

THE SARUM RITE  
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Scholarly Edition.

Volume B.

Part 2.

Pages 103-148.

Proper of Time.  
First Week in the Advent of the Lord.  
Of Commemorations.  
Full Service of Saint Mary.

Edited by William Renwick.

HAMILTON ONTARIO.  
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# ☩ *Monday in the j. Week of the Advent of the Lord.*

*At Matins.*

*Regem venturum.* AS:16; 1519:19v; 1531:8v.<sup>1</sup>

Invit.  
VI.iii.



HE Lord, the King \* who is to come. †O come, let us



a-dore. *Ps.* Come let us praise. 37\*.

[*And let it be sung by one of the Second Form in the Stall, turning himself towards the Altar, changing neither place nor vestment : and thus on all ferias.*]<sup>2</sup>

*This Invitatory is sung daily on ferias until the Vigil of the Nativity of the Lord, except on Wednesday, Friday and Saturday of the iiij. Seasons.*

*Hymn.* Word from the Father. 41.

*Antiphon on the Nocturn,* The Lord is the defender. [179].

*Ps.* The Lord is my light. (xxvj.) and the other *Antiphons* and *Psalms* in order as noted in the *Psalter*. [179].

☩ *It will be understood that on all Sundays throughout the year when the service is of the Sunday, [namely all the Sundays of Advent, and from Domine ne in ira. through to Easter, and from Deus omnium. until the Advent of the Lord],<sup>3</sup> and on any feria [of the aforementioned seasons],<sup>4</sup> whether the service be of the feria or of a Feast of iij. Lessons without the Psalm Te Deum. at Matins a Nocturn is always sung except in Eastertide and except on the Octave Day of Saint Andrew, Apostle : and except on each Commemoration of Blessed Mary : and on the Feast<sup>5</sup> of the Place throughout the whole year : [and]<sup>6</sup> except on the Sunday following the Nativity of the Lord.*

☩. Out of Sion in the loveliness of his beauty.

8060.

*R.* Our God shall manifestly come.

[*Let the Choir remain kneeling while the Lord's Prayer, that is Pater noster. is said before the readings every day throughout the year when the service is of the feria, except in Eastertide, until And lead us not. is said, and except when the Exposition of the Gospel is said at Matins.*]<sup>7</sup>

[*Let the Lessons be read from Isaiah during the whole of Advent on ordinary days except on those on which an Exposition <of the Gospel> is read.*]<sup>8</sup>

*If Legend ij. be not read this day, let it be read on whatever day is next, whether it be a feria or a Sunday, and thus in succession through the series without skipping.*

*First Lesson. Isaiah 1. [16–20.] [Legend ij.]*

**A**sh yourselves, be clean, take away the evil of your devices from my eyes : cease to do perversely, Learn to do well : seek judgment, relieve the oppressed, judge for the fatherless, defend the widow. And then come, and accuse me, saith the Lord : if your sins be as scarlet, they shall be made as white as snow : and if they be red as crimson,

they shall be white as wool. If you be willing, and will hearken to me, you shall eat the good things of the land. But if you will not, and will provoke me to wrath : the sword shall devour you because the mouth of the Lord hath spoken it. Thus saith [the Lord God, turn unto me : and ye shall be saved].<sup>9</sup>

*R.* I beheld in the night. *ij.* 51.

*Second Lesson. [Isaiah 1. 21–26.]*

**H**ow is the faithful city, that was full of judgment, become a harlot ? justice dwelt in it, but now murderers. Thy silver is turned into dross : thy wine is mingled with water. Thy princes are faithless, companions of thieves : they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cometh not in to

them. Therefore saith the Lord the God of hosts, the mighty one of Israel : Ah ! I will comfort myself over my adversaries : and I will be revenged of my enemies. And I will turn my hand to thee, and I will clean purge away thy dross, and I will take away all thy tin. And I will restore thy judges as they were before, and thy counsellors as of old. After this [9r.]

thou shalt be called the city of the

just, a faithful city. Thus saith.

*R.* The Angel Gabriel. *ij.* 52.

*Lesson ij. (Isaiah. i. 27–31.)*

**S**ion shall be redeemed in judgment, and they shall bring her back in justice. And he shall destroy the wicked, and the sinners together : and they that have forsaken the Lord, shall be consumed. For they shall be confounded for the idols, to which they have sacrificed : and you shall be ashamed of the gardens

which you have chosen. When you shall be as an oak with the leaves falling off, and as a garden without water. And your strength shall be as the ashes of tow, and your work as a spark : and both shall burn together, and there shall be none to quench it. Thus saith the Lord.

*Responsory. Hail Mary. iiij. 56. [with V. Gloria Patri. and †Therefore also.]*

*If however on the Monday or the Tuesday a Feast<sup>10</sup> of ix. Lessons [or a Comemoration]<sup>11</sup> occurs and the service perhaps be made on the Wednesday or the Thursday, the Responsories of the First Nocturn should always be sung in the first place. Then those of the Second and the Third [Nocturns],<sup>12</sup> unless they be specially indicated, which is to be observed generally throughout the whole year.*

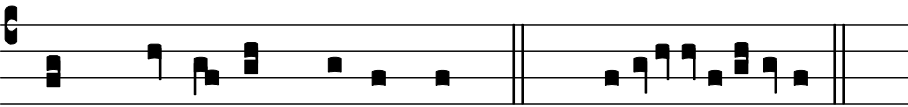
### *Before Lauds.*


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

*And let this Versicle be sung before Lauds daily until the Vigil of the Nativity [of the Lord]<sup>13</sup> when the service is of the Temporal.*

¶ *At Lauds.*

*Miserere mei.* AS:111; 1519-P:70v; 1531:9r; 1531-P:17r.

3374. 1. Ant. VI. 

 Ave mercy on me, O God. *Ps. The same. (l.)*

[and the other Antiphons with their Psalms]<sup>14</sup> as noted in their place in the Psalter. [193].

*Chapter. Jeremiah 2* ¶. [5.]

**B**Ehold, the days come, saith the Lord, and I will raise up to David a just branch : and a king shall reign, and shall be wise : and shall execute judgement and justice in the earth. [R.] [Thanks be to God.]<sup>15</sup>

*Hymn.* Hark to the voice. 70.

8246. *V.* A voice of one crying [in the desert].  
*R.* Prepare ye the way of the Lord : make straight the paths of our God].<sup>16</sup>

*Angelus Domini.* AS:17; 1519:20r; 1531:9r.<sup>17</sup>

1414. Ant. I.v. 

 HE Angel of the Lord \* announced unto Ma-ry :



and she conceived of the Ho-ly Ghost, al-le- lu-ya.



*Ps.* Blessed be. 50\*.

[*The Antiphon is concluded with a Neuma.*]<sup>18</sup> 83\*.

Ad tertiam.

*After the Psalm Benedictus. when the Antiphon is finished, the Preces are immediately said, with prostration, this way [in alternation].*<sup>19</sup>

AS: 7; 1531:9r; 1531-P:17v.<sup>20</sup>

9040.



**K** Y-ri- e-léyson. *ijj.* Christe-léyson. *ijj.* Ky-ri- e-léyson. *ij.* Ky-ri- e-léyson.

*or*



**L** Ord, have mercy. *ijj.* Christ, have mercy. *ijj.* Lord, have mercy. *ij.* Lord, have mercy.

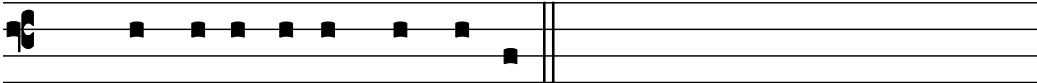
*And let it be sung on the same Tone as at Compline. Likewise for the rest that follows through to The Lord be with you. before the Prayer this way.*

Our Father.<sup>21</sup> [Hail Mary.]<sup>22</sup> [5]. [*privately through to*]

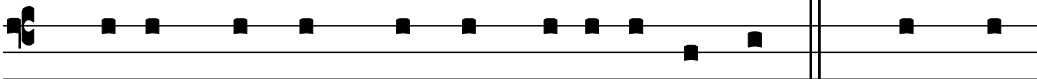
AS:7; 1531:9r; 1531-P:17v.



*V.* And lead us not into temptation.

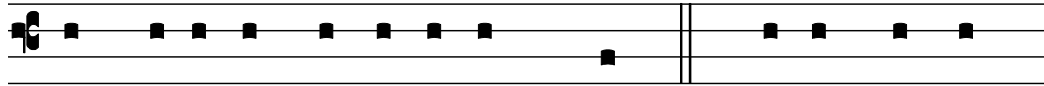


*R.* But de-li-ver us from e-vil.

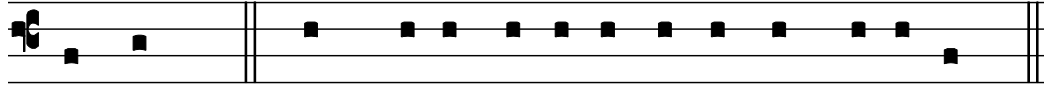


*V.* I said : O Lord, be thou merci-ful to me. *R.* Heal my

Ad tertiam.



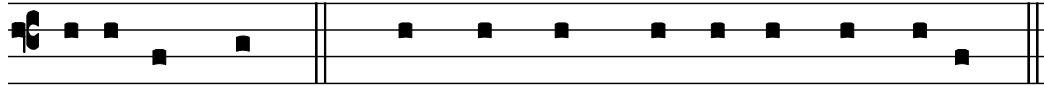
soul, for I have sinned a-against thee. *V.* Re-tur-n, O Lord,



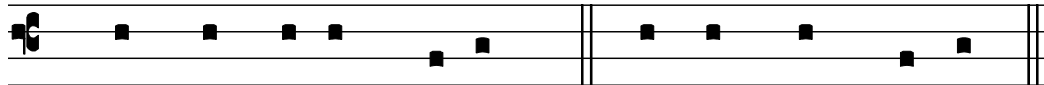
how long ? *R.* And be entreated in fa-vour of thy servants.



*V.* Let thy mercy, O Lord, be upon us. *R.* As we have



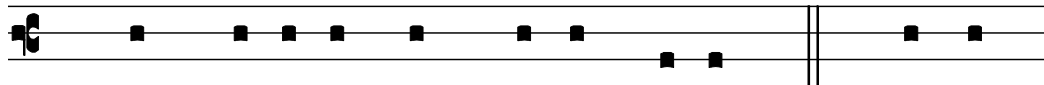
hoped in thee. *V.* Let thy priests be clothed with justice.



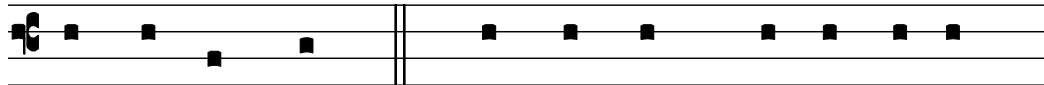
*R.* And let thy saints re-joice. *V.* O Lord, save the *King*.



*R.* And hear us in the day that we shall call upon thee.



*V.* Save thy servants and thy handmaidens. *R.* My God,



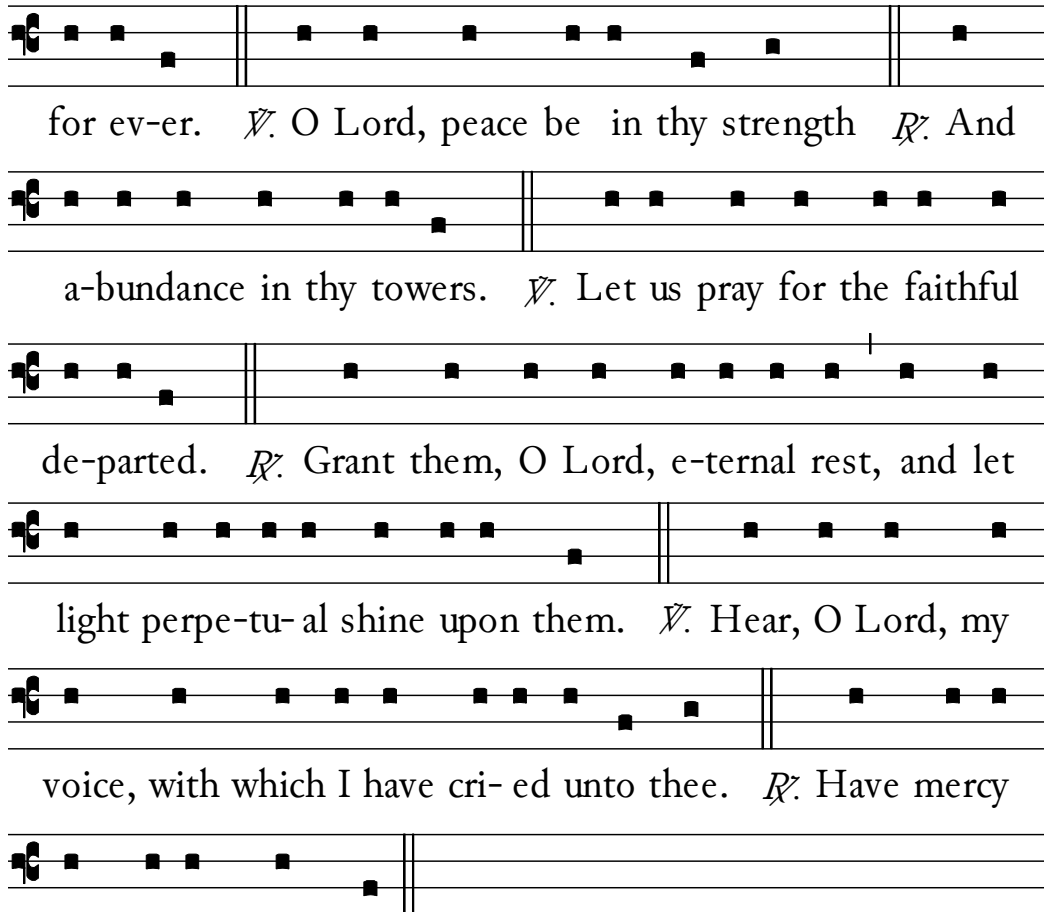
that trust in thee. *V.* Save O Lord, thy people, and



bless thy inhe-ri-tance. *R.* And rule them, and ex-alt them



Ad tertiam.

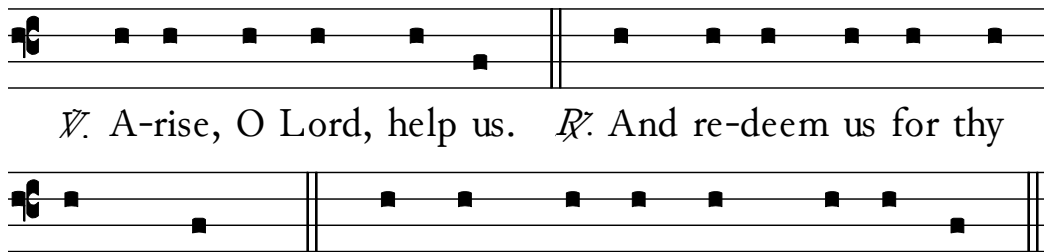


for ev-er. *℣.* O Lord, peace be in thy strength *℞.* And  
a-bundance in thy towers. *℣.* Let us pray for the faithful  
de-parted. *℞.* Grant them, O Lord, e-ternal rest, and let  
light perpe-tu-al shine upon them. *℣.* Hear, O Lord, my  
voice, with which I have cri-ed unto thee. *℞.* Have mercy  
on me and hear me.

*Ps.* Have mercy on me. (l.) [235]. *Let the whole Psalm be said without note.*

*When the Psalm, together with Gloria Patri. is finished, let the Priest alone stand up, and approach the Choir Step, [of course]<sup>23</sup> at Lauds and at Vespers only, singing thus.*

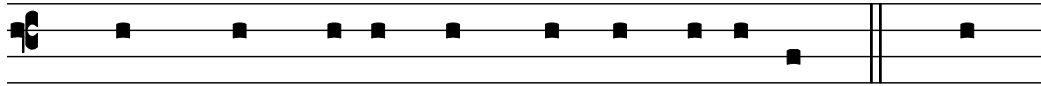
AS:7; 1531:9r; 1531-P:17v.



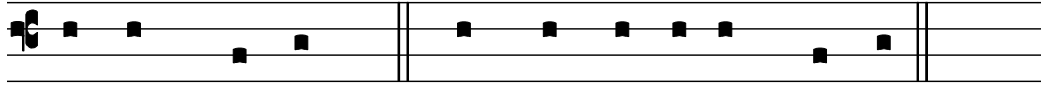
*℣.* A-rise, O Lord, help us. *℞.* And re-deem us for thy  
name's sake. *℣.* O Lord God of hosts, convert us.

8072.

Ad tertiam.



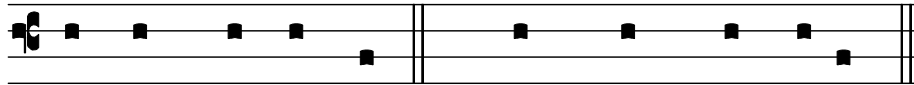
*R.* And shew thy face, and we shall be sav-ed. *V.* Hear,



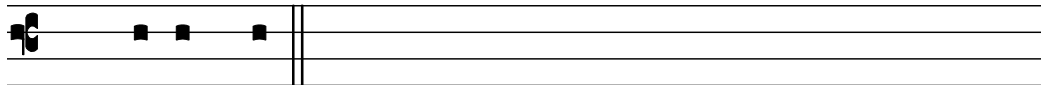
O Lord, my prayer. *R.* And let my cry come to thee.

AS:7; US-I:265; 1531-P:17v; 1531:9r.

800121.



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



*V.* Let us pray.

<sup>24</sup>Let these preceding Preces be sung in the aforesaid manner at Lauds and at iij. vj. and ix. and at Vespers on all ferias during Advent and from Domine ne in ira. until Maundy Thursday, and from Deus omnium. until the Advent of the Lord, when the service is of the feria, except at Lauds on Wednesday, Friday and Saturday in the iiij. Seasons of the Advent of the Lord except at the first O. Antiphon and thereafter at Vespers at all the O. Antiphons, so that at all the Hours, namely at j. iij. vj. and ix. they are sung and concluded throughout on the same Tone which is given above at Compline.

Prayer. Stir up, we beseech thee, O Lord.<sup>25</sup> 15.

However, at Prime the Verse Arise, O Lord, help us. and the other Verses that follow are sung as above at Compline up to the Prayer Stir up, we beseech thee, O Lord. [Yet]<sup>26</sup> when the Priest thus says Who livest and reignest. let all the Clerks then rise from prostration, kissing the Forms.

*Memorial of Saint Mary.*

[Then is said the Memorial of Saint Mary.]<sup>27</sup>

*Spiritus sanctus.* AS:14, 420; 1519:15r; 1531:9r; 1531-P:17v.<sup>28</sup>

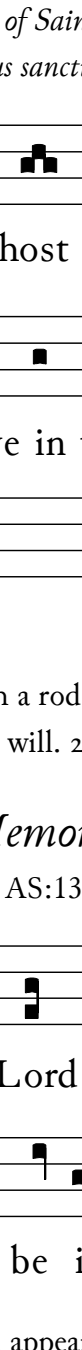
Ant. VIII.i.  5006.



HE Ho-ly Ghost \* shall descend upon thee, Ma-ry :



be not afraid to have in thy womb the Son of God, al-le-




lu-ya.

℣. There shall come forth a rod. 20.

Prayer. O God, who didst will. 20.

*Memorial of All Saints.*

*Ecce Dominus veniet.* AS:13; pl. d.; pl. e.; 1519:14r; 1531:2r, 9r; 1531-P:17v.

Ant. V.i.  2509.



Ehold, the Lord shall come, \* and all his Saints with



him : and there shall be in that day a great light, al-le-lu-ya.

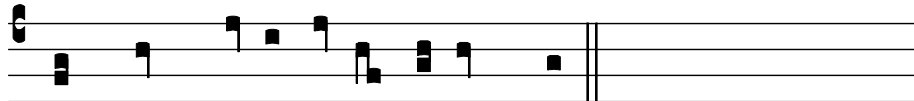

℣. Behold, the Lord shall appear. [207].

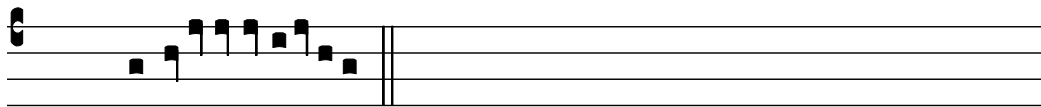
Prayer. Visit, we beseech thee, O Lord. [207].

*At j.*

[*Hymn.* The star of light hath risen.] [69].

*Veni et libera.* AS:17; 1519:20v; 1531:9r.

5324. Ant. VIII.i.   
 Ome and de-liv-er us, O our God.



*Ps.* Save me, O God. (*liij.*) [110].

*Ps.* Blessed are the undefiled. (*cxviiij. j.*) [112].

*Ps.* Give bountifully. (*cxviiij. ij.*) [112].

*Ant.* Glory to thee. [116].

*Ps.* Quicumque vult. [116].

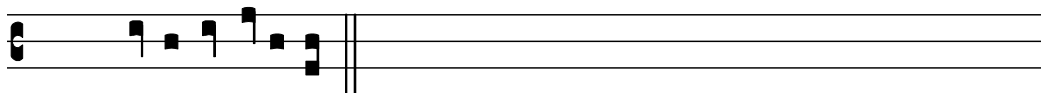
*All the rest which pertains to j.*<sup>29</sup> *as is indicated above for the preceding Sunday, is to be followed : with the Psalm Have mercy on me. (l.) and the Versicles that follow as indicated above.* [135].

*At iij.*

[*Hymn.* Come Holy Ghost. [147].]

*Tuam Domine excita.* AS:pl.e.; 1519:20v; 1531:9r; 1531-P:12r.

5229. Ant. IV.v.   
 Tir up \* thy might, O Lord, and come to save us.



*Ps.* Set before me. (*cxviiij. iij.*) [148].

Chapter. Hebrews 10. [37.]

**H**E that is to come, will come, | there be no more fear within our  
and will not delay : now<sup>30</sup> shall | borders : for he is our Saviour.

[R̄. Come to deliver us. [153].

V̄. The Gentiles shall fear.]<sup>31</sup> [153].

[¶ Let it be understood that throughout the whole year, as often as the Responsories are said at j. iij. vj. and at ix. they should always sung from the Choir Side, and the same applies at Vespers and at Compline whenever the Responsories are to be sung by only one person.]<sup>32</sup>

The R̄R̄. and V̄V̄. at all the Hours are said as on the preceding Sunday [except that on Sundays they are said in the Second Form and on ferias in the First Form].<sup>33</sup> 81.  
[Preces as above at Lauds.]<sup>34</sup> The Prayer [of the Sunday is said]<sup>35</sup> as above on Sunday.  
15.

[Daily throughout Advent, let Sext be said before Mass except on Sundays and on festal days.]<sup>36</sup>

At vj.

[Hymn. Thou mighty Ruler. [157].]

In tuo adventu. AS:pl.e.; 1519:20v; 1531:9r; 1531-P:13r.

Ant.  
Ii.

3302.  
[9v.]

T thine advent, \* O Lord, de- liv-er us.

Ps. My soul hath fainted. (cxviij. vj.) [159].

Chapter. Isaiah 14. [1.]

**H**er time is near at hand, and her | Lord will have mercy on Jacob, and  
days shall not be prolonged : the | Israel shall be saved.

[℞. Shew us, O Lord. [164.]

℣. Remember us. [164.]


¶ *Sext is said before Mass : except on Sundays and on Feasts.]*<sup>37</sup>

### At Nones.

[*Hymn.* O God ! of all the strength.] [167].

*Veni Domine.* AS:pl.e.; 1519:20v; 1531:9v; 1531-P:13v.

5320. Ant.  
IV.v.



Come, O Lord, \* and tarry not : do away the mis-  
deeds of thy people Isra-el. *Ps.* Thy testimonies. (*cxviiij. ix.*) [169].

*Chapter.* *Isaiah 2.* [3.]

**C**ome, let us go up to the mountain of the Lord, and to the house of the God of Jacob : and he will teach us his ways, and we will

walk in his paths : for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

[℞. Upon thee, O Jerusalem. [174.]

℣. O Lord God of hosts.]<sup>38</sup> [174.]

*Let these Hours be said in the aforesaid manner daily until the Vigil of the Nativity of the Lord : when the service is of the feria : with the Prayers of the Sundays.*

### ¶ At Vespers.

*Ant.* The Lord hath inclined. [356].

*Ps.* I have loved. (*cxiiiij.*) [356].

*And the other Antiphons that are noted in the Psalter.*

Chapter. *Jeremiah. 23. [6.]*

IN those days shall Juda be saved, and Israel shall dwell confidently : and this is the name that they shall		call him : the Lord our just one. [R̄. Thanks be to God.]
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*This Chapter is said daily at Vespers during Advent, except on Saturdays and Sundays and Feasts and Commemorations.*

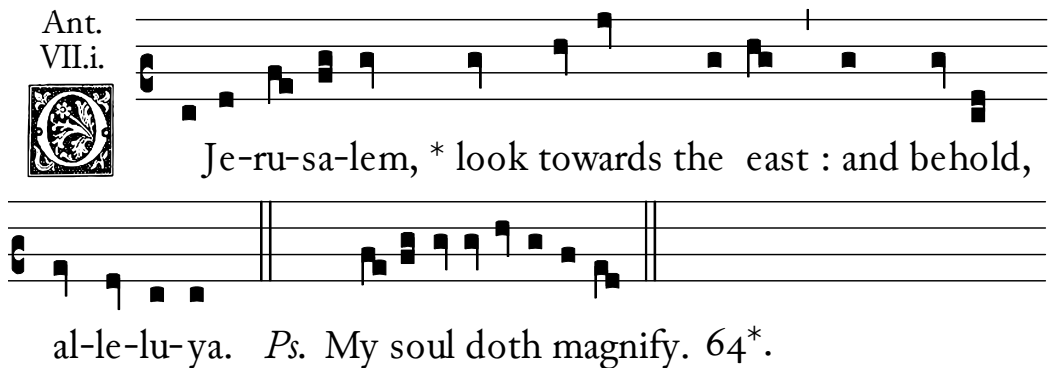
R̄. Thou shalt arise. 92.

Hymn. Dear Maker of the starry skies. 11.

V̄. Drop down dew, ye heavens. 13.

*Hierusalem respice. AS:18, pl.e.; 1519:21r; 1531:9v.*

Ant.  
VII.i.



3481.

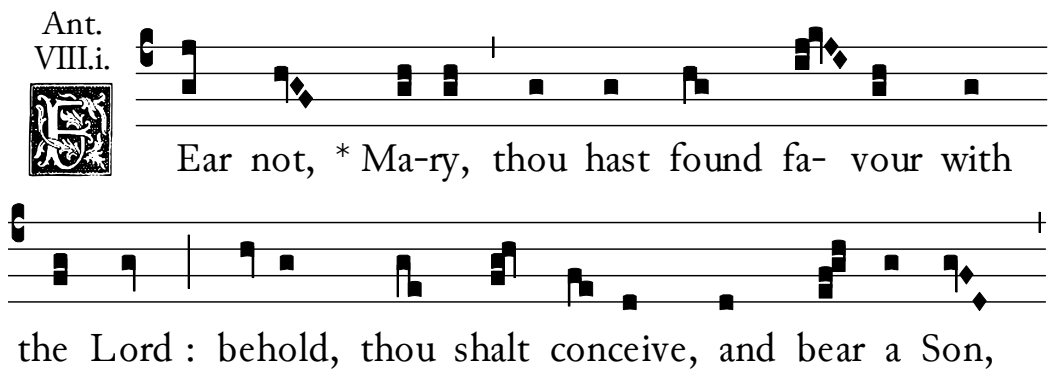
Je-ru-sa-lem, \* look towards the east : and behold,  
al-le-lu-ya. Ps. My soul doth magnify. 64\*.

*Preces and Prayers as above at Lauds. 107.*

*Memorial of Blessed Mary.*

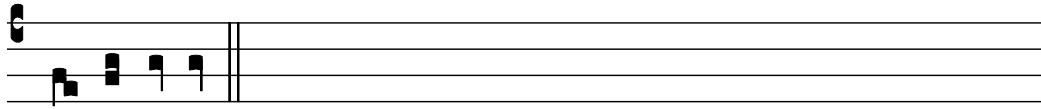
*Ne timeas Maria. AS:16, 419; 1519:15r; 1531-P:17v.*

Ant.  
VIII.i.



3863.

Ear not, \* Ma-ry, thou hast found fa- vour with  
the Lord : behold, thou shalt conceive, and bear a Son,



al-le-lu-ya.

*V.* There shall come forth. 20.

*Prayer.* O God, who didst will. 20.

### *Memorial of All Saints.*

*Ant.* Behold, the Lord shall come. 25.

*V.* Behold, the Lord shall appear. 25.

*Prayer.* Visit, we beseech thee. 25.

*Let this order of Memorials, that is of Saint Mary and of All Saints, be observed daily at Vespers and at Lauds [on ordinary days]<sup>39</sup> [only]<sup>40</sup> until the Vigil of the Nativity of the Lord, when the service is of the feria, and likewise during the Octave of Saint Andrew, except when the Antiphon Hail Mary. is said at the first O. [whenever it be begun],<sup>41</sup> and then no Memorial is made of All Saints.*

¶ *Let the foregoing order of Chapters, Hymns, R̄R̄. and V̄V̄. at Vespers and at Lauds and at the other Hours of this feria be followed daily until the Vigil of the Nativity of the Lord when the service is of the feria, [except during the fast of the Ember Days : then indeed the Prayer of the Fast is said].<sup>42</sup>*

## ¶ *Tuesday.*

[*At Matins.*]

[*Invit.* The Lord, the King. 103.]

*Ps.* Come, let us praise the Lord. 37\*.

*Hymn.* Word from the Father. 41.]

*Antiphon on the Nocturn.* That I sin not. [223].

*Ps.* I said, I will take heed. (xxxviii.) [223]. *as noted in the Psalter.*

8044. *V.* There shall come forth a rod [out of the stem of Jesse.

*R̄.* And a branch shall grow out of his roots].



*First Lesson. [Legend iij. Isaiah 2. 1-4.]*

**T**He word that Isaias the son of Amos saw, concerning Juda and Jerusalem. And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways,

and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem. And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up sword against nation, neither shall they be exercised any more to war. Thus saith the Lord.

*Responsory. Receive the Word. v. 57.*

*Second Lesson. [Isaiah 2. 5-9.]*

**H**ouse O house of Jacob, come ye, and let us walk in the light of the Lord. For thou hast cast off thy people, the house of Jacob : because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children. Their land is filled with silver and gold : and there is no

end of their treasures. And their land is filled with horses : and their chariots are innumerable. Their land also is full of idols : they have adored the work of their own hands, which their own fingers have made. And man hath bowed himself down, and man hath been debased : therefore forgive them not. Thus saith.

*R̄. We look for the Saviour. vj. 59.*

*Third Lesson. [Isaiah 2. 10-16.]*

**E**Nter thou into the rock, and hide thee in the pit from the face of the fear of the Lord, and from the glory of his majesty. The lofty eyes of man are humbled, and the

haughtiness of men shall be made to stoop : and the Lord alone shall be exalted in that day. Because the day of the Lord of hosts shall be upon every one that is proud and

highminded, and upon every one that is arrogant, and he shall be humbled. And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan. And upon all the high mountains, and upon all the elevated

hills. And upon every high tower, and every fenced wall. And upon all the ships of Tharsis, and upon all that is fair to behold. Thus saith the Lord.

℞. Hear the Word of the Lord. *vij.* 63.

### ¶ *At Lauds.*

*Ant.* According to thy great mercy. [237].

*Ps.* Have mercy. (*l.*) [193]. and the other Antiphons with their Psalms as noted in the *Psalter*. [237].

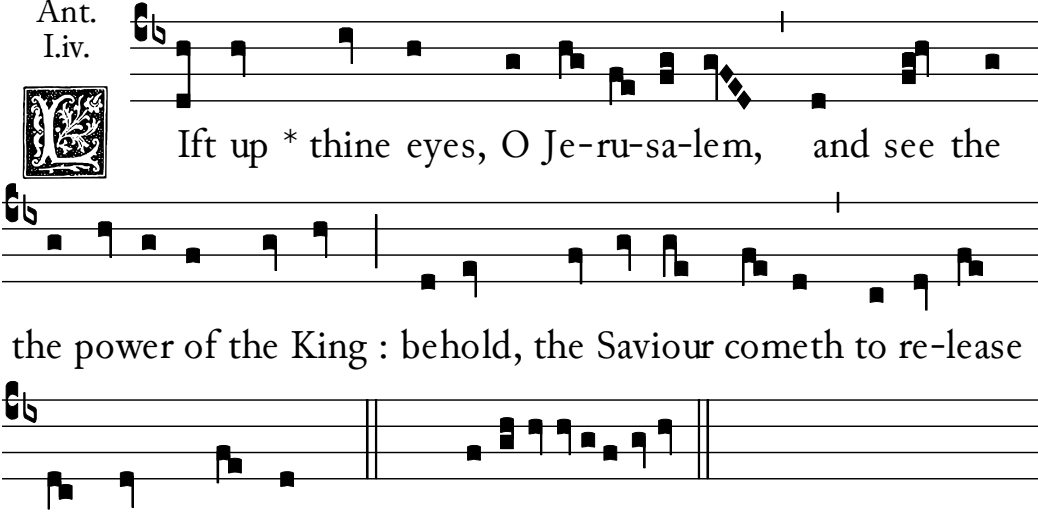
*Chapter.* It is now the hour. 70.

*Hymn.* Hark to the voice. 70.

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

*Leva Hierusalem oculos.* AS:18; 1519:21r; 1531:9v.

3606. Ant.  
I.iv.



Ift up \* thine eyes, O Je-ru-sa-lem, and see the  
the power of the King : behold, the Saviour cometh to re-lease  
thee from thy chain. *Ps.* Blessed be the Lord. 50\*.

[*Prayer.* Stir up, we beseech thee. 15.]

¶ *At Vespers.*

*Ant.* We will go with gladness. [363]. *Ps.* I rejoiced. (122./cxxxj.) *and the other Antiphons with their Psalms as noted in the Psalter.*

*Chapter.* In those days. 115.

*R̄.* Thou shalt arise. 92.

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

*V̄.* Drop down dew, ye heavens. 13.

*Querite Dominum.* AS:18; 1519:21v; 1531:9v.<sup>43</sup>

*Ant.*  
*IV.iv.*



4429.

EEk ye the Lord \* while he may be found : call up-



on him while he is near, al-le-lu-ya. *Ps.* My soul doth magnify. 53\*.

*Prayer as above.* 15.

¶ *Wednesday.*

[*At Matins.*]

[*Invit.* The Lord, the King. 103.

*Ps.* Come, let us praise the Lord. [7\*.

*Hymn.* Word from the Father. 41.]

*Ant.* [on the Nocturn]<sup>44</sup> The Lord shall turn away. [246].

[10r.]

*Ps.* The fool said. (lij.) *and the other Antiphons as noted in the Psalter.* [246].

*V̄.* The Lord shall come forth out of his holy place. [46].

*First Lesson.* *Isaiah* 2. (17-22.) *Legend* 4.



And the loftiness of men shall be bowed down, and the haughtiness of men shall

be humbled, and the Lord alone shall be exalted in that day. And idols shall be utterly destroyed. And they

shall go into the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth. In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats. And he shall

go into the clefts of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth. Cease ye therefore from the man, whose breath is in his nostrils, for he is reputed high. Thus saith the Lord.

*R.* Behold, a Virgin. *as above viij.* 64.

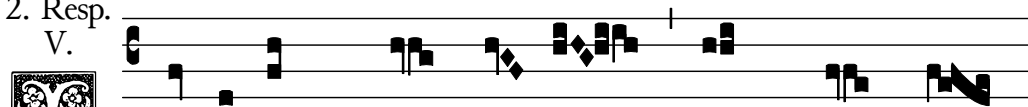
*Lesson ij. Isaiah 3. [1-5.]*

**F**Or behold the sovereign the Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water. The strong man, and the man of war, the judge, and the prophet, and the cunning man, and the ancient. The captain over fifty, and the honourable in coun-

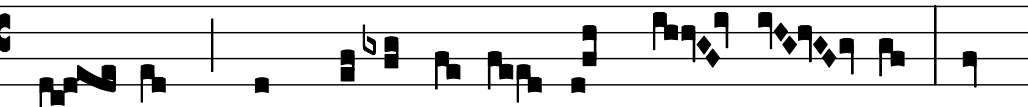
tenance, and the counsellor, and the architect, and the skilful in eloquent speech. And I will give children to be their princes, and the effeminate shall rule over them. And the people shall rush one upon another, and every man against his neighbour : the child shall make it tumult against the ancient, and the base against the honourable. Thus saith the Lord.

*Obsecro Domine. AS: pl.c.; 1519:13v; 1531:10r.*<sup>45</sup>

7305. 2. Resp. V.

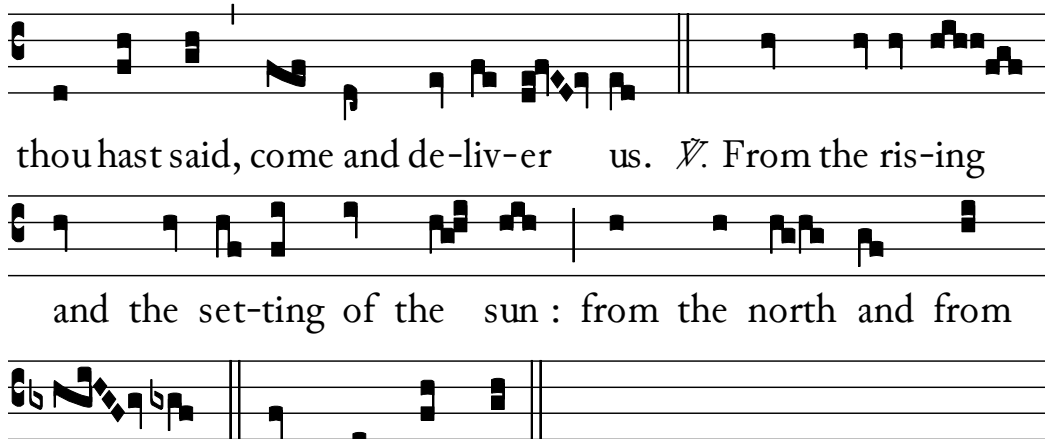


**M** be-seech thee, \* O Lord, send whom thou



wilt send : see the affliction of thy peo- ple. †As

Ad tertiam.



7035a.

thou hast said, come and de-liv-er us. ⁊. From the ris-ing  
 and the set-ting of the sun : from the north and from  
 the sea. †As thou hast said.

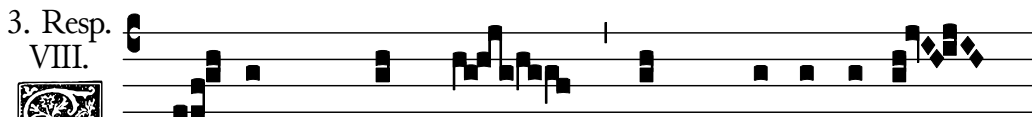
Lesson iij. [Isaiab 3. 6-12.]

**F**OR a man shall take hold of his brother, one of the house of his father, saying : Thou hast a garment, be thou our ruler, and let this ruin be under thy hand. In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing : make me not ruler of the people. For Jerusalem is ruined, and Juda is fallen : because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty. The shew of their countenance hath answered them : and they have

proclaimed abroad their sin as Sodom, and they have not hid it: woe to their souls, for evils are rendered to them. Say to the just man that it is well, for he shall eat the fruit of his doings. Woe to the wicked unto evil: for the reward of his hands shall be given him. As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps. Thus saith the Lord.

*Alieni non transibunt.* AS:pl.c.; 1519:13v; 1531:10r.<sup>46</sup>

3. Resp.  
VIII.

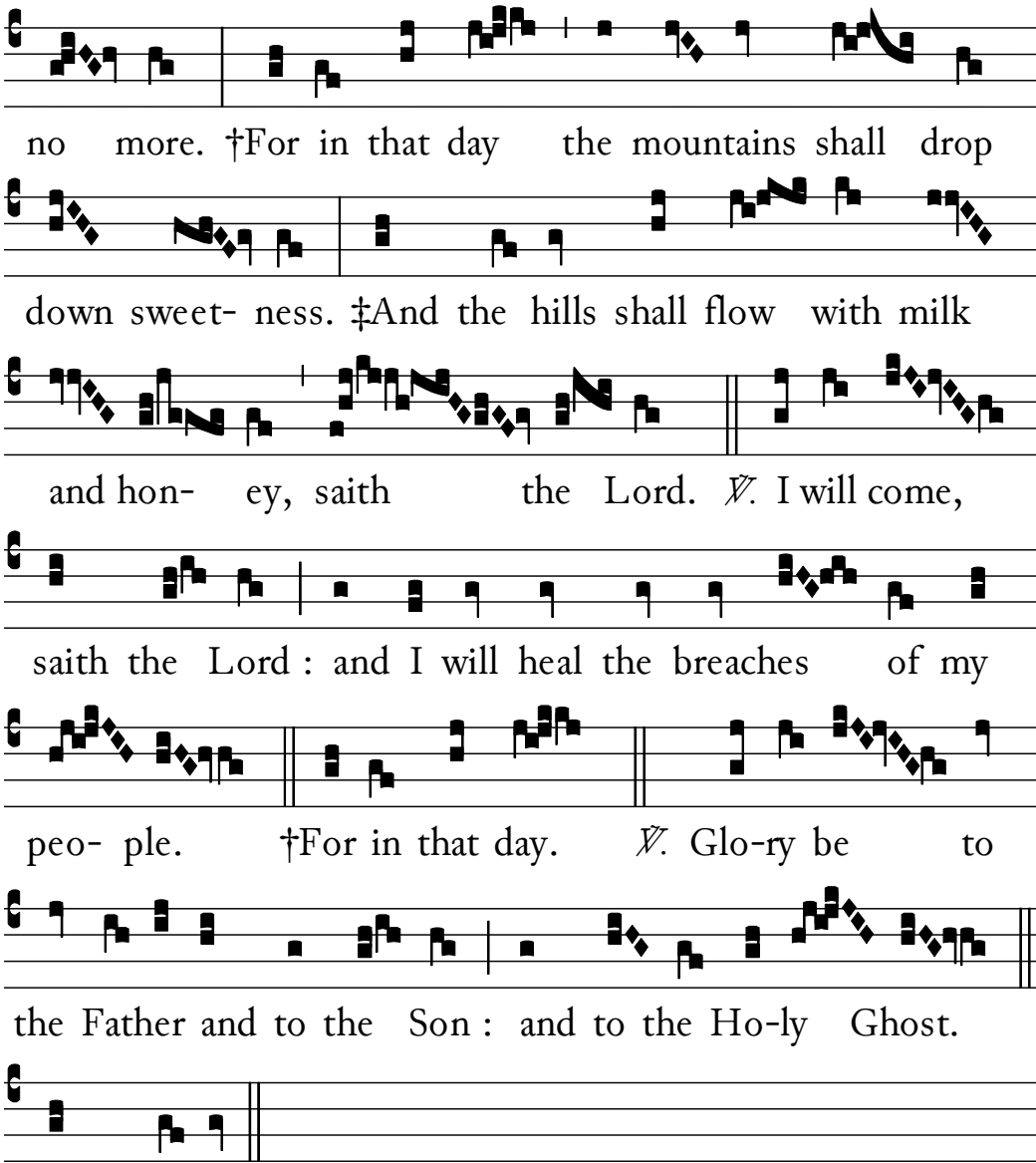


6066.

**T**ran-gers \* shall pass through Je-ru-sa-lem

Ad tertiam.

6066a.



no more. †For in that day the mountains shall drop  
down sweet- ness. ‡And the hills shall flow with milk  
and hon- ey, saith the Lord. ✠. I will come,  
saith the Lord: and I will heal the breaches of my  
peo- ple. †For in that day. ✠. Glo-ry be to  
the Father and to the Son: and to the Ho-ly Ghost.  
‡And the hills.

¶ And if any Feast of Saints<sup>47</sup> of which a service should be made falls on any of the preceding ferias, or any Commemoration<sup>48</sup> should be made on those ferias, thereafter the order of the ferias shall not be observed in reading the Lessons or in singing the ✠✠. and R̄✠. on the following ferias, but the order of the ✠✠. and R̄✠. and of the Lessons shall be observed, in such a way that the ferial R̄✠. shall not be omitted, and that however many ferias may be unoccupied during the week, just that number of R̄✠. of the iij.

nocturn Sunday Histories shall be sung during the week : hence they are called ferial *R̄R̄*. [This will generally be so throughout the whole year.]<sup>49</sup> If however the Tuesday during a given week is not vacant, then in the second Nocturn when the service is of a feria, or else in the first Nocturn when there is only one single feria during the week, [then]<sup>50</sup> on those that are vacant the ferial *R̄R̄* shall be sung. Which is observed throughout the whole year, only when the *R̄R̄* of the History of the Sunday are sung through the week. Yet during the summer there only one ferial *R̄* is sung during the week while the History continues. If however it does not continue, then let all the ferial *R̄R̄* be sung at Matins on a single feria.

And let it be understood that the ferial *R̄R̄* are not sung until all the *R̄R̄* of the Sunday History shall have been sung, which is observed throughout the whole year.

[However, at Matins iij. ferial Responsories are never said together, nor are the ferial Responsories sung until all the History has been sung. However, when no feria is unoccupied, then they may be completely omitted. Thus indeed, when the History is not continuous and no feria is vacant within that period except for one single feria, then on that occasion the ferial *R̄R̄* are sung, as in the following Histories : In principio. Adaperiat. Vidi Dominum. And if there be iij. ferial *R̄R̄* to be sung on a single feria, then one should be omitted.]<sup>51</sup>

### At Lauds.

Ant. Wash me yet more. [259].

Ps. Have mercy. (l.) and the other Antiphons that are written in the Psalter. [193].

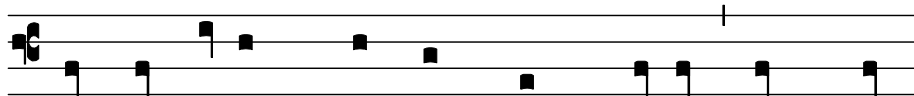
Chapter. Behold, the days come. 106.

Hymn. Hark to the voice. 70.

℟̄. A voice of one crying. 72.

*De Syon exhibit lex.* AS:19; 1519:21v; 1531:10r.<sup>52</sup>

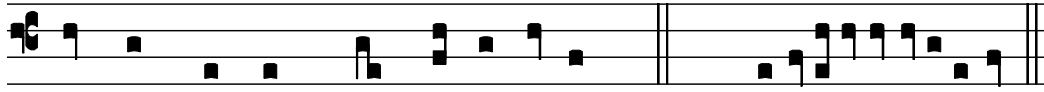
Ant.  
II.i.



UT of Si- on \* shall come forth the law : and the

2119.

Ad tertiam.



word of the Lord from Je-ru-sa-lem. *Ps.* Blessed be the Lord. 53\*.

[*Prayer.* Stir up thy strength. 15.]

*At Vespers.*

*Ant.* Blessed is the man. [370].

*Ps.* Unless the Lord build the house. (*cxxvj.*) as written in the *Psalter*. [370].

*Chapter.* In those days. 115.

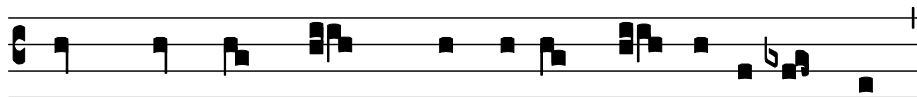
*R̄.* Thou shalt arise. 92.

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

*V̄.* Drop down dew, ye heavens. 13.

*Veniet fortior me.* AS:19; 1519:22r; 1531:10r.<sup>53</sup>

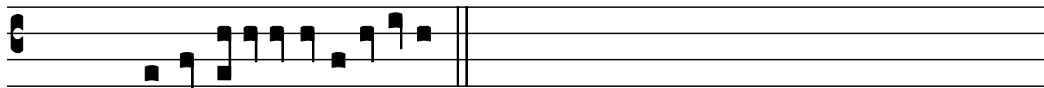
5339. Ant.  
VIII.ii.



Here shall come one \* mighti-er than I after me,



the latchet of whose shoes I am not worthy to loose.



*Ps.* My soul doth magnify. 66\*.

[*Prayer.* Stir up, we beseech thee. 15.]



## ¶ *Thursday.*

[*At Matins.*]

[*Invit.* The Lord, the King. 103.

*Ps.* Come, let us praise the Lord. 37\*.

*Hymn.* Word from the Father. 41.]

*Antiphon on the Nocturn.* O Lord God. [267].

*Ps.* Save me, O God. *ij.* (*lxviiij.*) [268]. *and the other Antiphons as written in the Psalter.*

*The Versicles and Responsories as they were said on Monday, in order, as indicated above.* 104.

*Lesson j.* *Isaiah* 3. [12–17.] *Legend v.*



[10v.] **S** for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps. The Lord standeth up to judge, and he standeth to judge the people. The Lord will enter into judgment with the ancients of his people, and its princes : for you have devoured the vineyard, and the spoil of the poor is in your house. Why do

you consume my people, and grind the faces of the poor ? saith the Lord the God of hosts. And the Lord said : Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise as they walked with their feet and moved in a set pace : The Lord will make bald the crown of the head of the daughters of Sion, and the Lord will discover their hair. Thus saith the Lord.

*Second Lesson.* [*Isaiah* 3. 18–26.]

**I**N that day the Lord will take away the ornaments of shoes, and little moons, And chains and necklaces, and bracelets, and bonnets, And bodkins, and ornaments of the legs, and tablets, and sweet balls, and

earrings, And rings, and jewels hanging on the forehead, And changes of apparel, and short cloaks, and fine linen, and cringing pins, And looking-glasses, and lawns, and headbands, and fine veils. And

instead of a sweet smell there shall be stench, and instead of a girdle, a cord, and instead of curled hair, baldness, and instead of a stomacher, hair-cloth. Thy fairest men also shall fall

by the sword, and thy valiant ones in battle. And her gates shall lament and mourn, and she shall sit desolate on the ground. Thus saith the Lord.

*Lesson iij. [Isaiab 4. 1-3.]*

**A**ND in that day seven women shall take hold of one man, saying : We will eat our own bread, and wear our own apparel : only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall

be high, and a great joy to them that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. Thus saith the Lord.

*At Lauds.*


*Ant.* To thee only. [284].

*Ps.* Have mercy on me. (l.) [193]. and the other Antiphons that are written in the Psalter.

*Chapter, Hymn and V̄. as above on Monday.* 126.

*Benedicta tu in mulieribus.* AS:19; 1519:22r; 1531:10v.<sup>54</sup>

1709. Ant.  
IV.v.



**B**lessed art thou \* among women : and blessed is the



fruit of thy womb. *Ps.* Blessed be the Lord. 54\*.

[*Prayer.* Stir up, we beseech thee. 15.]

## ¶ *At Vespers.*

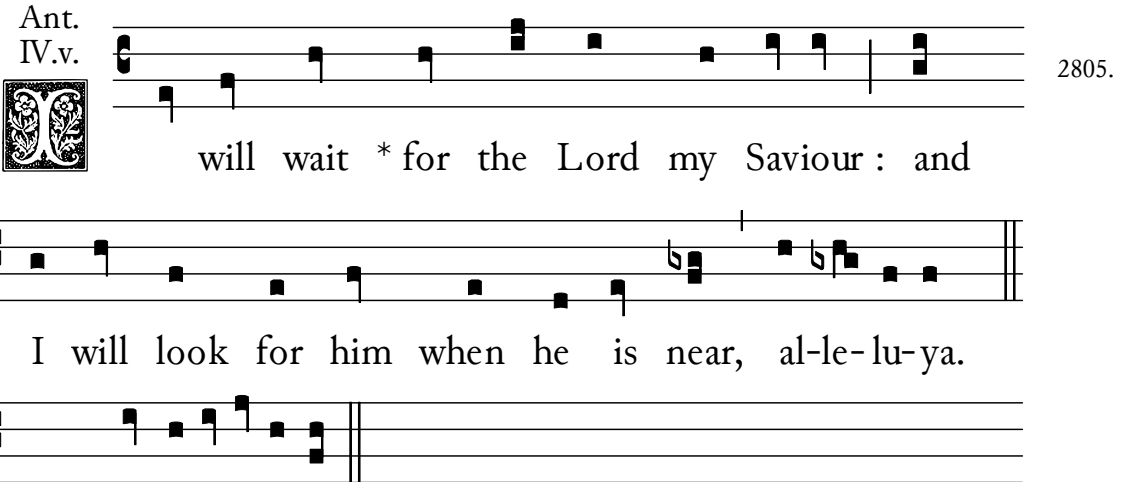
*Ant.* And all. [376].

*Ps.* O Lord, remember David. (cxxxj.) and the other Antiphons that are written in the Psalter. [376].

*Chapter, R̄. Hymn and V̄. as above on Monday.* 115.

*Expectabo Dominum.* AS:19; 1519:22r; 1531:10v.<sup>55</sup>

Ant.  
IV.v.



will wait \* for the Lord my Saviour : and

I will look for him when he is near, al-le-lu-ya.

2805.

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

[*Prayer.* Stir up, we beseech thee. 15.]

## ¶ *Friday.*

[*At Matins.*]

[*Invit.* The Lord, the King. 103.

*Ps.* Come, let us praise the Lord. 37\*.

*Hymn.* Word from the Father. 41.]

*Ant. on the Nocturn.* Rejoice to God. [294].

*Ps.* The same. (lxxx.) and the other Antiphons that are written in the Psalter. [294].

*V̄V̄. and R̄R̄.*<sup>56</sup> in order as indicated above. 104.

*Lesson j. Isaiah 4. [4-6.] Legend vj.<sup>57</sup>*

**F** the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by

day, and a smoke and the brightness of a flaming fire in the night : for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the daytime from the heat, and for a security and covert from the whirlwind, and from rain. Thus saith the Lord.

*Second Lesson. [Isaiah 5. 1-6.]*

**I** will sing to my beloved the canticle of my cousin concerning his vineyard. My beloved had a vineyard on a hill in a fruitful place. And he fenced it in, and picked the stones out of it, and planted it with the choicest vines, and built a tower in the midst thereof, and set up a winepress therein : and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard. What is there that I ought to do more to

my vineyard, that I have not done to it ? was it that I looked that it should bring forth grapes, and it hath brought forth wild grapes ? And now I will shew you what I will do to my vineyard. I will take away the hedge thereof, and it shall be wasted : I will break down the wall thereof, and it shall be trodden down. And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall come up : and I will command the clouds to rain no rain upon it. Thus saith the Lord.

*Lesson iij. [Isaiah 5. 7-10.]*

**F**or the vineyard of the Lord of hosts is the house of Israel : and the man of Juda, his pleasant plant : and I looked that he should do judgment, and behold iniquity: and

do justice, and behold a cry. Woe to you that join house to house and lay field to field, even to the end of the place : shall you alone dwell in the midst of the earth ? These things are

in my ears, saith the Lord of hosts :  
Unless many great and fair houses  
shall become desolate, without an  
inhabitant. For ten acres of vineyard

shall yield one little measure, and  
thirty bushels of seed shall yield three  
bushels. Thus saith the Lord.

*At Lauds.*

*Ant.* Strengthen my heart. [309].

*Ps.* Have mercy on me. [193]. *and the other Antiphons that are written in the Psalter.*

*Chapter, Hymn and V̄. as above.* 106.

*Ecce veniet Deus.* AS:20; 1519:22r; 1531:10v.<sup>58</sup>

Ant.  
I.i.

**E**-hold, \* he shall come, God and man, from  
the house of Da-vid : to sit on the throne, al-le- lu-ya.

*Ps.* Blessed be the Lord. 50\*.

[*Prayer.* Stir up, we beseech thee. 15.]

*At Vespers.*

*When neither the Full Service of Saint Mary, nor of another Saint, or a Vigil, or Ember Days occurs, and likewise during the whole of Lent, on the Psalm Antiphon.* In [11r.] the sight. [384].

*Ps.* I will praise thee. *ijj.* *and the other Antiphons that are written in the Psalter.* [384].

*Chapter, R̄. Hymn and V̄. that are appropriate.* 115.

Ad tertiam.

*At Vespers if it is of Saint Mary or a Feast of ix. Lessons, let there be a Memorial of Advent with this Antiphon.*

*Ex Egypto vocavi. AS:20, 21; 1519:23r; 1531:11r.*<sup>59</sup>

2743. Ant.  
IV.ix.

UT of Egypt \* have I cal-led my Son : he shall  
come to save his people. Ps. My soul doth magnify. 55\*.

[*Ÿ*. Drop down dew, ye heavens.]<sup>60</sup> 13.

*Prayer.* [Stir up, we beseech thee.]<sup>61</sup> *as above.* 15.

## ¶ *Saturday.*

[*At Matins.*]

*When the Full Service of Saint Mary is not observed, nor that of any Feast of ix. Lessons, and not on Vigils or Ember Days, nor likewise during the whole of Lent, the Ant. on the Nocturn is Because the Lord. [319].*

*Ps. Sing ye to the Lord. ij. (xcvij.) [319]. and the other Antiphons that are written in the Psalter.*

## ¶ *At Lauds.*

*Ant. Deal favourably. [335].*

*Ps. Have mercy. [193]. and the other Antiphons which follow as in the Psalter. [336].*

*Chapter, Hymn and Ÿ. as appropriate. 106.*

*Ÿ. A voice of one crying.*<sup>62</sup> 72.

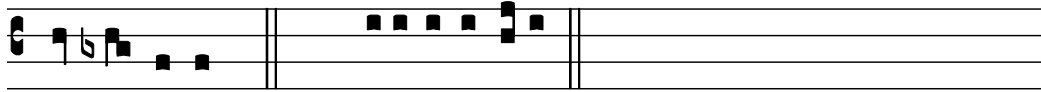
*Syon noli timere.* AS:20; 1519:23r; 1531:11r.<sup>63</sup>

Ant.  
IV.viii.



4969.

I- on, \* be not afraid : behold, thy God cometh,



al-le-lu-ya. *Ps.* Blessed be the Lord. 54\*.

*Prayer.* Stir up, we beseech thee. 15.

*Let the foregoing order of Antiphons and Psalms in the Nocturns at Matins and at Vespers be observed throughout the whole year on ferias, whether the service be of the feria or of a Feast of iij. Lessons without the Psalm Te Deum. except in Eastertide and except on the Octave Day of Saint Andrew and on each Commemorations of Saint Mary and the Saint of the Place. Let the above order also be perserved at Lauds only on all ferias during the year when the service is of the feria at Lauds, except during the third week of the Advent of the Lord, not during the week preceding Easter, and not on the Vigil of the Nativity of the Lord and during Eastertide, [and not on Feasts of three Lessons which occur from lxx. until xl. and not on Vigils of Saints from the Feast of the Holy Trinity until the Advent of the Lord, and not on the feasts of Romanus, Thecla, Bertin, and Petronilla when they fall outside of Eastertide].<sup>64</sup>*

¶ *It will be understood that throughout the whole year a Full service of the Feast of the Place is usually made in Choir once in any week where it may conveniently be celebrated, whether that be at a college of prebendaries, or at any of the parish churches, even where the church may be dedicated in honour of any Saint other than Saint Mary. This is less fully indicated in the Sarum Ordinals since the Cathedral Church of Salisbury is dedicated to Saint Mary.*

*Moreover, the aforementioned Commemoration is impeded on the same occasions as a Commemoration of Saint Mary is impeded : as will be shown below, namely when <one> shall be made of the same status with Rulers of the Choir and if the aforementioned service has its own History : but otherwise from the Common as indicated.*

¶ *At Vespers on the ferial Psalms only that single Antiphon that gives its name to that*

feast is said on the Psalms at j. Vespers. In such a way that if a Feast has five Antiphons on the Psalms in its own Proper History, then at first Vespers only the first Antiphon is used on the ferial Psalms. And [all]<sup>65</sup> the rest is said as on the feast itself, except that the *R̄* should not be said.

However, if that Feast has a Vigil then the Prayer of the Vigil is not said, but rather the Prayer of the day. Except, that is, when a Commemoration is made of Saint John the Baptist : then the Prayer of the Vigil is said because the Prayer of the day is not appropriate, and likewise on similar occasions.

Thus, when a Commemoration is made of the Apostles Peter and Paul, the Prayer should be said that is for the Octave Day of those Saints. And when a Commemoration is made of All Saints, then at first Vespers the Antiphon All ye Saints of God.<sup>66</sup> [217]. is said on the ferial Psalms, and all the rest as above, with that Prayer Grant, we beseech thee, Almighty God. **XX.**

No Memorial is made except when another Feast of iij. Lessons is being celebrated, or within an Octave without Rulers of the Choir : then [indeed]<sup>67</sup> there may be made a Memorial of a Feast or of an Octave. Yet during [the] Advent [of the Lord]<sup>68</sup> a [solemn]<sup>69</sup> Memorial of Advent and of Saint Mary should be made. Similarly, from the Circumcision of the Lord until the Purification of Saint Mary a Memorial of Saint Mary should be made, except on the day of the Epiphany. And from the Octave Day of Easter until the Ascension of the Lord a Memorial of the Resurrection should be made, no matter what the service is, except on the Invention of the Cross, as will be explained below.

[ **¶** Compline of the season is not changed.]<sup>70</sup>

**¶** At Matins let all be done as on the Feast of the same with ix. Antiphons and ix. Psalms, and the first Versicle with the first three Lessons, and the first three *R̄* et *V̄*. of the day, before Lauds.

At Lauds only one Antiphon on all the Psalms, &c.

Nevertheless throughout the whole of Eastertide only the first Antiphon should be sung with the first three Psalms and the first three Lessons and the first three *R̄* which conclude with Alleluia.<sup>71</sup>

However the *V̄*. before Lauds is as on the first day.<sup>72</sup> At Lauds only this Antiphon which is sung first at Lauds in the same feast is sung here on all the Psalms.

All the rest at Matins<sup>73</sup> and at all the other Hours should be as is fully indicated on the Feast of the same : always outside of the Octave of the Holy Trinity with this Antiphon



Thee they justly praise. [115]. *on the Psalm Quicunque vult. [Within the Octave of the Holy Trinity the Antiphon O most Holy. [116]. is sung on the Psalm Quicunque vult. But if the feast has an Octave, then all should be done as is indicated within the Octave, with the aforementioned Antiphon on Quicunque vult.]*<sup>74</sup>


*But if the feast has an Octave : then all should be done as is indicated within the Octave, with the aforementioned Antiphon on the ferial Psalms at Vespers, and with the aforementioned Antiphon on the Psalm Quicunque vult.*

¶ *It will also be understood that in each week during Advent, except in the third week, the Full Service of Saint Mary should be made in convent. Further, in the fourth week, if the Day of the Nativity of the Lord falls after Tuesday, then on any of the preceding ferias of the same week the aforementioned service will be observed : likewise from the Octave of the Epiphany through to Quinquagesima,<sup>75</sup> and from the Octave of Easter through to the Ascension of the Lord, and from the Feast of the Holy Trinity through to the Advent of the Lord : and this shall be observed on Saturday unless that type of Feast intervenes or impedes, whether of ix. Lessons, or of iij. Lessons, which should be celebrated with Rulers of the Choir, or which has proper *R̄R̄*. or proper Lauds, or on a Fast of the iij. Seasons : or if a Vigil either of the Saints or of the season is an impediment. Or if the Feast of Saint John, or of Saint Paul, of Saint Hippolytus and his companions, or of Saint Brice falls on a Saturday, the service of the same should be sung. [However, on Feasts of the Blessed Virgin no Memorial should be made of the Commemoration of the same when it takes place on the morrow.]<sup>76</sup> When, however, the service of Saint Mary cannot be made on the Saturday itself on account of one of the aforesaid impediments, then it let it be celebrated on another feria of the same week where it can conveniently be celebrated, always without any Memorial except when there is the Feast or Octave of any Saint of iij. Lessons without Rulers of the Choir which affects the day itself : then indeed a Memorial should be made of the Octave or of the Feast only. For while no Memorial is made of the Cross, or of the Saint of the Place, nor of All Saints, nevertheless during Advent a Memorial should be made of Advent but not of All Saints. And even during Eastertide a Memorial should be made of the Resurrection but not of the Cross, nor of All Saints. But the aforesaid Service [of Saint Mary]<sup>77</sup> should be made on the Tuesday in Quinquagesima if it be free of a Feast. Otherwise let it then be made on the preceding Tuesday. [And on the first Sunday of Quinquagesima Vespers of Saint Mary is said, with a solemn Memorial of the Sunday, unless any Double Feast by chance falls on the* [11v.]

preceding Saturday.]<sup>78</sup> However, in Rogation-tide the aforesaid service of Saint Mary should be made on Tuesday, and on the Friday, that is to say on the morrow of the Octave of the Ascension of the Lord, unless any Feast with Rulers of the Choir should fall on that same day. However, when a Feast of iij. Lessons falls on the Tuesday of Quinquagesima, and the Monday is free of a Feast, then let the Full Service of Saint Mary be made on that Monday [except where the Feast of the Place is observed].<sup>79</sup> Nevertheless, it will be understood that if any Feast with Rulers of the Choir be celebrated in any week when a Full Service of Saint Mary ought to take place on the morrow, there shall be Vespers of Saint Mary with a solemn Memorial of the Feast or of the Sunday, unless it be a Double Feast or a Feast which is not able to have its own First Vespers : and except during the Octaves of the Epiphany, the Ascension of the Lord, Corpus Christi [where the Octaves are with Rulers of the Choir]<sup>80</sup> and of the Dedication of the Church : for then indeed a solemn Memorial of Saint Mary shall be made with the following Antiphon.

*Sub tuam protectionem.* AS:21; 1520-S:105r; 1531:11v; 1520-S:105r.<sup>81</sup>

5040. Ant.  
IV.iii.



**A**N-der \* thy pro-tection do we take re-fuge : where  
the weak have re-ceived strength, and therefore we hymn  
thee, O Virgin Mother of God.

*During Advent, however, with this V̇. There shall come forth. 20.*

*Prayer.* O God, who didst will. 20.

[*And*]<sup>82</sup> *From the Octave of the Epiphany until the Purification with this V̇. Holy Mother of God. [216].*

[*And with this*]<sup>83</sup> *Prayer.* O God, who by the fruitful virginity. [210].

*At other times of the year, however, with this V̇. Holy Mother of God. [216].*

*Prayer.*

**G**Rant us thy servants, we beseech thee, O Lord God, to enjoy perpetual health of mind and body, and by the glorious intercession

of Blessed Mary ever Virgin, to be delivered from present sorrow, and to rejoice in eternal gladness. Through [Jesus Christ our Lord.]<sup>84</sup>

*As often as a Memorial is made of Saint Mary with the above Antiphon, that is to say Under thy protection. Vespers of the same<sup>85</sup> shall not be said in Choir, provided that it not be a Double Feast.<sup>86</sup> Indeed the other Vespers will not be those of a Commemoration of Saint Mary.<sup>87</sup>*

*For no Commemoration in the whole year shall be made at her Second Vespers, nor likewise a Memorial of the Second Vespers of the Place.*

*Indeed on Feasts of Saint Mary [and on Octaves and within Octaves]<sup>88</sup> no Memorial is made of a Commemoration of the same when that happens on the morrow. [For no Commemoration of Saint Mary in the whole year or of the Saint of the Place should have Second Vespers, nor even a Memorial of the Second Vespers of the Place.]<sup>89</sup>*

*Indeed during the whole of Advent when a Full Service of Saint Mary is made, at Vespers on the Psalms only this single Antiphon The prophets did proclaim. **XX.** Ferial Psalms. Chapter Behold a virgin. 22.*



Hours of the Blessed Virgin Mary.

## *[Full Service of Saint Mary.]*<sup>90</sup>

[¶ *It has been established in Church of Sarum that when a Commemoration of Saint Mary will made with Rulers of the Choir during the whole year, when a Full Service of her is made, always at First Vespers a single Antiphon is said on the ferial Psalms, in Advent the Ant. The prophets did proclaim. During the rest of the year Ant. After childbirth.*

*When a Responsory is said, no Memorial shall be made, except of Advent, and except of any Feast of Three Lessons on that day on which her Commemoration is made, neither Placebo. nor Dirige. unless a body be present. When a Commemoration of Saint Mary is made on a feria other than a Saturday, then at Second Vespers Placebo. and Dirige. shall be said, unless on the morrow† there follows a Feast of Nine Lessons. However, a Full Service of Saint Mary should be made in convent once every week, except in the third week of Advent. But in the fourth week, if the Day of the Nativity of the Lord occurs after Tuesday, then the aforesaid service shall be made on any of the preceding ferias. Similarly a Full Service is made once a week from the Octave of the Epiphany until Quinquagesima, and from the Octave of Easter until the Sunday before the Ascension, and from \*the Feast of\* the Trinity until the Advent of the Lord. Moreover it is customary for this service to be made on the Saturday if it be free of a Feast of Nine Lessons [or a Feast of Three Lessons with Rulers of the Choir] or of such a Feast as has proper Responsories or proper Lauds. Even so, the aforesaid Service may be made on any feria of the week when it may more conveniently be made.*

[¶ *And it should be known that the proper Responsory after the Nativity of the Lord, namely Mercy and judgement. and the Responsory after Easter, namely Let them that fear. and the proper Psalms that are noted there are not said on Saturdays, but the whole service shall be that of Saint Mary. Formerly indeed they used to be said because then nothing of the season used to be observed for Saint Mary on these Saturdays. If however in the aforementioned seasons in which in particular weeks a Full Service of Saint Mary ought to be made, any week occurs which is totally occupied with Feasts of Saints, and it cannot be done on the Saturday on account of the abovementioned impediments, then it may be done on any preceding feria when it is more convenient, as indicated above, and at both Vespers and at Lauds let a Memorial be made of the Saint which shall happen to fall on that feria, in such a way that that Feast which is of lesser importance in observance shall be omitted.*

## Full Service of Saint Mary.

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¶ *During the course of the whole year it is customary for Vespers and Matins of Saint Mary to be said every day in convent except on Double Feasts on which neither at First Vespers nor at Lauds nor at Second Vespers is made a Memorial in convent but always outside it : and except from Matins of the Vigil of the Nativity of the Lord until Matins of the Octave of Saint Stephen, and except on the Vigil of the Epiphany and except from the Tuesday before Easter until Matins on the morrow of the Octave of the same, and except during the Octave of Pentecost. But the other Hours, namely Terce, Sext and None, are never said in Choir, nor Compline except when a Full Service is made of them.]*<sup>91</sup>

### [At First Vespers.]

*The Responsory is not said in the Commemoration of Saint Mary [nor the Feast of the Place].*<sup>92</sup>

*Hymn.* Star of ocean, lead us. {XX}. [and let it be begun by the worthiest Rulers of the Choir standing, facing the Altar].<sup>93</sup>

*V.* There shall come forth a rod. 20.

*Ant.* Fear not, Mary. 88.

*Ps.* Magnificat. 66\*.

*Prayer.* O God who didst will. 20.

*The Antiphon*<sup>94</sup> *and Chapter and Prayer are to be found above in the First Sunday of the Advent of the Lord at Vespers of Saint Mary.* 22.

*A Memorial may be made of any Saint, if there be one, and afterwards of Advent.*

### [At Compline.]

*Compline of Advent is not altered except that at the end of the Hymn is sung All honour . . . O Jesu, Virgin-born.* [409].

**¶** *At Matins.*

[*The Invitatory is sung by the two who rule the Choir.*]<sup>95</sup>

*In honore beatissime.* AS:pl. β.; 1519:98r; 1531:11v.

Invit.  
IV.i.

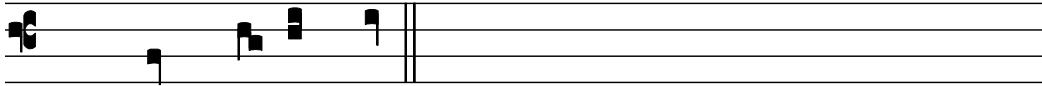


1086.

N ho-nour \* of the most blessed Vir-gin Ma-ry.



†Let us sing joyful-ly to the Lord. *T.P.* Alle- lu-ya.

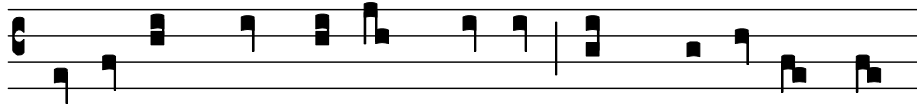


*Ps.* Come let us praise. 13\*.

*Hymn.* The God whom earth, and sea and sky. {XX}.

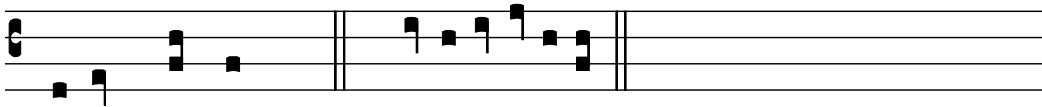
*Benedicta tu.* AS:19, pl. β; 1519:22r, 98r; 1531:11v.

1. Ant.  
IV.v.



1709.

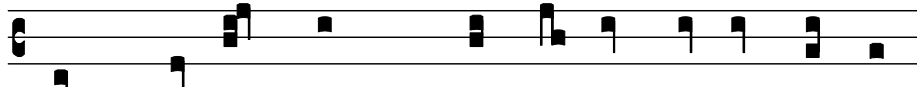
Blessed art thou \* among women : and blessed is the



fruit of thy womb. *Ps.* O Lord our Lord. (*viiij.*) [23].

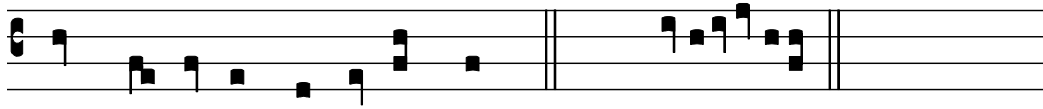
*Sicut mirra electa.* AS:pl. β; 1519:98r; 1531:11v.

2. Ant.  
IV.v.



4942.

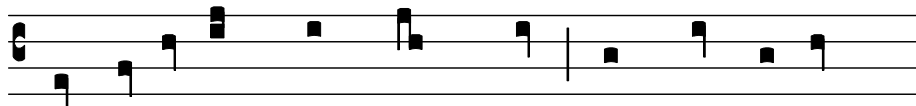
Mike the best myrrh, \* thou hast yielded a sweet o-



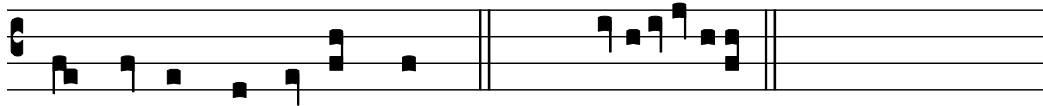
dour, O ho-ly Mother of God. *Ps.* The heavens shew forth.  
(*xviiij.*) [40].

*Speciosa facta es.* AS:pl. β; 1519:98r; 1531:11v.

4988. 3. Ant.  
IV.v.



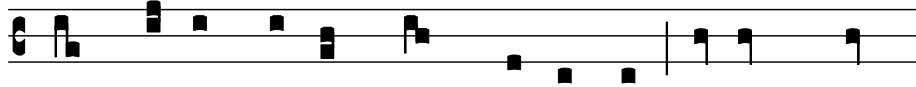
Eauti-ful art thou, \* and sweet : in thy pleasures,



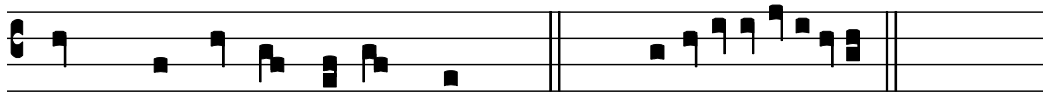
O Ho-ly Mother of God. *Ps.* The earth is the Lord's. (*xxiiij.*)  
[108].

*Specie tua.* AS:664, pl. γ.; 1519:98v; 1531:11v.

4987. 4. Ant.  
VII.ii.



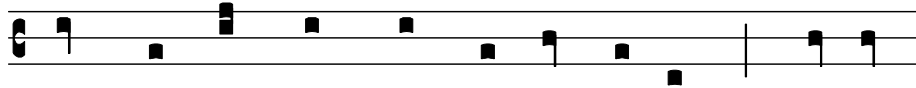
Ith thy comeli-ness \* and thy beauty : set out, pro-



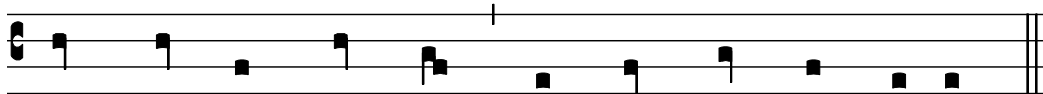
ceed prosper-ously, and reign. *Ps.* My heart hath uttered.  
(*xliv.*) [229].

*Adjuvabit eam.* AS:664, pl. γ.; 1519:98v; 1531:11v.

1282. 5. Ant.  
VII.ii.



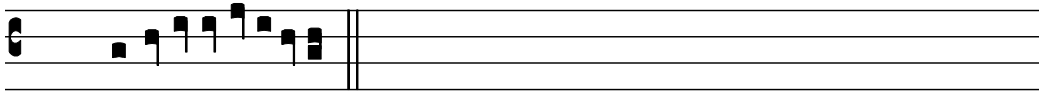
OD will help her \* with his counte-nance : God is



in the midst of her, she shall not be mov-ed.



Full Service of Saint Mary.

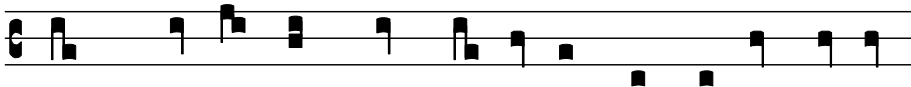


*Ps.* Our God is our refuge. (*xlvi.*) [230].

*Sicut letantium.* AS:pl.  $\gamma$ .; 1519:98v; 1531:11v.

6. Ant.

VII.ii.



4936.

OUR dwell-ling in thee \* is as it were of all re-joic-



ing, O Ho-ly Mother of God. *Ps.* The foundations. (*lxxxvi.*) [299].

*Gaude Maria virgo.* AS:pl.  $\gamma$ .; 1519:98v; 1531:11v.

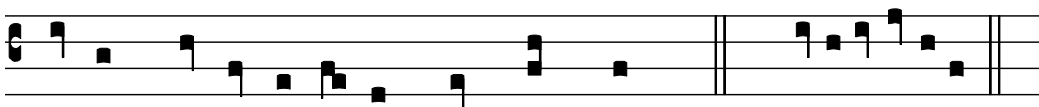
7. Ant.

IV.iv.



2924.

E-joyce, O Virgin Ma-ry : \* thou a-lone hast destroy-

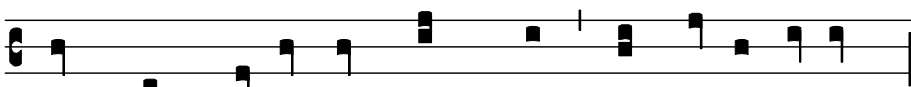


ed all the he-resies in the whole world. *Ps.* Sing ye to the Lord. *j.* (*xcv.*) [307].

*Dignare me laudare.* AS:pl.  $\gamma$ .; 1519:98v; 1531:11v.

8. Ant.

IV.iv.



2217.

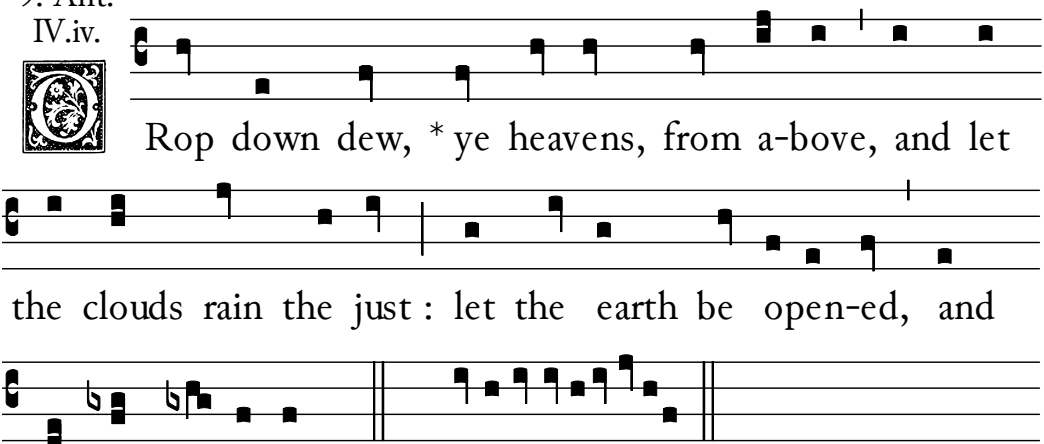
Vouchsafe that I may praise thee, \* O Ho-ly Virgin :



grant me strength a-against thy e-nemies. *Ps.* The Lord hath reigned. (*xcvi.*) [308].

*Rorate celi desuper.* AS:415; pl. j.; 1519:24r; 1531:11v.

4668. 9. Ant.  
IV.iv.



**Q** Rop down dew, \* ye heavens, from a-bove, and let  
the clouds rain the just : let the earth be open-ed, and  
bud forth a Saviour. *Ps.* Sing ye to the Lord. *ij. (xcvij.)* [320].

[*These Psalms together with the preceding Antiphons are sung throughout the whole year when the Full Service of Saint Mary is observed, except for the final Antiphon which is only sung in Advent. However at other seasons throughout the year, on the final Psalm is sung the Ant. After childbirth. except in Eastertide ; for then only three Psalms are sung under one Antiphon, according to the order of the Nocturns.*]<sup>96</sup>

*Versicle.* There shall come forth a rod out of the root of Jesse. 20.

*First Lesson. Bede, concerning Luke, Book 1. Chapter 3.*<sup>97</sup>

**T**He 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. To the Virgin Mary therefore Gabriel was sent : who was called Strength of God. He came of course to announce : the lowly one who was worthy to appear to the warring powers of the air. Of whom is said by

the Psalmist, The Lord who is strong and mighty : the Lord mighty in battle. And again, The Lord of hosts, he is the King of Glory. By the Strength of God therefore was He to be announced who was to come, the Lord of hosts [who is strong]<sup>98</sup> and [12r.] mighty in battle hath come to war against the powers of the air. On account of many reasons the Lord willed to be born not from a simple Virgin : but from an espoused. First

evidently that through the generations of Joseph whose kinswoman Mary was : the ancestry of Mary might be known. And indeed it is not the custom of the Holy Scriptures to elaborate upon the genealogies of women. Nevertheless through both of them it may be understood : that he is called of the house of David. Next, not as if an adulteress that might be stoned by the Jews : preferring something of his ancestry rather than of the shame of doubtful parentage. And at the same time taking the occasion with shameless maidens : that even <they> should not call the mother of the Saviour defamed by false accusations. Thirdly, that in going into Egypt and then returning : she would have the comfort of a man, who might be a witness as well as a guardian of <her> virginity. Fourthly, to prevent His delivery to the Devil, and so that he would not know Him born from a Virgin : and perchance as it were she should dread to hand over the eminent <one> to death by other men. Moreover Mary in Hebrew <is> Star of the sea : however in Syriac is called Lady. And justly : for the Lord of the whole world, and a light for the world hath merited to be begotten eternally. And the angel being come

in, said unto her, Hail, full of grace, the Lord is with thee : blessed art thou among women. Rightly is she called full of grace : who evidently had merited the favour that is achieved by no other, that herself evidently by grace should conceive and bring forth the Author. Who having heard, was troubled at his saying, [and thought with herself what manner of salutation this should be].<sup>99</sup> Learn by the manners of the Virgin, learn by the modesty of the Virgin, learn by the announcement of the Virgin, learn by the mystery. It is <the habit> of virgins to tremble : and to be ever afraid at the coming in of all men, [and to be shy when they address her. Women must learn to follow the practice of modesty. Alone in an inner chamber, unseen by the eyes of men, discovered alone by an angel, alone without companion, alone without witness, and that she might not be dishonoured by any ignoble address, she is greeted by an angel].<sup>100</sup> Learn the Virgin's words to avoid lasciviousness. And Mary was indeed afeared of the angel's greeting. She was however thinking (it saith) what manner of salutation this should be. And so with modesty <she> did that, for she was afraid. With prudence : because she was

amazed at the new kind of blessing,  
which was nowhere read of, and at no

previous time was found.

*R.* The Angel Gabriel. *iiij. from the First Sunday of Advent.* 52.

*Second Lesson.*<sup>101</sup>

**F**ear not, Mary. Because the angel watching over her saw that she was troubled at this unusual salutation : calling her by her name as if she were well known to him, he telleth her that she ought not to be afear'd. And because she had been called full of grace : he showeth the same grace, and explaineth more fully and in greater detail, saying, Behold, thou shalt conceive in thy womb, and shalt bring forth a son : and thou shalt call his name Jesus. Jesus is interpreted Saviour : or Salvation. Of which holy name the angel explained, addressing Joseph. For he (it saith) shall save his people from their sins. He saith not the people of Israel, but His people, this is those called forth in the unity of the faith from the circumcision and from the uncircumcision : which being gathered together from diverse parts, he hath made one fold with one Shepherd. He shall be great, and shall be called the Son of the most High : and the Lord God shall give unto him the throne of David his father : and he

shall reign in the house of Jacob for ever : and of his kingdom there shall be no end. But not therefore because of the future tense of the words hath the great Jesus arisen, <which shall be> called the Son of the most High, receiving the sceptre of David, and is asserted shall reign in the house of Jacob : since (according to what heretics understand and who also in truth lack rational thought) Christ did not exist before Mary : but because the man taken up in the Lord, the same was glorified with the glory which the Word of God had with the Father before the world was. This is : that the man, the same name of Son, the same person of Christ, should be chosen by God, full of grace and truth. For the very same has David for his father whom he declares is called the Son of the most High : indeed in two natures <he> sheweth the one person of Christ. Moreover he hath taken the throne of David, even if evidently David hath given the temporal government of the kingdom to his sons : who himself would call

to the kingdom for ever, which is prepared for them from the foundation of the world. Moreover the whole of the Church is called the house of Jacob : which whether it was born of a good stem, or from a wild olive tree, yet deservedly by faith the olive tree hath been planted among the good. How shall this be done,

*R.* Hail, Mary. *iiij.* 56.

*Third Lesson.*<sup>102</sup>

[12v.] **H**ow shall this be done, because I know not man ? By no means hath she said from whence shall I know this : but how shall this be done [because I know not man ?]<sup>103</sup> evidently inquiring the order of service to which she is subject, not demanding a sign by which she would have believed. The Holy Ghost shall come upon thee, and the power of the most High shall overshadow thee. Not by power, he saith, from the Lord <art thou> found to be with seed : but by the fulfilling of the Holy Ghost by which work thou shalt conceive. There shall indeed be in thee conception : but there shall be no lust. He hath not been <made> by carnal desire : [where]<sup>104</sup> the Holy Ghost shall cause a shadow. To be sure in the same when he saith, And

because I know not man ? The purpose of her mind she reverently explains : evidently to resolve herself to lead the virginal life. And because only the first of women attended herself to the power to surrender, rightly she alone before other women hath merited to deserve beatitude. But thou.

the power of the most High shall overshadow thee : can also be indicated the two natures of the incarnate Saviour. A shadow of course, is wont to be formed from light and from a body. And so the blessed Virgin,<sup>105</sup> because she was a mere mortal, unable to contain [all]<sup>106</sup> the fullness of the Godhead in bodily form : the power of the most High overshadowed her, that is the incorporeal light of divinity, assumed in her the body of human nature. And therefore also the Holy which shall be born of thee : shall be called the Son of God. In distinction to our holiness, the holy one is asserted to be born in an exceptional manner. For we although indeed made holy, are not born so, for we are constrained by the condition of our corruptible nature.<sup>107</sup>

And behold thy cousin Elizabeth, she also hath conceived a son in her old age. So then, lest the virgin should depair of [being able]<sup>108</sup> to bear a son, she received the example of one barren about to bring forth : in order that she might learn that with God all things are possible, even those things which appear to be contrary to the order of nature. But if it pleaseth any indeed to know how of blessed Mary Elizabeth should be called the kinswoman since this <one> derived its origin from the house of David, that <one> from the daughters of Aaron : he should observe that from remote ancestors children are by turns given over to marriage, and have been able to be connected with each tribe.

Behold the handmaid of the Lord : be it done to me according to thy word. With much humility and devotion <she> chooseth to be filled with the promise of the angel : which chosen mother calleth herself handmaid : suggesting very clearly that <she> claimeth not merit unto herself [in her which obeyeth the commands of the Lord.].<sup>109</sup> Let there be, He saith, a conception in the Virgin without the seed of a man : let Him be begotten of the Holy Ghost entirely of holy flesh : that <He> begotten by a human mother without a human father shall be called the Son of God. But thou, O Lord, have mercy.

*R.* Receive the Word. *v.* 57. [*V.* Glory be. **XX.**]

[*These three Responsories are found in the First Sunday of the Advent of the Lord.*]<sup>110</sup>  
*The iij. Responsory should not be repeated in Commemorations of Saint Mary, nor in those of the Feast<sup>111</sup> of the Place, which is to be observed throughout the year,<sup>112</sup> and from lxx. through to Easter.*<sup>113</sup>

[*Before Lauds.*]<sup>114</sup>

800319. *V.* Pray for us, O holy Mother of God.

[*R.* That we may be made worthy of the promises of Christ.]

*This V. is said before Lauds, throughout the whole year when the the Full Service of Saint Mary occurs, [except on Assumption Day and during the Octave of the same].*<sup>115</sup>

¶ *At Lauds.*

*Only this Antiphon* The prophets did proclaim. **XX**.

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

*Chapter.* Behold a Virgin shall conceive. 22.

*Hymn.* O glorious Maid, exalted far.<sup>116</sup> {**XX**}.

*℟̄.* God hath chosen her. 80.

*Ant.* The Holy Ghost. 72.

*Ps.* Benedictus. 65\*.

*Prayer.* O God, who didst will. 20.

*Let a Memorial be made as indicated above at Vespers.* 138.

¶ *At j.*

*Ant.* The prophets did proclaim. **XX**.

*Psalms.* Save me, O God. (*liij.*) [110].

Blessed are the undefiled. (*cxviiij. j.*) [112].

Give bountifully. (*cxviiij. ij.*) [112].

*Ant.* Thee they justly praise. [115].

*Ps.* Quicumque vult. [116].

*Chapter.* Now to the King. [120].

*℟̄.* Jesu Christ. *and it is sung with the Sunday melody.* [127].

*℟̄.* Thou that deignedst.

¶ *At iij.*

*Ant.* The Angel Gabriel. 73.

*Ps.* Set before me. (*cxviiij. iij.*). [*℣.*] [148].

*Chapter.* Behold, a Virgin. 22.

*℟̄.* Grace is [poured. *℟̄.* Therefore].<sup>117</sup> [**XX**].

*℟̄.* With thy comeliness. 75.

*Prayer.* O God, who didst will. 20. [*and it is said at all the Hours*].<sup>118</sup>

¶ *At vj.*

*Ant.* The Angel of the Lord. 106.

*Ps.* My soul hath fainted. (*cxviiij. vj.*). [*℣c.*] [159].

*Chapter.* There shall come forth a rod. 79.

*℞.* With thy comeliness. [*℣.* Proceed.]<sup>119</sup> [XX].

*℣.* God shall help her. 81.

[*Prayer as above.* 20.]

¶ *At ix.*

*Ant.* Hail, Mary. 19.

*Ps.* Thy testimonies. (*cxviiij. ix.*). [*℣c.*] [169].

*Chapter.* He shall not judge. 80.

*℞.* God shall help [her. *℣.* God is in the midst.].<sup>120</sup> [XX].

*℣.* God hath chosen her. 78.

*Prayer as above.* 20.

*Look for all this at Matins.*

*The other Antiphons and Chapters <appear> at the Commemoration of Blessed Mary on the First Sunday in the Advent of the Lord.*



## Notes.

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### Notes, pages 103-148.

<sup>1</sup> 1519:19v. ends thus:



Ve-ní-te a-do-rémus.

<sup>2</sup> US-II:19.

<sup>3</sup> 1519:20r.

<sup>4</sup> 1519:20r.

<sup>5</sup> 'Saint', 1519:20r.

<sup>6</sup> 1519:20r.

<sup>7</sup> 1519:20r.

<sup>8</sup> US-II:19.

<sup>9</sup> SB:lii.

<sup>10</sup> 'feria only', 1519:20r.

<sup>11</sup> 1519:20r.

<sup>12</sup> 1519:20r.

<sup>13</sup> 1519:20r.

<sup>14</sup> 1519:20r.

<sup>15</sup> 1519:20r.

<sup>16</sup> SB:liv.

<sup>17</sup> In 1519:20r. 'et' is set on G.

<sup>18</sup> US-II:19.

<sup>19</sup> US-II:19.

<sup>20</sup> The following preces are arranged on the basis of samples in AS and 1519.

<sup>21</sup> 1531:9r. includes *Pater noster*. directly after *Kyrieleyson*. and then repeats it here.

<sup>22</sup> SB-P:238.

<sup>23</sup> 1519-P:72r.

<sup>24</sup> Here 1531:9r. indicates 'Excíta quésumus'. But the prayer is more appropriately located where it is repeated below.

<sup>25</sup> In 1531:9r. this prayer appears both before and after the preceding rubric.

<sup>26</sup> SB:lv.

<sup>27</sup> 1519:20v.

<sup>28</sup> 'Ant. Sanctus Spíritus.' US-II:20.

<sup>29</sup> 'matins', 1519:20v.


<sup>30</sup> The text which follows is not from Hebrews. It appears in the third Responsoy for Advent 3.

<sup>31</sup> 1519:20v.

<sup>32</sup> 1519:20v.

<sup>33</sup> US-II:21.

<sup>34</sup> 1519:20v.

- <sup>35</sup> 1519:20v.  
<sup>36</sup> US-II:21.  
<sup>37</sup> 1519:20v.  
<sup>38</sup> 1519:21r.  
<sup>39</sup> US-II:21.  
<sup>40</sup> 1519:21r.  
<sup>41</sup> US-II:21.  
<sup>42</sup> US-II:21.  
<sup>43</sup> 1519:21v. sets 'eum' AG.A. 1519:21v. indicates the intonation as extending to 'potest'.  
<sup>44</sup> 1519:21v.  
<sup>45</sup> SB:lxii. has 'mitte Dóminus'.  
<sup>46</sup> AS:pl. c. concludes *Ÿ. Ego véniam* with 'mei, dicit Dóminus.'  
<sup>47</sup> 'Simple of nine lessons'. US-II:22.  
<sup>48</sup> 'Memory', *Ordinale Sarum* apud *Defensorium Directorii* (1488, 1495) in Cap. 'Quod Lectiones de Temporalibus debent legi secundum ordinem, et non secundum titulationem feriarum.' [SB:lxii.]  
<sup>49</sup> US-II:22.  
<sup>50</sup> 1519:21v.  
<sup>51</sup> 1519:21v.  
<sup>52</sup> In SB:lxiii. the antiphon ends 'Alleluya'.  
<sup>53</sup> Although no psalm-tone appears in AS:19, one does appear in ST:lxij. 1519:22r has:
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post
- AS:19. indicates B<sub>♭</sub> 'calceamentórum'.  
<sup>54</sup> SB:lxiv. includes 'Alleluya'. AS:19. indicates tone IV.iv. ST:xxviiij. and 1519:22r. indicate tone IV.v.  
<sup>55</sup> 1519:22r. has no B<sub>♭</sub>.  
<sup>56</sup> *Ÿ.* and Lesson', 1519:22r.  
<sup>57</sup> 1519:22r. indicates '*Lesson j. Et curvábiter homo.*' This would appear to be an incorrect reference to Isaiah 5:15, "Et incurvábiter homo." which appears as Lectio ii. of the second Sunday of Advent. in 1531.  
<sup>58</sup> In AS:20. 'sédere' begins on F.  
<sup>59</sup> Although 1531:11r. and 1519:23r. includes *Magníficat.* here, the canticle would not be sung for a Memory.  
<sup>60</sup> 1519:23r.  
<sup>61</sup> 1519:23r.  
<sup>62</sup> 1531:11r. places this *Ÿ.* after the Antiphon rather than after the hymn.  
<sup>63</sup> AS:20. sets 'noli' CD.E.  
<sup>64</sup> 1519:22v.

<sup>65</sup> 1519:22v.

<sup>66</sup> This is, *Antiphon of First Vespers of the Feast of All Saints*. [SB:lxviii.]

<sup>67</sup> 1519:22v.

<sup>68</sup> 1519:22v.

<sup>69</sup> 1519:22v.

<sup>70</sup> 1519:22v.

<sup>71</sup> *'Ita tamen quod in tempore paschali super tres psalmos primos dicitur una antiphona ante lectiones licet proprie antiphone habeantur : et tria j. Responsoria que terminentur cum Alleluya.'* 1519:22v.

<sup>72</sup> 'as in the Feast of the same', 1519:22v.

<sup>73</sup> 'Prime', 1519:22v.

<sup>74</sup> 1519:22v.

<sup>75</sup> 'to Ash Wednesday.' 1519:23r.

<sup>76</sup> 1519:23r.

<sup>77</sup> 1519:23r.

<sup>78</sup> 1519:23v.

<sup>79</sup> 1519:23v.

<sup>80</sup> 1519:23v.

<sup>81</sup> AS:1520-S:105r. sets 'virgo' GG.E. 1531:11v. indicates *Ps. Magnificat.* with this antiphon, but this would seem to be an error.

<sup>82</sup> 1519:23v.

<sup>83</sup> 1519:23v.

<sup>84</sup> SB:lxxi.

<sup>85</sup> 'whether it be a Double Feast or not'. 1519:23v.

<sup>86</sup> 'whether it be a Double Feast or not'. 1519:23v.

<sup>87</sup> 'The other will be indeed that of a Commemoration'. 1519:23v.

<sup>88</sup> 1519:23v.

<sup>89</sup> 1519:23v.

<sup>90</sup> SB:lxixii.

<sup>91</sup> US-II:23-24.

<sup>92</sup> 1519:23v.

<sup>93</sup> 1519:23v.

<sup>94</sup> The music for the antiphon *Prophete predicaverunt* is found at 200.

<sup>95</sup> US-II:24. *This Invitatory is said throughout the whole year when the a Full Service is made of the Commemoration of the same : however in Easter-tide it is said with Alleluya.*

<sup>96</sup> US-II:24.

<sup>97</sup> = Op. Tom. 5, col. 221. [SB:lxixiii.]

<sup>98</sup> SB:lxixiii.

<sup>99</sup> SB:lxixiv.

<sup>100</sup> SB:lxixiv.

Notes.

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- <sup>101</sup> Beda, ut sup. col. 224. [SB:lxxiv.]  
<sup>102</sup> Beda, col. 225. [SB:lxxvi.]  
<sup>103</sup> SB:lxxvi. It would appear that this was accidentally omitted in 1531 since the lacuna appears precisely between the end of one line and the beginning of the next.  
<sup>104</sup> SB:lxxvi.  
<sup>105</sup> Beate itaque virgini. Beda, col. 225. [SB:lxxvi.]  
<sup>106</sup> SB:lxxvi.  
<sup>107</sup> 'natúra'. 1531:12v.  
<sup>108</sup> SB:lxxvii.  
<sup>109</sup> SB:lxxvii.  
<sup>110</sup> 1519:24r.  
<sup>111</sup> 'Saint', 1519:24r.  
<sup>112</sup> 'Advent', 1519:24r.  
<sup>113</sup> 'through to xl.' 1519:24r.  
<sup>114</sup> 1519:24r.  
<sup>115</sup> 1519:24r.  
<sup>116</sup> 'O gloriósa fēmina' *Hymn is at Lauds in the Feast of the Annunciation of S. Mary.* [SB:lxxvii.]  
<sup>117</sup> 1519:24r.  
<sup>118</sup> 1519:24r.  
<sup>119</sup> 1519:24r.  
<sup>120</sup> 1519:24r.