

THE SARUM RITE  
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Scholarly Edition.

Volume B.

Part 4.

Pages 181-238.

Proper of Time.

Advent.

Third Sunday.

Third Week.

Edited by William Renwick.

HAMILTON ONTARIO.

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MMXVII.

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[*Pica of the Third Sunday of Advent.*]

**A.** Sunday Letter **A**. Of the Sunday service. At First Vespers, *R̄. He that is to come.*  
[Dec. 17.] 186. On the Psalm *Magnificat*. Antiphon *O Wisdom.* 275. and in this week let no Commemorations be made.

On Monday and Tuesday the Sunday *R̄R̄*. are sung in order [and on Monday the Sunday Mass is said].<sup>1</sup>

On Wednesday there is nothing of the Vigil except only a Memorial at the Mass of the Fast, and on the Tuesday is said the Mass *I am the salvation*.

**B.** Sunday Letter **B**. All should be sung of the History, and in this week let no  
[Dec. 11.] Commemorations be made.

On Monday and Thursday the *R̄R̄*. of the Sunday History are sung in order, and the Mass *I and the salvation*. is said on Monday, and the Sunday Mass is said on Thursday.

**C.** Sunday Letter **C**. All of the service is of the Sunday. Second Vespers will be of  
[Dec. 12.] Saint Lucy, with solemn Memorials of the Sunday and of Saint Mary.

On Tuesday and Thursday the *R̄R̄*. of the Sunday History are sung, and in this week let no Commemorations be made. The Mass *I am the salvation*. is said on Tuesday. On Thursday at Vespers, the *R̄. Haste thee.* 273. and the Antiphon on the Psalm *Magnificat*. *O Wisdom.* 275.

**D.** Sunday Letter **D**. All the service is of the Sunday, and let the Feast of Saint Lucy  
[Dec. 13.] be deferred until the morrow. Second Vespers on the Sunday will be of Saint Lucy, with solemn Memorials of the Sunday and of Saint Mary. In this week let no Commemorations be made.

On Tuesday and Thursday are sung the *V̄V̄. et R̄R̄*. of the Sunday History in order. The Mass *I am the salvation*. is said on Tuesday.

On Wednesday are sung the Verse of the Second Nocturn and the proper *R̄R̄*. At Second Vespers the *R̄. Haste thee.* 273. and on the Psalm *Magnificat*. the Ant. *O Wisdom.* 275. and on Thursday the Sunday Mass is said.

**E.** Sunday Letter **E**. Of the Sunday service, and in this week let no Commemorations  
[Dec. 14.] be made.

On Monday the Sunday Mass.

On Tuesday the Mass *I am the salvation*. On Tuesday at Vespers, the *R̄. Haste thee.* 273. and the Antiphon on the Psalm *Magnificat*. *O Wisdom.* 275. and on

The Third Sunday of the Advent of the Lord.

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Saturday nothing of the Vigil [of Saint Thomas]<sup>2</sup> except a Memorial at the Mass of the Fast [of the Four Seasons].<sup>3</sup>

**¶.** Sunday Letter **¶.** The service of the Sunday, and in this week no  
[Dec. 15.] Commemorations are made.

On Monday the Sunday Mass is said. At Second Vespers the *R̄.* *Haste thee.* 273. the Antiphon on the Psalm *Magnificat. O Wisdom.* 275.

On Tuesday the Mass *I am the salvation* is said.

On Thursday the Sunday Mass is said.

And on Friday there will be nothing of the Vigil except only a Memorial at the Mass of the Fast.

Saturday is of Saint Thomas. At the High Mass, Memorials of Saint Mary and of All Saints. The Mass of the Fast is said after the Mass of the Feast, both at the principal Altar. Saturday Vespers will be of the Apostle [Saint Thomas]<sup>4</sup> with solemn Memorials of the Sunday and of Saint Mary. Antiphon *Blessed art thou.* 94.

**¶.** Sunday Letter **¶.** All the service is of the Sunday. At Second Vespers the *R̄.* *Haste*  
[Dec. 16.] *thee.* 273. the Antiphon on the Psalm *Magnificat. O Wisdom.* 275. and a Memorial of Saint Mary, with the Antiphon *Hail Mary.* 19. In this week let no Commemorations be made.

On Monday the Sunday Mass.

On Tuesday the Mass *I am the salvation.*

On Wednesday the proper *R̄R̄.* and the Mass of the Four Seasons.

Thursday is of the feria. *V̄.* *Out of Sion.* 45. *R̄R̄.* of the Third Nocturn, Mass of the Vigil of Saint Thomas.

Friday is of Saint Thomas. At Matins a Memorial of Advent, with the Antiphon *Fear ye not.* 280. Prayer *Stir up, we beseech thee.* 229. [and of Saint Mary].<sup>5</sup> After Terce the Mass of Saint Thomas is said [the Prayer of the Sunday, namely *Incline thine ear.*],<sup>6</sup> and let Memorials be made of Saint Mary and of All Saints. After Sext the Mass of the Fast is said, both at the High Altar.

Saturday is of the feria with the Verse *There shall come forth.* 20. and with the proper Responsories.

# III *The Third Sunday* *[of the Advent of the Lord].*

*At [First] Vespers.*

*Ant.* Blessed be the Lord my God. *Ps.* *The same.* (cxliij.) [410].

*Chapter.* *Genesis* 49. [10.]

**T**He sceptre shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of the nations.

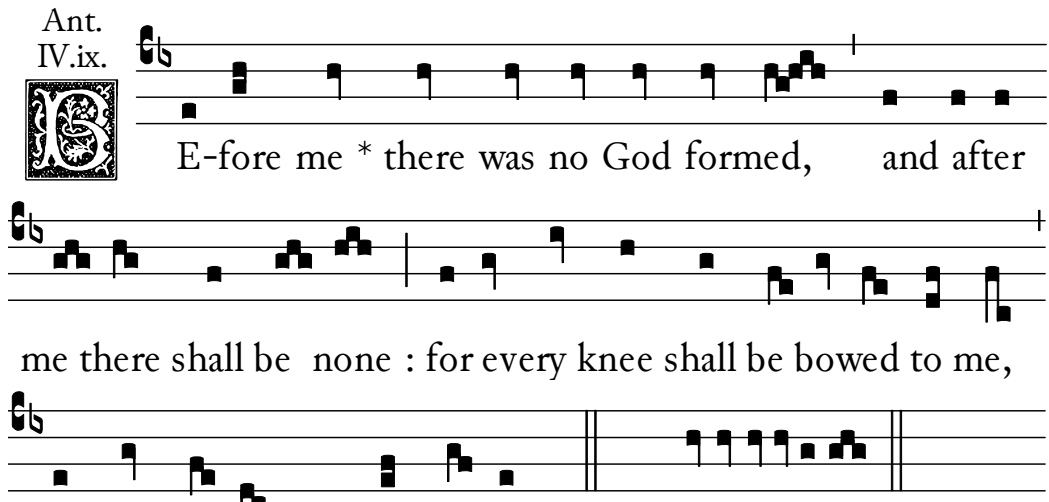
*R.* He that is to come. *ij.* 186.

*Hymn.* Dear Maker of the starry skies. 11.

*V.* Drop down dew, ye heavens. 13.

*Ante me non est.* AS:29; 1519:29v; 1531:15v.<sup>7</sup>

Ant.  
IV.ix.



1436.

**B**E-fore me \* there was no God formed, and after  
me there shall be none : for every knee shall be bowed to me,  
and every tongue shall confess. *Ps.* My soul doth magnify. 63\*.

[*or the*][*Antiphon* O Wisdom. 275-279. *Ps.* Magnificat. 57\*.]<sup>8</sup>  
*Before First Vespers of this Sunday* O Wisdom. cannot be begun.

Prayer.

**I**Ncline thine ear, we beseech thee  
**O** Lord, to our prayers : and en-  
 lighten the darkness of our minds by

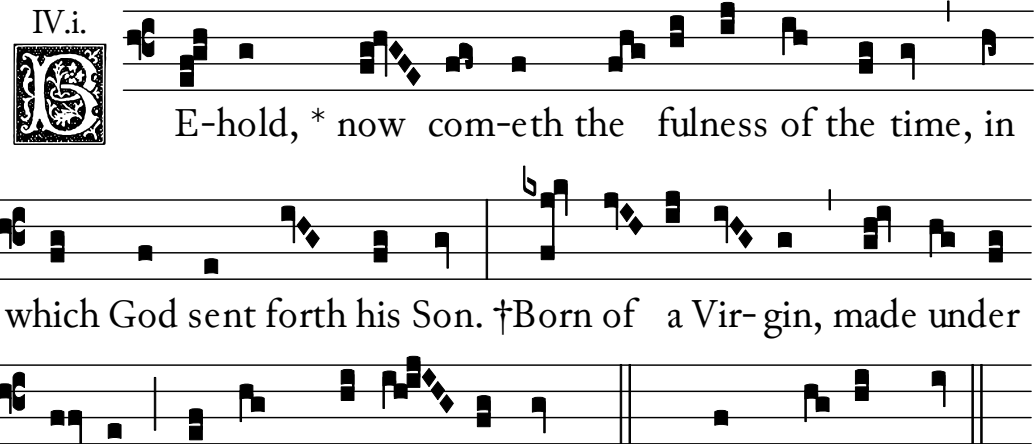
the grace of thy visitation. Who  
 livest and reignest with God the  
 Father.

*Memorial of Blessed Mary as above. 19.*

**¶** *At Matins.*

*Ecce venit jam. AS:29; 1519:30r; 1531:15v.<sup>9</sup>*

1073. Invit.  
 IV.i.



**E**-hold, \* now com-eth the fulness of the time, in  
 which God sent forth his Son. †Born of a Vir-  
 gin, made under  
 the law : O come, let us a-dore. *Ps.* Come let us praise. 13\*.

*In all Invitatories having this conclusion O come, let us adore. the repetition of the Invitatory will always be at that place.<sup>10</sup>*

*Hymn, Antiphons, Psalms and Versicles in order as on the First Sunday of the Advent of the Lord. 41. [etc. as in the Psalter.]<sup>11</sup> [16].*

*First Lesson. Isaiah. 8 [1-4.]*

*Legend 13. Let the Lessons be read in order as above at Monday  
 <in the week> of the First Sunday of Advent.*

**A**nd the Lord said to me,  
 Take thee a great book, and  
 write in it with a man's pen.  
 Take away the spoils with speed,


quickly take the prey. And I took  
 unto me faithful witnesses, Urias the  
 priest, and Zacharias the son of Bara-  
 chias. And I went to the prophetess,


The Third Sunday of the Advent of the Lord.

and she conceived, and bore a son.  
 And the Lord said to me, Call his  
 [16r.] name Hasten to take away the spoils :  
 Make haste to take away the prey.  
 For before the child know to call his

father and his mother, the rstrength  
 of Damascus, and the spoils of  
 Samaria shall be taken away before  
 the king of the Assyrians. Thus saith.

*Ecce apparebit Dominus. AS:29; 1519:30r; 1531:16r.*<sup>12</sup>

1. Resp. I.  6578.

 E- hold, \* the Lord shall appear up-

on a white cloud, and with him thousands of Saints :

hav-ing on his gar-ment, and on his thigh writ- ten.

†King of kings and Lord of lords. ✎. He shall

appear at the end, and shall not lie : if he de-lay,

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

6578a.

Lesson ij. [Isaiab 8. 5-10.]

AND the Lord spoke to me again, saying, Forasmuch as this people hath cast away the waters of Siloe,<sup>13</sup> that go with silence, and hath rather taken Basin, and the son of Romelia : therefore behold the Lord will bring upon them the waters of the river strong and many, the king of the Assyrians, and all his glory : and he shall come up over all his channels, and shall overflow all his banks, and shall pass through Juda, overflowing,

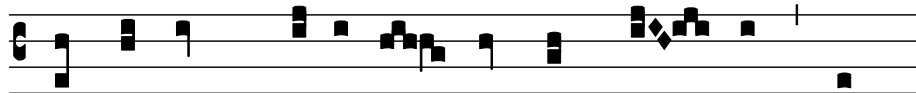
and going over shall reach even to the neck. And the stretching out of his wings shall fill the breadth of thy land, O Emmanuel. Gather yourselves together, O ye people, and be overcome, and give ear, all ye lands afar off : strengthen yourselves, and be overcome, gird yourselves, and be overcome. Take counsel together, and it shall be defeated : speak a word, and it shall not be done : because God is with us. Thus saith.

*Bethlehem civitas Dei.* AS:30; 1519:30v; 1531:16r.<sup>14</sup>

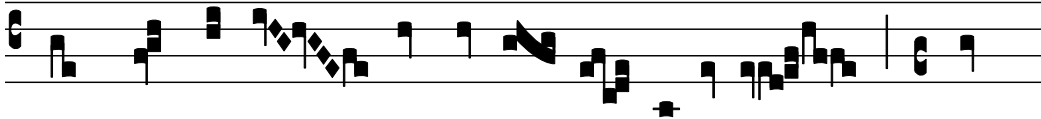
2. Resp.

VII.

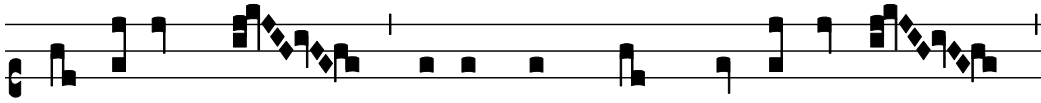
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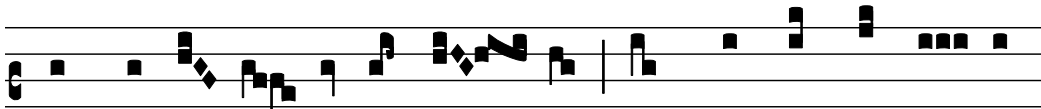
Ethle-hem, \* ci-ty of the most high God, from



thee shall go forth the Ru-ler of Isra-el : and



his go-ing forth as it were from the be-gin-ning



of the days of e-ter-ni-ty : and he shall be mag-ni-



The Third Sunday of the Advent of the Lord.

fi- ed in the midst of the whole earth. †And peace  
 shall be in our land when he shall come.  
 ∕. He shall speak peace unto the Gen-tiles : and his  
 power shall be from sea to sea. †And peace.

6254c.


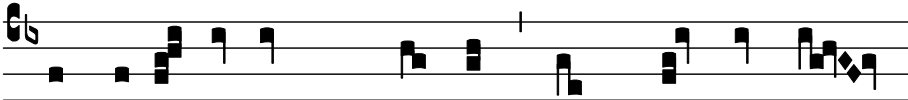
*Third Lesson.* [Isaiah 8. 11-17.]



**F**Or thus saith the Lord to me :  
 As he hath taught me, with a  
 strong arm, that I should not walk in  
 the way of this people, saying : Say ye  
 not : A conspiracy : for all that this  
 people speaketh, is a conspiracy :  
 neither fear ye their fear, nor be afraid.  
 Sanctify the Lord of hosts himself :  
 and let him be your fear, and let him  
 be your dread. And he shall be a  
 sanctification to you. But for a stone  
 of stumbling, and for a rock of

offence to the two houses of Israel,  
 for a snare and a ruin to the in-  
 habitants of Jerusalem. And very  
 many of them shall stumble and fall,  
 and shall be broken in pieces, and  
 shall be snared, and taken. Bind up  
 the testimony, seal the law among my  
 disciples. And I will wait<sup>15</sup> for the  
 Lord, who hath hid his face from the  
 house of Jacob, and I will look for  
 him. Thus saith.

*Qui venturus est.* AS:30; 1519:30v; 1531:16r.<sup>16</sup>

3. Resp.  
VI.

7485.  E that is to come \* shall come, and shall not be  
  
 slack : now shall there be no more fear in our bor- ders.

7485b. †For he is our Sav- iour. ✠ He will put away  
  
 all our i-ni-qui- ties : and will cast away from us all  
  
 our sins. †For he is.  
 ✠. Glory be. 105\*. †For he is.

¶ In the Second Nocturn the Middle Lessons are from the Sermon of Blessed Augustine the Bishop on the Unity of the Trinity and the Incarnation of the Lord.

*Lesson iiij. from Sermon 30. of Blessed Augustine of the season.*<sup>17</sup>

**W**E read of holy Moses giving the precepts of God to the people : where he saith, Hear, O Israel, The Lord thy God is one God. Which cannot be greater, which cannot be lesser : which cannot be numbered, saith the prophet David. Great is the Lord and great is his

power : and of his wisdom there is no number. Ye have understood well these things beloved brethren : who hold firmly in the heart the catholic truth. Hear ye yet briefly : with the help of God that which I have proposed will be explained. The Father is one God, the Son is one

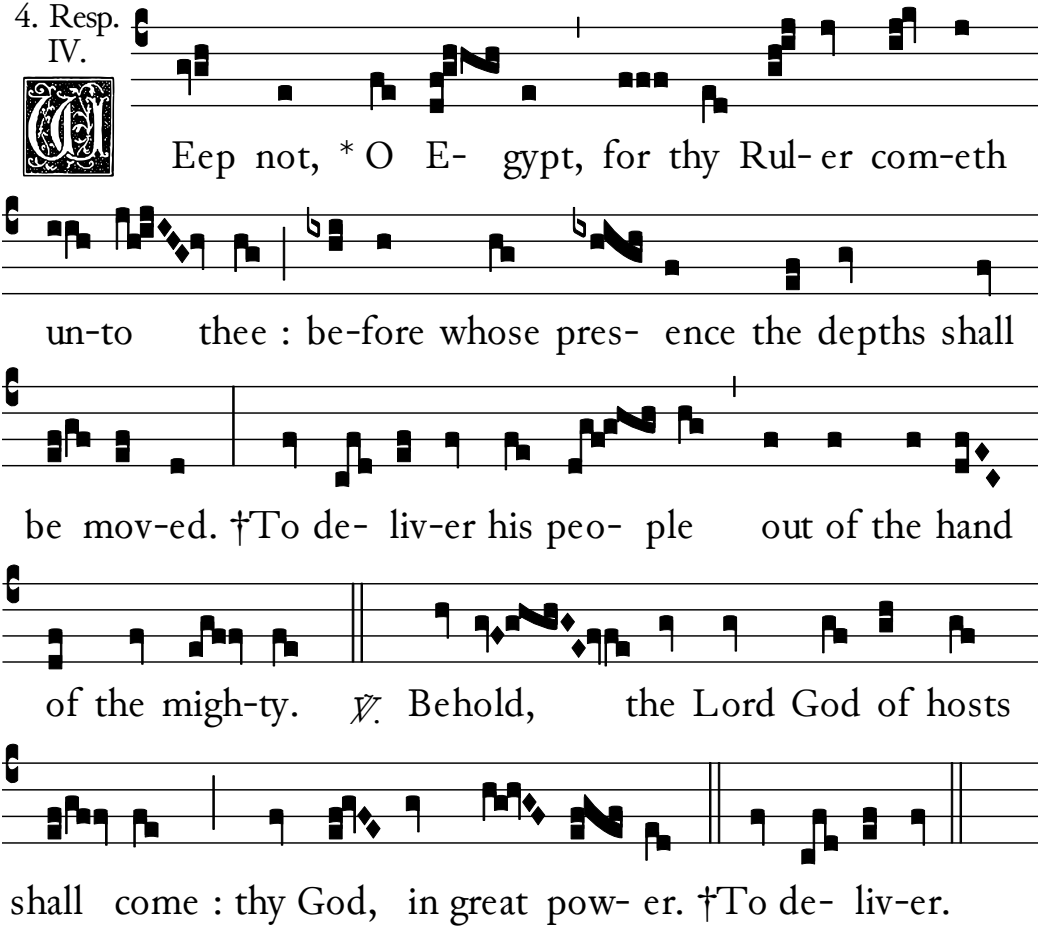
God : the Holy Ghost is one God. God is not three : but God is one. Three in names, one in substance of deity. But I say to myself heretically, Therefore if they are one : they are all incarnate. No. To Christ alone pertaineth flesh. Of course the soul is one, reason is another : and yet in the soul is reason, and the soul is one. But the soul urgeth one thing : reason urgeth another. The soul liveth, reason understandeth : and to the soul pertaineth life : and likewise to reason pertaineth wisdom. And together they are one, the soul alone receiveth life, reason alone receiveth wisdom : and still there is not soul without reason : neither reason without soul. In such a way the Father and the Son are granted to be one and he is one God : to Christ alone pertaineth flesh, just as to reason alone pertaineth wisdom, granted that it depart not from the soul. Here is another <example>. In the sun heat and brilliance are in one beam : but heat drieth up : brilliance illumineth. Heat is taken as one thing : brightness as another. And although heat and brightness are unable to be separated from one another : it is accepted that brilliance giveth illumination not warmth, that heat giveth warmth not

illumination. Some lead at the same time, others separately : and nevertheless they are not separated from one another. And thus the Son hath taken on flesh and hath not departed from the Father : neither hath he separated himself from the Father. The Son I say hath taken flesh into his nature : but yet neither the Father nor the Holy Ghost hath diminished in majesty. Equality is in divine nature : with regard to flesh it is a quality only of the Son. Nor indeed hath divinity ever withdrawn from him or from the Father or from the Holy Ghost. Seeing that therefore there is one Deity, one Divinity : the Father and the Holy Ghost indeed hath filled up the flesh of Christ, but it did not thereby take on majesty. Wouldst thou know that he was with him ? <sup>18</sup> The Evangelist recordeth : that Jesus being full of the Holy Ghost returned from the Jordan. Behold how Jesus Christ alone hath taken up flesh : and yet the Father and the Holy Ghost have not been diminished in majesty. As the Father filleth heaven and earth, so filleth the Holy Ghost : they were unable to abandon the flesh of Christ since they remained united in divinity. But thou. [16v.]

[The Responsory is this way.]<sup>19</sup>

*Egypte noli flere.* AS:30; 1519:31r; 1531:16v.<sup>20</sup>

6056. 4. Resp. IV.



Eep not, \* O E- gypt, for thy Rul-er com-eth  
 un-to thee : be-fore whose pres- ence the depths shall  
 be mov-ed. †To de- liv-er his peo- ple out of the hand  
 6056b. of the migh-ty. Behold, the Lord God of hosts  
 shall come : thy God, in great pow- er. †To de- liv-er.

*Fifth Lesson.*<sup>21</sup>

**B**esides, consider the lute. In order that the sweet tones of musical melody be produced three things equally seem to be requisite : knowledge, hand and string : and nevertheless<sup>22</sup> knowledge dictateth, the hand striketh : but only the string resoundeth<sup>23</sup> which is heard. Neither knowledge not the hand produceth sound : but the same are

worked equally with the string. In such a way neither the Father nor the Holy Ghost hath taken up flesh : and yet they are at work equally with the Son. Only the string emitteth a sound : only Christ taketh on flesh. The operation consisteth in three things, but in what pertaineth only to the string the sound is rendered : in such a way to Christ alone pertaineth

the taking on of human flesh. On the contrary the Jews <say> it is against nature : (they say) the Virgin Mary was not able to give birth. And the detestable Manicheus, If flesh existed : virginity could not have been possible. If the virgin gave birth, it had been a ghost <that was born>.<sup>24</sup> Let be drawn from the history of the Old Testament an indispensable example against the Jews : just as it hath sounded in your ears.<sup>25</sup> The Lord commanded holy Moses to bring rods, <one> to each of the tribes. Twelve rods were brought, among which indeed one was that which had been of the priest Aaron : and they were placed by holy Moses in the tabernacle of the testimony. The rod of Aaron after the next day was found<sup>26</sup> to have produced flowers and leaves, and to have brought forth nuts. This mystery delighteth to mingle with your charity against the perfidy of the Jews : whereby a momentous figure of the mystery appeareth. The rod in fact brought forth that which before it had not : not taken root from a plant, not

planted with a hoe, not animated with sap, not made fertile with seed. And yet with that all the laws of nature were abandoned : a rod brought forth of which neither seed nor root was able to grow. The rod therefore, contrary to nature, was able to bring forth nuts : was not the Virgin contrary to nature able to beget the Son of God ? Therefore, should the incredulous Jew tell me how a dry rod hath blossomed and put forth leaves, and produced nuts : I will tell him how a Virgin hath conceived and given birth. But surely the Jew will be able to explain neither the conceiving by the rod, nor the begetting by the Virgin. Let him come to the Church <and> it will be explained to him : that he will learn the true order of natural service. The Virgin had completed that time when she would give birth : but the rod did not have time to sprout forth.<sup>27</sup> The former indeed <after> completing nine months gave birth : but what nature had not managed, the rod produced in one day. But thou.

*Prope est ut veniat.* AS:30; 1519:31r; 1531:16v.

5. Resp.  
III.

7438.  Er time \* is near at hand, and her days shall not  
be pro-longed. †For the Lord will have mercy on Ja-  
7438a. cob, and Isra-el shall be sav- ed. ∕. He that  
is to come shall come and shall not be slack : now shall  
there be no more fear in our bor- ders. †For the Lord.

*Sixth Lesson.*<sup>28</sup>

**A**gainst nature (saith the Jew) the Virgin was not able to give birth. Indeed God, who in <the Book of> Numbers hath displayed a wonderful sign against nature in that an ass did speak : the same did marvellously will to cause that Christ would be born of a virgin. Let the wily Manicheus hear another mystery. The ray of the sun penetrateth glass : and the insensible

subtlety of it passeth clean through the solidity : and so is to be seen on the inside what<sup>29</sup> is on the outside. Thus, brethren, neither when being entered doth it violate nor when being exited doth it disperse : because on entering<sup>30</sup> the same glass it persiteth entire. The glass therefore doth not destroy the ray of the sun : can the integrity of the Virgin

possibly have been violated by the entry or the exit of the Deity ? But who will tarry over these latter <considerations> ? Let the Christian accept what neither the Jew nor the Manichean is willing to accept : in order that this <one> may advance in redemptive faith, and that <other> falter in obduracy. That rod of Aaron of which we spoke, hath become the Virgin Mary : and for us she hath [17r.] conceived and brought forth Christ the true Priest. About which David chanted saying, Thou art a priest for ever : according to the order of Melchisedech. In fact in an earlier verse already he had said, The Lord will send forth the sceptre of thy power out of Sion. And Isaiah the prophet clearly indicateth holy Mary saying, There shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root : and the spirit of the Lord shall rest upon him : the spirit of wisdom and of understanding.

Insofar as this rod hath produced nuts : the image hath been of the body of the Lord. A nut indeed hath three parts in its body of one substance : the shell, the hull, and the kernel. The shell is compared with the flesh : the hull with the bones, the inner kernel with the soul. In the shell of the nut he showeth the flesh of the Saviour : which hath held in itself the sharpness or bitterness of the passion. In the inner kernel he revealeth the sweetness of the deity : which granteth pasture, and furnisheth the kindness of light. In the hull the wood of the Cross is shown, which hath not separated the entrance from the inside : but which in fact hath joined together those earthly and heavenly things by placing the mediation of the Cross in between, as the Apostle declareth, Since himself by the blood of his cross hath made peace in all things : that are in heaven and on earth.

*Descendet Dominus.* AS:31; 1519:31v; 1531:17r.<sup>31</sup>


6. Resp.  
IV.




He Lord \* shall come down like rain upon

6408.

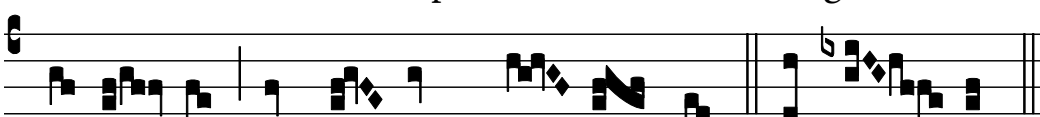
6408b.



the fleece. †In his days shall justice spring up.



‡And a-bun-dance of peace. √. And all kings shall



a-dore him : all na- tions shall serve him. †In his days.  
 √. Glory be. 104\*. ‡And abundance.

¶ *In the Third Nocturn. [The Gospel] according to Matthew 11.*



**A**T that time,  
 When John  
 had heard<sup>32</sup> in pri-  
 son the works of  
 Christ, sending  
 two of his disciples

he said to him, Art thou he that art  
 to come, or look we for another ?  
 And that which followeth.

*A Homily of Blessed Gregory the Pope.*<sup>33</sup>

[Lesson 7.]

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

who taketh away the sin of the world,  
 who, considering both his humility  
 and his power of divinity, saith, He  
 that is of the earth, of the earth  
 speaketh : but he that cometh from  
 heaven is above all : because, having  
 been put in prison, sending <his>  
 disciples, he asketh, Art thou he that  
 art to come : or look we for another ?  
 As if he knew not whom he had  
 indicated : and as if he knew not of  
 him, the same which he had pro-  
 claimed to be, by prophesying,  
 baptizing, <and> shewing forth. But  
 this question is quickly resolved : if  
 both the time and the order of the  
 event be considered. But thou.



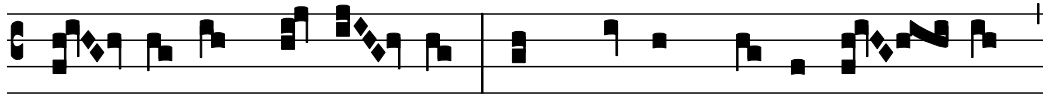
*Veni Domine.* AS:31; 1519:31v; 1531:17r.<sup>34</sup>

7. Resp.

VII.

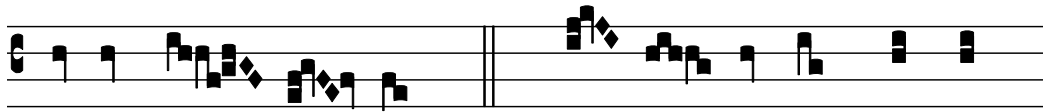


Come, O Lord, \* and tarry not : re-lieve the of-



7824.

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



7824b.

into their own land. ✠. Stir up thy might, O Lord,



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

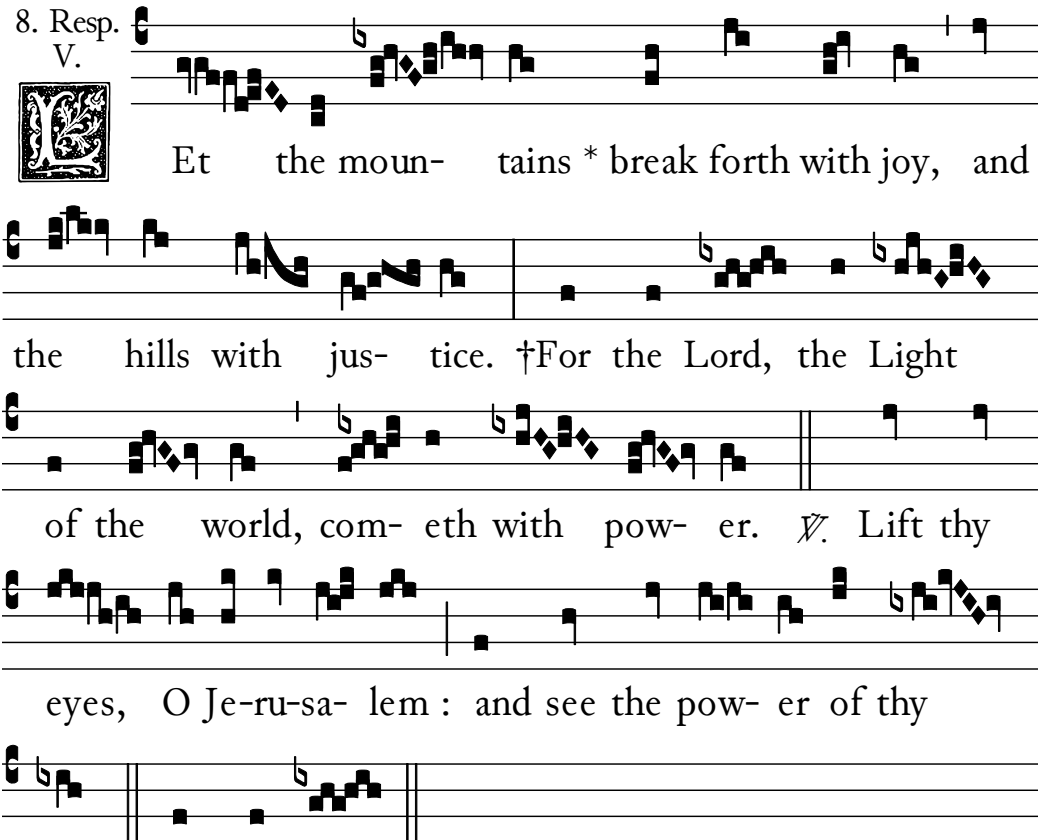
*Eighth Lesson.*

**A**me-ly while situated at the streams of the Jordan he<sup>35</sup> had asserted that He was the Redeemer of the world : however, cast into prison he asketh if He is to come. Not because he doubteth that He is the Redeemer of the world : but he seeketh to know, if He who through His own will came into the world, will also of His own will descend to the gates of hell. He who indeed by preceding had announced <Him> to the world : this <same> in dying

precedeth him into hell. He saith therefore, Art thou He that art to come, or look we for another ? As if<sup>36</sup> he plainly should say, Just as thou hast deigned to be born for men, wilt thou also deign to undergo death for men, so that I who have stood forth as the precursor of thy nativity, now too may become the precursor of thy death, and to announce thy coming to hell as I have already declared thee to have come into the world ? But thou.

*Erumpant montes.* AS:31; 1519:32r; 1531:17r.<sup>37</sup>

6672. 8. Resp. V.



Et the moun- tains \* break forth with joy, and  
the hills with jus- tice. †For the Lord, the Light  
of the world, com- eth with pow- er. ✎ Lift thy  
eyes, O Je-ru-sa- lem : and see the pow- er of thy  
King. †For the Lord.

*Ninth Lesson.*

AND having been asked, the Lord enumerating the powers of his miracles : concerning his own death forthwith hath answered in humility saying, The blind see, the lame walk, the lepers are cleansed. The deaf hear, the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. Seeing so many and great signs and miracles, who

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

The Third Sunday of the Advent of the Lord.

*Ecce radix Jesse.* AS:32; 1519:32r; 1531:17r.<sup>38</sup>

9. Resp.

VIII.



Ehold, the root\* of Jes- se shall a- rise for the

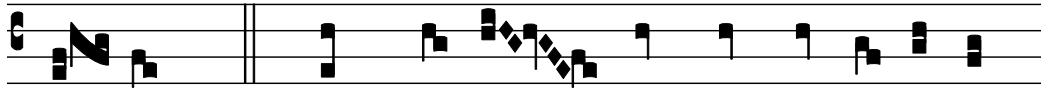


6606.

sal- va- tion of the peo- ple : and him shall the



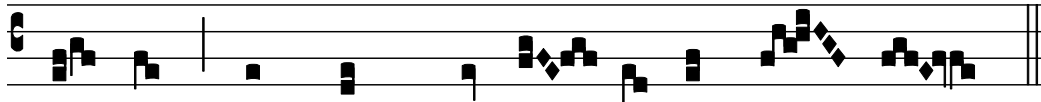
Gen- tiles be- seech. †And his name shall be glo-



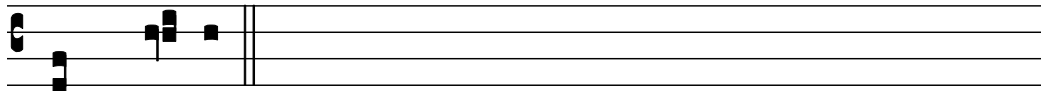
6606c.

ri- ous. ⁊. And jus- tice shall be the girdle of

[17v.]



his loins : and faith the gir- dle of his reins.



†And his name.

⁊. Glory be. 105\*. †And his name.

[*Before Lauds.*]

*Versicle.* Send forth, O Lord, the Lamb. 67.

[*R?* From Petra.]<sup>39</sup>

¶ *At Lauds.*

*Veniet Dominus.* AS:32; 1519:32v; 1531:17v.<sup>40</sup>

5337. 1. Ant.  
Liv.

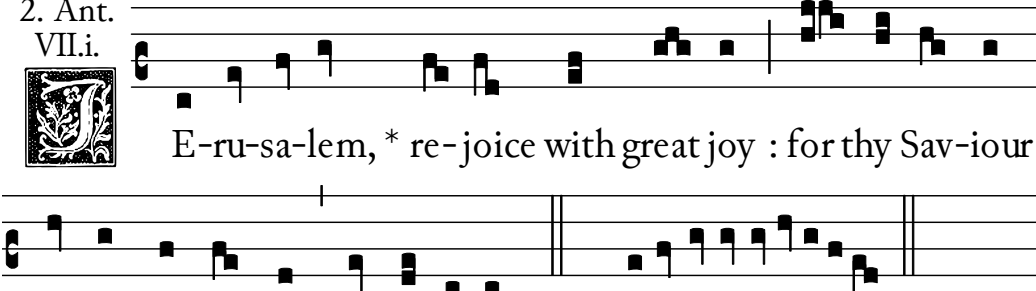


**T** He Lord will come, \* and will not de-lay : and will  
bring to light the hidden things of darkness, and will  
ma-ni-fest himself to all na-tions, al-le-lu-ya.

*Ps.* The Lord hath reigned. (*xcij.*) [52].

*Hierusalem gaude.* AS:32; 1519:32v; 1531:17v.<sup>41</sup>

3478. 2. Ant.  
VII.i.



**T** E-ru-sa-lem, \* re-joyce with great joy : for thy Sav-iour  
cometh unto thee, al-le-lu-ya.

*Ps.* Sing joyfully. (*xcix.*) [53].

The Third Sunday of the Advent of the Lord.

*Dabo in Syon.* AS:32; 1519:32v; 1531:17v.<sup>42</sup>

3. Ant.  
VIII.i.



will give \* my salvation in Si- on : and in Je-ru-sa-



2094.

lem my glo-ry, al-le-lu-ya. *Ps.* O God, my God. (*lxij.* & *lxvj.*)  
[54].

*Montes et omnes colles.* AS:32; 1519:32v; 1531:17v.<sup>43</sup>

4. Ant.  
V.i.

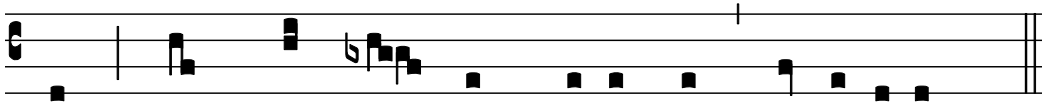


He mountains and all the hills shall be made low :

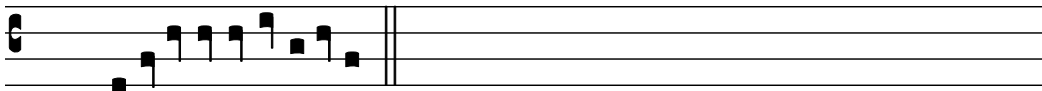


3805.

and the crooked shall be-come straight, and the rough ways



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



*Ps.* O all ye works. (*Daniel. iij.*) [55].

*Juste et pie vivamus.* AS:32; 1519:33r; 1531:17v.

5. Ant.  
II.i.

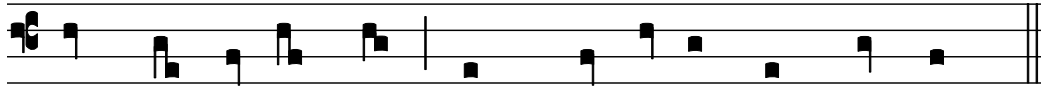


Et us live just and godly lives, \* looking

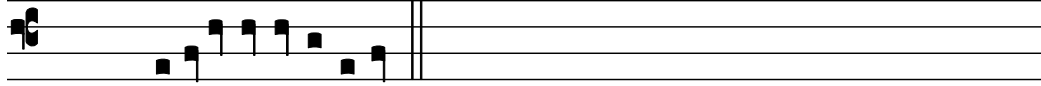


3531.

The Third Sunday of the Advent of the Lord.



for the blessed hope, and the coming of the Lord.



*Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

*Chapter.* 1 *Cor.* 4. [1, 2.]

**L**et a man so account of us as of  
the ministers of Christ, and the  
dispensers of the mysteries of God :

here now it is required among the  
dispensers, that a man be found  
faithful. [℞.] [Thanks be to God.]<sup>44</sup>

*Hymn.* Hark to the voice. 70.

℞. A voice of one crying in the desert. 72.

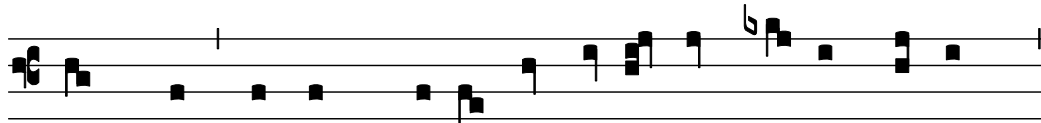
*Johannes autem cum audisset.* AS:32; 1519:33r; 1531:17v.<sup>45</sup>

Ant.  
I.ii.

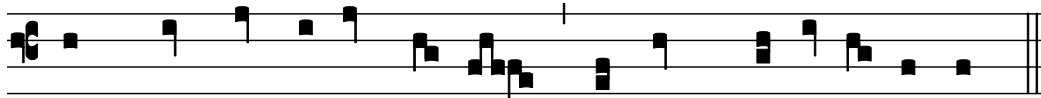
3496.



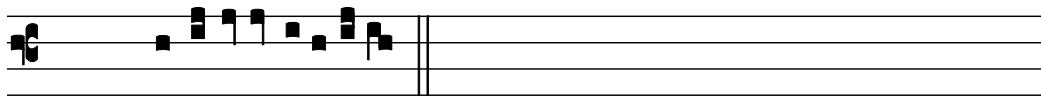
Ow when John had heard \* in the pri-son the works



of Christ, sending two of his disci-ples, he said to him :



Art thou he that art to come, or look we for an-other ?



*Ps.* Blessed be the Lord. 54\*.

*Prayer.* Incline thine ear. 182.

*Memorial of Saint Mary as above.* 72.

¶ *At Prime.*

*Ant.* The Lord will come. 196.

*Ps.* O God, my God, look upon me. (xxj.) [109].

¶ *At Terce.*

*Ant.* Jerusalem. 196.

*Ps.* Set before me. (cxviiij. iij.) [158].

*Chapter.* Let a man so account. 198.

*R̄. and V̄. as on the First Sunday of the Advent of the Lord [; and]<sup>46</sup> they are said at all the Hours.* 87.

¶ *At Sext.*

*Ant.* I will give my salvation. 197.

*Ps.* My soul hath fainted. (cxviiij. vj.) [175].

*Chapter.* 1. Cor. 4. [23.]

<b>U</b> t to me it is a very small thing to be judged by you, or by man's		day : but neither do I judge my own self.
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¶ *At None.*

*Ant.* Let us live. 197.

*Ps.* Thy testimonies are wonderful. (cxviiij. ix.) [191].

*Chapter.* [1. Cor. 4. 5.]

<b>J</b> udge not before the time : until the Lord come, who both will bring to light the hidden things of		darkness, and will make manifest the counsels of the hearts ; and then shall every man have praise from God.
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¶ *At [Second] Vespers.*

*Ant.* Sit thou at my right hand. [363].

*Ps.* The Lord said to my Lord. (cix.) [ēc.] [363].

*Chapter.* Let a man so account. 198.

The Third Sunday of the Advent of the Lord.

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[Until the beginning of O Wisdom. is sung]<sup>47</sup> R̄. Thou shalt arise. 91.

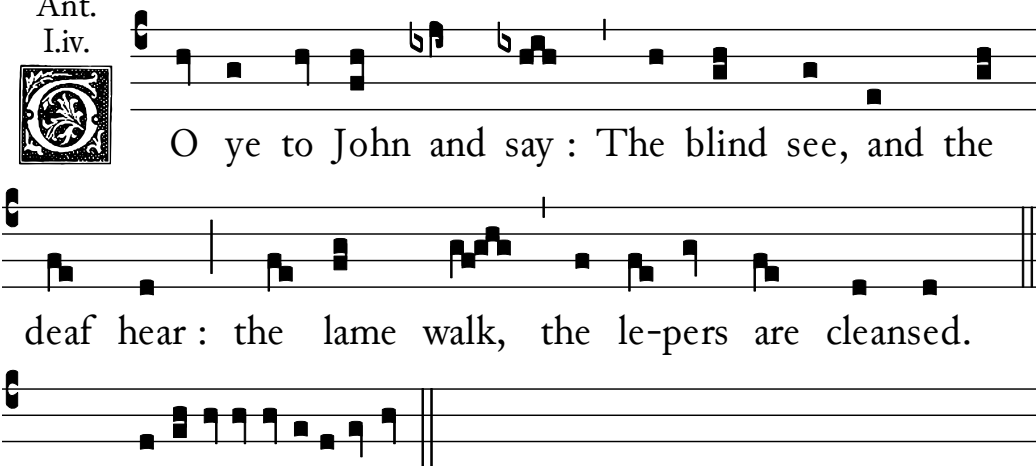
After the beginning of O Wisdom. is sung the R̄. Haste thee, make no tarrying. 273.  
which you will find before that Antiphon.

Hymn. Dear Maker of the starry skies. 11.

Ÿ. Drop down dew, ye heavens. 13.

Ite dicite Johanni. AS:32; 1519:33v; 1531:17v.<sup>48</sup>

3459. Ant.  
I.iv.



O ye to John and say : The blind see, and the  
deaf hear : the lame walk, the le-pers are cleansed.

Ps. My soul doth magnify. 55\*.

Or an O. Antiphon. 275-279. Ps. Magnificat. 57\*.

Prayer. Incline thine ear. 182.

Memorial<sup>49</sup> of Saint Mary. 93.



¶ On Monday, Tuesday and Thursday let the *℣℣.* and *℞℞.* be sung according to the order of the Nocturns in the History of the Sunday.

[¶ Monday.]<sup>50</sup>

[At Matins.]

*First Lesson. Isaiah 8. [18–22.] Legend 14.*

**B**Ehold I and my children, whom the Lord hath given me for a sign, and for a wonder in Israel from the Lord of hosts, who dwelleth in mount Sion. And when they shall say to you, Seek of pythons, and unto diviners, who mutter in their enchantments : should not the people seek of their God, for the living of the dead ? To the law rather, and to the testimony. And if they speak not according to

this word, they shall not have the morning light. And they shall pass by it, they shall fall, and be hungry : and when they shall be hungry, they will be angry, and curse their king, and their God, and look upwards. And they shall look to<sup>51</sup> the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress. Thus saith.

*Second Lesson. Isaiah 9. [1–5.]*

**A**T the first time the land of Zabulon, and the land of Nephthali was lightly touched : and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded. The people that walked in darkness, have seen a great light : to them that dwelt in the region of the shadow of death, light is risen. Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they

that rejoice in harvest, as conquerors rejoice after taking a prey, when they divide the spoils. For the yoke of their burden, and the rod of their shoulder, and the sceptre of their oppressor thou best overcome, as in the day of Madian. For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fuel for the fire. Thus saith.

*Third Lesson. [Isaiah 9. 6-7.]*

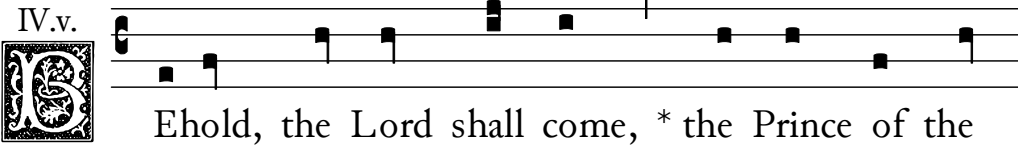
**F**Or a child is born to us, and a son is given to us, and the government is upon his shoulder : and his name shall be called Wonderful, Counseller, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there

shall be no end of peace : he shall sit upon the throne of David, and upon his kingdom, to establish it and strengthen it with judgement and with justice, from henceforth and for ever : the zeal of the Lord of hosts will perform this. Thus saith the Lord.


**¶** *At Lauds.*

*Ecce veniet Dominus. AS:pl. g.; 1519:33v; SB:cxii.<sup>52</sup>*


2550. 1. Ant.  
IV.v.



Ehold, the Lord shall come, \* the Prince of the



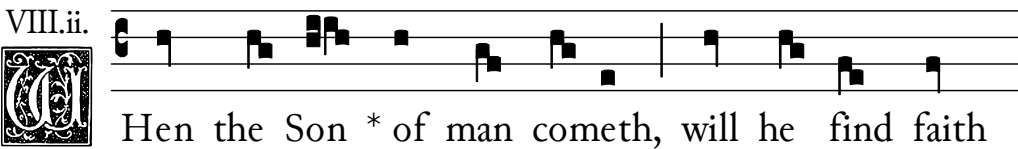
kings of the earth : blessed are they that are ready to go



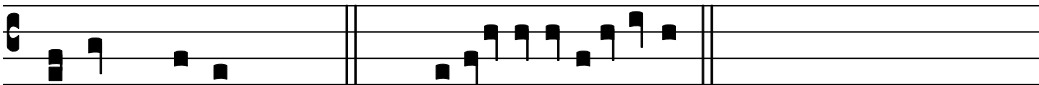
forth to meet him. *Ps. Have mercy on me. (l.) [215].*

*Dum venerit Filius. AS:pl. g.; 1519:33v; SB:cxii.<sup>53</sup>*

2476. 2. Ant.  
VIII.ii.



Hen the Son \* of man cometh, will he find faith



[18r.] upon the earth ? *Ps. Give ear, O Lord. (v.) [216].*

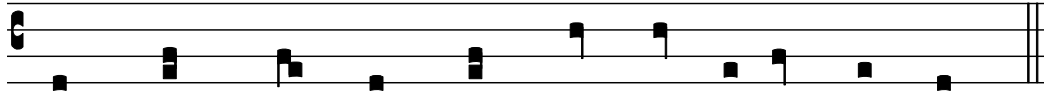
*Ecce jam veniet.* AS:pl. h.; 1519:33v; SB:cxii.<sup>54</sup>

3. Ant.

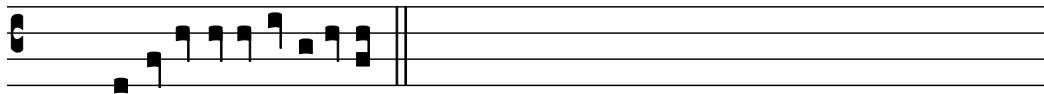
V.ii.



Ehold, now shall come \* the fulness of the time,



in which God hath sent his Son into the world.



*Ps.* O God, my God. (*lxij.* & *lxvj.*) [54].

2519.

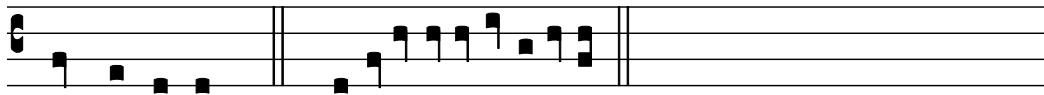
*Haurietis aquas in gaudio.* AS:pl. h.; 1519:34r; SB:cxii.<sup>55</sup>

4. Ant.

V.ii.



Ou shall draw \* wa-ters with joy out of the wells



of salvation. *Ps.* I will give thanks. *iiij.* (*Isaiab xij.*) [218].

3020.

*Egredietur Dominus.* AS:pl. h.; 1519:34r; SB:cxii.<sup>56</sup>

5. Ant.

IV.iv.



He Lord will come \* out of his ho-ly place :



he shall come to save his people. *Ps.* Praise ye the Lord.  
(*cxlvij.-cl.*) [56].

2612.

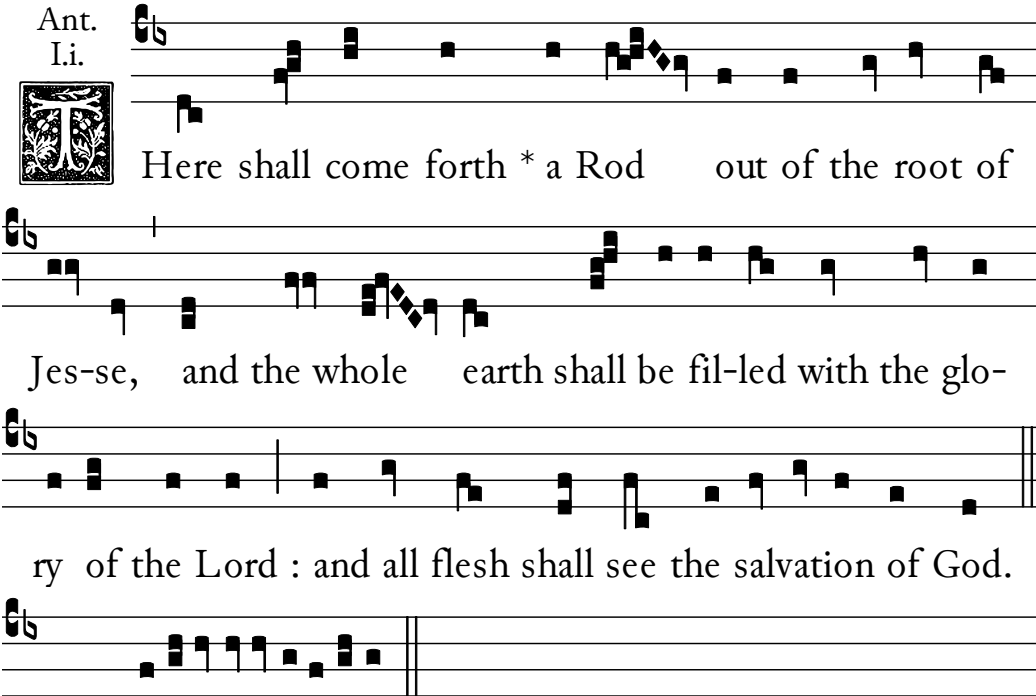
*Chapter.* Behold the days come. 106.

*Hymn.* Hark to the voice. 70.

*℟̄.* A voice of one crying. 72.

*Egredietur virga.* AS:33, pl. h.; 1519:34r; 1531:18r.<sup>57</sup>

2613. Ant. I.i.



**H**ere shall come forth \* a Rod out of the root of  
Jes-se, and the whole earth shall be fil-led with the glo-  
ry of the Lord : and all flesh shall see the salvation of God.


*Ps.* Blessed be the Lord. 54\*.

*The Sunday Prayer is said.* 182.

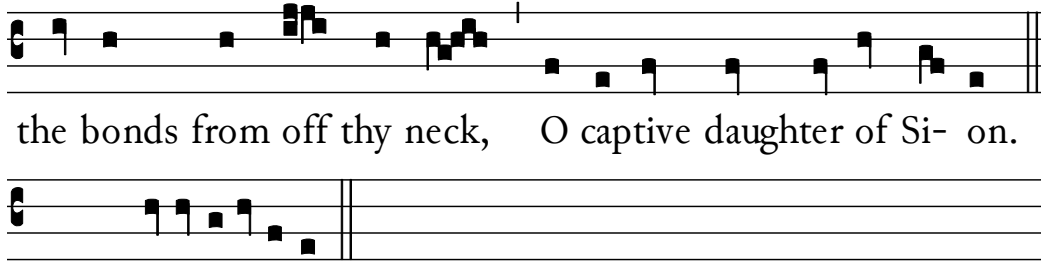
**¶** *At Vespers.*

*Elevare elevare.* AS:33, pl. h.; 1519:34r; 1531:18r.<sup>58</sup>

2633. Ant. VIII.i.



**A**-wake, \* a- wake, a-rise, O Je-ru-sa-lem : loose



the bonds from off thy neck, O captive daughter of Si- on.

*Ps.* My soul doth magnify. 72\*.

*Or an O. Antiphon.* 275-279. [*Ps.* Magnificat. 57\*.]

*Sunday Prayer.* 182.

## ¶ Tuesday.

### [At Matins.]

*First Lesson.* *Isaiah* 9. [8-11.] *Legend* 15.

**T**He Lord sent a word into Jacob, and it hath lighted upon Israel. And all the people shall know, even Ephraim and the inhabitant of Samaria that say in the pride and haughtiness of their heart, The bricks are fallen down, but

we will build with square stones : they have cut down the sycamores, but we will change them for cedars. And the Lord shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd. Thus [saith the Lord].

*Lesson ij.* [*Isaiah* 9. 12, 13.]

**T**He Syrians from the east, and the Philistines from the west : and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is

stretched out still. And the people are not returned to him who hath struck them, and have not sought after the Lord of hosts. Thus saith [the Lord].

*Third Lesson.* [*Isaiah* 9. 14-17.]

**A**ND the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day. The aged

and honourable, he is the head : and the prophet that teacheth lies, he is the tail. And they that call this people blessed, shall cause them to

err : and they that are called blessed, shall be thrown down headlong. Therefore the Lord shall have no joy in their young men : neither shall have mercy on their fatherless, and widows : for every one is a hypocrite

and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still. Thus [saith the Lord].

¶ *At Lauds.*

*Ecce Dominus noster.* AS:pl. h.; 1519:34r; 1531:18r.<sup>59</sup>

2508. 1. Ant.  
IV.v.

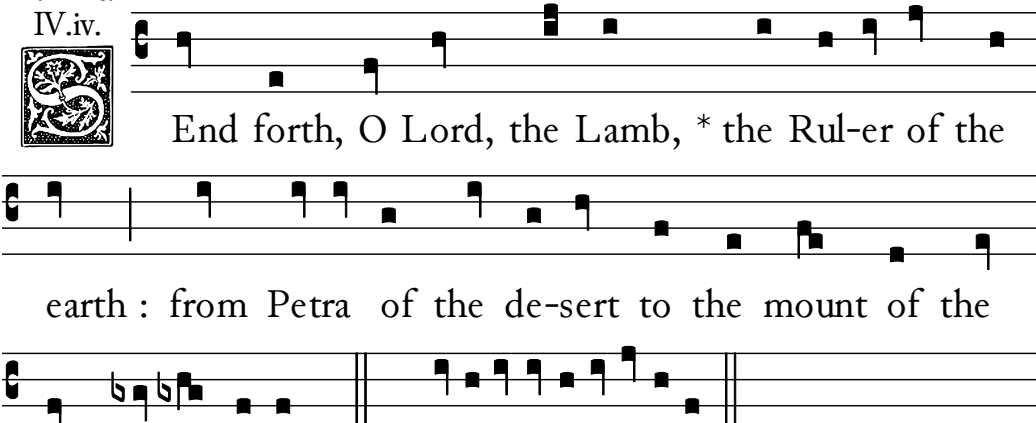


**E**ehold, our Lord \* shall come with power : and  
he himself shall break the yoke of our capti-vi-ty.

*Ps.* Have mercy on me. (*l.*) [215].

*Emitte Agnum Domine.* AS: pl. h.; 1519:34v; 1531:18r.<sup>60</sup>

2642. 2. Ant.  
IV.iv.



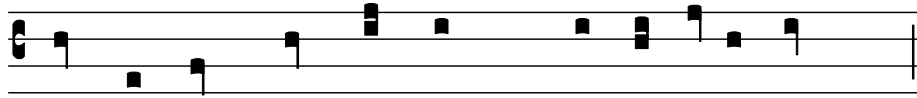
**E**nd forth, O Lord, the Lamb, \* the Rul-er of the  
earth : from Petra of the de-sert to the mount of the  
daughter of Si- on.

*Ps.* Judge me, O God. (*xlij.*) [237].

*Ut cognoscamus Domine.* AS: pl. h.; 1519:34v; 1531:18r.

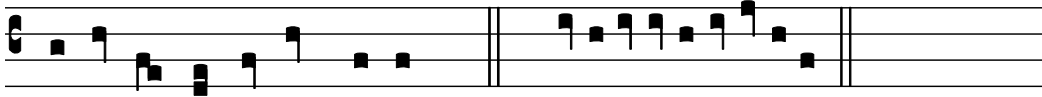
3. Ant.

IV.iv.



5290.

Hat we may know, O Lord, \* thy way upon earth :

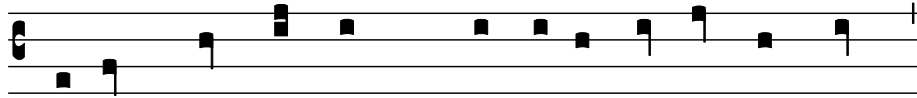


thy salva-tion in all nations. *Ps.* O God, my God. (*lxij.* & *lxvij.*)  
[54].

*Da mercedem Domine.* AS: pl. h.; 1519:34v; 1531:18r.<sup>61</sup>

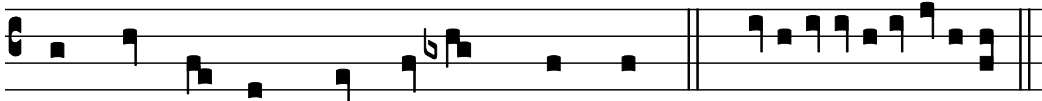
4. Ant.

IV.v.



2087.

Eward them, O Lord, \* that patiently wait for thee :



that thy prophets may be found faithful. *Ps.* I said. (*Isaiah*  
*xxxviii.*) [258].

*Lex per Moysen.* AS: pl. h.; 1519:34v; 1531:18r.<sup>62</sup>

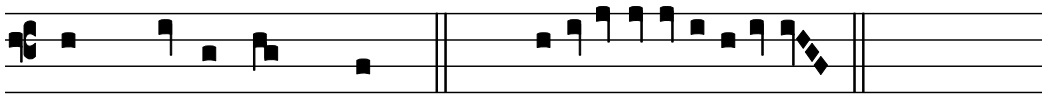
5. Ant.

I.v.



3613.

He law was giv-en \* by Mo-ses : grace and truth



came by Je-sus Christ. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

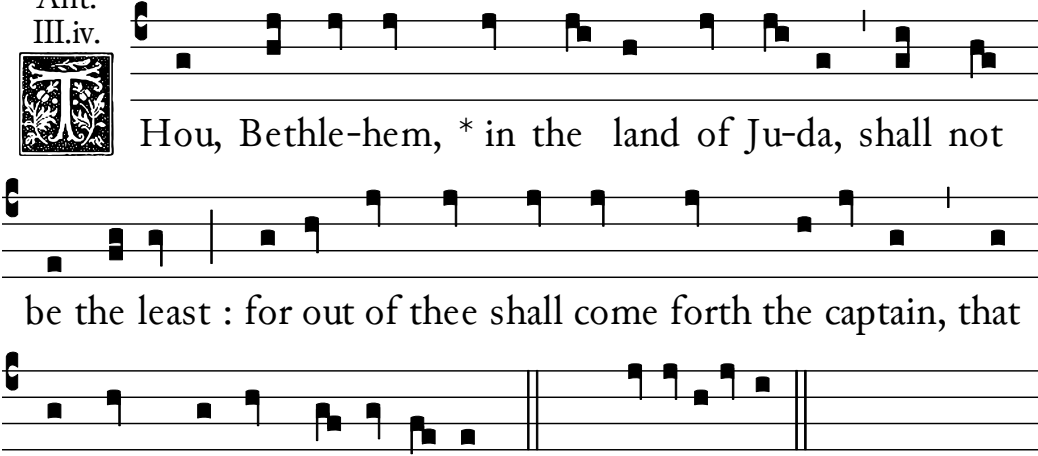
*Chapter.* Behold, the days. 106.

*Hymn.* Hark to the voice. 70.

*℟.* A voice of one crying. 72.

*Tu Bethleem.* AS:33; 1519:34v; 1531:18r.<sup>63</sup>

5195. Ant.  
III.iv.

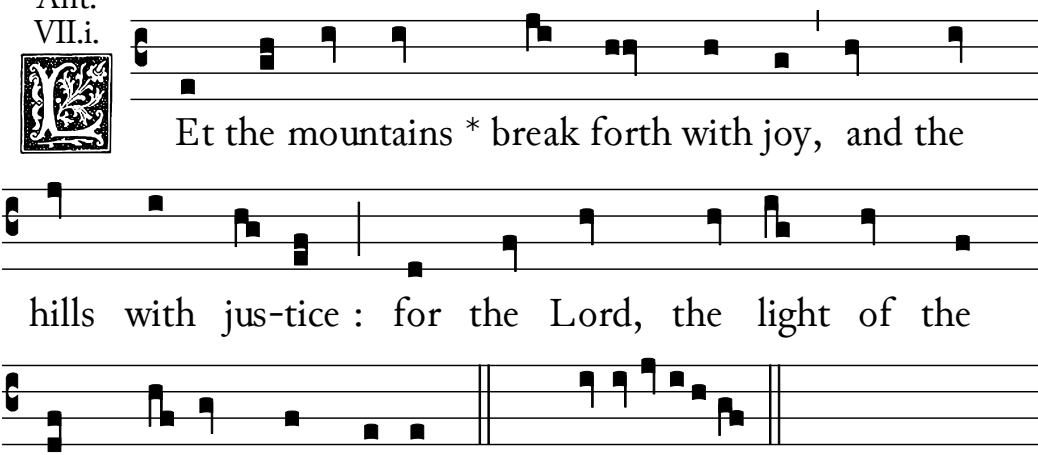


Hou, Bethle-hem, \* in the land of Ju-da, shall not  
be the least : for out of thee shall come forth the captain, that  
shall rule my people Isra- el. *Ps.* Blessed be the Lord. 59\*.

☪ *At Vespers.*

*Erumpant montes.* AS:33; 1519:35r; 1531:18r.

2675. Ant.  
VII.i.



Et the mountains \* break forth with joy, and the  
hills with jus-tice : for the Lord, the light of the  
world, cometh with power. *Ps.* My soul doth magnify. 70\*.

*Or an O. Antiphon.* 275-279. *Ps.* Magnificat. 57\*.




¶ *Wednesday in the Four Seasons.*

[*At Matins.*]

*Prope est jam Dominus.* AS:pl. h.; 1519:35r; 1531:18r.<sup>64</sup>

Invit.  
IV.i.



1120.

He Lord \* is nigh at hand. †O come, let us  
a- dore. *Ps.* Come let us praise. 13\*.

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

*Hymn.* Word from the Father. 41.

*At this Nocturn, Antiphon.* The Lord shall turn away. [266]. *Ps.* The fool said. (lij.) [266]. [*and the other ferial Antiphons together with their Psalms.*]<sup>65</sup>

*The Versicle* [The Lord shall come forth.]<sup>66</sup> 61. *is sung according to the order of the Sunday.*

*Thereupon the Deacon, with the Subdeacon, vested in Albs, carrying a Spirula in his hand,<sup>67</sup> that is a Palm made in the Holy Land, together with Thurifers and Taperers in similar vestments without a Cross, shall cense the Altar : and thus let them proceed through the middle of the Quire to the Pulpitum to deliver the Exposition of the Gospel : and [moreover, the Lessons]<sup>68</sup> are to be read at the Lectern where the Lessons are read : the Taperers standing beside the Deacon, one on the right and the other on the left.*

¶ *Moreover the Deacon will wear a white Amice and will hold the aforesaid Palm in his hand while he reads the Lesson. The Subdeacon however shall hold the Text behind the said Deacon, standing beside the Thurifers. At this hour the Clerks do not prostrate themselves in Quire, that is to say after the Versicle while the Pater noster. is being said, on account of the proclamation of the Gospel : likewise not on the Friday nor on the Saturday.<sup>69</sup>*

¶ *The Gospel according to Luke* 1. [26, 27.]



**A**T that time, The angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. And that which followeth.

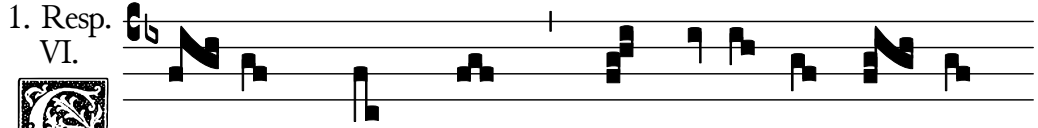
*A Homily of the Venerable Bede,  
Priest.*<sup>70</sup> [*First Lesson.*]


**T**He reading of today's Holy Gospel, beloved brethren, commendeth to us the beginning of our redemption : wherein the angel sent from heaven by God telleth the Virgin that the extraordinary nativity of the Son of God in flesh was to be proclaimed, by which we, cast down by ancient sin, are restored and also are able to be counted among the sons of God. That therefore we may merit to receive the gifts according to the promise of salvation : let us undertake to perceive its origin with earnest ear. The angel Gabriel (it

saith) was sent from God into a city of Galilee, called Nazareth : to a virgin espoused to a man whose name was Joseph. It was proper for the beginning of the restoration of mankind, that the angel should be sent from God to a virgin who would be consecrated by a divine birth, because the first cause of human perdition was : when the serpent was sent from the devil to a woman to be deceived by a spirit of arrogance, more correctly the devil himself came in the serpent : which having deceived the first parents, stripped the human race of the glory of immortality. Because therefore death had entered through a woman : it was apt that life return through a woman. That one, seduced by the devil through the serpent, offered to man the taste of death : this one, informed by God through an angel, provided the Author of salvation to the world. But thou, O Lord.

*[And the Lessons are read in the Second Form except for the last, which is to be read in the Superior Grade. Similarly the Responsories are sung according to the order of the Lessons themselves, changing neither place nor vestment.]*<sup>71</sup>

*Clama in fortitudine.* AS:pl. j.; 1519:35v; 1531:18v.<sup>72</sup>

1. Resp. VI.  6292.

 Ry out \* with strength, thou that announcest peace

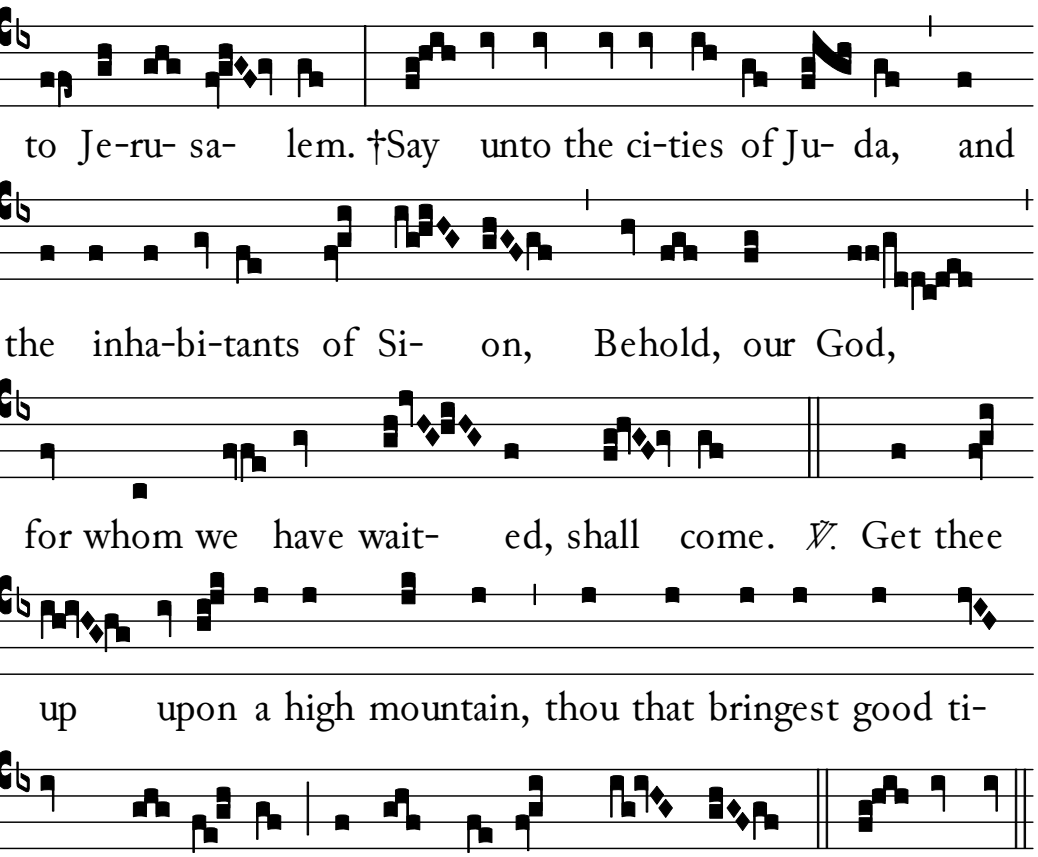
to Je-ru- sa- lem. †Say unto the ci-ties of Ju- da, and

the inha-bi-tants of Si- on, Behold, our God,

for whom we have wait- ed, shall come. ⁊. Get thee

up upon a high mountain, thou that bringest good ti-

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

 6292a.

*Second Lesson.*<sup>73</sup>

**T**He angel Gabriel, then, was sent from God. Rarely however do we read that angels appearing to man are designated by name. To be sure, whenever it happeneth, for this reason it certainly happeneth : that indeed the name itself should suggest

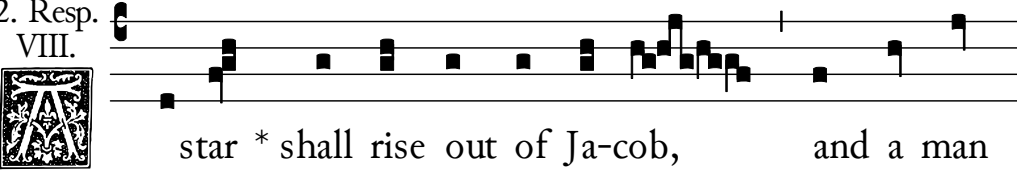
the ministry for which<sup>74</sup> they are come. For Gabriel in fact means Strength of God. And he rightly he shineth forth with so great a name : who bore witness of the coming birth of God in flesh, of whom the Prophet in the psalm saith, The Lord who is

strong and mighty, the Lord mighty in battle. Without doubt that battle : in which he came to fight the aerial powers and to rescue the world from their tyranny. To a virgin espoused to a man whose name was, Joseph of the house of David : and the virgin's name was Mary. What is said of the house of David : pertaineth not only to Joseph, but likewise to Mary. For in fact it was the teaching of the law, that each would take a wife from his

own tribe and family : it is likewise attested by the Apostle, because writing to Timothy he saith, Be mindful that the Lord Jesus Christ is risen again from the dead, of the seed of David : according to my gospel. Thus indeed truly is the Lord arisen from the seed of David : because his untainted mother, took her true descent from the stock of David. But thou, O Lord.

*Orietur stella.* AS: pl. j.; 1519:35v; 1531:18v.<sup>75</sup>

7338. 2. Resp. VIII.



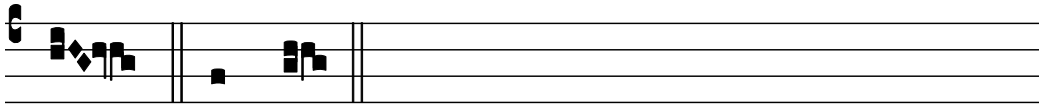
star \* shall rise out of Ja-cob, and a man

shall rise up from Is- ra- el: he shall des-troy all

the prin- ces of the strange peo- ple. †And all the

7338b. earth shall be his posses- sion. ⁊. And all

kings shall a-dore him: all na- tions shall serve



him. †And all.

*Lesson iij.*<sup>76</sup>

**H**owever, as to why he<sup>77</sup> preferred to be conceived and brought forth not of a simple virgin but of one betrothed to a man : reasonable causes have been advanced by many of the fathers. Of which the first is the strongest, so that she would not be judged guilty of dishonour : if she, having no husband, begat a son. Then likewise in this, that in the care that a home naturally demands : childbearing would be supported by the comfort of the husband. It was therefore necessary for blessed Mary to have a husband, who would be an assured witness of her chastity : and of our Lord and Saviour that was born from her he was a most faithful foster-father. And it was he that in accordance with the law would bring an offering for the infant to the temple : and he <that> would at the coming of the crisis of the persecution, carry <him> away with his mother to Egypt and also bring <him> back, and in like manner would supply the many other things needful for the frailty of

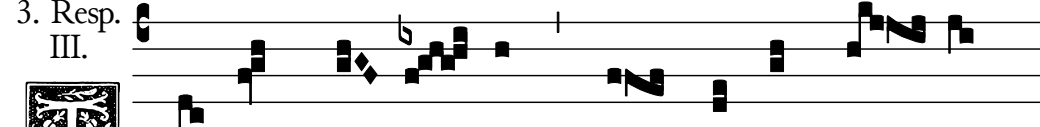
human nature which he had assumed. Neither did it harm greatly if some for a time believed that He was his son : seeing that by the preaching of the apostles after his ascension it would be plainly revealed to all believers that the birth had been from a virgin. Nor should it be overlooked that the blessed Mother of God gave testimony of her special merits, also indeed by her name. Indeed it is interpreted star of the sea. And herself like an extraordinary star gliding above the turmoil of the ages : shone brightly with the grace of a special privilege. Moreover the angel being come in unto her said, Hail, full of grace, the Lord is with thee : blessed art thou among women. By as much as this salutation was unheard of among the customs of mankind : <by> so much is blessed Mary accordingly worthy. Indeed truly was she full of grace : upon whom the divine gift was settled, that, foremost among women, she would offer to God the most glorious gift of her virginity. Whence rightfully<sup>78</sup> she who desired

[19r.] to imitate the angelic life : merited to enjoy the appearance and also the address of an angel. Truly she was full of grace who herself, through

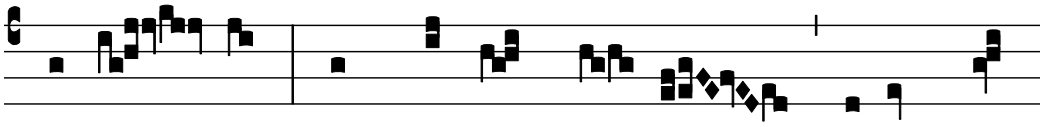
whom Grace and Truth were made, was granted to beget Jesus Christ. But thou, [O Lord, have mercy upon us].

*Egredietur Dominus.* AS:pl. j.; 1519:36r; 1531:19r.<sup>79</sup>

6640. 3. Resp. III.



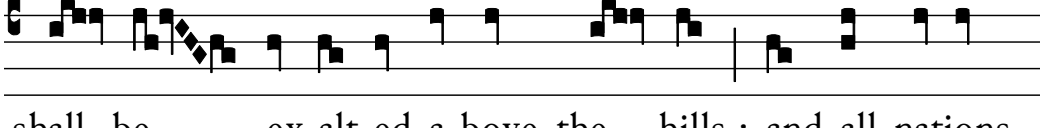
**T** He Lord shall go forth, \* and shall fight a- gainst



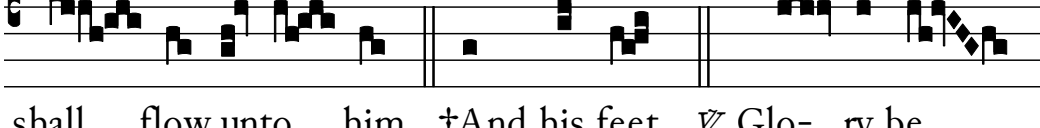
the na- tions. †And his feet shall stand upon the

6640b. 

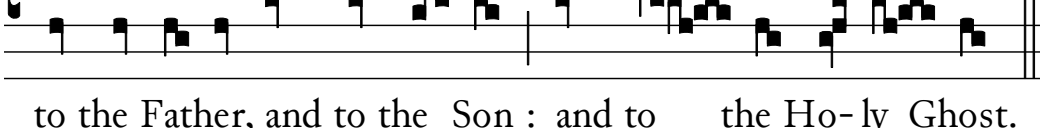
mount of O-lives. ‡Towards the East. ✂. And he



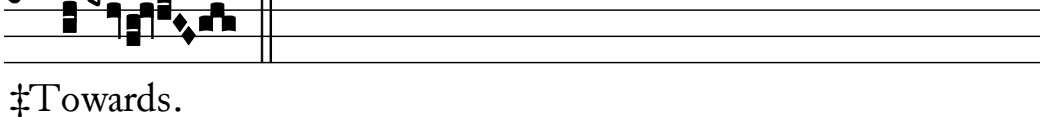
shall be ex-alt-ed a-bove the hills : and all nations



shall flow unto him. †And his feet. ✂. Glo- ry be



to the Father, and to the Son : and to the Ho-ly Ghost.



‡Towards.

[*Before Lauds.*]

✠. Send forth, O Lord, the Lamb. 67.

¶ *At Lauds.*

*Rorate celi desuper.* AS:pl. j.; 1519:36r; 1531:19r.<sup>80</sup>

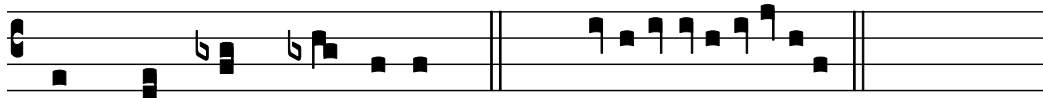
1. Ant.  
IV.iv.



Rop down dew, \* ye heavens, from a-bove, and let



the clouds rain the just : let the earth be open-ed, and



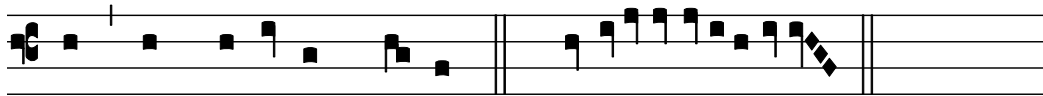
them bring forth sal-vation. *Ps.* Have mercy on me. (*l.*) [215].

*Prophete predicaverunt.* AS:pl. j.; 1519:36v; 1531:19r.

2. Ant.  
I.v.



He prophets did proclaim \* that a Saviour should be



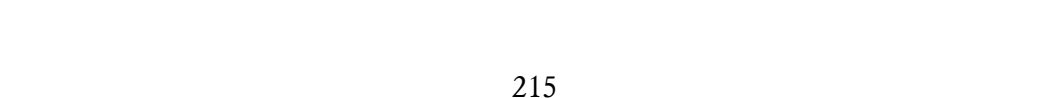
born of the virgin Ma-ry. *Ps.* A hymn, O God. (*lxiv.*) [275].

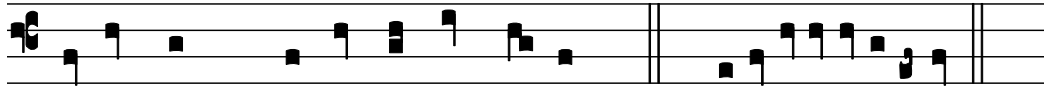
*Spiritus Dominus super me.* AS:pl. j.; 1519:36v; 1531:19r.<sup>81</sup>

3. Ant.  
II.i.



He Spi-rit \* of the Lord is upon me : he hath sent





me to preach the gospel to the poor. *Ps.* O God, my God.  
(*lxij. & lxvj.*) [54].

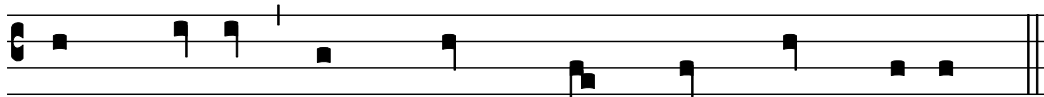
*Ecce veniet Dominus.* AS:pl. j.; 1519:36v; 1531:19r.<sup>82</sup>

4. Ant.

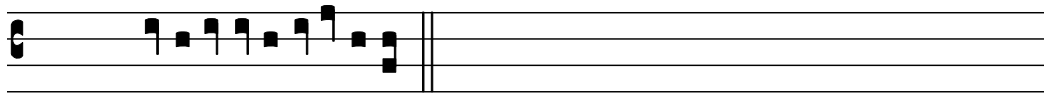
2551.



Ehold, the Lord cometh, \* that he may sit



with princes, and hold the throne of glo-ry.

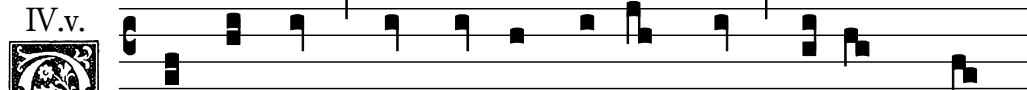


*Ps.* My heart hath rejoiced. (I. *Sam. ij.*) [280].

*Annunciate populis.* AS:pl. j.; 1519:36v; 1531:19r.

5. Ant.

1428.



E-clare ye \* to the people, and say, Behold, God



our Saviour shall come. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*)  
[56].

*Chapter.* Behold, the days come. 106.

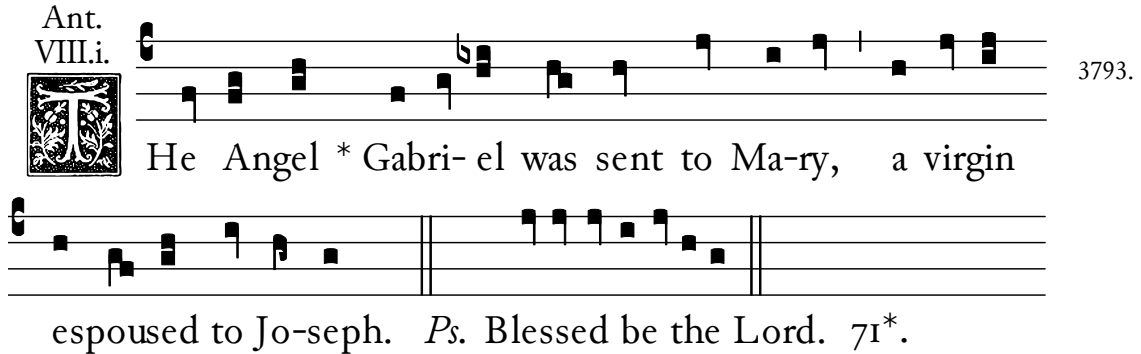
*Hymn.* Hark to the voice. 70.

*Ÿ.* A voice of one crying. 72.



*Missus est Gabriel.* AS:14; 34, pl. k.; 1519:36v; 1531:19r.<sup>83</sup>

Ant.  
VIII.i.



He Angel \* Gabri-el was sent to Ma-ry, a virgin  
espoused to Jo-seph. *Ps.* Blessed be the Lord. 71\*.

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

*Prayer.*

**G**Rant, we beseech thee, almighty God, that the approaching solemnity of our redemption : may both afford us succour in this present life,

and heap <on us> the rewards of eternal blessedness. Through the same [our Lord].

*This Prayer is said only at this Matins.*

*At all the other Hours let be said the Prayer of the Sunday.* 182.

*[The Preces are not said said here, that is to say, at Matins, but the Preces are said at the other Hours as on the other ferias. This applies similarly on Friday and Saturday on account of the proclamation of the Gospel.]*<sup>84</sup>

*Memorial of Saint Mary.*

*Ant.* The Holy Ghost. 110.

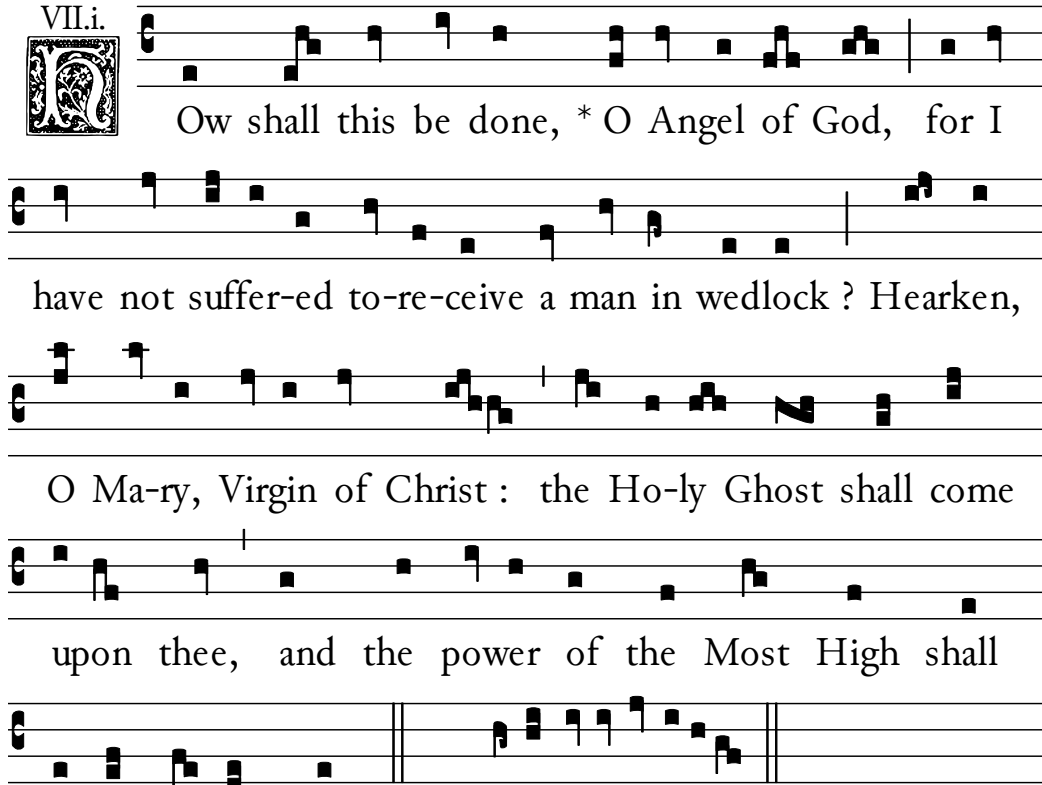
*And [afterwards]*<sup>85</sup> <a Memorial> of All Saints as on other ferias. 111.

*Let Matins of Saint Mary be said [on this day and until the Vigil of the Nativity of the Lord]*<sup>86</sup> in convent : as is indicated above. 74.

¶ *At Vespers.*

*Quomodo fiet istud.* AS:34, pl. k.; 1519:37r; 1531:19r.<sup>87</sup>

4563.



Ow shall this be done, \* O Angel of God, for I  
have not suffer-ed to-re-ceive a man in wedlock ? Hearken,  
O Ma-ry, Virgin of Christ : the Ho-ly Ghost shall come  
upon thee, and the power of the Most High shall  
ov-ersha-dow thee. *Ps.* My soul doth magnify. 70\*.

*Or an O. Antiphon.* 275-279. *Ps.* Magnificat. 57\*.

[*Sunday Prayer.*]<sup>88</sup> 182.

¶ *Thursday.*

*At Matins.*


*Invitatory.* The Lord, the King who is to come. 103.

*Ps.* Come let us praise. 37\*.

*Hymn.* Word from the Father. 41.


*Antiphons and Psalms of the Nocturn of the feria :* [287]. *VV.* Lessons and *RX.* are sung in order.

*First Lesson. Isaiah 9. [18–21.] Legend 16.*

 Or wickedness is kindled as a fire, it shall devour the brier and the thorn : and shall kindle in the thicket of the forest, and it shall be wrappd up in smoke ascending on high. By the wrath of the Lord of hosts the land is troubled, and the people shall be as the fuel for the fire : no man shall spare his brother. And he shall turn to the


right hand, and shall be hungry : and shall eat on the left hand, and shall not be filled : every one shall eat the flesh of his own arm : Manasses Ephraim, and Ephraim Manasses, and they together shall be against Juda. After all these things his indignation is not turned away, but his hand is stretched out still. Thus saith [the Lord].

*Second Lesson. [Isaiah 10. 1–4.]*

 Oe to them that make wicked laws : and when they write, write injustice<sup>89</sup> : to oppress the poor in judgment, and do violence to the cause of the humble of my people : that widows might be their prey, and that they might rob the fatherless. What will you do in the day of visitation, and of the calamity which

cometh from far ? to whom will ye flee for help ? and where will ye leave your glory ? That you be not bowed down under the bond, and fall with the slain ? In all these things his anger is not turned away, but his hand is stretched out still. Thus saith [the Lord. Turn ye unto me and].

*Lesson iij. [Isaiah 10. 5–9.]*

 Oe to the Assyrian, he is the rod and the staff of mine anger, and my indignation is in their hands. I will send him to a deceittful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets. But he


shall not take it so, and his heart shall not think so : but his heart shall be set to destroy, and to cut off nations not a few. For he shall say, Are not my princes as so many kings ? is not Calano as Charcamis : and Emath as Arphad ? is not<sup>90</sup> Samaria as Damascus ? Thus saith the Lord.

[*Versicle before Lauds.* Send forth, O Lord, the Lamb. 67.]

¶ *At Lauds.*

*De Syon veniet.* AS:pl. k.; 1519:37r; 1531:19r.<sup>91</sup>

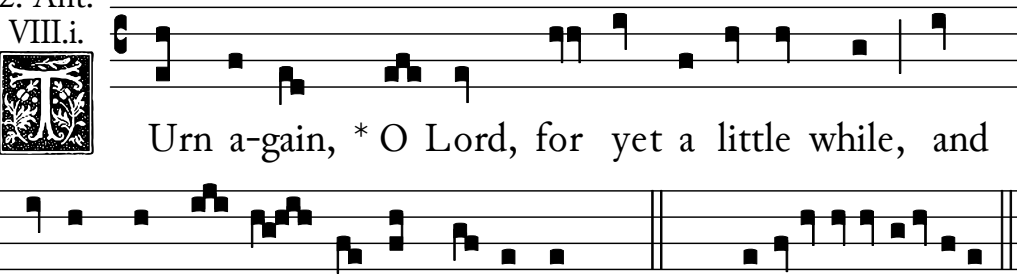
2120. 1. Ant.  
I.iv.



Rom Si- on \* shall come the Lord Almighty, to bring  
salvation unto his people. *Ps.* Have mercy on me. (*l.*) [215].

*Convertere Domine.* AS:pl. k.; 1519:37v; 1531:19r.<sup>92</sup>

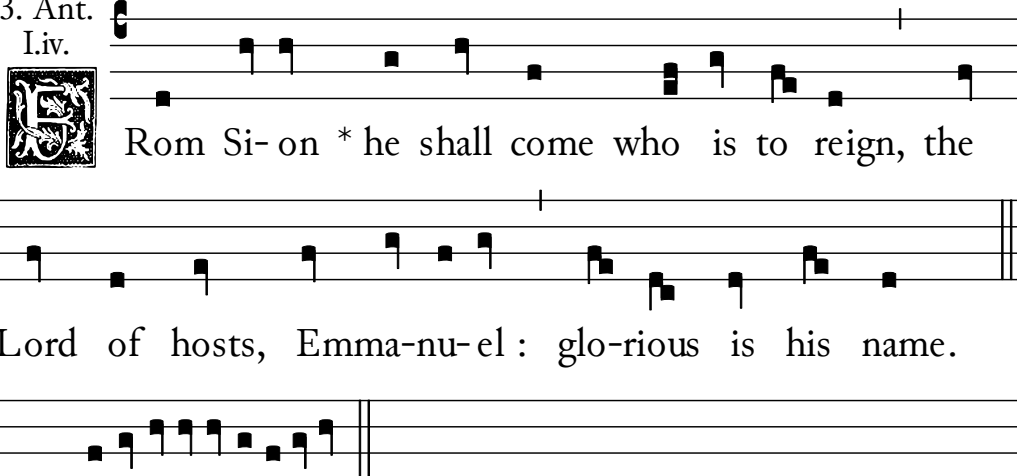
1920. 2. Ant.  
VIII.i.



Urn a-gain, \* O Lord, for yet a little while, and  
de-lay not to come unto thy servants. *Ps.* Lord, thou hast  
been. (*lxxxix.*) [303].

*De Syon veniet.* AS:pl. k.; 1519:37v; 1531:19r.<sup>93</sup>

2121. 3. Ant.  
I.iv.



Rom Si- on \* he shall come who is to reign, the  
Lord of hosts, Emma-nu-el : glo-rious is his name.  
*Ps.* O God, my God. (*lxij. & lxxvij.*) [54].

*Ecce Deus noster.* AS:pl. k.; 1519:37v; 1531:19r.<sup>94</sup>

4. Ant.  
VIII.i.



Ehold our God, \* and I will give him honour : the



2504.

God of my father, and I will I ex-alt him. *Ps.* Let us sing.

(*Exod. xv.*) [306].

*Dominus legifer noster.* AS:pl. k.; 1519:37v; 1531:19r.

5. Ant.  
III.iv.



He Lord \* is our law-giv-er, the Lord is our King :



2415.

he himself will come and save us. *Ps.* Praise ye the Lord.

(*cxlvij.-cl.*) [56].

*Chapter.* Behold, the days. 106.

*Hymn.* Hark to the voice. 70.

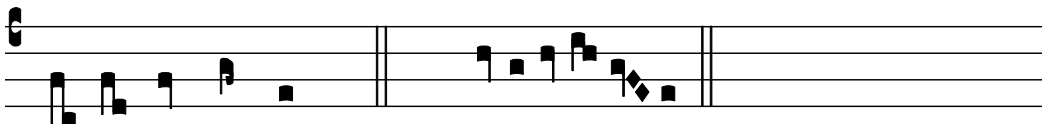
*℟̄.* A voice of one crying. 72.

*Vigilate animo.* AS:35; 1519:37v; 1531:19r.<sup>95</sup>

Ant.  
IV.i.



E ye vi-gi-lant \* in spi- rit, for the Lord our



5418.

God is nigh at hand. *Ps.* Blessed be the Lord. 62\*.

Sunday Prayer. 182.

¶ *At Vespers.*

*Letamini cum Hierusalem.* AS:35; 1519:37v; 1531:19r.<sup>96</sup>

3562. Ant.  
V.i.

E-joice \* with Je-ru-sa-lem, and be glad with her,  
all you that love her, for ev-er. *Ps.* My soul doth magnify. 65\*.

*Or an O. Antiphon.* 275-279. *Ps.* Magnificat. 57\*.

[19v.]

¶ *Friday.*

[*Ad Matins.*]

*Prope est jam Dominus.* AS:pl. h.;1519:35r; SB:cxxi.

1120. Invit.  
IV.i.

He Lord \* is nigh at hand. †O come, let us  
a- dore. *Ps.* Come let us praise. 13\*.

*Hymn.* Word from the Father. 41.

*Antiphons and Psalms of the Nocturn of that feria.* [314]. *The Versicles are to be sung in sequence.*

*The Gospel according to Luke* 1. [39, 40.]



**A**T that time, Mary, rising up, went into the hill country with haste into a city of Juda. And entered into the house of Zachary, and saluted Elizabeth. And that which followeth.

*A Homily of the Venerable Bede, Priest.*

24 Book. 2.<sup>97</sup>

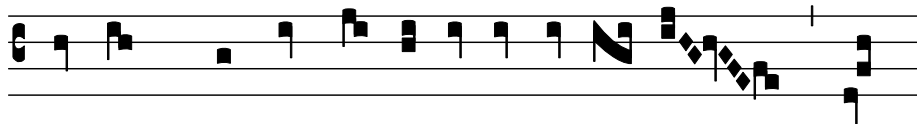
**T**He reading of the Holy Gospel which we have heard declareth to us that the beginning of our redemption is always to be venerated : and it commendeth to us the saving<sup>98</sup> remedies of humility that are always to be imitated. Now because at the touch of the plague of pride the human race had perished : it was fitting that the commencement of the time of salvation should have first begun with the appearing of the medicine of humility by which it

might be healed. And because through the temerity of a woman who was led astray, death had entered into the world : it was fitting that as evidence of returning life, women should have preceded one another in services of devout humility and piety. Therefore before showing us the sublimity of the heavenly homeland, the blessed Mother of God first shewed the path of humility : not less an example of devotion than of venerable chastity. If indeed the glory of the virginal and inviolate body indicateth what kind of life should be <found> in the heavenly city to which we aspire : where they shall neither marry nor be married, but shall be as the angels of God in heaven, it also indicateth the extraordinary strength of mind, by which we ought to attain to it. But thou.

[Which is followed by the Responsory.]<sup>99</sup>

*Precursor pro nobis.* AS:pl. k.; 1519:38r; SB:cxxii.<sup>100</sup>

1. Resp.  
VII.



7421.



Or us \* the Forerunner is enter-ed in, the

7421b.

Lamb without blem- ish, after the order of Mel-  
 chi-se- dech. †Made a High Priest for ev- er, and  
 to the a- ges of a- ges. ✠. This is the King  
 of Jus- tice : of whose ge- ne- ration there is no  
 end. †Made a High Priest.

Second Lesson.<sup>101</sup>

**F**Or as we have learned in the preceding reading of the holy Gospel, after she merited to be elevated by the visitation and the address of the angel, after she herself had learned that she would be honoured by a heavenly birth, by no means did she put herself forward as if the heavenly gifts had been on her account : but that she might be fit for more and more divine gifts, she fixed her steps in the protection of hu-

mility of mind, answering the arch-angel which was proclaiming to her, Behold the handmaid of the Lord : be it done to me according to thy word. And indeed from today's reading we have heard : the same humility which she had presented to the angel, likewise she undertook to present to her fellow man : that which pertaineth to greater in strength, likewise pertaineth to lesser. Who indeed doth not know that a virgin

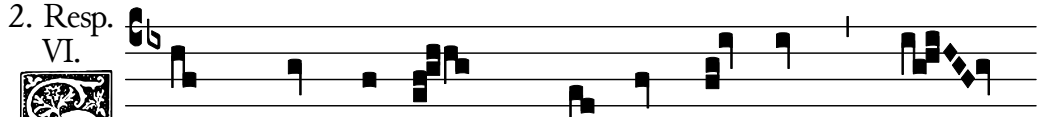


consecrated to God hath a better rank than the wife devoted to a husband ? Who should doubt that the mother of the eternal King, should rightly be preferred to the mother of a soldier ? But yet herself mindful of the precept of scripture, The greater thou art the more humble thyself in all things : as soon as the angel which was speaking to her had returned to heaven, she


ariseeth, and goeth up into the hill country, and carrying God in the womb, the servant of God asketh for an habitation, and also seeketh reassurance. And aptly after the vision of the angel she went up to the hill country : where having tasted the sweetness of the humility of heavenly citizens by her steps she went across to the heights of virtue.

*Modo veniet dominator.* AS: pl. l.; 1519:38r; SB:cxxiii.<sup>102</sup>

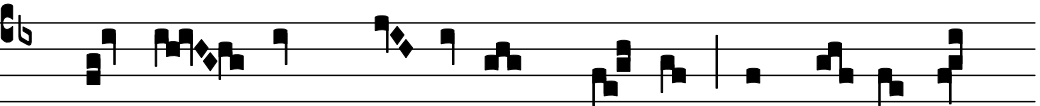
2. Resp. VI.



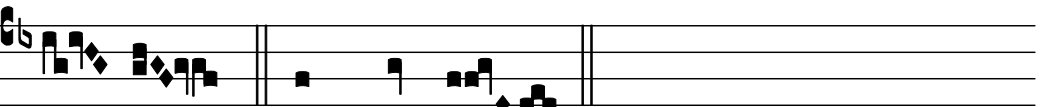
Oon shall he come, \* the Lord of hosts, the



Lord. †And his name shall be cal-led Em- ma-nu- el.



∇. In his days shall justice spring up : and a- bundance



of peace. †And his name.

*Lesson iij.*<sup>103</sup>

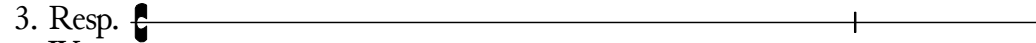


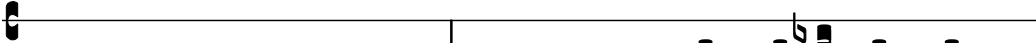
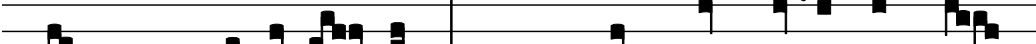
**T**hen she entered the house of Zachary, and greeted Elizabeth whom she had known would give birth to the servant and precursor of

the Lord. By no means as if uncertain from the prophecy which had been received : but that she would offer congratulations concerning the

gift, which she had learned her fellow-servant had received. Not that the word of an angel, by testimony of a woman gave assent : but that the attentive young virgin should devote herself to ministry of a woman of advanced age. Moreover, when Elizabeth heard the saluation of Mary : the infant leaped in her womb, and Elizabeth was filled with the Holy Ghost. Opening her mouth to salute blessed Mary, straightway Elizabeth was filled with the Holy Ghost : and John was filled <likewise>. Also by one and the same Spirit both were taught : that one recognized who it was greeting her, and that the mother of her Lord ought to be venerated with reverence<sup>104</sup> : she understood that it was the Lord himself which was carried in the womb of the virgin. And because <his> tongue was not yet able, <his> soul leaped in salu-

tation, and indicated how willingly and how devotedly the duty of the youthful precursor was to be fulfilled : and before he was born, he related the coming of the Lord by the indications of which he was capable. For now the time drew near when would be fulfilled the word of the angel which he had said : because he shall be filled with Holy Ghost, even from his mother's womb. Elizabeth was therefore filled with the Holy Ghost, [20r.] and she cried out with a loud voice. Rightly with a loud voice : because she had learned of the great gift of God. Rightly with a loud voice : because Him whom she had known to be present everywhere : she now too perceived bodily at hand. And indeed by a loud voice : not so much is to be understood a clamorous as a devoted one.

*Videbunt gentes.* AS:pl. 1.; 1519:38v; 1531:20r.<sup>105</sup>

7854. 3. Resp.   
 IV.   
 He Gentiles \* shall see thy just one, and all  
  
  
 kings thy glo-ri-ous one. †And thou shalt be cal-led by



a new name, which the mouth of the Lord hath nam- ed.

∅. And thou shalt be a crown of glo-ry in the hand

of the Lord : and a roy-al di- a-dem in the hand of thy

God. †And thou shalt. ∅. Glo-ry be to the Father, and

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

7854a.

[*Before Lauds.*]

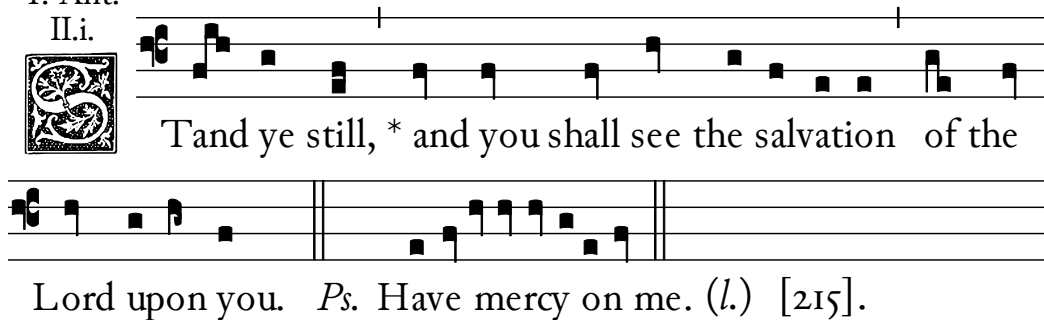
∅. Send forth, O Lord, the Lamb. 67.

¶ *At Lauds.*

*Constantes estote.* AS:pl. 1.; 1519:38v; 1531:20r.

1. Ant.

II.i.



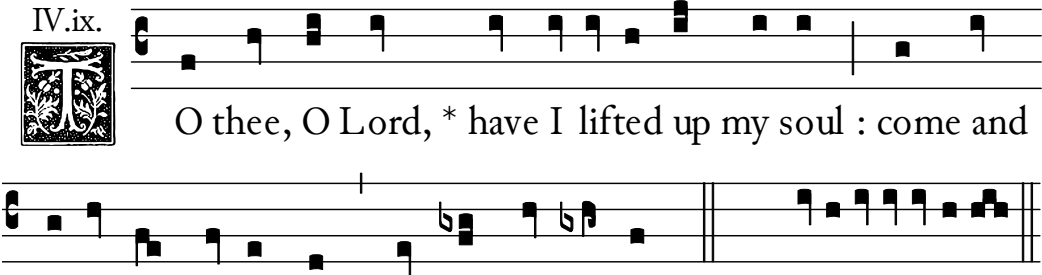
Tand ye still, \* and you shall see the salvation of the

Lord upon you. *Ps.* Have mercy on me. (*l.*) [215].

1899.

*Ad te Domine.* AS:pl. 1.; 1519:38v; 1531:20r.<sup>106</sup>


1255. 2. Ant.  
IV.ix.



**T** O thee, O Lord, \* have I lifted up my soul : come and  
de-li-ver me, O Lord, to thee have I fled. *Ps.* Hear, O Lord. *ij.*  
(*cxlij.*) [330].

*Veni Domine et noli.* AS:pl. 1.; 1519:39r; 1531:20r.<sup>107</sup>


5320. 3. Ant.  
IV.v.



**C** Ome, O Lord, \* and tarry not : do away the mis-  
deeds of thy people Isra-el. *Ps.* O God, my God. (*lxij. & lxvj.*)  
[54].

*Deus a Libano.* AS:pl. 1.; 1519:39r; 1531:20r.

2163. 4. Ant.  
I.v.



**C** Od shall come \* from Li-ba-nus, and his bright-  
ness shall be as the light. *Ps.* O Lord, I have heard.  
(*Habacuc iij.*) [331].

*Ego autem ad Dominum.* AS:pl. 1.; 1519:39r; 1531:20r.

5. Ant.

IV.v.



Ut I will look \* towards the Lord : and I will wait

2565.



for God my Saviour. *Ps.* Praise ye the Lord. (*cxlvij.-cl.*) [56].

*Chapter.* Behold, the days come. 106.

*Hymn.* Hark to the voice. 70.

*℣.* A voice of one crying. 72.

*Ex quo facta est.* AS:35, pl. 1.; 1519:39r; 1531:20r.<sup>108</sup>

Ant.

IV.ix.



Rom which as soon \* as the voice of thy sa-lu-tation

2750.



sounded in mine ears, the in-fant in my womb leaped for joy,



al-le-lu-ya. *Ps.* Blessed be the Lord. 62\*.

[℣.] [Let us pray.]<sup>109</sup>

*Prayer.*



Tir up, we beseech thee, O Lord, thy might, and come : that they who trust in thy loving

kindness : may speedily be delivered from all adversity. Who livest and reignest.

*Let this Prayer be said only at this Lauds : at all the other Hours let the Sunday Prayer be said.* 182.

¶ *At Vespers.*

O. *Antiphon.* 275-279. *Ps. Magnificat.* 57\*. *Sunday Prayer.* 182. *One cannot begin the Antiphon O Wisdom. later than these Vespers of this feria.*

¶ *Saturday.*

[*At Matins.*]

*Invitatory.* The Lord is nigh. 209. *Ps. Venite.* 13\*.

*Hymn.* Word from the Father. 41.

*Let the Antiphons and Psalms of the feria and the Versicles be sung according to the usual order.*<sup>110</sup> [339].

[*The Gospel*] according to Luke iij. [1, 2.]



Now in the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina ; under the high priests Annas and Caiphas ; the word of the Lord was made unto John, the son of Zachary, in the desert. And that which followeth.

¶ *A Homily of Blessed Gregory, Pope.*

20. 4.<sup>111</sup>

The time when the precursor of the Redeemer had undertaken the preaching of the word : is indicated by the mention of the Roman

political leaders and the kings of Judea, when it is said, In the fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, and Herod being the tetrarch of Galilee, and Philip his brother tetrarch of Iturea, and the country of Trachonitis, and Lysanias tetrarch of Abilina ; under the high priests Annas et Caiphas : the word of the Lord was made unto John, the son of Zachary in the desert. Because indeed that which was foretold came to pass, whereby some of the Jews and many of the gentiles would be redeemed : by the king of the gentiles and the princes of the Jews the time of his preaching is designated. Because moreover it was that the gentiles were to be gathered together, and Judea

would be scattered for the offense of faithlessness : likewise the description itself of earthly principalities revealeth this : seeing that both in the republic of Rome one<sup>112</sup> is described as having been in charge, and in the kingdom

of Judea the four parts were ruled over by as many. Indeed by the voice of our Redeemer is declared, Every kingdom divided against itself, shall be brought to desolation. But thou.

*Emitte Agnum Domine.* AS:pl. 1.; 1519:39v; 1531:20r.

1. Resp.

II.



End forth \* O Lord, the Lamb, the Ru-ler of



the earth. †From Pe-tra of the de- sert unto



the mount of the daughter of Si- on. ∕. Drop down



dew, ye heavens, from a-bove : and let the clouds rain



the just : let the earth be open-ed, and bud forth



a Sa- viour. †From Pe-tra.

6656.

6656z.

*Second Lesson.*<sup>113</sup>

**I**T was evident therefore that the end of the kingdom of Judea had


come : which was subject to so many separate kings. It is entirely proper

that not only under which kings, but also which priests the record would be an indication, and because he whom John the Baptist would preach, would prove to be him who was at once King and Priest, Luke the Evangelist hath indicated the time of his preaching by the kings and the priests. And he came into all the country about the Jordan, preaching the baptism of penance for the remission of sins. By all of the readings it is demonstrated that John not only preached the baptism of penance : to be sure indeed he bestowed the same, but nevertheless [20v.] his baptism was not able to give remission of sins. Because the remission of sins : is only granted to us in the baptism of Christ. And so it will be observed what is said,

Preaching the baptism of penance unto the remission of sins. Seeing that he preached the baptism which would release sins that he was unable <himself> to give : that just as he preceded the incarnate Word of the Father with the word of proclamation, so with that baptism of penance by which sins are released, his baptism foreshadowed, which could not release sin. And because his word preceded the appearance of the Redeemer : himself which His baptism would anticipate, was made a shadow of the truth. He is followed as it is written in the book of the words of Isaiah the prophet, A voice of one crying in the desert : Prepare ye the way of the Lord, make straight his paths. But thou.

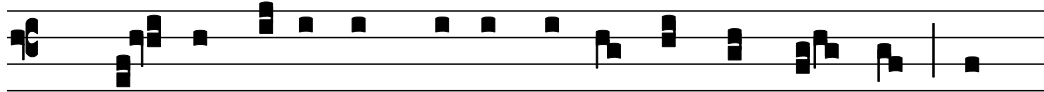
*Germinaverunt campi.* AS:pl. m.; 1519: 39v; 1531:20r.<sup>114</sup>

6772. 2. Resp.  
II.



He fields of the de-sert \* have brought forth sweet-smell-ing buds for Is- ra- el : for behold, our God will come with pow- er. †And his brightness is with him.





6672b.

∴. Out of Si- on in the loveli-ness of his beau-ty : our



God shall ma- ni-fest- ly come. †And his brightness.

*Lesson iij.*<sup>115</sup>

**I**Ndeed the same blessed John the Baptist, when he had been asked : answered, I am the voice of one crying out in the desert. Which, as was earlier said by us, in the same way was called the Voice by the prophet : because he preceeded the Word. Which moreover being proclaimed : is revealed by what followeth. Prepare ye the way of the Lord : make straight his paths. Every man which proclaimeth right faith and good works : what else than <by> coming to the Lord prepareth the way to the soul of the hearers, that this power of grace should penetrate, that the light of truth should illuminate, that the paths of God be made straight, while formeth pure thoughts in the mind by the good word of preaching ? Every valley shall be filled up : and every mountain and hill shall be made low. What is the name of this place of valleys called, except humble, what of the moun-

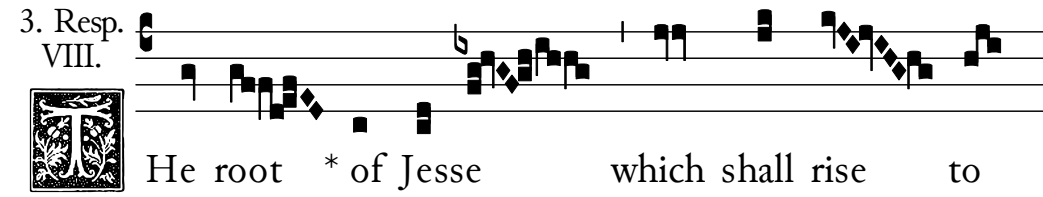
tains and hills, except proud men ? At the coming therefore<sup>116</sup> of the Redeemer, however, the valleys are to be filled up, but the mountains and hills are to be brought low : because according to the voice of the same, Every one that exalteth himself shall be humbled : and<sup>117</sup> he that humbleth himself, shall be exalted. The valleys being filled up increase : but the mountains and hills brought low decrease. Because without doubt in the faith of the Mediator between God and mankind, through the man Christ Jesus the Gentiles have accepted the fullness of grace, and Judea,<sup>118</sup> by perfidious error, whence having become swollen with conceit, hath perished. Every valley shall be filled up : because the heart by the eloquence of humble sacred doctrine shall be filled up with virtue by grace. According to this which hath been written, He sendeth forth springs in the vales. And thereupon on the

other hand is said, And the valleys shall abound with corn. For in fact the waters disperse from the mountains : because true doctrines forsake arrogant minds. But springs arise in the valleys : because humble minds accept the word of prophecy. Now

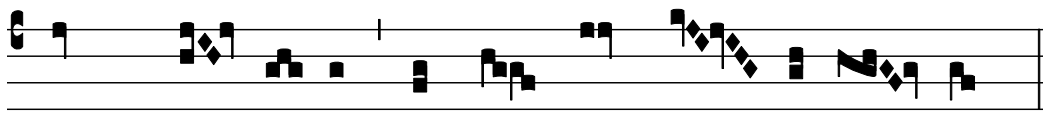
we see, now we observe the valleys to abound with grain : because their mouth has been filled with food of truth : whereby the meek and simple appeared to this world to be despicable. But thou, O Lord.

*Radix Jesse.* AS:pl. m.; 1519:39v; 1531:20v.<sup>119</sup>

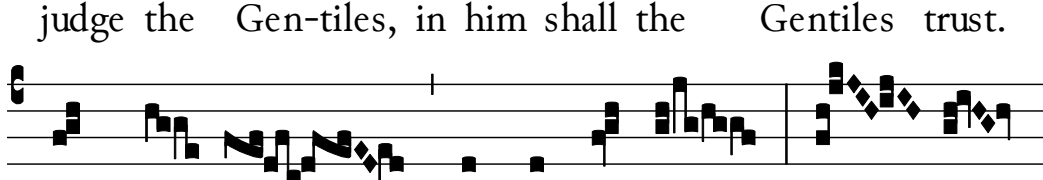
7508. 3. Resp. VIII.



He root \* of Jesse which shall rise to

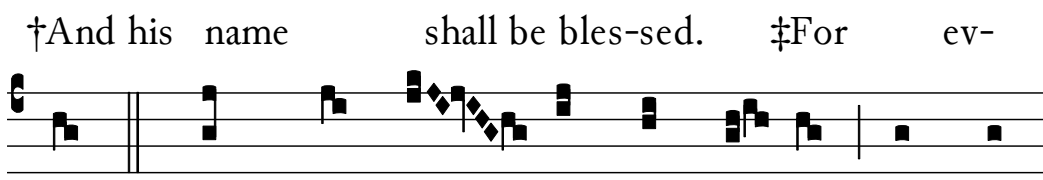


judge the Gen-tiles, in him shall the Gentiles trust.

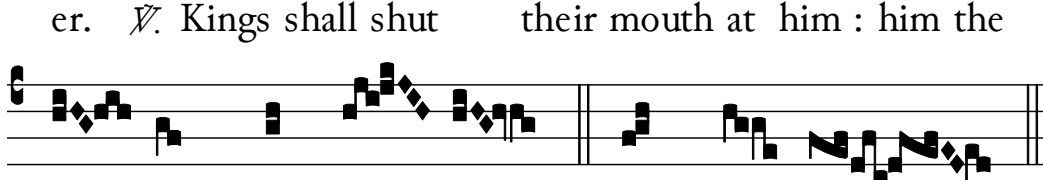


†And his name shall be bles-sed. ‡For ev-

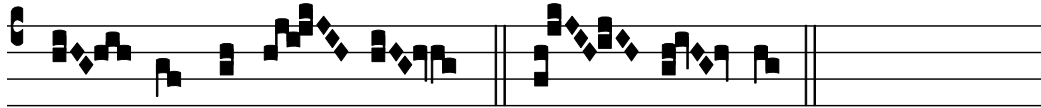
7508b. er. ✠. Kings shall shut their mouth at him : him the



Gen- tiles shall be- seech. †And his name.



✠. Glo-ry be to the Father, and to the Son : and



to the Ho-ly Ghost. ‡For ev- er.

[*Before Lauds.*]

*Versicle.* Send forth, O Lord.<sup>120</sup> 67.

¶ *At Lauds.*


*Veniet Dominus.* AS:pl. m.; 1519:40r; 1531:20v.<sup>121</sup>

1. Ant.

IV.iv.



He Lord shall come \* in great power : and all flesh



shall see him, and he shall save us. *Ps.* Have mercy on me. (*l.*)

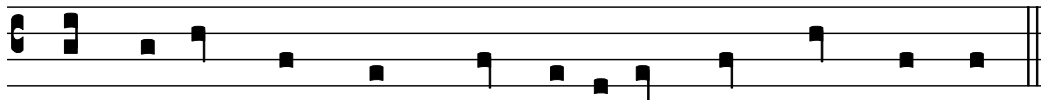
*Intuemini quantus.* AS:pl. m.; 1519:40r; 1531:20v.<sup>122</sup> [215].

2. Ant.

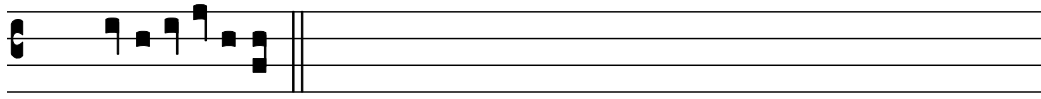
IV.v.



Onsid-er \* how great and glo-ri-ous is he,



who cometh in for the salvation of his people.




*Ps.* It is good. (*xvj.*) [325].

3391.

*Veniet iterum angelus.* AS:pl. m.; 1519:40r; 1531:20v.


5530. 3. Ant.  
IV.iv.



**H** y messenger \* shall come a-gain : and he shall teach  
us thy ways, O Lord. *Ps.* O God, my God. (*lxij. & lxxvj.*) [54].

*Expectetur sicut pluvia.* AS:pl. m.; 1519:40v; 1531:20v.<sup>123</sup>


2806. 4. Ant.  
IV.v.



**S** the rain \* is the Word of the Lord awaited :  
and as the dew shall our God descend up-on us.  
*Ps.* Hear, O ye heavens. (*Deut. xxxij.*) [357].

*Paratus esto Israel.* AS:pl. m.; 1519:40v; 1531:20v.<sup>124</sup>

4217. 5. Ant.  
II.i.



**E** thou ready, O Isra-el \* to meet thy Lord :  
for he cometh. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

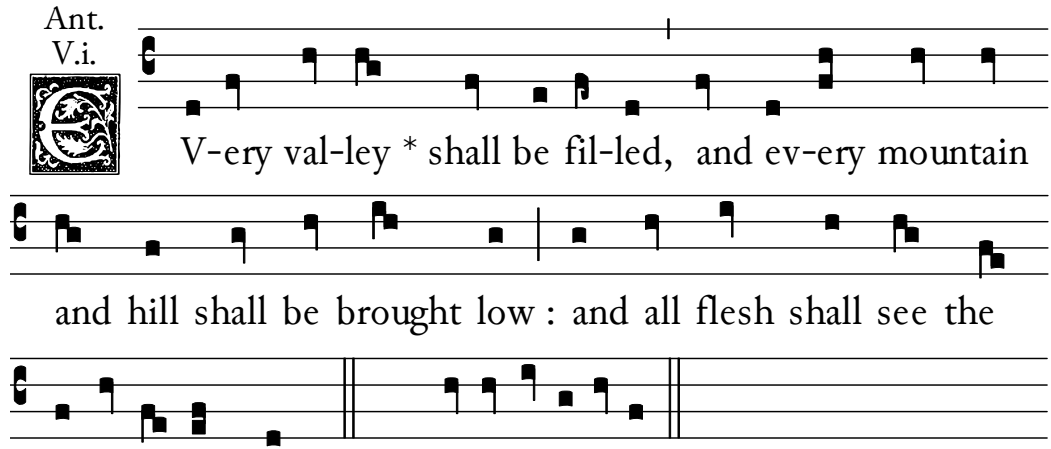
*Chapter.* Behold, the days come. 106.

*Hymn.* Hark to the voice. 70.

*℣.* A voice of one crying in the desert. 72.

*Omnis vallis implebitur.* AS:36; 1519:40v; 1531:20v.<sup>125</sup>


Ant.  
V.i.



4156.

V-ery val-ley \* shall be fil-led, and ev-ery mountain  
and hill shall be brought low : and all flesh shall see the  
salvation of God. *Ps.* Blessed be the Lord. 64\*.

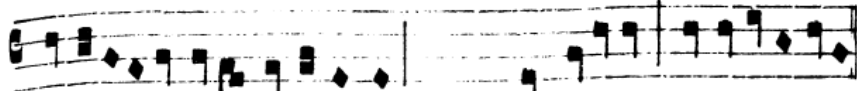
*Prayer.*

 God, who seest that we are afflicted by our depravity : mercifully grant that we may be	comforted by thy visitation. Who livest and reignest with God the Father in the unity.
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*This Prayer is said only at this Lauds. At all the other Hours the Sunday Prayer should be said.* 182.

**¶** *If any Feast of ix. lessons should fall on any of the preceding ferias of this week, nevertheless the order of the ferias for Lauds and of the Antiphons on the Benedictus. and Magnificat. shall be observed for the following feria, and then the Antiphons at Lauds and the proper ℞℟. of that feria, that is to say when the feast occurs, are not sung in that year. Nevertheless the ℣℣. before the Lessons should be sung in order.* [21r.]

**Feria. vi. quattuor temporū. Fo. xxxviii.**



qui diligitis eam in eternum. ps. Magnificat. Evodiae.  
Mel an. C. Feria. vi. inuit. Prope est. ps. Venite. Hymn. Verbu  
supernu. Ant et psalmi de nocturno illius ferie. v. sculi per ordinē di  
cuntur. Euangeliū scdm lucā Exurgens maria Omelia venerabilis  
bede presbyteri. Lectio quam audiuimus. Responsoiū vt sequitur



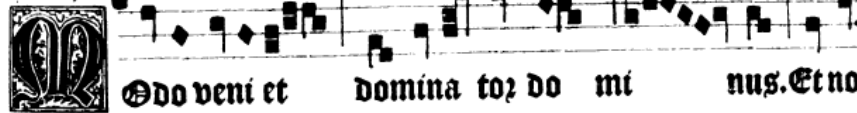
**D**ecursoꝝ pro nobis ingredi tur agnus si  
nema cu la secundum ordinem melchi se



dech. Pontifex factus est in eter num et in secu  
lum secu li. v. Ip se est rex iusti e



cu ius generatio non habet si nem. Pontifex.



**Q**uo veni et domina toꝝ do mi nus. Et no  
men eius emanu el vo ca bi tur. v. Opi



e tur in di e bus e ius iu stiti a: et habundan

## Notes, pages 179-238.

<sup>1</sup> 1519:2r.

<sup>2</sup> SB:xcvii.

<sup>3</sup> SB:xcvii.

<sup>4</sup> 1519:3v.

<sup>5</sup> 1519:3v.

<sup>6</sup> SB:xcix.

<sup>7</sup> In AS:29. 'post' is set GA.

<sup>8</sup> 1519:30r.

<sup>9</sup> 1531:15v. has 'Ecce jam venit' and 'factum de vírgine'. 1519:30r. has 'factum de vírgine'. BL-52369 has 'Natum de vírgine'. 'Factum' appears as a variant only in some Sarum sources, but not in continental sources. In AS:29. the neumes for 'natum' appear a third lower--however the flat makes the pitch unambiguous. 1494. 1516:16v. 1531:15v. and AS:29. indicate that the *altera pars* begins at 'Veníte'; Brev. 1525:12v. and 1528; 1519:30r. Portiforium Festivalis (n.d.):14v. and BL-52369 indicate that the *altera pars* begins at 'Natum/Factum'.

<sup>10</sup> This rubric appears only in 1516:16v. and 1531:15v. This general rule may not be as firm as it seems. See the above Invitatory for example.

<sup>11</sup> 1519:30r.

<sup>12</sup> In AS:29. 'super' is set DFE.FGFD; 'vestiménto' is set D.D.DE.C. In 1519:30r. 'fémore' is set C.A.G. In BL-52359:17r. 'super' is set DFEFG.DDC.

<sup>13</sup> 'Sylae'. 1531:16r.

<sup>14</sup> In 1519:30v. 'éxiet' begins ABC. In AS:30. 'pacem géntibus' is set CD.CD D.DEFE.ED; 'postéstas' is set C.DE.D. In 1519:30v. 'éxiet' ends DCBCBABA; 'dominátor' ends GAGGA; 'Israel' ends GGFGCAAG; 'diérum' is set D.EFEC.DCCB. In AS:30. 'magnificábitur' is set FA.GA.FFFF.FAG.G. In AS:30. 'erit' ends DCBCBAGAG; 'terra nostra' is set CDC.BCDEDCCDC. DFEFDCCAG. Continental sources often indicate B-flat at 'univérse terre'. In BL-52359:17c. 'cívitas' is set DE.D.CDC; 'egréssus' is set AF.GD.D; 'eternitátis' appears to be set D.DFe.D.CDCACDCD.CB; 'médio' is set FG.AGAG.FGAGFEFEDEED. In AS:30. 'diérum' is set D.EFDC.DCCB. In BL-52359:17r. 'vénerit' is set CAC.BCEDCCAGCAAG.G; 'pacem géntibus' is set CD.CD.D.DEFE.ED.

<sup>15</sup> 'Et expectábo.' Vulgate.

<sup>16</sup> In 1519:30v. 'Salvátor' is set B<sub>2</sub>.B<sub>2</sub>AAG.A; 'noster' is set AGAGFG.GF.

<sup>17</sup> *Sermo 245, in Appendice Op. Tom. v. col. 2982, ed. post. Benedict., Paris.* [SB:cii.]

<sup>18</sup> [et Pater ? non sum, inquit Dóminus Christus, solus ; sed Pater mecum est. Audi et de Spíritu Sancto, quia cum eo erat : ] [SB:ciii.-civ.]

<sup>19</sup> 1519:31r.

<sup>20</sup> 1531:16v. has 'flere quóniam dominátor.' In AS:30. 'Egýpte' is set G.A.E. In 1519:31r. 'conspéctum' is set Ag.ACGA.F. In AS:30. 'Liberáre' is set F.CFD.EF.F. In 1519:31r.'manu' is set F.EFEC. BL-52359:17v. has no flat at 'ante'; 'conspéctum' is set Ag.ACGA.A.

- <sup>21</sup> *Augustin.* § 2, 3. col. 2983, 2984. [SB:ciii.]
- <sup>22</sup> [unus sonus audíur : ] [SB:civ.]
- <sup>23</sup> [Tria páriter operántur : sed sola chorda persónat] [SB:civ.]
- <sup>24</sup> [Utrisque respondéndus est.] [SB:civ.]
- <sup>25</sup> [manifestíssimam veritátem] [SB:cv.]
- <sup>26</sup> súbito [SB:cv.]
- <sup>27</sup> [Virgo hábuit témpora pariéudi ; virga autem álio die quod natúra non hábuit prótulit.] [SB:cv.]
- <sup>28</sup> *Augustin.* § 3, 4, 5 col. 2984, 2985. [SB:cvi.]
- <sup>29</sup> [extat] [SB:cvi.]
- <sup>30</sup> et egréssum [SB:cvi.]
- <sup>31</sup> AS:31. has 'omnes gentes: omnes reges'. In 1519:31v. 'vellus' is set EGFF.EF.
- <sup>32</sup> 'Cum autem audísset'. 1519:31v.
- <sup>33</sup> *In Evangelia, Lib. 1. Hom. vi. Op. Tom. 1. col. 1452.* [SB:cvii.]
- <sup>34</sup> In BL-52359:18r. 'nolit tardáre' is set D.CB Ag.GACAB.AG.
- <sup>35</sup> [Johánnes] [SB:cviii.]
- <sup>36</sup> Si [SB:cviii.]
- <sup>37</sup> In 1519:32r. 'poténcia' has only the final B marked flat.
- <sup>38</sup> AS:32. has 'ascéndit'; it is set D.DEGEE.ED; 'deprecábuntur' is set AB,AF.FACDCBCBAG.AGAGG.GF. In BL-52359:18v. 'salútem populórum' is set DCCA.CABCABAGA.AG G.GAFG.GACAB.AG. BL-52359:18v. has no flat at 'deprecábuntur'.
- <sup>39</sup> 1519:32v.
- <sup>40</sup> In AS:32. the psalm-tone begins D F A. In BL-52359:18v. 'ad' is set EF.
- <sup>41</sup> In 1519:32v. 'véniat' is set EF.E.D. In BL-52359:18v. 'allelúya' is set B.A.G.G.
- <sup>42</sup> In BL-52359:18v. 'Syon salútem et' is set FG.G AC.C.B C.
- <sup>43</sup> In 1519:32v. 'dirécta' is set A.A.AGA; 'illi' is set Gf.G. In AS:33r. 'suis' is set FG.A. In BL-52359:19r. 'Dómine' is set CD.C.CCB.
- <sup>44</sup> 1519:33r.
- <sup>45</sup> AS:32. shows the simple tone for the *Benedictus*. In 1519:33r. 'illi' is set Gf.F. BL-52359:19r. has 'et ait'; et is set A; 'illi' is set FGA.G.
- <sup>46</sup> 1519:33r.
- <sup>47</sup> US-II:25.
- <sup>48</sup> In AS:32. 'curántur' has been crossed out and replaced by 'ámbulant' in a later hand. AS:32. shows the simple tone for the *Magnificat*. In 1519:33v. 'claudi curántur' is set FD.E F.G.GFGAG.
- <sup>49</sup> 1519:33v. indicates 'Matutine' in error.
- <sup>50</sup> 1519:33v.
- <sup>51</sup> [ad] [SB:cxi.]
- <sup>52</sup> In BL-52359:19v. 'sunt occurére' is set A G.FG.A.C.
- <sup>53</sup> In BL-52359:19v. 'vénerit' is set C.C.CBCDDC.
- <sup>54</sup> 1519:33v. has no flat.



- <sup>55</sup> 1519:34r. has no flats.
- <sup>56</sup> In BL-52359:19v. 'véniet ut' is set B.D.C B.
- <sup>57</sup> AS:33. shows the simple tone for the *Benedictus*. In AS:33. 'de radíce Jesse' is set F G.B.GF GG.D. In BL-52359:19v. 'vidébit' is set E F.G.F.
- <sup>58</sup> In 1519:34r. 'Syon' is set B.G.
- <sup>59</sup> In 1519:34r. 'áuferet' appears in the place of 'cónteret'.
- <sup>60</sup> 1519:34v. has no flats.
- <sup>61</sup> 1519:34v. has no flats. In AS:pl. h. and 1519:34v. 'inveniántur' is set A.C.B).A.A. The edition follows BL-52359:20r. here.
- <sup>62</sup> In BL-52359:20r. 'Móysen' is set D.E.F.
- <sup>63</sup> In 1519:34v. 'meum' is set G.GF; 'Israel' is set G.GF.E. In BL-52359:20r. 'meum Israel' is set G.G G.F.E.
- <sup>64</sup> In BL-52359:20r. 'jam' is set F.
- <sup>65</sup> US-II:25.
- <sup>66</sup> US-II:25.
- <sup>67</sup> '*spirula in manu diaconi et textus in manu subdiaconi dereferatur*'. US-II:25. c.f. Edmond Martène, *De antiquis ecclesiae ritibus*, vol. 3, p. 30: 'ramum palmæ in manu tenente'. Joseph Dyer, in a letter to the author, November 3, 2008, provides the following additional information: '[Martène] copies [this information] from an ordinal of Bayeux. Martène also mentions that Durandus (*Rationale*, lib. 6, cap 8) cites the same practice. Martène says further that the same practice prevailed at Rouen, Paris, Senlis, Noyon and Meaux. One doesn't find it in that part of the *De antiquis ecclesiae ritibus* that deals with monastic usage (lib. 4, cap 2, no. 25 [page 90]).' The 'spirula' would likely be from the Anglo Saxon 'spir', a tall and slender stalk; Harold H. Bender and Stephen J. Herben Jr., 'English Spick, Speck, Spitchcock, and Spike', *American Journal of Philology*, 48:3 (1927): 258-262; p. 258.
- <sup>68</sup> 1519:35r.
- <sup>69</sup> 'Ad has matutinas non prosternant se clerici propter pronunciacionem evangelii : et hoc generaliter per totum annum teneatur, quod quando ad matutinas dicitur expositio, tunc ante lecciones non debet fieri prostracio, nec preces ad matutinas sicut in ceteris horis ferialibus. . . .' US-II:25.
- <sup>70</sup> [23. lib. 2.] *Homilie Hyemales de Sanctis. In Festo Annuntiationis. Op. Tom. VII. col. 335. [SB:cxv.] CCL 122, 14-17.*
- <sup>71</sup> 1519:35r.
- <sup>72</sup> AS:pl. j. has 'exaltáta', but no note appears for the last syllable. 1531:18v. has 'exúlta'. In BL-52359:20v. 'noster' is set G.FFGDCDED. BL-52359:20v. omits the note for the first syllable of 'véniet'. In BL-52359:20v. the repeat is to 'Ecce Deus'.
- <sup>73</sup> *Beda, ut supra, col. 335. [SB:cxvi.]*
- <sup>74</sup> 'quod', SB:cxvi.

- <sup>75</sup> In AS:pl. j. the neume at 'li' of 'alienigenárum' is indecipherable. 1531:18v. has 'alienigenárum', AS:pl. j. has 'alienigenórum'. In AS:pl. j. 'ex Jacob' begins G GA. In 1519:35v. 'Israel' ends GABA.
- <sup>76</sup> *Beda, ut supra, col. 335, 336.* [SB:cxvii.]
- <sup>77</sup> 'ipse Dóminus', SB:cxvii.
- <sup>78</sup> 'Unde de jure', SB:cxviii.
- <sup>79</sup> 1519:36r. has a flat only at 'Dóminus'; 'Glória' begins BDC. In BL-52359:20v. 'olivárum' is set FE.D.EF.GABAAG. BL-52359:20v. has no flat.
- <sup>80</sup> 1519:36r. has no flats.
- <sup>81</sup> In BL-52359:21r. 'super' is set F.Fe.
- <sup>82</sup> AS:pl. j. is missing the text 'ut sédeat'.
- <sup>83</sup> 1531:19r. has 'ángelus Gábriel'.
- <sup>84</sup> US-II:26.
- <sup>85</sup> 1519:37r.
- <sup>86</sup> US-II:26.
- <sup>87</sup> AS:34. has 'virum in sápiendo'. AS:pl. k and 1519:37r. set the first 'in' on C.
- <sup>88</sup> 1519:37r.
- <sup>89</sup> *injustítiam scripsérunt.* [SB:cxx.]
- <sup>90</sup> [ut] [SB:cxxi.]
- <sup>91</sup> 1531:19r. has 'omnípotens Dóminus'. In BL-52359:21v. 'ut' is set F.
- <sup>92</sup> In 1519:37v. 'aliquántulum' is set CC.DB.C.C.C. In AS:pl. k. 'aliquántulum' is set CC.DB.C.C.B. The edition follows BL-52359:21v. here.
- <sup>93</sup> In BL-52359:21v. 'qui' is set G; 'magnum nomen' is set E.F G.FE.
- <sup>94</sup> AS:pl. k. has 'Dóminus' rather than 'Deus', but only two notes.
- <sup>95</sup> In 1519:37v. 'est' is set FD. In BL-52359:21v. 'ánimo' is set G.F.EFGGF.
- <sup>96</sup> In AS:35. 'diligítis' is set CAGA; 'in etérnum' is set GA A.G.G, failing to end on the finalis.
- <sup>97</sup> *Homilie estivales de Sanctis, "In solennitate Deipare V. Marie, quando salutavit Elizabeth."* Op. Tom. VII. col. 101. [SB:cxxii.]
- <sup>98</sup> [nobis] [SB:cxxii.]
- <sup>99</sup> 1519:38r.
- <sup>100</sup> In BL-52359:22r. 'nobis' is set C.ED; 'sine' is set DCCBA.CB.
- <sup>101</sup> *Beda, ut supra, col. 101.* [SB:cxxiii.]
- <sup>102</sup> In 1519:38r. there is no flat at 'dominátor'. In BL-52359:22r. 'véniet' Dominátor' is set G.F.DFGGF FC.F.FGAB<sub>b</sub>.B<sub>b</sub>.
- <sup>103</sup> *Beda, ut supra, col. 101, 102.* [SB:cxxiii.]
- <sup>104</sup> 'benedictióne'. SB:cxxiv.
- <sup>105</sup> In AS:pl. l. no flat appears at 'nominávit'. In BL-52359:22r. 'vocábitur' is set G.AB<sub>b</sub>.A.A; 'diadáma' is set DF.F.Ef.FD.
- <sup>106</sup> 1519:38v. has no flats. In BL-52359:22v. 'Dómine' is set C.CD.D.

- <sup>107</sup> In AS:pl. l. 'reláxa' is set D.D.B; the final three notes of the antiphon are C C C. 1531:20r. has 'plebi'.
- <sup>108</sup> In AS:35. and BL-52359:22v. 'Ex quo facta' is set G A C.CD.
- <sup>109</sup> 1519:39r.
- <sup>110</sup> 1519:39v. has '*Super nocturnum ant. Quia mirabilia. ps. Cantáte. versiculi dicuntur per ordinem.*'
- <sup>111</sup> In *Evangelia, Lib. i. Homilia xx. Op. Tom. I. col. 15, 16.* [SB:cxxvi.]
- <sup>112</sup> [princeps] [SB:cxxvi.]
- <sup>113</sup> *S. Gregori ut supra, col. 1516, 1517.* [SB:cxxvii.]
- <sup>114</sup> 1531:20r. has 'cum eo erit'.
- <sup>115</sup> *S. Gregorius ubi supra § 3. col. 1517, 1518.* [SB:cxxviii.]
- <sup>116</sup> ergo. [SB:cxxviii.]
- <sup>117</sup> et omnis [SB:cxxviii.]
- <sup>118</sup> Judée [SB:cxxviii.]
- <sup>119</sup> AS:pl. m. indicates a B<sub>1</sub> key signature from the beginning through 'In sécula.' BL-52359:23r. has no flat; 'judicáre' is set A.CB.CBA.C.
- <sup>120</sup> 1519:40r. indicates 'Ÿ. Emítte Dómine.' This should be 'Ÿ. Emítte agnum Dómine.'
- <sup>121</sup> In AS. pl. m. 'vidébit' is set D.B.C. BL-52359:23r. agrees with 1519:40r. here.
- <sup>122</sup> AS:pl. m. indicates G.B.C at 'salvándos'. In BL-52359:23v. 'quantus' is set C.CD. BL-52359:23v. has 'iste gloriósus', set C.[D] E.C.D.D.
- <sup>123</sup> No flat appears in AS:pl. n. In BL-52359:23v. 'descéndet' is set D.B.D.
- <sup>124</sup> In BL-52359:23v. 'quóniam' is set EC.D.EFe.
- <sup>125</sup> In AS:36. 'salutáre' is set A.C.AG.GA. BL-52359:23v. agrees with 1519:40v. here. In BL-52359:23v. 'collis humiliábitur' is set D.C C.C.CB.A.B.C.