

THE SARUM RITE
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v. Sunday after Easter.

v. Week after the Easter.

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MMXX.

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¶ *v. Sunday.*

At First Vespers let all be made as on the Octave of Easter until the Antiphon on the Psalm Magnificat. which will be the Ant. Great and marvellous. as above on the immediately preceding Sunday on the Psalm Magnificat. 1453. Then let follow

Prayer.

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

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

¶ *Let a Procession be made as above. 1368. On returning let be sung one of the Antiphons of Saint Mary in order as above. XX.*

¶ *At Matins.*

Invitatory, Hymn, Antiphon, and Psalms, and V. as above on the Second Sunday after Easter. 1426.

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



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

A Homily of the Venerable Bede, Priest.

7. Second Book.

¶ **I**T may disturb weak hearers, how at the beginning of this reading from the Gospel the Saviour promises his disciples, Whatsoever ye shall ask

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

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

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

R^{ex} as on the preceding Sunday. 1454.

Lesson ij.

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

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

Third Lesson.

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

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

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

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

Before Lauds.

℣. In thy resurrection, O Christ.

℟. Let heaven and earth rejoice, alleluya.

¶ *At Lauds.*

Ant. The angel of the Lord. *and the other Antiphons that follow : are sung together with their Psalms this day.* 1294.

Chapter. James j. 22.

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

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

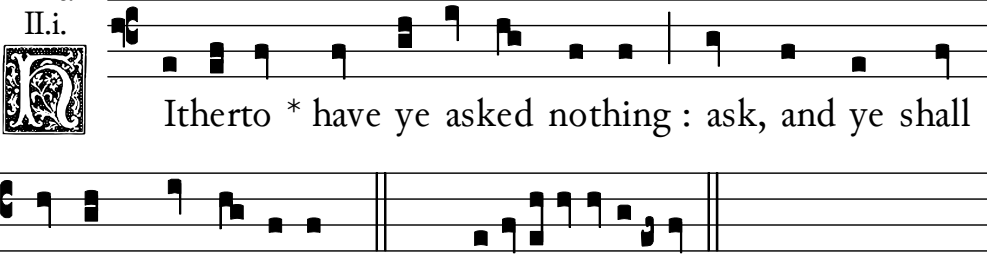
Hymn. With gentle voice. 1378.

℣. The Lord hath risen from the grave.

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

Usque modo non petistis.

Ant.
II.i.



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

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

Prayer. O God, from whom all good things proceed. 1473.

Let a Memorial be made of the Resurrection as above. 1381.

¶ *At Prime.*

Ant. The angel of the Lord. 1294.

Ps. Save me, O God. (54./liij.) [117]. *and the other Psalms.*

Ant. Thee they rightly praise. [121].

Ps. Whosoever will be saved. [122].

¶ *At Terce.*

Chapter. Be ye doers of the word. 1475.

¶ *At Sext.*

Chapter. James j. 25.

U t whoso looketh into the perfect law of liberty, and continueth therein, he being not a	forgetful hearer, but a doer of the work, this man shall be blessed in his deed. <i>R.</i> Thanks be to God.
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¶ *At None.*

Chapter. James j. 27.

Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *R.* Thanks be to God.

¶ At Second Vespers.

On the Psalms Antiphon Alleluya. iiij. 1385.

Ps. The Lord said. (110./cix.) [373]. and the other Sunday Psalms.

Chapter. Be ye doers of the word. 1475.

Hymn. The Lamb's high banquet. 1386.

℣. Abide with us, O Lord.

℟. For it is toward evening, and the day is far spent, alleluya. Let the response be made privately.

Petite et accipietis.

Ant.
VIII.i.



Sk and ye shall re-ceive : * that your joy may be full,

for the Father himself lov-eth you, be-cause ye have lov-ed

me, and have be-liev-ed, al-le-lu-ya. *Ps. My soul doth magnify. XX*.*

Prayer as above. 1473.

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

¶ *Monday in Rogationtide.*

At Matins.

Invitatory, Hymn, Antiphon and Psalms and V. of that feria as indicated above. 1435.

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



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

A Homily of the Venerable Bede, Priest.

On Luke, Book 3. Chap. 46.

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

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

Responsories I will declare. 1461. R. With my whole heart. 1462. R. In the congregations. as on Monday in the preceding week. 1463.

Second Lesson.

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

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

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

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

Third Lesson.

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

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

If however these foregoing Responsories have been sung in the preceding week and the R̃. Sing us one of the songs. 1465. R̃. I will sing a new song unto thee. 1466. and R̃. Alleluya, we heard of the same. 1467. have not been sung : then let them be sung this day : that they be not omitted.

¶ *At Lauds.*

Chapter. James v. 16.

¶ Confess your faults one to another, and pray one for another, that ye may be healed. The

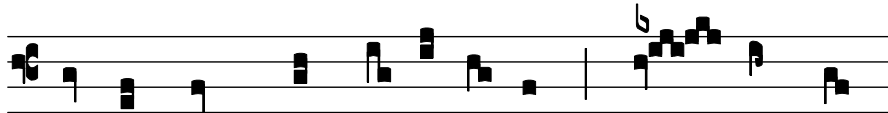
effectual fervent prayer of a righteous man availeth much. *R.* Thanks be to God.

Let this Chapter be said at this Matins only.

Petite et dabitur vobis.

Ant.

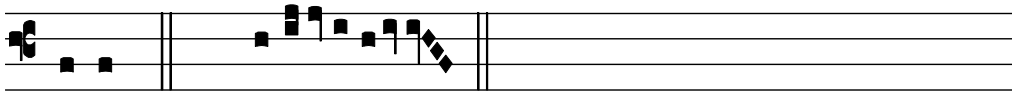
I.v.



SK and it * shall be giv-en you : seek, and ye



shall find : knock, and it shall be open-ed unto you, al-le-



lu-ya. *Ps.* Blessed be the Lord. **XX**.*

Prayer.

¶ Grant, we beseech thee, almighty God : that we, who in our affliction put our trust in thy

goodness : may by thy protection ever be defended against all adversities. Through Jesus Christ.

Let this Prayer be said at this Matins only. To be sure, at all the other Hours : the Chapters and Prayers of the Sunday are said.

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

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

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

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

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


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

¶ Tuesday.

At Vespers.

Ecce nunc palam loqueris.

Ant.
VIII.i.

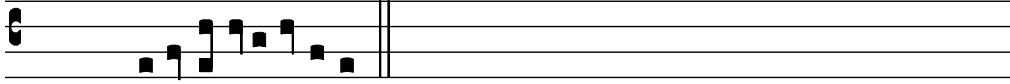


O, now * speakest thou plainly, and speakest

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

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

v. Week after Easter.



Ps. My soul doth magnify. **XX***.

Prayer of the Sunday. 1473.

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

At Matins.

Invitatory, Hymn, Antiphon and Psalms of that feria as above. 1435.

℣. The Lord is risen indeed.

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

The Gospel according to John, xvij. Chap. 1-11. Lesson j.



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

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

On John, Tract. 105.

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

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

℟. Sing us one of the songs. 1465.

Second Lesson.

Now inasmuch as this was ef-
fected by the gospel of Christ,

that through the Son the Father be-
came known to the gentiles : certainly

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

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

℟̃. I will sing a new song unto thee. 1466.

Third Lesson.

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

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

and the Son, and the Holy Ghost, but
the Trinity itself is one God. But

thou, O Lord, have mercy upon us.

R̃. Alleluya, we heard of the same. 1467. These three Responsories are found in the preceding week.

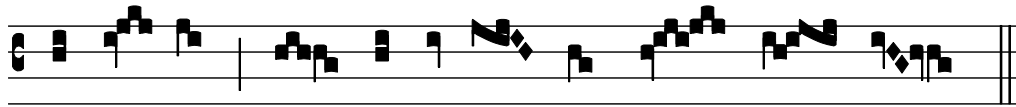
If these three Responsories have been sung in the preceding week : and R̃. Let them now say. has not been sung, then Let them now say. is made the third R̃. this day. If however all the ferial Responsories in the preceding week and Monday in Rogationtide have not been sung : then let the Responsory Let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

But if a Feast with Rulers of the Choir shall be celebrated on Monday in Rogationtide : then the Versicle The Lord is risen. 1468. and the R̃. I will declare. 1461. R̃. With my whole heart. 1462. and R̃. It is a good thing. 1470. are said this day : unless the Responsories Make me to go. 1468. R̃. O Sing unto God. 1469. and R̃. In the congregations. 1463. have not been sung in the preceding week, then let them be sung on this day, that they be not omitted, &c. If all these ferial Responsories have been sung in the preceding week and on the feria in Rogationtide : then this day let the third Responsory be.

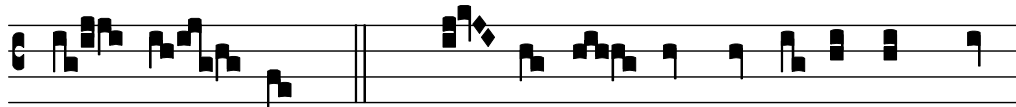
Dicant nunc qui redempti sunt.

Resp.
VII.

ET them now say, * who are re- deem-ed, al-
le- lu- ya. †Of the Lord. ‡Al-le- lu- ya.
R̃. Whom he hath re-deemed from the hand of the



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



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



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

¶ At Lauds.

Chapter. Acts iv. 32.

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

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

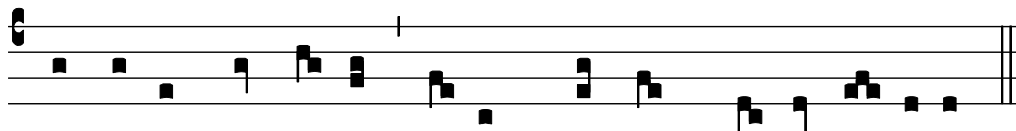
Hymn and ⁊. as above on the preceding Sunday. 1475.

Clarifica me Pater.

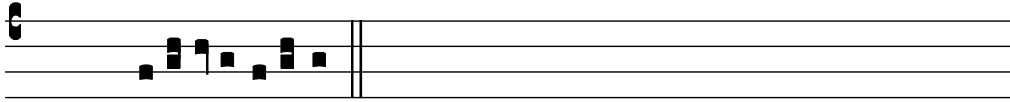
Ant.
I.i.



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



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



Ps. Blessed be the Lord. **XX***.

Prayer.

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

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

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

Let a Memorial be made of Saint Mary, with the Antiphon The gate of paradise.
[244].

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

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

Prayer. Pardon, we beseech thee, O Lord, the offences. [248].

Or this Prayer. Almighty and everlasting God : defend us thy servants. [249].

Thenceforth let not the Prayer Pour forth, we beseech thee. be said until the Advent of the Lord but in its place whether at Compline of Saint Mary or at Procession is said the Prayer Grant, we beseech thee, O merciful God. [246].

Then is made a Memorial of All Saints with the Antiphon Thy saints, O Lord.
[245]. *Or the Ant.* O ye saints and righteous. [246].

V. The voice of joy and exaltation.

R. Is in the dwellings of the righteous.

Prayer. We beseech thee, O Lord, mercifully to look upon our infirmities.
[249].

Or this Prayer. Look, O Lord, upon our infirmities. [250].

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

¶ *At iij.*

Chapter. The multitude of them that believed. 1486.

¶ *At vj.*

Chapter. Acts iv. 33.

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

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

¶ *At ix.*

Chapter. Acts iv. 34.

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

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

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