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Proper of Time.
The first Sunday after the Octave of the Epiphany:
'Domine ne in ira.'

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXV.
The First Sunday after the Octave of the Epiphany. 'Domine ne in ira.'

At First Vespers.

Ant. Blessed be. Psalm, the same, as they are written in the Psalter in their proper places. [502].

These Antiphons together with their Psalms are sung on all Saturdays throughout the year when the service is of the Sunday, except in Eastertide. Likewise let the same order be preserved at second Vespers in the singing of its Antiphons.

Chapter. 2. Cor. 1. : 3.

Lessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation. R. Thanks be to God.

Let this Chapter be said on all Saturdays at Vespers until Septuagesima, and from the first Sunday after Trinity until the Advent of the Lord when the service is of the Sunday.

R. O God, who sittest. iij. 686.
Deus Creator omnium.

Aker of all things, God most high, * Great Ruler of the starry sky, Who robs't the day in beauteous light, In sweet repose this quiet night.

2. That sleep may wearied limbs restore, And fit for toil and use once more; May gently soothe the care-worn breast, And lull our anxious griefs to rest.

3. We thank thee for the day now gone; We pray thee, as the night comes on, Help us, poor sinners, as we raise To thee our wonted hymn of praise.

4. To thee our
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hearts of mus-ick bring, Thee our u-nil-ed voices sing,

To thee our pure affections soar, Thee may our chast-en-

souls a-dore. 5. So when the deepening shades pre-
vail,

And night o'er day hath dropped her veil, Faith may no

ing wildering darkness know, But night with faith effulgent glow.

6. O sleepless ev-er keep the mind! But guilt in lasting

slumber bind; Let faith our chas-ti-ty re-new, And temper

sleep's lethargick dew. 7. From every wrongful passion free,
Our inmost hearts make sleep in thee: Nor let the fiend with envious snare Our rest with sin-ful terrors snare.

8. Christ, with the Father ev-er one, Spi-rit, of Father and of Son, God ov-er all, of mighty sway, Shield us, great Tri-

ni-ty, we pray. Amen.

(The Verse All honour, laud and glory be, O Jesu, Virgin-born. is sung daily at the end of Hymns until the Purification except at the end of the Hymn Maker of all things.)

V. Let our evening prayer come up before thee, O Lord. R. And let thy mercy descend upon us. The Response should not be said aloud.

Let this Versicle be said on all Saturdays at Vespers until xL and from the first Sunday after Trinity until the Advent of the Lord when the service is of the Sunday.

Peccata mea Domine.

Ant.

Y transgressions, * O Lord, like ar- rows, are
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Ps. My soul doth magnify. 50*.

Let this Antiphon be sung on all Saturdays on the Psalm Magnificat, at Vespers until lxx. or at the Memorial of the Sunday when the service is made of any Feast of ix. Lessons.

Prayer.

O Lord, we beseech thee, mercifully to receive the prayers of thy people which call upon thee, that they may both perceive what things they ought to do, and also may have power to fulfil the same. Through 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.

Memorial of Saint Mary as above until the Purification. [442].

If on this Saturday, or on another Saturday from hence until the Passion of the Lord or from the Octave of Easter until the Ascension of the Lord, or from the Feast of the Trinity until the Advent of the Lord, any simple Feast of ix. Lessons occurs, let Vespers be made of the Sunday and a Memorial of the Feast, unless it be such that on the preceding Vigil it is unable to have its own Vespers: or unless the Octave of the Epiphany falls on this Saturday, and unless such a Feast falls on the Sunday for which the whole service ought to be made: then in fact on the Saturday will be Vespers of the same: with all of its service in the same Sunday, until lxx. if the season be lengthy, and a Memorial of the Sunday and afterwards of Saint Mary of course until the Purification. However, if any Feast of iii. Lessons falls on the Sunday itself, then first let be made a Memorial of the
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same, then of the Sunday, and afterwards of Saint Mary at Vespers and at Lauds and at the Mass. To be sure, whenever a Feast of ix. Lessons falls itself on a Monday, always there will be on the Sunday Vespers of the Feast and a Memorial of the Sunday unless a Double Feast has been celebrated on the preceding Saturday.

From lxx. until the Passion of the Lord if any Feast of ix. Lessons falls on a Sunday although it may be a Double Feast, let it always be put off until the morrow and let the service be made of the Sunday.

**At Compline.**

_Ant._ Have mercy upon me. [516].

_Ps._ Hear me when I call. (4.) [516]. And the rest as above on the morrow of the Octave of the Epiphany, namely on the Feast of Saint Maurus, Abbot.

**At Matins.**

*Præoccupemus faciem Domini.*

**Hymn.**

*I* His day the first of days was made, * When God in light
the world arrayed: Or when his Word arose again, and
conquering death, gave life to men.

2. Slumber and sloth

drive far away; Earlier a-rise to greet the day; And ere its
dawn in heaven unfold

The heart's desire to God be told:

3. Unto our prayer that he attend, His all-creating power

extend, And still renew us, lest we miss Through earthly

ly stain our heavenly bliss.

4. That us, who here this day re-

pair To keep th' Apostles' time of prayer, And hymn the
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quiet hours of morn, With blessed gifts he may a-dorn.

5. O Father of unclouded light, Keep us this day as in thy

sight, In word and deed that we may be From ev-ery

touch of e-vil free. 6. That this our body's mortal frame May

know no sins, and fear no shame, Nor fire hereafter be the

end Of passions which our bo-soms rend. 7. For this, Re-

deeemer, thee we pray That thou wilt wash our sins away,

And of thy lo-ving-kindness grant What-e'er of good our
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spirits want: 8. That exiles here awhile in flesh Some ear-
est may our souls refresh Of that pure life for which we long,

Some foretaste of the heavenly song.

The following Doxology is sung until the Purification.

9. All honour, laud, and glory be, O Jesu, Virgin-born

to thee; All glory as is ever meet, To Father and to

Pa-raclete. Amen.

After the Purification, however, is sung this Verse.

9. O Father, that we ask be done, Through Jesus Christ,

thine only Son: Who, with the Holy Ghost and thee, Doth
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*In the i. Nocturn.*

Servite Domino.

1. Ant. III.iv.

Erve ye * the Lord in fear. Ps. Blessed is the man. (1.) [17].

Why do the heathen. (2.) [18].

Lord, how are they increased. (3.) [19].

Lord, rebuke me not. j. (6.) [19].

*And let them be sung under one Tone without re-intoning any Psalm : and let them be sung under one Gloria Patri.*

Domine Deus meus.

2. Ant. I.iii.

Lord my God, * in thee have I put my trust. (7.) [22]. through to the Psalm In the Lord. inclusive is sung under one Gloria Patri.

Ps. The same. (7.) [22].

Respice et exaudi me.

3. Ant. VIII.i.

Onsi-der * and hear me, O Lord my God.
Ps. Help me, Lord. (12./xj.) [29]. through to the Psalm Lord who shall dwell. inclusive is sung under one Gloria Patri.

Let the aforesaid Antiphons together with their Psalms and all that follows in the Nocturn be sung on all Sundays until the Passion of the Lord: when the service is of the Sunday.

V. I have thought upon thy Name, O Lord, in the night season. R. And have kept thy law.

Let be begun this day the Epistles of Paul: and let them be read on Sundays and on ferias until lxx. when the service is of the Temporale.

Lessons from the Epistle of Paul to the Romans.


Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, which he had promised afore by his prophets in the holy scriptures, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name: among whom are ye also the called of Jesus Christ: to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ. But thou, O Lord, have mercy upon us.

Domine ne in ira.

1. Resp. I. Lord, * re-buke me not in thine indignation:
neither chasten me in thy displeasure.†Have mercy upon me, O Lord, for I am weak.

V. Fearfulness and trembling are come upon me: and an horrible dread hath overwhelmed me, and I said.†Have mercy.

Lesson ii. Rom. i. : 8.

First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world. For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I may be comforted together with you by the mutual faith both of you and me. But thou, O Lord, have mercy upon me.
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Deus qui sedes.

2. Resp. IV.

God, * who sittest upon the throne, and judgingest the thing that is right: be thou a refuge of the poor in due time of trouble. †For thou alone beholdest labour and sorrow. †For the poor commit-eth himself unto thee: thou art the helper of the friendless. †For thou alone.

Lesson iii. Rom. 1. 13.

Ow I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, but was let hitherto, that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth;
to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. But thou, O Lord, have mercy upon us.

A dextra est michi.

3. Resp. VIII.

HE Lord * is on my right hand, therefore I shall not fall. †Wherefore my heart was glad. ‡And my glory rejoiced. V. Preserve me, O Lord, for in thee have I put my trust: I have said unto the Lord, Thou art my God. †Wherefore. V. Glory be to the Father, and to the Son: and to the Holy Ghost. ‡And my glory.
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In the ii. Nocturn.

Bonorum meorum.


Y goods * are nothing unto thee : in thee have I
pay my trust, pre-serve me, O Lord.  Ps. Preserve me, O God.  (16./xv.) [34].

Inclina Domine.

5. Ant. VII.ii.

N- cline, O Lord, * thine ear to me : and hearken
unto my words.  Ps. Hear the right.  (17./xvii.) [37].

Dominus firmamentum.

6. Ant. VIII.i.

HE Lord * is my stony rock, and my de-fence.

Ps. I will love thee.  (18./xvii.) [40].

V. At midnight I will rise to give thanks unto thee.  R:. Because of thy righteous judgements.
For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. But thou, O Lord, have mercy upon us.

Notas michi fecisti.

4. Resp. VIII.

Hou shalt shew me, * O Lord, the path of life: in thy presence is the fulness of joy.

†At thy right hand there is pleasure for ever.
more. V. Pre-serve me, O Lord, for in thee have I put my trust: I have said unto the Lord, Thou art my God. †At thy right hand.

Lesson v. Rom. i. : 26-32.

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: and likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompence of their error which was meet. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. But thou, O Lord, have mercy upon us.
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Diligam te Domine.

5. Resp. IV.

will love thee, * O Lord, my strength. †The Lord is my stony rock, and my defence. †I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies. †The Lord.

Lesson vj. Rom. 2. : 1.

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of
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the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile. But thou, O Lord, have mercy upon us.

Domini est terra.

6. Resp. VIII.

He earth * is the Lord's and all that there-
in is. †The compass of the world. ‡And they that dwell there-in. V. He hath founded it upon the seas: and prepared it upon the floods.

†The compass. V. Glory be to the Father, and to the Son: and to the Holy Ghost. ‡And they.
The First Sunday after the Octave of the Epiphany. *Domine ne in ira.*

In the iij. Nocturn.

Preceptum Domini.

7. Ant. IV.i.

HE commandment * of the Lord is pure and giv-eth

light unto the eyes. Ps. The heavens declare. (19./xvii.) [46].

Impleat Dominus.

8. Ant. IV.viii.

AY the Lord * perform all thy pe-ti-tions.

Ps. The Lord hear thee. (20./xix.) [49].

Domine in virtute.

9. Ant. VIII.i.

HE King * shall re-joice in thy strength, O Lord.

Ps. The same. (21./xx.) [51].

V. Be thou exalted, O Lord, in thine own strength. R*. We will sing, and praise thy power.
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When he was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his parents knew not of it. And that which followeth.

Homily of the Venerable Bede, Priest.

In so far as the Lord cometh every year with his parents to Jerusalem at the Passover: it is evidently an indication of his human lowliness. For it is proper for a man to attend to offer unto God the votive offerings of a spiritual sacrifice: and to attract the favour of his Maker with plentiful prayers and tears. Therefore the Lord, born a man among men: did what God through angels had commanded men to do. He himself kept the law which he gave: that he might shew us, who are simple men, through keeping all whatsoever God commandeth. Let us therefore follow the path of his human way of life if we are delighted to regard the glory of divinity: if we desire to see him and to dwell in the eternal home in heaven all the days of our life: if it delighteth us to see the will of the Lord and to be protected by his holy temple. And lest we be buffeted for ever by the gust of wickedness: let us remember to frequent our home of the present time, the Church, with the necessary offerings of pure petitions. But thou, O Lord, have mercy upon us.

Ad te Domine levavi.

N-to thee, * O Lord, will I lift up my soul.

†My God, I have put my trust in thee, O let me not be con-
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found-ed. V. Nei-ther let mine en-emies tri- umph o-ver me : for all they that hope in thee shall not be a-sham-ed.

†My God.

Lesson viij.

Hat He at twelve sat in the temple in the midst of the doctors, hearing and asking them questions, is an indication of his human frailty, nay moreover an extraordinary example of humility to be marked. Of course the power of God and the wisdom of God and the eternal Divinity speaketh, I wisdom dwell in counsel, and am present in learned thoughts. Counsel is mine, and sound wisdom : I am understanding : I have strength. By me kings reign, and princes decree justice. Blessed likewise is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Herself clothed in human nature hath deigned to come for the instruction of men, so that without doubt from men however much gifted with the highest ability he might first ask the necessary manner of learning the form of the word : lest if any such should shrink from becoming disciples of truth, they should become teachers of error. But thou, O Lord, have mercy upon us.

Audiam Domine vocem.

8. Resp.

VII.

may shew, * O Lord, the voice of thanksgiv-
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Lesson ix.

It is good that he who as a youth had assumed the office of teaching, whilst yet a little boy heareth and asketh the elders: that evidently by this provident dispensation he would curb the audacity of them, which not only are unlearned, but also as yet youthful, wish to rush forward in teaching rather than to submit to learning. Let us follow the path of his humanity, if the mansion of divine vision delight us: mindful always of that precept, My son, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck. Of course through hearing paternal instruction, and also through observance of maternal law, grace is added to our head and a collar to our neck: because by as much as one giveth an attentive ear to divine precepts, by as much as the same striveth to observe diligently what one hath learned in the unity of mother Church, by so much one may both now more worthily ascend to the honour of preaching and also in the future more sublimely ascend to blessedness with Christ without end. But thou, O Lord, have mercy upon us.
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Abscondi tanquam aurum.

9. Resp. VI.

have hid-den * away as gold my trans-
gres-sions: by hid- ing mine i-ni-qui-
ty in my
bo-
som. †Have mercy upon me, O God, after
thy great good-ness.  V. For I acknowledge my
faults: and my sin is ev-er be-fore me: a-gainst thee on-
ly have I sin-
ed. †Have mercy.  V. Glo-ry be
to the Fa-ther and to the Son: and to the Ho-ly
Ghost. †Have mercy.
The First Sunday after the Octave of the Epiphany. 'Domine ne in ira.'

This following Responsory is not said at Matins: but at the Procession on ferial days during xl.

**Afflicti pro peccatis.**

Resp. VIII.

Fflic-ted * on account of our transgressions, dai-

ly with tears we await our end: let the sor-row of

our heart asc-end to thee, O Lord. †That thou may-
est rescue us from the e-vils which are re-new-
ed

in us. V. O Lord God of Isra-el, hear our prayers:

hearken unto the sor-rows of our heart. †That thou.

**Before Lauds.**

Let this Versicle be sung by one of the Superior Grade changing neither place nor vestment: let it be made similarly on all simple Sundays throughout the year outside of Octaves and out of Eastertide. Indeed it may be sung by two of the same Form at the stated time when the service is of the Sunday: let the Versicle be sung in Surplices at the
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Choir Step.

Versicle before Lauds. The Lord is high above all heathen. R: And his glory above the heavens.

This Versicle and the other aforementioned Versicles of the Nocturns are said until Quadragesima and from the first Sunday after Trinity until Advent when the service is of the Sunday.

At Lauds.

Regnavit Dominus precinctus.

1. Ant. III.iv.

HE Lord is King, * appa-rel-led with ma-jes-ty, and

gird-ed with strength : and his seat is from ev-er-lasting.

Ps. The Lord is King. (93./xcij.) [58].

Sciamus omnes.

2. Ant. IV.i.

LL we may know * that the Lord he is God : let us

be joyful in him, and ex-alt and praise his name for ev-er.
Ps. O be joyful. (100./xcix.) [59].

Benedicam te Domine.

3. Ant. V.ii.

S long as I live, * O Lord, will I magnify thee: that I might behold thy power and glory. Ps. O God, thou art.

(63, &c. 67./lxij. &c. lxvij.) [60].

Omnis creatura celi.

4 Ant. IV.i.

ET every creature * in heaven and in earth bless the Lord: sing a hymn, and magnify him for ever.

Ps. O all ye works. (Daniel iij.) [62].

Spiritus omnis laudet.

5 Ant. VIII.i.

ET every thing * that hath breath praise the Lord:
for he spake and they were all made, he commanded

and all things were cre-a-ted. Ps. O praise the Lord.

These aforesaid Antiphons are sung at Lauds on this Sunday and when the History Domine ne in ira. is last sung before lxx. only; however on the other middle Sundays only the first of these Antiphons is sung. When however any Feast of ix. Lessons on the first Sunday in which the foregoing History shall be begun will be celebrated, or if a Memorial of the Sunday has been made: then on the next following Sunday is said only this Antiphon The Lord is King, except if it be the final Sunday before lxx. on which Sunday all the Antiphons should be sung.

Chapter. Rev. 7. : 12.

Lessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. R?

Thanks be to God.

Eterna rerum Conditor.

Aker of all, E-ternal King, * Who day and night a-bout dost bring, And dost the circling seasons give, That man in gladsome change may live. 2. Now the shrill cock pro-
claims the day, And calls the sun's awakening ray, The wan-
d'ring pilgrim's guiding light, That marks the watches night by night. 3. Rous'd at the note, the morning star Heav'n's dusty veil uplifts a-far: Night's vagrant bands no longer roam,

But from their dark ways hie them home. 4. The encouraged sail-or's fears are o'er; The foaming bil-lows rage no more:

Lo! e'en the ve-ry Church's Rock Melts at the crowing of the cock. 5. O let us then all ardent rise; The cock re-bukes our slumbering eyes, Bestirs who still in sleep would lie, And
shames who would their Lord de-ny. 6. New hope his clarion-note awakes, Sickness the feeble frame forsakes, The robber sheathes his lawless sword, Faith to the fal-len is restored.

7. Look on us, Je-su, when we fall, And with thy look our souls re-call: If thou but look, our sins are gone, And with due tears our pardon won. 8. Shed through our hearts thy pierc-ing ray, Our souls' dull slumber drive away: Thy name be first on every tongue, To thee our earliest praises sung.
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Until the Purification this Doxology is sung.

9. All honour, laud, and glory be, O Je-su, Virgin-born, to thee; All glory, as is ever meet, To Father and to Pa-raclete. A-men.

However after the Purification the following Doxology is sung.

9. All laud to God the Father be, All praise, E-ternal Son to thee; All glory as is ever meet, To God the Ho-ly Pa-raclete. A-men.

V. The Lord is King. \textit{R.} He hath put on glorious apparel, alleluya. The Response should not be said aloud.

\textit{Let this Versicle together with the aforesaid Chapter be said at Lauds on all Sundays until Septuagesima and from the first Sunday after Trinity until the Advent of the Lord when the service is of the Sunday.}
Fili qui fecisti nobis.

ON, * why hast thou thus dealt with us? I and thy father have sought thee sorrowing. How is it that ye sought me? wist ye not that I must be about my Father's business? Ps. Blessed be the Lord. 60*.

Prayer. O Lord, we beseech thee. 637.

Memorial of Saint Mary. [76].

At j.

Hymn. Now that the daylight. [96].

Dominus regit me.

HE Lord is my shepherd, * therefore can I lack nothing: he shall feed me in a green pasture.
Ps. My God, my God. (22./xxj.) [122].

And let the other Psalms that follow be sung as is indicated on the First Sunday in the Advent of the Lord together with the aforementioned Antiphon on all Sundays until lxx. and from the first Sunday after Trinity until the Advent of the Lord when the service is of the Sunday only. Let all the rest that pertains to j. be completed in the usual manner: in such a way that until the Purification is sung the Responsory Jesu Christ. with the Verse Thou that deignest to be born of a Virgin. [146].

崇拜 At iiij.

Hymn. Come, Holy Ghost, with God the Son. [172].
Ant. Praise and unending glory. [178].
Ps. Teach me, O Lord. (119./cxviiij. iiij.) [179].
Chap. The grace of our Lord Jesus Christ. [182].
R. Incline my heart, O God. [183].
V. I said, Lord, be merciful. [183].
As is indicated in the Psalter: with the Prayer O Lord, we beseech thee. 678.

崇拜 At vij.

Hymn. O God of truth. [190].
Ant. Let the glory. [196].
Ps. My soul hath longed. (119./cxviiij. vij.) [197].
Chap. There are three. [201].
R. O Lord, thy word endureth. [201].
V. The Lord is my shepherd. as is indicated in the Psalter. [201].
Prayer. O Lord, we beseech thee. 678.

崇拜 At ix.

Hymn. O God, Creation’s secret force. [208].
Ant. Of whom are all things. [214].
Ps. Thy testimonies. (119./cxviiij. ix.) [215].
The First Sunday after the Octave of the Epiphany. 'Domine ne in ira.'

Chap. One Lord, one faith. [218].

R. I cried to thee. [219].

V. Cleanse me, O Lord. as is indicated in the Psalter. [219].

Prayer. O Lord, we beseech thee. 678.

These Hours are said in the above mentioned way until lxx. on Sundays only and from the first Sunday after Trinity until the Advent of the Lord when the service is of the Sunday.

At ij. Vespers.

Ant. Sit thou on my right hand. [427].

Ps. The Lord said unto my Lord. (110./cix.) [427].

And the other Antiphons together with their Psalms as is indicated in the Psalter.

Let this Chapter be said on all Sundays : and on ferias until lxx. and from the first Sunday after Trinity until the Advent of the Lord when the service is from the Temporale. Let it also be said on ferias from lxx. until xl. at Vespers when the service is of the feria.


Let this Hymn be sung at Vespers on all Sundays until xl. and let it be sung also from the first Sunday after Trinity until the Advent of the Lord whether on ferias or on Sundays when the service is from the Temporale.

V. Let my prayer be set forth. [439].

Let this Versicle be said at Vespers on all Sundays and on ferias until xl. and from the first Sunday after Trinity, until the Advent of the Lord when the service is from the Temporale.
The first Sunday after the Octave of the Epiphany. 'Domine ne in ira.'

Puer Jesus proficiebat.

Ps. My soul doth magnify. 56*

Prayer. O Lord, we beseech thee. 678.