

THE SARUM RITE  
Sarum Breviary Noted.  
Performing Edition.

Volume B.

Part 48.

Pages 2179-2194.

The History of Judith.

Edited by William Renwick.

HAMILTON ONTARIO.  
THE GREGORIAN INSTITUTE OF CANADA.  
MMXXI.

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

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

This document first published July 1, 2021.

Revised August 2024.

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

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

Web site address: [www.gregorian.ca](http://www.gregorian.ca)

© The Gregorian Institute of Canada, 2021.

## *The History Adonay.*

**T**he beginning of the rule of the History Adonay. where there are two Commemorations, namely of the Feast of the Place and of Saint Mary.

¶ Sunday Letter **A**. On the eighth of the Kalends of October let all be sung of the History and let Commemorations be made on Monday and Thursday : the ferial *R̄*. is not sung.

¶ Sunday Letter **B**. On the vij. of the Kalends of October let all be sung of the History with only a Memorial of Saint Firminus : Tuesday and Wednesday will be Commemorations and the ferial *R̄*. is not sung.

¶ Sunday Letter **C**. On the vj. of the Kalends of October let all be sung of the History with a Memorial only of the Saints Cyprian and Justina and let Commemorations be made on Tuesday and Saturday, and the ferial *R̄*. is not sung.

¶ Sunday Letter **D**. On the v. of the Kalends of October let all be sung of the History with only a Memorial of the Martyrs Cosmas and Damian : Commemorations will be made on Tuesday and Saturday, and the ferial *R̄*. is not sung.

¶ Sunday Letter **E**. On the xj. of the Kalends of October let the History be begun with a Memorial privately, j. a Memorial of the Saint, afterwards of the Sunday and of the Trinity and no Procession will be made, and on Sunday at ij. Vespers of Saint Matthew let a solemn Memorial be made of Saint Maurice and his companions : and on Tuesday, Wednesday, and Friday let the Responsories of the History be sung with the ferial Responsory in the iij. Nocturn, and the Feast falling in this week must be entirely omitted : and on Thursday and Saturday let Commemorations be made with Memorials of the Saints.

¶ Sunday Letter **F**. On the x. of the Kalends of October let all be sung of the History and the Feast of Saint Maurice and his companions must be deferred until the morrow : and let a Memorial be made of Saint Thecla, and let Commemorations be made on Tuesday and Saturday, and the ferial *R̄*. is not sung.

¶ Sunday Letter **G**. On the ix. of the Kalends of October let all be sung of the History with only a Memorial of Saint Thecla : and Commemorations will be made on Monday and Friday, and the ferial *R̄*. is not sung.

## The History *Adonay*.

6. **A**. **¶** *Adonay*. Sunday Letter **A**. On the viij. of the Kalends of October let all be sung of the History. At Lauds all the Antiphons.  
Monday, Tuesday and Thursday are of Commemorations.  
Wednesday is of the Martyrs Cosmas and Damian. The 3. **R̄**. *This is the true brotherhood*. [978].  
Saturday is of Saint Jerome. And let the Homily at Matins be read as on the day of Ambrose, namely *The Lord had foretold*. {477}.
6. **B**. **¶** Sunday Letter **B**. On the vij. of the Kalends of October let all be sung of the History with only a Memorial of Saint Firmin and of the Trinity. At Lauds all the Antiphons.  
Monday, Tuesday and Wednesday are of Commemorations.  
Friday is of Saint Jerome. Homily as above at **A**.
6. **C**. **¶** Sunday Letter **C**. On the 6. of the Kalends of October let all be sung of the History with only a Memorial of the Martyrs Cyprian and Justina and of the Trinity. At Lauds all the Antiphons.  
Monday, Tuesday and Saturday are of Commemorations.  
Thursday is of Saint Jerome and let the Homily be read as above at **A**. 2. Vespers will be of Saint Jerome with a solemn Memorial of the holy Confessors Remigius, Germanus, Vedast, and Bavo and of Saint Melorus.
6. **D**. **¶** Sunday Letter **D**. On the v. of the Kalends of October let all be sung of the History with only a Memorial of the Martyrs Cosmas and Damian and of the Trinity. At Lauds all the Antiphons.  
Monday, Friday and Saturday are of Commemorations.  
Wednesday is of Saint Jerome : at Matins all as above at **A**.
6. **E**. **¶** Sunday Letter **E**. The 21. day of September is of Saint Matthew, a Memorial of Saint Laud, of the Sunday and of the Trinity in silence and no Procession. At Mass a Memorial of Saint Laud and of All Saints. At 2. Vespers of the Apostle let a Memorial be made of the Sunday in silence, then a solemn Memorial of the Martyrs Maurice &c.  
Monday is of the Martyrs Maurice and companions, ix. Lessons. At 2. Vespers nothing of Saint Thecla except at Vespers and at Matins of Saint Mary.  
Tuesday, Wednesday and Friday are of the feria with the **R̄R̄**. of the History and

the ferial Responsory and the Mass of the Sunday are said on Tuesday, on Wednesday the Epistle and Gospel of the same day and on Friday is sung the ferial Responsory, the Mass *I am the salvation.* and nothing of the Martyr except a Memorial at Vespers and at Matins of Saint Mary.

Thursday and Saturday are of Commemorations and in this week nothing of the  
3. Commemoration.

6. **¶**. **¶** Sunday Letter **¶**. On the xxij. day of September let all be sung of the History. At 1. Vespers, which will be of the Apostle Matthew, a Memorial of the Sunday, of the Trinity in silence, without a Procession. At Lauds all the Antiphons, and let the Feast of Saint Maurice be deferred until the morrow. 2. Vespers on Sunday will be of the Sunday with a Memorial of the Martyrs Maurice and companions and of Saint Thecla.

Monday is of the Martyrs Maurice &c. with only a Memorial of the Virgin Saint Thecla. Vespers will be of the Martyrs with a Memorial of the Commemoration.

Tuesday, Wednesday and Saturday are of Commemorations.

6. **¶**. **¶** Sunday Letter **¶**. On the ix. of the Kalends of October let all be sung of the History. At 1. Vespers which will be of the Martyrs Maurice and companions, a Memorial of Saint Thecla, of the Sunday, of the Trinity, and a Procession. At Matins only a Memorial of the Virgin Saint Thecla and of the Trinity. At Lauds all the Antiphons. 2. Vespers will be of the Sunday with a Memorial of the Commemoration.

Monday, Tuesday and Friday are of Commemorations.

¶ *The j. Sunday after the xij.  
of the Kalends of October.*

*Ad j. Vespers.*

*Ant.* Blessed be. [423].

*Ps.* *The same.* (144./cxliij.) [423].

*Chapter.* Blessed be God. [428].

*℞.* O Lord, the King almighty. *ij. of Matins.* 2184.

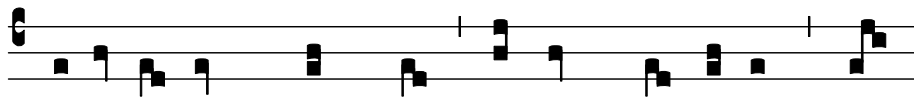
*Hymn.* O Trinity of blessed light. [431].

*℣.* Let our evening prayer come up before thee, O Lord.

*℞.* And let thy mercy descend upon us. *Let the Response be made privately.*

*Adonay Domine Deus.*

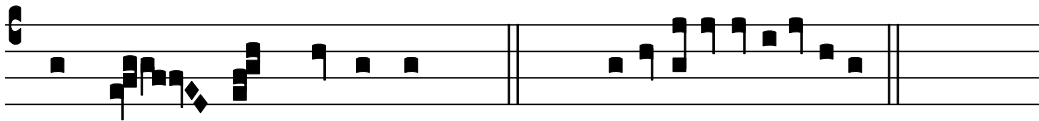
*Ant.*  
*VIII.i.*



Ado-nay, \* Lord God, great and wonderful, who



hast giv-en salva-tion by the hand of a wo-man, hearken to



the prayers of thy servants. *Ps.* My soul doth magnify. 69\*.

¶ *At Matins.*

*Invitatory.* Let us praise the Name. [9].

*Ps.* O come, let us sing. 4\*. *as above in the History* Si bona.

*In the j. Nocturn.*

*Ant.* For the merits. [18].

The Hystory of Judith.

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

*℟̄.* I have thought upon thy Name, O Lord, in the night season.

*℞.* And have kept thy law. *Let the Response be made privately.*

**¶** *On this day let the Book of Judith be begun : and let it be read during the week when the service is of the Temporale.*

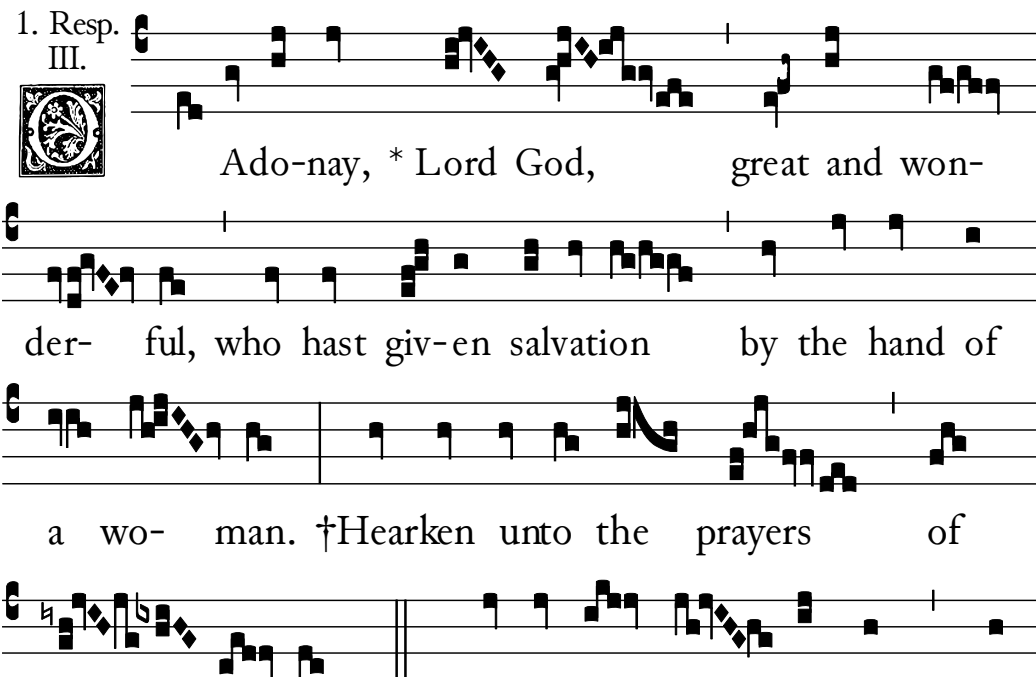
*Lesson j. Legend 1. Judith j. 5.*

**A**buchodonosor king of the Assyrians, who reigned in Ninive the great city : sent to all that dwelt in Cilicia and Damascus, and Libanus, and to the nations that were of Carmel and Cedar, and to the inhabitants of

Galilee, and the great plain of Esdrelom, and to all that were in Samaria, and beyond Jordan unto Jerusalem, and all the land of Gesem until ye come to the borders of Ethiopia. But thou, O Lord, have mercy upon us.

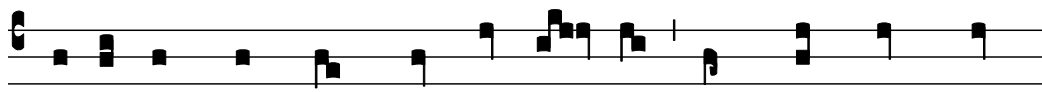
*Adonay Domine Deus.*

6043. 1. Resp. III.

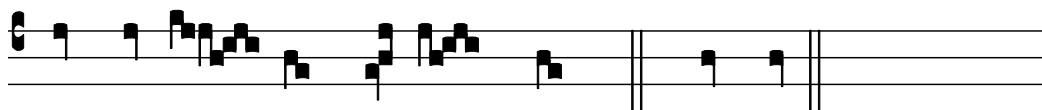


**A**dona-y, \* Lord God, great and wonder-ful, who hast giv-en salvation by the hand of a wo-man. †Hearken unto the prayers of thy ser-vants. *℟̄.* Blessed art thou, O Lord, who

The Hystory of Judith.



forsak-est not them that trust in thee, and humblest them



that glo-ry in their own strength. †Hearken.

*Lesson ij. Judith j. 10.*

**T**O all these Nabuchodonosor, King of the Assyrians, sent messengers : but they all with one mind refused, and sent them away empty, and rejected them without honour. Therefore king Nabucho-

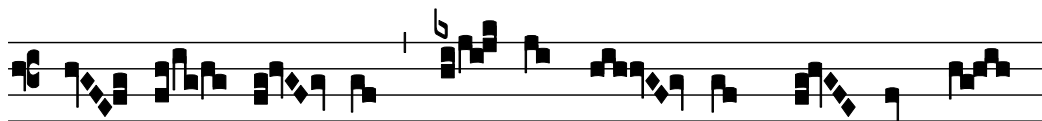
donosor was very angry with all this country, and sware by his throne and kingdom, that he would surely be avenged upon all those countries. But thou, O Lord, have mercy upon us.

*Domine rex omnipotens.*

2. Resp.  
II.



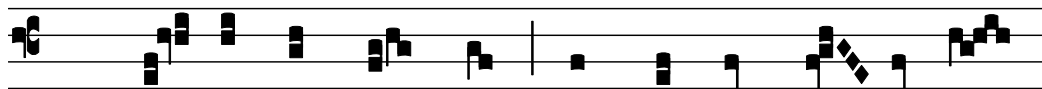
Lord, the King al-mighty, the whole world is



in thy pow- er, there is no man that can re-



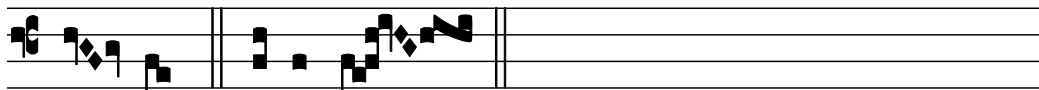
sist thee. †De-liv-er us for thy name's sake.



℣. Hear, O Lord, our prayer : and turn our sor- row in-



The Hystory of Judith.



to joy. †De-liv-er.

*Lesson iij. Judith ij. 4.*

**T**hen he called Holofernes the chief captain of his army, and said unto him : Thou shalt go against all the kingdoms of the west, and against them especially that disobeyed my commandment. Thine eye shalt not spare any kingdom, and all the

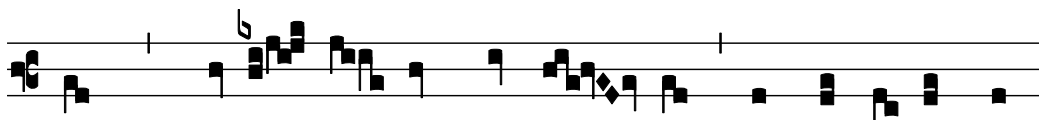
strong cities thou shalt bring under my yoke. Then Holofernes called all the captains, and the officers of the army of Assur : and he mustered the chosen men for the battle, as his lord had commanded him. But thou, O Lord, have mercy upon us.

*Dominator Domine.*

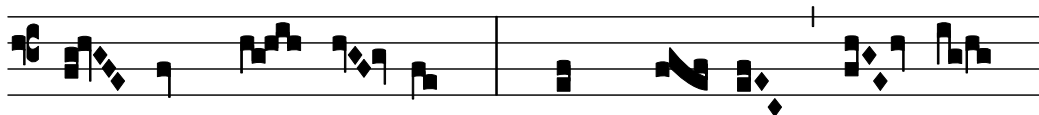
3. Resp.  
II.



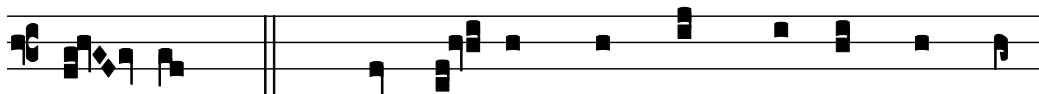
Lord, \* Rul-er of the heavens and



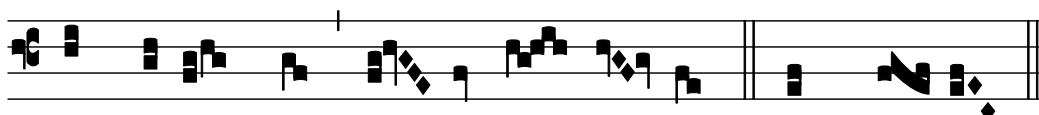
earth, Cre-a- tor of the wa- ters, King o-ver every



one of thy crea- tures. †Hear the prayer of thy

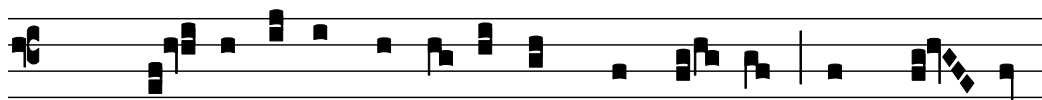


ser- vants. ⁊. Thou, O Lord, to whom the prayer of the

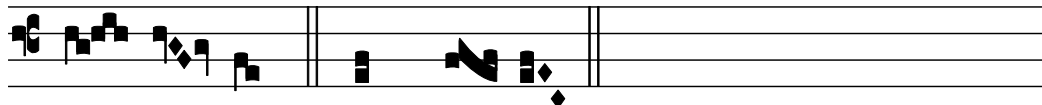


humble and meek hath always pleas- ed. †Hear the prayer.

The Hystory of Judith.



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



Ho- ly Ghost. †Hear the prayer.

¶ In the ij. Nocturn.

Ant. Nature's Creator. [32].

Ps. Preserve me. (16./xv.) [32].

∞. At midnight I will rise to give thanks unto thee.

℞. Because of thy righteous judgments. *Let the Response be made privately.*

Lesson iiij. Legend 2. Judith ij. 11.

AND he went forth, Holofernes and all his power, with their chariots, and horsemen, and their chosen footmen, who covered the face of the earth, like locusts. And the fear of them fell upon all the inhabitants of the land.

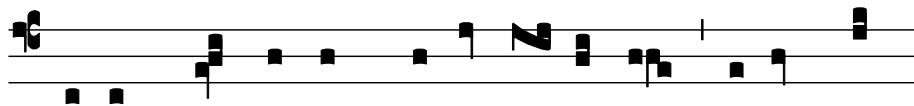
*Judith  
ij. (9.)*

And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and

nobles, as well as the people, went out to meet him at his coming. And received him with garlands, and lights, and dances, and timbrels, and flutes. And though they did these things, they could not for all that mitigate the fierceness of his heart. But thou, O Lord, have mercy upon us.

*Spem in alium.*

4. Resp.  
II.



have had no hope \* in a-ny other, but in thee,

The Hystory of Judith.

O God of Isra- el. †Who art an-gry, and wilt  
a-gain shew mer- cy, and forgiv-est all the sins of men  
when they are in af- flic- tion. ✂. O Lord God  
of heaven and earth, look upon our low es- tate.  
†Who art an-gry.

Lesson v. Judith iij. 12.

**F**Or he both destroyed their cities and cut down their groves. For Nabuchodonosor the king had decreed to destroy all the gods of the land, that he only might be called god by those nations which could be brought under him by the power of Holofernes.

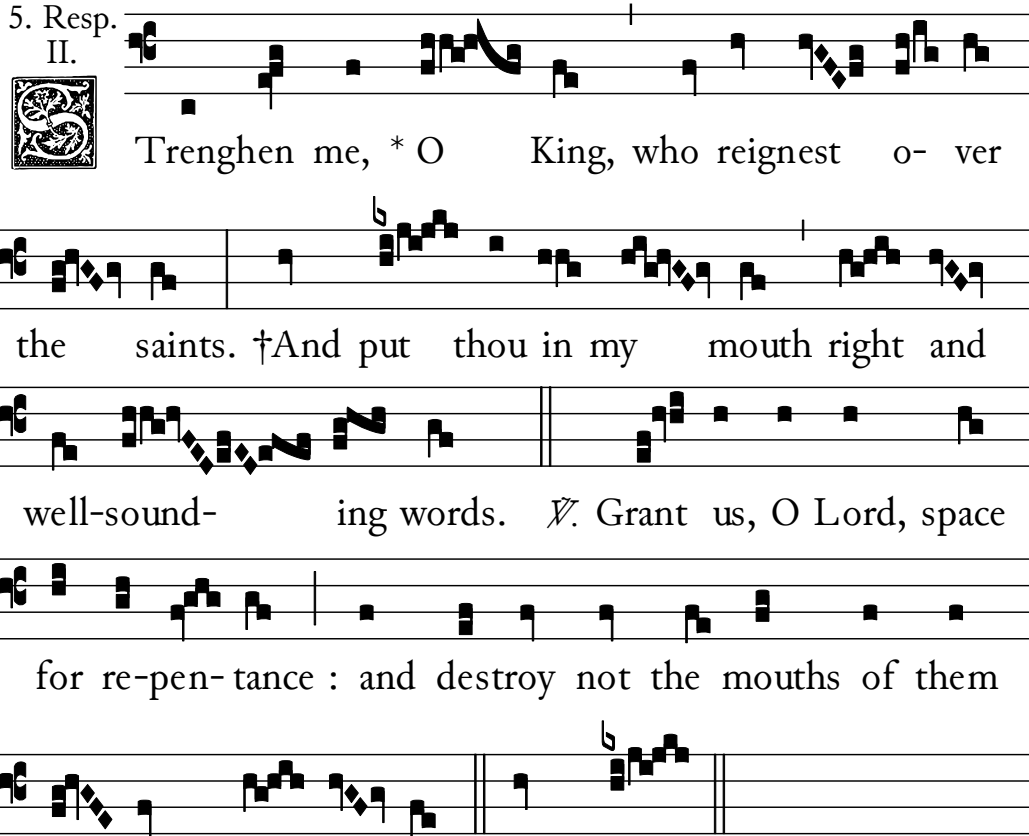
dwelt in Judea, hearing these things, were exceedingly afraid of him. Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples. But thou, O Lord, have mercy upon us.


*Judith iv.* Now the children of Israel, that

The Hystory of Judith.

*Conforta me rex sanctorum.*

5. Resp.  
II.



 Trenghen me, \* O King, who reignest o- ver  
the saints. †And put thou in my mouth right and  
well-sound- ing words. ✎. Grant us, O Lord, space  
for re-pen- tance : and destroy not the mouths of them  
that praise thee, O Lord. †And put.

*Sixth Lesson. Judith iv. 3.*

**A**ND they sent into all the coasts  
Samaria, as far as Jericho, and  
possessed themselves beforehand of  
all the tops of the mountains. And  
they fortified their towns with walls,  
and laid up victuals for the provision  
for war. And Joacim the high priest  
wrote to all them that were over  
against Esdraelon, toward the open  
country, near to Dothaim, and to all  
by whom there might be a passage of

way, charging them to keep the  
passages of the hill country, by which  
there might be any way to Jerusalem,  
and should keep watch where the way  
was narrow between the mountains.  
And the children of Israel did as  
Joacim the high priest had  
commanded them. And all the  
people cried to the Lord with great  
fervency, and they humbled their  
souls in fastings, and prayers, both

The Hystory of Judith.

they and their wives. But thou, O | Lord, have mercy upon us.

*Laudate Dominum.*

6. Resp.  
II.



Raise ye \* the Lord our God. †Who hath not for-  
sa-ken them that hope in him : and by me hath ful-  
fil- led his mer- cy. ‡Which he promis- ed to the  
house of Isra- el. ⁊. Praise the Lord, all ye  
hea-then, and praise him all ye na- tions. †Who hath.  
⁊. Glo- ry be to the Father, and to the Son : and to the  
Ho- ly Ghost. ‡Which he promis- ed.

¶ *In the iij. Nocturn.*

*Ant.* As a bridegroom. [41].

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

The Hystory of Judith.

℣. Be thou exalted, Lord, in thine own strength.

℟. So will we sing, and praise thy power. *Let the Response be made privately.*

℟. vij. We have heard. 2168.


℟. viij. We know no other God. 2169.

*These two Responsories are found on the immediately preceding Sunday.*

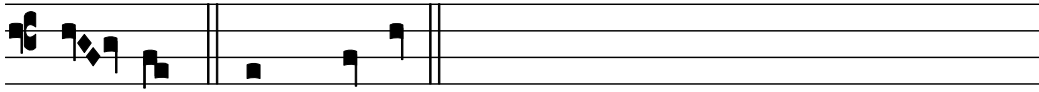
Ferial ℟.

*Vos qui in turribus estis.*

Resp.  
II.



E \* which be upon the watch tow- ers, o-pen  
the gates, the Lord al-mighty hath shewed strength.  
†And hath gotten the victo-ry o-ver our e- ne-  
mies. ℣. Praise ye the Lord our God : who hath not forsak-  
en them that hope in him. †And he hath. ℣. Glo- ry  
be to the Father, and to the Son : and to the Ho-



ly Ghost. †And he hath.

¶ *Ferial. Lesson j. Legend 3. Judith v. 1.*

**N**T was declared to Holofernes the chief captain of the army of Assur, that the children of Israel prepared for war, and had shut up the passages of the hill country. Wherewith he was very angry, and called all the princes of Moab and the captains of Ammon, and he said unto them, Tell me now who this people is, that dwelleth in the hill country, and what are the

cities that they inhabit, and of what sort, and how great : also what is their multitude of their army, and wherein is their power and strength, and king is set over them, or captain of their army : and why they above all that dwell in the east, have despised us, and have determined not to come and meet us, that they might receive us in peace ? But thou, O Lord, have mercy upon us.

*Lesson ij. Judith v. 5.*

**T**hen said Achior, the captain of all the sons of Ammon answering, Let my lord now hear a word from the mouth of thy servant, and I will declare unto thee the truth concerning this people, which dwelleth near thee, and inhabiteth the hill countries, and there shall no lie come out of the mouth of thy servant. This people are descended of the Chaldeans. Wherefore these forsaking the ceremonies of their

ancestors, which consisted in the worship of many gods, they worshipped one God of heaven. But as often as beside their own God, they worshipped any other, they were given to spoil, and to the sword, and to reproach. And as often as they were penitent for having revolted from their worship of their God, the God of heaven gave them power to resist. But thou, O Lord, have mercy upon us.

*Lesson iij. Judith v. 24.*

**N**ow therefore, my lord, if there be any error against this peo-

ple, and they sin against their God, let us consider that this shall be their

ruin, and let us go, and we shall overcome them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power. But if there be no iniquity in their nation, in the sight

of their God, we can not resist them, because their God will defend them : and we shall become a reproach before all the world. But thou, O Lord, have mercy upon us.

¶ *Ferial. Lesson j. Legend 4. Judith vj. 1.*



Olofernes being in a violent passion, said unto Achior : Because thou hast prophesied unto us, saying : That the nation of Israel is defended by their God, to shew thee that there is no God, but

Nabuchodonosor : when we shall destroy them all as one man, then thou also shalt die with them by the sword of the Assyrians, and all Israel shall perish with thee. But thou, O Lord, have mercy upon us.

*Lesson ij. Judith vj. 7.*

**T**hen Holofernes commanded his servants to take Achior, and to bring him to Bethulia, and deliver him into the hands of the children of Israel. So the servants of Holofernes took him, and brought him into the plain : but when they came near the hills, the slingers came out against them. Then turning out of the way by the side of the hill, they tied Achior to a tree hand and foot, and so

left him bound with ropes, and returned to their master. But the Israelites coming down from Bethulia, came unto him, and loosed him, and brought him to Bethulia, and setting him in the midst of the people, asked him what was the matter, that the Assyrians had left him bound. But thou, O Lord, have mercy upon us.

*Lesson iij. Judith vj. 12.*

**A**nd Achior related in the midst of the ancients, and in the presence of all the people, all that he had said being asked by Holofernes : and how Holofernes would have killed him for this word, and how

Holofernes himself being angry had commanded him to be delivered for this cause to the Israelites : that when he should overcome the children of Israel, then he might command Achior also himself to be put to death



The Hystory of Judith.

---

by diverse torments, for having said :  
The God of heaven is their defender.  
And when Achior had declared all  
these things, all the people fell down  
upon their faces, worshipping the

Lord, and all of them together  
mourning and weeping poured out  
their prayers with one accord to the  
Lord. But thou, O Lord, have mercy  
upon us.

Ad fura .i. post .xij. kal. octobris,



o rum. v. Tu do mine cu i humilium semper et masu-  
eto rum placu it de pecca ti o. Ex. C. In .ij. noct.  
**S**pem in a lium nunq̄ ha bu i preter in te de  
us isra el. Qui irasce ris et propi ci us  
e ris et omni a peccata ho minum in tribu  
lati o ne di mit tis. v. Do mine deus ce li et ter  
re respice ad humi li tatem no stram. Qui ira.  
**Q**uoniam ta me rex sancto rum p̄ncipa tum  
te nens. Et da sermo nem re ctum et be  
ne so nan tem in os me um. v. Da no bis

Antiphonale Sarisburiense 1520:40v.