue non. Epistola **Apparuit benignitas.** **Evangelium. Benedictus qui.** Siue dominica fuerit siue non semper hac die dicitur **Alia. v. Dominus regna.** sed nulla sequen. Euangelium. **Despecto herode.** Offertorium. **Deus enim. Cito. Tolle puerum.** **C** In nocte vero epyphanie dicitur. ix. **R.** canitur cum suo **v. et Gloria patri.** procedat diaconus adthurificandum altare cum subdiacono. et thuribulare et censeret. et accolito crucem ferente omnibus solemniter apparatu induti accepta prius benedictione ab executedo. officij per medium chori in pulpitu accedat ad cantandum hoc Evangelium.

Dominus vobiscum. Et cum spiritu tuo. Sequentia sancti Acti

euangelij secundum Lucam. Gloria tibi domine.

Actum est autem cum baptizaretur omnis populus et iesu baptizato et orante apertum est celum et descendit spiritus sanctus corporis talem sicut columba in ipsum et vox de celo facta est. Tu es filius meus

Notes, pages 181-256.

¹ 1508:36v.

² 1508:36v.

³ 1508:36v.

⁴ 'put on', 1508:36v.

⁵ 1526:18r.

⁶ 1494:22v. 'mary prevail to attain'.

⁷ 1508:36v.

⁸ 1508:36v.

⁹ 1526:18r.

¹⁰ 1526:18r.

¹¹ 1508:36v.

¹² In AS:88. 'vobiscum' is set G.GAGFE.E; 'sancti' is set GGf.FE. In PEN:34v. 'Evangelii' is set F.ED.DE.DEG.G. In BL-52359:64v. 'Lucam' is set GGAGFE.E. The crosses are found in 1508:36v.

¹³ The 'Qui fuit' section cycles through nine small phrases. Each third phrase comes to rest on the finalis. In AS:88-89. bar lines group the 'Qui fuit N.' phrases in threes. This is followed in the edition. 1519:108r. groups the phrases in threes but with an irregular grouping of two near the beginning (Matathie, Amos) and with a group of four at the end (Enos, Seth, Adam, Dei).

The Sarum sources include considerable variants in the spelling of the Hebrew names, as the following list indicates : Joseph, Hely/Heli, Mathat, Levi, Melchi, Janne, Joseph, Matathie/Mathathie, Amos, Nahum/Naim/Naum, Heli/Helsi/Ely/Hesli, Nagge, Maath/Mathat/Mahath/Maaht, Matathie/Mathathie, Semei, Joseph, Juda, Johanna/Joanna, Resa, Zorobabel, Salathiel/Salachiel, Neri, Melchi, Addi, Thosan/Cosan/Cosam, Elmadan/Helmadan/Helmadam, Her, Jesu/Jhesu, Elieser/Eliezer/Eliazar/Helieser/Heliazar, Jorym/Jorim, Matath/Mathat, Levi, Symeon/Simeon, Juda, Joseph, Jona, Eliachim/Elyachim/Elyachym/Eliakim, Melea/Melca/Melcha, Menna, Matatha/Mathatha, Nathan/Natham, David, Jesse, Obeth/Obed, Booz/Boz, Salmon, Naason/Naasson, Aminadab, Aram, Esrom/Esron, Phares, Jude, Jacob, Isaac/Ysaac, Abrahe, Thate, Nachor, Seruch/Sarug/Saruch/Seruth, Ragau, Phaleg/Phalech, Heber, Sale, Chaynam/Cainan/Chainam/Caynan, Arphaxat/Arphaxad, Sem, Noe, lamech/Lameth, Mathusale/Methusale/Matusale, Enoch/Henoch, Jareth/Jard, Melalehel/Malaleel, Chaynam/Cainan/Chainam/Caynan, Enos/Henos, Seth, Adam.

In the following notes numbers in parentheses refer to lines of the music.

(1) In 1519:108r. 'baptizarétur' is set A.CC.AG.AAG.FEF. In AS:88. 'omnis' is set GFED.E.

(2) In BL-52359:64v. 'baptizáto' is set D.EG.GGF.E.

(3) In BL-52359:64v. 'descéndit' is set A.BBCb.A. In PEN:34v. no flat appears; 'corporáli' is set G.GFEG.AABG. The flat appears only in AS:88.

(4) In AS:88. 'ipsum' is set DE.G. In 1508:36v. and 1519:108r. 'ipsum' is set EFG.G. The flat appears only in AS:88.

(5) In 1508:36v. 'celo' is set GFE.F. In PEN:34v. 'celo' is set GFE.F. In BL-52359:64v. 'facta' is set

AABA.GFEFFE.

(6) In 1519:108r. 'ipse' is set ABA.FFE.

(7) In 1519:108r. 'triginta' is set D.EFG.G.

(8) In AS:88. 'fuit Mathat' is set G.FFE E.E.G. In BL-52359:64v. 'filius' is set AAB.G.GFEF.

(10) In 1519:108v. 'Mathathie' is set G.A.A.B. In 1508:36v. the first 'fuit' is set FF.EFG; the second 'fuit' is set ABC.BCBAG.

(11) In BL-52359:64v. 'Qui fuit Helsi' is set to the melody of the following phrase: G FFE.D E.G.

(13) In 1508:36v. and 1519:108r. 'Mathathie' is set G.A.A.B. In PEN:34v. the first 'fuit' is set C.BAG. In BL-52359:64v. 'Sémei' is set A.B.B.

(14) In 1508:36v. the first 'fuit' is set DEDCB.C.

(15) In BL-52359:64v. 'Zoróbabel' is set C.D.E.E. In PEN:34v. 'Neri' is set AGF.FEE.

(16) 1519:108v. has 'Thosan.' In BL-52359:64v. the three phrases use the music of the following line.

(17) 1519:108v. has 'Helmádan.' In 1508:36v. the second 'fuit' is set DEDCB.C. In BL-52359:64v. 'Qui fuit Her' is set to the phrase BC.CBAG.A.B; 'Qui fuit Jesu' is set to the phrase D.FFD.FEG.FE.E.

(18) 1519:108v. has 'Heliéser.' In BL-52359: the first 'fuit' is set FEEFD.C.

(19) 1531:53r. has 'Matath.' In 1519:108v. 'Sýmeon' is set A.A.B. In 1508:36v. 'Mathat' is set AGF.FEE. In 1508:36v, 1519:108r. and PEN:34v. 'Sýmeon' is set A.A.B.

(21) 1519:108v. has 'Elíachim.' Some Sarum sources have 'Melcha' F.GG.

(22) In 1519:108v. 'Máthata' is set A.GFFE.E. In AS:88. 'Mathátha' is set G.GGFE.E; the third 'fuit' is set GAB.BC. In 1508:36v. 'Mathátha' appears to be set A.GF.FE.E. In BL-52359. 'Mathátha' is set GAF.FE.E.

(24) In 1508:36v. the second 'fuit' is set DEDCB.C. In AS:88. 'Booz' is set D.DCB.

(25) In 1508:36v. 'Naáson' is set C.D.E; the third 'fuit' is set FEF.G. In BL-52359. 'fuit Naáson' is set FED.C D.E.E.

(28) In PEN:34v. the second 'Qui' is set FE.

(29) In AS:89. 'fuit Ragau' is set GABBC.G A.A.

(29) In 1508:36v. and PEN:34v. 'Ragau' is set as two syllables, G.AA.

(30) In 1519:109r. 'fuit Heber' is set FED.EFG FE.E.

(31) In 1519:109r. 'fuit Cáynan' is set DE.DCB CD.CB.B; 'fuit Sem' is set FEEFDC.D E. In AS:88. 'Cháynan' is set DC.CB.B; the third 'fuit' is set FEFD.CD.

(33) In 1519:109v. 'Mathúsale' is set G.G.A.B. In 1508:36v. the second 'fuit' is set FF.EFG. In AS:88. 'Mathúsale' is set G.A.A.B.

(34) In 1519:109v. 'fuit Malalél' is set ABC.BCBA G.A.B.B; 'Chaynan' is set C.BBA.A. In AS:88. 'Malalél' is set G.A.B.B; 'Cháynan' is set DC.CB.B.

(35) In AS:88. the second 'fuit' is set FEFD.CD.

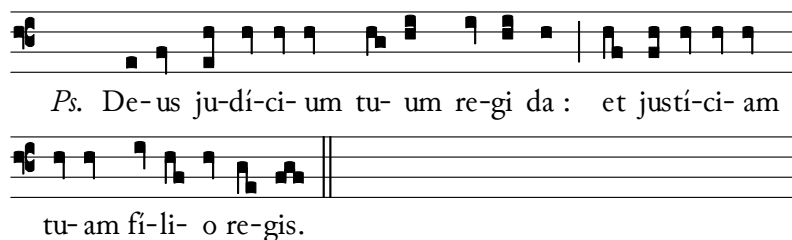
(36) In AS:89. 'fuit Dei' is set AGFEF.G AGFFE.E. In 1508:36v. 'Dei' is set AGF.FEE. The conclusion, beginning at 'Spíritu', appears in GS:pl. j.

¹⁴ 1508:38r.

¹⁵ 1508:38r.

¹⁶ 1508:38r.

¹⁷ In Rylands-24:66. the Psalm-verse is set thus:



¹⁸ 1508:38r.

¹⁹ 'Epistola', 1508:38r; GS:pl. j.

²⁰ GS:19. begins at 'Surge'. GS:pl. j. ends at 'quia glória'. 1508:38r. has no flats. In 1508:38r. the final syllable of 'annunciántes' is set FGAGACDCCAFGAGAGGF. In GS: pl. j. 'laudem Dómino' is set C.A C.A.G. GS:pl. j. omits last 4 notes of 'Surge'.

²¹ In 1508:38v. 'Dóminum' is set GFGAGA.A.AGFECFD.

²² In a 1508:38v. sets 'Epiphaniam' as G.G.G.B.G. This appears to be an error. cf. *Hymn Melodies*:(III) and *TUS*-2:88. In b 1555P:16v. has 'veri'. In b 1532:40r. sets 'adórant' C.AA.A. None of f² appears in 1508. 1527. or 1532. f² is here reconstructed on the basis of f¹.

²³ 1508:39r.

²⁴ 1508:39v.

²⁵ In 1508:39v. the final syllable of 'Arabum' appears three notes earlier; 'adorábunt' is set C.CD.DCDCCA; 'terre' is set GBAG.AGAGG.

²⁶ In 1508:39v. Vídimus' is set EFG.AGA.GFGFFD; 'stellam' is set A.C; 'adoráre' appears to be set F.GA.A.GGAGFGAG.

²⁷ 1508:39v.

²⁸ 'Quarta', 1508:39v.

²⁹ 1508:39v.

³⁰ 1526:19v.

³¹ 1526:19v.

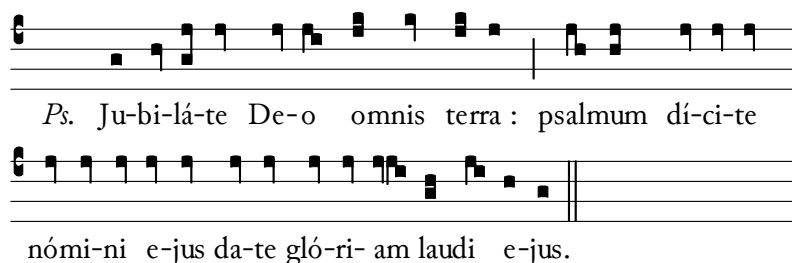
³² 'Epistola', GS:19.

³³ The lesson is a paraphrase and extrapolation from Isaiah xxv. 1. xxxv. 1. 2. 10. xlj. 18. lij. 13. and xij.

3-5.

³⁴ 'Sumptum', 1526:20r.

³⁵ 'impérii nomen' is the most frequently to be found in the Sarum sources; less common are 'impérium numen' (1508:39v.), 'impérium nomen', and 'impérii numen'. [Einsedeln 121:53. has 'imperium non deest'.] No flat appears in GS:20. GS:20. gives only the first half of the Psalm-verse, followed by the Psalm-tone ending accompanied by the word 'Amen'. 1508:39v. has 'Jubiláte Dómino'. Rylands-24:68 appears to set 'in leticia' CCB GA.CB.Ag.G. (but the text is not present). Sherbooke:56. has the following Psalm-verse:



³⁶ 'qui facit', Rylands-24:69; *Vulgate*. In 1508:39Br. 'Dóminus' is set GBCD.F.EDEFFE. GS:20. has no flat. In 1508:39Br. the second syllable of 'justíciam' is set GACDCBGAGCGA. In GS: the final note is G.

³⁷ 1508:39Br. has a stray flat before the last 6 notes of the piece, but omits the preceding F. This appears to be a printer's error.

³⁸ 1508:39Bv.

³⁹ In 1508:39Bv. 'Jubiláte' is set F.F.ACAGABG.F. GS:20. has no flat at 'omnis' or at the second 'terra'. 1508:39Bv. has no flat at the first 'terra'. In 1508:39Bv. the first 'terra' is set FACEDCBCBBABABCGFGF.F. At the melisma of 'jubiláte' 1508:39Bv. omits the repetition of the figure CEDCAC. 1508:39Bv. has a flat before 'sérvite'. In 1508:39Bv. the second 'omnis' begins ACCDCC. In 1508:39Bv. 'Dómino' begins CCADCDDEDCDCA.

⁴⁰ GS:21. has no flats. In 1508:39Bv. querebátis' is set G.FF.FGF.F; 'Patris' is set CCC.C; 'opórtet' begins EF.DG; 'sunt' is set AFA.

⁴¹ 1508:40r.

⁴² 'sat', 1498:22v, *Vulgate*.

⁴³ 'Qui autem resistit ipse sibi damnationem acquirit.', 1526:21r.

⁴⁴ 'Nam principes qui principantur', 1526:21r.

⁴⁵ 'Ideo enim', 1526:21r, *Vulgate*.

⁴⁶ 1508:40r.

⁴⁷ 'Egréssus Jesus.', 1508:40r.

⁴⁸ 1508:40r.

⁴⁹ GS:20. provides only the first part of the psalm-verse, followed by the psalm-tone ending accompanied by the word 'Amen'. In Rylands-24:70. 'ejus' is set Gf.EGEFG.

⁵⁰ 1508:40r.

⁵¹ 1508:40r. has no flats. In 1508:40r. 'Dóminus' appears to be set AFGFED.GEFG.FF; 'eórum' ends ABAF.

⁵² In 1508:40v. the last syllable of 'virtútes' appears one note earlier. GS:22. omits the last ten notes of the final melisma. GS:22. omits the flat at 'eum'.

⁵³ 1508:40v.

⁵⁴ 1508:40v. has no flat at 'terra', but does include a flat at 'jubiláte' at the beginning of a new line. In GS:22. the end of the melisma is CCAGD. In 1508:40v, the final syllable of 'jubiláte' appears two notes

later. 'quanta fecit Deus', 1508RM:20r; 1515:29r. In 1508:40. the second syllable of 'Dóminus' appears 2 notes later. GS:22. omits 'allelúya'.

⁵⁵ 'Placáre Dómine sacrificio singulári : ut hoc clérius nobis misericórdie tue dona concíliet : quod tibi super omnes hóstias voluísti munus offérri. Per Dóminum.' 1498:23v.

⁵⁶ 1508:40v.

⁵⁷ 'Dixit Dóminus', 1513:21r. GS:22 has no flat at 'architriclino'. In 1508:40v. 'gustásset' is set AG.ACAC.AA.

⁵⁸ 1508:41r.

⁵⁹ 'quod', *Vulgate*.

⁶⁰ 'poténtiam', 1513:21r. 'patiéntiam', *Vulgate*. Most Sarum missals have 'patiéntiam'.

⁶¹ 1508:41r.

⁶² 'Et egréssus inde', *Vulgate*. 'Descéndet Jesus.', GS:23. In GS:23. this Gospel appears to be exchanged with the following one.

⁶³ 'fábric filius et Marie', 1526:22r.

⁶⁴ 'et pax', *Vulgate*.

⁶⁵ 1508:41r.

⁶⁶ 'Egréssus Jesus ábbít.', GS:23. In GS:23. this Gospel appears to be exchanged with the previous one.

⁶⁷ GS:23. includes only the incipit of the psalm-verse, followed by the mediation and ending of the psalm-tone, together with the word 'Amen.'

⁶⁸ 'osténde', 1498:24r.

⁶⁹ 1508:41r.

⁷⁰ 1508:41r. has no flats. In 1508:41r. 'tuum' is set AGACCAG.AGGF.

⁷¹ 1508:41v. has no flats. In 1508:41v. the last syllable of 'Allelúya' begins CDC | CCGAGF etc.; 'terra' is set CCBGABABFGCAGAG.G.

⁷² 1508:41v.

⁷³ 'in desérto', GS:23.

⁷⁴ 'tuum' does not appear in the *Vulgate*.

⁷⁵ 'álii', *Vulgate*.

⁷⁶ In 1508:41v. the second 'déterta' is set CB.C.CA; the third syllable of 'exaltávit' is set ACCCCCACBAG. In 1508:41v. '-vit me, non móriar' appears a third lower; non is set EFG; sed is set GAC; 'Dómini' is set AA.ACCBAB.BA.

⁷⁷ 1508:41v.

⁷⁸ 1508:41v.

⁷⁹ 'Et introívit íterum in synagógam', *Vulgate*.

⁸⁰ 1508:41v.

⁸¹ 'omínibus', 1513:22v.

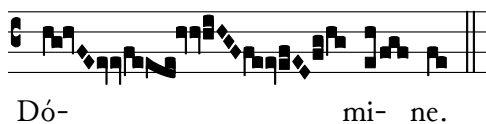
⁸² 1508:41v. skips from here to the Gospel of the following Sunday.

⁸³ 1508:41v.

⁸⁴ This sentence is not in the *Vulgate*.

- ⁸⁵ 1508:41v.
⁸⁶ 'idípsum', *Vulgate*.
⁸⁷ 1508:41v.
⁸⁸ 'wherein he was called', *Vulgate*.
⁸⁹ 1508:41v.
⁹⁰ 'regnum celórum', 1526:23v.
⁹¹ 1508:41v.
⁹² 'manusetúdinem' is not in the *Vulgate*.
⁹³ 'vosmetípsos, psalmis, hymnis', *Vulgate*.
⁹⁴ 'et psalléntes', 1526:23v.
⁹⁵ 'fácite' is not in the *Vulgate*.
⁹⁶ 'nostri' is not in the *Vulgate*.
⁹⁷ 'per ipsum.', *Vulgate*.
⁹⁸ 1508:41v.
⁹⁹ 1508:41v. and GS:24. omit 'factum'.
¹⁰⁰ 'péreant', 1526:24r.
¹⁰¹ 1508:41v.
¹⁰² 'Obsécro ígitur', *Vulgate*.
¹⁰³ 1508:41v.
¹⁰⁴ 'Ego', 1513:24r.
¹⁰⁵ 'But the publicans', 1526:24r.
¹⁰⁶ This final sentence appears in Matthew not here but at 11:5, 13:9, and 13:43.
¹⁰⁷ GS:24.
¹⁰⁸ In 1508:42r. 'Circundedérunt' is set FA.A.A.AG.GAG. GS:24. has no flat. GS:24. provides only the incipit of the psalm-verse, followed by the psalm-tone ending accompanied by the word 'Amen.'
¹⁰⁹ 1526:24v.
¹¹⁰ 1508:42r.
¹¹¹ 1508:42r.
¹¹² 'ii', *Vulgate*. 'hii', 1508:42r.
¹¹³ 'autem', *Vulgate*.
¹¹⁴ 'enim', 1526:24v, *Vulgate*.
¹¹⁵ In 1508:42r. 'opportunitátibus' ends DC.CACG.C; 'tribulatióne' is set GAG.GE.G.AC.CBGACAAFG.G. 'nóverint', 1526:24v. In GS:24 the conclusion of the melisma on 'non' is CBCAGFFD. 'péribit in finem', 1508RM; 1515. In 1508:42r. 'páuperum' is set ACBCDEC.CBC.CB; 'etérnum' is set GCA.BGACCABGACC.ABG; 'homo' ends AFEFA.GFGGCCAGAGGE.
¹¹⁶ 1508:42v.
¹¹⁷ In GS:25. the second 'Dómine' is est G.AFG.GACBC. In 1508:42v. 'exáudi' CC.ABC.CCCBABAGAG. GS:25. has no flats. In 1508:42v. the fourth syllable of 'oratióne' appears

three notes earlier. In 1508:42v. no natural sign appears at 'sustinébit'. In 1508:42v. 'sustínui' is set G.AGABD.GAF.FAC. In 1508:42v. the text setting of the final 'Dómine' is thus:



¹¹⁸ 1508:43r.

¹¹⁹ 'nonam horam', *Vulgate*.

¹²⁰ 'An', 1515:24r; 1526:25r.

¹²¹ GS:43r. has no flat at 'tuo'. In 1508:43r. 'confitéri Dómino' appears a third lower; the final syllable of 'confitéri' appears two notes earlier. 'Quóniam magnificáta sunt', 1526:25r. GS:25. has no verses. In 1508:43r. 'inimici' is set C.CBCA.A.FAGG.

¹²² In 1508:43r. 'tuum' appears a third lower. In GS:25. 'salvum' is set CA.CD. In 1508:43r. 'in' is set AD.

¹²³ 'dominica forte', 1526:25r. 'die dominica', 1508:43v.

¹²⁴ 'iiij.', 1526:25r. 'ij.', GS:26.

¹²⁵ 1508:43v.

¹²⁶ 'festis sanctorum', 1526:25r.

¹²⁷ 'nichil fiat de festis iij. lectionum ad matutinas nec ad missam, nec etiam memoriam.', 1508:43v.

¹²⁸ 'ipse illúxit', 1526:25r.

¹²⁹ 'córdibus', 1598:27v.

¹³⁰ 1508:43v.

¹³¹ 'eórum esset', 1555:22r.

¹³² 'misit me.', *Vulgate*.

¹³³ This final sentence appears in Mark not here but at 4:9, 4:23, and 7:16.

¹³⁴ 1508:43v.

¹³⁵ 'Jesum a mórtuis', 1526:25v.

¹³⁶ 'multos in gratiárum actióne', 1526:25v.

¹³⁷ 1508:43v.

¹³⁸ GS:26. gives only the first half of the psalm-verse followed by the psalm-tone ending accompanied by the word 'Amen.' In Sherbrooke:74. 'annunciavérunt' is set A.A.A.ABCA.G.F.

¹³⁹ 1508:43v.

¹⁴⁰ 'et ego' does not appear in the *Vulgate*.

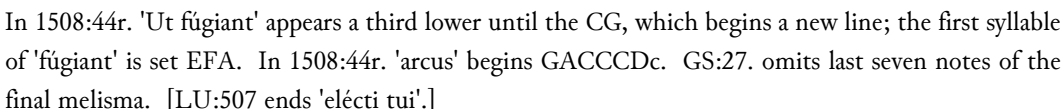
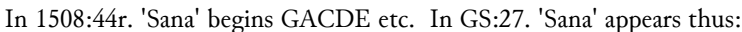
¹⁴¹ 'Jesu Christi qui est benedictus in sécula : scit quod non méntior', *Vulgate*.

¹⁴² 'nescio,', *Vulgate*.

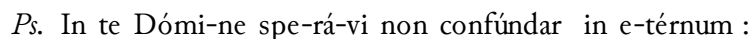
¹⁴³ 'nichil gloriábor', *Vulgate*.

¹⁴⁴ In 1508:44r. 'Sciant' ends with 3 Fs. In GS:26. 'quóniam' is set D.FEF.GFG. 'nomen tibi Dóminus', 1526:26r. In 1508:44r. the last syllable of 'altíssimus' appears two notes later. GS:26. has no flat at 'rotam'.

¹⁴⁵ In 1508:44r. 'Dómine' begins GCCD.AAG.AF etc.; 'eam' is set thus:



¹⁶³ In GS:27 'Esto' is set F.DEF. In 1508:45r. 'refúgii' is set DF.F.E.C; 'et propter' is set D FF.GA; 'enútries' is set D.GEGA.F.FFGF.F. 1508:45r. has no flats. GS:27. gives only the beginning of the psalm-verse, followed by the mediation and ending of the psalm-tone, accompanied by the word 'Amen.' GS:27. has no flats. In Rylands-24:79. the psalm-verse seems intended to be set thus ('in etérnum' is in fact set GC B₁. B₂.AB₁):





in justí-ci- a tu- a lí-be-ra me et é-ri-pe me.

In Sherbrooke:78. the Psalm-verse seems intended to be set thus ('líbera me' appears as FD.F.G F):



Ps. In te Dómi-ne spe-rá-vi non confúndar in e-térnum :



in justí-ci- a tu- a lí-be-ra me et é-ri-pe me.

¹⁶⁴ 'omni nos', 1526:27v.

¹⁶⁵ 1508:45r.

¹⁶⁶ 'cognóvimus', 1498:30r.

¹⁶⁷ 'Israel, Jacob, et Joseph.', 1513:27r. GS:28. has a flat only at 'Joseph.' In 1508:45r. 'qui' is set EFAG; 'mirabilia' is set C.C.BCDCC.CCA.AGCBC. In GS:28. 'in' is set GA; the first syllable of 'pópulum' appears six notes earlier, and 'pópulum' is set thus:



pó-

pu-lum

1508:45r. has a flat at 'solus'. 1508:45r. has no flat at 'Joseph'. 1508:45r. omits the first note in the last syllable of 'pópulum'.

¹⁶⁸ 'Introíte', 1513:27r. In 1508:45v. 'terra' begins CC.CCDA etc.; 'sérvite' is set G.AFG.GACB. GS:28. has an accidental only at 'Deus'. 1508:45r. has no natural sign at 'Deus'. 1513:27r. indicates the beginning of a new verse at 'scitóte'. In 1508:45v. 'exultatióne' is set FAC.BGA.GFG.GA.CBC.CABCCCCBABAGAG; 'oves' is set FG.G; 'páscue' is set AGCC.GAGF.FACC. GS:28. omits the last fifteen notes of the final melisma.

¹⁶⁹ 1508:45v.

¹⁷⁰ GS:29. omits the verses. The second verse does not appear in 1492, 1494, 1497, or 1498. (Dickinson:123).

¹⁷¹ 1508:46r. has no flat.