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v. Sunday after Easter.

v. Week after the Easter.

Edited by William Renwick.

HAMILTON ONTARIO.

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MMXX.

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The Fifth Sunday after Easter.

1. **A.** **¶** The 5. Sunday after Easter is of the Sunday with a Procession. At Lauds all the Antiphons are sung. At 2. Vespers, which is of the Apostles Philip and James, let a solemn Memorial be made of the Sunday and of the Resurrection.

On Monday at Matins let first a solemn Memorial be made of the fast, and then of the Resurrection, and the Mass of the fast is said in Procession. At 2. Vespers a solemn Memorial of Saint Mary with the Ant. *Under thy protection.* 141. and of the Resurrection.

Tuesday is of Saint Mary with a Memorial of the Resurrection. The Mass of the Sunday is said in Procession where a Station should be made.

Wednesday is of the Cross; at 1. Vespers a solemn Memorial of the Martyrs [143r.] Alexander, Eventius and Theodulius and a Procession but no Memorial of the Resurrection. At Matins let a solemn Memorial be made of the Martyrs Alexander &c. with the Ant. *Light perpetual.* minor. [825]. and then a solemn Memorial of the fast. The Mass of the Vigil is said in Procession. At 1. Vespers of the Ascension let a solemn Memorial be made of the Cross.

2. **A.** **¶** The 5. Sunday after Easter is of the Sunday and the Feast of Saint John must be deferred until the morrow. At 1. Vespers on Sunday let a Memorial be made of the Apostle John before the Latin Gate and a Procession. At Lauds all the Antiphons are sung.

Monday is of Saint John, Bishop and Confessor, all of the Common. At Matins let a solemn Memorial be made of the fast and of the Resurrection, and the Mass of the fast is said in Procession.

Tuesday is of Saint Mary.

Wednesday is of the feria with the **R̄R̄.** of Monday and the **R̄.** of Tuesday and Wednesday must be omitted : let no Memorial be made of the Martyrs Gordian and Epimachus except at Vespers and at Matins of Saint Mary. The Sunday Mass is said in Procession.

3. **A.** **¶** The 5. Sunday after Easter is of the Sunday : Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the **R̄R̄.** of Tuesday and Wednesday. The **R̄.** *Let them now say.* 1708. must be omitted in this year. At 2. Vespers of the Ascension let a Memorial be made of Saint Dunstan and of the

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Virgin Potentiana in silence.

4. **A.** **¶** The 5. Sunday after Easter is of the service of the Sunday. At Lauds all the Antiphons are sung. In the Procession before the Mass *And angel sat.* with the Verse.

Monday is of the feria with the *R̄R̄*. of Wednesday.

Tuesday is of Saint Mary and on Wednesday let the *R̄R̄*. of Monday be sung with the *R̄*. *Let them now say.* 1708.

Thursday is of the Ascension and nothing of Saint Urban. The Feast of Saint Aldhelm must be deferred until Saturday. At 2. Vespers of the Ascension let a solemn Memorial be made of Saint Augustine with a full service on the morrow. At 2. Vespers of Saint Augustine let a Memorial be made of Saint Aldhelm and of the Octave.

5. **A.** **¶** The 5. Sunday after Easter is of the Sunday with a Memorial of Saint Germanus, and a Procession. At Lauds all the Antiphons are sung.

Tuesday is of Saint Mary.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday and the *R̄*. *Let them now say.* must be omitted. On Monday is said the Mass of the fast in Procession and nothing of Saint Petronilla except at Vespers and at Matins of Saint Mary.

1. **B.** **¶** The 5. Sunday after Easter is of the Apostles Philip and James : a solemn Memorial of the Sunday and a Procession.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday. At 2. Vespers of the Ascension let a Memorial be made in silence of Saint John, Apostle, with a full service on the morrow.

Saturday is of Saint John of Beverley, Bishop and Confessor, all from the Common. At 2. Vespers which is of Saint John a Memorial of the Ascension and nothing of the Sunday nor a Procession.

2. **B.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Monday and Tuesday and let the *R̄R̄*. of Wednesday be omitted. The Mass of the fast is said in Procession.

Tuesday is of Saint Mary.

3. **B.** **¶** The 5. Sunday after the Pasch is of the Sunday. At Lauds all the Antiphons are

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sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday and the *R̄R̄*. *Let them now say.* must be omitted.

Thursday is of the Ascension and nothing of Saint Potentiana : and the Feast of Saint Dunstan must be deferred until the morrow. At 2. Vespers of the Ascension let a Memorial of Saint Dunstan be made in silence.

4. **B.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of the feria with the *R̄R̄*. of Wednesday and the *R̄*. *Let them now say.* must be omitted.

Tuesday is of Saint Mary.

Wednesday is of Saint Aldhelm. At 1. Vespers let a Memorial be made of S. Urban and of the Resurrection. At Matins let a Memorial be made of the Saint and of the fast only. At Vespers of the Ascension let a Memorial be made in silence of Saint Aldhelm.

Thursday is of the Ascension. At 2. Vespers a solemn Memorial of Saint Augustine with a full service on the morrow and a solemn Memorial of the Octave of the Ascension.

5. **B.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday.

Tuesday is of Saint Mary with a Memorial of Saint Petronilla and of the Resurrection.

On Wednesday let nothing be made of the Saint except at Memorial at Vespers and at Matins of Saint Mary, and the *R̄*. *Let them now say.* must be omitted.

1. **C.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers, which will be of the Apostles Philip and James, let a solemn Memorial be made of the Sunday and a Procession. At 2. Vespers, which will be of the Cross, let a solemn Memorial be made of the Martyrs Alexander, Eventius and Theodulius, of the Sunday and a Procession : no Memorial of the Resurrection.

Monday is of the Cross, at Matins let a solemn Memorial be made of the Martyrs Alexander, Eventius and Theodulius and of the fast only and the Mass of the fast is said in Procession. At 2. Vespers a solemn Memorial of Saint Mary with the Ant.

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Under thy protection. 141.

Tuesday is of Saint Mary.

Wednesday is of the feria with the *R̄R̄*. of Tuesday and let the *R̄R̄*. of Wednesday be omitted. The Mass of the Sunday in Procession.

Thursday is of the Ascension and the Feast of Saint John, Evangelist, must be deferred until Saturday. At 2. Vespers of the Ascension let a Memorial be made of Saint John of Beverley in silence with a full service on the morrow, all of the Common.

2. **☉** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung. At 2. Vespers of the Sunday nothing of the Martyrs Gordian and Epimachus except a Memorial at Vespers and at Matins of Saint Mary and except a solemn Memorial of the Resurrection.

Monday and Wednesday are of the feria with the *R̄R̄*. of Monday and Tuesday and the *R̄R̄*. of Wednesday must be omitted.

Tuesday is of S. Mary.

3. **☉** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of the feria with the *R̄R̄*. of Tuesday.

Tuesday is of Saint Mary and the *R̄R̄*. of Wednesday must be omitted.

Wednesday is of Saint Dunstan : at Matins a Memorial of S. Potentiana and at the Vigil only : and let no Memorial be made of the Resurrection. At 1. Vespers of the Ascension let a Memorial be made of Saint Dunstan in silence.

4. **☉** The 5. Sunday after Easter at Lauds all the Antiphons are sung.

Monday is of the feria with the *R̄R̄*. of Wednesday and the Mass of the Sunday is said in Procession.

Tuesday and Wednesday are of Saints Aldhelm and Augustine. On Wednesday at Matins let a solemn Memorial be made of the fast and not of the Resurrection, and the Mass of the vigil is said in Procession. At 1. Vespers of the Ascension let a solemn Memorial be made of Saint Augustine.

5. **☉** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung : let nothing be made of Saint Petronilla, nor of the Martyrs Marcellinus and Peter on Wednesday, except for a Memorial at Vespers and at Matins of Saint Mary.

Monday and Wednesday are of the feria with the *R̄R̄*. of Monday and Tuesday

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and let the *R̄R̄*. of Wednesday be omitted.

Tuesday is of S. Mary with a Memorial of Saint Nichomede and of the Resurrection.

1. **℟̄.** **¶** The 5. Sunday after Easter is of the Sunday. At 1. Vespers of Saint Mark let a solemn Memorial be made of the Sunday and a Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday.

Tuesday is of Saint Vitalis with Rulers of the Choir and a Memorial of the Resurrection.

Thursday is of the Ascension. At 2. Vespers let a solemn Memorial be made of the Apostles Philip and James with the full service on the morrow.

2. **℟̄.** **¶** The 5. Sunday after Easter is of the Cross. At 1. Vespers a solemn Memorial of the Martyrs Alexander, Eventius and Theodulus, of the Sunday and a Procession : let no Memorial be made of the Resurrection.

Monday is of the feria with the *R̄R̄*. of Tuesday and the *R̄R̄*. of Wednesday must be omitted.

Tuesday is of Saint Mary.

Wednesday is of the Apostle John before the Latin Gate. At Matins let a Memorial be made of the Vigil only.

Thursday is of the Ascension. At 1. Vespers let a Memorial be made in silence of the Apostle. At 2. Vespers let a Memorial be made in silence of Saint John of Beverley, Bishop and Confessor.

Friday is of Saint John of Beverley, all from the Common.

3. **℟̄.** **¶** The 5. Sunday after Easter is of the Sunday with a Memorial of the Martyrs Gordian and Epimachus and a Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄*. of Tuesday and Wednesday and the *R̄*. *Let them now say.* must be omitted.

Tuesday is of S. Mary with a Memorial of the Martyrs Nereus, Achilleus and Pancras, and of the Resurrection.

4. **℟̄.** **¶** The 5. Sunday after Easter is of the Sunday, and a Procession. At Lauds all the Antiphons are sung.

Monday is of the feria with the *R̄R̄*. of Wednesday and on Wednesday are sung the *R̄R̄*. of Monday with the *R̄*. *Let them now say.* 1708.

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5. **D.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of Saint Aldhelm with a Memorial of Saint Urban, of the fast and of the Resurrection. At Mass let not a Memorial be made of the fast but let the Mass of the fast be said in Procession. At Vespers which will be of Saint Augustine let a Memorial be made of Saint Aldhelm with the Ant. *Light perpetual.* major. [1832]. and of the Resurrection.

Wednesday is of the vigil with the *R̄R̄.* of Wednesday and the *R̄.* *Let them now say.* must be omitted.

1. **E.** **¶** The 5. Sunday is of the Sunday. At Lauds all the Antiphons are sung. 2. Vespers will be of Saint Vitalis : with a Memorial of the Sunday and of the Resurrection.

On Monday at Matins of Saint Vitalis let a Memorial be made of the fast and of the Resurrection : the Mass of the fast is said in Procession on Monday.

Tuesday is of Saint Mary.

Wednesday is of the Vigil with the *R̄R̄.* of Tuesday.

2. **E.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers which will be of the Cross let a solemn Memorial be made of the Sunday, no Memorial of the Resurrection, nor Procession.

Monday is of the feria with the *R̄R̄.* of Monday and let the *R̄R̄.* of Tuesday and Wednesday be omitted.

Tuesday and Wednesday are of Saints John, Apostle, before the Latin Gate and John of Beverley, Bishop.

On Wednesday at Matins let a Memorial be made of the fast and no Memorial of the Resurrection and the Mass of the Vigil is said in Procession. At 1. Vespers of the Ascension let a Memorial be made in silence of Saint John, Bishop.

3. **E.** **¶** The 5. Sunday after Easter of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄R̄.* of Tuesday and Wednesday and nothing of Saints Nereus, Achilleus and Pancras except at Vespers and at Matins of Saint Mary.

Tuesday is of Saint Mary.

4. **E.** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung and Vespers will be of Saint Dunstan with a Memorial of Saint Potentiana, of the Sunday and of the Resurrection.

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On Monday at Matins a Memorial of the Virgin Potentiana, of the fast and of the Resurrection, the Mass of the fast is said in Procession.

Tuesday is of Saint Mary.

Wednesday is of the feria with the *R̄R̄*. of Wednesday.

5. **¶** **¶** The 5. Sunday after Easter is of the Sunday. At Matins let a Memorial be made of Saint Urban with the Ant. *Light perpetual*. minor. [825]. and of the Resurrection. At Lauds all the Antiphons are sung. At 1. Vespers a Memorial of Saint Urban with the Ant. *O daughters of Jerusalem*. [834]. and a Procession, and the Feast of Saint Aldhelm must be deferred until Tuesday.

On Monday at Matins of Saint Augustine let a solemn Memorial be made of the fast and then of the Resurrection. The Mass of the fast is said in Procession. At 2. Vespers of Saint Augustine let a solemn Memorial be made of Saint Aldhelm and of the Resurrection.

Wednesday is of the Vigil with the *R̄R̄*. of Wednesday and nothing of Saint Germanus except a Memorial at Vespers and Matins of Saint Mary.

1. **¶** **¶** The 5. Sunday after Easter is of the Sunday and the Feast of Saint Vitalis must be deferred until the morrow. At Lauds all the Antiphons are sung.

Monday is of Saint Vitalis, a Memorial of the fast and of the Resurrection. The Mass of the fast is said in Procession.

Tuesday is of Saint Mary and the Mass of the Sunday is said in Procession.

Wednesday is of the Apostles Philip and James. At Matins let a solemn Memorial be made of the fast but not of the Resurrection. The Mass of the Vigil is said in Procession. At 1. Vespers of the Ascension a solemn Memorial should be made of the Apostles.

Thursday is of the Ascension. At 2. Vespers of the Ascension let a solemn Memorial be made of the Cross, proceeding to the Cross with the Antiphon *O glorious Cross*. 1997. On returning an Antiphon of Saint Mary with the Prayer *Grant, we beseech thee*. 2005. : no Memorial of the Martyrs Alexander, Eventius and Theodulius at Vespers.

Friday is of the Cross with a solemn Memorial of the Martyrs Alexander &c. and of the Octave.

2. **¶** **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday is of the Apostle John before the Latin Gate : with a Memorial of the

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fast and the Mass of the fast is said in Procession.

Tuesday is of Saint John of Beverley, all from the Common.

Wednesday is of the Vigil : with the *R̄x̄R̄x̄*. of Tuesday and the *R̄x̄R̄x̄*. of Wednesday must be omitted. The Mass of the Sunday is said in Procession on Wednesday.

3. **¶**. **¶** The 5. Sunday after Easter is of the Sunday with a Memorial of the Martyrs Nereus, Achilleus and Pancras and a Procession. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄*. of Monday and Tuesday, and the *R̄x̄R̄x̄*. of Wednesday must be omitted.

Tuesday is of Saint Mary.

4. **¶**. **¶** The 5. Sunday after Easter of the Sunday. At Lauds all the Antiphons are sung, with a Memorial of Saint Potentiana and of the Resurrection. 2. Vespers will be of Saint Dunstan, with a Memorial of the Sunday and of the Resurrection.

Monday is of Saint Dunstan with a Memorial of the fast and of the Resurrection. The Mass of the fast is said in Procession.

Tuesday is of Saint Mary.

Wednesday is of the Vigil with the *R̄x̄R̄x̄*. of Monday and with the *R̄x̄R̄x̄*. *Let them now say.* 1708.

5. **¶**. **¶** The 5. Sunday after Easter is of Saint Augustine. At 1. Vespers let a solemn Memorial be made of Saint Aldhelm, of the Sunday, and a Procession.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄*. of Wednesday on Monday and on Wednesday are sung the *R̄x̄R̄x̄*. of Monday with the *R̄x̄*. *Let them now say.* 1708.

1. **¶**. **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers let a solemn Memorial be made of Saint Vitalis : and a Procession.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄*. of Monday and Tuesday and the *R̄x̄R̄x̄*. of Wednesday must be omitted.

Thursday is of the Ascension and nothing of the Martyrs Alexandro, Eventio and Theodulio. At 2. Vespers let the Procession proceed to the Cross with the Antiphon *O gloripis Cross.* 1997. On returning, of Saint Mary with the Prayer *Grant, we beseech thee.* 2005.

Friday is of the Cross with a Memorial of the Ascension.

2. **¶**. **¶** The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are

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sung and the Feast of Saint John must be deferred until Tuesday. 2. Vespers will be of Saint John of Beverley with a Memorial of the Sunday and of the Resurrection.

Monday is of Saint John of Beverley, Bishop : all from the Common with a Memorial of the fast and of the Resurrection. The Mass of the fast is said in Procession. At Vespers of the Apostle John before the Latin Gate a Memorial of Saint John, Bishop, with the Ant. *O daughters of Jerusalem.* [827]. *V. Rejoice in the Lord.* [823].

Tuesday is of the Apostle John, with a Memorial of the Resurrection.

Wednesday is of the feria with the *R̄x̄R̄x̄.* of Tuesday and the *R̄x̄R̄x̄.* of Wednesday must be omitted : and the Mass of the Sunday is said in Procession.

Thursday is of the Ascension and nothing of the Martyrs Gordian and Epimachus.

3. ☩. ● The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄.* of Tuesday and Wednesday.

Tuesday is of Saint Mary and the *R̄x̄.* *Let them now say.* must be omitted.

4. ☩. ● The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung.

Monday and Wednesday are of the feria. On Monday are sung the *R̄x̄R̄x̄.* of Wednesday and on Wednesday are sung the *R̄x̄R̄x̄.* of Monday with the *R̄x̄.* *Let them now say.* 1708.

Thursday is of the Ascension. At 2. Vespers let a Memorial be made of Saint Aldhelm and of Saint Urban in silence.

Tuesday is of Saint Mary.

5. ☩. ● The 5. Sunday after Easter is of the Sunday. At Lauds all the Antiphons are sung. At 1. Vespers, which will be of the Feast of Saint Augustine, Apostle to the English, let a solemn Memorial be made of the Sunday and a Procession.

Monday and Wednesday are of the feria with the *R̄x̄R̄x̄.* of Tuesday and Wednesday and nothing of Saint Germanus except a Memorial at Vespers and at Matins of Saint Mary.

¶ *v. Sunday.*

At First Vespers let all be made as on the Octave of Easter until the Antiphon on the Psalm Magnificat. which will be the Ant. Great and marvellous. as above on the immediately preceding Sunday on the Psalm Magnificat. 1666. Then let follow

Prayer.

Ⓞ God, from whom all good things proceed : grant unto us, thy suppliants : that by thy inspi-

ration we may think what is right : and by thy guiding may perform the same.

¶ *Let a Procession be made as above. 1558. On returning let be sung one of the Antiphons of Saint Mary in order as above. 1628.*

¶ *At Matins.*

Invitatory, Hymn, Antiphon, and Psalms, and V̇. as above on the Second Sunday after Easter. 1628.

Lesson j. The Gospel according to John. xvj. 23-30.



AT that time, Jesus said unto his disciples, Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. And that which followeth.

A Homily of the Venerable Bede, Priest.

7. Second Book.

IT may disturb weak hearers, how at the beginning of this reading from the Gospel the Saviour promiseth his disciples, Whatsoever

ye shall ask the Father in my name, he will give it you, seeing that not only do people like us not receive many things which they seem to ask the Father in the name of Christ : but even the apostle Paul himself, though he had asked the Lord thrice that the angel of Satan with which he was troubled might depart from him, neither was he able to obtain. But the difficulty of this question was made clear already in the ancient explanation given by the Fathers : who understood truly only those to pray in the name of the Saviour, who

pray for those things which pertain to eternal salvation. Therefore they say that the Apostle did not ask in the name of the Saviour, when he prayed to be freed from the temptation which he had received as a protection for his humility : because if he had been freed of this, he could not have

been saved, as he himself was affirming when he said, And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. But thou, O Lord, have mercy upon us.

R̄R̄. as on the preceding Sunday. 1667.

Lesson ij.

Therefore, as often as in asking we are not heard, thus it shall be either because we ask for something contrary to the assistance of our salvation : and so the grace of his kindness is denied us by our merciful Father, insofar as we ask unsuitably, insofar as the same is shewn to happen to the Apostle : to whom asking, thrice was given the answer, My grace is sufficient for thee : for my strength is made perfect in weakness. Or we ask for useful things and which pertain to true salvation,

but by our evil living we turn away from ourselves the hearing of the just Judge : falling into that of which Solomon spake, He that turneth away his ear from hearing the law : even his prayer shall be abomination. Or while we pray for certain sinners that they may recover their senses, and if we ask beneficially and also if we deserve to be heard of our own merit : yet their perversity standeth in the way of what we might obtain. But thou, O Lord, have mercy upon us.

Third Lesson.

IT also sometimes happeneth that with solicitous prayers and devoted actions we seek what is entirely salutary, yet we do not immediately obtain what we desire : but the effect of our petition is put off to some future time. As when on bended

knees we daily entreat the Father, saying, Thy kingdom come : yet we shall not be receiving this kingdom as soon as our prayer is finished, but at the proper time. It is understood that this is often done by the kind foresight of our Creator : that evi-

dently the desires of our devotion may increase by deferment : and by daily increase advance more and more, until at last they grasp perfectly the joys which they seek. Concerning which it is noted that when we pray for those who sin, and if we are unable to obtain their salvation : yet by no means are we deprived of the fruit of our prayer. For though they are not worthy to be saved : we shall nevertheless be given the reward for the love which we have expended on

them. And thus in such a petition shall be fulfilled for us that promise of the Lord where he said, Whatsoever ye shall ask the Father in my name : he will give it you. For we must see that he did not simply say, He will give : but He will give, he said, to you. Because if he shall not give to those for whom we pray : yet when we mercifully intercede for others going astray, he will give unto us a reward for our benevolence. But thou, O Lord, have mercy upon us.

Before Lauds.

℣. In thy resurrection, O Christ.

℟. Let heaven and earth rejoice, alleluya.

¶ *At Lauds.*

Ant. The angel of the Lord. *and the other Antiphons that follow : are sung together with their Psalms this day.* 1475.

Chapter. James j. 22.

BE ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of

the word, and not a doer, he is like unto a man beholding his natural face in a glass. ℟. Thanks be to God.

Hymn. With gentle voice. 1568.

℣. The Lord hath risen from the grave.

℟. Who hung for us upon the tree alleluya. *Let the Response be made privately.*

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Usque modo non petistis.

Ant.

II.i.



Itherto * have ye asked nothing : ask, and ye shall



re-ceive, al-le-lu-ya. *Ps.* Blessed be the Lord. 54*.

Prayer. O God, from whom all good things proceed. 1696.

Let a Memorial be made of the Resurrection as above. 1571.

¶ *At Prime.*

Ant. The angel of the Lord. 1475.

Ps. Save me, O God. (54./liij.) [113]. *and the other Psalms.*

Ant. Thee they rightly praise. [118].

Ps. Whosoever will be saved. [119].

¶ *At Terce.*

Chapter. Be ye doers of the word. 1695.

¶ *At Sext.*

Chapter. *James j. 25.*

BUt whoso looketh into the perfect law of liberty, and continueth therein, he being not a

forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *R.* Thanks be to God.

¶ *At None.*

Chapter. *James j. 27.*

Pure religion and undefiled before God and the Father is this. To visit the fatherless and

widows in their affliction, and to keep himself unspotted from the world. *R.* Thanks be to God.

¶ *At Second Vespers.*

On the Psalms Antiphon Alleluya. iiij. 1575.

Ps. The Lord said. (110./cix.) [375]. and the other Sunday Psalms.

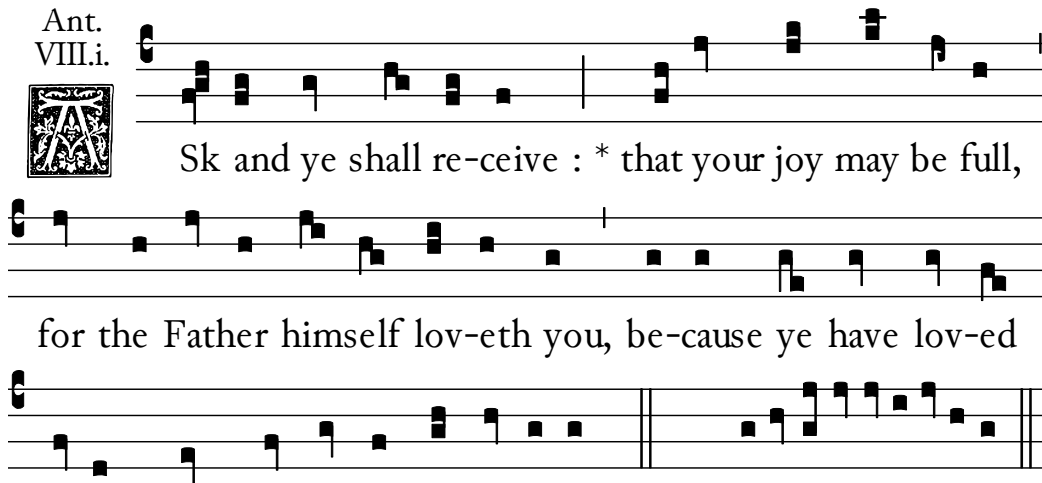
Chapter. Be ye doers of the word. 1698.

Hymn. The Lamb's high banquet. 1579.

℣. Abide with us, O Lord. ℞. For it is toward evening, and the day is far spent, alleluya. *Let the Response be made privately.*

Petite et accipietis.

Ant.
VIII.i.



Sk and ye shall re-ceive : * that your joy may be full,
for the Father himself lov-eth you, be-cause ye have lov-ed
me, and have be-liev-ed, al-le-lu-ya. *Ps. My soul doth magnify. 69*.*

Prayer as above. 1696.

If however a Simple Feast with Rulers of the Choir should fall on this day let it be deferred until the next vacant feria as is said above in the Octave of Easter. If the Feast of Saint Aldhelm should fall on this day let it be deferred until the third vacant feria : and then no Commemoration of Blessed Mary will be made in this week : unless it be the Feast of the Place. And when the Feast is thus deferred : then let a Memorial be made on Sunday of Saint Urban at j. Vespers and at Mass : and likewise on similar occasions.

¶ *Monday in Rogationtide.*

At Matins.

Invitatory, Hymn, Antiphon and Psalms and V. of that feria as indicated above. 1587.

The Gospel. According to Luke, xj. 5-13.



AT that time, Jesus said unto his disciples, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves : for a friend of mine in his journey is come to me, and I have nothing to set before him ? And that which followeth.

A Homily of the Venerable Bede, Priest.

On Luke, Book 3. Chap. 46.

THe Saviour was asked by the disciples not only concerning the form of prayer but also the

earnestness and frequency with which one might give over to praying. The friend therefore to whom he is come in middle of the night : the same is understood to be God, to whom we ought pray in the midst of tribulation, and the three loaves : that is understood to be the Trinity, by which we should seek to be consoled in the labours of this present life. The friend which cometh from his journey : the same is our soul, which so often hath withdrawn from us : as often as it hath wandered abroad among earthly and temporal desires. But thou, O Lord, have mercy upon us.

Responsories I will declare. 1674. R. With my whole heart. 1675. R. In the congregations. as on Monday in the preceding week. 1676.

Second Lesson.

IT returneth, however, and it desireth to be refreshed by heavenly nourishment : when coming back to itself it reacheth toward heavenly and meditateth upon spiritual things. Concerning him who had entreated,

well he addeth : there is nothing to be had to set before him. Seeing that after the darkness of ages the soul was yearning for God : nothing was to be thought besides him, nothing to be said, nothing agreeable to be

considered. Only insofar as it had recognized the greatest joy to be in contemplation of the Trinity : and it strove to come to regard this more clearly. And he from within saith, Trouble me not : the door is now shut, and my children are with me in bed : I cannot rise and give thee. The door of the friend is the understanding of the divine word : which the Apostle prayeth to be opened to him to speak the mystery

of Christ. And it is closed to him who is by condition famished of the word : who is not given to understanding. And to those which proclaimed evangelical wisdom as if distributing bread throughout the world : the children of the head of the household are already in a separate place of rest with the Lord. But thou, O Lord, have mercy upon us.

Third Lesson.

AND yet by praying it is brought about that he might receive the desired understanding from God himself : even if a man should lack the wisdom through which it is preached. Yet if he shall continue knocking : I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you. Seek, and ye shall find. Knock, and it shall be opened unto you. The comparision

is from the lesser. If therefore the friend of the man riseth from his bed, and giveth, not by friendship but compelled by weariness : how much more doth God give, who without weariness giveth bountifully what is entreated ? For our Lord and Saviour desiring us to come to the joys of the heavenly kingdom : both hath taught us to entreat the same joys of him, and also hath promised that he would give these to us who are asking for them. But thou, O Lord, have mercy upon us.

If however these foregoing Responsories have been sung in the preceding week and the R̄. Sing us one of the songs. 1678. R̄. I will sing a new song unto thee. 1679. and R̄. Alleluia, we heard of the same. 1680. have not been sung : then let them be sung this day : that they be not omitted.

¶ *At Lauds.*


Chapter. James v. 16.

C onfess your faults one to another, and pray one for another, that ye may be healed. The	effectual fervent prayer of a righteous man availeth much. <i>R.</i> Thanks be to God.
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Let this Chapter be said at this Matins only.

Petite et dabitur vobis.

Ant.
I.v.



Sk and it * shall be giv-en you : seek, and ye
shall find : knock, and it shall be open-ed unto you, al-le-
lu-ya. *Ps.* Blessed be the Lord. 52*.

Prayer.

G rant, we beseech thee, almighty God : that we, who in our affliction put our trust in thy	goodness : may by thy protection ever be defended against all adversities. Through Jesus Christ.
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Let this Prayer be said at this Matins only. To be sure, at all the other Hours : the Chapters and Prayers of the Sunday are said.

Memorial of the Cross and of Saint Mary and of All Saints.

¶ *If any Feast without Rulers of the Choir should fall on this day or on the Vigil of the Ascension of the Lord : let nothing be made of the Feast except only a Memorial at Vespers and at Matins of Saint Mary which precede the Memorial of the Holy Spirit as is indicated above. On Monday and Wednesday in Rogationtide let all of the service be of the feria : if they are free from a Feast with Rulers of the Choir, and in this week nothing*

will be made of the Commemoration of the Feast of the Place : unless the Feast of the Place be that of Saint Mary.

If however a Feast with Rulers of the Choir should fall on this Monday : all will be made of the service of the Feast : with a Memorial of the fast at Matins only before the Memorial of the Resurrection, unless a Feast of iij. Lessons be attached to it, then first let be made a Memorial of the Feast and afterwards of the feria and of the Resurrection in the Vigil of the Ascension of the Lord and let the Exposition of the Gospel, namely Which of you shall have a friend. be completely omitted this year : and after vj. let the Mass be said in Quire of the Feast with Rulers of the Choir. However let the Mass of the fast and the Procession after ix. be said in the customary manner.

On this day Vespers will be of Saint Mary with a Full Service on the morrow : if it is free from a Feast with Rulers of the Choir, with no Memorial of the feria : but of any Saint of three Lessons if there be one and of the Resurrection in the customary manner.


And if a Feast with Rulers of the Choir should fall on Tuesday : then on no day during this week let a Full Service be made of Saint Mary.

¶ Tuesday.

At Vespers.

Ecce nunc palam loqueris.

Ant.
VIII.i.

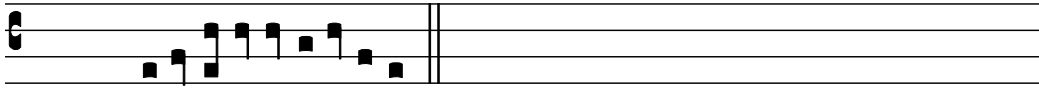


O, now * speakest thou plainly, and speakest

no pro-verb : now we are sure that thou know-est all things,

and needest not that a-ny man should ask thee, al-le-lu-ya.

v. Week after Easter.



Ps. My soul doth magnify. 69.*

Prayer of the Sunday. 1696.

¶ *Wednesday in the Vigil of the Ascension of the Lord.*

At Matins.

Invitatory, Hymn, Antiphon and Psalms of that feria as above. 1587. 1606.

℣. The Lord is risen indeed.

℟. And hath appeared to Simon, alleluya. *Let the Response be made privately.*

The Gospel according to John, xvij. Chap. I-II. Lesson j.



AT that time, Jesus lifted up his eyes to heaven, and said, Father, the hour is come : glorify thy Son, that thy Son also may glorify thee. And that which followeth.

*A Sermon from the Commentary of
Blessed Augustine, Bishop.*

On John, Tract 105.

THAT the Son was glorified by the Father after the form of a servant, whom the Father raised from the dead, and set down at his right side : is indicated by the thing itself, and no Christian doubteth. But be-

cause he not only said, Father, glorify thy Son, but also added, that thy Son also may glorify thee : it is worthy to inquire how the Father glorified the Son, when the eternal glory of the Father neither was diminished in human form, nor could be augmented in its own divine perfection : indeed in itself the glory of the Father could neither be augmented nor diminished. But amongst men without doubt it was less : when only in Jewry was God known, and as yet children praised not the Name of the Lord from the rising up of the sun unto the going down of the same. But thou, O Lord, have mercy upon us.

℟. Sing us one of the songs. 1678.

Second Lesson.

NOw inasmuch as this was effected by the gospel of Christ,

that through the Son the Father became known to the Gentiles :

certainly the Son also glorified the Father. But if the Son had only died and not risen : without doubt he would have neither been glorified by the Father, nor would he have glorified the Father. But now having been glorified through the resurrection by the Father : he glorifieth the Father by the preaching of his resurrection. This of course is revealed by the very order of the words. Glorify, he saith, thy Son : that thy Son may glorify thee. Saying as it were, Raise me up again : that by me thou might become known to the whole world. Thereon still further expanding how the Father should be

glorified by the Son, As thou hast given him, he saith, power over all flesh : that he should give eternal life to as many as thou hast given him. By all flesh he designateth all men, signifying by the part the whole : just as conversely by the superior part is signified the whole man, where the Apostle saith, Let every soul be subject unto the higher powers. For what doth every soul designate, except every man ? Now this, insofar as power over all flesh was given to Christ by the Father : is understood to be according to his humanity. But thou, O Lord, have mercy upon us.

R. I will sing a new song unto thee. 1679.

Third Lesson.

AS then thou hast given him power, he saith, over all flesh, so may thy Son glorify thee : that is, make thee known to all flesh whom thou hast given him. For thus thou hast given : that he should give eternal life to as many as thou hast given him. And this is life eternal (he saith) : that they might know thee, the only true God, and Jesus Christ, whom thou hast sent. The proper order of the words is : That they might know thee and Jesus Christ

whom thou hast sent, as the only true God. Consequently, however, the Holy Ghost is also understood : because he is the Spirit of the Father and the Son, as it were the substantial and consubstantial love of both. For the Father and the Son are not two Gods, nor are the Father and the Son and the Holy Ghost three Gods : but the Trinity itself is the one only true God. Nor yet is the Father the same as the Son, nor the Son the same as the Father, nor the Holy Ghost the

same as the Father or the Son : seeing that they are three persons, the Father, and the Son, and the Holy Ghost, but the Trinity itself is one God. I have glorified thee on the earth : I have finished the work which thou gavest me to do. He saith not

thou orderedest : but thou gavest, where evident grace is commended. For what hath human nature, even in the Only-begotten, that it hath not received ? But thou, O Lord, have mercy upon us.

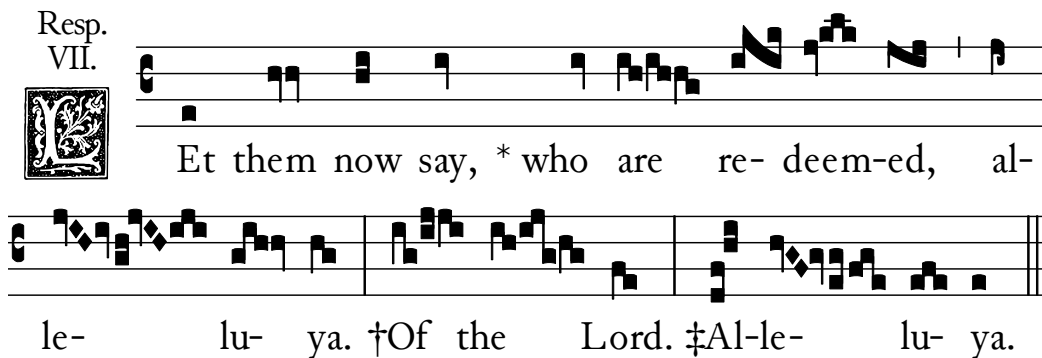
R. Alleluya, we heard of the same. 1680. *These three Responsories are found in the preceding week.*

If these three Responsories have been sung in the preceding week : and R. Let them now say. has not been sung, then Let them now say. is made the third R. this day. If however all the ferial Responsories in the preceding week and Monday in Rogationtide have not been sung : then let the Responsory Let them now say. be omitted in this year : because this Responsory Let them now say. is not sung before all the ferial Responsories have been sung.

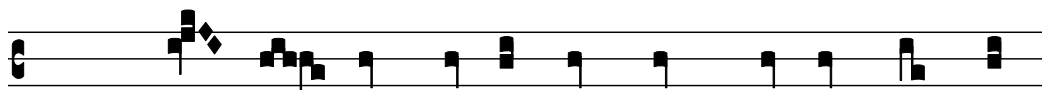
But if a Feast with Rulers of the Choir shall be celebrated on Monday in Rogationtide : then the Versicle The Lord is risen. 1674. and the R. I will declare. 1674. R. With my whole heart. 1675. and R. It is a good thing. 1684. are said this day : unless the Responsories Make me to go. 1681. R. O Sing unto God. 1683. and R. In the congregations. 1676. have not been sung in the preceding week, then let them be sung on this day, that they be not omitted, &c. If all these ferial Responsories have been sung in the preceding week and on the feria in Rogationtide : then this day let the third Responsory be.

Dicant nunc qui redempti sunt.

Resp.
VII.



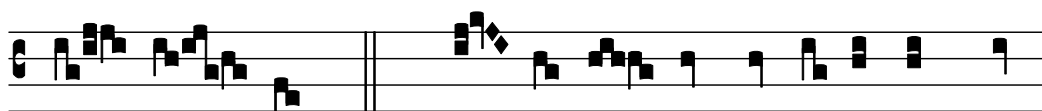
Et them now say, * who are re- deem-ed, al-
le- lu- ya. †Of the Lord. ‡Al-le- lu- ya.



℣. Whom he hath re-deemed from the hand of the



e-ne-my : and gather-ed out of the lands.



†Of the Lord. ℣. Glo-ry be to the Father, and to



the Son : and to the Ho-ly Ghost. †Al-le-lu-ya.

¶ *At Lauds.*

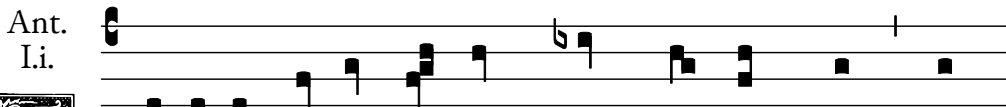
Chapter. Acts iv. 32.

THe multitude of them that believed were of one heart and of one soul : neither said any of them that ought of the things which he

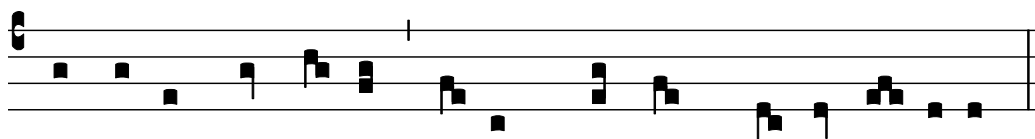
possessed was his own ; but they had all things common. ℣. Thanks be to God.

Hymn and ℣. as above on the preceding Sunday. 1670.

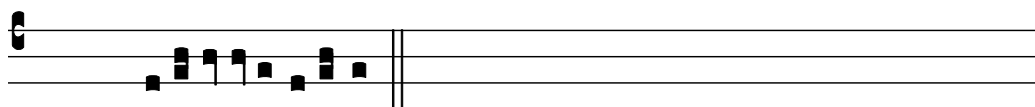
Clarifica me Pater.



Lo-ri-fy me, O Fa-ther, * with thine own self : with



the glo-ry which I had be-fore the world was, al le- lu-ya.



Ps. Blessed be the Lord. 52.*

Prayer.

Grant, we beseech thee, almighty God : that the intention of our mind may ever be directed whither thine only-begotten Son our Lord,

the glorious Author of this coming solemnity, hath entered in : and whereunto it presseth forward by faith : may it attain by manner of life.

Let no Memorial of the Cross be made at this Matins nor from hence until the beginning of the History Deus omnium.

Let a Memorial be made of Saint Mary, with the Antiphon The gate of paradise. 1593.

V. After childbirth, O Virgin, thou remainedst inviolate.

R. O Mother of God, intercede for us, alleluya.

Prayer. Pardon, we beseech thee, O Lord, the offences. [243].

Or this Prayer. Almighty and everlasting God : defend us thy servants. [243].

Thenceforth let not the Prayer Pour forth, we beseech thee. be said until the Advent of the Lord but in its place whether at Compline of Saint Mary or at Procession is said the Prayer Grant, we beseech thee, O merciful God. 2005.

Then a Memorial of All Saints is made with the Antiphon Thy saints, O Lord. 1594. s
Or the Ant. O ye saints and righteous. 1594. s

V. The voice of joy and exaltation.

R. Is in the dwellings of the righteous.

Prayer. We beseech thee, O Lord, mercifully to look upon our infirmities. [244].

Or this Prayer. Look, O Lord, upon our infirmities. [244].

No Memorial of the Holy Cross shall be made at this Matins, nor henceforth until Deus omnium. and then when a Memorial is made of Saint Mary, or of All Saints at Vespers and at Matins, or indeed in the Commemoration of Blessed Mary.

¶ *At iij.*

Chapter. The multitude of them that believed. 1709.

¶ *At vj.*

Chapter. Acts iv. 33.

With great power gave the apostles witness of the resurrection of the Lord Jesus : and great

grace was upon them all. *R.* Thanks be to God.

¶ *At ix.*

Chapter. Acts iv. 34.

As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the

apostles' feet : and distribution was made unto every man according as he had need. *R.* Thanks be to God.

¶ *If however any Feast with Rulers of the Choir should happen on this Vigil let it not be deferred, but at Matins of the Feast only let a Memorial be made of the Vigil : nevertheless at First Vespers let nothing be made of the Memorial of the Vigil, however let the Mass of the Feast be said in Quire after Sext : and let the Mass of the Vigil be said at the Procession : where let a Station be made.*

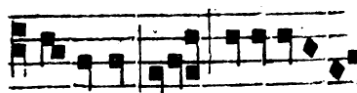
Feria. ii. in rogationibus,

Sermone blando. vñcicus. Surrexit dñs de sepulcro. Antiphona.

Añā.



Usq; modo non petistis quicq;. petite et accipi etis al-



Orō. Deus a quo bona. Mēoria de resurrectione vt supra. Ad primam añ. Angelus. ps. Deus in noie tuo. añ. Te

le luya. ps. Benedictus. iure. ps. Quicunq; vult. Ad tertiam Capitulum. Estote factores verbi.

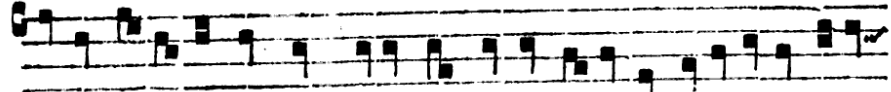
Qui autem prospererit in lege perfecte libertatis et permāserit in ea. non auditor obliuiosus factus sed factor operis: hic beatus in facto suo erit. Ad nonam Capitulum.

Religio munda et immaculata apud deum et patrē hec est: visitare pupillos et viduas in tribulatione eorū: et immaculatum se custodire ab hoc seculo. Ad vespas añ. Alla. ps. Dixit dñs. Cpm Estote factores verbi. Hy. Ad cenam. vñ. Mane nobiscum dñe.

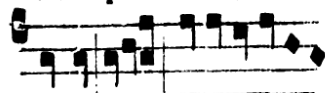
Añā.



E tite et accipi etis: vt gaudium vestrū plenū sit ipse



enim pater amat vos quia vos me amastis et credidistis alle-



Orō. vt supra. Si festū sancti aldelmi in hac dñica euenerit differat vsq; in. iij. scē. sequentē: tūc nulla cōmōratio beate ma-

luya. ps. Magnificat. ric fiet in hac ebdomada: nisi de festo loci.

Ad feriam. ii. in roga. Ad matut. Inuitat. hy. añ. pi. et vñ. illi. ferie Euāgel. scdm lucā. Quis vestrū habebit amicū. Smcl. ve. bede pbri Rogatus a discipulis. x. Narrabo. x. In toto. x. In ecclesijs. Requie hec xia in feria secūda pcedent. ebdo. In laudibus Cpm.

Confitemini alterutrum peccata vestra et orate pro inuicem vt saluemini: multum enim valet deprecatio iusti assidua. Hoc Capm dicatur ad has matutinas tantum. Antiphona.

Añā.



Petite et dabitur vobis: querite et inueni e tis: