

THE SARUM RITE  
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Scholarly Edition.

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Part 5.

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Proper of Time.

Advent.

Fourth Sunday.

Fourth Week.

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MMXVII.

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

**A.** **¶** Sunday Letter **A**. All the service is of the Sunday through to the Versicle of the  
[Dec. 24.] iiij. Nocturn [exclusive]<sup>1</sup> : from there all the service of the Vigil. The Invitatory [of  
the Vigil of the Nativity of the Lord]<sup>2</sup> This ye shall know. 283. At Matins a  
Memorial of the Sunday with the Sunday Mass in Chapter, with Prime and the  
Hours as set down for the Vigil, without the Psalm O God, my God, look upon me.  
[and the iv. immediately following].<sup>3</sup>

Sunday within the Octave is of Saint Silvester, with middle Lessons of the  
Nativity and with **V̄V̄**. and **R̄R̄**. of the ij. Nocturn.

Sunday within the Octave of the Epiphany is of the service of the Octave with a  
Memorial of the Martyrs [Lucian and his companions].<sup>4</sup>

**B.** **¶** Sunday Letter **B**. all the service is of the Sunday.  
[Dec. 18.] Monday, Thursday, and Friday are Commemorations.

Tuesday is of the feria. Mass of the Vigil of Saint Thomas.

The following Sunday is of the Nativity of Christ.

Saturday is of Saint Silvester. The middle Lessons are of the Nativity of Christ,  
with the **V̄V̄**. and **R̄R̄**. of the 2. Nocturn.

**C.** **¶** Sunday Letter **C**. All the service is of the Sunday. At 1. Vespers, the **R̄**. *The*  
[Dec. 19.] *sceptre shall not be taken away.* 245.

Monday is of the feria until the Mass, which will be of the Vigil [of Saint  
Thomas, Apostle],<sup>5</sup> **R̄R̄**. of the History of the Sunday.

Tuesday is of [Saint Thomas]<sup>6</sup> the Apostle. At Second Vespers, solemn  
Memorials of the Feast of the Place, of Advent, and of Saint Mary, with the  
Antiphon *Blessed art thou.* 93.

Wednesday and Thursday are Commemorations.

On Friday the whole service is of the Vigil of the Nativity.

**D.** **¶** Sunday Letter **D**. All the service is of the Sunday. Nothing of the Vigil except  
[Dec. 20.] only a Memorial at the High Mass. 2. Vespers will be of Saint Thomas [the  
Apostle],<sup>7</sup> with solemn Memorials of the Sunday and of Saint Mary.

Tuesday and Wednesday are Commemorations.

Thursday is of the Vigil [of the Nativity of the Lord].<sup>8</sup>

Sunday within the Octave is of Saint John.

**E.** **¶** Sunday Letter **E**. All the service is of the Sunday, and the Feast [of Saint  
[Dec. 21.]

Thomas] is deferred until the morrow, unless it be the Feast of the Place, and 2. Vespers will be of the Apostle, with solemn Memorials of the Sunday and of Saint Mary. At 2. Vespers of the Apostle a solemn Memorial of Saint Mary is made with the Antiphon *Under thy.* 134. Then a solemn Memorial of Advent.

Tuesday is of Saint Mary.

**ƒ.** **¶** Sunday Letter **ƒ.** is of the service of the Sunday. At 1. Vespers, which will be of the Apostle, solemn Memorials are made of the Sunday and of Saint Mary with the Antiphon *Blessed art thou.* 93. Vespers on the Sunday will be of the Sunday, with a Memorial of Saint Mary with the Antiphon *Under thy.* 134.

Monday is of Saint Mary.

Sunday within the Octave of the Nativity of the Lord is of Saint Thomas [the Martyr].<sup>9</sup>

On Sunday in the Vigil of the Epiphany all the service is of the Vigil with the middle Lessons of Saint Thomas. [At Lauds one Antiphon.]<sup>10</sup>

**Ⓔ.** **¶** Sunday Letter **Ⓔ.** is of the service of the Sunday.  
[Dec. 23.] Sunday within the Octave of the Nativity of the Lord. Vespers will be of Saint Silvester with Memorials in their order.

Monday is of Saint Silvester : middle lessons of the Nativity. *ŸŸ.* and *℞℞.* of the First Nocturn. [Vespers will be of the Circumcision of the Lord, without any Memorial.]<sup>11</sup>

The First Sunday after the Circumcision is said of the Epiphany of the Lord.

On Wednesday [at Matins]<sup>12</sup> let the Exposition of the Gospel be read, namely of the Sunday within the Octave.

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

### *At [j.] Vespers.*

*Ant.* Blessed be the Lord my God. [410].

*Psalm.* *The same.* (cxliij.) [410].

*Chapter.* *Isaiah* 28. [16].

**B**Ehold, I will lay a stone in the foundations of Sion, a tried stone, a corner [stone],<sup>13</sup> a precious

stone, founded in the foundation. He<sup>14</sup> that believeth in let him not be ashamed.<sup>15</sup>

*R.* The sceptre shall not be taken away. 245.

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

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

*Ant.* O. 275-279. *Ps.* Magnificat. 57\*.

*Prayer.*

**S**Tir up, we beseech thee, O Lord, thy might, and come : and with great strength succour us : that, by the help of thy grace, what

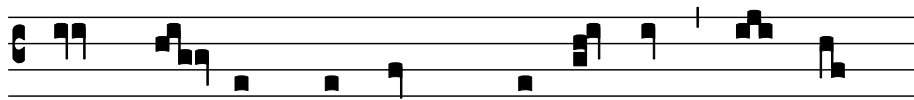
our sins<sup>16</sup> hinder : the indulgence of thy propitiation may hasten. Who livest [and reignest].

*Memorial of Saint Mary.* 19.

### ¶ *At Matins.*

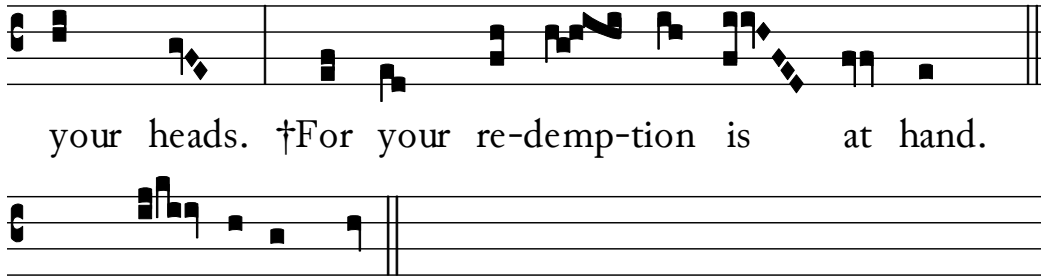
*Prestolantes Redemptorem.* AS:36; 1519:41r; 1531:21r.<sup>17</sup>

Invit.  
VII.ii.



Tand re- dy \* for your Re-deemer, lift up

100344.




Ps. Come let us praise. 45\*.

*Hymn, Antiphons, Psalms and Versicles [as in the Psalter]<sup>18</sup> as on the j. Sunday in the Advent of the Lord. 41.*

[*At the First Nocturn.*]

*Let these Lessons be read in order as is shown above for Monday after the First Sunday of Advent.*


*Lesson j. Isaiah 10. [10–15.] [Legend 17.]*

S my hand hath found the kingdoms of the idol, so also their idols of Jerusalem and of Samaria. Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols? And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory of the haughtiness of his eyes. For he saith, By the strength of my own hand I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken

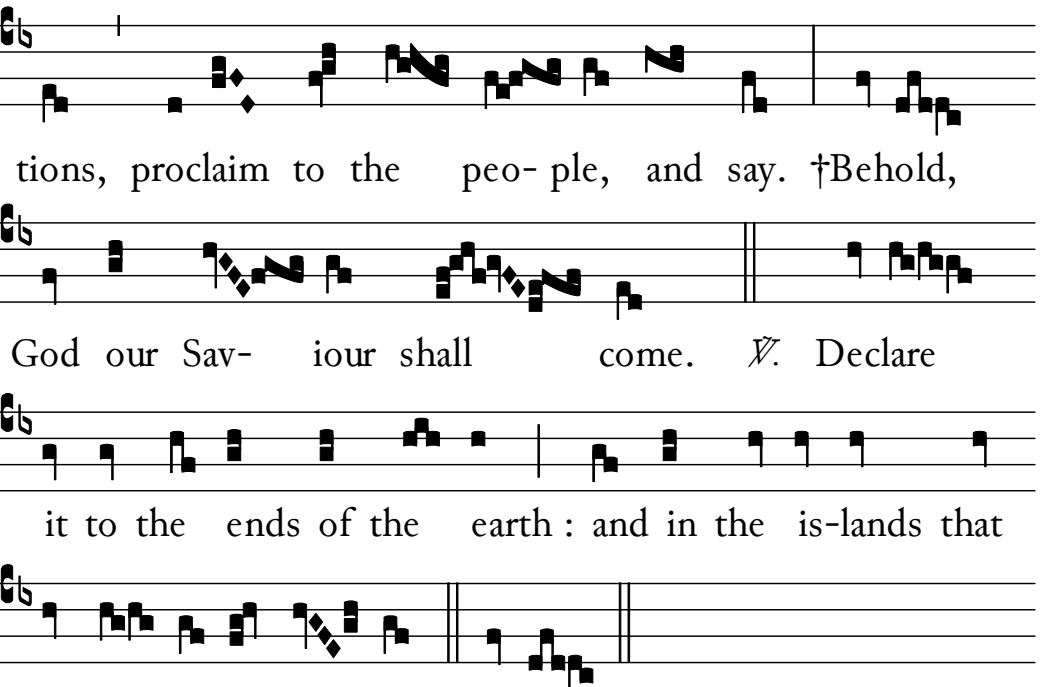
the spoils of the princes, and as a mighty man hath pulled down them that sat on high. And my hand hath found the strength of the people as a nest: and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise. Shall the axe boast itself against him that cutteth with it? or shall the saw exalt itself up against him that lifteth it up, and a staff exalt itself against him by whom it is drawn? as if a rod should lift itself up, as a staff exalt itself, which is but wood. Thus saith the Lord.

The iiij. Sunday in the Advent of the Lord.

*Canite tuba.* AS:36; 1519:41r; 1531:21r.<sup>19</sup>

1. Resp. I.  6265.

**S** Low ye the trumpet \* in Si- on, call the na-  
 tions, proclaim to the peo- ple, and say. †Behold,  
 God our Sav- iour shall come. ✎. Declare  
 it to the ends of the earth : and in the is-lands that  
 are a- far off, and say. †Behold.

 6265b.

*Second Lesson.* [Isaiah 10. 16-21.]

**T**herefore the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones : and under his glory shall be kindled a burning, as it were the burning of a fire. And the light of Israel shall be as a fire, and the Holy One thereof as a flame : and his thorns and his briers shall be set on fire, and shall be devoured in one day. And the glory

of his forest, and of his beautiful hill, shall be consumed from the soul even to the flesh : and he shall run away through fear. And they that remain of the trees of his forest shall be so few, that they shall easily be numbered, and a child shall write them down. And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of

The iiij. Sunday in the Advent of the Lord.

the house of Jacob, shall lean no more upon him that strikethy them : but they shall lean upon the Lord the Holy One of Israel, in truth. The

remnant shall be converted, the [21v.] remnant, I say, of Jacob, to the mighty God.

*Octavadecima die. AS:37; 1519:41r; 1531:21v.* <sup>20</sup>

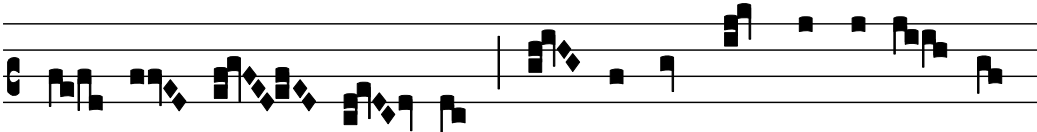
7886.

2. Resp.

VII.



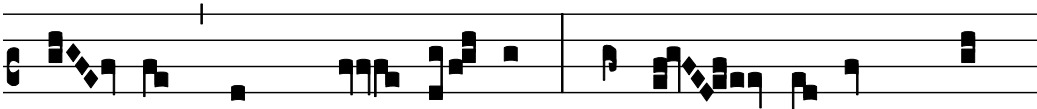
N the eighteenth day \* of the tenth month, ye



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

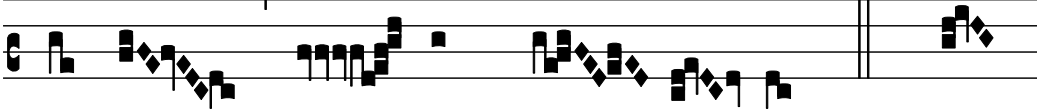


Sa- viour, and a de-fen- der for you, who shall go be-



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

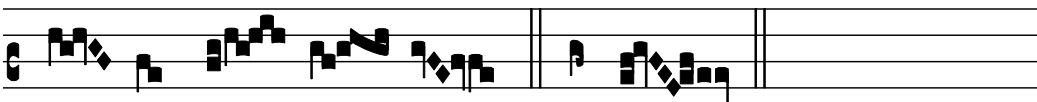
7886a.



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



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



the land of E- gypt. †Into.



Third Lesson. [Isaiah 10. 22–29.]

**F**Or if thy people, O Israel, shall be as the sand of the sea, a remnant of them shall be converted : the consumption abridged shall overflow with justice. For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land. Therefore, thus saith the Lord God of hosts : O my people that dwellest in Sion, be not afraid of the Assyrian : he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt. For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness. And

the Lord of hosts shall raise up a scourge against him,<sup>21</sup> according to the slaughter of Madian<sup>22</sup> in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt. And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrify at the presence of the oil. He shall come into Aiath, he shall pass into Magron : at Machmas he shall lay up his carriages. They have passed in haste : Gaba is our lodging. Thus [saith the Lord].

*Non auferetur sceptrum.* AS:37; 1519:41v; 1531:21v.<sup>23</sup>

3. Resp.

II.

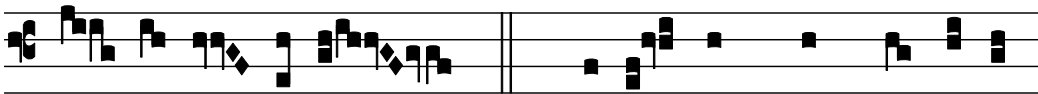


He sceptre \* shall not be ta-ken a-way from Ju-

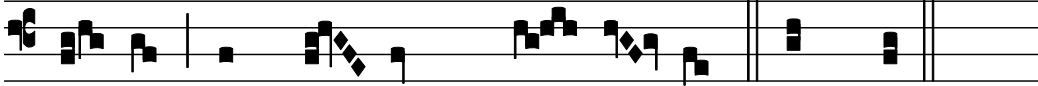
da, nor a rul-er from his thigh, till he come that

is to be sent. †And he shall be the exp-ec-

7224.

7224a. 

ta- tion of nations. *℟.* His eyes are more beauti-ful



than wine : and his teeth white than milk. †And he.

*℟.* Glory be. 99\*. †And he.

### ¶ *In the Second Nocturn.*

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

*4. on the Seasons. Chapter. 2.<sup>24</sup> Lesson iiij.*

**D**Ou I say do I challenge O ye Jews : which unto this day deny the Son of God. Was it not your voice that, when you saw him working miracles, and while you were testing him, saith, How long dost thou hold our souls in suspense ? If thou be the Christ : tell us plainly ? However, by contemplation of his miracles he dismissed you saying, The works which I do : themselves give testimony of me : that concerning Christ's testimony, not words but deeds would speak. You however, not acknowledging the Saviour, by whom healing was performed in the midst of your land : increasing in evil, you have said, If thou bear witness of thyself thou sayest : thy witness is not true. But to this, that with which he answered you, you refused to heed. Is


it not written in your law : that<sup>25</sup> the testimony of two men is true ? Transgressors of the law : take heed of the law. Seek ye the testimony of Christ ? In your law it is written : because the testimony of two men be true. Let there proceed from the law, not only two : but indeed many witnesses of Christ : that they may convince hearers but not doers of the law. Speak, Isaiah, the testimony<sup>26</sup> of Christ. Behold (he saith) a virgin shall conceive in the womb<sup>27</sup> and bear a son, and his name shall be called Emmanuel : which being interpreted is God with us. And let come forth another witness. Thou too, Jeremiah, speak the testimony of Christ. This is (he saith) our God, and there shall no other be accounted of apart from him : he found out the whole way of

knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth : and conversed with men. Behold two suitable witnesses from your Law : by which testimony your hearts are not aroused. But yet some other witnesses from the Law of Christ shall be introduced : that the most inflexible brows of his enemies may be ground down. And let that holy Daniel come too, a youth certainly in years, but old in knowledge and meekness : and he overcame all false witnesses. Just as he overcame the shameless elders, so his testimony crusheth the enemies of Christ. Say holy Daniel, say what thou hast learned of Christ. When he hath come (he saith) to the holy of holies : your anointing shall cease. Wherefore that which ye hath presently said insultingly, Thou of thy testimony sayest, thy testimony it is not true, unless your unction hath ceased because the same is that holy of holies which hath come ? But if (as you have said) he hath not yet come, but it is expected that the holy of holies will come : explain the anointing. If however (which is true) your anointing hath ceased : acknowledge that the holy of holies hath come. Indeed


that stone itself hath been rent from the mountain, fallen victim without hands, that is Christ born of the Virgin taken in without hands, who only came forth, in order that the great mountain would be made, and would fulfill the whole face of the earth. Concerning which the Prophet saith, Come, let us go up to the mountain of the Lord. And concerning which David saith, The mountain of God is a fertile mountain : why suspect, ye mountains of curds, mountain in which God was pleased himself to dwell ? When indeed the Lord Christ himself asked his disciples, whom<sup>28</sup> men said that the Son of Man is : they answered, Some say Elias, and others Jeremiah,<sup>29</sup> or one of the prophets. And that, Why [22r.] suspect ye mountains of curds, mountain in which God was pleased himself to dwell ? This Peter recognized,<sup>30</sup> saying : Thou art the Christ, the Son of God. He recognized the mountain, and he ascended into the mountain, he spake the testimony to truth, and he was loved by the truth. On the rock was Peter founded, that accepted death, having been loved, who had thrice denied, having been afraid. But thou.

*Me oportet minui. AS:37; 1519:42r; 1531:22r.*<sup>31</sup>


7137. 4. Resp.  
III.



must \* decrease, but he must in- crease.




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

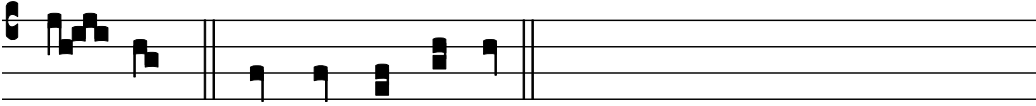


the lat- chet of whose shoe I am not wor- thy to loose.

7137a.



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



re- cord. †For he that cometh.

*Lesson v.*

**A**ND speak thou Moses, law-giver, leader of the people of Israel : the testimony of Christ. God shall raise up to you a prophet of your own brethren. Every soul which will not hear that prophet : shall be destroyed from among your people. Moreover the prophet was called Christ : hear ye him in the Gospel. A prophet (he saith) is not without honour : but in his own country. Moreover let be

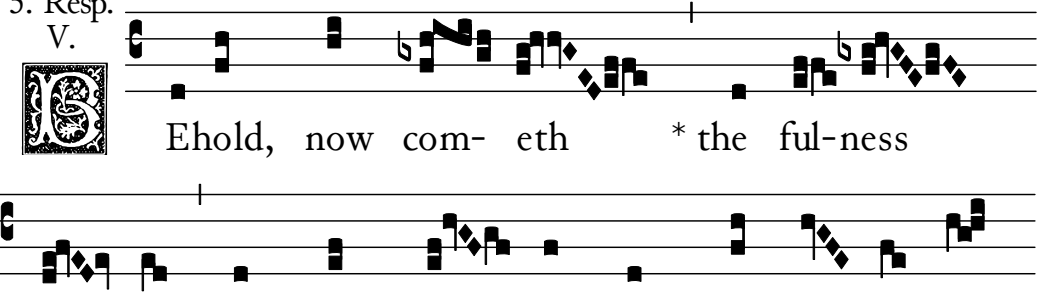
added holy David, a faithful witness, from whose seed he himself did proceed, to whom the law and the testimony doth speak by the prophets : he himself also speaketh concerning Christ. All kings (he saith) of the earth shall adore him : all nations shall serve him. Who shall serve ? Say who serveth ? Dost thou wish to hear who ? The Lord said unto my Lord : Sit thou at my right

hand. Until I make thy enemies thy footstool. And moreover expressly by name, Why (saith he) have the Gentiles made a commotion, and the people devised vain things ? The kings of the earth stood up, and the princes met together : against the Lord and against his Christ. And let another witness approach. And say thou Habacuc the prophet concerning the testimony of Christ. O Lord (he saith) I have heard thy hearing and was afraid : I have considered thy works and I have been afraid. Of what works of God that are marvellous is he afraid ? Can it be that he is afraid of the making of the world that is marvellous ? God forbid, But hear thou of what he is afraid. In the midst (saith he) of the two animals shall ye know. By thy works O God the Word was made flesh. In the midst of the two animals ye shall know. Who until when thou hast

descended : hast made me to become frightened : because the Word by which all things were made : hath been laid in a manger. The bull hath recognized his owner : and the ass in the manger his Lord. In the midst of the two animals ye shall learn. What is understood by in the midst of two animals except either in the midst of the two Testaments, or in the midst of the two robbers, or in the midst of Moses and Elias conversing with him on the mountain ? The Word, it is said, hath walked and hath come forth into the open : The Word was made flesh : and dwelt among us. This even Jeremiah saith, Afterwards he was seen upon earth : and conversed with men. Behold in what way these witnesses of the truth agree with one another : behold in what way they prove wrong the sons of falsehood. But thou.

*Ecce jam veniet.* AS:38; 1519:42r; SB:cxxix.<sup>32</sup>

5. Resp.  
V.



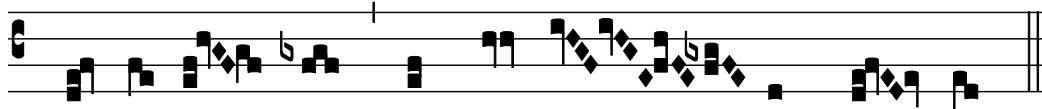
Ehold, now com- eth \* the ful-ness  
of time, in which God sent forth his Son in-to

6596.

The iiij. Sunday in the Advent of the Lord.

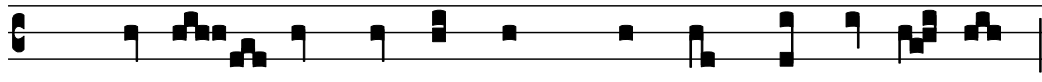


the world : born of a virgin, made under the law.



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

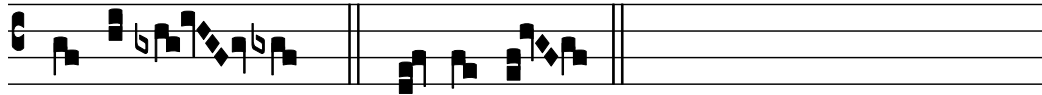
6596b.



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



he sent forth his Son into the world in the likeness



of sinful flesh. †To re-deem.

*Sixth Lesson.*<sup>33</sup>

**D**O these things suffice for you, O ye Jews, or further to your confounding, shall we bring in other witnesses from thy law and from thy people : that they shall give testimony, of whom with depraved mind mockingly ye said : Thou givest testimony of thyself, is thy testimony not true ? But if I should wish to gather together from the Law and from the Prophets all that hath been spoken of concerning Christ : the time, before the abundance of these

things, would fall short. Nevertheless that old man, born from thy people, but not remaining in thy error, holy Simeon shall I bring into <your> midst : who merited to be held feeble in this light, until he saw the true light. Whom indeed age now compelled to depart, but yet he waited to receive whom he knew was to come. When this old man had been forewarned by the Holy Ghost, that he would not die before he should see Christ born of God :

recognizing that, he came to the temple. When to be sure he did see Him who was brought in the hands of His mother, and the faithful old man recognized the Divine Child : he took the infant into his hands. That one indeed carried the Christ<sup>34</sup> : but Christ guided the old man. He guided who Himself was carried : indeed [22v.] not before the promise <was fulfilled> was that man was released from his body. What nevertheless he hath said, whom he hath confessed, turn towards that, enemies not of Christ but of your own selves. Blessing God that old man exclaimed : and said, Now thou dost dismiss thy servant O Lord according to thy word in peace : because my eyes have seen thy salvation. Likewise those parents of John, Zacharias and Elizabeth, barren in youth, fruitful in old age : let them also themselves speak the testimony of Christ. Let them declare what they know concerning Christ : and let them rear a suitable witness of Christ. For they say of this little child, Thou child shalt be called the prophet of the Highest : for thou shalt go before the face of the Lord to prepare his ways. And to the mother and virgin herself hath Elizabeth said, Whence is this to me that the mother of my Lord should come to me ? For be-

hold as soon as the voice of thy salutation sounded in my ears, the infant in my womb leaped for joy. John, indeed realizing that the mother of his Lord was come to his mother : being as yet placed within the narrow womb, had saluted with his movement, whom he was unable to greet with voice. What was afterwards spoken by John himself, the precursor and humble friend and most faithful servant, a fitting witness, so much the greater among them that are born of women in that he was esteemed to be what he was not ? The Jews indeed believed him to be the Christ : but<sup>35</sup> that he himself was not he proclaimed saying, Whom ye suppose me to be : I am not. But behold there cometh one after me : of<sup>36</sup> whose feet I am<sup>37</sup> not not worthy to loose the shoes. O faithful witness : and friend of the true Bridegroom. How great would thine humility have been, if thou hadst called thyself worthy to have loosed the latchet of his shoe ? But inasmuch as of this<sup>38</sup> thou sayest that thou art not worthy : thou dost contradict the false witnesses of the Jews. And these things were said by thee : before thou hadst seen Christ. Who when he came himself to thee, the lofty one, humbly fulfilling the dispensation of

his grace to be baptized of thee, who had no sin at all : what answeredst thee, whom didst thou acknowledge, what manner of witness didst thou bring forward : let the enemies hear who refuse to hear,<sup>39</sup> Behold (he saith) the Lamb of God : behold him who taketh away the sins of the world. And he hath added, Thou comest to me to be baptized : and I ought to be baptized by thee. The servant hath acknowledged the Lord, he who was bound in the chains of original sin hath acknowledged Him who was free from all bonds of sin : the herald hath acknowledged the Judge, the creature hath recognized the Creator : the bride hath recognized the Spouse. For this also is the voice of John, He that hath the bride is the bridegroom. But the friend of the bridegroom standeth and heareth him : and rejoiceth with joy because of the bridegroom's voice. Do those things suffice for you, O ye Jews : are so many witnesses sufficient for you, sufficient testimony from your law and from your people : or can it be that with excessive impudence you shall venture to say, that men of another people or nation ought to present testimony concerning Christ ? But if you say this : He indeed shall answer you, I was not sent but to the

sheep that are lost of the house of Israel. But even as Paul rebuketh you in the Acts of the Apostles : To you it had behoved us first to announce the word of God, but because you reject it nor judge yourselves worthy of eternal life : behold (saith he) we turn to the Gentiles. Even so let us point out that testimony hath been brought forward also from the Gentiles concerning Christ, seeing that the Truth hath not been silent, proclaiming even by the tongues of his enemies. When that most eloquent poet saith in his songs, Now a new race descendeth from the heavens above.<sup>40</sup> : doth he not give testimony concerning Christ ? This might be doubted, were I not to introduce into the midst other suitable witnesses from among the Gentiles, saying further to this effect. That king, which thoroughly tamed thy arrogance, Nebuchadnezzar, King of course of Babylon : let him not be overlooked. Speak, Nebuchadnezzar, tell us what thou sawest in the furnace into which thou hadst sent unjustly three just men,<sup>41</sup> tell us, tell us what hath been revealed unto thee ? Did we not (saith he) cast three men bound into the midst of the furnace ? And they said, True, O king. Behold (he saith) I see four men loose and



walking in the midst of the fire and there is no hurt in them : and the form of the fourth is like the Son of God. O thou stranger, whence hast thou this ? Who hath announced to thee the Son of God ? What law, what prophet hath announced to thee the Son of God ? Not yet indeed hath he been born in the world : and the likeness of him who was begotten is recognized by thee. How couldst thou come by that ? Who hath announced this unto thee, except because thus the divine light hath inwardly illuminated thee, that before, when the Jews thine enemies were  
[23r.] held captive in that place, thus thou should have borne witness of the Son of God ? But because every word standeth in the mouth of two or three witnesses, thus, the Lord himself refuting your stubbornness : In your law (saith he) it is written that the testimony of two men is true : now too from the Gentiles let a third witness be introduced, that the testimony of the truth should be strengthened from all sides. Let us bring forward in the midst what the Sybil also prophesying concerning Christ hath proclaimed : that with one stone the foreheads of no matter which shall be struck, whether of course of the Jews or of the Pagans,

and that like Goliath, by his own sword, all the enemies of Christ may be stricken. Hearken to what she hath said :

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

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

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

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

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

[Σ] Thus the souls shall appear in the flesh which are to be judged by him.

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

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

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

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

[Σ] Of the saints indeed<sup>42</sup> all <are> light and free from flesh.

[T] Evildoers : shall burn in an everlasting<sup>43</sup> fire.

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

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

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

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

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

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

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

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

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

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

[Σ] And the sound of trumpets<sup>44</sup> shall flow sorrowfully down from on high.

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

[T] And the earth splitting open shall

reveal Tartarean chaos.

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

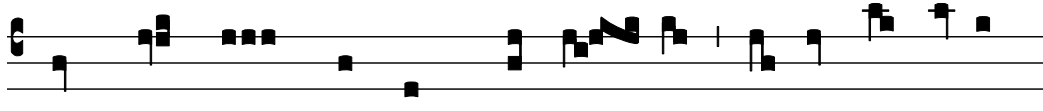
[P] There shall fall<sup>45</sup> from heaven : rivers fire and sulphur.

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

*Virgo Israel.* AS:38; 1519:42v; SB:cxliv.<sup>46</sup>

7903. 6. Resp. VIII.

Vi-gin of Isra-el \* turn a-gain to thy ci- ties,  
how long wilt thou go a-bout griev- ing? Thou



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

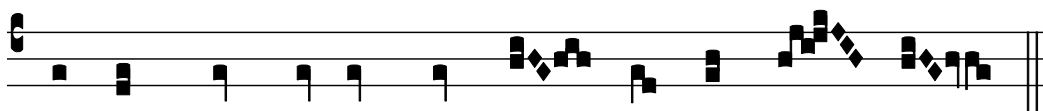


up-on the earth. †Men shall walk. ‡In sal- va- tion.

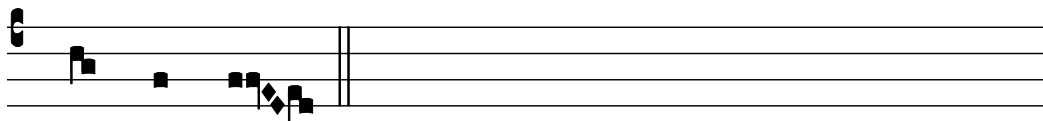


7903b.

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



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



†Men shall walk.

℣. Glory be. 101\*. ‡In salvation.

### ¶ *In the Third Nocturn.*

[*The Gospel*] According to *John*. 1. [19-20.]



**A**T that time,  
The Jews sent  
from Jerusalem  
priests and Levites  
to John, to ask him :  
Who art thou ?  
And he confessed, and did not deny :  
and he confessed : I am not the  
Christ. And that which followeth.

*A Homily of Blessed Gregory the Pope.*

[*Lesson vij.*]


**U**t of these words of the  
reading, beloved brethren, the  
humility of John is commended to us,  
whereby while he was of such virtue  
that it was thought he might be the  
Christ : yet he chose firmly to stand  
as he really was, lest human opinion

were forced vainly upon him. For he confessed and did not deny : and he confessed, I am not the Christ. But since he hath said I am not, he hath plainly denied, that he was not,

however he hath not denied what he was : that his very truth-speaking made him a member of him whose title he would not falsely usurp.

*Juravi dicit Dominus.* AS:38; 1519:42v; 1531:23r.<sup>47</sup>

7. Resp.  
VIII.

7045.  have sworn, \* saith the Lord, that I will be no more

angry up-on the earth : for the mountains and the hills

shall re-ceive my jus- tice. †And my co-ve-nant of

7045b. peace shall be in Je-ru-sa- lem. ✠. My sal-va-

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

veal- ed. †And my co-ve-nant.

*Eighth Lesson.*

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

bearth on the subject before us. In that other place where the Lord was asked by the disciples about the coming of Elias, he responded, Elias is already come, and they know him not : but have done unto him whatsoever they had a mind. And if you will know : John himself is Elias. [23v.]

*Intuemini quantus.* AS:38; 1519:43r; 1531:23v.<sup>48</sup>

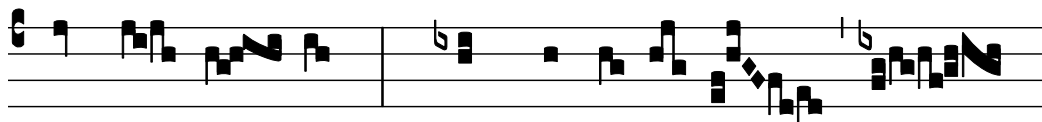
8. Resp.  
III.



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



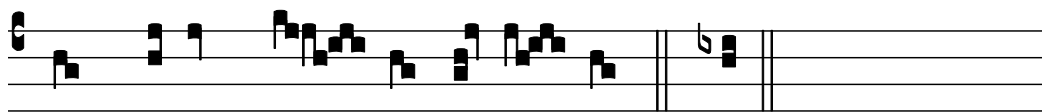
nigh to save the na- tions : he is the



King of jus- tice. †Whose ge- ne- ra- tion hath



no end. ⁊ His domin- ion also shall be



from the one sea to the oth- er. †Whose.

6983.

6983a.

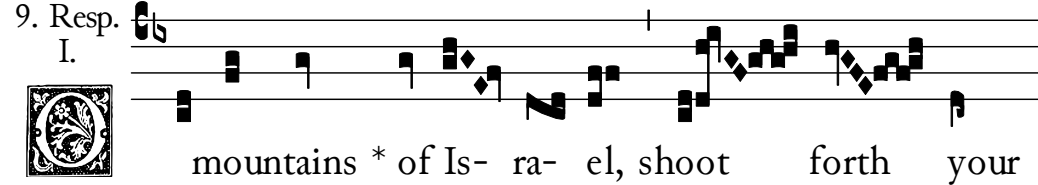
*Lesson ix.*

**B**UT when John was asked he said, I am not Elias. What is this beloved brethren, because that the Truth affirmeth, the same the prophet of the Truth denieth? There is indeed a great difference between: This is he, and, I am not. In what way therefore is he the prophet of Truth: if his words themselves are not in harmony with the Truth? But if the Truth itself<sup>49</sup> be more minutely sought: it shall be found that this which in itself

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

*Montes Israel. AS:39; 1519:43r; 1531:23v.*<sup>50</sup>

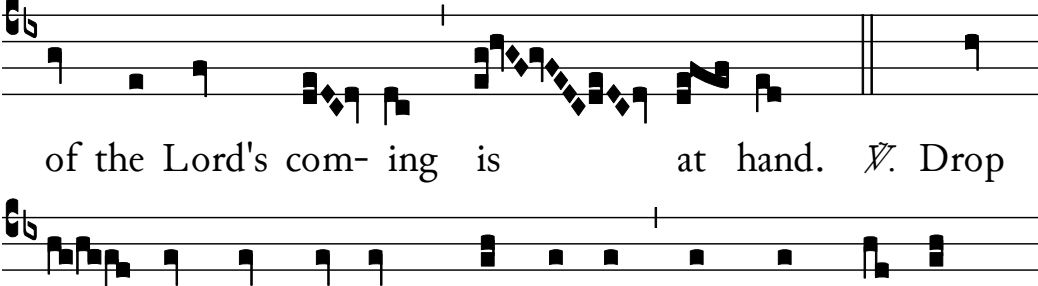
7177. 9. Resp. I.



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

branches, and bloom, and make fruit. †For the day

7177a. of the Lord's com- ing is at hand. ∞. Drop

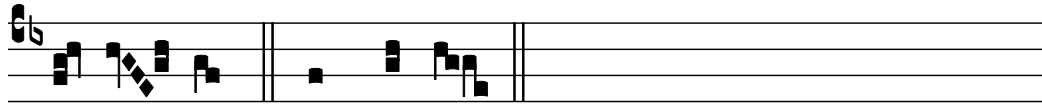


down dew, ye heavens, from a-bove, and let the clouds

The iiij. Sunday in the Advent of the Lord.



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



a Sa- viour. †For the day.

∇. Glory be. 99\*. †For the day.

[*Before Lauds.*]

∇. Send forth, O Lord, the Lamb. 67.

¶ *At Lauds.*

*Canite tuba.* AS:39; 1519:43v; 1531:23v.<sup>51</sup>

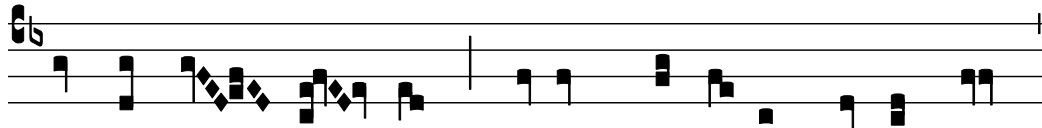
1. Ant.  
I.i.



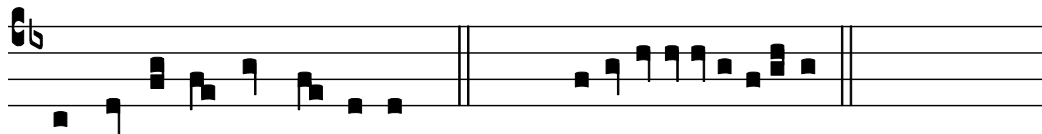
1757.



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



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



al-le-lu-ya, al-le-lu-ya. *Ps.* The Lord hath reigned. (*xcij.*) [52].

*Ecce veniet desideratus.* AS:39; 1519:43v; 1531:23v.

2. Ant.  
I.i.

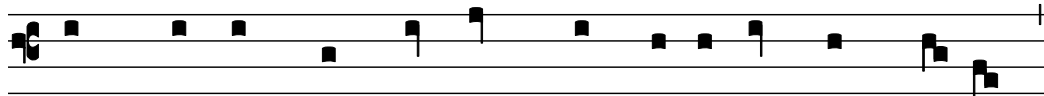


2548.



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

The iiij. Sunday in the Advent of the Lord.



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



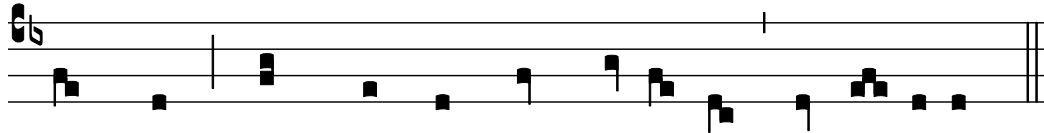
al-le- lu-ya. *Ps.* Sing joyfully. (*xcix.*) [53].

*Erunt prava in directa.* AS:39; 1519:43v; 1531:23v.<sup>52</sup>

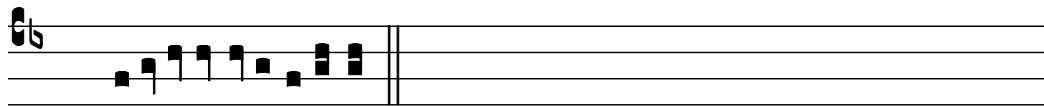
2676.  
3. Ant.  
I.ix.



He crooked \* shall be made straight, and the rough



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



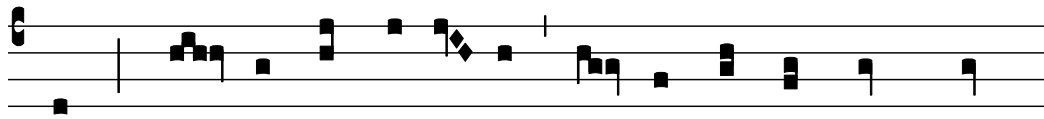
*Ps.* O God, my God. (*lxij.* & *lxvj.*) [54].

*Dominus veniet occurite.* AS:39; 1519:44r; 1531:23v.<sup>53</sup>

2423.  
4. Ant.  
I.i.

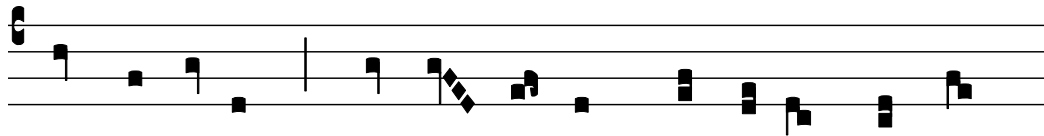


He Lord com-eth : \* go ye out to meet him, and



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





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



of peace, al-le-lu-ya, al-le- lu-ya. Ps. O all ye works. (*Daniel. iiij.*) [55].<sup>54</sup>

*Omnipotens sermo.* AS:39; 1519:44r; 1531:23v.

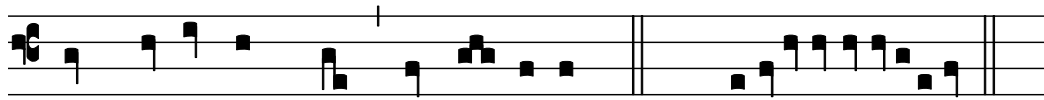
5. Ant.

II.i.



4144.

HY almighty Word, \* O Lord, shall leap down out



of thy roy-al throne, al-le- lu-ya. Ps. Praise ye the Lord. (*cxlviij.-cl.*) [56].

*Chapter. Philipians 4.* [4, 5.]

**R**ejoice in the Lord always : and modesty be known to all men. The  
again, I say, rejoice. Let your Lord is nigh.

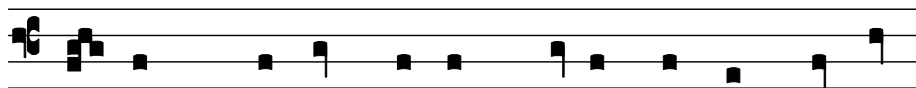
*Hymn.* Hark to the voice. 70.

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

*Ego vox clamantis.* AS:39; 1519:44r; 1531:23v.<sup>55</sup>

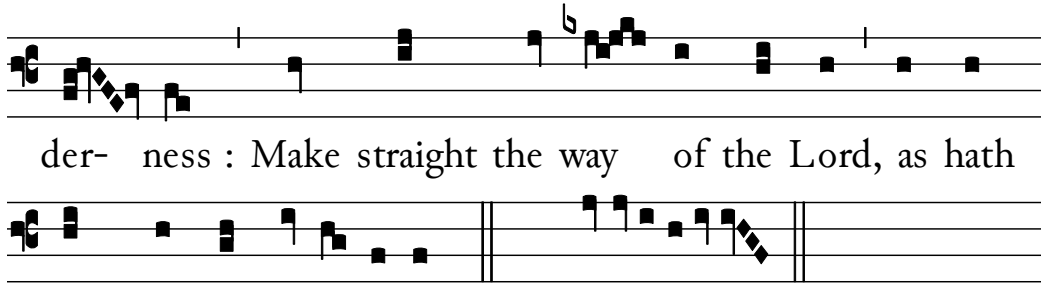
Ant.

I.v.

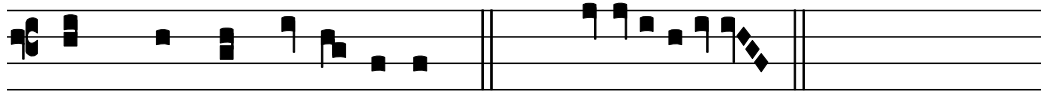


2160.

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



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



said the prophet I-sai-as. *Ps.* Blessed be the Lord. 54\*.

*Prayer.* Stir up, we beseech thee, O Lord. 241.

*Memorial of Saint Mary.* 72.

¶ *At j.*

*Ant.* Blow ye the trumpet. 259.

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

¶ *At iij.*

*Ant.* Behold, he cometh. 259.

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

*Chapter.* Rejoice in the Lord. 261.

*The R̄. and V̄. are said at all the Hours as on the First Sunday of the Advent of the Lord.* 85.

¶ *At Sext.*

*Ant.* The crooked. 260.

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

*Chapter.* *Philippians* 4. [6.]

**B**E nothing solicitous ; but in  
every thing, by prayer and sup- | plication, with thanksgiving let your  
petitions be made known to God.

¶ *At ix.*

*Ant.* Thy almighty Word. 261.

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

*Chapter. Philippians 4. [7.]*

**T**He peace of God, which sur-  
passeth all understanding, keep | your hearts (and bodies)<sup>56</sup> and your  
minds.

**¶** *At [ij.] Vespers.*

*Ant.* Sit thou at my right hand. [343].

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

*Chapter.* Rejoice in the Lord. 261.

*℞.* Haste thee, make no long tarrying. *This ℞. will be found with the O. Antiphons.*  
273.

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

*℣.* Drop down dew, ye heavens. 13.

*Antiphon.* O. 275-279.

*Ps.* Magnificat. 57\*.

*Prayer.* Stir up, we beseech thee, O Lord. 241.

*Memorial of Saint Mary as above.* 93.

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

## ☩ Monday.

[At Matins.]

*First Lesson. Isaiah 10. [29–34.] [Legend 18.]*

**R**amah was astonished, Gabaath of Saul fled away. Lift up thy voice, O daughter of Gallim, attend, O Laosa, poor Anathoth. Medemena is removed : ye inhabitants of Gabim, take courage. It is yet day enough, to remain in Nobe : he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem. Behold the

sovereign Lord of hosts break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled. And the thickets of the forest shall be cut down with iron, and Libanus with its high ones shall fall. Thus saith the Lord [God, Turn ye to me : and you shall be saved.]

*Lesson ij. Isaiah 11. [1–4.]*

**A**nd there shall come forth a rod out of the root of Jesse, and a flower shall rise out of his root. And the spirit of the Lord shall rest upon him : the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall

be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears . But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth. Thus [saith the Lord].

*Lesson iij. [Isaiah 11. 4–9.]*

**A**nd he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked. And justice shall be

the girdle of his loins : and faith the girdle of his reins. The wolf shall dwell with the lamb : and the leopard [24r.] shall lie down with the kid : the calf

and the lion, and the sheep shall abide together, and a little child shall lead them. The calf and the bear shall feed : their young ones shall rest together : and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and

the weaned child shall thrust his hand into the den of the basilisk. They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

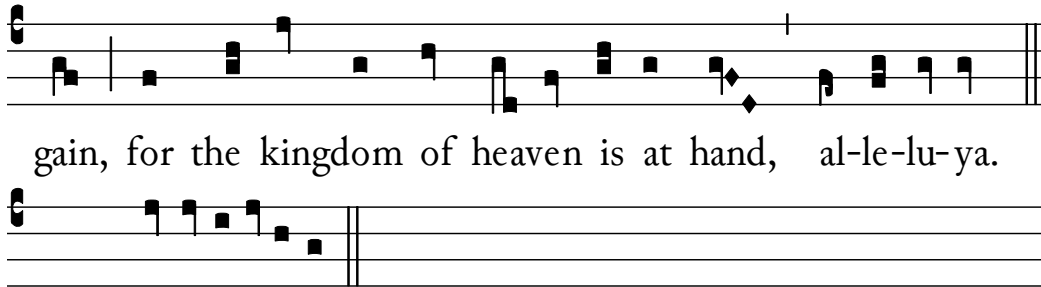
[*At Lauds.*]

*Dicit Dominus penitentiam.* AS:40; 1519:44v; 1531:23r.<sup>57</sup>

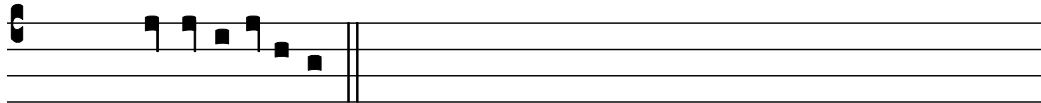
Ant.  
VIII.i.



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



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



*Ps.* Blessed be the Lord. 71\*.

*Prayer.* Stir up, we beseech thee. 241.

*At Vespers.*

*Ant.* O. 275-279. *Ps.* Magnificat. 57\*.

[*Let the Sunday Prayer be said at all the Hours until the Vigil of the Nativity of the Lord.*]<sup>58</sup> 241.

2195.

¶ *Tuesday.*

[*At Matins.*]

*First Lesson. Isaiah* 11. [10, 11.] [*Legend* 19.]

**I**N that day the root of Jesse, who standeth for an ensign of the people, him the Gentiles shall beseech, and his sepulchre shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand the second time to

possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetros, and from Ethiopia, and from Elam, and from Sennaar, and from Emath, and from the islands of the sea. Thus saith.

*Lesson ij. [Isaiah* 11. 12.-14.]

**A**ND he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth. And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish : Ephraim shall not

envy Juda, and Judah shall not fight against Ephraim. But they shall fly upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east : Edom and Moab shall be under the rule their hand, and the children of Ammon shall be obedient. Thus saith.

*Lesson iij. [Isaiah* 11. 15.-12. 6.]

**A**ND the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit : and he shall strike it in the seven streams, so that men may pass through it I their shoes. And there shall be an highway for the remnant of my people, which shall be left from the Assyrians : as there was for Israel in the day that he came up out of the land of Egypt.

And thou shalt say in that day : I will give thanks to thee, O Lord, for thou wast angry with me : thy wrath is turned away, and thou hast comforted me. Behold, God is my saviour, I will deal confidently, and will not fear : because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the saviour's fountains : and you shall say in that day : Praise

ye the Lord, and call upon his name :  
make his works known among the  
people : remember that his name is  
high. Sing ye to the Lord, for he  
hath done great things : shew this

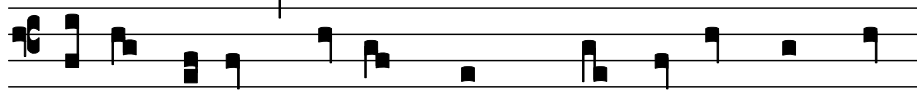
forth in all the earth. Rejoice, and  
praise, O thou habitation of Sion : for  
great is he that is in the midst of thee,  
the Holy One if Israel.

[*At Lauds.*]

*Consurge consurge.* AS:40; 1519:44v; 1531:23r.<sup>59</sup>

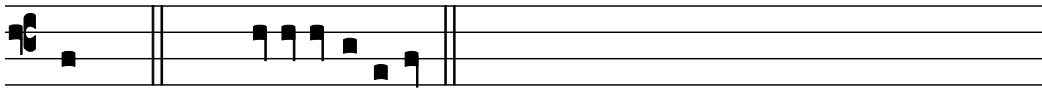
Ant.

II.i.



1904.

- rise, a-rise, put on strength, O thou arm of the



Lord. *Ps.* Blessed be the Lord. 56\*.

*At Vespers.*

*Ant.* O. 275-279. *Ps.* Magnificat. 57\*.

¶ If the Vigil of Saint Thomas the Apostle should fall on the Sunday or on the Wednesday or on the Friday or on the Saturday of the Ember Days, let nothing be said of the Vigil except only a Memorial at the Mass [of the Four Seasons]<sup>60</sup> : but the Mass of the Vigil may be made on any other feria.

If the Feast of Saint Thomas the Apostle should fall on the [Wednesday or on the]<sup>61</sup> Friday or on the Saturday of the iiij. Seasons let nothing be made at Matins of the Fast except only a Memorial, but the Mass of the Apostle is said after Terce. Then let the Solemn Mass of the Fast be made after vj. : both at the Principal Altar in the Quire : afterwards is ix.<sup>62</sup>

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

¶ *Wednesday.*

[*At Matins.*]

*Lesson j. [Isaiah 13. 1.-8. Legend 20.]*

**T**He burden of Babylon, which Isaias the son of Amoz saw. Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates. I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory. The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together : the Lord of hosts hath given charge to the troops of war. To them that come from a

country afar off, from the end of heaven : the Lord and the instruments of his wrath, to destroy the whole land. Howl ye, for the day of the Lord is near : it shall come as a destruction from the Lord. Therefore shall all hands be faint, and every heart of man shall melt, and shall be broken. Gripings and pains shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt. Thus [saith the Lord God, Turn ye to me : and you shall be saved.]

*Lesson ij. [Isaiah 13, 9-11.]*

**B**Ehold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it. For the stars of heaven, and their brightness shall not display their light : the sun shall be darkened in

his rising, and the moon shall not shine with her light. [24v.] And I will visit the evils of the world, and against the wicked for their iniquity : and I will make the pride of infidels to cease, and will bring down the arrogancy of the mighty. Thus.

*Lesson iij. [Isaiah 13. 12.-16.]*

**A** man shall be more precious than gold, yea a man than the finest of gold. For this I will trouble

the heaven : and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and



for the day of his fierce wrath. And they shall be as a doe fleeing away, and as a sheep : and there shall be none to gather them together : every man shall turn to his own people, and every one shall flee to his own land. Every one that shall be found, shall be

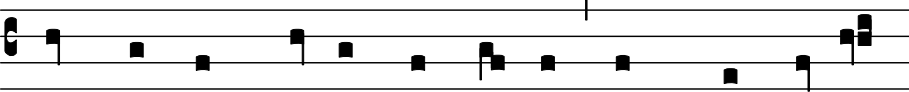
slain : and every one that shall come to their aid, shall fall by the sword. Their infants shall be dashed in pieces before their eyes : their houses shall be pillaged, and their wives shall be ravished. Thus saith the Lord God.

[*At Lauds.*]

*Ponent Domino gloriam. AS:40; 1519:44v; SB:cli.* <sup>63</sup>

Ant.

V.i.

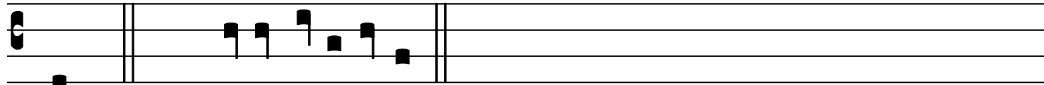


4305.

Hey shall give glo-ry \* to the Lord, and shall declare



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



lay. *Ps.* Blessed be the Lord. 64\*.

¶ *At Vespers.*

*Ant. O. 275-279. Ps. Magnificat. 57\*.*

¶ [*Thursday.*]

*On Thursday and the two following ferias let the Versicles and Responsories be said in the same order on the preceding Tuesday.*

[*At Matins.*]

*Lesson j. [Isaiah 13. 17.-19. Legend 21.]*

**B**Ehold, I will stir up the Medes against them, who shall not seek silver, nor desire gold : but with their arrows they shall kill the children, and shall have no pity upon the sucklings of

the womb, and their eye shall not spare their sons. And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrha. Thus.

*Lesson ij. [Isaiah 13. 20.-22.]*

**I**T shall no more be inhabited for ever, and it shall not be founded unto generation and generation : neither shall the Arabian pitch his tents there, nor shall shepherds rest there. But wild beasts shall rest there, and their houses shall be filled with

serpents, and ostriches shall dwell there, and the hairy ones shall dance there. And owls shall answer one another there, in the houses thereof, and sirens in the temples of pleasure. Her time is near at hand, and her days shall not be prolonged.

*Third Lesson. [Isaiah 14. 1.-4.]*

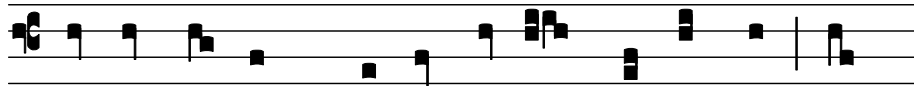
**F**Or the Lord will have mercy on Jacob, and will yet choose out of Israel, and will make them rest upon their own ground : and the stranger shall be joined with them, and shall adhere to the house of Jacob. And the people shall take them, and bring them to their place : and the house of Israel shall possess them in the land of the Lord for servants and handmaids : and they shall make them

captives that had taken them, and shall subdue their oppressors. And it shall come to pass in the day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before, thou shalt take up this parable against the king of Babylon, and shalt say : How is the oppressor come to nothing, the tribute hath ceased ? Thus [saith].

[At Lauds.]

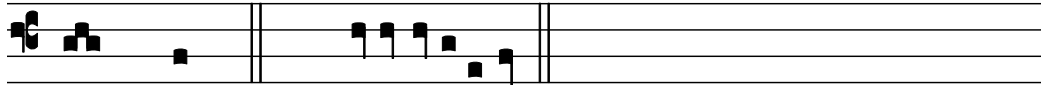
*Consolamini consolamini.* AS:41; 1519:45r; 1531:24v.<sup>64</sup>

Ant.  
II.i.



1896.

E comfor-ted, \* be comforted, my people, saith



your God. *Ps.* Blessed be the Lord. 56\*.

*At Vespers.*

*Ant. O.* 275-279. *Ps.* Magnificat. 57\*.

¶ *Friday.*

[At Matins.]

*Lesson j.* [Isaiah 14. 5-8. *Legend* 22.]



He Lord hath broken the staff of the wicked, the rod of the rulers, that struck the people in wrath with an incurable wound, he brought nations under in fury, that persecuted in a cruel

manner. The whole earth is quiet and still, it is glad and hath rejoiced. The fir trees also have rejoiced over thee, and the cedars of Lebanon. Thus.

*Lesson ij.* [Isaiah 14. 8-10.]



Ince thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming : it stirreth up the dead for thee, even all the chief ones of the earth : it hath

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

*Lesson iiij. [Isaiah 14. 11.-15.]*

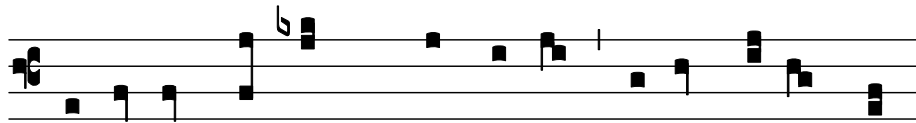
**T**hy pride is brought down to hell, thy carcass is fallen down : under thee shall the moth be strewed, and worms shall be thy covering. How art thou fallen from heaven, O Lucifer, who didst rise in the morning ? how art thou fallen to the earth, that didst wound the nations ? And thou saidst in thy heart : I will

ascend into heaven, I will exalt my throne above the stars of God : I will sit in the mountain of the covenant, in the sides of the north. I will ascend above the height of the clouds, I will be like the most High. But yet thou shalt be brought down to hell, into the depth of the pit. Thus.

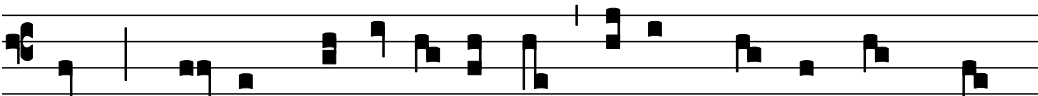
*[At Lauds.]*

*Dies Domini sicut. AS:41; 1519:45r; 1531:24v.<sup>65</sup>*

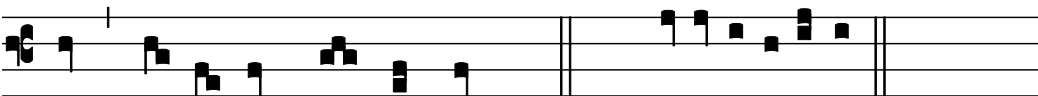
2215. Ant.  
I.i.



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



night : be ye then also ready, for at what hour you think



not, the Son of man will come. *Ps. Blessed be the Lord. 54\*.*

*At Vespers.*

*Ant. O. 275-279. Ps. Magnificat. 57\*.*

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

[25r.] *On December 16. the Antiphon O Wisdom. will always be begun, and this following R̄.*

The iiij. Week in the Advent of the Lord.

Haste thee, make no longer tarrying. *is always said at Vespers by some Clerk of the Second Form from the introduction of this Antiphon O.*<sup>66</sup> *unless perchance [the preceding Antiphon]*<sup>67</sup> *is begun on Saturday : then indeed the R̄. of the History of the Sunday should be sung, namely the R̄. He that is to come. 186.*<sup>68</sup> *And afterwards the [R̄. Haste thee.]*<sup>69</sup> *should be sung by some boy from the Choir Side at the discretion of the Ruler each day at Vespers when the service of Advent is observed : until the Vigil of the Nativity of the Lord, except on the Saturday of the Fourth Sunday.*<sup>70</sup>

*Festina ne taraveris. AS:41; 1519:45r; 1531:25r.*<sup>71</sup>

Resp.  
II.



6728.

Aste thee, \* make no long tar- ry- ing, O



Lord. †And de- liv- er thy people.



6728a.

℣. Come, O Lord, and tarry not : do away the misdeeds of



thy peo-ple. †And de- liv- er. ℣. Glo- ry be. 99\*.

*The Responsoy Haste thee. is repeated by the Choir.*

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

℣. Drop down dew, ye heavens. 13.

*Let the most distinguished person who is present in the Quire begin the Antiphon.*<sup>72</sup>

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

*Hereafter let neither the Preces nor prostration take place at Vespers. But at Compline and at all the other Hours the Preces are to be said with prostration in the customary manner.*

*A Memorial of Saint Mary is said at this first O. with the Ant. Hail Mary. 19.*

The iiij. Week in the Advent of the Lord.

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*However at the other Vespers, when the service is of the feria, at the Memorial of Saint Mary the Ant. Fear not, Mary. 115. is said until the Vigil of the Nativity of the Lord unless by chance the first O. should also begin on Sunday : then indeed at the Memorial of Saint Mary let the Ant. Blessed art thou, Mary. 93. be sung.*

*At this first O. [only]<sup>73</sup> let no Memorial be made of All Saints [nor of the Saint of the Place]<sup>74</sup> but after this day let Memorials be made of Saint Mary and of All Saints, as on the other ferias, until the Vigil of the Nativity of the Lord whether at Vespers or at Matins. [¶ At Matins on the Day of Saint Thomas, <at> the Memorial of Advent, the Ant. Fear ye not. 280. : but when the Feast of the Apostle is deferred until the Monday then the Ant. Fear ye not. should be entirely omitted and the Ant. Thus saith the Lord. 265. will be said at the Memorial of Advent.]<sup>75</sup>*

O Antiphons.

[O. Antiphons.]

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

[December 16.]

O Sapientia. AS:41; 1519:45v; 1531:25r.

1. Ant.

II.ii.



4081.

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

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

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

teach us the way of pru-dence. Ps. My soul doth magnify. 55\*.

[December 17.]

O Adonay. AS:41; 1519:45v; 1531:25r.<sup>76</sup>

2. Ant.

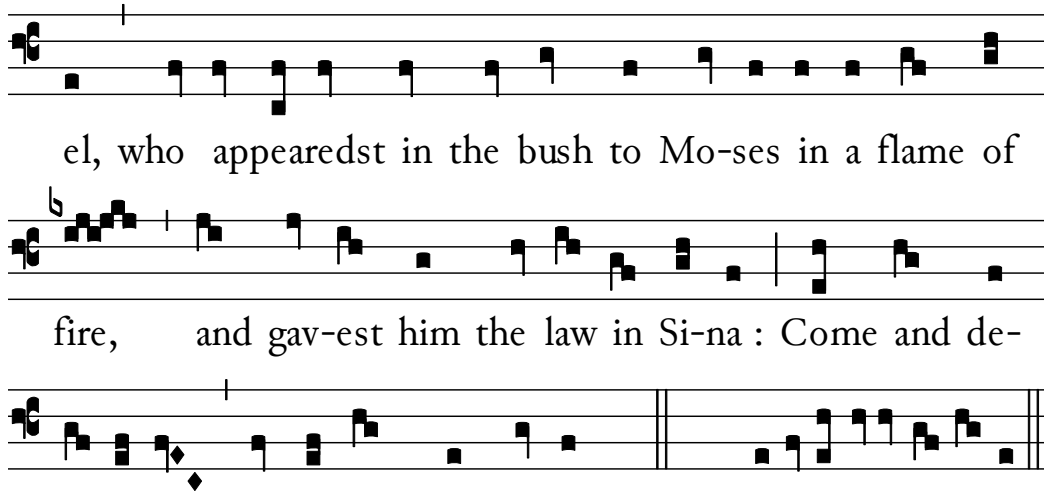
II.ii.



3988.

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

O Antiphons.

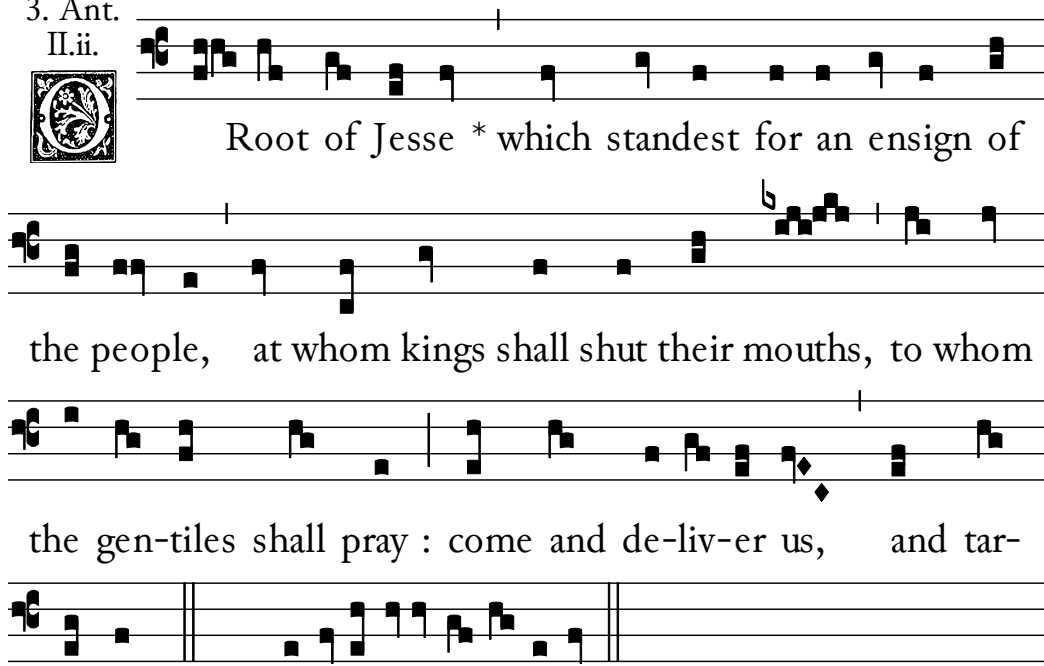


el, who appearedst in the bush to Mo-ses in a flame of  
fire, and gav-est him the law in Si-na : Come and de-  
liv-er us with an outstretched arm. *Ps.* My soul doth magnify. 55\*.

[December 18.]

*O Radix Jesse.* AS:41; 1519:45v; 1531:25r.

4075. 3. Ant.  
II.ii.



Root of Jesse \* which standest for an ensign of  
the people, at whom kings shall shut their mouths, to whom  
the gen-tiles shall pray : come and de-liv-er us, and tar-  
ry not. *Ps.* My soul doth magnify. 55\*.



O Antiphons.

[December 19.]

*O Clavis David.* AS:42; 1519:46r; 1531:25r.<sup>77</sup>

4. Ant.

II.ii.



Key of Da-vid, \* and sceptre of the house of Is-  
ra-el : that open-est, and no man shutteth, and shuttest,  
and no man open- eth : come, and bring the pri-soner  
from the pri-son house, him that sit-teth in darkness,  
and the sha-dow of death. *Ps.* My soul doth magnify. 55\*.

4010.

[December 20.]

*O Oriens.* AS:42; 1519:46r; 1531:25r.<sup>78</sup>

5. Ant.

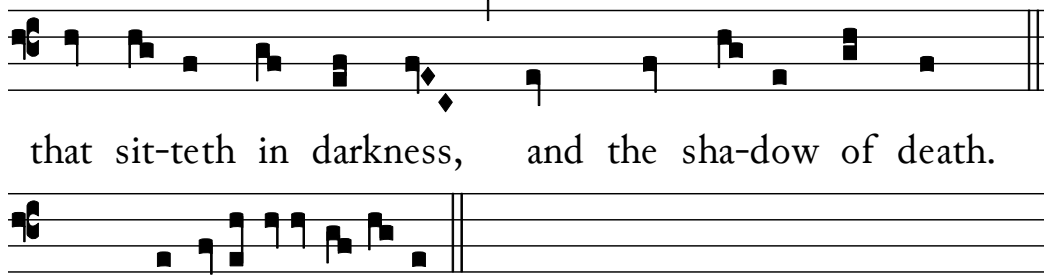
II.ii.



Day-spring, \* Brightness of Light ev-er last-ing,  
and Sun of Justice : come and enlighten them

4050.

O Antiphons.



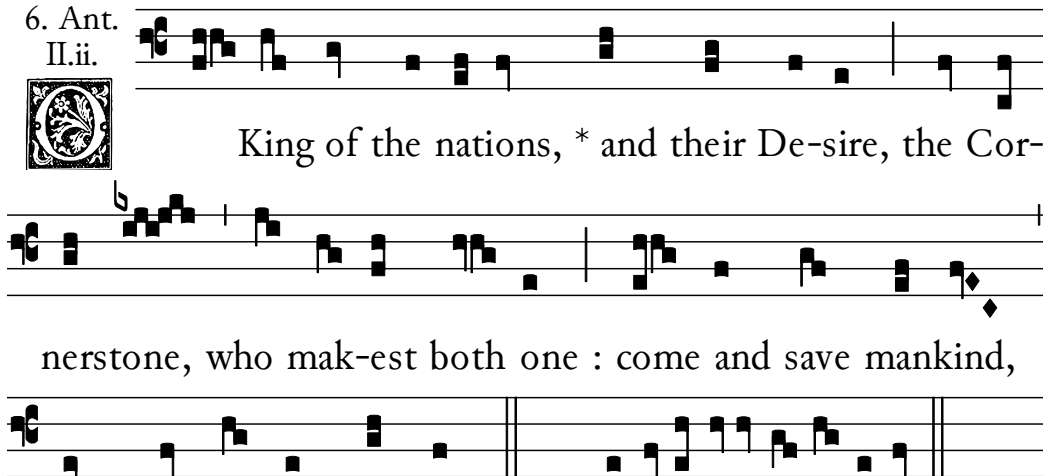

that sit-teth in darkness, and the sha-dow of death.

*Ps.* My soul doth magnify. 55\*.

[December 21.]

*O Rex gentium.* AS:42; 1519:46r; 1531:25r.

4078. 6. Ant.  
II.ii.

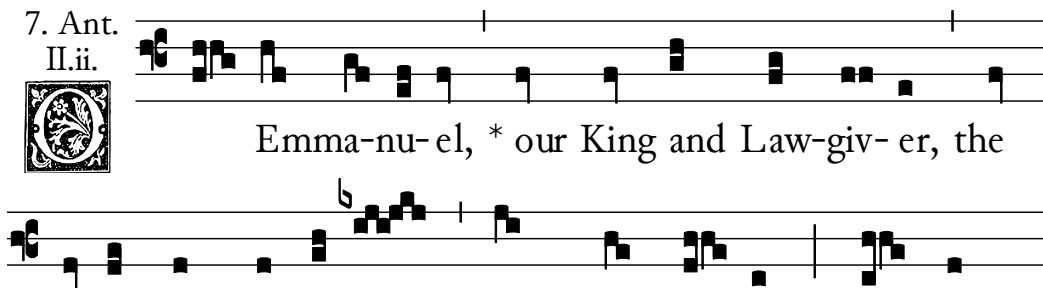



King of the nations, \* and their De-sire, the Cor-  
nerstone, who mak-est both one : come and save mankind,  
whom thou formedst of clay. *Ps.* My soul doth magnify. 55\*.

[December 22.]

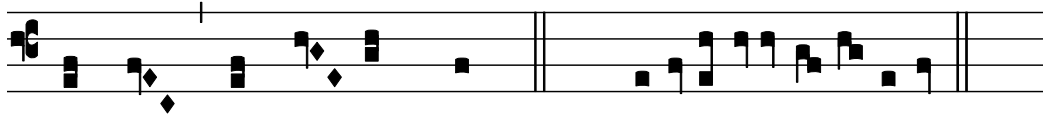
*O Emanuel.* AS:42; 1519:46v; 1531:25r.

4025. 7. Ant.  
II.ii.



Emma-nu-el, \* our King and Law-giv-er, the  
De-sire of the nations, and their Sa-viour : come and

O Antiphons.

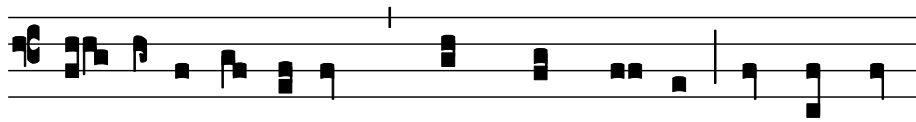


save us, O Lord our God. *Ps.* My soul doth magnify. 55\*.

[*December 23.*]

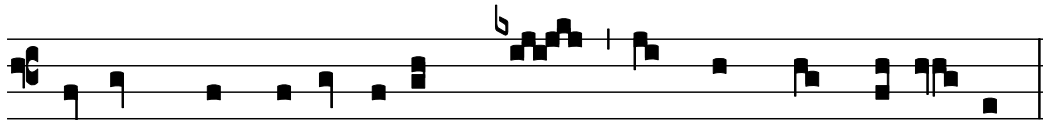
*O Virgo virginum.* AS:42; 1519:46v; 1531:25r.<sup>79</sup>

8. Ant.  
II.ii.



4091.

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



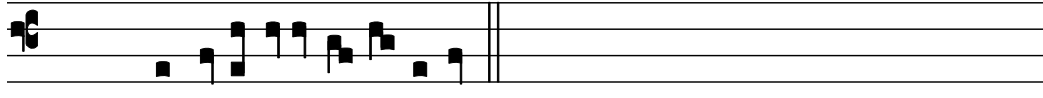
be-fore thee was a-ny like thee, nor shall there be af-ter.



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



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



*Ps.* My soul doth magnify. 55\*.

[*On the Feast of Saint Thomas the Apostle.*]

*O Thoma Didime.* AS:42; 1519:46v; 1531:25r.<sup>80</sup>

Ant.  
II.ii.



4083.

Thomas Di-dymus, \* through Christ whom

O Antiphons.

thou me-ri-ted to touch, we be-seech thee by thy prayers  
on high, succour us in our mi-se-ries : lest we be  
doomed with the wicked, at the coming of the Judge.

*Ps.* My soul doth magnify. 55\*.

*Only this Ant. O Thomas Didymus. is sung on the Ps. Magnificat. at both Vespers of Saint Thomas the Apostle.*<sup>81</sup>

*Memorial of Advent on the Day of  
Saint Thomas the Apostle.*<sup>82</sup>

*At Matins.*

*Nolite timere.* 1519:47r; 1531:25r.<sup>83</sup>

3898. Ant.  
VIII.i.

Ear ye not, \* for on the fifth day our Lord shall

come to you.

[*V.* A voice of one crying. 72.

*Prayer of the Sunday.* 241.]<sup>84</sup>

O Antiphons.

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*However, when the Feast of Saint Thomas the Apostle is deferred until Monday, then in that year let this Ant. Be not afraid. be entirely omitted, and let the ferial Antiphon, namely Thus saith the Lord. 265. be sung at the Memorial of Advent.*

*[In such way that if the Feast of Saint Thomas the Apostle should fall on the Friday or Saturday of the Four Seasons, then at the Memorial of Advent the aforesaid Antiphon with the Versicle is sung, but with the Prayer of the Fast.]<sup>85</sup>*

**Dñica. iiii. aduentus. fo. xli.**

Memoria de sancta Maria. C. Ad matutinas Inuitatorum sic.



Resolantes redempto rem le-

ua te ca pita vestra. Quoni am pro pe est redempti-

o ve stra. ps. Veni te. Responsorium primum

Hymnus/Antiphone/et Versiculi sicut in psalterio.



Annun- tiate in sy on/ vo cate gen- tes/

annun- tiate po pu- lis et di- cite. Ecce de us sal-

uator no- ster ad- ueni- et. v. Annunciate in

si- nibus ter- re: et in insulis que procul sunt di- ci- te. Ecce.

Ann. ij.

Et au- ta decima di- e decimi men- sis ieiuna- bis/

tis di- cit do- mi- nus/ et mittā vo- bis sal-

uato- rem et propugna- to- rem pro vo- bis/

f. j.

## Notes, pages 239.-282.

- <sup>1</sup> SB:cxxx.
- <sup>2</sup> SB:cxxx.
- <sup>3</sup> SB:cxxx.
- <sup>4</sup> SB:cxxx.
- <sup>5</sup> SB:cxxx.
- <sup>6</sup> SB:cxxx.
- <sup>7</sup> SB:cxxx.
- <sup>8</sup> SB:cxxx.
- <sup>9</sup> SB:cxxx.
- <sup>10</sup> SB:cxxx.
- <sup>11</sup> SB:cxxx.
- <sup>12</sup> SB:cxxx.
- <sup>13</sup> 1519:40v. *Vulgate*.
- <sup>14</sup> 'omnis qui'. 1519:40v.
- <sup>15</sup> This text diverges from the *Vulgate* which has 'qui crediderit, non fēstinet.'
- <sup>16</sup> 'nostra peccāta' 1519:40v.
- <sup>17</sup> In BL-52359:23v. 'Quóniam prope est redēptio' is set GA.GF.G AC.CBCDCD.DC D.DDc.AD.DCBAGF.
- <sup>18</sup> 1519:41r. SB:c. has 'per ordinem'.
- <sup>19</sup> 1531:21r. has 'gentes et annunciate'; 1531:21r. has 'ómnibus' rather than 'ínsulis'.
- <sup>20</sup> In AS:37. 'propugnatórem' is set D.D.D.DEFEDEFEDEFEDE.ED; 'terram' is set BCDCBC.CB. In 1519:41v. 'jurávi' is set DE.DB.BDCBCBAGAG. In BL-52359:24r. 'Salvatórem' is set GFF.DC.CDEFEDE.ED; 'introdúcat' is set AC.CB.ADCDE.D; 'jurávi pátribus' is set DE.ED.BDCBCBAGAG CCABCDFED.D.DBCDCBABCBA.
- <sup>21</sup> 'eum.' *Vulgate*.
- <sup>22</sup> 'Mádiam'. 1531:21v.
- <sup>23</sup> In 1519:41v. 'est' is set CDEDEFGDDC. In AS:37. 'expectáció' is set F.GA.AG.GE.GFED. In BL-52359:24r. 'auferétur' is set FD.D.FF.DEFEDCDC; 'Juda' is set FGGF.F; 'ejus' is set F.DFFGDEDDC; 'est' is set CDEEDEFGDDC; 'erit' is set DCDFGFEGFGF.GF; 'dentes ejus lacte' is set CD.D D.DC DE.D.
- <sup>24</sup> *Sermo de Symbolo, in Append. Op. Tom. VIII. Capp. XI. XII. col. 1558, 1559 ed. post. Benedict. Paris. 1837.* [SB:cxxxv.] Pseudo-Augustine, 5<sup>th</sup>-6<sup>th</sup> c. 'Sermo contra Judaeos paganos et Arianos.' See also Matthew Reeve, 'Art, Prophecy, and Drama in the Choir of Salisbury Cathedral.' *Religion and the Arts*, X-2 (2006) : 161-190.
- <sup>25</sup> 'quod'. SB:cxxxvi.
- <sup>26</sup> 'testimónium de'. [SB:cxxxvi.]
- <sup>27</sup> 'in the womb' is not in the *Vulgate*.
- <sup>28</sup> 'quem eum'. SB:cxxxvii.

<sup>29</sup> [álii Johánnem Baptístam,] [SB:cxxxvii.]

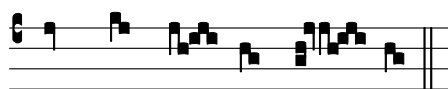
<sup>30</sup> 'agnóvit'. SB:cxxxvii.

<sup>31</sup> 1531:22r. has 'calciaménti sólvete'. In 1519:42r. 'venit' is set AG.B<sub>♭</sub>AB<sub>♭</sub>GGF; 'calciaménti ejus' is set thus:



of whose shoes I am not worthy

In 1519:42r. 'testimónium' is set A.C.C.BDCC.CB. In AS:37. 'perhíbuit Johánnes' is set thus:



of which John bare re- cord.

BL-52359:24v. has 'véniét', set GA.AGAGAGG.GF; 'corrígiam' is set F.F.EFGFED.ED.

<sup>32</sup> 1531:22r. has 'Ecce jam venit', 'factum de vírgine' and 'charitátem qua diléxit.' In 1519:42r. 'véniét' has no flat; 'Deus Fílium suum in terris' has B<sub>♭</sub>; 'lege' has no flat. 1519:42r. has 'factum de vírgine'. In AS:38 'misit' is set A.G. BL-52359:24v. has no flat at 'véniét'. AS:28. has no flat at 'terris'. BL-52359:24v. has B-flat at 'in terris'. (GB-WO F. 160:11v. has B-natural at 'in' and B-flat at 'terris'.) 1519:42r. has no flat at 'eos' or at 'lege' or on the first two Bs of 'redímeret'.

<sup>33</sup> S. Augustin. ut supra §§ xiii., xiv., xv., xvi. col. 1560-1563. [SB:cxxxix.]

<sup>34</sup> [infántem] [SB:cxxxix.]

<sup>35</sup> sed ille [SB:cxl.]

<sup>36</sup> [de] [SB:cxl.]

<sup>37</sup> [ego] [SB:cxl.]

<sup>38</sup> ad hoc [SB:cxl.]

<sup>39</sup> volunt [SB:cxl.]

<sup>40</sup> Virgil, 4 Eclogue.

<sup>41</sup> [vidísti] [SB:cxlii.]

<sup>42</sup> sed enim [SB:cxliii.]

<sup>43</sup> sontes eternáque [SB:cxliii.]

<sup>44</sup> Sed tuba tunc [SB:cxliii.]

<sup>45</sup> Recídet [SB:cxliii.]

<sup>46</sup> AS:38. and BL-52359:25r. has 'in terram'. In AS:38. the final 'in' is set FF. 1519:42v. and 1531:23r. indicate the repetition after 'Glória Patri' is 'In salvatiónem'. AS:38. indicates the repetition back to 'Ambulábunt'.

<sup>47</sup> 1519:42v. has 'suscípiant'. In AS:38. 'montes' is set CCB.BA; 'erit in Hierúsalem' is set C.CDCBCBAGAG Ba BC.AG.FED.FGAAG. In BL-52359:25r. 'meam' is set FDFEDC.DFGAAG.

<sup>48</sup> 1519:43r. has no flat on 'habet'. In AS:38. 'habet' is set AAFG.GAB<sub>♭</sub>GA. In BL-52359:25v. 'habet' is set AAFG.FGAB<sub>♭</sub>GAG. In AS:38. 'a mari usque ad mare' is set as the conclusion of a verse thus:





a ma-ri usque ad ma- re.

BL-52359:25r. has no flats.

<sup>49</sup> 'ista'. SB:cxlv.

<sup>50</sup> In 1519:43r. and BL-52359:25v. 'véniat' is set F.DEDC.C. In BL-52359:25v. 'ramos' is set CD.DAB<sub>2</sub>GFGAG; the first 'et' is set DF; no flat appears at 'fructus'; 'fácite' is set AFG.AG.GAGF.

<sup>51</sup> Cf. Dominica Quarta, *R̄*. I. 228. In 1519:43v. and BL-52359:25v. 'Dómini' is set GFEDDEFED.CDFEDE.ED.

<sup>52</sup> In BL-52359:25v. the second 'et' is set EF.

<sup>53</sup> In 1519:44r. and BL-52359:25v. the final 'Allelúya' is set G.FE.D.D. In BL-52359:25v. 'regni' is set G.GA; 'non' is set A.

<sup>54</sup> In BL-52359:25v. 'Omnípotens' is set F.F.EF.DCD.

<sup>55</sup> In 1519:44r. 'clamántis' is set F.D.C. In AS:39. 'diligite viam' is set F.GA.A.AG AB<sub>2</sub>A.G.

<sup>56</sup> Brev. 1483, 1519:44v. and Bedford:51r. Portiforium-1507:15v. and Diurnal-1512:9r. and the *Vulgate* omit 'et córpora'. Brev. 1516:24v. and Brev.-1525:18r. and Portiforium (no date):20r. and Portiforium-1556:17v. include it.

<sup>57</sup> In AS:40. the final note of the psalm-tone is E. In 1519:44v 'Dóminus' is set D.D.FDFGAAG.

<sup>58</sup> US-II:26.

<sup>59</sup> In 1519:44v. 'fortitúdinem' is set F.E.C.C.C. 1531:23r. has 'bráchií'. In BL-52359:26r. 'Dómini' is set D.F.D.

<sup>60</sup> 1519:44v.

<sup>61</sup> US-II:26.

<sup>62</sup> 'But after the Mass of the Apostle is said the Mass of the Fast, both at the Principal Altar'. US-II:26. 'But after the Mass of the Apostle which is said after Terce, the Solemn Mass of the Fast is said after the Hour of Sext.' 1519:44v.

<sup>63</sup> In AS:40. 'et non tardábit' is set G GA G.F.F. 1531:24v. has 'ipse véniet'. Breviarium 1516:25r. and the antiphonals have 'ecce véniet'.

<sup>64</sup> 1531:24v. ends 'dicit Dóminus Deus noster'; 1519:45r ends 'dicit Deus noster'. In 1519: 45r. and BL-52359:26v. the second 'consolámini' is set D.C.D.F.F.

<sup>65</sup> 1531:24v. has 'sicut fur véniet in nocte : ita et vos'. In AS:41. the final 'véniat' is set D.D.D. In BL-52359:26v. the first 'véniat' is set D.D.D.

<sup>66</sup> 'scilicet O. Sapiéntia.' 1519:45r.

<sup>67</sup> 1519:45r.

<sup>68</sup> 'tunc dicitur responsorium de historia dominicali scilicet Non auferétur. [Si forte in sabbato inchoetur tunc dicitur *R̄*. Qui ventúrus.]' US-II:26.

<sup>69</sup> 1519:45r.

<sup>70</sup> 1519:45r. has 'Et deinceps vero dicitur *R̄*. *Festína*. quotidie ad vespervas usque ad vigiliam nativitatis Domini, quando de temporali agitur : nisi in sabbato doninice.'

<sup>71</sup> In 1519:45v. 'tardáveris' is set Fe.FDEDFGF.FEC.DCDEFED. BL-52359:27v. has 'pópulum Dómini.' In BL-52359:27r. the first syllable of 'pópulum' is set DF; 'Dómini' is set D.DED.D. Crowding at 'Dómini' suggests that the reading in BL-52359:27r. is the result of a misreading.

<sup>72</sup> In 1531:25r. the antiphon *O sapiéntia*. appears here. For convenience it has been placed below with the other O antiphons.

<sup>73</sup> 1519:45v.

<sup>74</sup> 1519:45v.

<sup>75</sup> US-II:27.

<sup>76</sup> SB:clv omits 'ei'. In AS:41 'legem dedísti' is set F.G ED.F.D; 'redimendum' is set FE.D.E.CD.

<sup>77</sup> In AS:42. 'claudis et' is set A.G F. In 1519:46r. 'apérit' is set F.DEDC.C; 'cárceris' is set Fe.DEDC.C.

<sup>78</sup> 1531:25r. has 'sedéntem'.

<sup>79</sup> In AS:42. 'Fílie' is set CF.F.F.

<sup>80</sup> AS:42. provides only the incipit: 'O Thoma Dídime'.

<sup>81</sup> '*Istud ultimum O. dicitur in festo sancti Thome apostoli ad utrasque vespervas super psalmum Magníficat.*' 1519:47r.

<sup>82</sup> 'In die sancti Thome apostoli in quacunque die contigerit extra dominicam, ad matutinas fiat memoria de adventu cum hac antiphona.' 1519:47r.

<sup>83</sup> 1531:25r. has 'Dóminus Deus noster'. 1519:47r has 'Dóminus vester', and includes the Psalm-tone ending.

<sup>84</sup> 1519:47r.

<sup>85</sup> 1519:47r.