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Proper of Time.
Second Sunday of Advent.
Second Week of Advent.

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Sunday ij. in the Advent of the Lord.

[Pica of the Second Sunday of Advent.]

A. ☞ Sunday Letter A. Let all be sung of the History. Vespers will be of the Commemoration, with a Memorial of the Sunday and of Saint Mary with this Antiphon Hail Mary. Monday, Tuesday, and Saturday are of Commemorations.

Thursday is of the feria, of the i. Nocturn, and Mass of the Wednesday. On Friday are sung the Nocturn of the [Second] Nocturn with the ferial : and the Epistle and Gospel of the same feria.

B. ☞ Sunday Letter B. Let all be sung of the History, with a Memorial of the Octave and of Saint Mary. Let the Feast of Saint Osmund be deferred until the morrow. Vespers on Sunday will be of the Feast.

Monday is of Saint Osmund. All from the Common of a Confessor and Bishop. Wednesday, Friday, and Saturday are of Commemorations, and the Mass of the Octave [of Saint Andrew] is said in chapter. The ferial is omitted.

C. ☞ Sunday Letter C. Let all be sung of the History. At First Vespers, which will be of the Sunday, Memorials are made of Saint Osmund, of the Octave, and of Saint Mary. At Second Vespers, which will be of Saint Nicholas, Memorials of the Sunday, of the Octave, and of Saint Mary, with the Antiphon Hail Mary. Monday, Tuesday, and Saturday are of Commemorations, and the ferial is omitted.

D. ☞ Sunday Letter D. All is of the Sunday, and the Feast of Saint Nicholas is deferred until the morrow unless it be the Feast of the Place.

Monday is of Saint Nicholas, with Memorials of the Octave [of Saint Andrew], [of Advent], and of Saint Mary, with the Mass of the Octave in chapter. Thursday, Friday, and Saturday are Commemorations.

On Wednesday is sung the ferial with the Mass of the same feria. Where the Feast of the Apostle [Andrew] is the Feast of the Place, the Feast of Saint Nicholas should be deferred until the Wednesday.

E. ☞ Sunday Letter E. Of the Sunday service. At First Vespers, which will be of the Sunday, solemn Memorials are made of Saint Nicholas, of the Octave, and of Saint Mary, and the Mass of the Octave is said in chapter. Second Vespers will be of the Conception of Blessed Mary, with a solemn Memorial of the Sunday only.

Monday is of the Conception. At Second Vespers solemn Memorials of the
Commemoration and of the Advent of the Lord.

Tuesday, Wednesday, and Thursday are of Commemorations.

[13r.] On Friday the ferial R is sung, with the Epistle and Gospel of the same feria.

[Dec. 8.] Sunday Letter. All is of the Sunday. Let the Feast of the Conception be deferred until the morrow. Second Vespers will be of the Conception with a solemn Memorial of the Sunday only.

Monday is of the Conception with a solemn Memorial of Advent only. Second Vespers will be of the Conception with solemn Memorials of the Commemoration and of Advent.

Tuesday, Thursday, and Saturday are of Commemorations.

On Wednesday the ferial R is sung, with the Mass of the same feria.

Sunday Letter. Of the service of the Sunday. At First Vespers, which will be of the Feast, let a solemn Memorial be made of the Sunday only. Second Vespers will be of the Sunday with Memorials of the Commemoration and of Saint Mary, with the Antiphon. Fear not, Mary. 93.

Monday, Tuesday, and Saturday are of Commemorations.

Wednesday is of the feria. R of the First Nocturn.

Friday is of the feria with the ferial R. Epistle and Gospel of the same feria.
The Second Sunday in the Advent of the Lord.

At [i.] Vespers.

Ant. Blessed be. [93]. Ps. The same, as is given above on the preceding Saturday. 7.

Chapter. Isaiah 4. [2.]

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.

R. The Lord will teach us. viij. 161.

Hymn. Dear Maker of the starry skies. 11.

V. Drop down dew, ye heavens. 13.

Orietur sicut sol. AS:22; 1519:24r; 1531:13r. 7

He Saviour * of the world shall a-rise as the sun: and shall come down into the Virgin's womb as a shower upon the grass, al-le-lu-ya. Ps. My soul doth magnify. XX*.

Prayer.

Turn up, O Lord, our hearts to prepare the ways of thine only-begotten One: that by his coming we may merit to serve thee with purified minds. Who liveth and reigneth with thee.
Sunday ij. in the Advent of the Lord.

Memorial of Blessed Mary as above. 19.

At Matins.

Rex noster adveniet. AS:23; 1519:24v; 1531:13r.9

Invit.

Hrist * our King shall come. ÆHe whom John

preach-ed, the Lamb who is to come.

Ps. Come let us praise. 13*.

Hymn, Antiphons, Psalms, and Verse10 on the j. Sunday of the Advent of the Lord. 41.


Oe to you that rise up early in the morning to follow drunkenness, and to drink till the evening, to be inflamed with wine. The harp, and the lyre, and the timbrel, and the pipe, and wine are in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands. Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst. Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it. Thus saith the Lord.
1. Resp. IV.

Hierusalem cito veniet. AS:23; 1519:24v; 1531:13r.12

Je-ru-sa-lem, * thy salva-tion cometh quickly: why art thou so consumed with grief?

is there no counsellor in thee, that thou art given up to sorrow? †I will save thee and deliver thee:

be not afraid. V. O Isra-el, if thou wilt hearken to me, there shall no new god be in thee: neither shalt thou adore a strange god: for I am the Lord.

†I will save thee.
Second Lesson. [Isaiah 5:15–17.]

And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low. And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice. And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness. Thus saith the Lord.

Ecce Dominus veniet. AS:23; 1519:25r; 1531:13r.13

2. Resp.
V.

Ehold, the Lord shall come, * and all his saints

with him, and there shall be in that day a great light: and they shall go out from Jerusalem as pure water. †And the Lord shall reign for ever o-ver all the na- tions. V. Behold, the Lord shall come with strength: and with the Kingdom in his hand,
and with power and dominion. †And the Lord.

Lesson iii. [Isaiah 5. 18–20.]

OE to you that draw iniquity with cords of vanity, and sin as the rope of a cart. That say : Let him make haste, and let his work come quickly, that we may see it : and let the counsel of the Holy One of Israel come, that we may know it. Woe to you that call evil good, and good evil : that put darkness for light, and light for darkness : that put bitter for sweet, and sweet for bitter. Thus saith [the Lord].

Civitas Hierusalem. AS:23; 1519:25r; 1531:13r. 14

3. Resp. I.

thou city * of Je-ru-sa-lem, weep not, for the Lord hath griev-ed over thee. †And he shall take away from thee all thy tribu-la-

tion. †Behold, he shall come with strength : and his arm shall rule. †And he shall take.
Sunday iij. in the Advent of the Lord.

V. Gloria Patri. (XX.) † And he shall take.

In the iij. Nocturn let the Middle Lessons be made from the Sermon of Blessed Maximus the Bishop. Lesson iij. (Ambrose. Sermon 29.)

THE previous Sunday, when explaining the Gospel Chapter, we touched upon a certain portion of it: there remains for us to treat of what follows next. For we were describing what the Lord said, In that night there shall be two men in one bed: and so forth. Now then, let us see what there is that remains. Indeed the same divine word says, Two women shall be grinding together: the one shall be taken and the other shall be left. The first thing to be considered is in what manner consists the office of grinding, next what the two that grind are called, third what the mill be; what if you will the effect of the grinding. No doubt, to grind consists in nothing else except two prepared stones fitted to one another, so that the one in its breadth is set upon the other, and indeed that stone which alone is first laid down appears to be slow and deliberate and almost (as I might thus have said) idle, and unless it were burdened by the participation of the upper stone, perhaps would not be considered necessary: thus while the one is worked, that other is also found to be useful. But the other, that is the upper stone, will be spun around with so much velocity that it deceives the eye: by its speed it is believed to be standing still, and to be thought to be immobile whilst it moves. By as much as there will be violence of action: by so much the work is brought to perfection. Thus therefore the first stone stands still and lies at rest: and mostly is not useful. However that other, which receives everything that is brought in, takes hold of all that comes in: and by certain small cavities each obtains that which is worked by it. But he who grinds is seen to have this duty: that with continual attention to the roughly cracked grains, he brings forth from their inmost and hidden flesh and kernel the finest wheat flour: and the lightness of the chaff being dissipated, he brings forward into the open all that is pure, from which in preparing the finest bread he emulates the grace of the Lord. But thou, O Lord, [have mercy upon us].
Sunday iij. in the Advent of the Lord.

Ecce veniet Dominus. AS:24; 1519:25v; 1531:13v.\(^{18}\)

4. Resp.

\(\text{V.} \)  
\(\text{Ehold, the Lord, * our Pro-} \)  
\(\text{tector shall come,} \)  
\(\text{the Ho-ly One of Is-} \)  
\(\text{rael. †Hav-ing the crown} \)  
\(\text{of his kingdom upon his head. ‡. And} \)  
\(\text{he shall rule from sea to sea: and from the riv-er un-} \)  
\(\text{to the ends of the earth. †Hav-ing the crown.} \)

Lesson five.

Therefore these two millstones, I believe, are\(^{19}\) the two testaments: that is the law of Moses and the Gospel of the Lord. Which are so disposed or prepared that each testament agrees with the other: as the Saviour says, I am not come to destroy the law: but to fulfill. And as to the succession of millstones, first one alone laid, then another placed on top: this is, the law first ordained for men: then that perfect Gospel. That law, just as the lower millstone, thus was dull and slow and thoroughly idle: so that whatever it had received to work on, ruined it all, as the prophet says of the Jews, They are all gone aside they are become unprofitable together: ther eis none thal doth good, no not one. Unless
therefore the Gospel had been placed on top: as yet the law would still lie slow and heavy in the land of the Jews, and would be confined within the bounds one province. Unless the Gospel, I say, had been given: the law were not necessary at all. But this law was worked without the Gospel: as far as one stone could do. It was able to crush, not to benefit, as the blessed Apostle saith, For the law worketh wrath: but it doth not supply grace. But thou, O Lord, have mercy [upon us].

Sicut mater consolatur. AS:24; 1519:25v; 1531:13v.²¹

5. Resp. 7760.

VIII. S a mother * comforteth her children: so will I comfort you, saith the Lord, and from Je-ru-sa-

lem, the city which I have chosen, help shall come to you. †And you shall see, and your heart shall re-

joice. ⁹. I will give salva- tion in Si- on:

and in Je-ru-sa-

lem my glo-

ry. †And ye shall.

156
Sixth Lesson.\textsuperscript{22}

The law therefore still remaining, the Gospel was given: which being placed over the old testament, each complements the other, and by exertion with such velocity it revolves, that with its whirling it encircles the whole world. That is, it visits the lower regions, penetrates the heavenly, and\textsuperscript{23} illuminates the earthly. Which Gospel, just like the upper millstone, receives all believers, accepts all which come, and just as through certain small cavities of the precepts transmits towards the middle: that from thenceforth by the saving commandments of the two testaments, the roughness of paganism has been ground down: produces all that is pure. Which likeness of the witness of Ezekiel the prophet, I observe, was touched upon, when he said a wheel in the midst of a wheel had been joined together. Therefore the operation of these millstones, that is the new and the old testaments, this the holy Church oversees with watchful care, that the roughness of sins having been dissipated, it should draw forth the kernel of a clean heart from hidden thoughts: and from the innermost, by the heavenly commandments,\textsuperscript{24} should produce spiritual food, concerning which food the apostle Paul says, I gave you milk to drink: not meat. And again, But strong meat is for perfect men:\textsuperscript{25} who by habit have trained their senses, and so forth. And purifying our spirit from all human nature just as it strives to offer the finest wheat to God: as holy David says, A sacrifice of God is an afflicted spirit. But with such velocity does the gospel revolve: that none except the wise understand his course. Concerning which blessed Paul with understanding says, that the word of God may run and may be glorified in us. But thou, O Lord.

Hierusalem plantabis. AS:24; 1519:26r; 1531:13v.\textsuperscript{26}

6. Resp. VIII

Je-ru-sa-lém, * thou shalt plant vines
upon thy moun-tains: and thou shalt re-joice, for the
day of the Lord com-eth. A-rise, O Si- on,
turn un-to the Lord thy God: be glad and re-joice, O
Ja-cob. †For from the midst of the na-tions. ‡Thy Sav-iour com-eth. :// Re-joice great-ly, O
daughter of Si-on: shout for joy, O daughter of Je-ru-
sa-lem. †For from. :// Glo-ry. XX ‡Thy Sav-iour.

In the Third Nocturn, the Gospel According to Luke xxj. [25].

At that time, Jesus said unto his disciples: There shall be signs in the
sun, and in the moon, and in the stars; and upon the earth distress of
nations, by reason of the confusion of the roaring of the sea and of the
waves: men withering away for fear, and expectation of what shall come upon the whole world. And that which followeth.

_Homily i. of Blessed Gregory the Pope._

LESSON VII.

Our Lord and Redeemer, desiring to find us prepared, warneth us of the evils that are to accompany the world as it groweth old: that he may keep us from the love of it. He maketh known what great commotions will come to pass at the approaching of the end of it. That if we be unwilling to fear God in time of tranquility: we may at least be scourged by the commotions into fearing his judgement when it is at hand. Indeed in this lection of the holy Gospel which your brethren have just heard: a little before the Lord hath forewarned, saying, Nation shall rise against nation, and kingdom against kingdom: and there shall be great earthquakes in divers places, and pestilences, and famines. Then after several more verses: this he hath added as you have just heard. There shall be signs in the sun and in the moon and in the stars: and upon the earth distress of nations, by reason of the confusion of the roaring of the sea and of the waves. But [thou].

_Egredietur Dominus._ AS:25; 1519:26v; 1531:14r.

7. Resp. III.

He Lord shall go forth from Sama-ri-a to the gate which looketh toward the east: and he shall come to Beth-le-hem walking upon the waters.
of the re-demption of Ju- da. †Then shall eve-ry man be sav-ed, for behold, he com-eth. V. And in mer-cy shall his throne be pre-par-ed: and he shall sit upon it judging with equi-

S

Surely from all these things we discern that some already have been accomplished: and some that we dread shall be coming soon. For there shall arise nation against nation, and of their distress upon the earth and of their opressions that shall prevail upon the earth: we discern more now in our tribulations, than we have read of in books. Ye know thence how often we have heard that earthquakes undermine innumerable cities: in other parts of the world. Pestilences: we suffer without respite. However of signs in the sun and in the moon and in the stars hitherto very little do we see clearly: but [also] that these are not far off: we deduce even now by the change of the weather. Just as before Italy was given over to be slain by the sword of the heathen, we beheld fiery hosts in the sky: and saw him glittering there, the same who afterwards was to shed the blood of the human race. However, extraordinary confusion of the sea and of the tides: has not yet arisen. But seeing that much that hath been foretold has now been fulfilled: it is without doubt that what little remains should also follow, because, of the certainty of the things
to follow: the past is the pledge.

_Docebit nos Dominus._ AS:25; 1519:26v; SB:1531:14r.

8. Resp. II.

He Lord * 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. V. Come, let us go up to the mountain of the Lord: and to the house of the God of Jacob.

†For out of Sion.

_9th Lesson._

These things, [beloved] brethren, we therefore say, that your minds may be awake to a zeal for caution, that they be neither torpid for security, nor languish in ignorance: but that fear may always arouse them: and that anxiety may confirm them in doing good works. Considering this which is added by the voice of our Redeemer. Men withering awary for fear and expectation of what shall come upon the
whole world. For the powers of heaven shall be moved. What else indeed doth the Lord call powers of heaven if not Angels, Archangels, Thrones, Dominions, Principalities and Powers? Which at the coming of the strict Judge, shall then appear visibly to our eyes: that then they may sternly examine us, in these things of ours which at present the invisible Creator patiently beareth. Whereto is added, And then shall they see the Son of man coming in the clouds: in great strength and majesty. As if he plainly did say, They shall see coming in power and majesty, him whom, placed in humility, they refused to hear: and so much by his power they shall then feel his severity: as at present they refuse to bend the neck of the heart before his patience. But [thou].

9. Resp. * Hrist * our King shall come. †He whom

John preached, the Lamb who is to come. V. Behold the Lamb of God: behold him who tak-eth away the sins of the world. †He whom. V. Glória. XX. †He whom.

Rex noster adveniet. AS:26; 1519:27r; 1531:14r.
Sunday ij. in the Advent of the Lord.

**Ferial R.**


Resp. VIII.

If up thy eyes, O Je-ru-sa-lem, and see the power of the King. †Behold, a Saviour cometh to loose thee from thy bonds. ¶ The law shall go forth out of Si-on: and the word of the Lord out of Je-ru-sa-lem. †Behold. ¶ Glory be to the Father, and to the Son: and to the Ho-ly Ghost. †Behold.

**[Before Lauds.]**

Versicle. Send forth, O Lord, the Lamb. 67.
At Lauds.

Ecce in nubibus. AS:26; 1519:27v; 1531:14r. 36

1. Ant.

E-hold, * the Lord shall come in the clouds of heaven, with great power, al-le- lu-ya. Ps. The Lord hath reigned. (xcix.) [52].

Urbs fortitudinis. AS:26; 1519:27v; 1531:14r. 37

2. Ant.

I-on, * the city of our strength, a Saviour, a wall and a bulwark shall be set therein: open ye the gates, for God is with us, al-le-lu-ya. Ps. Sing joyfully. (xcix.) [53]. [14v.]

Ecce apparebit Dominus. AS:26; 1519:27v; 1531:14v.

3. Ant.

E-hold, the Lord * shall appear, and shall not lie:
if he de-lay, wait for him; for he shall surely come, and shall not be slack, al-le-lu-ya. Ps. O God, my God. (lxij. &.
lxvij.) [54].

Montes et colles. AS:26; 1519:28r; 1531:14v.

4. Ant. Li.

He mountains and the hills * shall sing praise be-fore
God, and all the trees of the woods shall clap their hands:

for the Lord cometh, the Rul-er in the ev-erlasting kingdom,
al-le- lu-ya, al-le- lu-ya. Ps. O all ye works. (Daniel. iiij.) [55].

Ecce Dominus noster. AS:26; 1519:28r; 1531:14v.

5. Ant. III.iv.

Ehold, our Lord * shall come with power,
to enlighten the eyes of his servants, al-le-lu-ya.

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

Chapter. Romans 15. [4.]

\( OR^{40} \) what things soever were written, were written for our learning: that through patience and the comfort of the scriptures, we might have hope.

Hymn. Hark to the voice. 70.
V. A voice of one crying in the wilderness. 72.

Super solium David. AS:26; 1519:28r; 1531:14v.\(^{41}\)

P-on the throne * of Da-vid, and upon his kingdom, shall he sit for ev-er, al-le-lu-ya.

Ps. Blessed be the Lord. 65*.
At Prime.

Ant. Behold, the Lord shall appear. 164.
Ps. O God, my God, look upon me. (xxij.) [106].

At Terce.

Ant. Sion, the city. 164.
Ps. Set before me. (cxvij. iii.) [148].
Chapter. [For] What things soever were written. as above. 158.
The R.V. and V.V. are sung as on the First Sunday of the Advent of the Lord at all the Hours. 86.

At Sext.

Ant. Behold, the Lord shall appear. 164.
Ps. My soul hath fainted. (cxvij. vi.) [159].

Chapter. [Romans 15. 5-6.]
Ow the God of patience and of comfort grant you to be of one mind one towards another, according to Jesus Christ: that with one mind, and with one mouth, you may glorify God and the Father of our Lord Jesus Christ. [R. Thanks be to God.]

At None.

Ant. Behold, our Lord shall come. 165.
Ps. Thy testimonies are wonderful. (cxvij. ix.) [169].

Chapter. [Romans 15. 13.]
Ow the God of hope fill you with all joy and peace in believing: that you may abound in hope, and in the power of the Holy Ghost.

At [Second] Vespers.

Ant. Sit thou on my right hand. [343].
Ps. The Lord said to my Lord. (cix.) [civ.] [343].
Chapter. [For] What things soever were written. [as above.] 165.

R. Thou shalt arise, O Lord. 92.

Hymn. Dear Maker of the starry skies. 11.

V. Drop down dew, [ye heavens, from above.

R. And let the clouds rain the just: let the earth be opened, and bud forth a saviour.] 46

Beata es Maria. AS:27; 1519:28v; 1531:14v. 47

Ant. VIII.i.

Lessed * art thou, Ma-ry, who hast be-liev-ed: there

shall be performed in thee the things which were told thee

from the Lord, al-le-lu-ya. Ps. My soul doth magnify. 66*.

Prayer. Stir up, O Lord, our hearts. 149.

Memorial of Saint Mary.

Ant. Fear not, Mary. 93.

However, when Vespers shall be of any Saint or a Commemoration on this day, then let the Antiphon Hail Mary. be sung at the Memorial of Saint Mary. 19.

Daily throughout the week when the service is of the feria, let the VV. and RR. be sung according to the order of the Nocturns of the History of the Sunday, in such a way that the ferial Responsories are not omitted. 49
Monday.

At Matins.

Lesson i. Isaiah 5. 21–23. Legend 8.

Oe to you that are wise in your own eyes, and prudent in your own conceits. Woe to you that are mighty to drink wine, and stout men at drunkenness: that justify the wicked for gifts, and take away the justice of the just from him. Thus saith.

Lesson ii. Isaiah 5. 24, 25.

Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the Holy One of Israel. Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcases became as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still. Thus saith [the Lord].

Third Lesson. Isaiah 5. 26–30.

And he will lift up a sign to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly. There is none that shall faint, nor labour among them: they shall not slumber nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken. Their arrows are sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the violence of a tempest. Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it. And they shall make a noise against them that day, like the roaring of the sea: we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof. Thus saith.
The ij. Week in the Advent of the Lord.

[At Lauds.]

De celo veniet. AS:27; 1519:28v; 1531:14v.

Ant. VII.i. 2104.

Rom heaven shall come * the Lord, the Ru-ler: and

in his hand honour and empire. Ps. Blessed be the Lord. 62*.

[At Vespers.]

Ecce rex venit. AS:27; 1519:28v; 1531:14v.51

Ant. IV.v. 2542.

Ehold, the King cometh, * the Lord of the earth:

and he shall take a-way the yoke of our capti-vi-ty.

Ps. My soul doth magnify. 55*.

Tuesday.

[At Matins.]


N the year that king Ozi-az
died, I saw the Lord sitting
upon a throne high and
elevated: and his train filled the
temple. Upon it stood the seraphims:
the one had six wings, and the other
had six wings: with two they covered
his face, and with two they covered
his feet, and with two they flew. And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory. Thus saith.

Lesson iij. [Isaiah 6. 4, 5.]

And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke. And I said, Woe is me, because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips: and I have seen with mine eyes the King the Lord of hosts. Thus saith.

Lesson iiij. [Isaiah 6. 6, 7.]

And one of the seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar. And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed. Thus saith.

[At Lauds.]

Super te Hierusalem. AS:27; 1519:28v; 1531:15r.

Ant. IV.v.

He Lord shall a-rise * upon thee, O Je-ru-sa-lem:

and his glo-ry shall be seen upon thee. Ps. Blessed be the Lord. 55*.

At Vespers.

Vox clamantis. AS:27; 1519:29r; 1531:15r.52

Ant. V.i.

He voice of one * cry-ing in the de-sert: Pre-pare
Ps. My soul doth magnify. 57*.

**Wednesday.**

*[At Matins.]*


ND I heard the voice of the Lord, saying : Whom shall I send ? and who shall go for us ? 53 And I said, Lo, here am I, send me. And he said : Go, and thou shalt say to this people : Hearing, hear, and understand not : and see the vision, and know it not. Thus saith.

*Lesson ij.* [Isaiah 6. 10–11.]

And I said, How long, O Lord ? And he said : Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate. And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth. And there shall be still a tithing therein, and she shall turn, and shall be made a show as a turpentine tree, and as an oak that spreadeth its branches : that which shall stand theein, shall be a holy seed.

*Lesson iii.* [Isaiah 7. 1, 2.]

And it came to pass in the days of Achaz the son of Jothan, the son of Ozias, king of Juda, that Basin king of Syria, and Phacee the son of Romelia king of Israel, came up to Jerusalem, to fight against it : but
they could not prevail over it. And they told the house of David, saying:
Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind. Thus saith.

[At Lauds.]

Ecce mitto angelum. AS:28; 1519:29r; 1531:15r.55

E-hold, * I send my angel, who shall pre pare thy way before thy face. Ps. Blessed be the Lord. 65*.

[At Vespers.]

Syon renovaberis. AS:28; 1519:29r; 1531:15r.56

I-on, * thou shalt be re-newed: and shalt see thy jus-tice which is to come unto thee. Ps. My soul doth magnify. 55*.
Thursday.


ND the Lord said to Isaias : Go forth now to meet Achaz, thou and Jasub thy son that is left, to the conduit of the upper pool, in the way of the fuller’s field. And thou shalt say to him : See thou be quiet : fear not, and let not thy heart be afraid of the two tails of these fire brands, smoking with the wrath of the fury of Rasin king of Syria, and of the son of Romelia. Because Syria hath taken counsel against thee, unto the evil of Ephraim and the son of Romelia, saying : Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof. Thus saith.

Lesson ij. [Isaiah 7. 7–9.]

Hus saith the Lord God : It shall not stand, and this shall not be. But the head of Syria is Damascus, and the head of Damascus is Basin : and within threescore and five years, Ephraim shall cease to be a people. And the head of Ephraim is Samaria and the head of Samaria the son of Ramelia. If you will not believe, you shall not continue. Thus saith the Lord.

Third Lesson. [Isaiah 7. 10–16.]

And the Lord spoke again to Achaz, saying : Ask thee a sign of the Lord thy God either unto the depth of hell, or unto the height above. And Achaz said : I will not ask, and I will not tempt the Lord. And he said : Hear ye therefore, O house of David : Is it a small thing for you to be grievous to men, that you are grievous to my God also ? Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel. He shall eat butter and honey, that he may know to refuse the evil, and to choose the good. For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings. Thus saith.
At Lauds.

Tu es qui venturus. AS:28; 1519:29r; 1531:15r.

Hou art he that art to come, O Lord: whom we look for, to save thy people. Ps. Blessed be the Lord. 65*.

At Vespers.

Qui post me venit. AS:28; 1519:29r; 1531:15r.

E that shall come after me: the latchet of whose shoe I am not worthy to loose. Ps. My soul doth magnify. 56*.

Friday.

At Matins.


HE Lord shall bring upon thee, and upon thy people, and upon the house of thy father, days that have not come since the time of the separation of Ephraim from Juda with the king of the
The ij. Week in the Advent of the Lord.

 Assyrians. And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria. And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places. Thus saith.

**Second Lesson.** [Isaiah 7. 20–22.]

In that day the Lord shall shave with a razor that is hired by them that are beyond the river, by the king of the Assyrians, the head and the hairs of the feet, and the whole beard. And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep. And for the abundance of milk he shall eat butter: for butter and honey shall every one eat that shall be left in the midst of the land. [Thus saith.]

**Lesson iii.** [Isaiah 7. 23–25.]

And it shall come to pass in that day, that every place where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers. With arrows and with bows they shall go in thither: for briers and thorns shall be in all the land. And as for all the hills that shall be raked with a rake the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon. Thus saith.

[At Lauds.]

_Dicite pusillanimes._ AS:29; 1519:29r; 1531:15v. 58

Ay to the fainthearted, * Take courage: be-hold, the Lord our God will come. _Ps._ Blessed be the Lord. 50*.
The ij. Week in the Advent of the Lord.

**At Vespers.**

*Cantate Domino.* AS:29; 1519:29v; 1531:15v. 59

Ant.

VII.i.  

Ing ye to the Lord * a new song : his praise from

the ends of the earth.  *Ps. My soul doth magnify.*  63*.

**Saturday.**

*[At Lauds.]*

*Levabit Dominus signum.* AS:29; 1519:29v; 1531:15v.

Ant.

I.v.  

He Lord * shall set up a standard unto the nations :  

and shall assemble the dispersed of Isra-el.

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

\[V. A voice of one crying. 72.  
Prayer as above. 149.\]

[On this Saturday the Service of Saint Mary will be made as on the preceding Saturday, if that is possible on account of the impediments detailed above, and then the preceding Antiphon shall be said at the Memorial.] 60
The iij. Week in the Advent of the Lord.

O sita domine co\sda nostra (Obo. ad sparcas vsigniti tui vias: de per eius audentia purificatis tibi me magnificat. Euouac. tibius venerum mercuriae Qui tecum. memoria de sancta maria. C Ad matutinas Invitatorum. Innu. ex novit aduc ni et christus. quem iohanes pre. dica uit agnum et ve ven tu rum ps. genit. hymnus. ac. platin. et ysticuli licit in prima dica audenti dominii dicuntur. lectio prima. Et incunabuli homo. Xem.)

Je rustalem cito pe ni et calistu-. a quare meroce consume riu nuncul colit. li avius non est ti bi quia innoua uit te do- lo. sal uabo te et libe ra bo te no li ti-

me re. b. lea el si me audii e ris non sit in te de us recens: neg a do rabis de um a li e num ego

[1519:24v.]
Notes.

Notes, pages 147-178.

1 1519:2r.
2 SB:lxxix.
3 SB:lxxix.
4 1519:2v.
5 SB:lxxix.
7 1519:24r. sets 'super'A.C.
8 'Saint', 1519:24r.
9 1519:24v. sets 'Christus' G.FCED and sets 'predicávit' FE.FG.FCED.FDEFE.
10 'Versicles as', 1519:24v.
11 1519:24v. indicates 'Lectio prima : Et incurvábitur homo.' [Esaie 5 : 15].
12 1519:24v. sets 'O Jerusalem'thus:

\[ \text{O Je-ru-sa-lem} \]

AS:23. sets 'meróre' EF.GAG.AB♭.  
1519:24v. sets 'deliver thee : be not afraid.'thus:

\[ \text{de- liv- er thee : be not a- fraid.} \]

In SB:lxxxii. the \( \breve {v} \). ends incorrectly 'ego sum Dóminus.'
13 1519:25r. sets 'saints'thus:

\[ \text{saints} \]

1519:25r. sets 'erit'DCDEFG.F. AS:23. uses B♭ at 'Dóminus in etérnum'. In AS:23. the first neume of 'impérium' is missing. In SB:lxxxi. and 1531:13r. the \( \breve {v} \). has 'in virtúte'
14 AS:23. has no flats until 'áuferet'. 1519:25r. has no flat at 'áuferet'. In AS:23. the final note of 'Hierúsalem' is D.

xvii
Notes.

16 SB:lxxiv. has 'partem quandam'.
17 SB:lxxiv. has 'stat, jacet'.
18 In 1519:25v. 'Corónam' is set C.DCDEFG.F; 'in cápite' begins in the same way: C.DCDEFG &c, and includes B, throughout. AS:24. sets 'the world's end' thus:

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the world's end.

1531:13v. has 'Ecce Dóminus véniet . . . cápite ejus.'
19 SB:lxxiv. has 'esse abritror'.
20 SB:lxxxv. has 'Evangelium, inquam,'.
21 In 1519:25v. 'consolátur' is set G.G.A.G; 'consol ábor' is set G.G.A.G. In AS:24. 'in' of 'in Hierúsalem' is simply G.
22 [Maximi homil. ut supra. p. GoneOoldstyleGnineOoldstyleGfourOoldstyle.]
23 SB:lxxxvi. omits 'et'.
24 'mundata', SB:lxxxvi.
25 SB:lxssvi. omits 'hominum'.
26 In AS:24 'Surge' begins with a virga, G. AS:24 has 'plantábo'.
28 'Salvator', 1519:26v.
29 1519:26v. has no flats before 'oriéntem' but has flats from 'redemptionís Jude' through 'véniet'. In 1519:26v. 'Samária ad portam' is set thus:

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In AS:25. 'preparábitur' is set thus:

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V. And in mer- cy

30 Gregor. ubi s. § 1. [SB:lxxxviii.]
31 SB:lxxxviii.
32 [que], SB:lxxxviii.
33 In 1519:26v. 'verbum' is set AGG.FG; 'et ad' is set D D.
34 Gregor. 1. 1. ut sup. § 2. [SB:lxxxviii.]
35 SB:lxxxix.
36 In AS:26. this antiphon appears a fifth higher, in the C clef.
37 AS:26. appears to have a flat before 'Salvátor'.

xviii
In 1519:28r. 'quóniam' is set F.G.A.A.

AS:26. has the following:

\[
\text{servó-rum su-ó-rum}
\]

While 'For' appears in the Vulgate and in 1531:14v, it is missing in 1519:28r. and in the cues for Terce and Vespers in both 1531 and 1519.

1519:28r. has the following:

\[
\text{Da-ví-d}
\]

'For' does not appear in 1531:14v. of in 1519:28r, but in the Vulgate.

1519:28r.

1519:28v.

'enim' does not appear in 1531:14v. or in 1519:28v, but it is in the Vulgate.

1519:28v.

SB:xci. has 'quóniam perficiéntur'.

'secondum', 1519:28v.


1531:14v. has 'Ecce véniet dominátor terre'.

In 1519:29r. 'Dómine' is set A.G.F.

1531:15r. has 'vobis'.

'relinquétur', SB:x civ.

AS:28. has 'viam ante fáciem tuam'. AS:28. indicates Tone VII.i.

In 1519:29r. 'vidébis' is set D.C.B; 'ventúrus' is set G.A.B.

In 1519:29r. 'non sum' is set C B.

AS:29. sets this melody a fifth higher, in the C-clef; 'pusillánimes' is set E.D.E.D.BC; 'ecce' is set DD.B. SB:xc vi. has 'Dóminus Deus vester'.

In AS:29. 'novum' is set D.C. SB:xc vii. has 'in extrémis'.

US-II:25.