

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

Volume A.

Part I.

Pages 1-82.

Proper of Time.
In the Advent of the Lord.

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THE GREGORIAN INSTITUTE OF CANADA.
MMXXIII.

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[Ir.]



*[In the Name of the Most Holy Trinity.]*¹

¶ *The Missal according to the Use of [the Choir of]² [the English]³ [Church of]⁴ Sarum happily beginneth.⁵*

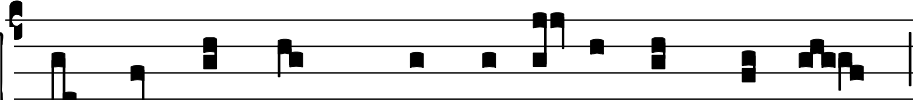
And firstly,

The First Sunday in the Advent of the Lord.

At Mass.

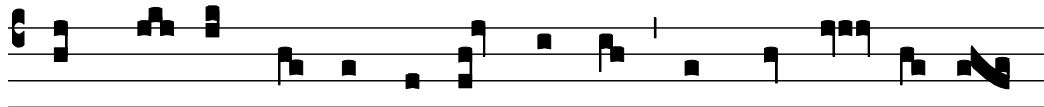
Officium.⁶ VIII.

Ad te levavi. GS:pl. a; 1508:1r; 1513:1r.⁷

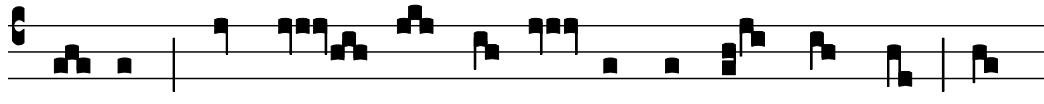


001-01.

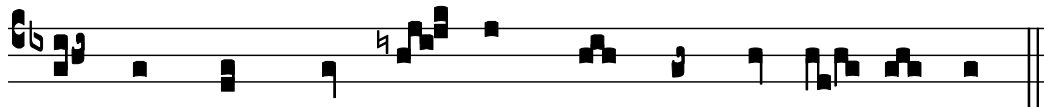
The First Sunday in Advent.



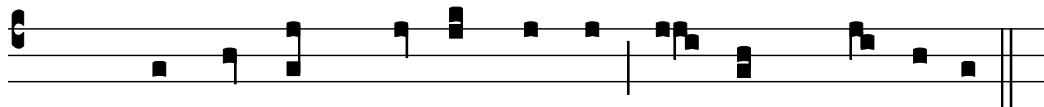
in thee, O my God, I put my trust, let me not be a-



sham-ed : neither let my e- nemies laugh at me : for



none of them that wait on thee shall be con- founded.



001-02.

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

[Then]⁸ let the *Officium* be repeated, namely To 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]⁹ 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]¹⁰ with Rulers of the Choir : and on all Masses of Saint Mary [and of the Feast of the Place throughout the whole year]¹¹ : except on the Sunday of the Passion of the Lord : and from thence through to the Supper of the Lord at the Mass of the season only : then after the Psalm let the *Officium* be repeated without Glory be to the Father. [and As it was.]¹²

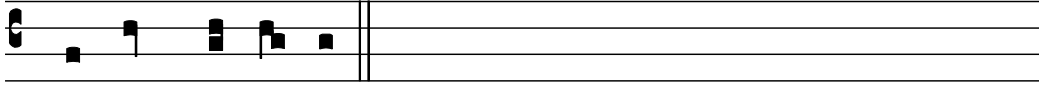
Let Kyrieleyson. follow. **XX***.

Let not Gloria in excelsis. be sung [nor Ite missa est.]¹³ throughout the whole of Advent in whatever Mass be said [the Prayer Stir up, we beseech thee, O Lord.]¹⁴ Nor from lxx. 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 himself to the people : and raising <his> arms a small amount and joining <his> hands, let him say this way,

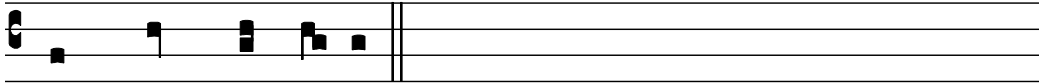
The First Sunday in Advent.

US-I:265; 1494, 1489:92r.¹⁵



The Lord be with you.

And let the Choir respond,

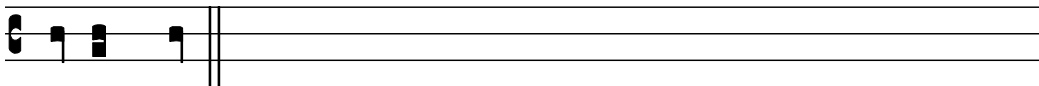


And with thy spi- rit.

under the same tone.

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

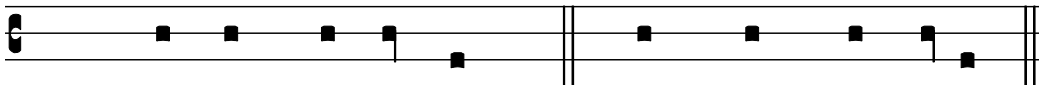
US-I:265; 1494, 1489:92r.



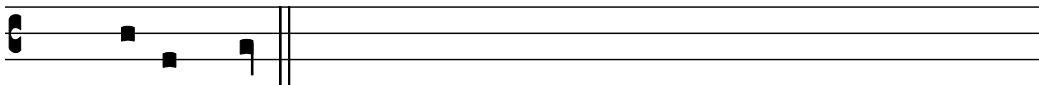
Let us pray.

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

US-I:265; 1513:135r; 1492.¹⁶

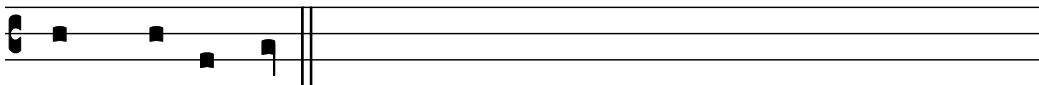


℣. The Lord be with you. ℞. And with thy spi-rit.



℣. Let us pray.

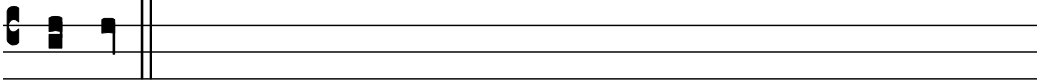
is responded, and in similar cases thus to be determined.



World without end.

The First Sunday in Advent.

Let be responded,



Amen.

¶ *Then let the following be said*

§ Tir up, we beseech thee, O Lord, thy might, and come : that we may deserve to be rescued from the threatening dangers of our sins by thy protection : and to be saved by thy

Prayer.

deliverance. Who livest and reignest with God the Father in the unity of the Holy Ghost, God, for ever and ever. [R.] Amen.

Again let the Priest say Let us pray. as above.

Memorial of Saint Mary.

Prayer. O God, who didst will [that at the message. &c.].¹⁷ as below. [XX].

And of whatever occasion the Mass is : always let a Memorial 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.

¶ *To be sure it is understood that all Sundays and [on]¹⁸ Feasts with Rulers of the Choir throughout the whole year this is generally to be observed : that at Mass as many Collects are said as were said at Matins, except on the day of the Nativity of the Lord : in such a way that at Mass an uneven number of Collects themselves should always be preserved : except in the week of the Nativity of the Lord only. For if two or four Prayers are had : 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 the Paschal season.¹⁹ Nevertheless when Mass is said in Chapter on a Feast Day : if there should be kept a Memorial of any Saint : also too, Memorials of other Saints at the same Mass are said at pleasure. But if the Sunday Mass will be in Chapter : then at the same Mass of the Sunday let be made a Memorial of the Trinity : however the other Memorials are said at the High Mass.²⁰ However on Sundays and on Feasts with*

The First Sunday in Advent.

*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 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.]*²¹

¶ *Besides on all Feasts of ix. Lessons which occur on the Fasts of the Four Seasons or on Vigils or throughout the whole of xl. let no Memorial be made of the Fast at the Mass of the Feast.*²² *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],*²³ *and from Domine ne in ira. through to the first Sunday of xl. and from Deus omnium. through to the Advent of the Lord at Mass five Prayers are in the habit of being said, namely : the first of the day, the second of Saint Mary [Prayer O God, who didst will.],*²⁴ **XX.** *the third of all Saints namely [the Prayer]*²⁵ *Grant, we beseech thee, Almighty God [that the intercession].*²⁶ **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.*²⁷ **XX.** *etc. the fifth for peace, namely [the Prayer]*²⁸ *O God, from whom [all holy desires].*²⁹ **XX.**

¶ *On the Octave [however]*³⁰ *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, the fifth for the universal Church.*

¶ *Likewise on ferias and on Feast 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]*³¹ *five Prayers, of which the first is of the day, the second of Saint Mary, namely [the Prayer]*³² *O God, who through 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],*³³ **XX.** *as above, the fourth for the universal Church, [Prayer Mercifully receive, O Lord.]*³⁴ **XX.** *the fifth for peace, [Prayer O God, from whom.]*³⁵ **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],*³⁶ *the first of the day, ij. of the Penitents, namely [the Prayer]*³⁷ *Hear, we beseech thee, O Lord, [the prayers of thy suppliants].*³⁸ **XX.** *the third of Saint Mary, namely [the Prayer]*³⁹ *Grant to us thy servants.* **XX.** *the*

*fourth of all Saints, namely [the Prayer]*⁴⁰ Grant, we beseech thee, Almighty God : that the intercession. **XX.** *the fifth for the universal Church, namely* Favourably receive, O Lord.⁴¹ **XX.** *Nothing is said of the general Prayer through to xl.*⁴²

¶ *On Monday of the first week of xl. and from then through to the Supper of the Lord : at the Mass of the Fast [only]*⁴³ are said seven Prayers : of which the first is of the day, *ij. for the penitents, [Prayer Hear, we beseech thee, O Lord, the prayers of thy suppliants.],*⁴⁴ **XX.** *iiij. of Saint Mary, [Prayer Grant to us thy servants.],*⁴⁵ **XX.** *iiij. of all Saints, [Prayer Grant, we beseech thee, Almighty God : that the intercession.],*⁴⁶ **XX.** *v. for the universal Church, [Prayer Favourably receive, O Lord.],*⁴⁷ **XX.** *vi. for peace, [Prayer O God, from whom.],*⁴⁸ **XX.** *vij. 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 hast dominion. XX.*

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

[2r.]

*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*⁴⁹ *the Ascension of the Lord three Prayers are said only, of which the first is of the day, ij. of the Resurrection, namely O God, who through thine only-begotten. XX. the third of all Saints [namely the Prayer Grant, we beseech thee, Almighty God.]*⁵⁰ **XX.** *as above. Yet on Sundays when the Sunday is observed let no Memorial be made except only when some Feast of some Saint should occur. Yet in the summer when a Memorial is made of any Saint on any Feast of iiij. Lessons, as within an Octave or on the Feast of Saint Sampson [where]*⁵¹ *a Memorial is made of Saint 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.*⁵² *Also from Deus omnium. through to the Advent of the Lord on ferias and on Feasts of iiij. 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 of Saint Mary, [Prayer Grant to us thy servants.]*⁵³ **XX.:** *the third of all Saints, [Prayer Grant, we beseech thee, Almighty God.]*⁵⁴ **XX.** *: the fourth for state of the [universal]*⁵⁵ *Church, [Prayer Favourably receive, O Lord, the prayers of thy Church.]*⁵⁶ **XX.** *: and the fifth for peace, [Prayer O God, from whom all holy desires.]*⁵⁷ **XX.**

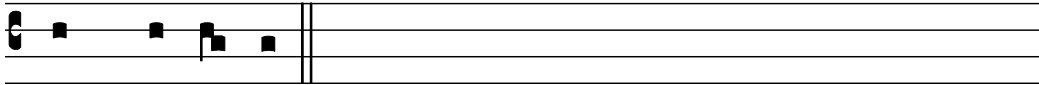
*On the Feast of [Saints]*⁵⁸ *Processus et Martinianus let first be made a Memorial of Saint*

The First Sunday in Advent.

Swithin, then of the Apostles : and afterwards of Saint Mary, and then of all Saints.⁵⁹ When however the Mass I am the salvation. is said [during the summer]⁶⁰ then the second Prayer will be of Saint Mary,⁶¹ the third of all Saints, the fourth for the universal Church, the fifth for peace.

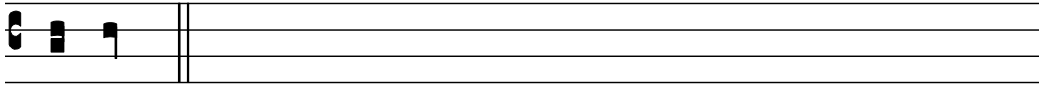
[And let the Prayers before the Epistle be concluded this way.

For ever and ever. 1508:2r. [GS:2r.]



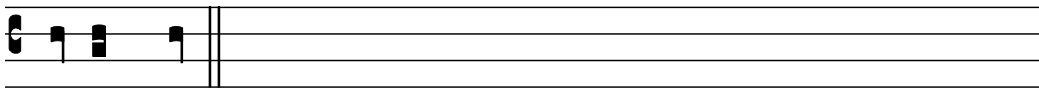
World without end.

Let the Choir 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 our Lord. and under one Let us pray.

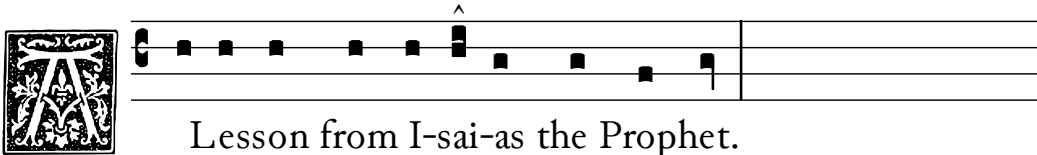
In such a way that the number seven must not to be exceeded, according to the use of Sarum : because Christ when he taught the Our Father. only included vij. petitions which are necessary whether for the body or the soul : and besides God rejoiceth in an uneven number : and for that reason uneven Prayers are said in Masses : and note that the number 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.]⁶²

To be sure on the commencement of the last Prayer before the Epistle [the Chasuble meanwhile laid aside behind the great Altar]⁶³ the Subdeacon shall approach through the

The First Sunday in Advent.

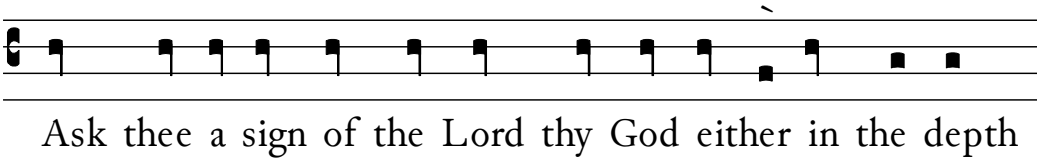
middle of the Quire to read the Epistle in the Pulpitum. Moreover let the Epistle be read in the Pulpitum on all Sundays : and whensoever the Choir is ruled throughout the whole year and on the Day of the Supper and on the Vigils of Easter and Pentecost : and on the Commemoration of All Souls.⁶⁴ However on all Feasts and ferias and on Vigils and on the iiij. Seasons outside the week of Pentecost throughout the whole year let it be read at the Quire Step.



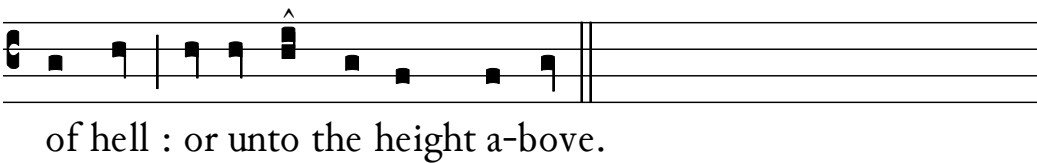
Lesson from I-sai-as the Prophet.



I N those days : the Lord spoke to Achaz, say-ing,

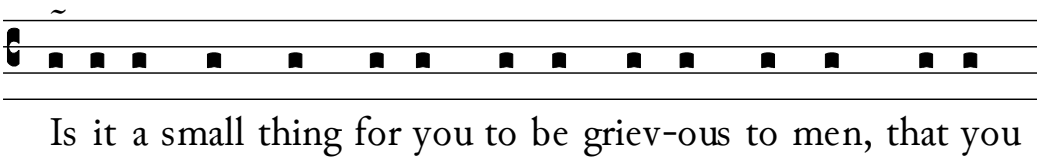


Ask thee a sign of the Lord thy God either in the depth

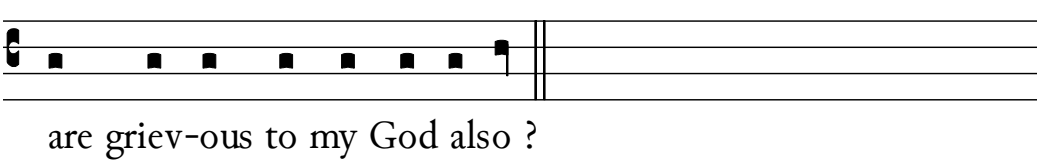


of hell : or unto the height a-bove.

Likewise in the same.

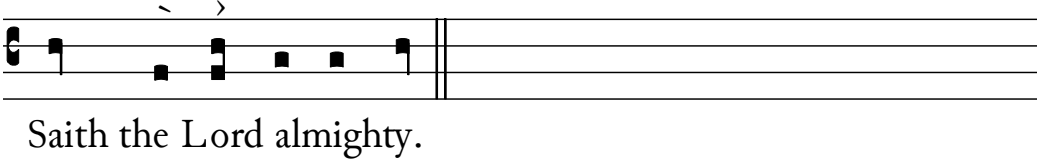


Is it a small thing for you to be griev-ous to men, that you



are griev-ous to my God also ?

And let them always be concluded this way.



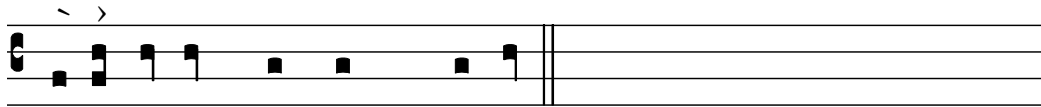
Saith the Lord almighty.

The First Sunday in Advent.

Or this way.

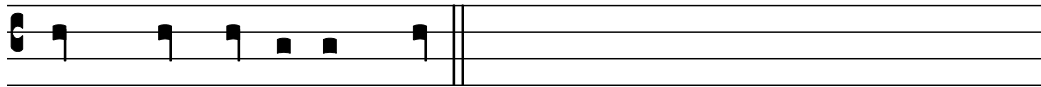


He shall eat butter and honey, that he may know to re-fuse



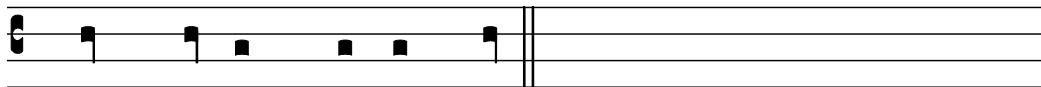
the e-vil, and to choose the good.

Or this way.



In Christ Je-sus our Lord.

Or this way.



Through Je-sus Christ our Lord.]

65

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

Brethren : Knowing that it is now the hour for us to rise from sleep. For⁶⁶ now our salvation is nearer than when we believed. The night is passed, and the day is at hand. Let us therefore cast off the works of dark-

ness : and put on the armour of light. Let us walk honestly, as in the day : not in rioting and drunkenness : not in chambering and impurities : not in contention and envy. But put on the Lord Jesus Christ.

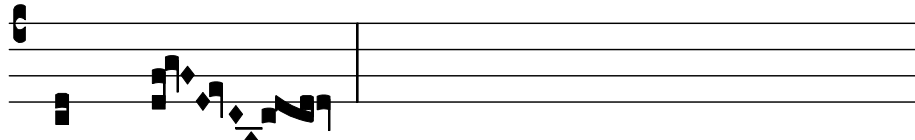
While the Epistle is being read : let two boys in Surplices, having bowed to the Altar before the Quire-step : entering into the Pulpitum through the midst of the Quire, prepare themselves to begin the Gradual⁶⁷ and to sing⁶⁸ its Verse : [and thus let them begin].⁶⁹


The First Sunday in Advent.

Universi qui te expectant. GS:1; 1508:2v.1513:2r.⁷⁰

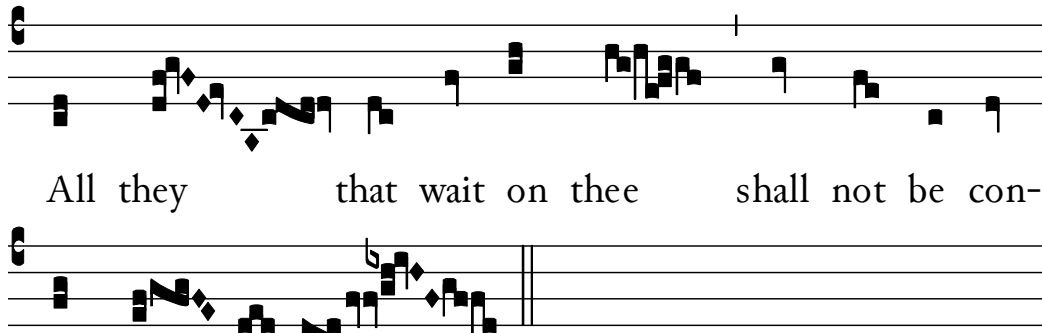
001-03.

Grad.
I.



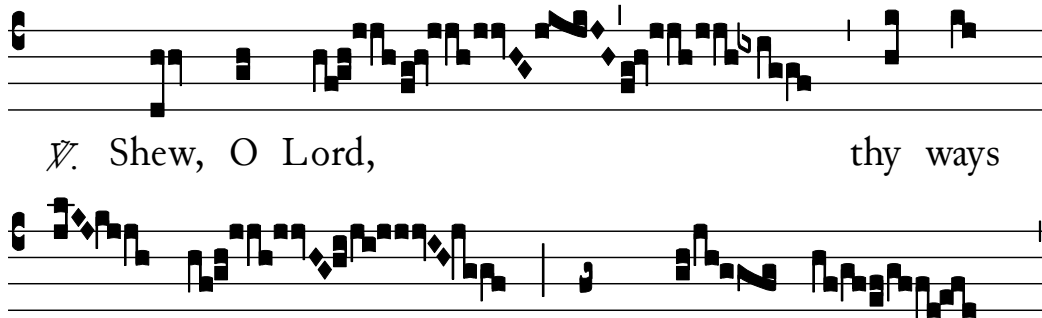
 LL they. *

*Let the Choir continue the same through the whole to the end.*⁷¹



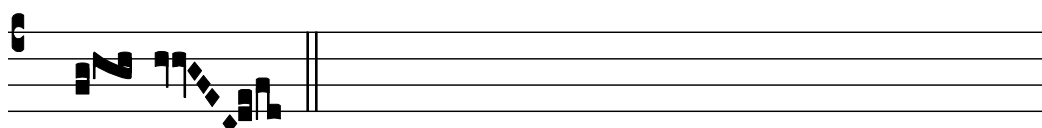
All they that wait on thee shall not be con-
founded, O Lord.

which is to be observed throughout the whole year at the Mass of the day : except when it be begun by the Cantor, and⁷² 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.]⁷³



001-04.

✠. Shew, O Lord, thy ways
to me : and teach me
and let it be concluded by the whole Choir thus.



* thy paths.

After the ✠. let the Choir repeat the Gradual.

¶ It is understood that throughout the whole year the Gradual should be repeated after its *℟*. [of course]⁷⁴ at the Mass of the day : [nevertheless]⁷⁵ not on Double Feasts and not on the fifth and sixth days of Easter week, in the *iiij*. Seasons after the Lesson where the Gradual is kept after the Lesson, nor⁷⁶ when a Tract is said [or a Lesson is kept].⁷⁷ 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]⁷⁸ Trinity, of the Holy Ghost : and in the Mass of the Cross : and in the Mass I am the salvation. and [in Masses]⁷⁹ of Peace : and on other Commemorations : evidently between *lxx*. and Easter only : and in [daily]⁸⁰ Masses of Saint Mary where a Sequence cannot be used : nor a chant in place of a Sequence.

[Let the Gradual and its *℟*. 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 in simple Feasts whether of *iiij*. or of *ix*. 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 *ij*. Form in that very place without changing habit. However on simple Feasts by three Clerks of the *ij*. 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 *℟*. 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 Alleluya. be sung by two Clerks of the *ij*. Form preserving the aforesaid place and habit.]⁸¹ 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 *℟*. of the Gradual being is sung : let two of the Superior Grade, for the singing of the Alleluya. clothe themselves in Silken Copes [in the Vestry]⁸² : and let them approach the Pulpitum through the midst of the Quire. The *℟*. of the Gradual having been sung, the boys shall again begin the Gradual and it shall be chanted through by the Choir, as is indicated above. [Indeed whenever the Gradual *℟*. is sung in the Pulpitum by two boys : then Alleluya. 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 this, namely.]⁸³

The First Sunday in Advent.

Let follow.

*Ostende nobis Domine. GS:1; 1508:3r; 1513:2r.*⁸⁴

001-05.

VIII.



L-le- lu- ya. *

*Let the Choir repeat the same and continue with the Neuma [thus].*⁸⁵

Al-le- lu- ya.

*[which is to be observed throughout the whole year when Alleluia. is had except when it be 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 Alleluia. is sung by the Choir : likewise on Easter Day at Vespers together with the three following days. The boys to be sure always are standing singing in the Quire : the Rulers, to be sure Clerks, when only two are had, follow all the rules of the Clerks of the ij. Form whether at Vespers or at Matins and <at> Mass except that always while the Choir sings Alleluia. : is continuing to stand, let follow the √.]*⁸⁶

Clerks.

√. Shew us, O Lord, thy mer- cy :

and grant us

*And let it be concluded by the Choir [this way]*⁸⁷

* thy sal va- tion.

The First Sunday in Advent.

[2v.] Then let the Clerks begin <again>⁸⁸ the Alleluya. 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 Alleluya.


[Nevertheless on Feasts when Alleluya. \bar{V} . Praise the Lord, ye children. is sung, Alleluya. 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 Alleluya. be sung by one boy alone in a Surplice at the Quire Step.

The Alleluya. 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.]⁸⁹


Having finished the Alleluya. let the Sequence follow [this way].⁹⁰

Salus eterna. 1508:3r; 1513:2v.⁹¹

Seq.
VII.




*a*¹.




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

*a*².




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

*b*¹.



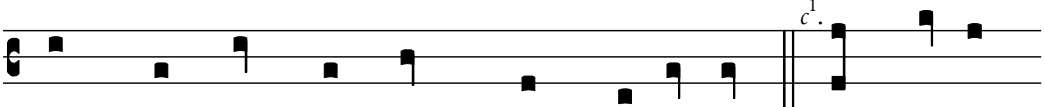
Griev-ing that the ag-es of men must pe-rish Thro' the

*b*².



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

*c*¹.

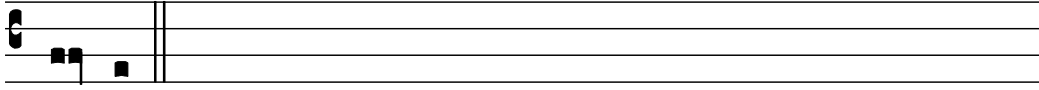


earthward Of thine own great clemency. Then freely

The First Sunday in Advent.

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

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lead us.

*[At no time let Amen. be answered at 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.]*⁹²

¶ *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]⁹³ the Nativity of the Lord. On Feasts however [of ix. Lessons and on Feasts]⁹⁴ of Saints when the Choir is ruled throughout the whole year except from lxx. 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 the Supper of the Lord and on Sundays and on Feasts of ix. Lessons a Tract is sung by iiij. 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 these iiij. Clerks together begin the first V̄. which V̄. two from the Principal Side of the Choir continue, the other two meanwhile sitting in the end part of the j. Form, and thus each V̄. of the whole Tract is sung by those iiij. Clerks, the Choir meanwhile sitting. In such a way that all iiij. of them together conclude the Tract itself. However on Wednesday at the beginning of the Fast and on the j. Sunday of Quadragesima and Wednesday of the iiij. Seasons : and on the Sunday of the Palms : and on Wednesday of the Week of the Palms : and let the two Tracts on the Day of Preparation be sung in Choir alternating by turns, here and there, in the aforesaid manner, changing neither place nor habit.]*⁹⁵

However on the First Sunday in xl. and on the Sunday of the Palms is sung in the Choir by alternation thereupon at the end of Alleluya. 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 Lectern⁹⁶ 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 to the Priest standing before the Altar : turning to face the South say thus without note,
Bid, lord, a blessing.*

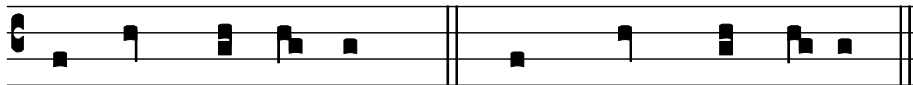
Let the Priest respond, The Lord be in thy heart and in thy mouth : to pronounce the holy Gospel of God. In the name of the Father. etc.

The First Sunday in Advent.

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 whehter of ix. Lessons or of iij. Lessons : and also on ferias, this way.

1508:4r.



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



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



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



According to ✠ Luke *R.* 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 is said In the glory of God the Father. and here when is said Glory be to thee, O Lord. and after the Sanctus. when is said [In the Name of the Lord].⁹⁷

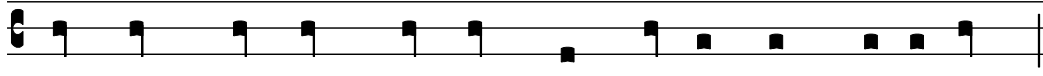
Let the Gospel follow.

1508:4r.



T that time : When Je-sus drew nigh to Je-ru-sa-

The First Sunday in Advent.



lem, and was come to Bethphage, unto mount O-li-vet :

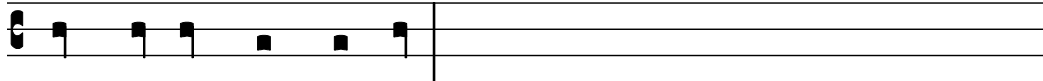


then he sent two disciples, say-ing to them,

Similarly in the same.

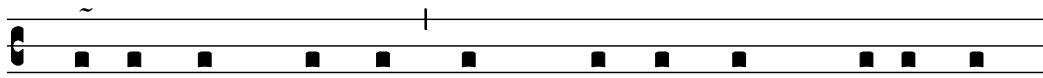


Ho-sanna to the Son of Da-vid : blessed is he that cometh :

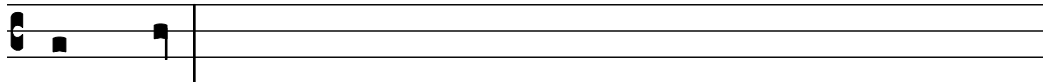


in the name of the Lord.

Likewise in another Gospel.

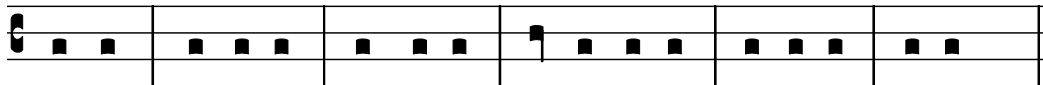


Why are you troubled, and why do thoughts a-rise in



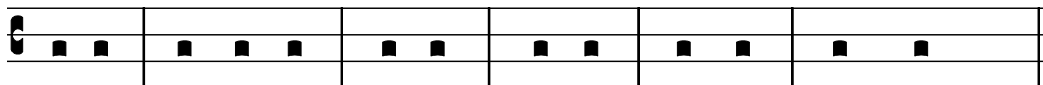
your hearts ?

Let all foreign speech be concluded thus.



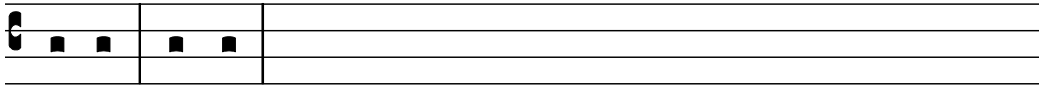
Michael Gabri-el. Rapha-el. Je-ru-sa-lem. Isra-el. Si-on.

Likewise Greek thus evidently.



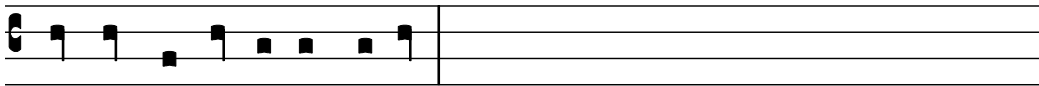
Adam. Abra-ham. Je-sus. Mo-ses. Cephas. Mammon.

The First Sunday in Advent.



Da-vid. Ju-dah.

Similarly another Gospel thus.



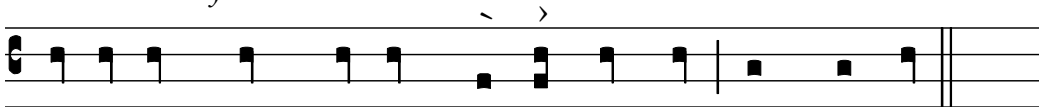
Amen, amen I say to you.

Likewise in another Gospel thus.



Martha, Martha, thou art careful.

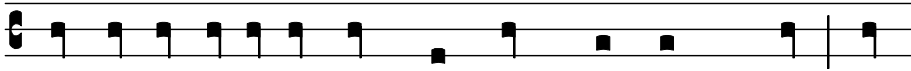
And let all Gospels throughout the whole year whether in Feasts or in ordinary days be concluded this way.



Blessed are they who 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.

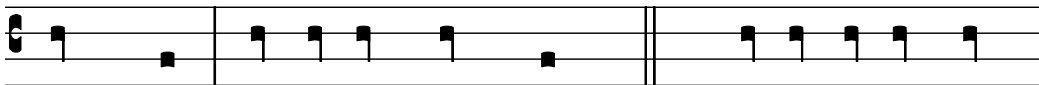
On Double Feasts throughout the whole year let it be read this way.



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

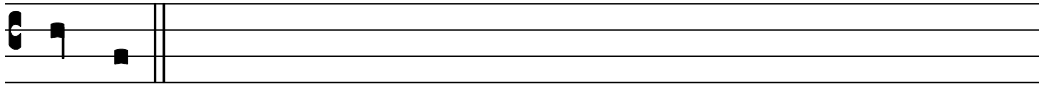


cording to Mat \times thew. according to \times Mark. according



to \times Luke. According to \times John. \mathcal{R} . Glo-ry be to thee,

The First Sunday in Advent.



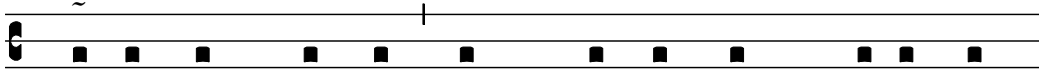
O Lord.



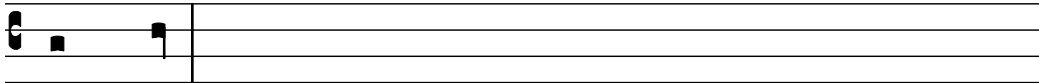
T that time : Je-sus stood in the midst of his dis-



ciples : and said : Peace be to you.

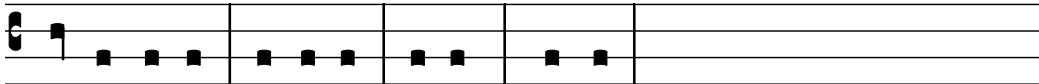


Why are you troubled, and why do thoughts a-rise in



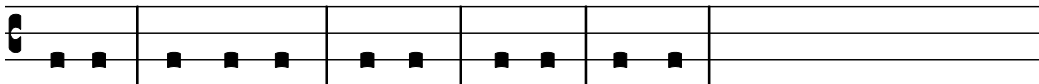
your hearts ?

Let foreign speech be finished thus.



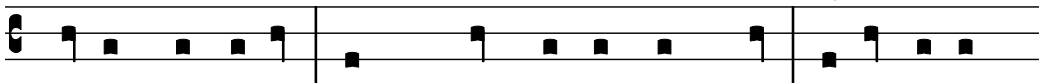
Je-ru-sa-lem. Isra-el. Si-on. Michael.

And similarly. Likewise also Greek thus.



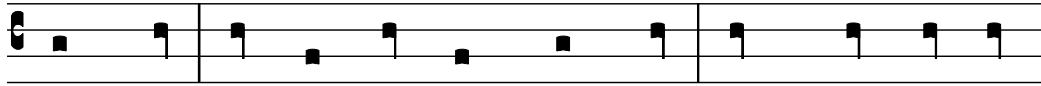
Adam. Abra-ham. Je-sus. Da-vid. Ju-dah.

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.

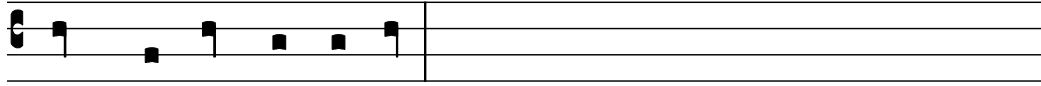


This is my body. And when he had said this. If a-ny one

The First Sunday in Advent.

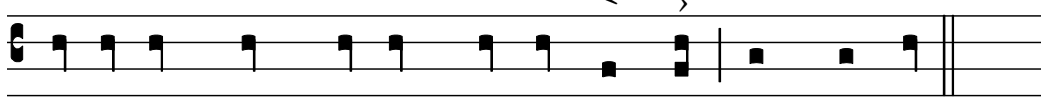


love me. Lord, if thou hadst been here. And thou Bethle-



hem the Land of Ju-da.

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



Blessed are they who hear the word of God : and keep it.]⁹⁸

[3r.] ¶ *And thus*⁹⁹ *let the Deacon proceed through the midst of the Quire : solemnly carrying the Text itself in his left hand [approach]*¹⁰⁰ *to the Pulpitum, the Thurible*¹⁰¹ *and the Tapers*¹⁰² *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 : the Subdeacon taketh the Text itself : and let him in the left hand of the Deacon himself 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*¹⁰³ *on the left [and]*¹⁰⁴ *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 : 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 Choir 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.]*¹⁰⁵ *But when he begins the Gospel after the Lord be with you. let him make the sign <of the Cross> over the Book*¹⁰⁶ *: and then on his forehead : and afterward on his breast with his thumb [only].*¹⁰⁷

The First Sunday in Advent.

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

[*The continuation of the Holy Gospel : according to Matthew.*]

[3r.]

AT that time : When Jesus drew nigh to Jerusalem, and was come to Bethphage, untò mount Olivet : then he sent¹⁰⁸ two disciples, saying to them, Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her : loose them and bring them to me. And if any man shall say anything to you, say ye, that thè Lord hath need of them : and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying. Tell ye thè daughter of Sion : Behold thy King cometh to thee, meek, and sitting

upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt, and laid thèir garments upon them : and made him sit thereon. And a very great multitude spread thèir garments in the way : and others cut boughs from the trees, and strewed them in the way. And the multitudes that went before and that followed, cried, saying : Hosannà to the sòn of David : Blessed is he thàt còmeth : in the name of the Lord.

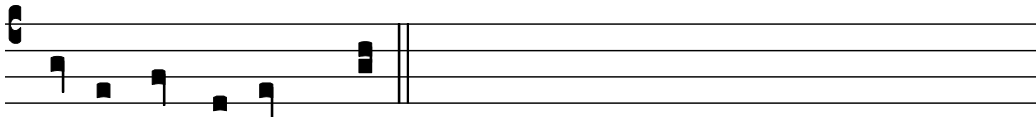
¶ *The Gospel having been read, let him kiss the Book : and let the Subdeacon immediately approaching extend to him the Text [on his right to be kissed]¹⁰⁹ : which let the same Deacon carry upwards out from his breast. [In returning likewise let the Deacon carry the Text to the Altar upwards out from 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 one should proceed the Subdeacon : 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.]¹¹⁰

The First Sunday in Advent.

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

Credo in unum Deum. 1508:5r; 1513:3r.



I be-lieve in one God.

Then let be sung by the Choir [The Father almighty.]¹¹¹ not in alternation but by the whole Choir¹¹² [but singing together without any pause. Moreover let the Choir stand turned towards the Altar from the beginning of I believe in one. so long as the Choir itself singeth, and meanwhile with one turning towards the Altar let the Choir bow thrice, of course while this clause And was incarnate by the Holy Ghost. is sung, secondly when And was made man. is sung, thirdly when And was crucified also. is sung, and at the end when And the Life of the world to come. is sung, until the Offertory is begun : this movement is used¹¹³ by the Choir on all Feasts throughout the year.]¹¹⁴

1508:5r; 1513:135r.¹¹⁵

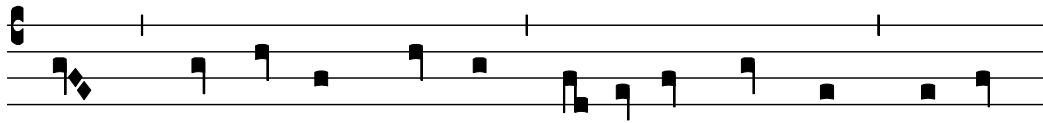
THE Father almighty, ma-ker of heaven and earth,

and of all things vi-sible and invi-si-ble : and in one

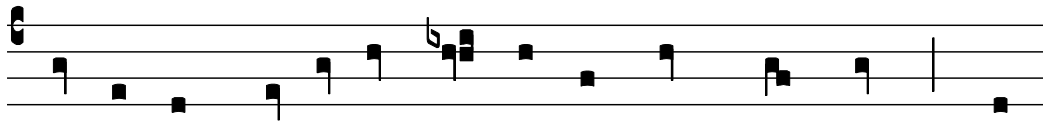
Lord, Je-sus Christ, the only be-gotten Son of God, born

of the Fa-ther be-fore all ag-es, God of God, Light of

The First Sunday in Advent.



Light, true God of true God, be-gotten not made, consub-

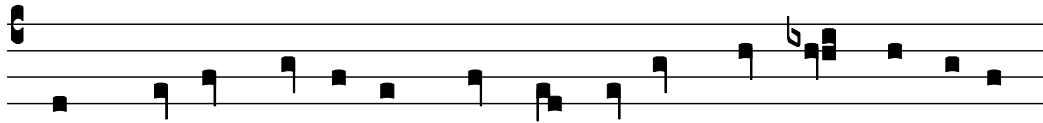


stantial with the Father, by whom all things were made : who

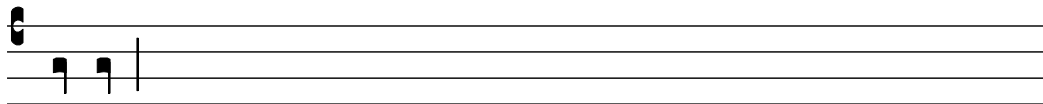


for us men, and for our salvation came down from heaven,

Here let the Choir bow itself while it singeth.

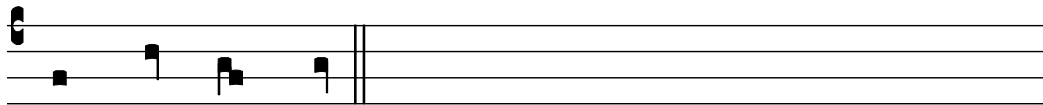


And be-came incarnate by the Ho-ly Ghost of the Virgin



Ma-ry :

Again let the Choir bow and sing.



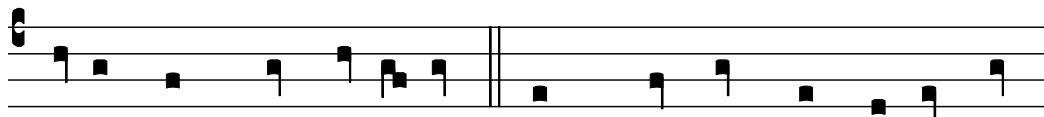
and was made man.

A third time let the Choir bow itself while it singeth.




He was cru-ci-fi-ed also for us suf-fer-ed under Ponti-us

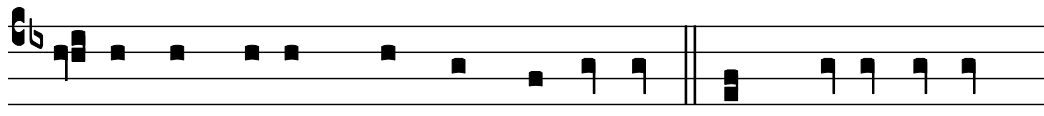
The First Sunday in Advent.



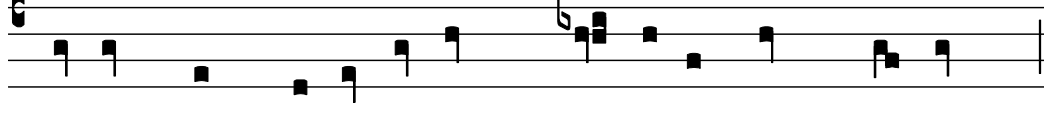
Pi-late, and was bu-ri- ed. And the third day he rose a-




gain ac-cording to the Scriptures, he ascended into heaven,



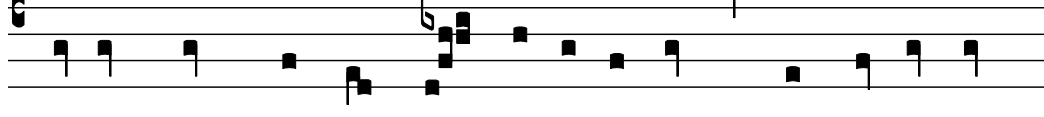
sit-teth at the right hand of the Father. And he is to come




a-gain with glo-ry to judge the liv-ing and the dead :




of whose kingdom there shall be no end. And in the



Ho-ly Ghost the Lord, and giv-er of life, who pro-ceedeth

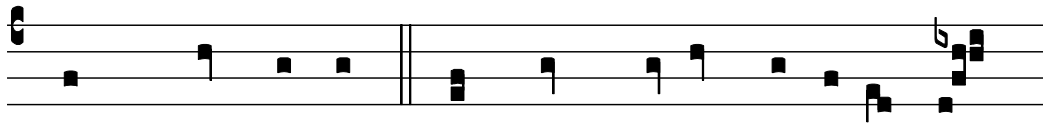


from the Father and the Son. Who to-gether with the

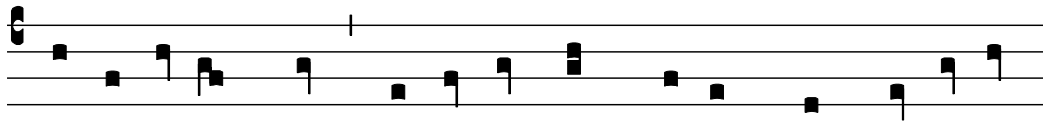


Father and the Son is a-dor-ed and glo-ri- fi- ed, Who spoke

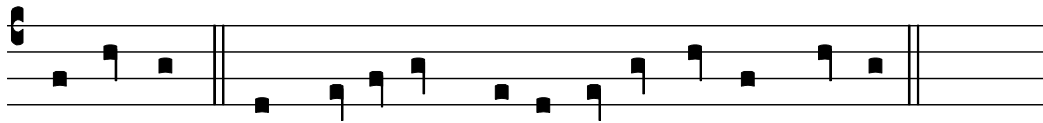
The First Sunday in Advent.



through the prophets. And one ho-ly, Catho-lic, and

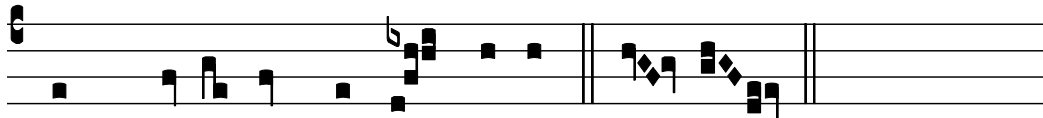


a-posto-lic Church. I confess one baptism for the remis-



sion of sins. And I await 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.]¹¹⁶

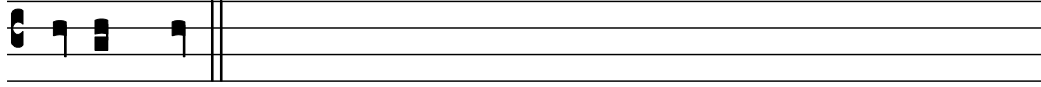
¶ These are the Feasts in which is said Credo. according to the Use of Sarum. On all Sundays throughout the whole year at High Mass : whether it be [of]¹¹⁷ the Sunday or not. Yet it is not said in Masses of Vigils and of Saints of iij. Lessons [without Rulers of the Choir]¹¹⁸ and in Masses of the Dead which are said in Chapter on Sundays. But if¹¹⁹ the Mass of the Sunday is said in Chapter then the Credo. is said. It [Credo.]¹²⁰ will also be said during the eight days 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 to be said as the Mass of the day [which is observed]¹²¹ throughout the whole year : and on the Feast [day]¹²² of any Saint in whose honour is dedicated [any]¹²³ Altar or Church [that is consecrated]¹²⁴ <but> only at the Altar of the same Saint [is said Credo.

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whatever Feast shall be made].¹²⁵

After the Credo. let the Priest [turned to the people]¹²⁶ say The Lord be with you.
[Choir R. And with.]¹²⁷
and [also is said by the Priest at the Altar.]¹²⁸

1508:6r; 1513:3r.



Let us pray.

Ad te Domine levavi. GS:2; 1508:6r; 1513:3r.¹²⁹

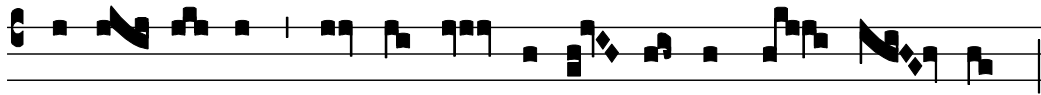
Offert.
II.



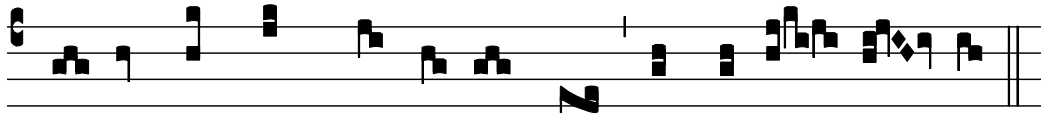
O thee, * O Lord, have I lift- ed up



my soul : in thee, O my God, I put my trust, let me not



be a-sham-ed, neither let my e- nemies laugh at me :



for none of them that wait on thee shall be con- found-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 decently¹³⁰ 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

The First Sunday in Advent.

Sacrifice. Then <trice> in the place between himself and the Altar : and while he censures let him say Let my prayer, O Lord, be directed. XX. and afterwards let that Priest himself be censured 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,¹³¹ next the Superior Grade from the Cantoris side in the same order, then the ij. Forms and the j. in the same order. In such a way that that boy bow to each of the Clerks being censured, the Subdeacon¹³² following him¹³³ with the Text to be kissed by all.

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

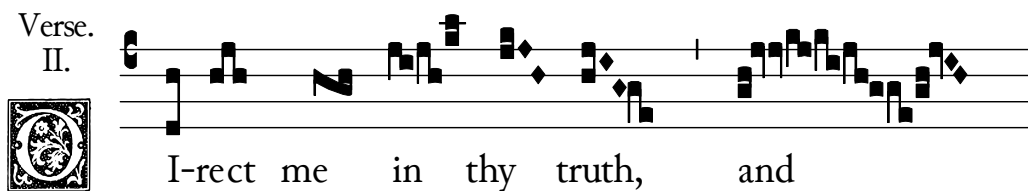
If a Bishop shall not celebrate and it shall be a Double Feast let an Acolyte bring the Text from the Cantoris side. Moreover first the Cantor is censured, who standeth in the midst of the Quire with the other Rulers of the Choir, of course only on Major Feasts. Then the principal Rulers of the Choir from either side, <and> indeed¹³⁴ after that the secondary Rulers. Afterwards the Choir in the usual manner. And let the Text follow in same order after the Creed. The Prayer Receive, O Holy Trinity. XX. having been said, <and> the Oblation made as aforesaid, the Priest censures the Sacrifice in the aforesaid manner, <but> the Choir is not censured.¹³⁵ In fact at no time is the Choir censured at Mass after the Gospel except when the Creed is said, but then always.]¹³⁶

These two V̄. [following]¹³⁷ 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 V̄. [or Responsories]¹³⁸ are given with the Offertory. [Indeed never shall an Offertory V̄. be sung on Sundays : but on ferias during the week when the service is of the weekday. In such a way that if there be two Offertory V̄. one Verse shall be sung with the Offertory on one weekday and the other to be sure on the other weekday : and if more weekday Masses are said let them be repeated if it shall please.]¹³⁹

Never [in fact]¹⁴⁰ are two Verses sung with the Offertory on one feria¹⁴¹ : nor are they said after the Offertory except on ferias during Advent : and from lxx. through to the Supper of the Lord only.

Dirige me in veritate. 1508:6v; 1513:3r.

Verse.
II.



I-rect me in thy truth, and

001-07.

The First Sunday in Advent.

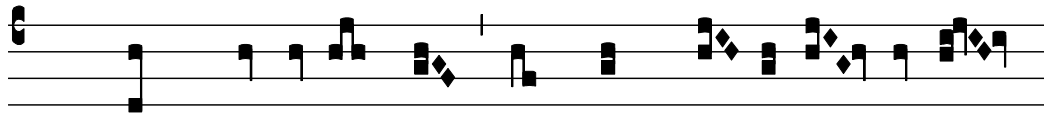


teach me : for thou art God my Sa- viour :



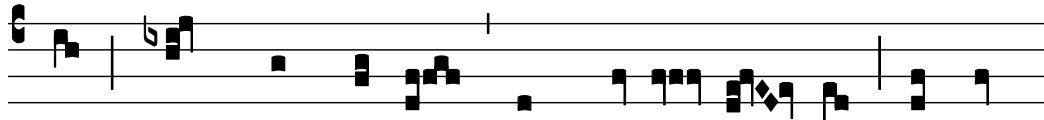
and on thee have I wait-ed all the day long.

Respice in me. 1508:6v; 1513:3r.



001-08.

∞. Look thou upon me, and have mer-cy on me, O



Lord : keep thou my soul, and de-liv- er me : I shall



not be confounded, for I have cal-led upon thee.



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
beginning. Through our Lord.

[*Another Secret of blessed Mary. Strengthen in our minds.*]¹⁴² **XX.**

Throughout the whole of Advent no Preface is said except the daily one¹⁴³ when the service is of the season.


The First Sunday in Advent.

Dominus dabit benignitatem. GS:2; 1508:7r; 1513:3r.¹⁴⁴

Comm.
I.

001-09.

[3v.]



HE Lord * will give good-ness : and our earth shall
yield her fruit.

Postcommunion.

MAY we receive,¹⁴⁵ O Lord, thy
mercy in the midst of thy
temple : and the approaching¹⁴⁶

solemnities of our restoration : precede
with due honours. Through our
Lord.

[*Another Postcommunion of blessed Mary. Pour forth, we beseech thee. XX.*
And let the Mass be concluded with Benedicamus Domino.]¹⁴⁷ **XX.**

[*It is understood that when in a Mass in Commemoration of the Saint of the Place where the Church is dedicated is another Saint 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 by the same Mass with a Sequence, but without Credo. : nevertheless substituting the words Nativity, Solemnity or the like, in the Commemoration. In Eastertide there shall be a second Alleluia. as on Feasts with Rulers of the Choir, as indicated below in that very place.*]¹⁴⁸
XX.

¶ Monday.

When the service is of the feria : at Mass [of Advent]¹⁴⁹ Officium. To thee, O Lord. XX.
Psalm Shew, O Lord. [V.]¹⁵⁰ Glory be to the Father. Let the Officium To thee, O Lord. be repeated.

The Officium is always sung this way when the Choir is [not]¹⁵¹ ruled : except within the Passion of the Lord [and in Masses for the Dead].¹⁵² This Mass is said throughout the whole week : unless a Feast of ix. 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 : or¹⁵³ of Saint Mary [and the Feast of the Place]¹⁵⁴ shall have to be made. And always with its Alleluya. is the Sunday Mass said which is to be observed throughout the whole year when Alleluya. is said.

[Beware,¹⁵⁵ thou ought also to omit here the Commemoration of blessed Mary so that a proper Epistle and Gospel be not omitted : only then shall that <Commemoration> be sung, if a day shall still be vacant. If however a proper Epistle and Gospel otherwise be not omitted, then that <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 omitted¹⁵⁶ during the course of the whole year.]¹⁵⁷

Let Alleluya. also be said at all Masses of the day throughout the year except from lxx. through to the Vigil of Easter : and except¹⁵⁸ on vigils falling outside of Sunday and outside of Paschal-tide : except also in quattuor temporibus which fall outside of the week of Pentecost.

[¶ And it is understood that throughout the whole of Advent and from Domine ne in ira. until the beginning of the Fast,¹⁵⁹ and from the Octave of Easter until the Ascension of the Lord : [and from Deus omnium. until the Advent of the Lord]¹⁶⁰ in each week once it is the custom for I am the salvation. to be said for the High Mass : 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 that 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.]¹⁶¹

¶ Wednesday. [in the j. Week of Advent.]

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

Dearly beloved : Be ye patient until the cōming of the Lord. For¹⁶² behold, the husbandman waiteth for the preciōus fruit of the

earth : patiently bearing till he receive the eârly and latter rain. Be you therefore also patiënt, and strengthen your hearts : for the coming of the

Lôrd is at hand. Grudge not, brethren, one àgainst another : that you may nôt be judged. For¹⁶³ behold the judge awâiteth¹⁶⁴ before the door. Take, my beloved¹⁶⁵ brethren, for example of

suffering evîl and longanimity¹⁶⁶ : of labour and pàtience : the prophets who spoke in the name of our Lord Jesus Christ.

¶ *The beginning of the Holÿ Gospel according to Mark. j. [1-8.]*

THe beginning of the gospel of Jesus Christ, the Son of God. As it is written in Isaias the prophet : Behold I send my angel before thy face, who shall prepare the way before thee. A voice of òne crying in the desert : Prepare yè the way of the Lord : make straight his paths. John was in the desert baptizing, and preachìng the baptism of penance : unto remission of sins. And there went out to him all the country of Judeà, and all they of

Jerusalem : and were baptized by him in the river of Jordan, confessing their sins. And John was clothed with camel's hair, and a leathern girdlè about his loins : and he ate locusts and wild honey. And he preached, saying : There cometh after me òne mightier than I : the latchet of whose shoes I am not worthy to stoop down and loose. I have baptized you wìth wàter ; 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 Give ear to me. <and> the Gospel John the baptist came. if it be unoccupied].¹⁶⁷*

¶ *Friday.*

A Lesson from Isâias the Prophet. lj. [1-8.]

THus sâith the Lord God, Give ear to me, you that foll òw that which is just : and yôu that seek the Lord. Look unto thè rock whence you are hewn : and to the hole of the pit from which yôu are dug out. Look unto Abraham your father, and tò Sara

that bore you : for I called him alone, and blessed him, and mûltiplied him. The Lord therefôre will cômfort Sion : and will comfort all thè ruins thereof : and he will make her desèrt as a plâce of pleasure : and her wilderness as the gâden of the Lord. Joy and gladnèss [4r.]

shall be found therein : thanksgiving, and the voice of praise. Hearken unto me, O my people, and give ear to me, O my tribes : for a law shall go forth from me, and my judgment shall rest to be a light of the nations. My just one is near at hand, my saviour is gone forth : and my arms shall judge the people. The islands shall look for me : and shall patiently wait for my arm. Lift up your eyes to heaven, and look down to the earth beneath : for the heavens shall vanish like smoke : and the earth shall be worn away like a

garment : and the inhabitants thereof shall perish in like manner. But my salvation shall be for ever : and my justice shall not fail. Hearken to me, you that know what is just : my people who have my law in your heart. Fear ye not the reproach of men : and be not afraid of their blasphemies. For the worm shall eat them up as a garment : and the moth shall consume them as wool. But my salvation shall be for ever : and my justice 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 desert of Judea : and saying : Do penance : for the kingdom of heaven is at hand. For this is he that was spoken of by Isaias the prophet, saying : A voice of one crying in the desert : Prepare ye the way of the Lord : make straight his

paths. And the same John had his garment of camel's hair : [and]¹⁶⁸ a leathern girdle about his loins : and his meat was locust and wild honey. Then went out to him Jerusalem and all Judea : and all the country about Jordan : and were baptized by him in the Jordan, confessing their sins.

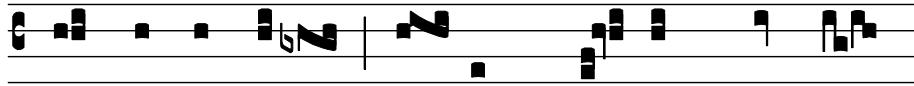
¶ *If however Friday be not vacant : let the aforesaid Epistle and Gospel be entirely omitted : and this throughout the whole of Advent : and from Domine ne in ira. through to Quinquagesima¹⁶⁹ : and let this be observed from the Octave of Easter through to the first Sunday before the Ascension of the 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 Epistle¹⁷⁰ and Gospel of the Wednesday if it be vacant : otherwise [in that year]¹⁷¹ let them be altogether omitted. Indeed never let be read the Epistle¹⁷² and Gospel of the Wednesday on Monday of Tuesday, nor the Epistle and Gospel of Friday on Thursday.¹⁷³ 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. GS:3; 1508:7r; 1513:4r.¹⁷⁴

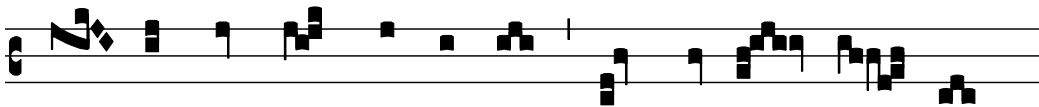
Offic.
VII.



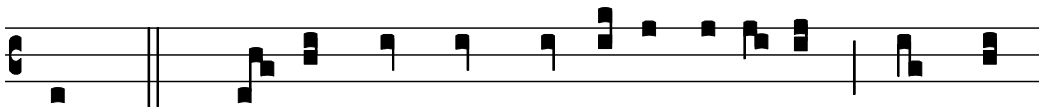
EOple * of Si- on : be- hold, the Lord shall come



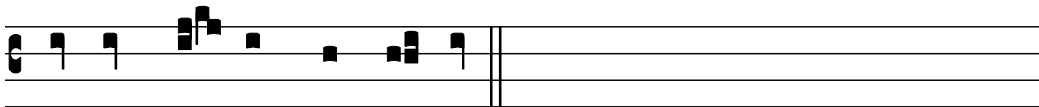
to save the na-tions : and the Lord shall make the glo-



ry of his voice to be heard in the joy of your



heart. Ps. Give ear, O thou that rul-est Isra- el : thou that



leadest Jo- seph like a sheep.

Let the Officium be repeated, namely People of Sion. Gloria Patri.

Prayer.

STir up, O Lord, our hearts to
prepare the ways of thine
only-begotten One : that by his

coming we may merit to serve thee
with purified minds. Who liveth and
reigneth, with thee. *etc.*

Tô the Romans. xv. [4-13.]

BRethren : For what things soever
were written, were writtèn for

our learning : that through patience
and the comfort of the scriptures, wê

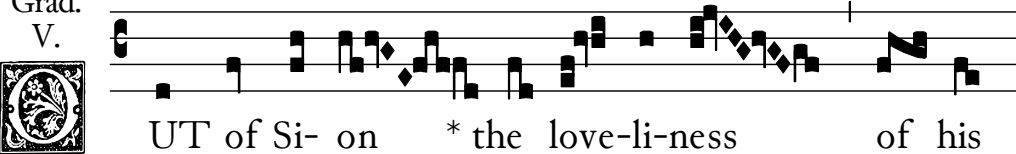
might have hope. Now the God of patience grant you to be of one mind one towards another : accôrding to Jesus Christ. That with one mind, and with one mouth, you may glorify the God and Father of our Lôrd Jesus Christ. Wherefore receive one another, as Christ also hath received you unto the hônour of God. For I say that Christ Jesus was minister of the circumcisiòn for the truth of God : to confirm the promises made untô the fathers. But that the Gentiles are to glorify God for his mercy, as ît is

written : Therefore will I confess to thee, O Lord, àmong the Gentiles : and will sîng to thy name. And agâin he saith : Rejoice, ye Gentiles, wîth his people. Ând again : Praise thè Lord, all ye Gentiles : and magnify him, âll ye people. And agâin Isaias saith : There shall be à root of Jesse : and he that shall rise up to rule the Gentiles, in him the Gêntiles shall hope. Now the God of hope fill you with all joy ànd peace in believing : that you may abound ìn hòpe : and in the power of the Holy Ghost.

[4v.]


Ex Syon species. GS:3; 1508:7v; 1513:4v.¹⁷⁵

Grad.
V.

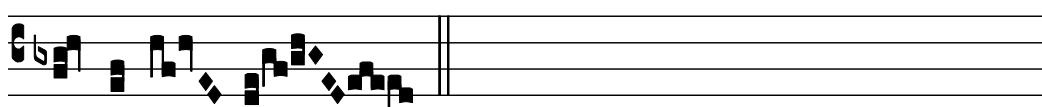


UT of Si- on * the love-li-ness of his
 beau-ty : God shall ma- ni-fest- ly
 come. ✠ Gather ye
 to-gether his saints to him : who have set

Second Sunday in Advent.



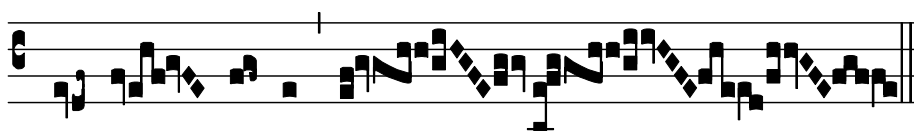
his co-ve-nant * be-fore




sa-cri-fi- ces.

Virtutes celi. GS:3; 1508:7v; 1513:4v.¹⁷⁶

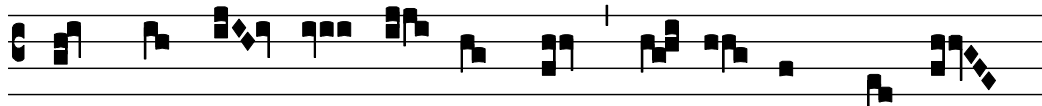
VIII.



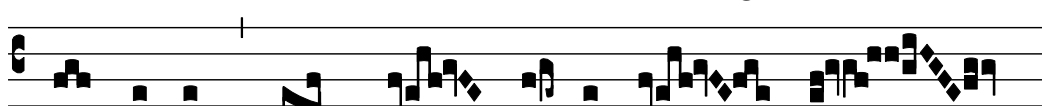
L-le- lu- ya. *



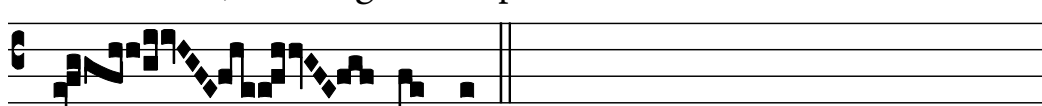
∇ The pow-ers of hea-ven shall be mov-ed : and then



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



of heaven, with great pow-er and ma-



jes-ty.

Second Sunday in Advent.

Sequence.

Regnantem sempiterna. 1508:7v; 1513:4v.¹⁷⁷

Seq.
I.

a.

I Im who rul-eth cre-ation, * Time endless in du-
*b*¹

ration, Praise de-voutly, O congre-gation. In sacred cho-
*b*²

rus unto thy Mak-er give laudation. Him heaven's hosts a-dore
*d*¹

with ju-bi-lation, Filled by his face with ex-ul-ta-tion. Him all
*d*²

earth awaits with expectation, And his searching ex-ami-
*e*¹

nation. In the last strict judg-ment station. In all sweet
*e*²

kindness mighti-ly. De-liv-er us, O Christ, by thy clemen-

Second Sunday in Advent.

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.

¶ According to Luke. xxj. [25-33.]

AT that time : Jesus said to his disciples, There shall be signs in the sun, and in thè moon, and in the stars : and upon the earth distress of nations, by reason of the confusion of

the roaring of thè sea and of the waves : men withering away for fear, and expectation of what shall come upon the whole world. For the powèrs of heavèn shall be moved : and then they

Second Sunday in Advent.

shall see the Son of man coming in a cloud, with great power and majesty. But when these things bēgin to come to pass : look up, and lift up your heads, because your redemption is at hand. And he spoke to them a similitude. See thē fig tree, and all the trees : when they now shoot forth their

fruit, you know thāt summer is nigh : so you also, when you shall see these things come to pass, know that the kingdom of God is at hand. Amēn, I say to you : this generatìon shall not pass away, till all things be fulfilled. Heaven and earth shall pass àway : but my words shall not pass away.

Deus tu convertens. GS:3, 7; 1508:8r; 1513:4v.¹⁷⁸

Offert.

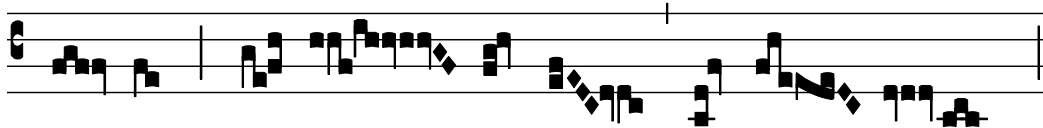
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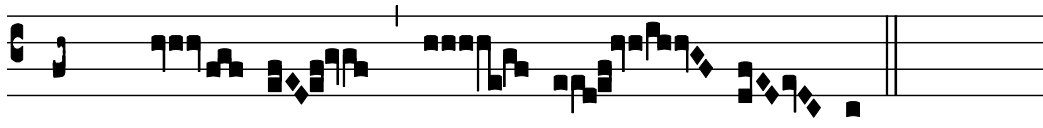
God, * thou wilt turn, and quick-en



us : and thy peo-ple shall re- joice

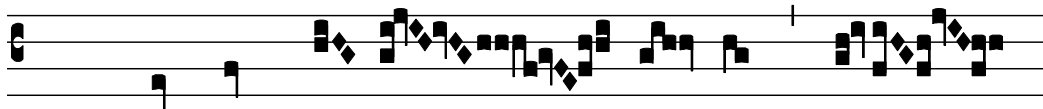


in thee : shew us, O Lord, thy mer- cy :



and grant us thy sal- va- tion.

1508:8v; 1513:4v.



∕. Thou hast bles-sed, O Lord, thy

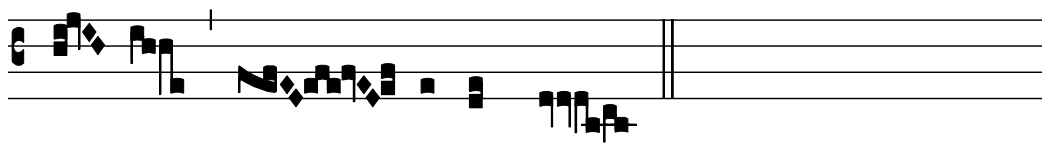
Second Sunday in Advent.



land : thou hast turn-ed away the capti-

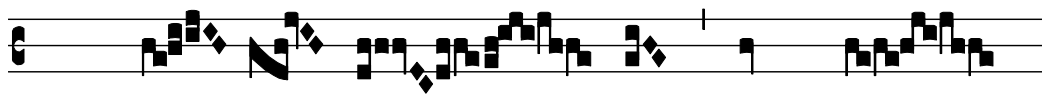


vi- ty of Ja- cob : thou hast forgiv- en the i-ni-



qui- ty of thy people.

1508:8v; 1513:4v.



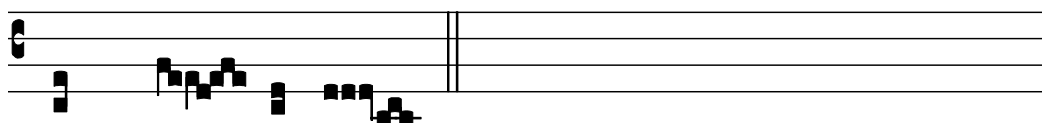
∞. Mer- cy and truth have met



each oth-er, truth is sprung out of the earth : and



jus-tice hath look- ed



down from heaven.

Secret.

BE appeased, we beseech thee, O Lord, by the prayers and sacrifices of our humility : and whereas

no merits are at hand to plead <for us> : help us by thy protection. Through our Lord.

Second Sunday in Advent.

Daily Preface. XX.

Hierusalem surge. GS:3; 1508:8v; 1513:4v.

Comm.
II.



E- ru-sa- lem, * a-rise and stand on high : and
be- hold the joy that cometh 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 our Lord.

III Wednesday.

Lesson. Zacharâis the Prophet. viij. [3-8.]

THus saith the L^ôrd God of hosts,
I am r^et^urn^ed to Sion, and I will
dwell in th^e midst of Jerusalem : and
Jerusalem shall be call^ed the city of
truth : and the mountain of the Lord
of hosts, the sanctifⁱed mountain.
Thus saith the L^ôrd God¹⁷⁹ of hosts :
There shall yet old men and old
women dwell ñ in the streets of Jeru-
salem : and every man with his staff in

his hand through m^ultitude of days.
And the streets of the city shall be full
of boys and girls, playing ñ in the streets
thereof. Thus s^aith the Lord of hosts :
Ïf it seem hard in the eyes of the
remnant of this people in those days :
shall it be hard in my eyes, saith the
Lord of hosts ? Thus s^aith the Lord of
hosts : Behold I will save my people
from th^e land of the east : and from

the land of the going dōwn of the sun.
And I will bring them, and they shall
dwell ìn the midst of Jerusalem : and

they shàll be my people : and I will be
their God in truth and ìn jùstice : saith
the Lord almighty.

According to Matthew. xj. [11-15.]

AT that time : Jesus said to the
multitudes of the Jews and to his
disciples, Amen I say to you : there
hath not risen among them that are
born of women a greatèr than John the
Baptist : yet he that is the lesser in the
kingdom of heaven is greater than he.
And from the days of John the Baptist

until now, the kingdom of heavèn
suffereth violence : and the violent
bear it away. For all the prophets and
the law prophèsied until John : and if
you will receive it, he is Elias that is to
come. He that hath ears tò hêar : let
him hear.

¶ *Friday in the ij. Week of Advent.*

Lesson from Isâias the Prophet. lxij. [6-12.]

THus sâith the Lord God, Upon
thy walls, O Jerusalem, I have
appointed watchmen all thè day, and
all the night : they shall nêver hold
their peace. You that are mindful of
thè Lord, hold not your peace : and
give him no silènçe till he establish :
and till he make Jerusalem a præise in
the earth. The Lord hath sworn by his
right hand, and by the ârm of his
strength : Surely I will no more give
thy corn tò be meat for thy enemies :
and the sons of the strangers shall not
drink thy wine, for which thôu hast
laboured. For they that gather it, shall

eat ìt, and shall praise the Lord : and
they that bring it together, shall drink
it ìn my holy courts. Go through, gò
through the gates : prepare the way for
the people, make the road plain, and¹⁸⁰
pick out the stones : and lift up the
standard tô the people. Behold the
Lord hath made it to be heard in the
ênds of the earth. Tell thè daughter of
Sion : Behold thÿ Saviour cometh :
behold his rêward is with him : and his
wôrk before him. And they shall call
them, thè holy people : the redêmed
of the Lord. But thou shàlt be càlled :
A city sought after, and not forsaken.

Second Sunday in Advent.

According to John. j. [15-18.]

AT that time : John bare witness
of the Lord : and cried out,¹⁸¹
saying : This was¹⁸² he of whom I
spoke : He that shall come after me, is
preferred before me : because he was
before me. And of his fulness we all

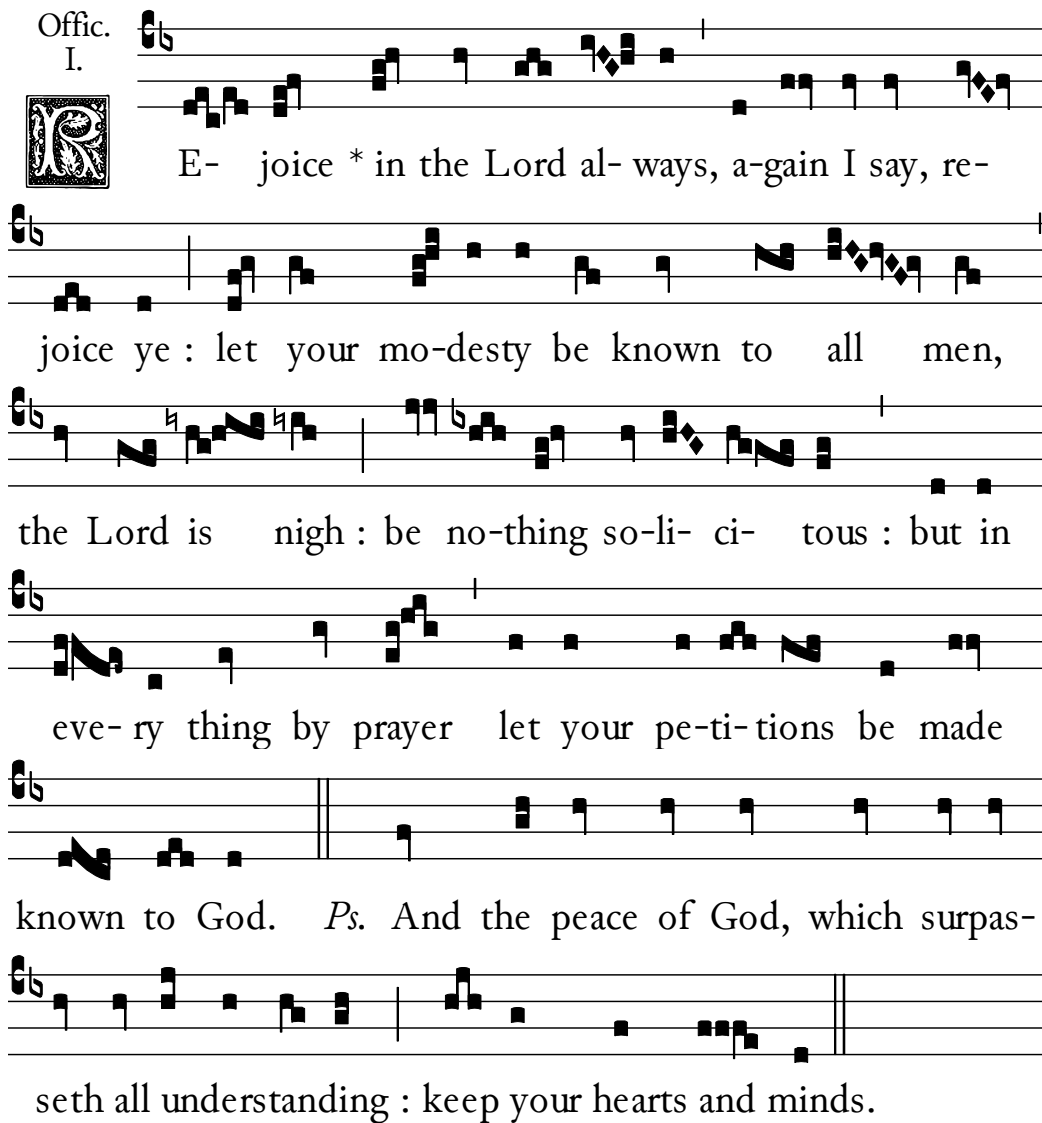
have received, grace¹⁸³ for grace. For
the law was given by Moses : grace and
truth came by Jesus Christ. No man
hath seen God at any time : the only
begotten Son who is in the bosom of
the Father : he shall declare¹⁸⁴ him.

III *Third Sunday in Advent.*

At Mass.

Gaudete in Domino. GS:4; 1508:9r; 1513:5r.¹⁸⁵

Offic.
I.



R E- joyce * in the Lord al- ways, a- gain I say, re-
joyce ye : let your mo- desty be known to all men,
the Lord is nigh : be no- thing so- li- ci- tous : but in
eve- ry thing by prayer let your pe- ti- tions be made
known to God. *Ps.* And the peace of God, which surpas-
seth all understanding : keep your hearts and minds.

Prayer.

[5v.]

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. *etc.*

To thê Corinthians. I. iiij. [1-5.]

Brethren : Let a man so account of us as of the ministers of Christ and the dispensers of the mînistries¹⁸⁶ of God. Here now it is required among the dispensers, that a mân be found faithful. But to me it is a very small thing to be judgèd by you, or by man's day : but neither do I jûdge my own self. For I am not conscïous to mysêlf

of any thing. Yet am I nòt hereby justified : but he that jûdgeth me, is the Lord. Therefòre judge not before the time : ùntil the Lord come : who both will bring to light the hidden things of darkness, and will make manifest the counsels of thè hêarts : and then shall every man have praise from God.

*Qui sedes Domine. GS:4; 1508:9r; 1513:5v.*¹⁸⁷

Grad.
VII.



Hou, O Lord, * that sit-test up- on the che- ru-

bims, stir up thy might, and come.

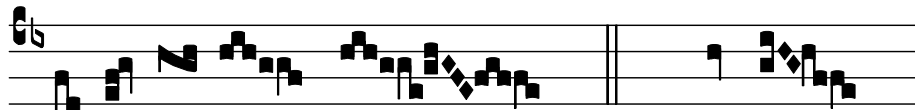


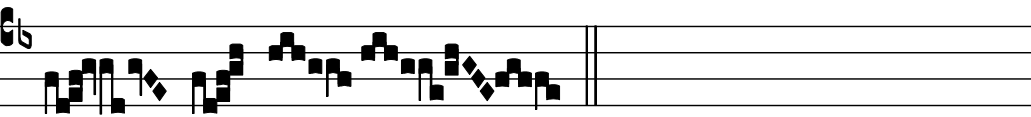
∇. O thou that rul- est

Isra- el give ear : thou that lead- est Jo- seph






* like a flock.

Third Sunday in Advent.


Excita Domine potentiam. GS:4; 1508:9v; 1513:5v.¹⁸⁸

IV. 
 L-le-lu- ya. * ∇ . Stir up,

O Lord, thy strength, and come

* to save us.

Qui regis sceptrum. 1508:9v, 1513:5v.

Seq.
IV. 
 glorious Ruler : * only Lord of ev-ery scepre.

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

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

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

Third Sunday in Advent.



Come down from heaven's glo-ry vast ! Come, O Lord Je-sus,
 grace our earth with thy pre- sence.

According to Matthew. xj. [2-10.]

AT that time : When John had heard ìn prison the works of Christ : sending two of his disciples he said to him : ãrt thou he that art to come, or look we for another ? And Jesus making answer said to them : Go and relate to John what you have heard and seen. Thè blind see, the lame walk : the lepèrs are cleànsed, the deaf hear : the dead rise again, the poor have the gospel preached to them. And blessed is he that shall not be scandalized in me. And when they went their way, Jesus began to say to

the multitudes concerning John : Whãt went you out into the desert to see ? ã reed shaken with the wind ? Bũt what went you out to see ? ã man clothed in soft garments ? Behold they that are clothed in soft garments, are in the houses of kings. Bũt what went you out to see ? ã prophet ? Yea I tell you, and more than a prophet. For this is he of whom it is written : Behold I send my angel before thÿ fãce : who shall prepare thy way before thee.

[Credo.]¹⁸⁹ **XX.**

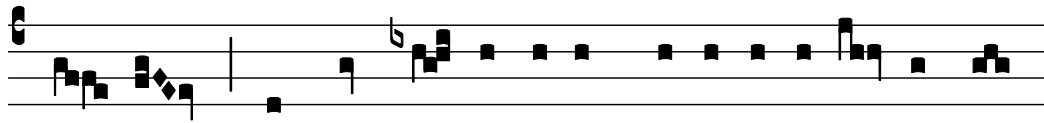
*Benedixisti Domine. GS:5; 1508:9v; 1513:5v.*¹⁹⁰

Offert.
 III.

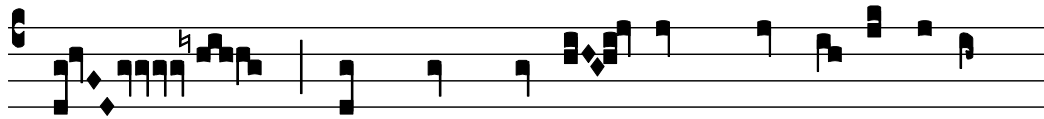


Hou hast bles- sed, * O Lord, thy

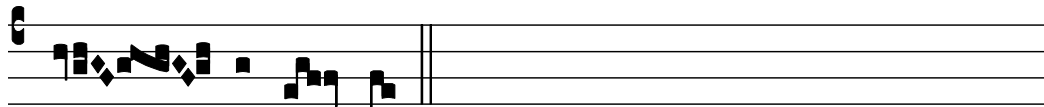
Third Sunday in Advent.



land : thou hast turn-ed away the capti-vi-ty of Ja-



cob : thou hast forgiv- en the i-niqui-ty

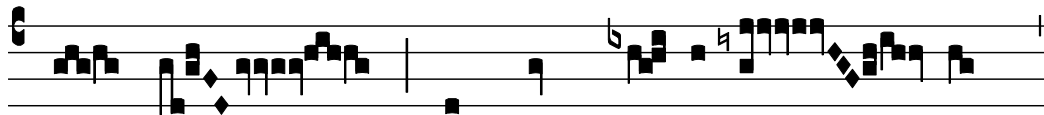


of thy peo-ple.

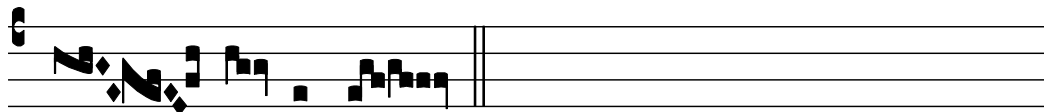
1508:9v; 1513:5v.¹⁹¹



∞. Thou hast cov- er- ed all

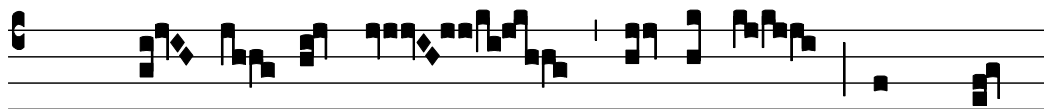


their sins : thou hast mi- ti- ga- ted

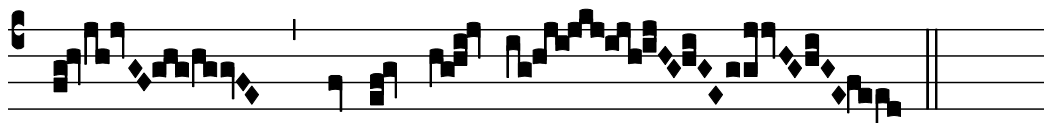


all thy anger.

1508:9v; 1513:5v.



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



us thy sal-va- tion.

Third Sunday in Advent.

Secret.

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

sacred mysteries : and wonderfully
accomplish in us thy salvation.
Through our Lord.

Daily Preface. XX.

Dicite pusillanimes. GS:5; 1508:10r; 1513:5v.¹⁹²

Comm.
VII.



AY to * the fainthearted, Take cou- rage,

and 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
our Lord.

*Wednesday in the iiij. Seasons [of Advent].*¹⁹³

At Mass.

Rorate celi desuper. GS:5; 1508:10r; 1513:5v.¹⁹⁴

Offic.
I.



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

clouds rain the just : let the earth be o-pen-ed, and bud

forth a sa-viour. *Ps.* And let justice spring up to-gether :

I the Lord have cre-a-ted him.

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 <on us> the rewards of eternal blessedness. Through the same¹⁹⁵ our Lord Jesus Christ thy Son, who liveth and reigneth with thee. *℟̄c.*

*A Lesson from Isâias the Prophet.*¹⁹⁶ *ij. [2-5.]*

IN those days : The prôphet Isaias said, In the last days the mountain of the house of the Lord shall be prepared on the tóp of mountains : and it shall be èxalted above the hills : and


all nations shall flôw unto it. And many p êô ple shall go, and say : Come¹⁹⁷ let us go up to the mountain of the Lord, and to the house of thè God of Jacob : and he will teach us his

ways, and we will walk in his paths : for the law shall come forth from Sion : and the word of the Lord from Jerusalem. And he shall judge the Gentiles, and rebuke many people : and they shall turn their swords into

ploughshares, and their spears into sickles : nation shall not lift up sword against nation : neither shall they be exercised any more to war. O house of Jacob : come ye, and let us walk in the light of the Lord our God.¹⁹⁸

Tollite portas. GS:5; 1508:10r; 1513:6r.¹⁹⁹

Grad.
II.

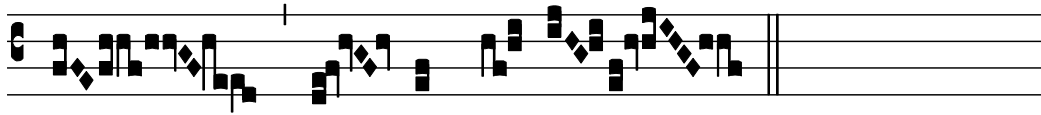


Ift up * your gates, O ye prin- ces :

and be ye lift- ed up, O e- ternal gates :

and the King of glo- ry shall en- ter in.

Who shall ascend into the mountain of the Lord, or who shall stand in his ho-ly place ? the inno-cent in



hands, and clean of 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 relieved by the comfort of thy coming. Who livest. *etc.*

Here are said the usual Memorials.

Epistle. A Lesson from Isâias the Prophet. vij. [10-15.]

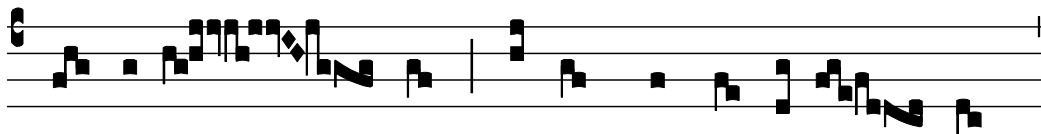
IN those days : The Lord spoke to Âchaz, saying : Ask thee a sign of the Lord thy God either unt ò the depth of hell : or unt ô the height above. Ând Achaz said : I will not ask, and I will nôtempt the Lord.²⁰⁰ Hear ye therefore, Ò house of David : Ìs it a small thing for you to be grievous to

men, that you are grievous to my God also ? Therefore the Lord himself shall gîve you a sign. Behold a virgin shall cònceive, and bear a son : and his name shall be câlled Emmanuel. He shall eat buttèr and hòney : that he may know to refuse the evil, and to choose the good.

Prope est Dominus. GS:6; 1508:10v; 1513:6r.²⁰¹



HE Lord * is nigh unto all them that



call upon him : to all that call upon him

in truth. *✱.* My mouth
shall speak the praise of the
Lord : and let all flesh bless * his ho- ly
name.

Let the Gradual be repeated.

¶ [*The Gospel*]²⁰² *According to Luke. j. [26-38.]*

AT that time : The angel Gabriel was sent from God into a city of Galilee, called Nazareth : to a virgin espoused to a man whose name was Joseph, of the house of David : and the virgin's name was Mary. And the Angel being come in, said unto her : Hail, full of grace, the Lord is with thee : blessed art thou among women. Who having heard, was troubled at his saying : and thought with herself what manner of salutation this should be. And the angel said to her : Fear not, Mary : for thou hast found grace with God. Behold thou shalt conceive in

thy womb, and shall bring forth a son : and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the most High : and the Lord God shall give unto him the throne of David his father : and he shall reign in the house of Jacob for ever. And of his kingdom there shall be no end. And Mary said to the angel : How shall this be done, because I know not man ? And the angel answering, said to her : The Holy Ghost shall come upon thee : and the power of the most High shall overshadow thee. And therefore also the Holy which shall be born of thee :

shall be called the Son of God. And behold thy cousin Elizabeth, she also hath conceivèd a son in her old age : and this is the sixth month with her thàt is cálled barren : because no word

shall be impossible with God. And Mary said : Behold the handmaid of thè Lòrd : be it done to me according to thy word.

Ave Maria. GS:6; 1508:11r; 1513:6v.²⁰³

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.

1508:11r; 1513:6v.

∅. And therefore that ho- ly 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.

Daily Preface. XX.

Ecce virgo concipiet. GS:6; 1508:11r; 1513:6v.²⁰⁴

Comm.
I.



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



son : and his name shall be cal- led Em-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 our Lord.

¶ *Friday in the Four Seasons [of Advent].*²⁰⁵

[*Ad missam.*]

Prope esto Domine. GS:6; 1508:11r; 1513:6v.²⁰⁶

Offic.
IV.



Hou * art near, O Lord, and all thy ways are truth :

I have known from the be-gin- ning concerning thy tes-

timo-nies, that thou art for ev- er. *Ps.* Bles-sed are

the unde-fil-ed in the way : who walk in the law of the Lord.

Prayer.

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

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

A Lesson from Isâias the Prophet. xj. [1-5.]

THus sâith the Lord God, There shall come forth a rod out of the root of Jesse : and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him : the spirit of wisdom, and of understanding : the spirit of counsèl, and of fortitude : the

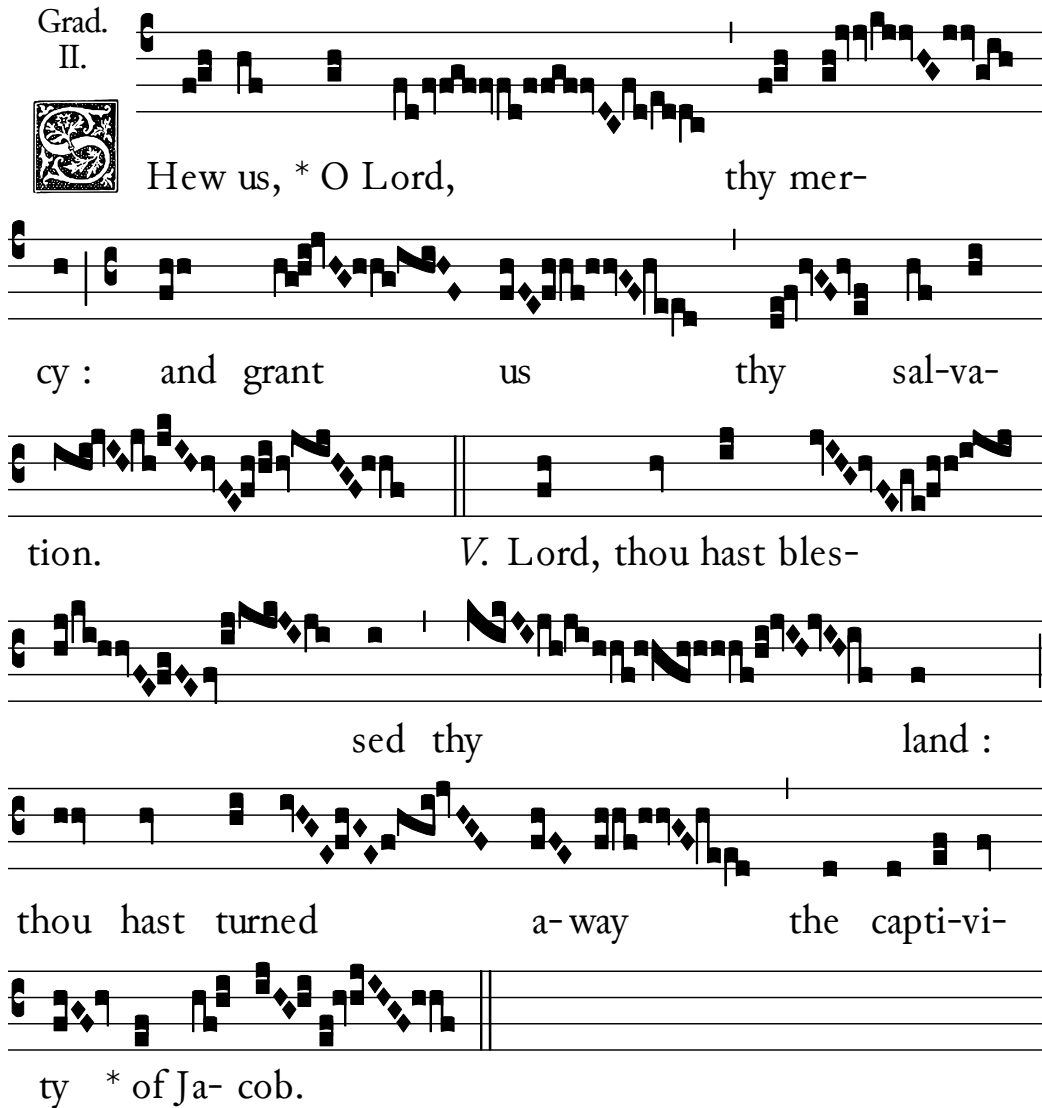
spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes : nor reprove according to the hearing of the ears. But he shall judge the poor with justice : and shall reprove with

equity for the mēek of the earth. And
he shall strike the earth with thè rod of
his mouth : and with the breath of his

lips he shall slây the wicked. And
justice shall be the girdle of hìs lóins :
and faith the girdle of his reins.

Ostende nobis Domine. GS:7; 1508:11v; 1513:6v.²⁰⁷

Grad.
II.



S Hew us, * O Lord, thy mer-
cy : and grant us thy sal-va-
tion. V. Lord, thou hast bles-
sed thy land :
thou hast turned a-way the capti-vi-
ty * of Ja- cob.

Let the Gradual be repeated.

[*The Gospel*]²⁰⁸ *According to Luke. j. [39-47.]*

AT that time : Mary rising up went
into the hill country with haste

into a city of Juda. And she entered
intò the house of Zachary : and saluted

Elizabeth. And it came to pass, that when Elizabeth heard the salutation of Mary, the infant leaped in her womb. And Elizabeth was filled with the Holy Ghost. And she cried out with a loud voice, and said : Blessèd 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 behold as

soon as the voice of thy salutation sounded in my ears : the infant in my womb leaped for joy. And blessed art thou that hast believed : because those things shall be accomplished that were spoken to thee by 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 bring us to life : and thy people shall rejoice in thee : shew us, O Lord, thy mercy : and grant us thy salvation. *V.* Lord, thou hast blessed thy land : thou hast turned away the captivity of Jacob : thou hast forgiven the iniquity of thy people. *V.* Mercy and truth have met each other : truth is sprung out of the earth : and justice hath looked down from heaven. [*as above on the ij. Sunday in the Advent of the Lord*].²⁰⁹ 38.

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 our Lord.

Daily Preface. XX.

*Ecce Dominus veniet. GS:7; 1508:11v; 1513:6v.*²¹⁰

Comm.
VI.



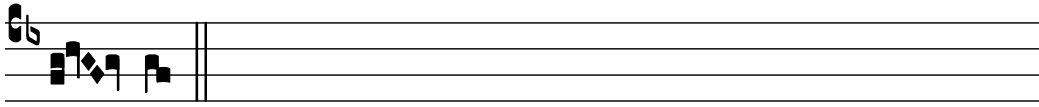
Ehold, * the Lord shall come, and all his saints



[7r.]

with him : and in that day there shall be a

Wednesday in *iiij. temporum.*



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

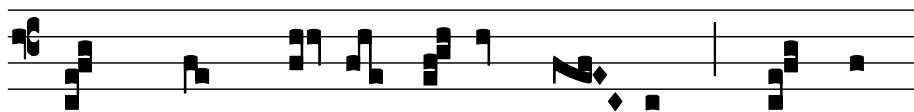
a greater measure of <thy> grace : and more confidently hope to be granted <the same>. Through Our Lord.

¶ Saturday in the *iiij. Seasons.*

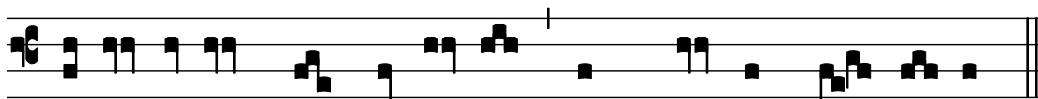
At Mass.

*Veni et ostende nobis. GS:7; 1508:11v; 1513:7r.*²¹¹

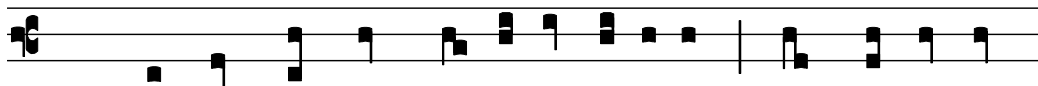
Offic.
II.



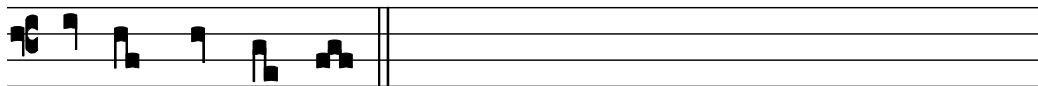
Come, * and shew us thy face, O Lord : thou that



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



Ps. Give ear, O thou that rul-est Isra-el : thou that leadest



Jo-seph like a sheep.

All the Prayers are said without The Lord be with you. except for 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.

*A Lesson [j.]*²¹² *from Isâias the Prophet. xix. [20-22.]*

IN those days : They shall cry to the Lord because of the oppressor²¹³ : and he shall send them a Saviour and a defender to deliver them. And the Lord shall be known by Egypt, and the Egyptians shall

know the Lord in that day : and shall worship him with sacrifices and offerings : and they shall make vows to the Lord, and perform them. And the Lord shall strike Egypt with a scourge : and the Lord our God shall heal them.

A summo celo. GS:8; 1508:12r; 1513:7r.²¹⁴

Grad.
II.

IS go-ing* out is from the end of hea-
ven : and his cir-cuit ev- en to the end
thereof. V. The heavens declare
the glo- ry of God :
and the firmament declar- eth
the work* of his hands.

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.

A Lesson [ij.]²¹⁵ from Isâias the Prophet. xxxv. [1-7.]

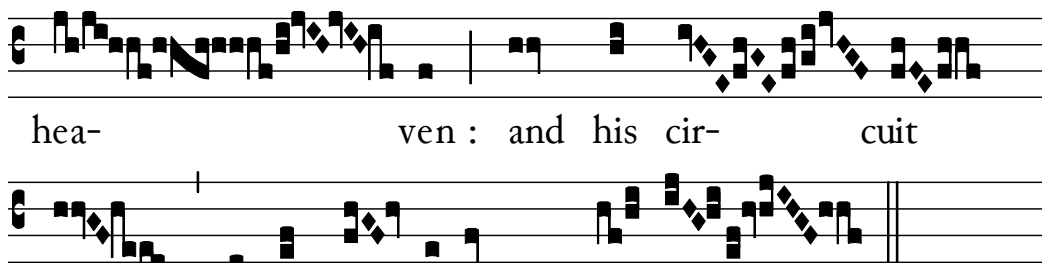
THÛs saith the Lord, The land that was desolate and ìmpassable shall be glad : and the wilderness shall rejoice, and shall flourish lîke the lily. It shall bud forth and blossom, and shall rejoice wîth joy and praise : the glory of Libànus is gîven to it : the beauty of Carmel, and Saron : they shall see the glory of the Lord, and the bêauty of our God. Strengthen ye the feeble hands, and confîrm the weak knees. Say to thê fainthearted²¹⁶ : Tàke courage, and fear not : behold

our²¹⁷ God will bring thè revenge of recompense : God himself will côme and will save you. Then shall the eyes òf the blind be opened : and the ears of the deaf shall bê unstopped. Then shall the lame mản leap as a hart : and the tongue òf the dumb shall be free : for waters are broken out in the desert, and streams ìn the wilderness. And that wìch was dry land a²¹⁸ pool : and the thirsty land sprîngs of water. Saith thè Lòrd almighty.²¹⁹

In sole posuit. GS:8; 1508:12r; 1513:7r.²²⁰

Grad.
II.

E hath set * his ta-berna- cle in the
sun : and he, as a bridegroom coming out
of his bride chamber. V. His go- ing
out is from the end of



hea- ven : and his cir- cuit
e-ven to the end * there-of.

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.

A Lesson [iiij.]²²¹ from Isâias the Prophet. xl. [9-II.]

THÛs saith the Lord, Get thee up
upon a high mountain, thou
that bringest good tidings to Sion : lift
up thy voice with strength, thou that
bringest good tidings to Jerusalem :
lift it up, fear not. Say to the cities of
Juda : Behold your God : behold the
Lord God shall come with strength,

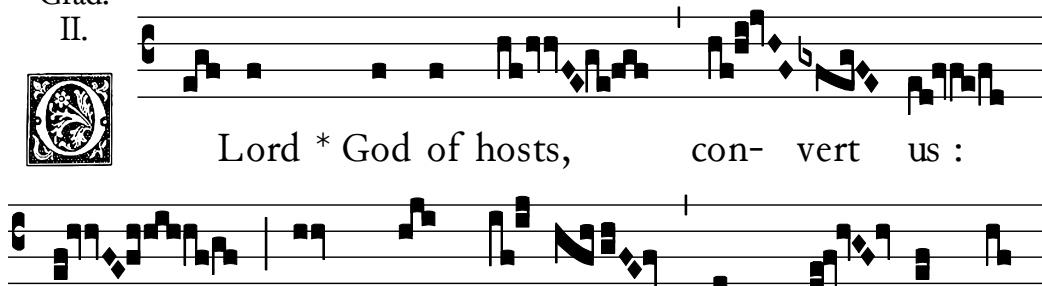
and his arm shall rule : behold his re-
ward is with him : and his work is
before him. He shall feed his flock like
a shepherd : he shall gather together
the lambs with his arm : and the Lord
our God²²² shall take them up in his
bosom.

[7v.]

Domine Deus virtutum. GS:8; 1508:12v; 1513:7v.²²³

Grad.

II.

Lord * God of hosts, con- vert us :
and shew thy face, and we shall be

sav-ed. V. Stir up, O Lord,
thy might : and
come to save 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.

A Lesson [iiij.]²²⁴ from Isâias the Prophet. xlv. [1-8.]

THus saith the Lord to my anointed Cyrus, whose right hand I have taken hold of : to subdue nations before his face, and to turn the backs of kings : and to open the doors before him, and the gates shall not be shut. I will go before thee, and will humblè the great ones of the earth : I will break in pieces the gates of brass, and will burst the bârs of iron. And I will give thee hidden treasures, and the concealed richès of secret places²²⁵ : that thou mayest know that I am the Lord who call thee by thy name, the

Gôd of Israel. For the sake of my servant Jacòb, and Israel my elect : I have evèn called thee by thy name : I have made a likeness of thee, and thou hast not known me. I am the Lord, and there is none else : there is nò God, besides me : I girded thee, and thou hast not known me : that they may know who are from the rising of the sun, and they who are from the west, that there is nòne besides me. I am the Lord, and there is none else²²⁶ : I form thè light and create darkness : I màke peace and create evil : I the

Lord that dô all these things. Drop
down dew, yè heavens, from above :
and let thè clouds rain the just : let the

earth be op`ned, and búd forth a
saviour : and let justice spring up to-
gêther : I the Lord have created him.

Excita Domine potentiam. GS:9; 1508:12v; 1513:7v.²²⁷

Grad.

II.



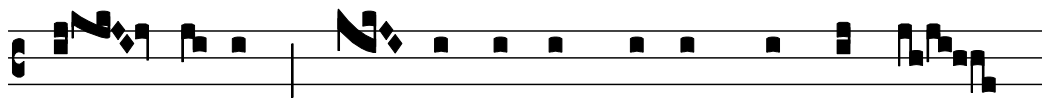
Tir up, * O Lord, thy might,



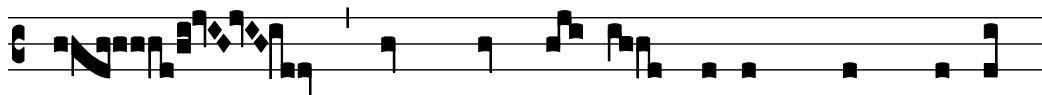
and come to save us.



∇. Give ear, O thou that rul-est Is-



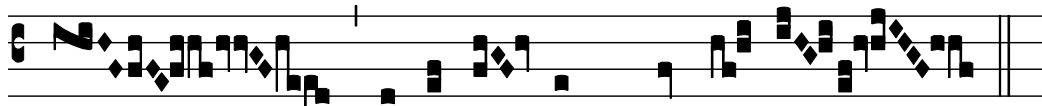
ra- el : thou that ledest Jo-seph like a flock :



thou that sit-test upon the Che-ru-



bim : 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 livest. *etc.*

A Lesson [v.]²²⁸ from Dâniel the Prophet. iij. [49-50, 47-48, 50-51.]²²⁹

[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 iiij. temporum of the first week of Quadragesima let it be read up to Blessed art thou, O Lord, in the firmament. Moreover on the Saturday of Pentecost and on the Saturday of iiij. temporum in the month of September let it be read throughout its entirety.]²³⁰

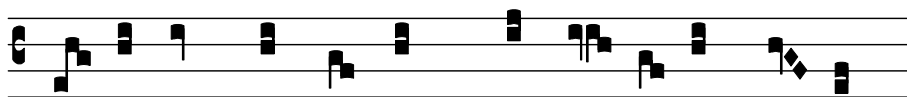
THe Angel of the Lord went
down with Azarias and his
companions into the furnace : and he
drove the flame of the fire out of the
furnace : and made the midst of the
furnace like the blowing of a wind
bringing dew. Now the flame
mounted up above the furnace nine

and forty cubits : and it burnt such of
the Chaldeans as it found near the
furnace, the king's servants that heated
it.²³¹ But the fire touched them not at
all, nor troubled them : nor did them
any harm. Then these three as with
one mouth praised, and glorified, and
blessed God in the furnace, saying,

Let two Clerks of the Second Form in surplices at the Quire Step [together]²³² sing the Tract.

Benedictus es Domine. GS:9; 1508:13r; 1513:7v.²³³

Tract.
VII.



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



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

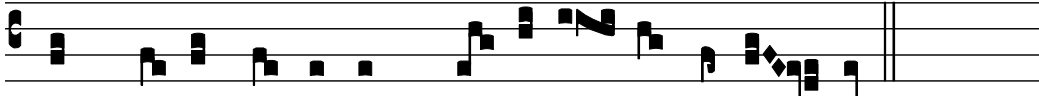
Let the Choir repeat the same.

The Clerks.

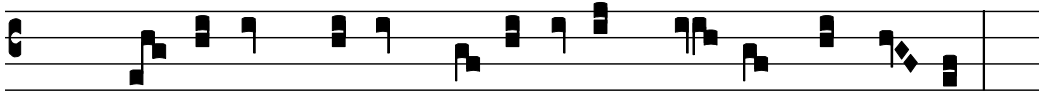


∞. And bles-sed be the name of thy glo-ry which is ho- ly.

Let the Choir sing.



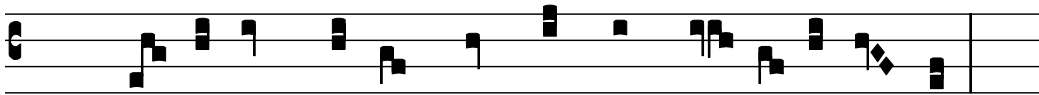
And to be prais-ed and glo- ri-fi- ed for ev- er.



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

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

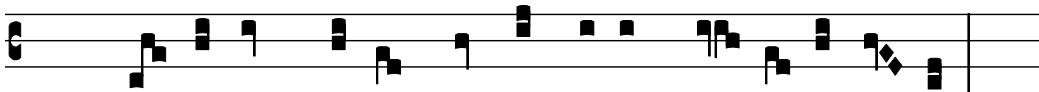
Clerks.



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

Choir. †And to be praised.

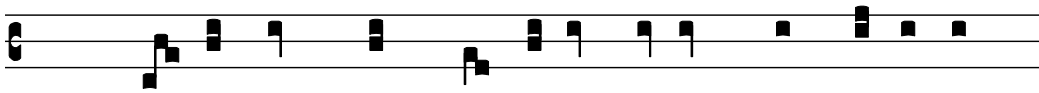
*Clerks.*²³⁴



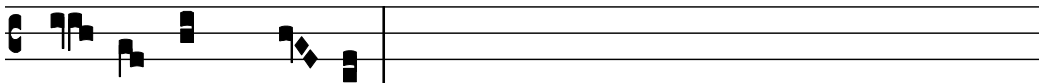
∞. Bles-sed art thou in the sceptre of thy di-vi-ni- ty.

Choir. †And to be praised.

Clerks.



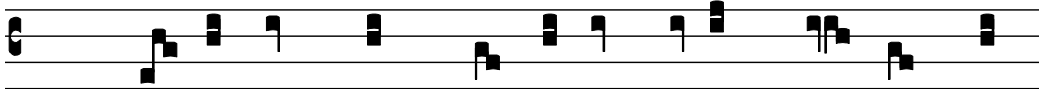
∞. Bles-sed art thou that sittest upon the che-ru-bims



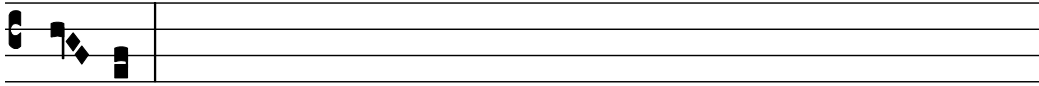
be- hold-ing the depths.

Choir. †And to be praised.

*Clerks.*²³⁵



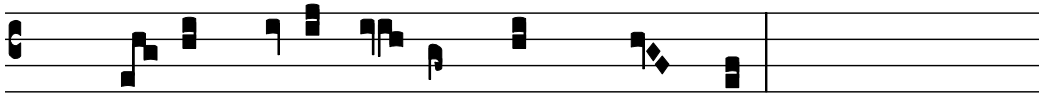
℣. Bles-sed art thou who walkest upon the wings of



the winds.

Choir. †And to be praised.

Clerks.



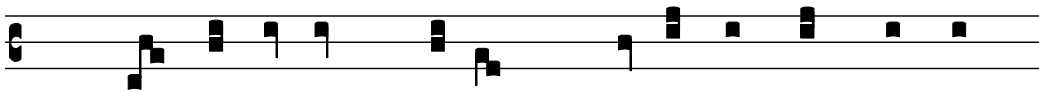
℣. Let all thy angels and saints bless thee.

[*Let*] the *Choir* [*sing*].²³⁶

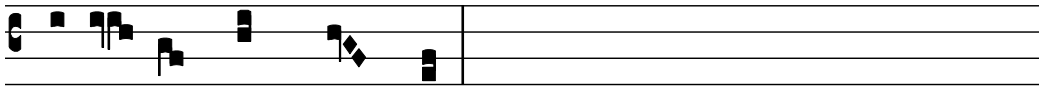


‡And praise thee, and glo- ri-fy thee for ev- er.

Clerks.



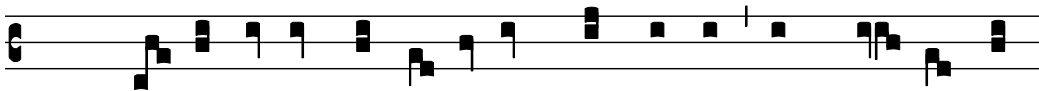
℣. Let the heavens, the earth, the sea, and all the things



that are in them bless thee.

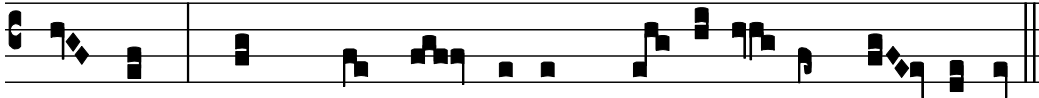
Choir. ‡And praise thee.

Clerks.

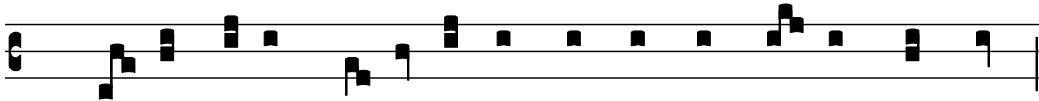


℣. Glo- ry be to the Father and to the Son, and to the Ho-

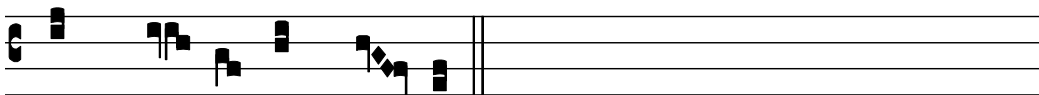
[Let] the Choir [sing].²³⁷



ly Ghost. ††And praise and honour, pow-er and autho- ri-ty.
Clerks.²³⁸



℣. 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.

[8r.] Then let the Clerks begin again the first ℣. of the Tract²³⁹ [Blessed art thou. Choir. O Lord the God.]²⁴⁰ : and let it be sung through by the Choir and afterwards let the Priest say. Dóminus vobíscum. and Orémus.

Prayer.

Ⓞ God, who for the three children
didst allay the flames of fire :
mercifully grant that we thy servants

may not be consumed by the flames of
vices. Through.

¶ Here are said the customary Memorials.

The Epistle to the Thêssalonians. 11. ij. [1-8.]

Ⓓ Rethren : We beseech you by the
coming of our Lord Jesus Christ,
and of our gathèring together unto
him : that you be not easily moved
from your sense, nor b`è terrified :
neithèr by spirit, nor by word : nor by
epistlè, as sent from us : as if the day of
the L`ord were at hand. Let no man

dèceive you by any means : for unless
thèrè come a revolt²⁴¹ first : and the
man of sin be revealèd, the son of
perdition : who opposeth, and is lifted
up above all thàt is called God : òr that
is worshipped : so that he sitteth in the
temple of God, shewing himself as ìf
he were God. Rēmber you not, that

when I was yet with you, I told you these things ? And now you know what withholdeth : that he may be revealed in his time. For the mystery of iniquity already worketh : only that he who now holdeth, do hold, until he

be taken out of the way. And now²⁴² that wicked one shall be revealed : whom the Lord Jesus shall kill 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. GS:10; 1508:13v; 1513:8r.²⁴³

Tract.
VIII.



Ive ear, * O thou that rul- est Is-ra-el :

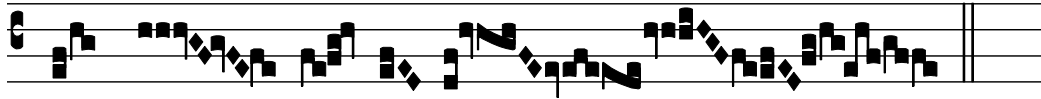
thou that leadest Jo-seph like a flock.

∞. Thou that sit-test upon the Che-ru-bims :

shew thy-self be-fore Ephra- im,

Benja-min, and Ma-nasses.

∞. Stir up, O Lord, thy might :



and come * to save us.

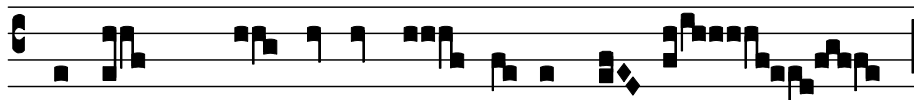
[The Gospel]²⁴⁴ According to Luke. *iiij.* [1-6.]

IN the fifteenth year of the reign of Tiberius Caesar : Pontius Pilate being govèrnor of Judea : and Herod being tetrarch of Galilee : and Philip his brother tetrarch of Iturea, and the countrÿ of Trachonitis : and Lysanias tetrarch of Abilina : under the high prièsts Annas and Caiphaz : the word of the Lord was made unto John, the son of Zachary, in the desert. And he came into all the country about the Jordan, preaching the baptism of

penance for thè remission of sins : as it was written in the book of the sayings of Isaias the prophet : A voice of one crying in the wilderness : Prepare yè the way of the Lord : make straight his path. Every vallèy shall be filled : and every mountain and hill shall be brought low. And the crookèd shall be made straight : and the rough wàys plàin : and all flesh shall see the salvation of God.

Exulta satis filia Syon. GS:11; 1508:14r; 1513:8r.²⁴⁵

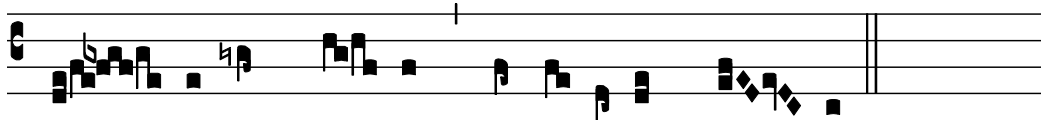
Offert.
VIII.



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



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



King cometh to thee, the ho-ly and sav- iour.

1508:14r; 1513:8r.

∅. He shall speak peace
 unto the Gen- tiles : and his pow-er shall
 be from sea ev-en to sea : and from the riv- er
 e-ven to the ends of the earth.

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 livest and reignest with God the Father.

Daily Preface. XX.

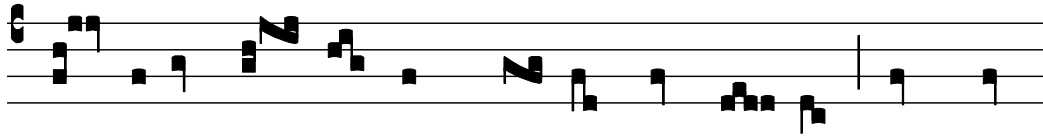
Exultavit ut gygas. GS:11; 1508:14r; 1513:8r.

Comm.
VI.



E hath re-joic-ed * as a gi- ant to run the way :

Saturday in *iiij. temporum.*



his go-ing out is from the end of hea- ven : and his



cir-cuit ev-en to the end there- of.

Postcommunion.

WE beseech thee, O Lord our
God : that the most holy
mysteries which thou hast bestowed

for the defence of our restoration : may
be made a remedy for us both now and
in the future. Through.

On whatever day of the week the Nativity of the Lord should fall : let the Fasts of quattuor temporum always be celebrated in the third week of the Advent of the Lord.

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

[8v.]

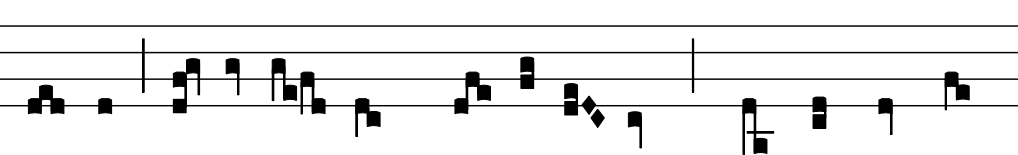
At Mass.

Memento nostri Domine. GS:11; 1508:14v; 1513:8v.²⁴⁶

Offic.
I.



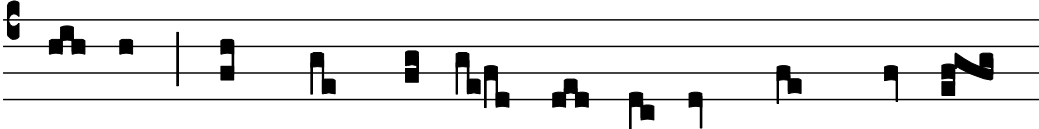
Emem-ber us, * O Lord, in the fa-vour of thy



people : vi- sit us with thy salva- tion : that we may see



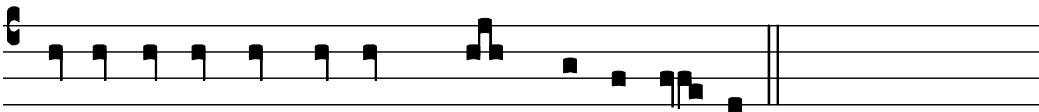
the goodness of thy cho- sen, in the gladness of thy



people : that thou may-est be prais-ed with thy in-



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



acted unjustly, we have wrought i-niqui- ty.

Prayer.

§ Tir up, we beseech thee, O Lord, thy might, and come : and with great might succour us : that,

by²⁴⁷ the help of thy grace, what our sins hinder : the indulgence of thy propitiation may hasten. Who livest

and reignest with God the Father.

[*Epistle*]²⁴⁸ *To the Philippians. iij. [4-7.]*

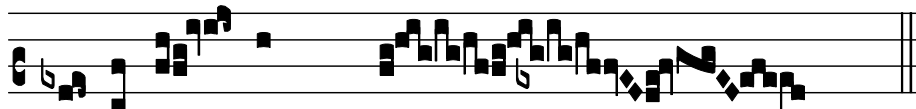
Brethren : Rejoice in the Lord
 always : again, I say, rejoice. Let
 your modesty be known to all men.
 For²⁴⁹ the Lord is nigh. Be nothing
 solicitous : but in every thing, by
 prayer and supplication, with thanks-

giving, let your petitions be made
 known to God. And the peace of God,
 which surpasseth all understanding :
 keep your hearts and minds : in Christ
 Jesus our Lord.

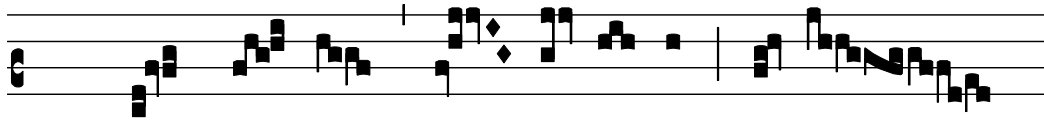
Gradual. The Lord is nigh unto all them that call upon him : to all that call upon him in truth. *V.* My mouth shall speak the praise of the Lord : and let all flesh bless his holy name. [*as above on the preceding Wednesday*].²⁵⁰ 51.

Veni Domine et noli tardare. GS:12; 1508:14v; 1513:8v.²⁵¹

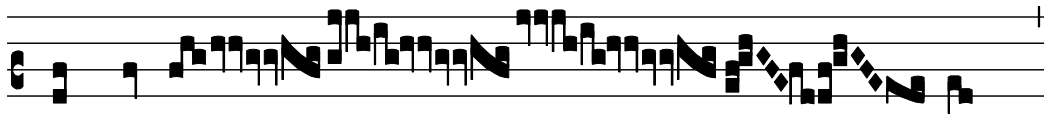
II.



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. 1508:14v; 1513:8v.²⁵²

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

The musical score consists of ten staves of music in a single system. Each staff begins with a treble clef and a key signature of one flat (B-flat). The lyrics are printed below the staves, with some words hyphenated across lines. The score includes various musical notations such as rests, eighth notes, and quarter notes. There are several repeat signs (double bar lines with dots) and first/second endings (marked with 'a.', 'b.1.', 'b.2.', 'c.1.', 'c.2.', 'd.1.', 'd.2.', 'e.1.').

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.

Fourth Sunday in Advent.

[The Gospel]²⁵³ According to John. j. [19-28.]

AT that time : The Jews sent from Jerusalem priests and Levites to him, to ask him : Whō art thou ? And he confessèd, ánd did not deny : ànd he confessèd : I am not the Christ. And they asked him : Whāt then ? Ārt thou Elias ? And he said : I am not. Ārt thou the prophet ? And he answered : No. They said therefore 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 cryìng out in the wilderness : make straight the way of the Lord, as said the prophet Isaias.

And they that were sent were of the Pharisees. And they asked him, and said to him : Whỹ then dost thou baptize, if thou be not Christ, nor Elias, nor the prophet ? John answered them, saying : I bàptize with water : but there hath stood one in the midst of you, whom you know not. The same is he that shall come after me, who is prèferred before me : the latchet of whose shoe I am not worthy to loose. These things were done in Bethania, beyond thè Jòrdan : where John was baptizing.

Confortamini et jam. GS:12; 1508:15r; 1513:8v.²⁵⁴

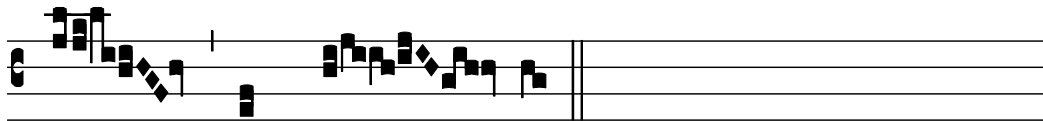
Offert.
IV.



Ake cou- rage, * and now fear not : for



be- hold, our God will render judgement : he will



come and save us.

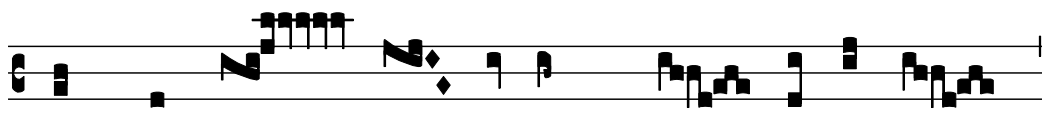
1508:15r; 1513:8v.²⁵⁵



Then shall the eyes of the blind



be opened, and the ears of the deaf shall hear :



then shall rise up the lame man as a 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.

Daily Preface. XX.

Ecce virgo concipiet. GS:6; 1508:11r; 15v; 1513:8v.²⁵⁶

Comm.
I.



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



son : and his name shall be called Em-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 Our Lord.

Wednesday.

[*Epistle*]²⁵⁷ *A Lesson from Jôel the Prophet. ij. [23-24.] and iij. [17-21.]*

THÛs saith the Lord, Rejoice, O children of Sion : and be joyfÛl in the Lord your God : because he hath given you à teacher of justice : and he will make the early and the latter rain to come down to you as ìn the beginning. And the floors shall be filled with wheat : and the presses shall overflow with wine, and oil. And you shall know that I am the Lord your God, dwelling in Siòn in²⁵⁸ my holy mountain : and Jerusalem shall be holy and strangers shall pass through it no more. And it shall come to pass in that day, that the mountains shall drop down sweetness : and the hills shall

flow with milk : and waters shall flow through all the rivers of Juda : and a fountain shall come forth of the house of the Lord, and shall water the torrent of thorns. Egypt shall be à desolation : and Edòm a wilderness destroyed : because they have done unjustly against the children of Juda : and have shed innocent blood in their land. And Judea shall be ìnhabited for ever : and Jerusalem to generation and generation. And I will cleanse their blood which I had not cleansed : and the Lord will dwell ìn Siòn : from everlasting to everlasting.²⁵⁹

[*The Gospel*]²⁶⁰ *According to Luke. vij. [17-28.]*

AT that time : The rumor of Jesus went forth throughout àll Judea : and throughout all the country round about. And John's disciples told him of all these things. And John called to him two of his disciples and sent them to Jesus, saying : Àrt thou he that art to come ? Òr look we for another ?

And when the men were come unto him, they said : John the Baptist hath sent us to thee, saying : Àrt thou he that art to come ? Òr look we for another ? And in that same hour, he cured many of their diseases and hurts and evil spirits : and to many that were blind he gave sight. And answering, he

said to them : Go and relate to John whàt you have heard and seen : the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached. And blessed is he whosoever shall not be scandalized in me. And when the messengers of John were departed, he began to speak to the multitudes concerning John. Whàt went ye out into the desert to see ? Æ reed shaken with the wind ? Bũt what went you out to see ? Æ man clothed

in soft garments ? Behold they that are in costly apparel and live delicately are in the houses of kings. Bũt what went you out to see ? Æ prophet ? Yea, I say to you, and more than a prophet. This is he of whom it is written : Behold I send mỳ angel before thy face : who shall prepare thy way before thee. For I say to you : Amongst those that are born of men, there is not a greater prophet than John the Baptist. But he that is the lesser in the kingdòm of Gòd : is greater than he.

¶ *Friday.*

[*Epistle*]²⁶¹ *A Lesson from Zacharìa the Prophet. ij. [10-13.]*

THÛs saith the Lord, Sing praise, and rejoice, Ò daughter of Sion : for behold 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 they shall be my people : and I will dwell in the midst of thee : and thou shalt know that the

Lord of hosts hath sênt me to thee. And the Lord shall possess Juda his portiòn in the sanctified land : and he shall yet chòose Jerusalem. Let all flesh be silènt at the presence of the Lord : for he is risen up out of his holy habìtation : saith the Lord almighty.²⁶²

[9v.]

¶ [*The Gospel*]²⁶³ *According to Mark. viij. [15-26.]*

AT that time : Jesus said to his disciples, Take heed and beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying : Because we have no bread. Which Jesus knowing,²⁶⁴ saith to them : Whỹ do you reason, because you have no

bread ? Dõ you not yet know nor understand ? Hãve you still your heart blinded ? Hãving eyes, see you not ? Ænd having ears, hear you not ? Nẽither do you remember, when I broke the five loaves among five thousand, how many baskets full of fragments took you up ? They say to him,

Twelve. Whēn also the seven loaves among four thousand, how many baskets of fragments took you up ? And they say to him, Seven. And he said to them : Hōw do you not yet understand ? And they came t ò Bethsaida : and they bring to him a blind man, and they besought him that he would touch him. And taking the blind man by the hand, he led hìm out of the town : and spitting upon his

eyes, laying his hands on him, he asked him if he saw any thing. And looking up, he said : I see men, as it were trees, walking. After that again he laid his hands upon his eyes, and he bēgan to see : and was restored, so that he saw all things clearly. And he sent him into his house, saying : Go into thỳ hòuse : and if thou enter into the town, tell nobody.

Dñica. iiii. aduentus.

Dñica. iiii.
aduentus.



Amento nostri do mine in beneplacito populi

tui visita nos in sa luta ri tu o ad videndū in

bonitate electoꝝū tuo rum in leti cia gentis tue ut lau-

deris cum hereditate tua. *Ps.* Peccauimus cū patribus no-

Oratio. Epistola Gaudete
Ev. Prope est. bis in. iiii. fe-
ria precedente.

stris iniuste egimus iniquitatē fecimus.



Alelu ya.

A. Ve ni do

mi ne et noli tardare rela xa fa ci

no raplebis tu e.

Sequentia.

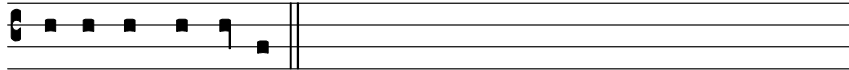


Glabilemus omnes vna. Deo nostro qui creauit oia.

Per que cūcta cōdita sūt secula. Celos plurima luce chorulca

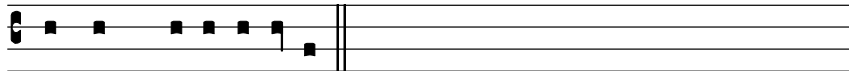
Notes, pages 1-82.

- ¹ 1494:1r; [SM:1.]
² 1494:1r; 1498:1r; [SM:1.]
³ 1494:1r; 1498:1r; [SM:1.]
⁴ 1528:1r; [SM:1.]
⁵ 'Graduale according to the custom of Sarum.', 1508:1r.
⁶ 'Introit.', 1494:1r; 1498:1r; 1508-RM:1r; 1513:1r; 1557:1r; [SM:1.]
⁷ In 1508:1r. 'ánimam' is set AGC.A.GA; 'qui te expéctant' is set FG G ACB.CDC.ABA. GS:pl. a. has no flats.
⁸ 1508:1v.
⁹ 1508:1v.
¹⁰ 1508:1v.
¹¹ 1508:1v.
¹² 1508:1v.
¹³ 1508:1v.
¹⁴ 1508:1v.
¹⁵ Almost all the printed Sarum missals give the following form:




Dómi-nus vo-bíscum.

implying the response:



Et cum spí-ri-tu tu-o.

and then continuing with:



O-rémus.

However, I believe this to be an error that has been repeated through the later editions of the Missal. Otherwise this Tone is in no way distinguished from the exceptional treatment indicated immediately below.

The music for 'Et cum spíritu tuo.' is supplied by the editor.

- ¹⁶ In a number of sources, including US-II:265. the music appears a fifth lower, in the F clef.
¹⁷ 1528:1v.
¹⁸ 1508:1v.
¹⁹ 'whether in Advent and in the Paschal season or in other seasons of the year', 1508:1v.
²⁰ 'then Memorials if they are to be had of other Saints are said in the same Mass.' 1508:1v.

Notes.

- 21 1508:1v.
22 '*neither at the Mass of the Feast let be made a Memorial of the fast.*', 1508:1v.
23 1508:1v.
24 1508:1v.
25 1508:1v.
26 1508:1v.
27 1508:1v. has '*Ecclésie tue quésumus Dómine.*'
28 1508:1v.
29 1528:1v.
30 1508:1v.
31 1508:1v.
32 1508:1v.
33 1508:1v.
34 1508:1v.
35 1508:1v.
36 1508:1v.
37 1508:1v.
38 1508:1v.
39 1508:1v.
40 1508:1v.
41 '*see, for peace the Prayer Deus a quo.*', 1508:1v.
42 '*The general Prayer is not said throughout the whole year except only in xl.*', 1508:1v.
43 1508:1v.
44 1508:1v.
45 1508:1v.
46 1508:1v.
47 1508:1v.
48 1508:1v.
49 '*ad ordinem dicuntur*', 1508:1v.
50 1508:2r.
51 1528:2r.
52 '*When however a Memorial be made of any Saint on a Feast Day even if within a Octave or on an Octave as when is the Feast of Saint Sampson, Bishop, a Memorial be made of Saint Pantaleone or in the like, then the iij. Prayer is made of Saint Mary, the iij. of All Saints : and the v. for the universal Church.*' 1508:2r.
53 1508:2r.
54 1508:2r.
55 1508:2r.
56 1508:2r.
57 1508:2r.

Notes.

- 58 1508:2r.
59 '*Let be made first a Memorial, ij. a Prayer of Saint Swithun, iij. of the Apostles, iiij. of Saint Mary, v. of All Saints.*', 1508:2r.
60 1508:2r.
61 '*then let me made a Memorial Prayer of Saint Mary*', 1508:2r.
62 1508:2r.
63 1508:2r.
64 '*Commemoration of all*', 1508:2r.
65 1508:2r.
66 '*autem*', 1598:2r; 1526; 2v; [57; SM:7.]
67 '*gradale*', SM:8.
68 '*chant*', 1528:2r; [SM:1.]
69 1508:2v.
70 In 1508:2v. the first 'Dómine' is set D.DED.DCDEFFAB_bAFGFFD. At 'michi' 1508:2v. has a misplaced and incorrect flat.
71 '*Let the Choir repeat the same and continue through the whole Gradual thus.*', 1508:2v.
72 '*as*', 1508:2v.
73 1508:2v.
74 1508:2v.
75 1508:2v.
76 '*and*', 1508:2v.
77 1508:2v.
78 1508:2v.
79 1508:2v.
80 1508:2v.
81 1508:2v.
82 1508:2v.
83 1508:3r.
84 In 1508:3r. 'ya' of the initial 'Allelúya' comes three notes later. GS:1. has no flat at 'tuum'.
85 1508:3r.
86 1508:3r.
87 1508:3r.
88 '*repeat*', 1508:3r.
89 1508:3r.
90 1508:3r.
91 d^2 has a melodic variant : '*éxpia*' is set G.B.B. f^2 has a melodic variant : '*secúndo*' is set D.D.E. In f^2 , '*secundóque nos*', 1554-R:3r, 1555-P:3r; [SM:11.]
92 1508:3v.
93 1508:3v.

Notes.

- ⁹⁴ 1508:3v.
⁹⁵ 1508:3v.
⁹⁶ '*lecturnum*', 1508:4r.
⁹⁷ 'In nómine Dómini.' would appear to be an omission from the text of 1508.
⁹⁸ 1508:4r.
⁹⁹ '*Having first received a Blessing from the Priest*', 1508:4r.
¹⁰⁰ 1528:2v; [SM:12.]
¹⁰¹ '*Thurifer*', 1528:2v; [SM:12.]
¹⁰² '*Taper-bearers*', 1528:2v; [SM:12.]
¹⁰³ '*alio*', 1508:4r.
¹⁰⁴ SM:12.
¹⁰⁵ 1508:4r.
¹⁰⁶ '*on the book*', 1508:4r.
¹⁰⁷ 1508:4r.
¹⁰⁸ 'then Jesus sent ', *Vulgate*.
¹⁰⁹ 1508:5r.
¹¹⁰ 1508:5r.
¹¹¹ 1508:5r.
¹¹² '*Seek for it below.*' appears here in 1513:3r, referring the reader to the full text of Credo on 135r.
¹¹³ '*imitated*', 1527:5r; 1532:5v.
¹¹⁴ 1508:5r.
¹¹⁵ 1508:5r. has no flats. The flats appear in 1527:5r. and 1532:5v.
¹¹⁶ 1508:5r.
¹¹⁷ 1508:6r.
¹¹⁸ 1526:v; 57. [SM:12.]
¹¹⁹ '*except*', 1508:6r.
¹²⁰ 1508:6r.
¹²¹ 1508:6r.
¹²² 1508:6r.
¹²³ 1508:6r.
¹²⁴ 1508:6r.
¹²⁵ 1508:6r.
¹²⁶ 1508:6r.
¹²⁷ 1508:6r.
¹²⁸ 1508:6r.
¹²⁹ In 1508:6r. '*étenim*' is set A.ABG.AE.
¹³⁰ 1527:6v, 1532:6v. 1508:6r. has '*dicentur*'.

- ¹³¹ 'Thus it is had in the *Ordinario* ; then the Superior Grade from the Decani side, beginning with that Dean or with the nearest stall he being absent, afterwards the Superior Grade from the Cantoris side. The same order for the Second, <and> thereafter the First Forms. 34, 57.', SM:15.
- ¹³² 'Deacon', 1527:6v; 1532:6v; SM:16.
- ¹³³ 1527:6v; 1532:6v; SM:16. 1508:6r. has 'then'.
- ¹³⁴ 'sui', SM:16.
- ¹³⁵ 1527:6v; 1532:6v. 1508:6r. has 'thurifici'.
- ¹³⁶ 1508:6r.
- ¹³⁷ 1508:6r.
- ¹³⁸ 1508:6r.
- ¹³⁹ 1508:6r.
- ¹⁴⁰ 1508:6r.
- ¹⁴¹ 'on one day', 1508:6r.
- ¹⁴² 1528:3r; [SM:17.]
- ¹⁴³ 'nisi gradus', ? 1508:7r.
- ¹⁴⁴ GS:2. has no flat.
- ¹⁴⁵ 'Sumpsimus', 1528:3r.
- ¹⁴⁶ 'ventúra', 1513:3v; 1528:3r. [SM:17.] has 'ventúra'.
- ¹⁴⁷ 1528:3r; [SM:17.]
- ¹⁴⁸ 1526:3v; [SM:17.]
- ¹⁴⁹ 1508:7r.
- ¹⁵⁰ 1508:7r.
- ¹⁵¹ Missal-1528:3r; [SM:18.]
- ¹⁵² 1508:7r.
- ¹⁵³ 'and when a Full Service is said', 1508:7r.
- ¹⁵⁴ 1508:7r.
- ¹⁵⁵ 'A place full of errors, perhaps shall be read thus—Beware of this, the Commemoration also of the V. M., whether proper Epistle and Gospel on that account shall not be omitted ; then if a day shall be vacant that shall be sung. If however some proper Epistle and Gospel is noticeably frequently unable to be sung on weekdays, let it be read on the next following <feria> if vacant, not even on account of the Mass *I am the Salvation*. or *But it behooveth us*. being sometimes omitted during the course of the whole year', SM:17.
- ¹⁵⁶ 'pretermissam', 1508:7r. 1527:7r. and 1532:7v. have 'preter missam'.
- ¹⁵⁷ 1508:7r.
- ¹⁵⁸ 'iiiij. temporibus which shall fall in the week of Pentecost.', 1508:7r.
- ¹⁵⁹ 'quadagesimam', 1508:7r.
- ¹⁶⁰ 1508:7r.
- ¹⁶¹ 1526:4r. [SM:19.]
- ¹⁶² 'enim' does not appear in the *Vulgate*.

- ¹⁶³ 'enim' does not appear in the *Vulgate*.
- ¹⁶⁴ 'standteth', *Douay-Rheims*.
- ¹⁶⁵ 'charíssimi', is not in the *Vulgate*.
- ¹⁶⁶ 'et longanimitátis', is not in the *Vulgate*.
- ¹⁶⁷ 1508:7r.
- ¹⁶⁸ 'and' does not appear in 1513:4r. It appears in 1528:3v. and in the *Vulgate*.
- ¹⁶⁹ 'quadragesimam', 1508:7r.
- ¹⁷⁰ 'epistole', 1513:4r.
- ¹⁷¹ 1508:7r.
- ¹⁷² 'epistole', 1513:4r.
- ¹⁷³ 'in dominica feria', 1508:7r.
- ¹⁷⁴ GS:3. indicates a flat only at 'Syon'. GS:3. has no neume for the third syllable of 'audítam'. In 1508:7r. 'glóriam' is set CDE.EDFED.DE.
- ¹⁷⁵ In 1508:7v. 'ejus' is set Gf.FAGAAGA; 'véniét' is set FGACDECACCAGACGA. F.GAGACAAFGF. GS:3. has no flat at 'sanctos'. GS:3. indicates a flat only on the last syllable of 'super sacrificia'. 1528:4r. has 'Deus noster véniet.'
- ¹⁷⁶ 1508:7v. is missing the F of the melisma at 'Allelúya.' and at 'magna'. In 1508:7v. 'et tunc' is set GABB.ABCDDC. In GS:3. 'potestáte' and 'majestáte' both end AB.G.
- ¹⁷⁷ In d² 1508:7v. has 'Que'. f² has a melodic variant : 'astra' is set D.A. In g² 1513:4v. has 'omnia sunt nuda'. In h¹ 1508:7v. has 'hec'
- ¹⁷⁸ 1508:8r. has no flat at 'nos'; 'bis' of 'nobis' appears five notes earlier. In GS:7. 'tua' begins AGC.CCC.
- ¹⁷⁹ 'God' is not in the *Vulgate*.
- ¹⁸⁰ 'and' is not in the *Vulgate*.
- ¹⁸¹ 'beareth witness of him, and crieth out', *Vulgate*.
- ¹⁸² 'is', 1528:3v.
- ¹⁸³ 'and grace', *Vulgate*.
- ¹⁸⁴ 'hath declared', *Vulgate*.
- ¹⁸⁵ GS:4. has no flat at 'vestra', but the F-clef may imply a flat here. GS:4. has no flat at 'nichil sollíciti' or at 'oratióne'. In 1508:9r. the second 'in' is set C.
- ¹⁸⁶ 'mysteries', *Vulgate*. 'ministries' appears to be a legitimate variant, appearing as it does in a wide variety of western liturgical sources.
- ¹⁸⁷ In 1508:9r. the final G of 'Chérubin' is absent. In GS:4. 'tuam' is set G.FGAD. GS:4. has no flat at 'dedúcis'. In 1509:9r. 'Joseph' begins ADCD.DGDBD.
- ¹⁸⁸ In GS:4. 'veni' ends AFGFFDFGEF.F.
- ¹⁸⁹ 1508:9v.
- ¹⁹⁰ 1508:9v. has no flat at 'Dómine'; '-tem plebis' is set BG GFGAGAGFGA.G
- ¹⁹¹ 1508:9v. includes a natural sign above the word 'tuam'. It could seem that this accidental refers to the previous B at 'omnem'.

Notes.

- ¹⁹² In 1508:10r. 'confortámini' is set D.D.FDF.FFF.FGFFDED.
- ¹⁹³ 1508:10r.
- ¹⁹⁴ In the sources no flat appears directly at 'aperiátur'; nevertheless in both sources there is a B-flat-clef on that line. In 1508:10r. 'eum' is set FFFE.DCDEF.
- ¹⁹⁵ The printed sources are in agreement as to this conclusion, whereas 'Through Jesus Christ' seems more appropriate, and is found in the older manuscripts such as Rylands-24:43, and in the Roman missals.
- ¹⁹⁶ 'Let the Lesson follow with its title, Jesus said.' 1508:10r. 'Jesus' must be a misprint for 'Isaiah'.
- ¹⁹⁷ 'and', *Vulgate*.
- ¹⁹⁸ 'our God' does not appear in the *Vulgate*.
- ¹⁹⁹ In GS:5. the last three notes of the \mathcal{V} . are absent.
- ²⁰⁰ The *Vulgate* continues, 'And he said,'.
- ²⁰¹ In 1508:10v. 'eum' is set FGEFD.DC; at 'veritate' the flat appears only on the final B; there is no flat on 'Dómini'. GS:6. has no flat at 'ejus'.
- ²⁰² 1508:11r.
- ²⁰³ In 1513:5v. the V. begins 'Ideóque et quod'. In GS:6. 'mulieribus' is set GCCBA.DC.CBA.CBABC.B. In 1508:11r. 'fructus' ends on E.
- ²⁰⁴ GS:6. has no flat at 'filium'.
- ²⁰⁵ 1508:11r.
- ²⁰⁶ In 1508:11r. 'véritas' is set F.F.FGFF; 'tuis' is set EFED.D. In GS:6. the Ps. is given only up to 'immaculáti', after which the Psalm-tone ending appears with the text 'Amen.'
- ²⁰⁷ In 1508:11v. 'salutáre' is set CC.DCB.ACB.DE. In GS:7. only the first six notes of the melisma of 'nobis' appear.
- ²⁰⁸ 1508:11v.
- ²⁰⁹ 1508:11v. In GS:7. the offertory antiphon appears in full.
- ²¹⁰ In 1508:11v. this is labelled 'Gr.' In 1508:11v. 'erit' is set FGAB \flat .B \flat . In GS:7. this communion antiphon appears a fifth higher.
- ²¹¹ In 1508:11v. 'fáciem' is set FF.DEC.C. GS:7. gives only the first part of the psalm verse, after which the psalm-tone ending appears along with the word 'Amen.'
- ²¹² 1508:12r.
- ²¹³ 'tribulatiónis', *Vulgate*.
- ²¹⁴ 1508:12r. has no flat at 'egréssio.'
- ²¹⁵ 1508:12r.
- ²¹⁶ 'pusillánimis', *Vulgate*.
- ²¹⁷ 'your', *Vulgate*.
- ²¹⁸ 'shall become a', *Vulgate*.
- ²¹⁹ The final sentence is not in the *Vulgate*.
- ²²⁰ GS:8. has no flat at 'tabernáculum'.
- ²²¹ 1508:12v.

²²² 'the Lord our God' is not in the *Vulgate*.

²²³ In GS:8. 'convérte' is set A.CACDE.CAAGBAG; there is no B-flat. 1508:12v. has a flat at the first 'nos'. In 1508:12v. the final 'us' is set with the same melisma as 'saved':



us.

²²⁴ 1508:12v.

²²⁵ 'revelábo', 1528:6v.

²²⁶ 'other', 1513:7v.

²²⁷ In 1508:12v. 'tuam' begins GFGAGA.GF.

²²⁸ 1508:13r.

²²⁹ *Lectio v.* The angel of the Lord. *which should be read thus in Advent up to this clause Benedícuts es Dómine Deus Patrum nostrórum. In sabbato vero iij. temporum prime ebdomade quadragesime legatur usque ad Benedictus es Dómine in firmaménto. In sabbato vero penthecostes et in sabbato iij. temporum mensis Septembris tota integra legatur.* 1508:13r.

²³⁰ 1508:13r. 1508:13r. has 'Blessed art thou, O Lord, in the firmament of heaven.' This would appear to be an error.

²³¹ 'the king's servants that heated it' is not in the *Vulgate*.

²³² 1508:13r.

²³³ In 1508:13r. 'Deus' is set D.DE; following the Ψ . 'Glória Patri', 'laus' is set G; in the final Ψ . 'semper' is set D.D.

²³⁴ In the following Ψ . GS:10. has 'qui sedes super sceptrum'; this is apparently a mistake.

²³⁵ In the following Ψ . GS:10. sets 'super' D.D.

²³⁶ 1508:13v.

²³⁷ 1508:13v.

²³⁸ In the following Ψ . GS:10. sets 'semper' D.DC.

²³⁹ 'only', 1508:13v.

²⁴⁰ GS:10.

²⁴¹ 'discéssio', *Vulgate*.

²⁴² 'then', *Vulgate*.

²⁴³ In 1508:13v. 'chérubin' is set C.C.CDCBGAGBCBABCAAG. GS:10-11. has no flats. In the final verse GS:11. appears to set 'Dómine' beginning DCCACDEB.

²⁴⁴ 1508:14r.

²⁴⁵ GS:11. has no flats. At 'venit tibi': 'véniet tibi', 98, *RM, 13, 15, *Vulg.* 'venit', 26, 57; SM:39; 1513:7r. has 'véniet tibi'. The *Vulgate* has 'justus' not 'sanctus'.

²⁴⁶ In 1508:14v. 'Meménto' is set D.DEFDE.C; 'laudéris' is set GEFG.GE.FD. GS:11. gives the psalm-verse only up to 'pátribus' and provides the psalm-tone ending with the word 'Amen'. In place of 'vidéndum': 'vivéndum-34, 54, 55P, 57': SM:40.

²⁴⁷ 94, 98 omit 'per', SM:40.

²⁴⁸ 1508:14v.

²⁴⁹ 'indeed' is not in the *Vulgate*.

²⁵⁰ 1508:14v. GS:12 provides the incipit only.

²⁵¹ In 1508:14v. 'tardare' is set DFG.EFE.E; 'plebis tue' through to the middle of the melisma (where there is a clef change) appears to be set a third too high.

²⁵² In a. 'omnes' is set in 1532:16r. C.CDF. In c¹ 1527:14v. and 1532:16r. set 'plúrima' D.D.C. In c¹ 1527:14v. and 1532:16r. set 'chorúsca' B_b.D.A. In c¹, 94, 55P, 57 have 'celum quod plúrima luce corúsca': SM:41. In c² there is a melodic variant : 'scema' is set D.B_b. The conclusion of d² extends d¹. In e¹ 1532:16r. sets 'Deo' G.D. In f² the flat appears one note earlier, on the A. In f² in 1508:15r. and 1527:16v. the final note of 'delícta' appears as E. In g 1508:15r. 1527:16v. and 1532:16v. have 'Et Trínitas'.

²⁵³ 1508:15r.

²⁵⁴ In GS:12. this offertory is set a fifth lower. In 1508:15r. 'noster' is set BCDCBCBA.CABCB; 'retribuet iudícium' appears to be set A.CCCC.CA.ACBCD D.DC.DEDE.ED.

²⁵⁵ In 1508:15r. 'ascéndet' is set A.DBDEFGGGG.EDEDB. This appears to be a mis-reading of the pes strophicus.

²⁵⁶ GS:12 provides the incipit only. GS:6. has no flat at 'filium'.

²⁵⁷ 1508:15v.

²⁵⁸ 'in' does not appear in the *Vulgate*.

²⁵⁹ The final phrase is not in the *Vulgate*.

²⁶⁰ 1508:15v.

²⁶¹ 1508:15v.

²⁶² The final phrase is not in the *Vulgate*.

²⁶³ 1508:15v.

²⁶⁴ 'cógno', *Vulgate*.