THE SARUM RITE Sarum Breviary Noted. Performing Edition.

Volume B.

Part 4.

Pages 115-176.

Proper of Time.

Advent.

Third Sunday.

Third Week.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXII.

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■ The Third Sunday of Advent.

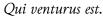
At First Vespers.

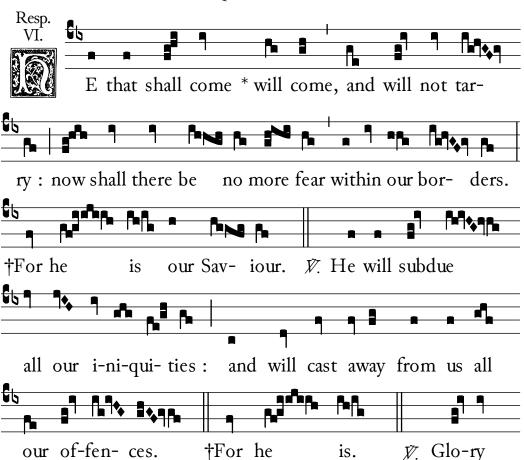
Ant. Blessed be the Lord my strength. Ps. The same. (144./cxliij.) [501]. &c.

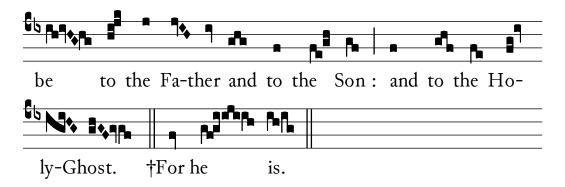
Chapter. Genesis 49.: 10.

He sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come;

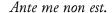
and unto him shall the gathering of the people be. R. Thanks be to God.

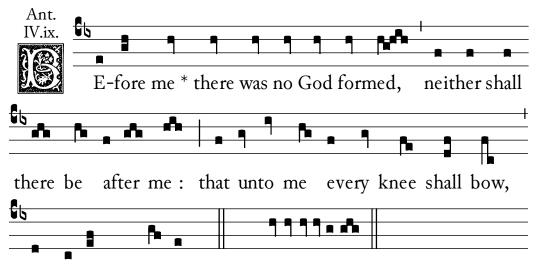






Hymn. Creator of the stars of night. 8.





every tongue confess. Ps. My soul doth magnify. 57*.

or the Antiphon O Wisdom. 212. Ps. Magnificat. 52*. Before First Vespers of this Sunday O Wisdom. cannot be begun.

Prayer.

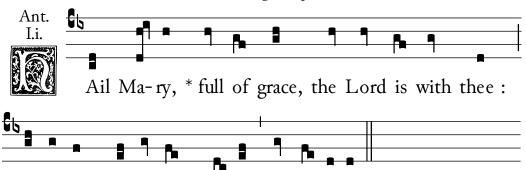
Ord, we beseech thee, incline thine ear to our prayer : and enlighten the darkness of our minds

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

one God, world without end. R. Amen.

■ Memorial of Saint Mary.

Ave Maria gratia plena.



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

 \mathcal{V} . There shall come forth a rod out of the stem of Jesse. \mathcal{R} . And a flower shall grow out of his root.

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

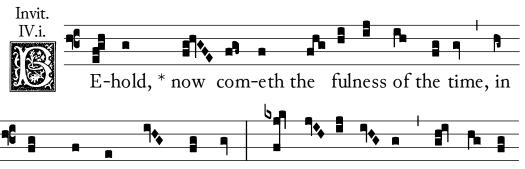
that we, thy suppliants, who believe

Prayer.

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.

1 At Matins.

Ecce venit jam.



which God sent forth his Son. †Born of a Vir-gin, made under



the law: O come, let us worship. Ps. O come, let us sing. 13^* .

Hymn, Antiphons, Psalms and Versicles in order as on the First Sunday of the Advent of the Lord. 18. &c. as in the Psalter. [15].

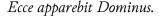
Lesson j. Isaiah. 8 : 1–4. Legend xiij.

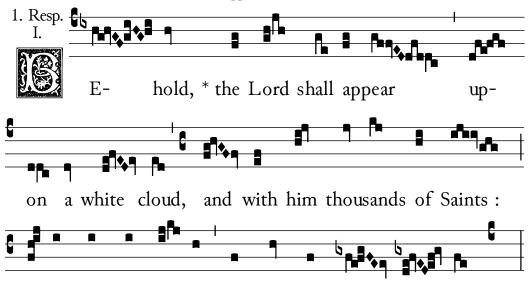


Oreover the Lord said unto me, Take thee a great roll, and write in it with a man's

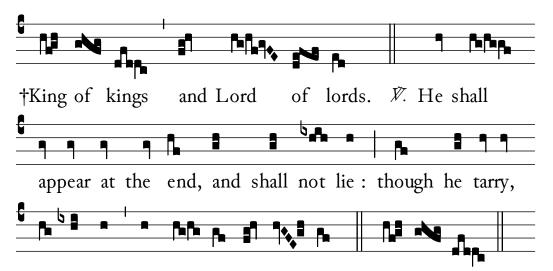
pen concerning Mahershalalhashbaz. And I took unto me faithful witnesses to record, Uriah the priest, and Zechariah the son of Jeberechiah. And I went unto the prophetess; and she conceived, and bare a son. Then

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





hav-ing on his ves-ture, and on his thigh writ- ten.



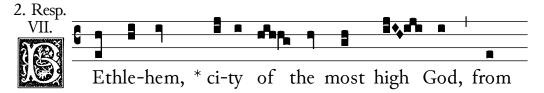
wait for him, for he will surely come. †King of kings.

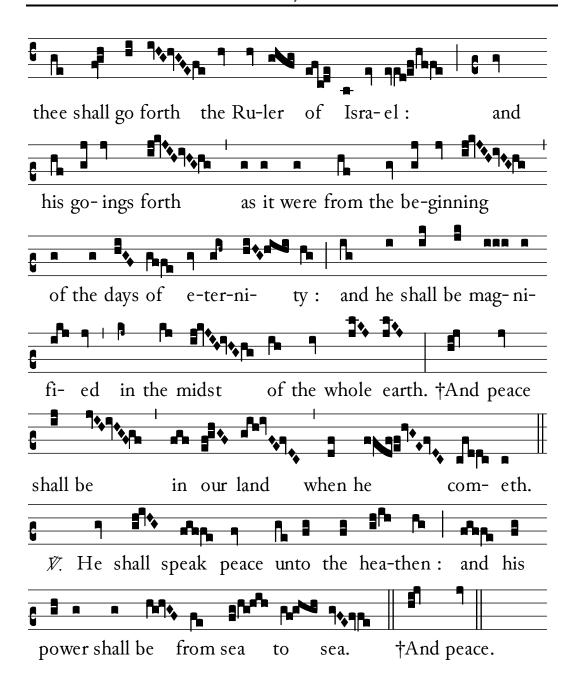
Lesson ij. Isaiah 8. : 5–10.

He Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son; now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the

neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. Thus saith God, Turn unto me: and ye shall be saved.

Bethlehem civitas Dei.





Lesson iij. Isaiah 8. 11–17.

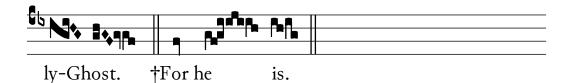
Or the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to

whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And

he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be

taken. Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him. Thus saith God, Turn unto me: and ye shall be saved.





■ In the Second Nocturn.

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

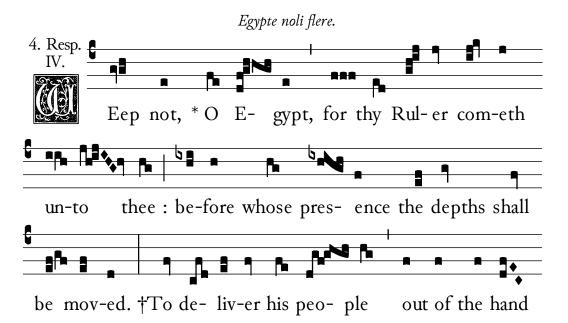
Lesson iiij. from the Sermon of Blessed Augustine $\square o$. of the season.

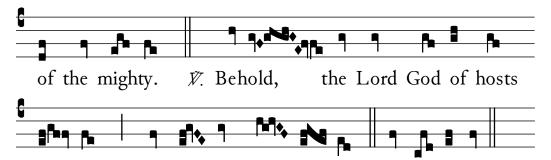
E read of holy Moses giving the precepts of God to the people : where he saith, Hear, O Israel, The Lord thy God is one God. Which cannot be greater, which cannot be lesser: which cannot be numbered, saith the prophet David. Great is our Lord and great is his power: yea, and his wisdom is infinite. Ye have understood well these things beloved brethren: who hold firmly in the heart the catholic truth. Hear ye yet briefly: with the help of God that which I have proposed will be explained. Father is one God, the Son is one God: the Holy Ghost is one God. God is not three: but God is one. Three in names, one in substance of deity. But I say to myself heretically, Therefore if they are one: they are all incarnate. By no means. To Christ alone pertaineth flesh. Of course the soul is one, reason is another: and yet in the soul is reason, and the soul is

one. But the soul urgeth one thing: The soul reason urgeth another. liveth, reason understandeth: and to the soul pertaineth life: and likewise to reason pertaineth wisdom. And together they are one, the soul alone receiveth life, reason alone receiveth wisdom: and still there is not soul without reason : neither reason without soul. In such a way the Father and the Son are granted to be one and he is one God: to Christ alone pertaineth flesh, just as to reason alone pertaineth wisdom, granted that it depart not from the soul. Here is another example. In the sun heat and brightness are in one beam: but heat drieth up: brightness illumineth. Heat is taken as one thing: brightness as another. And although heat and brightness cannot be separated from one another: it is accepted that brightness giveth illumination not warmth, that heat giveth warmth not illumination.

Some at the same time, others separately conduct: and nevertheless they are not separated from one another. And thus the Son hath taken on flesh and hath not departed from the Father: neither hath he separated himself from the Father. The Son I say hath taken flesh into his nature: but yet neither the Father nor the Holy Ghost hath diminished in majesty. Equality in divine nature: with regard to flesh a quality only of the Son. Nor indeed hath divinity ever withdrawn from him or from the Father or from the Holy Ghost. Seeing that therefore there is one deity, one divinity: the Father and

the Holy Ghost indeed hath filled up the flesh of Christ, but it did not thereby take on majesty. Wouldst thou know that he was with him? The Evangelist recordeth: that Jesus being full of the Holy Ghost returned from Jordan. Behold how Jesus Christ alone hath taken up flesh: and yet the Father and the Holy Ghost hath not been diminished in majesty. As the Father filleth heaven and earth, so filleth the Holy Ghost: they were unable to abandon the flesh of Christ since they remained united in divinity. But thou, O Lord, have mercy upon us.





shall come: thy God in great pow-er. †To de-liv-er.

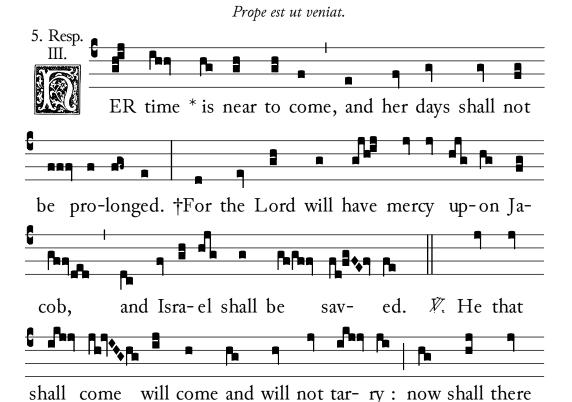
Lesson v.

Esides, consider the lute. order that the sweet tones of musical melody be produced three things equally seem to be requisite: knowledge, hand and string : and nevertheless knowledge dictateth, the hand striketh: but only the string resoundeth which is heard. Neither knowledge not the hand produceth sound: but the same are worked equally with the string. In such a way neither the Father nor the Holy Ghost hath taken up flesh: and yet they are at work equally with the Son. Only the string emitteth a sound : only Christ taketh on flesh. operation consisteth in three things, but in what pertaineth only to the string the sound is rendered: in such a way to Christ alone pertaineth the taking on of human flesh. On the contrary the Jews say it is against nature; (they say) that the Virgin Mary was not able to give birth. And

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

plant, not planted with a hoe, not animated with sap, not made fertile with seed. And yet with that all the laws of nature were abandoned: a rod brought forth of which neither seed not root was able to grow. The rod therefore contrary to nature was able to bring forth nuts: was not the Virgin contrary to nature able to beget the Son of God? Therefore, should the incredulous Jew tell me how a dry rod hath blossomed and put forth leaves, and produced nuts: I will tell him how a Virgin hath conceived and given birth. But surely

the Jew will be able to explain neither the conceiving by the rod, nor the begetting by the Virgin. Let him come to the Church and it will be explained to him: that he will learn the true order of natural service. The Virgin had completed that time when she would give birth: but the rod did not have time to sprout forth. The former indeed after completing nine months gave birth: but what nature had not managed the rod produced in one day. But thou, O Lord, have mercy upon us.





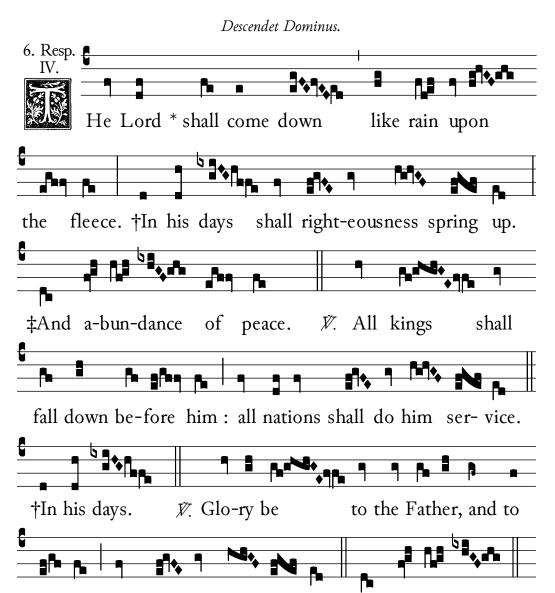
be no more fear in our bor- ders. †For the Lord.

Lesson vj.

Y Gainst nature (saith the Jew) the Virgin was not able to give birth. Indeed God, who in the Book of Numbers hath displayed a wonderful sign against nature in that an ass did speak: the same did marvellously will to cause, that Christ would be born of a virgin. Let the wily Manicheus hear another mystery. The ray of the sun penetrateth glass: and the insensible subtlety of it passeth clean through the solidity: and so is to be seen on the inside what is on the outside. Thus brethren neither when being entered doth it violate nor when being exited doth it disperse: because on entering the same glass it persiteth entire. The glass therefore doth not destroy the ray of the sun : can the integrity of the Virgin possibly have been violated by the entry or the exit of the Deity? But who will tarry over these latter considerations? Let the Christian accept, what neither the Jew nor the Manichean is willing to accept: in order that this one may advance in redemptive faith, and that other falter in obduracy. That rod of

Aaron of which we spake, hath become the Virgin Mary: and for us she hath conceived and brought forth Christ the true priest. About which David chanted saying, Thou art a priest for ever : after the order of Melchisedech. In fact in an earlier verse already he had said, The Lord shall send the rod of thy power out of Sion. And Isaiah the prophet clearly indicateth holy Mary saying, There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the spirit of the Lord shall rest upon him: the spirit wisdom and understanding. Insofar as this rod hath produced nuts : the image hath been of the body of the Lord. A nut indeed hath three parts in its body of one substance: the shell, the hull, and the kernel. The shell is compared with the flesh: the hull with the bones, the inner kernel with the soul. In the shell of the nut he showeth the flesh of the Saviour : which hath held in itself the sharpness or bitterness of the passion. In the inner

kernel he revealeth the sweetness of the Deity: which granteth pasture, and furnisheth the kindness of light. In the hull the wood of the cross is shown, which hath not separated the entrance from the inside: but which in fact hath joined together those earthly and heavenly things by placing the mediation of the cross in between, as the Apostle declareth, Since himself by the blood of his cross hath made peace in all things: that are in heaven and in earth. But thou, O Lord, have mercy upon us.



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

I In the Third Nocturn.

The Gospel according to Matthew 11.



T that time. When John had heard in the prison the works of Christ, he sent two of his disciples. And said unto him,

Art thou he that should come, or do we look for another? And that which followeth.

Homily of Blessed Gregory the Pope. Lesson vij.

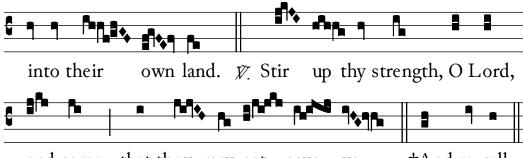
T is to be asked by us beloved brethren: why John, a prophet and more than a prophet, who coming to the baptism of the Jordan hath shewn forth the Lord saying, Behold the Lamb of God, behold him

who taketh away the sin of the world, who considering both his humility and his power of divinity saith, He that is of the earth speaketh of the earth: but he that cometh from heaven is above all: because having been put in prision sending his disciples he asketh, Art thou he that should come : or do we look for another? As if he knew not whom he hath indicated: and as if he knew not of Him, the same which he hath proclaimed to be, by prophesying, baptizing, and shewing forth. this question is quickly resolved: if both the time and the order of the event be considered. But thou, O Lord, have mercy upon us.

Veni Domine.



fen- ces of thy peo-ple. †And re-call the disper- sed

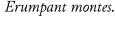


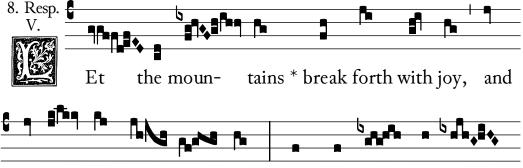
and come: that thou may-est save us. †And re-call.

Lesson viij.

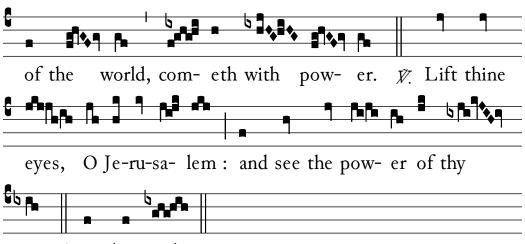
Ndeed while abiding at the streams of the Jordan he had asserted that He was the Redeemer of the world: however, cast into prison he asketh if He is to come. Not because he doubteth that He is the Redeemer of the world: but he seeketh to know, if He who through His own will came into the world, will also of His own will descend to the gates of hell. He who indeed by preceding him had announced Him to the world: this same dying

precedeth Him into hell. He saith therefore, Art thou he that should come, or do we look for another? As if he should plainly say, Just as thou hast deigned to be born for men, wilt thou also deign for men to undergo death, so that I who hath stood forth as the precursor of thy nativity, now too may become the precursor of thy death, and to announce thy coming to hell as I have already declared thee to have come into the world? But thou, O Lord, have mercy upon us.





the hills with right- eous-ness. †For the Lord, the Light

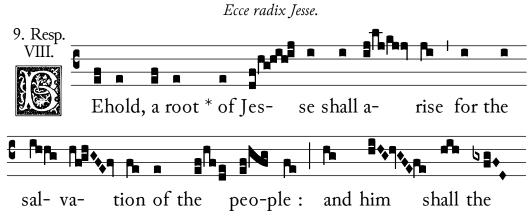


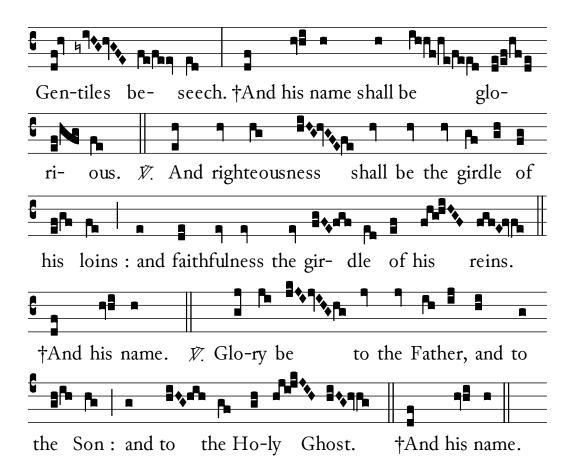
King. †For the Lord.

Lesson ix.

ND having been asked, the Lord, enumerating the powers of his miracles: concerning his own death forthwith hath answered in humility saying, The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me. Seeing so many and

great signs and miracles, who could rather than being scandalized: instead be astonished. Why therefore hath he said, Blessed is he whosoever shall not be offended in me, except to show with a clear expression the abjection and humility of his own death? As if he were openly to say, I indeed work wonders: but I disdain not to endure humiliations. But thou, O Lord, have mercy upon us.



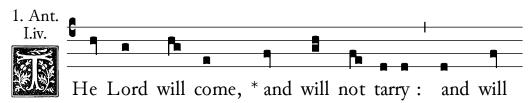


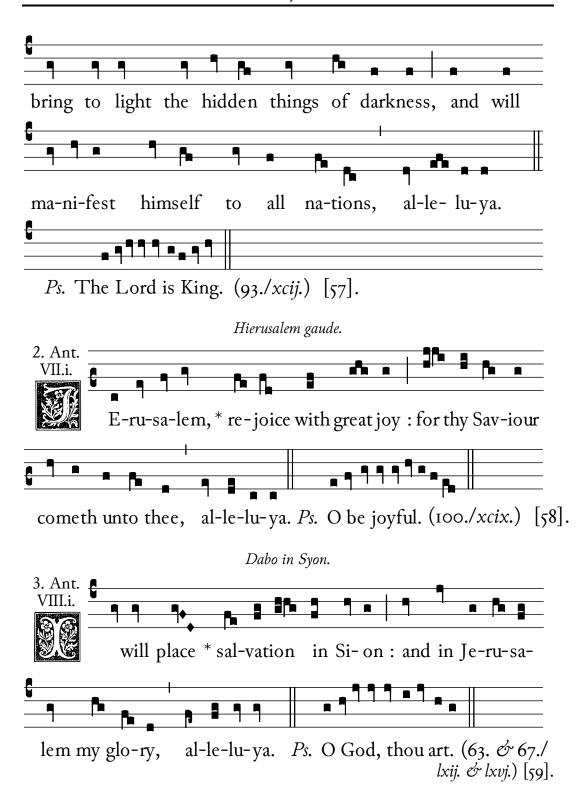
Before Lauds.

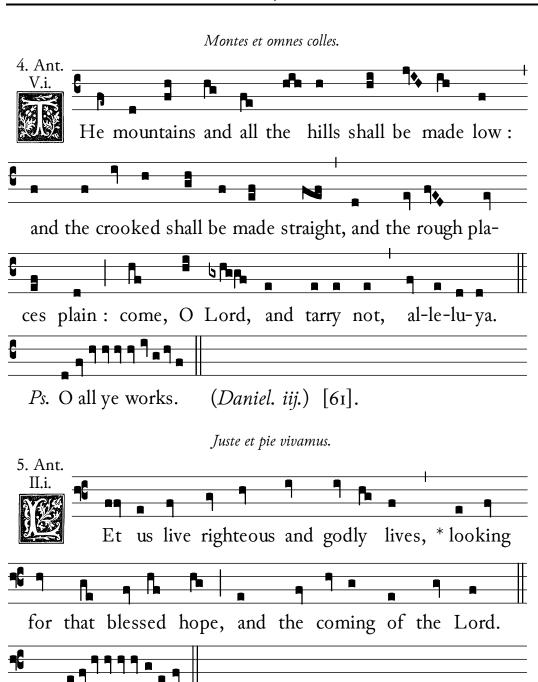
 \mathcal{N} . Send forth, O Lord, the Lamb, the Ruler of the land. \mathcal{R} . From the rock of the desert unto the mount of the daughter of Sion.

¶ At Lauds.

Veniet Dominus.







Ps. O praise the Lord. (cxlviij.-cl.) [63].

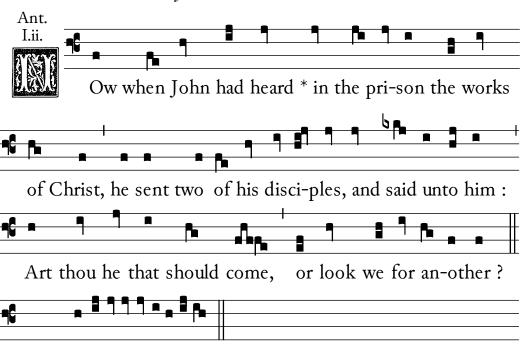
Chapter. 1 Cor. 4.: 1, 2.

Et a man so account of us, as of stewards of the mysteries of God: moreover, it is required in stewards

that a man be found faithful. R. Thanks be to God.

Hymn. Hark to the voice. 48.

Johannes autem cum audisset.



Prayer.

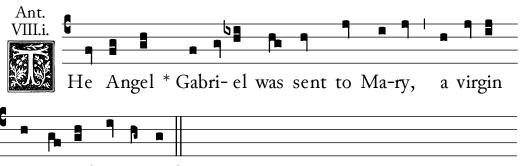
Ps. Blessed be the Lord. 48^* .

Ord, we beseech thee, incline thine ear to our prayer: and enlighten the darkness of our minds by the grace of thy visitation. Who

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

Memorial of Saint Mary.

Missus est Gabriel.



espoused to Jo-seph.

 \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.

R. Amen.

1 At Prime.

Ant. The Lord will come. 131.

Ps. My God, my God, look upon me. (22./xxj.) [121].

¶ At Terce.

Ant. Jerusalem, rejoice. 132.

Ps. Teach me, O Lord. (119.: iij./cxviij.: iij.) [179].

Chapter. 1 Cor. 4.: 1, 2.

Et a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God: moreover, it is required in stewards that a man be found faithful. R. Thanks be to God.

R. and V. as on the First Sunday of Advent. 50.

¶ At Sext.

Ant. I will place salvation. 132.

Ps. My soul hath longed. (119. : vj./cxviij. : vj.) [197].

Chapter. I. Cor. 4.: $2 \square$.

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

mine own self. R. Thanks be to God.

 \mathbb{R}^{2} . and \mathbb{N} . as on the First Sunday of Advent. 52.

¶ At None.

Ant. Let us live. 133.

Ps. Thy testimonies are wonderful. (119.: ix./cxviij.: ix.) [215].

Chapter. 1. Cor. 4.: 5.

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

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

R. and V. as on the First Sunday of Advent. 53.

■ At Second Vespers.

Ant. Sit thou on my right hand. [426].

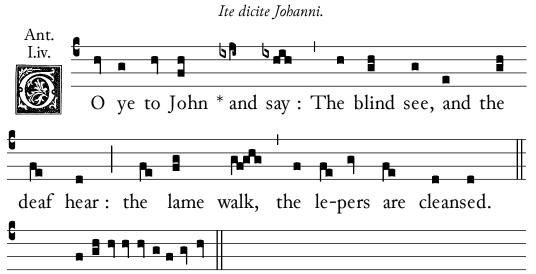
Ps. The Lord said unto my Lord. (110./cix.) &c. [426].

Chapter. 1 Cor. 4.: 1, 2.

Et a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God: moreover, it is required in stewards that a man be found faithful. R. Thanks be to God.

Until the beginning of O Wisdom. is sung the R. Thou shalt arise. 56. After the beginning of O Wisdom. is sung the R. Haste thee, make no tarrying. 210.

Hymn. Creator of the stars of night. 8.



Ps. My soul doth magnify. 49*.

Or an O. Antiphon. 212-216. Ps. Magnificat. 52*.

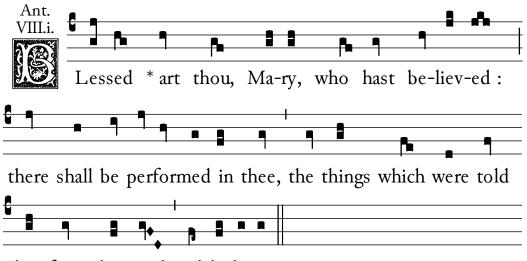
Prayer.

Ord, we beseech thee, incline thine ear to our prayer: and enlighten the darkness of our minds by the grace of thy visitation. Who

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

■ Memorial of Saint Mary.

Beata es Maria.



thee from the Lord, al-le-lu-ya.

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

 \blacksquare On Monday, Tuesday and Thursday let the \overline{VV} , and \overline{RV} , be sung according to the order of the Nocturns in the History of the Sunday.

■ Monday.

At Matins.

Lesson j. Isaiah 8.: 18–22. Legend xiv.



Ehold, I and the children whom the Lord hath given me are for signs and for

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

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

Lesson ij. Isaiah 9. : 1–5.

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

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

Turn unto me : and ye shall be saved.

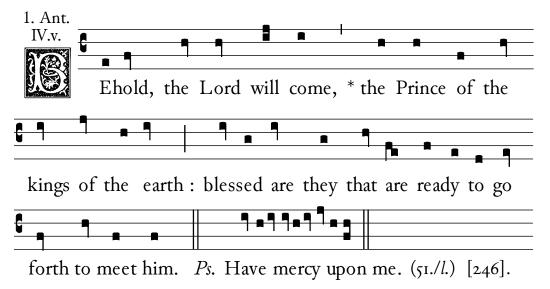
Lesson iij. Isaiah 9.: 6-7.

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

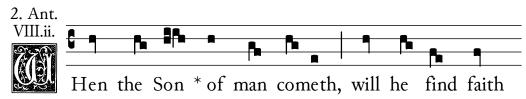
shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. Thus saith the Lord God, Turn unto me: and ye shall be saved.

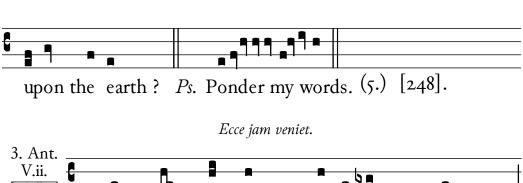
¶ At Lauds.

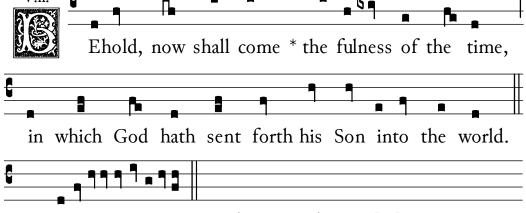
Ecce veniet Dominus.



Dum venerit filius.



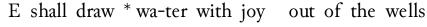


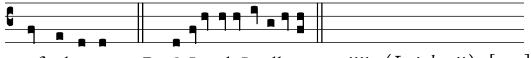


Ps. O God, thou art. (63. & 67./lxij. & lxvj.) [59].

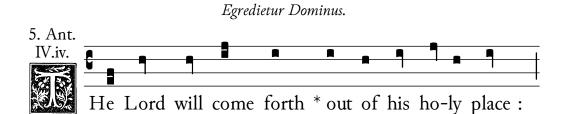
4. Ant.







of salvation. Ps. O Lord, I will praise. iiij. (Isaiah xij.) [250].



141

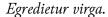


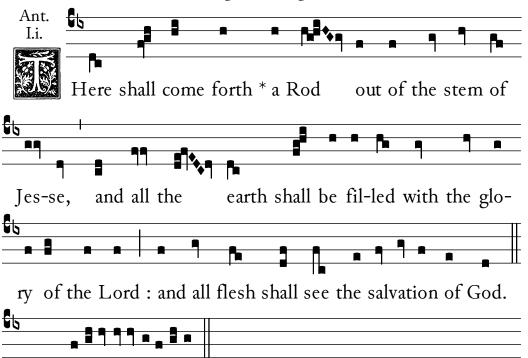
he shall come to save his people. Ps. O praise the Lord. (cxlviij.-cl.) [63].

Chapter. Behold, the days come. 72.

Hymn. Hark to the voice. 48.

 $\tilde{\mathcal{V}}$. The voice of one crying in the wilderness. 50.



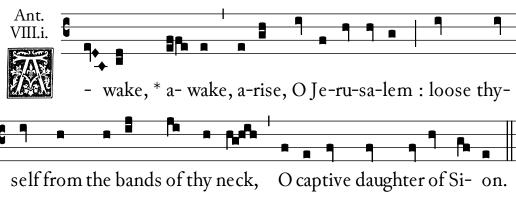


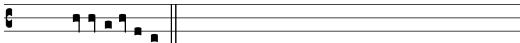
Ps. Blessed be the Lord. 48^* .

Prayer. Lord, we bessech thee. 134.

I At Vespers.

Elevare elevare.





Ps. My soul doth magnify. 70*.

Or an O. Antiphon. 212-216. Ps. Magnificat. 52*.

Prayer. Lord, we beseech thee. 137.

■ Tuesday.

At Matins.

Lesson j. Isaiah 9. : 8–11. Legend xv.



He Lord sent a word into Jacob, and it hath lighted upon Israel. And all the

people shall know, even Ephraim and the inhabitant of Samaria, that say in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stones : the sycomores are cut down, but we will change them into cedars. Therefore the Lord shall set up the adversaries of Rezin against him, and join his enemies together. Thus saith the Lord God, Turn unto me: and ye shall be saved.

Lesson ij. Isaiah 9. : 12-1.

He Syrians before, and the Philistines behind ; and they

shall devour Israel with open mouth. For all this his anger is not turned

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

Lesson iij. Isaiah 9. : 14–17.

Herefore the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed. Therefore the Lord shall

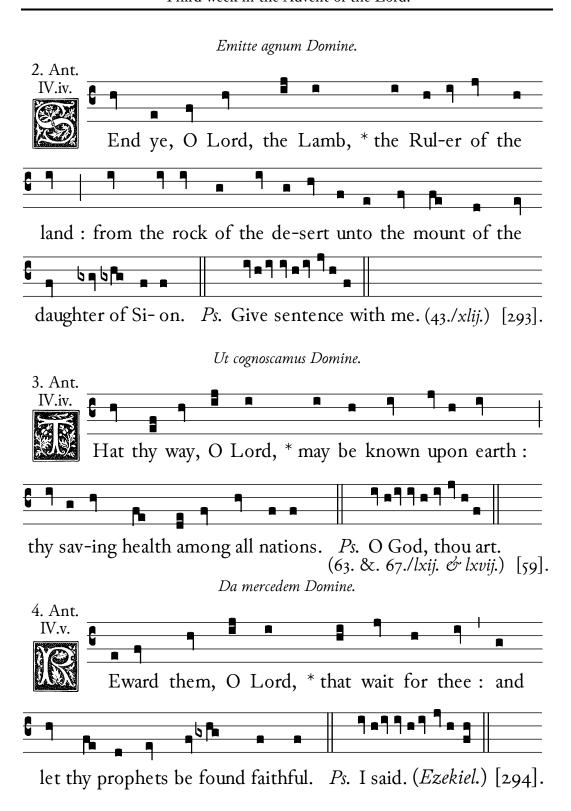
have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evildoer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. Thus saith the Lord God, Turn unto me: and ye shall be saved.

I At Lauds.

Ecce Dominus noster.

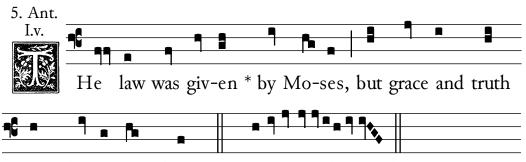


Ps. Have mercy upon me. (51./l.) [246].



145

Lex per Moysen.



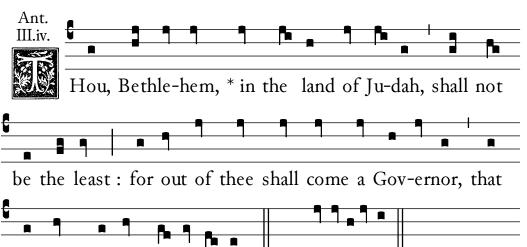
came by Je-sus Christ. Ps. O Praise the Lord. (cxlviij.-cl.) [63].

Chapter. Behold, the days come. 62.

Hymn. Hark to the voice. 48.

 \tilde{V} . The voice of one crying in the wilderness. 50.

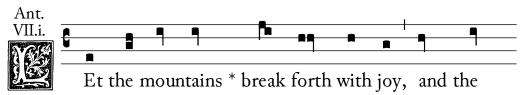
Tu Bethleem.

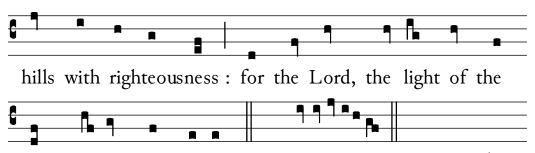


shall rule my people Isra- el. Ps. Blessed be the Lord. 53*.

1 At Vespers.

Erumpant montes.



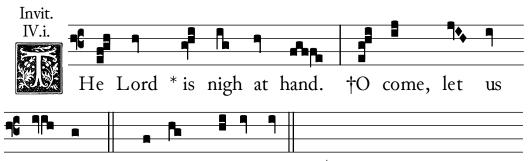


world, cometh with power. Ps. My soul doth magnify. 66^* .

Or an O. Antiphon. 212-216. Ps. Magnificat. 52*.

Wednesday: Ember Day. At Matins.

Prope est jam Dominus.



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

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

Hymn. To earth descending. 18.

At this Nocturn, Ant. The Lord shall turn. [301]. Ps. The foolish body. (53./lij.) [302]. and the other ferial Antiphons together with their Psalms.

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

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

Taperers standing beside the Deacon, one on the right and the other on the left.

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

 \blacksquare The Gospel according to Luke 1.: 26, 27.



T that time, the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to

a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And that which followeth.

Homily of the Venerable Bede, Priest. Lesson j.

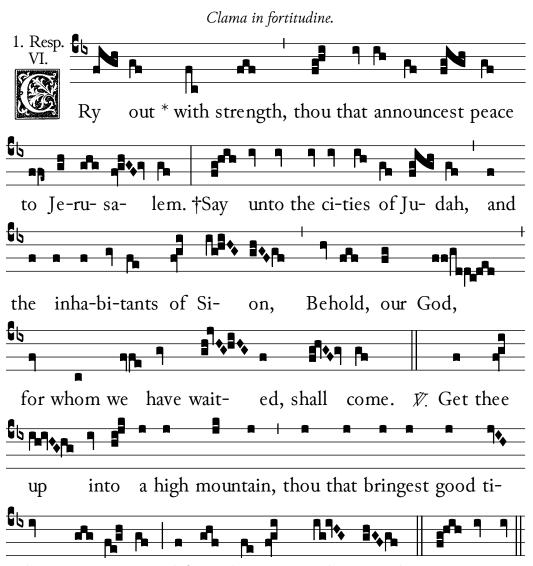
Gospel, beloved brethren, commendeth to us the beginning of our redemption: wherein the angel sent from heaven by God telleth the Virgin, that the extraordinary nativity of the Son of God in flesh was proclaimed, by which we, cast down by ancient sin, are restored and also are able to be counted among the sons of God. That therefore we may merit to be extended the gifts according to the promise of salvation:

let us undertake to perceive its origin with earnest ear. The angel Gabriel (it saith) was sent from God unto a city of Galilee named Nazareth: to a virgin espoused to a man whose name was Joseph. It was proper for the beginning of the restoration mankind, that the angel should be sent from God to a virgin who would be consecrated by a divine birth, because the first cause of human perdition was: when the serpent was sent from the Devil to a woman to be decieved through a spirit of arrogance. More correctly the Devil himself came in the serpent : which having deceived the first parents, stripped the race of the glory human immortality. Because therefore death had entered through a woman: it was apt that life return through a woman. That one, seduced by the Devil through the serpent, offered to man the taste of death: this one, informed by God through an angel, provided

the author of salvation to the world. But thou O Lord, have mercy upon

us.

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

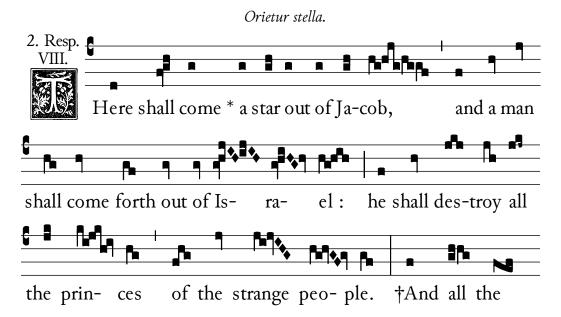


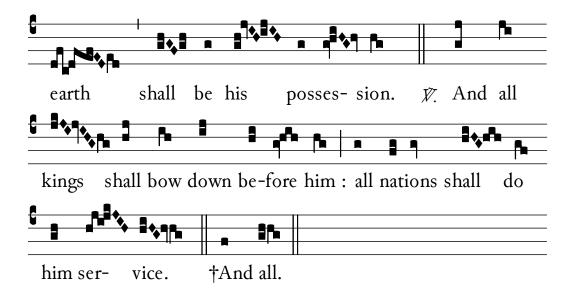
dings to Si- on: lift up thy voice with strength. †Say unto.

Lesson ij.

►HE angel Gabriel, then, was sent from God. Rarely however do we read that angels appearing to man are designated by name. To be sure whenever it happens, for this reason it certainly happens: that indeed the name itself should suggest the ministry for which they are come. For Gabriel in fact means Strength of God. And he rightly shineth forth with so great a name : who bore witness of the coming birth of God in flesh, of whom the prophet in the psalm saith, It is the Lord strong and mighty, even the Lord mighty in battle: without doubt that battle in which he came to fight the aerial powers, and to rescue the world from their tyranny. To a virgin espoused

to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. What is said of the house of David: pertaineth not only to Joseph, but likewise to Mary. For in fact it was the teaching of the law, that each would take a wife from his own tribe and family: it is likewise attested by the Apostle, because writing to Timothy he Remember that the Lord Jesus Christ of the seed of David was raised from the dead according to my gospel. Thus indeed truely is the Lord arisen from the seed of David : because his untainted mother took her true descent from the stock of David. But thou, O Lord, have mercy upon us.



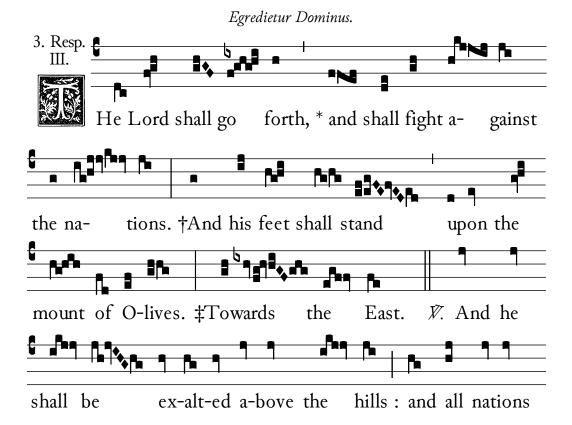


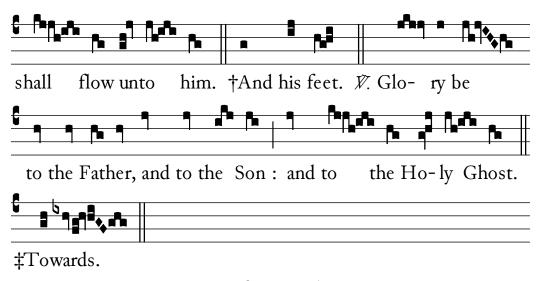
Lesson iij.

Owever, as to why the Lord 7 preferred himself conceived and brought forth not of a simple virgin of but one betrothed to a man: reasonable causes have been advanced by many of the fathers. Of which the first is the strongest, so that she would not be judged guilty of dishonour : if she having no husband, begat a son. Then likewise in this, that in the care that a home naturally demands : childbearing would be supported by the comfort of the husband. It was therefore necessary for blessed Mary to have a husband, who would be an assured witness of her chastity: and of our Lord and Saviour that was born from her he was a most faithful fosterfather. And it was he that in

accordance with the law would bring an offering for the infant to the Temple: and he that would at the coming of the crisis of persecution, carry away him with his mother to Egypt and also bring him back, and in like manner would supply the many other things needful for the frailty of human nature which He had assumed. Neither did it harm greatly if some for a time believed that He was his son : seeing that by the preaching of the apostles after his ascension it would be plainly revealed to all believers that the birth had been from a virgin. Nor should it be overlooked that the blessed Mother of God gave testimony of her especial merits, also indeed by her name. Indeed it is interpreted Star of the sea. And herself like an extraordinary star gliding above the turmoil of the ages: shone brightly with the grace of a special privilege. Moreover the angel being come in unto her said, Hail thou that art highly favoured, the Lord is with thee: blessed art thou among women. By as much as this salutation was unheard of among the customs of mankind: by so much is blessed. Mary accordingly worthy. Indeed truly was she full of grace:

upon whom the divine gift was settled, that, foremost among women, she would offer to God the most glorious gift of her virginity. Whence rightfully she who desired to imitate the angelic life: merited to enjoy the appearance and also the address of an angel. Truly she was full of grace who herself, through whom grace and truth were made, was granted to beget Jesus Christ. But thou, O Lord, have mercy upon us.



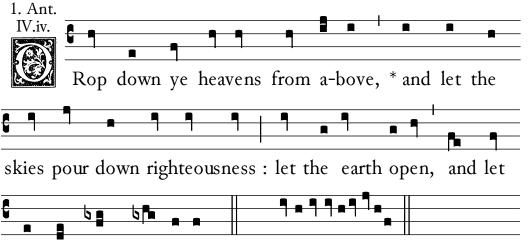


Before Lauds.

₹7. Send forth, O Lord, the Lamb. 43.

I At Lauds.

Rorate celi desuper.

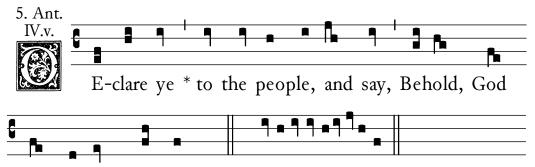


it bring forth sal-vation. Ps. Have mercy upon me. (51./l.) [246].



Ps. My heart rejoiceth. (1. Sam. ij.) [320].

Annunciate populis.



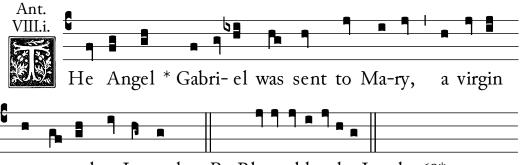
our Saviour shall come. Ps. O praise the Lord. (cxlviij.-cl.) [63].

Chapter. Behold, the days shall come. 62.

Hymn. Hark to the voice. 48.

 $\tilde{\mathcal{V}}$. The voice of one crying in the wilderness. 50.

Missus est Gabriel.



espoused to Jo-seph. Ps. Blessed be the Lord. 68*.

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

Prayer.

Rant, we beseech thee, Almighty God, that the coming solemnity of our redemption may bestow upon us all things needful to this present life, and, in the world to come, the prize of eternal glory.

Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R*. Amen.

This Prayer is said only at this Lauds.

At all the other Hours should be said the Prayer of the Sunday. 108.

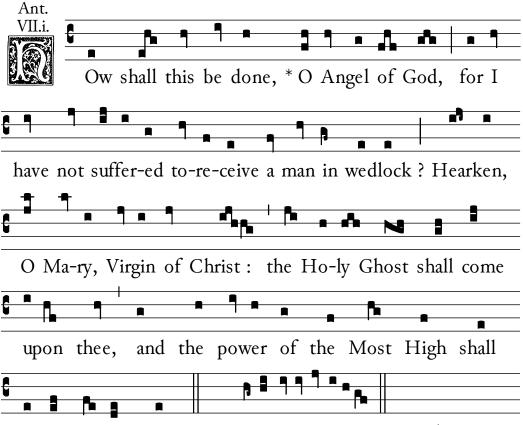
■ Memorial of Saint Mary.

Ant. The Holy Ghost shall come upon thee. [262].

And afterwards a Memorial of All Saints as on other ferias. [263].

I At Vespers.

Quomodo fiet istud.



ov-ersha-dow thee. Ps. My soul doth magnify. 66*.

Or an O. Antiphon. 212-216. Ps. Magnificat. 52*.

Prayer. Lord, we beseech thee. 137.

Thursday. At Matins.

Invitatory. The Lord, the King. 60.

Ps. Venite. 36^* .

Hymn. To earth descending. 18.

Antiphons and Psalms of the Nocturn of the feria: [327]. XX. Lessons and RR. are sung in order.

Lesson j. Isaiah 9.: 18-21. Legend xvj.

Or wickedness burneth as the fire: it shall devour the briers and thorns, and shall

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

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

Lesson ij. Isaiah 10. : 1–4.

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

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

Lesson iij. Isaiah 10.: 5–9.

Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so,

neither doth his heart think so: but it is in his heart to destroy and cut off nations not a few. For he saith, Are not my princes altogether kings? Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus? Thus saith the Lord God, Turn unto me: and ye shall be saved.

Before Lauds.

 $\overline{\mathcal{V}}$. Send forth, O Lord, the Lamb. 43.

¶ At Lauds.

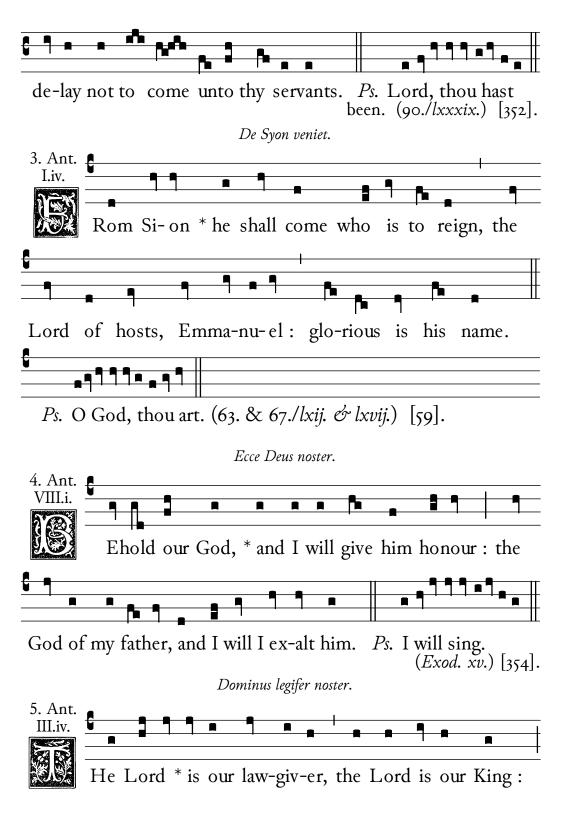
De Syon veniet.



salvation unto his people. Ps. Have mercy upon me. (51./l.) [246].

Convertere Domine.







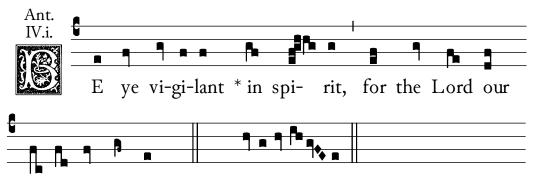
he himself will come and save us. *Ps.* O praise the Lord. (cxlviij.-cl.) [63].

Chapter. Behold, the days come. 62.

Hymn. Hark to the voice. 48.

 $\overline{\mathcal{N}}$. The voice of one crying in the wilderness. 50.

Vigilate animo.

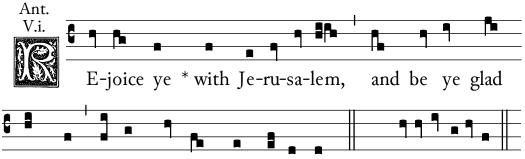


God is nigh at hand. Ps. Blessed be the Lord. 57^* .

Prayer. Lord, we beseech thee. 134.

■ At Vespers.

Letamini cum Hierusalem.

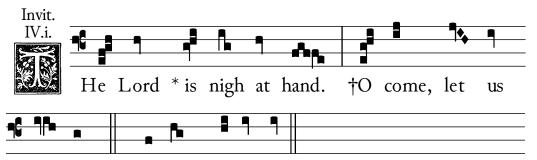


with her, all ye that love her, for ev-er. Ps. My soul doth magnify. 61*.

Or an O. Antiphon. 212-216. Ps. Magnificat. 52*.

■ Friday. Ember Day. At Matins.

Prope est jam Dominus.



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

Hymn. To earth descending. 18.

Antiphons and Psalms of the Nocturn of the feria. [363]. The Versicles are to be sung in sequence.

The Gospel according to Luke. 1.: [9, 40]



Mary arose and went into the hill country with haste into a city of Juda; and entered into

the house of Zacharias, and saluted Elizabeth. And that which followeth.

Homily of the Venerable Bede, Priest.

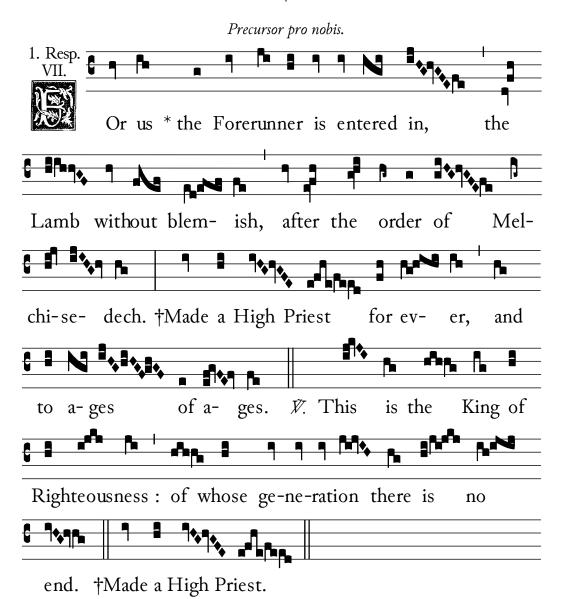
24 Book. 2. Lesson j.

THE reading of the holy Gospel which we have heard declareth to us that the beginning of our redemption is always to be venerated: and it commendeth to us the saving remedies of humility that are always

to be imitated. Now because at the touch of the plague of pride the human race had perished: it was fitting that the time of salvation should have first begun with the appearing of the medicine of humility by which it might be healed. And because through the temerity of a woman who was led astray, death had entered into the world: it was fitting that as evidence of returning life, women should have preceded one another in services of devout humility and piety. Therefore before showing us the sublimity of the heavenly homeland, the blessed Mother of God

first showed the path of humility: not less an example of devotion than of venerable chastity. If indeed the glory of the virginal and inviolate body indicateth what kind of life should be found in the heavenly city to which we aspire: where they

neither marry, nor are given in marriage, but are as the angels of God in heaven, it also indicateth the extraordinary strength of mind, by which we ought to attain to it. But thou, O Lord, have mercy upon us.



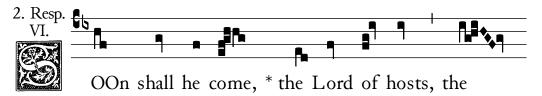
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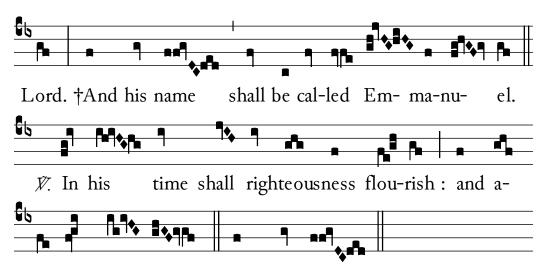
Lesson ij.

COR as we have learned in the preceeding reading of the holy Gospel, after she merited to be elevated by the visitation and the address of the angel, after she herself had learned that she would be honoured by a heavenly birth, by no means did she put herself forward as if the heavenly gifts had been on her account: but that she might be fit for more and more divine gifts, she fixed her steps in the protection of humility of mind, answering the archangel which was proclaiming to her, Behold the handmaid of the Lord: be it unto me according to thy And indeed from today's reading we have heard : the same humility which she had presented to the angel, likewise she undertook to present to her fellow man: that which pertains to greater strength, pertains likewise to lesser.

indeed does not know that a virgin consecrated to God, hath a better rank than the wife devoted to a husband? Who should doubt that the mother of the eternal King, should rightly be preferred to the mother of a soldier? But yet herself mindful of the precept of scripture, The greater thou art, the more humble thyself in all things: as soon as the angel which was speaking to her had returned to heaven, she arises, and goes up into the hill country, and carrying in the womb God, the servant of God asks for a habitation, and also seeks reassurance. And aptly after the vision of the angel she went up to the hill country: where having tasted the sweetness of the humility of heavenly citizens, by her steps she went across to the heights of virtue. But thou, O Lord, have mercy upon us.

Modo veniet dominator.





bundance of peace. †And his name.

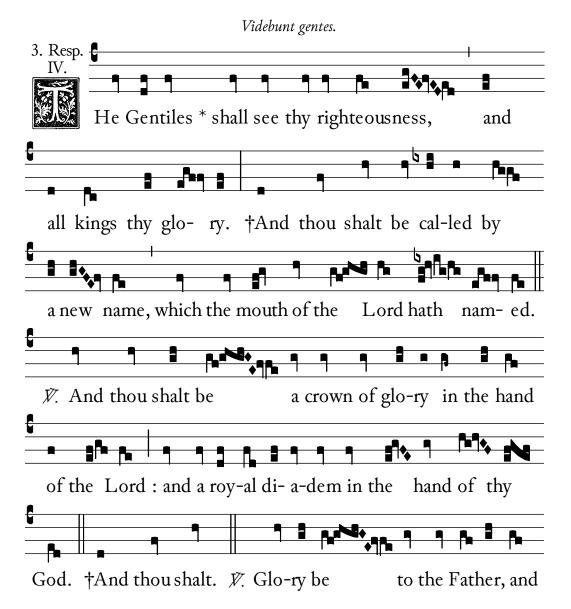
Lesson iij.

−Hen she entered the house of 'Zacharias, and greeted Elizabeth whom she had known would give birth to the servant and precursor of the Lord. By no means as if uncertain from the prophecy which had been received: but that she offer would congratulations concerning the gift, which she had her fellow-servant received. Not that the word of an angel, by testimony of a woman gave assent: but that the attentive young virgin should devote herself to ministry of a woman of advanced age. Moreover, when Elizabeth heard the saluation of Mary: the babe leaped in her womb, and Elizabeth was filled with the Holy Ghost. Opening her mouth to salute blessed Mary,

straightway Elizabeth was filled with the Holy Ghost: and John was filled likewise. Also by one and the same Spirit both were taught: that one recognized who it was greeting her, and that the mother of her Lord ought to be venerated with reverence: she understood that it was the Lord himself which was carried in the womb of the Virgin. And because his tongue was not yet able, his soul leaped in salutation, and indicated how willingly and how devotedly the duty of the youthful precursor was to be fulfilled: and before he was born, he did relate the coming of the Lord by the indications of which he was capable. For now the time drew near when would be fulfilled the word of the angel which he had said: because

he shall be filled with Holy Ghost, even from his mother's womb. Elizabeth was therefore filled with the Holy Ghost, and she spake out with a loud voice. Rightly with a loud voice: because she had learned of the great gift of God. Rightly with a loud

voice: because him whom she had known to be present everywhere: she now too perceived bodily at hand. And indeed by a loud voice: not so much is to be understood a clamorous as devoted one. But thou, O Lord, have mercy upon us.





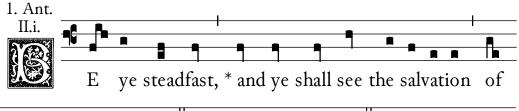
to the Son: and to the Ho-ly Ghost. †And thou shalt.

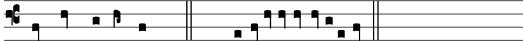
Before Lauds.

V. Send forth, O Lord, the Lamb. 43.

¶ At Lauds.

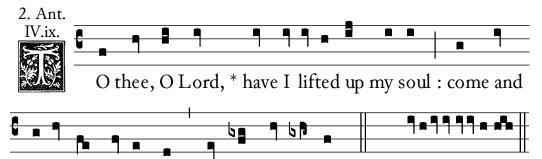
Constantes estote.





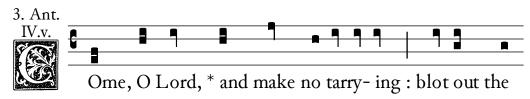
the Lord upon you. Ps. Have mercy upon me. (51./l.) [246].

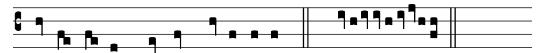
Ad te Domine.



de-li-ver me, O Lord, to thee have I fled. *Ps.* Hear my prayer. *ij.* (143./cxlij.) [382].

Veni Domine et noli.

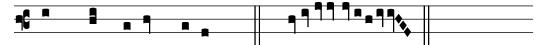




offences of thy people Isra-el. Ps. O God, thou art. (63. & 67./lxij. & lxvj.) [59.]

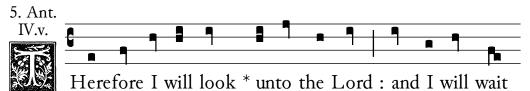
Deus a Libano.





ness shall be as the light. *Ps.* O Lord, I have heard. (*Habbakuk iij.*) [383].

Ego autem ad Dominum.



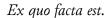


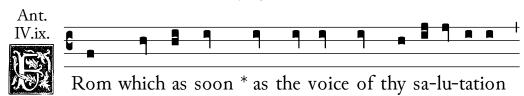
for the God of my salvation. Ps. O praise the Lord. (cxlviij.-cl.) [63].

Chapter. Behold, the days come. 62.

Hymn. Hark to the voice. 48.

 $\Breve{\mathcal{V}}$. The voice of one crying in the wilderness. 50.







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



al-le-lu-ya. Ps. Blessed be the Lord. 57*.

 \mathcal{V} . Let us pray.

Prayer.

Tir up thy strength, we beseech thee, O Lord, and come: that they who do put their whole trust and confidence in thy mercy may speedily be delivered from all adversity. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *IX*. Amen.

This Prayer should be said only at this Lauds. At all the other Hours the Sunday Prayer should be said. 134.

1 At Vespers.

O. Antiphon. 212-216. Ps. Magnificat. 52*.

Prayer. Lord, we beseech thee. 134.

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

■ Saturday. Ember Day. At Matins.

Invitatory. The Lord is nigh. 161. Ps. Veníte. 13*.

Hymn. To earth descending. 18.

Let the Antiphons and Psalms of the feria and the Versicles be sung according to the usual order. [392].

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



OW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa,

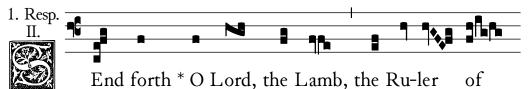
and Herod being tetrarch of Galilee, and his brother Philip tetrarch of of Ituræa and of the region of and Lysanias the Trachonitis, tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. And so forth.

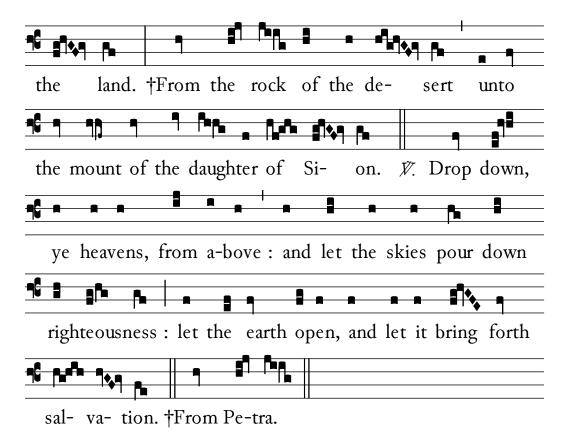
■Homily of Blessed Gregory, Pope. 20.4. Lesson j.

The time when the precursor of the Redeemer had undertaken the preaching of the word: is indicated by the mention of the Roman political leaders and the kings of Judea, where it is said, In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip

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

Emitte agnum Domine.





Lesson ij.

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

of repentance for the remission of sins. By all of the readings it is demonstrated, that John not only preached the baptism of repentance: to be sure indeed he bestowed the same, but nevertheless his baptism was not able to give remission of sins. Because the remission of sins: is only granted to us in the baptism of Christ. And so it will be observed what is said, Preaching the baptism of repentance for the remission of sins. Seeing that he preached the baptism which would release sins that he was unable

himself to give : that just as he preceded the incarnate Word of the Father with the word of proclamation, so that baptism of repentance by which sins are released, his baptism foreshadowed, which itself could not release sin. And because his word preceded the appearance of the Redeemer : himself which His

baptism would anticipate, was made a shadow of the truth. It follows as it is written in the book of the words of Isaiah the prophet, The voice of one crying in the wilderness: Prepare ye the way of the Lord, make his paths straight. But thou, O Lord, have mercy upon us.

Germinaverunt campi.



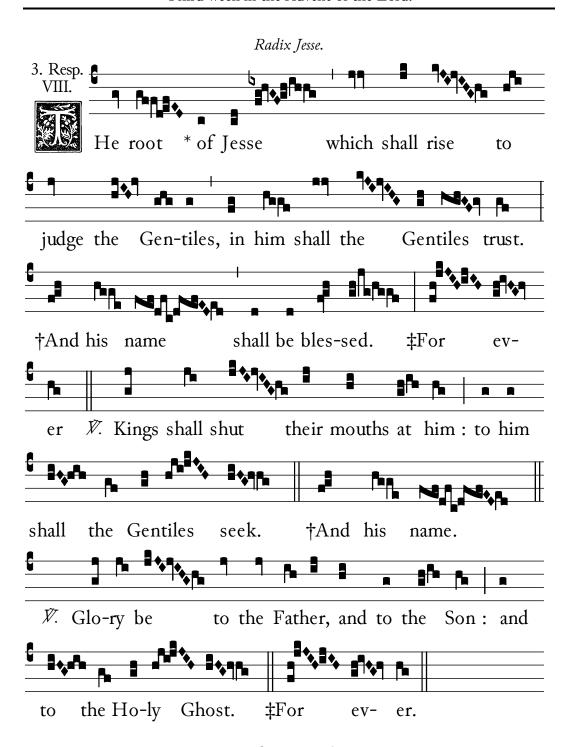
Lesson iij.

Moded the same blessed John the Baptist when he had been asked :

answered, I am the voice of one crying in the wilderness. Which as

was earlier said by us, in the same way he was called the Voice by the prophet: because he preceded the Word. Which moreover being proclaimed: is revealed by what followeth. Prepare ye the way of the Lord, make his paths straight. Every man which proclaimeth right faith and good works: what else than by coming to the Lord prepareth the way to the soul of the hearers, that this power of grace should penetrate, that light of truth should illuminate, that the the paths of God be made straight, while it formeth pure thoughts in the mind by the good word of preaching? Every valley shall be exalted, and every mountain and hill shall be made low. What is the name of this place of valleys called, humble, what except mountains and hills, except proud men? At the coming therefore of the Redeemer, the valleys are to be filled up, but the mountains and hills are to be brought low: because according to the voice of the same, For whosoever exalteth himself shall be abased : and he that humbleth himself shall be exalted. The valleys

being filled up increase : but the mountains and hills brought low decrease. Because without doubt in faith of the Mediator between God and mankind, through the man Christ Jesus the Gentiles accepted fullness of grace, and Judea by perfidious error whence having became swollen with conceit hath perished. Every valley shall be filled up : because the heart by the eloquence of humble sacred doctrine shall be filled up of virtue by grace. According to this which hath been written, He sendeth the springs into the valleys. And thereupon on the other hand is said, And the valleys shall stand thick with corn. For in fact the waters disperse from the mountains: because true doctrines forsake arrogant minds. But springs arise in the valleys: because humble minds accept the word of prophecy. Now we see, now we observe the valleys to abound with grain: because their mouth hath been filled with the food of truth: whereby the meek and simple appeared to this world to be despicable. But thou, O Lord, have mercy upon us.

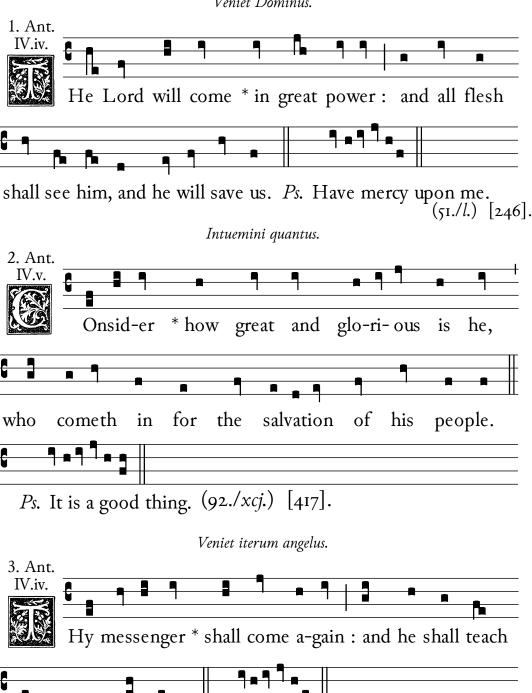


Before Lauds.

N. Send forth, O Lord, the Lamb. 43.

■ At Lauds.

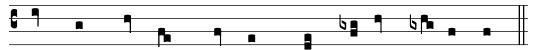
Veniet Dominus.



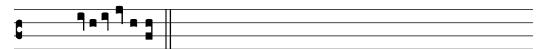
us thy ways, O Lord. Ps. O God, thou art. (63. &. 67./lxij. & lxvj.) [59]. 174

Expectetur sicut pluvia.





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



Ps. Give ear, O ye heavens. (Deut. xxxj.) [418].

Paratus esto Israel.



for he cometh. Ps. O praise the Lord. (cxlviij.-cl.) [63].

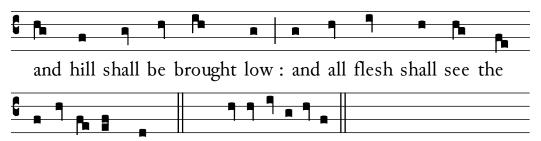
Chapter. Behold, the days come. 62.

Hymn. Hark to the voice. 48.

 $\vec{\mathcal{V}}$. The voice of one crying in the wilderness. 50.

Omnis vallis implebitur.





salvation of God. Ps. Blessed be the Lord. 59*.

Prayer.

God, who seest that through our evil deeds we justly suffer affliction: mercifully grant, that through thy visitation we may be

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

This Prayer is said only at this Lauds. At all the other Hours let the Sunday Prayer be said. 134.

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