THE SARUM RITE

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On the Day of the Trinity.

The Week after Trinity.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXI.

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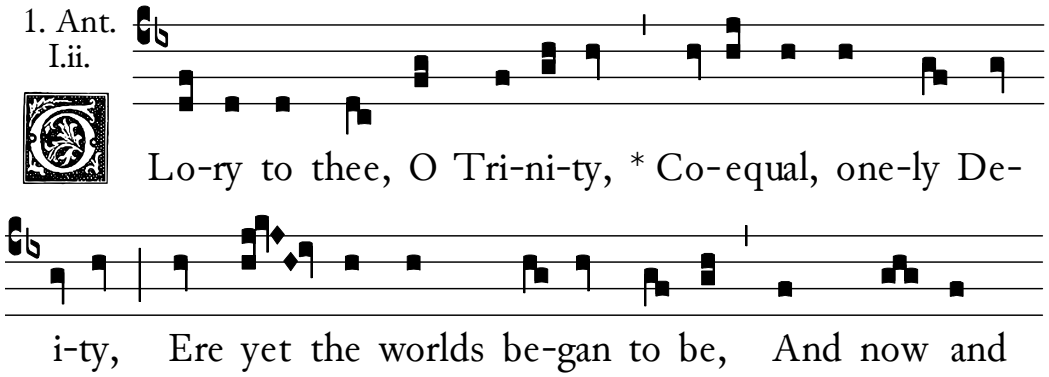
ℭ *On the Feast of the Holy Trinity.*

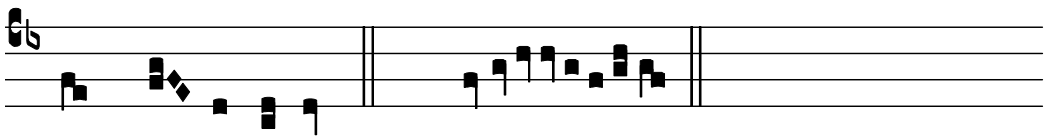
At First Vespers and at Second Vespers and at Matins let all the Antiphons be begun as is indicated above on the Vigil of the Nativity of the Lord at First Vespers.

At First Vespers.

Gloria tibi Trinitas.

1. Ant.
I.ii.

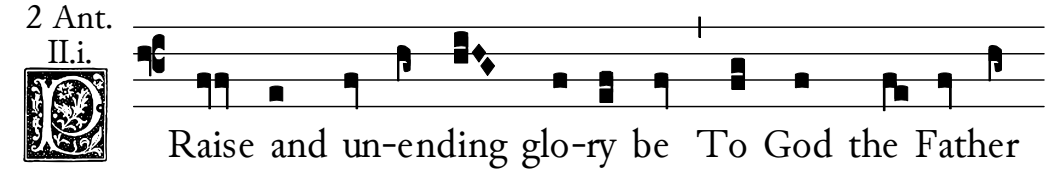




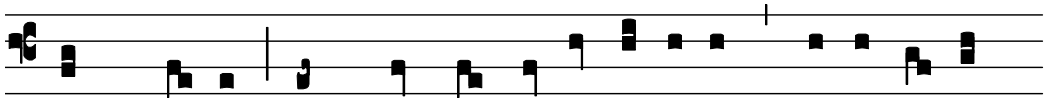
through e- terni-ty. *Ps.* Praise ye the Lord, ye servants. (113./*cxij.*) [376].

Laus et perennis gloria.

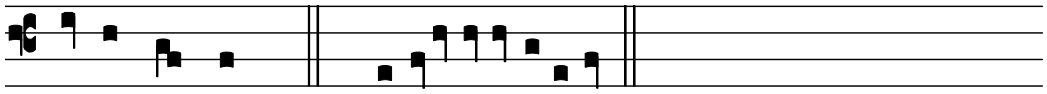
2 Ant. II.i.



Raise and un-ending glo-ry be To God the Father



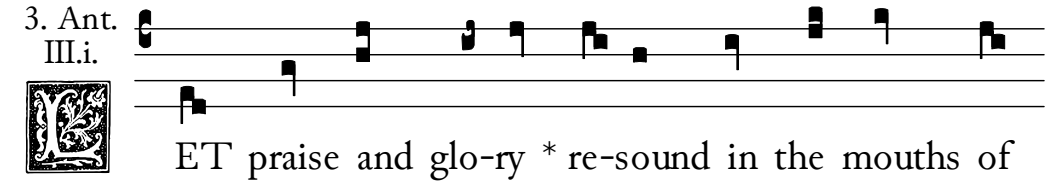
and the Son, And to the Ho-ly Pa-raclete, For ev-er and



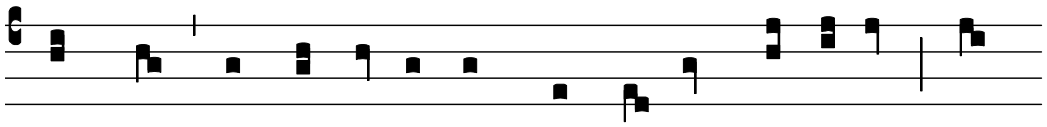
for ev-ermore. *Ps.* O praise the Lord. (117./*cxvj.*) [393].

Gloria laudis resonet.

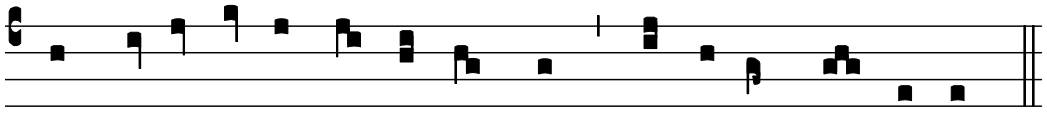
3. Ant. III.i.



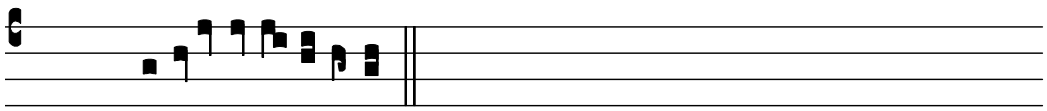
ET praise and glo-ry * re-sound in the mouths of



all men, to the Father, and to the Sole-be-gotten : to



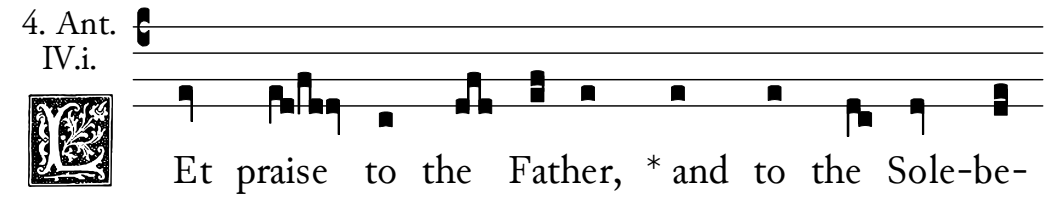
the Ho-ly Sprit let equal praise be giv-en for ev-er.



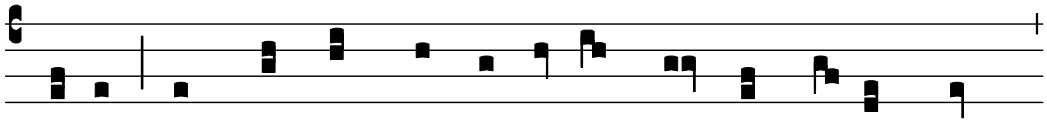
Ps. Praise the Lord. (146./*cxlv.*) [446].

Laus Deo Patri.

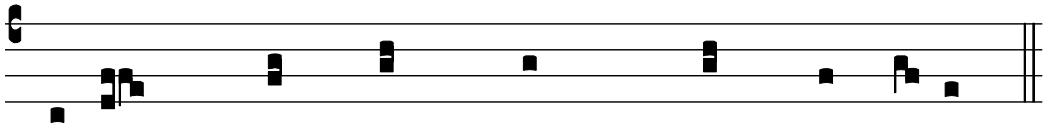
4. Ant. IV.i.



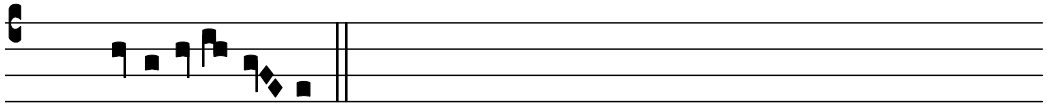
Et praise to the Father, * and to the Sole-be-



gotten : and to thee, with unceasing zeal, O Ho-ly Ghost,



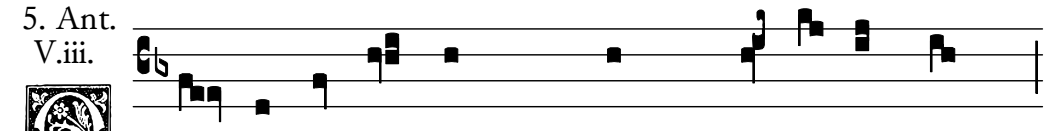
re-sound from our mouth through all ag-es.



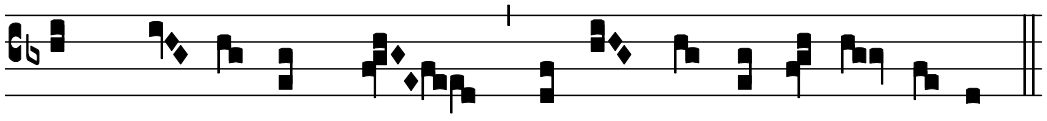
Ps. O praise the Lord. (147./*cxlvj.*) [446].

Ex quo omnia.

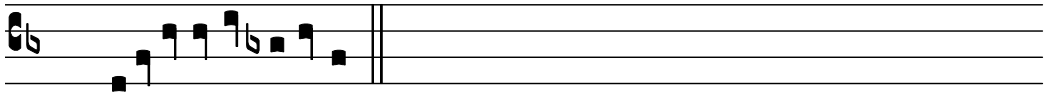
5. Ant. V.iii.



F whom are all things, * through whom are all things :



in whom are all things, to him be glo-ry for ev-er.



Ps. O praise the Lord. (147. cont./*cxlvij.*) [447].

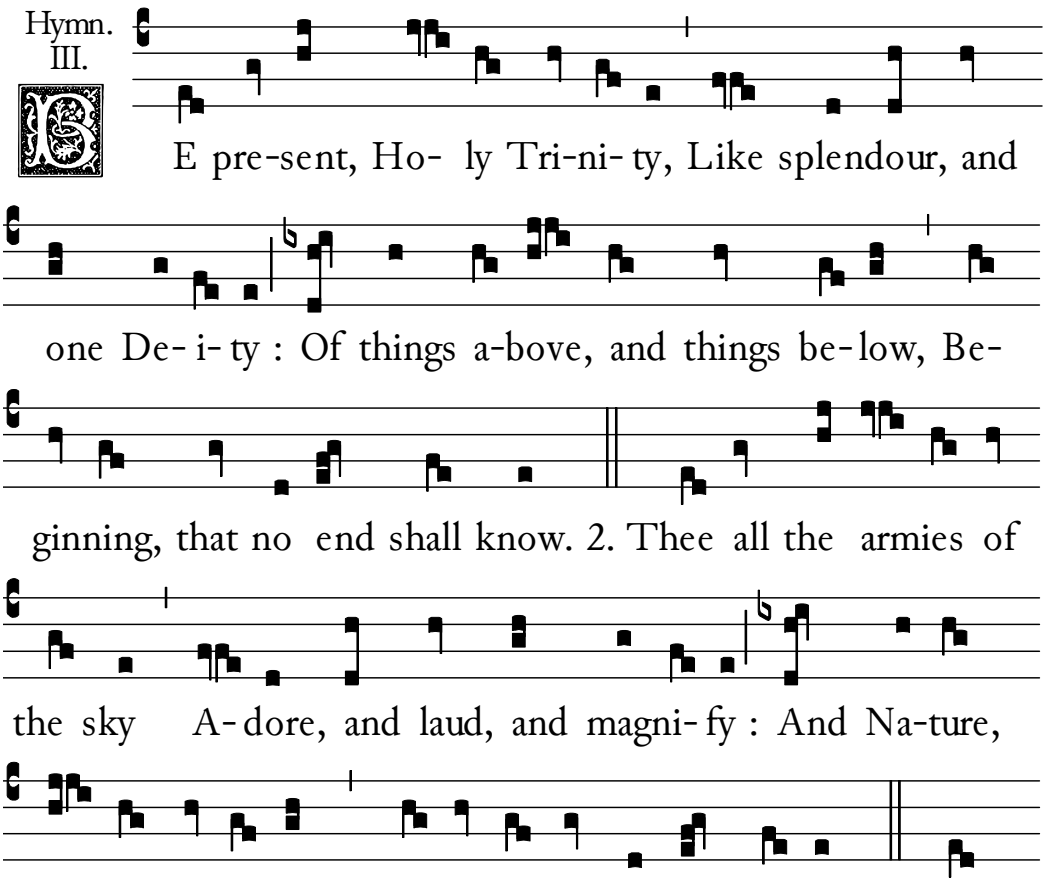
Chapter. 2. *Cor.* *at the end.*

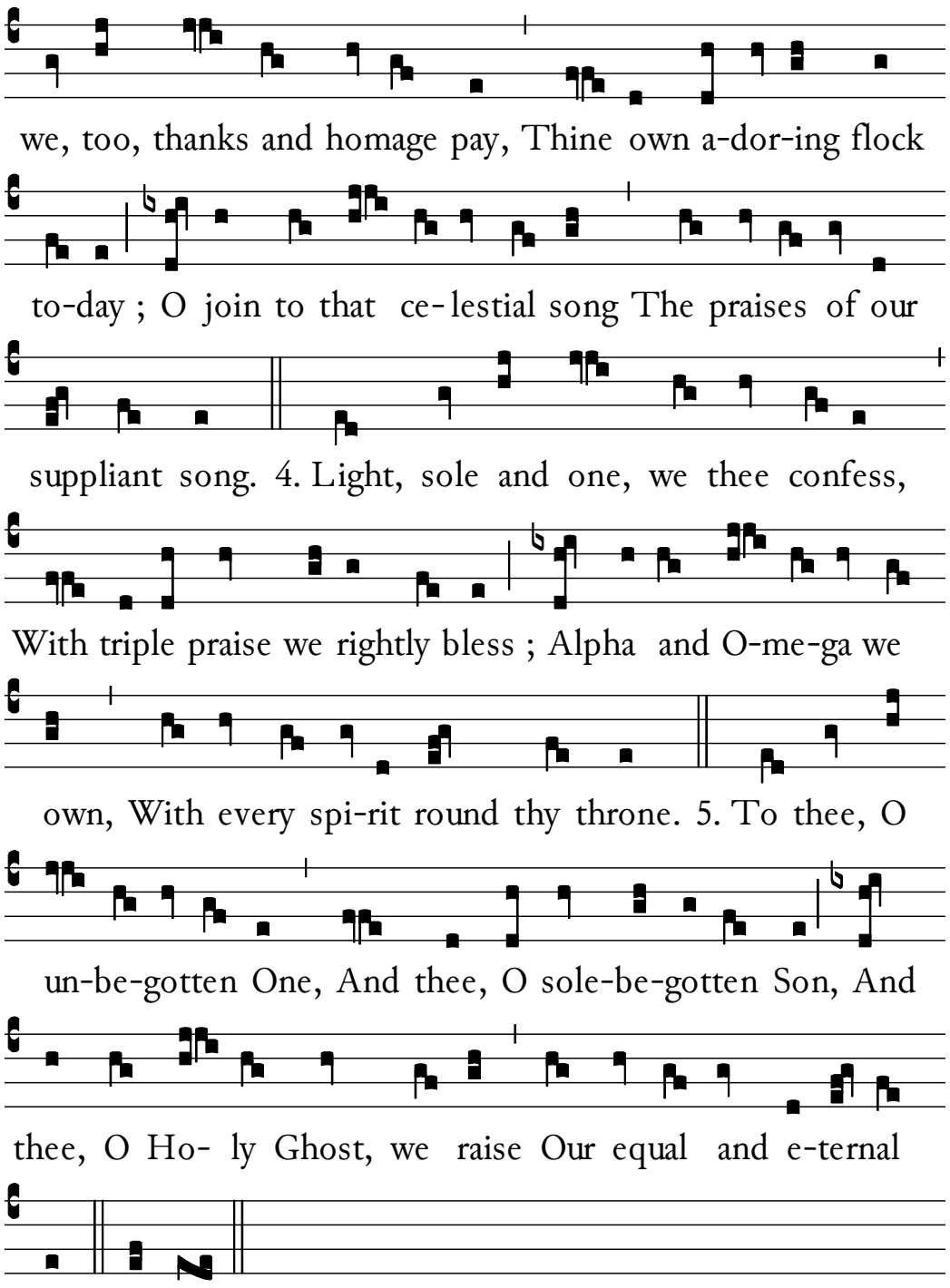
THE grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. ℟. Thanks be to God.

℟. Honour, strength. *vj. of Matins.* 1620.

Adesto Sancta Trinitas.

Hymn. III.

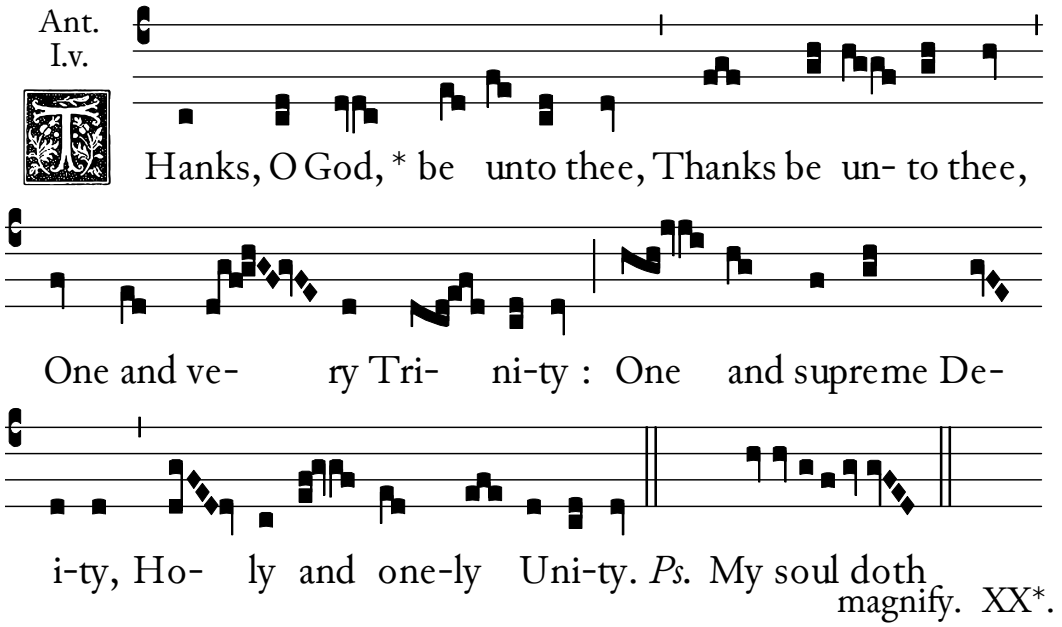




℣. Let us bless the Father and the Son : with the Holy Ghost.

℟. Let us praise him, and magnify him for ever. *Let the response be made privately.*

Gratias tibi Deus.



Prayer.

Almighty and everlasting God, who hast given to thy servants in the confession of the true faith to acknowledge the glory of the eternal Trinity, and in the power of majesty to worship the Unity : we beseech thee that by steadfastness in the same faith we may ever be defended from all adversities.

At Compline.

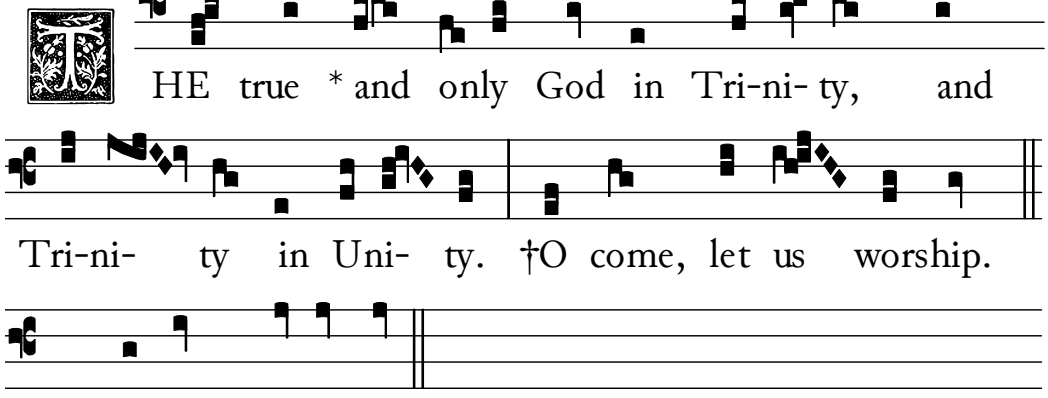
℣ *At Compline let all be made as it is written in the Psalter.* [495].

℣ *It will be noted that these are the Feasts in which Matins is said in the evening hour according to the Use of the Church of Sarum, namely on the Feast of the Holy Trinity and on the Feast of Corpus Christi : and on the Nativity of Saint Johnn the Baptist, on the Feast of the Apostles Peter and Paul, on the Translation of Saint Thomas, Martyr, on the Feast of Relics, on the Feast of the Place, and the Dedication of the Church : only if they should occur from the Feast of the Holy Trinity until the Feast of Relics.*

℣ *At Matins. Major Double Feast.*

Deum verum unum.

Invit.
IV.v.



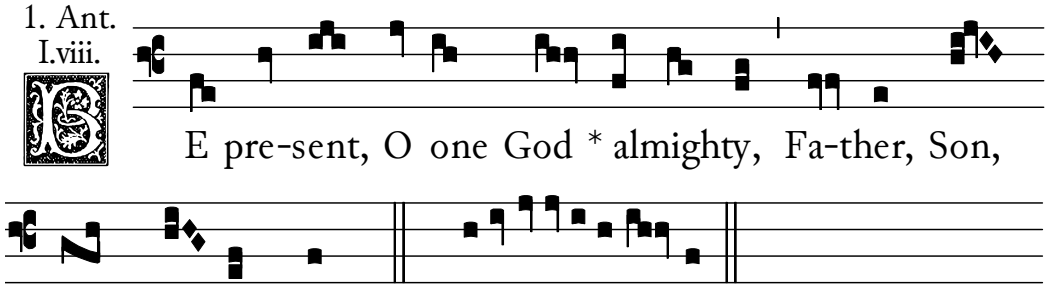
Ps. O come, let us sing. 24*.

Hymn. Be present, Holy Trinity. *as above.* 1608.

℣ *In the First Nocturn.*

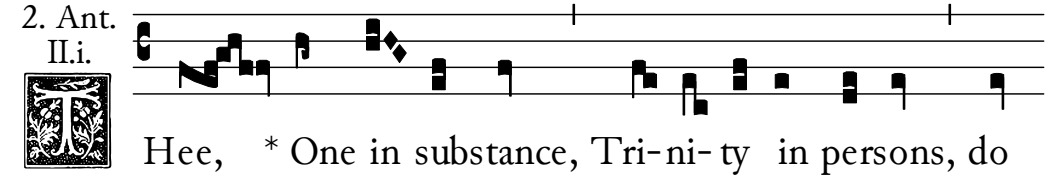
Adesto Deus unus.

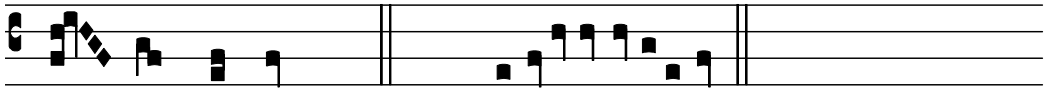
1. Ant.
I.viii.



Te Unum in substantia.

2. Ant.
II.i.

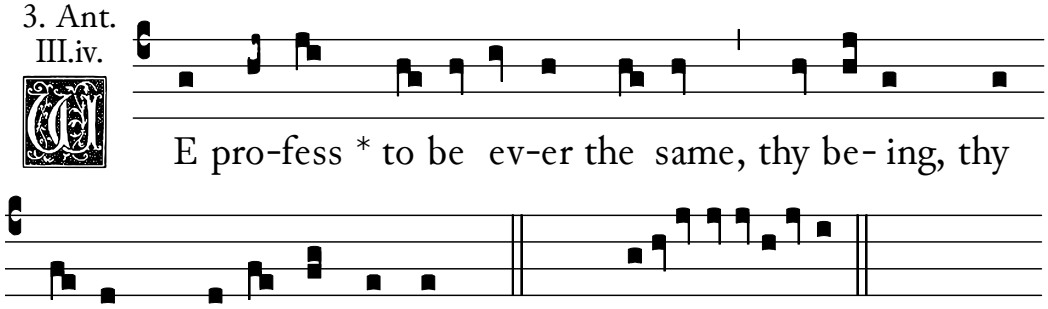




we acknowledge. *Ps.* The heavens declare. (19./*xviij.*) [39].

Te semper idem esse vivere.

3. Ant. III.iv.



WE pro-fess * to be ev-er the same, thy be- ing, thy liv- ing, thy understanding. *Ps.* The earth is the Lord's. (24./*xxiij.*) [115].

℣. Let us bless the Father and the Son with the Holy Ghost.

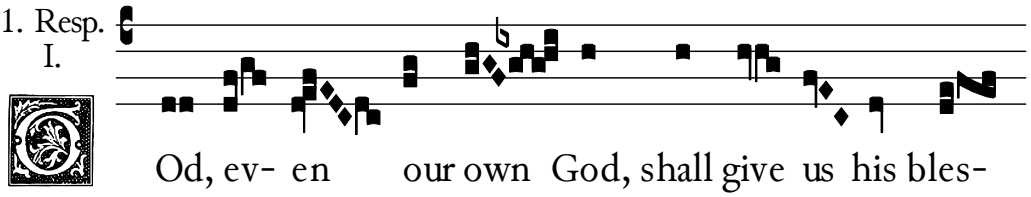
℟. Let us praise him, and magnify him for ever.

First Lesson.

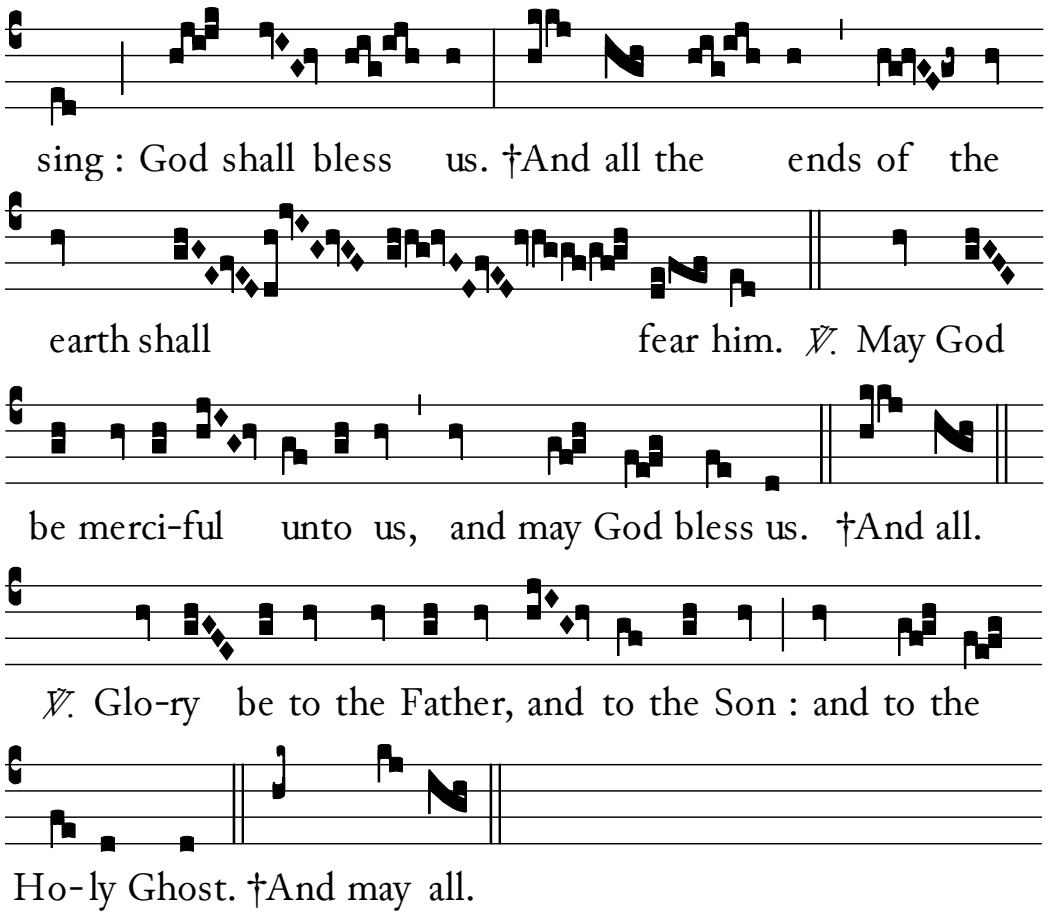
WE believe in the Holy Trinity, that is, the Father and the Son and the Holy Ghost, one almighty God, of one substance, of one essence, of one power, Creator of all creatures : from whom are all things, through whom are all things, in whom are all things. The Father of himself, not of the other, the Son begotten from the Father, very God of very God : true light of true light, not however two lights : but one light. The Holy Ghost proceeding from the Father and the Son : consubstantial and coeternal with the Father and the Son. But thou, O Lord, have mercy upon us.

Benedicat nos Deus.

1. Resp. I.



GOd, ev- en our own God, shall give us his bles-



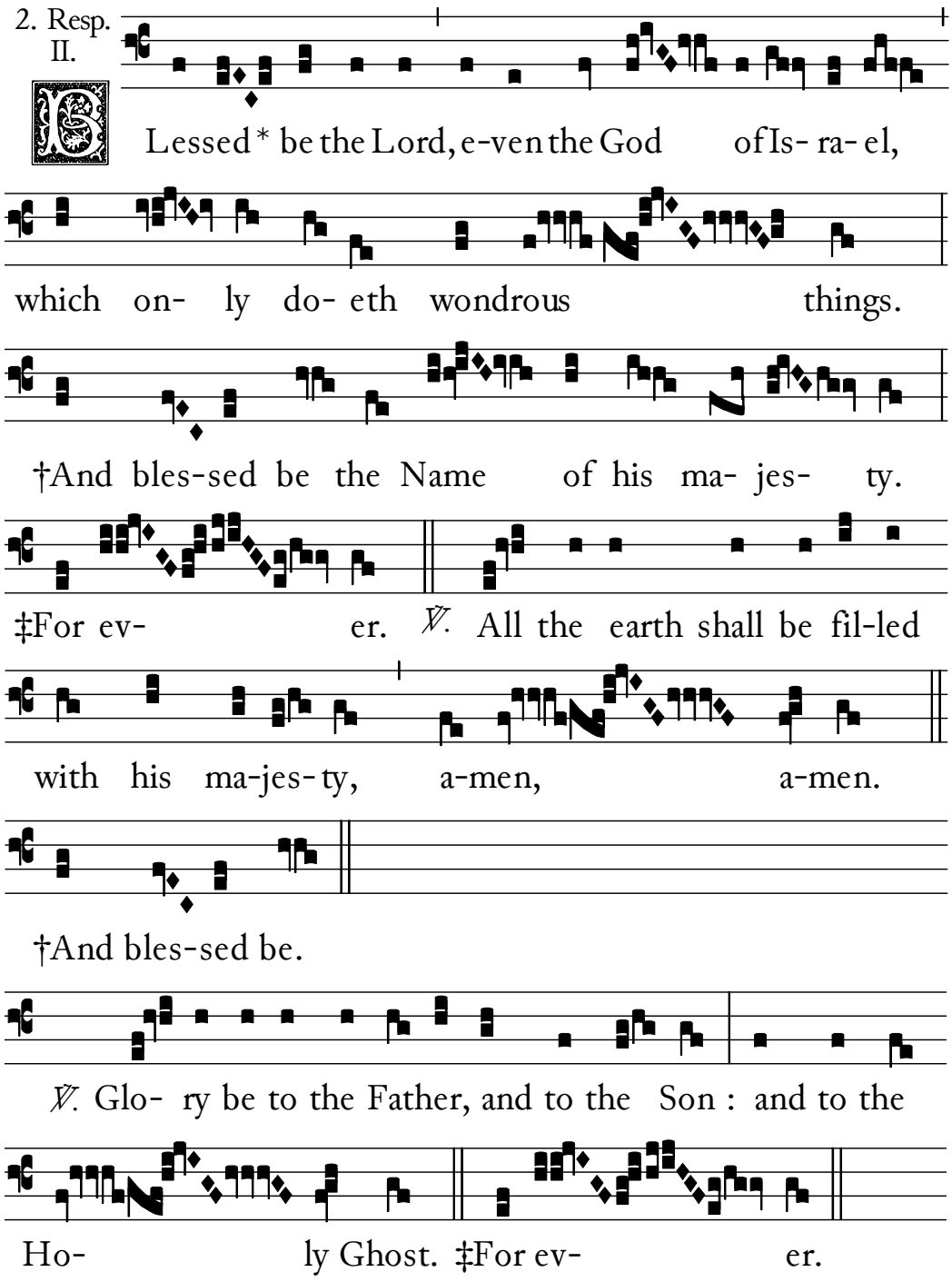
Second Lesson.

THE Father is in himself completely God, the Son is completely God, begotten of the Father, the Holy Ghost is completely God, proceeding from the Father and the Son. We do not, however, say that there are three Gods : but one God, the almighty, eternal, invisible, unchangeable, which at once is everywhere, at once is present everywhere : not divided into parts, but wholly in all things, not locally but powerfully. Who without change to himself hath created changeable things, and governeth the created things : yet always remaining what he is. To whom nothing can be an accident, because of the single Divine Nature to which nothing can be added, nothing can be removed, because he is always that which is, to whom is the unique, to whom is the everlasting, to whom is the same, to be, to live, and to understand. But

thou, O Lord, have mercy upon us.

Benedictus Dominus Deus.

2. Resp. II.

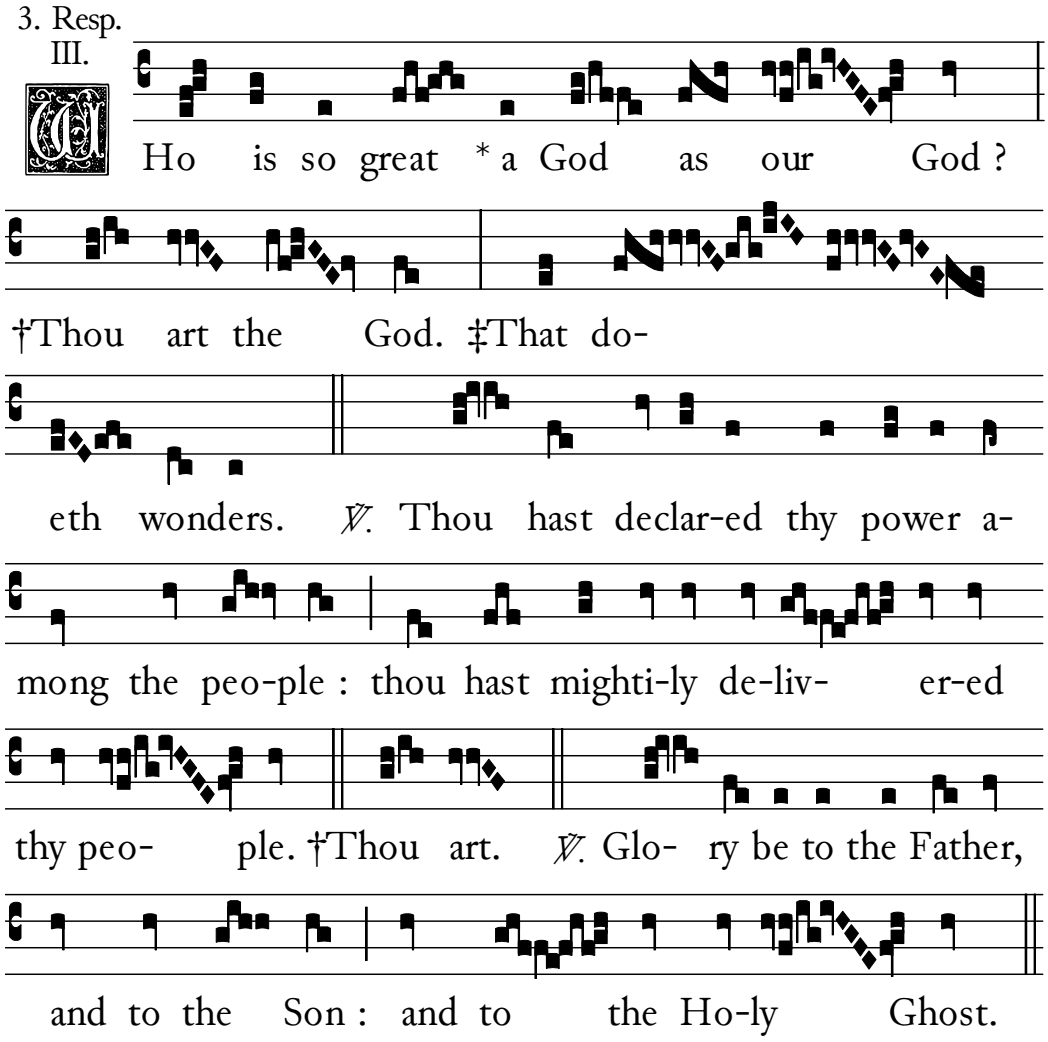


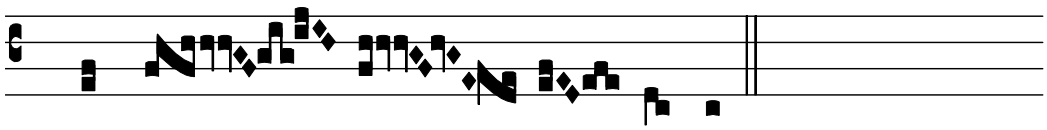
Third Lesson.

AND these three are one God : and one God are these three. The same God and the Lord is the true and eternal Trinity in persons, true and everlasting Unity in substance, because the substance of the Father and the Son and the Holy Spirit is one. In truth there is nothing greater in naming the three persons at once, than in naming one no matter which of the persons alone, because each and every person is full complete in himself. But thou, O Lord, have mercy upon us.

Quis Deus magnus.

3. Resp. III.



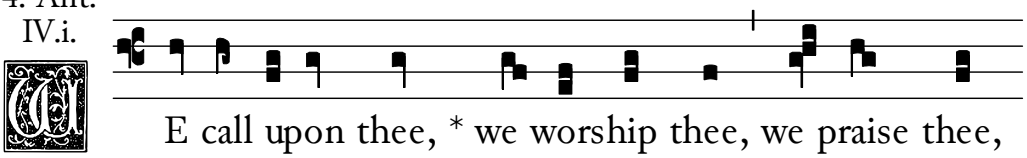


‡That do- eth wonders.

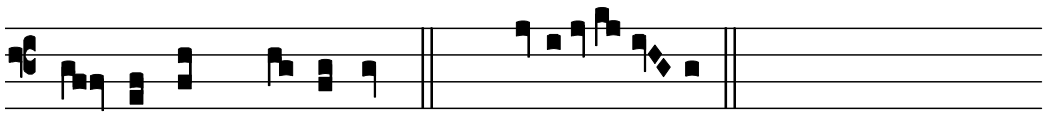
℣ *In the Second Nocturn.*

Te invocamus te adoramus.

4. Ant. IV.i.



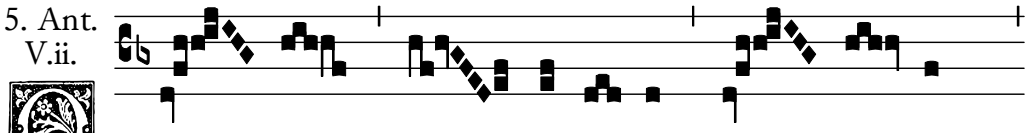
WE call upon thee, * we worship thee, we praise thee,



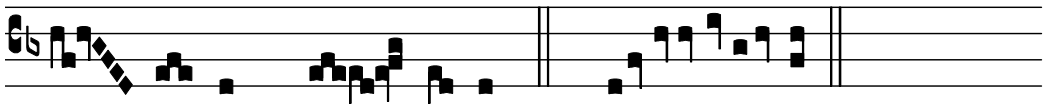
O blessed Tri-ni-ty. *Ps.* God is our hope. (46./*xlv.*) [260].

Spes nostra salus nostra.

5. Ant. V.ii.



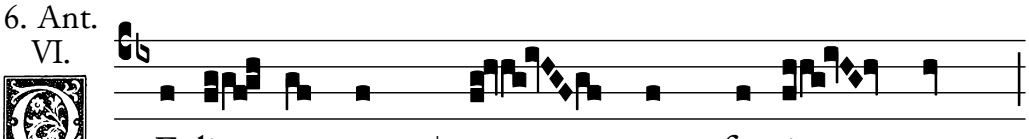
OUR hope, *our salva-tion, our ho- nour,



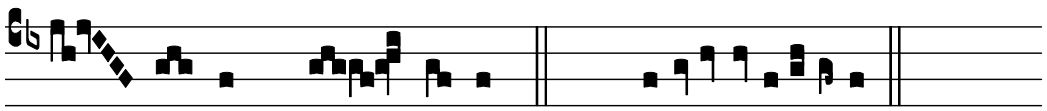
O bles-sed Tri- ni- ty. *Ps.* O clap your hands. (47./*xlvj.*) [261].

Libera nos salva nos.

6. Ant. VI.



E-liv- er us, * save us, forgive us :



O Bles-sed Tri- ni- ty. *Ps.* Great is the Lord. (48./*xlvij.*) [261].

℣. Blessed art thou, O Lord, in the firmament of heaven.

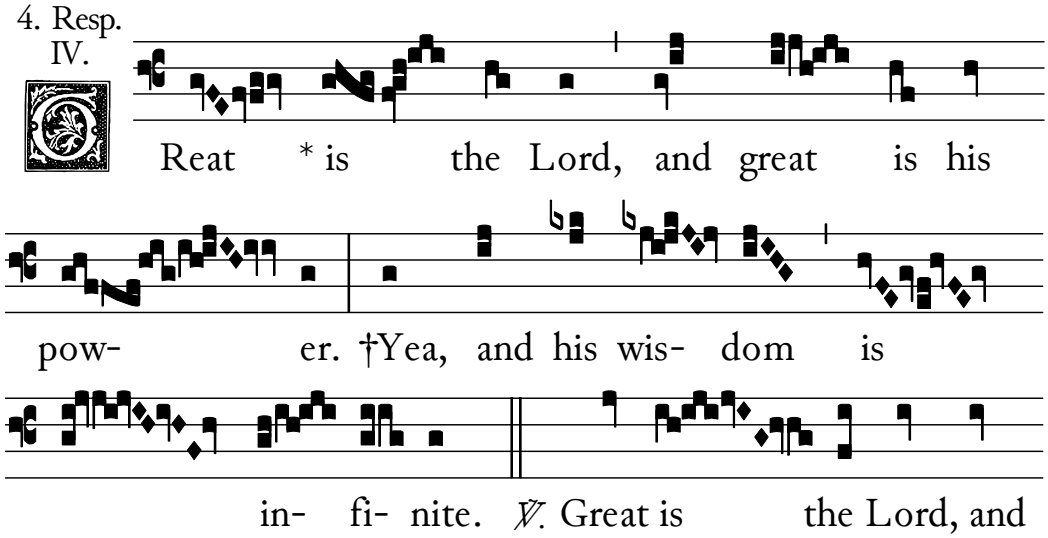
℟. And worthy to be praised and glorified for ever.

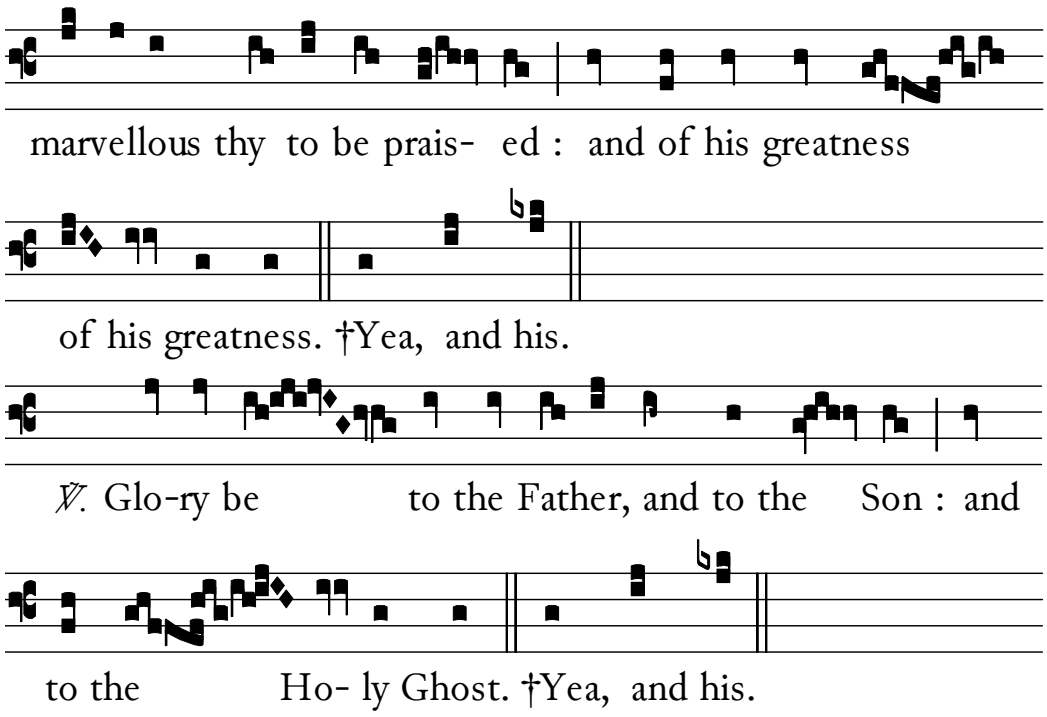
Lesson iiij.

THey are not, however, three substances : but one God, one substance, one power, one essence, one eternity, one greatness, one goodness, the Father, the Son, and the Holy Ghost. Neither is the Father different in nature than the Son or in nature than the Holy Ghost, nor are the Son and Holy Ghost different in nature than the Father, but the Father is different in person, the Son is different in person, and the Holy Ghost in person. In the Father abideth eternity : in the Son equality : in the Holy Ghost the connection of eternity and equality : all are one in substance, and in essence, and in omnipotence, and in deity. For just as the same Holy Trinity is inseparable in substance, in the same way it is inseparable in works. But thou, O Lord, have mercy upon us.

Magnus Dominus.

4. Resp. IV.



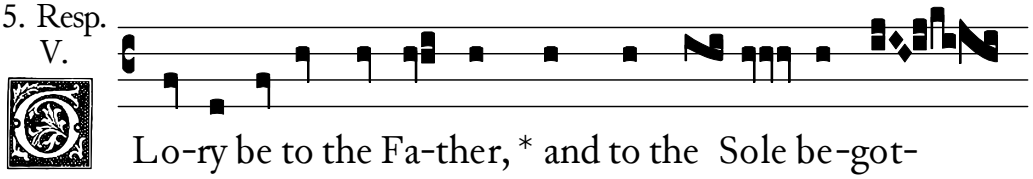


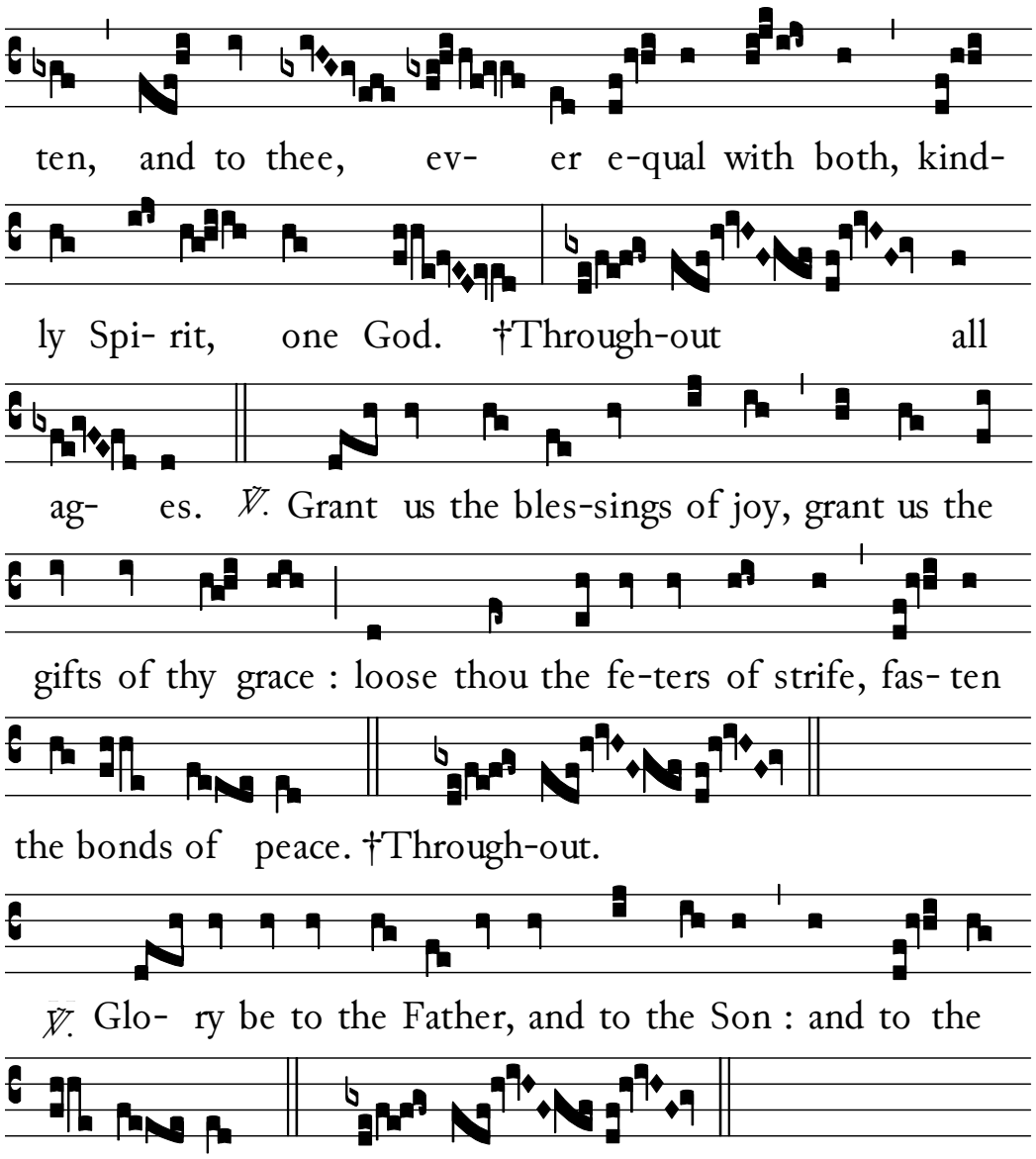
Fifth Lesson.

ALthough for some of the works of God, some persons are especially appropriate, as for that voice of the Father from heaven which sounded over Christ's baptism, and only to the person of the Son pertaineth the taking up of human nature, and to the person of the Holy Ghost properly pertaineth that dove, in which species the same Holy Ghost descended upon the same Son of God according to the baptizing of man : yet without any doubt, that voice, and that dove, and the humanity of Christ, all hath been wrought by the Holy Trinity, whose works are inseparable. But thou, O Lord, have mercy upon us.

Gloria Patri geniteque Proli.

5. Resp.





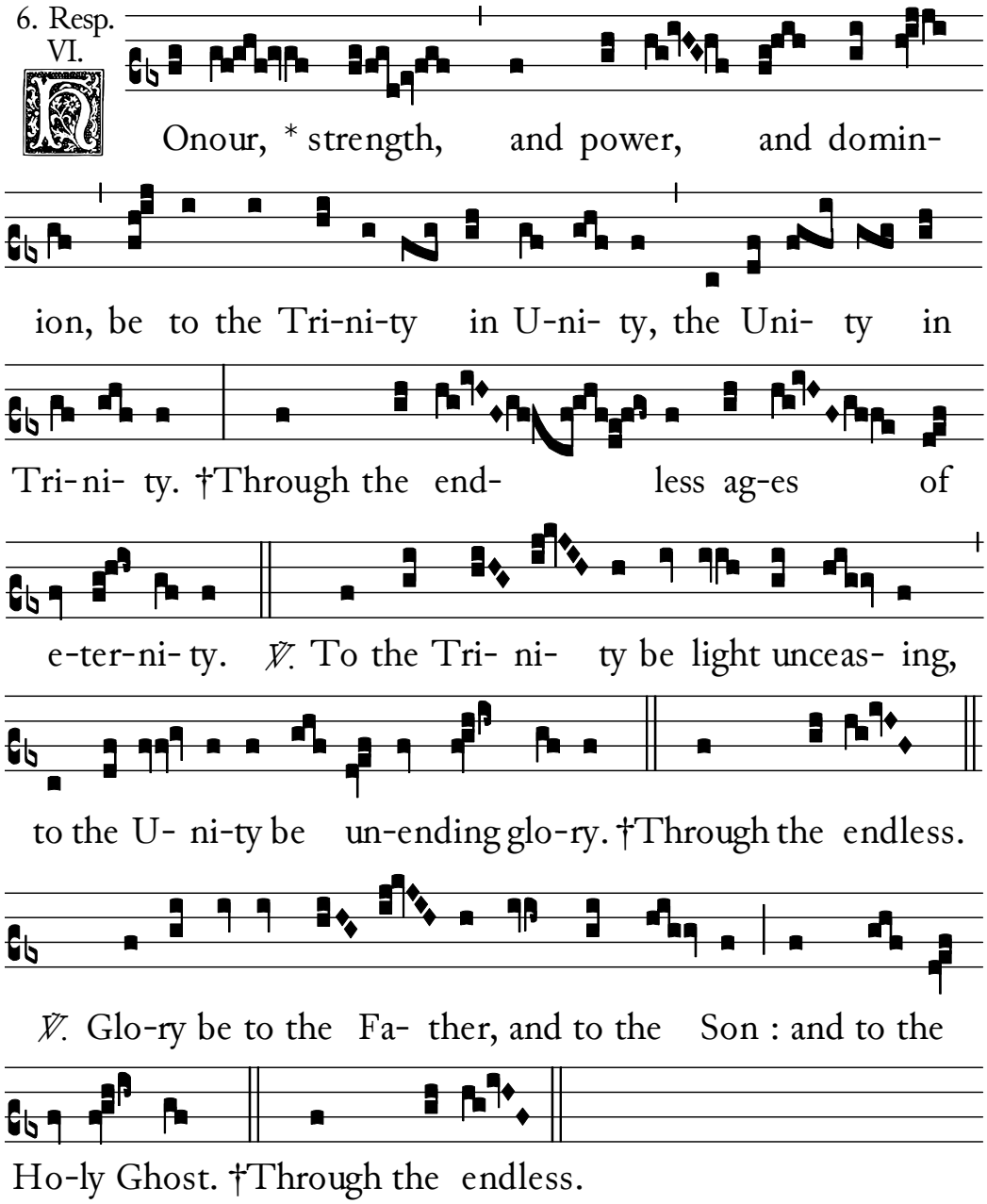
Sixth Lesson.

WE believe in the same Son of God, the Word of God eternally born of the Father, consubstantial with the Father in all things : in time, born of the Holy Ghost and of Mary ever Virgin : having two births, one from the Father, eternal, the other the mother, temporal. Which Son of God indeed was conceived in his flesh by conception :

was born in flesh by his nativity. But | thou, O Lord, have mercy upon us.

Honor virtus et potestas.

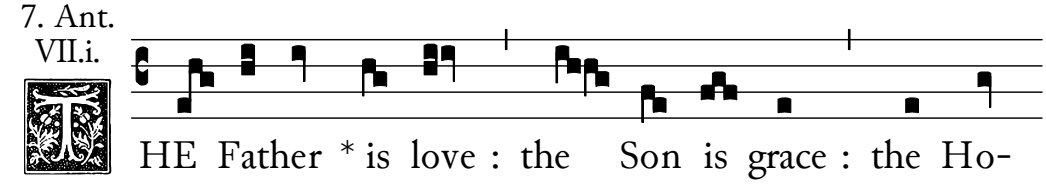
6. Resp. VI.



ℂ *In the iij. Nocturn.*

Charitas Pater est.

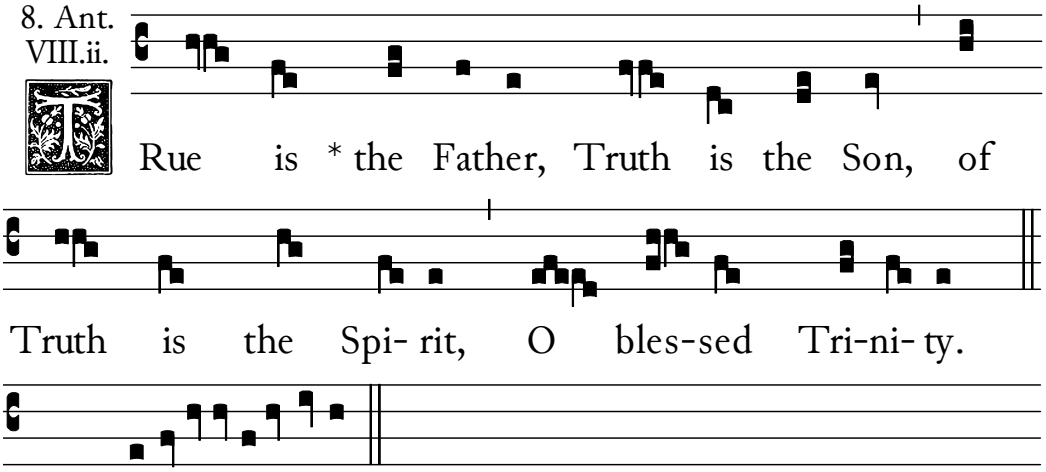
7. Ant. VII.i.



Ps. My soul truly waiteth. (62./*lxj.*) [283].

Veras est Pater.

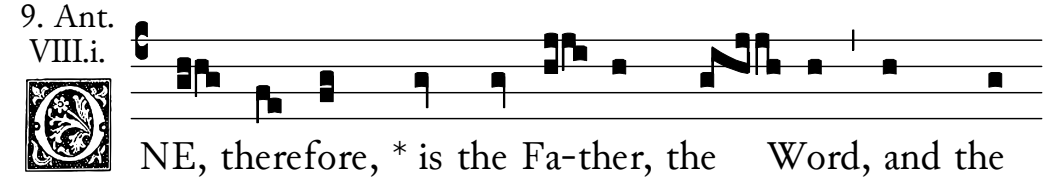
8. Ant. VIII.ii.

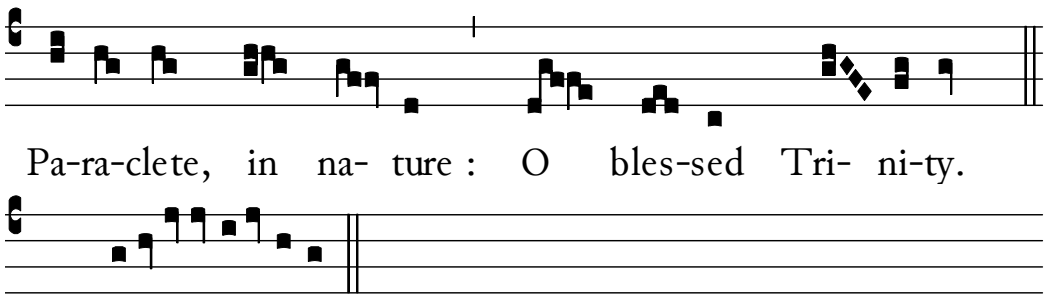


Ps. Give the King thy judgements. (72./*lxxj.*) [301].

Una igitur Pater Logos.

9. Ant. VIII.i.





Ps. O sing unto the Lord. *j.* (96./*xcv.*) [335].

℣. By the word of the Lord : were the heavens made.

℟. And all the hosts of them by the breath of his mouth.

Lesson from the Holy Gospel according to John iij. 1-15. *Lesson vij.*

AT that time. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews ; the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God : for no man can do these miracles that thou doest, except God be with him. And that which followeth.

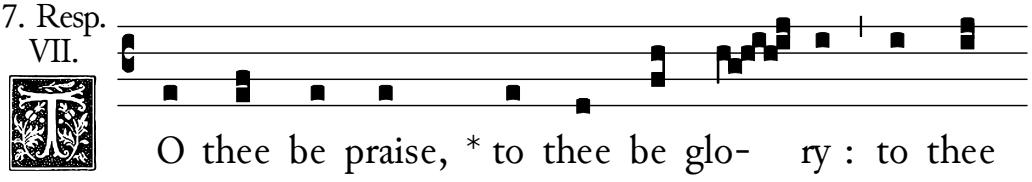
A Homily of the Venerable Bede, Priest.

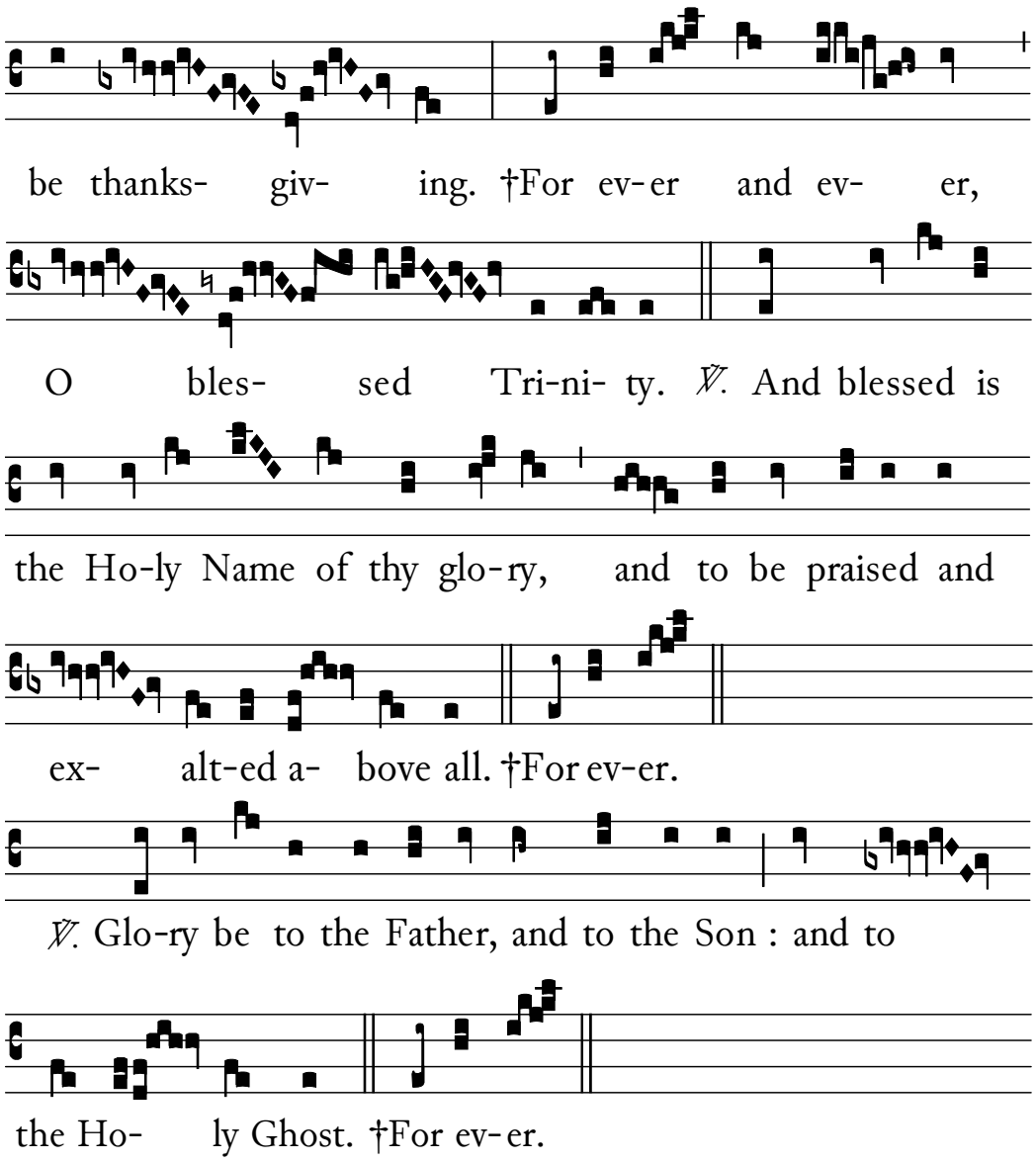
(12. *secundi libri.*)

AS ye have heard, beloved brethren, from the reading of the holy Gospel : a ruler of the Jews came to Jesus in the night : wishing by speaking with him secretly, to learn more fully the mysteries of the faith : of which, to a point disclosed by the revealing of signs, he had already learned the rudiments. Who seeing that he prudently took care to understand that which he saw being done by Him : he deserved to investigate more profoundly that which he sought from Him. Rabbi (saith he), we know that thou art a teacher come from God : for no man can do these miracles hat thou doest, except God be with him. But thou, O Lord, have mercy upon us.

Tibi laus tibi gloria.

7. Resp. VII.





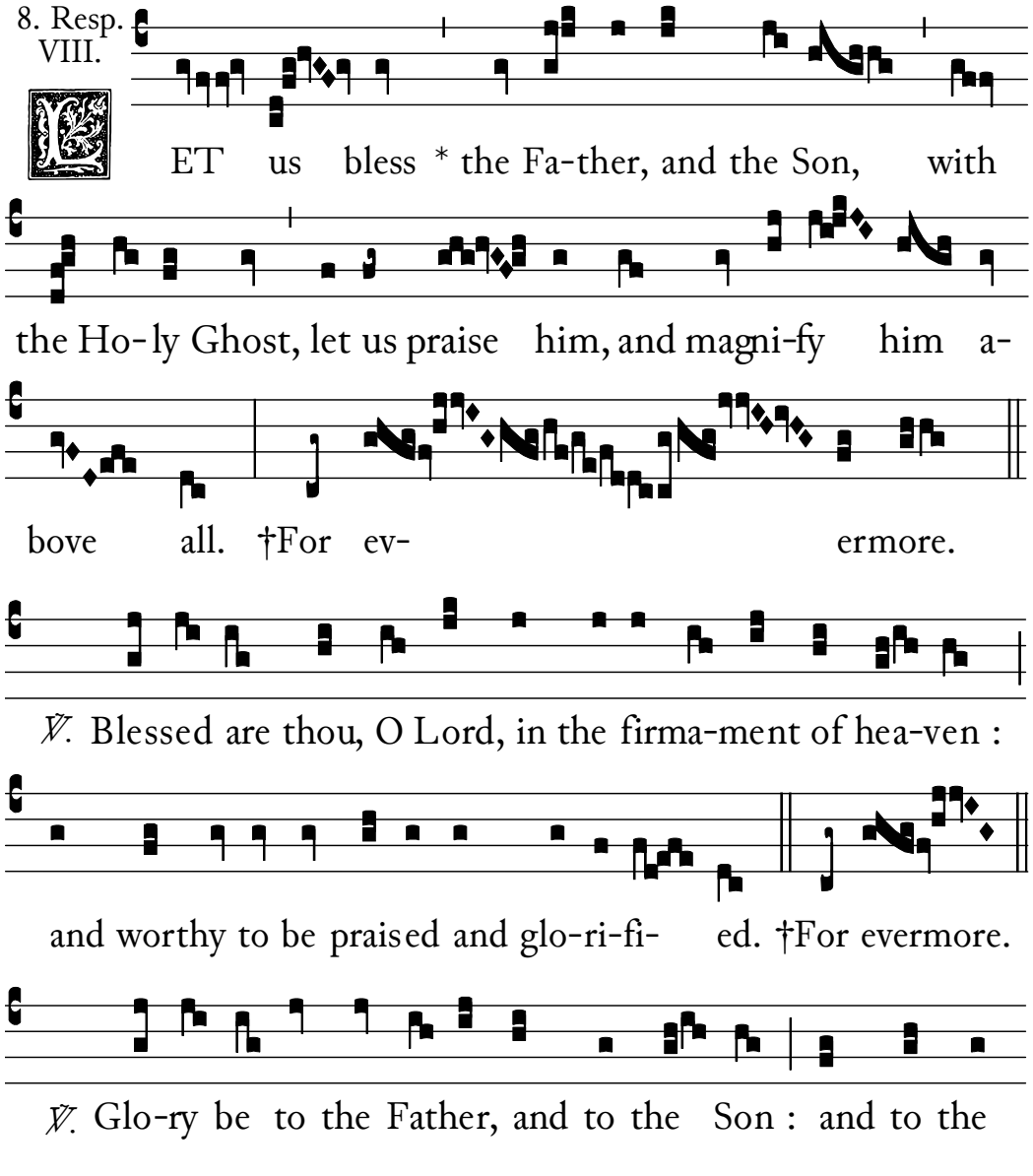
Lesson viij.

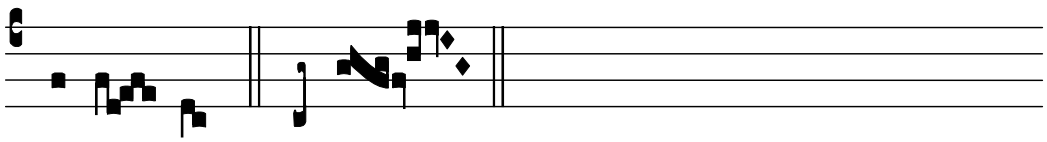
HE thus confessed that Jesus had come from God to reveal His magisterial heavenly summons to the world, and understood God to be with Him in producing miracles : but nevertheless he did not yet recognize Him to be God. But because he had come to know the teacher of truth, he undertook to be studiously taught : he rightly submitted to be perfectly taught the knowledge of His divinity, and rightly of both His births, namely the divine and the human, but also learned the secret mysteries of His

passion and ascension : and also too became acquainted with the way of the second birth, and the entry into the heavenly kingdom, and many other sacraments, by the teachings of the Gospel, the Lord revealing them. But thou, O Lord, have mercy upon us.

Benedicamus Patrem et Filium.

8. Resp. VIII.





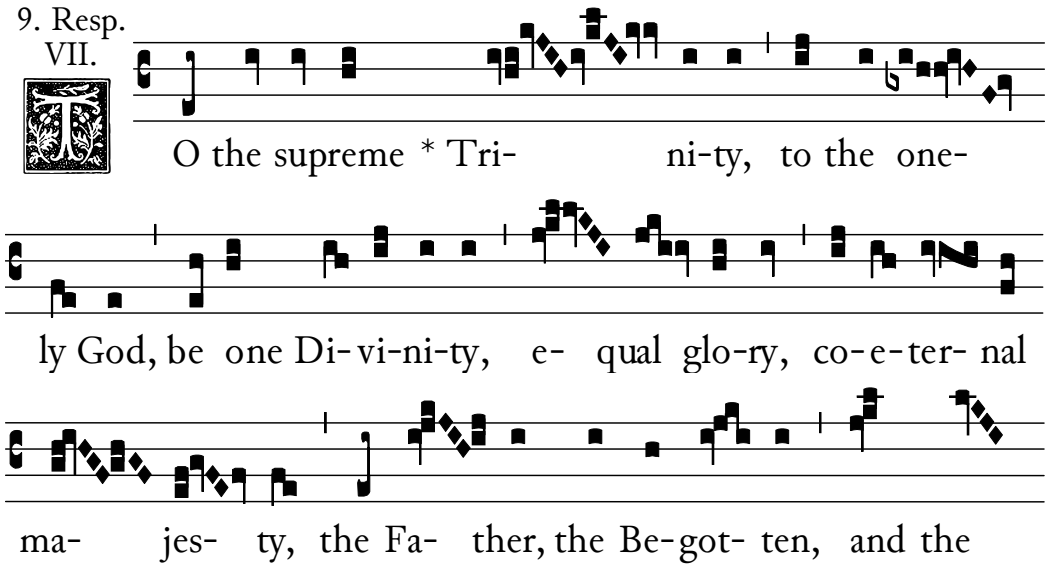
Ho-ly Ghost. †For evermore.

Lesson ix.

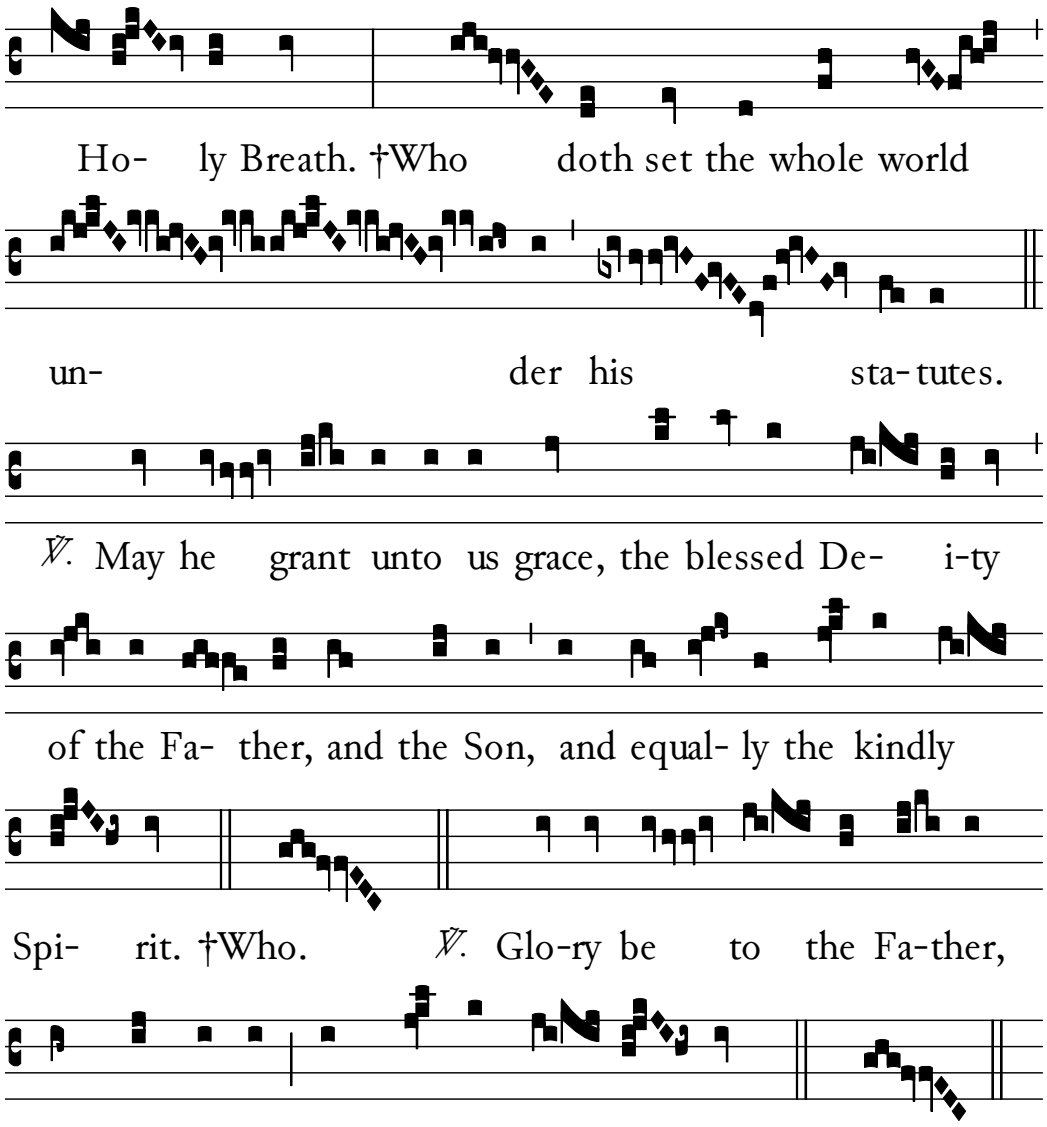
NOW Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Which statement as much as it is clearly apparent to all the faithful : so much is it understood, because without this light they cannot be faithful. Who indeed without the bath of regeneration can obtain the remission of sins, and enter the kingdom of heaven ? But Nicodemus who came by night to Jesus : had not yet come to know the mysteries of the light. For even the night in which he came marketh his ignorance by which he was oppressed. For indeed he was not yet reckoned of the company of them, to which the Apostle saith, Ye were sometimes darkness, but now are ye light in the Lord : but rather he remained among those, to whom Isaiah speaketh, Arise, shine, O Jerusalem, for thy light is come, and the glory of the Lord is risen upon thee. But thou, O Lord, have mercy upon us.

Summe Trinitati simplici Deo.

9. Resp. VII.



O the supreme * Tri- ni-ty, to the one- ly God, be one Di-vi-ni-ty, e- qual glo-ry, co-e-ter- nal ma- jes- ty, the Fa- ther, the Be-got- ten, and the



Before Lauds.

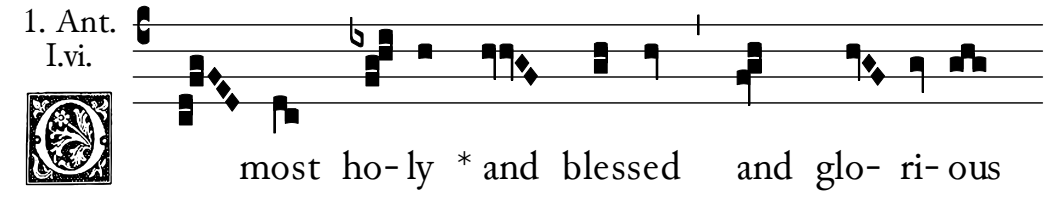
℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised and glorified for ever.

ℭ *At Lauds.*

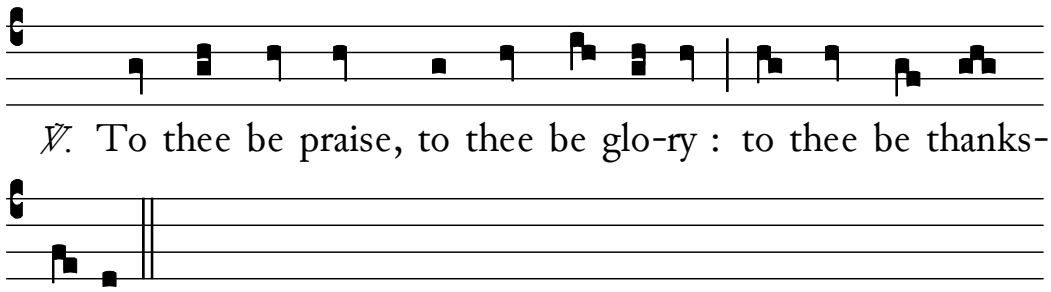
O beata et benedicta.

1. Ant.
I.vi.



Ps. The Lord is King. (93./*xcij.*) [51].

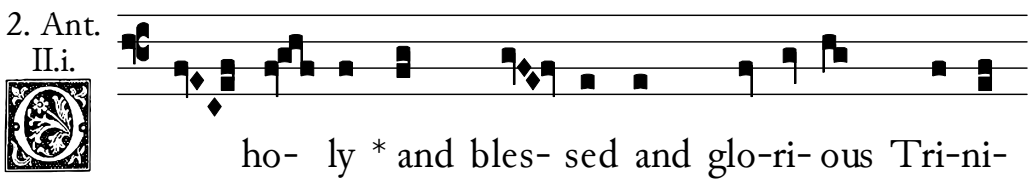
The Psalm concluded with Gloria Patri*., let be sung before the Antiphon.*

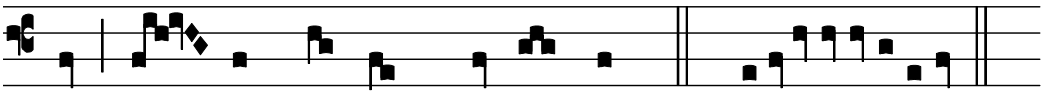


Which sung let the preceding Antiphon be sung through and this same way let be done afte whichever Verse during this Lauds only.

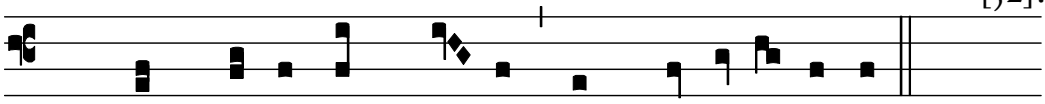
O beata et benedicta.

2. Ant.
II.i.





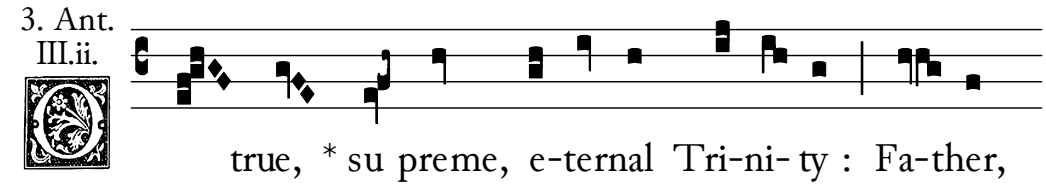
ty : Fa- ther, Son, and Ho-ly Ghost. *Ps.* O be joyful. (100./*xcix.*)
[52].



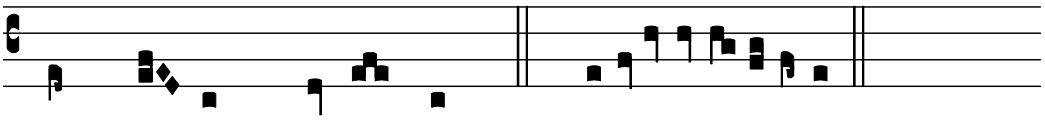
℣. Have mercy, have mer-cy, have mercy up-on us.

O vera summa sempiterna.

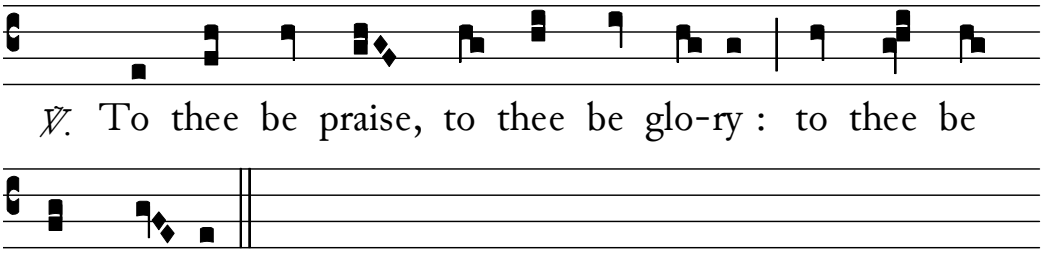
3. Ant. III.ii.



true, * su preme, e-ternal Tri-ni- ty : Fa-ther,



and Son, and Ho-ly Ghost. *Ps.* O God, thou art. (63./*lxij.*)
[53].

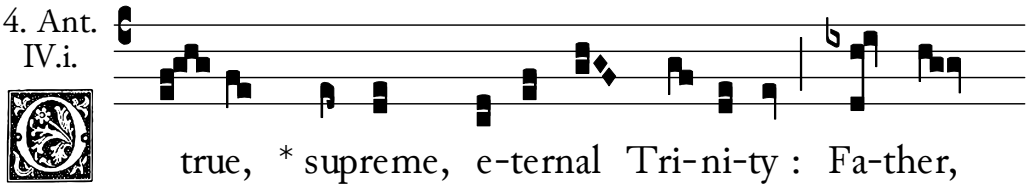


℣. To thee be praise, to thee be glo-ry : to thee be

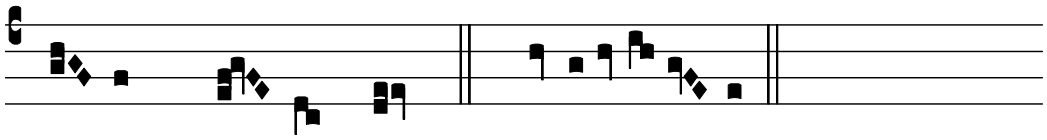
thanksgiv- ing.

O vera summa sempiterna Trinitas.

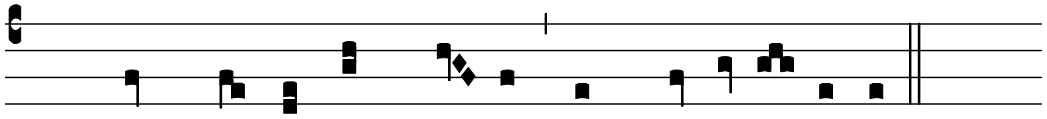
4. Ant. IV.i.



true, * supreme, e-ternal Tri-ni-ty : Fa-ther,



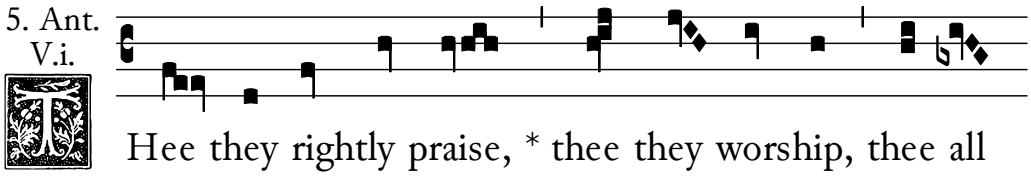
Son, and Ho- ly Ghost. *Ps.* O all ye works. (*Daniel iij.*) [54].



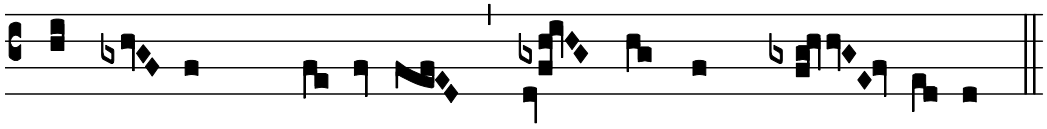
℣. Have mer-cy, have mer-cy, have mercy up-on us.

Te jure laudant.

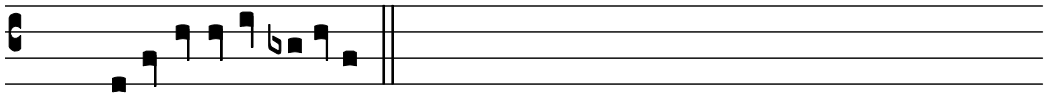
5. Ant. V.i.



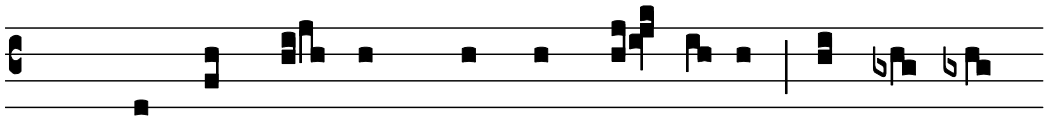
Hee they rightly praise, * thee they worship, thee all



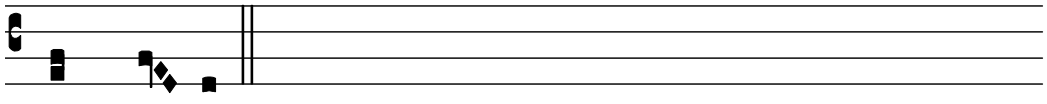
thy crea-tures glo-ri-fy, O bles-sed Tri- ni-ty.



Ps. O praise the Lord. (148./*cxlviij.*) [56].



℣. To thee be praise, to thee be glo-ry : to thee be



thanksgiv- ing.

Chapter. Rom. xj. 33, 36.

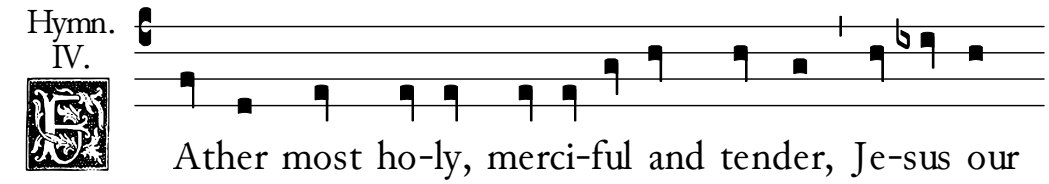
O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgements, and his ways past finding out ! For of him, and through him, and to him, are all things : to whom

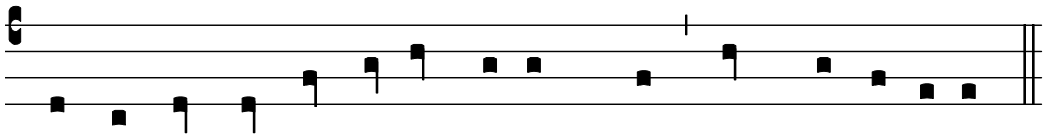
be glory for ever and ever. Amen. ℟. | Thanks be to God.

The Hymn this way, thus.

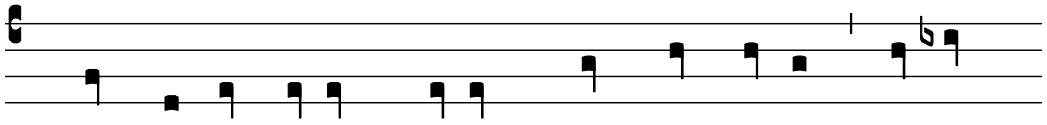
O Pater sancte mitis.

Hymn. IV.

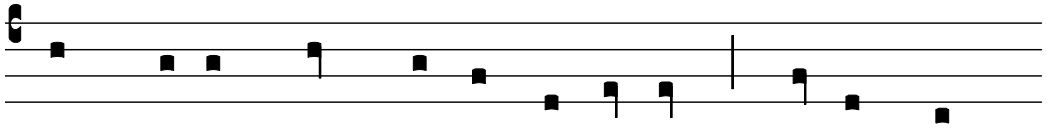




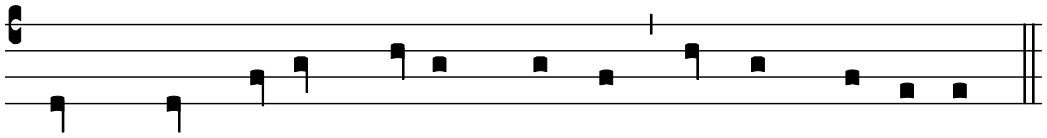
us, Almighty, hear us as we raise thee Heart's a-dor-ation.



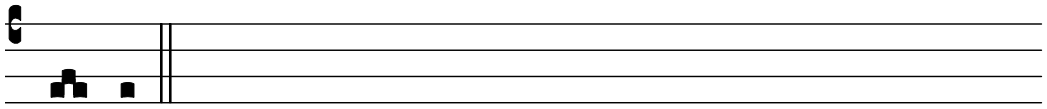
4. To the all-rul-ing tri- une God be glo-ry : Highest



and greatest, help thou our endeavour ; We too would



praise thee, giv-ing honour worthy, Now and for ev-er.



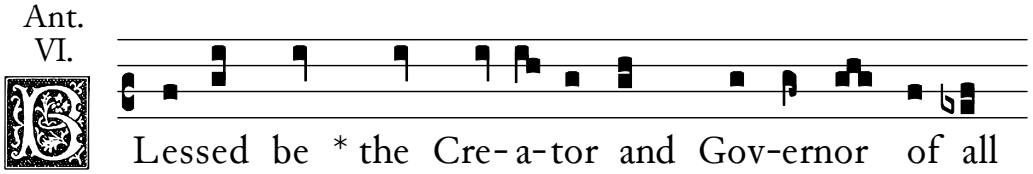
A-men.

℣. Blessed be the Name of the Lord.

℟. From this time forth for evermore. *Let the response be made privately.*

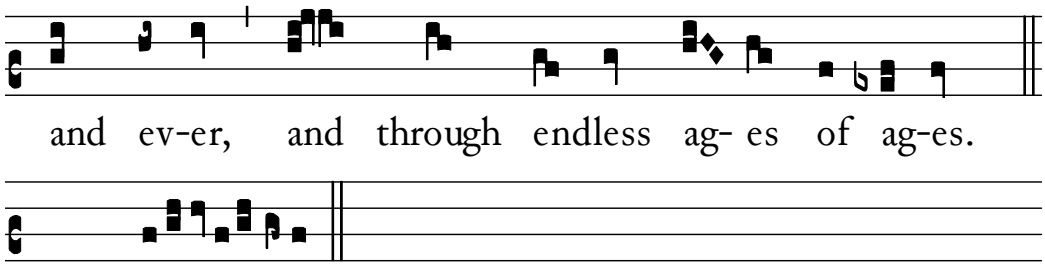
Benedicta sit creatrix.

Ant. VI.



Lessed be * the Cre-a-tor and Gov-ernor of all

things, the ho-ly and undi-vid-ed Tri- ni-ty : both now



Ps. Blessed be the Lord. XX*.

Prayer. O almighty and everlasting God, who hast given. 1610.

℣ *At Prime.*

Ant. O most holy and blessed. *j. of Lauds.* 1627.

Ps. Save me, O God. (54./*liij.*) [117].

Ps. Blessed are those. (119./*cxviij.* 1.) [119].

Ps. O do well. (119./*cxviij.* 17.) [119].

Ps. Whosoever. [123].

This preceding Antiphon, of course the first Antiphon of Lauds, is sung during the whole week on all the Psalms at Prime when a service is made of the Trinity. When however a service is made of any Saint during the Octave until the Sunday, whether the Choir is ruled or not : then the same Antiphon is sung on the Psalm Whosoever.

℟. Jesu Christ. *with* Alleluya. [129].

℣. Thou that sittest. [129].

At Terce.

℣ *At iij. and at the other Hours all the Antiphons are sung withour their Verses.*

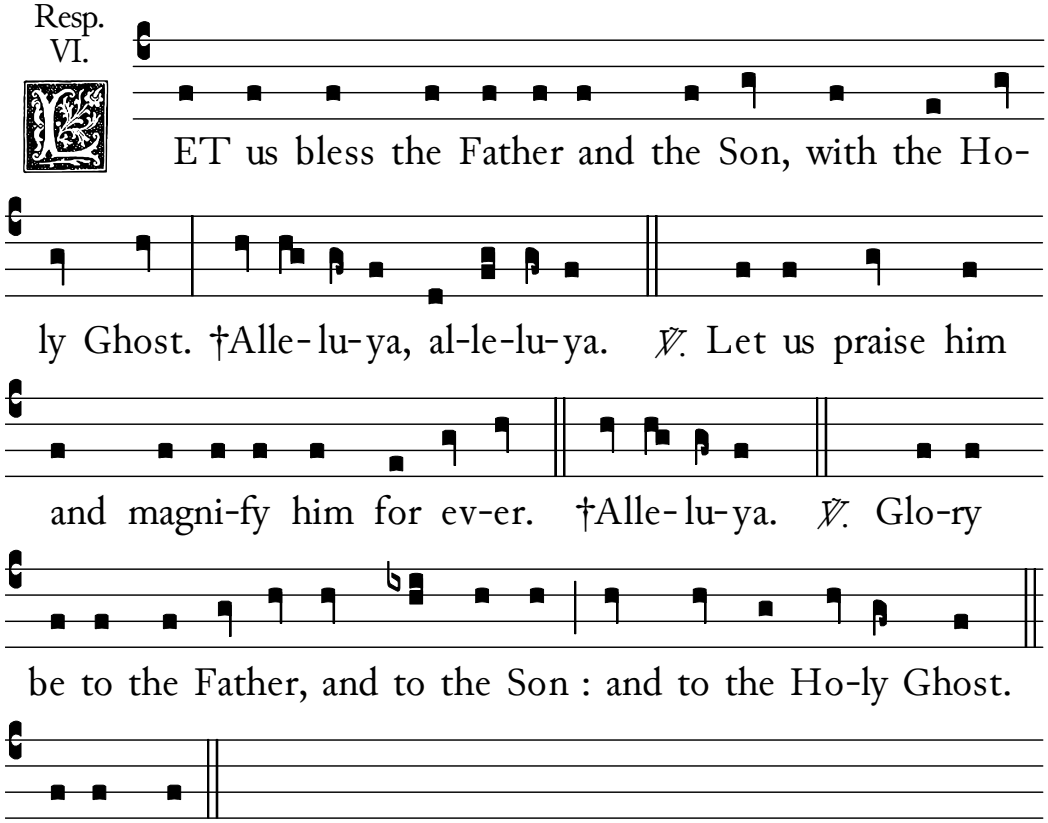
Ant. O holy and blessed. *ij. of Lauds.* 1627.

Ps. Teach me, O Lord. (119./*cxviij.* 33.) [167].

Chapter. O the depth of the riches. 1629.

Benedicamus Patrem et Filium.

Resp. VI.



℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised and glorified for ever. *without* Alleluya.

Prayer as above. 1610.

¶ *At vj.*

Ant. O true, supreme. *iij. of Lauds.* 1628.

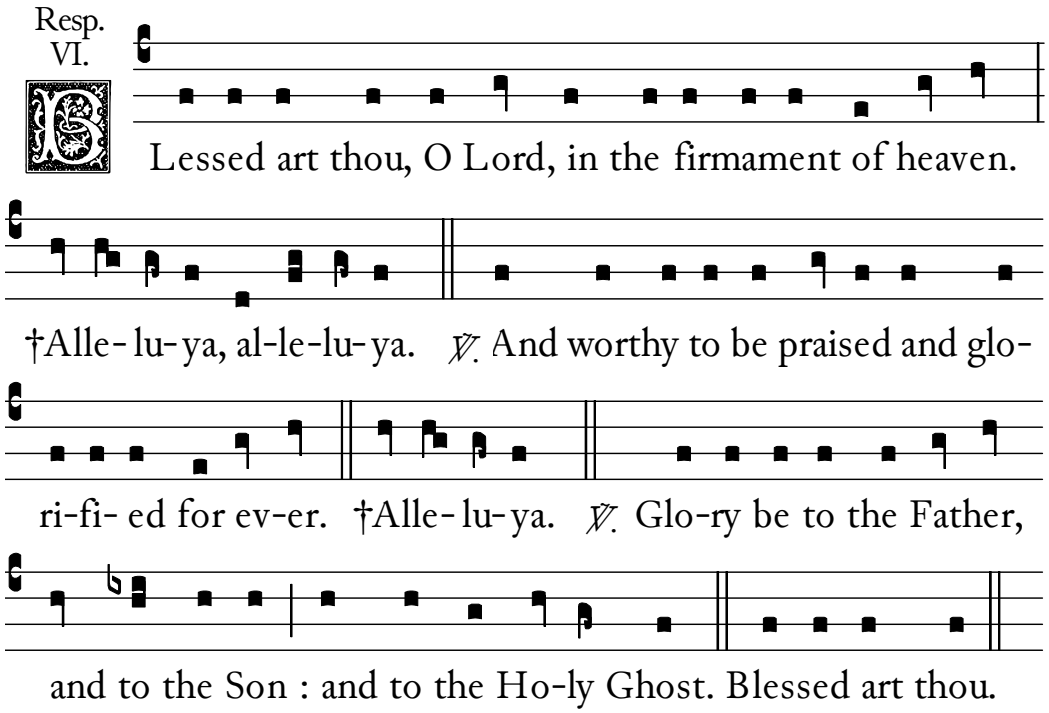
Ps. My soul hath longed. (119./*cxviij.* 81.) [184].

Chapter. 1. *Joh. v.* 7.

THere are three that bear record in heaven, the Father, the Word, and the Holy Ghost : and these three are one. ℟. Thanks be to God.

Benedictus es Domine.

Resp. VI.



℣. By the word of the Lord : were the heavens made.

℟. And all the hosts of them by the breath of his mouth.

Prayer as above. 1610.

ℂ *At None.*

Ant. Thee they rightly. 1629.

Ps. Thy testimonies. (119./*cxviij.* 129.) [201].

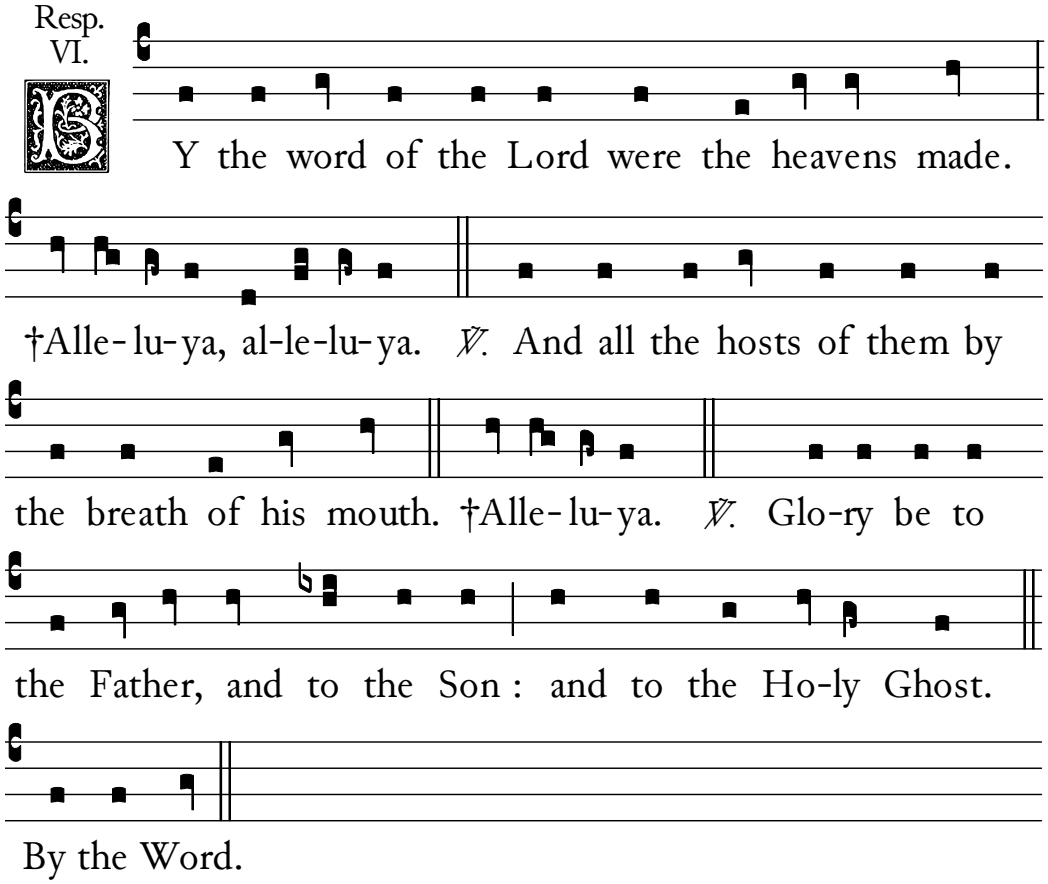
Chapter. Ephes. iv. 5.

ONE Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all, who is blessed for ever.

℟. Thanks be to God.

Verbo Domini celi.

Resp. VI.



℣. Blessed be the Name of the Lord.

℟. From this time forth for evermore. *without* Alleluya..

Prayer as above. 1610.

ℂ *At ij. Vespers.*

Ant. O most holy and blessed. *j. of Lauds.* 1627.

Ps. The Lord said. (110./*cix.*) [373]. *and the other Psalms of Sunday.*

Chapter. O the depth of the riches. 1629.

℟. Let us bless the Father. 1624.

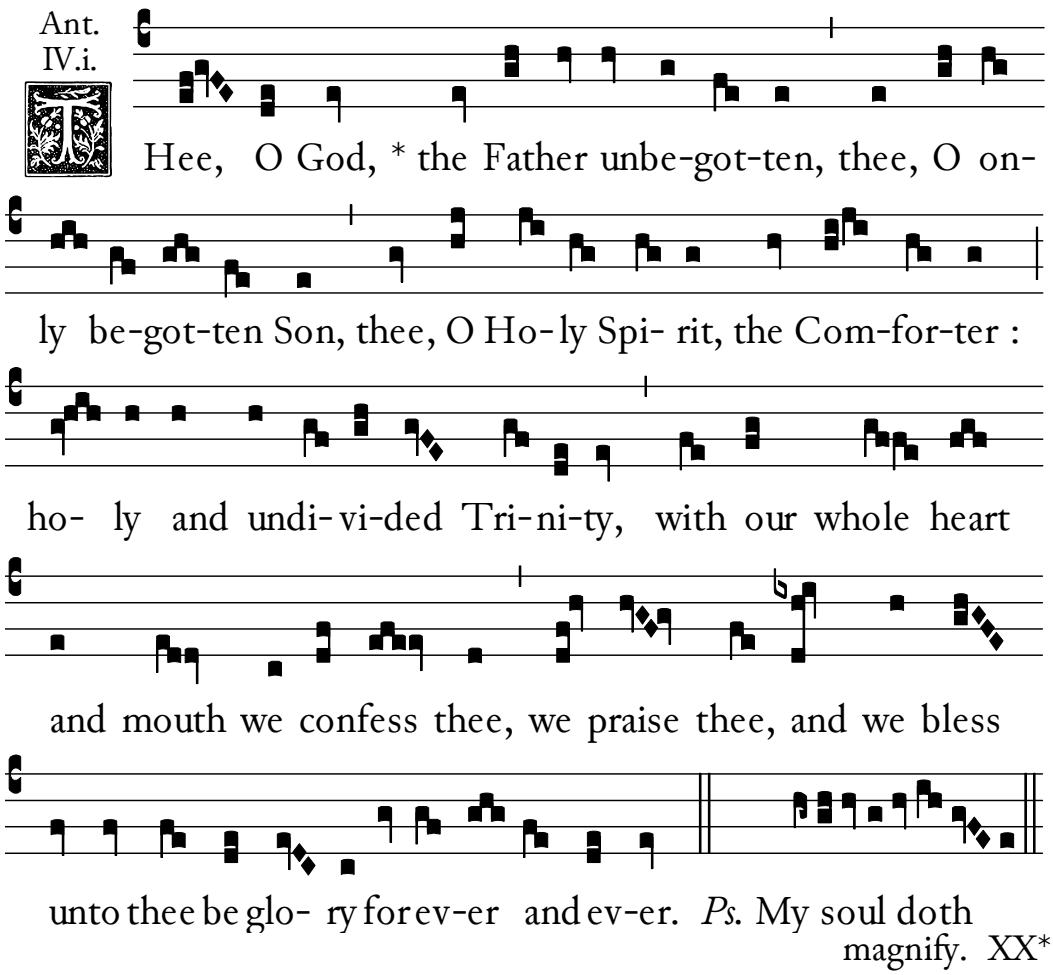
Hymn. Be present, Holy Trinity. 1608.

℣. Let us bless the Father and the Son : with the Holy Ghost.

℟. Let us praise him, and magnify him for ever.

Te Deum Patrem ingenitum.

Ant. IV.i.



Prayer as above. 1610.

℣ *Whatever Feast should fall on this day, let it be deferred until the morrow if it be free of a Feast of ix. Lessons unless it will be the Feast of the Place or the Dedication of the Church, and then Vespers will be of the Feast : with a solemn Memorial of the Trinity. If however the Feast of Saint Augustine should fall on this day : let it be deferred until the morrow and at Second Vespers of the Holy Trinity let be made a solemn Memorial of Saint Augustine. At this ij. Vespers it is not the custom for a Memorial to be made of a Feast of iij. Lessons without Rulers of the Choir that may fall on the morrow : unless a Feast of ix. Lessons should adjoining it, then a solemn Memorial will be made of both.*

Weekdays after the Trinity.

During the three following days the service of the Trinity will be made without Rulers of the Choir until the Festival of Corpus Christi : unless any Feast shall run between, whether of ix. Lessons or of iij., or the Commemoration of Blessed Mary or of the Saint of the Place shall be made. And when a service of the Trinity is made at Matins, let the Invitatory, Hymn, Antiphons and Psalms be sung as on the first day, the ℣℣. and Responsories according to the order of the Nocturns, and three lessons are read.

Lesson j.

WE give thanks and we believe that the holy and ineffable Trinity, the Father and the Son, and the Holy Ghost, one God, are naturally of one substance, of one nature : and of one majesty and power. And that indeed the Father is not begotten, not created, but unbegotten, is by us professed. For He hath brought forth the beginning from nothing : from whence the nativity of the Son and the proceeding of the Holy Ghost are undertaken. Therefore he is the source and the origin of whole of the divinity. But thou, O Lord, have mercy upon us.

Lesson ij.

THE very Father himself, indeed ineffable, hath ineffably begotten the substance of his Son : yet the same is not other than what he himself is. God hath brought forth God, light from light. From Him therefore is all the paternity in heaven and in earth. Also the Son is of the substance of the Father without beginining before the the world was born, nor yet do we confess that he was made : because neither has the Father at any time existed without the Son, nor the Son without the Father. And yet not as the Son is from the Father so is the Father from the Son : because not the Father from the Son, but the Son received the generation from the Father. But thou, O Lord, have mercy upon us.

Lesson iij.

THE Son, therefore, is God from the Father : but the Father is not God from the Son. For he is the Son of the Father : and God from the Father. However the Son is equal in all things to the Father : for neither

did he ever take up his beginning nor cease. Here also he is believed to be of one substance with the Father. Because he is called omousyon with the Father : that is of one substance with the Father. For Omo in Greek is one, usia to be sure is called substance : which joined together denoteth one substance. For it is neither from nothing, nor from any other substance : but from the womb of the Father, that is from the his substance, that the same Son is believed to be begotten or born. But thou, O Lord, have mercy upon us.

Ps. Te Deum. [46].

Before Lauds ℣. Blessed art thou, O Lord, in the firmament of heaven.

℟. And worthy to be praised and glorified for ever.

Let this ℣. be said daily before Lauds during the week when the service is of the Trinity : unless it is said before the Lessons, then indeed let the Versicle By the word of the Lord : were the heavens made. 1622. *be said of course before Lauds.*

At Lauds daily this single Antiphon O most holy and blessed. *is sung.* 1627.

Ps. The Lord is King. (93./*xcij.*) [51].

Chapter, Hymn, ℣. as on the day. 1629.

On the Pss. Benedictus. *and* Magnificat. *the Antiphons which were sung on the Psalms at First Vespers are sung in their order.* 1577.

When however a Full Service is made of any Saint in these three days at the Memorial of the Trinity then is sung an Antiphon of the Nocturn in its order : only two Memorials are made during this week, of course of Saint Mary and of All Saints, with the Aniphon, ℣. and Prayer as stand below, evidently on Monday after Deus omnium. XX.

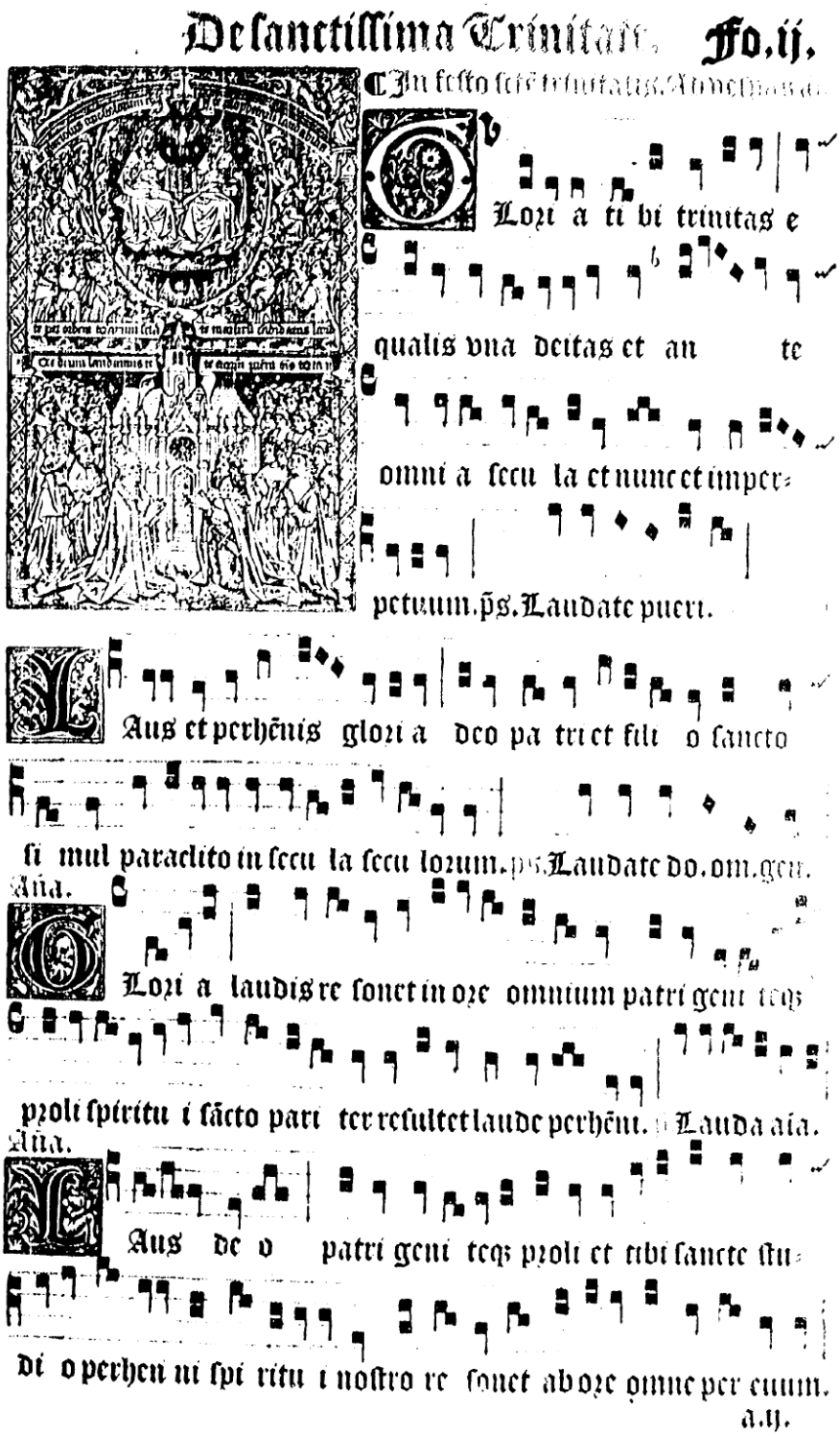
℄ *At Prime and at the other Hours : let all be made as on the first day except the Chapter : and the Prayer at Prime of course* In this hour. [144]. *In such a way that the melody on the Hymn is sung as on Feast of ix. Lessons except in the Hymn* Now that the daylight. *&c.*

At Vespers on the Psalms the Antiphon O most holy and blessed. 1627. *ferial Psalms.*

And the ferial Psalms are sung daily during the week when the service is of the Trinity. The Chapter, Hymn and Versicle as on the day.

Let Compline indeed be said as is indicated above on the morrow of the Octave of the Epiphany : except where the Feast of the Place shall be or the Dedication of the Church

only : because then will be an Octave with rulers of the Choir. When however a service is made of and Saint within the Octave then at all the Hours let the Responsories and Versicles be said without Alleluya.



Antiphnale Sarisubiense 1520: 2r.