

THE SARUM RITE  
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Performing Edition.

Volume B.

Part 2.

Pages 109-156.

Proper of Time.  
The First Week in Advent.  
Of Commemorations.  
Full Service of Saint Mary.

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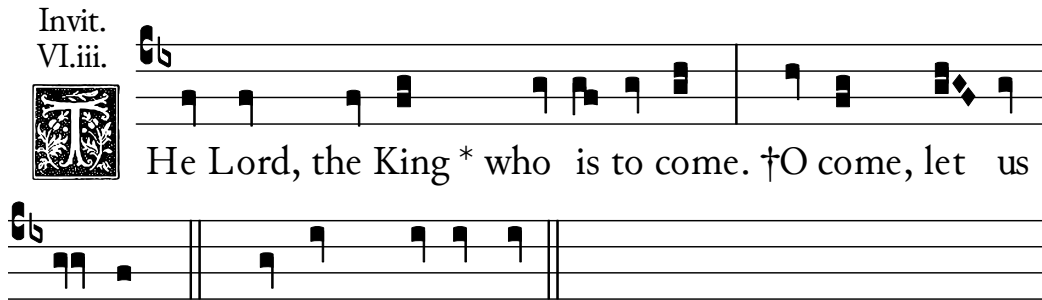
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## ¶ *Monday in the First Week of Advent.*

*At Matins.*

*Regem venturum.*

Invit.  
VI.iii.



**T** He Lord, the King\* who is to come. †O come, let us

worship. *Ps.* O come, let us sing. 36\*.

*And let it be sung by one of the Second Form in the Stall, turning himself towards the Altar, changing neither place nor vestment : and thus on all ferias.*

*This Invitatory is sung daily on ferias until the Vigil of the Nativity, except on Wednesday, Friday and Saturday of the Ember Days.*

*Hymn.* To earth descending. 41.

*At the Nocturn, the antiphon.* The Lord is the Defender. [207].

*Ps.* The Lord is my light. (27./xxvj.) and the other Antiphons and Psalms as indicated in the Psalter. [207].

¶ *It will be understood that on all Sundays throughout the year when the service is of the Sunday, namely all the Sundays of Advent, and from Domine ne in ira. through to Easter, and from Deus omnium. until the Advent of the Lord, and on any feria of the aforementioned seasons, whether the service be of the feria or of a Feast of iij. Lessons without the Psalm Te Deum. at Matins a Nocturn is always sung except in Eastertide and except on the Octave Day of Saint Andrew, Apostle : and except on each Commemoration of Blessed Mary : and on the Feast of the Place throughout the whole year : and except on the Sunday following the Nativity of the Lord.*

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

*Let the Choir remain kneeling while the Lord's Prayer, that is Pater noster. is said*

*before the readings every day of the year when the service is of the feria, except in Eastertide, until And lead us not. is said, and except when the Exposition of the Gospel is said at Matins.*

*Let the Lessons be read from Isaiah during the whole of Advent on ordinary days except on those days on which an Exposition of the Gospel is read.*

*If Legend ij. be not read this day, let it be read on the next day, whether it be a feria or a Sunday, and thus in succession through the series without skipping.*

*First Lesson. Isaiah 1. 16–20. Legend ij.*

**W**ash you, make you clean ; put away the evil of your doings from before mine eyes; cease to do evil ; learn to do well ; seek judgement, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they

shall be as white as snow ; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land : But if ye refuse and rebel, ye shall be devoured with the sword : for the mouth of the Lord hath spoken it. Thus saith the Lord God, turn unto me : and ye shall be saved.

*R.* I saw in the night. *ij.* 51.

*Second Lesson. Isaiah 1. 21–26.*

**H**ow is the faithful city become an harlot ! it was full of judgement; righteousness lodged in it ; but now murderers. Thy silver is become dross, thy wine mixed with water : Thy princes are rebellious, and companions of thieves : every one loveth gifts, and followeth after rewards : they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of hosts, the mighty

One of Israel, Ah, I will ease me of mine adversaries, and avenge me of mine enemies : And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin : And I will restore thy judges as at the first, and thy counsellors as at the beginning : afterward thou shalt be called, The city of righteousness, the faithful city. Thus saith the Lord God, turn unto me : and ye shall be saved.

℞. The Angel Gabriel. *ijj.* 53.

*Lesson ij. Isaiah. i. 27-31.*

**Z**ion shall be redeemed with judgement, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye

have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. Thus saith the Lord God, turn unto me : and ye shall be saved.

*Responsory. Hail Mary. iv. 56. with V̄. Gloria Patri. and ‡Because indeed.*

*If however on the Monday or the Tuesday a Feast of Nine Lessons or a Comemmoration occurs and the service perhaps be made on the Wednesday or the Thursday, the Responsories of the First Nocturn should always be sung in the first place, and then those of the Second and Third Nocturns, unless they be specially indicated, which is generally observed throughout the whole year.*

### *Before Lauds.*

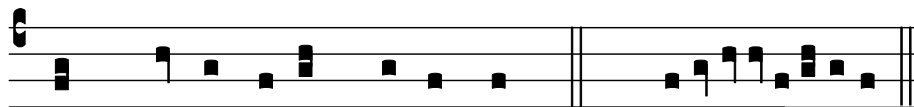
V̄. Send forth, O Lord, the Lamb, the Ruler of the land.

℞. From the rock of the desert unto the mount of the daughter of Sion.

*And let this Versicle be sung before Lauds daily until the Vigil of the Nativity when the service is of the Temporale.*

### **¶** *At Lauds.*

1. Ant.  
VI.



Ave mercy \* upon me, O God. *Ps. The same. (51./l.)*

*and the other Antiphons and Psalms as indicated in the Psalter. [221].*

The First Week of Advent.

Chapter. Jeremiah 23. 5.

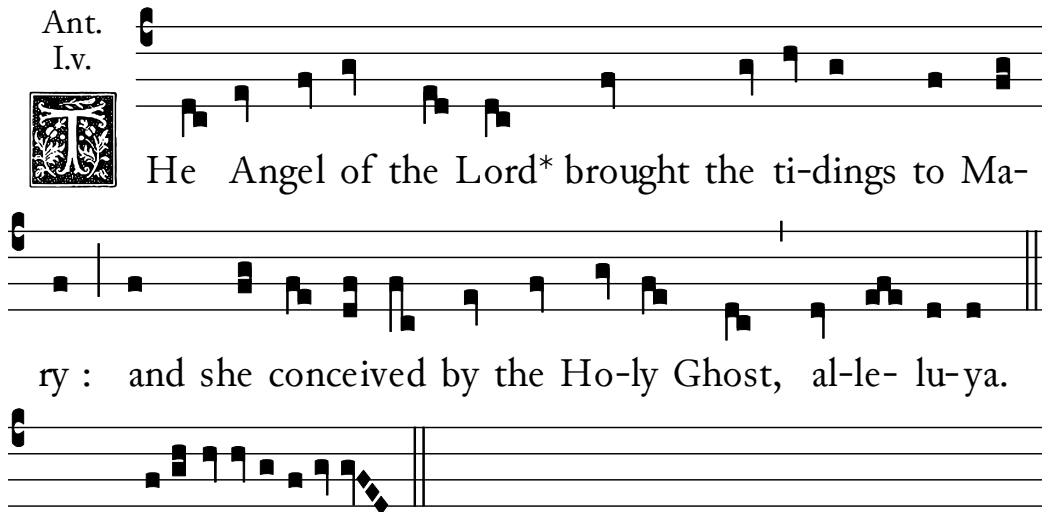
**B**Ehold, the days come, saith the Lord, that I will raise unto David a righteous Branch : and a King shall reign and prosper : and shall execute judgement and justice in the earth. *R.* Thanks be to God.

*Hymn.* Hark to the voice. 71.

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

*Angelus Domini.*

Ant.  
I.v.



**H**e Angel of the Lord\* brought the ti-dings to Ma-  
ry : and she conceived by the Ho-ly Ghost, al-le- lu-ya.

*Ps.* Blessed be. 52\*.

*The Antiphon is concluded with a Neuma.* 85\*.

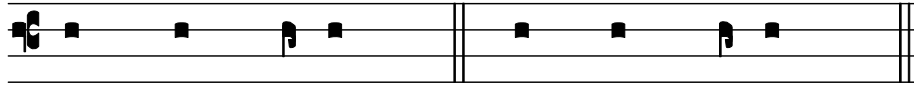
*After the Benedictus. when the Antiphon is finished, the Preces are immediately said with prostration, this way, in alternation.*



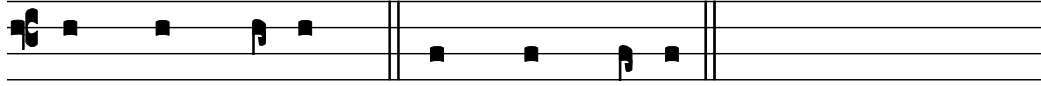
**K**Y-ri- e-léyson. *ijj.* Christe-léyson. *ijj.* Ky-ri- e-  
léyson. *ij.* Ky-ri- e-léyson.

Ferial Preces.

or



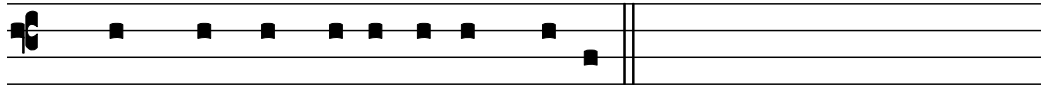
Ord, have mercy. *ijj.* Christ, have mercy. *ijj.*



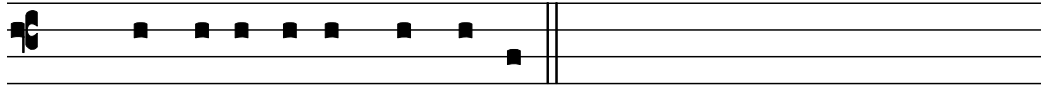
Lord, have mercy. *ij.* Lord, have mercy.

*And let it be sung on the same Tone as at Compline. Likewise for the rest that follows through to The Lord be with you. before the Prayer this way.*

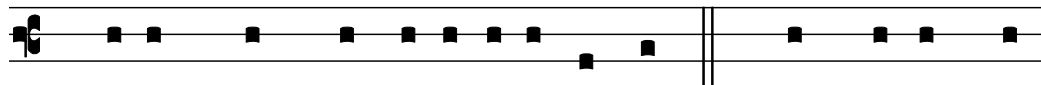
*V.* Our Father. Hail Mary. [6]. *secretly.*



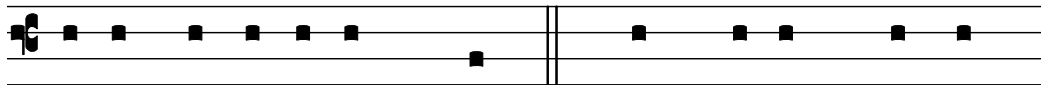
*V.* And lead us not into temptation.



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



*V.* I said, Lord, be merci-ful unto me. *R.* Heal my soul, for



I have sinned a-against thee. *V.* Turn thee again, O Lord,



at the last. *R.* And be gracious unto thy servants.

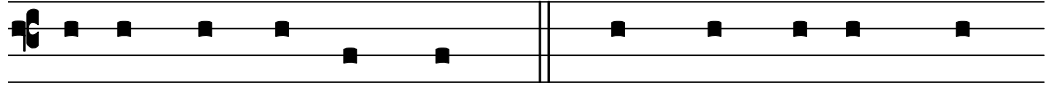


*V.* Let thy merci-ful kindness, O Lord, be upon us.

Ferial Preces.



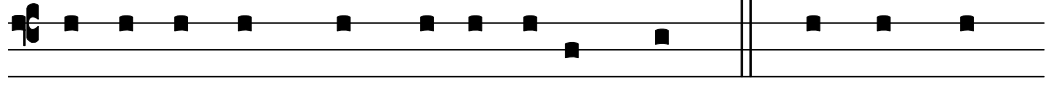
*R.* As we do put our trust in thee. *V.* Let thy priests be



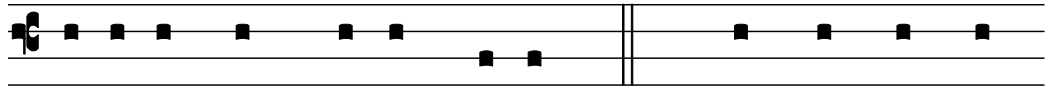
clothed with righteousness. *R.* And let thy saints sing



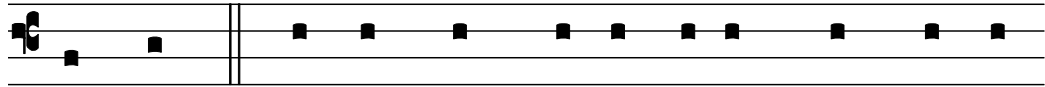
with joyfulness. *V.* O Lord, save the *King.* *R.* And merci-



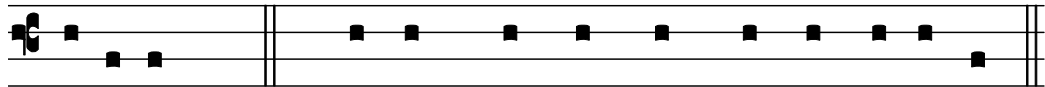
ful-ly hear us when we call upon thee. *V.* O God, save



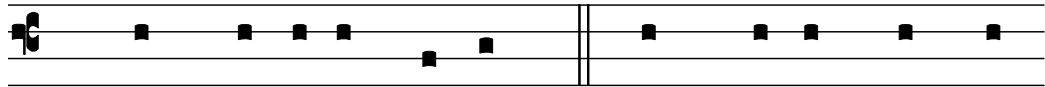
thy servants and thy handmaidens. *R.* Which put their trust



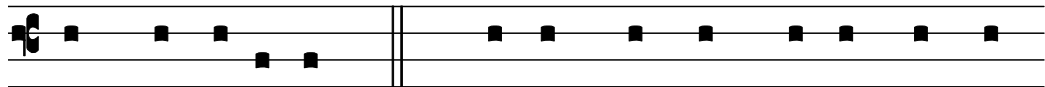
in thee. *V.* O Lord, save thy people, and bless thine in-



he-ri-tance. *R.* Go-vern them, and lift them up for ev-er.



*V.* Peace be within thy walls. *R.* And plenteousness with-



in thy pa-la-ces. *V.* Let us pray for the faithful de-



parted. *R.* Grant them, O Lord, e-ternal rest, and let  
 light perpe-tu-al shine upon them. *V.* Hearken unto  
 my voice, O Lord, when I cry unto thee. *R.* Have mercy  
 upon me and hear me.

*Psalm 51. Miserere mei Deus. l. Let the whole Psalm be said without note.*

**H**Ave mercy upon me, O God,  
 after thy great goodness :  
 according to the multitude of thy  
 mercies do away mine offences.

2. Wash me thoroughly from my  
 wickedness : and cleanse me from my  
 sin.

3. For I acknowledge my faults :  
 and my sin is ever before me.

4. Against thee only have I sinned,  
 and done this evil in thy sight : that  
 thou mightest be justified in thy  
 saying, and clear when thou art  
 judged.

5. Behold, I was shapen in wick-  
 edness : and in sin hath my mother  
 conceived me.

6. But lo, thou requirest truth in

the inward parts : and shalt make me  
 to understand wisdom secretly.

7. Thou shalt purge me with  
 hyssop, and I shall be clean : thou  
 shalt wash me, and I shall be whiter  
 than snow.

8. Thou shalt make me hear of joy  
 and gladness : that the bones which  
 thou hast broken may rejoice.

9. Turn thy face from my sins : and  
 put out all my misdeeds.

10. Make me a clean heart, O God :  
 and renew a right spirit within me.

11. Cast me not away from thy  
 presence : and take not thy holy  
 Spirit from me.

12. O give me the comfort of thy  
 help again : and stablish me with thy

free Spirit.

13. Then shall I teach thy ways unto the wicked : and sinners shall be converted unto thee.

14. Deliver me from blood-guiltiness, O God, thou that art the God of my health : and my tongue shall sing of thy righteousness.

15. Thou shalt open my lips, O Lord : and my mouth shall shew thy praise.

16. For thou desirest no sacrifice, else would I give it thee : but thou delightest not in burnt-offerings.

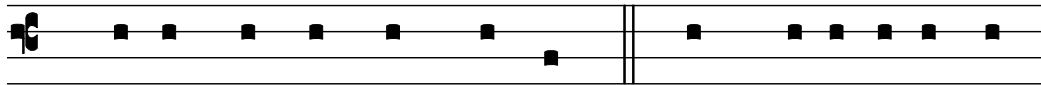
17. The sacrifice of God is a troubled spirit : a broken and contrite heart, O God, shalt thou not despise.

18. O be favourable and gracious unto Sion : build thou the walls of Jerusalem.

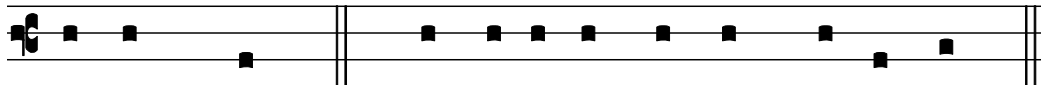
19. Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations : then shall they offer young bullocks upon thine altar.

Glory be to the Father. *etc.*

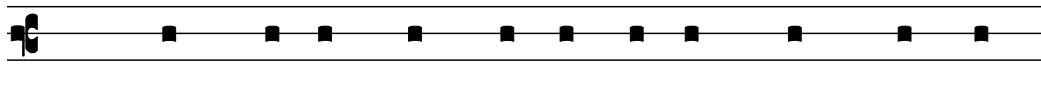
*With the Psalm, together with Gloria Patri. being finished, let the Priest alone stand up and approach the Quire Step, of course at Lauds and Vespers only, singing thus.*



*V.* A-rise, O Lord, and help us. *R.* And de-liv-er us for



thy Name's sake. *V.* Turn us a-gain, O Lord God of hosts.

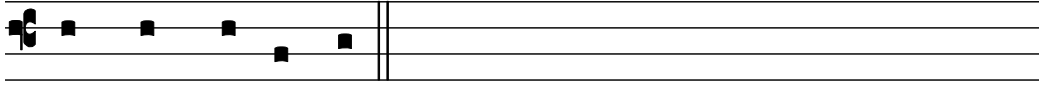


*R.* Shew the light of thy counte-nance, and we shall

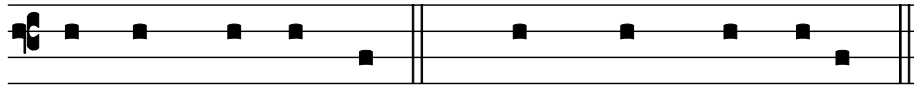


be whole. *V.* Hear, my prayer, O Lord. *R.* And let my cry-

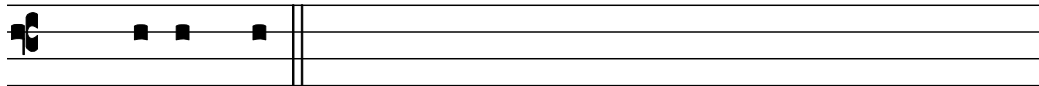
The First Week of Advent.



ing come unto thee.



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



*V.* Let us pray.

*Let these preceding Preces be sung in the aforesaid manner at Lauds and at iij. vj. and ix. and at Vespers on all ferias during Advent and from Domine ne in ira. until Maundy Thursday, and from Deus omnium. until the Advent of the Lord, when the service is of the feria, except at Lauds on Wednesday, Friday and Saturday in the iij. Seasons of the Advent of the Lord except at the first O. Antiphon and thereafter at Vespers at all the O. Antiphons, so that at all the Hours, namely at j. iij. vj. and ix. they are sung and concluded throughout on the same Tone which is given above at Compline.*

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

*However, at Prime the Verse Arise, O Lord, and help us. and the other Verses that follow are sung as above at Compline up to the Prayer Stir up, we beseech thee, O Lord. Yet when the Priest thus says Who livest and reignest. let all the Clerks then rise from prostration, kissing the Forms.*

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

*V.* Let us bless the Lord. 100\*.

## *Memorial of Saint Mary.*

*Then is said the Memorial of Saint Mary.*

*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.

℣. There shall come forth a rod. 20.

Prayer. O God, who didst will. 20.

## *Memorial of All Saints.*

*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. 25.

Prayer. Purify our consciences. 25.

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

℣. Let us bless the Lord.

¶ *At Prime.*

*Hymn.* Now that the daylight. [69].

*Ant.* Come and deliver us, O Lord. *Pss.* Save me, O God. (54./liij.) [113].  
Blessed are those. (119. j./cxviiij. j.) [115]. O do well. (119. ij./cxviiij. ij.) [115].

*Ant.* Glory to thee. [118]. *Ps.* Quicumque vult. [119].

*All the rest which pertains to Prime as is indicated above for the preceding Sunday, is to be followed : with the Psalm Have mercy upon me. (51./l.) and the Versicles that follow as indicated above. 115.*

*At Terce.*

*Hymn.* Come Holy Ghost. [155].

*Tuam Domine excita potentiam.*

*Ant.*  
*IV.v.*



Tir up \* thy strength, O Lord, and come and save us.



*Ps.* Teach me, O Lord. (119. iij./cxviiij. iij.) &c. [161].

*Chapter.* Hebrews x. 37.

**H**E that shall come will come, and  
will not tarry : now shall there  
be no more fear within our borders :

for he is our Saviour. *R̄.* Thanks be  
to God.

*R̄.* Come to deliver us. [166].

*V̄.* The heathen shall fear thy name. [166].

¶ *Let it be understood that throughout the whole year, as often as the Responsories are said at j. iij. vj. and at ix. they should always sung from the Choir Side, and the same applies at Vespers and at Compline whenever the Responsories are to be sung by only one person.*

*The R̄R̄. and V̄V̄. at all the Hours are said as on the preceding Sunday except that on*

The First Week of Advent.

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*Sundays they are said in the Second Form and on ferias in the First Form. 90. Preces as above at Lauds. 112. The Prayer of the Sunday is said as above on Sunday. 73.*


*Daily throughout Advent, let Sext be said before Mass except on Sundays and on festal days.*

*At Sext.*

*Hymn. O God of truth. [175].*

*In tuo adventu.*

Ant.  
I.i.



T thy com-ing, \* O Lord, de-liv-er us.

*Ps. My soul hath longed. (119. vj./cxviij. vj.) &c. [179].*

*Chapter. Isaiah xiiij. 22. - xiv. 1.*

**H**er time is near to come, and her days shall not be prolonged : for the Lord will have mercy on Jacob,

and Israel shall be saved. *R.* Thanks be to God.

*R.* Shew us, O Lord. [183].

*V.* Remember us, O Lord. [184].

**¶** *Sext is said before Mass : except on Sundays and on Feasts.*

*At None.*

*Hymn. O God, creation's secret force. [192].*

*Veni Domine.*

Ant.  
IV.v.



Come, O Lord, and tarry not : forgive the misdeeds



of thy people Isra-el. *Ps.* Thy testimonies. (119. ix./cxviiij. ix.)  
&c. [195].

*Chapter. Isaiah ij. 3.*

**C**ome, and let us go up to the  
mountain of the Lord, to the  
house of the God of Jacob ; and he  
will teach us of his ways, and we will

walk in his paths : for out of Sion  
shall go forth the law, and the word of  
the Lord from Jerusalem. *R.* Thanks  
be to God.

*R.* Upon thee, O Jerusalem. [200].

*V.* Turn us again, O Lord God of hosts. [200].

*Let these Hours be said in the aforesaid manner daily until the Vigil of the Nativity of the Lord : when the service is of the feria : with the Prayers of the Sundays.*

**C** At Vespers.

*Ant.* The Lord hath inclined. [384].

*Ps.* I am well pleased. (116/cxv.) [384].

*and the other Antiphons and Psalms as indicated in the Psalter.*

*Chapter. Jeremiah. 23. 6.*

**I**N his days shall Judah be saved,  
and Israel shall dwell safely : and  
this is his name whereby he shall be

called : the Lord our righteousness.  
*R.* Thanks be to God.

*This Chapter is said daily at Vespers during Advent except on Saturdays and Sundays and Feasts and Commemorations.*

*R.* Thou shalt arise. 97.


The First Week of Advent.

*Hymn.* Creator of the stars of night. 11.

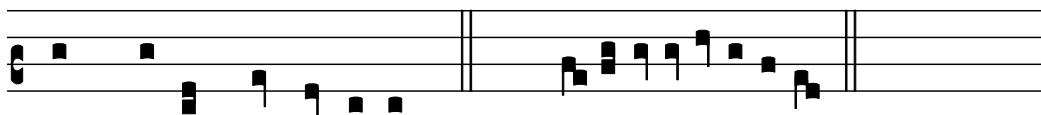
*V.* Drop down, ye heavens, from above. 13.

*Hierusalem respice.*

Ant.  
VII.i.



**G** Je-ru-sa-lem, \* look a-bout thee toward the east,




and behold, al-le-lu-ya. *Ps.* My soul doth magnify. 67\*.

*Preces and Prayers as above at Lauds.* 112.


*Memorial of Blessed Mary.*

*Ne timeas Maria.*

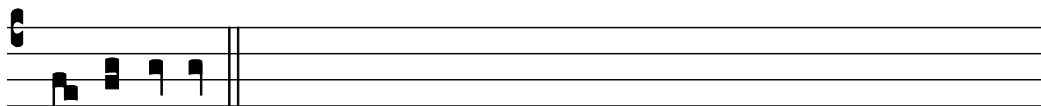
Ant.  
VIII.i.



**M** Ear not, \* Ma-ry, thou hast found fa- vour with



the Lord : behold, thou shalt conceive, and bear a Son,



al-le-lu-ya.

*V.* There shall come forth. 20.

*Prayer.* O God, who didst will. 20.



## *Memorial of All Saints.*

*Ant.* Behold, the Lord shall come. 25.

*℣.* Behold, the Lord shall appear. 25.

*Prayer.* Purify our consciences. 25.

*Let this order of Memorials, that is of Saint Mary and of All Saints, be observed daily at Vespers and at Lauds on ordinary days only until the Vigil of the Nativity of the Lord, when the service is of the feria, and likewise during the Octave of Saint Andrew, except when the Antiphon Hail Mary. is said at the first O. whenever it be begun, and then no Memorial is made of All Saints.*

¶ *Let the foregoing order of Chapters, Hymns, ℞℟. and ℣℣. at Vespers and at Lauds and at the other Hours of this feria be followed daily until the Vigil of the Nativity when the service is of the feria, except during the Fast of the Ember Days : then indeed the Prayer of the Fast is said.*

## ¶ *Tuesday.*

### *At Matins.*


*Invit.* The Lord, the King. 109. *Ps.* O come, let us sing. 36\*.

*Hymn.* To earth descending. 41.

*Antiphon on the Nocturn.* That I offend not. [253]. *Ps.* I said, I will take heed. (39./xxxviiij.) [253]. *and the other Antiphons and Psalms as indicated in the Psalter.*

*℣.* There shall come forth a rod out of the stem of Jesse. 55.

*Lesson j. Isaiah 2. 1-4. Legend iij.*

 He word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills ; and all nations shall

flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob ; and he will teach us of his ways, and we will walk in his paths : for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he

shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift

up sword against nation, neither shall they learn war any more. Thus saith the Lord God, turn unto me : and ye shall be saved.

*Responsory.* Receive the Word. *v.* 58.

*Lesson ij. Isaiah 2. 5–9.*

**H**ouse of Jacob, come ye, and let us walk in the light of the Lord. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures ; their land is

also full of horses, neither is there any end of their chariots : Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made : And the mean man boweth down, and the great man humbleth himself : therefore forgive them not. Thus saith the Lord God, turn unto me : and ye shall be saved.

*R.* We look for the Saviour. *vj.* 60.

*Lesson iij. Isaiah 2. 10–16.*

**E**nter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up ; and he shall be brought low : and

upon all the cedars of Lebanon, that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures. Thus saith the Lord God, turn unto me : and ye shall be saved.

℞. Hear the Word of the Lord. *vij.* 64.

### ¶ *At Lauds.*

*Ant.* After thy great goodness. [267]. *Ps.* Have mercy. (51./l.) [137]. *and the other Antiphons and Psalms as indicated in the Psalter.* [267].

*Chapter.* Romans 13. 11.

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

*The Choir responds.* Thanks be to  
God.

*Hymn.* Hark to the voice. 71.

℞. The voice of one crying in the wilderness. 73.

*Leva Hierusalem oculos.*

Ant.  
I.iv.

Ift up \* thine eyes, O Je-ru-sa-lem, and see the  
power of the King : behold, the Saviour cometh to re-lease  
thee from thy chain. *Ps.* Blessed be the Lord. 52\*.

*Prayer.* Stir up, we beseech thee. 73.

### ¶ *At Vespers.*

*Ant.* We will go with gladness. [391]. *Ps.* I was glad. (122./cxvj.) *and the other Antiphons and Psalms as indicated in the Psalter.* [391].

*Chapter.* In his days shall Judah be saved. 121.

℞. Thou shalt arise. 97.

Hymn. Creator of the stars. 11.

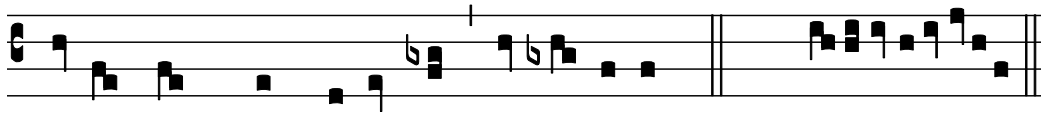
℣. Drop down, ye heavens, from above. 13.

*Querite Dominum.*

Ant.  
IV.iv.



Eek ye the Lord \* while he may be found : call ye



upon him while he is near, al-le-lu-ya. Ps. My soul doth magnify. 61\*.

Prayer. Stir up, we beseech thee. 98.

## ¶ Wednesday.

[At Matins.]

Invit. The Lord, the King. 109. Ps. O come, let us sing. 36\*.

Hymn. To earth descending. 41.

Ant. The Lord shall turn. [275]. Ps. The foolish body. (53./Iij.) and the other Antiphons and Psalms as indicated in the Psalter. [276].

℣. The Lord shall come forth out of his holy place. 62.

*Lesson j. Isaiah 2. 17-22. Legend iv.*

**A**nd the loftiness of man shall be bowed down, and the haughtiness of men shall be made low : and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth,

for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats ; to go into the clefts of the rocks, and into the

tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man,

whose breath is in his nostrils : for wherein is he to be accounted of ? Thus saith the Lord God, turn unto me : and ye shall be saved.

*R.* Behold, a virgin. *as above viij.* 65.

*Lesson ij. Isaiah 3. 1-5.*

**F**Or, behold, the Lord, the Lord of hosts, doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty man, and the man of war, the judge, and the prophet, and the prudent, and the ancient, the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator.

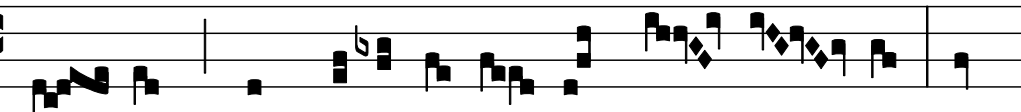
And I will give children to be their princes, and babes shall rule over them. And the people shall be oppressed, every one by another, and every one by his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. Thus saith the Lord God, turn unto me : and ye shall be saved.

*Obsecro Domine.*

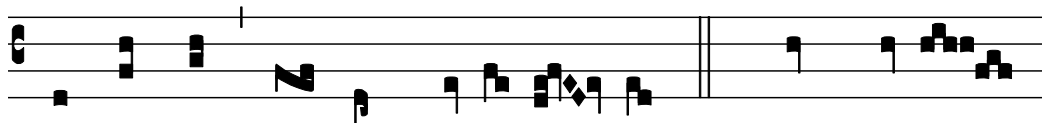
2. Resp.  
V.



be-seech thee, \* O Lord, send whom thou



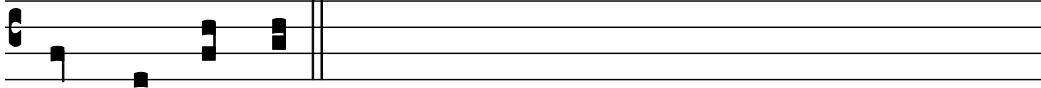
wilt send : see the affliction of thy peo- ple. †As



thou hast said, come and de-liv-er us. *R.* From the east



and from the west : from the north and from the south.



†As thou hast said.

*Lesson iij. Isaiah 3. 6-12.*

**W**hen a man shall take hold of his brother of the house of his father, saying, Thou hast clothing, be thou our ruler, and let this ruin be under thy hand : in that day shall he swear, saying, I will not be an healer ; for in my house is neither bread nor clothing : make me not a ruler of the people. For Jerusalem is ruined, and Judah is fallen : because their tongue and their doings are against the Lord, to provoke the eyes of his glory. The shew of their countenance doth witness against them ; and they declare their sin as Sodom, they hide

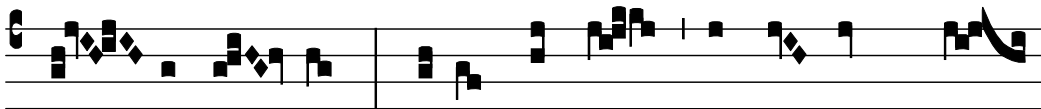
it not. Woe unto their soul ! for they have rewarded evil unto themselves. Say ye to the righteous, that it shall be well with him : for they shall eat the fruit of their doings. Woe unto the wicked ! it shall be ill with him : for the reward of his hands shall be given him. As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. Thus saith the Lord God, turn unto me : and ye shall be saved.

*Alieni non transibunt.*

3. Resp.  
VIII.

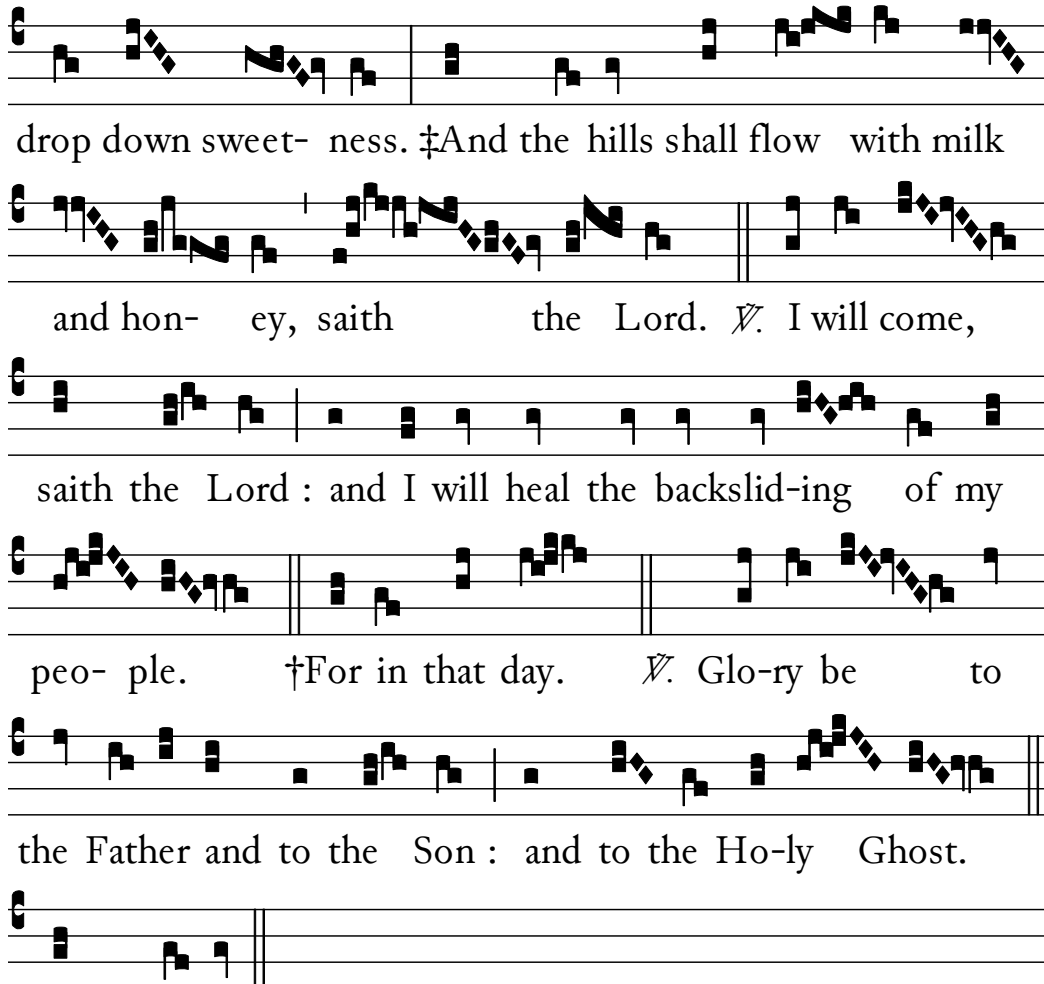


Here shall \* no strangers pass through Je-ru-sa-



lem a-ny more. †For in that day the mountains shall

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drop down sweet- ness. ‡And the hills shall flow with milk  
 and hon- ey, saith the Lord. √. I will come,  
 saith the Lord : and I will heal the backslid- ing of my  
 peo- ple. †For in that day. √. Glo-ry be to  
 the Father and to the Son : and to the Ho-ly Ghost.

‡And the hills.

¶ And if any Feast of Saints of which a service should be made falleth on any of the preceding ferias, or any Commemoration should be made on those ferias, thereafter the order of the ferias shall not be observed in reading the Lessons or in singing the √√. and R√. on the following ferias, but the order of the √√. and R√. and of the Lessons shall be observed, in such a way that the ferial R√. shall not be omitted, and that however many ferias may be unoccupied during the week, just that number of R√. of the iij. nocturn of the Sunday Histories shall be sung during the week : hence they are called ferial R√. This will generally be so throughout the whole year. If however the Tuesday during a given week is not vacant, then in the second Nocturn when the service is of a feria, or else in the first Nocturn when there is only one single feria during the week, then, on those

that are vacant the ferial *R̄R̄* shall be sung. Which is observed throughout the whole year, only when the *R̄R̄* of the History of the Sunday are sung through the week. Yet during the summer, there only one ferial *R̄* is sung during the week while the History continueth. If however it does not continue, then let all the ferial *R̄R̄* be sung at Matins on a single feria.

And let it be understood that the ferial *R̄R̄* are not sung until all the *R̄R̄* of the Sunday History shall have been sung, which is observed throughout the whole year.

However, at Matins *iiij.* ferial Responsories are never said together, nor are the ferial Responsories sung until all the History has been sung. However, when no feria is unoccupied, then they may be completely omitted. Thus indeed, when the History is not continuous and no feria is vacant within that period except for one single feria, then on that occasion the ferial *R̄R̄* are sung, as in the following Histories : In principio. Adaperiat. Vidi Dominum. And if there be *iiij.* ferial *R̄R̄* to be sung on a single feria, then let one be omitted.

### ¶ At Lauds.

*Ant.* Wash me thoroughly. [289]. *Ps.* Have mercy. (51./l.) [137]. and the other Antiphons and Psalms as indicated in the Psalter. [290].

*Chapter.* Jeremiah 23. 5.

**B**Ehold, the days come, saith the Lord, that I will raise unto David a righteous Branch : and a

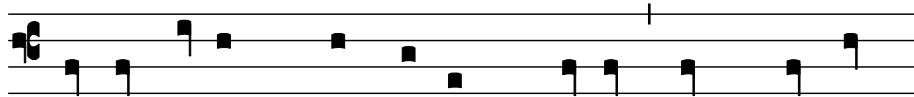
King shall reign and prosper : and shall execute judgement and justice in the earth. *R̄.* Thanks be to God.

*Hymn.* Hark to the voice. 71.

*V̄.* The voice of one crying in the wilderness. 73.

*De Syon exhibit lex.*

*Ant.*  
*II.i.*



Ut of Si- on \* shall go forth the law : and the word



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of the Lord from Je-ru-sa-lem. *Ps.* Blessed be the Lord. 54\*.

*Prayer.* Stir up, we beseech thee. 73.

¶ *At Vespers.*

*Ant.* Happy is the man. [398]. *Ps.* Except the Lord build the house. (127./cxxxvj.)  
and the other Antiphons with their Psalms as indicated in the Psalter. [398].

*Chapter.* In his days shall Judah be saved. 121.

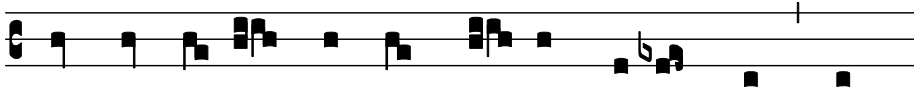
*R.* Thou shalt arise. 97.

*Hymn.* Creator of the stars of night. 11.

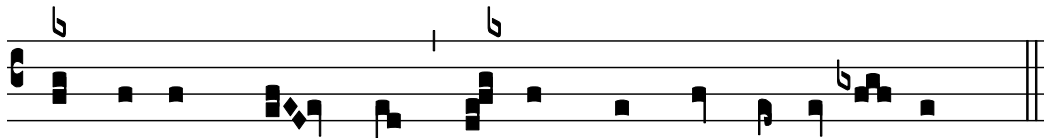
*V.* Drop down, ye heavens, from above. 13.

*Veniet fortior me.*

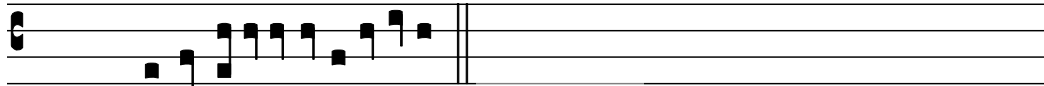
*Ant.*  
VIII.ii.



Ne mighti- er than I \* com-eth after me, the



latchet of whose shoes I am not worthy to un-loose.



*Ps.* My soul doth magnify. 69\*.

*Prayer.* Stir up, we beseech thee. 98.

¶ *Thursday.*

*At Matins.*


*Invit.* The Lord, the King. 109. *Ps.* O come, let us sing. 36\*.

*Hymn.* To earth descending. 41.

*Antiphon on the Nocturn.* Hast thee. [297]. *Ps.* Save me, O God. *ij.* (69./lxvii.) [298]. *and the other Antiphons and Psalms as indicated in the Psalter.*

*The Versicles and Responsories as they were sung on Monday, in order, as indicated above.* 109.

*Lesson j. Isaiah 3. 12–17. Legend v.*

S for my people, children are their oppressors, and women rule over them. O my people, they which lead thee cause thee to err, and destroy the way of thy paths. The Lord standeth up to plead, and standeth to judge the people. The Lord will enter into judgement with the ancients of his people, and the princes thereof : for ye have eaten up the vineyard : the spoil of the poor is in your houses. What mean ye that ye beat my people

to pieces, and grind the faces of the poor ? saith the Lord God of hosts. Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet : therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. Thus saith the Lord God, turn unto me : and ye shall be saved.

*R̄.* I saw in the night. *ij.* 51.

*Lesson ij. Isaiah 3. 18–26.*

**I**N that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and

the crisping pins, the glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle a rent : and instead of well set hair baldness : and instead of a stomacher a girding of sackcloth ; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and

mourn : and she being desolate shall sit upon the ground. Thus saith the

Lord God, turn unto me : and ye shall be saved.

*R.* The Angel Gabriel. *ijj.* 53.

*Lesson ij. Isaiah 4. 1-3.*

**A**ND in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel : only let us be called by thy name, to take away our reproach. In that day shall the branch of the Lord be beautiful and glorious, and the fruit of the earth shall be excellent and comely for

them that are escaped of Israel. And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem. Thus saith the Lord God, turn unto me : and ye shall be saved.

*Responsory.* Hail Mary. *iv.* 56. *with V.* Gloria Patri. *and †*Because indeed.

### ¶ *At Lauds.*

*Ant.* Against thee only. [3114]. *Ps.* Have mercy upon me. (51./1.) [137]. *and the other Antiphons and Psalms as indicated in the Psalter.* [314].

*Chapter, Hymn, and V.* as above on Monday. 112.

*Benedicta tu in mulieribus.*

*Ant.*  
*IV.v.*



Lessed art thou \* among women : and blessed is the



fruit of thy womb. *Ps.* Blessed be the Lord. 60\*.

*Prayer.* Stir up, we beseech thee. 73.

## ¶ *At Vespers.*

*Ant.* And all. [405]. *Ps.* Lord, remember David. (132./cxxxj.) *and the other Antiphons and Psalms as indicated in the Psalter.* [405].

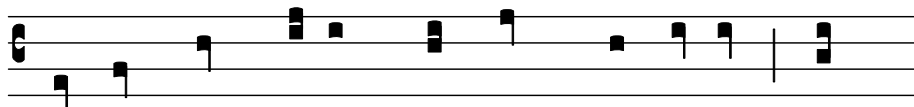
*Chapter.* In his days shall Judah be saved. 121.

*R̄.* 90. *Hymn* 11. *and V̄.* 13. *as above on Monday.*

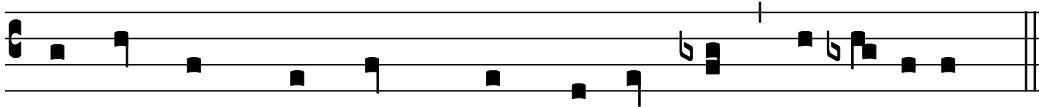
*Expectabo Dominum.*

*Ant.*

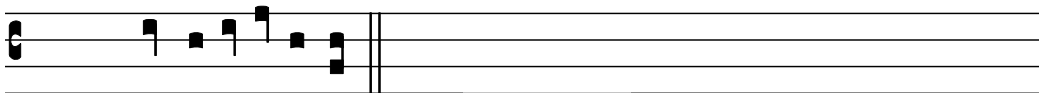
*IV.v.*



will wait \* upon the Lord my Saviour: and



I will look for him when he is near, al-le-lu-ya.



*Ps.* My soul doth magnify. 61\*.

*Prayer.* Stir up, we beseech thee. 98.

## ¶ *Friday.*

### *At Matins.*

*Invit.* The Lord, the King. 103. *Ps.* O come, let us sing. 36\*.

*Hymn.* To earth descending. 41.

*Ant. on the Nocturn.* Sing we merrily. [324]. *Ps.* The same. (81./lxxx.) *and the other Antiphons and Psalms as indicated in the Psalter.* [324].

*The Versicles and Responsories as they were sung on Tuesday, in order, as indicated above.* 123.

*Lesson j. Isaiah 4. 4-6. Legend vj.*

**W**hen the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgement, and by the spirit of burning. And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a

cloud and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain. Thus saith the Lord God, turn unto me : and ye shall be saved.

*Responsory. Receive the Word. v. 58.*

*Lesson ij. Isaiah 5. 1-6.*

**N**ow will I sing to my wellbeloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill : and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in

it ? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes ? And now go to ; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up ; and break down the wall thereof, and it shall be trodden down : and I will lay it waste : it shall not be pruned, nor digged ; but there shall come up briars and thorns : I will also command the clouds that they rain no rain upon it. Thus saith the Lord God, turn unto me : and ye shall be saved.

*R̄. We look for the Saviour. vj. 60.*

*Lesson iij. Isaiah 5. 7-10.*

**F**Or the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant : and he looked for judgement, but behold oppression ; for righteousness, but behold a cry. Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst

of the earth ! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of an homer shall yield an ephah. Thus saith the Lord God, turn unto me : and ye shall be saved.

*R̄. Hear the Word of the Lord. vij. 64.*

### ¶ *At Lauds.*

*Ant. Stablish my heart. [340]. Ps. Have mercy upon me. (51./l.) [1137]. and the other Antiphons and Psalms as indicated in the Psalter. [340].*

*Chapter 112. Hymn 71. and V̄. 73. as above.*

*Ecce veniet Deus.*

Ant.  
Ii.

**B**E-hold, \* he shall come, God and man, from  
the house of Da-vid : to sit on the throne, al-le- lu-ya.

*Ps. Blessed be the Lord. 52\*.*

*Prayer. Stir up, we beseech thee. 73.*

## ¶ *At Vespers.*

*When neither the Full Service of Saint Mary nor of another Saint or a Vigil or Ember Days occurs, and likewise during the whole of Lent, the Ant. In the presence. [414].*

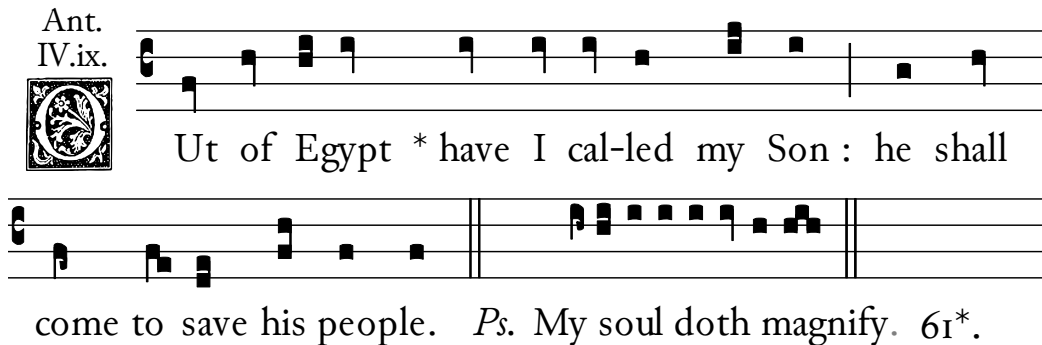
*Ps. I will give thanks. ij. (138./cxxxvij.) and the other Antiphons and Psalms as indicated in the Psalter. [414].*

*Chapter 121. R̄. 90. Hymn 11. and V̄. 13. as above.*

*At Vespers if it is of Saint Mary or a Feast of ix. Lessons, let there be a Memorial of Advent with this Antiphon.*

*Ex Egypto vocavi.*

Ant.  
IV.ix.



Ut of Egypt \* have I cal-led my Son : he shall  
come to save his people. *Ps. My soul doth magnify. 61\*.*

*V. Drop down, ye heavens. 13.*

*Prayer. Stir up, we beseech thee. 98.*

## ¶ *Saturday.*

*When the Full Service of St. Mary is not observed, nor that of any Feast of Nine Lessons, and not on Vigils nor Ember Days, nor likewise during the whole of Lent, the Ant. on the Nocturn is For the Lord hath done. [349].*

*Ps. O sing unto the Lord. ij. (98./xcvij.) [350]. and the other Antiphons and Psalms as indicated in the Psalter.*

## ¶ *At Lauds.*

*Ant. Be favourable. [366]. Ps. Have mercy. (51./l.) [137]. and the other Antiphons and Psalms as indicated in the Psalter. [366].*

*Chapter 112. Hymn 71. and V̄. 73. as above.*

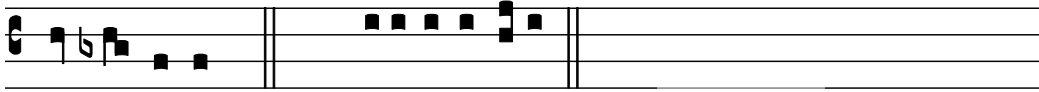
The First Week of Advent.

*Syon noli timere.*

Ant.  
IV.viii.



I- on, \* be not afraid : behold, thy God cometh,



al-le-lu-ya. *Ps.* Blessed be the Lord. 60\*.

℣. The voice of one crying. 73.

Prayer. Stir up, we beseech thee. 73.

*Let the foregoing order of Antiphons and Psalms in the Nocturns at Matins and at Vespers be observed throughout the whole year on ferias, whether the service be of the feria or of a Feast of iij. Lessons without the Psalm Te Deum. except in Eastertide and except on the Octave Day of Saint Andrew and on each Commemorations of Saint Mary and the Saint of the Place. Let the above order also be perserved at Lauds only on all ferias during the year when the service is of the feria at Lauds, except during the third week of the Advent of the Lord, not during the week preceding Easter, and not on the Vigil of the Nativity of the Lord and during Paschaltide, and not on Feasts of three Lessons which occur from lxx. until xl. and not on Vigils of Saints from the Feast of the Holy Trinity until the Advent of the Lord, and not on the feasts of Romanus, Thecla, Bertin, and Petronilla when they fall outside of Eastertide.*

¶ *It will be understood that throughout the whole year a Full service of the Feast of the Place is usually made in Choir once in any week where it may conveniently be celebrated, whether that be at a college of prebendaries, or at any of the parish churches, even where the church may be dedicated in honour of any Saint other than Saint Mary. This is less fully indicated in the Sarum Ordinals since the Cathedral Church of Salisbury is dedicated to Saint Mary.*

*Moreover, the aforementioned Commemoration is impeded on the same occasions as a Commemoration of Saint Mary is impeded : as will be shown below, namely when one shall be made of the same status with Rulers of the Choir and if the aforementioned service has its own History : but otherwise from the Common as indicated.*



¶ *At Vespers on the ferial Psalms only that single Antiphon that gives its name to that feast is said on the Psalms at j. Vespers. In such a way that if a Feast hath five Antiphons on the Psalms in its own Proper History, then at first Vespers only the first Antiphon is used on the ferial Psalms. And all the rest is said as on the feast itself, except that the R̄. should not be said.*

*However, if that Feast hath a Vigil then the Prayer of the Vigil is not said, but rather the Prayer of the day. Except, that is, when a Commemoration is made of Saint John the Baptist : then the Prayer of the Vigil is said because the Prayer of the day is not appropriate, and likewise on similar occasions.*

*Thus, when a Commemoration is made of the Apostles Peter and Paul, the Prayer should be said that is for the Octave Day of those Saints. And when a Commemoration is made of All Saints, then at first Vespers the Antiphon All ye Saints of God. [247]. is said on the ferial Psalms, and all the rest as above, with that Prayer Grant, we beseech thee, Almighty God. Missal: **XX**.*

*No Memorial is made except when another Feast of iij. Lessons is being celebrated, or within an Octave without Rulers of the Choir : then indeed there may be made a Memorial of a Feast or of an Octave. Yet during the Advent of the Lord a solemn Memorial of Advent and of Saint Mary should be made. Similarly, from the Circumcision of the Lord until the Purification of Saint Mary a Memorial of Saint Mary should be made, except on the day of the Epiphany. And from the Octave Day of Easter until the Ascension of the Lord a Memorial of the Resurrection should be made, no matter what the service is, except on the Invention of the Cross, as will be explained below.*

¶ *Compline of the season is not changed.*

¶ *At Matins let all be done as on the Feast of the same with ix. Antiphons and ix. Psalms, and the first Versicle with the first three Lessons, and the first three R̄R̄. et V̄V̄. of the day, before Lauds.*

*At Lauds only one Antiphon on all the Psalms, &c.*

*Nevertheless throughout the whole of Eastertide only the first Antiphon should be sung with the first three Psalms and the first three Lessons and the first three R̄R̄. which conclude with Alleluya.*

*However the V̄. before Lauds is as on the first day. At Lauds only this Antiphon which is sung first at Lauds in the same feast is sung here on all the Psalms.*

*All the rest at Matins and at all the other Hours should be as is fully indicated on the Feast of the same : always outside of the Octave of the Holy Trinity with this Antiphon Thee they rightly praise. [118]. on the Psalm Quicunque vult. Within the Octave of the Holy Trinity the Antiphon O most Holy. [118]. is sung on the Psalm Quicunque vult. But if the feast has an Octave, then all should be done as is indicated within the Octave, with the aforementioned Antiphon on Quicunque vult.*

*But if the feast has an Octave : then let all be done as is indicated within the Octave, with the aforementioned Antiphon on the ferial Psalms at Vespers, and with the aforementioned Antiphon on the Psalm Quicunque vult.*

¶ *It will also be understood that in each week during Advent, except in the third week, the Full Service of Saint Mary should be made in convent. Further, in the fourth week, if the Day of the Nativity of the Lord falls after Tuesday, then on any of the preceding ferias of the same week the aforementioned service will be observed : likewise from the Octave of the Epiphany through to Quinquagesima, and from the Octave of Easter through to the Ascension of the Lord, and from the Feast of the Holy Trinity through to the Advent of the Lord : and this shall be observed on Saturday unless that type of Feast shall intervene or impede, whether of ix. Lessons, or of iij. Lessons, which should be celebrated with Rulers of the Choir, or which hath proper *R̄R̄*. or proper Lauds, or on a Fast of the iij. Seasons : or if a Vigil either of the Saints or of the season is an impediment. Or if the Feast of Saint John, or of Saint Paul, of Saint Hippolytus and his companions, or of Saint Brice shall fall on a Saturday, the service of the same should be sung. However, on Feasts of the Blessed Virgin let no Memorial be made of the Commemoration of the same when it shall take place on the morrow. When, however, the service of Saint Mary cannot be made on the Saturday itself on account of one of the aforesaid impediments, then it let it be celebrated on another feria of the same week where it can conveniently be celebrated, always without any Memorial except when there shall be the Feast or Octave of any Saint of iij. Lessons without Rulers of the Choir which shall affect the day itself : then indeed let a Memorial be made of the Octave or of the Feast only. For while no Memorial is made of the Cross, nor of the Saint of the Place, nor of All Saints, nevertheless during Advent a Memorial should be made of Advent but not of All Saints. And likewise during Eastertide a Memorial should be made of the Resurrection but not of the Cross, nor of All Saints. But the aforesaid Service of Saint Mary should be made on the Tuesday in Quinquagesima if it be free of a Feast.*

The First Week of Advent.

Otherwise let it then be made on the preceding Tuesday. And on the first Sunday of Quinquagesima Vespers of Saint Mary is said, with a solemn Memorial of the Sunday, unless any Double Feast by chance shall fall on the preceding Saturday. However, in Rogationtide the aforesaid service of Saint Mary should be made on Tuesday, and on the Friday, that is to say on the morrow of the Octave of the Ascension of the Lord, unless any Feast with Rulers of the Choir should fall on that same day. However, when a Feast of iij. Lessons shall fall on the Tuesday of Quinquagesima, and the Monday is free of a Feast, then let the Full Service of Saint Mary be made on that Monday except where the Feast of the Place is observed. Nevertheless, it will be understood that if any Feast with Rulers of the Choir be celebrated in any week when a Full Service of Saint Mary ought to take place on the morrow, there shall be Vespers of Saint Mary with a solemn Memorial of the Feast or of the Sunday, unless it be a Double Feast or a Feast which is not able to have its own First Vespers : and except during the Octaves of the Epiphany, the Ascension of the Lord, Corpus Christi, where the Octaves are with Rulers of the Choir, and of the Dedication of the Church : for then indeed a solemn Memorial of Saint Mary shall be made with the following Antiphon.

*Sub tuam protectionem.*

Ant.  
IV.iii.



**U**N-der \* thy pro-tection do we take re-fuge : where  
the weak have re-ceived strength, and therefore we hymn  
thee, O Virgin Mother of God.

*During Advent, however, with this V̇. There shall come forth. 20.*

*Prayer. O God, who didst will. 20.*

*And From the Octave of the Epiphany until the Purification with this V̇. Holy Mother of God. [246].*

The First Week of Advent.

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*And with this Prayer.* O God, who by the fruitful virginity. [240].

*At other times of the year, however, with this V̄.* Holy Mother of God. [246].

*Prayer.*

**G**Rant unto us thy servants, we beseech thee, 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. Through Jesus Christ our Lord.

*As often as a Memorial is made of Saint Mary with the above Antiphon, that is to say Under thy protection. Vespers of the same shall not be said in Choir, provided that it not be a Double Feast. Indeed the other Vespers will not be those of a Commemoration of Saint Mary.*

*For no Commemoration in the whole year shall be made at her Second Vespers, nor likewise a Memorial of Second Vespers of the Place.*

*Indeed on Feasts of Saint Mary and on Octaves and within Octaves no Memorial is made of a Commemoration of the same when that shall happen on the morrow. For no Commemoration of Saint Mary in the whole year or of the Saint of the Place should have Second Vespers, nor likewise a Memorial of the Second Vespers of the Place.*

*Indeed during the whole of Advent when a Full Service of Saint Mary is made, at Vespers on the Psalms only this single Antiphon The prophets did proclaim. 231. Ferial Psalms. Chapter, Behold a virgin. 22.*



Hours of the Blessed Virgin Mary.

## *The Full Service of Blessed Mary.*

¶ *It hath been established in the Church of Sarum that when a Commemoration of Saint Mary will made with Rulers of the Choir during the whole year, when a Full Service of her is made, always at First Vespers a single Antiphon is said on the ferial Psalms, in Advent the Ant. The prophets did proclaim. [616]. During the rest of the year the Ant. After child-bearing. [649].*

*When a Responsory is said, no Memorial shall be made, except of Advent, and except of any Feast of Three Lessons on that day on which her Commemoration is made, neither Placebo. nor Dirige. unless a body be present. When a Commemoration of Saint Mary is made on a feria other than a Saturday, then at Second Vespers Placebo. and Dirige. shall be said, unless on the morrow there follows a Feast of Nine Lessons. However, a Full Service of Saint Mary should be made in convent once every week, except in the third week of Advent. But in the fourth week, if the Day of the Nativity of the Lord occurs after Tuesday, then the aforesaid service shall be made on any of the preceding ferias. Similarly a Full Service is made once a week from the Octave of the Epiphany until Quinquagesima, and from the Octave of Easter until the Sunday before the Ascension, and from the Feast of the Trinity until the Advent of the Lord. Moreover it is customary for this service to be made on the Saturday if it be free of a Feast of Nine Lessons or a Feast of Three Lessons with Rulers of the Choir or of such a Feast as hath proper Responsories or proper Lauds. Even so, the aforesaid Service may be made on any feria of the week when it may more conveniently be made.*

¶ *And it should be known that the proper Responsory after the Nativity of the Lord, namely My song shall be of mercy. 859. and the Responsory after Easter, namely Let them now say. 1708. and the proper Psalms that are noted there are not said on Saturdays, but the whole service shall be that of Saint Mary. Formerly indeed they used to be said because then nothing of the season used to be observed for Saint Mary on these Saturdays. If however in the aforementioned seasons in which in particular weeks a Full Service of Saint Mary ought to be made, any week occurs which is totally occupied with Feasts of Saints, and it cannot be done on the Saturday on account of the abovementioned impediments, then it may be done on any preceding feria when it is more convenient, as indicated above, and at both Vespers and at Lauds let a Memorial be made of the Saint*

## The Full Service of Blessed Mary.

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*which shall happen to fall on that feria, in such a way that that Feast which is of lesser importance in observance shall be omitted.*

¶ *During the course of the whole year it is customary for Vespers and Matins of Saint Mary to be said every day in convent except on Double Feasts on which neither at First Vespers nor at Lauds nor at Second Vespers is made a Memorial in convent but always outside it : and except from Matins of the Vigil of the Nativity of the Lord until Matins of the Octave of Saint Stephen, and except on the Vigil of the Epiphany and except from the Tuesday before Easter until Matins on the morrow of the Octave of the same, and except during the Octave of Pentecost. But the other Hours, namely Terce, Sext and None, are never said in Quire, nor Compline except when a Full Service is made of them.*

### *At First Vespers.*

*The Responsory is not said in the Commemoration of Saint Mary nor in the Feast of the Place.*

*Hymn. Ave, Star of ocean. {437}. and let it be begun by the worthiest Rulers of the Choir standing, facing the Altar.*

*℣. There shall come forth a rod. 20.*

*Ant. Fear not, Mary. 98.*

*Ps. Magnificat. 69\*.*

*Prayer. O God, who didst will. 20.*

*The Antiphon and Chapter and Prayer are to be found above in the First Sunday of the Advent of the Lord at Vespers of Saint Mary. 22.*

*Let a Memorial be made of any Saint, if there be one, and afterwards of Advent.*

### *At Compline.*

*Compline of Advent is not altered except that at the end of the Hymn is sung All honour . . . O Jesu, Virgin-born. [439].*

*At Matins.*

*The Invitatory is sung by those two who rule the Choir.*

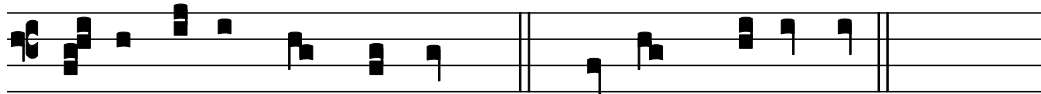
*In honore beatissime Marie.*

Invit.

IV.i.



N ho-nour \* of the most blessed Vir-gin Ma-ry.



†Let us re-joyce in the Lord. *Ps.* O come, let us sing. 13\*.

*Hymn.* The God whom earth. {442}.

*Benedicta tu in mulieribus.*

1. Ant.

IV.v.



Lessed art thou \* among women : and blessed is the

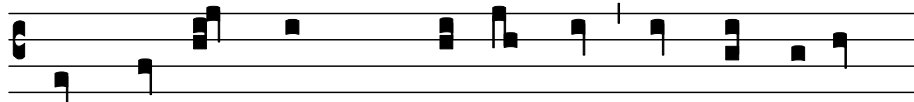


fruit of thy womb. *Ps.* O Lord our Governor. (8.) [24].

*Sicut mirra electa.*

2. Ant.

IV.v.



S the best myrrh, \* thou yieldest a sweet odour,



O ho-ly Mother of God. *Ps.* The heavens declare. (19./xviij.)  
[41].



The Full Service of Blessed Mary.

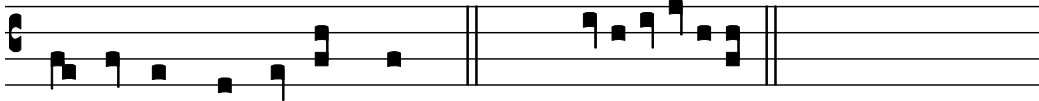
*Speciosa facta es.*

3. Ant.

IV.v.



Eauti-ful art thou, \* and gracious : in thy de-lights,



O ho-ly Mother of God. *Ps.* The earth is the Lord's.  
(24./xxiiij.) [III].

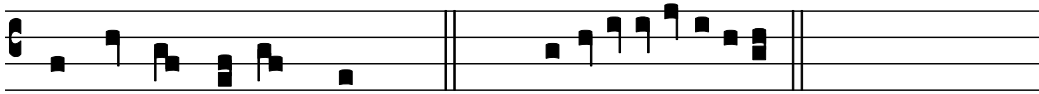
*Specie tua.*

4 Ant.

VII.ii.



N thy grace \* and in thy beauty : go forth, ride



prosper-ously and reign. *Ps.* My heart is inditing. (45./xliv.)  
[259].

*Adjuvabit eam.*

5. Ant.

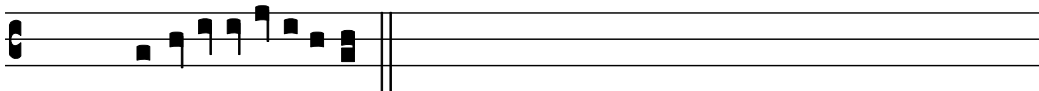
VII.ii.



Od shall give her the help \* of his counte-nance : God



is in the midst of her, therefore she shall not be remov-ed.



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

The Full Service of Blessed Mary.

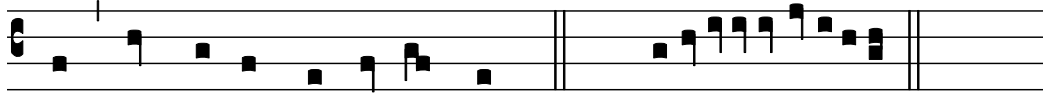
*Sicut letancium.*

6. Ant.

VII.ii.



S with all re-joicing, \* so our ha-bi-tation is in



thee, O Ho-ly Mother of God. *Ps.* Her foundations.

(87./lxxxvj.) [329].

*Gaude Maria Virgo.*

7. Ant.

IV.iv.



E-joyce, O Virgin Ma- ry : \* thou a- lone hast destroy-

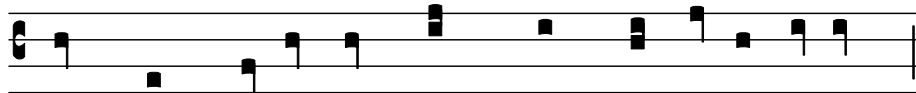


ed all the he-resies in the whole world. *Ps.* O sing unto  
the Lord. (96./xcv.) [338].

*Dignare me laudare.*

8. Ant.

IV.iv.



Ouchsafe that I may praise thee, \* O ho-ly Virgin :

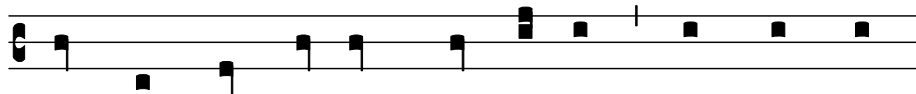


give me strength a- gainst thine e- nemies. *Ps.* The Lord is  
King. (97./xcvj.) [339].

*Rorate celi desuper.*

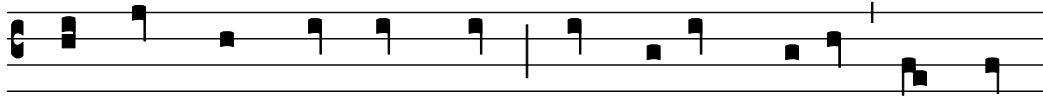
9. Ant.

IV.iv.

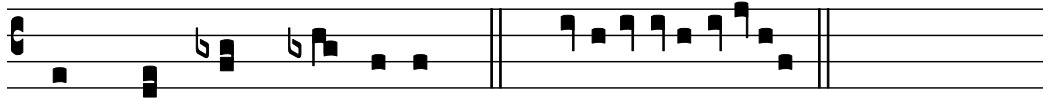


Rop down ye heavens from a-bove, \* and let the

The Full Service of Blessed Mary.



skies pour down righteousness : let the earth open, and let



them bring forth sal-vation. *Ps.* O sing unto the Lord.

(98./xcvij.) [350].

*These Psalms together with the preceding Antiphons are sung throughout the whole year when the Full Service of Saint Mary is observed, except for the final Antiphon which is only sung in Advent. However at other seasons throughout the year on the final Psalm is sung the Ant. After childbirth. except in Eastertide : for then only three Psalms are sung under one Antiphon, according to the order of the Nocturns.*

℣. 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.*

*Lesson 1. Bede, concerning Luke, Book 1. Chapter 3.*

He angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. To the Virgin Mary therefore Gabriel was sent : who was called Strength of God. He came of course to announce : the Lowly One who was worthy to appear to the warring powers of the air. Of whom is said by the Psalmist, It is the Lord strong and mighty : even the Lord mighty in battle. And again, The Lord of hosts, he is the King of Glory. By the

Strength of God therefore was he to be announced who was to come : the Lord of hosts even mighty in battle hath come to war against the powers of the air. On account of many reasons the Lord willed to be born not from a simple virgin : but from an espoused. First, evidently, that through the generations of Joseph whose kinswoman Mary was : the ancestry of Mary might be known. And indeed it is not the custom of the Holy Scriptures to elaborate upon the genealogies of women. Nevertheless through both of them it may be understood : that he is called

of the house of David. Next, not as if an adulteress that might be stoned by the Jews : preferring something of his ancestry rather than of the shame of doubtful parentage. And at the same time taking the occasion with shameless maidens : that even they should not call the Mother of the Saviour defamed by false accusations. Thirdly, that in going into Egypt and then returning : she would have the comfort of a man, who might be a witness as well as a guardian of her virginity. Fourthly, to prevent his delivery to the Devil, and so that he would not know him born from a virgin : and perchance as it were she should dread to hand over the Eminent One to death by other men. Moreover, Mary in Hebrew is Star of the sea : however in Syriac it is called Lady. And rightly : for the Lord of the whole world, and a light for the world, hath merited to be begotten eternally. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee :

blessed art thou among women. Rightly is she called full of grace : who evidently had merited the favour that is achieved by no other, that herself evidently by grace should conceive and bring forth the Author. And when she heard it, she was troubled at his saying. Learn by the manners of the Virgin, learn by the modesty of the Virgin, learn by the announcement of the Virgin, learn by the mystery. It is the habit of maidens to tremble : and to be ever afraid at the coming in of all men. Learn the Virgin's words to avoid lasciviousness. And Mary was indeed afeared of the angel's greeting. She was, however, thinking (it saith) what manner of salutation this should be. And so she did that with shame, for she was afraid. With prudence : because she was amazed at the new kind of blessing, which was nowhere read of, and at no previous time was found. But thou, O Lord, have mercy upon us.

*R.* The angel Gabriel. *ijj. from the First Sunday of Advent. 53.*

*Lesson 2.*

**F**ear not, Mary. For the angel watching over her saw that she was troubled at this unusual

salutation : calling her by her name as if she were well known to him, he telleth her that she ought not to be

afear'd. And because she had been called full of grace : he showeth the same grace, and explaineth more fully and in greater detail, saying, Behold, thou shalt conceive in thy womb, and bring forth a son : and shalt call his name Jesus. Jesus is interpreted Saviour : or Salvation. Of which holy name the angel explained, addressing Joseph. For he (it saith) shall save his people from their sins. He saith not the people of Israel, but His people, that is those called forth in the unity of the faith from the circumcision and from the uncircumcision : which, being gathered together from diverse parts, he hath made one fold with one Shepherd. He shall be great, and shall be called the Son of the Highest : and 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 of his kingdom there shall be no end. But not therefore because of the future tense of the words hath the great Jesus arisen, which shall be called the Son of the Highest, receiving the sceptre of David, and is asserted shall reign in the house of Jacob : since (according to what heretics understand and who also in truth lack rational thought) Christ did not exist

before Mary : but because the man taken up in the Lord, the same was glorified with the glory which the Word of God had with the Father before the world was. This is : that the man, the same name of Son, the same person of Christ, should be chosen by God, full of grace and truth. For the very same hath David for his father whom he declareth is called the Son of the Highest : indeed in two natures he sheweth the one person of Christ. Moreover he hath taken the throne of David, even if evidently David hath given the temporal government of the kingdom to his sons : whom himself would call to the kingdom for ever, which is prepared for them from the foundation of the world. Moreover the whole of the Church is called the house of Jacob : which, whether it was born of a good stem, or from a wild olive tree, yet deservedly by faith the olive tree hath been planted among the good. How shall this be, seeing I know not a man ? The purpose of her mind she reverently explaineth : evidently to resolve herself to lead the virginal life. And because only the first of women attended herself to the power to surrender, rightly she alone before other women hath merited to deserve

beatitude. But thou, O Lord, have | mercy upon us.

*R.* Hail Mary. *iiij.* 56.

*Lesson. 3.*

Ow shall this be, seing I know not a man ? By no means hath she said from whence shall I know this : but how shall this be : evidently inquiring the order of service to which she is subject, not demanding a sign by which she would have believed. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. Not by power, saith he, from the Lord shalt thou be found to be with seed : but by the fulfilling of the Holy Ghost by which work thou shalt conceive. There shall indeed be in thee conception : but there shall be no lust. He hath not been made by carnal desire : the Holy Ghost shall cause a shadow. To be sure, in the same, when he saith, And the power of the Highest shall overshadow thee : can also be indicated the two natures of the incarnate Saviour. A shadow of course, is wont to be formed from light and from a body. And so the blessed Virgin, because she was a mere mortal, unable to contain the fullness of the Godhead in bodily form : the power of the

Highest overshadowed her, that is, the incorporeal light of divinity assumed in her the body of human nature. Therefore also that holy thing which shall be born of thee : shall be called the Son of God. In distinction to our holiness, the Holy One is asserted to be born in an exceptional manner. For we, although indeed we are made holy, are not born so, for we are constrained by the condition of our corruptible nature. And behold, thy cousin Elizabeth, she also hath conceived a son in her old age. So then, lest the Virgin should despair of bearing a son, she received the example of one barren about to bring forth : in order that she might learn that with God all things are possible, even those things which appear to be contrary to the order of nature. But if it pleaseth any indeed to know how of blessed Mary Elizabeth should be called the kinswoman, since this one derived its origin from the house of David, that one from the daughters of Aaron : he should observe that from remote ancestors children are by turns

given over to marriage, and have been able to be connected with each tribe. Behold the handmaid of the Lord : be it unto me according to thy word. With much humility and devotion she chooseth to be filled with the promise of the angel : which chosen Mother calleth herself handmaid : suggesting very clearly that she

claimeth not merit unto herself. Let there be, hHe saith, a conception in the Virgin without the seed of a man : let him be begotten of the Holy Ghost entirely of holy flesh : that he, begotten by a human mother without a human father, shall be called the Son of God. But thou, O Lord, have mercy upon us.

*R.* Receive the Word. *v.* 58. *V.* Glory be. 92\*.

*These three Responsories are found in the First Sunday of the Advent of the Lord. The iij. Responsory should not be repeated in Commemorations of Saint Mary, nor in those of the Feast of the Place, which is to be observed throughout the year, and from Septuagesima through to Easter.*

### *Before Lauds.*

*V.* Pray for us, O holy Mother of God.

*R.* That we may be made worthy of the promises of Christ.

*This V. is said before Lauds throughout the whole year when the the Full Service of Saint Mary is made : except on the day of the Assumption and during the Octave of the same.*

### *At Lauds.*

*This single Antiphon. The prophets did proclaim. {444}.*

*Ps.* The Lord is King. (93./xcij.) [*etc.*] [53].

*Chapter.* Behold, a virgin shall conceive. 22.

*Hymn.* O glorious Maid, exalted far. {466}.

*V.* God hath chosen her. 84.

*Ant.* The Holy Ghost. 73.

*Ps.* Benedictus. 68\*.

*Prayer.* O God, who didst will. 20.

*Let a Memorial be made as indicated above at Vespers.*

¶ *At j.*

*Ant.* The prophets did proclaim. {444}.  
*Ps.* Save me, O God. (54./liij.) [113].  
Blessed are the undefiled. (119./cxviii. j.) [115].  
Give bountifully. (119./cxviii. ij.) [115].  
*Ant.* Thee they rightly praise. [118].  
*Ps.* Quicumque vult. [119].  
*Chapter.* Now unto the King. [123].  
*R̄.* Jesu Christ. *and it is sung with the Sunday melody.* [129].  
*V̄.* Thou that deignedst.

¶ *At iij.*

*Ant.* The angel Gabriel. 73.  
*Ps.* Teach me, O Lord. (119./cxviii. iij.). [*℣.*] [161].  
*Chapter.* Behold, a virgin. 80.  
*R̄.* Full of grace. *V̄.* Therefore. [1155].  
*V̄.* In thy grace. 83.  
*Prayer.* O God, who didst will. 20. *and it is said at all the Hours.*

¶ *At vj.*

*Ant.* The angel of the Lord. 112.  
*Ps.* My soul hath longed. (119. vj./cxviii. vj.). [*℣.*] [179].  
*Chapter.* There shall come forth a rod. 82.  
*R̄.* In thy grace. *V̄.* Go forth. [*℣.*] [1156].  
*V̄.* God shall help her. 84.  
*Prayer as above.* 20.

¶ *At ix.*

*Ant.* Hail, Mary. 19.  
*Ps.* Thy testimonies. (119. ix./cxviii. ix.). [*℣.*] [195].  
*Chapter.* He shall not judge. 83.  
*R̄.* God shall help her. *V̄.* God is in the midst. [1157].  
*V̄.* God hath chosen her. 84.



The Full Service of Blessed Mary.

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*Prayer as above. 20.*

*Look for all this at Matins.*

*The other Antiphons and Chapters for at the Commemoration of Blessed Mary appear on the First Sunday in the Advent of the Lord.*

## Sabbato ebdo. j. aduē. Jo. xxiij.

dicitur añ super p̄m Quicūq; vult. O beata. Si vero festum habeat octauas: omnia fiant sicut infra octauas annotatū est cum predicta añ super Quicūq; vult. Ad vesp̄as que erunt de sancta maria vel de festo. ix. lectionū fiat memoria de aduentu cum hac Antiphona.

Añ.



Egypto vocavi filium meum veniet vt saluet popu-

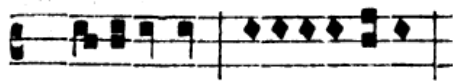
lum suum. ps. Magnificat. Quouae.

v. *Rorate celi desup.* O. *Excita qs.* Ad vesp̄as in. vj. feria qñ non fit plenū seruitiū de sc̄a maria nec de aliquo festo. ix. lect. et in vigil. et quattuor tēporib⁹ et per totā quadagesimā. Ad vesp̄as sup pos añ. In cōspectu. ps. Confitebor. iij. C̄pa x̄ia v. vt decet. *Sabbato sup nocturnū añ. Quia mirabilia. ps. Cantate. ij. v. lect. x. vt decet. In laudibus Añ. Benigne fac. ps. Miserere. C̄pm. Hymnus et versiculus vt decet. & cetera vt in psalterio.*

Añ.



Son noli timere ecce deus tu us veni et alle luya.



**S**ciendū est q̄ i singulis ebdomadis per aduentū nisi in. iij. ebdom. fiat plenū seruitiū de sc̄a maria semel in conuentu.

ps. Benedictus. Quouae.

In quarta etia ebdomada si dies natiuit. dñi tertiā feriā excellerit: tunc in aliqua feria precedent. ipsius ebdomade fiat predictū seruitiū: similiter ab oct. epyphanie vsq; ad quartā feriā in capite ieiunij: et ab octa. pasche vsq; ad ascensionē dñi: & a festo sc̄e trinit. vsq; ad aduentū dñi in sabbatis. nisi tale festū intercurrat vnde. ix. lect. vel. iij. lect. cū regimine chozi fieri debeat. vel vnde propria x̄ia. vel proprie laudes habeant: vel ieiunia quattuor tēporū. vel vigi. sc̄torū siue de tēporali impedierint: vel festū sc̄torū iohānis & pauli. Ipolitī socioꝝq; eius et Gricij in sabbato contingēt. seruitiū de eis dicitur. In festo vero beate virginis: nulla fiat memoria de cōmōzatione eiusdē qñ fit in crastino. Cū autē in ipso sabbato ppter predicta impedimēta seruitiū de sc̄a maria fieri non poterit: tunc in aliqua sc̄. ipsius ebdo. vbi conueniētius possit celebrari celebratur: sine aliqua

[Antiphonale 1519:23r.]