

THE SARUM RITE
Noted Missal according to
the Use of Sarum.
Performing Edition.

Volume A.

Part I.

Pages 1-82.

Proper of Time.
In the Advent of the Lord.

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HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXXIII.

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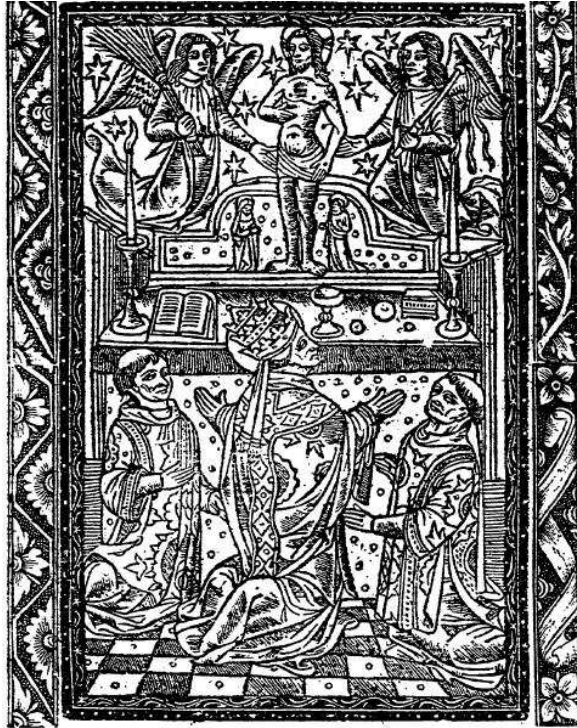
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In the Name of the Most Holy Trinity.

¶ *The Missal according to the Use of the
Choir of the English Church of Sarum
happily beginneth.*

And firstly,

The First Sunday in the Advent of the Lord.

At Mass.

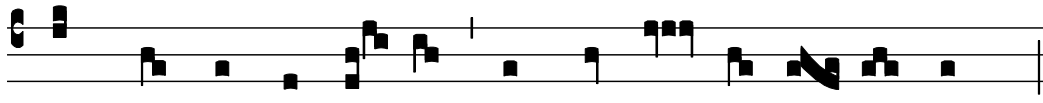
Officium. VIII.

Ad te levavi.

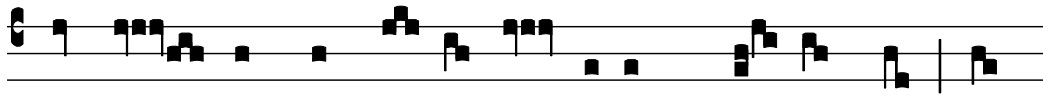


N-to thee, O Lord, * lift I up my soul : my God,

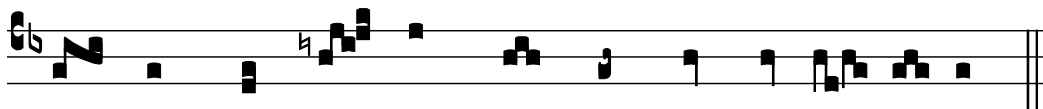
First Sunday in Advent.



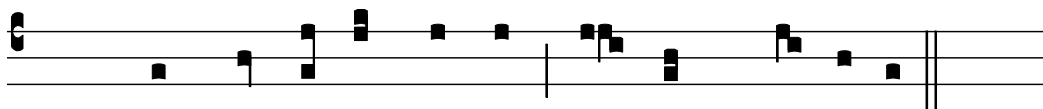
in thee have I trust-ed, let me not be con-founded :



neither let mine e-nemies tri-umph o-ver me : for



all they that hope in thee shall not be a-sham-ed.



Ps. Shew me thy ways, O Lord : and teach me thy paths.

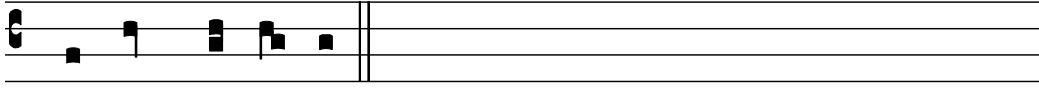
Then let the Officium be repeated, namely Unto thee, O Lord. &c. and afterwards let Glory be to the Father. and As it was. be sung. XX. Which sung, again a third time let the Officium be repeated as before. And let it be done thus throughout the whole year : whether on Sundays or on Feasts of Saints and on Octaves and within with Rulers of the Choir : and on all Masses of Saint Mary and of the Feast of the Place throughout the whole year. However from Passion Sunday through to Maundy Thursday, at the Mass of the season only, after the Psalm let the Officium be repeated without Glory be to the Father.*

Let Kyrieleyson. follow. XX.*

Let not Gloria in excelsis. be sung nor Ite missa est. throughout the whole of Advent, whenever the Prayer Stir up, we beseech thee, O Lord, thy power. is said at Mass. Nor from Septuagesima through to the Vigil of Easter.

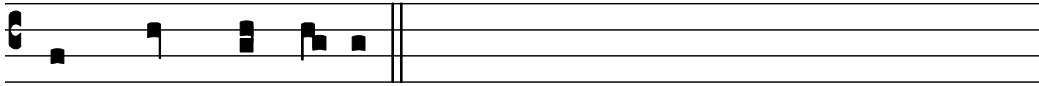
This having been completed, and having made the Sign of the Cross upon his face : let the Priest turn to the people : and raising his arms a small amount and joining his hands, let him say this way,

First Sunday in Advent.



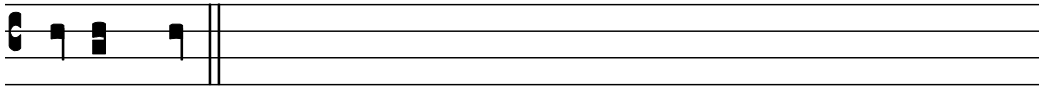
The Lord be with you.

And let the Choir respond,



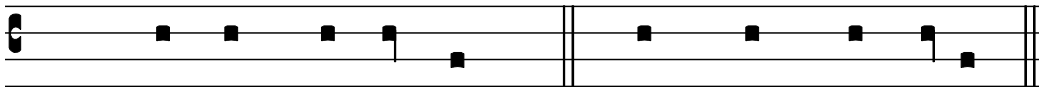
And with thy spi- rit.

And again let the Priest turn to the Altar and say,

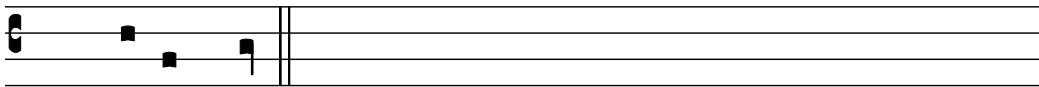


Let us pray.

And whensoever The Lord be with you. is sung at Mass let it always be sung under the same tone, and likewise Let us pray. except in Prefaces and except in the Nuptial Mass when a Blessing is made over the Bridegroom and the Bride before The peace of the Lord. : then let it be sung thus,

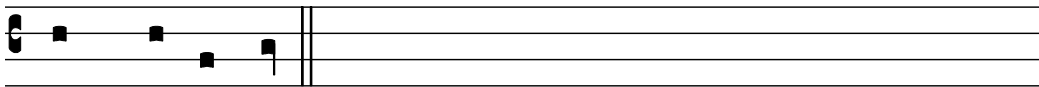


℣. The Lord be with you. *℟.* And with thy spi-rit.



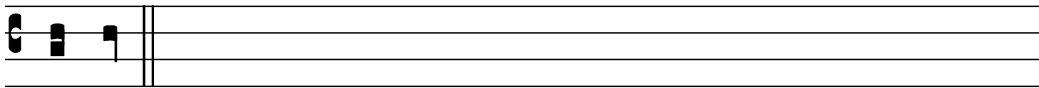
℣. Let us pray.

and in similar cases concluding thus.



World without end.

Let be responded,



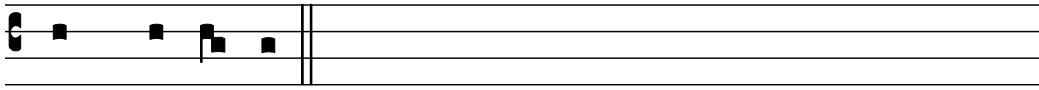
Amen.

First Sunday in Advent.

¶ Then let the following be said.

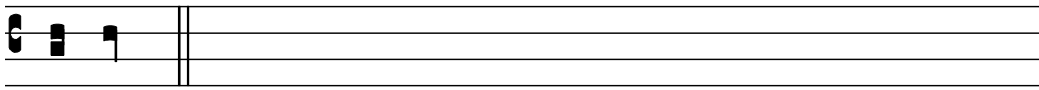
<p>S Tir up, we beseech thee, O Lord, thy strength, and come : that we may be found worthy to be rescued by thy protection from the</p>	<p><i>Prayer.</i></p>	<p>threatening dangers of our sins, and to be saved by thy deliverance. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God,</p>
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And let the Prayers before the Epsitle be concluded this way.



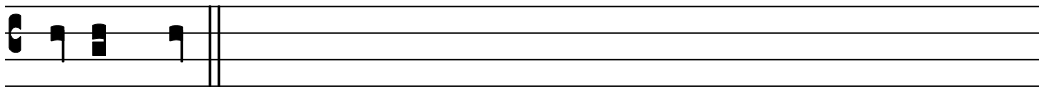
World without end.

Let the Chorus respond thus.



Amen.

Again let the Priest sing,



Let us pray.

Memorial of Saint Mary.

<p>M God, who didst will that at the message of an angel thy Word should take flesh in the womb of blessed Mary, every virgin : grant unto thy suppliants that we, who believe her</p>	<p><i>Prayer.</i></p>	<p>to be truly the Mother of God, may be aided by her intercessions before thee. Through the same Jesus Christ our Lord.</p>
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And of whatever occasion the Mass is : let a Memorial always be made of Saint Mary with the aforesaid Prayer through to the Vigil of the Nativity of the Lord. But when the Mass is of any Saint, of course if it should be a Double Feast, or the Mass I am the salvation. then let Memorials be made of Advent and of Saint Mary.

First Sunday in Advent.

¶ This is generally to be observed, that on all Sundays and Feasts with Rulers of the Choir throughout the whole year : as many Collects are to be said at Mass as were said at Lauds, except on the day of the Nativity of the Lord, such that at Mass an uneven number of Collects themselves should always be kept : except in the week of the Nativity of the Lord only. For if two or four Prayers are required : then a third or fifth Prayer will be of all Saints namely Grant, we beseech thee, Almighty God, that the intercession of Holy Mary, Mother of God. **XX.** throughout the whole year : whether throughout Advent or in Eastertide. Nevertheless when Mass is said in Chapter on a Feast Day : if there shall be kept a Memorial of any Saint : Memorials of other Saints may also be said at the same Mass at pleasure. But if the Sunday Mass will be in Chapter : then at that Mass of the Sunday let a Memorial be made of the Trinity : however the other Memorials are said at the High Mass. However on Sundays and on Feasts with Rulers of the Choir from Easter through to the Ascension of the Lord : when Sunday occurs let no Memorial be made at the Mass of the Sunday. Let no Memorial of the Sunday be made at that Mass of the Sunday, which will be of the Resurrection, granted that a Memorial shall have been already said : nor let any Memorial of the Sunday be made at a Mass of the Saints on Sundays falling in the aforesaid season.

¶ Besides on all Feasts of Nine Lessons which occur on the Fasts of the Ember Days or on Vigils or throughout the whole of Lent let no Memorial be made of the Fast at the Mass of the Feast. For after the Mass of the Feast there should be a Solemn Mass of the Fast, both at the Principal Altar.

¶ But on ferial days and on Feasts without Rulers of the Choir within Advent, and from Domine ne in ira. through to the first Sunday of Lent. and from Deus omnium. through to the Advent of the Lord at Mass five Prayers are normally said, namely : the first of the day, the second of Saint Mary, Prayer O God, who didst will. **XX.** the third of all Saints, namely the Prayer Grant, we beseech thee, Almighty God, that the intercession. **XX.** And let the aforesaid Prayer of all Saints be said whether during Advent or in the season of Easter : and also generally throughout the whole year, the fourth Prayer for the universal Church, namely Mercifully receive, O Lord, the prayers of thy Church. **XX.** &c. the fifth for peace, namely the Prayer O God, from whom all holy desires. **XX.**

¶ However, on the Octave of Saint Andrew or when the Mass I am the salvation. is said, then the second Prayer will be of Advent, the third of Saint Mary, the fourth of all Saints, and the fifth for the universal Church.

¶ Likewise on ferias and on Feasts without Rulers of the Choir, and when the Mass I am the salvation. is said, from the Octave of the Epiphany through to the beginning of the Fast

are said these five Prayers, of which the first is of the day, the second of Saint Mary, namely the Prayer O God, who by the fruitful virginity. **XX.** through to the Purification. After the Purification however is said the Prayer Grant to us thy servants. **XX.** the third of all Saints Prayer Grant, we beseech thee, Almighty God, that the intercession. **XX.** as above, the fourth for the universal Church, Prayer Mercifully receive, O Lord. **XX.** and the fifth for peace, Prayer O God, from whom. **XX.**

¶ On Wednesday at the beginning of the Fast and on the three following days at the Mass of the Fast are said these five Prayers of which, the first is of the day, the second is of Penitents, namely the Prayer Hear, we beseech thee, O Lord, the prayers of thy suppliants. **XX.** the third is of Saint Mary, namely the Prayer Grant to us thy servants. **XX.** the fourth is of all Saints, namely the Prayer Grant, we beseech thee, Almighty God, that the intercession. **XX.** the fifth is for the universal Church, namely Favourably receive, O Lord. **XX.** Nothing is said of the general Prayer until Monday in the first week of Lent.

¶ On Monday of the first week of Lent and from then through to the Maundy Thursday : at the Mass of the Fast only are said seven Prayers : of which the first is of the day, second of Penitents, Prayer Hear, we beseech thee, O Lord, the prayers of thy suppliants. **XX.** third of Saint Mary, Prayer Grant to us thy servants. the fourth of all Saints, Prayer Grant, we beseech thee, Almighty God, that the intercession. **XX.** the fifth for the universal Church, Prayer Mercifully receive, O Lord. **XX.** the sixth for peace, Prayer O God, from whom. **XX.** the seventh one of the general Prayers in order, namely the Prayer Of thy tender mercy, we beseech thee. **XX.** or the Prayer We beseech thee, almighty God. **XX.** or the Prayer We beseech thee, O Lord, at the intercessions. **XX.** or the Prayer Almighty and everlasting God, who rulest both. **XX.**

¶ It is to be observed that according to the Use of Sarum at no time are said more than seven Prayers at Mass : because God appointed in the Lord's Prayer only seven petitions. However on Sundays in Lent only one Prayer is said, which is to be observed through the whole of Lent.

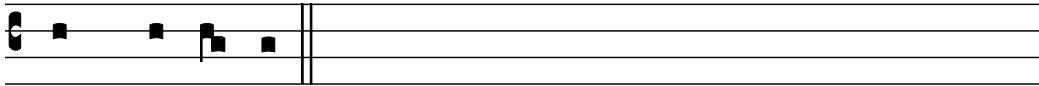
On ferias and on Feasts without Rulers of the Choir : and when the Mass I am the salvation. is said from the Octave of Easter through to the Ascension of the Lord three Prayers are said only, of which the first is of the day, the second is of the Resurrection, namely O God, who through thine only-begotten. **XX.** and the third is of all Saints, namely the Prayer Grant, we beseech thee, Almighty God. **XX.** as above. Yet on Sundays when the Sunday is observed let no Memorial be made except only when a Feast of some Saint should occur. Yet in the summer when a Memorial is made of any Saint on any Feast of Three Lessons, as within an Octave or on the Feast of Saint Sampson where a Memorial is made of Saint

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Pantaleon : and in similar cases : then let the third Prayer be of Saint Mary, the fourth of all Saints : and the fifth for the universal Church. Also from Deus omnium. through to the Advent of the Lord on ferias and on Feasts of Three. lessons without Rulers of the Choir : and on Octaves and within Octaves when the Choir is not Ruled : five Prayers are said : of which the first is of the day, the second is of Saint Mary, Prayer Grant to us thy servants. XX. : the third is of all Saints, Prayer Grant, we beseech thee, Almighty God. XX. : the fourth is for state of the universal Church, Prayer Mercifully receive, O Lord, the prayers of thy Church. Xx. : and the fifth is for peace, Prayer O God, from whom all holy desires. XX.

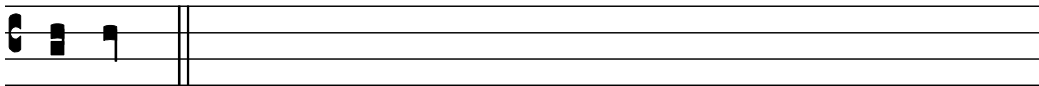
On the Feast of Saints Processus et Martinianus let first be made a Memorial of Saint Swithin, then of the Apostles : and afterwards of Saint Mary, and then of all Saints. When however the Mass I am the salvation. is said during the summer then the second Prayer will be of Saint Mary, the third of all Saints, the fourth for the universal Church, and the fifth for peace.

And let the Prayers before the Epistle be concluded this way.



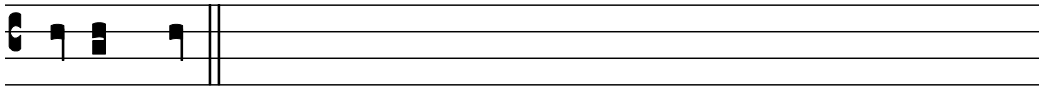
World without end.

Let the Chorus respond thus.



Amen.

And if more Collects are to be said : again the Priest saith.



Let us pray.

And then all the Prayers that follow are said under one Through Jesus Christ. and under one Let us pray.

In such a way that the number seven must not to be exceeded, according to the Use of Sarum : because Christ when he taught the Our Father. only included seven petitions which are necessary whether for the body or the soul : and besides, God rejoiceth in an uneven number : and for that reason uneven Prayers are said in Masses : and note that the number

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of Secrets and Postcommunions should always agree with the number and order of the Collects.

And always while the Priest stands for the Office of the Mass let the Deacon stand directly behind him on his step and the Subdeacon on his step in a similar manner : and as often as the Priest turns himself towards the people let the Deacon likewise turn himself. Let the Subdeacon however, meanwhile genuflecting, minister, handling the Chasuble of the Priest.

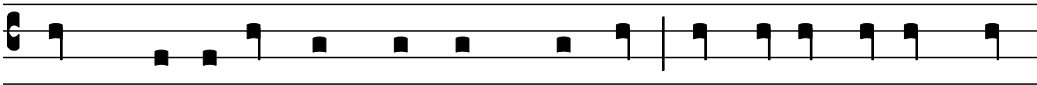
To be sure on the commencement of the last Prayer before the Epistle, the Chasuble meanwhile laid aside behind the great Altar, the Subdeacon shall approach through the middle of the Quire to read the Epistle in the Pulpitum. Moreover let the Epistle be read in the Pulpitum on all Sundays : and whensoever the Choir is ruled throughout the whole year, and on Maundy Thursday, and on the Vigils of Easter and Pentecost : and on the Commemoration of All Souls. However on all Feasts and ferias and on Vigils and on the Ember days outside the week of Pentecost throughout the whole year let it be read at the Quire Step.




THE Lesson from I-sai-ah the Prophet.



IN those days : the Lord spoke unto Ahaz, say-ing,

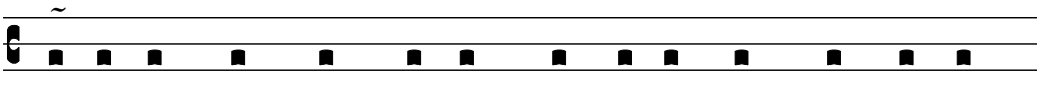


Ask thee a sign of the Lord thy God : ask it either in the



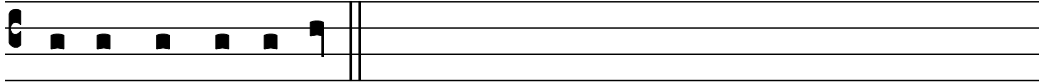
depth, or in the height a-bove.

Likewise in the same.



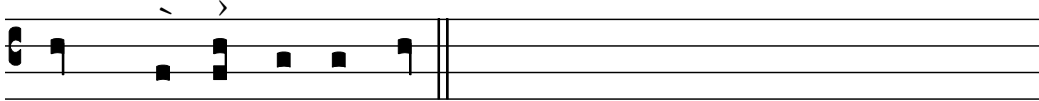
Is it a small thing for you to weary men, but will you

First Sunday in Advent.



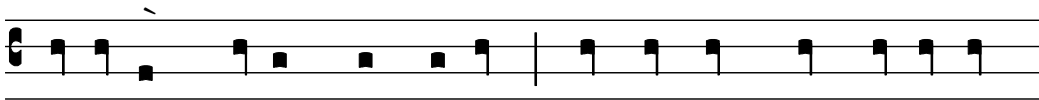
weary my God also ?

And let them always be concluded this way.

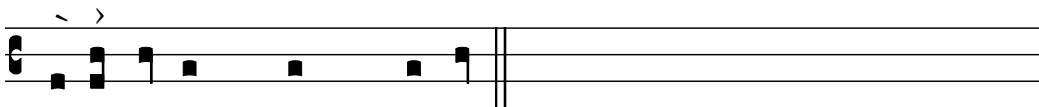


Saith the Lord almighty.

Or this way.

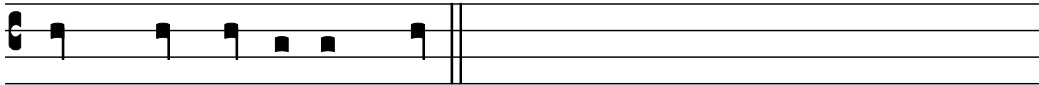


Butter and honey shall he eat, that he may know to re-fuse



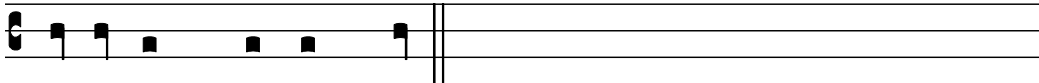
the e-vil, and choose the good.

Or this way.



In Christ Je-sus our Lord.

Or this way.



By Je-sus Christ our Lord.

A Lesson from the Epistle of blessed Paul the Apostle to the Romans. xiiij. 11-14.

Brethren : Knowing that now it is high time to awake out of sleep : for now is our salvation nearer than when we believed. The night is far spent, the day is at hand : let us therefore cast off the works of darkness, and

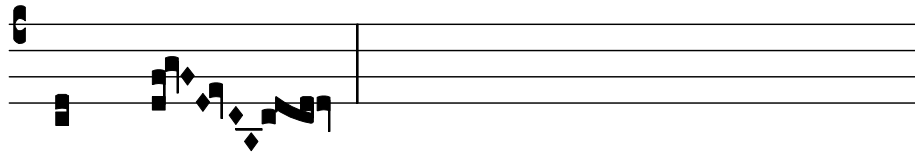
let us put on the armour of light. Let us walk honestly, as in the day : not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ.


First Sunday in Advent.

While the Epistle is being read : let two boys in Surplices, having bowed to the Altar before the Quire-Step : entering into the Pulpitum through the midst of the Quire, prepare themselves to begin the Gradual and to sing its Verse : and thus let them begin.

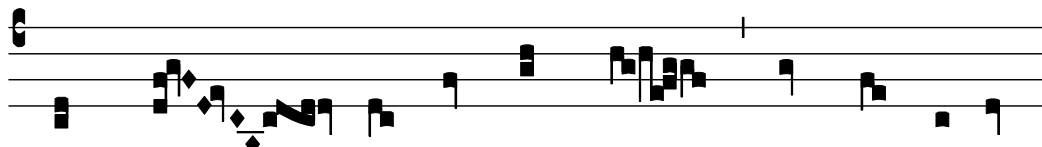
Universi qui te expectant.

Grad.
I.

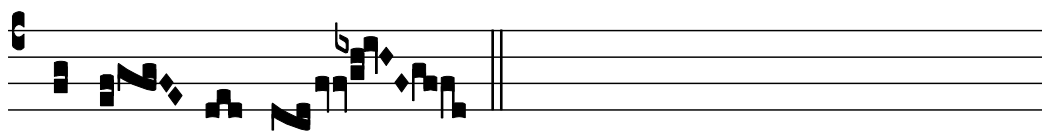


 LL they. *

Let the Choir continue the same through the whole to the end.



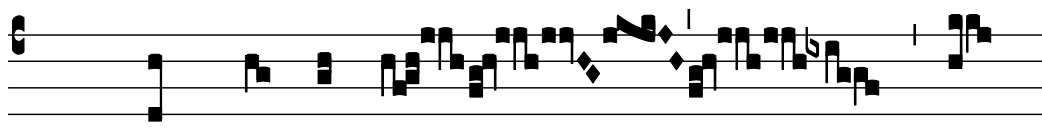
All they that hope in thee shall not be a-



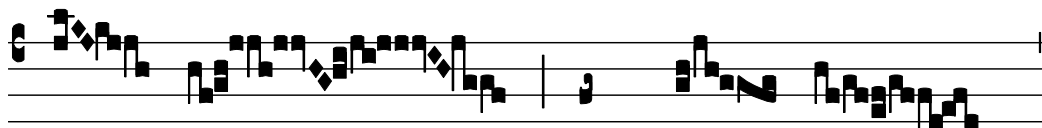
shamed, O Lord.

which is to be observed throughout the whole year at the Mass of the day : except when it is begun by the Cantor, and in Masses which are said in Chapter : and in Processions only where a Station is made, and not at Vespers in Easter week.

The Clerks sing the Verse.



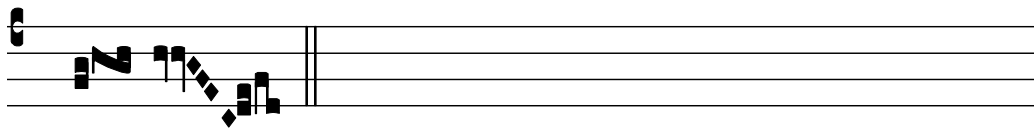
∇. Shew me thy ways, O



Lord : and teach me

First Sunday in Advent.

and let it be concluded by the whole Choir thus.



* thy paths.

After the V̇. let the Choir repeat the Gradual.

¶ It is understood that throughout the whole year the Gradual should be repeated after its Verse, of course at the Mass of the day : nevertheless not on Double Feasts and not on the fifth and sixth days of Easter week, nor in the Ember days after the Lesson where the Gradual is kept after the Lesson, nor when a Tract is said or a Lesson is kept. Let it also be repeated on the day of the Nativity of the Lord at the second Mass, and in a similar way on Commemorations, namely of the Holy Trinity and of the Holy Ghost : and in the Mass of the Cross : and in the Mass I am the salvation. and in Masses of Peace : and on other Commemorations : evidently between Septuagesima and Easter only : and in daily Masses of Saint Mary where a Sequence cannot be used : nor a Song in place of a Sequence.

Let the Gradual and its V̇. be sung in the Pulpitum by two boys in Surplices on every Sunday through the year when the service is of the Sunday and it shall not be a Double Feast : and on simple Feasts whether of Three or of Nine Lessons in which the Choir is ruled : and likewise on Maundy Thursday. However on the day of All Souls it is sung by three Clerks of the Second Form in that very place without changing habit. However on simple Feasts it is sung by three Clerks of the Second form in Silken Copes keeping the aforesaid place. On all Feasts and ferias and on Octaves and within when the Choir is not ruled : let the Gradual be begun, and its V̇. sung, by one boy alone in a Surplice at the Quire Step. However on Feasts in which the Invitatory is sung by two : and on Octaves and within Octaves without Rulers of the Choir the Gradual is sung by two boys in Surplices at the Quire Step. However let the Alleluia. be sung by two Clerks of the Second Form preserving the aforesaid place and habit. But in daily Masses of Saint Mary, it is sufficient that the Chant be had in place of a Sequence : of course in the Chapel of the same.

While the V̇. of the Gradual is being sung : let two of the Superior Grade, for the singing of the Alleluia. clothe themselves in Silken Copes in the Vestry : and let them approach the Pulpitum through the midst of the Quire. The V̇. of the Gradual having been sung, let the boys again begin the Gradual and let it be chanted through by the Choir, as is indicated above. Indeed whenever the Gradual V̇. is sung in the Pulpitum by two boys : then Alleluia.

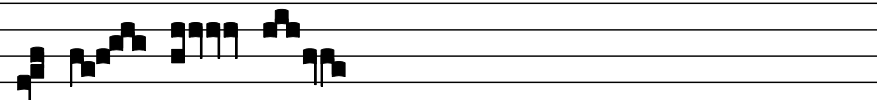
First Sunday in Advent.

is sung in that very place by two of the Superior Grade in Silken Copes, unless it be within an Octave with Rulers of the Choir : then to be sure Alleluya. is sung by the Rulers of the Choir, keeping the aforesaid place and habit.

Let two Clerks sing :

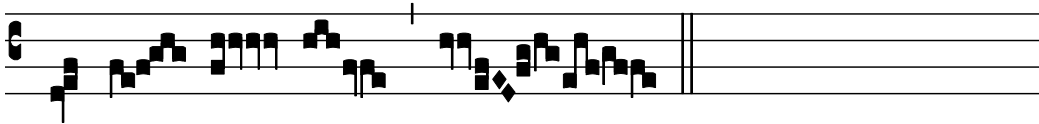
Ostende nobis Domine.

VIII.



L-le- lu- ya. *

Let the Choir repeat the same and continue with the Neuma thus.

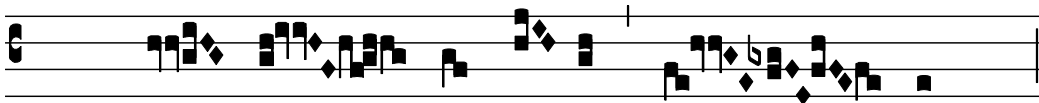


Al-le- lu- ya.

which is to be observed throughout the whole year when Alleluya. is had, except when it is begun by the Cantor, as in Masses which are said in Chapter and in procession where a Station is made. Meanwhile to be sure let the boy-Cantors return, inclining towards the Altar Step : however on all Double Feasts all the Clerks ought to stand while the Alleluya. is sung by the Choir : likewise on Easter Day at Vespers together with the three following days. To be sure the boys are always standing when singing in the Quire : the Rulers, to be sure Clerks, when only two are had, follow all the rules of the Clerks of the Second Form, whether at Vespers or at Matins and at Mass, except that always while the Choir sings Alleluya. : they continue to stand.

Let the Verse follow.

Clerks.



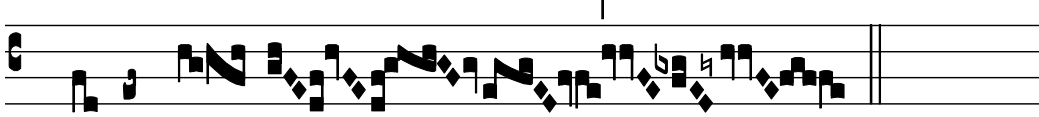
∇. Shew us thy mer-cy, O Lord :



and grant us

First Sunday in Advent.

And let it be concluded by the Choir this way :



* thy sal va- tion.

Then let the Clerks begin again the Alleluia. without the Neuma, which should be observed throughout the whole year only when the Sequence is sung. However when there is no Sequence then the Neuma is sung by the whole Choir after the repetition of Alleluia.

Nevertheless on Feasts when the Alleluia. *Ÿ*. Praise the Lord, ye servants. is sung, Alleluia. is always sung by two boys in Surplices at the Quire Step. And likewise according to the aforementioned place and habit : and likewise on Saturday in Easter-week. On other Feasts and ferias throughout the whole year let Alleluia. be sung by one boy alone in a Surplice at the Quire Step.

The Alleluia. being finished, let the Clerk-Cantors return, bowing at the Quire Step, and then go out to the Vestibule to lay aside the Silken Copes.

Having finished the Alleluia. let the Sequence follow this way.

Salus eterna.

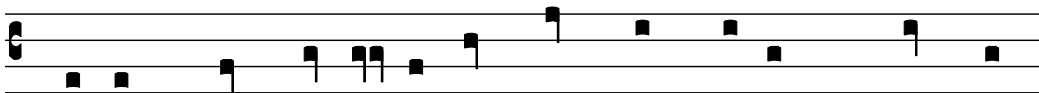
Seq.
VII.



aviour e-ternal : * Health and life of the world un-



fail-ing. Light e-verlasting : And in ve-ri-ty our re-demption.

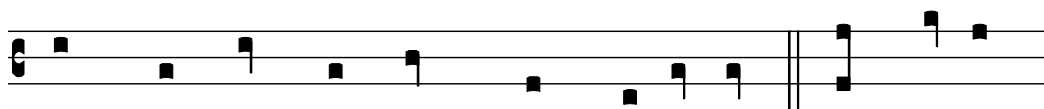


Griev-ing that the ag-es of men must pe-rish Thro' the

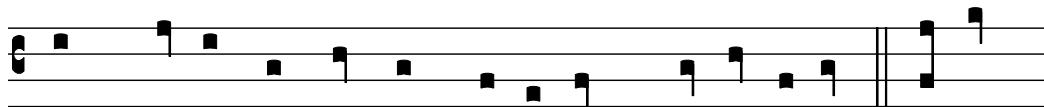


tempter's subtle-ty. Still in heav'n a-bid- ing, thou camest

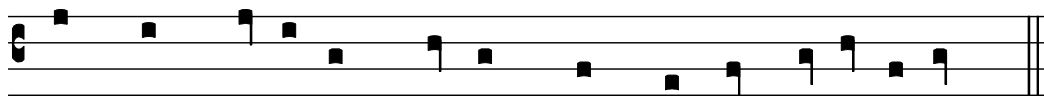
First Sunday in Advent.



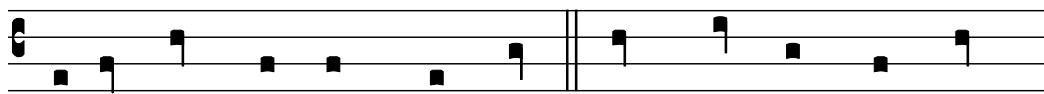
earthward Of thine own great clemency. Then freely



and graciously Deigning to assume huma-ni-ty. To lost



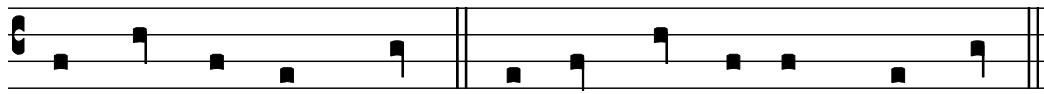
ones and pe-rishing Gav-est thou thy free de-liv-er-ance.



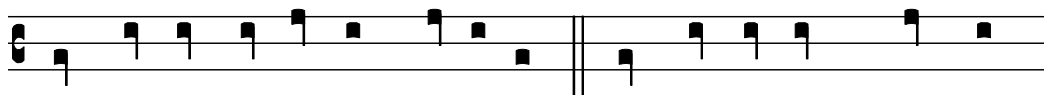
Fil-ling all the world with joy. O Christ, our souls and



bodies cleanse. By thy perfect sacri-fice. That we as



temples pure and bright. Fit for thine a-bode may be.



By thy former advent justi-fy. By thy se-cond grant us



li-berty. That when in the might of glo-ry Thou descendest,



Judge of all. We in raiment unde-fil-ed, Bright may shine,

First Sunday in Advent.



and ev-er follow, Lord, thy footsteps blest, where'er they
lead us.

At no time let Amen. be responded of the end of a Sequence no matter what it shall be, which is to be observed throughout the whole year, except when a Sequence is sung in place of a Hymn : then let it always be concluded with Amen.

¶ *On no Sunday during the year is a Sequence sung at Mass when the service is of the Sunday except during Advent and in Eastertide and on the sixth day of the Nativity of the Lord. On Feasts however of Nine Lessons and on Feasts of Saints when the Choir is ruled throughout the whole year except from Septuagesima through to Easter a Sequence is sung, except if it be a Feast of Many Confessors and except on the Feast of Saint Michael in Mount Tumba. However from Septuagesima until Maundy Thursday and on Sundays and on Feasts of Nine Lessons a Tract is sung by four Clerks of the Superior Grade, in Red Silken Copes at the Quire Step, except on the Feasts of the Purification and the Annunciation of Blessed Mary. In such a way that all those four Clerks together begin the first Verse, which Verse two from the Principal Side of the Choir continue, the other two meanwhile sitting in the end part of the First Form, and thus each Verse of the whole Tract is sung by those four Clerks, the Choir meanwhile sitting, in such a way that all four of them together conclude the Tract itself. However let the Tracts on Wednesday at the beginning of the Fast, and on the First Sunday of Lent, and Wednesday of the Ember Days, and on Palm Sunday, and on Wednesday after Palm Sunday, and the two Tracts on Good Friday, be sung by the Choir alternating by turns, here and there, in the aforesaid manner, changing neither place nor habit.*

However on the First Sunday in Lent and on Palm Sunday thereupon at the end of Alleluya. is sung by alternation in the Choir, either the Sequence or the Tract.

Before the Deacon approaches to announce the Gospel he shall cense the middle of the Altar only, for at no time should the Lectern be censed : neither at Mass : nor at Matins, before the announcement of the Gospel.

Then let him take the Text : that is to say the Book of the Gospels : and humbling himself

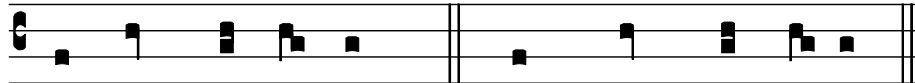
First Sunday in Advent.

to the Priest standing before the Altar : turning to face the south say thus without note,
Bid, lord, a blessing.

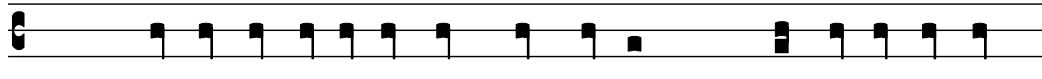
Let the Priest respond, The Lord be in thy heart and in thy mouth : to pronounce the
holy Gospel of God. In the name of the Father. *℟̄c.*

But if the Priest should celebrate by himself let him say privately Bid, Lord, a blessing.
and afterward let him say himself, The Lord be in my heart and in my mouth : at the
pronouncing of the holy Gospel of God. In the name of the Father. *℟̄c.*

Let the Gospel be read this way throughout the whole year in Feasts whether of Nine Lessons
or of Three Lessons : and also on weekdays.



THE Lord be with you. *℟̄.* And with thy spi- rit.



℟̄. The conti-nu- ation of the Ho-ly ✠ Gospel according



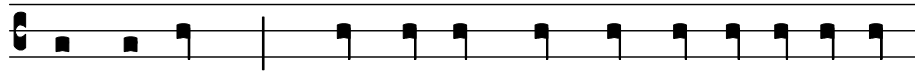
to Mat ✠ thew. According to ✠ Mark. According to ✠ John.



According to ✠ Luke *℟̄.* Glo-ry be to thee, O Lord.

Moreover let the Choir remain turned towards the Reader himself while the Gospel is read.
In such a way that at Glory be to thee, O Lord. always let the Choir turn itself to the Altar,
signing itself with the Sign of the Cross, which is observed thrice publicly at Mass, likewise at
Glory be to God on high. when In the glory of God the Father. is said, and here when
Glory be to thee, O Lord. is said, and after the Holy, holy. when In the Name of the
Lord. is said.

Let the Gospel follow.

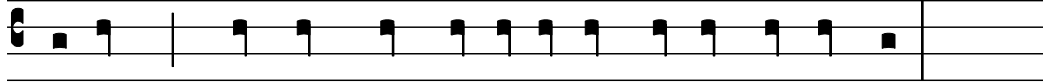


AT that time : When Je-sus drew nigh unto Je-ru-sa-

First Sunday in Advent.



lem, and was come to Bethphage, unto the mount of

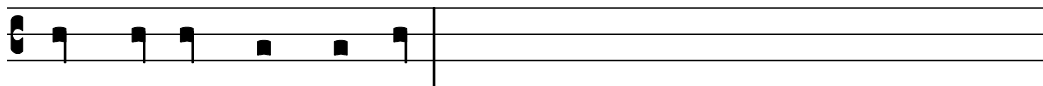


O-lives : then sent he two disciples, say-ing unto them,

Similarly in the same.

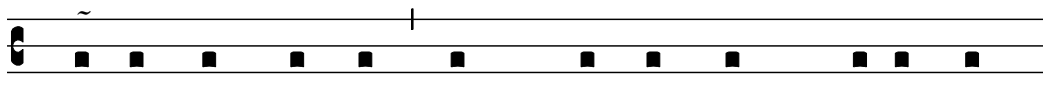


Ho-sanna to the Son of Da-vid : blessed is he that cometh :

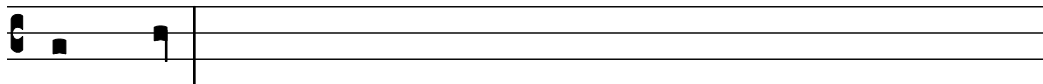


in the name of the Lord.

Likewise in another Gospel.

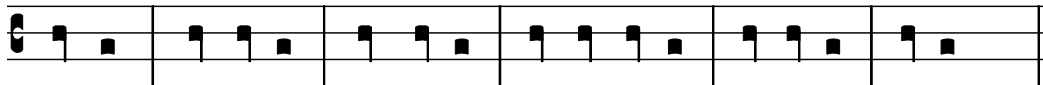


Why are ye troubled, and why do thoughts a-rise in



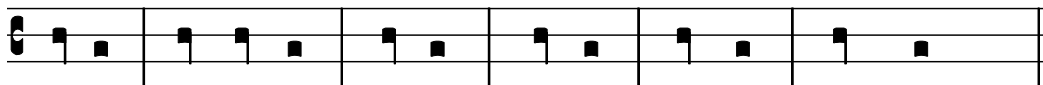
your hearts ?

Let all foreign speech be concluded thus.



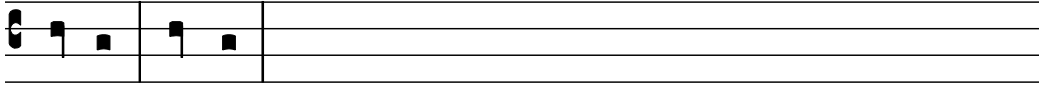
Michael Gabri-el. Rapha-el. Je-ru-sa-lem. Isra-el. Si-on.

Likewise Greek thus evidently.



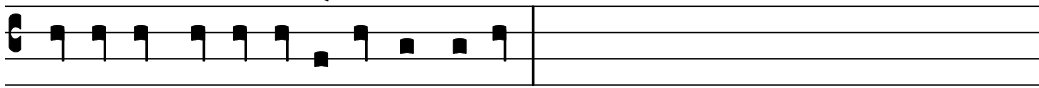
Adam. Abra-ham. Je-sus. Mo-ses. Cephas. Mammon.

First Sunday in Advent.



Da-vid. Ju-dah.

Similarly in another Gospel thus.



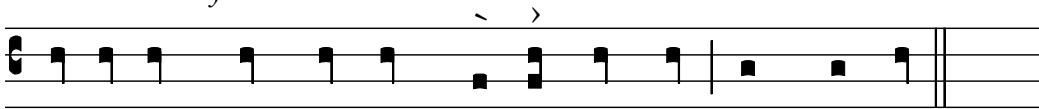
Ve-ri-ly, ve-ri-ly, I say unto you.

Likewise in another Gospel thus.



Martha, Martha, thou art careful.

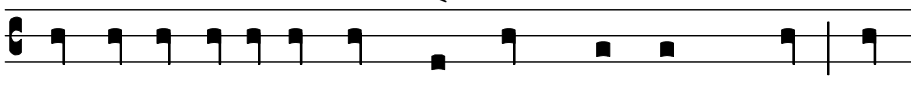
And let all Gospels throughout the whole year whether in Feasts or in ordinary days be concluded this way.



Blessed are they that hear the word of God : and keep it.

With the same Melody let be read the Gospel on the day of the Nativity of the Lord at the Second Mass.

On Double Feasts throughout the whole year let it be read this way.



HE conti-nu-ation of the Ho ly Gos pel : ac-

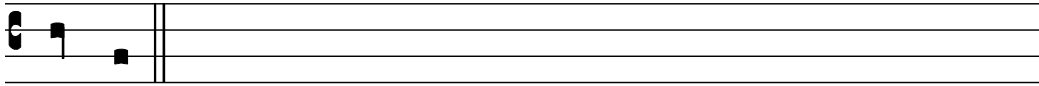


cording to Mat thew. according to Mark. according



to Luke. According to John. R. Glo-ry be to thee,

First Sunday in Advent.



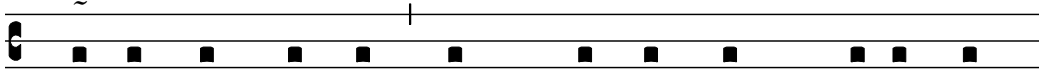
O Lord.



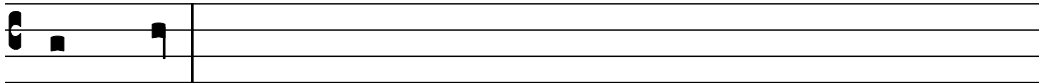
T that time : Je-sus stood in the midst of his dis-



ciples : and said : Peace be unto you.

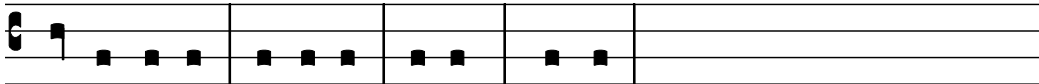


Why are ye troubled, and why do thoughts a-rise in



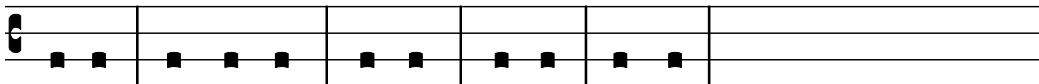
your hearts ?

Let foreign speech be finished thus.



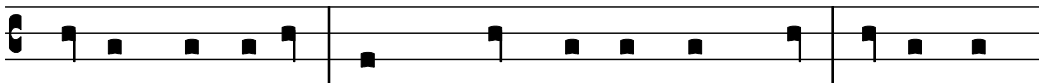
Je-ru-sa-lem. Isra-el. Si-on. Michael.

And similarly. Likewise also Greek thus.



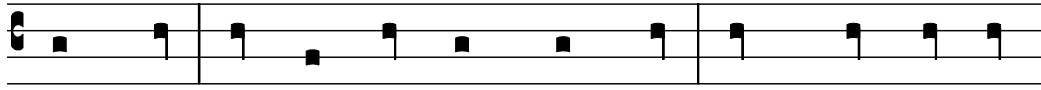
Adam. Abra-ham. Je-sus. Da-vid. Ju-dah.

And likewise. When two or three monosyllabic words are had at once they are read this way whether in Epistles or in Gospels throughout the whole year.

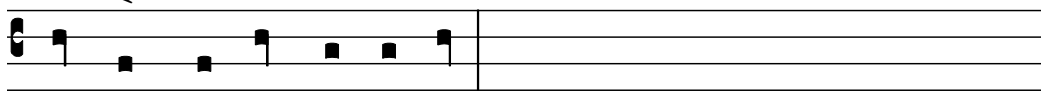


This is my body. And when he had said thus. If a man

First Sunday in Advent.

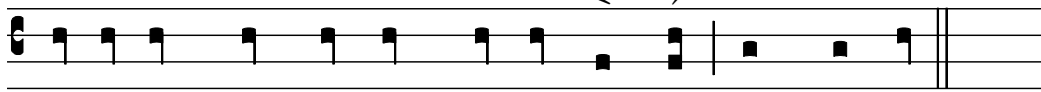


love me. Lord, if thou hadst been here. And thou Bethle-



hem, in the Land of Ju-da.

And this way let it be finished grated that a Double Feast be made.



Blessed are they that hear the word of God : and keep it.

¶ *And thus let the Deacon proceed through the midst of the Quire : solemnly carrying the Text itself in his left hand let him approach the Pulpitum, the Thurifer and Taperers going before. And if it be a Double Feast let the Cross precede, which shall be as it were on the right hand, opposite to, that is, facing the Reader of the Gospel, with the front of the Crucifix turned towards the Reader. And indeed whenever the Epistle is read in the Pulpitum the Gospel should be read in that very place. And when they have arrived at the place of reading : let the Subdeacon take the Text itself : and let him hold it in the left hand of the Deacon himself, being as it were opposite to him while the text of the Gospel is read, the Taperers assisting the Deacon : one on the right and the other on the left and turned towards him : but let the Thurifer stand behind the Deacon, turned towards him : and let the Gospel always be read turned to the north, that is the arctic. And if the Office be carried out by a Bishop : let all the ministers in the Quire come forth for the singing of the Sequence when a Sequence is sung : except the Principal Deacon and the Principal Subdeacon : and let the Deacons and Subdeacons remain there in the middle of the Quire with the Rulers of the Choir : until the Principal Deacon returns from the Pulpit through the Quire after reading the Gospel. At the end of the Gradual, or the Alleluya. or the Tract, or the Sequence, or the Prose : let the Choir incline itself to the Altar before it turneth towards the Lector of the Gospel. But when he begins the Gospel after The Lord be with you. let him make the Sign of the Cross over the Book : and then on his forehead : and afterward on his breast with his thumb only.*

¶ *The Gospel according to Matthew. xxj. 1-9.*

The continuation of the Holy Gospel : according to Matthew.

AT that time : When Jesus drew nigh unto Jerusalem, and was come to Bethphage, unto the mount of Olives : then sent he two disciples, saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them : and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto

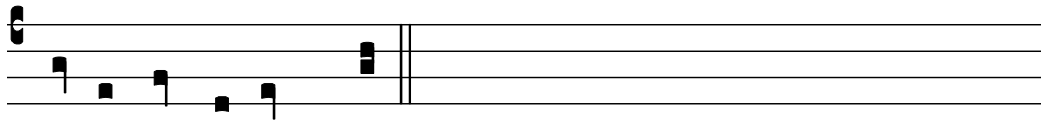
thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them : and brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way : others cut down branches from the trees, and strawed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David : Blessed is he that cometh : in the name of the Lord.

¶ *The Gospel having been read, let the Book be kissed : and let the Subdeacon immediately approaching extend to him the Text on his right to be kissed : which let the same Deacon carry upright, out from his breast. In returning likewise let the Deacon carry the Text to the Altar upright, out from his breast.*

If a Bishop shall celebrate : then after the Principal Deacon let him be accompanied by the other Deacons and Subdeacons in the final row of the Subdeacons processing from the Quire to the Altar. In such a way that they should proceed the Subdeacon by twos : then the Principal Subdeacon in the last row of Subdeacons, one Subdeacon advancing on the right of him and the other on the left. Afterwards let the Deacons follow, arranged in a similar order : and let this very manner and order proceed with a Bishop at the entrance of the Mass.

The Gospel being finished let the Priest begin at the middle of the Altar

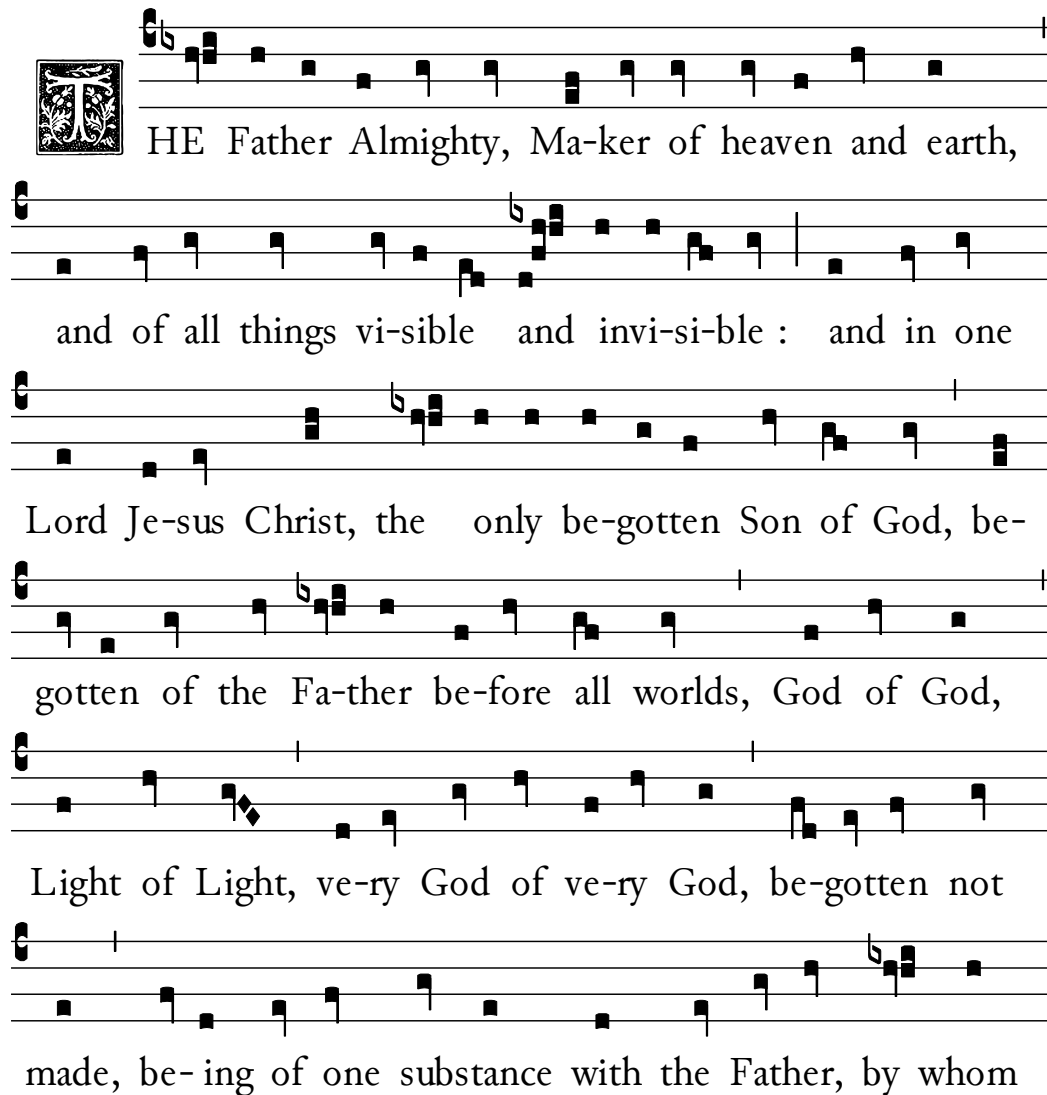
Credo in unum Deum.



I be-lieve in one God.

First Sunday in Advent.

Then let The Father Almighty. be sung by the Choir, not in alternation but by the whole Choir singing together without any pause. Moreover let the Choir stand and face the Altar from the beginning of I believe in one God. so long as the Choir itself singeth, and meanwhile, while turned towards the Altar, let the Choir bow thrice, first when this clause And was incarnate by the Holy Ghost. is sung, second when And was made man. is sung, and third when And was crucified also. is sung : and again at the end when And the Life of the world to come. is sung. This movement is used by the Choir on all Feasts throughout the year until the Offertory is begun.

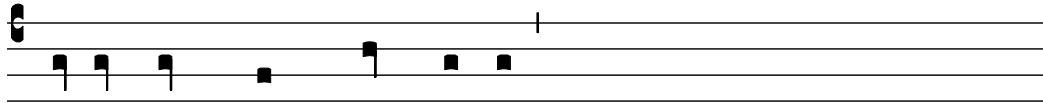


THE Father Almighty, Ma-ker of heaven and earth,
and of all things vi-sible and invi-si-ble : and in one
Lord Je-sus Christ, the only be-gotten Son of God, be-
gotten of the Fa-ther be-fore all worlds, God of God,
Light of Light, ve-ry God of ve-ry God, be-gotten not
made, be-ing of one substance with the Father, by whom

First Sunday in Advent.



all things were made : who for us men, and for our sal-



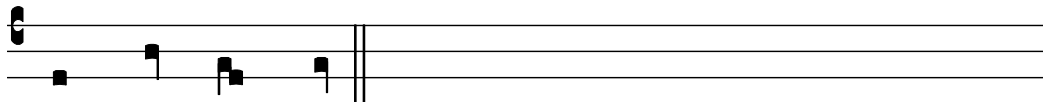
vation came down from heaven,

Here let the Choir bow while it singeth.



And was incarnate by the Ho-ly Ghost of the Virgin Ma-ry,

Again let the Choir bow and sing.



and was made man.

A third time let the Choir bow while it singeth.



And was cru-ci-fi- ed also for us under Ponti- us Pi-late.

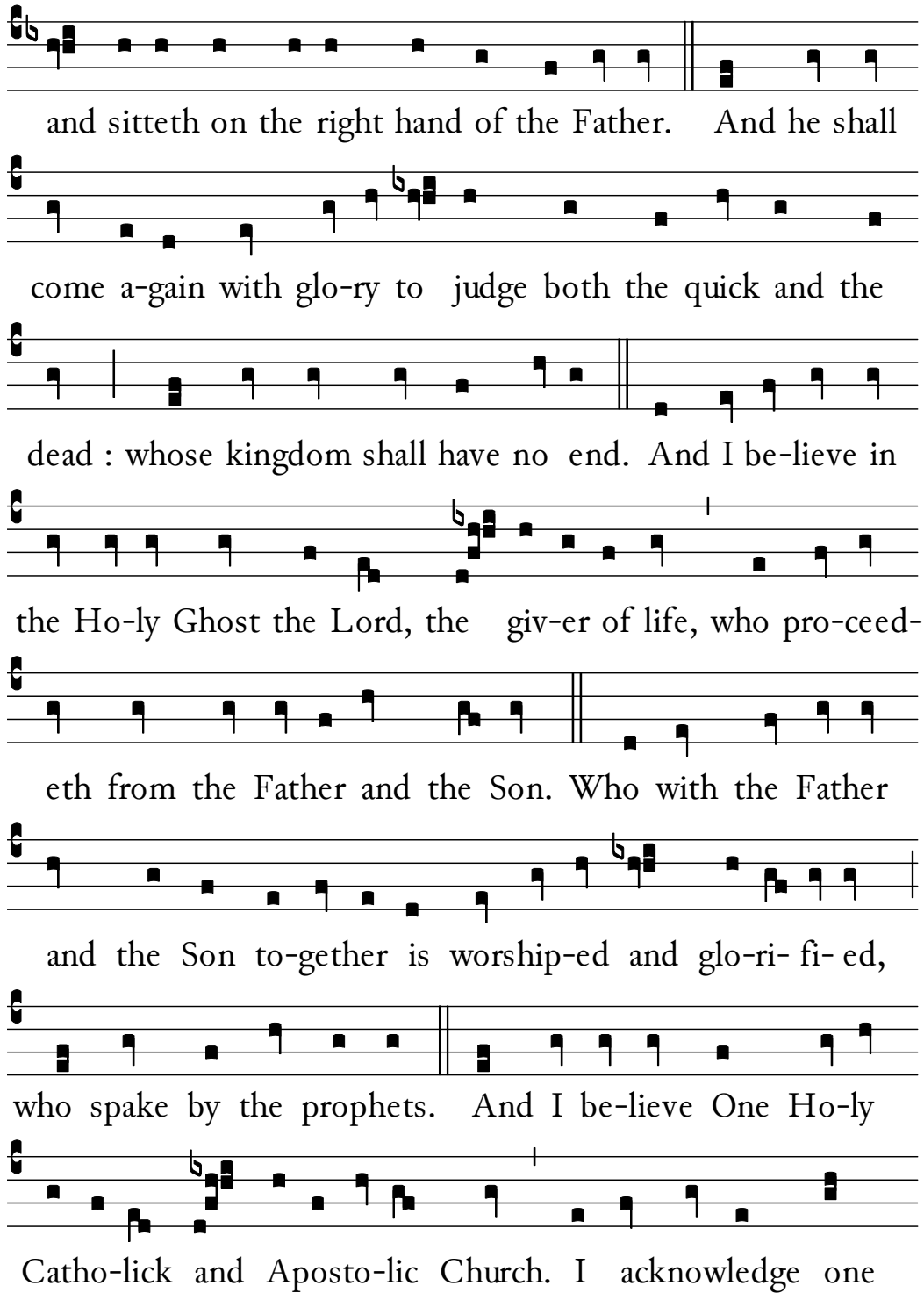


He suffer-ed and was bu-ri- ed, and the third day he rose a-



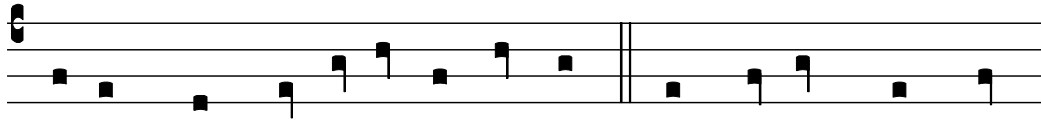
gain ac-cording to the scriptures, and ascended into heaven,

First Sunday in Advent.

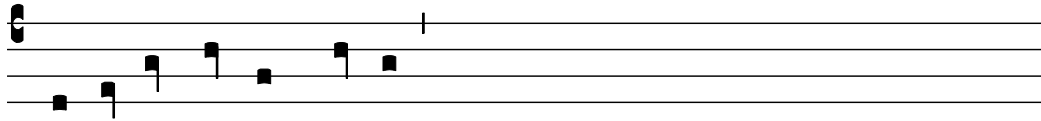


and sitteth on the right hand of the Father. And he shall
come a-gain with glo-ry to judge both the quick and the
dead : whose kingdom shall have no end. And I be-lieve in
the Ho-ly Ghost the Lord, the giv-er of life, who proceed-
eth from the Father and the Son. Who with the Father
and the Son to-gether is worship-ed and glo-ri- fi-ed,
who spake by the prophets. And I be-lieve One Ho-ly
Catho-lick and Aposto-lic Church. I acknowledge one

First Sunday in Advent.

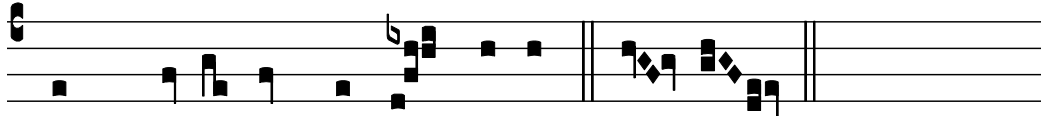


baptism for the remission of sins. And I look for the



re-surrection of the dead,

At the end let the Choir bow itself while it singeth.

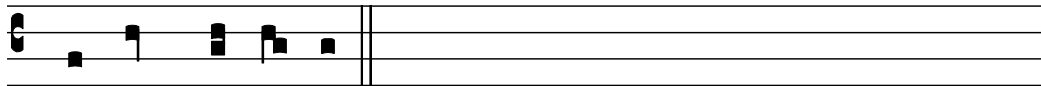


And the life of the world to come. A- men.

While I believe in one God. is being sung by the Choir, let the Deacon approach after the reading of the Gospel and let him present to the Priest the Book of the Gospels or the Text to be kissed in his left hand.

¶ *These are the Feasts in which the Creed is said according to the Use of Sarum. On all Sundays throughout the whole year at High Mass : whether it be of a Sunday or not. Yet it is not said in Masses of Vigils and of Saints of Three Lessons without Rulers of the Choir and in Masses of the Dead which are said in Chapter on Sundays. But if the Mass of the Sunday is said in Chapter then the Creed is said. The Creed will also be said during the Octaves of the Nativity of the Lord, Easter and Pentecost, and on every Double Feast throughout the year : and on all Feasts of Apostles and Evangelists : and on both Feasts of the Holy Cross : and on the Feast of Saint Mary Magdalene : and on both Feasts of Saint Michael : and at a Nuptial Mass. It shall also be said at the Mass of Saint Mary when it is said as the Mass of the day, which is observed throughout the whole year : and on the Feast day of any Saint in whose honour is dedicated any Altar or Church that is consecrated, but the Creed is said only at the Altar of the same Saint, whatever Feast shall be made.*

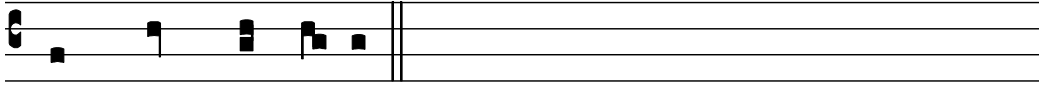
After the Creed, let the Priest turned to the people say,



The Lord be with you.

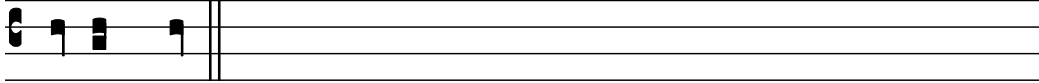
First Sunday in Advent.

Let the Choir respond,



And with thy spi- rit.

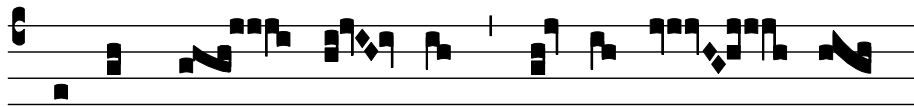
And also is said by the Priest at the Altar.



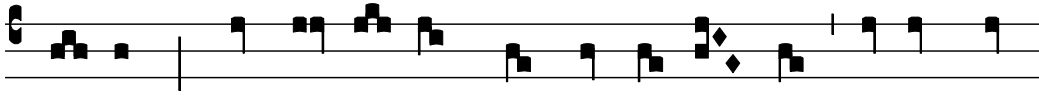
Let us pray.

Ad te Domine levavi.

Offert.
II.



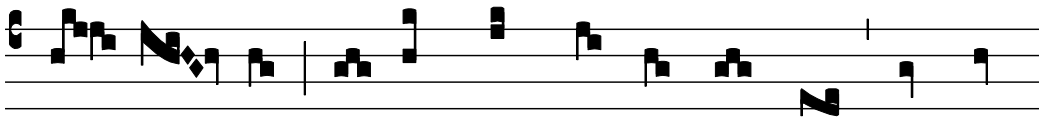
N-to thee, * O Lord, will I lift up



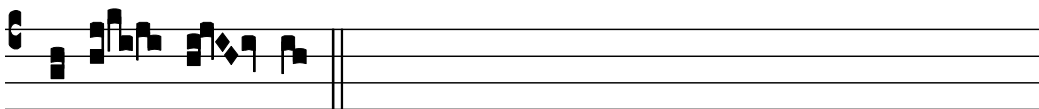
my soul : my God, I have put my trust in thee, O let me



not be con-founded, neither let mine e- nemies tri-umph



o- ver me : for all they that hope in thee shall not



be a- sham- ed.

The Offertory having been said, let the Priest offer the Oblation saying thus, Receive, O Holy Trinity. XX. which said, let him replace the Chalice and cover it with the Corporals

*and let him place the Bread on the Corporals decently before the Chalice containing Wine and Water : and let the Paten be kissed, and let him place it on the right on the Altar partly covered under the Corporals. This then being done, let the Priest receive the Thurible from the Deacon : and let him cense the Sacrifice, evidently thrice above, making the Sign of the Cross, and thrice going around the Chalice, and <thrice> on either side of the Chalice and the Sacrifice. Then <thrice> in the place between himself and the Altar : and while he censes let him say Let my prayer, O Lord, be set forth. **XX.** and afterwards let the Priest himself be censed by that Deacon : and let the Subdeacon offer him the Text to be kissed : then let the Acolyte cense the Choir beginning with the Rulers of the Choir, next the Superior Grade from the Cantoris Side in the same order, then the Second Form and the First in the same order. In such a way that the boy bow to each of the Clerks being censed, the Subdeacon following him with the Text to be kissed by all.*

If a Bishop shall celebrate and it shall be a Double Feast : let two boys come forward with a Thurible, and two Subdeacons with two Texts or Relics.

*If a Bishop shall not celebrate and it shall be a Double Feast : let an Acolyte bring the Text from the Cantoris Side. Moreover first the Cantor is censed, who standeth in the midst of the Quire with the other Rulers of the Choir, of course only on Major Feasts. Then the Principal Rulers of the Choir from either side, and indeed after that the Secondary Rulers. Afterwards the Choir in the usual manner. And let the Text follow in the same order after the Creed. The Prayer Receive, O Holy Trinity. **XX.** having been said, and the Oblation made as aforesaid, the Priest censes the Sacrifice in the aforesaid manner, but the Choir is not censed. In fact at no time is the Choir censed at Mass after the Gospel except when the Creed is sung, but then always.*

These following two Verses are sung throughout the week alternately by turns when the service is of the feria, and not of the Sunday : which is to be observed throughout the whole year when Verses are given with the Offertory. Indeed never shall an Offertory Verse be sung on Sundays : but only on ferias during the week when the service is of the feria. In such a way that if there be two Offertory Verses one Verse shall be sung with the Offertory on one feria and the other to be sure on the other feria : and if more ferial Masses are said let them be repeated if it shall please.

Never, in fact, are two Verses sung with the Offertory on one feria : nor are they sung after the Offertory except on ferias during Advent : and from Septuagesima through to the Maundy Thursday only.

First Sunday in Advent.

Dirige me in veritate.

Verse.
II.



Ead me forth in thy truth, and

learn me : for thou art the God of my sal-va-

tion : and in thee hath been my hope all the day long.

Respice in me.

✠ Turn thee unto me, and have mer-cy upon me, O

Lord : O keep my soul, and de-liv- er me : let me

not be confounded, for I have put my trust in

thee.

First Sunday in Advent.

Secret.

MAY these sacred gifts, O Lord, cleanse us by their powerful virtue, and make us to come with greater purity to him who is their

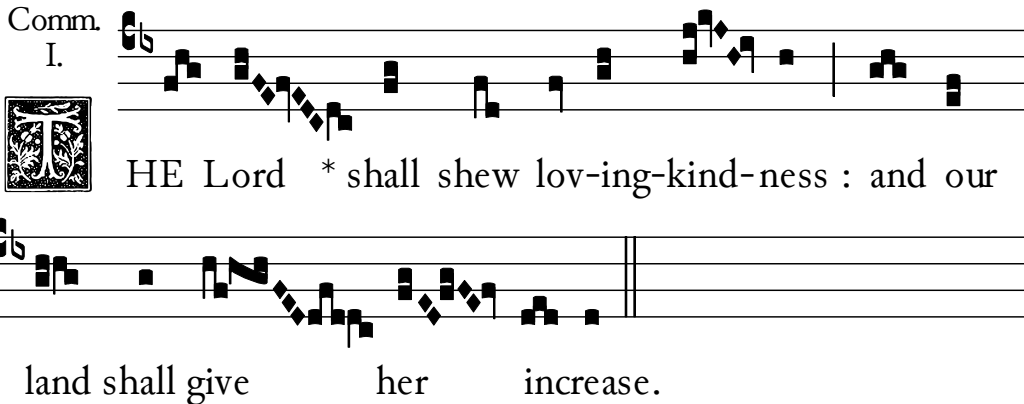
Author. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

Another Secret of blessed Mary. Strengthen in our minds. XX.

Throughout the whole of Advent no Preface is said except the daily one when the service is of the season.

Dominus dabit benignitatem.

Comm.
I.



THE Lord * shall shew lov-ing-kind-ness : and our
land shall give her increase.

Postcommunion.

MAY we receive, O Lord, thy mercy in the midst of thy temple : and the approaching solemnities of our restoration : precede with due honours. Through Jesus Christ

thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R?* Amen.

Another Postcommunion of blessed Mary. Pour forth, we beseech thee. XX.

And let the Mass be concluded with Benedicamus Domino. XX.

It is understood that when in a Mass in Commemoration of the Saint of the Place where the Church is dedicated is Saint other than Saint Mary, if the Mass of a Feast of this sort of Saint shall have propers, they are said then in commemoration of the same Saint in the same Mass with a Sequence, but without the Creed : nevertheless substituting the words Nativity,

Solemnity or the like, in the Commemoration. In Eastertide there shall be a second Alleluya. as on Feasts with Rulers of the Choir, as indicated below in that very place. XX.

¶ *Monday.*

When the service is of the feria : at the Mass of Advent, Officium. Unto thee, O Lord. XX. Psalm Shew me thy ways. V. Glory be to the Father. Let the Officium Unto thee, O Lord. be repeated.

The Officium is always sung this way when the Choir is not ruled : except within Passiontide and in Masses for the Dead. This Mass is said throughout the whole week : unless a Feast of Nine Lessons or the Octave of Saint Andrew should intervene : and except when the Mass I am the salvation. or any Commemoration of the Saint of the Place is said : or of Saint Mary and the Feast of the Place shall have to be made. And the Sunday Mass is always said with its Alleluya. which is to be observed throughout the whole year when Alleluya. is said.

Beware, thou ought also to omit here the Commemoration of blessed Mary so that a proper Epistle and Gospel be not omitted : only then shall the Commemoration be sung, if a day shall still be vacant. If however a proper Epistle and Gospel otherwise be not omitted, then the Commemoration shall be sung if a day shall be vacant. So that indeed proper Epistles and Gospels which frequently are unable to be said in ferias be not passed over in silence, they should be read through on the next following feria if it shall be vacant, not passed over. I am the salvation. or But it behooveth us. is sometimes omitted during the course of the whole year.

Let Alleluya. also be said at all Masses of the day throughout the year except from Septuagesima through to the Vigil of Easter : and except on Vigils falling outside of Sunday and outside of Paschaltide : except also in Ember Days which fall outside of the week of Pentecost.

¶ *It is understood that throughout the whole of Advent and from Domine ne in ira. through to Quadragesima : and from the Octave of Easter until the Ascension of the Lord : and from Deus omnium. until the Advent of the Lord, when a Sunday Mass shall be sung on Sunday or on Monday and Tuesday is unoccupied, the Mass I am the salvation. is always said on that Tuesday, if however it is occupied then let it be sung on another weekday in that week which is unoccupied.*

¶ *And it is understood that throughout the whole of Advent and from Domine ne in ira.*

until the beginning of Lent, and from the Octave of Easter until the Ascension of the Lord : and from Deus omnium. until the Advent of the Lord it is the custom for I am the salvation. to be said for the principal Mass once in each week : thus evidently if it should be unoccupied by a Feast of the Saints outside an Octave with Rulers of the Choir. And if the singing of the Sunday Mass has been completed in the week : and the Commemoration of blessed Mary and the Saint of the Place and the proper Epistles and proper Gospels, for that should not be overlooked : then it shall be sung if any day shall be vacant. When the Sunday Mass has been sung on the Sunday or on the Monday and the Tuesday shall be unoccupied, the Mass I am the salvation. is always sung on that Tuesday. If however it be not unoccupied, then on another weekday of that week which is unoccupied for this, let it be sung as is said above.

¶ Wednesday in the j. Week of Advent.

A Lesson from the Epistle of blessed James the Apostle. v. 7-10.

Dearly beloved : Be ye patient unto the cōming of the Lord. For behold, the husbandman waiteth for the prec̄ious fruit of the earth : and hath long patience for it, until he receive the ēarly and latter rain. Be yē also patient : stablish your hearts : for the coming of the Lōrd draweth nigh.

Grudge not one against another, brethrèn, lest ye be condemned : for behold, the judge awâiteth before the door. Take, my beloved brethren, the prophets, who have spoken in the name òf our Lord Jesus Christ : for an example of suffering evil and àffliction : and of labour and patience.

¶ *The beginning of thè Holy Gospel : according to Mark. j. 1-8.*

The beginning of the gospel of Jesùs Christ, the Son of God : as it is written in the prophets, Behold, I send m̄ messenger before thy face : which shall prepare thy way before thee. The voice òf one cr̄ying in the wilderness : Prepare yē the way of the Lord : make his paths straight. John did baptize in the wilderness, and preach thè baptism of repentance : for

the remission of sins. And there went out unto him all thè land of Judæa : ànd they of Jerusalem : and were all baptized of him in the river of Jordan, confessing their sins. And John wàs clothed with camel's hair : and with a girdle of a skin about his loins. And he d̄id eat locusts and wild honey : and preached, saying, There cometh one mightièr than I after me : the latchet of

whose shoes I am not worthy to stoop down and unloose. I indeed have

baptized you with water : but he shall baptize you with the Holy Ghost.

¶ *If any Feast the service of which ought to be used should fall on this Wednesday : let the aforesaid Epistle and the Gospel be read on the Thursday, if it be vacant, but if not, let them be entirely omitted in that year because on the Friday is read the Epistle Hearken to me. and the Gospel John the baptist came. if it be unoccupied.*

¶ Friday.

A Lesson from Isaiâh the Prophet. lj. 1-8.

Thus saith the Lord God, Hearken to me, ye that follow after righteousness, ye that seek the Lord : look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you : for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion : he will comfort all her waste places : and he will make her wilderness like Eden, and her desert like the garden of the Lord : joy and gladness shall be found therein, thanksgiving, and the voice of melody. Hearken unto me, my people : and give ear unto me, O my nation : for a law shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness is near : my salvation is gone forth, and

mine arms shall judge the people : the isles shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath : for the heavens shall vanish away like smoke, and the earth shall wax old like a garment : and they that dwell therein shall die in like manner : but my salvation shall be for ever : and my righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law : fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment : and the worm shall eat them like wool : but my righteousness shall be for ever : and my salvation from generation to generation.

The continuation of the Holy Gospel according to Matthew. iij. 1-6.

AT that time : John the Baptist came, preaching in the wilderness of Judaea, and saying, Repent ye : for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness : Prepare ye the way of the Lord : make his paths

straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins : and his meat was locust and wild honey. Then went out to him Jerusalem, and all Judaea, and all the region round about Jòrdan : and were baptized of him in Jordan, confessing their sins.

¶ *If however Friday be not vacant : let the aforesaid Epistle and Gospel be entirely omitted : and this throuhgout the whole of Advent : and from Domine ne in ira. through to Quinquagesima : and let this be observed from the Octave of Easter through to the first Sunday before the Ascension of the Lord. But from Deus omnium. through to the Advent of the Lord, if Wednesday or Thursday be not vacant : then on Friday let be read the Epistle and Gospel of the Wednesday if it be vacant : otherwise in that year let them be altogether omitted. Indeed never let the Epistle and Gospel of the Wednesday be read on Monday or Tuesday, nor the Epistle and Gospel of Friday on Thursday. For a service should never be anticipated according to the use of Sarum.*

Second Sunday in the Advent of the Lord.

At Mass.

Populus Syon.

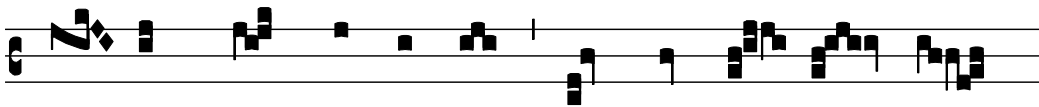
Offic.
VII.



EOple * of Si- on : be- hold, the Lord shall come



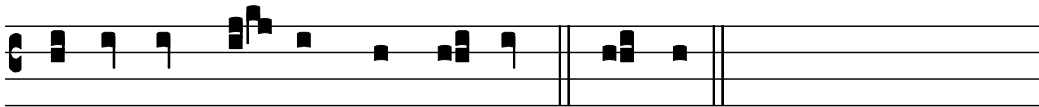
to save the na-tions : and the Lord shall cause his



glo- rious voice to be heard in the glad- ness of



your heart. *Ps.* Hear, O thou Shepherd of Isra- el : thou



that ledest Jo- seph like a sheep. People.

Prayer.

STir up, O Lord, our hearts to prepare the ways of thy only-begotten One : that by his coming we may merit to serve thee

with purified minds. Who livest and reignest with thee in the unity of the Holy Ghost, one God, world without end.

A Lesson from the Epistle t^o the Romans. xv. 4-13.

Brethren : For whatsoever things were written aforetime were writtèn for our learning : that we

through patience and comfort of the scri^{pt}ures might have hope. Now the God of patience and consolation grant


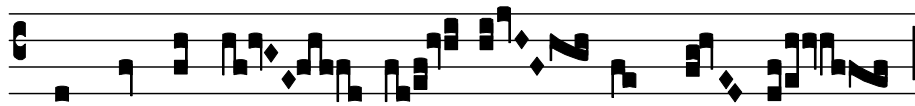
Second Sunday in Advent.

you to be likeminded one toward another according to Christ Jesus : that ye may with one mind and one mouth glorify God, even the Father of our L^ord Jesus Christ. Wherefore receive ye one another, as Christ also received us to the gl^ory of God. Now I say that Jesus Christ was a minister of the circumcisi^on for the truth of God : to confirm the promises made ^unto the fathers : and that the Gentiles might glorify God for his mercy : as ⁱt is written, For this cause I will confess

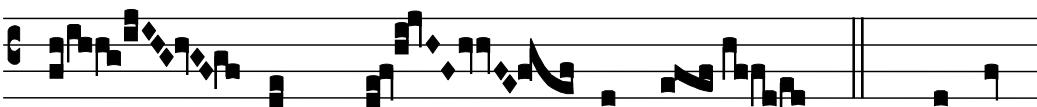
to thee ^among the Gentiles : and ^sing unto thy name. And ^again he saith, Rejoice, ye Gentiles, wⁱth his people. ^And again, Praise th^e Lord, all ye Gentiles : and la^ud him, all ye people. And again, Es^aias saith, There shall be ^a root of Jesse : and he that shall rise t^o reign ^over the Gentiles : in him sh^all the Gentiles trust. Now the God of hope fill you with all joy ^and peace in believing : that ye may abound ⁱn hope : through the power of the Holy Ghost.

Ex Syon species.


Grad.
V.


UT of Si- on * in per- fect beau-ty :



shall our God appear. \forall Gather

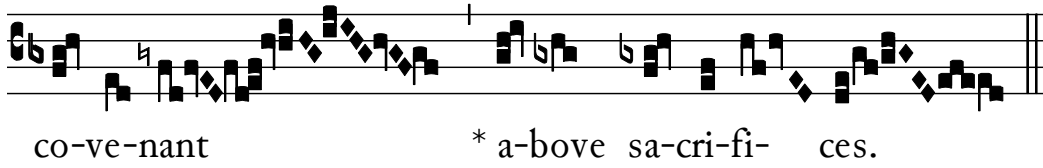


ye to-gether his saints



to him : which have set his

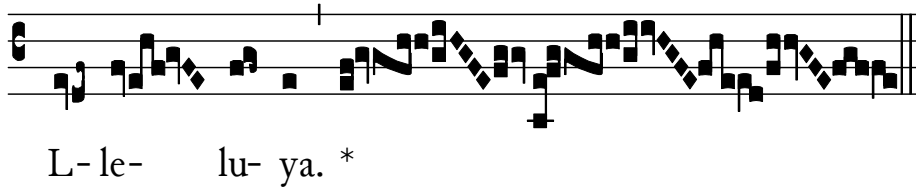
Second Sunday in Advent.



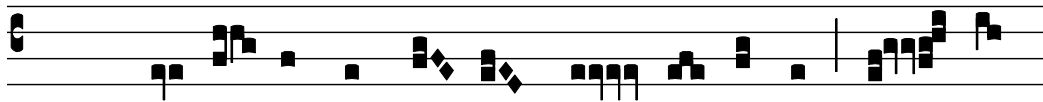
co-ve-nant * a-bove sa-cri-fi- ces.

Alleluia. Virtutes celi.

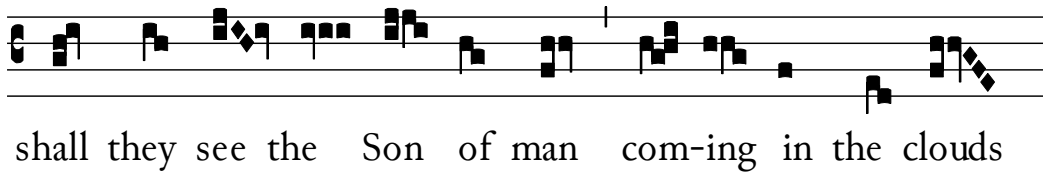
VIII.



L-le- lu- ya. *



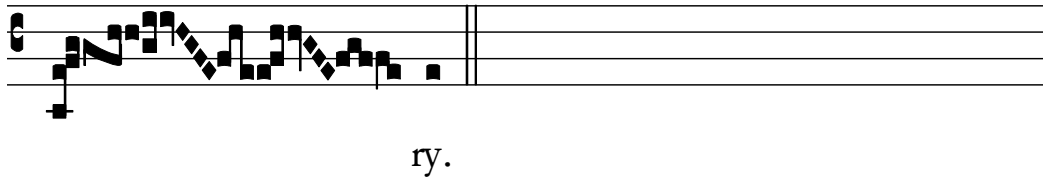
∞. The pow-ers of hea-ven shall be shak-en : and then



shall they see the Son of man com-ing in the clouds



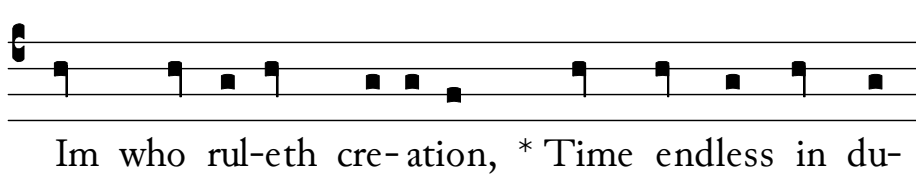
of heaven, with pow- er and great * glo-



ry.

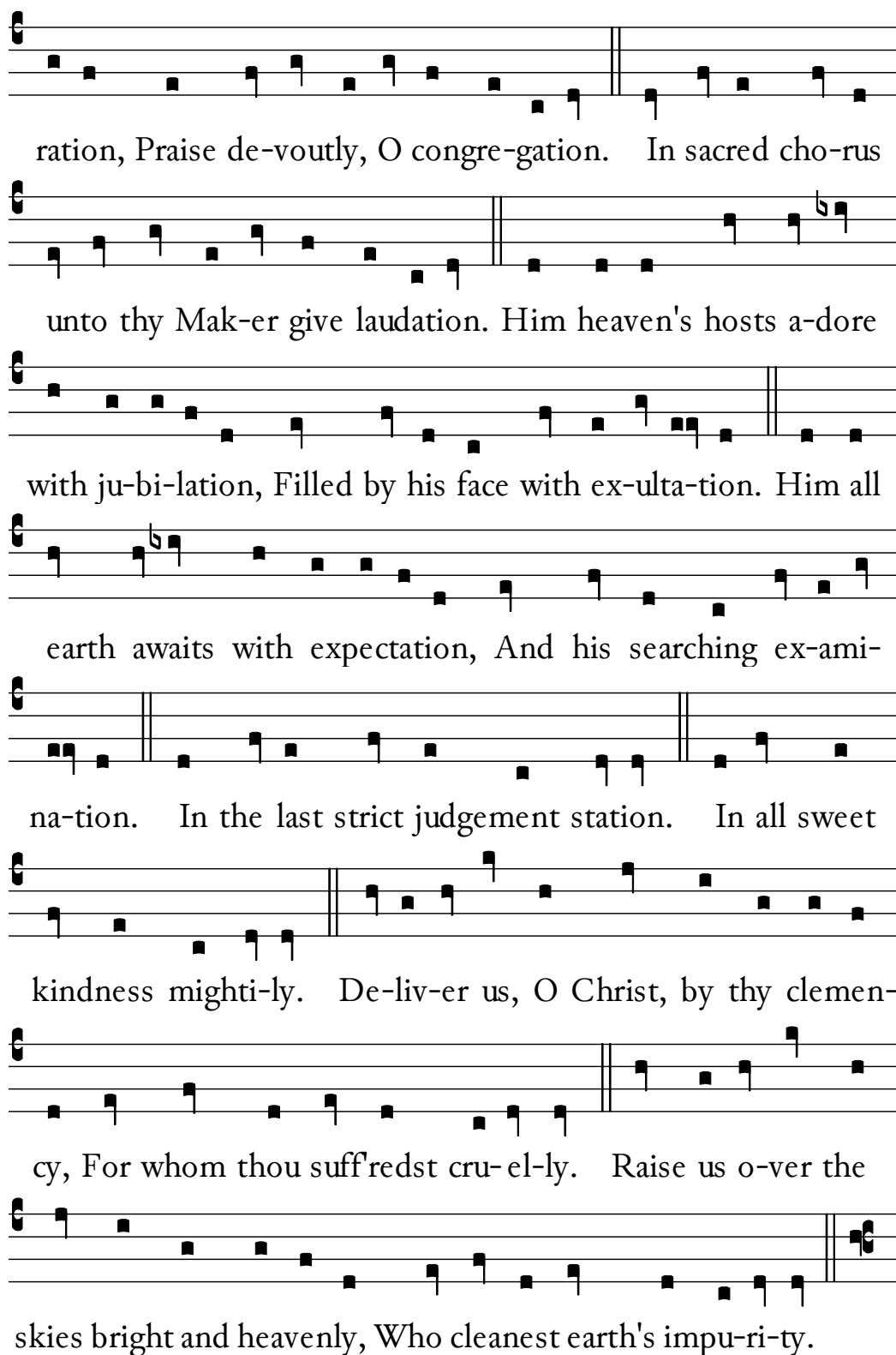
Regnantem sempiterna.

Seq.
I.

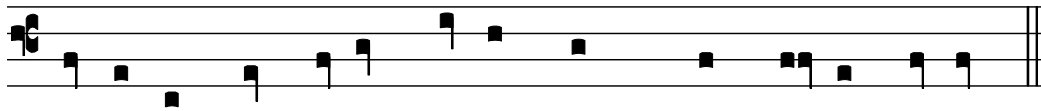


Im who rul-eth cre-ation, * Time endless in du-

Second Sunday in Advent.



ration, Praise de-voutly, O congre-gation. In sacred cho-rus
unto thy Mak-er give laudation. Him heaven's hosts a-dore
with ju-bi-lation, Filled by his face with ex-ul-ta-tion. Him all
earth awaits with expectation, And his searching ex-ami-
na-tion. In the last strict judg-ment station. In all sweet
kindness mighti-ly. De-liv-er us, O Christ, by thy clemen-
cy, For whom thou suff' redst cru-el-ly. Raise us o-ver the
skies bright and heavenly, Who cleanest earth's impu-ri-ty.



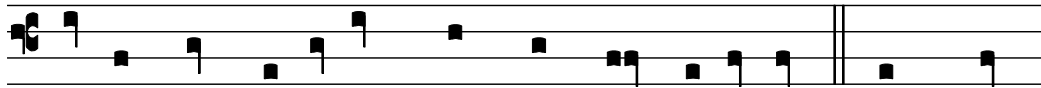
Shed on us thy true and sav-ing health, from pe- ril guarding.



Grant that all things may be pure, thy peaceful joys awarding.



That here by thy compassion saved from mi-se-ry.



Joyful may we attain thy throne of ma-jesty. Where thou



reignst for ag-es ev-erlastingly.

¶ *The continuation of the Holy Gospel : according to Luke. xxj. [25-33.]*

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, with perplexity : the sea and the waves roaring : men's hearts failing them for fear, and for looking after those things which are coming on the earth : for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads :

for your redemption draweth nigh. And he spake to them a parable : Behold the fig tree, and all the trees : when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass : know ye that the kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away : till all be fulfilled. Heaven and earth shall pass away : but my words shall not pass away.

Second Sunday in Advent.

Deus tu convertens.

Offert.

III.



God, * wilt thou not turn a- gain, and quick-

en us : that thy peo-ple may re-

joice in thee ? Shew us thy mer- cy,

O Lord : and grant us thy sal-

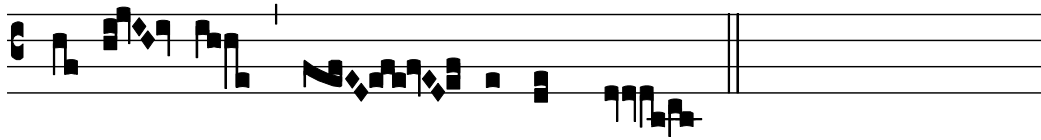
va- tion.

∞. Lord, thou art be-come gra- cious un-

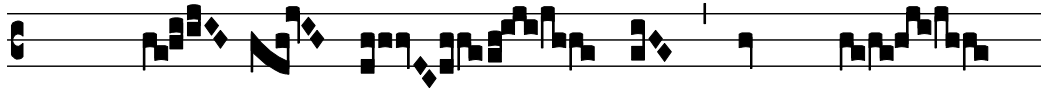
to thy land : thou hast turn-ed away the

cap- ti- vi- ty of Ja- cob : thou hast forgiv- en

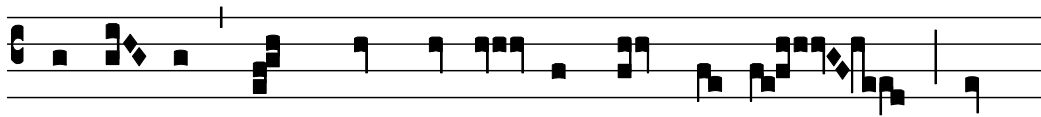
Second Sunday in Advent.



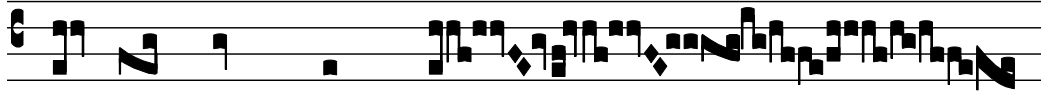
the of- fence of thy people.



∞. Mer- cy and truth are met



to-ge-ther, truth shall flourish out of the earth : and



righteousness hath look-



ed down from heaven.

Secret.

BE appeased, we beseech thee, O Lord, by our humble prayers and oblations : and forasmuch as our

merits avail nothing : succour us with thy protection. Through Jesus Christ our Lord.

Daily Preface. XX.

Hierusalem surge.

Comm.

II.



E- ru-sa- lem, * a-rise and stand on high : and
be- hold the joy that cometh un-to thee from
thy God.

Postcommunion.

Refreshed with the food and
drink of spiritual nourishment,
we humbly beseech thee, O Lord : that
by partaking in this mystery thou
wouldst teach us to despise things
earthly and to love things heavenly.

Through Jesus Christ thy Son our
Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,
one God, world without end. *R.*
Amen.

III *Wednesday.*

A Lesson from Zacharîa the Prophet. viij. 3-8.

THus saith the L^ôrd God of hosts,
I am returnèd unto Zion : and
will dwell in thè midst of Jerusalem :
and Jerusalem shall be callèd a city of
truth : and the mountain of the Lord
of hosts the h^ôly mountain. Thus
saith the L^ôrd God of hosts, There
shall yet old men and old women dwell
in the streets of Jerusalem : and every
man with his staff in his h^ând for very

age. And the streets of the city shall be
full of boys and girls playing in the
streets thereof. Thus saith the Lord of
hosts, If it be marvellous in the eyes of
the remnant of this people in these
days, should it also be marvellous in
mine eyes ? saith the Lord of hosts.
Thus saith the Lord of hosts, Behold,
I will save my people from the east
country, and from the west country :

and I will bring them, and they shall dwell in the midst of Jerusalem : and they shall be my people, and I will be

their God, in truth and in righteousness : saith the Lord almighty.

The continuation of the Holy Gospel according to Matthew. xj. 11-15.

AT that time : Jesus said unto the multitudes of the Jews and unto his disciples, Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist : notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days

of John the Baptist until now the kingdom of heaven suffereth violence : and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias : which was for to come. He that hath ears to hear : let him hear.

¶ *Friday in the ij. Week of Advent.*

A Lesson from Isaiab the Prophet. lxij. 6-12.

THus saith the Lord God, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night : ye that make mention of the Lord, keep not silence. And give him no rest till he establish : and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies : and the sons of the strangers shall not drink thy wine, for the which thou hast laboured. But they that have gathered it shall eat it, and praise the

Lord : and they that have brought it together shall drink it in the courts of my holiness. Go through, go through the gates : prepare ye the way of the people : cast up, cast up the highway : and gather out the stones : lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world : Say ye to the daughter of Zion, Behold thy salvation cometh : behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord : and thou shalt be called, Sought out : A city not forsaken.

Second Sunday in Advent.

The continuation of the Holy Gospel according to John. j. 15-18.

AT that time : John bare witness of the Lord, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me : for he was before me. And of his fullness have all we received, grace for

grace. For the law was given by Moses : but grace and truth came by Jesus Christ. No man hath seen God at any time : the only begotten Son, which is in the bosom of the Father : he shall declare him.

III *Third Sunday in Advent.*

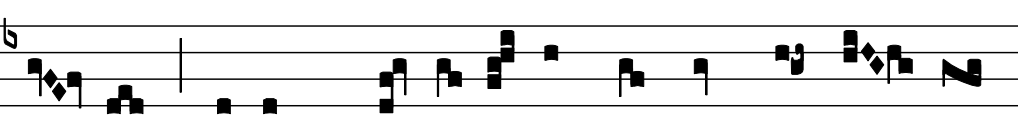
At Mass.

Gaudete in Domino.

Offic.
I.



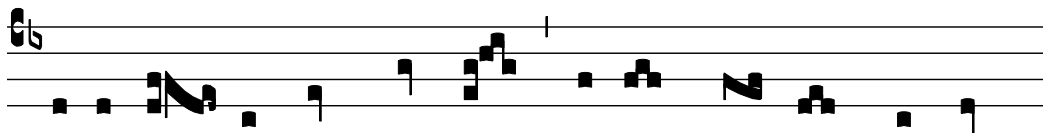
E- joice * in the Lord al- way, and a- gain I say



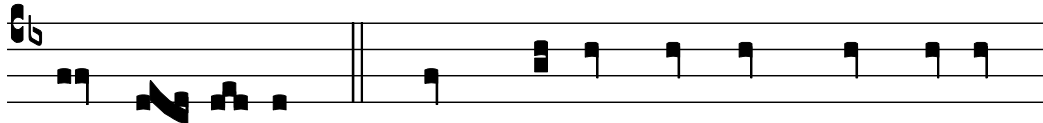
re- joice : let your mo- de- ra- tion be known un- to all



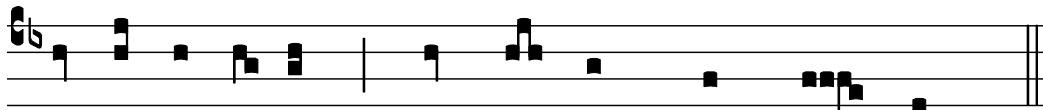
men, the Lord is at hand : be careful for no- thing,



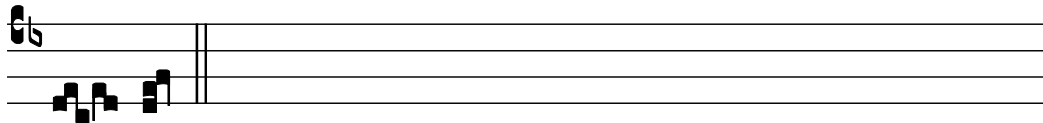
but in eve- ry thing by prayer let your re- quests be made



known un- to God. *Ps.* And the peace of God, which passeth



all understanding : shall keep your hearts and minds.



Re- joice.

Prayer.

INcline thine ear, we beseech thee,
O Lord, to our prayers : and
 enlighten the darkness of our minds by
 the grace of thy visitation. Who livest

and reignest with God the Father in
 the unity of the Holy Ghost, one God,
 world without end. *R̄.* Amen.

A Lesson from the Epistle to the Corinthians. 1. iij. 1-5.

BRethren : Let a man so account
 of us, as of the ministers of
 Christ, and stewards of the minis-
 tries of God. Moreover it is re-
 quired in stewards : that a man
 be found faithful. But with me
 it is a very small thing that I
 should be judged of you, or of
 man's judgment : yea, I judge
 not mine own self. For I know
 nothing by

myself : yet am I not hereby justified :
 but he that judgeth me is the Lord.
 Therefore judge nothing before the
 time, until the Lord come : who
 both will bring to light the hid-
 den things of darkness : and will
 make manifest the counsels of the
 hearts : and then shall every man
 have praise of God.

Qui sedes Domine.

Grad.
 VII.

THou, O Lord, * that sit-test up- on the Che- ru-
 bim, stir up thy strength, and come.
R̄. Hear, O thou
 Shepherd of Isra-el : thou that lead- est Jo-seph

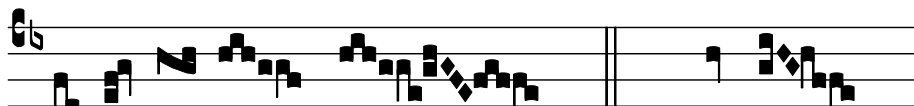
Third Sunday in Advent.



* like a flock.

Alleluia. Excita Domine potentiam.

IV.



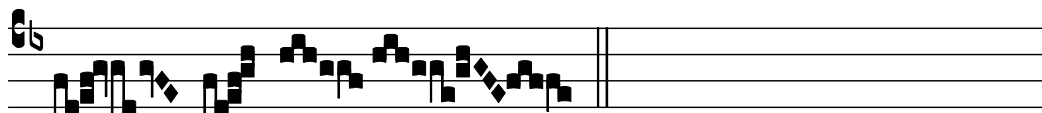
L-le-lu-ya.

*

Stir up,



O Lord, thy strength, and come



* and help us.

Qui regis sceptrum.

Seq.
IV.



glorious Rul-er : * only Lord of ev-ery sceptre.

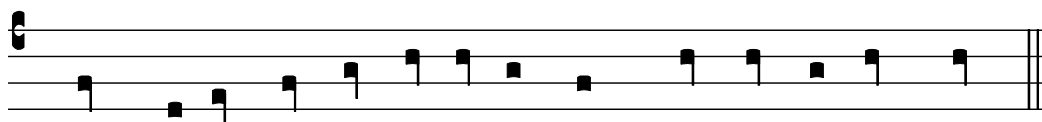


Stir up thy power of mighty measure : Shew thy people thy



strength, O King. Sa-lu-ta-ry pre-sents to the Saviour bring.

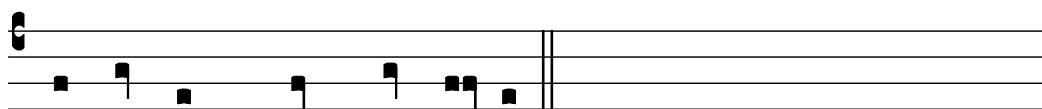
Third Sunday in Advent.



Whom ho-ly prophets in ag-es past : did foretell and sing.



Come down from heaven's glo-ry vast ! Come, O Lord Je-sus,



grace our earth with thy pre- sence.

The continuation of the Holy Gospel : according to Matthew. xj. 2-10.

AT that time : When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another ? Jesus answered and said unto them, Go and shew John again those things which ye do hear and see : the blind receive their sight, and the lame walk : the lepers are cleansed, and the deaf hear : the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in me. And as

they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see ? A reed shaken with the wind ? But what went ye out for to see ? A man clothed in soft raiment ? behold, they that wear soft clothing are in kings' houses. But what went ye out for to see ? A prophet ? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face : which shall prepare thy way before thee.

Credo. **XX.**

Third Sunday in Advent.

Benedixisti Domine.

Offert.
III.



Ord, thou art * be- come gra- cious un-

to thy land : thou hast turn-ed away the capti-vi-ty

of Ja- cob : thou hast forgiv- en the of-fense

of thy peo-ple.

∇. Thou hast cov- er- ed all

their sins : thou hast ta- ken a- way

all thy wrath.

∇. Shew us, O Lord, thy mercy : and grant

Third Sunday in Advent.



us thy sal-va- tion.

Secret.

MAY the sacrifice of our devotion, we beseech thee, O Lord, be continually offered unto thee : which may both fulfil the institution of thy

sacred mysteries : and wonderfully work in us thy salvation. Through Jesus Christ our Lord.

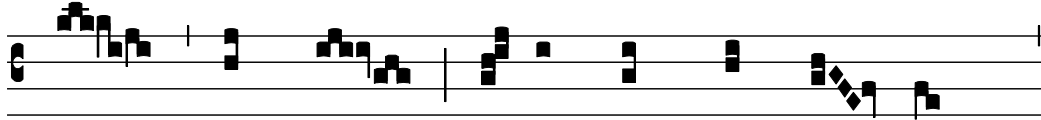
Daily Preface. XX.

Dicite pusillanimes.

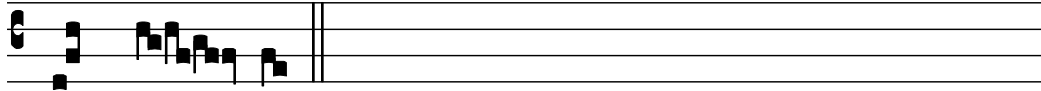
Comm.
VII.



AY to them * that are of a fearful heart, Be



strong, fear not : be-hold, our God will come



and save us.

Postcommunion.

WE implore, O Lord, thy mercy : that these divine helps, having expiated our vices, may prepare us for the approaching feast. Through Jesus

Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R?* Amen.

Wednesday in the Ember Days of Advent.

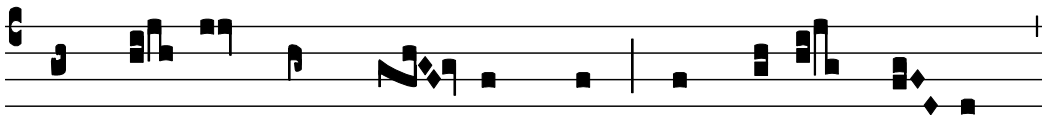
At Mass.

Rorate celi desuper.

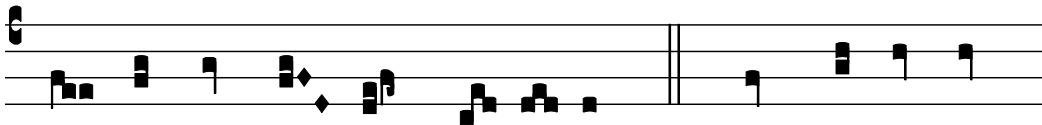
Offic.
I.



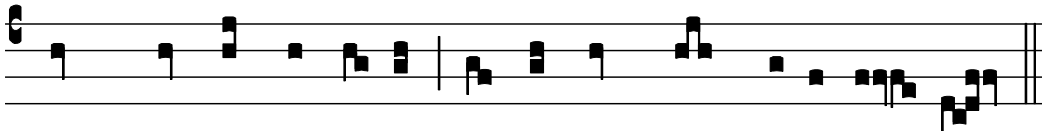
Rop down, *ye hea-vens, from a- bove, and let



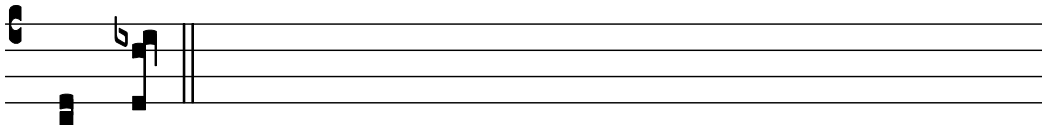
the skies pour down righ- teousness : let the earth o- pen,



and let her bring forth sal-va-tion. *Ps.* And let righteous-



ness spring up to-gether : I the Lord have cre-a-ted it.



Drop down.

Let the Prayer follow without The Lord be with you. but only with Let us pray.

Prayer.

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

eternal blessedness. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.


A Lesson from Isâiah the Prophet. ij. 2-5.

IN those days : Isâiah the prophet said, It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the t^op of the mountains : and shall be exaltèd above the hills : and all nations shall fl^ow unto it. And many pe^ople shall go and say, Come ye, let us go up to the mountain of the Lord, to the house òf the God of Jacob : and he will teach us of his ways, and we will walk in his paths : for out of Zi^on shall go

forth the law : and the word of the Lord fr^om Jerusalem. And he shall judge among the nations, and shall r^ebuke many people : and they shall beat their swords into plowshares, and their spears into pruninghooks : nation shall not lift ùp sword against nation : neither shall they learn w^ar any more. O house òf J^acob : come ye, and let us walk in the light of the Lord our God.

Tollite portas.

Grad.
II.



Ift up * your heads, O ye gates :

and be ye lift up, ye ev- erlasting doors, : and

the King of glo- ry shall come

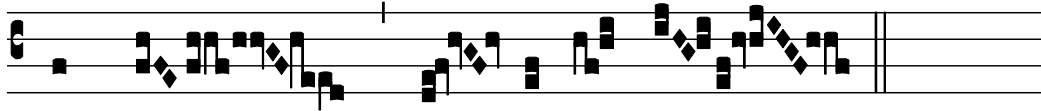
in. Who shall ascend into the

hill of the Lord, or who shall rise up in his



ho-ly place ?

e-ven he that hath



clean hands,

and a pure heart.

Here let the Gradual not be repeated, but immediately let follow The Lord be with you. and Let us pray.

Prayer.

MAke haste, we beseech Thee, O Lord, and tarry not : and grant us the assistance of thy heavenly power, that they who trust in thy goodness : may be sustained by the

comfort of thy coming. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *℟̄.* Amen.

Here are said the usual Memorials.

A Lesson from Isaiâh the Prophet. vij. 10-15.

IN those days : The Lord spake unto Âhaz, saying, Ask thee a sign of the Lord thy God : ask it either in the depth, or in the height above. Bût Ahaz said, I will not ask, neither will I tempt the Lord. Hear ye now, O house of David : Is it a small thing for you to weary men, but will ye weary my

God also ? Therefore the Lord himself shall give you a sign. Behold, a virgin shall conceive, and bear a son : and shall call his name Immanuel. Butter and honey shall he eat : that he may know to refuse the evil, and choose the good.

Prope est Dominus.



THE Lord * is nigh

unto all them that

call upon him : yea, all such as call upon him
faith- ful-ly. *℣.* My mouth
shall speak the praise of the
Lord : and let all flesh give thanks * unto his
ho- ly Name.

Let the Gradual be repeated.

¶ *The continuation of the Holy Gospel according to Luke. j. 26-38.*

AT that time : The angel Gabriel was sent from God unto a city of Galilee, named Nazareth : to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women. And when she saw him, she

was troubled at his saying : and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary : for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son : and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give

unto him the throne òf his father David : and he shall reign over the house òf Jacob for ever : and of his kingdom there shall be no end. Then said Mary unto the angel, Hòw shall this be, seeing I know not a man ? And the angel answered and said unto her, The Holy Ghost sh`all come upon thee, and the power of the Highest shall overshadow thee. Therefore also

that holy thing which shall be born of thee : shall be called the Son of God. And, behold, th`y cousin Elisabeth : she hath also conceivèd a son in her old age : and this is the sixth month with her, who was called barren. For with God nothing shall be impossible. And Mary said, Behold the handmaid òf the L`ord : be it unto me according to thy word.

Ave Maria.

Offer.
VIII.



Ail, * Ma- ry, full of
 grace, the Lord is with thee : bles-sed
 art thou among wo- men : and bles-sed is the
 fruit of thy womb.

∕. And therefore that ho- ly thing which shall be born of



thee shall be cal- led the Son of God.

And it is sung with its Verse.

Secret.

WE offer sacrifices, O Lord, befitting this salutary fast : grant that by these offices we may be prepared for the nativity of the eternal Bread. Through the same Jesus Christ

thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Daily Preface. XX.

Ecce virgo concipiet.



E-hold, * a vir- gin shall conceive and bear a



son : and shall call his name Im-ma-nu- el.

Postcommunion.

BEing filled, O Lord, with the gift of thy salvation, we humbly beseech thee : that, rejoicing in the taste thereof, we may renewed by the effect. Through Jesus Christ thy Son

our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Friday in the Ember Days of Advent.

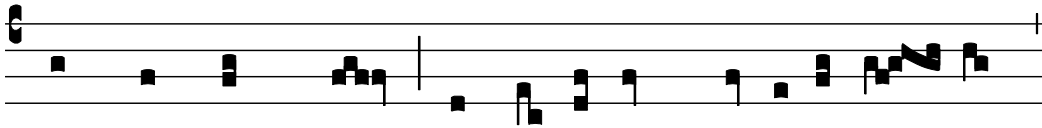
At Mass.

Prope esto Domine.

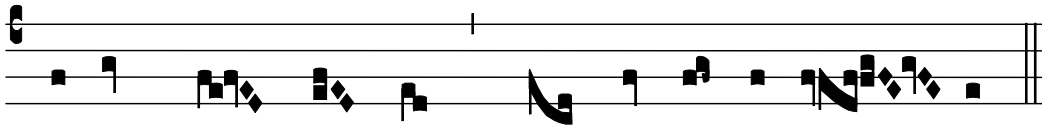
Offic.
IV.



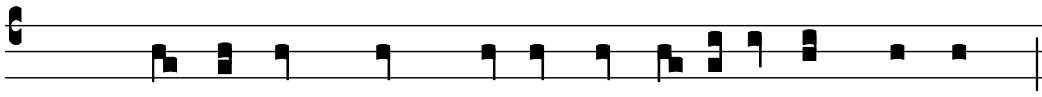
E thou nigh * at hand, O Lord, for all thy com-



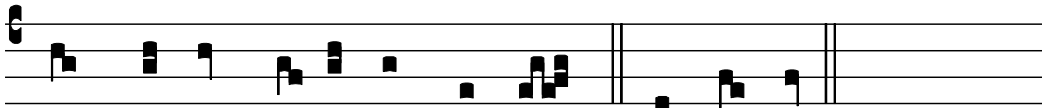
mandments are true : as concerning thy testimo- nies,



I have known long since, that thou art for ev- er.



Ps. Bles-sed are those that are unde-fil-ed in the way :



and walk in the law of the Lord. Be thou nigh.

Prayer.

STir up, we beseech thee, O Lord, thy strength, and come : that they who trust in thy loving kindness : may speedily be delivered

from all adversity. Who livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *℟.* Amen.

A Lesson from Isâiah the Prophet. xj. 1-5.

THus sâith the Lord God, There shall come forth a rod out of the

stem of Jesse : and a Branch shall grow out of his roots : and the spirit of the

Lord shall rest upon him : the spirit of wisdom and understanding : the spirit of counsel and might : the spirit of knowledge and of the fear of the Lord : and shall make him of quick understanding in the fear of the Lord : and he shall not judge after the sight of his eyes : neither reprove after the hearing of his ears : but with righteousness

shall he judge the poor : and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth : and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins : and faithfulness the girdle of his reins.

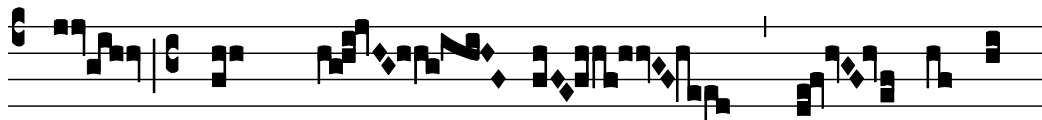
Ostende nobis Domine.

Grad.
II.

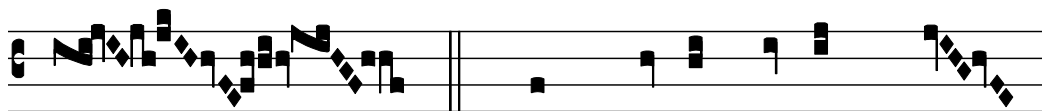


Hew us, * thy me-cy,

O Lord :

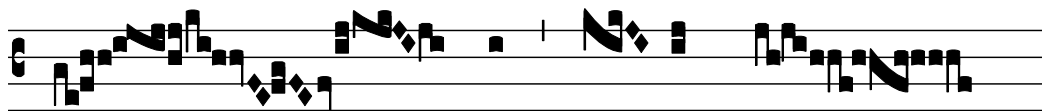


and grant us thy sal-va-

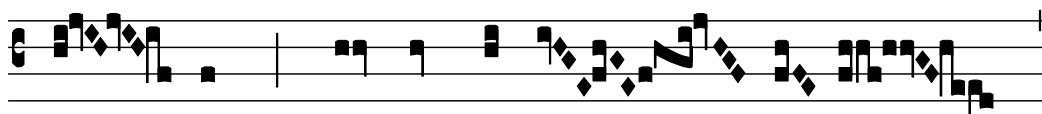


tion.

Lord, thou art be-come gra-

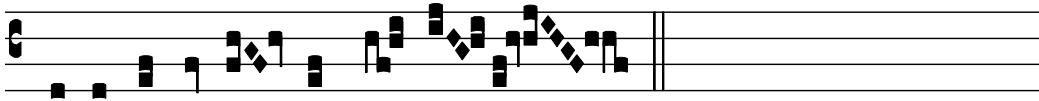


cious un- to thy



land : thou hast turned

a-way



the capti-vi-ty * of Ja- cob.

Let the Gradual be repeated.

The continuation of the Holy Gospel according to Luke. j. 39-47.

AT that time : Mary arose and went into the hill country with haste, into a city of Juda : and entered into the house of Zacharias : and saluted Elisabeth. And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb : and Elisabeth was filled with the Holy Ghost : and she spake out with a loud voice, and said, Blessed art thou among women : and blessed is the fruit of thy womb. And whence is

this to me, that the mother of my Lord should come to me ? For, lo, as soon as the voice of thy salutation sounded in mine ears : the babe leaped in my womb for joy. And blessed is she that believed : for there shall be a performance of those things which were told her from the Lord. And Mary said, My soul doth magnify the Lord : and my spirit hath rejoiced in God my Saviour.

Offertory. O God, thou wilt turn and quicken us : and thy people shall rejoice in thee : shew us, O Lord, thy mercy : and grant us thy salvation. *V.* Lord, thou art become gracious unto thy land : thou hast turned away the captivity of Jacob : thou hast forgiven the offense of thy people. *V.* Mercy and truth are met together, truth shall flourish out of the earth : and righteousness hath looked down from heaven. *as above on the ij. Sunday in the Advent of the Lord.* 39.

Secret.

BY the saving sacrifice, we beseech thee, O Lord, may we be the more readily prepared for those days : in which that mystery is to be celebrated : on which all the fulfilment

of thy commands doth wait. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

Daily Preface. **XX.**

Ecce Dominus veniet.

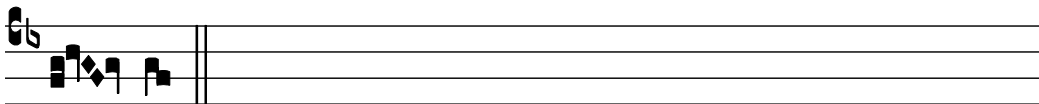
Comm.
VI.



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



with him : and in that day there shall be a



great light.

Postcommunion.

Fulfil, O Lord, thy mercy to thy supplicating people : who being refreshed with the abundance of thy gifts : may both more earnestly ask for a greater measure of thy grace : and more confidently hope to be granted

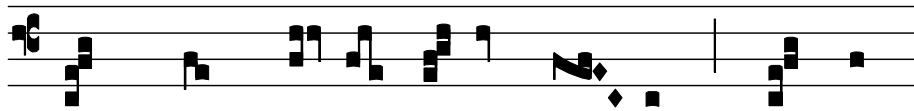
the same. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

¶ *Saturday in the Ember Days of Advent.*

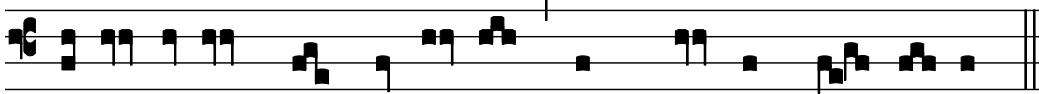
At Mass.

Veni et ostende nobis.

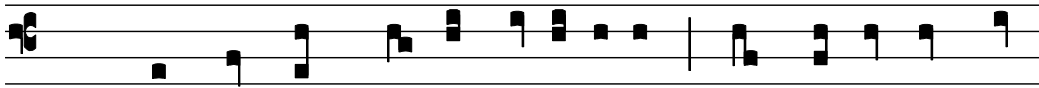
Offic.
II.



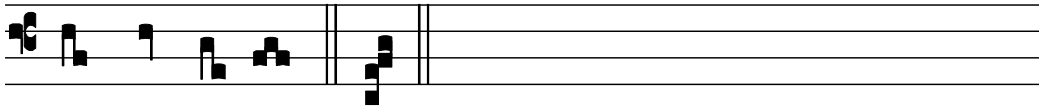
Come, * and shew us thy face, O Lord : thou that



sittest upon the Che-ru-bim : and we shall be sav-ed.



Ps. Hear, O thou Shepherd of Isra-el : thou that leadest Jo-



seph like a flock. Come.

All the Prayers are said without The Lord be with you. except for the last which is before the Epistle : but only with Let us pray. And let all the Lessons be read with their titles.

Let us pray.

Prayer.

God, who seest that we are afflicted by our depravity : mercifully grant : that we may be comforted by thy visitation. Who

livest and reignest with God the Father in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

A Lesson from Isaiâh the Prophet. xix. 20-22.

IN those days : They shall cry unto the Lord because of the oppressors : and he shall send them a saviour, and a great one, and he shall deliver

them. And the Lord shall be known to Egypt : and the Egyptians shall know the Lord in that day : and shall do sacrifice and oblation : yea, they

shall vow a vow unto the Lord, and perform it. And the Lord shall smite

Egypt : and the Lord our God shall heal them.

A summo celo.

Grad.
II.



E go-eth * forth from the ut-termost parts

of the hea- ven : and run-neth a- bout

unto the end of it a- gain. ¶ The

heavens declare the glo- ry

of God : and the firmament shew-

eth his han- diwork.

Let the Gradual not be repeated but immediately let be said Let us pray.

Prayer.

GRant, we beseech thee, almighty God : that we who are bowed down under the yoke of the ancient bondage of sin : may, by the expected

new birth of thy only-begotten Son, be set free. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.*

Amen.

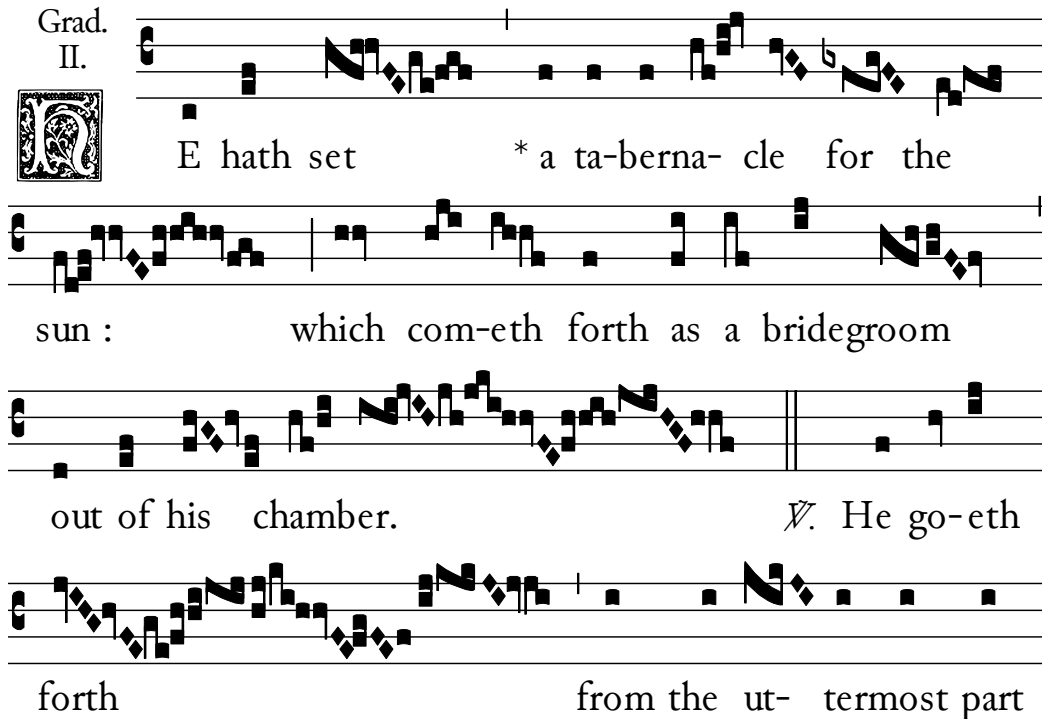
A Lesson from Isâiah the Prophet. xxxv. 1-7.

THÛs saith the Lord, The wil-
derness and the solitary place
shàll be glad for them : and the desert
shall rejoice, and blòssom as the rose.
It shall blossom abundantly, and re-
joice evèn with joy and singing : the
glory of Lebanon shall be given unto it,
the excellency òf Carmel and Sharon :
they shall see the glory of the Lord,
and the excellenc ^ÿ of our God.
Strengthen ye the weak hands, and
confîrm the feeble knees. Say to them
that are òf a fearful heart, Bè strong,

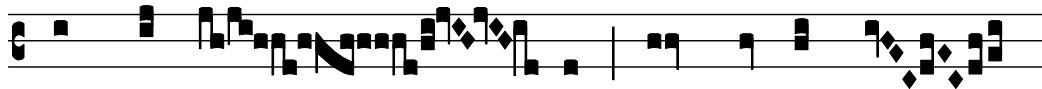
fear not : behold, our God will come
with vengeance, evèn God with a re-
compence : he will còme and save you.
Then the eyes òf the blind shall be
opened : and the ears of the deaf shall
bê unstopped. Then shall the lame
man leap as an hart, and thè tongue of
the dumb sing : for in the wilderness
shall waters break out, and strêams in
the desert. And the parchèd ground
shall become a pool : and the thirsty
land sprîngs of water. Saith thè Lòrd
almighty.

In sole posuit.

Grad.
II.



E hath set * a ta-berna- cle for the
sun : which com-eth forth as a bridegroom
out of his chamber. V . He go-eth
forth from the ut- termost part



of the hea- ven : and run-eth a-
bout unto the end of it * a- gain.

Prayer.

WE, thy unworthy servants,
beseech thee, O Lord, the fault
of whose own misdeeds saddeneth :
gladden us by the advent of thy only

begotten Son. Who liveth and
reigneth with thee in the unity of the
Holy Ghost, one God, world without
end. *R̄.* Amen.


A Lesson from Isâiah the Prophet. xl. 9-11.

THÛS saith the Lord, O Zion, that
bringest good tidings, get thee
up into the high mountain : O Je-
rusalem, that bringest good tidings, lift
up thy voice with strength : lift it up,
be not afraid : say unto the cities of
Judah, Behold your God ! Behold, the

Lord God will come with strong hand,
and his arm shall rule for him : behold,
his reward is with him, and his work
before him. He shall feed his flock like
a shepherd : he shall gather the lambs
with his arm : and the Lord our God
shall carry them in his bosom.

Domine Deus virtutum.

Grad.
II.



Turn us * a-gain, O Lord God of hosts :
and shew the light of thy countenance,

and we shall be whole. *℣.* Stir up
 thy strength, O Lord :
 and come and help us.

Let follow Let us pray.

Prayer.

GRant, we beseech thee, O almighty God : that the approaching solemnity of thy Son, may both bestow unto us remedies in this present life : and obtain for us eternal

rewards. Through the same Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *℟.* Amen.

A Lesson from Isaiâh the Prophet. xlv. 1-8.

THus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him : and I will loose the loins of kings, to open before him the two leaved gates : and the gates shall not be shut : I will go before thee, and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron : and I will give thee the treasures of darkness, and hidden riches of secret places : that thou mayest know that I, the Lord,


which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me : I girded thee, though thou hast not known me : that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness : I

màke peace, and create evil : I the Lôrd
do all these things. Drop down, ye
heavens, from above, and let thè skies
pour down righteousness : let the earth

open, and let them brìng forth sal-
vation : and let righteousness spring up
tògèther : I the Lord have created it.

Excita Domine potentiam.

Grad.
II.



Tir up, * O Lord, thy strength,
and come, and help us.
∕. Hear, O thou Shepherd of Isra-
el : thou that ledest Jo-seph like a sheep,
thou that sit-test upon the Che-ru-bims :
shew thy- self be-fore Ephra- im,
Benjamin, * and Ma-nas-ses.

There followeth Let us pray.

Prayer.

WE beseech thee, O Lord, mercifully to hear the prayers of thy people : that we who are justly afflicted for our sins : may be comforted by the visitation of thy

Goodness. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

A Lesson from Dâniel the Prophet. iij. 49-50, 47-48, 50-87.

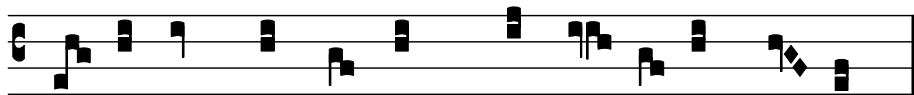
which here in Advent let be read up to this clause Blessed art thou, O Lord, the God of our fathers. However on Saturday in Ember Days of the first week of Lent let it be read up to Blessed art thou in the firmament of heaven. Moreover on the Saturday of Pentecost and on the Saturday of Ember Days in the month of September let it be read throughout its entirety.

THe Angel of the Lord came down into the oven with Azârias and his fellows : and smote the flame of the fire out of the oven : and made the midst of the furnace as it had been a moist whistling wind. Now the flame streamed forth above the furnace forty and nine cubits : and it burned

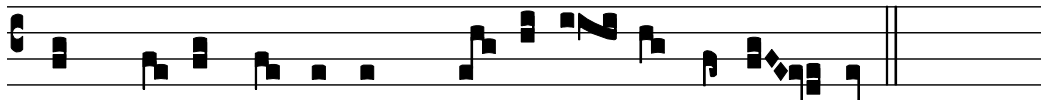
those Chaldeans it found about the furnace, the king's servants that made it hot. But the fire touchèd them not at all : neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying,

*Let two Clerks of the Second Form in surplices at the Choir Step together sing the Tract.
Benedictus es Domine.*

Tract.
VII.



Les-sed art thou, O Lord, the God of our fathers.



†And to be prais-ed and glo-ri-fi-ed for ev-er.

Let the Choir repeat the same.

The Clerks.

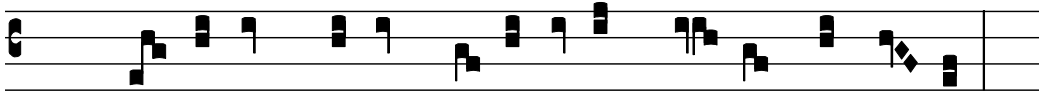


∇. And bles-sed be the name of thy glo-ry which is ho- ly.

Let the Choir sing.



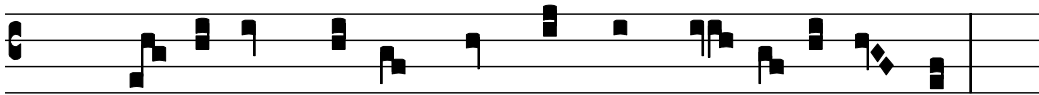
And to be prais-ed and glo- ri-fi- ed for ev- er.



∇. Bles-sed art thou in the ho-ly temple of thy glo- ry.

Choir. †And to be praised and glorified for ever.

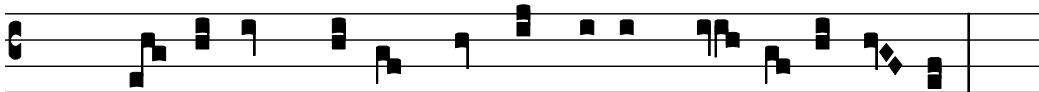
Clerks.



∇. Bles-sed art thou on the throne of thy ho-ly kingdom.

Choir. †And to be praised.

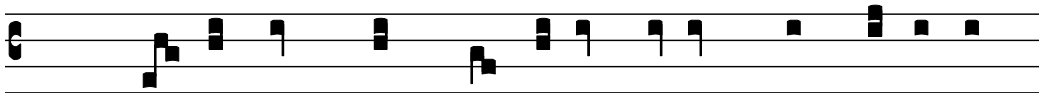
Clerks.



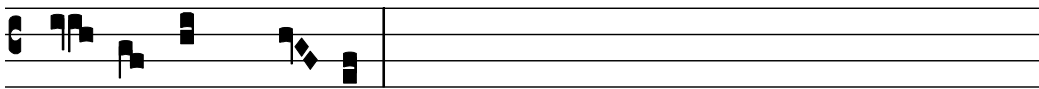
∇. Bles-sed art thou in the sceptre of thy di-vi-ni- ty.

Choir. †And to be praised.

Clerks.



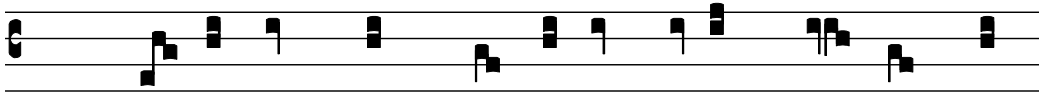
∇. Bles-sed art thou that sittest upon the che-ru-bim



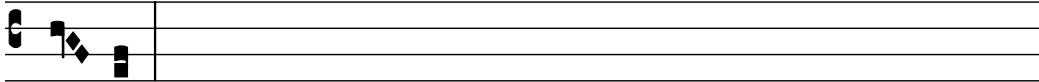
be- hold-ing the depths.

Choir. †And to be praised.

Clerks.



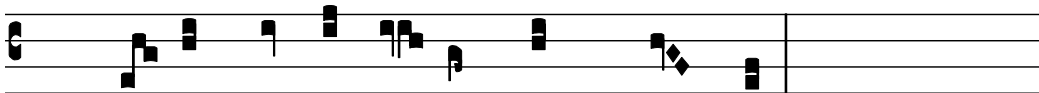
℣. Bles-sed art thou who walkest upon the wings of



the winds.

Choir. †And to be praised.

Clerks.



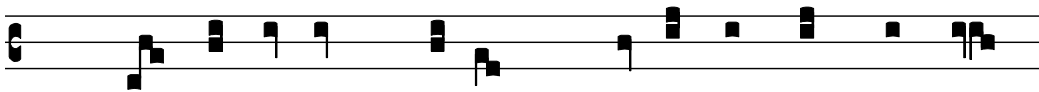
℣. Let all thine angels and saints bless thee.

Let the Choir sing.

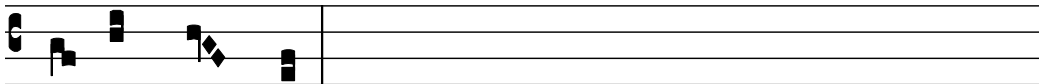


‡And praise thee, and glo- ri-fy thee for ev- er.

Clerks.



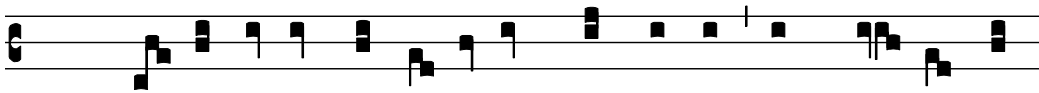
℣. Let the heavens, the earth, the sea, and all the things



there-in bless thee.

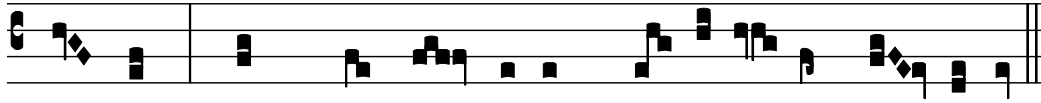
Choir. ‡And praise thee.

Clerks.

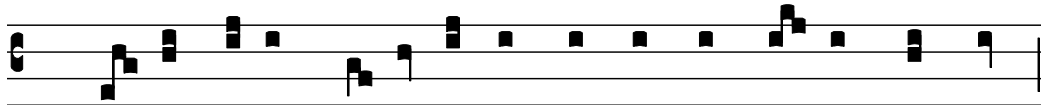


℣. Glo- ry be to the Father and to the Son, and to the Ho-

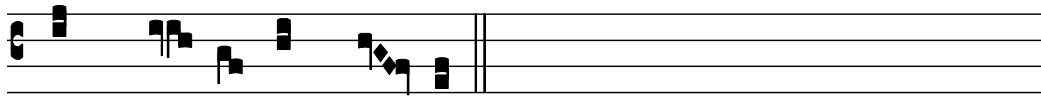
Let the Choir sing.



ly Ghost. ††And praise and honour, pow-er and autho- ri-ty.
Clerks.



℣. As it was in the be-gin-ning, is now, and ev- er shall be :



world with-out end, a- men.

Choir. ††And praise and honour.

Then let the Clerks begin again the first ℣. of the Tract Blessed art thou. Choir. O Lord the God. : and let it be sung through by the Choir and afterwards let the Priest say. The Lord be with you. and Let us pray.

Prayer.

Ⓞ God, who for the three children didst assuage the flames of fire : mercifully grant that we thy servants may not be consumed by the flames of vices. Through Jesus Christ thy Son

our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.
℞. Amen.

Ⓞ *Here are said the customary Memorials.*

A Lesson from the Epistle to the Thêssalonians. ii. ij. 1-8.

Ⓓ Rethren : We beseech you by the coming of our Lord Jesus Christ, and by our gathèring to-gèther unto him : that ye be not soon shakèn in mínd, or be troubled : neither by spirit, nor by word, nor by letter as from us : as that the day of Chrîst is at hand. Let no man deceive you by ány means :

for thàt day shall not come : except there come à falling away first : and that man of sin be revealèd, the son of perdition : who opposeth and exalteth himself above all that is called God, òr that is worshipped : so that he as God sitteth in the temple of God, shewing himsêlf that he is God. Rēmember ye

not, that, when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until

he be taken out of the way. And now shall that Wicked be revealed: whom the Lord shall consume with the spirit of his mouth: and shall destroy with the brightness of his coming.

¶ Let two Clerks of the Second Form in black Copes at the Choir Step sing together wholly and entirely this Tract.

Qui regis Israel.

Tract.
VIII.



Ear, O thou Shep-herd of Is-ra-el:

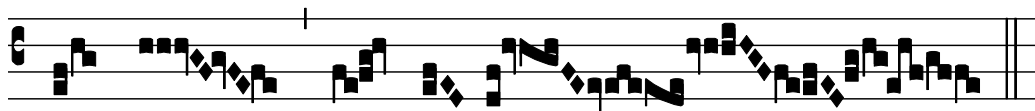
thou that leadest Jo-seph like a sheep.

∴ Thou that sit-test upon the Che-ru-bim:

shew thy-self be-fore Ephra-im,

Benja-min, and Ma-nasses.

∴ Stir up, O Lord, thy strength:



and come, * and help us.

The continuation of the Holy Gospel according to Luke. iiij. 1-6.

IN the fifteenth year of the reign of Tiberius Caesar : Pontius Pilate being governor of Judaea : and Herod being tetrarch of Galilee : and his brother Philip tetrarch of Ituraea and of the region of Trachonitis : and Lysanias the tetrarch of Abilene : Annas and Caiaphas being the high priests : the word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of

repentance for the remission of sins : as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord : make his paths straight. Every valley shall be filled : and every mountain and hill shall be brought low : and the crooked shall be made straight : and the rough ways shall be made smooth : and all flesh shall see the salvation of God.

Exulta satis filia Syon.

Offert.
VIII.



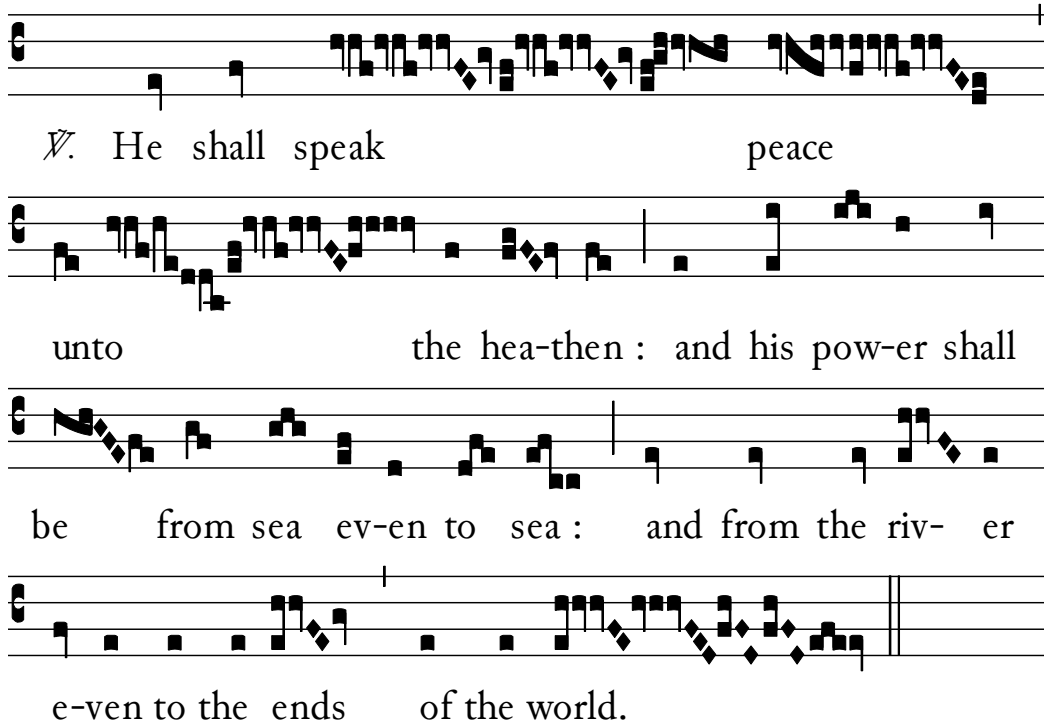
RE-joyce * great-ly, O daughter of Si- on :



make known, O daughter of Je-ru-sa-lem : be-hold thy



King cometh un-to thee, ho-ly, and hav-ing salva- tion.



✱. He shall speak peace
unto the hea-then : and his pow-er shall
be from sea ev-en to sea : and from the riv- er
e-ven to the ends of the world.

Secret.


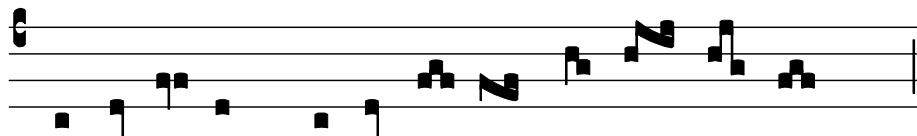
LOOK upon these sacrifices of the faithful, O Lord, we beseech thee, with a favourable countenance : and because we have no strength by our own merits : rather by these gifts

may we be made acceptable at thy coming. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end.

Daily Preface. XX.

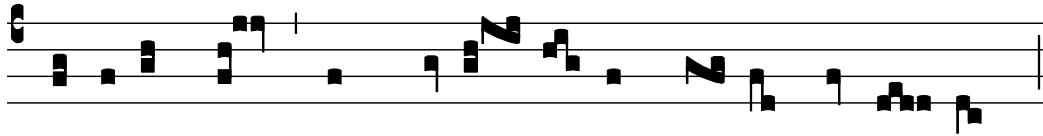
Exultavit ut gygas.

Comm. VI.

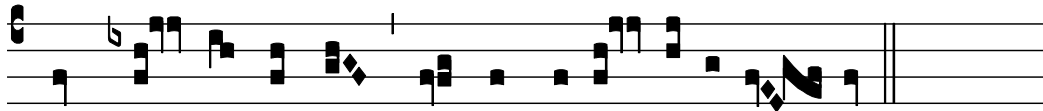


E re-joic-eth * as a gi- ant to run his course :

Saturday in *iiij. temporum.*



he go-eth forth from the ut- termost part of the hea- ven :



and run-neth a-bout un-to the end of it a- gain.

Postcommunion.

WE beseech thee, O Lord our
God : that the most sacred
mysteries which thou hast bestowed
for the defence of our restoration : may
be made a remedy unto us both now

and in the future. Through Jesus
Christ thy Son our Lord, who liveth
and reigneth with thee in the unity of
the Holy Ghost, one God, world
without end. *R.* Amen.

*No matter what day of the week the Nativity of the Lord shall fall : let the Fasts of the
Ember Days always be celebrated in the third week of the Advent of the Lord.*

Fourth Sunday in the Advent of the Lord.

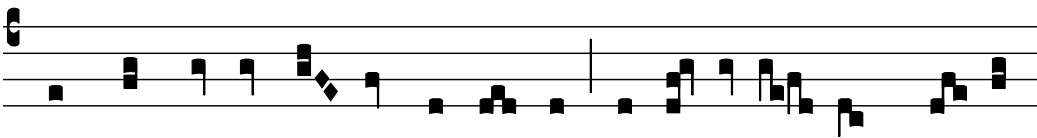
At Mass.

Memento nostri Domine.

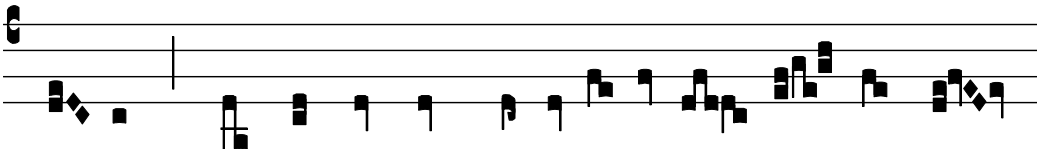
Offic.
I.



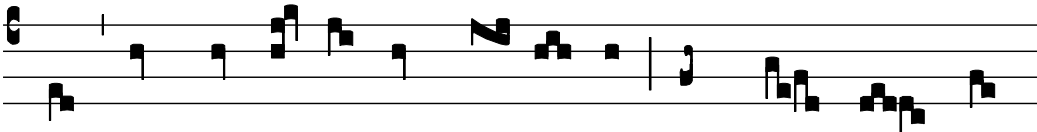
Emem-ber us, * O Lord, according to the fa-vour



that thou bearest un-to thy people : O vi- sit us with thy sal-



va-tion : that we may see the fe-li- ci-ty of thy cho-



sen, in the gladness of thy people : and give thanks with



thine in-he-ri-tance. *Ps.* We have sinned with our fathers :



we have done amiss, and dealt wicked-ly. Remem-ber us.

Prayer.



Tir up, we beseech thee, O
Lord, thy strength, and come :

and with great might succour us : that,
by the help of thy grace, what our sins

Fourth Sunday in Advent.

hinder : the indulgence of thy propitiation may hasten. Who livest and reignest with God the Father in

the unity of the Holy Ghost, one God, world without end. *R?* Amen.

A Lesson from the Epistle to the Philippians. iij. 4-7.

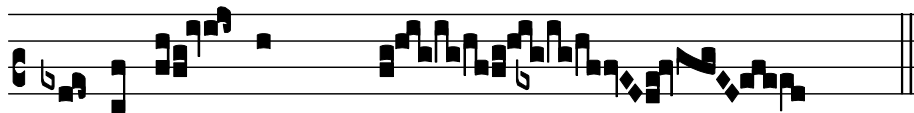
Brethren : Rejoice in the Lord always : and again I say, Rejoice. Let your moderation be known unto all men. For the Lord is at hand. Be careful for nothing : but in every thing by prayer and supplication with

thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding : shall keep your hearts and minds : through Christ Jesus our Lord.

Gradale. The Lord is nigh unto all them that call upon him : yea, all such as call upon him faithfully. *V.* My mouth shall speak the praise of the Lord : and let all flesh give thanks unto his holy Name. *as above in the preceeding Wednesday. 52.*

Veni Domine et noli tardare.

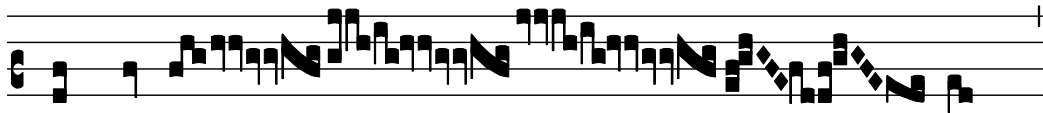
II.



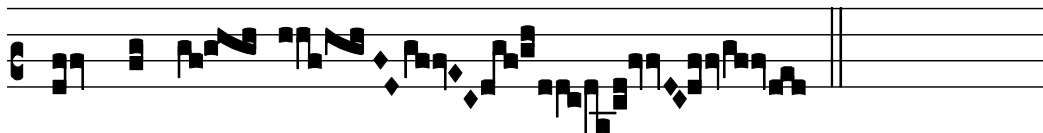
L-le-lu-ya. *



V. Come, O Lord, and tar-ry not : re-lieve



the offen-ces

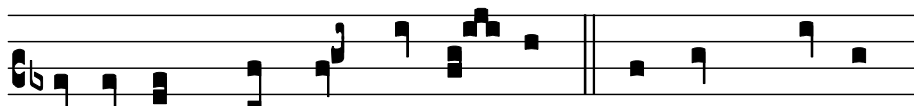


of thy peo- ple.

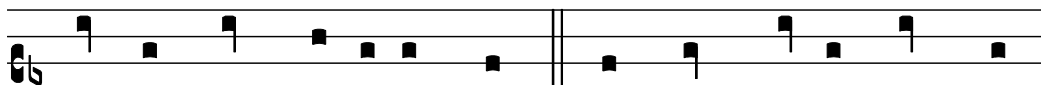
Fourth Sunday in Advent.

Jubilemus omnes una.

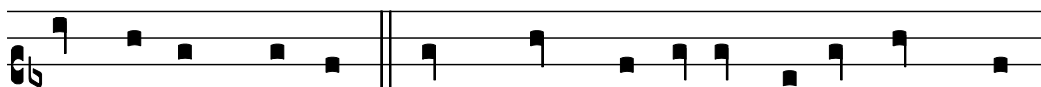
Seq.
II.



E-lebrate we * All to-geth-er. God our Mak-er



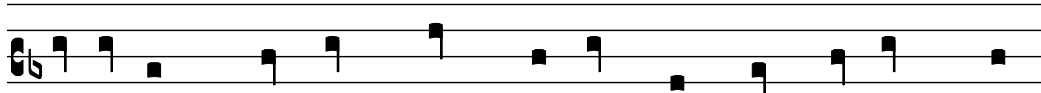
Who the whole crea-ation made. By whose working All the



world at first was laid. Each heav'nly body Shin-ing and bril-



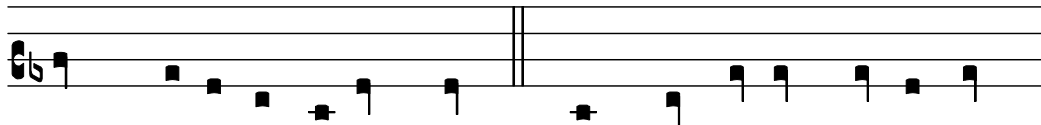
li-ant, In his va-ry-ing shape and glow. The sun, earth's



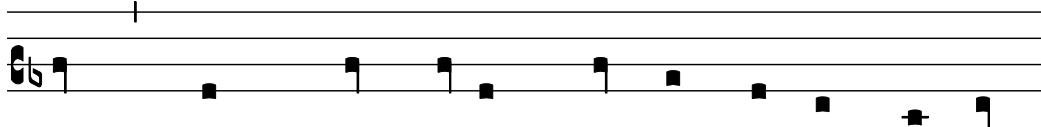
glo-ry, And the moon, night's a-dornment, And all else that



doth splendour shew. Sea and land, the height and val-ley

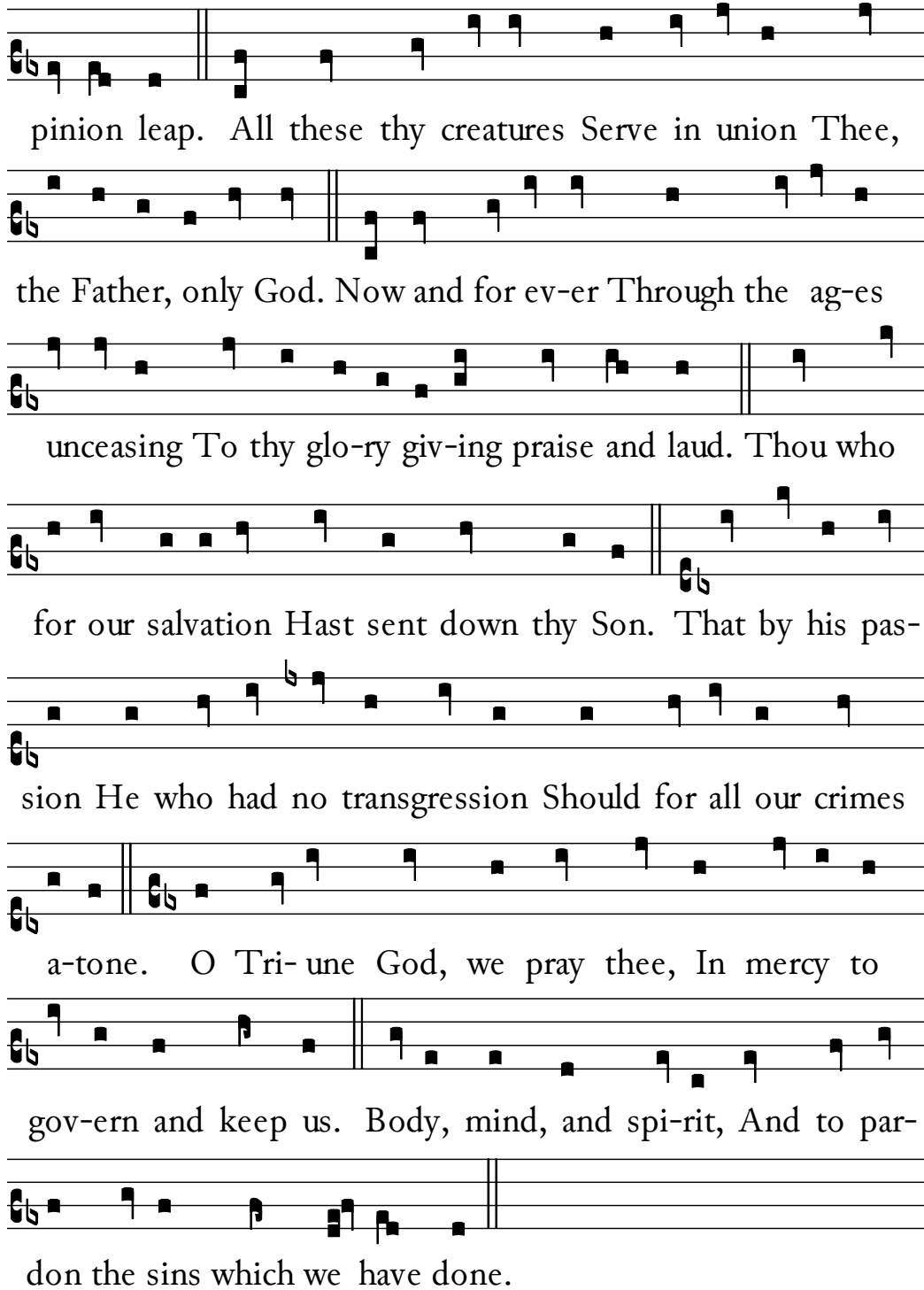


And the riv-er cutting deep. The sphere of air, so vast and



steep, Through whose hollows Wind and rain and bird on

Fourth Sunday in Advent.



pinion leap. All these thy creatures Serve in union Thee,
the Father, only God. Now and for ev-er Through the ag-es
unceasing To thy glo-ry giv-ing praise and laud. Thou who
for our salvation Hast sent down thy Son. That by his pas-
sion He who had no transgression Should for all our crimes
a-tone. O Tri-une God, we pray thee, In mercy to
gov-ern and keep us. Body, mind, and spi-rit, And to par-
don the sins which we have done.

The continuation of the Holy Gospel according to John. j. 19-28.

AT that time : The Jews sent priests and Levites from Jerusalem to ask him, Whō art thou ? And he confessèd, and denied not : but confessed, I am not the Christ. And they asked him, Whāt then ? Ārt thou Elias ? And he saith, I am not. Ārt thou that prophet ? And he answered, No. Then said they unto him, Whō art thou ? that we may give an answer to them that sent us. Whāt sayest thou of thyself ? He said, I am the voice of one cryīng in the wilderness : Make straight the way of the Lord, as

said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Whỹ baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet ? John answered them, saying, I bāptize with water : but there standeth one among yōu, whom ye know not : he it is, who coming after me ìs preferred before me : whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyōnd Jōrdan : where John was baptizing.

Confortamini et jam.

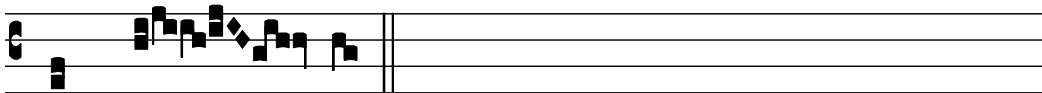
Offert.
IV.



E strong, * and now fear not : for be- hold,



our God will render judgement : he will come




and save us.

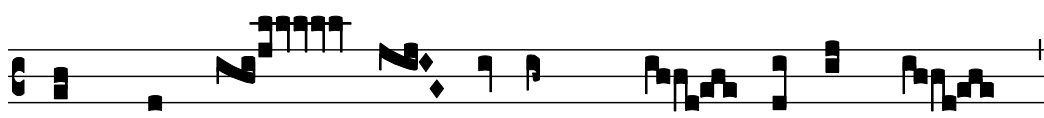


Then shall the eyes of the blind

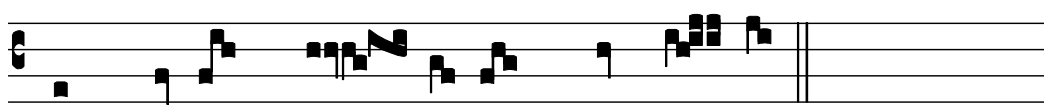
Fourth Sunday in Advent.



be o- pen-ed, and the ears of the deaf shall hear :



then shall rise up the lame man as an hart,



and the tongue of the dumb shall be clear.

Secret.


LOOK graciously upon these present sacrifices, we beseech thee, O Lord, : whereby we being purified may partake in the nativity of thy Son. Through the same Jesus

Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *℟̄.* Amen.


Daily Preface. XX.

Ecce virgo concipiet.

Comm.
I.



ES- hold, * a vir- gin shall conceive and bear a



son : and shall call his name Im- ma- nu- el.

Postcommunion.

ACcompany thy people, we beseech thee, O Lord, with the

plenteousness of thy gifts : that being protected from all evils by the power of

thy sacraments, they may be prepared both in mind and body for the celebration of the ineffable mystery. Through Jesus Christ thy Son our

Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R̄.* Amen.

Wednesday.

A Lesson from Jôel the Prophet. ij. 23-24, 27. and iij. 18-21.

THÛs saith the Lord, Be glad, ye children of Zion, and rejoice in the Lord your God : for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. And the floors shall be full of wheat : and the vats shall overflow with wine and oil. So shall ye know that I am the Lord your God dwelling in Ziòn, in my holy mountain : then shall Jerusalem be holy : and there shall no strangers pass through her any more. And it shall come to pass in that day, that the mountains shall drop down new wine :

and the hills shall flow with milk : and all the rivers of Judàh shall flow with waters : and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation : and Edom shall be a desolate wilderness, for the violence against the children of Judah : because they have shed innocent blood in their land. But Judàh shall dwell for ever : and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed : for the Lord dwelleth in Zion from everlasting : and world without end.

The continuation of the Holy Gospel according to Luke. vij. 17.

AT that time : The rumor of Jesus went forth throughout all Judaea : and throughout all the region round about. And the disciples of John shewed him of all these things. And John calling unto him two of his disciples sent them to Jesus, saying, Art thou he that should come ? or look we for another ? When the men were

come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come ? or look we for another ? And in that same hour he cured many of their infirmities and plagues, and of evil spirits : and unto many that were blind he gave sight. Then Jesus answering said unto them, Go your way, and tell John what things

yè have seen and heard : how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he, whosoever shall not be offended in me. And when the messengers of John were departed, he began to speak unto the people concerning John, Whāt went ye out into the wilderness for to see ? ã reed shaken with the wind ? Bũt what went ye out for to see ? ã man clothed in soft raiment ? Behold,

they which are gorgeously apparelled, and live délicately : are in kings' courts. Bũt what went ye out for to see ? ã prophet ? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messènger before thy face : which shall prepare thy way before thee. For I say unto you, Among those that are born of women there is not a greater prophèt than John the Baptist : but he that is least in the kingdòm of Gòd : is greater than he.

¶ *Friday.*

A Lesson from Zacharìa the Prophet. ij. 10-13.

THÛs saith the Lord, Sing and rejoice, Ò daughter of Zion : for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people : and I will dwell in the midst of thee : and thou shalt know that the Lord of hosts

hath sènt me unto thee. And the Lord shall inherit Judàh his portion in the holy land : and shall choose Jerùsalem again. Be silent, O ãll flesh, before the Lord : for he is raised up out of his holy habitàtion : saith the Lord almighty.

¶ *The continuation of the Holÿ Gospel according to Mark. viij. 15-26.*

AT that time : Jesus said unto his disciples, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Whỹ reason ye, because ye have no bread ?

pèrceive ye not yet, neither understand ? hãve ye your heart yet hardened ? Hãving eyes, see ye not ? ãnd having ears, hear ye not ? ãnd do ye not remember ? Whèn I brake the five loaves among five thousand, how many baskets full of fragments took ye up ? They say unto him, Twelve. ãnd

Fourth Sunday in Advent.

when the seven among four thousand, how many baskets full of fragments took ye up ? And they said, Seven. And he said unto them, Hōw is it that ye do not understand ? And he cometh to Bethsaida, and they bring a blind man unto him : and besought him to touch him. And he took the blind man by the hand, and led him out of the town : and when he had spit

on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up, and said, I see men as trees, walking. After that he put his hands again upon his eyes, and made him look up : and he was restored, and saw every man clearly. And he sent him away to his house, saying, Neither go into the town : nor tell it to any in the town.