THE SARUM RITE Sarum Breviary Noted. Performing Edition.

Volume B.

Part 1.

Pages 1-59.

Proper of Time. First Sunday of Advent.

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Noted Breviary
According to the
Use of the
Church of Sarum.

In the name of the Holy and Undivided Trinity. Amen.

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



¶ In Advent, when any Feast of Nine Lessons falls on a Saturday, it is to be celebrated then, and Second Vespers will be of the Sunday with a Solemn Memorial of the Feast, unless it be a Double Feast. Then indeed Vespers will be of the Feast with a Solemn Memorial of the Sunday that follows. But on the first Saturday of Advent Vespers will be of the Sunday, whatever Feast occurs.

If however any Feast of Nine Lessons falls on another Sunday in Advent it will be deferred until the morrow, unless it be a Double Feast. And when it is deferred until the morrow, or a Feast falls on that same feria, then Vespers on the Sunday will be Vespers of the Feast, and a Solemn Memorial of the Sunday shall precede the Memorial of S. Mary. In No matter what Feast is observed within Advent, there will always be a Solemn Memorial of Advent and of S. Mary. Of Feasts of Three Lessons that fall in Advent let nothing be observed other than the Octave of S. Andrew the Apostle. Otherwise, not even a Memorial should be made, according to the use of Sarum.

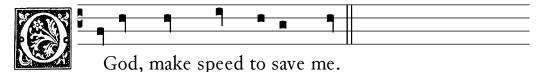
¶ If the Feast of S. Andrew falls on the First Sunday of Advent, it must be deferred until the morrow, unless the Church be dedicated in honour of S. Andrew. The remaining rubrics concerning S. Andrew will be found at the Feast of the same.

■ The First Sunday of Advent.

At First Vespers.

Fter the Bells have been rung in the usual way, and the necessary Lamps lit in the Church, and after the Hebdomadary Priest officating at the Office hath said privately the Pater noster. and Ave Maria. [4]. while the whole Choir stands facing the Altar, the Office of Vespers is begun.

■ Let the Officating Priest sing in a high voice in this manner while signing himself with the Sign of the Cross.

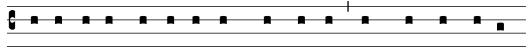


Let the Choir respond thus.



R. O Lord, make haste to help me.

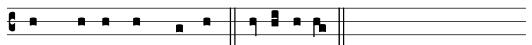
And continue.



Glo-ry be to the Father, and to the Son, and to the Ho-ly



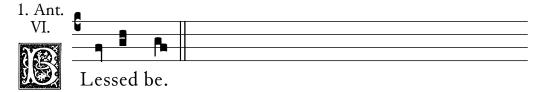
Ghost: as it was in the be-ginning, is now and ev-er shall be:



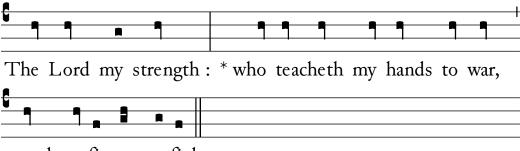
world without end. Amen. Alle-lu-ya.

One of the Second Form begins.

Benedictus Dominus Deus.



A Ruler of the Choir then begins the Psalm itself. (144./cxliij.) [501]. and it is continued by that side of the Choir thus.

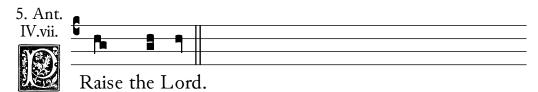


and my fingers to fight;

- ¶ After the Psalm is ended with Glory be to the Father. and As it was in the beginning. let the Antiphon be begun again by the Succentor or the Cantor and sung through by the whole Choir, which is observed throughout the whole year in Antiphons that are begun again and sung after the Psalms.
- ¶ Let the second Antiphon be begun from the corresponding Form on other side of the Choir. The other Antiphons that follow after that continue to alternate from the principal side of the Choir to the other side.
 - 2. Ant. For ever. [503]. Ps. I will magnify thee. (145./cxliv.) [503].
 - 3. Ant. While I live. [504]. Ps. Praise the Lord, O my soul. (146./cxlv.) [505].
- 4. Ant. Unto our God. [506]. Ps. O Praise the Lord, for it is a good thing. (147./cxlvj.) [506].

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

Lauda Hierusalem.



The Ruler of the Choir should continue this way.

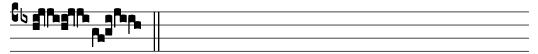


O Je-ru-sa-lem. (147.-b./ cxlvij.) [507].

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



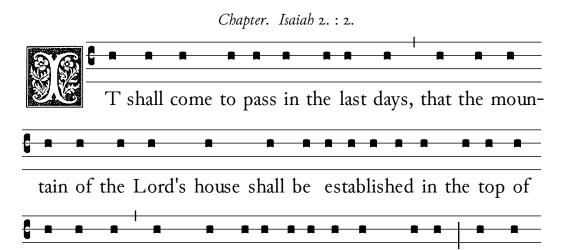
Let the Neuma follow this way.



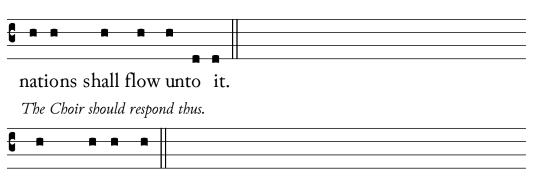
lem.

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

The Chapter is read in a high voice by the Officiating Priest, without changing place or vestment but facing the Altar, reading in the Tone of the Lesson.



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

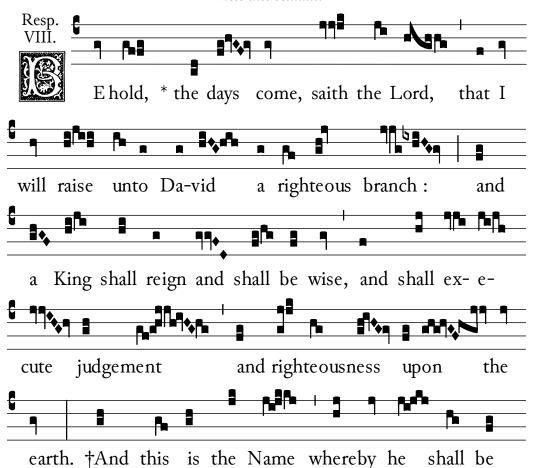


Thanks be to God.

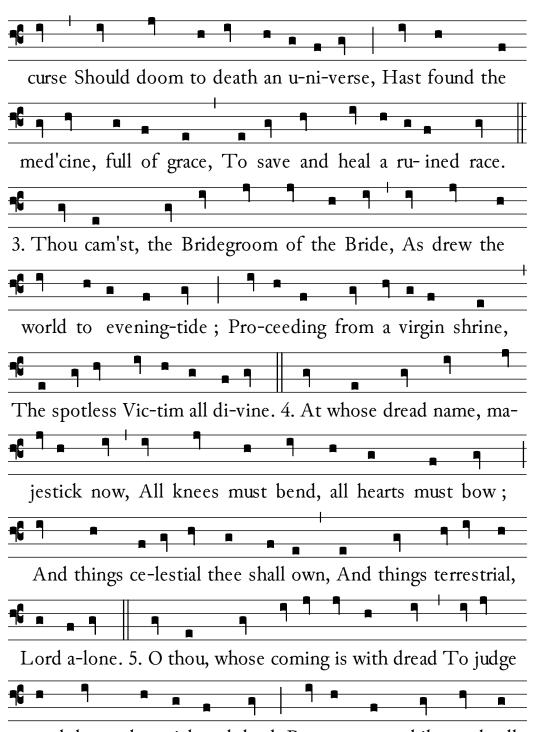
This Chapter is said only at this Vespers.

Let the Rulers of the Choir begin the Responsory Behold, the days come. The Responsory Verses should be sung by the same Rulers at the Choir Step, which is observed throughout the whole year on Feasts with Rulers of the Choir.

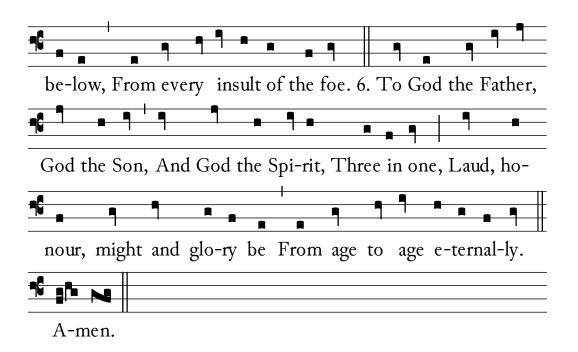
Ecce dies veniunt.







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



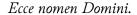
¶ After the Hymn is finished, one of the boys from the Choir Side should sing the following Versicle, changing neither place or vestment, but facing the Altar.

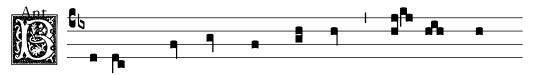


\mathcal{V} . Drop down, ye heavens, from a-bove.

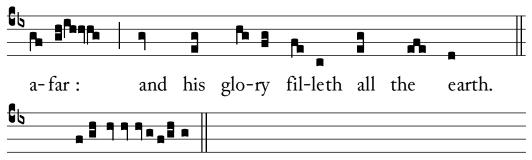
Let the Choir respond privately this way. R. And let the skies pour down righteousness: let the earth open, and let it bring forth salvation.

Let the Antiphon be intoned up to *, after which the Ruler of the Choir should intone the Magnificat.





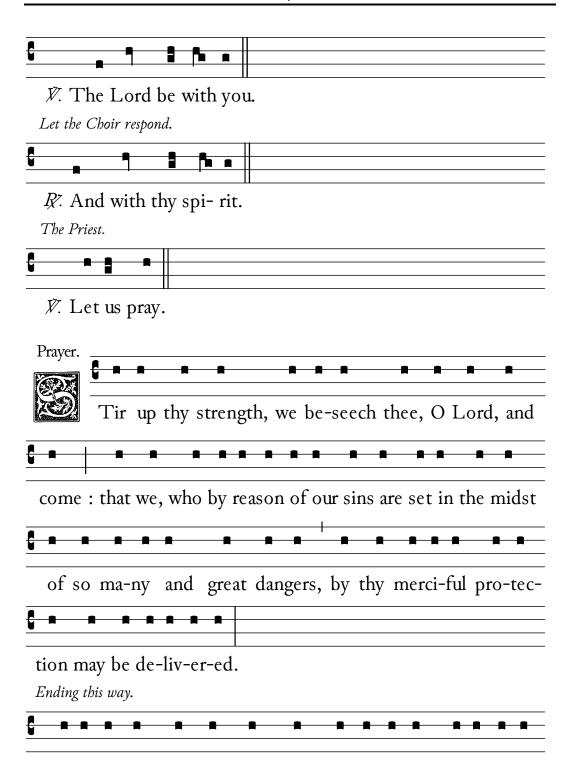
Ehold, the Name of the Lord *com-eth from



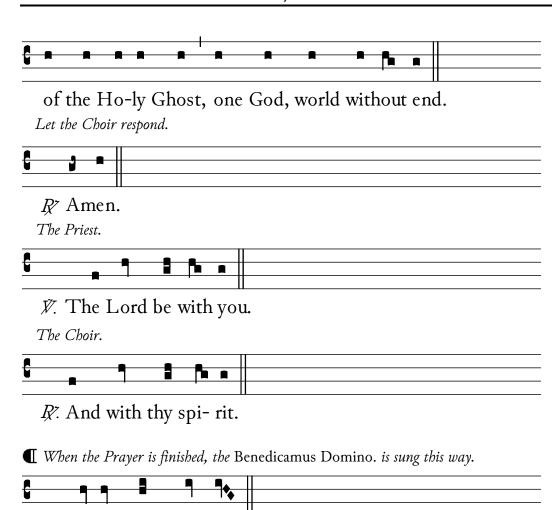
Ps. My soul doth magnify. 49^* .

After the Taperers have taken up the Candelabras let them come to meet the Priest at the Presbytery Step, and let the boy with the Thurible present it to him for the Incense to be blessed. The Priest should say May this incense be blessed by him in whose honour it will be burnt. In the name of the Father, and of the Son, and of the Holy Ghost. Amen. And thus let him put Incense in the Thurible and proceed to the Altar and make a genuflection before the Altar. Let him cense it first in the middle, then on the righthand side and after that on the left and then the Image of Blessed Mary; after that the Ark in which the Relics are held. Then let him cense other Altars if possible. In other Churches, though, the Altar should be censed as indicated above, and after that the Images of those Saints in whose honour each Church is dedicated. This done, let the Priest bow at the Outer Step in front of the Altar, and then, preceded by the Taperers and Thurifer, let him resume his place in the Stall appointed for his Office. Then the boy should cense the Priest himself there. After that he should cense the Rulers of the Choir, beginning with the Principals, and then those of the Superior Grade on the opposite side, that of the Dean, starting with the Dean himself. And should he not be present it should be begun in that same place. After that let him cense those of the Superior Grade on the other side, namely the Cantor's side, in the same order. It should be done in such a way that as he censes the boy bows to each of them. While these things are being done, the Antiphon that is followed by the Psalm Magnificat. should be begun, and the Psalm sung. When the Magnificat. with the Gloria Patri. is finished, the Antiphon should be sung through to the end and concluded with the Neuma.

■ While the Antiphon that follows the Psalm Magnificat. is being sung, the Priest should approach the Choir Step, and the let the Hebdomadary Book-boy, wearing a Surplice, present the Book to him, with a light, with Taperers standing nearby, and then the Officiating Priest should begin thus.



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



V. Let us bless the Lord.

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

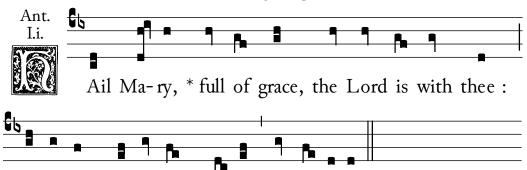
On this day itself let no Memorial be made except of S. Mary. Nevertheless, should the Feast of S. Andrew already have passed, or should it fall upon the same day, then a Memorial will be made of the same, before the Memorial of S. Mary, both on the day itself, and daily during the Octave, and on the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



Through Christ our Lord. R. A-men.

■ Memorial of Saint Mary.

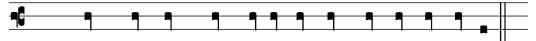
Ave Maria gratia plena.



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

Let the preceding Antiphon be sung at the Memorial of S. Mary until the Vigil of the Nativity at First Vespers of Saints of Nine Lessons and on Saturdays and at the first O. Antiphon.

 \P When the Antiphon is finished let this Versicle be sung by the officiating Priest.



 \mathcal{V} . There shall come forth a rod out of the stem of Jesse.

Let the Choir respond.



R. And a flower shall grow out of his root.

When the Versicle and its Response is finished, the Priest should sing at the original pitch. Let us pray. Prayer. God, who didst will that thy Word should take flesh in the womb of the Blessed Virgin Mary, and at the message of an Angel: grant that we, thy suppli- ants, who be-lieve her to be in ve-ry deed the Mother of God, may be aided by her intercessions with thee. Through the same Je-sus Christ our Lord. R. Amen. Then let follow.

 \vec{X} . The Lord be with you. \vec{R} . And with thy spi- rit.

When the is Prayer finished, a second Benedicamus Domino. is sung in the aforesaid manner, which should be sung by some boy from the other side of the Choir.

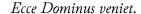


W Let us bless the Lord.

■ Then without interval let Vespers of S. Mary be said. [660].

■ Memorial of All Saints.

A Memorial of All Saints should always be said at Vespers and at Lauds of S. Mary whenever the Choir is ruled. However on all other days let a Memorial of All Saints be sung at Vespers and at Lauds of the day, which is to be observed throughout the year, except from the beginning of Lent until to Maundy Thursday: then indeed no Memorial is made of the Feast of the Place, neither of All Saints, either at Vespers or at Lauds of the day.





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

- \mathcal{V} . Behold, the Lord shall appear on a white cloud. \mathcal{R} . And with him thousands of his Saints.
 - \mathcal{V} . Let us pray.

Isit, we beseech thee, O Lord, and cleanse our consciences: that thy Son, our Lord Jesus Christ, when he cometh with all his Saints, may find in us an habitation prepared

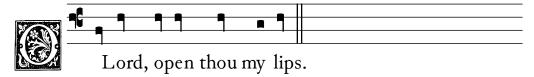
Prayer.

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

- \blacksquare Compline of Advent is sung according to the Psalter. [515].
- \blacksquare There may follow the Suffrage for the Peace of the Church. [570].
- There follows Compline of S. Mary said privately. [670].

¶ At Matins.

Pater noster. and Ave Maria. (and Credo.) privately. [4.] Afterwards let the Priest begin the service in a low voice this way.

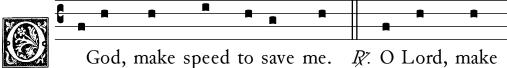


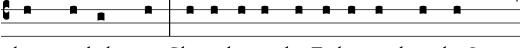
Let the Choir respond this way.



R. And my mouth shall shew forth thy praise.

The Priest continues immediately in a higher voice.

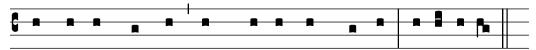




haste to help me. Glo-ry be to the Father, and to the Son,



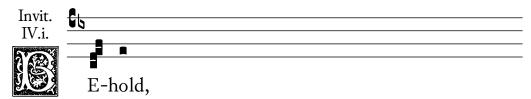
and to the Ho-ly Ghost. As it was in the be-ginning, is now,



and ev-er shall be, world without end. Amen. Alle-lu-ya.

The duty of the Principal Ruler is firstly to ask the Cantor for Tone of the Invitatory, and the Tone of the Venite. Then with his associate Ruler of the Choir, in silken Copes at the Quire Step, they should begin the Invitatory together.

Ecce venit Rex.



The Choir should continue thus.



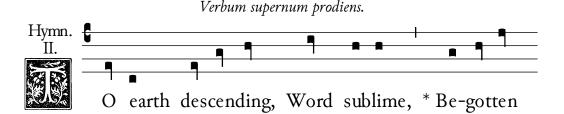
the King cometh. †Let us go out to meet him, our Sa-viour.

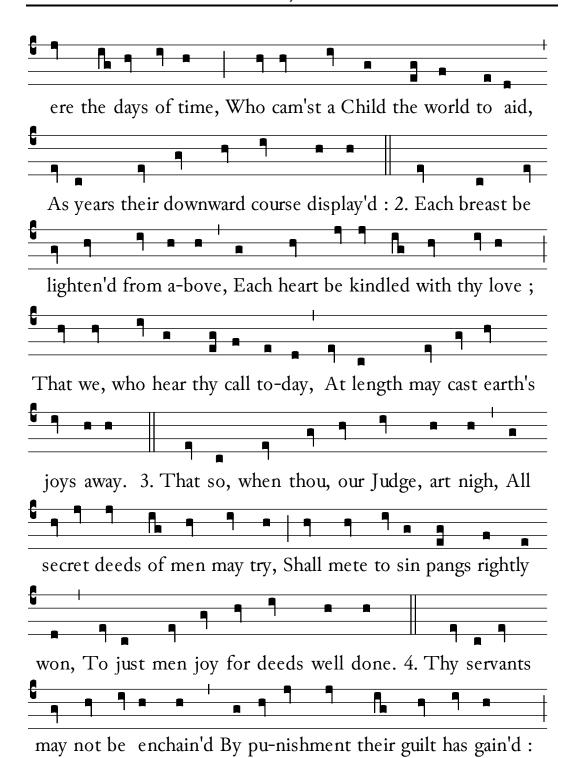
Let the Rulers together sing the whole Venite.



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

After the first, third, and fifth Verses of the Psalm the whole Invitatory should be repeated by the Choir. However, after the second, fourth, and sixth Verses of the Psalm the Choir repeats Let us go out. &c. (After the third Verse the Invitatory may be recommenced by the Cantor or Succentor in a higher pitch if necessary, and continued by the Choir.) Then let the Invitatory be recommenced by the Rulers and continued to the end by the Choir.





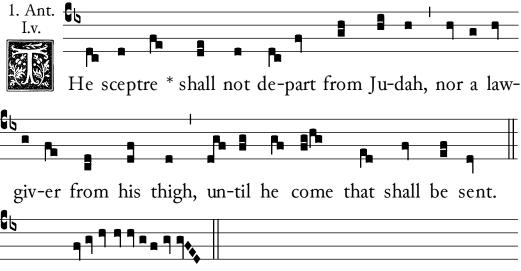


From age to age e-ternal-ly. Amen.

■ In the First Nocturn.

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

Non auferetur sceptrum.

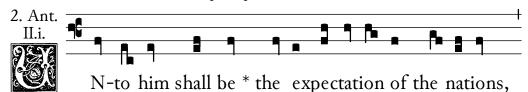


Ps. Blessed is the man. (I.) [16].

- Ps. Why do the heathen. (2.) [17].
- Ps. Lord, how are they increased. (3.) [18].
- Ps. O Lord, rebuke me not. j. (6.) [18].

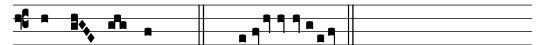
Let these Psalms be sung to a single Tone and with a single Gloria Patri. with no Psalm re-intoned.

Erit ipse expectatio.





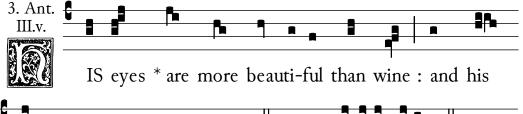
and he shall wash his garments in wine : and his vesture in

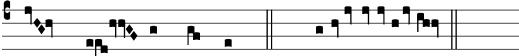


the blood of grapes. Ps. O Lord my God. (7.) [21].

- Ps. O Lord our Governor. (8.) [22].
- Ps. I will give thanks. (9.) [23].
- Ps. In the Lord put I my trust. (II./x.-xj.) [26].

Pulchriores sunt oculi.





ter than milk. Ps. Help me, O Lord. j. (12./xj.) teeth whi-28].

- Ps. How long with thou forget me. (13./xij.) [29].
- Ps. The fool hath said. (14./xiij.) [29].
- Ps. Lord, who shall dwell. (15./xiv.) [30].

V. Out of Sion in perfect beauty. R. Shall our God appear. The Response should not be said aloud.

Then Pater noster. and Ave Maria. [4]. are said privately by the whole Choir.

And afterwards the Priest says aloud.



 \mathcal{V} . And lead us not into temptation.

Let the Choir respond.



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

The Clerk who is to read says.

Jube domine.



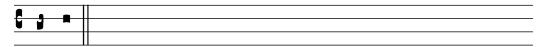


Ray, sir, give me thy blessing.

The Priest says the Blessing this way.



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



Amen.

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

Let the Clerk read the First Lesson this way.

Lesson I. Isaiah I.: 1-4.

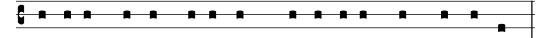




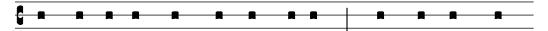
He vision of I-sai-ah the son of Amoz, which he saw



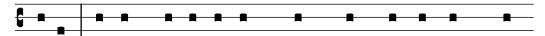
concerning Ju-dah and Je-ru-sa-lem in the days of



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



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



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



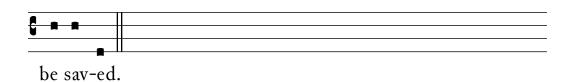
have re-bel-led a-gainst me.

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

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

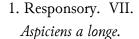


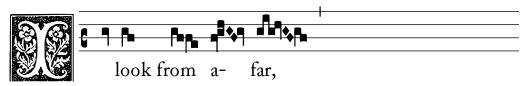
Thus saith the Lord God, Turn unto me: and ye shall



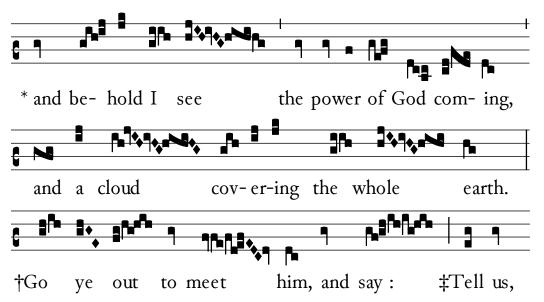
When the Lesson is ended the Choir should not respond Thanks be to God. audibly, but let the Responsory be begun immediately, which is to be observed throughout the whole year.

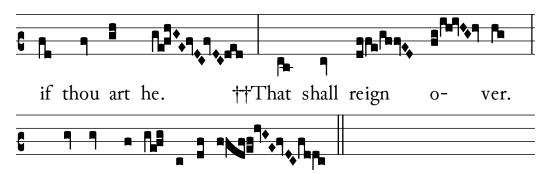
On this day let the First Responsory be begun by three boys in Surplices at the Quire Step, facing the Altar, and then let it be taken up by the Choir. Two boys from the Choir side together with a third boy from the other side standing between them begin together.





Let the Choir continue.





#The people of Isra-el.

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



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



both rich and poor to- ge- ther.

The Choir.



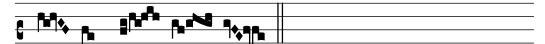
†Go ye out.

All the repetitions should be sung through to the end of the Responsory.

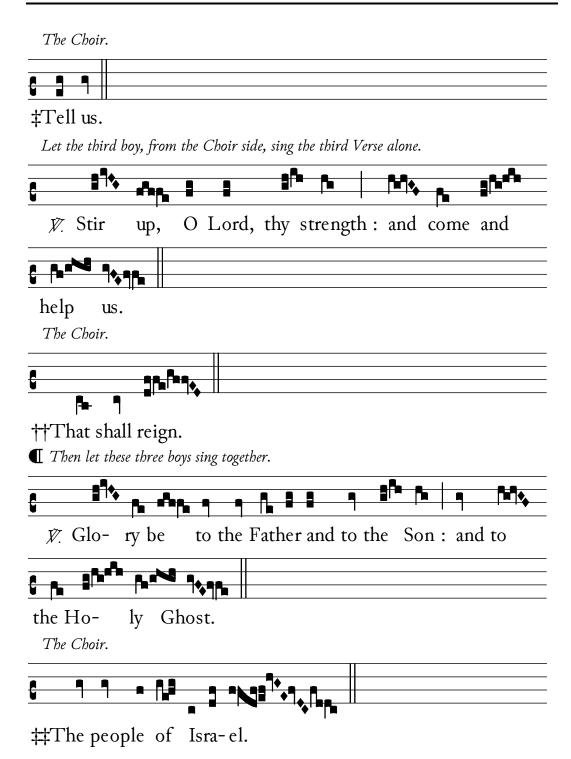
Let the second boy, from the other side, who is standing in the middle, sing the second Verse alone.



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



Jo- seph like a sheep.



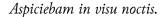
The Choir should remain standing from the beginning of Gloria Patri. until the beginning of the Second Lesson. Further, all three boys together should recommence the

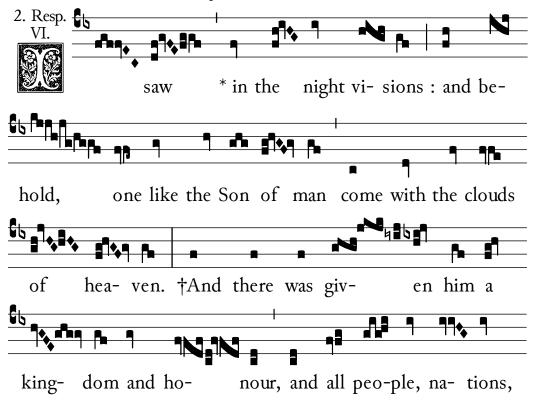
Responsory I look from afar. and the Responsory should be sung through by the Choir.

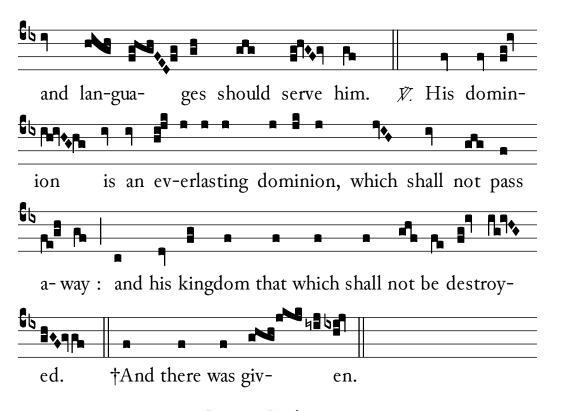
Lesson 2. Isaiah 1:5-9.

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

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



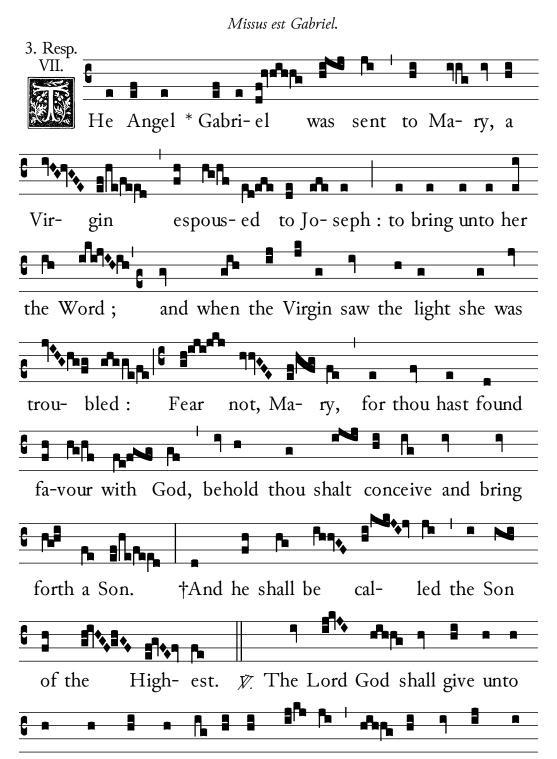




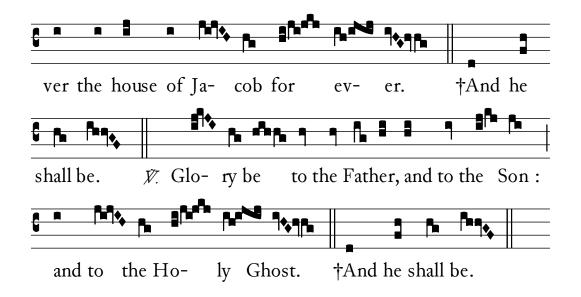
Lesson 3. Isaiah 1 : 10–15.

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

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

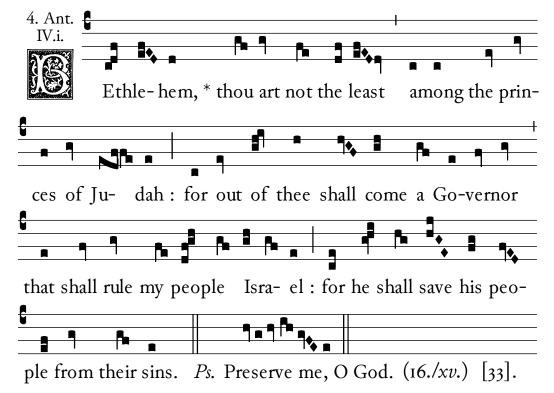


him the throne of his father Da- vid: and he shall reign o-



■ In the Second Nocturn.

Bethlehem non es minima.





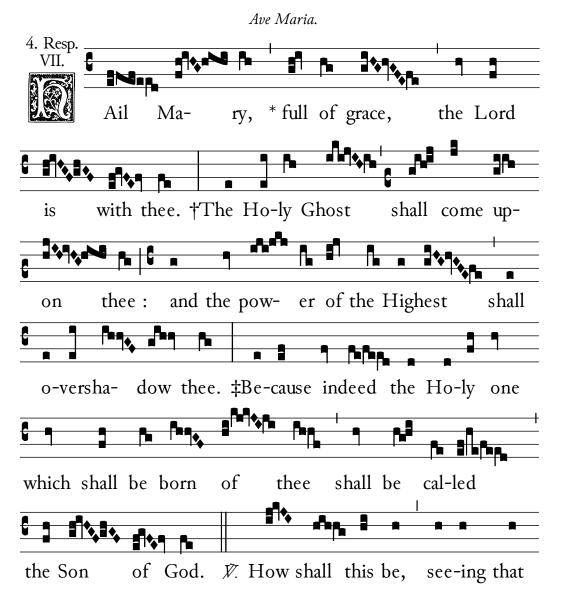
W. There shall come forth a rod out of the stem of Jesse. R. And a branch shall grow out of his roots. The Response should not be said aloud.

Let the three middle Lessons be made from the Sermon of Blessed Maximus the Bishop. They should be read without title, but should be introduced with Pray, sir, give me thy blessing. and concluded with But thou, O Lord, have mercy upon us.

Lesson 4.

Herefore since after a time we ought to refresh ourselves with spiritual food : let us see what is described in the Gospel reading. The

Lord in fact speaketh (as we have heard) concerning the time of his coming. As the lightening that lighteneth from under heaven: so shall the coming of the Son of man be. And he hath added subsequently, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding at the mill; the one shall be taken: and the other left. It perhaps disturbeth ye, brethren, why the Lord in his appearance indicateth that the night-season itself shall reveal his coming, seeing that certainly his advent, full of the brightness of the day, full of trembling and dread, ought to be received by all. But thou, O Lord, have mercy upon us.



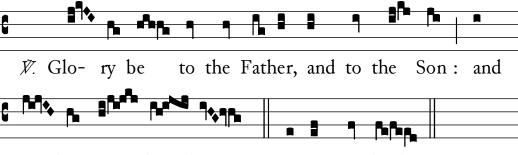


I know not a man? and the angel answer-ed and said



un- to her. †The Ho-ly Ghost.

On ferias, after the Third Lesson.



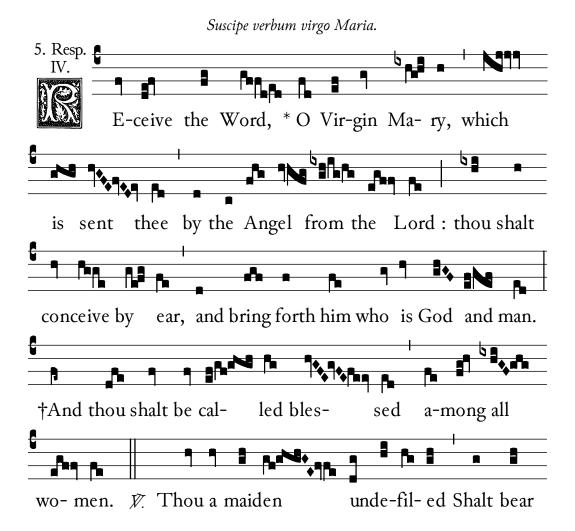
to the Ho- ly Ghost. ‡Be-cause indeed.

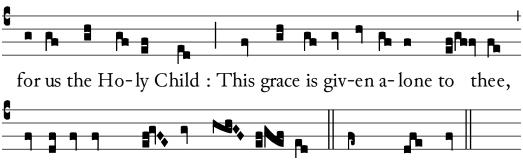
Lesson 5.

⊄Requently we have heard it proclaimed in the sacred books, that before the Lord Jesus Christ cometh shall be the reign of the Antichrist, who shall so pour out the darkness of depravity upon human race that almost no one shall observe the light of truth: and who shall exhibit a peculiar mist covering the minds of men, a certain blindness covering the spiritual eyes. Nor should it be wondered at if the Devil should send forth the darkness of iniquity: seeing that he himself is the night of all sinners. Therefore on this night the foul gloom shall be dispersed: just as the brightness of Christ shall surely come. And as night is overturned by the light of day: so by the glittering Saviour shall the Antichrist be driven away. Neither shall he any more be able to spread forth the darkness of his iniquity: seeing that the light of truth shall shine forth. However, in so far as it is said, In that night there shall be two men in one bed; the one shall be taken, and the other shall be left: here even now the merit of the resurrection is indicated, that the

grace of rising again is in accordance with the character of one's life. And so great is the difference between each of these resurrections: that even two sleeping and resting alike in one dwelling, are not equally able to be taken up. For although it is understood that they share the same bed: yet on account of merit the one

shall be carried up into heaven, the other shall be left behind on the earth. For this broad earth is in fact our common bed in which our bodies hath been laid: they rest in a safe dwelling. Moreover he who beareth himself uprightly in this life: sleepeth peacefully in this bed. But thou, O Lord, have mercy upon us.



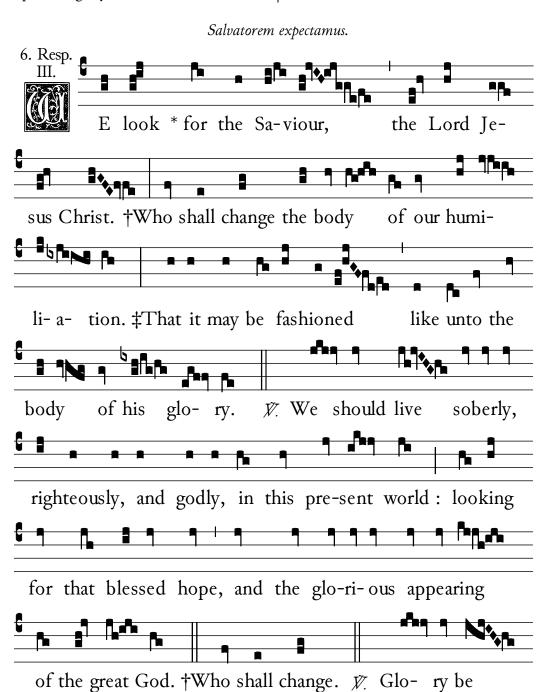


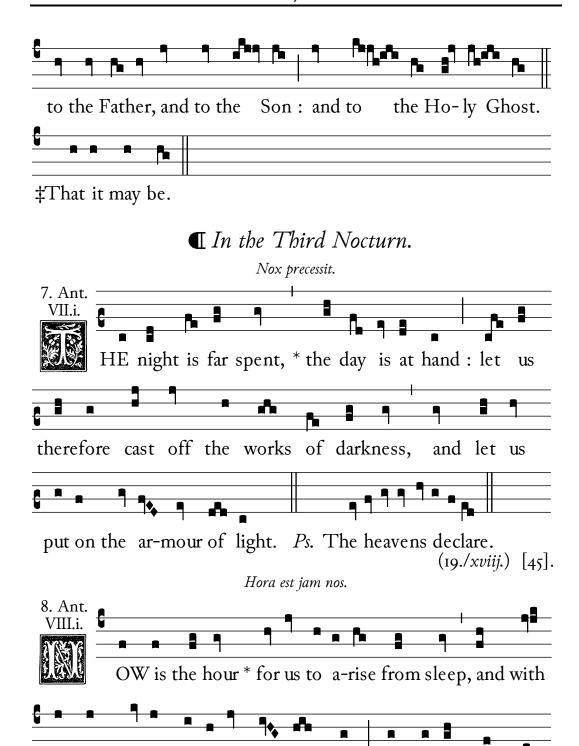
A virgin and moth- er both to be. †And thou shalt.

Lesson 6.

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

body and the infirmity of his debility, just as the paralytic himself would bear the bed that is needful for his soul, and he that had been placed before the Jews would depart by his own feet: who had been brought by the hands of others. In this clearly (as I have said) are fulfilled the those words of the prophet, Thou hast turned his couch in his sickness: thus conversely it was that he did carry the bed in which a little earlier he had been carried. And his soul which previously was borne in the container of his body: afterward itself did practically carry about his body. Now too what is said can be understood. There shall be two men in one bed: the one shall be taken, namely the people of Christ, and the other shall be left, the people of the Jews. Which in one bed: this is as if of keeping the one law commandments: and likewise as if glorying in the hope of the resurrection. At that time then the blessed people of Christ shall be taken up into glory: but the detestable assembly of the Jews shall be left behind upon the earth. But thou, O Lord, have mercy upon us.





our eyes open to a-rise un-to Christ: for he is the true

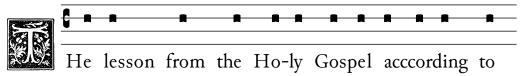


be made known unto God. Ps. The King shall rejoice. (21./xx.) [50].

 \mathcal{V} . The Lord shall come forth out of his holy place. \mathcal{R} . He cometh to save his people from their sins. The Response should not be said aloud.

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

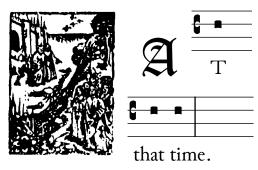
Let the Seventh Lesson, from the Exposition of the Gospel, be introduced this way: after receiving the Blessing it should follow thus.





Saint Matthew.

Lesson 7. S. Matthew. 21.: 1.

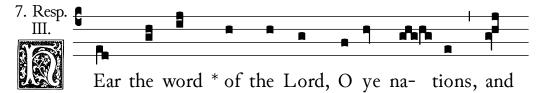


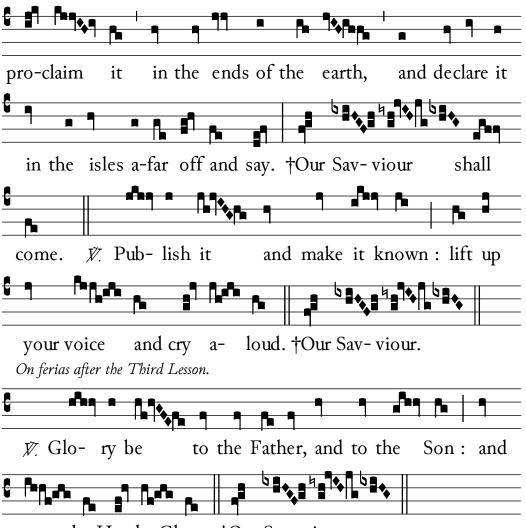
When they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples. Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And that which followeth.

The words of the Gospel being finished, the Lector says the Title of the Homily on the same Tone with which the Lesson is read, this way: A homily from diverse treatises.

Tethphage, interpreted house of the mouth or house of the jaw, which was a village of priests, was a type of confession: and it was situated on the Mount of Olives, where there is the light of knowledge, where there is rest from labor and suffering. Then sent he two of his disciples. Not without cause can the two disciples sent to bring the beasts to the Lord be understood to signify two orders of preachers : one evidently for the Gentiles, another directed to the circumcised. Whereby properly two are sent : whether on account of knowledge of the truth and purity of action, or by means of a double love, evidently of God and of neighbour, that the mystery might be proclaimed to the whole world. But thou, O Lord, have mercy upon us.







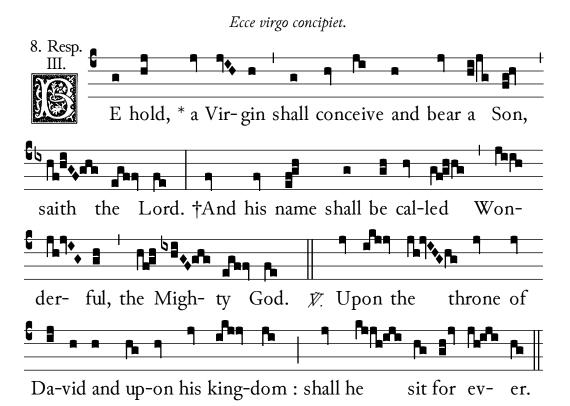
to the Ho-ly Ghost. †Our Sav-viour.

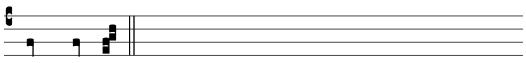
O into the village over against you. That is to say it was against the apostles: nor was it willing to accept the yoke of doctrines. Thus these disciple-teachers whom he sent signifieth: those whom he sent to penetrate the ignorant and barbarous places of the whole world,

Lesson 8.

as if pitched against a fortified village, by preaching the gospel. And straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. When the holy preachers were going out into the world: they found peoples of faithless nations entangled in chains. Indeed each one was bound with the cords of their sins. Not only of the heathens: but to be sure also of the Jews. For all have sinned, and come short of the glory of God. The ass of course, which hath been yoked and tamed, signifieth the synagogue where the yoke of the law was drawn up: the colt of the ass, wanton and free, signifieth the people of the heathens. Whereon never man sat: because none among reasonable teachers hath persuaded the people of the nations

to receive the bridle of correction, whether that the tongue be restrained from evil, or that they be compelled to walk in the narrow way of life; none by which a garment of salvation hath made spiritually warm: or hath persuaded the people of the nations profitably to come together. Indeed let a man sit upon it: if such a one by use of reason, may correct his foolishness that it be suppressed. But thou, O Lord, have mercy upon us.





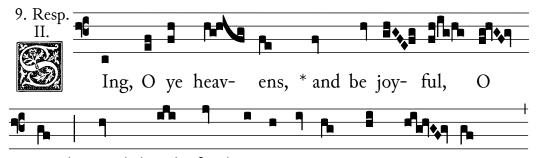
†And his name.

Lesson 9.

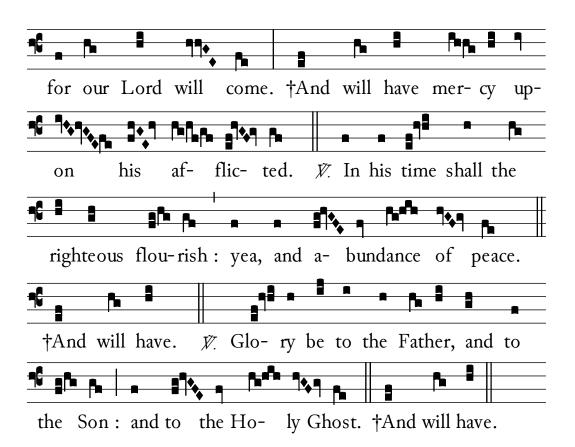
'ND if any man say aught unto 🖊 you : ye shall say, The Lord hath need of them: and straightway he will send them. In Luke it is written, because the owners thereof said to them, Why loose ye the colt? And it was clearly sufficient. It of course had many owners: whereby it was devoted not to one doctrine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

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





earth: and break forth into singing, O moun- tains:

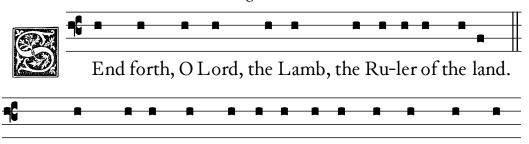


The Te Deum. should not be sung during the whole of Advent when the service is of the same, but instead let the ninth Responsory be begun again and sung through, and this should be done on Sundays and on Feasts of Nine Lessons only.

Before Lauds.

When the last Responsory is completed, let the Priest, changing neither place nor vestment, standing in the Choir, sing this Versicle before Lauds, in a low voice.

Emitte agnum Domine.



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



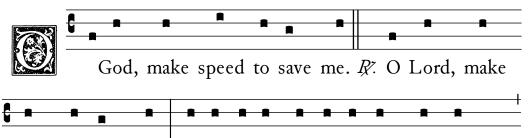
daughter of Si-on.

Let this Versicle be sung before Lauds on Sundays and on ferias during the whole of Advent, until the Vigil of the Nativity, when the service is of the Temporale.

¶ At Lauds.

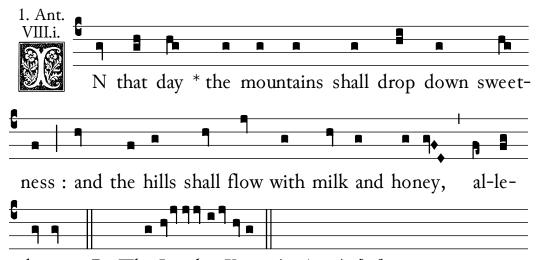
Then let the Priest sing this way.

Deus in adjutorium.

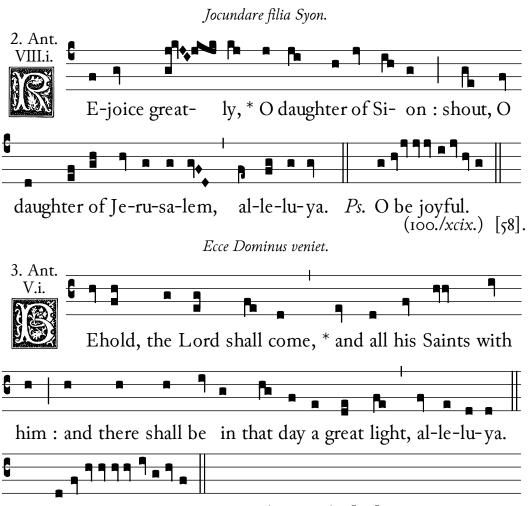


haste to help me. Glo-ry be to the Father, and to the Son, &c. as above. 4.



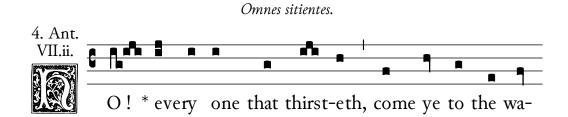


lu-ya. *Ps.* The Lord is King. (93./xcij.) [57].



Ps. O God, thou art my God. (63./lxij.) [59].

and Ps. God be merciful. (67./lxvj.) [60]. are sung on one Tone and under one Gloria Patri. which should be observed throughout the whole year when the Gloria Patri. is sung.





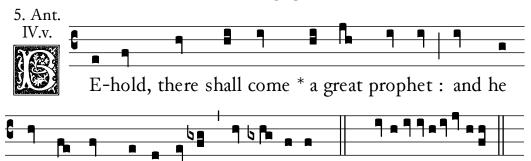
ters: seek ye the Lord while he may be found, al-le-lu-ya.



Ps. O all ye works. (Daniel iij.) [61].

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

Ecce veniet propheta.



shall re-store Je-ru-sa-lem, al-le-lu-ya. *Ps.* O praise the Lord. *and Ps.* O sing unto the Lord. *(cxlviii)*.) [64]. *(cxlviii)*.) [63].

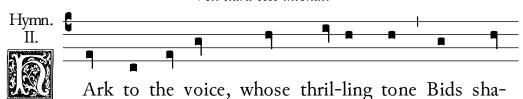
and Ps. O praise God in his holiness. (cl.) [64]. should be sung on one Tone and under one Gloria Patri. at Lauds throughout the whole year when Gloria Patri. is sung.

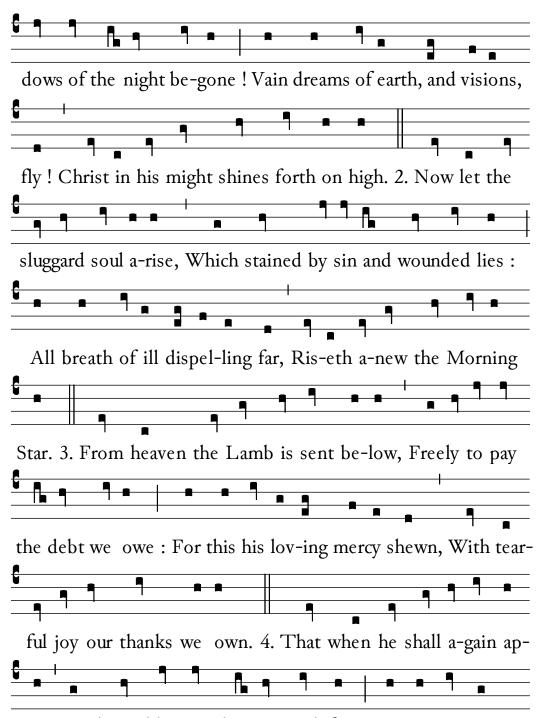
Chapter. Romans 13.: 11.

Ow it is high time to awake out of sleep: for now is our salvation nearer that when we believed.

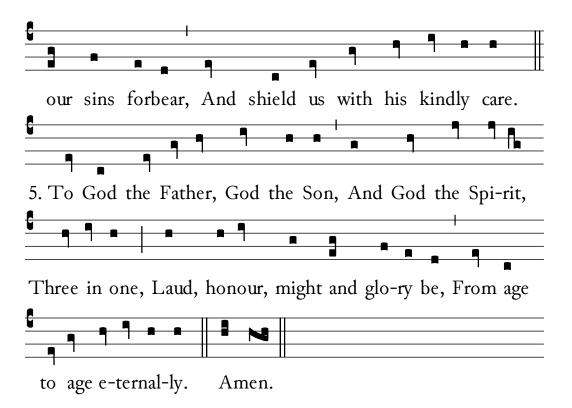
The Choir responds. Thanks be to God.

Vox clara ecce intonat.

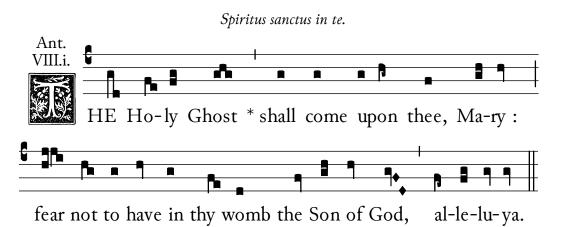




pear, And trembling earth is girt with fear, He may to scourge



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





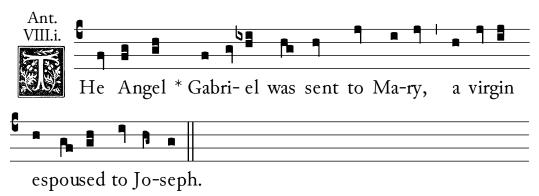
Ps. Blessed be the Lord. 68*.

Prayer.

Tir up thy strength, we beseech thee, O Lord, and come: that we who by reason of our sins are set in the midst of so many and great dangers, by thy merciful protection may be delivered. 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.

Missus est Gabriel.



 \mathcal{V} . There shall come forth a Rod out of the stem of Jesse. \mathcal{R} . And a branch shall grow out of his roots.

Prayer.

God, who didst will that thy Word should take flesh in the womb of the blessed virgin Mary, and at the message of an Angel: grant that we, thy suppliants, who believe

her to be in very deed the mother of God, may be aided by her intercessions with thee. Through the same Jesus Christ our Lord.

Let this Antiphon be sung at the Memorial of St. Mary at Lauds on Feasts of Nine Lessons during Advent and on Commemorations. ■ During the whole of Advent, when the Full Service of St. Mary is not made, let Matins and Lauds of the same be said without note immediately after Lauds of the day, when it is said in Choir. [673].

¶ At Prime.

Hymn. Now that the daylight. [79].

Ant. In that day. 44. Psalms as indicated in the Psalter. [121].

Ant. Thee, O God, the Father unbegotten. [133]. Ps. Quicunque vult. [134].

Chapter. Now unto the King eternal. [139].

Resp. Jesu Christ. [145].

Preces. [147].

The Capitular Office follows. [158].

I At Terce.

Hymn. Come, Holy Ghost. [172].

Ant. Rejoice greatly. 45. Ps. Teach me, O Lord. (119.: iij./cxviij.: iij.) &c. [179].

Chapter. Romans 13.: 11.

Ow it is high time to awake out of sleep: for now is our salvation nearer that when we believed.

The Choir responds. Thanks be to God.

Let a Clerk sing the Responsory.

Veni ad liberandum nos.





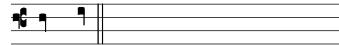
Ome and de-liv-er us. †O Lord God of hosts.

Let the Choir repeat the same.

Let the Clerk sing the Verse.



 \mathcal{V} . And shew the light of thy counte-nance, and we shall



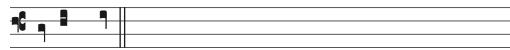
be whole.

The Choir. †O Lord God of hosts.

The Clerk.



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



Ho-ly Ghost.

The Choir. Come and deliver us.

Let the Clerk sing the Versicle.

Timebunt gentes.



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

Let the Choir respond on the same Tone.



R? And all the kings of the earth thy ma-jesty.

Then let the Priest say the Prayer with The Lord be with you. and with Let us pray. Stir up thy strength. 49. on the Tone given for the Prayer at Compline.

1 At Sext.

Hymn. O God of truth. [190].

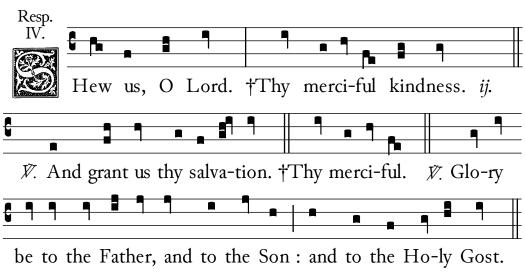
Ant. Behold, the Lord shall come. 45. Psalms as indicated in the Psalter. [197].

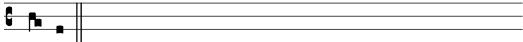
Chapter. Romans. 13.: 12.

He night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us

put on the armour of light. R. Thanks be to God.

Ostende nobis.





Shew us.

 \mathcal{V} . Remember us, O Lord, according to the favour that thou bearest unto thy people. \mathcal{R} . O visit us with thy salvation.

Prayer. Stir up thy strength. 49.

1 At None.

Hymn. O God, creation's secret force. [208].

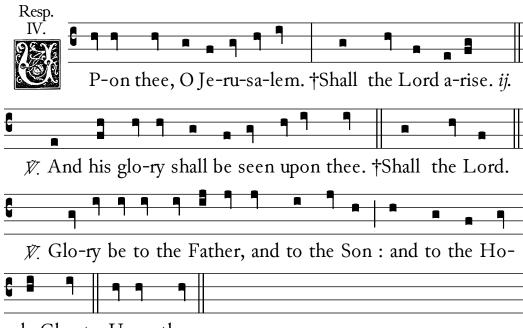
Ant. Behold, there shall come. 45. Psalms as indicated in the Psalter. [215].

Chapter. Romans. $I \square$. : $I \square$, 14.

Et us walk honestly, as in the day: not in rioting and drunkenness, not in chambering and wan-

tonness, not in strife and envying: but put ye on the Lord Jesus Christ. R. Thanks be to God.

Super te Hierusalem.



ly Ghost. Upon thee.

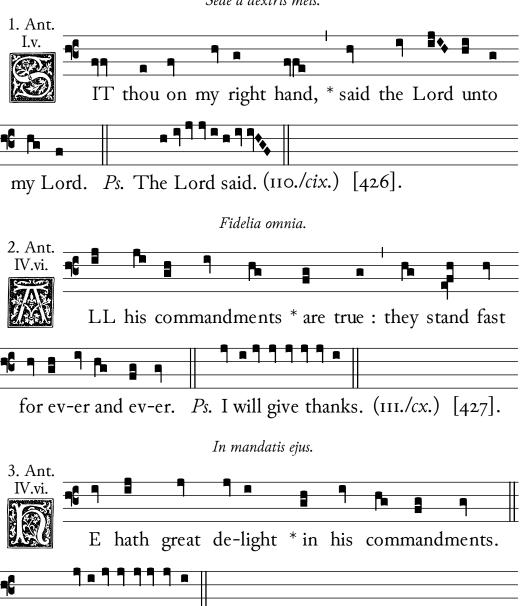
 \mathcal{V} . Turn us again, O Lord God of hosts. \mathcal{R} . Shew the light of thy countenance, and we shall be whole.

Prayer. Stir up thy strength. 49.

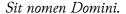
There follows after Mass and before the mid-day meal the Suffrage of the Faithful Departed. XX.

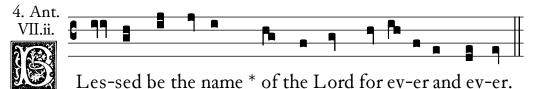
■ At Second Vespers.

Sede a dextris meis.



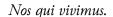
Ps. Blessed is the man. (112./cxj.) [428].

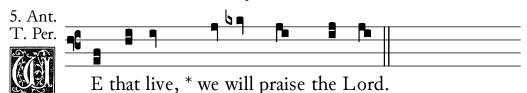






Ps. Praise the Lord. (113./cxij.) [430].







Ps. When Israel came out. (114./cxiij.) [$\square 3\square$].

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

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

Chapter. Romans 13.: 11.

Ow it is high time to awake out of sleep: for now is our salvation nearer that when we believed.

The Choir responds. Thanks be to God.

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

Tu exurgens Domine.



Let it be continued by the Choir.



†To have me-cy upon Si-on.

The Clerk.



 \mathcal{V} . For it is time that thou have mercy upon her, yea, the



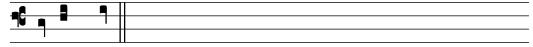
time is come.

The Choir. †To have mercy upon Sion.

The Clerk.



 \mathcal{V} . Glo-ry be to the Father, and to the Son : and to the



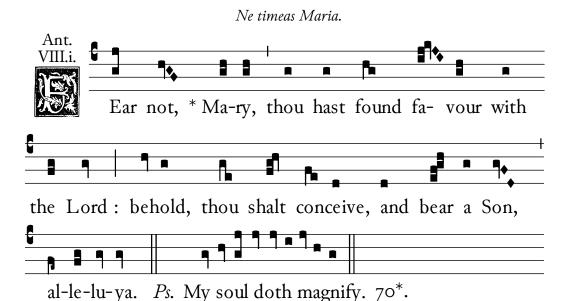
Ho-ly Ghost.

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

Let this Responsory be sung daily at Vespers throughout Advent in the aforesaid manner until O Wisdom. when the Temporale is observed, except on Saturdays and on Feasts of Saints, such that on ferias it is sung by a single boy in the First Form, changing neither

place nor vestment; likewise on Sundays it is sung by one Clerk of the Second Form at the discretion of the Ruler of the Choir; which is followed on all Sundays throughout the year at Second Vespers when the Temporale is observed and when there is a Responsory at Vespers, except on Palm Sunday; then the Responsory at Second Vespers should be sung by a single Clerk of the Superior Grade.

Hymn. Creator of the stars of night. 8.



Prayer.

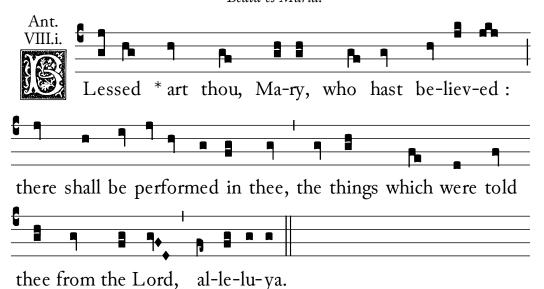
Tir up thy strength, we beseech thee, O Lord, and come: that we who by reason of our sins are set in the midst of so many and great

dangers, by thy merciful protection

may be delivered. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *R*?. Amen.

■ Memorial of Saint Mary.

Beata es Maria.



V. There shall come forth a Rod out of the stem of Jesse. R. And a Branch shall grow out of his roots.

Prayer.

God, who didst will that thy Word should take flesh in the womb of the blessed virgin Mary, and at the message of an Angel: grant that we, thy suppliants, who believe her to be in very deed the mother of

God, may be aided by her intercessions with thee. Through the same Jesus Christ our Lord. R. Amen.

This order of Memorials of St. Mary at First Vespers, at Lauds, and at Second Vespers of this Sunday is maintained throughout Advent on Sundays and on Feasts of Nine Lessons. Likewise on Commemorations of the Feast of the Place at Lauds and at First Vespers only, where the Church is not dedicated to St. Mary, except when the Antiphon Blessed art thou, Mary. is sung on the Magnificat. then at the Memorial of St. Mary the Antiphon Fear not, Mary. 55. is sung, but only if the morrow is free from a Feast with Rulers of the Choir, or when the Antiphon O Wisdom. is to be begun on a Sunday: then indeed the Antiphon Hail Mary. 13. is sung at both Vespers of that Sunday at the

Memorial of St. Mary.

Then Vespers of St. Mary should be said in the aforesaid way [660].; and afterwards should be said the Vigil of the Dead, that is Placebo. and Dirige. through to Lauds only, [595]. and this immediately after Vespers of St. Mary and before Compline of the day.

■ Compline of Advent is sung according to the Psalter. [515].

There may follow the Suffrage for the Peace of the Church. [570]..

There follows Compline of St. Mary privately. [670].