

THE SARUM RITE
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Part 5.

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Proper of Time.

Advent.

Fourth Sunday.

Fourth Week.

Edited by William Renwick.

HAMILTON ONTARIO.
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MMXII.

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¶ *The Fourth Sunday of the Advent of the Lord.*

At First Vespers.

Ant. Blessed be the Lord my strength. *Ps.* *The same.* (144.) [501]. *etc.*

Chapter. *Isaiah* 28. : 16.

BEhold, I lay in Zion for a
foundation a stone, a tried stone,
a precious corner stone, a sure

foundation : and whosoever believeth
on him shall not be ashamed. *R.*
Thanks be to God.

R. The sceptre shall not depart. 181.

Hymn. Creator of the stars of night. 8.

V. Drop down, ye heavens from above. *R.* And let the skies pour down
righteousness : let the earth open, and let it bring forth salvation. *The Response*
should not be said aloud.

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

Prayer.

STir up thy strength, we beseech
thee, O Lord, and come, and
with great might succour us : that,
whereas through our sins and
wickedness we are sore let and hin-

dered, thy bountiful grace and mercy
may speedily help and deliver us.
Who livest and reignest with God the
Father in the unity of the Holy Ghost,
one God, world without end. *R.* Amen.

Memorial of S. Mary. 14.

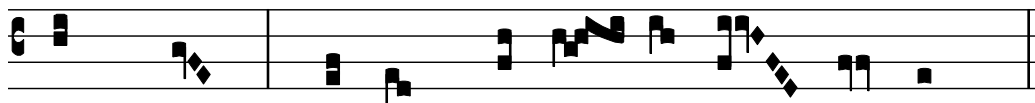
¶ *At Matins.*

Prestolantes Redemptorem.

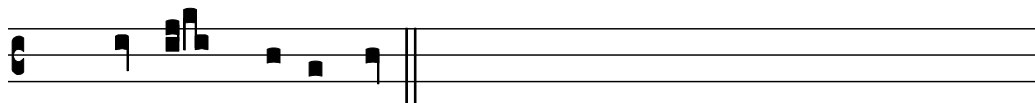
Invit.
VII.ii.



Tand rea-dy * for your Re-deemer, lift up



your heads. †For your re-demption is at hand.




Ps. O come, let us sing. 42*.

Hymn, Antiphons, Psalms and Versicles as on the First Sunday of Advent. 18.

¶ *At the First Nocturn.*

Lesson j. Isaiah 10. : 10–15. Legend xvij.

S my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria ; shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols ? Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom ; for I am prudent: and I have removed the bounds of the people, and have

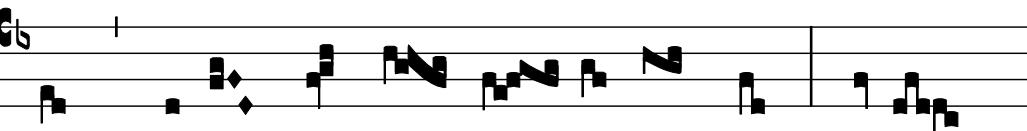
robbed their treasures, and I have put down the inhabitants like a valiant man : and my hand hath found as a nest the riches of the people: and as one gathereth eggs that are left, have I gathered all the earth ; and there was none that moved the wing, or opened the mouth, or peeped. Shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? as if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Canite tuba.

1. Resp.
I.



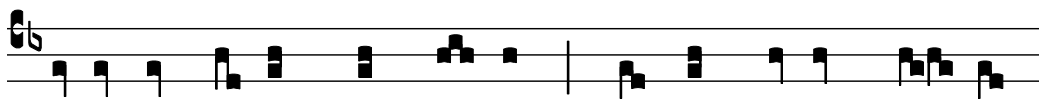
Low ye the trumpet * in Si- on, call the na-



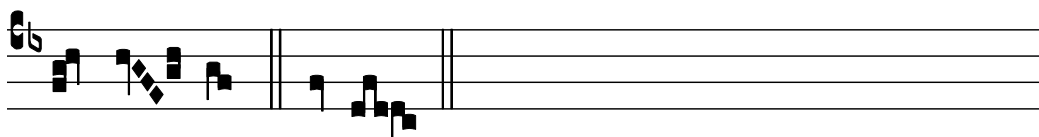
tions, proclaim to the peo- ple, and say. †Behold,



God our Sav- iour shall come. ⁊. Declare



it unto the ends of the earth : and in the isles a- far



off, and say. †Behold.

Lesson ij. Isaiah 10. : 16-21.

Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness ; and under his glory he shall kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame : and it shall burn and devour his thorns and his briers in one day ; and shall consume the glory of his forest, and of his fruitful

field, both soul and body : and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them ; but shall stay upon the Lord, the

The Fourth Sunday of Advent.

Holy One of Israel, in truth. The
remnant shall return, even the
remnant of Jacob, unto the mighty

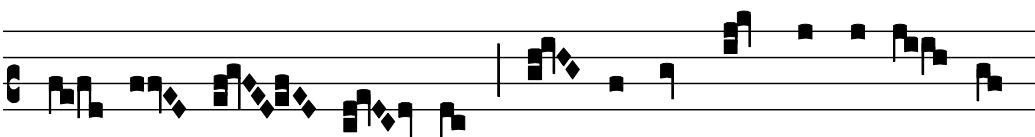
God. Thus saith the Lord God,
Turn unto me : and ye shall be saved.

Octavadecima die.

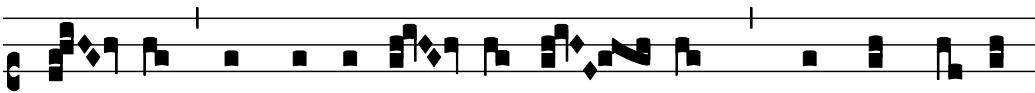
2. Resp.
VII.



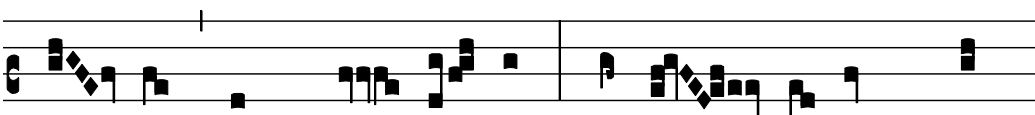
N the eighteenth day * of the tenth month, ye



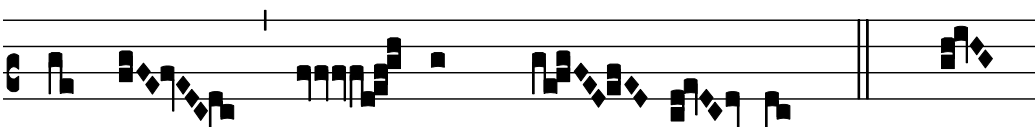
shall fast, saith the Lord : and I will send unto you a



Sa- viour, and a de-fen- der for you, who shall go be-



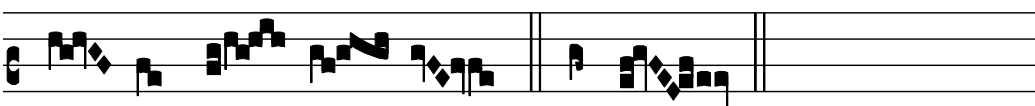
fore you, and shall lead you. †Into the land which



I swear to your fore- fa- thers. ⁊. For



I am the Lord your God : who brought you up out of



the land of E- gypt. †Into.

Lesson iij. Isaiah 10. : 22-29.

FOr though thy people Israel be as the sand of the sea, yet a remnant of them shall return : the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land. Therefore thus saith the Lord God of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian : he shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt. For yet a very little while, and the indignation shall cease, and mine anger in their destruction. And the Lord of hosts shall stir up a scourge

for him according to the slaughter of Midian at the rock of Oreb : and as his rod was upon the sea, so shall he lift it up after the manner of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the anointing. He is come to Aiath, he is passed to Migron; at Michmash he hath laid up his carriages : they are gone over the passage : they have taken up their lodging at Geba. Thus saith the Lord God, Turn unto me : and ye shall be saved.

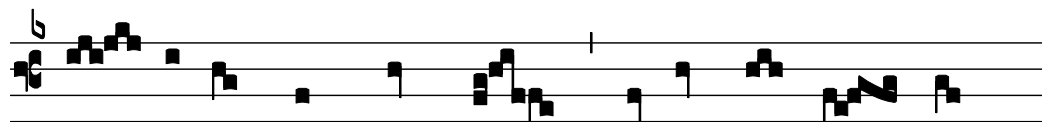
Non auferetur sceptrum.

3. Resp.

II.



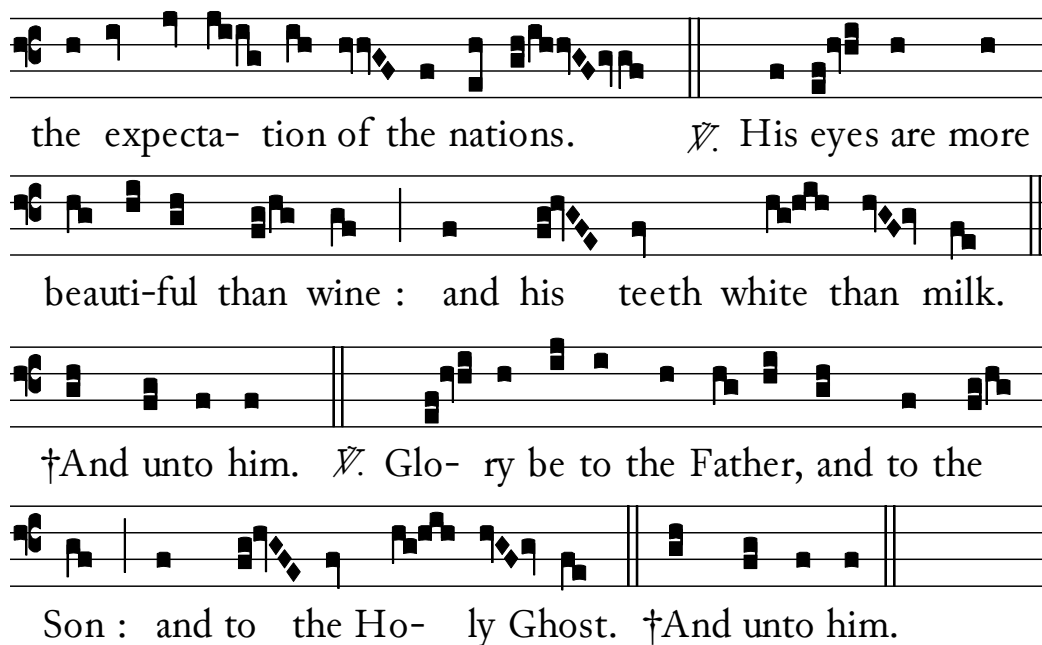
HE sceptre * shall not de-part from Ju-dah, nor a



law- giv-er from his thigh, until he shall come



who is to be sent. †And unto him shall be



the expecta- tion of the nations. ✠. His eyes are more
 beauti-ful than wine : and his teeth white than milk.
 †And unto him. ✠. Glo- ry be to the Father, and to the
 Son : and to the Ho- ly Ghost. †And unto him.

¶ In the Second Nocturn.

The middle Lessons are from the Sermon of Blessed Augustine the Bishop. 4. of the season.

Chapter. 2. Lesson iv.

YOU I say do I challenge, O ye Jews : which unto this day deny the Son of God. Was it not your voice that, when ye saw him working miracles, and while ye were testing him, saith, How long dost thou make us to doubt ? If thou be the Christ : tell us plainly ? However, by contemplation of his miracles he dismissed you saying, The works that I do bear witness of me : that concerning Christ's testimony, not words but deeds would speak. Ye however, not acknowledging the Saviour, by whom healing was

performed in the midst of your land : increasing in evil, ye hath said, If thou bear witness of thyself, thou sayest, thy witness is not true. But to this, that with which he answered you, ye refused to heed. Is it not written in your Law : that the testimony of two men is true ? Transgressors of the law : take heed of the Law. Seek ye the testimony of Christ ? In your Law it is written : because the testimony of two men be true. Let there proceed from the Law, not only two : but indeed many witnesses of Christ : that they may convince

hearers but not doers of the law. Speak, Isaiah, the testimony of Christ. Behold (he saith) a virgin shall conceive in the womb and bear a son, and his name shall be called Emmanuel : which being interpreted is God with us. And let come forth another witness. Thou too, Jeremiah, speak the testimony of Christ. This is (he saith) our God, and there shall no other be accounted of in comparison of him : he found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth : and conversed with men. Behold two suitable witnesses from your Law : by which testimony your hearts are not aroused. But yet some other witnesses from the Law of Christ shall be introduced : that the most inflexible brows of his enemies may be ground down. And let that holy Daniel come too, a youth certainly in years, but old in knowledge and meekness : and he overcame all false witnesses. Just as he overcame the shameless elders, so his testimony crushes the enemies of Christ. Say holy Daniel, say what thou hast learned of Christ. When he hath come (he saith) to the holy of holies : your anointing shall cease. Wherefore that which ye hath

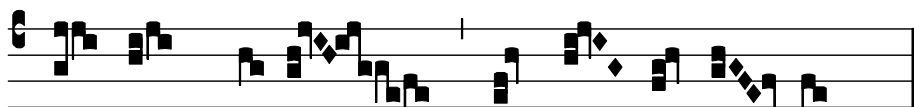
presently said insultingly, Thou of thy testimony sayest, thy testimony it is not true, unless your unction hath ceased because the same is that holy of holies which hath come ? But if (as ye hath said) he hath not yet come, but it is expected that the holy of holies will come : explain the anointing. If however (which is true) your anointing hath ceased : acknowledge that the holy of holies hath come. Indeed that stone itself hath been rent from the mountain, fallen victim without hands, that is Christ born of the Virgin taken in without hands, who only came forth, in order that the great mountain would be made, and would fulfill the whole face of the earth. Concerning which the prophet saith, Come, and let us go up to the mountain of the Lord. And concerning which David saith, The mountain of God, the fertile mountain : why suspect ye, mountains mixed with cheese ? A mountain in which it hath pleased God to dwell in himself ? When indeed the Lord Christ himself asked his disciples, whom men said that the Son of Man be : they answered, Some say Elias, and others Jeremiah, or one of the prophets. And that, Why suspect ye mountains of curds, mountain in which God was pleased

himself to dwell ? This Peter recognized saying : Thou art the Christ, the Son of God. He recognized the mountain, and he ascended into the mountain, he spake the testimony to truth, and he was

loved by the truth. On the rock was Peter founded : that accepted death, having been loved : who had thrice denied, having been afraid. But thou, O Lord, have mercy upon us.

Me oportet minui.

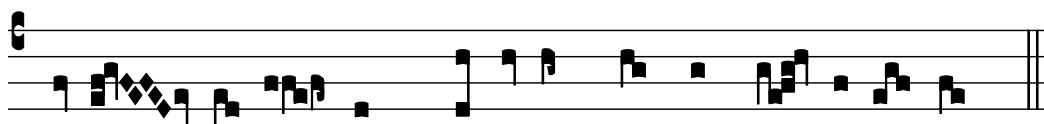
4. Resp.
III.



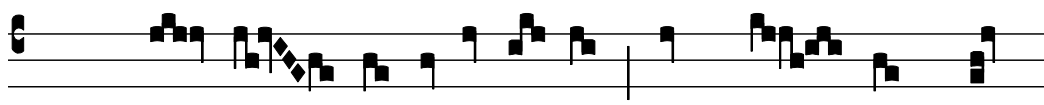
must * decrease, but he must in- crease.



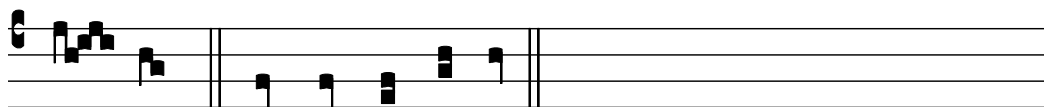
†For he that cometh after me was be-fore me :



the lat- chet of whose shoe I am not worthy to un-loose.



℣. This is the testimo-ny : of which John bare



re- cord. †For he that cometh.

Lesson v.

AND speak thou Moses, law-giver, leader of the people of Israel : the testimony of Christ. A prophet shall God raise up unto you of your

brethren. Every soul which will not hear that prophet, shall be destroyed from among your people. Moreover the prophet was called Christ : hear

ye him in the Gospel. A prophet (he saith) is not without honour : but in his own country. Moreover, let be added holy David, a faithful witness, from whose seed he himself did proceed, to whom the law and the testimony doth speak by the prophets : he speaketh also himself concerning Christ. All kings (he saith) of the earth shall fall down before him : all nations shall do him service. Who shall serve ? Say who serveth ? Dost thou wish to hear who ? The Lord said unto my Lord : Sit thou on my right hand, until I make thine enemies thy footstool. And moreover expressly by name, Why (he saith) do the heathen so furiously rage together : and why do the people imagine a vain thing ? The kings of the earth stand up, and the rulers take counsel together : against the Lord and against his Anointed. And let another witness approach. And say thou Habbakuk the prophet concerning the testimony of Christ. O Lord (he saith) I have heard thy speech and was afraid : I have considered thy works and I have been afraid. Of what works of God that are marvellous is he afeared ? Can it be that of the

creation of the world that was marvellous he is afeared ? God forbid. But hear thou of what he is afeared. In the midst (he saith) of the two animals shall ye know. By thy works O God the Word was made flesh. In the midst of the two animals ye shall know. Who until when thou hast descended : hast made me to become frightened : because the Word by which all things were made : hath been laid in a manger. The bull hath recognized his owner : and the ass in the manger his Lord. In the midst of the two animals shall ye learn. What is understood by in the midst of two animals except either in the midst of the two testaments, or in the midst of the two robbers, or in the midst of Moses and Elias with him conversing on the mountain ? The Word it is said hath walked and hath come forth into the open : The Word was made flesh : and dwelt among us. This even Jeremiah saith, Afterwards did he shew himself upon earth, and conversed with men. Behold in what way these witnesses of the truth agree with one another : behold in what way they prove wrong the sons of falsehood. But thou, O Lord, have mercy upon us.

The Fourth Sunday of Advent.

Ecce jam veniet.

5. Resp.

V.



Ehold, now com- eth * the ful-ness

of time, in which God sent forth his Son in-to

the world : born of a virgin, made under the law.

†To re-deem them that were un- der the law.

℣. Be-cause of the great love wherewith God lov-ed us :

he sent forth his Son into the world in the likeness

of sinful flesh. †To re-deem.

Lesson vj.

DO these things suffice for you,
O ye Jews, or further to your
confounding, shall we bring in other
witnesses from thy Law and from thy

people : that they shall give testimony,
of whom with depraved mind
mockingly ye said : Thou bearest
record of thyself, is thy testimony not

true ? But if I should wish to gather together from the Law and from the Prophets all that hath been spoken of concerning Christ : the time, before the abundance of these things, would fall short. Nevertheless that old man born from thy people, but not remaining in thy error, holy Simeon shall I bring into your midst : who merited to be held feeble in this light, until he saw the true Light. Whom indeed now age compelled to depart, but yet he awaited to receive whom he knew was to come. When this old man had been forewarned by the Holy Ghost, that he would not die before he should see Christ born of God : recognizing that he came to the Temple. When to be sure he did see Him who was brought in the hands of his mother, and the faithful old man recognized the Divine Child : he took the infant into his hands. That one indeed carried the Christ : but Christ guided the old man. He guided who himself was carried : indeed not before the promise was fulfilled was that man was released from his body. What nevertheless he hath said, whom he hath confessed, turn towards that, enemies not of Christ but of your own selves. Blessing God that old man exclaimed : and said, Lord, now lettest thou thy

servant depart in peace, according to thy word : for mine eyes have seen thy salvation. Likewise those parents of John, Zacharias and Elizabeth, barren in youth, fruitful in old age : let them also speak themselves the testimony of Christ. Let them declare what they know concerning Christ : and let them rear a suitable witness of Christ. For they say of this little child, Thou, child, shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways. And to the mother and virgin herself hath Elizabeth said, Whence is this to me, that the mother of my Lord should come to me ? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. John indeed realizing that the mother of his Lord was come to his mother : being as yet placed within the narrow womb, he had saluted with movement, whom he was unable to greet with voice. What was afterwards spoken by John himself, the precursor and humble friend and most faithful servant, a fitting witness, so much the greater among them that are born of women in that he was esteemed to be what he was not ? The Jews indeed believed him to be the Christ : but

that he himself was not he proclaimed saying, Whom think ye that I am ? I am not he. But behold there cometh one after me : whose shoes of his feet I am not not worthy to loose. O faithful witness : and friend of the true Bridegroom. How great would thine humility have been, if thou hadst called thyself worthy to have unloosed the latchet of his shoe ? But inasmuch as of this thou sayest that thou art not worthy : thou dost contradict the false witnesses of the Jews. And these things were said by thee : before thou hadst seen Christ. Who when He came himself to thee, the lofty one, humbly fulfilling the dispensation of his grace to be baptized of thee, who had no sin at all : what answerest thou, whom didst thou acknowledge, what manner of witness didst thou bring forward ? Let the enemies hear who refuse to hear, Behold (he saith) the Lamb of God : behold him which taketh away the sin of the world. And he hath added, Thou comest to me to be baptized : and I have need to be baptized of thee. The servant hath acknowledged the Lord, he who was bound in the chains of original sin hath acknowledged Him who was free from all bonds of sin : the herald hath acknowledged the Judge, the creature

hath recognized the Creator : the bride hath recognized the Spouse. For this also is the voice of John, He that hath the bride is the bridegroom : but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice.

Do those things suffice for ye, O ye Jews : are so many witnesses sufficient for ye, sufficient testimony from your Law and from your people : or can it be that with excessive impudence ye shall venture to say, that men of another people or nation ought to present testimony concerning Christ ? But if ye say this : he indeed shall answer you, I am not sent but unto the lost sheep of the house of Israel. But even as Paul rebuketh you in the Acts of the Apostles : It was necessary that the word of God should first have been spoken to you : but seeing ye put it off from you, and judge yourselves unworthy of everlasting life, lo, (he saith) we turn to the Gentiles. Even so let us point out that testimony hath been brought forward also from the Gentiles concerning Christ, seeing that Truth hath not been silent, crying aloud even with the tongues of her enemies. When that most eloquent poet saith in his songs, Now a new race descends from

the heavens above : does he not give testimony concerning Christ ? This might be doubted, were I not to introduce into the midst other suitable witnesses from among the Gentiles, saying further to this effect. That king, which thoroughly tamed thy arrogance, Nebuchadnezzar, King of course of Babylon : let him not be overlooked. Speak, Nebuchadnezzar, tell us what thou sawest in the furnace into which three just men thou hadst unjustly sent, tell us, tell us what hath been revealed unto thee ? Did not we (he saith) cast three men bound into the midst of the fire ? They answered and said unto the king, True, O king. Lo, I see four men loose, walking in the midst of the fire, and they have no hurt ; and the form of the fourth is like the Son of God. O thou stranger, whence hast thou this ? Who hath announced to thee the Son of God ? What law, what prophet hath announced to thee the Son of God ? Not yet indeed had he been born in the world : and the likeness of him who was begotten is recognized by thee. How couldst thou come by that ? Who hath announced this unto thee, except because thus the divine light hath inwardly illuminated thee, that before, when the Jews

thine enemies were held captive in that place, thus thou should have born witness of the Son of God ?

But because in the mouth of two or three witnesses standeth every word, thus, the Lord himself refuting your stubbornness : It is also written in your Law (he saith) that the testimony of two men is true : now too from the Gentiles let a third witness be introduced, that the testimony of the truth should be strengthened from all sides. Let us bring forward in the midst what the Sybil also prophesying concerning Christ hath proclaimed : that with one stone the foreheads of no matter which shall be struck, whether of course of the Jews or of the Pagans, and that like Goliath by his own sword, all the enemies of Christ may be stricken. Harken to what she hath said :

[I] The sign of judgement : the earth will become moist with sweat.

[H] From heaven shall come the King to be throughout the ages.

[Σ] Present indeed in flesh : to judge the world.

[O] Whence they shall discern God, the unbelieving and the faithful alike.

[Υ] Lifted high with the saints when the times themselves are ended.

[Σ] Thus the souls shall appear in the

flesh which are to be judged by him.

[X] While the world untended lies thick with thorns.

[P] Rejected by men shall be the idols and all their treasure.

[E] Fires shall burn up the earth : and the sea and the sky.

[I] Seeking, it shall break open the foul gates of Avernus.

[Σ] Of the saints indeed all are light and free from flesh.

[T] Evildoers : shall burn in an everlasting fire.

[O] Hidden actions revealing : then everything shall be told.

[Σ] And too God shall reveal the secrets of hearts in the light.

[Θ] Then all shall be grief and gnashing of teeth.

[E] The light of the sun shall be extinguished : and the choir of stars shall perish.

[O] The heavens shall be turned upside down : the brilliance of the moon shall fail.

[Υ] The mountains shall be thrown down : the valleys shall be raised from the deep.

[Υ] There shall not be in the things of men, lofty, or deep.

[I] Now the mountains made level with the plains and skies and seas.

[O] All things shall cease : the shattered earth shall perish.

[Σ] Thus together the springs and the rivers shall be parched : with fire.

[Σ] And the sound of trumpets shall flow sorrowfully down from on high.

[Ω] To the world, lamenting the miserable crime and diverse distresses.

[T] And the earth splitting open shall reveal Tartarean chaos.

[H] And here before the Lord all kings shall be summoned to stand.

[P] There shall fall from heaven : rivers of fire and sulphur.

These things therefore hath been said concerning the nativity, passion, and resurrection of Christ, and also of his second coming : in such a manner, that if one will regard the initials of these verses in the Greek : he shall find JESUS CHRIST THE SON OF GOD, THE SAVIOUR which would also appear if the same verses were translated into Latin, except that the qualities of the Greek letters cannot be fully observed. I believe now, O ye Jews, his enemies, that ye hath been overwhelmed and refuted by the very truth so many witnesses : that nothing further ought to be opposed, nothing further to be sought. But thou, O Lord, have mercy upon us.

The Fourth Sunday of Advent.

Virgo Israel.

6. Resp.
VIII.



Vi-gin of Isra-el * turn a-gain to thy ci- ties,

how long wilt thou go a-bout griev- ing? Thou

shalt bring forth the Lord the Sav- iour, a new ob-lation

up-on the earth. †Men shall walk. ‡In sal- va- tion.

℣. I have lov- ed thee with an ev-erlasting love :

therefore with lov-ing-kindness have I drawn thee.

†Men shall walk. ℣. Glo-ry be to the Father, and to

the Son : and to the Ho-ly Ghost. ‡In sal- va- tion.

¶ *In the Third Nocturn.*

The Gospel According to John 1. : 19-20.



AT that time.
The Jews sent
priests and Levites
from Jerusalem to
John, to ask him :
Who art thou ?

And he confessed, and denied not :
but confessed, I am not the Christ.
And that which followeth.

Homily of Blessed Gregory the Pope.

Lesson vij.

BUT of these words of the
reading, beloved brethren, the
humility of John is commended to us,

whereby while he was of such virtue
that it was thought he might be the
Christ : yet he chose firmly to stand
as he really was, lest human opinion
were forced vainly upon him. For he
confessed and denied not : but
confessed, I am not the Christ. But
since he hath said I am not, he hath
plainly denied : that he was not,
however he hath not denied what he
was : that his very truth-speaking
made him a member of him whose
title he would not falsely usurp. But
thou, O Lord, have mercy upon us.

Juravi dicit Dominus.

7. Resp.
VIII.

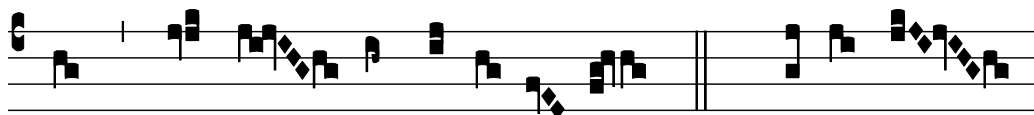


have sworn, * saith the Lord, that I will be no more


angry with the earth : for the mountains and the hills

shall re-ceive my righteous-ness. †And my co-ve-nant of


The Fourth Sunday of Advent.



peace shall be in Je-ru-sa- lem. ✕. My sal-va-



tion is nigh to come : and my righteousness to be re-



veal- ed. †And my co-ve-nant.

Lesson viij.

IN that he was not willing to arrogate the name of Christ : he became a member of Christ. Because while he humbly strove to acknowledge his weakness : he in truth merited to obtain that loftiness. But with this reading, another saying of our Redeemer's comes to mind, and in the words of that reading much

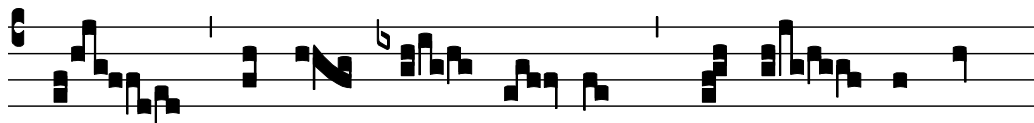
bears on the subject before us. In that other place where the Lord was asked by the disciples about the coming of Elias, he responded, Elias is come already, and they knew him not : but have done unto him whatsoever they listed. And if ye wilt know : John himself is Elias. But thou, O Lord, have mercy upon us.

Intuemini quantus.

8. Resp.
III.

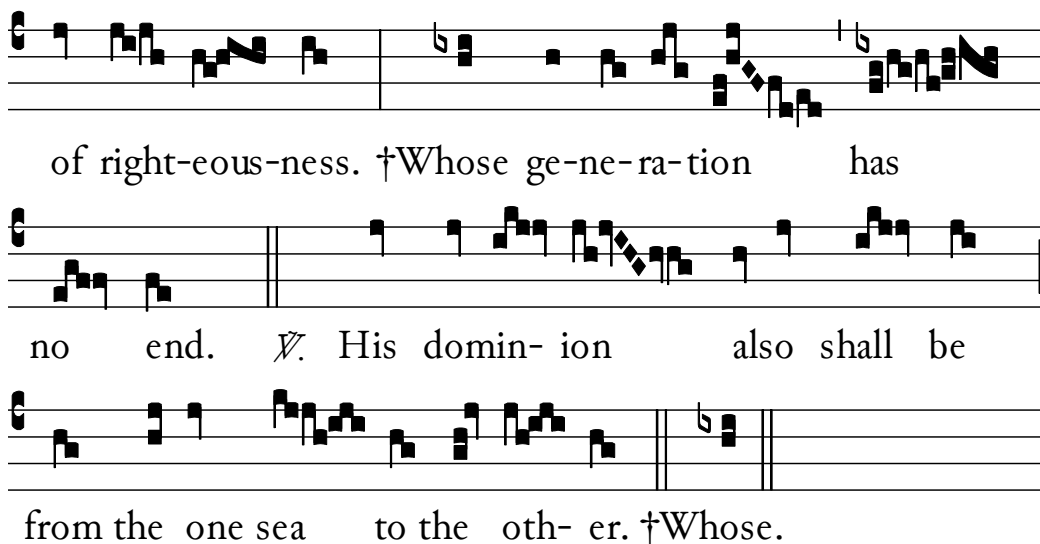


Onsid-er * how great is he who draw-eth



nigh to save the na- tions : he is the King

The Fourth Sunday of Advent.



of right-eous-ness. †Whose ge-ne-ra-tion has
no end. ⁊ His domin- ion also shall be
from the one sea to the oth- er. †Whose.

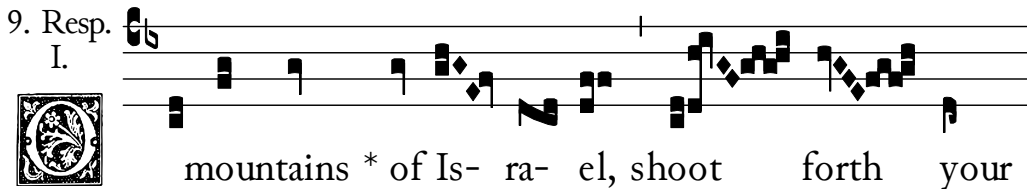
Lesson ix.

Ut when John was asked he said, I am not Elias. What is this, beloved brethren, because that which the Truth affirms, the same the prophet of the Truth denies ? There is indeed a great difference between : This is he and I am not. In what way therefore is he the prophet of Truth : if his words themselves are not in harmony with the Truth ? But if the Truth itself be more minutely sought : it shall be found that this which in itself sounds contrary, hath

no real contradiction. For to Zacharias concerning the promise of John the angel saith, He shall go before him in the spirit and power of Elias. Who therefore shall come in the spirit and power of Elias is spoken of : because just as Elias will come before the second advent of the Lord, so hath John come before the first. As the former will be the precursor of the Judge : so the other was the precursor of the Redeemer. But thou, O Lord, have mercy upon us.

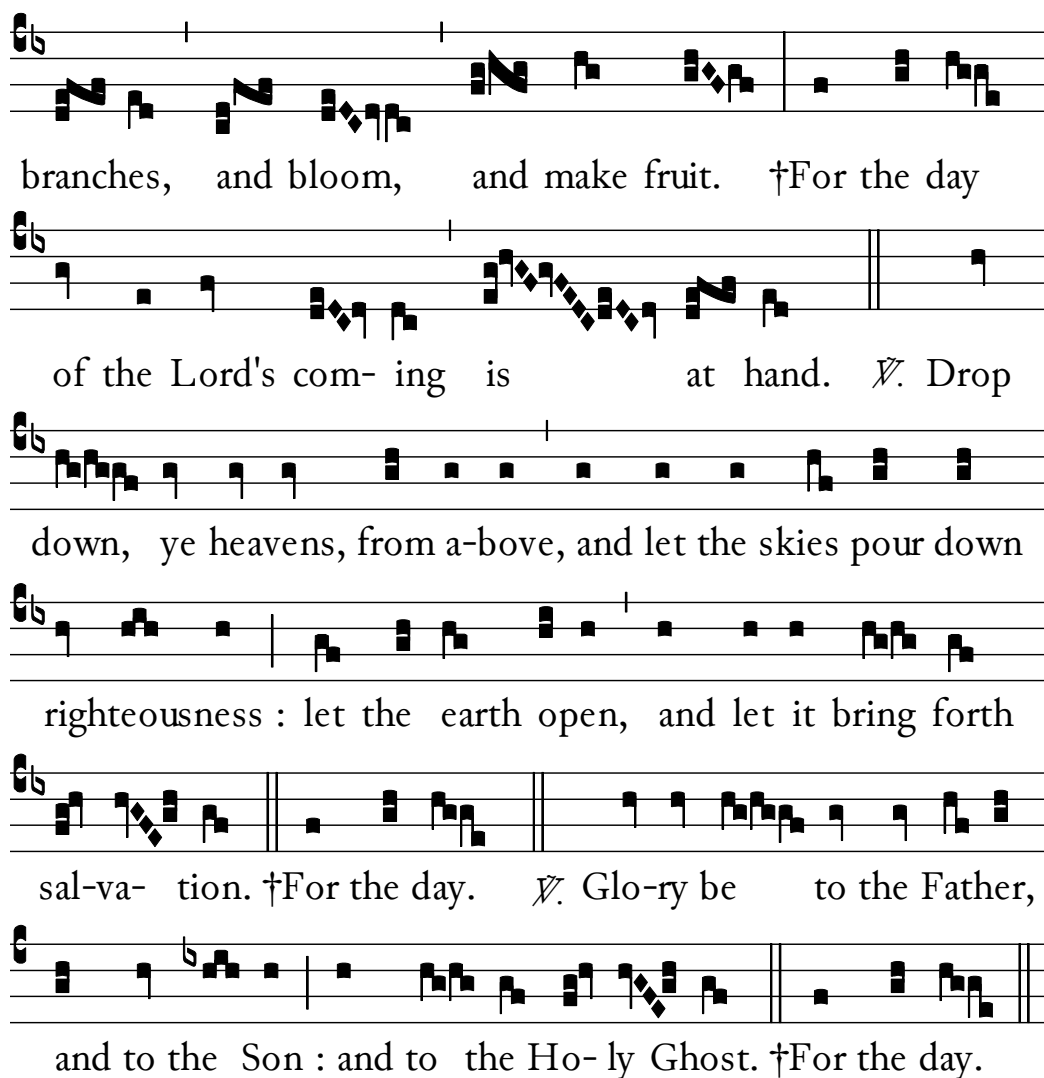
Montes Israel.

9. Resp. I.



Q mountains * of Is- ra- el, shoot forth your

The Fourth Sunday of Advent.



branches, and bloom, and make fruit. †For the day
of the Lord's com- ing is at hand. ∅. Drop
down, ye heavens, from a-bove, and let the skies pour down
righteousness : let the earth open, and let it bring forth
sal-va- tion. †For the day. ∅. Glo-ry be to the Father,
and to the Son : and to the Ho- ly Ghost. †For the day.

Before Lauds.

∅. Send forth, O Lord, the Lamb, the Ruler of the land. R∅. From the rock of the desert unto the mount of the daughter of Sion.

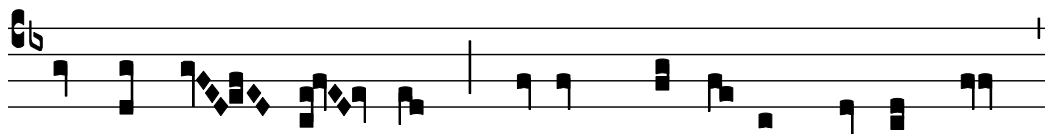
At Lauds.

Canite tuba.

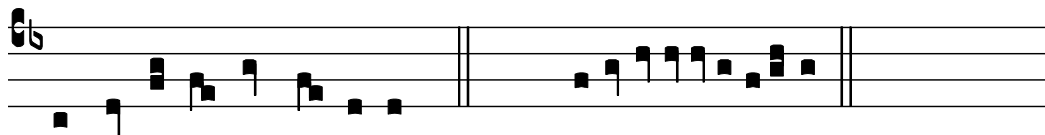
1. Ant.
Li.



Low ye the trumpet * in Si-on, for the day of the



Lord is nigh at hand : behold, he cometh to save us,



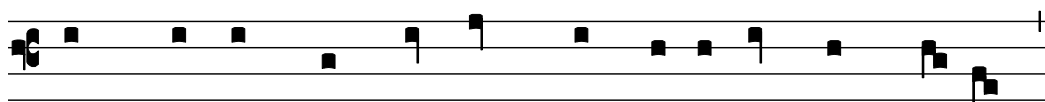
al-le-lu-ya, al-le-lu-ya. *Ps. The Lord is King. (93./xcij.)* [57].

Ecce veniet desideratus.

2. Ant.
Li.



E hold, he com-eth, * the de-sire of all nations :



and the house of the Lord shall be fil-led with glo-ry,



al-le- lu-ya. *Ps. O be joyful. (100./xcix.)* [58].

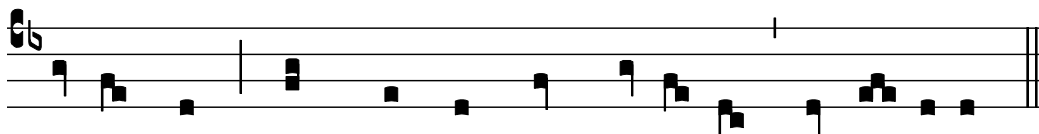
The Fourth Sunday of Advent.

Erunt prava in directa.

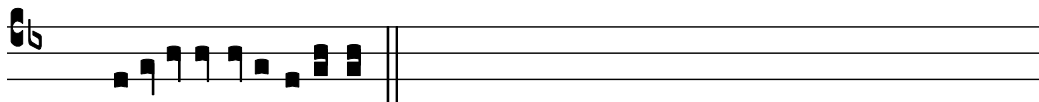
3. Ant.
Lix.



He crooked * shall be made straight, and the rough



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



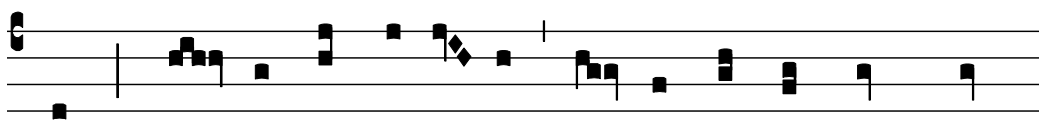
Ps. O God, thou art. (63. &. 67./lxij. & lxvj.) [59].

Dominus veniet occurite.

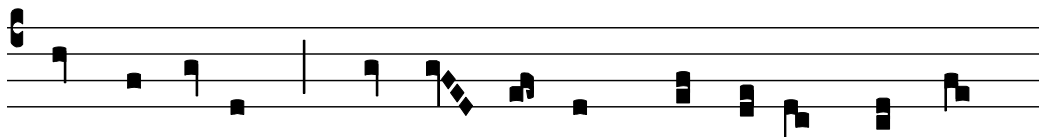
4. Ant.
Li.



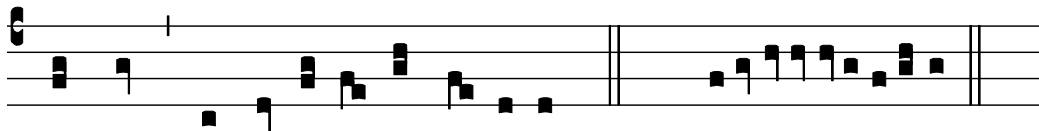
He Lord com-eth ; * go ye out to meet him, and



say : Great is his domin-ion, and of his kingdom there



shall be no end : the migh-ty God, the Rul-er, the Prince



of peace, al-le-lu-ya, al-le- lu-ya. *Ps.* Blessed be the Lord.
(*Daniel. iij.*) [61].

The Fourth Sunday of Advent.

Omnipotens sermo.

5. Ant.

II.i.



Hine almighty Word, * O Lord, shall leap down out



of thy roy-al throne, al-le- lu-ya. *Ps.* O Praise the Lord.
(cxlviij.-cl.) [63].

Chapter. Philippians 4. : 4, 5.

Rejoice in the Lord alway : and
again I say, Rejoice. Let your
moderation be known unto all men.

The Lord is at hand. *R.* Thanks be
to God.

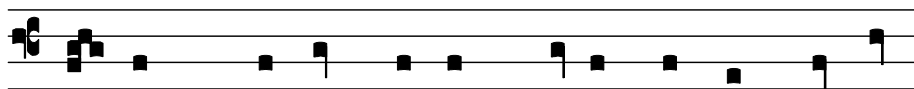
Hymn. Hark to the voice. 48.

V. The voice of one crying in the wilderness. *R.* Prepare ye the way of the
Lord : make straight the paths of our God. *The Response should not be said aloud.*

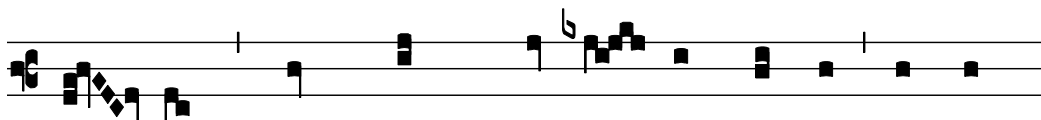
Ego vox clamantis.

Ant.

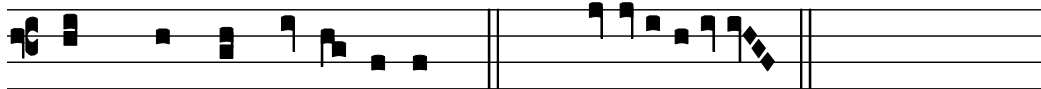
I.v.



am * the voice of one cry-ing out in the wil-



der- ness : Make straight the way of the Lord, as hath



said the prophet I-sai-ah. *Ps.* Blessed be the Lord. 48*.

Prayer.

S Tir up thy strength, we beseech thee, O Lord, and come, and with great might succour us : that, whereas through our sins and wickedness we are sore let and hin-

dered, thy bountiful grace and mercy may speedily help and deliver us. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Memorial of S. Mary. 48.

¶ *At j.*

Ant. Blow ye the trumpet. 195.

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

¶ *At iij.*

Ant. Behold, he cometh. 196.

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

Chapter. Rejoice in the Lord. 198.

The R. and V. are said at all the Hours as on the First Sunday of Advent. 50.

¶ *At Sext.*

Ant. The crooked shall be made straight. 197.

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

Chapter. Philippians 4. : 6.

BE careful for nothing ; but in every thing by prayer and supplication with thanksgiving let

your requests be made known unto God. *R.* Thanks be to God.

¶ *At ix.*

Ant. Thine almighty Word. 198.

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

Chapter. Philippians 4. : 7.

T He peace of God, which passeth all understanding, shall keep		your hearts and minds. <i>R.</i> Thanks be to God.
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¶ *At Second Vespers.*

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

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

Chapter. Rejoice in the Lord. 198.

R. Haste thee, make no long tarrying. 210.

Hymn. Creator of the stars of night. 8.

V. Drop down, ye heavens, from above. *R.* And let the skies pour down
righteousness : let the earth open, and let it bring forth salvation. *The Response*
should not be said aloud.

Antiphon. O. 212-216.

Ps. Magnificat. 52*.

Prayer. Stir up thy strength, we beseech thee. 177.

Memorial of S. Mary. 58.

Daily during the week until the Vigil of the Nativity of the Lord the VV. and RR. should be sung according to the order of the Nocturns of the History of the Sunday when the service is of the feria.

¶ Monday.

At Matins.

Lesson j. Isaiah 10. : 29-34. Legend xvij.

Ramah is afraid ; Gibeah of Saul is fled. Lift up thy voice, O daughter of Gallim : cause it to be heard unto Laish, O poor Anathoth. Madmenah is removed ; the inhabitants of Gebim gather themselves to flee. As yet shall he remain at Nob that day : he shall shake his hand against the mount of the daughter of Zion, the hill of

Jerusalem. Behold, the Lord, the Lord of hosts, shall lop the bough with terror : and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon shall fall by a mighty one. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Isaiah 11. : 1-4.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots : and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord ; and shall make him of quick understanding in

the fear of the Lord : and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears : but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Isaiah 11. : 4-9.

And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be

the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with

the kid ; and the calf and the young lion and the fatling together ; and a little child shall lead them. And the cow and the bear shall feed ; their young ones shall lie down together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned

child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain : for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. Thus saith the Lord God, Turn unto me : and ye shall be saved.

¶ *At Lauds.*

Dicit Dominus penitentiam.

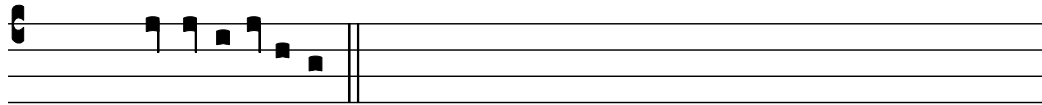
Ant.
VIII.i.



Hus saith the Lord : *re-pent ye, and turn a-



gain, for the kingdom of heaven is at hand, al-le-lu-ya.



Ps. Blessed be the Lord. 68*.

Prayer. Stir up thy strength. 177.

¶ *At Vespers.*

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

The Sunday Prayer should be said at all the Hours until the Vigil of the Nativity of the Lord. 177.

¶ *Tuesday.*

At Matins.

Lesson j. Isaiah II. : 10–11. Legend xix.



And in that day there shall be a root of Jesse, which shall stand for an ensign of the people ; to it shall the Gentiles seek : and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant

of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Isaiah II. : 12.–14.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off : Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

But they shall fly upon the shoulders of the Philistines toward the west ; they shall spoil them of the east together : they shall lay their hand upon Edom and Moab ; and the children of Ammon shall obey them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Isaiah II. : 15.–12. : 6.

And the Lord shall utterly destroy the tongue of the Egyptian sea ; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria ; like

as it was to Israel in the day that he came up out of the land of Egypt.

And in that day thou shalt say, O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation ; I will trust, and not be afraid: for the Lord Jehovah is my strength and my

song; he also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation. And in that day shall ye say, Praise the Lord, call upon his name, declare his doings among the people, make mention that his name is exalted.

Sing unto the Lord ; for he hath done excellent things : this is known in all the earth. Cry out and shout, thou inhabitant of Zion : for great is the Holy One of Israel in the midst of thee. Thus saith the Lord God, Turn unto me : and ye shall be saved.

¶ *At Lauds.*

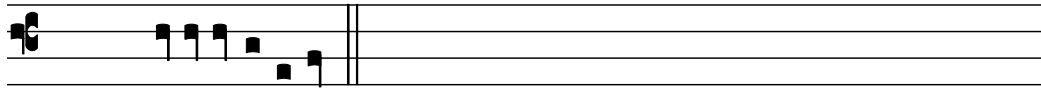
Consurge consurge.

Ant.

Il.i.



- wake, awake, put on strength, O arm of the Lord.



Ps. Blessed be the Lord. 50.*

¶ *At Vespers.*

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

¶ *If the Vigil of S. Thomas the Apostle should fall on the Sunday or on the Wednesday or Friday or Saturday of the Ember Days, let nothing be said of the Vigil except only a Memorial at the Mass of the Ember Days : but the Mass of the Vigil may be said on any other feria.*

If the Feast of S. Thomas the Apostle should fall on the Wednesday or Friday or Saturday of the Ember Days of Advent nothing of the Apostle should be made at Matins of the Fast-day except only a Memorial, but after Terce is said the Mass of the Apostle. Then, after Sext, the Solemn Mass of the Fast should be made : or else at the Principal Altar in the Choir after None.

If the Feast of S. Thomas the Apostle should fall on Sunday it should be deferred until the morrow, as will appear below in its proper place.

¶ *Wednesday.*

At Matins.

Lesson j. Isaiah 13. : 1.-8. Legend xx.

THe burden of Babylon, which Isaiah the son of Amoz did see. Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people ; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far

country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Howl ye ; for the day of the Lord is at hand ; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt : and they shall be afraid : pangs and sorrows shall take hold of them ; they shall be in pain as a woman that travaileth : they shall be amazed one at another ; their faces shall be as flames. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Isaiah 13. : 9-11.

BEhold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate : and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light : the sun shall be darkened in his going forth, and the moon shall not cause

her light to shine. And I will punish the world for their evil, and the wicked for their iniquity ; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iiij. Isaiah 13. : 12.-16.

I will make a man more precious than fine gold ; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger. And it shall be as the chased roe, and as a sheep that no man taketh up : they shall every man turn

to his own people, and flee every one into his own land. Every one that is found shall be thrust through; and every one that is joined unto them shall fall by the sword. Their children also shall be dashed to pieces before their eyes ; their houses shall be spoiled, and their wives ravished. Thus saith the Lord God, Turn unto me : and ye shall be saved.

¶ *At Lauds.*

Ponent Domino gloriam.

Ant.
V.i.



ET them give glo-ry * unto the Lord, and declare

his praise in the is-lands : for he will come, and will not

tarry. Ps. Blessed be the Lord. 59*.

¶ *At Vespers.*

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

¶ Thursday.

On Thursday and the two following ferias the VV. and RR. should be said in the same order as on the preceding Tuesday.

At Matins.

Lesson j. Isaiah 13. : 17.-19. Legend xxj.

BEhold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows also shall dash the young men to pieces ; and they shall have no pity on the fruit of the womb ; their

eye shall not spare children. And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Isaiah 13. : 20.-22.

IT shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there,

and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces : and her time is near to come, and her days shall not be prolonged. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Isaiah 14. : 1.-4.

For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land : and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place : and the house of Israel shall

possess them in the land of the Lord for servants and handmaids : and they shall take them captives, whose captives they were ; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from

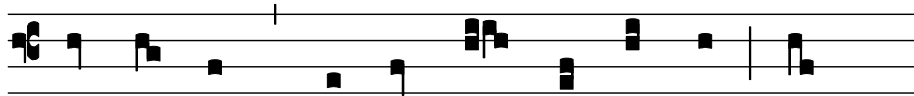
the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the

oppressor ceased ! the golden city ceased ! Thus saith the Lord God, Turn unto me : and ye shall be saved.

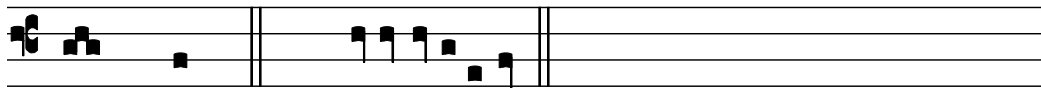
¶ *At Lauds.*

Consolamini consolamini.

Ant.
II.i.



Omfort ye, * comfort ye my people, saith



your God. *Ps.* Blessed be the Lord. 50*.

¶ *At Vespers.*

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

¶ *Friday.*

At Matins.

Lesson j. Isaiah 14. : 5-8. Legend xxij.



He Lord hath broken the staff of the wicked, and the sceptre of the rulers. He who smote the people in wrath with a continual stroke, he that ruled the nations in anger, is persecuted, and

none hindereth. The whole earth is at rest, and is quiet : they break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Isaiah 14. : 8-10.



Ince thou art laid down, no feller is come up against us. Hell from beneath is moved for thee

to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth ; it hath

raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we ? art thou

become like unto us ? Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iiij. Isaiah 14. : 11.-15.

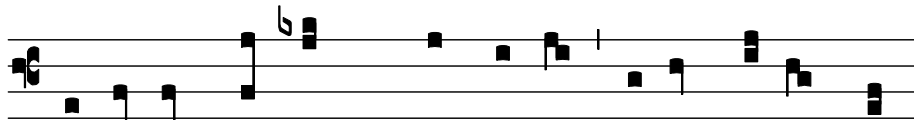
Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning ! how art thou cut down to the ground, which didst weaken the nations ! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above

the stars of God : I will sit also upon the mount of the congregation, in the sides of the north : I will ascend above the heights of the clouds ; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit. Thus saith the Lord God, Turn unto me : and ye shall be saved.

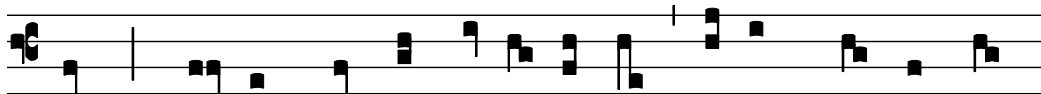
¶ *At Lauds.*

Dies Domini sicut.

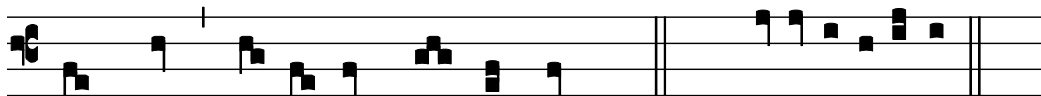
Ant.
Li.



He day of the Lord * shall so come as a thief in the



night : be ye therefore also ready, for at what hour ye



think not, the Son of man will come. *Ps. Blessed be the Lord.*
48*.

At Vespers.

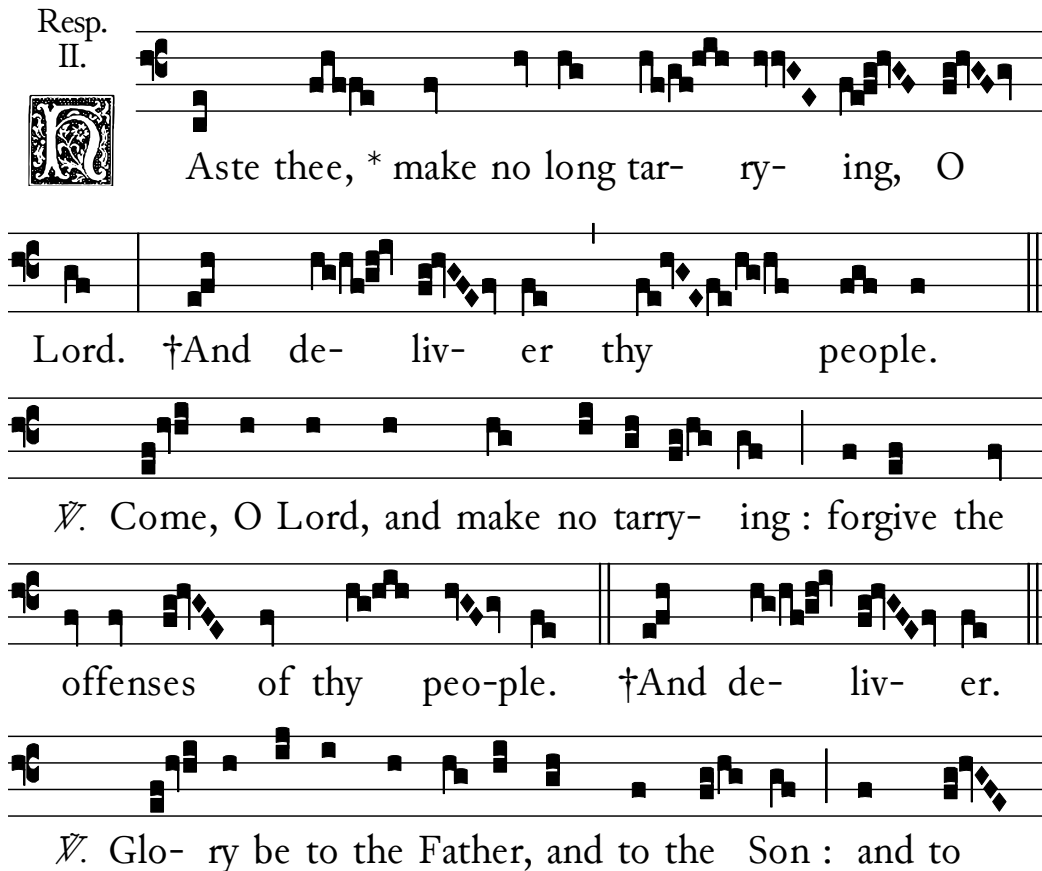
Ant. O. 212-216. Ps. Magnificat. 52.*

¶ It will be noted that from the beginning of O Wisdom. until the Vigil of the Nativity of the Lord, on ferial days when the service is of the feria, the first four Antiphons on the Psalms from henceforth should be distributed among the boys. The fifth Antiphon is to be begun by some Clerk of the Second Form.

On December 16. the Antiphon O Wisdom. will always be begun, and this following R̃. Haste thee, make no long tarrying. is always sung at Vespers by some Clerk of the Second Form from the commencement of this O. Antiphon unless perchance the preceding Antiphon is begun on Saturday : then indeed let be sung the R̃. of the History of the Sunday, namely the R̃. He that shall come. 115. And afterwards the R̃. Haste thee. should be sung by some boy from the Choir side at the discretion of the Ruler each day at Vespers when the service of Advent is observed, until the Vigil of the Nativity of the Lord, except on the Saturday of the Fourth Sunday.

Festina ne taraveris.

Resp.
II.



Aste thee, * make no long tar- ry- ing, O
 Lord. †And de- liv- er thy people.
 R̃. Come, O Lord, and make no tarry- ing : forgive the
 offenses of thy peo-ple. †And de- liv- er.
 R̃. Glo- ry be to the Father, and to the Son : and to

¶ O. *Antiphons.*

The following Antiphons in each of the several Vespers should be begun, at the discretion of the Cantor, by the most distinguished person after that person who begins the Antiphon at the first O. descending step by step to each person until the Vigil of the Nativity of the Lord.

December 16.

O Sapientia.

1. Ant.

II.ii.



Wis- dom, * which camest out of the mouth of-

the most High, and reachest from one end to an-other migh-

ti-ly , and sweet-ly order-ing all things : come and

teach us the way of pru-dence. *Ps. My soul doth magnify. 52*.*

December 17.

O Adonay.

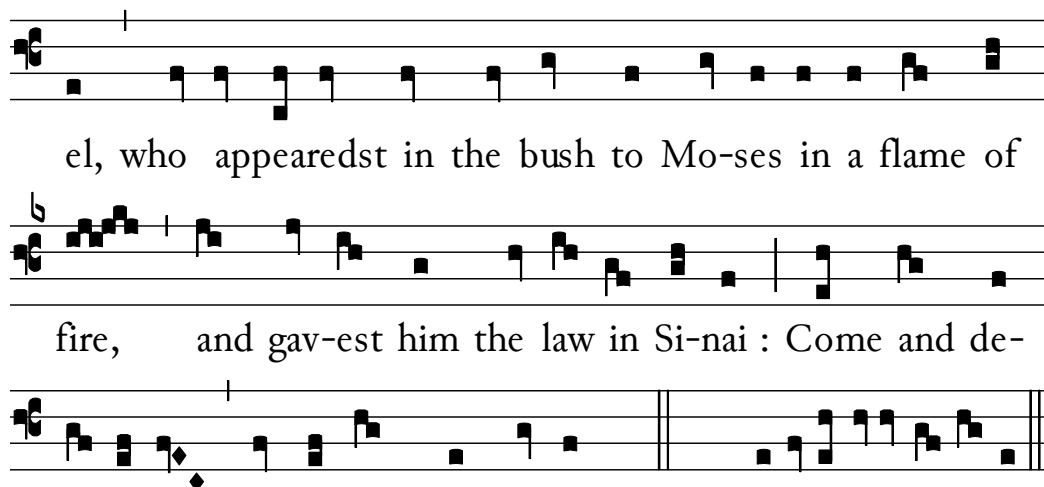
2. Ant.

II.ii.



A-do-na-y * and Rul-er of the house of Isra-

O Antiphons.



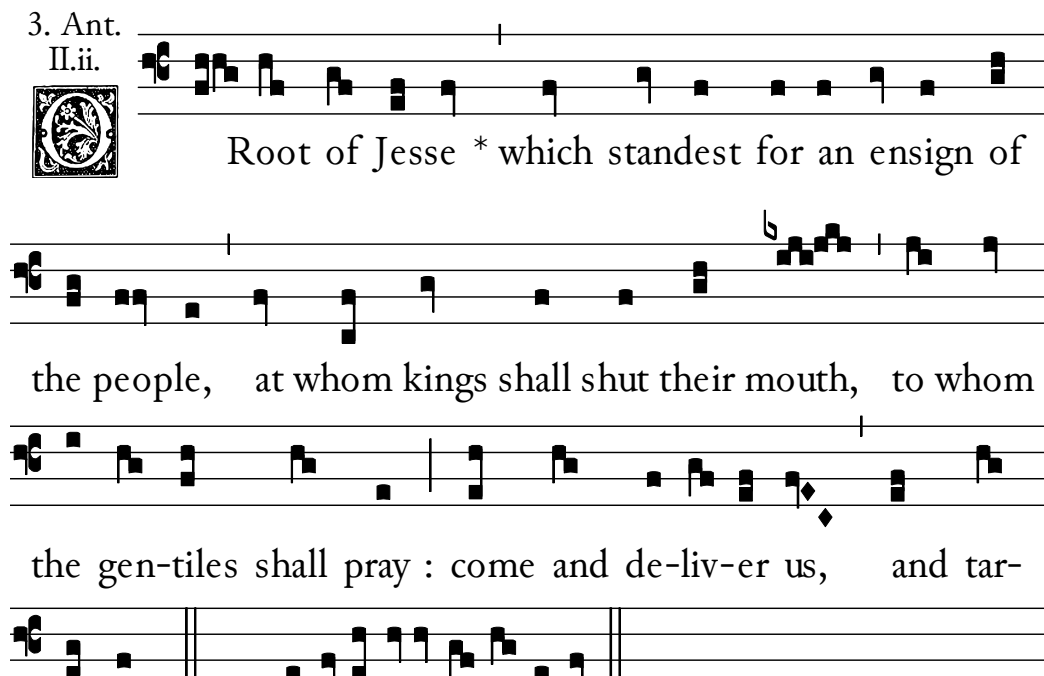
el, who appearedst in the bush to Mo-ses in a flame of
fire, and gav-est him the law in Si-nai : Come and de-
liv-er us with an outstretched arm. *Ps.* My soul doth
magnify. 52*.

December 18.

O Radix Jesse.

3. Ant.

II.ii.



Root of Jesse * which standest for an ensign of
the people, at whom kings shall shut their mouth, to whom
the gen-tiles shall pray : come and de-liv-er us, and tar-
ry not. *Ps.* My soul doth magnify. 52*.

December 19.

O Clavis David.

4. Ant.

II.ii.



Key of Da-vid * and sceptre of the house of Is-

ra-el : that open-est, and no man shutteth, and shuttest,

and no man open-eth : come, and bring the pri-soner

from the pri-son house, and him that sit-teth in darkness,

from the sha-dow of death. *Ps.* My soul doth magnify. 52*.

December 20.

O Oriens.

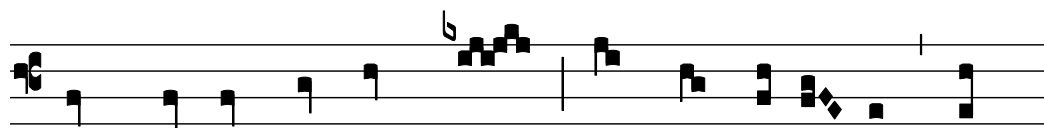
5. Ant.

II.ii.




Day-spring, * Brightness of Light ev-erlast-ing,

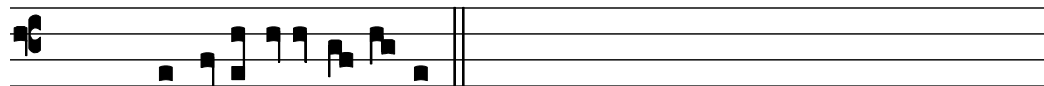
O Antiphons.



and Sun of Righteousness : come and enlighten them



that sit in darkness, and in the sha-dow of death.



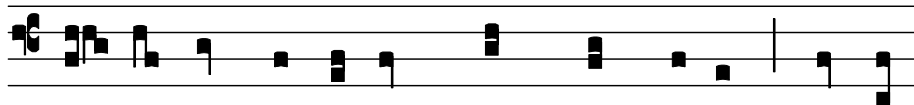
Ps. My soul doth magnify. 52.*

December 21.

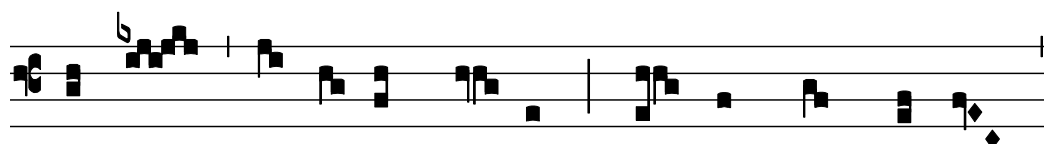
O Rex gentium.

6. Ant.

II.ii.



King of the Gentiles, * and their De-sire, the Cor-



nerstone, who mak-est both one : come and save mankind,



whom thou hast formed out of clay. *Ps. My soul doth magnify.*
52.*

December 22.

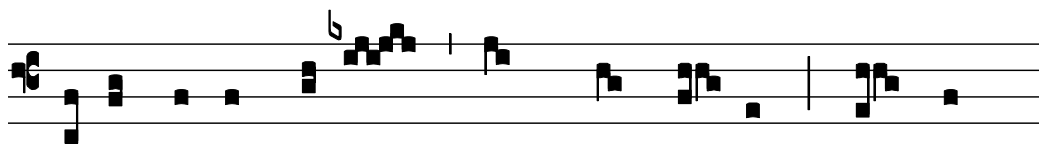
O Emmanuel.

7. Ant.

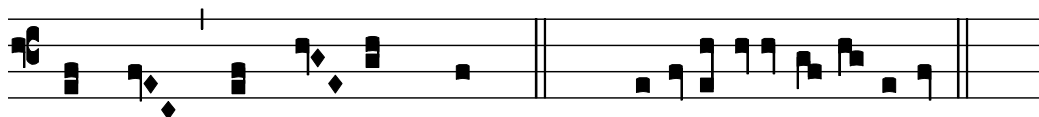
II.ii.



Emma-nu-el, * our King and Law-giv-er, the



De-sire of all nations, and their Sa-viour : come and



save us, O Lord our God. *Ps.* My soul doth magnify. 52*.

December 23.

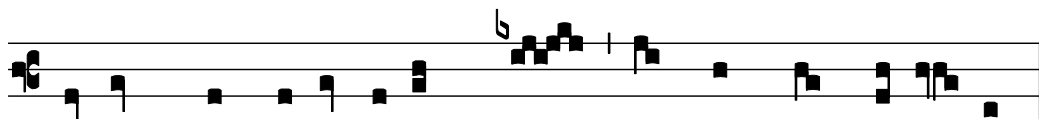
O Virgo virginum.

8. Ant.

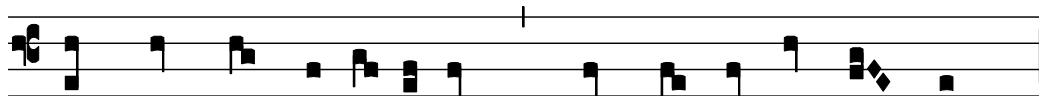
II.ii.



Virgin of virgins, * how shall this be ? for neither



be-fore thee was a-ny like thee, nor shall there be af-ter.

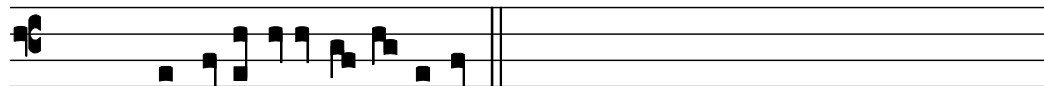


Daughters of Je-ru-sa-lem, why mar-vel ye at me ?

O Antiphons.



the thing which ye behold, is a div-ine myste-ry.



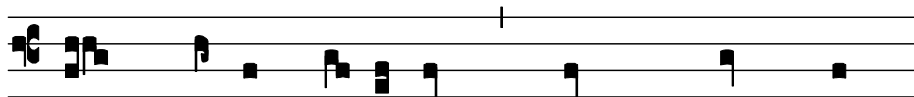
Ps. My soul doth magnify. 52.*

 *On the Feast of Saint Thomas the Apostle.*

O Thoma Didime.

Ant.

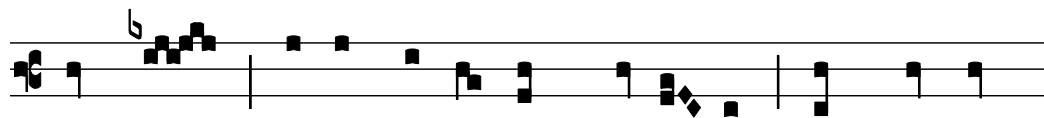
II.ii.



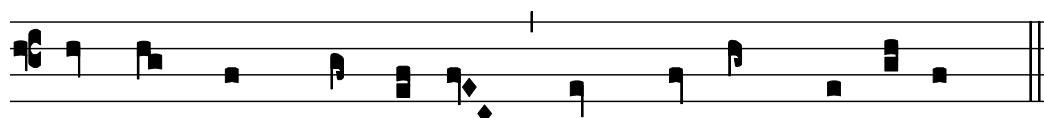
Thomas Di-dymus, * through Christ whom



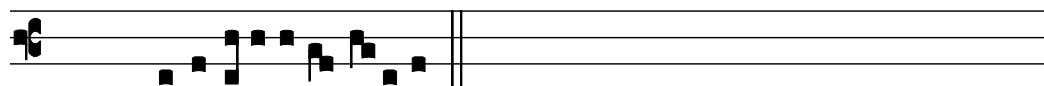
thou me-rit-ed to touch, we be-seech thee by thy prayers



on high, to aid us in our mi-se-ries : lest we be



doomed with the wicked, when the Judge appeareth.



Ps. My soul doth magnify. 52.*

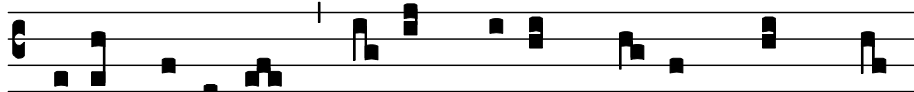
Only this Ant. O Thomas Didymus. is sung on the Magnificat. at both Vespers of S. Thomas the Apostle.

¶ *Memorial of Advent on the Day of
Saint Thomas the Apostle.*

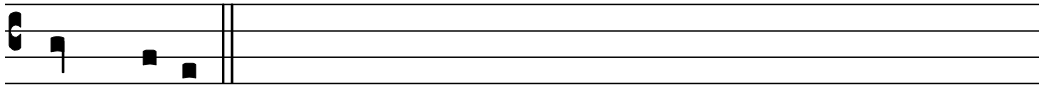
At Lauds.

Nolite timere.

Ant.
VIII.i.



Be ye not afraid, * for on the fifth day our Lord shall



come to us.

℣. The voice of one crying in the wilderness. ℟. Prepare ye the way of the Lord : make straight the paths of our God.

Prayer of the Sunday.

However, when the Feast of S. Thomas the Apostle is deferred until Monday, then in that year this Ant. Be not afraid. should be entirely omitted, and the ferial Antiphon, namely Thus saith the Lord. 202. should be sung at the Memorial of Advent. Furthermore, if Feast of S. Thomas the Apostle should fall on the Friday or Saturday of the Ember Days, then at the Memorial of Advent the aforesaid Antiphon with the Versicle is sung, but with the Prayer of the Fast.