

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume D.

Part 3.

Pages 95*-114*.

Tones of the Lessons.
Tones of the Versicles.
Tone for the Prayers.
Benedicamus Domino.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXIV.

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

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This document first published February 2024.

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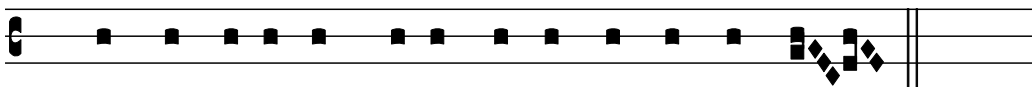
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Tone of the Versicles at Matins.

AS:2; 1519:5v; 1531:1v; US-II:lxvj.¹



℣. Out of Si- on in the loveli-ness of his beauty.

Let the Choir respond privately this way.

℟. Our God shall manifestly come.

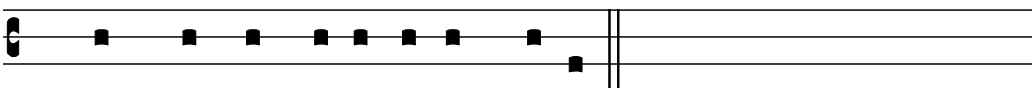
[This]² same way [let be sung and]³ responded to [all Versicles]⁴ . . . at Matins [after the Psalms]⁵ in each Nocturn throughout the whole year : except on the three days [immediately]⁶ before the Pasch and except in the Service of the Dead : in such a way that in Paschaltide it be concluded⁷ with Alleluya. And in silence.

Before the Lessons at Matins.

Then is said Pater noster. and Ave Maria. privately by the whole Choir. [I].

And it is understood that never in the Church of Sarum is begun Pater noster. nor Credo. by the Priest executor of the Office aloud at any service, except only at Mass : where is is entirely said or sung aloud. And afterwards the the Priest sing aloud.

AS:9; 1531:3r.



℣. And lead us not into temptation.

Let the Choir respond.

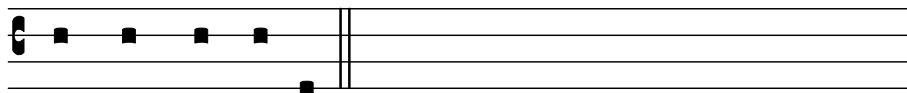


℟. But de-liv-er us from e-vil.

At the Blessings before the Lessons.

Let the Clerk, the Reader sing.

Jube domine. AS:9; 1519:9r; 1531:3r.



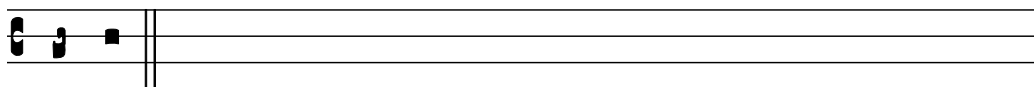
Id, lord, a blessing.

Let the Priest sing the Blessing thus.⁸



May the E-ternal Father bless us : with a perpe-tu- al blessing.

Let the Choir respond.



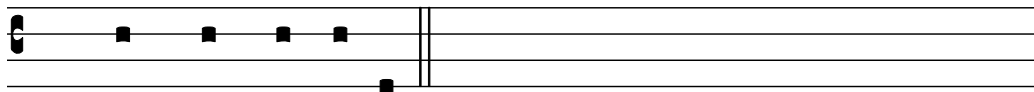
Amen.

And it is understood that all Blessings at Matins throughout the whole year should be sung in a modest voice [under the Tone of the Lesson]⁹ by the Priest meanwhile sitting, except only at the first, fourth, and seventh Lessons.¹⁰ Nevertheless on the day of the Nativity of the Lord let the three final Blessings be said standing. [The blessing being finished, let the Choir sit.]¹¹

When the Bishop shall read the Ninth Lesson.

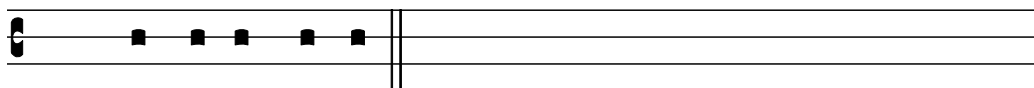
It is understood that on Principal Double Feasts the Bishop, the Executor of the Office, while the Eighth Responsory is sung, if at that Matins he is not already in his Pontificals, is accustomed to take up the silken Cope and Gloves and Staff with Mitre. At the reading of the Ninth Lesson the Bishop speaks this way.¹²

US-I:272.



∇. Bid, Lord, a blessing.

Let the Choir respond thus :



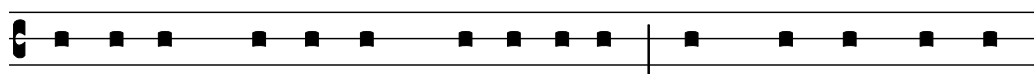
R. Pray for us, father.

Tone for the Lessons.

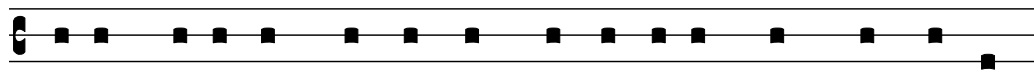
Isaiah j. 1-4. AS:9; 1519:9r; 1531:3v.¹³



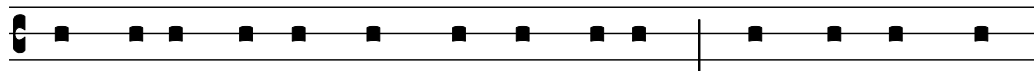
He vision of I-sai-as the son of Amos, which he saw



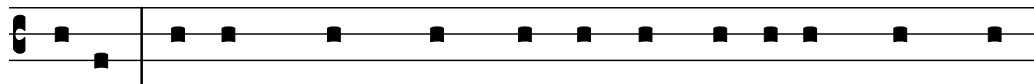
concerning Ju-da and Je-ru-sa-lem in the days of O-



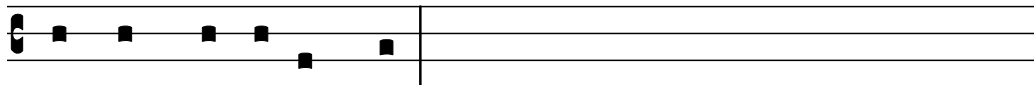
zi-as, Jo-atham, Achaz, and E-zechi-as, kings of Ju-da.



Hear, O ye heavens, and give ear, O earth, for the Lord hath



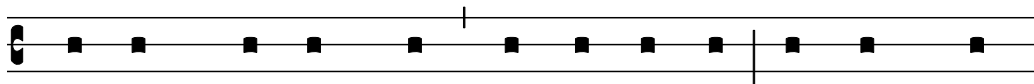
spoken, I have brought up children, and ex-alted them, but



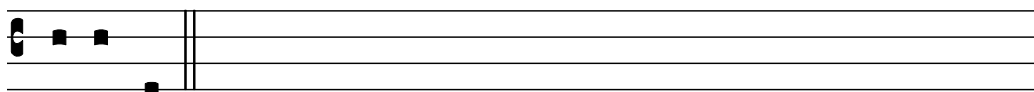
they have despis-ed me.

Common Tones.

Hec dicit Dominus. AS:9; 1519:9v; 1531:3v.



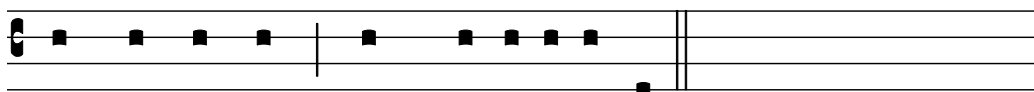
Thus saith the Lord God, Turn ye to me : and you shall



be sav-ed.

Thus let be concluded all the Lessons of the Prophets throughout the whole year at Matins : except on the Vigil of the Dead : and on the three nightes before the Pasch. However let the other Lessons be concluded with

Tu atuem Domine. 1519:9v; 1531:3v.



But thou, O Lord : have mercy upon us.

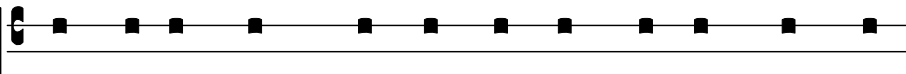
daily during the year : except only on the Vigil of the Dead and on All Souls' Day and on the three nights before the Pasch : which should be concluded as is evident in the Lessons.

At the Reading of the Holy Gospel.

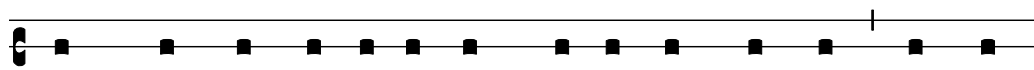
The words of the Gospel being finished, let the Lector say the title [of course]¹⁴ of the Homily on the same Tone with which the Lesson was read : which is observed throughout the year according to Sarum, as they are titled after the Gospel in their places.

Tone at the Chapter.

Isaiah ij. 2. AS:2, pl. a.; 1519:4v; 1531:1r.¹⁵

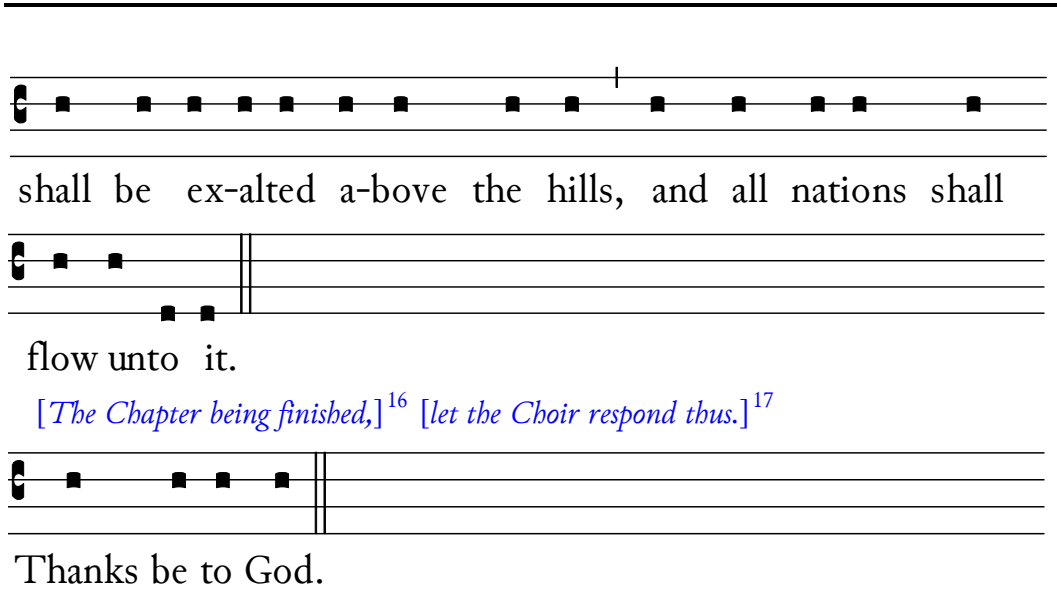


N the last days, the mountain of the house of the



Lord shall be pre-par-ed on the top of mountains, and it

Common Tones.



shall be ex-alted a-bove the hills, and all nations shall
flow unto it.

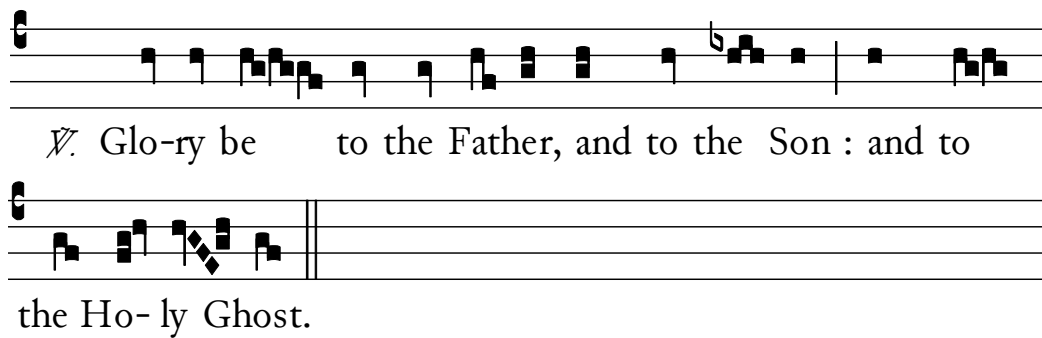
[The Chapter being finished,]¹⁶ [let the Choir respond thus.]¹⁷

Thanks be to God.

Responsory Verses.

First Mode.

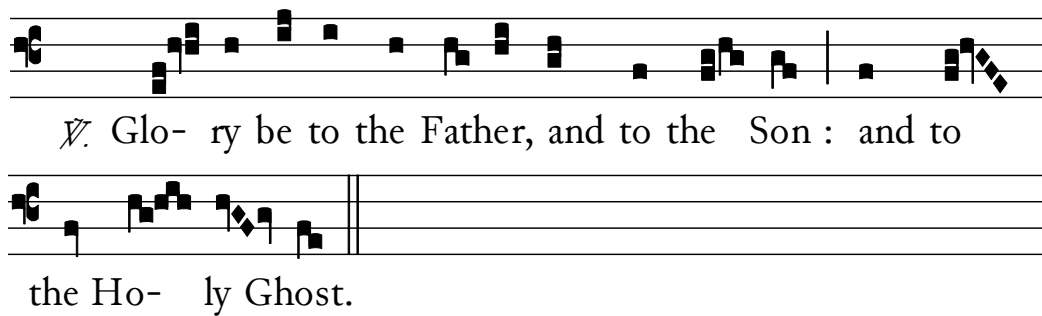
ST:x.



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

Second Mode.

ST:xvij.



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

Common Tones.

Third Mode.

ST:xxj.

∅. Glo- ry be to the Father, and to the Son : and
to the Ho- ly Ghost.

Fourth Mode.

ST:xxxj.¹⁸

∅. Glo-ry be to the Father, and to the Son : and
to the Ho- ly Ghost.

Fifth Mode.

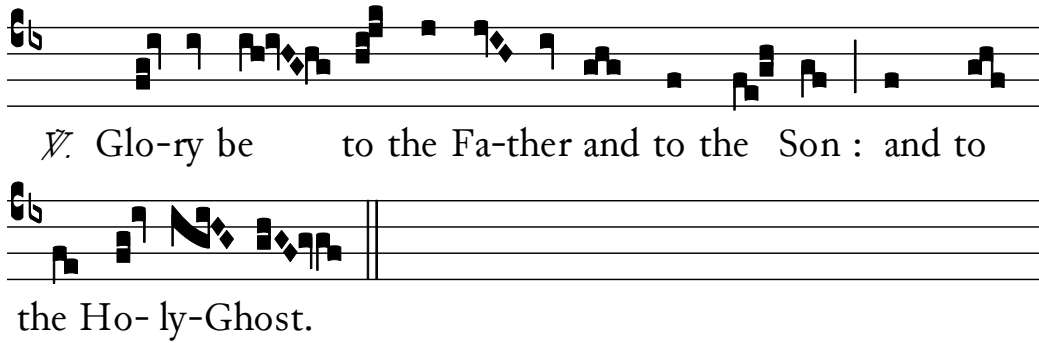
ST:xxxv.

∅. Glo-ry be to the Father, and to the Son : and to
the Ho- ly Ghost.

Common Tones.

Sixth Mode.

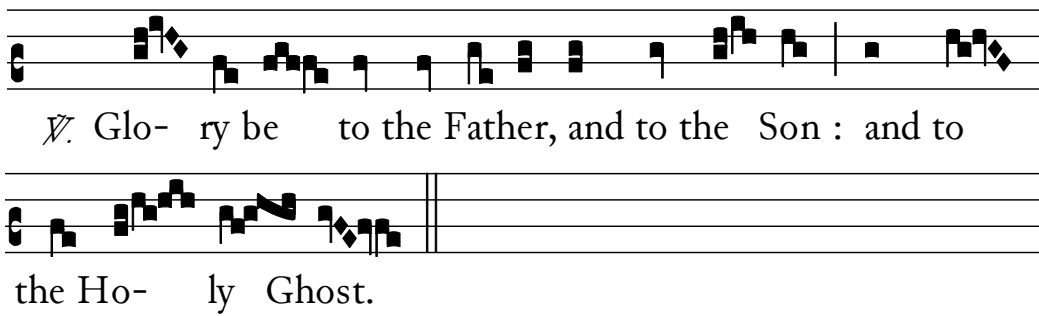
ST:xliij.



∞. Glo-ry be to the Fa-ther and to the Son : and to
the Ho-ly-Ghost.

Seventh Mode.

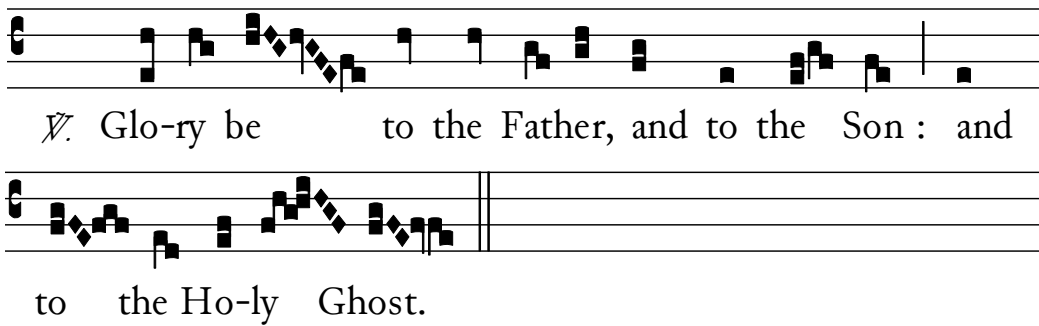
ST:liij.



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

Eighth Mode.

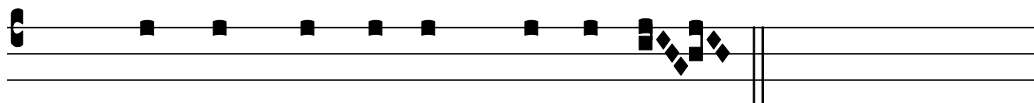
ST:lxv.



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

*Tones of the Versicles at Vespers, at Compline,
and at Lauds.*

Rorate celi desuper. AS:2; 1519:5v; 1531:1v; US-II:lxv. ¹⁹



℣. Drop down, ye heavens, from a-bove.

Let the Choir respond privately this way.

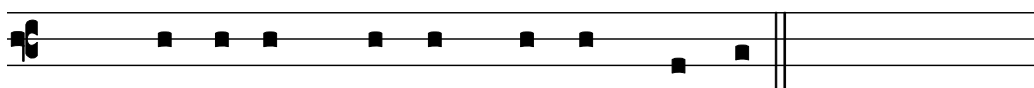
℟. And let the clouds rain the just : let the earth be opened, and bud forth a saviour.

[This]²⁰ same way [let be sung and]²¹ responded to [all Versicles]²² after the Hymn whether at Matins²³ or at Vespers and at Compline and at Matins [after the Psalm]²⁴ in each Nocturn throughout the whole year : except on the three days [immediately]²⁵ before Easter and except in the Service of the Dead : in such a way that in Paschaltide it be concluded²⁶ with Alleluya. And in silence.

Tone of the Versicles at the Hours of the Day.

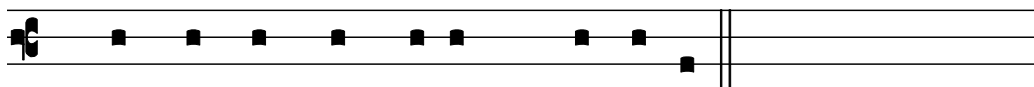
Let the Clerk sing the Versicle.

Timebunt gentes. AS:15; 1519:16v; 1531:6v; 1531-P:12v.



℣. The Gentiles shall fear thy Name, O Lord.

Let the Choir respond on the same Tone.



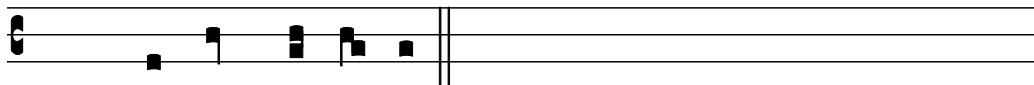
℟. And all kings of the earth thy glo-ry.

¶ *Seek for the Preces at Vespers, Compline, Lauds, and Prime in their places in the Psalter. [224]. [467]. [224]. [132].*

Tone for the Prayers.

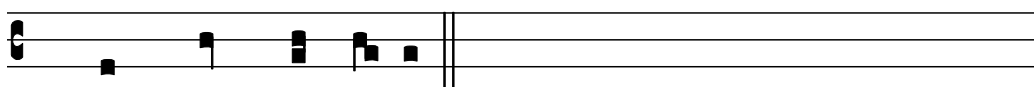
*Let all the Prayers throughout the whole year at Vespers and Lauds be sung and concluded in this way. After the Magnificat. and Benedictus. let the Priest sing this way.*²⁷

AS:pl. b.; 1519:5v; US-II:210.²⁸



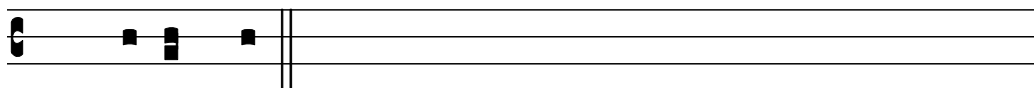
℞. The Lord be with you.

*Let the Choir respond.*²⁹



℞. And with thy spi- rit.

*Let the Priest sing thus.*³⁰



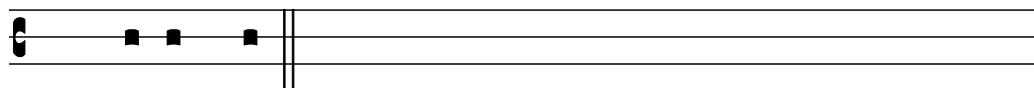
℞. Let us pray.

or.

AS:3.



HE Lord be with you. ℞. And with thy spi-rit.



℞. Let us pray.

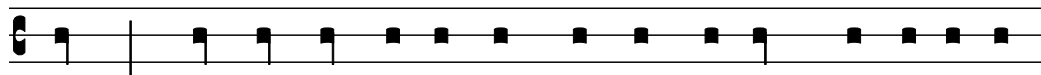
AS:3; pl. b.; 1519:6r; 1531:1v; US-II:lxxyj.

Prayer.



Tir up thy power, we be-seech thee, O Lord, and

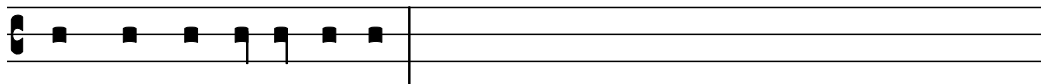
Common Tones.



come : that by thy pro-tection we may de-serve to be rescu-



ed from the threaten-ing dangers our of sins, and to be sav-

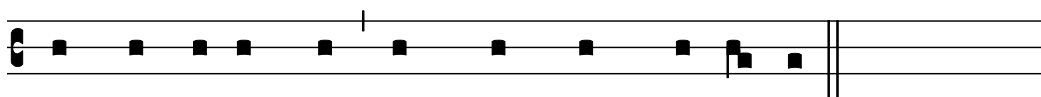


ed by thy de-liv-er-ance.

Ending this way.

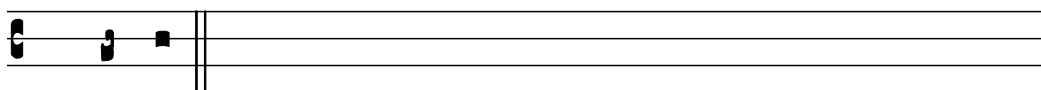


Who liv-est and reignest with God the Father, in the u-ni-ty



of the Ho-ly Ghost, one God, world without end.

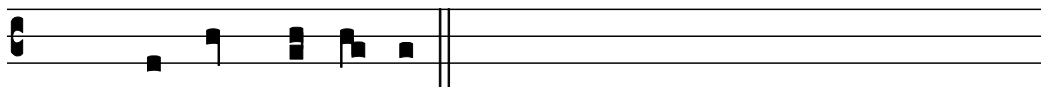
*Let the Choir respond.*³¹



R. Amen.

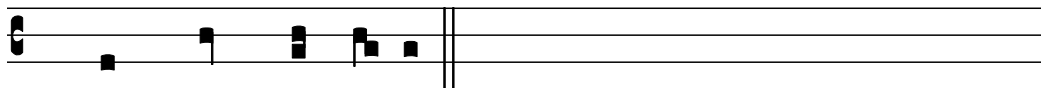
*[The Priest thus.]*³²

1519:5v; 1531:1v.



R. The Lord be with you.

*[Let the Choir respond.]*³³



R. And with thy spi- rit.

[Tone All Prayers throughout the whole year at Vespers and at Matins are sung with the aforesaid except on the three days [immediately]³⁴ preceding the Pasch, and in the Service of the Dead.]³⁵

*The Manner of Concluding the Prayers.*³⁶

¶ *The nature of the Prayers which we are about to say, whether at Mass or at the Hours ought to be understood and known to us. How we ought to conclude them we can in no way know, except by understanding the nature of the Prayers themselves. At the Altar none should name the Father in place of the Son, nor the Son in place of the Father : but those Prayers that we address to the Father without mentioning the Son we should conclude thus : Through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, God, for ever [and ever.]³⁷ As in the following and many similar to them. Grant we beseech thee, O Lord. O God, who hast ordained. Whence the Verse :*

*'Through our Lord' thou shouldst say :
When to the Father, O Priest, thou dost pray.*

Likewise those Prayers which we address to the Father in which the Son is mentioned near the beginning, we should end thus : Through the same our Lord <Jesus Christ, thy Son.> and so on, as in the following and many similar to them. O God, who didst will that thy Word. Grant, O most merciful Father. However, if near the end we finish thus Who liveth and reigneth with thee in the unity <of the Holy Ghost>. and so on, as in the following and similar ones. Almighty and everlasting God, we beseech thee to direct our actions. Grant us, O Lord, we beseech thee, so to imitate. Whence the Verse :

*At the beginning remembering the Begotten, the end³⁸ is 'Through the same'.
If near the end, 'Who liveth and reigneth with thee', thou shouldst say.*

But Prayers which we address to the Son alone, we end thus.³⁹ Who with God the Father and the Holy Ghost livest and reignest. as in the Prayer O God, the Creator and Redeemer of all the faithful. or O God, who for our redemption. Stir up we beseech thee, O Lord. and likewise others of this type. Whence the Verse.

When thou speakest of Christ. Remember, 'who livest' is near.

Likewise, Prayers addressed to the Father in which we make mention of the Trinity we

should conclude thus. Who livest and reignest, God, for ever and ever. *as in the following and similar ones.* Almighty and everlasting God, who hast given unto us thy servants. May the reception of this sacrament. *Whence the Verse :*

Say 'Who livest and reignest' : where the Trinity is mentioned.

Nevertheless those Prayers that we address to the Trinity similarly⁴⁰ : we conclude thus, Who livest and reignest, God, world without. *Next, the Prayers addressed to the Father in which we mention the Holy Spirit are concluded thus.* Through our Lord Jesus Christ, thy Son : who liveth and reigneth with thee in the unity of the same Holy Ghost, God, for ever and ever. *as in the following and similar ones.* O God, who didst instruct the hearts. *Whence the Verse.*

When commemorating the Spirit : say 'the same' near the end.

But those Prayers that we address to the Son with a mention of the Holy Spirit we conclude thus. Who livest and reignest with the Father and with the same Holy Ghost, God, for ever and ever. *as in the following and similar ones.* O Lord Jesus Christ who entered into the gates.⁴¹

¶ *It should be known that according to Roman authority no Prayer is concluded⁴² with the words Through him who shall come to judge [the quick and the dead].⁴³ unless it be an exorcism, in which we charge the devil by the judgement of God to withdraw from God's creature. That applies even to other Prayers including the words Through our Lord. We beseech the Father to help us for the love of his Son. But in an exorcism it is before the judgement of God that we adjure the devil to be gone.*

Versicle at the Memorials.

¶ *When the Antiphon is finished let the officiating Priest sing this Versicle.*

Egredietur virga. US-II:lxvjj; 1519:7r; 1531:1v.



℣. There shall come forth a rod out of the root of Jesse.

Let the Choir respond.



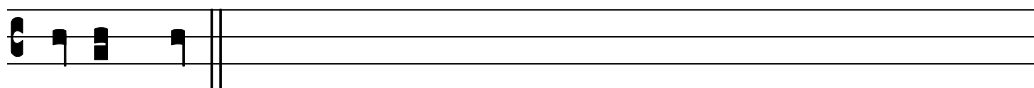
R̃. And a flower shall grow out of his root.

Let all Versicles which are sung before the Prayer be sung and responded to in the same manner throughout the whole year, such that the other Versicles are sung to the Tone of this Response.

Prayer at the Memorials.

When the Versicle and its Response are finished, let the Priest sing at the original pitch.

1519:7r; 1531:1v; US-II:lxvj.⁴⁴

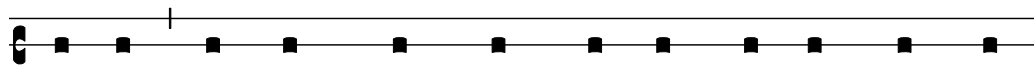


Let us pray.

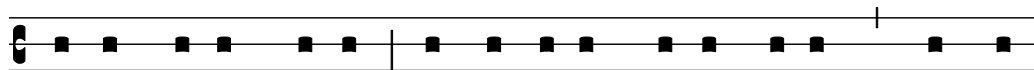
Prayer.



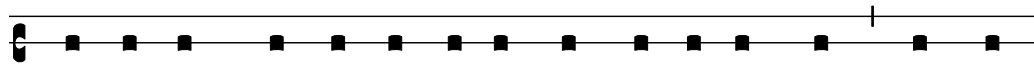
God, who didst will that, at the message of an



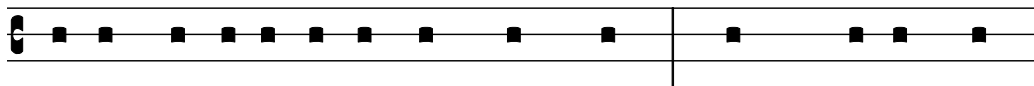
Angel, thy Word should take flesh in the womb of the



Blessed Virgin Ma-ry : grant unto us thy suppli- ants, that we

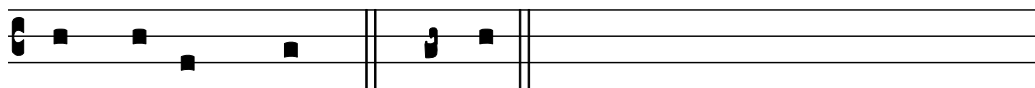


who be-lieve her to be tru-ly the Mother of God, may be



aided by her intercessions with thee. Through the same our

Common Tones.



Lord Je-sus Christ. *R.* Amen.

Then let follow.

Dominus vobiscum. AS:pl. b.; 1519:5v; US-II:210.

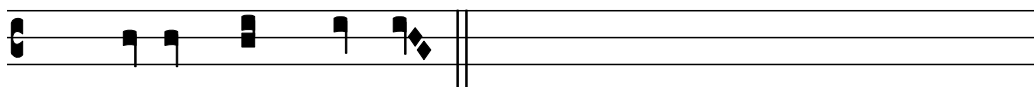


R. The Lord be with you. *R.* And with thy spi- rit.

Benedicamus Domino.

¶ It is understood that on all Double Feasts throughout the year the first and second Benedicamus Domino. are sung by two. On Feasts with a Triple Invitatory, the first Benedicamus Domino. is sung by two, and the second Benedicamus Domino. is sung by one : nevertheless on Double Feasts with a Triple Invitatory the first Benedicamus Domino. is always sung by two of the Second Form in Surplices at the Quire Step. However on Double Feasts the second Benedicamus Domino. is always sung by two boys in Surplices at at the Quire Step. Nevertheless for the second Benedicamus Domino. when the Invitatory is Triple, and on Simple Feasts whether of ix. or of iij. Lessons, and whether the Choir is ruled or not, and on Sundays and Feast-days whether in or out of Eastertide, then the first and also the second Benedicamus Domino. are sung by one boy only, once the Prayer is finished, changing neither place nor vestment, with this melody.

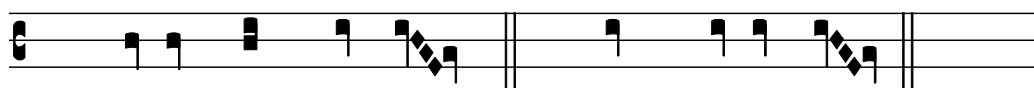
Benedicamus Domino. 1519:6v; 1531:1v.⁴⁵



℣. Let us bless the Lord.

or.

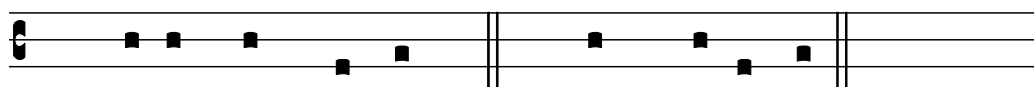
AS:5.



℣. Let us bless the Lord. ℞. Thanks be to God.

or at Prime, iij. vj. and ix. and Compline.

AS:8.



℣. Let us bless the Lord. ℞. Thanks be to God.

1520:71r-71v.

As often indeed as Benedicamus. is said by two except on the day of the Nativity of the Lord let one of theses be sung at the disposition of the Cantor.

In perenni Trinitatis. Rylands-24:31; AS:54; 1520:71r; 1531:31r.⁴⁶

(8a.)


VI.



Et us bless the Lord.

In Paschaltide.

VI.



Et us bless the Lord, al-le-lu-ya.

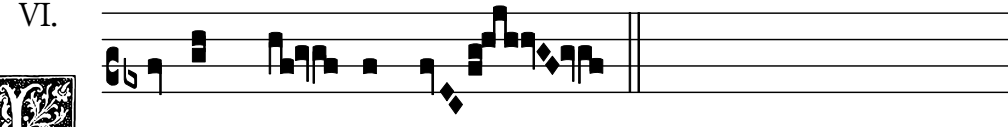


R. Thanks be to God, al-le-lu-ya.

[*O Christi pietas.*]

1520:71r.⁴⁷

VI.

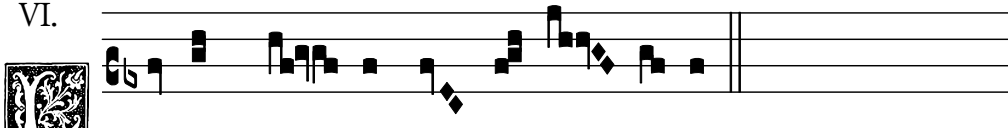


Et us bless the Lord.

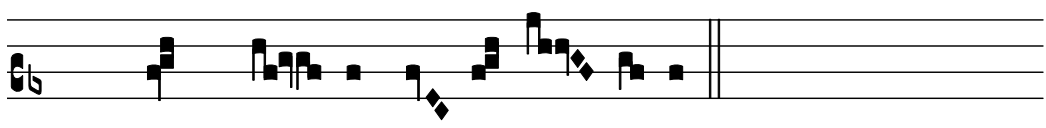
(9a.), (ii.)

In Paschaltide.

VI.

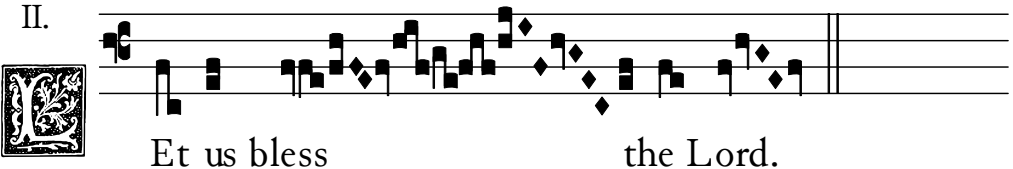


Et us bless the Lord, al-le-lu-ya.



R. Thanks be to God, al-le-lu-ya.

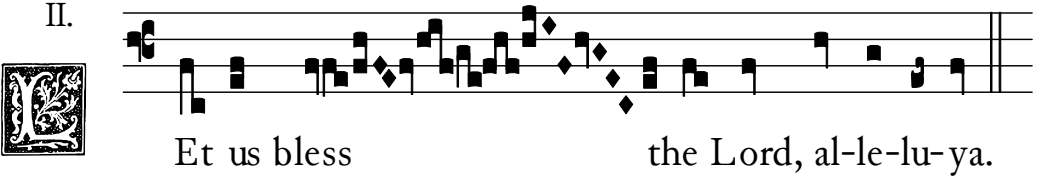
(x.) II. *Flos filius.* Rylands-24:31.⁴⁸



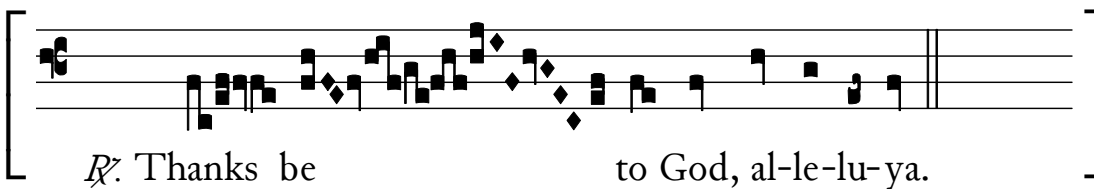
Et us bless the Lord.

In Eastertide.

II.



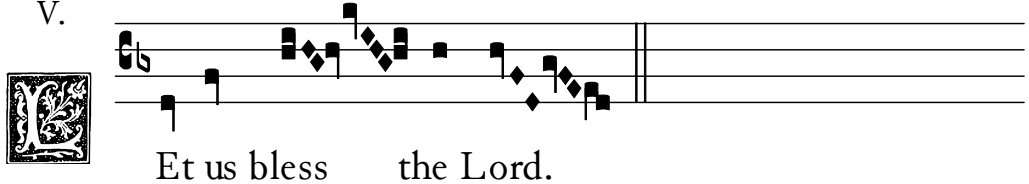
Et us bless the Lord, al-le-lu-ya.



R. Thanks be to God, al-le-lu-ya.

1520:71r; GS:18 ♯; 1508-C:61v; 1513:150r.⁴⁹

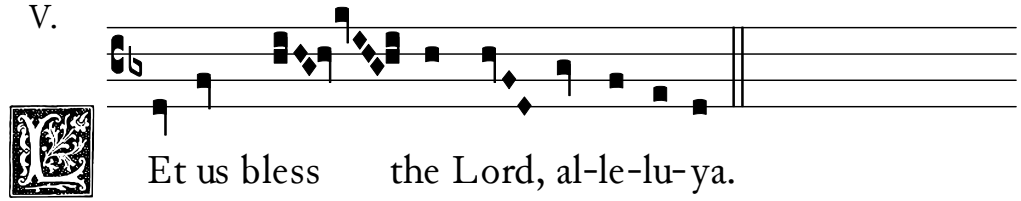
(1.) V.




Et us bless the Lord.

In Eastertide.

V.

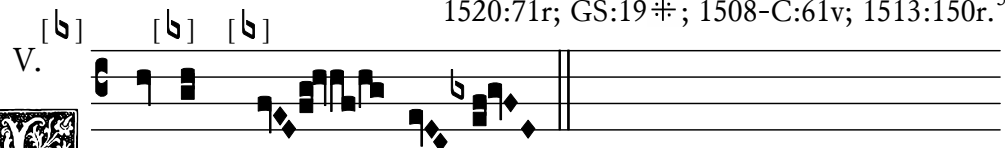



Et us bless the Lord, al-le-lu-ya.



R. Thanks be to God, al-le-lu-ya.


(3.)

V.  1520:71r; GS:19 ♯; 1508-C:61v; 1513:150r.⁵⁰

 Et us bless the Lord.

In Eastertide.

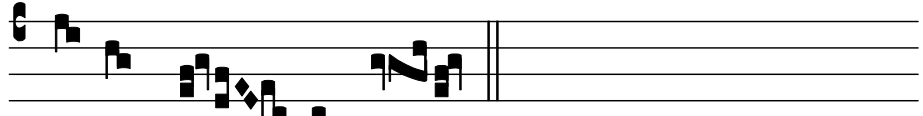
V. 

 Et us bless the Lord, al-le lu-ya.



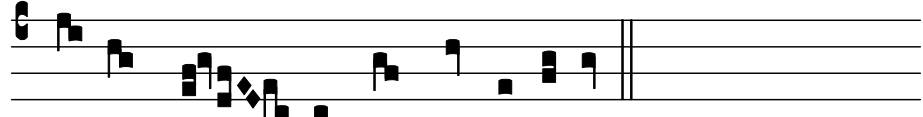
R. Thanks be to God, al-le lu-ya.


1520:71v.

VIII. 

 Et us bless the Lord. (5.)

In Paschaltide.

VIII. 

 Et us bless the Lord, al-le-lu-ya.



R. Thanks be to God, al-le-lu-ya.

1520:71v.

V.



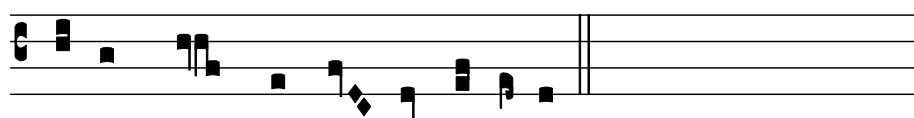
(2.)



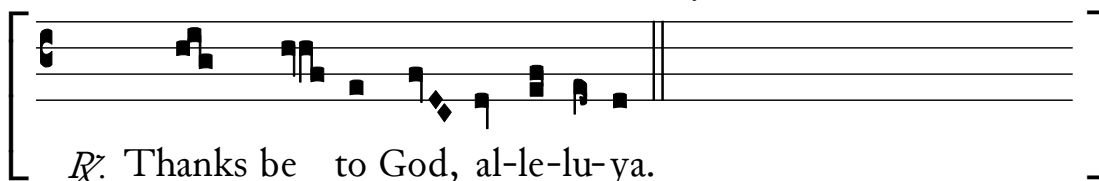
Et us bless the Lord.

In Paschaltide.

V.



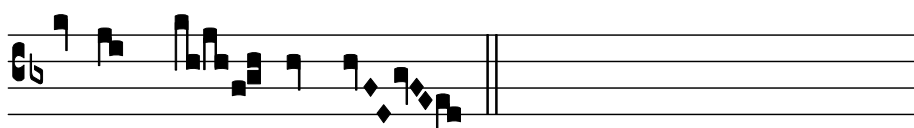
Et us bless the Lord, al-le-lu-ya.



R. Thanks be to God, al-le-lu-ya.

1520:71v.

V.



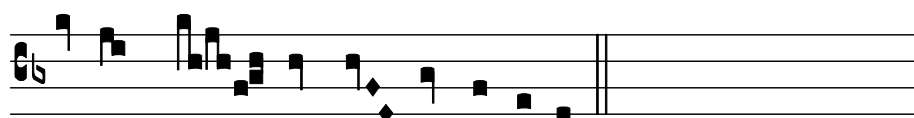
(6.)



Et us bless the Lord.

In Paschaltide.

V.



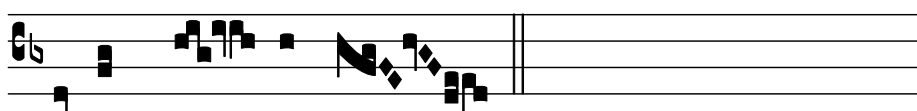
Et us bless the Lord, al-le-lu-ya.



R. Thanks be to God, al-le-lu-ya.

1520:71v; GS:18 ♯; 1508-C:61v; 1513:150r.⁵¹

V.

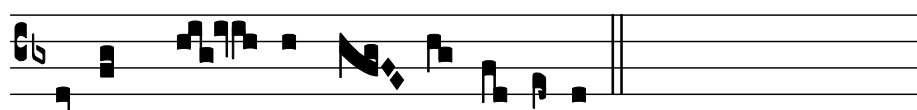


(7.)

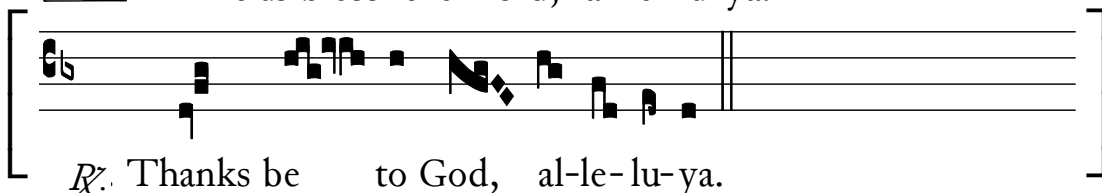
Et us bless the Lord.

In Paschaltide.

V.



Et us bless the Lord, al-le-lu-ya.

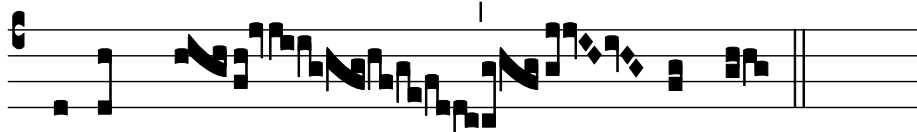


R. Thanks be to God, al-le-lu-ya.

In secula.

Rylands-24:31.⁵²

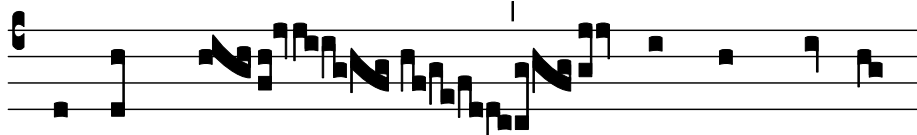
VIII.



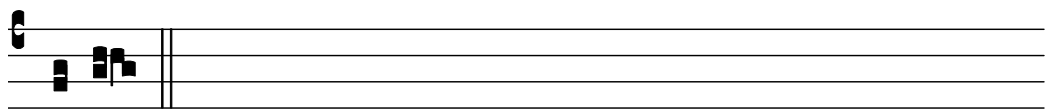
Et us bless the Lord.

In Eastertide.

VIII.



Et us bless the Lord, al-le-



lu-ya.

(t.)

Common Tones.

R. Thanks be to God, al-le-lu-ya.

Hodie processit. Rylands-24:31.⁵³

(v.) I. Et us bless the Lord.

In Eastertide.

I. Et us bless the Lord,

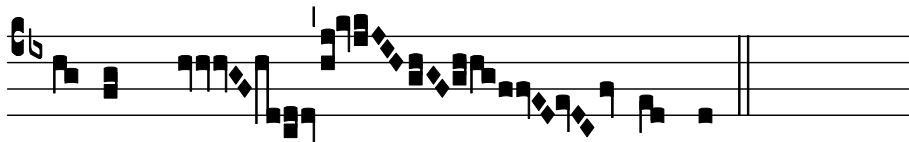
al-le-lu-ya.

R. Thanks be to God, al-le-lu-ya.

Preconia.

Rylands-24:31.⁵⁴

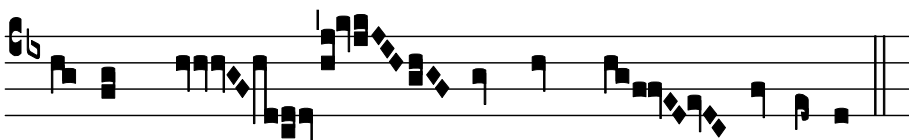
I.



Et us bless the Lord.

In Eastertide.

I.



Et us bless the Lord, al- le-lu-ya.

R.



R. Thanks be to God, al- le-lu-ya.

Judea Mariam.

Rylands-24:31.⁵⁵

III.



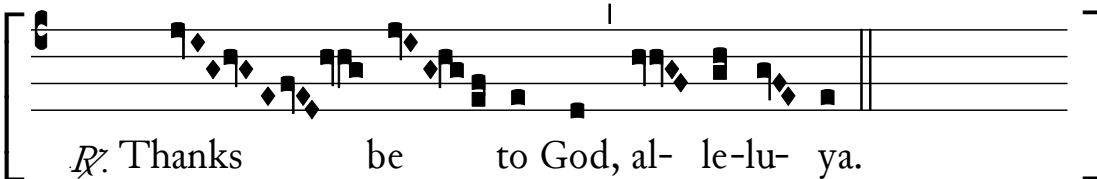
Et us bless the Lord.

In Eastertide.

III.



Et us bless the Lord, al- le-lu- ya.



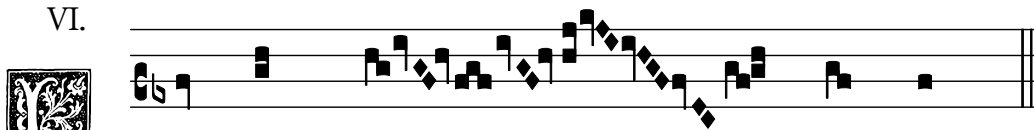
R. Thanks be to God, al- le-lu- ya.

Common Tones.

Contra inimici jacula.

Rylands-24:31.⁵⁶

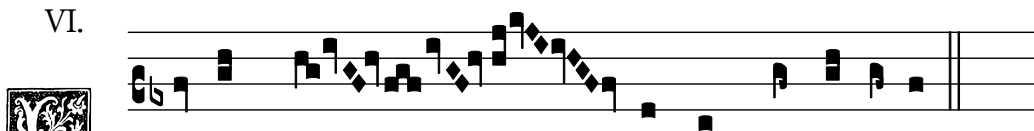
VI.




Et us bless the Lord.

In Eastertide.

VI.



Et us bless the Lord, al-le-lu-ya.

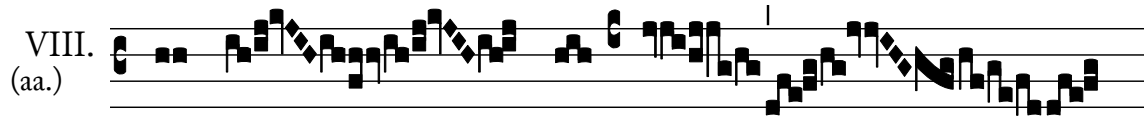


R. Thanks be the Lord, al-le-lu-ya.

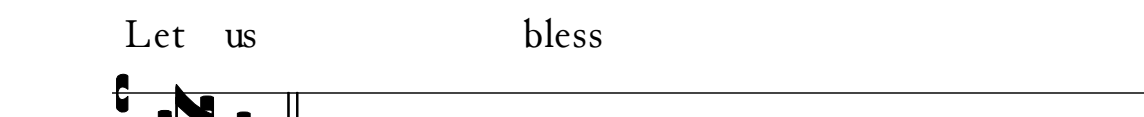
Et egrediens.

Rylands-24:31.⁵⁷

VIII.
(aa.)



Let us bless




the Lord.

Gladio.

Rylands-24:31.⁵⁸

I.
(bb.)



Let us bless the Lord.

Common Tones.

II.
(cc.)

In odorem. Rylands-24:31.⁵⁹

Let us bless the Lord.

V.
(dd.)

Commutans laurea. Rylands-24:31.⁶⁰

Let us bless the Lord.

VIII.
(ee.)

Vel carnis opera. Rylands-24:31.⁶¹

Let us bless the Lord.

I.
(ff.)

Quem suscitavit. Rylands-24:31.⁶²

Let us bless the Lord.


V.
(gg.)

Clemenciam. Rylands-24:31.⁶³

Et us bless the Lord.

Common Tones.

In Eastertide.

V. 


Et us bless the Lord, al-le-

lu-ya.

R. Thanks be to God, al-le- lu-ya.

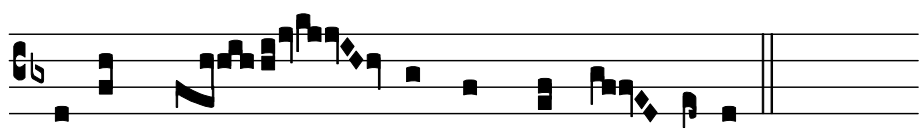
Eructavit.

Rylands-24:31.⁶⁴

(hh.) V. 

Et us bless the Lord.


In paschali tempore.

V. 


Et us bless the Lord, al-le- lu-ya.


R. Thanks be to God, al-le- lu-ya.

Rylands-24:31.

(jj.) VI.  Et us bless the Lord.

In paschali tempore.


VI.  Et us bless the Lord, al-le-lu-ya.

[ *R.* Thanks be to God, al-le-lu-ya.]


1520:71v.

VI.  Et us bless the Lord. (4a.)

1520:71v.

I.  Et us bless the Lord. (10.)

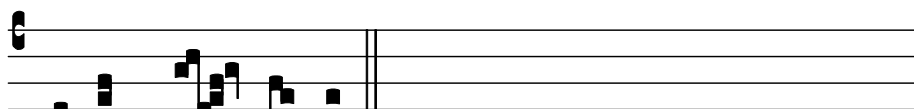

1520:71v.

VIII.  Et us bless the Lord. (12.)

On the day of the Nativity of the Lord. On Double Feasts in the final place by two boys.

A solus ortus cardine.

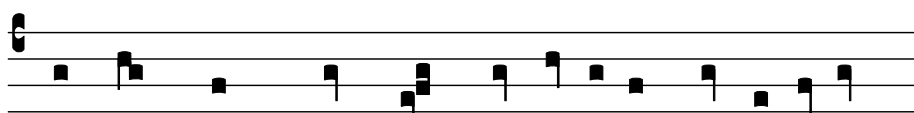

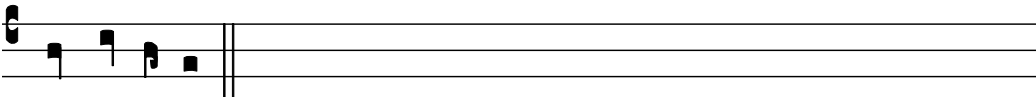
1519:60r.

(rr.) III. 
 Et us bless the Lord.

*On the day of the Epiphany only at both Vespers and at Matins according to the Use of the Church of Sarum.*⁶⁵

[*Epiphaniam Domino canamus. V. 'Bálaam'.*]

1520:71v.⁶⁶

(nn.) VIII. 
 Et us bless the Lord, al-le-lu-ya, al-le-ly-ya,

al-le-lu-ya.

In Paschaltide when the second Benedicamus. is sung by two let this melody be sung.

1520:71v.

(rr.) IV. 
 Et us bless the Lord, al-le-lu-ya.

This final one is said on Double Feasts by two boys in Eastertide.

And during the rest of the seasons of the year let this melody be sung.

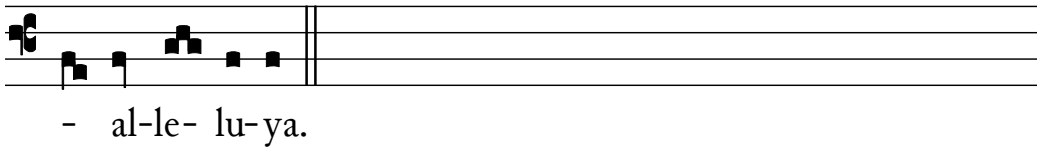
Lucis Creator optime. 1520:71v.

VIII. 
 Et us bless the Lord.

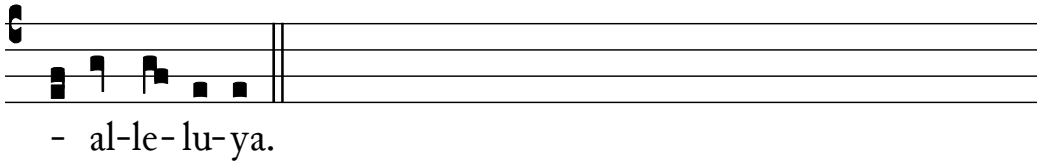
AS:4.

*Common Tones at the Alleluya. at the end of Antiphons in
Paschaltide.*⁶⁷

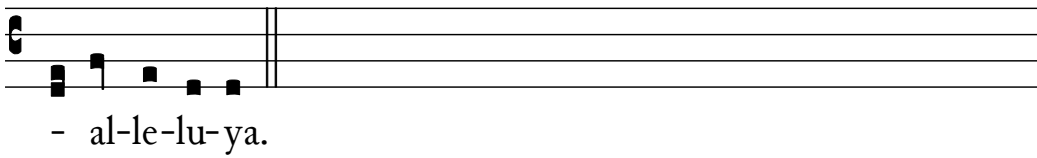
Modes I. and II.



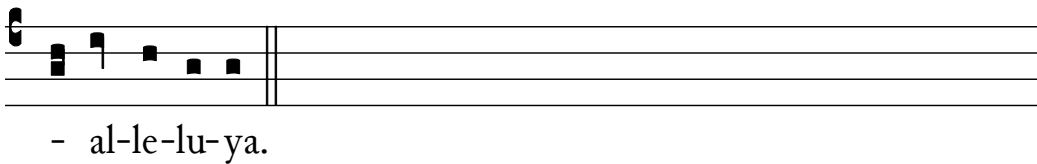
Modes III. and IV.



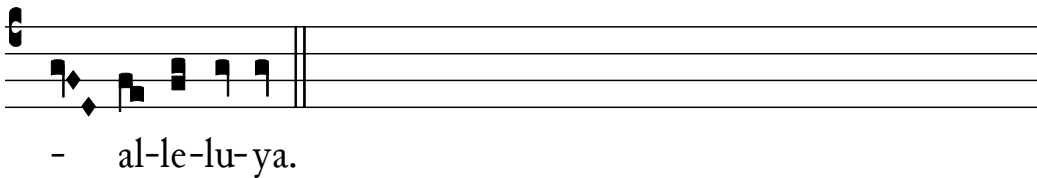
Modes V. and VI.



Mode VII.



Mode VIII.

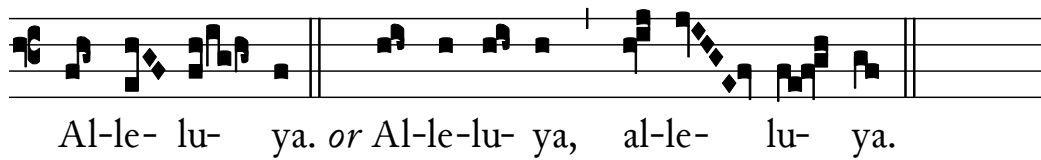


*Common Tones for the Alleluya. at the end of Responsories
in Paschtide.*⁶⁸

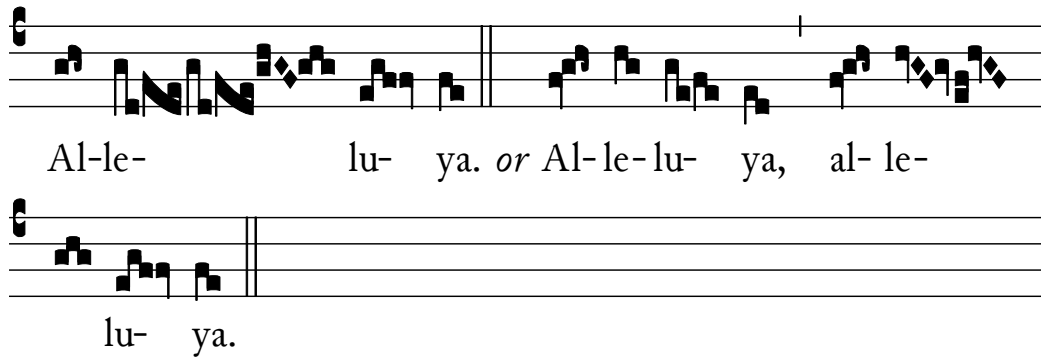
*Mode I.*⁶⁹



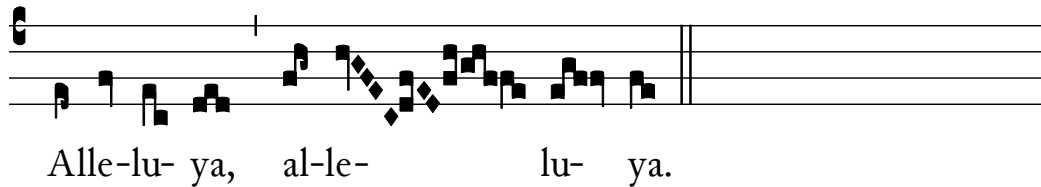
*Mode II.*⁷⁰



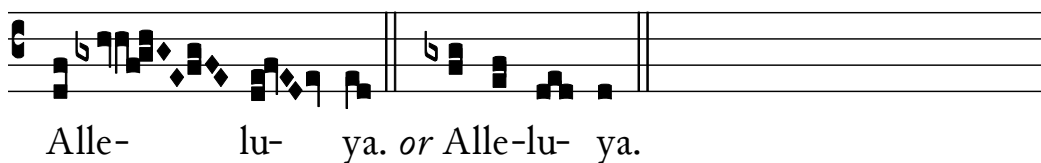
*Mode III.*⁷¹



*Mode IV.*⁷²

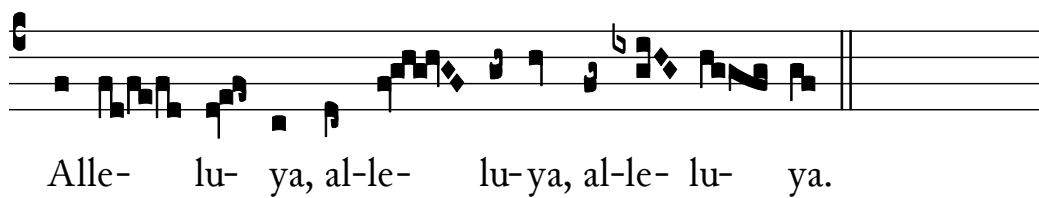


*Mode V.*⁷³

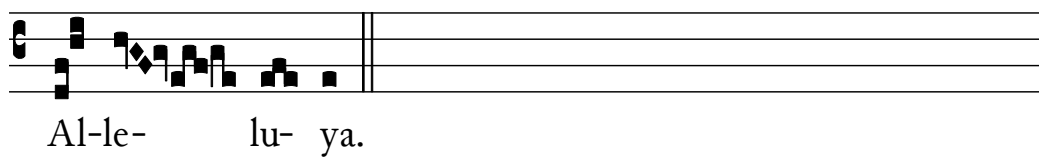


Common Tones.

*Mode VI.*⁷⁴



*Mode VII.*⁷⁵



*Mode VIII.*⁷⁶



Benedicamus.

In tpe pas
 benedica mus domi no. chali. mus domino alleluya.
 In tpe pas
 benedica mus do mino. chali. domino alleluya. Bene-
 dica mus domi no. chali. mus domino alleluya. Bene-
 dica mus do mi no. chali. domino alleluya. benedica-
 mus do mi no. chali. domino al le luya. Benedica-
 mus do mino. benedica mus do mino. benedica-
 mus domi no nic tu. benedica mus domino alleluya alle-
 In tpe pasche
 quoniam benedica-
 mus. sancti duo
 luya alleluya. hic dicat hic cantus. benedica mus domino alle-
 In tpe pasche
 quoniam benedica-
 mus. sancti duo
 luya. hic cantus. benedica mus domino. hic cantus.
 benedica mus domino. r. Deo gratias.
 C. si quis partis est finalis.

[Antiphonale 1520:71v.]

Notes, pages 95*-114*.

- ¹ This versicle is given as found in 1519:5v. AS:2 ends GA.
- ² 1519:5v.
- ³ 1519:5v.
- ⁴ US-II:210.
- ⁵ US-II:210.
- ⁶ 1519:5v.
- ⁷ '*respondeat chorus*', 1519:5v.
- ⁸ 1519:9r. The blessings appear in *Benedictiones matutinales*. 3-5. In 1519:9r. 'Benedicítone perpétua' &c. through 'Amen.' appears a fifth lower in the F-clef.
- ⁹ US-II:217.
- ¹⁰ '*benedictionem*', 1519:9r.
- ¹¹ US-II:217.
- ¹² US-I:119.
- ¹³ 'Jóathan', 1519:9r. Although it is not explicit in the sources, it can be inferred from the second lesson of the office of the dead that interrogative sentences have an ending of one accent with two preparatory syllables, B A B (B) C; the accent is on the B that follows A.
- ¹⁴ 1519:21v.
- ¹⁵ AS:pl. a. and 1519:4v give this Lesson a fifth lower, in the F-clef.
- ¹⁶ AS:1.
- ¹⁷ 1519:4v. US-II:210. has [*sub isto tono*] and indicates an inflection on 'grátias': C.B.C. In AS:pl. a. this music is set a fifth lower, in the F-clef; 'grátias' is set F.E.F.
- ¹⁸ In AS:49. in the third responsory for the commemoration of the Blessed Virgin after Epiphany, 'Glória' begins A.A.
- ¹⁹ This versicle is given as found in 1519:5v. AS:2 ends GA.
- ²⁰ 1519:5v.
- ²¹ 1519:5v.
- ²² US-II:210.
- ²³ '*post hymnum in laudibus*'. 1519:5v.
- ²⁴ US-II:210.
- ²⁵ 1519:5v.
- ²⁶ '*respondeat chorus*', 1519:5v.
- ²⁷ 1519:5v.
- ²⁸ AS:3. shows the simple form: A C C etc.
- ²⁹ 1519:5v.
- ³⁰ 1519:5v. AS:3 has C Cb C.
- ³¹ 1519:6r. AS:3. has Cb.C.
- ³² 1519:6r.
- ³³ 1519:6r.

³⁴ AS:3.

³⁵ US-II:210.

³⁶ AS:3-5. contains rubrics for the termination of prayers, as does US-I:240-242.

³⁷ US-I:211.

³⁸ finias. 1519:6r.

³⁹ 'Qui vivis et regnas cum Deo Patre in unitate Sancte Spiritus Deus : [*vel sic* Qui cum Patre et Spiritus Sancto :] US-I:241.

⁴⁰ tantum. 1519:6r.

⁴¹ This prayer does not appear to be part of the Sarum Breviary. It is found in the ms. Cologne, Bibliothek des Metropolitankapitels, ms 137 (end of 9c), a Gregorian sacramentary with the Supplementum of Benedict of Aniane. It is printed in Dom Deshusses *Le sacramentaire grégorien. Ses principales formes d'après les plus anciens manuscrits*. (3 vols.) Spicilegium Friburgense, 1971-1982. 37, p. 718, where it appears as:

Oratio in introitu portae.

Domine Jesu Christe qui introitum portarum Hierusalem salvans sanctificasti, dum splendore gemmarum duodecim totidem apostolorum nomina praesignasti, et qui per organum propheticum promisisti : Lauda Hierusalem Dominum quia confortavit seras portarum tuarum et benedixit filios tuos in te, te quaesumus ut ponas omnes fines domus istius sanctae Mariae et sancti Petri pacem, ut velociter currens interius sermo tuus adipe frumenti satiet eos, Spiritus Sanctus dicentes : Magnus Dominus noster Jesus Christus, et magna virtus ejus et sapientiae ejus non est numerus. Qui cum Patre et Spiritu Sancto vivis et regnas Deus, per omnia saecula saeculorum.

See also Joseph P. Crowley, 'Latin Prayers Added into the Margins of the Prayerbook British Library, Royal 2.A.XX. a the Beginnings of the Monastic Reform in Worcester', *Sacris Erudiri* 45 (2006): 223-303.

⁴² 'includimus', 1519:6v.

⁴³ US-I:242.

⁴⁴ 1519:7r. has 'Marie virginis'.

⁴⁵ In AS:4. 'Benedicamus Domino' ends DCBAB. The various settings of 'Benedicamus Domino' found in 1520:71r. will appear amongst the Versiculae. There seems to be no indication that *Deo gratias* is sung here. It appears that this would be said *sub silentio*. This allows the soloist the freedom to execute the *℟*. in any way without concern in regard to a sung response.

⁴⁶ This melody is taken from Trinity Sunday, Responsory 6, *Honor virtus*.

⁴⁷ This melody is taken from St. Nicholas, Antiphon at Second Vespers, *O Christi pietas*. In Rylands-24:31. the second syllable of 'alleluya' appears 2 notes earlier.

⁴⁸ This melody is taken from the Nativity of the Blessed Virgin, Responsory 3, *Stirps Jesse*.

⁴⁹ In 1508-C:61v. the top note is E. In 1513:150r. the syllable 'ca' begins CDDCF (omitting the B). 1513:150r. has no flat.

⁵⁰ GS:19 *✠*. and 1530:150r. have no flat. In 1513:150r. the music is incorrectly aligned with the text. In 1489:98r. and related missals, B_♭ is used throughout.

⁵¹ In 1508-C:61v. the top note is E. In 1513:150r. the syllable 'ca' begins CDDCF (omitting the B). 1513:150r. has no flat.

⁵² This melody is taken from Trinity Sunday, Responsory 8, *Benedicamus Patrem*. The responsory commences this passage with CG, not DA.

⁵³ This melody is taken from the Nativity of the Blessed Virgin, Responsory 9, *Solem Justicie*.

⁵⁴ This melody is taken from the Assumption, Second Vespers, Responsory, *Candida virginitas*.

⁵⁵ This melody is taken from the Nativity of the Blessed Virgin, Responsory 6, *Ad nutum Domini*.

⁵⁶ This melody is taken from the Antiphon *Crux fidelis*, for processions in the summer, 1704, and for the Exaltation of the Cross {1358}. Rylands-24:31. sets 'Dómino' C.B.A; this has been corrected to match the above version.

⁵⁷ This melody is taken from Petri ad vincula, Responsory 8, *Dixit angelus*.

⁵⁸ This melody is taken from Petri ad vincula, Responsory 1, *Misit impius*.

⁵⁹ This melody is taken from St. Lawrence, Responsory 6, *Beatus Laurentius*.

⁶⁰ This melody is taken from St. Thomas, Martyr, First Vespers procession, Responsory *Jacte granum*. The correct text is '*Commutans lutea*'.

⁶¹ This melody is taken from St. Thomas, Martyr, Responsory 6, *Christe Jesu per Thome*.

⁶² This melody is taken from Palm Sunday, Responsory 3, *Dominus Jesus ante sex dies*.

⁶³ This melody is taken from St. Nicholas, Responsory 5, *Qui cum audissent*.

⁶⁴ This melody is taken from the Common of Virgins, Responsory 9, *Regnum mundi*.

⁶⁵ Gradual 1508:39r.

⁶⁶ In 1520:71r. 'Dómino' is set E.F.A.

⁶⁷ These tones are not presented in this format in the Sarum sources, but they occur frequently within the body of chants. They are presented here in order to facilitate the composition of commemorations in Eastertide.

⁶⁸ These tones are not presented in this format in the Sarum sources. They are abstracted from existing chants in order to facilitate the composition of commemorations in Eastertide.

⁶⁹ The first Alleluia appears in the responsory *Felix namque* (Full Service of the Blessed Virgin), and in other places. The second Alleluia appears in the responsory *Beáta es María* (Full Service of the Blessed Virgin), and in other places.

⁷⁰ The first Alleluia appears in the responsory *Sancta et immaculáta* (Full Service of the Blessed Virgin), and in other places. The second Alleluia appears in the responsory *Non relinquam vos órphanos* (Friday after Ascension Day).

⁷¹ The first Alleluia appears in the responsories *Congratulámini* (Easter Monday) and *Si enim non abíero* (Friday after Ascension Day). The second Alleluia appears in the responsory *In toto corde meo* (Monday of fourth week after Easter).

⁷² The Alleluia appears in the responsory *Dum transísset sábbatum* (Easter Day) and in other places.

⁷³ The first Alleluia appears in the responsory *Regnum mundi* (Hoger Peter Sandhofe, *Nocturnale seu Antiphonarium sacri ordinis praedicatorum* (Bonn, 2004):[150], referencing 'PT3161'. (The Responsory 'Regnum mundi', Sarum *Processional*:399. includes an 'Alleluia', but this appears to

derive motivically from that responsory, and is not suitable for general use.) The second Alleluya appears in the responsory *Regnum mundi* in the Sarum Processional.

⁷⁴ The Alleluya appears in the responsory *Ite in orbem* (Ascension, second vespers).

⁷⁵ The Alleluya appears in the responsory *Preciosa in conspectu* (Common of one Martyr or one Confessor in Eastertide).

⁷⁶ The first Alleluya appears in the responsory *Benedic Dómini domum istam* (Feast of the Dedication) and in other places. The second Alleluya appears in the responsory *Deus cánticum novum* (Tuesday in the fourth week after Easter).