

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume B.

Part 4.

Pages 193-254.

Proper of Time.

Advent.

Third Sunday.

Third Week.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXII.

*The Sarum Rite* is published by The Gregorian Institute of Canada/L'Institut grégorien de Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

*The Sarum Rite* is distributed over the internet through .pdf files located at: [www.sarum-chant.ca](http://www.sarum-chant.ca)

This document first published July 1, 2012.  
Revised March, 2013, July 2013, August 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

[www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2012.

*Pica of the Third Sunday of Advent.*

**A.** Sunday Letter **A**. Of the Sunday service. At First Vespers, **R̄**. *He that is to come.*  
*Dec. 17.* 186. On the Psalm *Magnificat*. Antiphon *O Wisdom.* 292. and in this week let no Commemorations be made.

On Monday and Tuesday the Sunday **R̄R̄**. are sung in order and on Monday the Sunday Mass is said.

On Wednesday there is nothing of the Vigil except only a Memorial at the Mass of the Fast, and on the Tuesday is said the Mass *I am the salvation.*

**B.** Sunday Letter **B**. All should be sung of the History, and in this week let no Commemorations be made.  
*Dec. 11.*

On Monday and Thursday the **R̄R̄**. of the Sunday History are sung in order, and the Mass *I and the salvation.* is said on Monday, and the Sunday Mass is said on Thursday.

**C.** Sunday Letter **C**. All of the service is of the Sunday. Second Vespers will be of Saint Lucy, with solemn Memorials of the Sunday and of Saint Mary.  
*Dec. 12.*

On Tuesday and Thursday the **R̄R̄**. of the Sunday History are sung, and in this week let no Commemorations be made. The Mass *I am the salvation.* is said on Tuesday. On Thursday at Vespers, the **R̄**. *Haste thee.* 290. and the Antiphon on the Psalm *Magnificat. O Wisdom.* 292.

**D.** Sunday Letter **D**. All the service is of the Sunday, and let the Feast of Saint Lucy be deferred until the morrow. Second Vespers on the Sunday will be of Saint Lucy, with solemn Memorials of the Sunday and of Saint Mary. In this week let no Commemorations be made.  
*Dec. 13.*

On Tuesday and Thursday are sung the **V̄V̄**. et **R̄R̄**. of the Sunday History in order. The Mass *I am the salvation.* is said on Tuesday.

On Wednesday are sung the Verse of the Second Nocturn and the proper **R̄R̄**. At Second Vespers the **R̄**. *Haste thee.* 290. and on the Psalm *Magnificat.* the Ant. *O Wisdom.* 292. and on Thursday the Sunday Mass is said.

**E.** Sunday Letter **E**. Of the Sunday service, and in this week let no Commemorations be made.  
*Dec. 14.*

On Monday the Sunday Mass.

On Tuesday the Mass *I am the salvation.* On Tuesday at Vespers, the **R̄**. *Haste thee.* 290. and the Antiphon on the Psalm *Magnificat. O Wisdom.* 292. and on

## The Third Sunday of Advent.

---

Saturday nothing of the Vigil of Saint Thomas except a Memorial at the Mass of the Fast of the Ember days.

**¶.** Sunday Letter **¶.** The service of the Sunday, and in this week no Commemorations are made.

Dec. 15.

On Monday the Sunday Mass is said. At Second Vespers the *R̄.* *Haste thee.* 290. the Antiphon on the Psalm *Magnificat. O Wisdom.* 292.

On Tuesday the Mass *I am the salvation* is said.

On Thursday the Sunday Mass is said.

And on Friday there will be nothing of the Vigil except only a Memorial at the Mass of the Fast.

Saturday is of Saint Thomas. At the High Mass, Memorials of Saint Mary and of All Saints. The Mass of the Fast is said after the Mass of the Feast, both at the principal Altar. Saturday Vespers will be of the Apostle Saint Thomas with solemn Memorials of the Sunday and of Saint Mary. Antiphon *Blessed art thou.* 99.

**¶.** Sunday Letter **¶.** All the service is of the Sunday. At Second Vespers the *R̄.* *Haste thee.* 290. the Antiphon on the Psalm *Magnificat. O Wisdom.* 292. and a Memorial of Saint Mary, with the Antiphon *Hail Mary.* 19. In this week let no Commemorations be made.

Dec. 16.

On Monday the Sunday Mass.

On Tuesday the Mass *I am the salvation.*

On Wednesday the proper *R̄R̄.* and the Mass of the Ember days.

Thursday is of the feria. *V̄.* *Out of Sion.* 45. *R̄R̄.* of the Third Nocturn, Mass of the Vigil of Saint Thomas.

Friday is of Saint Thomas. At Matins a Memorial of Advent, with the Antiphon *Be ye not afraid.* 298. Prayer *Stir up, we beseech thee.* 246. and of Saint Mary. After Terce the Mass of Saint Thomas is said the Prayer of the Sunday, namely *Incline thine ear.*, and let Memorials be made of Saint Mary and of All Saints. After Sext the Mass of the Fast is said, both at the High Altar.

Saturday is of the feria with the Verse *There shall come forth.* 20. and with the proper Responsories.

# The Third Sunday of Advent.

## At First Vespers.

*Ant.* Blessed be the Lord my strength. *Ps.* The same. (144./cxliij.) [423]. &c.

*Chapter.* Genesis xlix. 10.

<b>T</b> He sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ;	and unto him shall the gathering of the people be. <i>R.</i> Thanks be to God.
--	---

*Qui venturus est.*

Resp.  
VI.



**E** that shall come \* will come, and will not tar-



ry : now shall there be no more fear within our bor- ders.



†For he is our Sav- iour. *R.* He will subdue

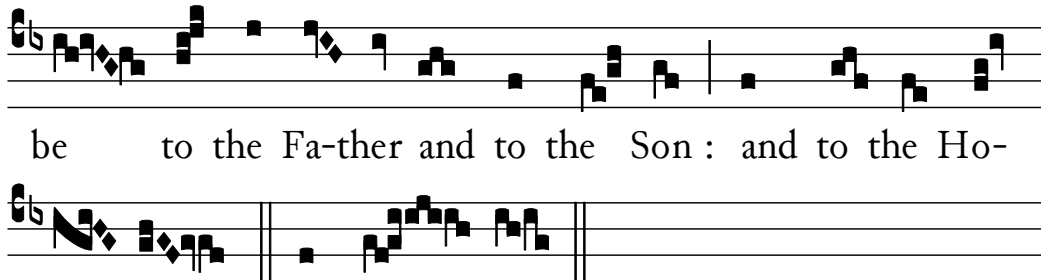


all our i-ni-qui- ties : and will cast away from us all



our of-fen- ces. †For he is. *R.* Glo-ry

The Third Sunday of Advent.



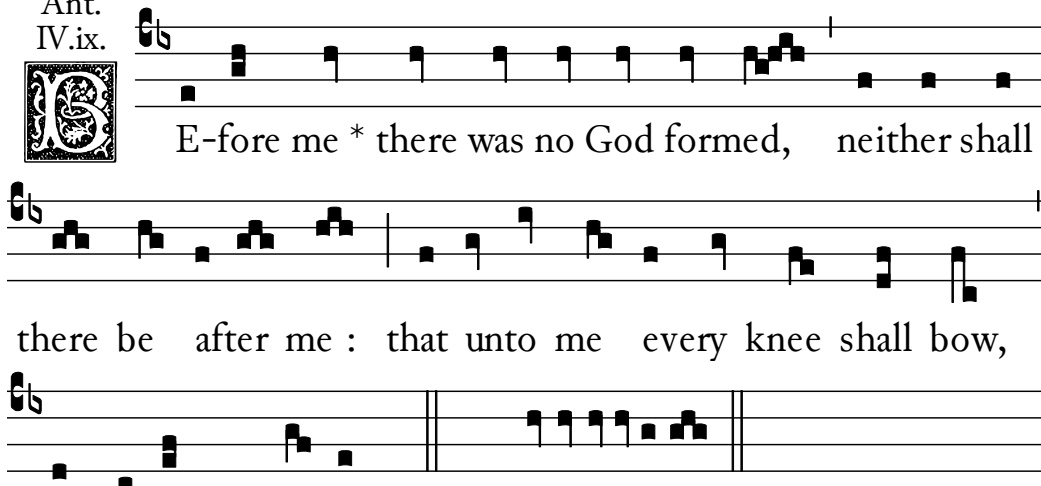
be to the Fa-ther and to the Son : and to the Ho-  
ly Ghost. †For he is.

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

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

*Ante me non est.*

Ant.  
IV.ix.



**E**-fore me \* there was no God formed, neither shall  
there be after me : that unto me every knee shall bow,  
every tongue confess. *Ps.* My soul doth magnify. 61\*.

*or the Antiphon* O Wisdom. 292. *Ps.* Magnificat. 55\*.

*Before First Vespers of this Sunday* O Wisdom. *cannot be begun.*

*Prayer.*

**I**Ncline thine ear, we beseech thee,  
O Lord, to our prayers : and  
enlighten the darkness of our minds

by the grace of thy visitation. Who  
livest and reignest with God the  
Father in the unity of the Holy Ghost,

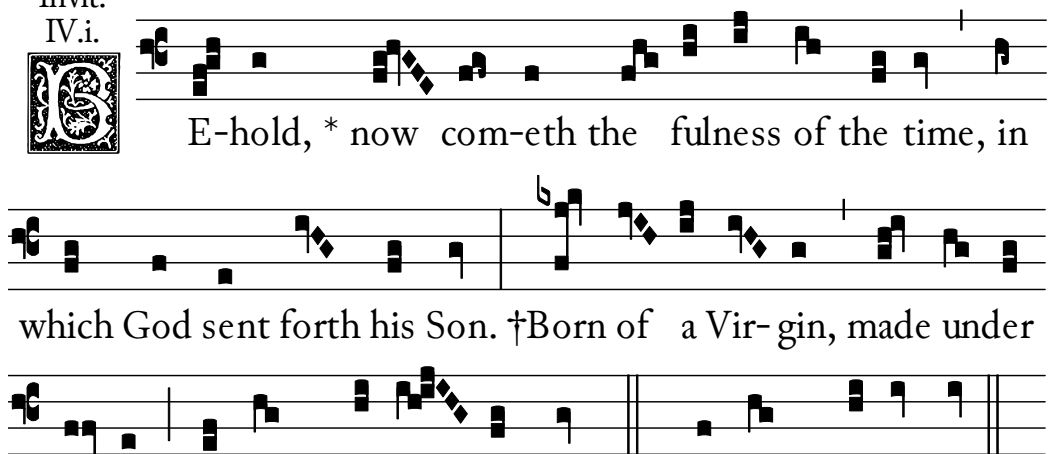
one God, world without end. *R̄.* | Amen.

*Memorial of Blessed Mary as above. 19.*

¶ *At Matins.*

*Ecce venit jam.*

Invit.  
IV.i.




E-hold, \* now com-eth the fulness of the time, in  
which God sent forth his Son. †Born of a Vir-  
gin, made under  
the law : O come, let us worship. *Ps.* O come, let us sing. 13\*.

*In all Invitatories having this conclusion O come, let us worship. the repetition of the Invitatory will always be at that place.*

*Hymn, Antiphons, Psalms and Versicles in order as on the First Sunday of the Advent of the Lord. 41. &c. as in the Psalter. [17].*

*Lesson j. Isaiah. viij 1-4. Legend xiiij.*

oreover the Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Mahershalalhashbaz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess : and she conceived, and bare a son. Then

said the Lord to me, Call his name Mahershalalhashbaz. For before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria. Thus saith God, Turn unto me : and ye shall be saved.

The Third Sunday of Advent.

*Ecce apparebit Dominus.*

1. Resp.  
I.



E- hold, \* the Lord shall appear up-  
on a white cloud, and with him thousands of Saints :  
hav-ing on his ves-ture, and on his thigh writ- ten.  
†King of kings and Lord of lords. ✎. He shall  
appear at the end, and shall not lie : if he de-lay,  
wait for him, for he will surely come. †King of kings.

*Lesson ij. Isaiah 8. 5-10.*

**T**He Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son : now therefore, behold, the Lord bringeth up upon

them the waters of the river, strong and many, even the king of Assyria, and all his glory : and he shall come up over all his channels, and go over all his banks : and he shall pass through Judah ; he shall overflow and



The Third Sunday of Advent.

go over, he shall reach even to the neck : and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces : and give ear, all ye of far countries : gird yourselves, and ye

shall be broken in pieces : gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought : speak the word, and it shall not stand : for God is with us. Thus saith God, Turn unto me : and ye shall be saved.

*Bethlehem civitas Dei.*

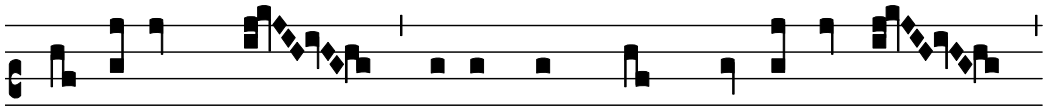
2. Resp.  
VII.



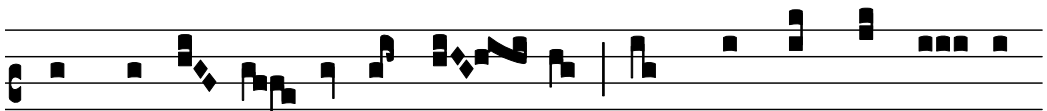
Ethle-hem, \* ci-ty of the most high God, from



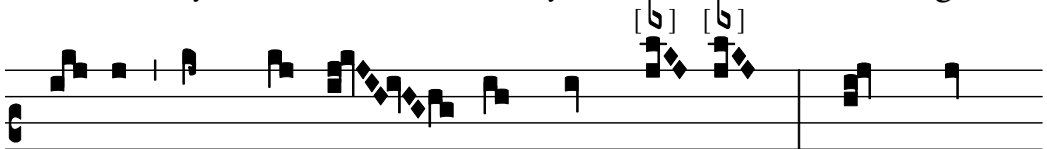
thee shall go forth the Ru-ler of Isra-el : and



his go-ings forth as it were from the be-ginning



of the days of e-ter-ni-ty : and he shall be mag-ni-

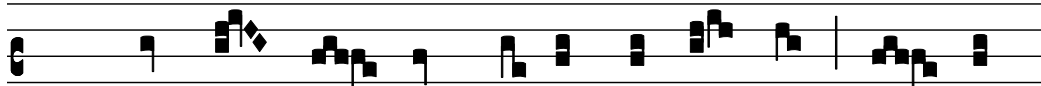


fi-ed in the midst of the whole earth. †And peace



shall be in our land when he shall come.

The Third Sunday of Advent.



He shall speak peace unto the hea-then : and his  
power shall be from sea to sea. †And peace.

*Lesson iij. Isaiah 8. 11-17.*

**F**Or the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy : neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself : and let him be your fear, and let him be your dread. And he shall be for a sanctuary : but for a stone of stumbling and for a rock of

offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Thus saith God, Turn unto me : and ye shall be saved.

*Qui venturus est.*

3. Resp.  
VI.



**Q**E that is to come \* will come, and will not tar-  
ry : now shall there be no more fear within our bor- ders.

The Third Sunday of Advent.

†For he is our Sav- iour. ⁊. He will subdue  
all our i-ni-qui- ties : and will cast away from us all  
our of-fen- ces. †For he is. ⁊. Glo-ry  
be to the Fa-ther and to the Son : and to the Ho-  
ly Ghost. †For he is.

¶ *In the Second Nocturn.*

*Lessons from the Sermon of Blessed Augustine the Bishop on the Unity of the Trinity and the Incarnation of the Lord.*

*Lesson iiiij. from the Sermon of Blessed Augustine 30. of the season.*

**W**E read of holy Moses giving the precepts of God to the people : where he saith, Hear, O Israel, The Lord thy God is one God. Which cannot be greater, which cannot be lesser : which cannot be numbered, saith the prophet David. Great is our Lord and great is his power : yea, and his wisdom is

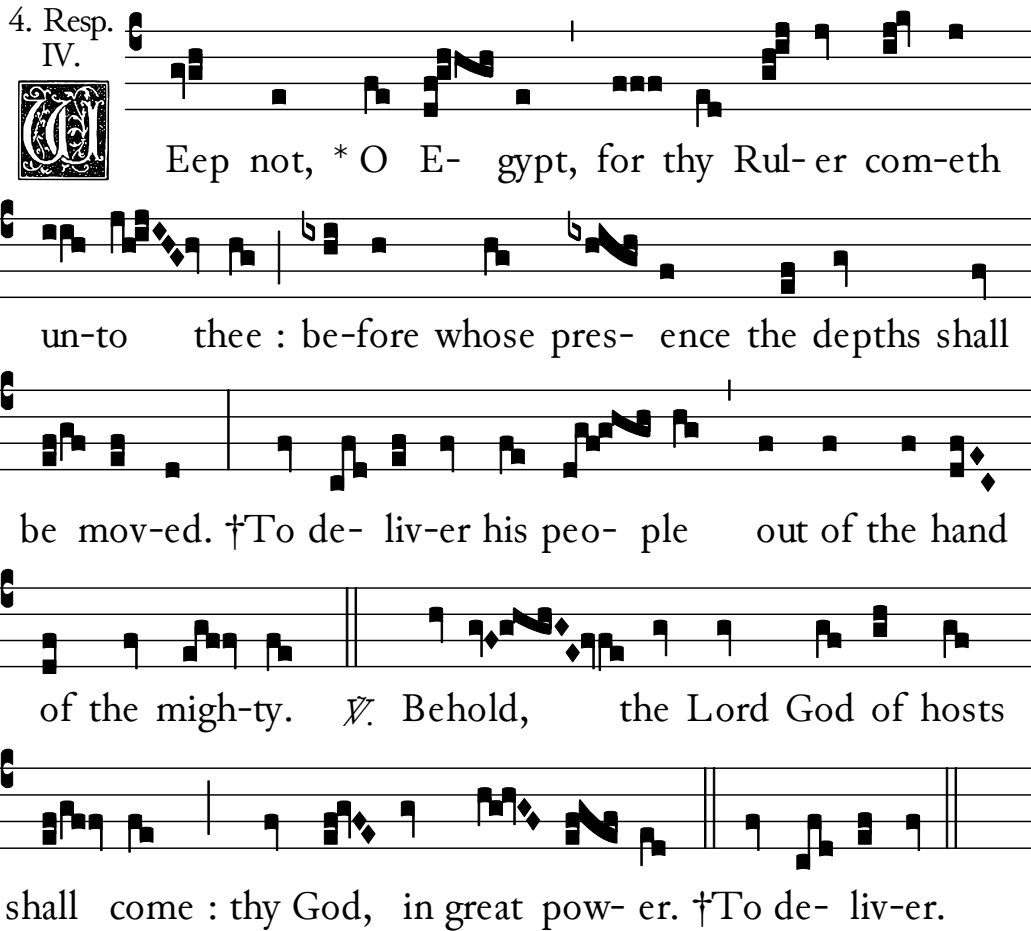
infinite. Ye have understood well these things beloved brethren : who hold firmly in the heart the catholic truth. Hear ye yet briefly : with the help of God that which I have proposed will be explained. The Father is one God, the Son is one God : the Holy Ghost is one God. God is not three : but God is one.

Three in names, one in substance of deity. But I say to myself heretically, Therefore if they are one : they are all incarnate. By no means. To Christ alone pertaineth flesh. Of course the soul is one, reason is another : and yet in the soul is reason, and the soul is one. But the soul urgeth one thing : reason urgeth another. The soul liveth, reason understandeth : and to the soul pertaineth life : and likewise to reason pertaineth wisdom. And together they are one, the soul alone receiveth life, reason alone receiveth wisdom : and still there is not soul without reason : neither reason without soul. In such a way the Father and the Son are granted to be one and he is one God : to Christ alone pertaineth flesh, just as to reason alone pertaineth wisdom, granted that it depart not from the soul. Here is another example. In the sun heat and brightness are in one beam : but heat drieth up : brightness illumineth. Heat is taken as one thing : brightness as another. And although heat and brightness cannot be separated from one another : it is accepted that brightness giveth illumination not warmth, that heat giveth warmth not illumination. Some lead at the same time, others

separately : and nevertheless they are not separated from one another. And thus the Son hath taken on flesh and hath not departed from the Father : neither hath he separated himself from the Father. The Son I say hath taken flesh into his nature : but yet neither the Father nor the Holy Ghost hath diminished in majesty. Equality is in divine nature : with regard to flesh it is a quality only of the Son. Nor indeed hath divinity ever withdrawn from him or from the Father or from the Holy Ghost. Seeing that therefore there is one Deity, one Divinity : the Father and the Holy Ghost indeed hath filled up the flesh of Christ, but it did not thereby take on majesty. Wouldest thou know that he was with him ? The Evangelist recordeth : that Jesus being full of the Holy Ghost returned from Jordan. Behold how Jesus Christ alone hath taken up flesh : and yet the Father and the Holy Ghost have not been diminished in majesty. As the Father filleth heaven and earth, so filleth the Holy Ghost : they were unable to abandon the flesh of Christ since they remained united in divinity. But thou, O Lord, have mercy upon us.

*Egypte noli flere.*

4. Resp.  
IV.



**Q** Eep not, \* O E- gypt, for thy Rul- er com-eth  
un-to thee : be-fore whose pres- ence the depths shall  
be mov-ed. †To de- liv-er his peo- ple out of the hand  
of the migh-ty. ⁊. Behold, the Lord God of hosts  
shall come : thy God, in great pow- er. †To de- liv-er.

*Lesson v.*

**B**esides, consider the lute. In order that the sweet tones of musical melody be produced three things equally seem to be requisite : knowledge, hand and string : and nevertheless knowledge dictateth, the hand striketh : but only the string resoundeth which is heard. Neither knowledge not the hand produceth sound : but the same are worked equally with the string. In such a way

neither the Father nor the Holy Ghost hath taken up flesh : and yet they are at work equally with the Son. Only the string emitteth a sound : only Christ taketh on flesh. The operation consisteth in three things, but in what pertaineth only to the string the sound is rendered : in such a way to Christ alone pertaineth the taking on of human flesh. On the contrary the Jews say it is against

nature : (they say) that the Virgin Mary was not able to give birth. And the detestable Manicheus, If flesh existed : virginity could not have been possible. If the Virgin gave birth, it had been a ghost that was born. Let be drawn from the history of the Old Testament an indispensable example against the Jews : just as it hath sounded in your ears. The Lord commanded holy Moses to bring rods, one to each of the tribes. Twelve rods were brought, among which indeed one was that which had been of the priest Aaron : and they were placed by holy Moses in the tabernacle of the testimony. The rod of Aaron after the next day was found to have produced flowers and leaves, and to have brought forth nuts. This mystery delighteth to mingle with your charity against the perfidy of the Jews : whereby a momentous figure of the mystery appeareth. The rod in fact brought forth that which before it had not : not taken root from a plant, not planted with a hoe, not animated with sap, not made fertile

with seed. And yet with that all the laws of nature were abandoned : a rod brought forth of which neither seed nor root was able to grow. The rod therefore, contrary to nature, was able to bring forth nuts : was not the Virgin contrary to nature able to beget the Son of God ? Therefore, should the incredulous Jew tell me how a dry rod hath blossomed and put forth leaves, and produced nuts : I will tell him how a Virgin hath conceived and given birth. But surely the Jew will be able to explain neither the conceiving by the rod, nor the begetting by the Virgin. Let him come to the Church and it will be explained to him : that he will learn the true order of natural service. The Virgin had completed that time when she would give birth : but the rod did not have time to sprout forth. The former indeed after completing nine months gave birth : but what nature had not managed, the rod produced in one day. But thou, O Lord, have mercy upon us.

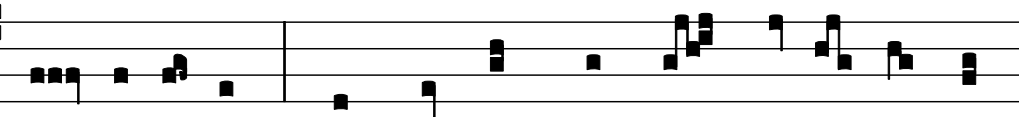
*Prope est ut veniat.*

5. Resp.

III.



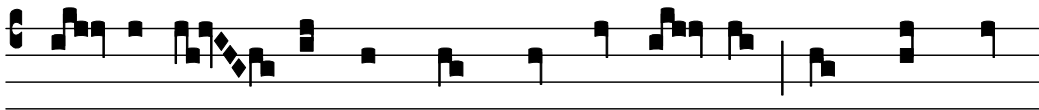
Er time \* is near to come, and her days shall not



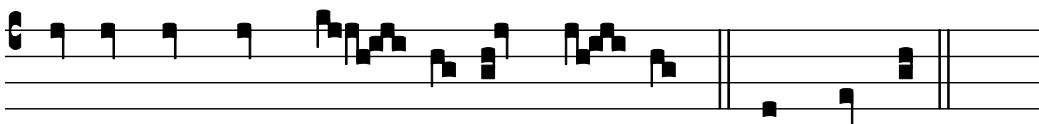
be pro-longed. †For the Lord will have mercy on Ja-



cob, and Isra-el shall be sav- ed. ✂ He that



is to come will come and will not tar- ry : now shall there



be no more fear with- in our bor- ders. †For the Lord.

*Lesson vj.*

**A**gainst nature (saith the Jew) the Virgin was not able to give birth. Indeed God, who in the Book of Numbers hath displayed a wonderful sign against nature in that an ass did speak : the same did marvellously will to cause that Christ would be born of a virgin. Let the wily Manicheus hear another mystery. The ray of the sun penetrateth glass : and the insensible

subtlety of it passeth clean through the solidity : and so is to be seen on the inside what is on the outside. Thus, brethren, neither when being entered doth it violate nor when being exited doth it disperse : because on entering the same glass it persiteth entire. The glass therefore doth not destroy the ray of the sun : can the integrity of the Virgin possibly have

been violated by the entry or the exit of the Deity ? But who will tarry over these latter considerations ? Let the Christian accept what neither the Jew nor the Manichean is willing to accept : in order that this one may advance in redemptive faith, and that other falter in obduracy. That rod of Aaron of which we spake, hath become the Virgin Mary : and for us she hath conceived and brought forth Christ the true Priest. About which David chanted saying, Thou art a priest for ever : after the order of Melchisedech. In fact in an earlier verse already he had said, The Lord shall send the rod of thy power out of Sion. And Isaiah the prophet clearly indicateth holy Mary saying, There 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. Insofar as this rod hath produced

nuts : the image hath been of the body of the Lord. A nut indeed hath three parts in its body of one substance : the shell, the hull, and the kernel. The shell is compared with the flesh : the hull with the bones, the inner kernel with the soul. In the shell of the nut he showeth the flesh of the Saviour : which hath held in itself the sharpness or bitterness of the passion. In the inner kernel he revealeth the sweetness of the Deity : which granteth pasture, and furnisheth the kindness of light. In the hull the wood of the Cross is shown, which hath not separated the entrance from the inside : but which in fact hath joined together those earthly and heavenly things by placing the mediation of the Cross in between, as the Apostle declareth, Since himself by the blood of his cross hath made peace in all things : that are in heaven and in earth. But thou, O Lord, have mercy upon us.

*Descendet Dominus.*

6. Resp.  
IV.



He Lord \* shall come down like rain upon



the fleece. †In his days shall right-eousness spring up.

‡And a-bun-dance of peace. ∕. All kings shall

fall down be-fore him : all nations shall do him ser-vice.

†In his days. ∕. Glo-ry be to the Father, and to

the Son : and to the Ho-ly Ghost. ‡And a-bun-dance.

¶ *In the Third Nocturn.*

*The Gospel according to Matthew II.*



AT that time,  
 When John  
 had heard in the  
 prison the works of  
 Christ, he sent two  
 of his disciples.  
 And said unto him,  
 Art thou he that should come, or do  
 we look for another ? And that  
 which followeth.

*A Homily of Blessed Gregory the Pope.*

*Lesson vij.*

IT is to be asked by us, beloved  
 brethren : why John, a prophet  
 and more than a prophet, who  
 coming to the baptism of the Jordan  
 hath shewn forth the Lord saying,  
 Behold the Lamb of God, behold him  
 who taketh away the sin of the world,  
 who, considering both his humility

The Third Sunday of Advent.


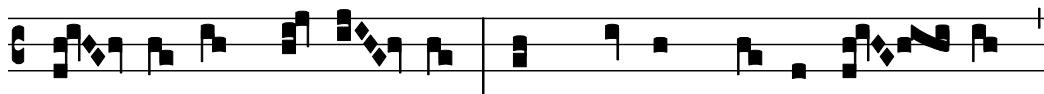
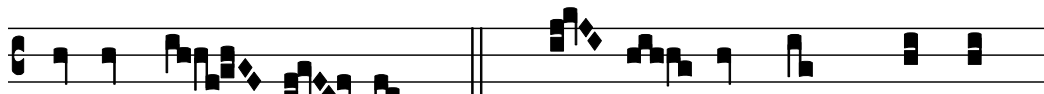
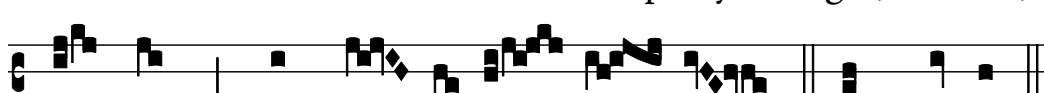
and his power of divinity, saith, He that is of the earth speaketh of the earth : but he that cometh from heaven is above all : because, having been put in prison, sending his disciples, he asketh, Art thou he that should come : or do we look for another ? As if he knew not whom

he hath indicated : and as if he knew not of Him, the same which he hath proclaimed to be, by prophesying, baptizing, and shewing forth. But this question is quickly resolved : if both the time and the order of the event be considered. But thou, O Lord, have mercy upon us.

*Veni Domine.*

7. Resp.  
VII.



  
 Come, O Lord, \* and tarry not : re-lieve the of-  
  
 fen- ces of thy peo-ple. †And re-call the disper- sed  
  
 into their own land. ✠. Stir up thy strength, O Lord,  
  
 and come : that thou may-est save us. †And re-call.

*Lesson viij.*

Indeed while abiding at the streams of the Jordan he had asserted that He was the Redeemer of the world : however, cast into prison he asketh if He is to come. Not because he doubteth that He is the Redeemer of the world : but he

seeketh to know, if He who through His own will came into the world, will also of His own will descend to the gates of hell. He who indeed by preceding Him had announced Him to the world : this same in dying precedeth Him into hell. He saith

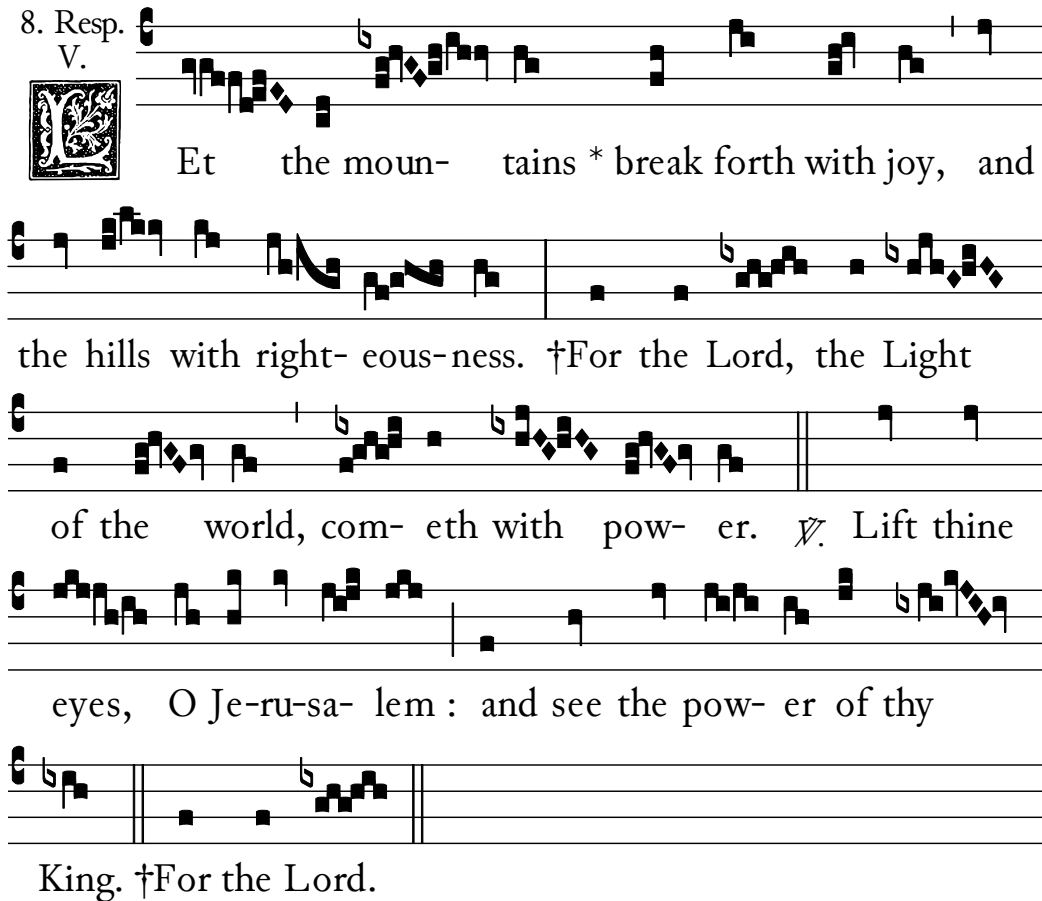
The Third Sunday of Advent.

therefore, Art thou he that should come, or do we look for another? As if he should plainly say, Just as thou hast deigned to be born for men, wilt thou also deign to undergo death for men, so that I who have stood forth

as the precursor of thy nativity, now too may become the precursor of thy death, and to announce thy coming to hell as I have already declared thee to have come into the world? But thou, O Lord, have mercy upon us.

*Erumpant montes.*

8. Resp. V.



Et the moun- tains \* break forth with joy, and the hills with right- eous- ness. †For the Lord, the Light of the world, com- eth with pow- er. ∕. Lift thine eyes, O Je-ru-sa- lem : and see the pow- er of thy King. †For the Lord.

*Lesson ix.*

AND having been asked, the Lord, enumerating the powers of his miracles : concerning his own death forthwith hath answered in humility saying, The blind receive their sight,

and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be

The Third Sunday of Advent.

offended in me. Seeing so many and great signs and miracles, who could rather than being scandalized : instead be astonished. Why therefore hath he said, Blessed is he whosoever shall not be offended in me, except to

show with a clear expression the abjection and humility of his own death ? As if he were openly to say, I indeed work wonders : but I disdain not to endure humiliations. But thou, O Lord, have mercy upon us.

*Ecce radix Jesse.*

9. Resp.  
VIII.



Ehold, a root \* of Jes- se shall a- rise for the

sal- va- tion of the peo- ple : and him shall the

Gen- tiles be- seech. †And his name shall be glo-

ri- ous. ∕. And righteousness shall be the girdle of

his loins : and faithfulness the gir- dle of his reins.

†And his name. ∕. Glo-ry be to the Father, and to

the Son : and to the Ho-ly Ghost. †And his name.

*Before Lauds.*

℣. 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.

☩ *At Lauds.*

*Veniet Dominus.*

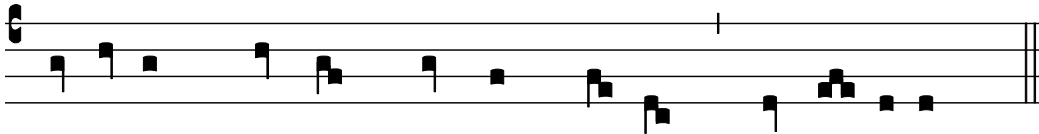
1. Ant.  
I.iv.



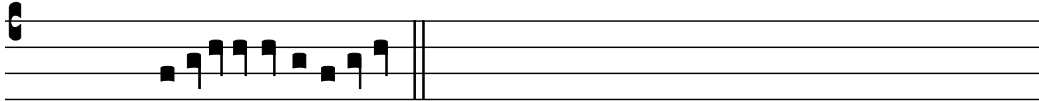
He Lord will come, \* and will not tarry : and will



bring to light the hidden things of darkness, and will



ma-ni-fest himself to all na-tions, al-le-lu-ya.



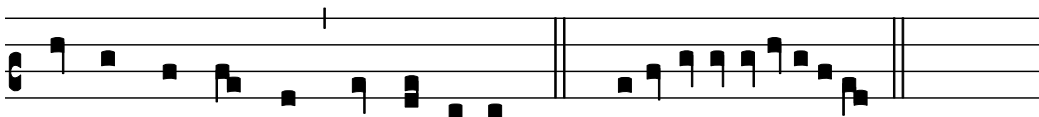
*Ps.* The Lord is King. (93./xcij.) [53].

*Hierusalem gaude.*

2. Ant.  
VII.i.



E-ru-sa-lem, \* re-joice with great joy : for thy Sav-iour



cometh unto thee, al-le-lu-ya. *Ps.* O be joyful. (100./xcix.) [54].

The Third Sunday of Advent.

*Dabo in Syon.*

3. Ant.  
VIII.i.



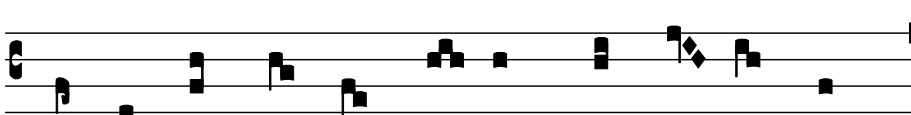
will place \*sal-vation in Si-on : and in Je-ru-sa-



lem my glo-ry, al-le-lu-ya. *Ps.* O God, thou art. (63. & 67./  
lxij. & lxvj.) [55].

*Montes et omnes colles.*

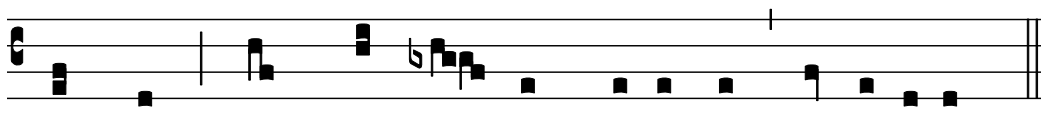
4. Ant.  
V.i.



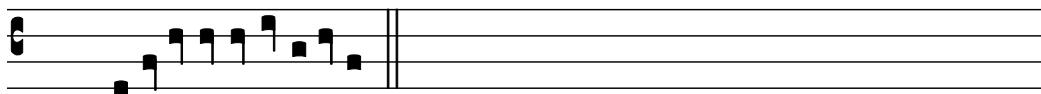
He mountains and all the hills shall be made low :



and the crooked shall be made straight, and the rough pla-



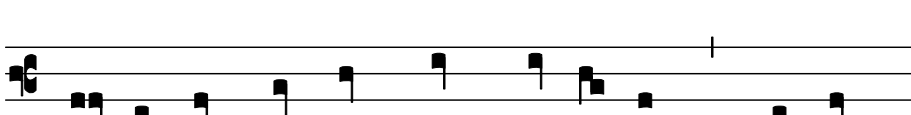
ces plain : come, O Lord, and tarry not, al-le-lu-ya.



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

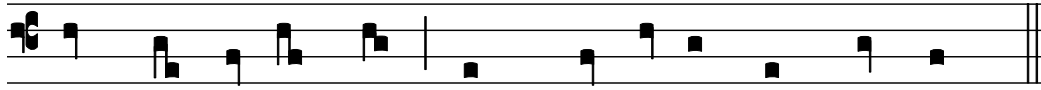
*Juste et pie vivamus.*

5. Ant.  
II.i.

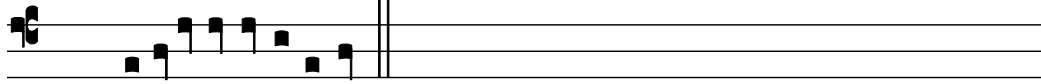


Et us live righteous and godly lives, \* looking

The Third Sunday of Advent.



for the blessed hope, and the coming of the Lord.



*Ps.* O praise the Lord. (*cxlviij.-cl.*) [58].

*Chapter.* 1 *Cor.* iv. 1, 2.

**L**et a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God :

moreover, it is required in stewards that a man be found faithful. *R.* Thanks be to God.

*Hymn.* Hark to the voice. 71.

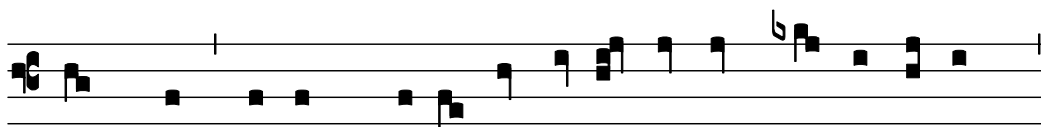
*V.* The voice of one crying in the wilderness. *R.* Prepare ye the way of the Lord : make straight the paths of our God. *Let the Response be made privately.*

*Johannes autem cum audisset.*

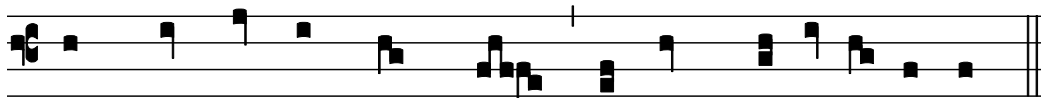
Ant.  
I.ii.



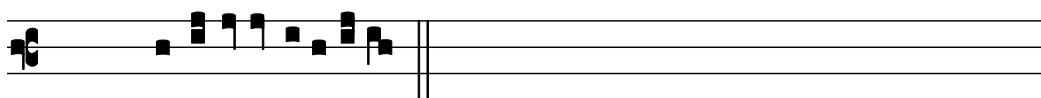
Ow when John had heard \* in the pri-son the works



of Christ, he sent two of his disci-ples, and said unto him :



Art thou he that should come, or look we for an-other ?



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

The Third Sunday of Advent.

---

*Prayer.*

**I**Ncline thine ear, we beseech thee,  
O Lord, to our prayers : and  
enlighten the darkness of our minds  
by the grace of thy visitation. Who

livest and reignest with God the  
Father in the unity of the Holy Ghost,  
one God, world without end. *R̄.*  
Amen.

*Memorial of Saint Mary as above. 73.*

¶ *At Prime.*

*Ant.* The Lord will come. 211.

*Ps.* My God, my God, look upon me. (22./xxj.) [109].

¶ *At Terce.*

*Ant.* Jerusalem, rejoice. 211.

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

*Chapter. 1 Cor. iv. 1, 2.*

**L**et a man so account of us, as of  
the ministers of Christ, and  
stewards of the mysteries of God :

moreover, it is required in stewards  
that a man be found faithful. *R̄.*  
Thanks be to God.

*R̄. and V̄. as on the First Sunday of Advent : and they are said at all the Hours. 90.*

¶ *At Sext.*

*Ant.* I will place salvation. 212.

*Ps.* My soul hath longed. (119. vj./cxvii. vj.) [179].

*Chapter. 1 Cor. 4. 23.*

**B**Ut it is a very small thing that I  
should be judged of you, or of  
man's judgement : yea, I judge not

mine own self. *R̄.* Thanks be to  
God.

¶ *At None.*

*Ant.* Let us live. 212.



*Ps.* Thy testimonies are wonderful. (119. ix./cxviii. ix.) [195].

*Chapter.* 1. *Cor.* iv. 5.

**J**udge nothing before the time,  
until the Lord come, who both  
will bring to light the hidden things  
of darkness, and will make manifest

the counsels of the hearts : and then  
shall every man have praise of God.  
*R̄.* Thanks be to God.

### ¶ *At Second Vespers.*

*Ant.* Sit thou on my right hand. [375].

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

*Chapter.* 1 *Cor.* iv. 1, 2.

**L**et a man so account of us, as of  
the ministers of Christ, and  
stewards of the mysteries of God :

moreover, it is required in stewards  
that a man be found faithful. *R̄.*  
Thanks be to God.

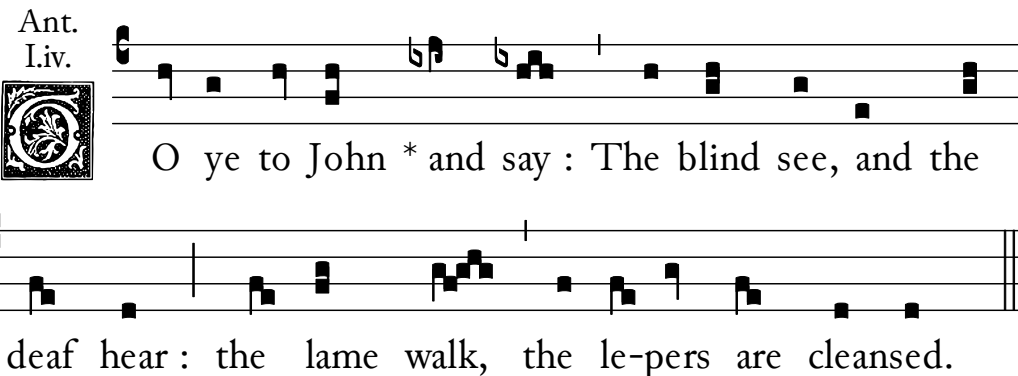
*Until the beginning of O Wisdom. is sung the R̄.* Thou shalt arise. 97. *After the beginning of O Wisdom. is sung the R̄.* Hasten thee, make no tarrying. 290.

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

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

*Ite dicite Johanni.*

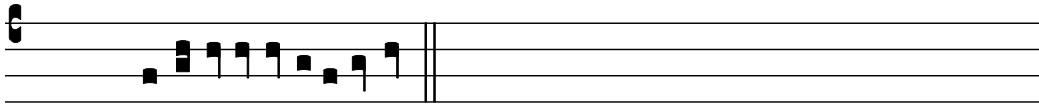
Ant.  
I.iv.



**O** ye to John \* and say : The blind see, and the  
deaf hear : the lame walk, the le-pers are cleansed.

The Third Sunday of Advent.

---



*Ps. My soul doth magnify. 53\*.*

*Or an O. Antiphon. 292-296. Ps. Magnificat. 55\*.*

*Prayer.*

**I**Ncline thine ear, we beseech thee,  
O Lord, to our prayers : and  
enlighten the darkness of our minds  
by the grace of thy visitation. 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. 99.*

¶ On Monday, Tuesday and Thursday let the *℣℣.* and *℞℞.* be sung according to the order of the Nocturns in the History of the Sunday.

## ¶ Monday.

### At Matins.

*Lesson j. Isaiah viij. 18–22. Legend xiv.*

**B**Ehold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter : should not a people seek unto their God ? for the living to the dead ? To the law and to the testimony : if they speak not according to this word, it is because

there is no light in them. And they shall pass through it, hardly bestead and hungry : and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth ; and behold trouble and darkness, dimness of anguish : and they shall be driven to darkness. Thus saith the Lord God, Turn unto me : and ye shall be saved.

*Lesson ij. Isaiah ix. 1–5.*

**N**evertheless the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light : they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast

multiplied the nation, and not increased the joy : they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil. For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood : but this shall be with burning and fuel of fire. Thus saith the Lord God,

Turn unto me : and ye shall be saved.

*Lesson iij. Isaiah ix. 6-7.*

**F**Or unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counseller, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there

shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Thus saith the Lord God, Turn unto me : and ye shall be saved.

**¶** *At Lauds.*

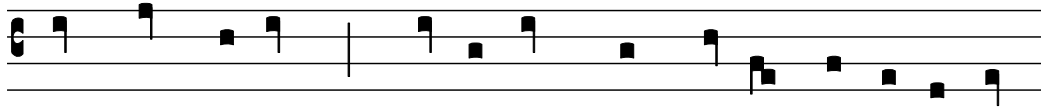
*Ecce veniet Dominus.*

1. Ant.

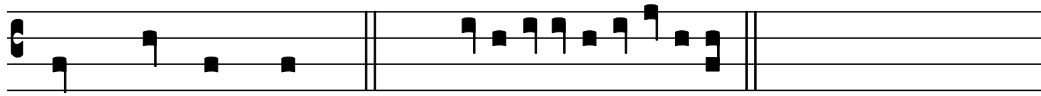
IV.v.



Ehold, the Lord will come, \* the Prince of the



kings of the earth : blessed are they that are ready to go



forth to meet him. *Ps.* Have mercy upon me. (51./l.) [221].

*Dum venerit Filius.*

2. Ant.

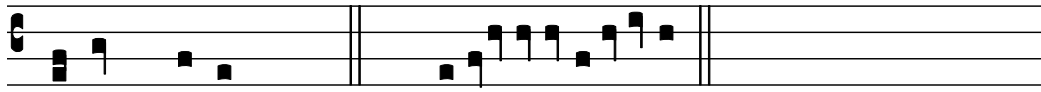
VIII.ii.



Hen the Son \* of man cometh, will he find faith



The Third week in the Advent of the Lord.

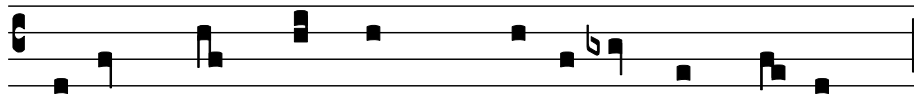


upon the earth? *Ps.* Ponder my words. (5.) [223].

*Ecce jam veniet.*

3. Ant.

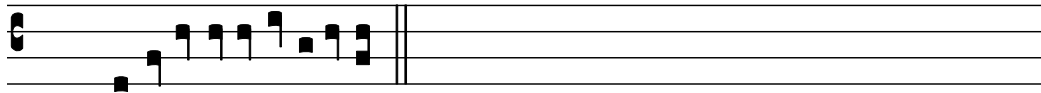
V.ii.



Ehold, now shall come \* the fulness of the time,



in which God hath sent forth his Son into the world.



*Ps.* O God, thou art. (63. & 67./lxij. & lxxj.) [55].

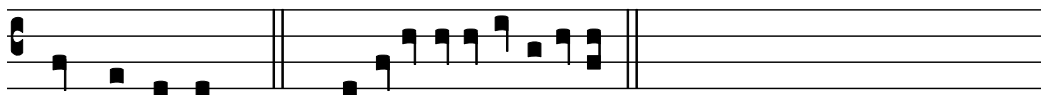
*Haurietis aquas in gaudio.*

4. Ant.

V.ii.



E shall draw \* wa-ter with joy out of the wells

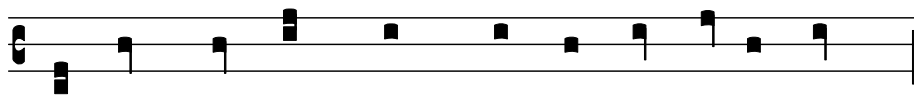


of salvation. *Ps.* O Lord, I will praise. *iiij.* (*Isaiah xij.*) [224].

*Egredietur Dominus.*

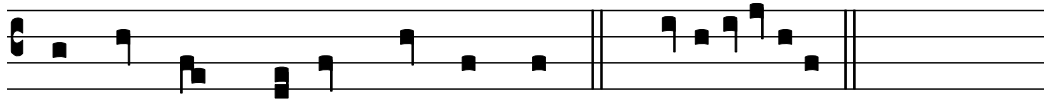
5. Ant.

IV.iv.



He Lord will come forth \* out of his ho-ly place :

The Third week in the Advent of the Lord.



he shall come to save his people. *Ps.* O praise the Lord.  
(*cxlvij.-cl.*) [58].

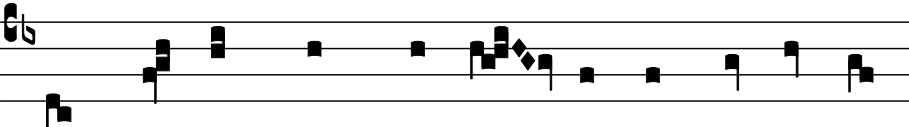
*Chapter.* Behold, the days come. 112.

*Hymn.* Hark to the voice. 71.

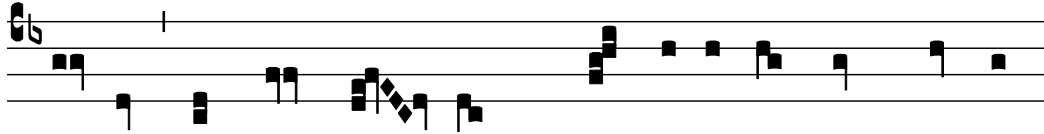
*V.* The voice of one crying in the wilderness. 73.

*Egredietur virga.*

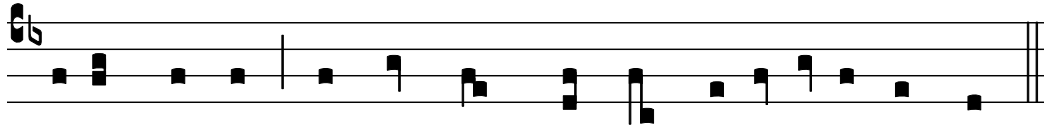
Ant.  
I.i.



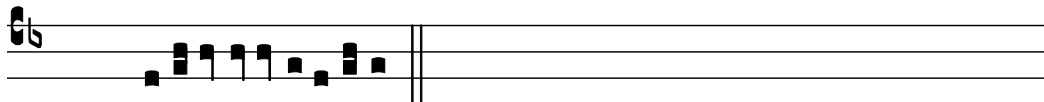
Here shall come forth \* a Rod out of the stem of



Jes-se, and all the earth shall be fil-led with the glo-



ry of the Lord : and all flesh shall see the salvation of God.



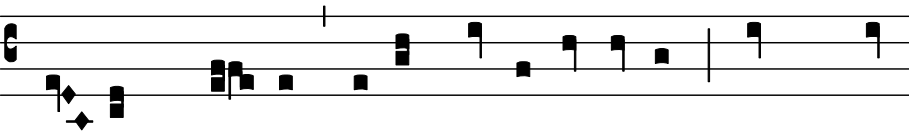
*Ps.* Blessed be the Lord. 52\*.

*The Sunday Prayer is said.* 196.

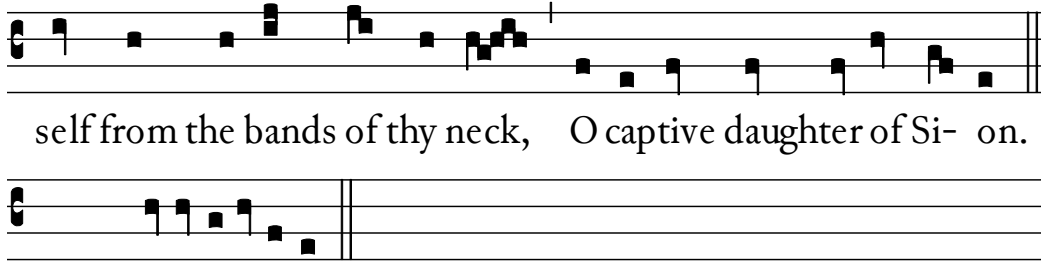
**¶** *At Vespers.*

*Elevare elevare.*

Ant.  
VIII.i.



- wake, \* a- wake, a-rise, O Je-ru-sa-lem : loose thy-



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

*Or an O. Antiphon.* 292-296. *Ps. Magnificat.* 55\*.

*Sunday Prayer.* 196.

## ¶ Tuesday.

### *At Matins.*

*Lesson j. Isaiah ix. 8-11. Legend xv.*

**T**He Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones : the

sycomores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together. Thus saith the Lord God, Turn unto me : and ye shall be saved.

*Lesson ij. Isaiah ix. 12-13.*

**T**He Syrians before, and the Philistines behind : and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out

still. For the people turneth not unto him that smiteth them, neither do they seek the Lord of hosts. Thus saith the Lord God, Turn unto me : and ye shall be saved.

*Lesson iij. Isaiah ix. 14-17.*

**T**herefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The

ancient and honourable, he is the head ; and the prophet that teacheth lies, he is the tail. For the leaders of

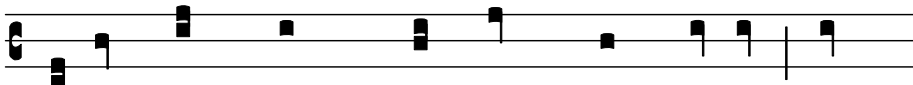
this people cause them to err : and they that are led of them are destroyed. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows : for every one

is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. Thus saith the Lord God, Turn unto me : and ye shall be saved.

¶ *At Lauds.*

*Ecce Dominus noster.*

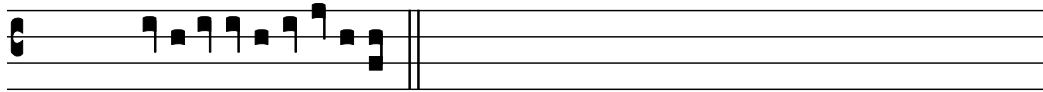
1. Ant.  
IV.v.



Ehold, our Lord \* shall come with power : and



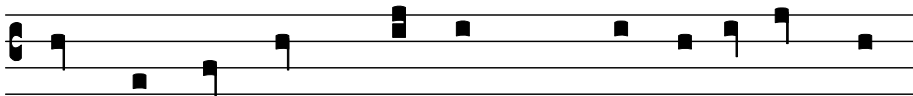
he himself shall break the yoke of our capti-vi-ty.



*Ps.* Have mercy upon me. (51./l.) [221].

*Emitte Agnum Domine.*

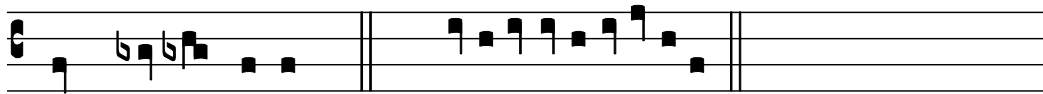
2. Ant.  
IV.iv.



End ye, O Lord, the Lamb, \* the Rul-er of the



land : from the rock of the de-sert unto the mount of the



daughter of Si- on. *Ps.* Give sentence with me. (43./xliij.) [257].



The Third week in the Advent of the Lord.

---

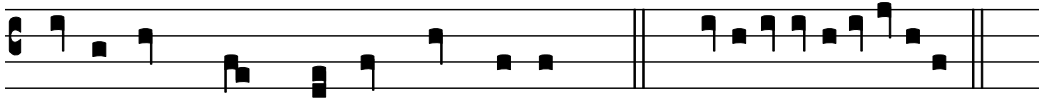
*Ut cognoscamus Domine.*

3. Ant.

IV.iv.



Hat thy way, O Lord, \* may be known upon earth :



thy sav-ing health among all nations. *Ps.* O God, thou art.  
(63. & 67./lxij. & lxvij.) [55].

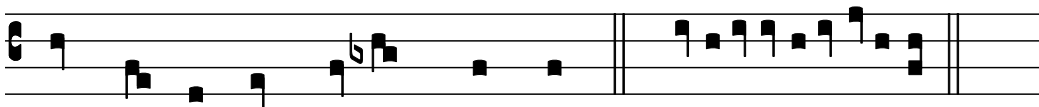
*Da mercedem Domine.*

4. Ant.

IV.v.



Eward them, O Lord, \* that wait for thee : and



let thy prophets be found faithful. *Ps.* I said. (*Isaiab xxxviiij.*)  
[268].

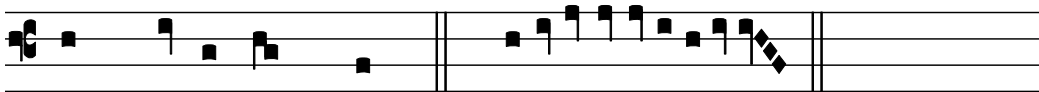
*Lex per Moysen.*

5. Ant.

I.v.



He law was giv-en \* by Mo-ses, but grace and truth



came by Je-sus Christ. *Ps.* O Praise the Lord. (*cxlviij.-cl.*) [58].

*Chapter.* Behold, the days come. 112..

*Hymn.* Hark to the voice. 71.

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

The Third week in the Advent of the Lord.

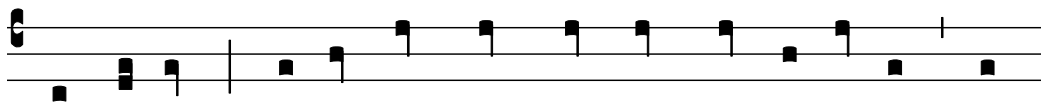
---

*Tu Bethleem.*

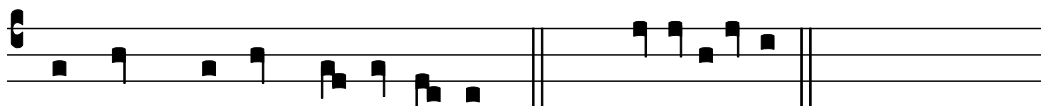
Ant.  
III.iv.



Hou, Bethle-hem, \* in the land of Ju-dah, shall not



be the least : for out of thee shall come a Gov-ernor, that



shall rule my people Isra- el. *Ps.* Blessed be the Lord. 56\*.

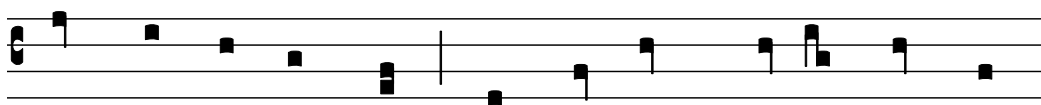
¶ *At Vespers.*

*Erumpant montes.*

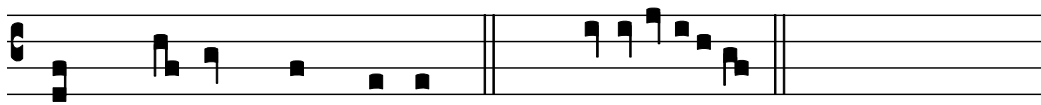
Ant.  
VII.i.



Et the mountains \* break forth with joy, and the



hills with righteousness : for the Lord, the light of the



world, cometh with power. *Ps.* My soul doth magnify. 67\*.

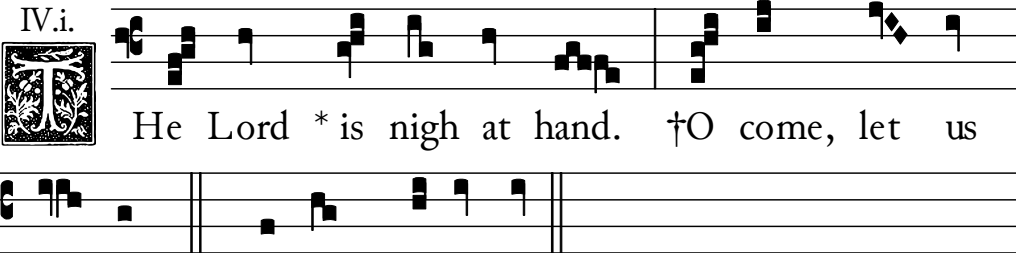
*Or an O. Antiphon.* 292-296. *Ps.* Magnificat. 55\*.

¶ *Wednesday : Ember Day.*

*At Matins.*

*Prope est jam Dominus.*

Invit.  
IV.i.



He Lord \* is nigh at hand. †O come, let us

wor-ship. *Ps.* O come, let us sing. 13\*.

*This Invitatory is sung on this day and on the following Friday and Saturday.*

*Hymn.* To earth descending. 41.

*At this Nocturn, Ant.* The Lord shall turn. [276]. *Ps.* The foolish body. (53./lij.) [276]. *and the other ferial Antiphons together with their Psalms.*

℣. The Lord shall come forth out of his holy place. ℞. He cometh to save his people from their sins. *Let the Response be made privately.*

*Thereupon the Deacon, with the Subdeacon, vested in Albs, carrying a Spirula in his hand, that is a Palm made in the Holy Land, together with Thurifers and Taperers in similar vestments without a Cross, shall cense the Altar : and thus let them proceed through the middle of the Quire to the Pulpitum to deliver the Exposition of the Gospel : and moreover, the Lessons are to be read at the Lectern where the Lessons are read : the Taperers standing beside the Deacon, one on the right and the other on the left.*

¶ *Moreover the Deacon will wear a white Amice and will hold the aforesaid Palm in his hand while he reads the Lesson. The Subdeacon however shall hold the Text behind the said Deacon, standing beside the Thurifers. At this time the Clerks do not prostrate themselves in Quire, that is to say after the Versicle while the Pater noster. is being said, on account of the proclamation of the Gospel : likewise not on the Friday, nor on the Saturday.*

¶ *The Gospel according to Luke 1. 26, 27.*



At that time, the 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. And that which followeth.

*A Homily of the Venerable Bede, Priest.*

*Lesson j.*

The reading of today's Holy Gospel, beloved brethren, commendeth to us the beginning of our redemption : wherein the angel sent from heaven by God telleth the Virgin that the extraordinary nativity of the Son of God in flesh was to be proclaimed, by which we, cast down by ancient sin, are restored and also are able to be counted among the sons of God. That therefore we may merit to receive the gifts according to the promise of salvation : let us undertake to perceive its origin with earnest ear. The angel Gabriel

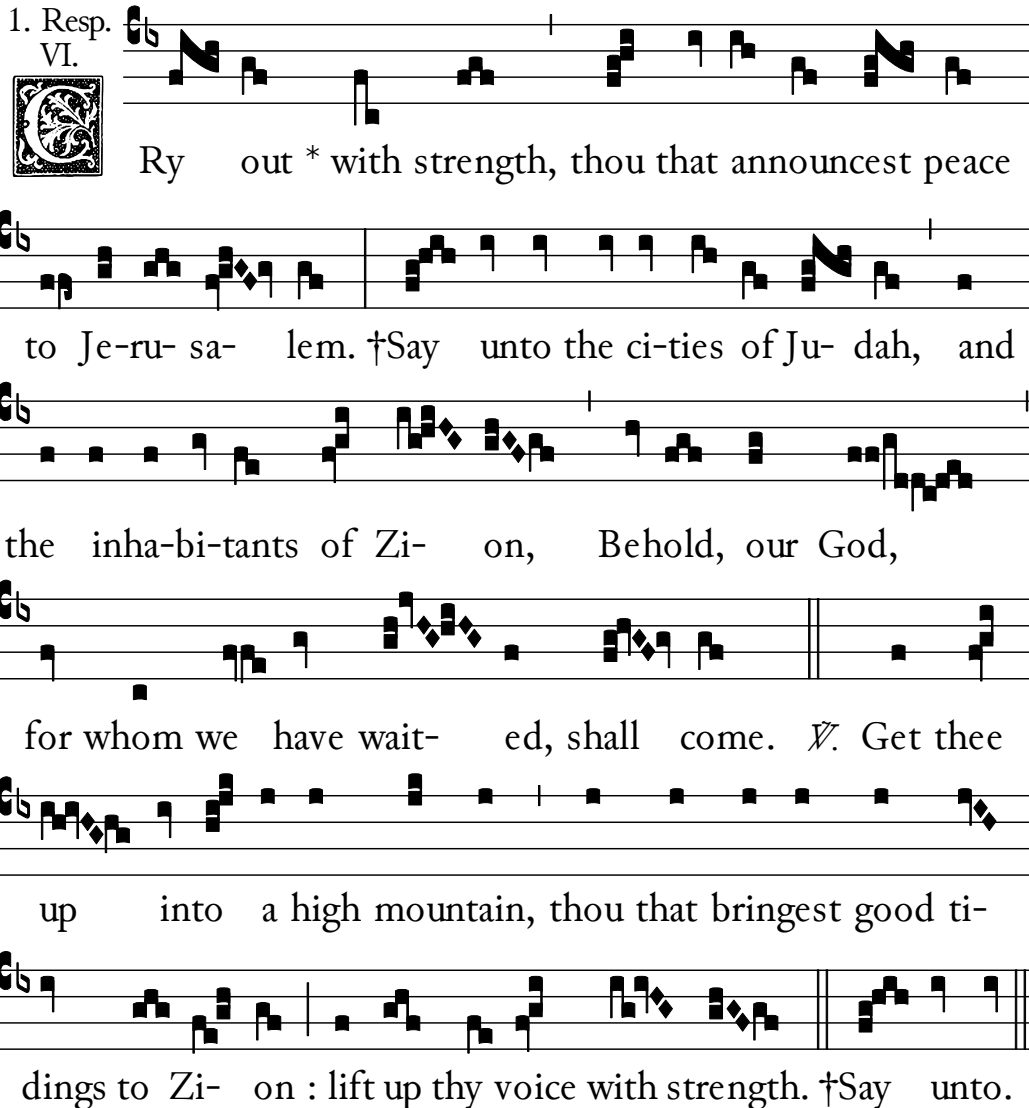
(it saith) was sent from God unto a city of Galilee named Nazareth : to a virgin espoused to a man whose name was Joseph. It was proper for the beginning of the restoration of mankind, that the angel should be sent from God to a virgin who would be consecrated by a divine birth, because the first cause of human perdition was : when the serpent was sent from the devil to a woman to be deceived through a spirit of arrogance. More correctly the devil himself came in the serpent : which having deceived the first parents, stripped the human race of the glory of immortality. Because therefore death had entered through a woman : it was apt that life return through a woman. That one, seduced by the Devil through the serpent, offered to man the taste of death : this one, informed by God through an angel, provided the Author of salvation to the world. But thou O Lord, have mercy upon us.

*And the Lessons are read in the Second Form except for the last, which is to be read in the Superior Grade. Similarly the Responsories are sung according to the order of the Lessons themselves, changing neither place nor vestment.*

The Third week in the Advent of the Lord.

*Clama in fortitudine.*

1. Resp.  
VI.



**C**ry out \* with strength, thou that announcest peace  
to Je-ru- sa- lem. †Say unto the ci-ties of Ju- dah, and  
the inha-bi-tants of Zi- on, Behold, our God,  
for whom we have wait- ed, shall come. ∕. Get thee  
up into a high mountain, thou that bringest good ti-  
dings to Zi- on : lift up thy voice with strength. †Say unto.

*Lesson ij.*

**T**He angel Gabriel, then, was sent from God. Rarely however do we read that angels appearing to man are designated by name. To be sure, whenever it happeneth, for this reason it certainly happeneth : that indeed the name itself should suggest

the ministry for which they are come. For Gabriel in fact means Strength of God. And he rightly shineth forth with so great a name : who bore witness of the coming birth of God in flesh, of whom the Prophet in the psalm saith, It is the Lord strong and

mighty, even the Lord mighty in battle : without doubt that battle in which he came to fight the aerial powers and to rescue the world from their tyranny. To a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. What is said of the house of David : pertaineth not only to Joseph, but likewise to Mary. For in fact it was the teaching of the law, that each would take a wife from his

own tribe and family : it is likewise attested by the Apostle, because writing to Timothy he saith, Remember that the Lord Jesus Christ of the seed of David was raised from the dead according to my gospel. Thus indeed truly is the Lord arisen from the seed of David : because his untainted mother took her true descent from the stock of David. But thou, O Lord, have mercy upon us.

*Orietur stella.*

2. Resp. VIII.

**T** Here shall come \* a star out of Ja-cob, and a man shall come forth out of Is- ra- el : he shall des-troy all the prin- ces of the strange peo- ple. †And all the earth shall be his posses- sion. ✎. And all kings shall bow down be-fore him : all nations shall do



him ser- vice. †And all.

*Lesson iij.*

**H**owever, as to why he preferred to be conceived and brought forth not of a simple virgin but of one betrothed to a man : reasonable causes have been advanced by many of the fathers. Of which the first is the strongest, so that she would not be judged guilty of dishonour : if she, having no husband, begat a son. Then likewise in this, that in the care that a home naturally demands : childbearing would be supported by the comfort of the husband. It was therefore necessary for blessed Mary to have a husband, who would be an assured witness of her chastity : and of our Lord and Saviour that was born from her he was a most faithful foster-father. And it was he that in accordance with the law would bring an offering for the infant to the Temple : and he that would at the coming of the crisis of the persecution, carry him away with his mother to Egypt and also bring him back, and in like manner would supply the many other things needful for the frailty of human nature which

He had assumed. Neither did it harm greatly if some for a time believed that He was his son : seeing that by the preaching of the apostles after his ascension it would be plainly revealed to all believers that the birth had been from a virgin. Nor should it be overlooked that the blessed Mother of God gave testimony of her especial merits, also indeed by her name. Indeed it is interpreted Star of the sea. And herself like an extraordinary star gliding above the turmoil of the ages : shone brightly with the grace of a special privilege. Moreover the angel being come in unto her said, Hail thou that art highly favoured, the Lord is with thee : blessed art thou among women. By as much as this salutation was unheard of among the customs of mankind : by so much is blessed Mary accordingly worthy. Indeed truly was she full of grace : upon whom the divine gift was settled, that, foremost among women, she would offer to God the most glorious gift of her virginity. Whence rightfully she who desired to imitate

The Third week in the Advent of the Lord.

the angelic life : merited to enjoy the appearance and also the address of an angel. Truly she was full of grace who herself, through whom Grace

and Truth were made, was granted to beget Jesus Christ. But thou, O Lord, have mercy upon us.

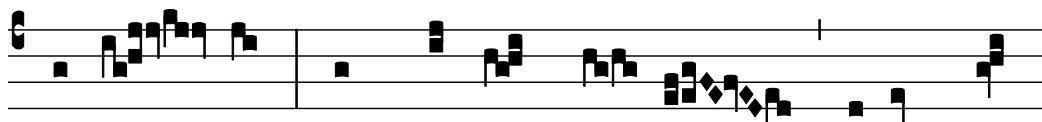
*Egredietur Dominus.*

3. Resp.

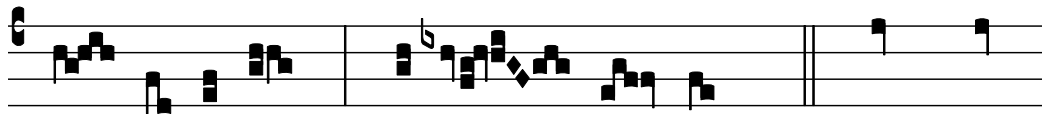
III.



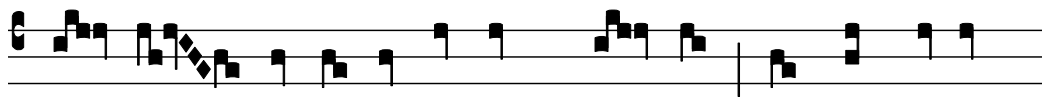
He Lord shall go forth, \* and shall fight a- gainst



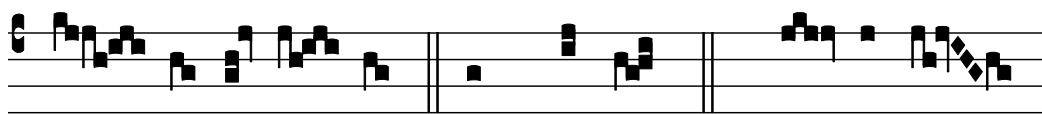
the na- tions. †And his feet shall stand upon the



mount of O-lives. ‡Towards the East. ✎. And he



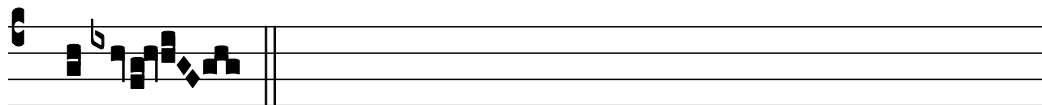
shall be ex-alt-ed a-bove the hills : and all nations



shall flow unto him. †And his feet. ✎. Glo- ry be



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



‡Towards.



*Before Lauds.*

∅. Send forth, O Lord, the Lamb. 68.

☩ *At Lauds.*

*Rorate celi desuper.*

1. Ant.

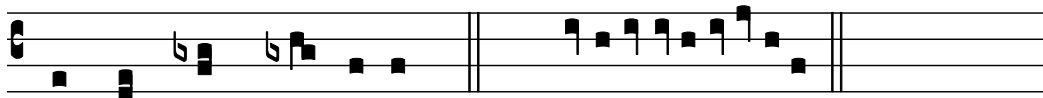
IV.iv.



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



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

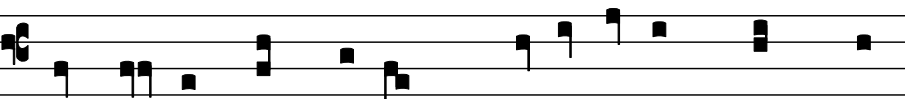


it bring forth sal-vation. *Ps.* Have mercy on me. (51./l.) [221].

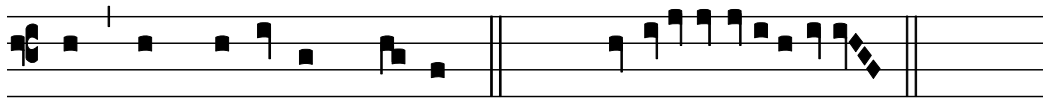
*Prophete predicaverunt.*

2. Ant.

I.v.



He prophets did proclaim \* that a Saviour should be

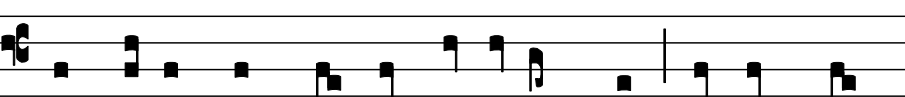


born of the virgin Ma-ry. *Ps.* Thou, O God. 65./lxiv. [285].

*Spiritus Dominus super me.*

3. Ant.

II.i.



He Spi-rit \* of the Lord is upon me : he hath sent

The Third week in the Advent of the Lord.

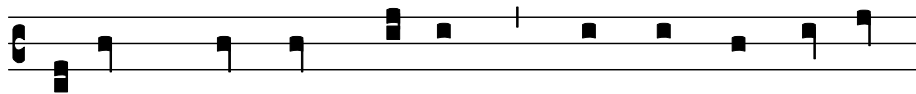


me to preach the gospel to the poor. *Ps.* O God, thou art.  
(63 & 67./lxij. & lxxj.) [55].

*Ecce veniet Dominus.*

4. Ant.

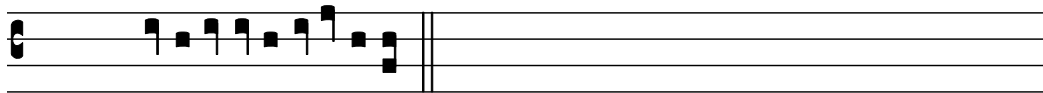
IV.v.



Ehold, the Lord cometh, \* that he may sit a-



mong the princes, and inhe-rit the throne of his glo-ry.

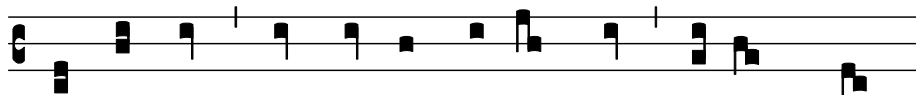


*Ps.* My heart rejoiceth. (I. *Sam.* ij.) [290].

*Annunciate populis.*

5. Ant.

IV.v.



E-clare ye \* to the people, and say, Behold, God



our Saviour shall come. *Ps.* O praise the Lord. (148.-150.) [58].

*Chapter.* Behold, the days shall come. 112..

*Hymn.* Hark to the voice. 71.

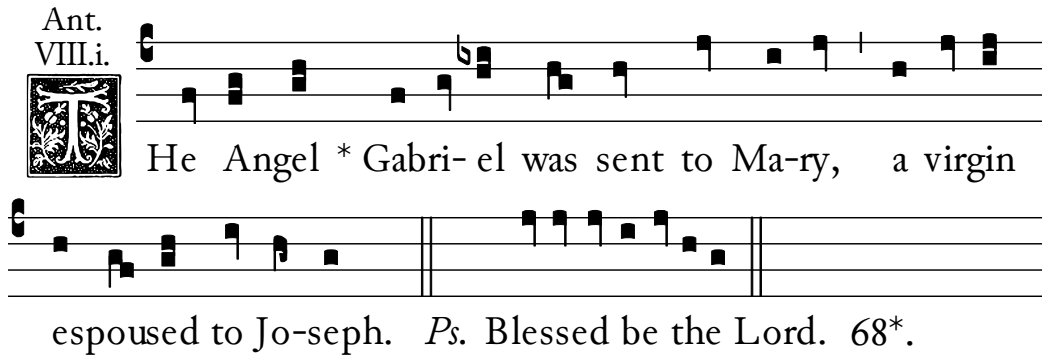
℣. The voice of one crying in the wilderness. 73.

The Third week in the Advent of the Lord.

---

*Missus est Gabriel.*

Ant.  
VIII.i.



He Angel \* Gabri-el was sent to Ma-ry, a virgin  
espoused to Jo-seph. Ps. Blessed be the Lord. 68\*.

*The Preces should not be said at this Lauds, nor on the Friday nor on the Saturday. Nevertheless at all the other Hours let the Preces be said with prostration in the usual way.*

*Prayer.*

**G**Rant, we beseech thee, almighty God, that the approaching solemnity of our redemption : may both afford us succour in this present life, and heap on us the rewards of

eternal blessedness. 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. *R.* Amen.

*This Prayer is said only at this Lauds.*

*At all the other Hours should be said the Prayer of the Sunday. 196.*

**¶** *Memorial of Saint Mary.*

*Ant.* The Holy Ghost shall descend upon thee. 118.

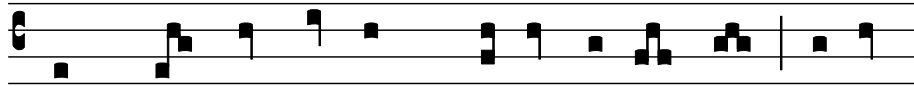
*And afterwards a Memorial of All Saints as on other ferias. 118.*

*Let Matins of Saint Mary be said on this day and until the Vigil of the Nativity of the Lord in convent : as is indicated above. 76.*

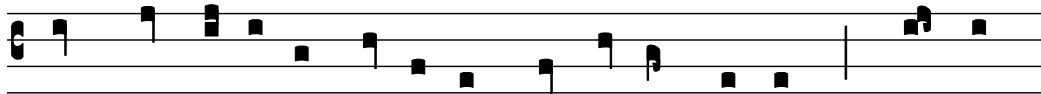
☩ *At Vespers.*

*Quomodo fiet istud.*

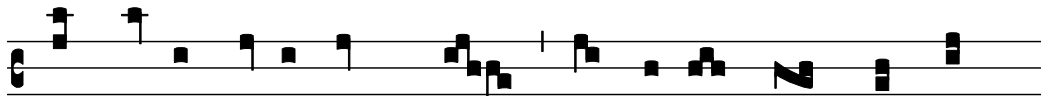
Ant.  
VII.i.



Ow shall this be done, \* O Angel of God, for I



have not suffer-ed to-re-ceive a man in wedlock ? Hearken,



O Ma-ry, Virgin of Christ : the Ho-ly Ghost shall come



upon thee, and the power of the Most High shall



ov-ersha-dow thee. *Ps.* My soul doth magnify. 67\*.

*Or an O. Antiphon.* 292-296. *Ps.* Magnificat. 55\*.

*The Sunday Prayer.* 196.

☩ *Thursday.*

*At Matins.*


*Invitatory.* The Lord, the King. 109.

*Ps.* Venite. 36\*.

*Hymn.* To earth descending. 41.


*Antiphons and Psalms of the Nocturn of the feria :* [297]. *VV.* Lessons and *R'X'* are sung in order.

*Lesson j. Isaiah ix. 18-21. Legend xvj.*

 Or wickedness burneth as the fire : it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire : no man shall spare his brother. And he shall snatch on the right hand, and be


hungry : and he shall eat on the left hand, and they shall not be satisfied : they shall eat every man the flesh of his own arm : Manasseh, Ephraim : and Ephraim, Manasseh : and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still. Thus saith the Lord God, Turn unto me : and ye shall be saved.

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

 Oe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed : to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless ! And what will ye do in the day of visitation, and in the desolation which

shall come from far ? to whom will ye flee for help ? and where will ye leave your glory ? Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. Thus saith the Lord God, Turn unto me : and ye shall be saved.

*Lesson iij. Isaiah x. 5-9.*

 Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the

streets. Howbeit he meaneth not so, neither doth his heart think so : but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings ? Is not Calno as Carchemish ? is not Hamath as Arpad ? is not Samaria as Damascus ? Thus saith the Lord

God, Turn unto me : and ye shall be | saved.

*Before Lauds.*

∅. Send forth, O Lord, the Lamb. 68.

☩ *At Lauds.*

*De Syon veniet.*


1. Ant.  
Liv.



**U** Rom Si- on \* shall come the Lord Almighty, to bring  
salvation unto his people. *Ps.* Have mercy upon me. (51./l.)  
[221].

*Convertere Domine.*

2. Ant.  
VIII.i.



**T** Urn a-gain, \* O Lord, for yet a little while, and  
de-lay not to come unto thy servants. *Ps.* Lord, thou hast  
been. (90./lxxxix.) [314].

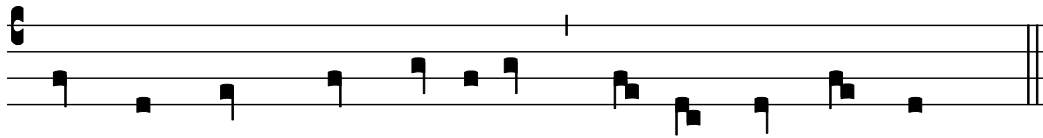
*De Syon veniet.*

3. Ant.  
Liv.

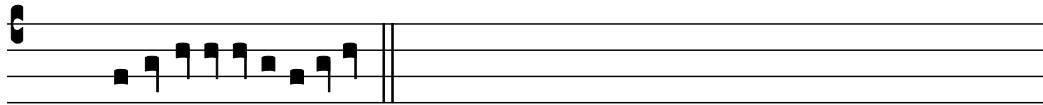


**U** Rom Si- on \* he shall come who is to reign, the

The Third week in the Advent of the Lord.



Lord of hosts, Emma-nu-el : glo-rious is his name.

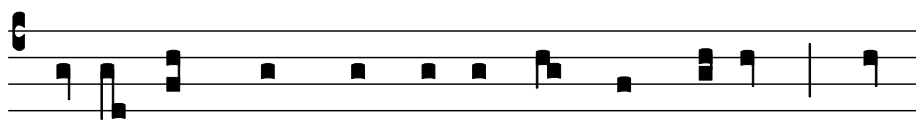


*Ps.* O God, thou art. (63. & 67./lxij. & lxvij.) [55].

*Ecce Deus noster.*

4. Ant.

VIII.i.



Ehold our God, \* and I will give him honour : the

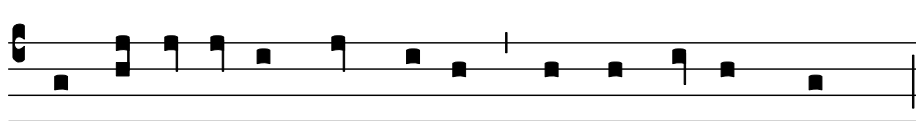


God of my father, and I will I ex-alt him. *Ps.* I will sing.  
(*Exod. xv.*) [316].

*Dominus legifer noster.*

5. Ant.

III.iv.



He Lord \* is our law-giv-er, the Lord is our King :



he himself will come and save us. *Ps.* O praise the Lord.  
(148.-150.) [58].

*Chapter.* Behold, the days come. 112.

*Hymn.* Hark to the voice. 71.

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

The Third week in the Advent of the Lord.

*Vigilate animo.*

Ant.  
IV.i.



E ye vi-gi-lant \* in spi- rit, for the Lord our



God is nigh at hand. *Ps.* Blessed be the Lord. 60\*.

*Sunday Prayer.* 196.

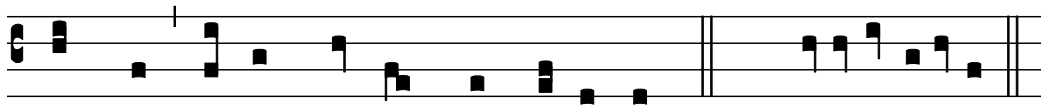
☪ *At Vespers.*

*Letamini cum Hierusalem.*

Ant.  
V.i.



E-joyce ye \* with Je-ru-sa-lem, and be ye glad



with her, all ye that love her, for ev-er. *Ps.* My soul doth magnify. 63\*.

*Or an O. Antiphon.* 292-296. *Ps.* Magnificat. 55\*.

☪ *Friday. Ember Day.*

*At Matins.*

*Prope est jam Dominus.*

Invit.  
IV.i.



He Lord \* is nigh at hand. †O come, let us





wor-ship. *Ps.* O come, let us sing. 13\*.

*Hymn.* To earth descending. 41.

*Antiphons and Psalms of the Nocturn of the feria.* [324]. *The Versicles are to be sung in sequence.*

*The Gospel according to Luke.* 1. 39, 40.



**A**T that time, Mary arose and went into the hill country with haste into a city of Juda ; and entered into the house of Zacharias, and saluted Elizabeth. And that which followeth. *A Homily of the Venerable Bede, Priest.*

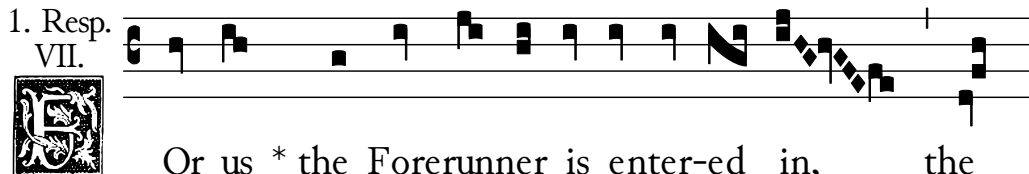
24 *Book. 2. Lesson j.*

**T**He reading of the holy Gospel which we have heard declareth to us that the beginning of our redemption is always to be venerated : and it commendeth to us the saving remedies of humility that are always to be imitated. Now because at the touch of the plague of pride the human race had perished : it was fitting that the time of salvation should have first begun with the appearing of the medicine of humility by which it might be healed. And


because through the temerity of a woman who was led astray, death had entered into the world : it was fitting that as evidence of returning life, women should have preceded one another in services of devout humility and piety. Therefore before showing us the sublimity of the heavenly homeland, the blessed Mother of God first shewed the path of humility : not less an example of devotion than of venerable chastity. If indeed the glory of the virginal and inviolate body indicateth what kind of life should be found in the heavenly city to which we aspire : where they neither marry, nor are given in marriage, but are as the angels of God in heaven, it also indicateth the extraordinary strength of mind, by which we ought to attain to it. But thou, O Lord, have mercy upon us.

*Precursor pro nobis.*

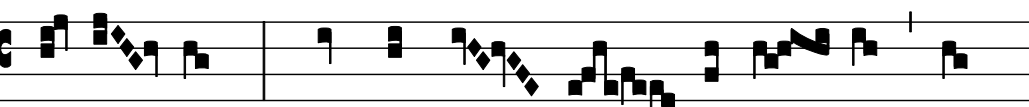
1. Resp.  
VII.




Or us \* the Forerunner is enter-ed in, the



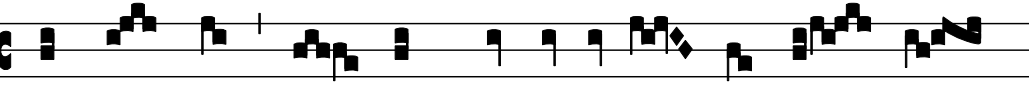
Lamb without blem- ish, after the order of Mel-




chi-se- dech. †Made a High Priest for ev- er, and



to the a- ges of a- ges. ✎. This is the King of



Righteousness : of whose ge-ne-ration there is no



end. †Made a High Priest.

*Lesson ij.*

**F**Or as we have learned in the preceding reading of the holy Gospel, after she merited to be elevated by the visitation and the address of the angel, after she herself had learned that she would be honoured by a heavenly birth, by no

means did she put herself forward as if the heavenly gifts had been on her account : but that she might be fit for more and more divine gifts, she fixed her steps in the protection of humility of mind, answering the archangel which was proclaiming to

her, Behold the handmaid of the Lord : be it unto me according to thy word. And indeed from today's reading we have heard : the same humility which she had presented to the angel, likewise she undertook to present to her fellow man : that which pertaineth to greater strength, pertaineth likewise to lesser. Who indeed doth not know that a virgin consecrated to God hath a better rank than the wife devoted to a husband ? Who should doubt that the mother of the eternal King, should rightly be preferred to the mother of a soldier ? But yet herself mindful of the precept

of scripture, The greater thou art, the more humble thyself in all things : as soon as the angel which was speaking to her had returned to heaven, she ariseth, and goeth up into the hill country, and carrying God in the womb, the servant of God asketh for an habitation, and also seeketh reassurance. And aptly after the vision of the angel she went up to the hill country : where having tasted the sweetness of the humility of heavenly citizens, by her steps she went across to the heights of virtue. But thou, O Lord, have mercy upon us.

*Modo veniet dominator.*

2. Resp. VI.

Oon shall he come, \* the Lord of hosts, the

Lord. † And his name shall be cal-led Em- ma-nu- el.

¶ In his time shall righteousness flou-rish : and a-



bundance of peace. †And his name.



*Lesson iij.*


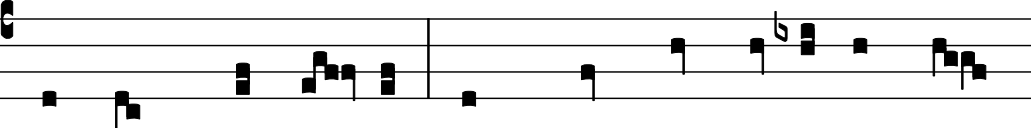
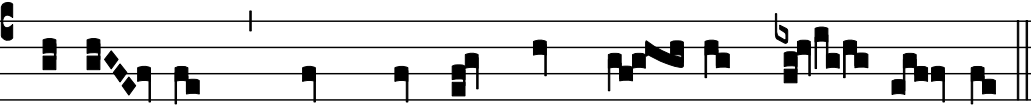




**T**hen she entered the house of Zacharias, and greeted Elizabeth whom she had known would give birth to the servant and precursor of the Lord. By no means as if uncertain from the prophecy which had been received : but that she would offer congratulations concerning the gift, which she had learned her fellow-servant had received. Not that the word of an angel, by testimony of a woman gave assent : but that the attentive young virgin should devote herself to ministry of a woman of advanced age. Moreover, when Elizabeth heard the saluation of Mary : the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. Opening her mouth to salute blessed Mary, straightway Elizabeth was filled with the Holy Ghost : and John was filled likewise. Also by one and the same Spirit both were taught : that one recognized who it was greeting her, and that the mother of her Lord ought to be venerated with reverence :

she understood that it was the Lord himself which was carried in the womb of the Virgin. And because his tongue was not yet able, his soul leaped in salutation, and indicated how willingly and how devotedly the duty of the youthful precursor was to be fulfilled : and before he was born, he related the coming of the Lord by the indications of which he was capable. For now the time drew near when would be fulfilled the word of the angel which he had said : because he shall be filled with Holy Ghost, even from his mother's womb. Elizabeth was therefore filled with the Holy Ghost, and she spake out with a loud voice. Rightly with a loud voice : because she had learned of the great gift of God. Rightly with a loud voice : because Him whom she had known to be present everywhere : she now too perceived bodily at hand. And indeed by a loud voice : not so much is to be understood a clamorous as a devoted one. But thou, O Lord, have mercy upon us.

The Third week in the Advent of the Lord.

*Videbunt gentes.*

3. Resp.   
IV. 

 He Gentiles \* shall see thy righteousness, and  
  
all kings thy glo- ry. †And thou shalt be cal-led by  
  
a new name, which the mouth of the Lord hath nam- ed.  
  
∞. And thou shalt be a crown of glo-ry in the hand  
  
of the Lord : and a roy-al di- a-dem in the hand of thy  
  
God. †And thou shalt. ∞. Glo-ry be to the Father, and  
  
to the Son : and to the Ho- ly Ghost. †And thou shalt.

*Before Lauds.*

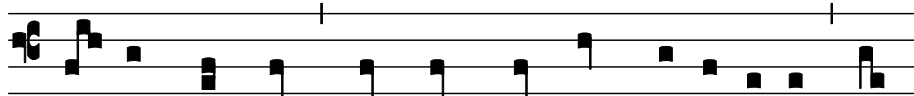
∞. Send forth, O Lord, the Lamb. 68.

¶ *At Lauds.*

*Constantes estote.*

1. Ant.

II.i.



E ye steadfast, \* and ye shall see the salvation of

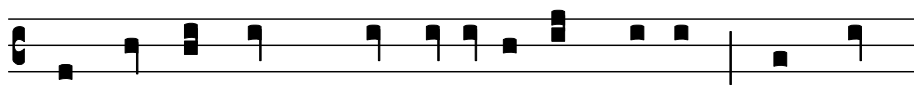


the Lord upon you. *Ps.* Have mercy upon me. (51./l.) [221].

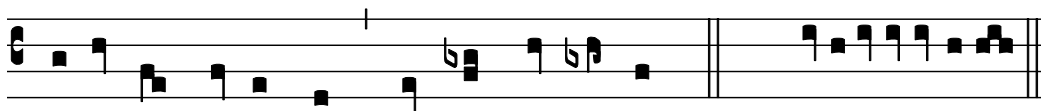
*Ad te Domine.*

2. Ant.

IV.ix.



O thee, O Lord, \* have I lifted up my soul : come and



de-li-ver me, O Lord, to thee have I fled. *Ps.* Hear my prayer.

*ij.* (143./cxlij.) [340].

*Veni Domine et noli.*

3. Ant.

IV.v.



Come, O Lord, \* and make no tarry- ing : blot out the



offences of thy people Isra- el. *Ps.* O God, thou art.

(63. & 67./lxij. & lxvj.) [55.]

The Third week in the Advent of the Lord.

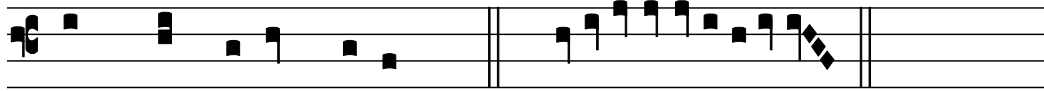
*Deus a Libano.*

4. Ant.

I.v.



Od shall come \* from Le-ba-non, and his bright-



ness shall be as the light. *Ps.* O Lord, I have heard.  
(*Habbakuk ij.*) [341].

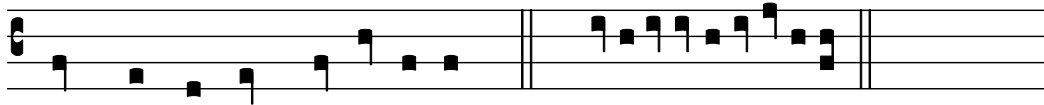
*Ego autem ad Dominum.*

5. Ant.

IV.v.



Herefore I will look \* unto the Lord : and I will wait



for the God of my salvation. *Ps.* O praise the Lord. (148.-150.)  
[58].

*Chapter.* Behold, the days come. 112.

*Hymn.* Hark to the voice. 71.

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

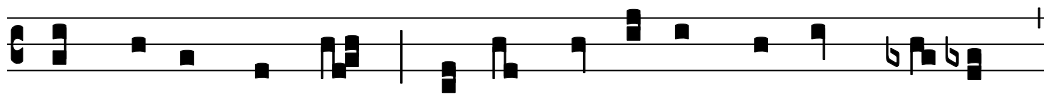
*Ex quo facta est.*

Ant.

IV.ix.



Rom which as soon \* as the voice of thy sa-lu-tation



sounded in mine ears, the babe leaped in my womb for joy,



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

℣. Let us pray.

*Prayer.*

✠ Tir up, we beseech thee, O Lord, thy strength, and come : that they who trust in thy loving kindness : may speedily be delivered

from all adversity. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. ℞. Amen.

*Let this Prayer be said only at this Lauds : at all the other Hours let the Sunday Prayer be said. 196.*

### ¶ *At Vespers.*

*O. Antiphon.* 292-296. *Ps.* Magnificat. 55\*.

*The Sunday Prayer.* 196.

*One cannot begin the Antiphon O Wisdom. later than Vespers of this feria.*

### ¶ *Saturday. Ember Day.*

#### *At Matins.*

*Invitatory.* The Lord is nigh. 225. *Ps.* Venite. 13\*.

*Hymn.* To earth descending. 41.

*Let the Antiphons and Psalms of the feria and the Versicles be sung according to the usual order. [349].*

*The Gospel according to Luke. iij. 1, 2.*



Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea,

and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituraea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the



word of God came unto John the son of Zacharias in the wilderness. And so forth.

¶ *A Homily of Blessed Gregory, Pope.*

20. 4. *Lesson j.*

**T**He time when the precursor of the Redeemer had undertaken the preaching of the word : is indicated by the mention of the Roman political leaders and the kings of Judea, where it is said, In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea and of the region of Trachonitis, and Lysanias the tetrarch of Abilene : Annas and Caiaphas being the high priests, the word of the Lord came unto John the son of Zacharias in the wilderness. Because indeed that which was

foretold came to pass, whereby some of the Jews and many of the Gentiles would be redeemed : by the king of the Gentiles and the princes of the Jews the time of his preaching is designated. Because moreover it was that the Gentiles were to be gathered together, and that Judea would be scattered for the offense of faithlessness : likewise the description itself of earthly principalities revealeth this : seeing that both in the republic of Rome one is described as having been in charge, and in the kingdom of Judea the four parts were ruled over by as many. Indeed by the voice of our Redeemer is declared, Every kingdom divided against itself is brought to desolation. But thou, O Lord, have mercy upon us.

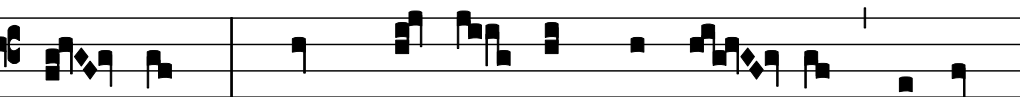
*Emitte Agnum Domine.*

1. Resp.

II.

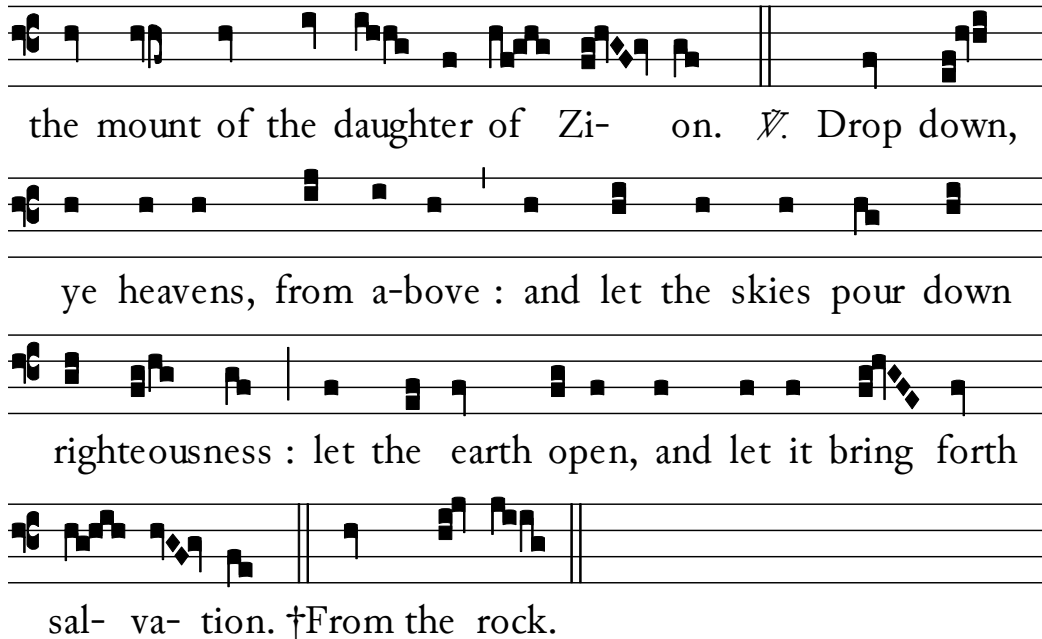


End forth \* O Lord, the Lamb, the Ru-ler of



the land. †From the rock of the de- sert unto

The Third week in the Advent of the Lord.



the mount of the daughter of Zi- on. ✂. Drop down,  
ye heavens, from a-bove : and let the skies pour down  
righteousness : let the earth open, and let it bring forth  
sal- va- tion. †From the rock.

*Lesson ij.*

**I**T was evident therefore that the end of the kingdom of Judea had come : which was subject to so many separate kings. It is entirely proper that not only of under which kings, but also which priests the record would be an indication, and because he whom John the Baptist would preach, would prove to be him who was at once King and Priest, Luke the Evangelist hath indicated the time of his preaching by the kings and the priests. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. By all of the readings it is demonstrated that John not only preached the baptism of

repentance : to be sure indeed he bestowed the same, but nevertheless his baptism was not able to give remission of sins. Because the remission of sins : is only granted to us in the baptism of Christ. And so it will be observed what is said, Preaching the baptism of repentance for the remission of sins. Seeing that he preached the baptism which would release sins that he was unable himself to give : that just as he preceded the incarnate Word of the Father with the word of proclamation, so that baptism of repentance by which sins are released, his baptism foreshadowed, which itself could not release sin. And because his word

The Third week in the Advent of the Lord.

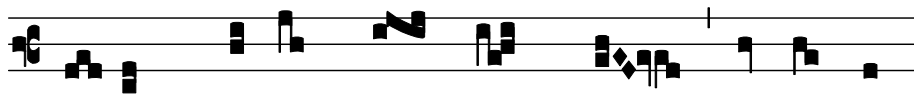
preceded the appearance of the Redeemer : himself which His baptism would anticipate, was made a shadow of the truth. It follows as it is written in the book of the words of

Isaiah the prophet, The voice of one crying in the wilderness : Prepare ye the way of the Lord, make his paths straight. But thou, O Lord, have mercy upon us.

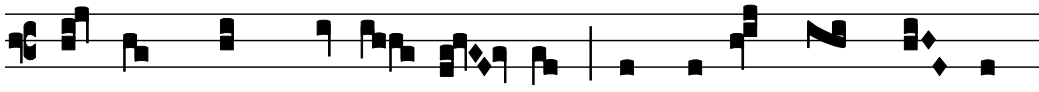
*Germinaverunt campi.*

2. Resp.

II.



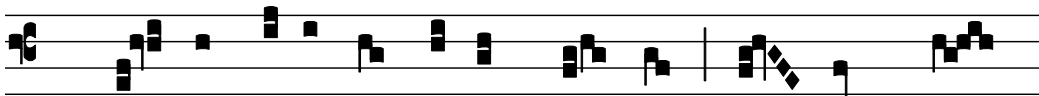
He waste plac-es \* have brought forth the buds of



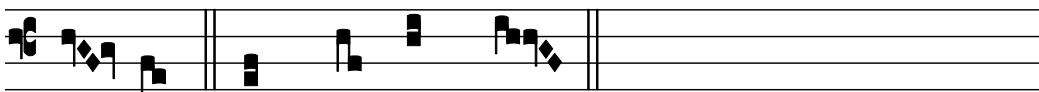
fra-grant plants for Is- ra- el : for behold, our God will



come with pow- er. †And his brightness is with him.



∞. Out of Si- on in perfect beau-ty : shall our God



ap-pear. †And his brightness.

*Lesson iij.*

**I**Ndeed the same blessed John the Baptist, when he had been asked : answered, I am the voice of one crying in the wilderness. Which, as was earlier said by us, in the same way was called the Voice by the prophet : because he preceded the Word.

Which moreover being proclaimed : is revealed by what followeth. Prepare ye the way of the Lord, make his paths straight. Every man which proclaimeth right faith and good works : what else than by coming to the Lord prepareth the way to the

soul of the hearers, that this power of grace should penetrate, that the light of truth should illuminate, that the paths of God be made straight, while it formeth pure thoughts in the mind by the good word of preaching ? Every valley shall be exalted, and every mountain and hill shall be made low. What is the name of this place of valleys called, except humble, what of the mountains and hills, except proud men ? At the coming, therefore, of the Redeemer, the valleys are to be filled up, but the mountains and hills are to be brought low : because according to the voice of the same, Whosoever exalteth himself shall be abased : and he that humbleth himself shall be exalted. The valleys being filled up increase : but the mountains and hills brought low decrease. Because without doubt in the faith of the Mediator between God and mankind, through the man Christ Jesus, the Gentiles have

accepted the fullness of grace, and Judea, by perfidious error, whence having become swollen with conceit, hath perished. Every valley shall be filled up : because the heart by the eloquence of humble sacred doctrine shall be filled up with virtue by grace. According to this which hath been written, He sendeth the springs into the valleys. And thereupon on the other hand is said, And the valleys shall stand thick with corn. For in fact the waters disperse from the mountains : because true doctrines forsake arrogant minds. But springs arise in the valleys : because humble minds accept the word of prophecy. Now we see, now we observe the valleys to abound with grain : because their mouth hath been filled with the food of truth : whereby the meek and simple appeared to this world to be despicable. But thou, O Lord, have mercy upon us.

*Radix Jesse.*

3. Resp.  
VIII.

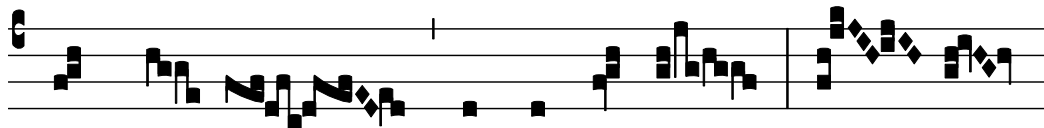


He root \* of Jesse which shall rise to

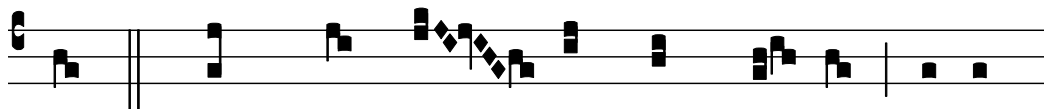
The Third week in the Advent of the Lord.



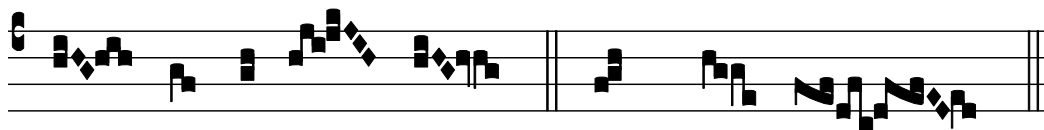
judge the Gen-tiles, in him shall the Gentiles trust.



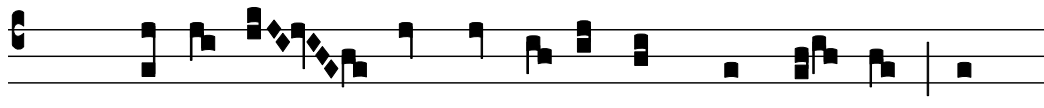
†And his name shall be bles-sed. ‡For ev-



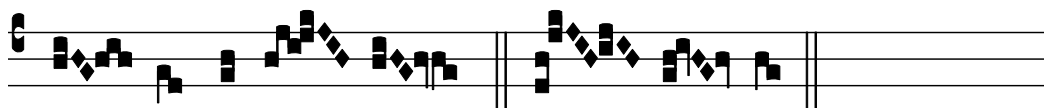
er. ✠ Kings shall shut their mouths at him : to him



shall the Gentiles seek. †And his name.



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



to the Ho-ly Ghost. ‡For ev- er.

*Before Lauds.*

✠ Send forth, O Lord, the Lamb. 68.

¶ *At Lauds.*

*Veniet Dominus.*

1. Ant.

IV.iv.



He Lord shall come \* in great power : and all flesh



shall see him, and he shall save us. *Ps.* Have mercy upon me.

(51./l.) [221].

*Intuemini quantus.*

2. Ant.

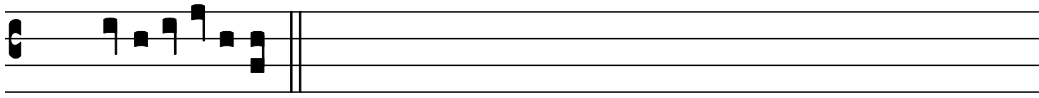
IV.v.



Onsid-er \* how great and glo-ri-ous is he,



who cometh in for the salvation of his people.

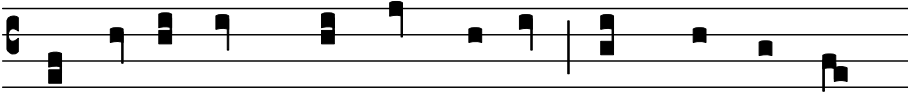


*Ps.* It is a good thing. (92./xcj.) [335].

*Veniet iterum angelus.*

3. Ant.

IV.iv.



Hy messenger \* shall come a-gain : and he shall teach



us thy ways, O Lord. *Ps.* O God, thou art. (63. &. 67./lxij.  
c̄. lxvj.) [55].

The Third week in the Advent of the Lord.

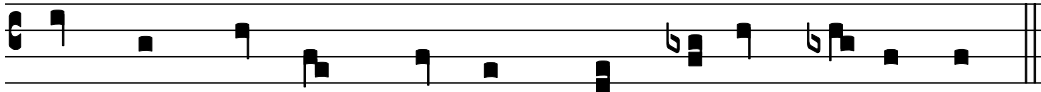
*Expectetur sicut pluvia.*

4. Ant.

IV.v.



S the rain \* is the Word of the Lord awaited :



and as the dew shall our God descend up-on us.



*Ps.* Give ear, O ye heavens. (*Deut. xxxij.*) [367].

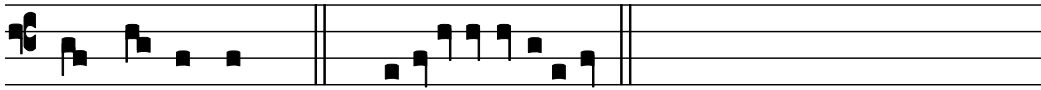
*Paratus esto Israel.*

5. Ant.

II.i.



E thou ready, O Isra-el \* to meet thy Lord :



for he cometh. *Ps.* O praise the Lord. (148.-150.) [58].

*Chapter.* Behold, the days come. 112.

*Hymn.* Hark to the voice. 71.

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

*Omnis vallis implebitur.*

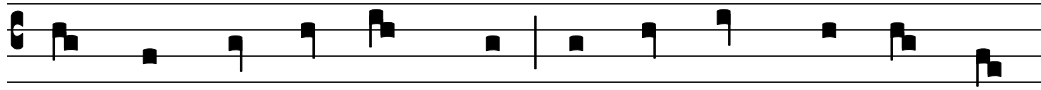
Ant.

V.i.

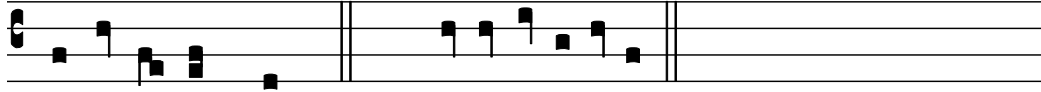


V-ery val-ley \* shall be fil-led, and ev-ery mountain

The Third week in the Advent of the Lord.



and hill shall be brought low : and all flesh shall see the



salvation of God. *Ps.* Blessed be the Lord. 62\*.

*Prayer.*

**Ⓞ** God, who seest that we are afflicted by our depravity : mercifully grant that we may be comforted by thy visitation. Who

livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *R̄.* Amen.

*This Prayer is said only at this Lauds. At all the other Hours let the Sunday Prayer be said. 196.*

**¶** *If any Feast of Nine Lessons should fall on any of the preceding ferias of this week, nevertheless the order of the ferias for Lauds and of the Antiphons on the Benedictus. and Magnificat. shall be observed for the following feria, and then the Antiphons at Lauds and the proper *R̄R̄.* of that feria, that is to say when the Feast occurs, are not sung in that year. Nevertheless let the *V̄V̄.* before the Lessons be sung in order.*