

THE SARUM RITE
Sarum Breviary Noted.
Performing Edition.

Volume B.

Part I.

Pages 1-108.

Proper of Time.
First Sunday of Advent.
At the Hours of Saint Mary.
Rubrics for the Office of the Dead.

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HAMILTON ONTARIO.
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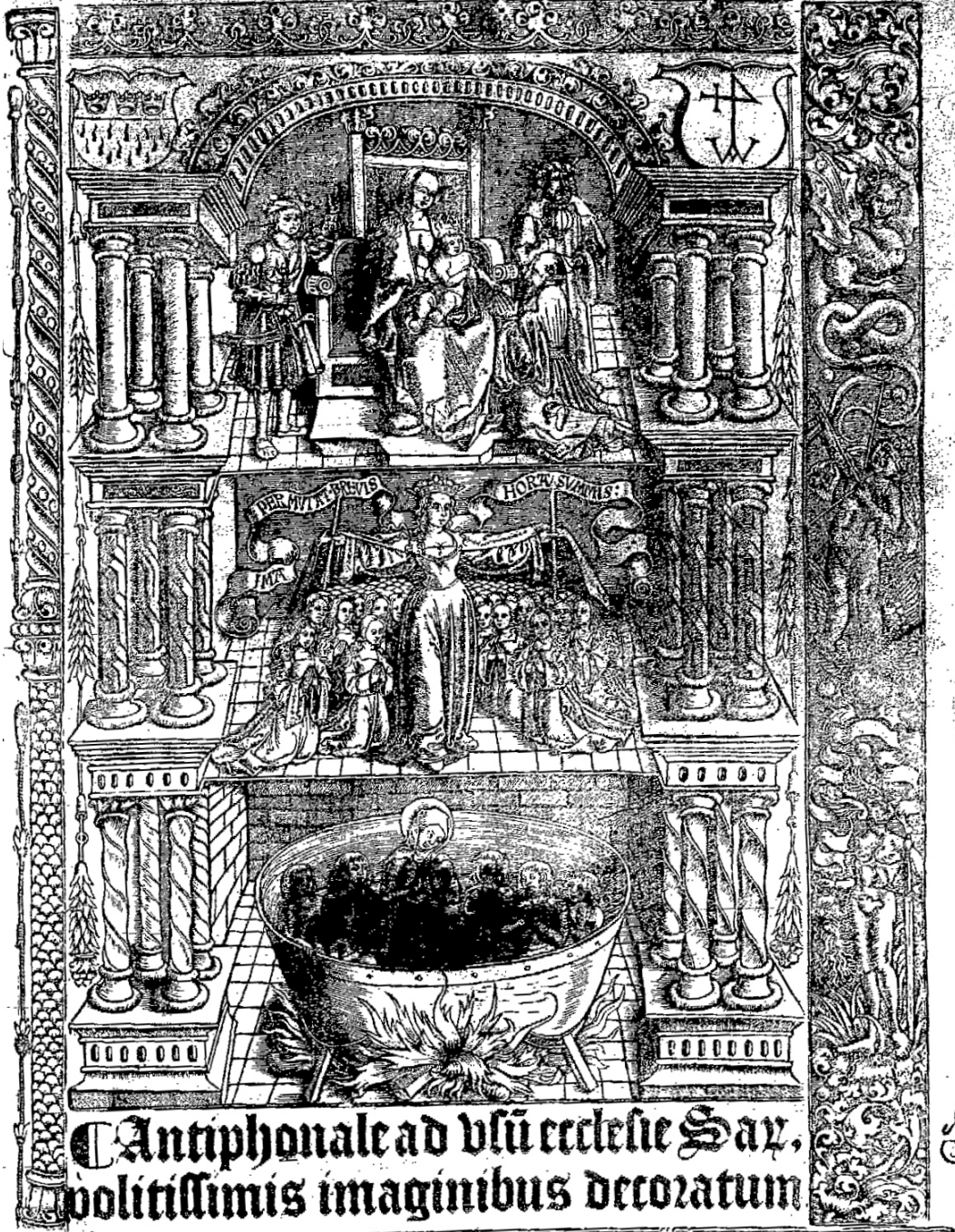
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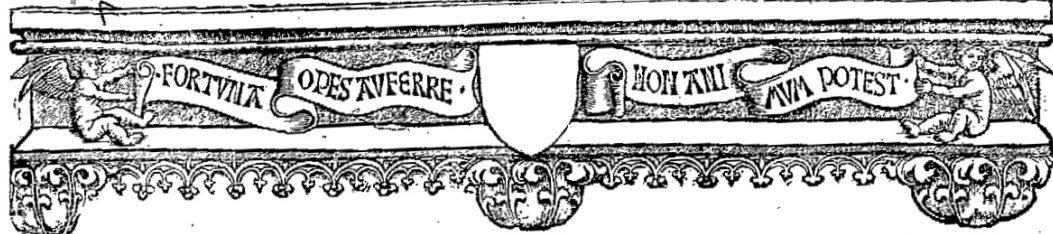
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Fortuna opes auferre: non animum potest.



Antiphonale ad vsu ecclesie Sax.
volitissimis imaginibus decoratum



**Fortune may carry off our wealth :
but cannot take away our spirit.**

BUT ONE SHORT HOUR WILL CHANGE THE
LOT OF THE HIGHEST AND THE LOWEST.

**¶ Antiphonale According to
the Use of the Church
of Sarum,
Decorated with
Exquisite Illustrations.**

1519-1520.

· FORTUNE MAY CARRY OFF OUR WEALTH ·
· BUT CANNOT TAKE AWAY OUR SPIRIT ·

¶ *In the Name of the Holy and Undivided Trinity. Amen.*
¶ *Here beginneth the Order of the Breviary according to the Custom and Use of the English Church of Sarum : together with its Ordinal commonly called the Pie, or Directory for Priests.*

And firstly, the First Sunday of Advent.

Rubrics for the History Aspiciens.

A. **S**unday Letter **A.** On the 3. day of December let all be sung of the History *Aspiciens.* : Second Vespers shall be of Saint Osmund : with a Full Service on the morrow with a Solemn Memorial of the Octave of St. Andrew, and of the Sunday : and of Saint Mary with the Antiphon *Hail Mary.* 19.

Monday is of Saint Osmund : ix. Lessons, all from the Common of One Confessor and Bishop. 2. Vespers shall be of the Commemoration with a Memorial of the Saint, of the Octave, of Advent, and of Saint Mary, with the Antiphon *Hail Mary.* 19.

Tuesday, Thursday, and Saturday are Commemorations, and let the ferial Responsories be omitted, and the Mass of the Octave of Saint Andrew is said in Chapter.

B. **C** Sunday Letter **B.** On the 5. Kalends December let all be sung of the History *Aspiciens.* with a Memorial of Saint Mary.

Monday, Friday, and Saturday are Commemorations.

Tuesday is of the feria with nothing of the Martyrs Saturninus and Sisinnius except a Memorial at Vespers and at Matins of Saint Mary. The Mass is of the Vigil.

Wednesday is of the Apostle Andrew, with a Solemn Memorial of Advent and of Saint Mary.

Thursday is of the feria with the ferial Responsories and a Memorial of the Octave and Mass of the Wednesday.

C. **C** Sunday Letter **C.** On the 4. Kalends December let all be sung of the History. Wednesday, Thursday, and Friday are Commemorations.

The First Sunday of Advent.

Monday is of the feria, with nothing of the Saints Saturninus and Sisinnius except for a Memorial at Vespers and at Matins of Saint Mary. The Mass is of the Vigil.

Saturday is of Saint Osmund, ix. lessons : all from the Common of One Confessor and Bishop, with a Memorial of the Octave, and of Advent, and of Saint Mary.

D. **☩** Sunday Letter **D.** On the 3. Kalends December let all be sung of the History. *Nov. 29.* The Mass of the Vigil is sung in Chapter with nothing of the Saints except a Memorial at Vespers and at Matins of Saint Mary. 2. Vespers shall be of the Apostle Andrew with a Solemn Memorial of the Sunday, and of Saint Mary with the Antiphon *Hail Mary.* 19.

Tuesday, Thursday, and Saturday are Commemorations.

Wednesday is of the feria with the ferial Responsories.

Friday is of Saint Osmund, ix. lessons, all from the Common of One Confessor and Bishop, with a Memorial of the Octave, and of Advent, and of Saint Mary.

E. **☩** Sunday Letter **E.** On the 2. Kalends December let all be sung of the History, with a Solemn Memorial of Saint Mary : and let the Feast of the Apostle be deferred until the morrow, unless it be the Feast of the Place. 2. Vespers shall be of the Apostle with the Prayer *We humbly entreat thy Majesty.* from the Sanctorale, with a Memorial of the Sunday : and a Solemn Memorial of Saint Mary with the Antiphon *Hail Mary.* 19. *Nov. 30.*

Monday is of the Apostle Andrew.

Tuesday, Wednesday, and Friday are Commemorations.

Thursday is of Saint Osmund, ix. lessons, all from the Common.

F. **☩** Sunday Letter **F.** On the 1. day of December let all be sung of the History, and at 1. Vespers which shall be of the Sunday : unless the Feast of the Apostle be the Feast of the Place, with a Solemn Memorial of the Apostle Andrew and of Saint Mary. 2. Vespers on Sunday shall be of the Commemoration, with a Memorial of the Octave of the Sunday : and of Saint Mary : with the Antiphon *Hail Mary.* 19. *Dec. 1.*

Monday, Tuesday, and Saturday are Commemorations, except where the Feast of the Apostle is the Feast of the Place : because there is allowed within the Octave only a Memorial of the same to be made during Advent : nevertheless, on the Octave Day let ix. Lessons be made with a Triple Invitatory, and let a Commemoration of Blessed Mary be made on another feria, evidently in this week

The First Sunday of Advent.

on the preceding Thursday.

Wednesday is of Saint Osmund, all from the Common of One Confessor and Bishop.

Thursday is of the feria with the ferial Responsories and the Mass of Wednesday, and the Mass of the Octave is said in Chapter on Saturday.

Friday is of S. Nicholas, Triple Invitatory, ix. lessons.

☩. **¶** Sunday Letter ☩. On the 2. day of December let all be sung of the History, with a Memorial of the Apostle and of Saint Mary. 2. Vespers on the Sunday shall be of the Commemoration, with a Memorial of the Octaves, and of the Sunday, and of Saint Mary with the Antiphon *Hail Mary*. 19.

Dec. 2.

Monday, Wednesday, and Friday are Commemorations.

Tuesday is of Saint Osmund, ix. Lessons, all from the Common, and let the ferial Responsories be omitted.

Thursday is of Saint Nicholas, Triple Invitatory, ix. Lessons without Exposition, with a Memorial of Advent and of Saint Mary.

Saturday is the Feast of the Conception of Saint Mary, Lesser Double : and let a Procession be made before Mass as on the Nativity of the same. At 2. Vespers the Hymn *Ave, Star of ocean*. and a Solemn Memorial of Advent.



[1519:4r.]

¶ *In the Name of the Holy and Undivided Trinity.*

Amen.

Here beginneth the Order of the Breviary According to the Custom and Use of the English Church of Sarum.



¶ *The First Sunday of Advent.*

At First Vespers.

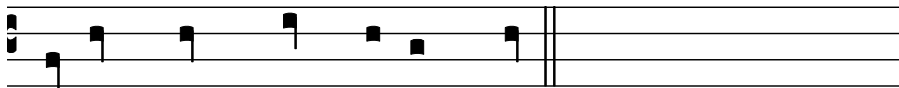
THe Bells having been rung in the usual way, and the Lamps lit, with the Priest officiating at the Office having said the Lord's Prayer, namely Pater noster. and Ave Maria. [6]. with the whole Choir meanwhile standing turned towards the Altar, let the Office of Vespers is begun.

¶ And be it understood that on every day of the year when a service is made : at the beginning of Vespers, Compline, Matins and the other Hours of the day, Pater noster. and Ave Maria. are always said by the whole Choir privately, and this standing in silence. And be it understood that at no time is Pater noster. nor any other Prayer said while sitting at Vespers or at Matins or at Mass, but always while standing or prostrate,

The First Sunday of Advent.

whether by the Priest or by the whole Choir, and this throughout the whole year according to the Use of Sarum.

¶ Then let the officiating Priest sing in a high voice this way thus.



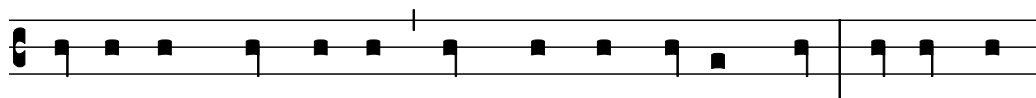
God, make speed to save me.

Which while he singeth let the Priest sign himself with the Sign of the Cross on the breast or before his face.

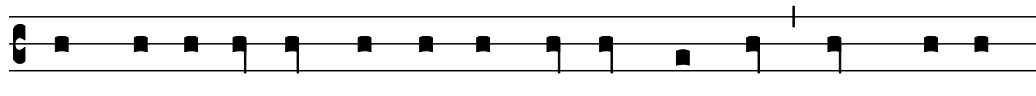
And let the Choir respond at once.



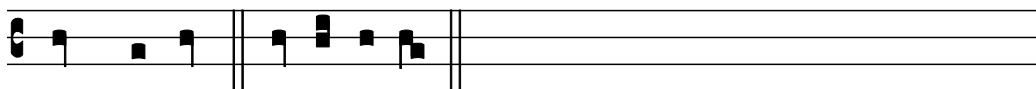
℞. O Lord, make haste to help me. Glo-ry be to the



Father, and to the Son : and to the Ho-ly Ghost. As it was

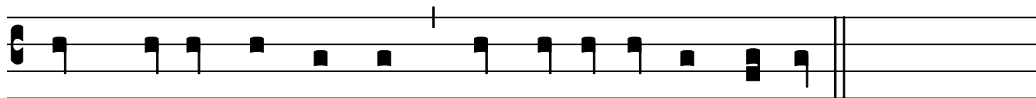


in the be-ginning, is now and ev-er shall be : world without



end, amen. Alle-lu-ya.

And let it be concluded thus with Alleluya. throughout the whole year except from First Vespers of Septuagesima Sunday until Easter : then indeed let be sung in its place this way.



Praise be to thee, O Lord, King of e-ternal glo-ry.

The First Sunday of Advent.

One of the Second Form beginneth.

Benedictus Dominus Deus.

1. Ant.
VI.

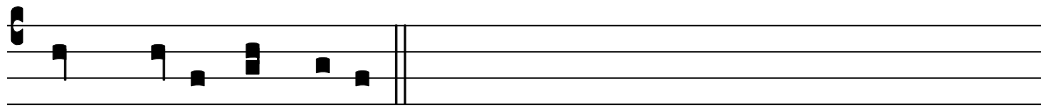


Lessed be.

Let the Ruler of the Choir then continue the same Psalm, (144./cxliij.) [423]. and it is continued by that side of the Choir thus.



The Lord my strength : * who teacheth my hands to war,



and my fingers to fight.

[¶ *And let it always be done thus whenever the Antiphon and its Psalm have the same beginning in a whole word, except in the Antiphon Bring unto the Lord. (Ps. xxix.) and in the Antiphon Blessed are all they. (Ps. cxxvii.) and in similar cases, because then the Psalm is finally taken up not in the second word but in the iij. : but rarely in the iiij. word.*

¶ *And be it understood that all the Antiphons throughout the year which are begun before the intonation of the Psalms : should always be begun according to the variations of the Differences, as shall be fully described in the Great Tonary. And let such Psalms not be begun before the variation is completed.*

¶ *With the Psalm being ended with Glory be to the Father. and As it was in the beginning. let the Antiphon be begun again by the Succentor or the Cantor and sung through by the whole Choir, which is observed throughout the whole year in Antiphons that are begun again and sung after the Psalms.*

2. Ant. For ever. Ps. I will magnify thee. (145./cxliv.) [424].

3. Ant. While I live. Ps. Praise the Lord, O my soul. (146./cxlv.) [425].

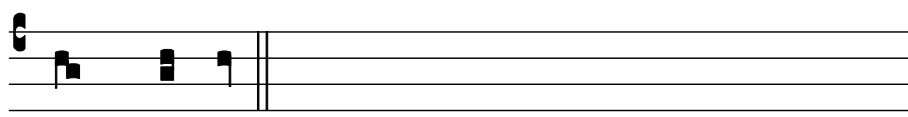
4. Ant. Unto our God. Ps. O Praise the Lord, for it is a good thing. (147./ cxlvj.) [426].


The First Sunday of Advent.

Before the fifth Psalm is intoned let the following Antiphon be begun this way.

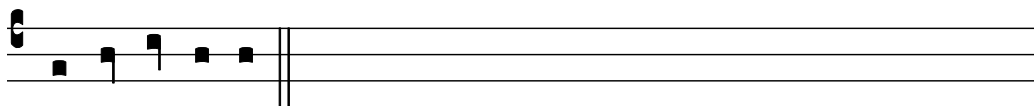
Lauda Hierusalem.

5. Ant.
IV.vii.



 Raise the Lord.

Let the Ruler of the Choir continue the Psalm this way.



O Je-ru-sa-lem. (147.-b./cxlvij.) [427].

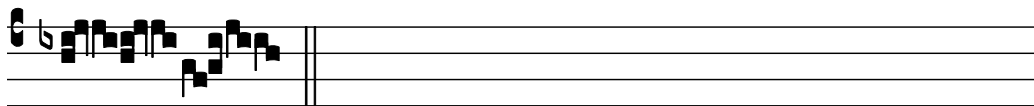
But after the Psalm let the Antiphon be begun and continued thus.

Ant.



 Raise the Lord, * O Je-ru-sa-lem.

Let the Neuma follow this way.



lem.

¶ These foregoing Antiphons and their Psalms are sung at this Vespers in the aforesaid manner on all Saturdays throughout the whole year outside of Eastertide when the service is of the Sunday.

¶ But at the beginning of the iij. Psalm let three boys, having received permission from the Ruler of the Choir, come forward to vest themselves, two to carry the Tapers, and the third the Thurible.

¶ Let the final Antiphon at this Vespers and likewise at any other Vespers throughout the whole year, whether on Feasts or on ferias, always be concluded with a Neuma. Let it be done likewise at each Nocturn at Matins and at Lauds, and at whatsoever Antiphon on the Benedictus. and Magnificat. and Quicunque vult. throughout the whole year, except from the Passion of the Lord until the Octave of Easter : and not in the Office of the Dead, in accordance with what will later be clearly indicated in that Office. However at Terce, Sext, None, and Compline throughout the whole year the Neuma is entirely

The First Sunday of Advent.

omitted.

¶ At Vespers let it always be in this order : that is, if there are five Antiphons on the Psalms, as here, let the fifth always be ended with a Neuma : if there be only one Antiphon on the Psalms, let that one be ended with a Neuma. Likewise at Matins if there be three Antiphons in the first Nocturn, let the final one end with a Neuma. Let it be likewise in the second and third Nocturns.

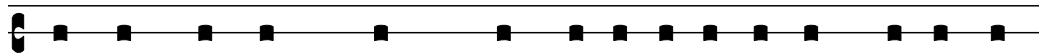
¶ If indeed there be five Antiphons at Lauds, let the last be concluded with a Neuma. If there be only one after the Psalms, let that one be ended with a Neuma.

The Chapter is read in a high voice by the Priest officiating at the Office, changing neither place nor vestment : but turning himself towards the Altar : not singing, but reading in the Tone of the Lesson : which is to be observed throughout the year : even on Double Feasts, this way.

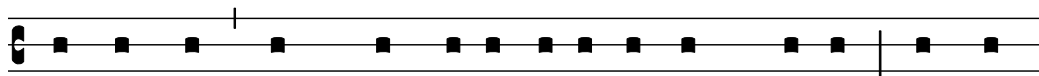
Chapter. Isaiah ij. 2.



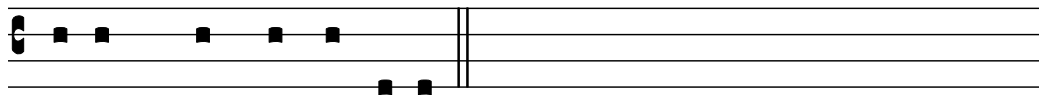
T shall come to pass in the last days, that the moun-



tain of the Lord's house shall be established in the top of

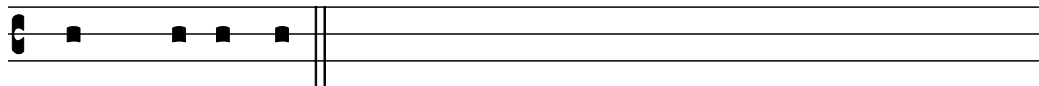


the mountains, and shall be ex-alted a-bove the hills : and all



nations shall flow unto it.

Let the Choir respond thus.



Thanks be to God.

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This Chapter is said only at this Vespers.

Ecce dies veniunt.

Resp.
VIII.

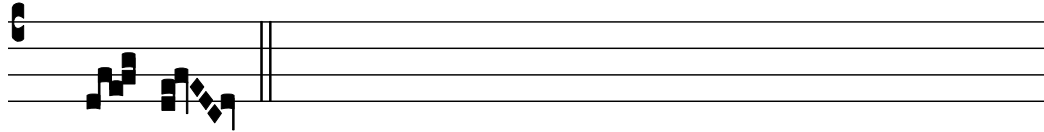


E hold, * the days come, saith the Lord, that I
will raise unto Da-vid a righteous branch : and
a King shall reign and shall be wise, and shall ex- e-
cute judgement and righteousness upon the
earth. †And this is the Name whereby he shall be
cal- led. ‡The Lord, our Righ- teousness. ✠. In those
days shall Ju-dah be sav- ed : and Isra-el shall dwell
safe- ly. †And this. ✠. Glo-ry be to the Father

The First Sunday of Advent.



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



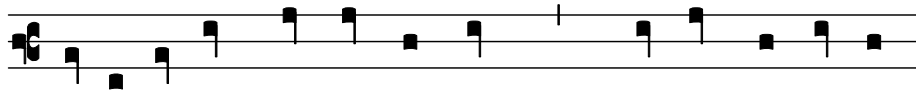
‡The Lord.

Indeed, whenever a R̄. is sung at First Vespers throughout the whole year on Feasts and on Sundays : let it be sung by two Clerks of the Second Form, except for this R̄. and except for the R̄. of both Sundays in the Passion of our Lord, namely Lying men. except on Double Feasts and on all Feasts which have a Double Invitatory and except on the Feasts of Saints Dionysius, Clement and Vincent. Indeed, those Responsories are sung by two of the Superior Grade at the Quire Step.

Let the Hymn be sung this way.

Conditor alme syderum.

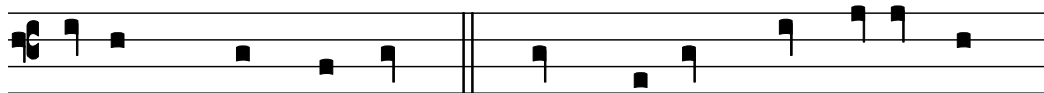
Hymn.
IV.



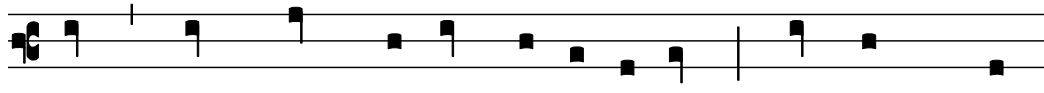
Re- a-tor of the stars of night, * Thy people's ev-er-



lasting light, Je-su, Re-deemer, save us all, And hear thy



servants when they call. 2. Thou, griev-ing that the ancient



curse Should doom to death an u-ni-verse, Hast found the

The First Sunday of Advent.



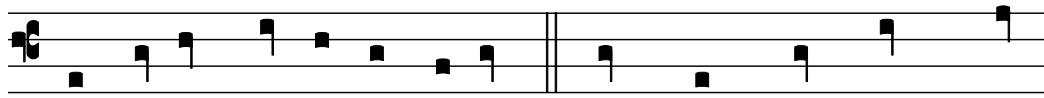
med'cine, full of grace, To save and heal a ru-ined race.



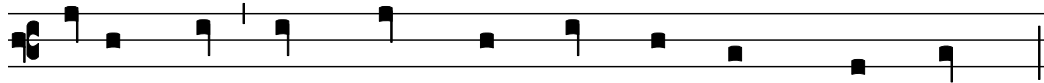
3. Thou cam'st, the Bridegroom of the Bride, As drew the



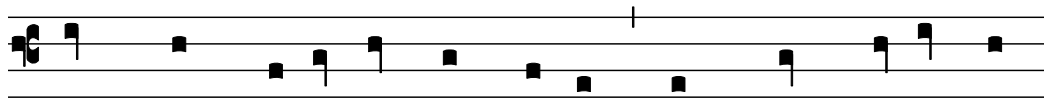
world to evening-tide ; Pro-ceeding from a virgin shrine,



The spotless Vic-tim all di-vine. 4. At whose dread name, ma-



jestick now, All knees must bend, all hearts must bow ;



And things ce-lestial thee shall own, And things terrestrial,



Lord a-lone. 5. O thou, whose coming is with dread To judge

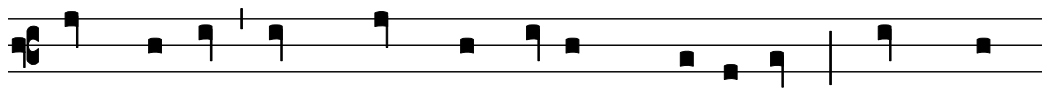


and doom the quick and dead, Pre-serve us, while we dwell



be-low, From every insult of the foe. 6. To God the Father,

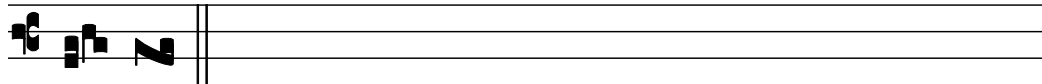
The First Sunday of Advent.



God the Son, And God the Spi-rit, Three in one, Laud, ho-



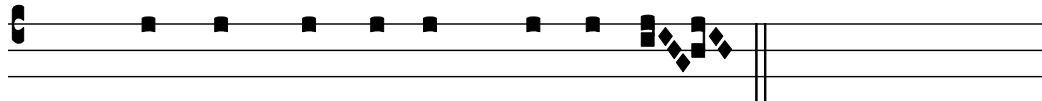
nour, might and glo-ry be From age to age e-ternal-ly.



A-men.

¶ *With the Hymn having been sung, let one of the boys from the Choir Side sing the following Versicle, changing neither place nor vestment, but facing the Altar. Let the same order apply to any boy whenever he sings alone the Versicle or the Benedicamus. The Versicle is sung thus.*

Rorate celi.



∇. Drop down, ye heavens, from a-bove.

Let the Choir respond privately this way. R̄. And let the skies pour down righteousness : let the earth open, and let it bring forth salvation.

In this same manner let all Versicles be sung and responded to, after Hymns, whether at Matins or at Vespers and at Compline, and at Matins after the Psalms in each Nocturn throughout the whole year : except on the three ferias immediately before Easter and except in the Office of the Dead : in such a way that in Eastertide let it be concluded with Alleluya. And in silence.

The First Sunday of Advent.

Let the Ruler of the Choir intone the Psalm.

Ecce nomen Domini.

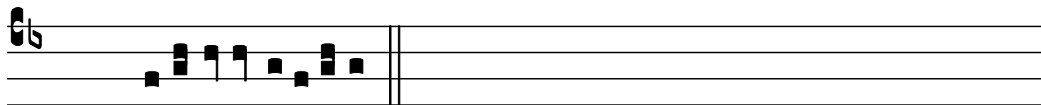
Ant.
I.i.



Ehold, the Name of the Lord * com-eth from



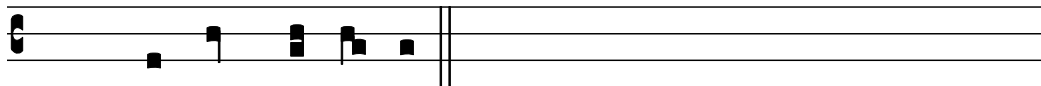
a- far : and his glo-ry fil-leth all the earth.



Ps. My soul doth magnify. 55.*

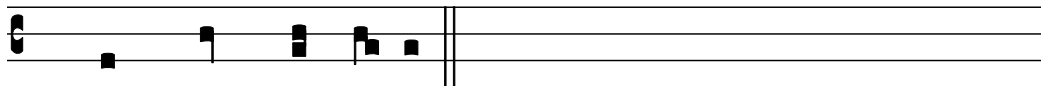
The Antiphon is concluded with a Neuma. 85.*

¶ *Let all the Prayers be sung and concluded in this way throughout the whole year at Vespers and at Matins. After the Magnificat. and Benedictus. let the Priest sing this way.*



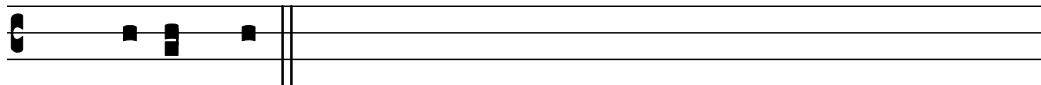
℣. The Lord be with you.

Let the Choir respond.



℟. And with thy spi- rit.

Let the Priest sing this way.



℣. Let us pray.

The First Sunday of Advent.

Prayer.



Tir up we be-seech thee, O Lord, thy strength, and

come : that we may be found worthy to be rescu-ed by

thy pro-tection from the threaten-ing dangers our of sins,

and to be sav-ed by thy de-liv-er-ance.

Ending in this way.

Who liv-est and reignest with God the Father, in the u-ni-ty

of the Ho-ly Ghost, one God, world without end.

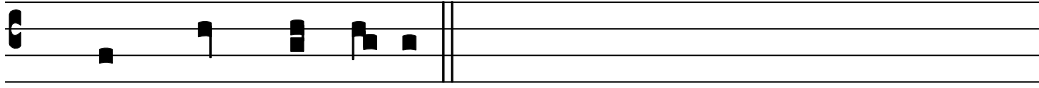
Let the Choir respond.

R Amen.

The Priest thus.

V. The Lord be with you.

Let the Choir respond.



R. And with thy spi- rit.

All the Prayers throughout the whole year at Vespers and at Matins are said in the Tone indicated above, except on the three ferias immediately before Easter and in the Office of the Dead.

The Manner of Concluding the Prayers.

¶ *The nature of the Prayers which we are about to say should be known and understood by us, whether at Mass or at the Hours. How we ought to conclude them we can in no way know, except by understanding the nature of the Prayers themselves. At the Altar none should name the Father in place of the Son, nor the Son in place of the Father : but those Prayers that we address to the Father without mentioning the Son we should conclude thus : Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. As in the following and many similar to them. Grant unto us thy servants. O God, who disposest the ministries. Whence the Verse :*

'Through our Lord' thou shouldst say :
When to the Father, O Priest, thou dost pray.

Likewise those Prayers which we address to the Father in which the Son is mentioned near the beginning, we should end thus : Through the same Jesus Christ thy Son our Lord. and so on, as in the following and many similar to them. O God, who didst will that at the message. Grant, unto us, most merciful Father. However if near the end, we finish thus Who liveth and reigneth with thee in the unity of the Holy Ghost. and so on, as in the following and similar ones. O almighty and everlasting God, direct our actions according. Grant unto us, we beseech thee, O Lord, to imitate. Whence the Verse :

At the beginning remembering the Begotten, the end is 'Through the same'.
If near the end, 'Who liveth and reigneth with thee', thou shouldst say.

But Prayers which we address to the Son alone, we end thus. Who livest and reignest with God the Father and the Holy Ghost, and so on, as in the Prayer O God, the

The First Sunday of Advent.

Creator and Redeemer of all the faithful. *or* O God, who didst ascend. Stir up we beseech thee, O Lord. *and likewise others of this type. Whence the Verse.*

When thou speakest of Christ. Remember, 'who livest' is near.

Likewise, Prayers addressed to the Father in which we make mention of the Trinity we should conclude thus. In which livest and reignest one God, world without end. as in the following and similar ones. O Almighty and everlasting God, who hast given to us thy servants. May the reception of this sacrament. Whence the Verse :

Say 'In which livest and reignest' : where the Trinity is mentioned.

Nevertheless those Prayers that we address to the Trinity : similarly we conclude thus, Who livest and reignest one God, world without end. Next, the Prayers addressed to the Father in which we mention the Holy Ghost are concluded thus. Through Jesus Christ thy Son our Lord : who liveth and reigneth with thee in the unity of the same Holy Ghost, one God. world without end. as in the following and similar ones. O God, who didst teach the hearts. Whence the Verse.

When commemorating the Spirit : say 'the same' near the end.

But those Prayers that we address to the Son with a mention of the Holy Ghost we conclude thus. Who livest and reignest with the God the Father and in the unity of the same Holy Ghost, one God, world without end. as in the following and similar ones. O Lord Jesus Christ, who entered into the gates.

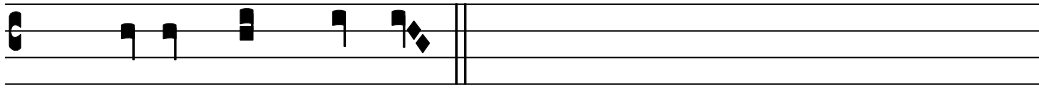
¶ *It should be known that according to Roman authority no Prayer is concluded with the words Through him who shall come to judge the quick and the dead. unless it be an exorcism, in which we charge the devil by the judgement of God to withdraw from God's creature. That applies even to other Prayers including the words Through our Lord. We beseech the Father to help us for the love of his Son. But in an exorcism it is before the judgement of God that we adjure the devil to be gone.*

¶ *It should be known that on all Double Feasts throughout the year the first and second Benedicamus. are sung by two. On Feasts with a Triple Invitatory, the first Benedicamus. is sung by two, and the second Benedicamus. is sung by one : nevertheless on Double Feasts with a Triple Invitatory the first Benedicamus. is always sung by two of the Second Form in Surplices at the Quire Step. However on Double Feasts the second*

The First Sunday of Advent.

Benedicamus. is always sung by two boys in Surplices at at the Quire Step. Nevertheless for the second Benedicamus. when the Invitatory is Triple, and on Simple Feasts whether of ix. or of iii. Lessons, and whether the Choir is ruled or not, and on Sundays and Feast-days whether in or out of Eastertide, then the first and also the second Benedicamus. are sung by one boy only, once the Prayer is finished, changing neither place nor vestment, with this melody.

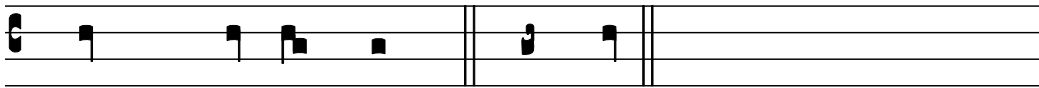
Benedicamus Domino.



℣. Let us bless the Lord.

Let no Procession be made before the Cross on this Saturday at Vespers, nor from this time until the Sunday after Easter, and then let it be begun.

On this day itself let no Memorial be made except of St. Mary. Nevertheless, should the Feast of St. Andrew already have passed, or should it fall upon the same day, then a Memorial shall be made of the same, which shall precede the Memorial of St. Mary, both on the day itself, and daily during the Octave, and on the Octave Day : and then let the Prayer of the same conclude thus.



Through Christ our Lord. ℣. A- men.

¶ *And it should be understood that when any Memorial or Procession is made at Vespers or at Matins, then at all Prayers after the first Benedicamus. which are ended with Who livest and reignest with the God the Father and the Holy Ghost. or with Who with God the Father and the Holy Ghost livest and reignest, one God. or with Who livest and reignest, one God, world without end. or with Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. are always said through to the end. Nevertheless in Prayers which are ended thus,*

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Through Je-sus Christ thy Son our Lord.

nothing further is said, but immediately is said



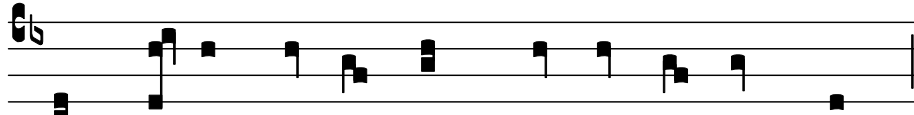
R̄. A- men. by the Choir, and after that the Procession or Memorial shall be made.

¶ *When however after the first Benedicamus. there follows any Memorial or Procession after a Prayer which ends thus Through. or thus Through the same. then it is concluded thus Through Christ our Lord. or thus Through the same Christ our Lord. Let it be done similarly after those Prayers which are said following a Procession before Mass or after Mass.*

¶ *Memorial of Saint Mary.*

Ave Maria gratia plena.

Ant.
I.i.



Ail Ma-ry, * full of grace, the Lord is with thee :



blessed art thou among women, al-le- lu-ya.

And let the preceding Antiphon be sung at the Memorial of St. Mary at First Vespers of Saints of ix. Lessons and on Saturdays : and at the first O. Antiphon until the Vigil of the Nativity of the Lord.

¶ *When the Antiphon is finished let this Versicle be sung. Let the officiating Priest sing this Versicle.*

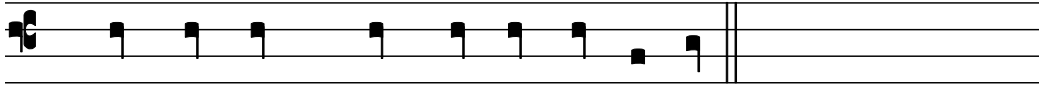
The First Sunday of Advent.

Egredietur virga.



℣. There shall come forth a rod out of the stem of Jesse.

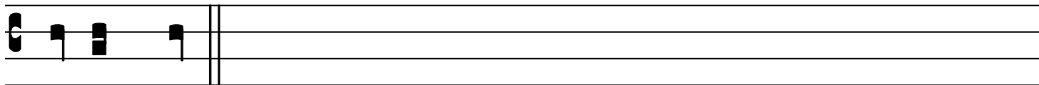
Let the Choir respond.



℟. And a Branch shall grow out of his roots.

In the same manner let all Versicles which are sung before the Prayer be sung and responded to throughout the whole year, such that the other Versicles are sung to the Tone of this Response.

When the Versicle and its Response is finished, let the Priest sing at the original pitch.



Let us pray.

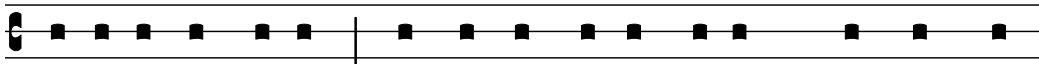
Prayer.



God, who didst will that at the message of an



angel thy Word should take flesh in the womb of blessed



Ma-ry, ev-er Virgin : grant unto thy suppli- ants that we who

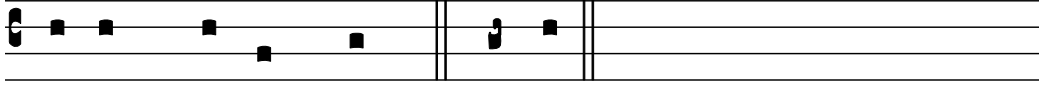


be-lieve her to be tru-ly the Mother of God, may be

The First Sunday of Advent.

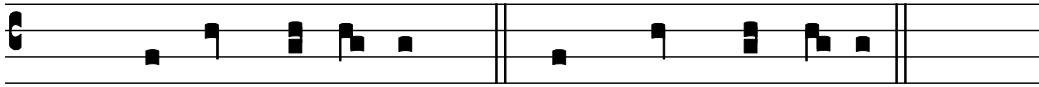


aided by her intercessions be-fore thee. Through the same



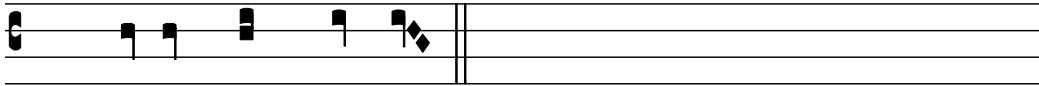
Je-sus Christ our Lord. *R.* Amen.

Then let follow.



V. The Lord be with you. *R.* And with thy spi- rit.

With the Prayer being finished, a second Benedicamus. is sung in the aforesaid manner. To be sure that second Benedicams. should be sung by another boy from the other side of the Choir.



V. Let us bless the Lord.

Vespers of Saint Mary.

¶ *With these having been said, without interval, let Vespers of Saint Mary be said without note, seated until the Antiphon after the Psalms only, either as it is usually said according to the Common in the Office of Blessed Mary during the season of Advent [579]. or in this way. Thereafter to be sure let all the Clerks remain standing until the end of Vespers.*

¶ *At Matins of the same to be sure let the Choir be seated from the beginning of the first Psalm before the Lessons until the Te Deum. when it is said : except while the Antiphon on the Psalms before the Lessons is said until the beginning of the first Lesson, provided that the Lessons with the Verses of the Responsory are said standing by those Clerks who are going to say them.*

At Lauds to be sure as at Vespers.

¶ *And be it noted that before the beginning of Vespers and Matins of Saint Mary neither*

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Pater noster. nor Ave Maria. is said, neither aloud or silently, throughout the whole year, when the Full Service of Saint Mary is not observed. But at the other Hours Ave Maria. is said, namely in the Chapel which is called Salve. before the Altar where the Hours are said in the congregation of the clergy before the Mass of the same, before the beginning of whichever Hour, while kneeling and in silence.

¶ *Moreover let Vespers of Saint Mary be said this way daily until the Vigil of the Nativity of the Lord when the Full Service of Saint Mary is not observed.*

Prophete predicaverunt.

On the Psalms, Antiphon. The Prophets did proclaim.

Psalms. I was glad. (122./cxxj.) [391].

Unto thee lift I up. (123./cxxij.) [392].

If the Lord himself. (124./cxxij.) [393].

They that put their trust. (125./cxxiv.) [393].

When the Lord turned again. (126./cxxv.) [394].

*The Prophets did proclaim * that a Saviour should be born of the Virgin Mary.*

¶ *But on Tuesday when the preceding Psalms are sung at Vespers of the day : then at Vespers of Saint Mary these Psalms are said, namely.*

Psalms. The Lord said unto my Lord. (110./cix.) [375].

I will give thanks unto the Lord. (111./cx.) [376].

Blessed is the man. (112./cxj.) [377].

Out of the deep. (130./cxxix.) [400].

Lord, remember David. (132./cxxxj.) [405].

Which is to be observed on all Tuesdays throughout the whole year when the Commemoration of Saint Mary is made in convent.

Chapter. Isaiah vij. 14-15.

BEhold, a virgin shall conceive,
and bear a son : and shall call his
name Immanuel : butter and honey

shall he eat, that he may know to
refuse the evil : and choose the good.
℞. Thanks be to God.

Hymn. Ave, Star of ocean. [584].

Which being finished, let the Priest say the Versicle, changing neither place nor vestment.

¶ *And it is noted that all the Versicles at Vespers and at Matins of Saint Mary throughout the whole year are said by the Officiating Priest in the aforesaid manner when*

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the Full Service of the same is not made.

V. Full of grace are thy lips.

R. Because God hath blessed thee for ever.

Ne timeas Maria.

Ant. Fear not, * Mary, thou hast found favour with the Lord : behold, thou shalt conceive, and bring forth a Son, alleluya.

Ps. Magnificat. [432].

V. The Lord be with you. *R.* And with thy spirit.

V. Let us pray.

Prayer.

GRant unto us thy servants, we beseech the O Lord God, to enjoy perpetual health of mind and body, and by the glorious intercession of Blessed Mary ever Virgin, to be

delivered from present sorrow, and to rejoice in eternal gladness. *which is ended thus.* Through Christ our Lord. *Let the Choir respond.* Amen.

Let neither The Lord be with you. *nor* Let us bless the Lord. *be said.*

But at once is said.

Memorial of the Holy Ghost.

Veni Sancte Spiritus.

Ant. Come, O Holy Ghost, * fill the hearts of thy faithful people : and kindle in them the fire of thy love.

V. Send forth thy Spirit, and they shall be created.

R. And thou shalt renew the face of the earth.

V. Let us pray.

Prayer.

God, who didst teach the hearts of the faithful by light of the Holy Ghost : grant us in the same

Spirit to understand rightly, and ever to rejoice in his consolation. Through Christ our Lord.

Memorial of the Saint of the Place.

Then let a Memorial be made of the Saint in whose honour the Church is dedicated, whether it be in a Benefice or in other Parish Churches. According to the Use of the Parish Churches of Salisbury, it should be said at Vespers and at Matins of the Blessed Virgin, but not at Vespers or at Matins of the day, and this throughout the whole year, that is to say immediately after the Memorial of the Holy Ghost : and afterwards, that of Relics, according to the Old Ordinal.

[*Memorial of Relics.*]

Corpora sanctorum.

Ant. The bodies of the saints * are buried in peace : and their names shall live for evermore.

℣. Blessed are they that dwell in thy house, O Lord.

℟. They will be always praising thee.

℣. Let us pray.

Prayer.

BE favourable, we beseech thee O Lord, to us thy servants, that through the glorious merits of thy saints whose relics are now preserved

in this church : we may by their devout intercession be ever protected from all adversities. Through Christ our Lord. *℟.* Amen.

¶ *Another Prayer at Matins only.*

Prayer.

GRant, we beseech thee, almighty God, that the merits of thy Saints whose relics are preserved in this church may protect us : that,

through their prayers, in tranquil peace we may continually rejoice in praise. Through Christ our Lord.

¶ *Memorial of All Saints.*


Let a Memorial of All Saints always be made at Vespers and at Matins of Saint Mary : whenever the Choir is ruled. On all other days to be sure let a Memorial of All Saints be made at Vespers and at Matins of the day, which is to be observed throughout the year :

Said Office of Blessed Mary in Advent.

except from the beginning of Lent until to Maundy Thursday : then indeed no Memorial is made of the Feast of the Place, nor of All Saints, either at Vespers or at Matins of the day.

Ecce Dominus veniet.

Ant.
V.i.



Ehold, the Lord shall come, * and all his saints with
him : and there shall be in that day a great light, al-le-lu-ya.

℣. Behold, the Lord shall appear upon a white cloud.

℟. And with him thousands of saints.

℣. Let us pray.

Prayer.

Purify our consciences, we beseech thee, O Lord, by thy visitation : that our Lord Jesus Christ thy Son coming with all his saints, may find in us a dwelling prepared for

him. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ℟.
Amen.

Memorial of Peace.

Da pacem Domine.

Ant. Give peace in our days, * O Lord : because there is none other that fighteth for us, but only thou, our God.

℣. Let peace be within thy walls, O Lord.


℟. And plenteousness within thy palaces.

℣. Let us pray.

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The following Prayer is said only at Vespers.

Prayer at Vespers.

 God, from whom are holy desires, right counsels, and just works : give unto thy servants that peace which the world cannot give : that both our hearts may be set to obey thy commandments, and, the fear of enemies being taken away, the

times, by thy protection, may be tranquil.

Which is concluded thus. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.


With the V. The Lord be with you. *R.* And with thy spirit.

and the V. Let us bless the Lord. *R.* Thanks be to God.

And the above Prayer is said at Vespers.

 *Let this other which followeth be said only at Matins.*

Prayer.

 God, the Author and Lover of peace, whom to know is to live, to serve is to reign, protect thy suppliant people from all assaults : that we who trust in thy defense may fear the arms of no adversary.

Through Jesus Christ, thy Son our Lord : who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

V. The Lord be with you. *R.* And with thy spirit.

V. Let us bless the Lord. *R.* Thanks be to God.

Thus let the final Prayer at Vespers and at Matins and at Compline be concluded throughout the year.

¶ *At Compline of Advent.*

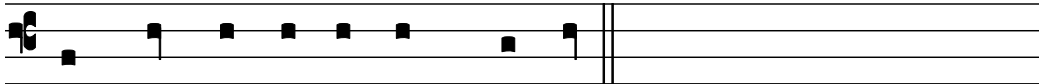
Let the Hebdomadary begin in a low voice this way.

Converte nos.



Turn us then, O God our Saviour.

Let the Choir sing.



And let thine anger cease from us.

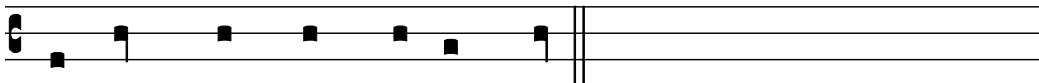
Let the Priest (the Presiding Officiant) sing in a high voice this way.

Deus in adiutorium.



O God, make speed to save me.

Ant let the Choir respond this way.



O Lord, make haste to help me.

Et c. as above at the beginning of Vespers. 6.

Let one Clerk of the ij. Form begin, and let the Psalm be intoned by one of the Superior Grade.

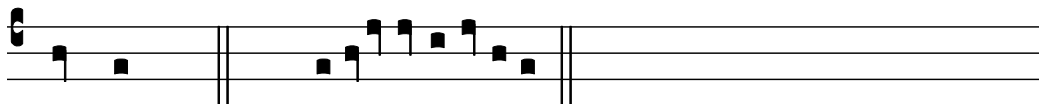
Miserere michi Domine

Ant.
VIII.i.



Ave mercy * upon me, O Lord : and hearken unto

The First Sunday of Advent.



my prayer. *Ps.* Hear me when I call. (4.) [436].

Ps. In thee, O Lord, have I put my trust. (31./xxx.) [436]. *and let it be sung up to the verse I have hated them. only.*

Ps. Whoso dwelleth under the defence (91./xc.) [437].

Ps. Behold now, praise the Lord. (134./cxxxiiij.) [437].

Let these aforesaid Psalms be sung daily at Compline throughout the whole year, whenever the service is made, except from Maundy Thursday until the Octave of Easter : and they are sung on one Tone with no Psalm elevated in Quire, as above.

Chapter. Jeremiah. xiv. 9.

THou, O Lord, art in the midst
of us, and we are called by thy
holy Name : leave us not, O Lord our

God. *Let the Choir respond.* Thanks
be to God.

Te lucis ante terminum.

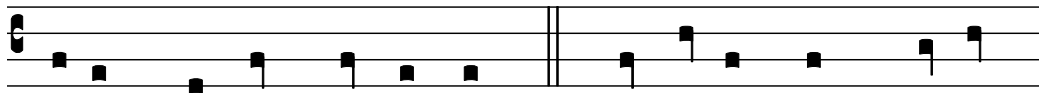
Hymn.
VIII.



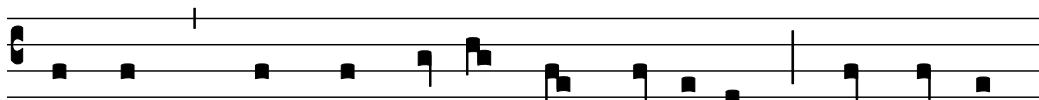
O thee, be-fore the close of day, * Cre-a-tor of the



world we pray : That with thy won-ted fa-vour thou Wouldst



be our guard and keeper now. 2. From all ill dreams de-fend

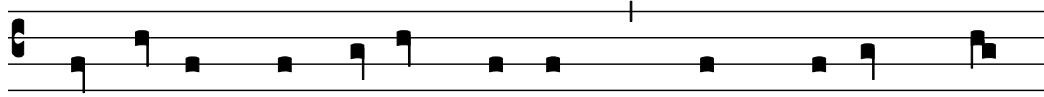


our eyes, From nightly fears and fantasies : Tread under

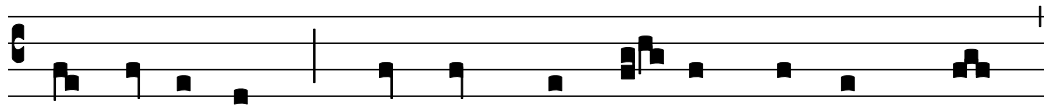
The First Sunday of Advent.



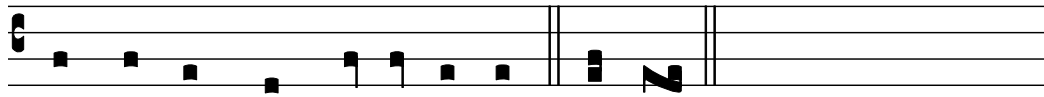
foot our ghostly foe, That no pollution we may know.



3. O Father, that we ask be done, Through Je-sus Christ



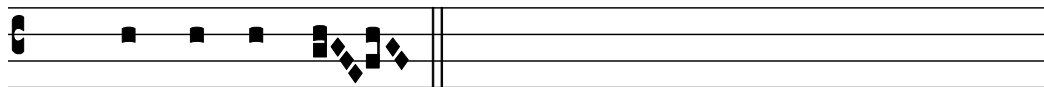
thine only Son : Who, with the Ho- ly Ghost and thee,



Doth live and reign e-ternal-ly. Amen.

Let this Hymn be sung at Compline throughout the whole year : except on Double Feasts, and in Octaves with ruling of the Choir, and from xl. until the morrow of the Holy Trinity.

Custodi nos Domine.



℞. Keep us, O Lord.

℞. As the apple of an eye, hide us under the shadow of thy wings. *Let the Response be made privately.*

Veni Domine.

Ant.
VII.i.

ome, O Lord, * and vi-sit us in peace : that we may

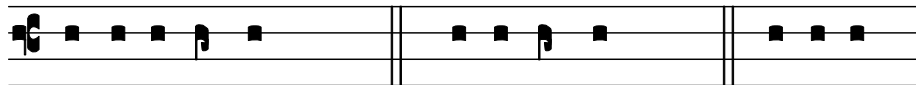
The block contains a decorative initial 'G' in a square frame, followed by a single staff of music with a treble clef and a common time signature. The melody consists of several notes, ending with a double bar line.

The First Sunday of Advent.

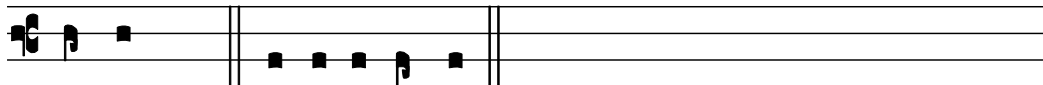


joy be-fore thee with a perfect heart. *Ps.* Lord, now lettest. [442].

¶ *With the Antiphon begin finished, the Preces follow from the Choir Side, and let them be begun by a lesser person this way.*

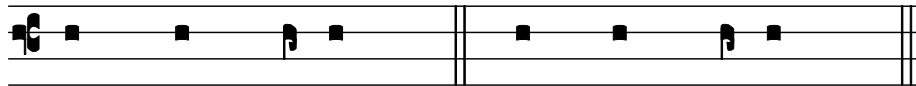


Y-ri- e-leyson. *ij.* Christe-leyson. *ij.* Ky-ri- e-

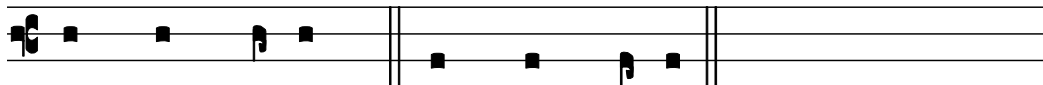


leyson. *ij.* Ky-ri- e-leyson.

or



Ord, have mercy. *ij.* Christ, have mercy. *ij.*

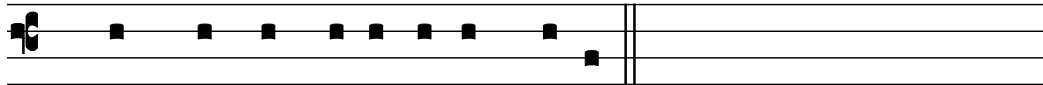


Lord, have mercy. *ij.* Lord, have mercy.

and they are sung in alternation.

And let the Choir then say Pater noster. [6]. secretly.

which having been said, let the Priest sing thus.



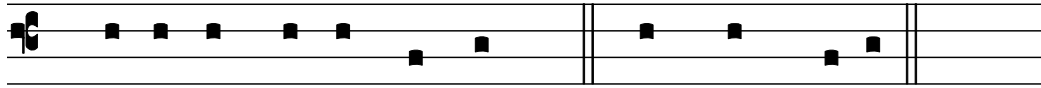
℟. And lead us not into temptation.

Choir.



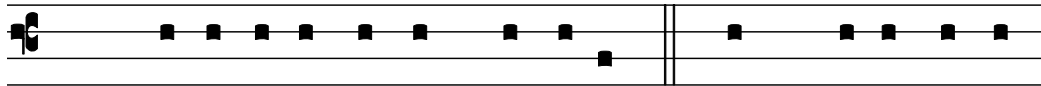
℞. But de-li-ver us from e-vil.

The First Sunday of Advent.

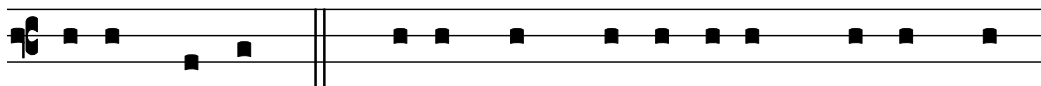


V. I will lay me down in peace. *R.* And take my rest.

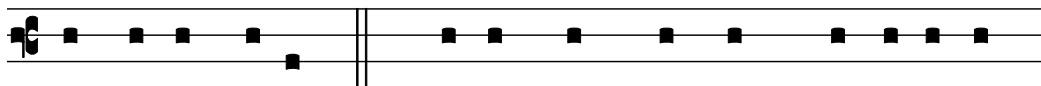
Then let the Priest say Credo in Deum. [7]. privately



V. The re-surrection of the body. *R.* And the life ev-er-



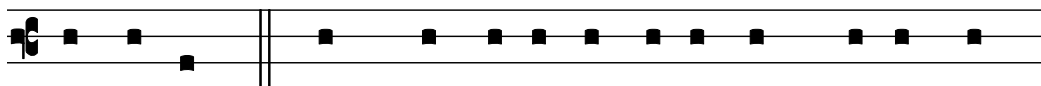
lasting. Amen. *V.* Let us bless the Father and the Son, with



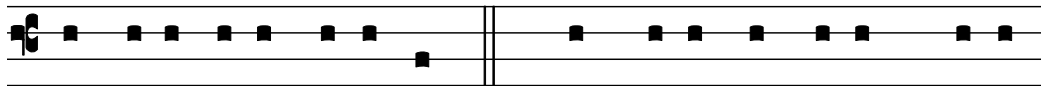
the Ho-ly Spi-rit. *R.* Let us praise him, and magni-fy him



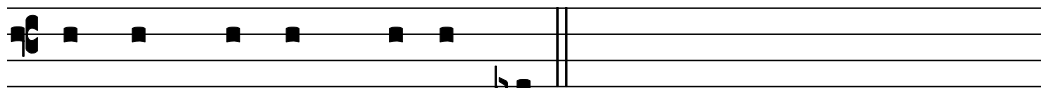
for ev-er. *V.* Blessed art thou, Lord, in the firmament



of heaven. *R.* And worthy to be praised, and glorious, and

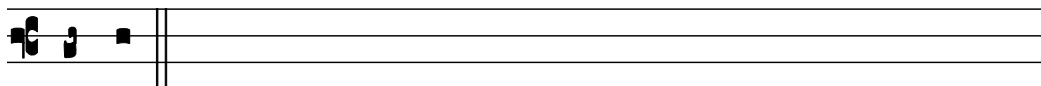


highly ex-alted for ev-er. *V.* May the Almighty and merci-



ful Lord bless and pre-serve us.

Let the Choir respond.



Amen.

The First Sunday of Advent.

Let a more distinguished person, of course a Priest, say in a low voice.

Confiteor.

I confess to God, to blessed Mary,
to all the saints, *Turning to the
Choir* and to you, that I have sinned
exceedingly : in thought, word, and
Let the Choir respond to him.

deed, through my own fault.
Turning to the Altar I beseech holy
Mary, all the saints of God, *Turning
to the Choir* and you to pray for me.

Misereatur.

May almighty God have mercy
upon thee and forgive thee all
thy sins : deliver thee from every evil :
Afterwards, turning to the Altar, I confess. as above.

preserve and strengthen thee in
goodness and bring thee to
everlasting life. *The Priest.* Amen.

Then let the Priest say to the Choir, facing them, this way.

May almighty God have mercy
upon you and forgive you all
your sins, deliver you from every evil,
Then let the Priest say.

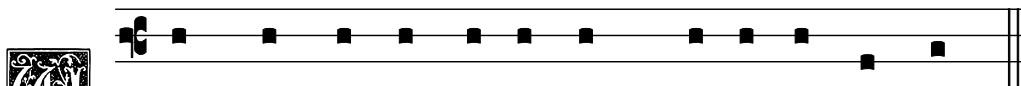
preserve and strengthen you in
goodness and bring you to everlasting
life. *R.* Amen.

Absolutionem.

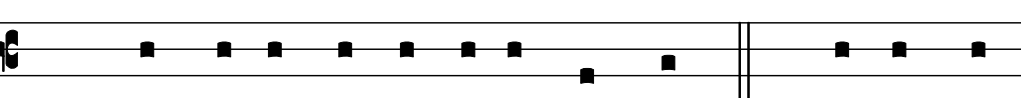
The almighty and merciful Lord
grant you absolution and
remission of all your sins, time for

true repentance, amendment of life,
and the grace and consolation of the
Holy Ghost. *R.* Amen.

*Whether at Prime or at Compline throughout the whole year when Confiteor. is said,
then let the Officiating Priest sing the following Preces, raising the voice.*



Gilt thou not turn a-gain and quicken us, O God ?



R. That thy people may re-joyce in thee. *V.* Shew us thy

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mercy, O Lord. *R.* And grant us thy salvation. *V.* Vouch-
safe, O Lord. *R.* To keep us this night without sin.
V. O Lord, have mercy upon us. *R.* Have mercy upon us.
V. O Lord, let thy mercy lighten upon us. *R.* As our
trust is in thee. *V.* Turn us again, O Lord God of hosts.
R. Shew the light of thy countenance, and we shall be
whole. *V.* Hear my prayer, O Lord. *R.* And let my cry- ing
come unto thee. *V.* The Lord be with you. *R.* And with
thy spi-rit. *V.* Let us pray.

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Prayer.



Lighten, we be-seech thee, O Lord God, our dark-

ness : and from all the dangers of this night, do thou fa-

vourably de-fend us. Through Je-sus Christ thy Son, our

Lord, who liv-eth and reigneth with thee in the u-ni-ty of

the Ho-ly Ghost, one God, world without end. *R.* A- men.

R. The Lord be with you. *R.* And with thy spi-rit.

R. Let us bless the Lord. *R.* Thanks be to God.

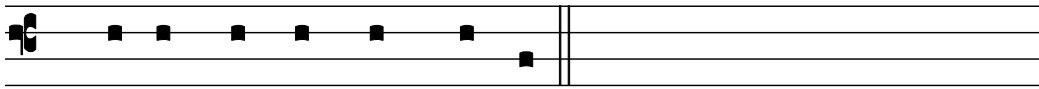
*Let the aforesaid Preces be sung in the above way throughout the whole year at Compline, whether on Double Feasts or on Simples, even when there is no ruling of the Choir, and on ferias, except from Maundy Thursday until the Octave Day of Easter. Nevertheless, on all ferias in Advent, and from Domine ne in ira. until Maundy Thursday, and from Deus omnium. until the Advent of the Lord, when the feria is observed, then after the Verse O Lord, let thy mercy lighten upon us. &c. <as above *> there follows immediately.*

The First Sunday of Advent.

℣. Hearken unto my voice, O Lord, when I cry unto thee.

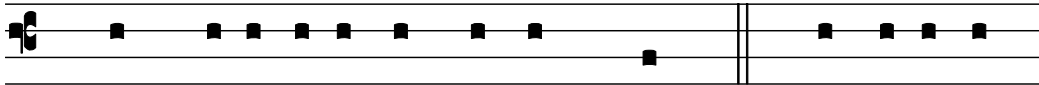
℟. Have mercy upon me, and hear me.

And immediately let be begun by the Choir side this Ps. Have mercy upon me. (51./l.) [137]. The whole Psalm is said with Glory be. and As it was. without note, alternating in the Choir. And then all is done in prostration from the beginning of the first Kyrieleyson. until after the Prayer and the Confiteor. Miseratur. and Absolutionem. in such a way that immediately after the Psalm the Priest alone should stand up, singing thus with note.

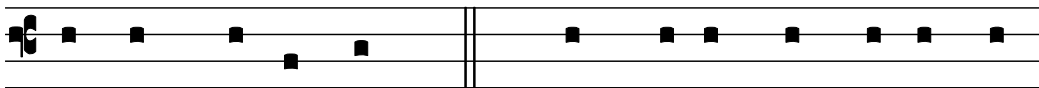


℣. A-rise, O Lord, and help us.

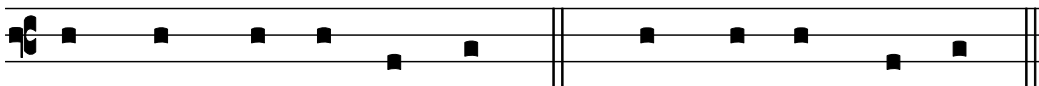
And let the Choir respond.



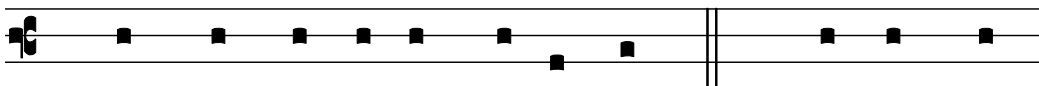
℟. And de-li-ver us for thy Name's sake. ℣. Turn us a-gain,



O Lord God of hosts. ℟. Shew the light of thy counte-



nance, and we shall be whole. ℣. Hear my prayer, O Lord.



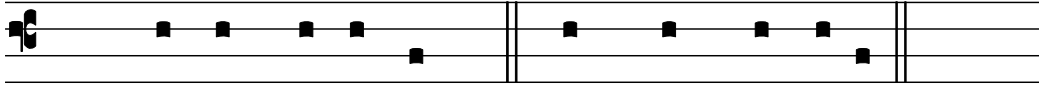
℟. And let my cry come unto thee. ℣. The Lord be



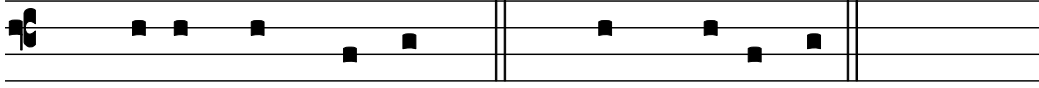
with you. ℟. And with thy spi-rit. ℣. Let us pray.

Prayer. Lighten, we beseech thee, O Lord God. 34.

The First Sunday of Advent.



℣. The Lord be with you. ℞. And with thy spi-rit.



℣. Let us bless the Lord. ℞. Thanks be to God.

Let the Prayers be sung and concluded on the same Tone the at all the Hours, to wit at Prime, Terce, Sext, and None, and at Compline throughout the whole year, except from Maundy Thursday until Compline on the Vigil of Easter, and not on All Souls' Day. In such a way that as indicated above, Jesus Christ thy Son. is not said unless the conclusion is Through our Lord.

Let this aforesaid Prayer together with the aforesaid Chapter and the ℣. Keep us, O Lord. be said throughout the whole year at Compline except from Maundy Thursday until the Octave Day of Easter : however let the Antiphon on the Psalms, Have mercy upon me. be sung throughout the whole of Advent, and from the morrow of the Octave of the Epiphany until Lent, and from Passion Sunday until Maundy Thursday : and let it be sung from the morrow of the Feast of the Holy Trinity until the Advent of the Lord : except on Feasts and during Octaves of Saint Mary, and except on the Feasts of Relics and of All Saints.

This preceding Compline is not changed throughout the whole of Advent, except on Double Feasts which occur within Advent. Then to be sure only the Hymn is changed and the Hymn Thee, Saviour of the world. [443]. should be sung, and on Commemorations of Saint Mary, then to be sure at the end of the Hymn To thee, before. is sung the ℣. All honour, laud and glory be, O Jesu, Virgin-born to thee.

For the Peace of the Church.

¶ *Every day of the year, after the Compline of the day, and after Matins of the day and of Saint Mary : except on Double Feasts and except during the Octaves of (Corpus Christi, the Visitation,) the Assumption and the Nativity of Blessed Mary, the Dedication of the Church (and the Name of Jesus), and on All Souls' Day, and on the Vigil of the Nativity, and from then until the beginning of the History Domine ne in ira. and from Maundy Thursday until the beginning of the History Deus omnium. let be said for the*

The First Sunday of Advent.

Peace of the Church while kneeling : namely the Ps. Unto thee lift I up. (123./cxxxij.) [392]. with Gloria Patri. but without note : nevertheless when Lauds of the Dead is sung in Quire, as in Lent, after Matins of the day and of Saint Mary, then after Lauds of the Dead the Ps. Unto thee lift I up. (123./cxxxij.) is said, and always with Glory be. and As it was.

When the Psalm is finished there followeth

℣. Kyrieleyson.

℞. Christeleyson.

℣. Kyrieleyson.

or

℣. Lord, have mercy.

℞. Christ, have mercy.

℣. Lord, have mercy.

℣. Our Father. Hail Mary. [6]. privately.

Then let the officiating Priest say audibly but without note, while kneeling. And lead us not into temptation.

Choir. But deliver us from evil.

℣. Arise, O Lord, and help us.

℞. And deliver us for thy Name's sake.

℣. Turn us again, O Lord God of hosts.

℞. Shew the light of thy countenance, and we shall be whole.

℣. Hear my prayer, O Lord.

℞. And let my cry come unto thee.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

Then let the officiating Priest say aloud, but without note, likewise while in prostration.

Prayer.

Favourably receive, we beseech thee O Lord, the prayers of thy Church : that being delivered from all adversities and errors, she may safely

serve thee in freedom, and grant us thy peace in all our days. Through Christ our Lord. *℞. Amen.*

These said, let the Priest and all the Clerks arise from prostration, kissing the Forms.

At Compline of Saint Mary.

¶ *At Compline of Saint Mary, which is always said outside of Quire, on the Psalms.*

Beata es Maria.

Ant. Blessed art thou, Mary, * who hast believed : there shall be a performance in thee of those things which were told thee from the Lord, alleluya.

Pss. How long wilt thou forget me. (13./xij.) [29].

Give sentence with me. (43./xlij.) [257].

Many a time have they fought. (129./cxxxviii.) [399].

Lord, I am not high-minded. (131./cxxx.) [401].

Chapter. Ecclesiasticus xxiv. 15.

I gave a sweet smell like cinnamon and aspalathus : and I yielded a	pleasant odour like the best myrrh. ℞. Thanks be to God.
---	---

Hymn. Virgin all excelling.

In pure paths direct us. } {590}.

Father, Son, and Spirit.

℣. God hath chosen her and preferred her.

℞. He maketh her to dwell in his tabernacle.

And this Versicle is said at Compline of Saint Mary generally throughout the whole year.

Ecce ancilla Domini.

Ant. Behold the handmaid * of the Lord : be it unto me according to thy word.

Pss. Lord, now lettest. [590].

℣. Let us pray.

Prayer.

POur forth, we beseech thee, O Lord, thy grace into our hearts : that we who have known by the message of an angel the incarnation of Christ thy Son, may by his passion and cross be brought unto the glory of his resurrection.

Which is concluded thus. Through the same Jesus Christ thy Son, Our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ℞. Amen.

Said Office of Blessed Mary in Advent.

℣. The Lord be with you. ℞. And with thy spirit.

℣. Let us bless the Lord. ℞. Thanks be to God.

This Prayer is said at simple Compline of Saint Mary throughout Advent only. It is understood that throughout Advent at simple Compline of Saint Mary the preceding Antiphons and Psalms are said : together with the preceding Chapter, Hymn, and Versicles as above.

To be sure Compline of Saint Mary is never said in Quire.

After Compline some Antiphon of Saint Mary is sung before the Altar of the same : and while it is sung let the Executor of the Office stand at the Lectern which is before the Altar, of course where daily Mass of the same is celebrated, and there let be said.

℣. After child-bearing, O Virgin, thou didst remain inviolate.

℞. Mother of God, intercede for us.

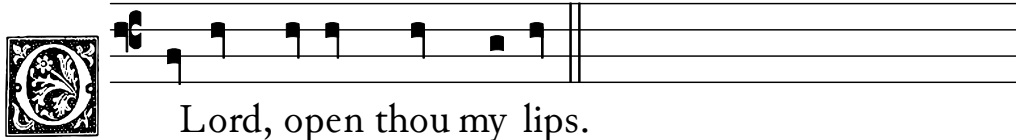
Prayer.

Almighty and everlasting God, who didst prepare the body and soul of the glorious virgin and mother Mary, by the co-operation of the Holy Ghost, to become an habitation meet for thy Son : grant that we who

rejoice in her commemoration may by her gracious intercession be delivered from present evils and from sudden and unexpected death. Through the same Christ our Lord. ℞. Amen.

¶ *At Matins of Advent.*

*Let the Priest say Pater noster. and Ave Maria. (and Credo.) privately. [6].
Afterwards let the Officiating Priest begin the service in a low voice this way.*

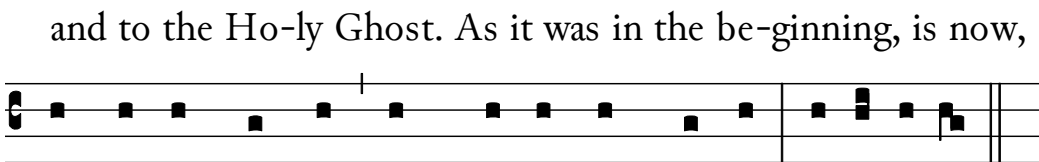
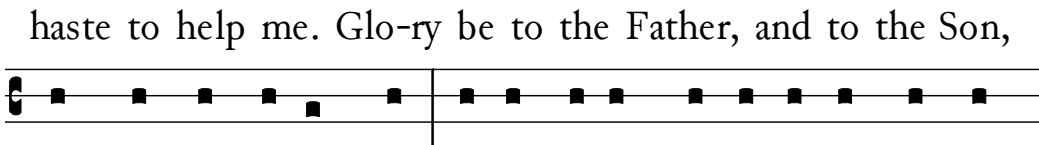
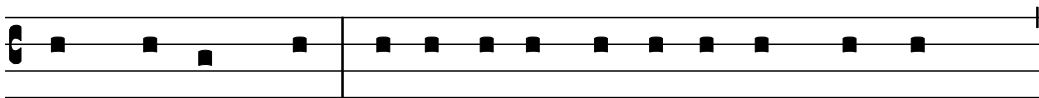
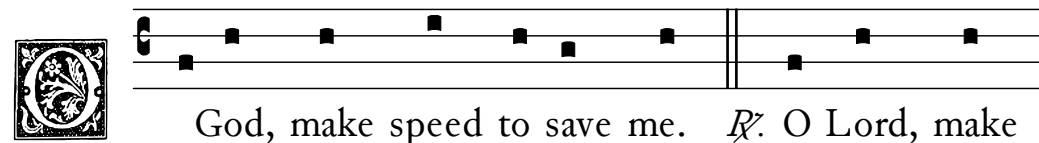


Let the Choir respond this way.



R̄. And my mouth shall shew forth thy praise.

The Priest continues immediately. Let the Officiant sing in a higher voice this way, as before.



*and ev-er shall be, world without end. Amen. Alle-lu-ya.
on the same Tone as at Vespers.*

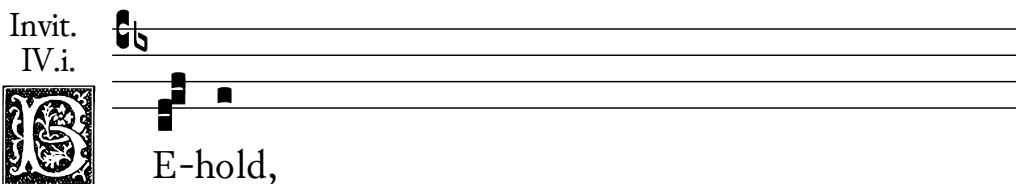
The duty of the Principal Ruler is firstly to ask of the Cantor the Tone of the Invitatory, and the Chant of the Venite.

Then with his associate Ruler of the Choir in silken Copes at the Quire Step let them begin the Invitatory together.

The First Sunday of Advent.

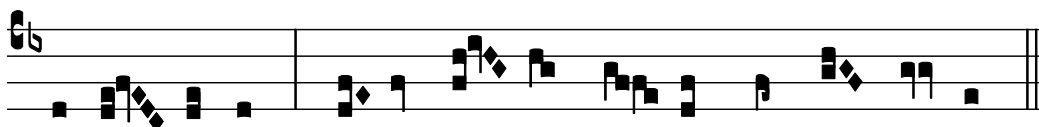
Ecce venit Rex.

Invit.
IV.i.



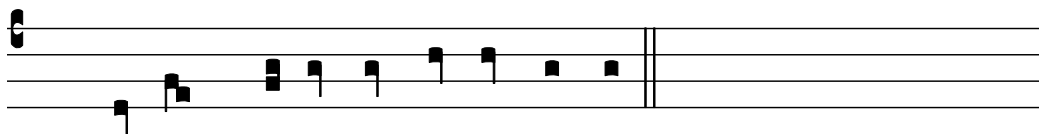
E-hold,

Let the Choir continue thus.



the King cometh. Let us go out to meet him, our Sav-iour.

Let the Rulers sing together the whole Psalm Venite. without raising any Verse.

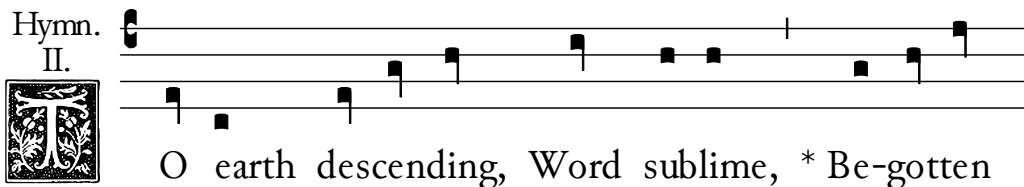


Ps. O come, let us sing unto the Lord. (95./xciv.) 13.*

After the first, third and fifth Verses of the Psalm, let the whole Invitatory be repeated by the Choir. And after the third Verse the Invitatory may be recommenced by the Cantor or Succentor in a higher pitch if it be necessary : and continued by the Choir. However after the second, fourth, and sixth Verses of the Psalm let the Choir repeat Let us go out. &c. Then let the Invitatory be recommenced by the Ruler and continued by the Choir. Let this order be observed throughout the whole year for the singing of Invitatories with their Psalms, except from the Passion of the Lord until Easter Day. Nevertheless on Double Feasts the let Invitatory first be sung through by the Rulers of the Choir who are to sing the Psalm Venite. and afterwards let it be repeated by the Choir.

Verbum supernum prodiens.

Hymn.
II.

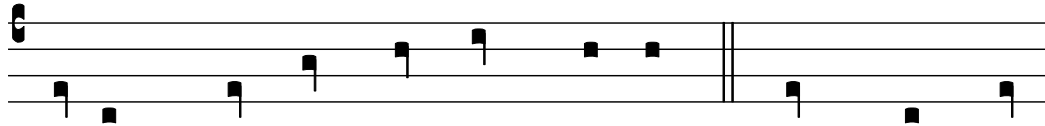


O earth descending, Word sublime, * Be-gotten

The First Sunday of Advent.



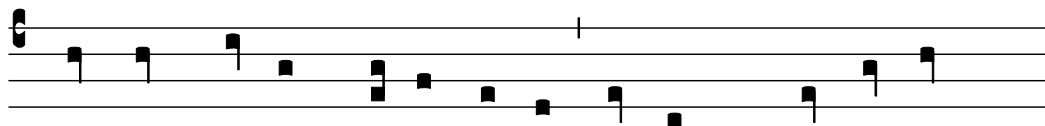
ere the days of time, Who cam'st a Child the world to aid,



As years their downward course display'd : 2. Each breast be



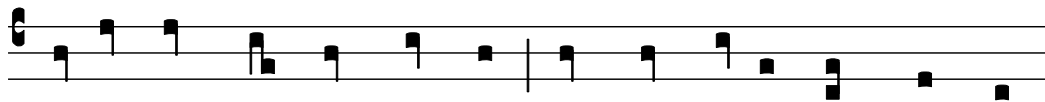
lighten'd from a-bove, Each heart be kindled with thy love ;



That we, who hear thy call to-day, At length may cast earth's



joys away. 3. That so, when thou, our Judge, art nigh, All



secret deeds of men may try, Shall mete to sin pangs rightly




won, To just men joy for deeds well done. 4. Thy servants



may not be enchain'd By pu-nishment their guilt has gain'd :

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But with the blessed ev-ermore May serve and love thee, and
a-dore. 5. To God the Father, God the Son, and God the
Spi-rit, Three in one , Laud, honour, might and glo-ry be
From age to age e-ternal-ly. Amen.

¶ *In the First Nocturn.*

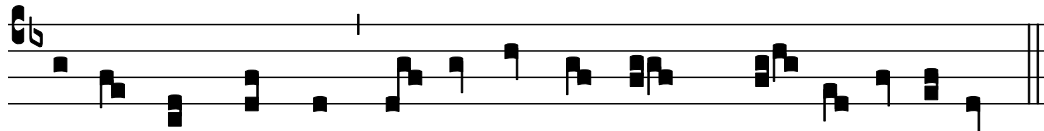
Let the three following Antiphons be begun in the Second Form.

Non auferetur sceptrum.

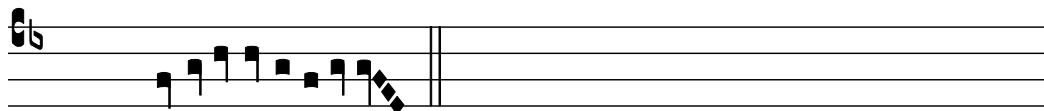
1. Ant.
I.v.



He sceptre * shall not de-part from Ju-dah, nor a law-



giv-er from his thigh, un-til he shall come who is to be sent.



Ps. Blessed is the man. (1.) [18].

Ps. Why do the heathen. (2.) [18].

The First Sunday of Advent.

Ps. Lord, how are they increased. (3.) [19].

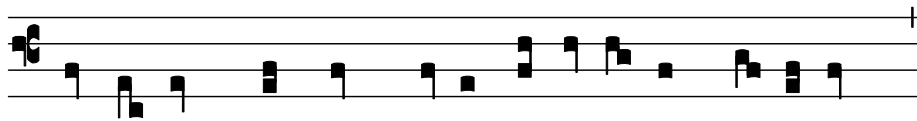
Ps. O Lord, rebuke me not. j. (6.) [21].

And let them be sung on a single Tone and under a single Gloria Patri. with no Psalm raised.

¶ *And it shall be noted that throughout the whole year whenever several Psalms are kept under a single Gloria Patri. at the Nocturns or at the Hours, none of them should be raised before the Verse Gloria Patri. is reached.*

Erit ipse expectatio.

2. Ant.
II.i.



N-to him shall be * the expectation of the nations,



and he shall wash his garments in wine : and his vesture in



the blood of grapes. Ps. O Lord my God. (7.) [23].

Ps. O Lord our Governor. (8.) [24].

Ps. I will give thanks. (9.) [24].

Ps. In the Lord put I my trust. (II./x.-xj.) [26].

On a single Tone under a single Gloria Patri. no Psalm being raised.

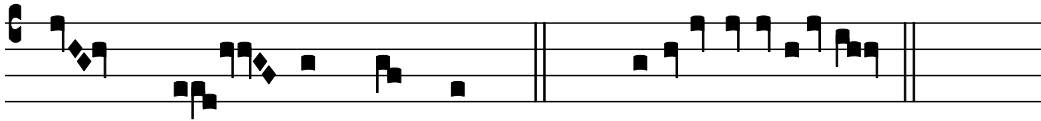
Pulchriores sunt oculi.

3. Ant.
III.v.



Is eyes * are more beauti-ful than wine : and his

The First Sunday of Advent.



teeth whi- ter than milk. *Ps.* Help me, O Lord. *j.* (12./xj.)

Ps. How long with thou forget me. (13./xij.) [29].

[28].

Ps. The fool hath said. (14./xiiij.) [29].

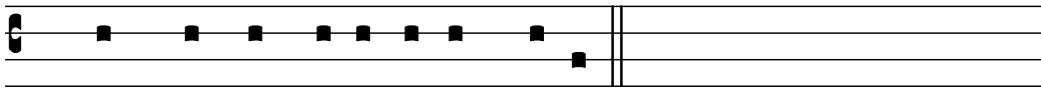
Ps. Lord, who shall dwell. (15./xiv.) [30].

On a single Tone, as the foregoing Psalms were sung.

V. Out of Sion in perfect beauty. *R.* Shall our God appear. *Let the Response be made privately.*

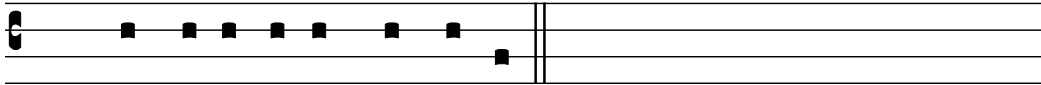
Then Pater noster. and Ave Maria. [6]. are said privately by the whole Choir.

C *And it is noted that in the Church of Sarum never is Pater noster. nor Credo. begun audibly by the officiating Priest at any service, except only at the Mass, where it is said or sung entirely aloud. And afterwards let the Priest say in hearing.*



V. And lead us not into temptation.

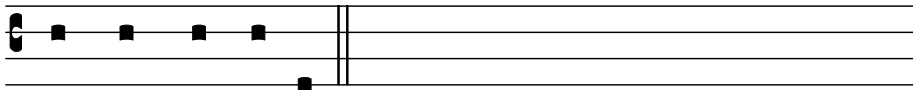
Let the Choir respond.



R. But de-li-ver us from e-vil.

Let the Clerk who is to read say.

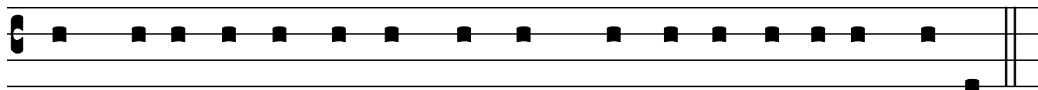
Jube domine.



Id, lord, a blessing.

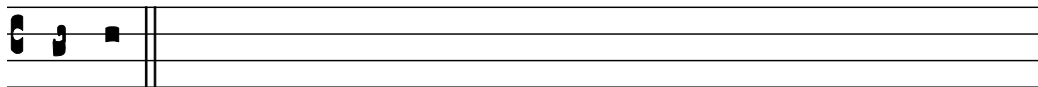
The First Sunday of Advent.

Let the Priest say the Blessing thus.



May the E-ternal Father bless us : with a perpe-tu- al blessing.

Let the Choir respond.



Amen.

And it shall be understood that all Blessings at Matins throughout the whole year are said in a soft voice, on the Tone of the Lesson, by the Priest, meanwhile seated, except only at the first, fourth, and seventh Lessons. Nevertheless, on the Day of the Nativity of the Lord let the three final Blessings be said while standing. When the Blessing is finished let the Choir be seated.

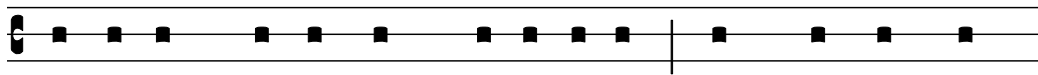
On this day let Isaiah be begun, and let it be read throughout the whole of Advent when the service is of the Temporal, except in the second and third Nocturns of Sundays, and except on Wednesday, Friday, and Saturday in the Ember Days.

Let the Clerk read the First Lesson this way.

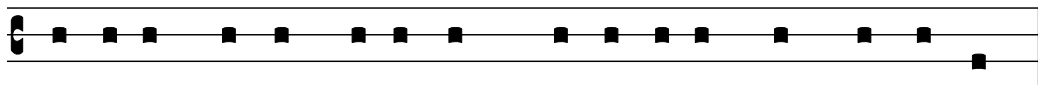
Lesson 1. Isaiah j. 1-4.



He vision of I-sai-ah the son of Amoz, which he saw

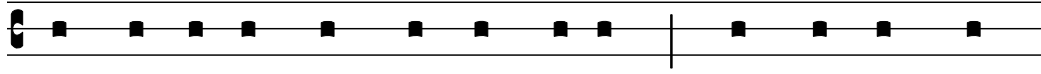


concerning Ju-dah and Je-ru-sa-lem in the days of



Uzzi- ah, Jotham, Ahaz, and He-ze-ki- ah, kings of Ju-dah.

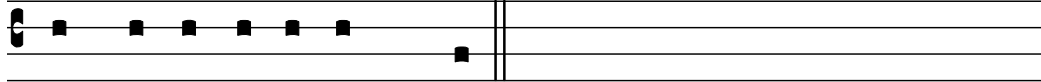
The First Sunday of Advent.



Hear, O heavens, and give ear, O earth : for the Lord hath



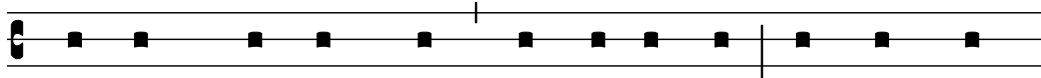
spoken, I have nourished and brought up children, and they



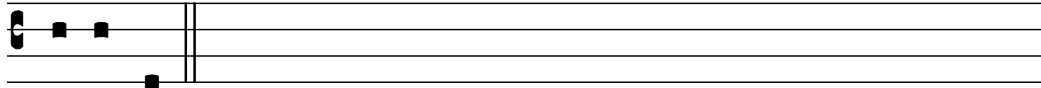
have re-bel-led a-against me.

The ox knoweth his owner, and the ass his master's crib : but Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evildoers,

children that are corrupters : they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

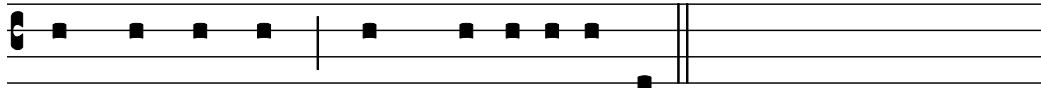


Thus saith the Lord God, Turn unto me : and ye shall



be sav-ed.

In this way let all the Lessons of the Prophets be concluded throughout the whole year at Matins, except on Vigils of the Dead and on the three nights before Easter. However let the rest of the Lessons be ended with



But thou, O Lord : have mercy upon us.

daily throughout the year, except only on Vigils of the Dead and on All Souls' Day and also on the three nights before Easter, which are ended as is shown at those Lessons.

On this Tone indicated above all the Lessons at Matins are read throughout the whole

The First Sunday of Advent.

year, except for the first three Lessons on the three ferias next before Easter.

When the Lesson is ended the Choir should not respond Thanks be to God. audibly, but let the Responsory be begun immediately without interval : which is to be observed throughout the whole year.

To the question whether we ought to say But thou, O Lord. or Thus saith the Lord. after the Lessons in the Commemoration of Saint Mary in Advent, it is answered that But thou, O Lord. is to be said where the Lessons that are read are not from the Prophets.

On this day let the First Responsory be begun by three boys in Surplices at the Quire Step, turned towards the Altar, and then let it be sung through by the Choir, that is to say let two boys from the Choir Side, together with a third boy from the opposite side standing in the middle of them, begin together.

1. Responsory. VII.

Aspiciens a longe.

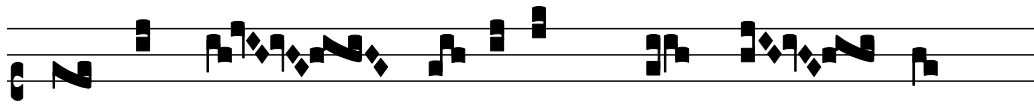


Looking from a- far,

Let the Choir continue.



* be- hold, I see the power of God com- ing,

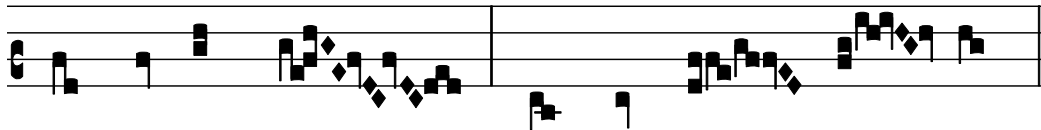


and a cloud cov- er- ing the whole earth.

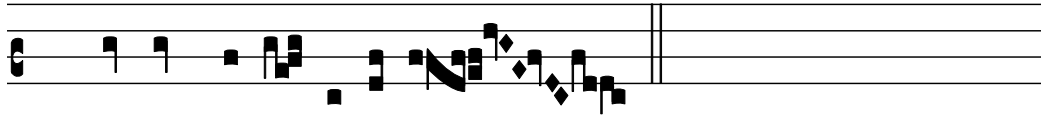


†Go ye out to meet him, and say. ‡Tell us,

The First Sunday of Advent.

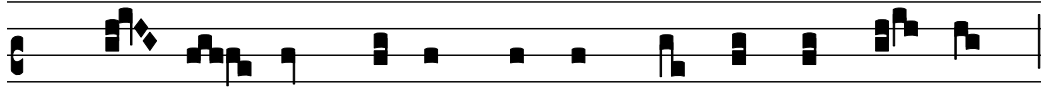


if thou art he. †† That shall reign o- ver.

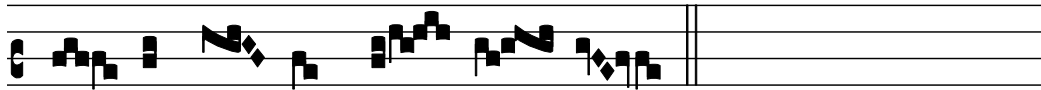


‡‡ The people of Isra- el.

Let the Hebdomadary boy alone from the Choir side, standing, sing the first Verse.

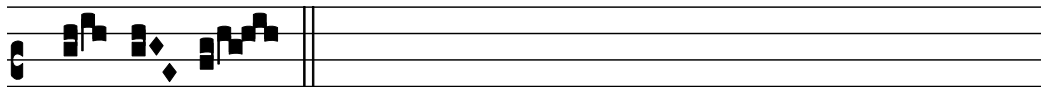


∞. All ye that dwell in the world, and ye sons of men :



both rich and poor to- ge- ther.

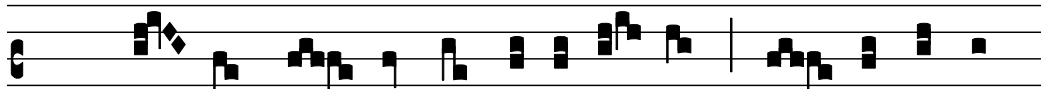
The Choir.



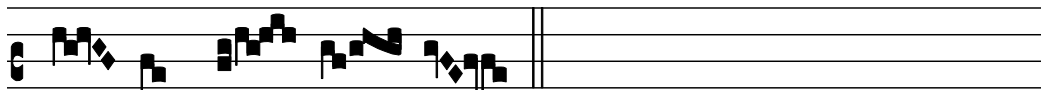
† Go ye out.

Let all the repetitions be sung through to the end of the Responsory.

Let the second boy, from the Other side, who is standing in the middle, sing the second Verse alone.



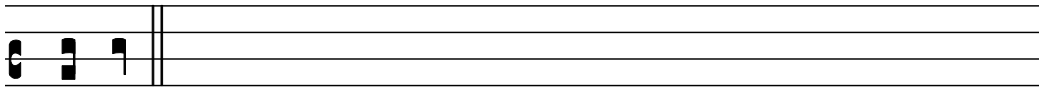
∞. Hear, O thou Shepherd of Isra- el : thou that leadest



Jo- seph like a sheep.

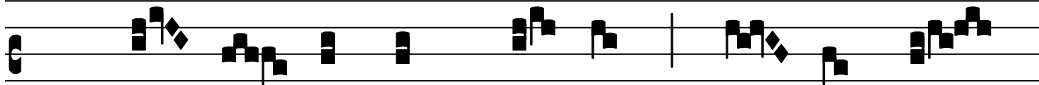
The First Sunday of Advent.

The Choir.

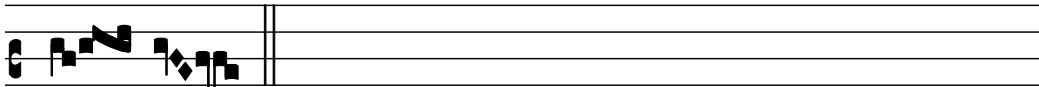


‡ Tell us.

Let the third boy, from the Choir side, sing the third Verse alone thus.

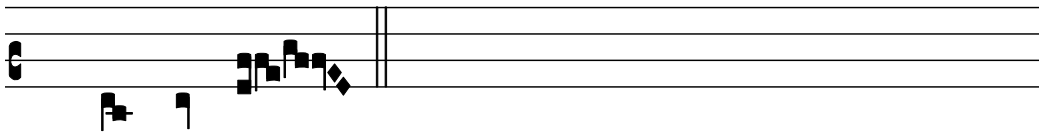


∞ Stir up, O Lord, thy strength : and come and



help us.

The Choir.

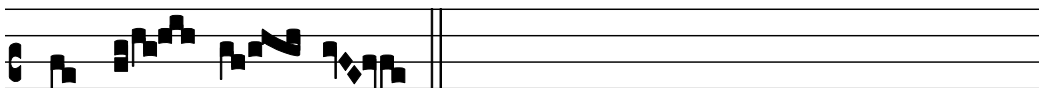


†† That shall reign.

☩ *Then let these three boys sing together.*



∞ Glo- ry be to the Father and to the Son : and to



the Ho- ly Ghost.

The Choir.



‡‡ The people of Isra- el.

To be sure the Choir remains standing from the beginning of Gloria Patri. until the beginning of the Second Lesson. Further, all three boys together should recommence the

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Responsory I look from afar. and let the Responsory be sung through by the Choir.

Lesson 2. Isaiah j. 5-9.

Why should ye be stricken any more ? ye will revolt more and more : the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it ; but wounds, and bruises, and putrifying sores : they have not been closed, neither bound up, neither mollified with ointment. Your country is desolate, your cities are burned with fire : your land, strangers devour it in

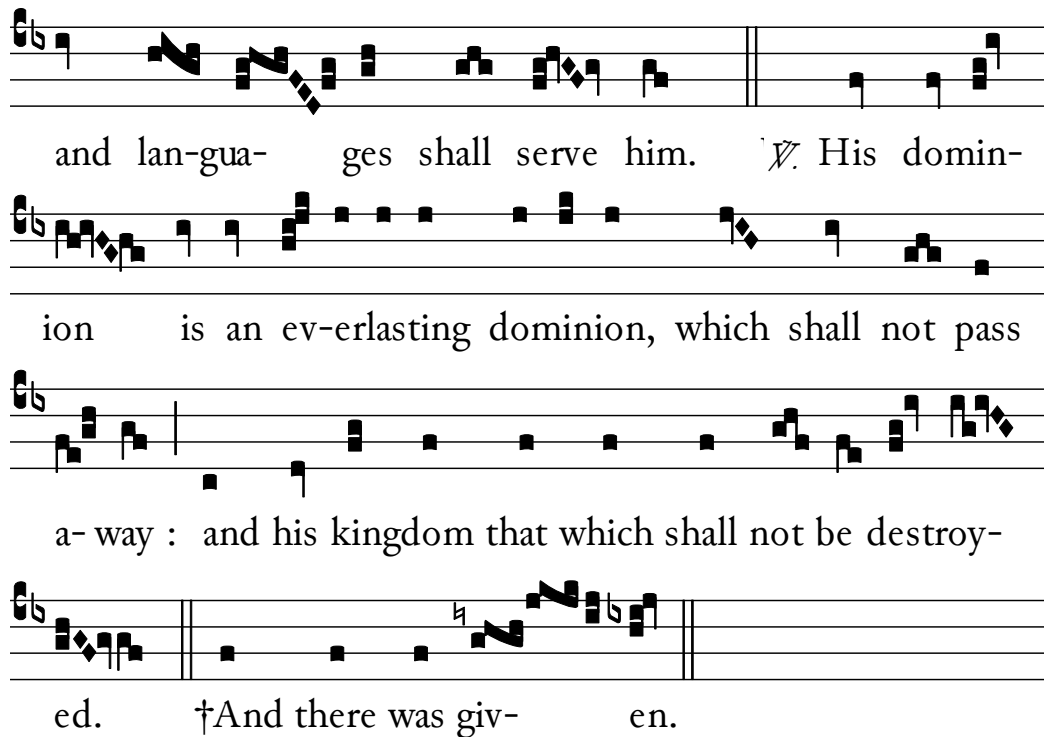
your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Aspiciebam in visu noctis.

2. Resp. VI.

A saw * in the night vi- sions : and be-
 hold, one like the Son of man come with the clouds
 of hea- ven. †And there was giv- en him a
 king- dom and ho- nour, and all peo-ple, na- tions,

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and lan-gua- ges shall serve him. His domin-
 ion is an ev-erlasting dominion, which shall not pass
 a- way : and his kingdom that which shall not be destroy-
 ed. †And there was giv- en.

Lesson 3. *Isaiah j. 10-15.*

Hear the word of the Lord, ye rulers of Sodom ; give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me ? saith the Lord : I am full of the burnt offerings of rams, and the fat of fed beasts ; and I delight not in the blood of bullocks, or of lambs, or of he goats. When ye come to appear before me, who hath required this at your hand, to tread my courts ? Bring no more vain oblations ; incense is an abomination unto me ;

the new moons and sabbaths, the calling of assemblies, I cannot away with ; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth : they are a trouble unto me ; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you : yea, when ye make many prayers, I will not hear : your hands are full of blood. Thus saith the Lord God, turn unto me : and ye shall be saved.

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Missus est Gabriel.

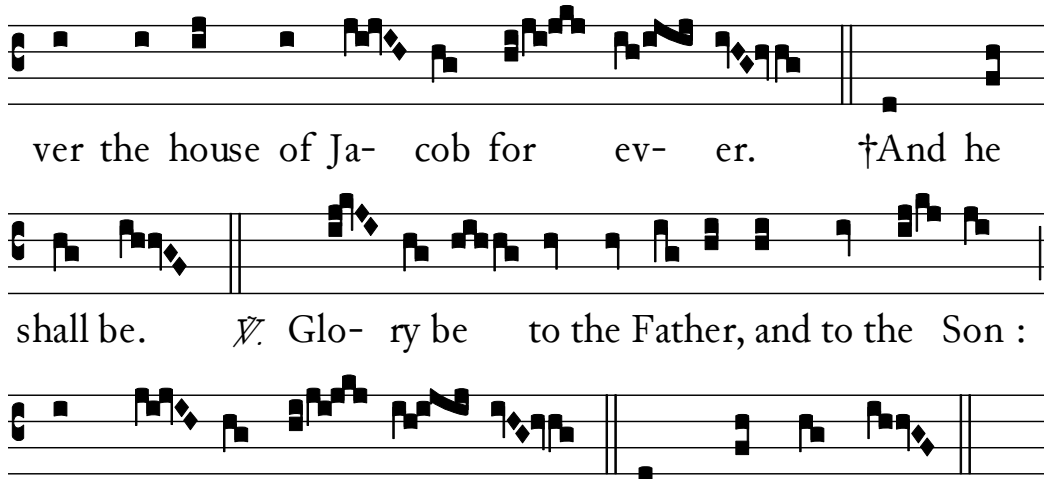
3. Resp.

VII.



He Angel * Gabri- el was sent to Ma- ry, a
vir- gin espous- ed to Jo- seph : announcing unto
her the Word : and the Vir- gin be- came a- feared of
the light : Fear not, Ma- ry, for thou hast found
fa- vour with God, behold thou shalt conceive and
bring forth. †And he shall be cal- led the Son
of the High- est. ✠ The Lord God shall give unto
him the throne of his father Da- vid : and he shall reign o-

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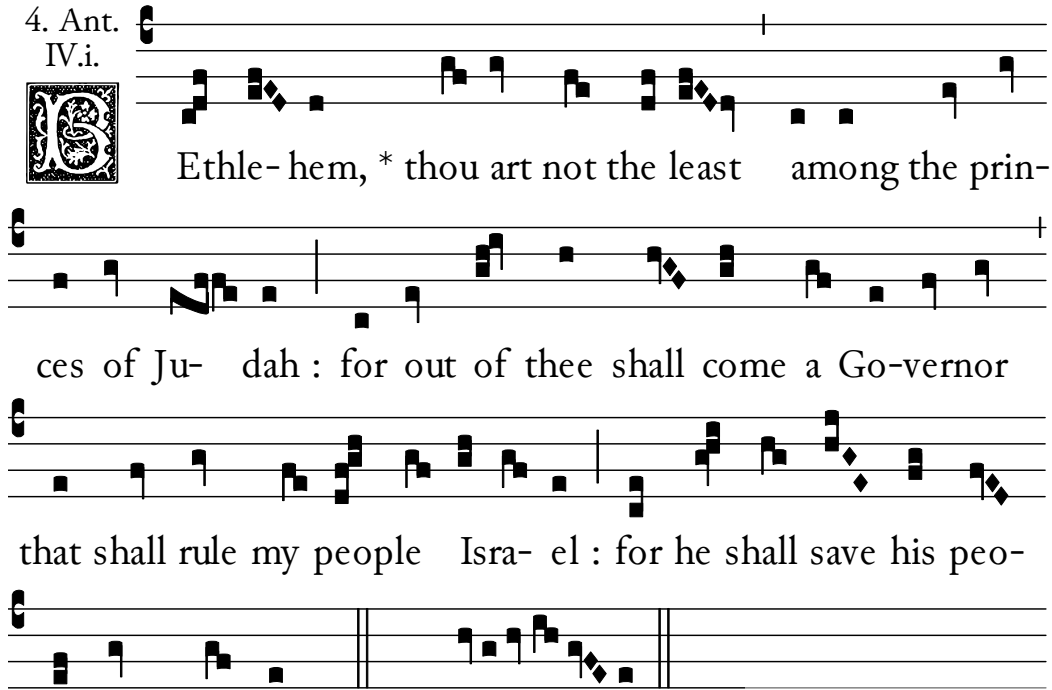


ver the house of Ja- cob for ev- er. †And he
shall be. ⁊. Glo- ry be to the Father, and to the Son :
and to the Ho- ly Ghost. †And he shall be.

¶ *In the Second Nocturn.*

Bethlehem non es minima.

4. Ant.
IV.i.



Ethle- hem, * thou art not the least among the prin-
ces of Ju- dah : for out of thee shall come a Go-vernour
that shall rule my people Isra- el : for he shall save his peo-
ple from their sins. Ps. Preserve me, O God. (16./xv.) [32].

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Ecce virgo concipiet.

5. Ant.

V.i.



E- hold, a vir- gin * shall conceive, and bear a son,



and shall call his name Emma-nu-el. *Ps.* Hear the right.

(17./xvj.) [34].

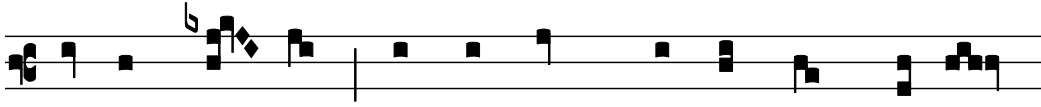
Orietur in diebus.

6. Ant.

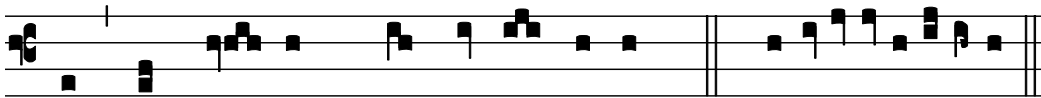
VI.



I N his time * shall righteousness flou- rish : yea, and a-



bundance of peace : and all kings shall fall down be- fore



him : all na- tions shall do him service. *Ps.* I will love thee.

(18./xvij.) [37].

℟. There shall come forth a rod out of the stem of Jesse. ℞. And a branch shall grow out of his roots. *Let the Response be made privately.*

Let the three middle Lessons be made from the Sermon of Blessed Maximus the Bishop, and let them be read without title, but let them be introduced with Bid, lord, a blessing. and concluded with But thou, O Lord, have mercy upon us.

Lesson 4.

Therefore since after a time we thought to refresh ourselves with spiritual food : let us see what is

described in the Gospel reading. The Lord in fact speaketh (as we have heard) concerning the time of his

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coming. As the lightning that lighteth from under heaven : so shall the coming of the Son of man be. And he hath added subsequently, 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 at the mill ; the one shall be taken : and the other left. It

perhaps disturbeth ye, brethren, why the Lord in his appearance indicateth that the night-season itself shall reveal his coming, seeing that certainly his advent, full of the brightness of the day, full of trembling and dread, ought to be received by all. But thou, O Lord, have mercy upon us.

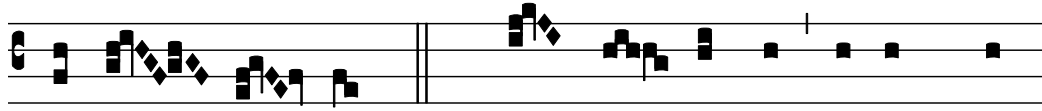
Ave Maria.

4. Resp.
VII.

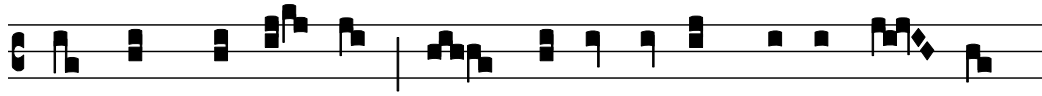


Ail Ma- ry, * full of grace, the Lord
 is with thee. †The Ho-ly Ghost shall come up-
 on thee : and the pow- er of the Highest shall
 o-versha- dow thee. ‡Be-cause indeed the Ho-ly one
 which shall be born of thee shall be cal-led

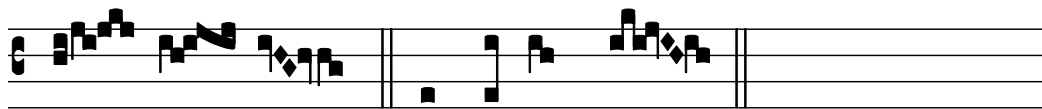
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the Son of God. ✠ How shall this be, see-ing that

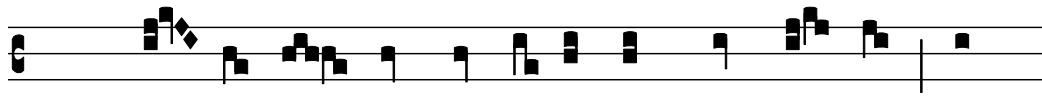


I know not a man? and the angel answer-ed and said

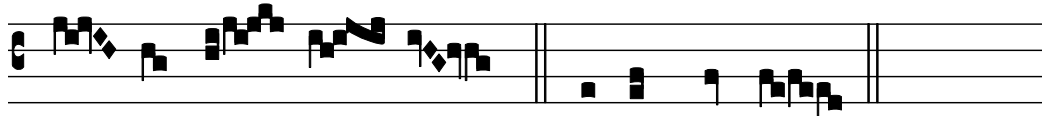


un- to her. †The Ho-ly Ghost.

When Gloria Patri. is sung.



✠ Glo- ry be to the Father, and to the Son : and



to the Ho- ly Ghost. ‡Be-cause indeed.

Lesson 5.

Frequently we have heard it proclaimed in the sacred books, that before the Lord Jesus Christ cometh shall be the reign of the Antichrist, who shall so pour out the darkness of depravity upon the human race that almost no one shall observe the light of truth : and who shall produce a peculiar mist covering the minds of men, a certain blindness covering the spiritual eyes. Nor

should it be wondered at if the devil should send forth the darkness of iniquity : seeing that he himself is the night of all sinners. Therefore on this night the foul gloom shall be dispersed : just as the brightness of Christ shall surely come. And as night is overturned by the light of day : so by the glittering Saviour shall the Antichrist be driven away. Neither shall he any more be able to

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spread forth the darkness of his iniquity : seeing that the light of truth shall shine forth. However, in so far as it is said, In that night there shall be two men in one bed ; the one shall be taken, and the other shall be left : here even now the merit of the resurrection is indicated, that the grace of rising again is in accordance with the character of one's life. And so great is the difference between each of these resurrections : that even two sleeping and resting alike in one

dwelling, are not equally able to be taken up. For although it is understood that they share the same bed : yet on account of merit the one shall be carried up into heaven, the other shall be left behind on the earth. For this broad earth is in fact our common bed in which our bodies have been laid : they rest in a safe dwelling. Moreover he who beareth himself uprightly in this life : sleepeth peacefully in this bed. But thou, O Lord, have mercy upon us.

Suscipe Verbum Virgo Maria.

5. Resp.
IV.



E-ceive the Word, * O Vir-gin Ma-ry, which

is sent thee by the an-gel from the Lord : Thou shalt

conceive by ear, and bring forth him who is God and man.

†And thou shalt be cal- led bles- sed a-mong all

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wo- men. *∞*. Thou a maid- en unde- filed Shalt bear
 for us the Ho-ly Child : This grace is giv-en a-lone to thee,
 A Virgin and Moth- er both to be. †And thou shalt.

Lesson 6.

Furthermore we are able to call our bodies themselves our particular beds : in which our souls do linger as if on some most sweet couch. Which indeed I imagine the holy Prophet did think : when he saith, Thou hast turned all his couch in his sickness. Blessed indeed is the one whose couch in his infirmity the Lord hath overturned : so that he who a little earlier was angry and impure and wanton and full of the infirmities of all wicked doings, his body having been accustomed to wickedness, the Lord turneth, that it be made chaste, humble and modest. Concerning which couch was said spiritually to the paralytic by the Lord, Arise, take up thy bed, and walk. Indeed there was no less admiration

in it, that the paralytic would carry the broken-down framework of a wooden bed : as that he himself would bear the healed members of his body and the infirmity of his debility, just as the paralytic himself would bear the bed that is needful for his soul, and he that had been placed before the Jews would depart by his own feet : who had been brought by the hands of others. In this clearly (as I have said) are fulfilled the those words of the Prophet, Thou hast turned his couch in his sickness : thus conversely it was that he did carry the bed in which a little earlier he had been carried. And his soul which previously was borne in the container of his body : afterward itself did practically carry about his body.

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Now too what is said can be understood. There shall be two men in one bed : the one shall be taken, namely the people of Christ, and the other shall be left, the people of the Jews. Which in one bed : this is as if keeping the one law of the commandments : and likewise as if

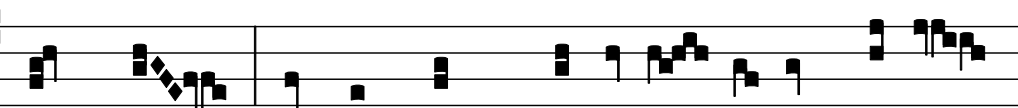
glorying in the hope of the resurrection. At that time then the blessed people of Christ shall be taken up into glory : but the detestable assembly of the Jews shall be left behind upon the earth. But thou, O Lord, have mercy upon us.

Salvatorem expectamus.

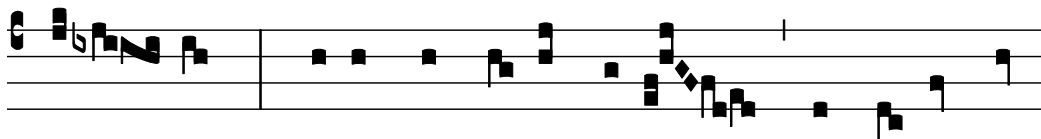
6. Resp.
III.



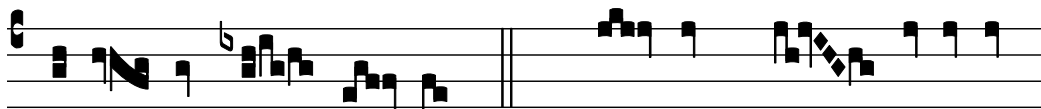
E look * for the Sa-viour, the Lord Je-



sus Christ. †Who shall change the body of our humi-



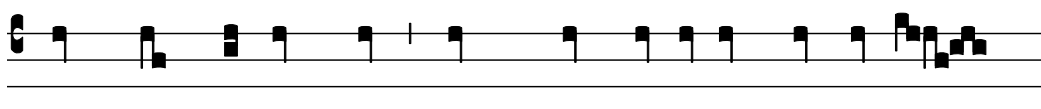
li-a- tion. ‡That it may be fashioned like unto the



body of his glo- ry. ⁊ We should live soberly,

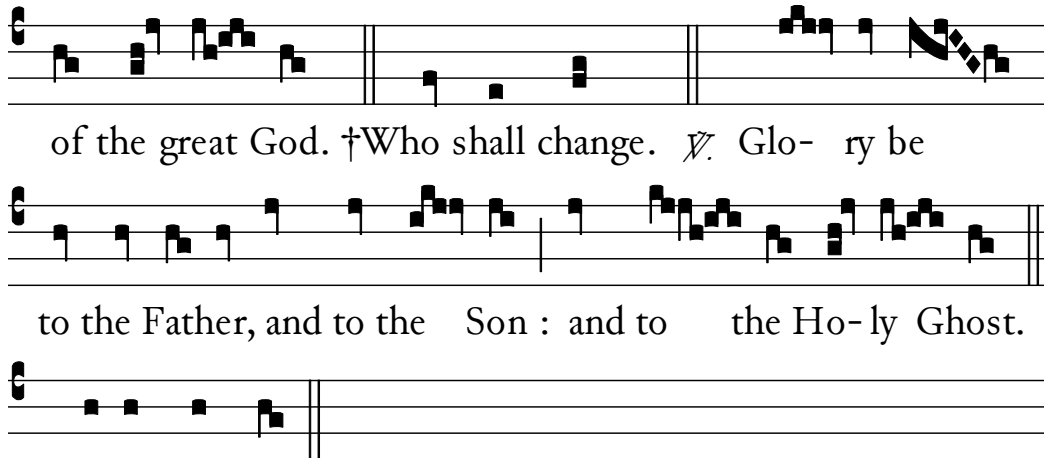


righteously, and godly, in this pre-sent world : looking



for that blessed hope, and the glo-ri-ous appearing

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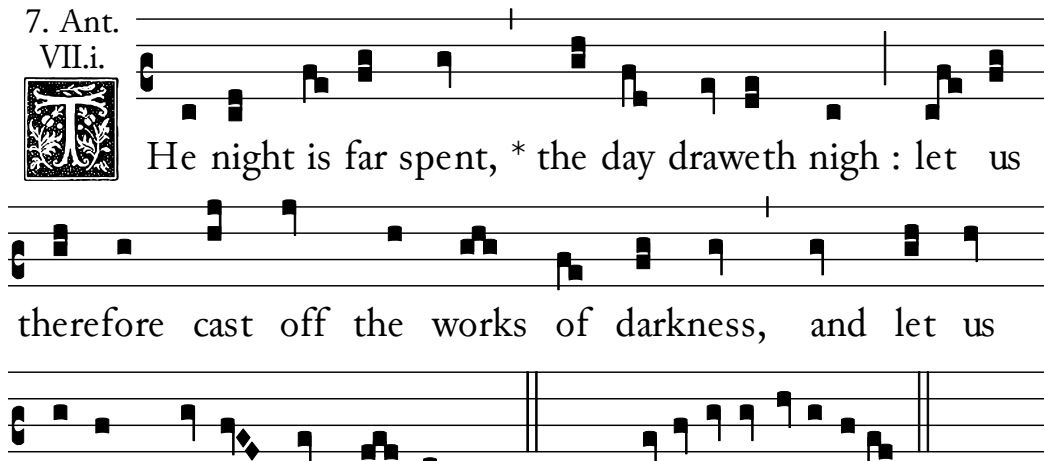


of the great God. †Who shall change. ⁊. Glo- ry be
to the Father, and to the Son : and to the Ho- ly Ghost.
‡That it may be.

¶ *In the Third Nocturn.*

Nox precessit.

7. Ant.
VII.i.



He night is far spent, * the day draweth nigh : let us
therefore cast off the works of darkness, and let us
put on the ar-mour of light. Ps. The heavens declare.
(19./xviiij.) [41].

Hora est jam nos.

8. Ant.
VIII.i.

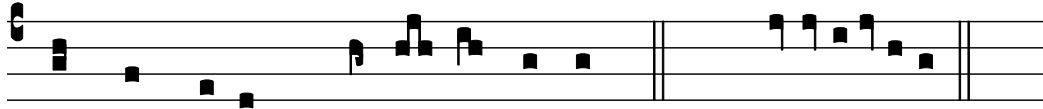


Ow is the hour * for us to a-wake out of sleep, and

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with our eyes open for us to a-rise un-to Christ : for he



is the true light shin-ing in heaven. *Ps.* The Lord hear thee.
(20./xix.) [44].

Gaudete in Domino.

9. Ant.

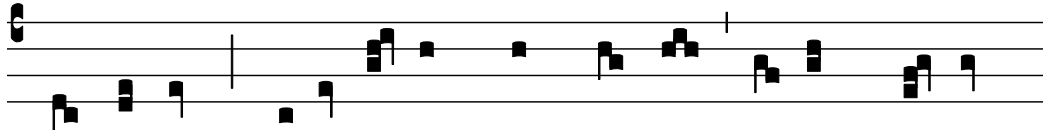
IV.i.



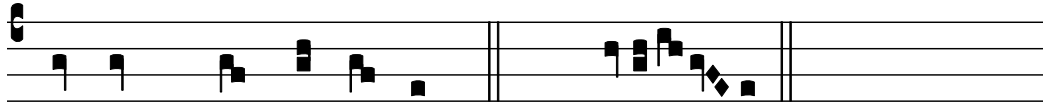
E-joice * in the Lord al-way : let your mo- de-ration



be known un-to all men : the Lord is at hand : be careful



for nothing : but in ev-ery thing by prayer let your requests



be made known unto God. *Ps.* The King shall rejoice. (21./xx.)
[46].

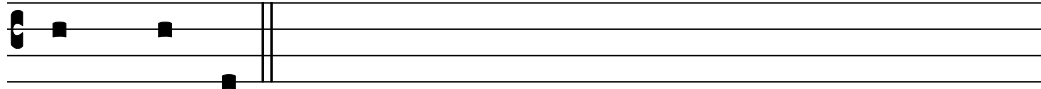
V. The Lord shall come forth out of his holy place. *R.* He cometh to save his people from their sins. *Let it not be said further. Let the Response be made privately.*

C *Let the preceding Antiphons in the Nocturns of this Sunday and their Psalms be sung on all Sundays throughout Advent.*

Let the Seventh Lesson, from the Exposition of the Gospel, be begun this way : after receiving the Blessing with Bid, lord, a blessing. 45. And let it follow thus.



He lesson from the Ho-ly Gospel according to



Saint Matthew.

Let not Glory be to thee, O Lord. *be said.*

Lesson 7. St. Matthew. xxj. 1.



A

T

that time,

When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. And that which followeth.

The words of the Gospel being finished, the Lector says the Title, of course of the Homily, on the same Tone with which the Lesson was read : yet nevertheless let not From the same reading. be said, throughout the whole year when when

the Temporal is observed, of course at the end, but on this day in this way, A homily from diverse treatises. which is observed throughout the year according to Sarum, as they are titled after the Gospel in their places.

Bethphage, interpreted house of the mouth or house of the jaw, which was a village of priests, was a type of confession : and it was situated on the Mount of Olives, where there is the light of knowledge, where there is rest from labour and suffering. Then sent he two of his disciples. Not without cause can the two disciples sent to bring the beasts to the Lord be understood to signify two orders of preachers : one evidently for the Gentiles, another directed to the circumcised. Whereby properly two are sent : whether on account of knowledge of the truth

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and purity of action, or by means of a double love, evidently of God and of neighbour, that the mystery might be

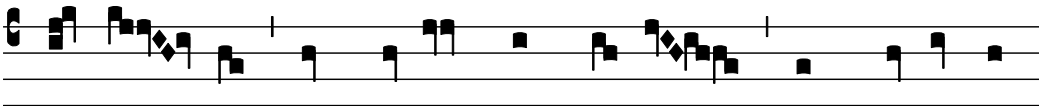
proclaimed to the whole world. But thou, O Lord, have mercy upon us.

Audite verbum Domini.

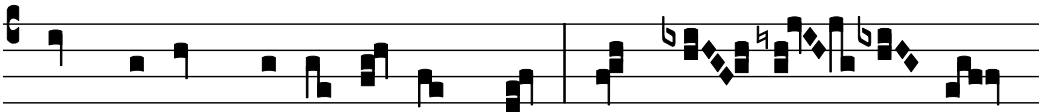
7. Resp.
III.



Ear the Word * of the Lord, O ye na- tions, and



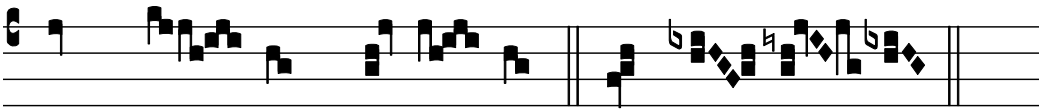
pro-claim it in the ends of the earth, and declare it



in the isles a-far off and say. †Our Sav- viour shall



come. ∕. Pub- lish it and make it known : lift up

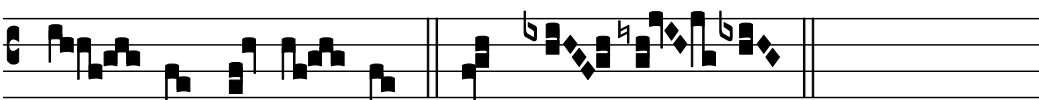


your voice and cry a- loud. †Our Sav- viour.

On ferias after the Third Lesson.



∕. Glo- ry be to the Father, and to the Son : and



to the Ho- ly Ghost. †Our Sav- viour.

Lesson 8.

GO into the village over against you. That is to say it was against the apostles : nor was it willing to accept the yoke of doctrines. Thus these disciple-teachers whom he sent signifieth : those whom he sent to penetrate the ignorant and barbarous places of the whole world, as if pitched against a fortified village, by preaching the gospel. And straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. When the holy preachers were going out into the world : they found peoples of faithless nations entangled in chains. Indeed each one was bound with the cords of their sins. Not only of the heathens : but to be sure also of the Jews. For all have sinned, and come short of the glory of God. The ass of course,

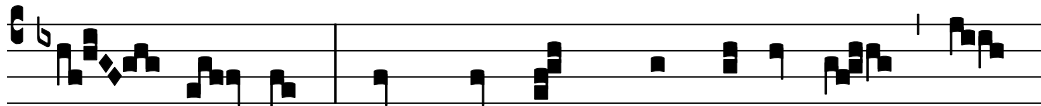
which hath been yoked and tamed, signifieth the synagogue where the yoke of the law was drawn up : the colt of the ass, wanton and free, signifieth the people of the heathens. Whereon never man sat : because none among reasonable teachers hath persuaded the people of the nations to receive the bridle of correction, whether that the tongue be restrained from evil, or that they be compelled to walk in the narrow way of life ; none by which a garment of salvation hath made spiritually warm : or hath persuaded the people of the nations profitably to come together. Indeed let a man sit upon it : if such a one, by use of reason, may correct his foolishness that it be suppressed. But thou, O Lord, have mercy upon us.

Ecce virgo concipiet.

8. Resp.
III.

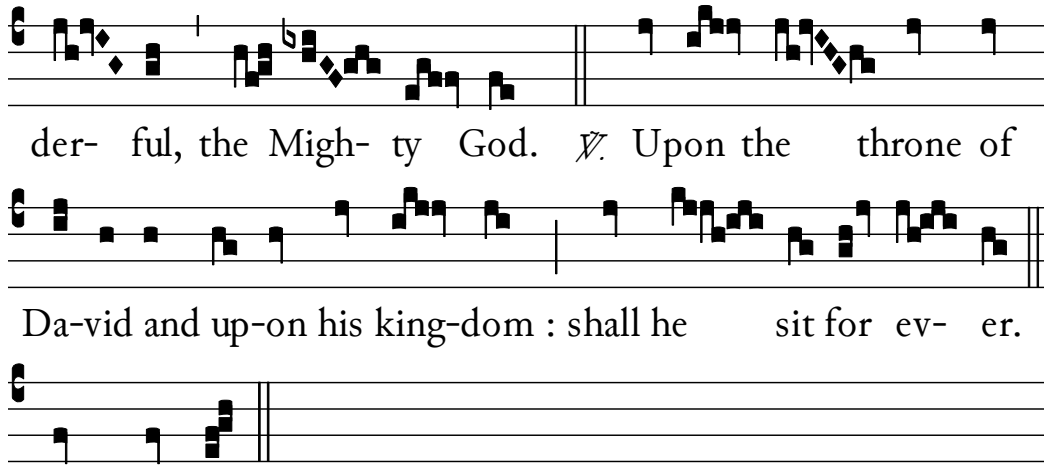


E hold, * a vir- gin shall conceive and bear a Son,



saith the Lord. †And his name shall be cal- led Won-

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der- ful, the Migh- ty God. ☩ Upon the throne of
Da-vid and up-on his king-dom : shall he sit for ev- er.

†And his name.

Lesson 9.

AND if any man say aught unto you : ye shall say, The Lord hath need of them : and straightway he will send them. In Luke it is written, because the owners thereof said to them, Why loose ye the colt ? And it was clearly sufficient. It of course had many owners : whereby it was devoted not to one doctrine and superstition, but, by whichever unclean spirits, towards various and diverse errors : unto dumb idols, even as ye were led. This also all came to pass, that it should be fulfilled which hath been told by the Prophet saying, Tell ye the daughter of Zion, Behold, thy King cometh unto thee, lowly,

and riding upon an ass, and upon a colt the foal of an ass. This hath been written in Zechariah. The daughter of Zion is historically all of Jerusalem : or Zion which was situated in the citadel. However spiritually it signifieth the Holy Church to which Christ hath condescended to come. Which thy King hath said, as it might be said, Not foreign, not different : but particular. Gentle : that is, not cruel and savage as others. He indeed of himself saith, Learn of me : for I am meek and lowly in heart. But thou, O Lord, have mercy upon us.

The First Sunday of Advent.

Letentur celi.

9. Resp.

II.



Et the heavens re- joice, * and let the earth

be glad : break forth into singing, O ye moun- tains :

for our Lord shall come. †And he will have mer- cy up-

on his af- flic- ted. ✠. In his time shall the

righteous flou- rish : yea, and a- bundance of peace.

†And he will. ✠. Glo- ry be to the Father, and to

the Son : and to the Ho- ly Ghost. †And he will.

Let not Te Deum. be sung throughout the whole of Advent when the service is of the same, but let the ix. Responsory be begun again. And let this be done on Sundays and on Feasts of ix. Lessons only. Likewise let not Te Deum. be sung on Vigils throughout the whole year, neither in the Ember Days, nor on the Vigil of the Epiphany when it shall fall on a Sunday, nor besides on the Ember Days in the week of Pentecost.

These Responses that follow are called ferial because they are sung on the ferias during

The First Sunday of Advent.

the week, as shall be shewn later.

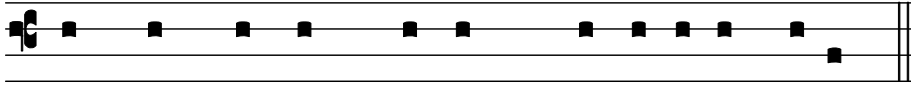
R. I beseech thee, O Lord. *V.* From the east. 127.

R. There shall no strangers. *V.* I will come. †For. *V.* Glory be to the Father.
‡And the hills. 128.

Before Lauds.

With the final Responsory being finished, let the Priest, changing neither place nor vestment, standing in the Quire, sing this Versicle before Lauds, in a low voice.

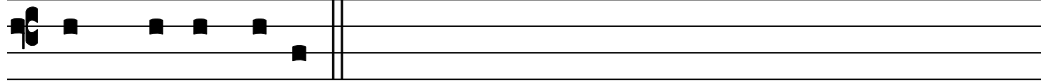
Emitte Agnum Domine.



End forth, O Lord, the Lamb, the Ru-ler of the land.



R. From the rock of the de-sert unto the mount of the



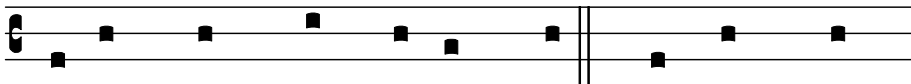
daughter of Si- on.

This Versicle is sung before Lauds whether on Sundays or on ferias throughout the whole of Advent, until the Vigil of the Nativity of the Lord, when the Temporal is observed.

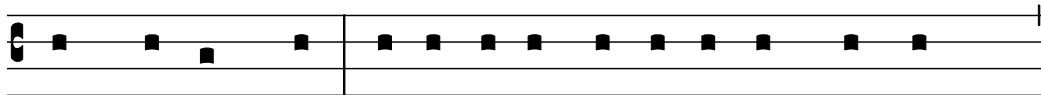
¶ *At Lauds.*

Then let the Priest sing this way.

Deus in adjutorium.



God, make speed to save me. *R.* O Lord, make



haste to help me. Glo-ry be to the Father, and to the Son, &c.
as above. 6.

The First Sunday of Advent.

In illa die.

1. Ant.
VIII.i.



N that day * the mountains shall drop down new

wine : and the hills shall flow with milk and honey, al-le-

lu-ya. *Ps.* The Lord is King. (93./xcij.) [53].

Jocundare filia Syon.

2. Ant.
VIII.i.



E-joice great- ly, * O daughter of Si- on : shout, O

daughter of Je-ru-sa-lem, al-le-lu-ya. *Ps.* O be joyful.

(100./xcix.) [54].

Ecce Dominus veniet.

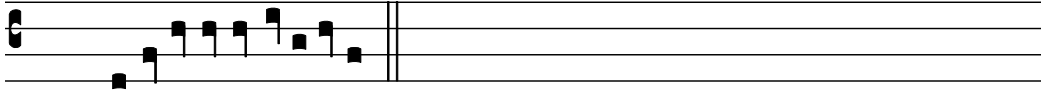
3. Ant.
V.i.



Ehold, the Lord shall come, * and all his Saints with

him : and there shall be in that day a great light, al-le-lu-ya.

The First Sunday of Advent.



Ps. O God, thou art my God. (63./lxij.) [55].

and *Ps.* God be merciful. (67./lxvij.) [55]. are sung on one Tone and under one Gloria Patri. : which likewise should be observed throughout the whole year when the Gloria Patri. is sung.

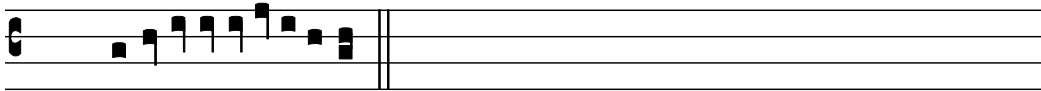
Omnes sitientes.



O! every one * that thirst-eth, come ye to the wa-



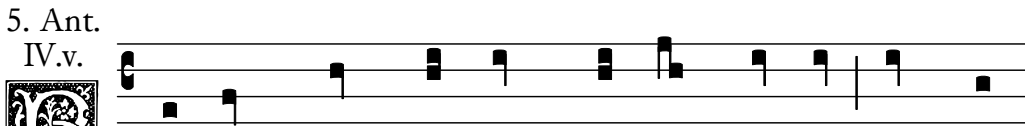
ters : seek ye the Lord while he may be found, al-le-lu-ya.



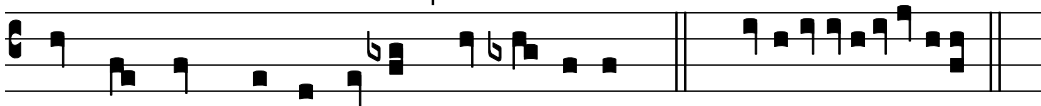
Ps. O all ye works. (*Daniel iij.*) [56].

And let it be sung without Gloria Patri. throughout the whole year whenever it is sung at Lauds.

Ecce veniet propheta.



E-hold, there shall come * a great prophet : and he



shall re-store Je-ru-sa-lem, al-le-lu-ya. *Ps.* O praise the Lord.

and *Ps.* O sing unto the Lord. (149.) [58].

(148.) [58].

and *Ps.* O praise God in his holiness. (150.) [59]. are sung through on one Tone

The First Sunday of Advent.

and under one Gloria Patri. during Lauds throughout the whole year when Gloria Patri. is sung.

Let these preceding Psalms be sung at Lauds on all Sundays throughout the year except from lxx. until Passiontide only. Let them also be sung on all Feasts of Saints, whether of three or of ix. Lessons throughout the whole year, but not on ferias except in Eastertide.

Chapter. Romans xiiij. II.

Now it is high time to awake
out of sleep : for now is our sa-
lvation nearer that when we believed.

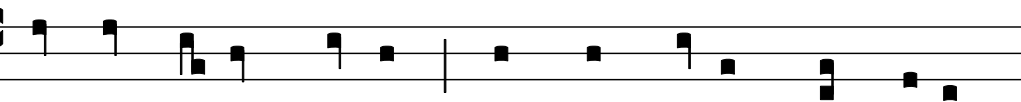
Let the Choir respond. Thanks be to
God.

Vox clara ecce intonat.

Hymn.
II.



Ark to the voice, whose thril-ling tone Bids sha-



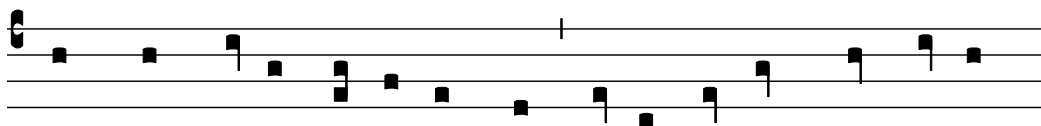
dows of the night be-gone ! Vain dreams of earth, and visions,



fly ! Christ in his might shines forth on high. 2. Now let the



sluggard soul a-rise, Which stained by sin and wounded lies :

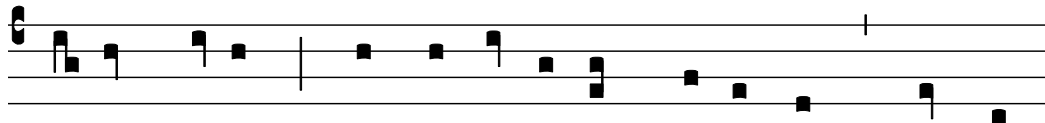


All breath of ill dispel-ling far, Ris-eth a-new the Morning

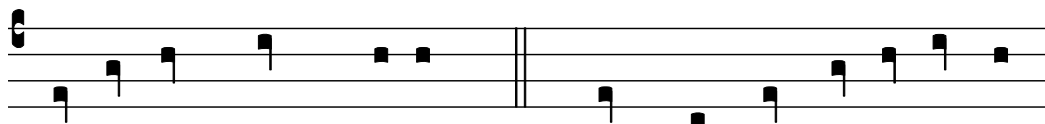
The First Sunday of Advent.



Star. 3. From heaven the Lamb is sent be-low, Freely to pay



the debt we owe : For this his lov-ing mercy shewn, With tear-



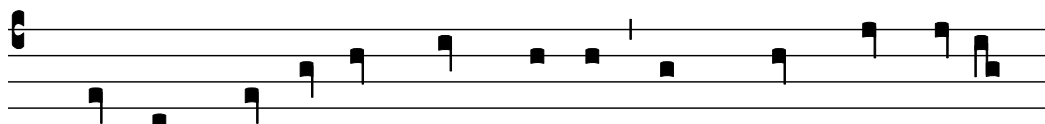
ful joy our thanks we own. 4. That when he shall a-gain ap-



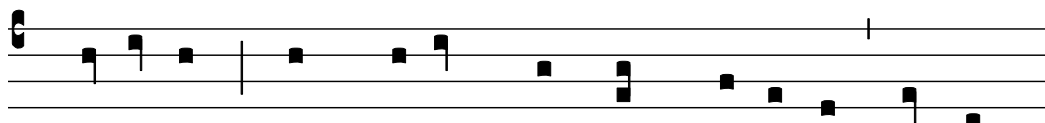
pear, And trembling earth is girt with fear, He may to scourge



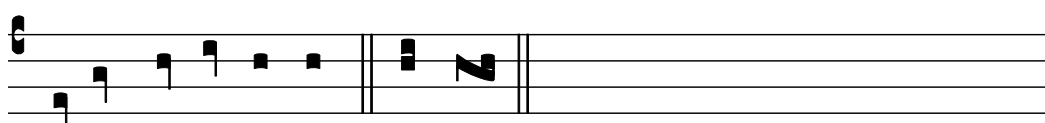
our sins forbear, And shield us with his kindly care.



5. To God the Father, God the Son, And God the Spi-rit,



Three in one, Laud, honour, might and glo-ry be, From age



to age e-ternal-ly. Amen.

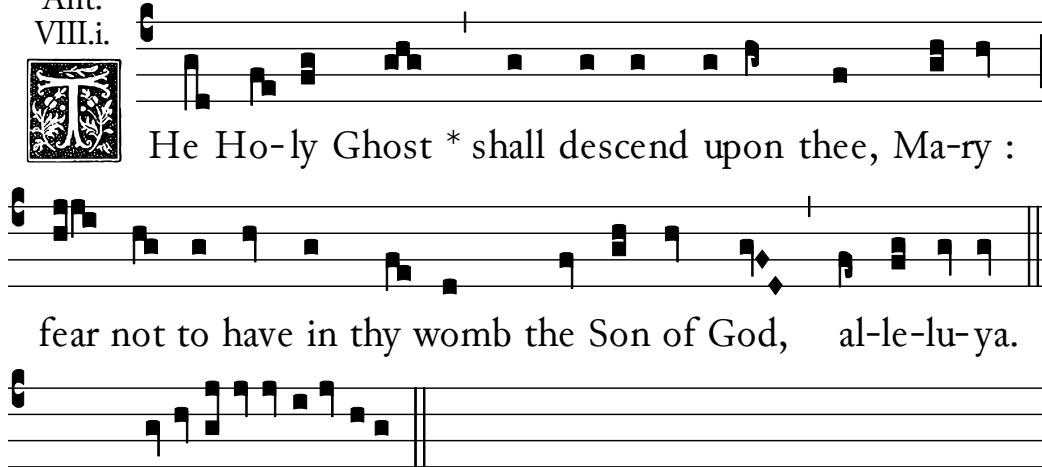
The First Sunday of Advent.

℣. The voice of one crying in the wilderness. ℞. Prepare ye the way of the Lord : make straight the paths of our God. *Let the Response be made privately.*

Let this Versicle, and the others given above at the Nocturns, be sung during the whole of Advent in their proper places, when the service is of the Temporale.

Spiritus Sanctus in te.

Ant.
VIII.i.



He Ho-ly Ghost * shall descend upon thee, Ma-ry :
fear not to have in thy womb the Son of God, al-le-lu-ya.

Ps. Blessed be the Lord. 68*.

Prayer.


STir up, we beseech thee, O Lord, thy strength, and come : that we may be found worthy to be rescued by thy protection from the threatening dangers of our sins, and

to be saved by thy deliverance. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. ℞. Amen.

Memorial of Saint Mary.

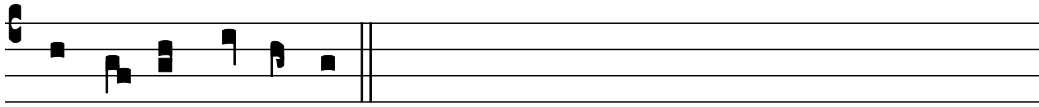
Missus est Gabriel.

Ant.
VIII.i.



He Angel * Gabri-el was sent to Ma-ry, a virgin

The First Sunday of Advent.



espoused to Jo-seph.

℣. There shall come forth a rod out of the stem of Jesse.

℟. And a branch shall grow out of his roots.

Prayer.

Ⓜ God who didst will that at the message of an angel thy Word should take flesh in the womb of blessed Mary, ever-virgin : grant to thy suppliants, that we who believe

her to be truly the Mother of God : may be aided by her intercessions before thee. Through the same Christ our Lord.

Let this Antiphon be sung at the Memorial of St. Mary at Lauds on Feasts of Nine Lessons during Advent and on Commemorations.

Then throughout the whole year let Matins of Saint Mary be said without note immediately after Vespers and Matins of the day : when it is said in Quire.

¶ *In Advent, when any Feast of ix. Lessons falls on a Saturday : let it be celebrated then, and Second Vespers will be of the Sunday with a Solemn Memorial of the Feast : unless it be a Double Feast : then indeed Vespers will be of the Feast with a Solemn Memorial of the following Sunday : except on the first Saturday of the Advent of the Lord : then Vespers will be of the Sunday whatever Feast shall occur.*

If however any Feast of ix. Lessons shall fall on another Sunday in Advent let it be deferred until the morrow : unless it be a Double Feast. And when it is deferred until the morrow, or a Feast shall fall on that same feria : then to be sure Vespers on the Sunday shall be Vespers of the Feast : and a Solemn Memorial of the Sunday shall precede the Memorial of Saint Mary.

¶ *And it is understood that no matter what Feast is observed within Advent : there will always be a Solemn Memorial of Advent and of Saint Mary. But of Feasts of iij. Lessons falling in Advent, let nothing be observed other than the Octave of Saint Andrew the Apostle : not even a Memorial should be made according to the Use of Sarum.*

¶ *Let it be noted that if the Feast of Saint Andrew shall fall on the First Sunday of the*

The First Sunday of Advent.

Advent of the Lord, the Feast should always be deferred until the morrow, unless the Church be dedicated in honour of Saint Andrew. Seek for the remaining rubrics of Saint Andrew at the Feast of the same. {4}.

In Advent at the Hours of Blessed Mary.

¶ *At Matins of Saint Mary during the whole of Advent when the Full Service is not made of the same, let the service be made in this way.*

Ave Maria gratia plena.

Invitatory. Hail Mary, full of grace. †The Lord is with thee.

Ps. Venite. [591].

And it is said in the Second Form by a Clerk from the Choir side, which is observed throughout the whole year when the Full Service of the same is not observed.

Hymn.

Quem terra pontus ethera.

THe God whom earth, and sea, and sky,
Adore, and laud, and magnify :

Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

2. The God, whose will by moon and sun
And all things in due course is done,
Is borne upon a Maiden's breast,
By fullest heav'nly grace possess'd.

3. How blest that Mother, in whose shrine
The great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in his ark, to lie.

4. Blest, in the message Gabriel brought ;
Blest, by the work the Spirit wrought ;
From whom the Great Desire of earth
Took human flesh and human birth.

5. All honour, laud, and glory be,
O Jesu, Virgin-born to Thee :
All glory, as is ever meet,
To Father and to Paraclete. Amen.

☩ *Sunday and Monday.*

Benedicta tu in mulieribus.

Ant. Blessed art thou * among women, and blessed is the fruit of thy womb.

Ps. O Lord our Governor. (8.) [23].

Ps. The heavens declare. (19./xvii.) [41].

Ps. The earth is the Lord's. (24./xxii.) [111].

℣. In thy grace, and in thy beauty.

℟. Go forth, ride prosperously, and reign.

☩ *Tuesday.*

Specie tua.

Ant. In thy grace, * and in thy beauty : go forth, ride prosperously, and reign.

Ps. My heart is inditing. (45./xli.) [259].

Ps. God is our hope. (46./xlv.) [260].

Ps. Her foundations. (87./lxxxv.) [329].

℣. Full of grace are thy lips.

℟. Therefore God hath blessed thee for ever.

☩ *Wednesday.*

Gaude Maria Virgo.

Ant. Rejoice, O Virgin Mary : * thou alone hast destroyed all heresies in the whole world.

Ps. O sing unto the Lord. (96./xcv.) [338].

Ps. The Lord is King. (97./xcvi.) [339].

Ps. O sing unto the Lord. (98./xcvii.) [350].

℣. In thy grace, and in thy beauty.

℟. Go forth, ride prosperously, and reign.

☩ *Thursday, Friday and Saturday.*


On Thursday, Friday, and Saturday, when the Full Service of Saint Mary is not observed, let the same order of Antiphons, Psalms and Versicles serve as on the preceding ferias.

☩ *But it is understood that when the service of Saint Mary is omitted in Quire on*

The Said Office of Blessed Mary in Advent.

account of any Double Feast, nevertheless the ferial order of Antiphons, Psalms, and Versicles should be kept on the following ferias in convent, which is to be observed generally throughout the whole year. For daily through the whole year, whether in Quire or out of Quire, Vespers and Matins of Saint Mary should be said except on the day of the Nativity of the Lord and on that of the Circumcision, and on the Vigil of the Epiphany, and on the Feast of All Saints. Which is generally to be observed throughout the year. Let all the Lessons be read in the Second Form, likewise let the Responsorial Verses be said by the same readers, provided that the first and iij. Lessons be read from one side of the Choir and the second from the other side of the Choir, which should be observed throughout the year in the daily Matins of Saint Mary.

At Matins of Saint Mary. Lesson j. Isaiah xj. 1-2.

 Here shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of

knowledge and of the fear of the Lord : and shall make him quick of understanding in the fear of the Lord.


Which is ended thus, Thus saith the Lord God, turn unto me : and ye shall be saved. Similarly in the ij. and third lessons.

Missus est Gabriel.

℟. i. The Angel Gabriel * was sent to Mary, a Virgin espoused to Joseph : to bring unto her the Word ; and when the Virgin saw the light she was troubled : Fear not, Mary, for thou hast found favour with God, behold thou shalt conceive and bring forth. †And he shall be called the Son of the Highest.

℣. The Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob for ever. †And he shall be called.

Second Lesson. Isaiah xj. 3-5.

 E shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth : and he shall smite the

earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Thus saith the Lord God, turn unto

me : and ye shall be saved.

Ave Maria gratia plena.

R. 2. Hail Mary, * full of grace, the Lord is with thee. †The Holy Ghost shall come upon thee : and the power of the Highest shall overshadow thee. Because indeed the Holy one which shall be born of thee shall be called the Son of God.

V. How shall this be, seeing that I know not a man ? and the angel answered and said unto her. †The Holy Ghost.

Lesson iij. Isaiah vij. 10–15.

THe Lord spake unto Ahaz, saying, Ask thee a sign of the Lord thy God ; ask it either in the depth, or in the height above. But Ahaz said, I will not ask, neither will I tempt the Lord. And he said, hear ye now, O house of David ; it is a small thing for you to weary men, but will ye weary my God also ? There-

fore the Lord himself shall give you a sign ; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, that he may know to refuse the evil and choose the good. Thus saith the Lord God, turn unto me : and ye shall be saved.

Suscipe verbum.

R. 3. Receive the Word, * O Virgin Mary, which is sent thee by the Angel from the Lord : Thou shalt conceive by ear, and bring forth him who is God and man. †And thou shalt be called blessed among all women.

V. Thou a maiden undefil'd Shalt bear for us the Holy Child : This grace is given alone to thee, A Virgin and Mother both to be. †And thou shalt. *V.* Glory be to the Father. *℣.* †And thou shalt.

And let these Lessons together with the aforesaid Responsories of Saint Mary be said daily throughout Advent, except when the Full Service of Saint Mary is observed.

Let not Te Deum. be said throughout the whole of Advent.

Before Lauds.

V. Holy Mother of God, ever-virgin Mary.

R. Intercede for us to the Lord our God.

The First Sunday of Advent.

Let this Versicle be said before Lauds throughout the whole year when the Full Service of Saint Mary is not observed.

At Lauds.

Prophete predicaverunt.

At Lauds, this single Antiphon. The prophets did proclaim * that a Saviour should be born of the Virgin Mary.

Ps. The Lord is King. (93./xcij.) *and the other Psalms that follow.* [53].

Chapter. Isaiah 7. 14-15.

BEhold, a virgin shall conceive,
and bear a son : and shall call his
name Emmanuel. Butter and honey

shall he eat, that he may know to
refuse the evil : and choose the good.
℟. Thanks be to God.

Hymn.

O gloriosa Femina.

O glorious Maid, exalted far
Beyond the light of burning star :
From him who made thee thou hast won
Grace to be Mother of his Son.

2. That which was lost in hapless Eve
Thy holy Scion did retrieve :
The tear-worn sons of Adam's race
Through thee have seen the heavenly place.

3. Thou wast the gate of heaven's high Lord,
The door through which the light hath poured :
Christians rejoice, for through a Maid
To all mankind is life conveyed.

4. All honour, laud, and glory be,
O Jesu, Virgin-born, to thee :
All glory, as is ever meet,
To Father and to Paraclete. Amen.

℣. God hath chosen her and preferred her.

℟. And hath made her to dwell in his tabernacle.

The First Sunday of Advent.

Spiritus Sanctus in te descendet.

Ant. The Holy Ghost * shall come upon thee, Mary : fear not to have in thy womb the Son of God, alleluya.

Ps. Benedictus. [65].

Prayer. Grant unto us thy servants. *Which ends thus.* Through Christ our Lord. *as is indicated above at Vespers.* 23.

And let Memorials be made of the Holy Ghost, and of the Saint of the Church, and of Relics, and of All Saints, and of Peace : as is indicated above at Vespers. 23.

¶ *Daily throughout the whole year Vespers and Matins of Saint Mary are said in Quire, except on Double Feasts and except on the Vigil of the Nativity of the Lord, and from then until the Octave Day of Saint Stephen, and not on the Vigil of the Epiphany ; and from Maundy Thursday until the morrow of the Octave Day of Easter, and during the week of Pentecost, and during the Octave of the Dedication of the Church. And except when a Memorial of Saint Mary is made at Vespers of the day with the Antiphon Under thy protection.*

The other Hours, namely Prime, Terce, Sext, and None, and also Compline are not said in Quire.

Whenever Matins of Saint Mary is said on a feria in Quire, then the Hours of the same, namely Prime, Terce, Sext, and None, are said before the beginning of the Mass of Saint Mary, in the Chapel of the same by the Officiant of that Mass together with the other Vicars who are required to take part : and before each of these Hours Ave Maria. [6]. should be said privately while kneeling.

Compline of the same is always said outside of Quire.

At Prime.

At Prime and at all the other Hours throughout the whole year when the Full Service of Saint Mary is not made, this Hymn is said this way thus.

Memento salutis Auctor.

§ Alvation's Author, call to mind
How, taking form of human-kind,
Born of a Virgin undefiled,
Thou in man's flesh becam'st a child.
2. Mother of grace, O Mary blest,

The First Sunday of Advent.

To thee, sweet fount of love, we fly ;
Shield us through life, and take us hence
To thy dear bosom when we die.

3. All honour, laud, and glory be,
O Jesu, Virgin-born, to thee ;
All glory as is ever meet,
To Father and to Paraclete. Amen.

Ant. The prophets did proclaim. 80.

Psalms. Save me, O God. (54./liij.) [113].

O praise the Lord. (117./cxvj.) [385].

O give thanks unto the Lord. (118./cxvij.) [113].

Chapter. *Isaiah xj.* 1, 2.

T Here shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots,		and the spirit of the Lord shall rest upon him. <i>R.</i> Thanks be to God.
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Ave Maria gratia plena.

R. Hail Mary, full of grace. †The Lord is with thee. *Let Hail Mary. be repeated.*

V. Blessed art thou among women, and blessed is the fruit of thy womb.

†The Lord is with thee. *V.* Glory be to the Father. Hail Mary.

This order is preserved in the Responsories at all the Little Hours.

V. Full of grace are thy lips. *R.* Therefore God hath blessed thee for ever.

Prayer. O God, who didst will. 20. *which is concluded thus at all the Hours except at None, Through the same Jesus Christ our Lord. R. Amen. without The Lord be with you. at the end of the Prayer. And it ends with V. Let us bless the Lord. R. Thanks be to God. At ix. however the Hour concludes thus. Through the same Jesus Christ thy Son, our Lord. Ec. World without end. R. Amen. The Lord be with you. with Let us bless the Lord.*

¶ *At iij.*

Missus est Gabriel.

Ant. The Angel Gabriel * was sent to Mary, a virgin espoused to Joseph.

Psalms. When I was in trouble. (120./cxix.) [386].

I will lift up mine eyes. (121./cxx.) [387].

I was glad. (122./cxxj.) [391].

Chapter. Isaiah xj. 3, 4.

H E shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with	righteousness shall he judge the poor, and reprove with equity for the meek of the earth. <i>R.</i> Thanks be to God.
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Diffusa est gratia.

R. Full of grace †Are thy lips.

V. Because God hath blessed thee for ever.

†Are thy lips. *V.* Glory be to the Father. Full of grace.

V. In thy grace, and in thy beauty. *R.* Go forth, ride prosperously, and reign.

Prayer as above. O God, who didst will. 20.

¶ *At vj.*

Angelus Domini nunciavit.

Ant. The Angel of the Lord * brought the tidings to Mary : and she conceived
by the Holy Ghost, alleluya.

Psalms. Unto thee lift I up. (123./cxxij.) [392].

If the Lord himself. (124./cxxiij.) [393].

They that put their trust. (125./cxxiiij.) [393].

Chapter. Isaiah. xj. 4, 5.

A ND he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be	the girdle of his loins, and faithfulness the girdle of his reins. <i>R.</i> Thanks be to God.
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The First Sunday of Advent.

Specie tua.

R. In thy grace. †And in thy beauty.

V. Go forth, ride prosperously, and reign. † And in thy beauty.

V. Glory be to the Father. In thy grace.

V. God shall help her with his countenance.

R. God is in the midst of her, therefore she shall not be removed.

Prayer. O God, who didst will. 20.

¶ *At ix.*

Ave Maria gratia plena.

Ant. Hail Mary, full of grace, * the Lord is with thee : blessed art thou among women, alleluya.

Psalms. When the Lord turned. (126./cxxv.) [394].

Except the Lord build the house. (127./cxxvj.) [398].

Blessed are all they. (128./cxxvij.) [399].

Let these preceding Psalms be said at the Hours of Saint Mary throughout the whole year : when the Full Service of the same is not observed.

Chapter. Isaiah vij. 10–12.

THe Lord spake unto Ahaz, saying, Ask thee a sign of the Lord thy God : ask it either in the depth, or in the height above. But

Ahaz said, I will not ask, neither will I tempt the Lord. *R.* Thanks be to God.

Adjuvabit eam.

R. God shall help her. †With his countenance.

V. God is in the midst of her : therefore shall she not be removed. †With his countenance.

V. Glory be to the Father. God shall help her.

V. God hath chosen her and preferred her.

R. And hath made her to dwell in his tabernacle.

Prayer. O God, who didst will. 20.

The First Sunday of Advent.

Let these Hours be said in the aforementioned way daily throughout the whole of Advent when the Full Service of Saint Mary is not observed.

This Antiphon, Hail, holy Queen. is said before the Altar while kneeling.

Salve Regina.

Hail, Queen, Mother of mercy, our life, our sweetness, our hope, all hail. Unto thee do we cry, which are the banished children of Eva. Unto thee do we sigh, weeping and wailing in this vale of lamentation. Come off, therefore, our patroness. Cast upon us those pitiful eyes of thine. And after this our banishment shew unto us the blessed fruit of thy womb, Jesu. O merciful, O holy, O sweet Virgin Mary.

Virgin, Mother of the congregation,
Gate of glory that never is done,
Be for us a reconciliation
Unto the Father, and the Son.

O merciful.

Virgin merciful, Virgin holy,
O sweet Virgin, O blessed Mary,
Hear their prayers graciously
Which cry and call unto thee.

O holy.

Pray for us unto thy Son,
Wounded and crucified for us all,
And sore tormented with flagellation,
Crowned with thorn, and fed with gall.

O sweet.

O glorious Mother of God on high,
Whose Son is the Father eternal,
Pray for us all incessantly
That worship thy blessed memorial.

O Mary.

From the wretched, their faults expel,
Wipe the spots of sins unclean,
Give us the life that ever doth excell,
Through thy prayer and special mien.

The First Sunday of Advent.

O meek.

That we be loosed of our sin,
For the love of his Mother that Virgin,
And unto the kingdom of heaven's bliss,
Bring us that King that most holy is.

O merciful, O holy, O sweet, O meek Virgin Mary, hail.

V. Hail Mary, full of grace, the Lord is with thee. *R.* Blessed art thou among women, and blessed is the fruit of thy womb.

Prayer.

Almighty and everlasting God,
who didst prepare the body and
soul of the glorious Virgin and
Mother Mary, by the co-operation of
the Holy Ghost, to become an
habitation meet for thy Son : grant

that we who rejoice in her
commemoration may by her gracious
intercession be delivered from present
evils and from sudden and unexpected
death. Through the same Christ our
Lord. *R.* Amen.

¶ *At Prime in the Advent of the Lord.*

On Sundays during the Advent of the Lord at Prime this melody is sung on this Hymn.

Jam lucis orto sidere.

Hymn.
II.



Ow that the daylight fills the sky, * We lift our hearts

to God on high, That he, in all we do or say, Would keep

us free from harm to-day : 2. Would guard our hearts and

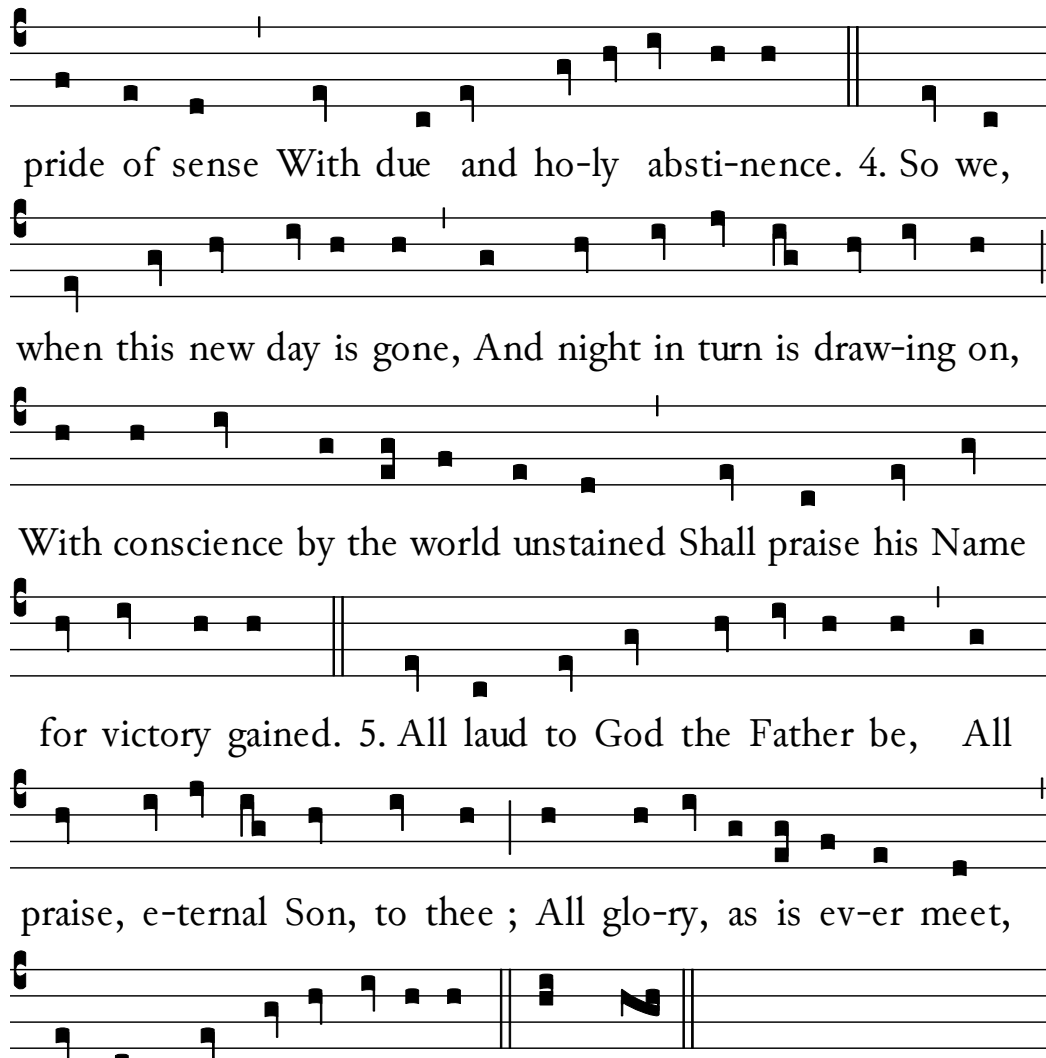
tongues from strife ; From anger's din would hide our life ;

From all ill sights would turn our eyes ; Would close our ears

from va-ni-ties : 3. Would keep our inmost conscience pure ;

Our souls from folly would se-cure ; Would bid us check the

The First Sunday of Advent.



pride of sense With due and ho-ly absti-nence. 4. So we,
when this new day is gone, And night in turn is draw-ing on,
With conscience by the world unstained Shall praise his Name
for victory gained. 5. All laud to God the Father be, All
praise, e-ternal Son, to thee ; All glo-ry, as is ev-er meet,
To God the Ho-ly Pa-raclete. A- men.

Ant. In that day. 69.

Ps. My God, my God. (22./xxj.) [109].

Ps. The Lord is my shepherd. (23./xxij.) [110].

Ps. The earth is the Lord's. (24. /xxiiij.) [111].

Ps. Un thee, O Lord, will I lift up. (25./xxiv.) [111].

Ps. Be thou my Judge. (26./xxv.) [112].

Ps. Save me, O God. (54./liij.) [113].

Ps. O give thanks unto the Lord. (118./cxvij.) [113].

Ps. Blessed are those that are undefiled. (119. j./cxviiij. j.) [115].

The First Sunday of Advent.

Ps. O do well unto thy servant. (119. ij./cxviii. ij.) [115].

Let the preceding Psalms be sung at Prime in the aforementioned way on all Sundays during the whole of Advent, except on the Vigil of the Nativity of the Lord when it falls on a Sunday : then are sung Ps. Save me, O God. (54./liij.) Ps. Blessed are those that are undefiled. (119. j./cxviii. j.) and the other Psalms that follow. Let them also be sung from Domine ne in ira. until Easter and from Deus omnium. until the Advent of the Lord when the service is of the Sunday. Nevertheless from lxx. until Easter let be sung Ps. The Lord is King. (93./xcij.) [336]. instead of Ps. O give thanks unto the Lord. (118./cxvij.)

Nevertheless whenever the Ps. My God, my God. (22./xxj.) is sung with the rest of the Psalms at Prime, then on this Psalm Quicunque vult. this Antiphon Thee, O God, the Father unbegotten. [117]. is sung, and the rest, as is plainly indicated in the Psalter.

But on the other simple Sundays throughout the year, and on all Semi-Double Feasts, whether of ix. Lessons or of iij. with ruling of the Choir, and on Octave Days, and during Octaves when the Choir is ruled, and on Commemorations of Saint Mary, and on the Feast of the Place : except when these Feasts fall within the Octave of the Holy Trinity, this Antiphon Thee they rightly praise. [118]. is sung on the Psalm Quicunque vult.

On all Double Feasts throughout the year outside of Easter-week and outside the week of the Holy Trinity, this Antiphon Thanks be unto thee, O God. [118]. is sung on the Psalm Quicunque vult.

On all ferias throughout the year when the feria is observed : and on Feasts of iij. Lessons without ruling of the Choir, and on Octave Days, and during Octaves in which the Choir is not ruled : and on Vigils, and on the Ember Days outside of the week of Pentecost, and in the week of the Holy Trinity, this Antiphon, Glory to thee, O Trinity. [118]. is sung on the Psalm Quicunque vult.

Chapter. Now unto the King eternal. [123].

Seek for the Chapter, rules, and Preces after the Ps. Quicunque vult. where it is noted in the Psalter. [123].

¶ *At iij.*

Hymn. Come, Holy Ghost. [152].

Ant. Rejoice greatly. 69. *Ps.* Teach me, O Lord. (119. iij./cxviii. iij.) &c. [161].

The First Sunday of Advent.

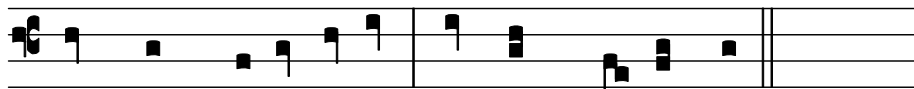
Chapter. Romans xiiij. 11.

Now it is high time to awake | luation nearer that when we believed.
out of sleep : for now is our sa- | *R.* Thanks be to God.

Let a Clerk sing the Responsory.

Veni ad liberandum nos.

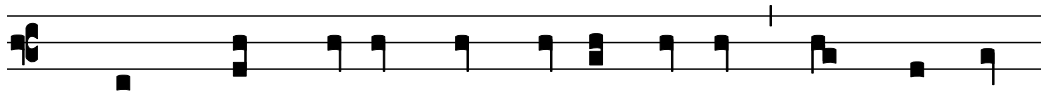
Resp.
IV.



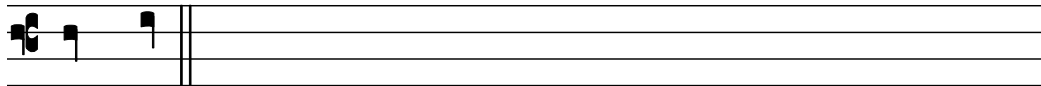
Come and de-liv-er us. †O Lord God of hosts.

Let the Choir repeat the same.

Let the Clerk sing the Verse.



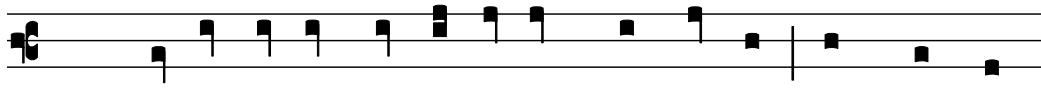
V. And shew the light of thy countenance, and we shall



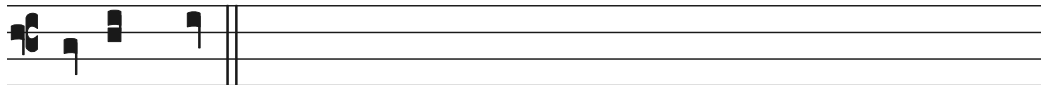
be whole.

The Choir. †O Lord God of hosts.

The Clerk.



V. Glo-ry be to the Father and to the Son : and to the



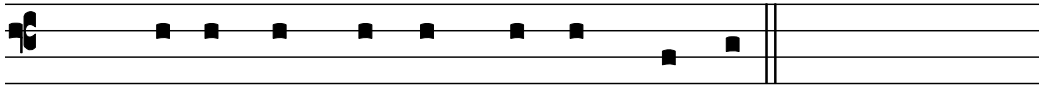
Ho-ly Ghost.

The Choir. Come and deliver us. *etc.*

The First Sunday of Advent.

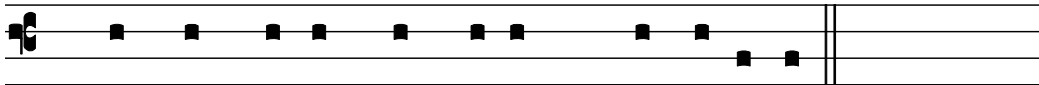
Let the Clerk sing the Versicle.

Timebunt gentes.



℟̄. The heathen shall fear thy Name, O Lord.

Let the Choir respond on the same Tone.



℞̄. And all the kings of the earth thy ma-jesty.

Let this order be preserved in all Responsories with their Verses appointed for the Hours throughout the whole year outside of xl. besides the Sundays of lxx. lx. and l.

Then let the Priest say the Prayer with The Lord be with you. and with Let us pray. Stir up thy strength. on the same Tone given above for the Prayer at Compline. 73.

Let this Prayer be said at Matins and at all the Hours of this day, and also throughout the whole week, when the Temporale is observed. Moreover let this be generally observed throughout the whole year, whether the service be of the Temporale or of any Saint, that the same Prayer which is said at Matins is said at iij. vj. and None and at Second Vespers, except on Wednesday and Friday and Saturday in the Ember Days of the Advent of the Lord, and on the vj. day of the Nativity of the Lord, and except on Monday in Rogationtide, and except on the Wednesday at the beginning of the fast until the Octave Day of Easter. For at that time the Prayers always vary at Vespers : except on the Sundays of Lent. Let it be likewise on the Feast of the Dedication of the Church and on the Octave Day of the same at ij. Vespers.

¶ *At vj.*

Hymn. O God of truth. as in the Psalter. [172].

Ant. Behold, the Lord shall come. 69.

Psalms. My soul hath longed. (119. vj./cxviiij. vj.) [179].

Lord, what love have I. (119. vij./cxviiij. vij.) [180].

I hate them that imagine. (119. viij./cxviiij. viij.) [180].

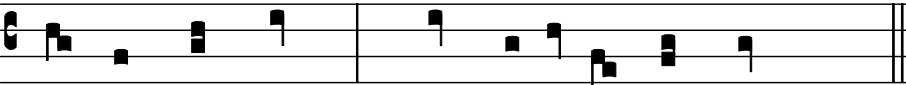
The First Sunday of Advent.

Chapter. Romans. xiiij. 12.

T He night is far spent, the day is at hand : let us therefore cast off the works of darkness, and let us	put on the armour of light. <i>R.</i> Thanks be to God.
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Ostende nobis.

Resp.
IV.



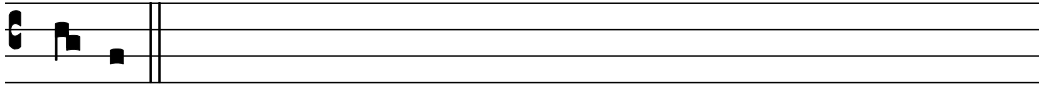
Hew us, O Lord. †Thy merci-ful kindness. *ij.*



∞. And grant us thy salva-tion. †Thy merci-ful. ∞. Glo-ry



be to the Father, and to the Son : and to the Ho-ly Gost.



Shew us.

∞. Remember us, O Lord, according to the favour that thou bearest unto thy people. *R.* O visit us with thy salvation.

Prayer. Stir up, we beseech thee, O Lord. 73.

¶ *At ix.*

Hymn. O God, creation's secret force. [189].

Ant. Behold, there shall come. 70.

Psalms. Thy testimonies. (119. ix./cxviii. ix.) [195].

I call with my whole heart. (119. xj./cxviii. xj.) [196].

Princes have persecuted me. (119. xj./cxviii. xj.) [197].

The First Sunday of Advent.

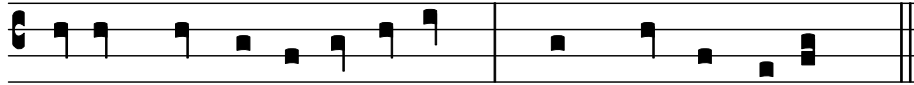
Chapter. Romans. xiiij. 13-14.

L Et us walk honestly, as in the day : not in rioting and drun- kenness, not in chambering and wan-	tonness, not in strife and envying : but put ye on the Lord Jesus Christ. <i>R.</i> Thanks be to God.
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Super te Hierusalem.

Resp.

IV.



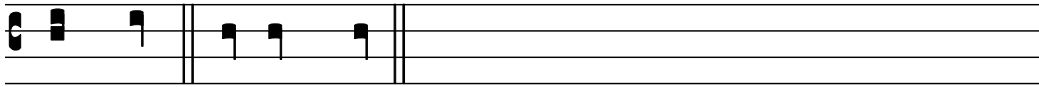
P-on thee, O Je-ru-sa-lem. †Shall the Lord a-rise. *ij.*



∕. And his glo-ry shall be seen upon thee. †Shall the Lord.



∕. Glo-ry be to the Father, and to the Son : and to the Ho-



ly Ghost. Upon thee.

∕. Turn us again, O Lord God of hosts.

R. Shew the light of thy countenance, and we shall be whole.

Prayer. Stir up thy strength. 73.

After the Mass, before the meal.

Every day throughout the year except Good Friday, after Mass, during the final recess before the meal at the station of the boys the Ps. Out of the deep. (130./cxxxix.) [400]. is said for all the faithful departed without note and without Gloria Patri. with Kyrieleyson. Christeleyson. Kyrieleyson. [or Lord, have mercy. Christ, have mercy. Lord, have mercy.] Pater noster. [6].

℣. And lead us not into temptation.

℞. But deliver us from evil.

℣. Rest eternal grant unto them, O Lord.

℞. And let light perpetual shine upon them.

℣. From the gate of hell.

℞. Deliver their souls, O Lord.

℣. I believe to see the good things of the Lord.

℞. In the land of the living.

May they rest in peace. is not said before the Prayer for the Dead, according to the Use of Sarum, but after the Prayer, in place of Let us bless the Lord. for Let us bless the Lord. is never said before the Prayer of the Saints : nor May they rest in peace. before the Prayer for the Dead : but Let us bless the Lord. is said after the Prayer of the Saints.

℣. The Lord be with you.

℞. And with thy spirit.

℣. Let us pray.

Prayer.

Absolve, we beseech thee, O Lord,
the souls of thy servants, bishops,
kings, priests, parents, our
benefactors, and all the faithful
departed, from every bond of sins :

that being raised up to the glory of
the resurrection, they may be
refreshed amongst thy saints and
elect.. Through Christ our Lord. *℞.*
Amen.

℣. May they rest in peace.

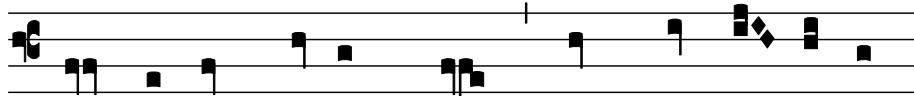
℞. Amen.

¶ *At Second Vespers.*

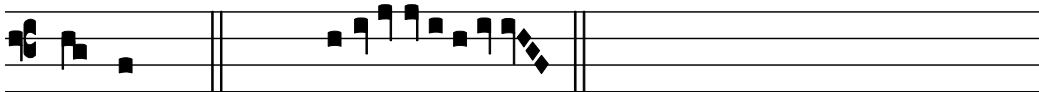
Sede a dextris meis.

1. Ant.

I.v.



It thou on my right hand, * said the Lord unto

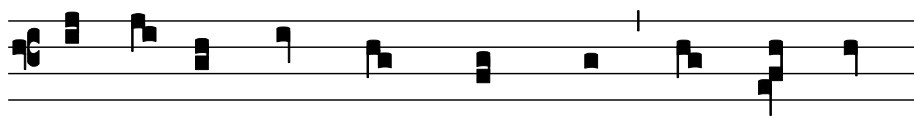


my Lord. *Ps.* The Lord said. (110./*cix.*) [375].

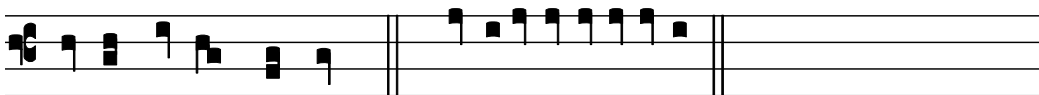
Fidelia omnia.

2. Ant.

IV.vi.



For his commandments * are true : they stand fast

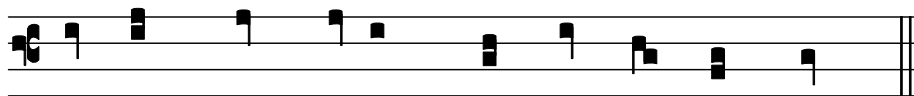


for ev-er and ev-er. *Ps.* I will give thanks. (111./*cx.*) [376].

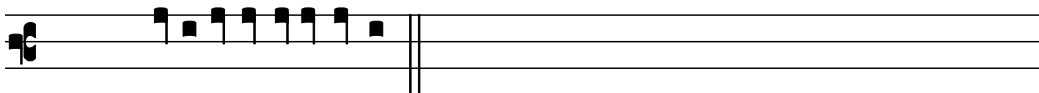
In mandatis ejus.

3. Ant.

IV.vi.



He hath great de-light * in his commandments.

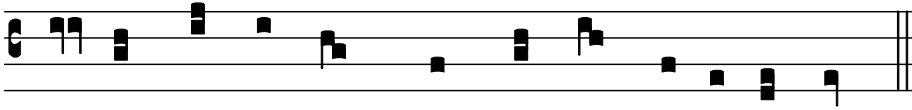


Ps. Blessed is the man. (112./*cxj.*) [377].

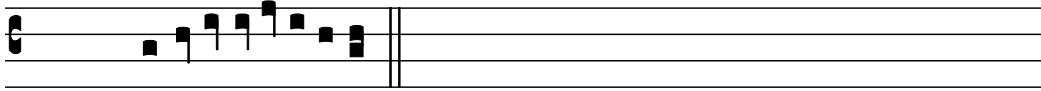
The First Sunday of Advent.

Sit nomen Domini.

4. Ant.
VII.ii.



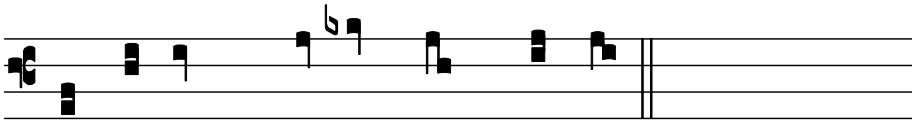
Les-sed be the Name * of the Lord for ev-ermore.



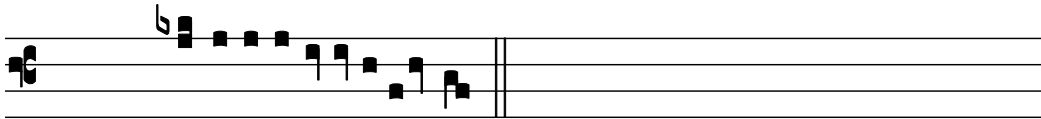
Ps. Praise ye the Lord. (113./cxij.) [378].

Nos qui vivimus.

5. Ant.
T. Per.



E that live, * we will praise the Lord.



Ps. When Israel came out. (114./cxiiij.) 70*.

With the Psalm being finished in the preceding manner, let the Antiphon be begun again by the Cantor and sung through by the Choir and concluded with a Neuma.

Let the preceding Antiphons and their Psalms be sung on all Sundays during Advent, and from Domine ne in ira. until Palm Sunday, and on that Sunday, and from Deus omnium. until Advent, when the service is of the Sunday.

Chapter. Romans xiiij. 11.

Now it is high time to awake
out of sleep : for now is our sa-

lvation nearer that when we believed.
R. Thanks be to God.

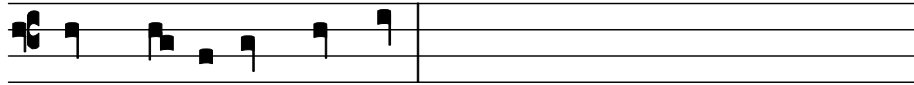
Let some Clerk of the Second Form, changing neither place nor vestment, alone, begin this Responsory.

The First Sunday of Advent.

Tu exurgens Domine.

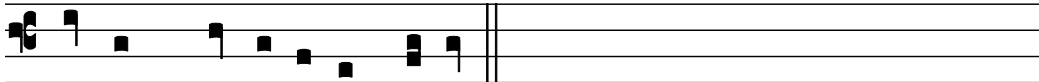
Resp.

IV.



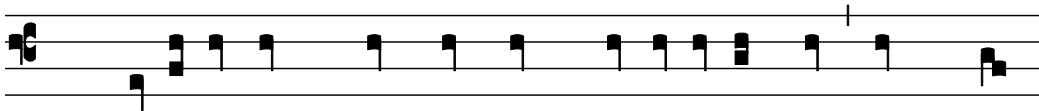
Hou shalt a-rise, O Lord.

And let it be sung through by the Choir.

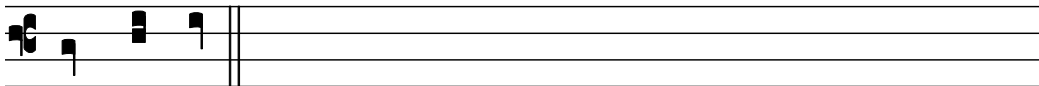


†To have me-cy upon Si- on.

The Clerk.



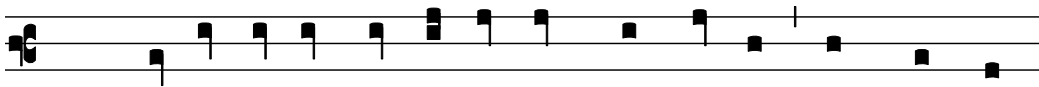
℣. For it is time that thou have mercy upon her, yea, the



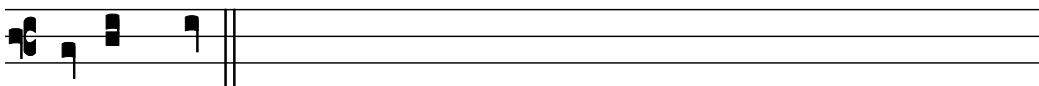
time is come.

The Choir. †To have mercy upon Sion.

The Clerk.



℣. Glo-ry be to the Father, and to the Son : and to the



Ho-ly Ghost.

The Choir. Thou shalt arise, O Lord, to have mercy upon Sion.

Let this Responsory be sung daily at Vespers throughout the whole Advent in the aforesaid manner until O Wisdom. when the Temporale is observed, except on Saturdays and on Feasts of Saints : such that on ferias it is sung by a single boy in the First Form, changing neither place nor vestment : likewise on Sundays it is sung by one Clerk of the Second Form according to the will of the Ruler of the Choir, which is observed on all

The First Sunday of Advent.

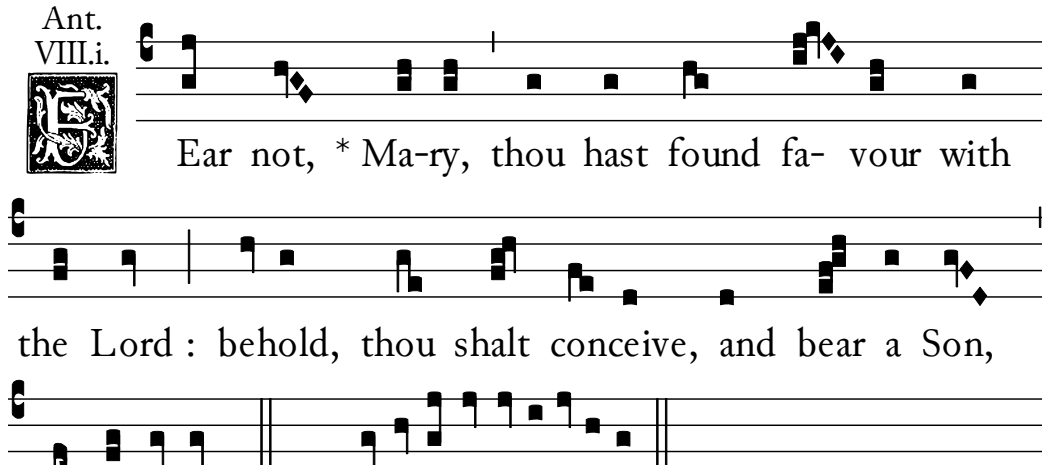
Sundays throughout the year at Second Vespers when the Temporale is followed and when there is a Responsory at Vespers, except on Palm Sunday : then the Responsory at ij. Vespers shall be sung by a single Clerk of the Superior Grade.

Hymn. Creator of the stars of night. II.

V. Drop down, ye heavens, from above. *R.* And let the skies pour down righteousness : let the earth open, and let it bring forth salvation. *Let the Response be made privately.*

Ne timeas Maria.

Ant.
VIII.i.



Ear not, * Ma-ry, thou hast found fa- vour with
the Lord : behold, thou shalt conceive, and bear a Son,
al-le-lu-ya. *Ps.* My soul doth magnify. 69*.

Prayer.

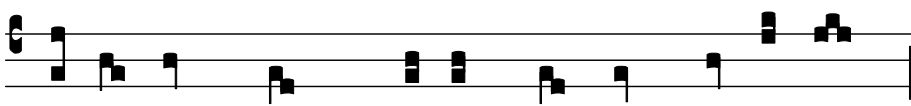
S Tir up, we beseech thee, O Lord, thy strength, and come : that we may be found worthy to be rescued by thy protection from the threatening dangers of our sins, and

to be saved by thy deliverance. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

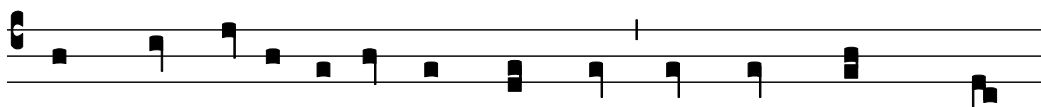
☩ *Memorial of Saint Mary.*

Beata es Maria.

Ant.
VIII.i.



Lessed art thou, * Ma-ry, that hast be-liev-ed :



there shall be a performance in thee of those things which



were told thee from the Lord, al-le-lu-ya.

℣. There shall come forth a Rod out of the stem of Jesse.

℟. And a Branch shall grow out of his roots.

Prayer.



God, who didst will that at the message of an angel thy Word should take flesh in the womb of blessed Mary, ever Virgin, : grant unto us thy suppliants that we who

believe her to be truly the Mother of God, may be aided by her intercessions before thee. Through the same Jesus Christ our Lord. ℟. Amen.

This order of Memorials of St. Mary at j. Vespers, at Lauds, and at ij. Vespers of this Sunday is observed throughout the whole of Advent on Sundays and on Feasts of ix. Lessons. And also on Commemorations of the Feast of the Place at Lauds and at First Vespers only where the Church is not dedicated to Saint Mary : except when the Antiphon Blessed art thou, Mary. is sung on the Ps. Magnificat. then at the Memorial of Saint Mary the Antiphon Fear not, Mary. 98. is sung, if the morrow is free from a Feast with Rulers of the Choir, or when the Antiphon O Wisdom. is to be begun on a Sunday : then indeed the Antiphon Hail Mary. 19. is sung at both Vespers of that Sunday at the Memorial of St. Mary.

The First Sunday of Advent.

Then let Vespers of Saint Mary be said in the aforesaid way : and afterwards let Vigils of the Dead be said, namely Placebo. and Dirige. through to Lauds only, and the rest, [523]. and this immediately after Vespers of Saint Mary, before Compline of the day.

Rubrics of the Office of the Dead.

Moreover, Vigils of the Dead should be said daily with the Mass on the morrow in Chapter, except at First Vespers of Feasts of ix. Lessons, until the Vigil of the Nativity of the Lord, except on Feasts of ix. Lessons and on Commemorations, and from the morrow of the Octave of the Epiphany until the Tuesday before Easter. And on the same Tuesday Vigils of the Dead is made with ix. Lessons in convent and with the Mass of the Dead on the morrow, except if any Double Feast should impede, or fall on the very Wednesday, and then the aforesaid service should be made on any preceding day of the same week that may be unoccupied, evidently on the Sunday or on the Monday, and thus the Service of the Dead should be fulfilled until the Octave of Easter unless by chance a body shall be present at hand. However, after the Octave of Easter the Service of the Dead is not made in convent, unless it happen by chance that a body shall be present on the day of the Anniversary or the Tricennial, until the morrow of the Holy Trinity. However, on the morrow of the Holy Trinity and from then Vigils of the Dead should be made daily until the Advent of the Lord, except within the Octaves and on the Octaves of Corpus Christi, the Visitation, the Assumption, and the Nativity of Blessed Mary, the Dedication of the Church and the Name of Jesus.

To be sure, with a Canon having died, it is established that for thirty days obsequies are made in convent, and a Trental celebrated separately by each Priest : however for others of whatever rank let them recite twenty Psalters, and let his Anniversary be celebrated privately by each Priest in his week.

However Vigils of the Dead ought be omitted throughout the whole year on Double Feasts, on First and Second Vespers and on the Octave Day of the Epiphany and other Octaves when the Hymn Thee, Saviour of the world. [443]. is sung, unless a body shall be present : also on all other Feasts of ix. Lessons, and on Feasts of iij. Lessons, and on Octaves in which the Choir is ruled, and on Sundays only at First Vespers. It should be likewise on Commemorations of Saint Mary and the Feast of the Place.

Moreover, Vigils of the Dead should be made with ix. Psalms and ix. Antiphons and ix. Lessons whenever a body is present at hand, or when the day of the Anniversary or the Trental occurs, except in Eastertide. However in Eastertide three Psalms and three Lessons are said with three Antiphons on the Psalms before the Lessons, no matter which Nocturn is said, and all the Antiphons with their Psalms at Vespers, of course Placebo. and let all the Antiphons on the Psalms be said at Lauds.

¶ And it is understood that whenever the Antiphon immediately follows the Ps. I am well

pleased. (116./cxiv.) then the final Verse of the same Psalm is not said, because it is the same as the Antiphon I will walk before.

However, after the Octave of Easter, on no matter what feria the Office of the Dead is begun, it should be begun at the first Nocturn, and the two following Nocturns should be completed in the same week, if that can be done, but whether it can be done or not, thereafter the order should be maintained not of the Nocturns but of the ferias in this season, just as it is observed at other times : in such a way that whenever a service is made for a body that is present, whether it be made either on the Anniversaries or on the Trentals of Bishops in the aforesaid time, always are said the Antiphons, Psalms, Versicles, Lessons, and two Responsories of the First Nocturn.

¶ It is also understood that in Eastertide the third Responsory is always Deliver me, O Lord, from death eternal. with these three Verses, namely Ah, that day. ✠. What, therefore, shall I most wretched. ✠. Now, O Christ, we beseech thee. And whenever this aforesaid Responsory Deliver me, O Lord. is sung, it should always be begun again by the Clerks who sang the Responsorial Verse, whenever a body is present, and on the Anniversaries and the Trentals of Bishops and of the four principal persons, namely Deans, Cantors, Chancellors and Treasurers, and on All Souls' Day after the final repetition of When thou shalt come. However, on all other Vigils of the Dead when this aforesaid Responsory is sung, it should be repeated by the Choir after the final Verse.

¶ On the Anniversaries of the death of Bishops, however, and whenever a body is present, and on All Souls' Day, the iij. vi. and ix. Responsories should be repeated by those Clerks which have sung the Verses of the Responsories.

¶ In the daily Office of the Dead, that is when a body is not present or Anniversary or Trental is not kept : then Vigils of the Dead takes place with only three Lessons, and ix. Psalms, and only one Ant. on all the Psalms at Vespers, which is I am well pleased. and with this single Ant. namely Make, O Lord my God. on all the Psalms before the Lessons. And then always before the Lessons is said this Versicle Be pleased, O Lord, to deliver me. Response Look down, O Lord, to help me. All the Lessons should be read in the Second Form, and each Responsory Verse should be said by the same Lector, so that the first and third Lessons are read from the Choir Side, and the second Lesson from the other side of the Choir.

¶ However at Lauds this single Ant. is said on the Psalms The bones which thou hast broken shall rejoice in the Lord. [556]. And all this should be said without note, immediately after Vespers of the day and of Saint Mary, and before Compline of the day.

Rubrics of the Office of the Dead.

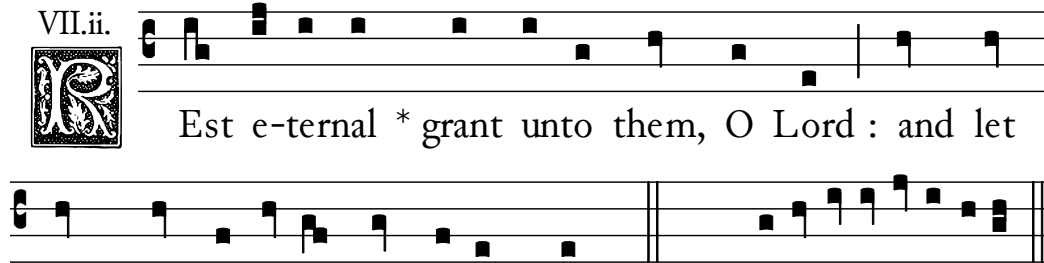
Now in reading the Lessons and saying the Responsories the order of the ferias should be preserved : to be sure on Sunday and Wednesday the Lessons and Responsories of the First Nocturn, and on Monday and Thursday the Lessons and Responsories of the Second Nocturn, and on Tuesday and Friday the Lessons and Responsories of the Third Nocturn, in such a way that always on Tuesday and Friday the third Responsory is Deliver me, O Lord, from the paths of hell. [555].

In the usual Offices of the Dead with ix. Psalms and iij. Lessons, the third Responsory should never be repeated.

¶ However it should be noted that whenever a body is present or the day of an Anniversary or the day of a Trental occurs : throughout the whole year the Commendation of Souls is sung with note immediately after Prime and before the Mass of the Chapter for the Dead. On the Psalms the Antiphon should always be begun by one Clerk of the Superior Grade this way.

Requiem eternam. AS:585; 1519:18v; 1520-S:156r; 1531:8r; 1531-P:53v.

Ant.
VII.ii.



Est e-ternal * grant unto them, O Lord : and let

light per pe-tu- al shine upon them. *Ps.* Blessed are those that are undefiled. (119./cxviiij.) [115].

through to the Psalm When I was in trouble. (120./cxiiiij.)

After the Psalm is concluded without Gloria Patri. let the whole Antiphon be repeated.

Which having been said, let follow this way.

AS:586; 1519:18v; 1520-S:156r; 1531:8r; 1531-P:53v.



Y-ri- e-leyson. *R̄.* Christe-leyson. *V̄.* Ky-ri- e-

leyson.

or



Ord, have mer-cy, *R.* Christ, have mer-cy.

V. Lord, have mercy.

Then Pater noster. is said privately without pronouncing And lead us not. [6].

And afterward the Ps. O Lord, thou hast searched me out. (139./cxxxviiij.) is said without note. [415].

The Psalm having been ended without Gloria Patri. let the Mass in Chapter be begun immediately.

Officium Rest eternal.

Whenever the Commendation is said, it is always said seated and never standing in the way described above as far as the Antiphon that is to be said on the Psalms. However when the Commendation is said separately, not in convent, then indeed immediately after the Ps. O Lord, thou hast searched me out. is said.

V. Rest eternal grant unto them, O Lord.

R. And let light perpetual shine upon them.

V. From the gates of hell.

R. Deliver their souls, O Lord.

V. I believe to see the goodness of the Lord.

R. In the land of the living.

V. The Lord be with you.

R. And with thy spirit.

V. Let us pray.

[Prayer.]

UNto thee, O Lord, we commend the souls of thy servants and handmaidens, and all the faithful departed : that being dead to this world may they live to thee : and

what sins they have committed by the frailty of conduct in this world, wipe away by the favour of thy most merciful pity. Through Christ our Lord. *R.* Amen.

V. May they rest in peace. [*R.*] Amen.

Indeed in the Church of Sarum, whether a body be present or not, the Commendation is never said differently than this aforesaid Commendation. And it should always be said seated until the Antiphon.

From All Souls' Day until Tuesday after Easter, Placebo. and Dirige. are said up to Lauds only, after Vespers of the day and of Saint Mary. However Lauds of the Dead is said after Matins of the day and of Saint Mary. Whenever the Office of the Dead is said in convent, unless a body be present, or when it is said for a Bishop or for a Dean, and except on All Souls' Day, Placebo. should always be said seated until the Antiphon on the Psalm. Likewise at Lauds. At Dirige. however, the Choir is seated for the whole time, except while the Antiphon on the Psalms before the Lessons is being sung, until the Lesson is begun. Even so, the Lessons, Versicle, and Responsory should be said or read standing by those Clerks only who are designated to say them. But meanwhile let the Choir be seated. However at the repetition of the ninth Responsory, after the final Verse, let the Choir stand until the beginning of the first Antiphon on the Psalms at Lauds. The Choir ought indeed to be prostrate on every feria, when the service is of the feria, outside of Eastertide, and at Vigils of the Dead with iij. Lessons, from Placebo. after which follows the saying of Kyrieleyson. until the final Prayer be said, and at Dirige. similarly while Pater noster. is said before the Lessons. After the Psalm Benedictus. in the same way as after the Psalm Magnificat. at Placebo.

And this is usual throughout the whole year, that whenever there is kneeling in Quire at Vespers or at Matins of the day, then as many times as there are Offices of the Dead, even though there be ix. Lessons, except when a body be present, or if it be the Anniversary day of the deceased of that particular Church, then indeed it is not permitted that the Choir should kneel, but it should continue to stand during Placebo. until it is finished, and at each of the Nocturns at Dirige. while the Lord's Prayer is being said before the Lessons, and at Lauds only at the Psalm Have mercy upon me. (51./1.) and at the Versicle before

the Benedictus. up until that Office of the Dead for that deceased person be completed, and for the rest of the psalmody : and at all the others it is permitted to sit.

¶ *It should be understood that at Vigils of the Dead there is to be no prostration during Eastertide, nor at any Feast of ix. Lessons or of iij. when the Choir is ruled, nor on Commemorations of Saint Mary, or of the Saint of the Place, nor on Octave Days neither within Octaves of the Saints.*

Whenever a body is present, and when the Office of the Dead is offered for a Bishop, all Clerks shall be required to stand at Placebo. for the whole time. But at Dirige. it is as on other occasions. However at Lauds it is similarly throughout the whole time, except from the beginning of the Psalm Thou, O God, art praised. (65./lxiv.) until the Versicle before the Psalm Benedictus.

¶ *Also at Vigils of the Dead of iij. Lessons outside of Eastertide, all the Versicles should be said by the Officiating Priest : changing neither place nor vestment. On the Anniversaries and Trentals of Bishops of the Church of Sarum : the whole Office should proceed in the manner of a Double Feast, namely that of Saint John the Baptist, but on this occasion not changing vestment for reading or for singing.*

Also, the Table of Lessons, Legends and Responsories to be sung is appointed as in the aforesaid Feast, except that no Responsory should be sung by three except the ninth. The third and also the vj. and ix. Responsories should be repeated by those Clerks who have sung the Verse of the Responsory.

The Lessons, moreover, should be not read in the Pulpit : but at the Quire Step at a Lectern. However let the Officiant of the Office change neither place nor vestment for saying the Prayers. Furthermore, let all the Versicles be said and responded to on the same Tone as on the three nights before Easter, but the Response should not be answered aloud.

On all other Anniversaries and Trentals let the first Antiphon on the first Psalm at Placebo. be begun in the Superior Grade. But the other Antiphons should be assigned within the Second Form in order, except for the Antiphon on the Psalm Magnificat. and the j. Antiphon on the first Psalm at Dirige. and the first Antiphon at Lauds, and the Antiphon on the Psalm Benedictus. which should be assigned within the Superior Grade.

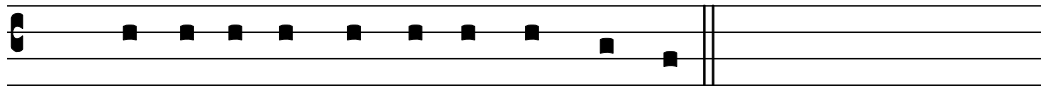
The first six Lessons should be read by those in the Second Form, changing neither place nor vestment ; also, the Responsorial Verses should be sung by the same Lectors.

The seventh Lesson together with its Responsorial Verse following next should be assigned in the aforementioned way to the Superior Grade : in such a way that the ix.

Rubrics of the Office of the Dead.

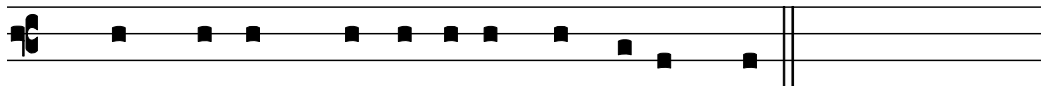
Responsory is sung by two of the Superior Grade at the Quire Step without changing vestment, with its three Verses. However all the Verses should be sung by some Priest in the Superior Grade on the same Tone as on the three nights before Easter, changing neither place nor vestment, or by the Officiant. And let the Choir respond in the aforementioned way.

However, when the Office of the Dead is made for a body present but not for a Canon, let all the Antiphons be assigned to the Superior Grade and to the Second Form in the aforementioned way. The first three Lessons with their Responsories in the Second Form, the fourth and thenceforth in the Superior Grade. Each Responsory should be sung by two, and their Verses, turned towards the head of the dead body at the East, with unchanged vestment. However let the final Responsory be sung by three, with repetition : in the aforesaid place and vestment : in such a way that it is begun by the same singers. Each of the Verses is sung in that same place by two boys : without changing vestment, on the same Tone as on the three nights before Easter : as has now often been said before, this way.



℣. Rest e-ternal grant unto them, O Lord.

Let it not be responded to audibly when it is sung by two.



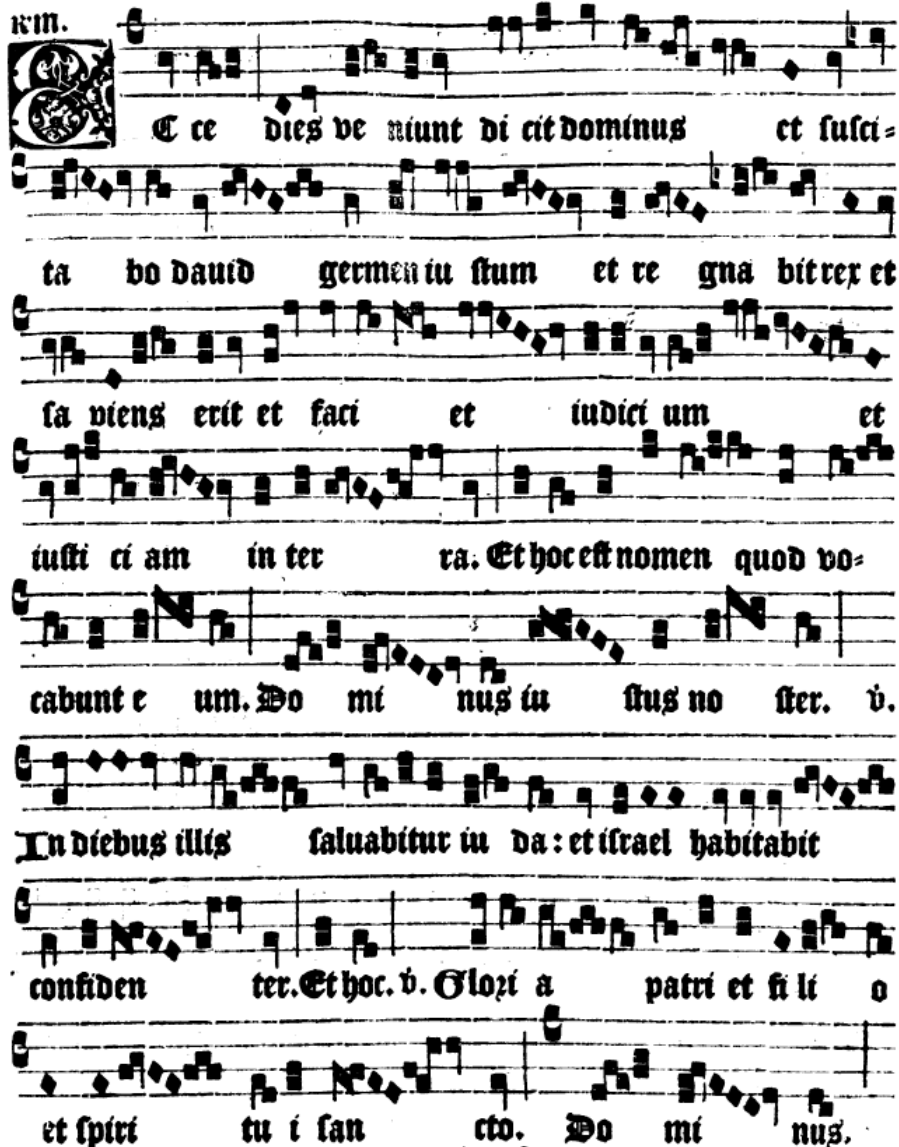
℣. And let light perpe-tu- al shine upon them.

The Officiant, however, in saying the Prayers, changes neither place nor vestment : if the body be that of any Canon. The service should be made in the same way on the Anniversary of a Bishop of the same Church.

¶ *And it should be understood that in ceremonies where a body is present the body is not censured at the Psalm Magnificat. or at the Psalm Benedictus. unless the body be that of a King, Bishop, Duke, Count, or Baron, but when the body is carried from the Church : then, at the entry gate of the Cemetery it should be sprinkled with Holy Water : and afterwards censured. But if the body be that of any Canon : the service is made in the same way as on the Anniversaries of Bishops of the same place or of the same Church.*

Aduentus.

Jo. v.



Cce dies ve niunt di cit dominus et susci-

 ta bo dauid germen iu stum et re gna bit rex et

 sa viens erit et faci et iudici um et

 iusti ci am in ter ra. Et hoc est nomen quod vo-

 cabunt e um. Do mi nus iu stus no ster. v.

In diebus illis saluabitur iu da : et israel habitabit

 confiden ter. Et hoc. v. **Glozi a** patri et fi li o

 et spiri tu i san cto. Do mi nus.

Quotiescuq; enim dicitur r. ad .j. vespas per totu annu in festis
 & in dñicis diebus: dici debet a duobus clericis de scda forma p̄ter
 hoc r. et p̄ter r. vtrisq; dñice in passione dñi q̄ est. **Circūdedert̄.**
 exceptis festis duplicibus et oibus festis que habent Introitu dupl.
 et exceptis festis sanctoru Dionysii, Clementis & Vincentii. Illoru
 enim Responsoria dicuntur a duobus de superiori gradu ad gra-
 dum chozi. **Hymnus** cantetur hoc modo.

a. v.

[Antiphonale 1519:5r.]