

THE MEDIEVAL MONASTIC PSALTER OF  
ORTHODOX ENGLAND,  
NOTED IN THE ENGLISH LANGUAGE

of the Old Catholic Sarum Rite Monastic Office of the  
Portiforium of Saint Oswald of York and the Antiphonale Wigorniensis  
in accordance with the Holy Rule of Saint Benedict of Nursia

*for use in Orthodox Monasteries of the Western Rite*

VOLUME I

The Psalter Outside of Paschaltide

(Quotations from the Psalms have been made from  
*The Psalter According to the Seventy,*  
translated by the Holy Transfiguration Monastery, Boston, Massachusetts,  
used by permission.)

Synod of Orthodox Bishops of the Western Rite  
St. Gregory's Press

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## PREFACE

Many attempts have been made in the early and latter parts of this century to produce a version of the Hours of the Monastic Office in the English language that could be easily used for prayer by those with little or no training in ancient languages or musical theory. The need to put forward another attempt comes from certain lackings in previous versions that made the Editors feel that no previous version incorporated all the needs present before them.

First, by way of correction, was the need to present the ancient Western usage of Monks and Nuns that followed the Rule of St. Benedict of Nursia in a manner that was completely Orthodox, i.e. completely in accordance with the doctrine, canons, and practices of the Orthodox Church. This, of course, requires that the Hours be done in the completely ancient manner that was practiced in the first millennial Orthodox Churches of the West, which by the year 950 A.D. had spread through the greater part of the civilized world, from the Baffin Islands in what is now Canada, to the island of Valaam in Lake Ladoga in present day Russia, to the Western Rite Monastery of Amalphion (called Morphonu by the Greeks) on Mount Athos. This usage was the singularly predominant prayer of the Monks and Nuns of present day Italy, France, Ireland, Germany, Belgium, the Netherlands, Denmark, Norway, Sweden, and England. It has been considered most appropriate to look to the latter country, whose Monks and Nuns were the source of conversion for the aforementioned countries in the north of Europe, and which had received the Monastic Office itself from St. Augustine of Canterbury, the Italian monk that had been the Prior of St. Andrew's Monastery on the Cœlian Hill in Rome where our Father among the Saints, St. Gregory Dialogus, Pope of Old Rome, had been the Abbot. St. Bede the Venerable writes that St. Gregory, after learning that St. Augustine had successfully begun the mission among the Angles and relating his joy for this success in a letter to St. Eulogius, Patriarch of Alexandria, sent "all things needed in general for Divine Worship and the services of the Church, sacred vessels, altar cloths, furniture for Churches, vestments for the Clergy, relics, and also many books." It is the latter books that served as the foundation for the life of prayer in the Latin usage of the Monks and Nuns of medieval England that these volumes of the Monastic Office in the English language are meant to continue.

Secondly, it was needed to produce these Office books using that ancient and essential tool of assistance for prayer service in the Western Rite that has come to be known as Gregorian Chant. This was no small matter of difficulty, since much that had existed in manuscript form from the various monasteries of England had been destroyed during the Protestant Revolt. Three main manuscripts were available, however, being the Portiforium of St. Oswald of York, (also known as the Portiforium Wulstani), the Antiphonale Wigorniese of Worcester Cathedral Priory where St. Oswald (died A.D. 992) was Bishop, and the Breviary of Abingdon Abbey in Winchester (later called Hyde Abbey) where St. Ethelwold (died A.D. 984) was Bishop. These two Saints, acting jointly with St. Dunstan of Canterbury (died A.D. 988), were the three great monastic reformers of the 10th Century Orthodox Church in England. They have left for us a wonderful treasure of prayer for the entire Church year. Second only to the Rule of St. Benedict which provides the main structure and cycle of Psalms for the Psalter, the aforementioned Antiphonale Wigorniese provided the main details in completing this Psalter, including the psalm tones and chants for the many Antiphons and Responsories. For this, the Editors are most grateful to the Very Reverend Father John Shaw, onetime Dean of Holy Protection Russian Orthodox Cathedral in Chicago for the Russian Orthodox Church Outside Russia. Father John first pointed us in the direction of these manuscripts, and then spent many hours translating the chant notation and clarifying an understanding of the manuscript which our ineptitude prevented. The Portiforium of St. Oswald, which appears also to have been derived from Winchester, provided the many Chapters

and Collects that have been used, and the Abingdon Breviary provided those items missing from the first two manuscripts. Together, they provide us with a clear picture showing how the Monks and Nuns of the Orthodox West conducted what St. Benedict calls "the Work of God."

Thirdly, the Editors needed a version of the Psalms from a recognizable Orthodox source. This, of course, had to be the Septuagint, or the Old Testament in Greek according to the Seventy. Translated from Hebrew into Greek some 200 years before the Birth of Our Lord and Saviour, these are the Psalms quoted in the New Testament Greek, and which survived the rewriting and repointing of the Hebrew Psalms begun at the Rabbinical Council of Jamnia after the destruction of Jerusalem in 70 A.D. Even here there were variant manuscripts available. We are most grateful to Father Justin of Holy Transfiguration Monastery in Boston, Mass. for extending to us the kind permission of Bishop Ephraim for using their translation (1987) of the Psalter. This translation served well our purposes in preserving ancient Orthodox worship, and in the rare places (Psalms 13 and 94) where the ancient Western usage derived from the Latin Vulgate translation of St. Jerome of Sidonium had made use of Septuagint manuscripts with additional phrases, these phrases, taken from the translation of the Septuagint by Sir Lancelot Brenton (1851), have been included in our Psalter within parentheses. We are confident that this usage has preserved the ancient meaning of the Psalms which were so dear to the early Christians, and which spoke so directly of the prophecies that were fulfilled in the coming of Our Lord Jesus Christ.

In editing this material, we have taken some liberties regarding matters of capitalization, hyphenation, and versification (which follows that of the Vulgate), so as to best allow the unpracticed eye to chant these texts prayerfully and with a minimum of error. Also, the chant melodies for the many Hymns have been kept to a simple number preserved in these manuscripts, and variant melodies are provided only when the manuscript so directs. In actual medieval usage, many more melodies were probably utilized at the discretion of the Precentors, depending mainly on the training of the Monks or Nuns. In keeping the number of these lower, it is hoped that our enfeebled minds may not be overly more occupied by the mechanics of chanting our praises than by the content of offering in our prayer.

Also, we would like to thank our brethren of our Synod at St. Hilarion's Monastery and St. Hilarion's Guild Press in Austin for providing so fine a computer typing of the text of the Psalms which we were able to edit. This entire volume is printed using Multi-Lingual Scholar, a word processing DOS program put out by Gamma Productions in Santa Monica, California, combined with our own rendition of Gregorian Chant fonts. This software has made possible that which Monks and Nuns of the ancient Scriptorium could only have dreamed about.

This series is divided into many Volumes, for which Volume I is the Psalter Outside of Paschaltide, Volume II is the Psalter in Paschaltide (from Low Sunday through the Octave of Pentecost), and Volume III begins the Proper Offices for Advent. The Offices of the week of Pascha, while having a Monastic usage, are not technically part of the Monastic Psalter, as the Cathedral Use like that of Old Sarum, not the Rule of St. Benedict, has provided the structure for these offices ever since the Monastic Council of Aachen (Aix-la-Chapelle) in 817 A.D., and thus will be provided for in a separate Volume of the Proper.

Finally, we apologize that our effort could not prove to be more grand, since, in order to complete these Volumes in a suitable time frame, we have neglected style and the multitudinous ornamentations that our holy predecessors provided in their manuscripts. May Heaven forgive us! And may all who use these volumes pray for the souls of the unworthy workers who have put them together. O Lord Jesus Christ, Son of God, have mercy upon us, the sinners.

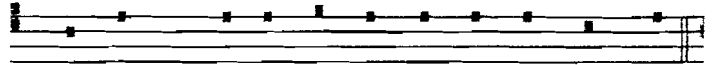
Abbey of the Holy Name

January 14 / 27, 1993

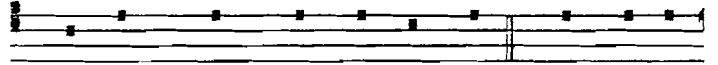
*St. Sava of Serbia*

## FIRST VESPERS OF SUNDAY

(for Sunset of Saturday, or for the beginning of the All Night Vigil of Sunday)

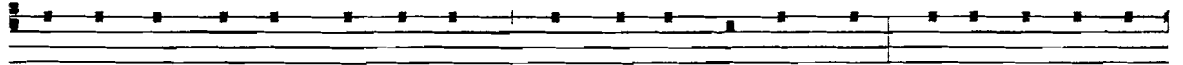


The *Hebdomadary alone* chants: *V.* O God, ✕ be At-ten-tive un-to help-ing me.

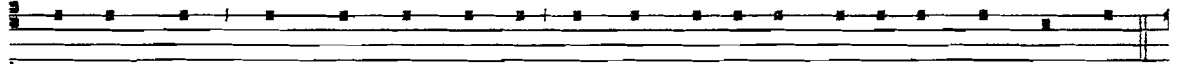


*All respond:*

*R.* O Lord, make haste to help me. Glor- y be

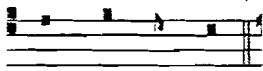


to the Fath- er, and to the Son, ✕ and to the Ho- ly Ghost. As it was in the



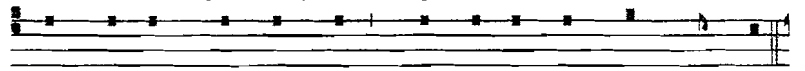
be- gin- ning, both now and ev- er, and un- to the a- ges of a- ges. A- men.

*Outside the Seasons of Septuagesima, Lent, and Passiontide, here add:*



Al- le- lu- ya.

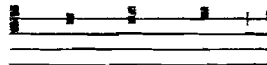
*But, only after 1st Vespers of Septuagesima, up until Pascha, in place of "Alleluia," here add:*



Praise be to Thee, O Lord, King of E- ter- nal Glor- y.

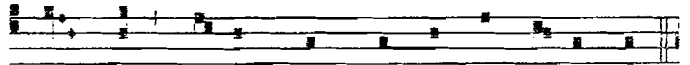
### The Psalms

*Then the 1st Cantor alone*



*begins chanting the 1st Antiphon:* Thy King- dom.

*On all Doubles, or if it be the*



*custom of the place, All respond:* ☉ Lord, is the King- dom of all the a- ges.



*Psalm 144, vv. 10 - 22:*

*The 1st Cantor alone* chants the first half of the first verse of the 1st Psalm, using this Tone, including the intonation notes (within the first set of brackets therein):

Let all Thy works, O Lōrd, give ↑ praise to Theē, \*

*Then, only the 1st Cantor's side of the Quire* completes the verse:

and let Thy rīgh- ↓ teous ones blēss Theē.

*And then, only the 2nd Cantor's side of the Quire* chants the entire next verse (omitting the intonation notes), the two sides alternating the verses thereafter:

Of the Glory of Thy Kīng- dom ↑ shāll they speāk, \* and shall tell of ↓ Thȳ do- mīn- iōn,

To make Thy dominion knōwn to the ↑ sōns of mēn, \* and the Glory of the Majes- tȳ ↓ of Thy Kīng- dōm.

Thy Kingdom is the Kingdom of āll the ↑ ā- gēs, \* and Thy sovereignty is in every generation and ↓ gēn- er- ā- tiōn.

Faithful is the Lōrd in ↑ āll His wōrds, \* and Hō- ↓ ly in āll His wōrks.

The Lord upholdeth āll that are ↑ fāll- īng, \* and setteth up āll ↓ that are brō- ken dōwn.

The eyes of all loōk to ↑ Theē with hōpe, \* and Thou gavest them their foōd ↓ in due seā- sōn.

Thou ō- pen- est ↑ Thȳ Hānd, \* and fillest every living thīng ↓ with Thy fá- voúr.



Righteous is the Lōrd in ↑ all His wāys, \* and Hō- ↓ ly in ál His wórks.

The Lord is Nigh unto all that cáll up- ↑ ón Hîm, \* to all that ↓ cáll on Hîm in Trúth.

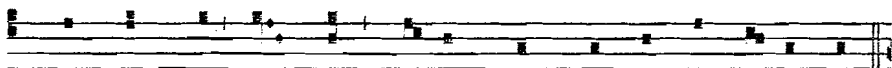
The will of them that fear Him shall Hè do; † and their supplic-ā-tion ↑ shall He hēar, \* and ↓ He shall sáve thém.

The Lord preserveth āll that ↑ lóve Hîm, \* but all the sinners shall He ↓ üt-ter-lý des-tróy.

My mouth shall speak the praîse of ↑ thé Lōrd; \* and let all flesh bless His Holy Name for ever, yea, for év- ↓ er and év-ér.

Glory be to the Fāth-er, and ↑ tó the ✠ Sôn, \* and ↓ tō the Hó-ly Ghóst.

As it was in the beginning, both nōw and ↑ év-êr, \* and unto the ages of ↓ ā-ges. Á-mén.



Then, *All repeat*: Thy King-dom, O Lord, is the King-dom of all the a- ges.

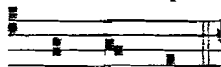
Then the *2nd Cantor alone*



begins chanting the 2nd Antiphon:

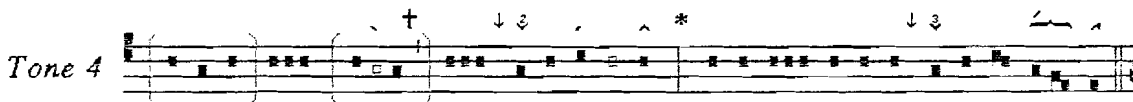
I will praise My God.

On all Doubles, or if it be the



custom of the place, *All respond*:

In my life.



Psalm 145:

The *2nd Cantor alone* chants the first half of the first verse of the 2nd Psalm, using this Tone, including the intonation notes (within the first set of brackets therein):

Praise the Lord, O my sou!; † I will praise the ↓ Lōrd in my life; \*

Then, *only the 2nd Cantor's side of the Quire* completes the verse:

I will chant unto My God for as long as ↓ I have my bé-íng.

And then, *only the 1st Cantor's side of the Quire* chants the entire next verse (omitting the intonation notes), the two sides alternating the verses thereafter:

Trust ye ↓ nōt in prin-cês, \* in the sons of men, in whom there ↓ is no sal-vá-tiōn.

His spirit shall go forth, and he shall re-tūrn ↓ un-to hîs Eārth; \* in that day all ↓ hîs thoughts shall pér-ísh.

Bless-ed is he of whom the God of Jacob is Hîs Help, † whose hope is ↓ in the Lōrd His Gōd, \* Who hath made Heaven and the Earth, the sea ↓ and all that is there-ín,

Who keepeth Truth unto e-ter-ni-ty, † Who executeth ↓ jūdg-ment fōr the wróng'd, \* Who giveth food ↓ un-to the hún-grý.

The Lord loōs- ↓ eth the fét-ter-éd; \* the ↓ Lord mā-keth wíse the blínd.

The Lord setteth a- ↓ ríght the fái-lên; \* the Lord ↓ lōv-eth the rígh-teóus.

The Lord preserveth the pros-èl-ytes; † He shall adopt for His own the ór- ↓ phan and wíd-ōw; \* and the way of ↓ sin-ners shall Hé des-tróy.

The Lord shall be King ūn- ↓ to e-tér-nit-ý, \* Thy God, O Syon, unto generation ↓ and gēn-er-á-tiōn.

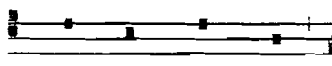
Glory be to the Fāth- ↓ er, and tó the ✠ Sôn, \* ↓ and tō the Hó-ly Ghóst.

As it was in the beginning, both ↓ nōw and év-êr, \* and unto the ages ↓ of ā-ges. Á-mén.



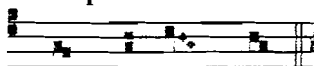
Then, All repeat: I will praise My God in my life.

Then the 1st Cantor alone



begins chanting the 3rd Antiphon: Let praise be sweet.

On all Doubles, or if it be the



custom of the place, All respond: Un- to Our God.

Tone 8



Psalm 146:

The 1st Cantor alone chants the first half of the first verse of the 3rd Psalm, using this Tone, including the intonation notes (within the first set of brackets therein):

Praise ye the Lord, for a Psālm is a ↑ goód thîng; \*

Then, only the 1st Cantor's side of the Quire completes the verse:

let praise be sweet ↓ un-to Oúr Gód.

And then, only the 2nd Cantor's side of the Quire chants the entire next verse (omitting the intonation notes), the two sides alternating the verses thereafter:

The Lord builðeth ūp Jer- ↑ ú-sa-lém; \* He shall gather together the dis-pēr- ↓ sed of Ís-ra-él.

He healeth the brō-ken ↑ ín heárt, \* and bindeth their frāc- ↓ tures to-géth-ér.

He numbereth the mŭl-ti-tude ↑ óf the stārs, \* and cāil- ↓ eth them áll by náme.

Great is Our Lord, and greāt is ↑ Hîs strêngth; \* and of His understanding thêre ↓ is no meás-ŭre.

The Lord lîf-teth ↑ úp the meek, \* but humbleth ↓ sîn-ners tó the Eárth.

Begin your song to the Lórd with thanks- ↑ gív-îng; \* chant ūn- ↓ to God wîth the hárp,

To Him that covereth Heāv-en ↑ wîth cloúds, \* Who pre-pār- ↓ eth rain fór the Eárth,

Who maketh grass to grōw on the ↑ moún-táins, \* and green herb for the ↓ sēr-vice óf mán,

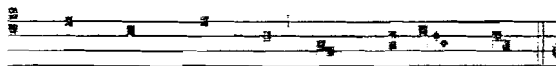
Who giveth tō the ↑ beásts their foöd, \* and to the younglings of the ravens wîch ↓ call up-ón Hîm.

He shall not delight in the strêngth of ↑ á hōrse, \* nor in the legs of man ís ↓ He well Pleás-éd.

The Lord is well Pleas-ed in thēm that ↑ feár Hîm, \* and in them that hōpe ↓ in His mér-cý.

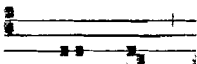
Glory be to the Fāth-er, and ↑ tó the ✠ Sôn, \* and ↓ tó the Hó-ly Ghóst.

As it was in the beginning, both nōw and ↑ év-êr, \* and unto the ages of ↓ ā-ges. Á-mén.



Then, All repeat: Let praise be sweet un- to Our God.

Then the 2nd Cantor alone

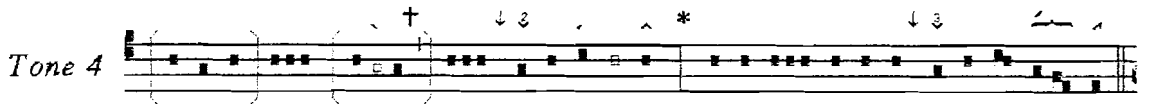


begins chanting the 4th Antiphon: His wind.

On all Doubles, or if it be the



custom of the place, All respond: Shall blow and the wat-ers shall flow.



*Psalm 147:*

The 2nd Cantor alone chants the first half of the first verse of the 4th Psalm, using this Tone, including the intonation notes (within the first set of brackets therein):

Praise the Lōrd, ↓ O Jer-ú-sa-lēm; \*

Then, only the 2nd Cantor's side of the Quire completes the verse:

Praise ↓ Thy Gōd, O Sý-ōn.

And then, only the 1st Cantor's side of the Quire chants the entire next verse (omitting the intonation notes), the two sides alternating the verses thereafter:

For He hath strengthen-ed the ↓ bārs of thý gātes; \* He hath bless-ed ↓ thy sōns with-ín theé.

He bringeth peace up- ↓ ōn thy bór-dērs, \* and with the fatness of ↓ the wheāt He fill-eth theé.

He sendeth His sáy- ↓ ing un-tó the Eārth; \* right swift- ↓ ly rŭn-neth Hís Wōrd.

He gīv- ↓ eth His snów like woōl; \* the mist He ↓ sprĭnk-leth like ásh-és.

He hurleth His ↓ Īce like mór-sēls. \* Who ↓ shall stānd be-fóre His cōld?

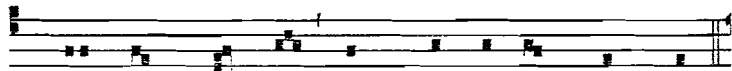
He shall send forth His ↓ Wōrd and mélt thēm; \* His wind shall blow and ↓ the wāt-ers sháll flów.

He declareth His Wōrd ↓ un-to Já-cōb; \* His statutes and ↓ jŭdg-ments to Īs-rā-él.

He hath not dealt so with ↓ ēv-ry ná-tiōn, \* nor hath He shown ↓ His jŭdg-ments ún-to thēm.

Glory be to the Fāth- ↓ er, and tó the ✠ Sōn, \* ↓ and tō the Hó-ly Ghóst.

As it was in the beginning, both ↓ nōw and év-êr, \* and unto the ages ↓ of ā-ges. Á-mén.

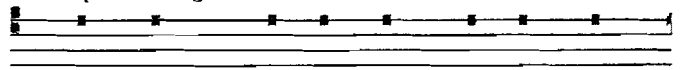


Then, All repeat: His wind shall blow and the wat-ers shall flow.

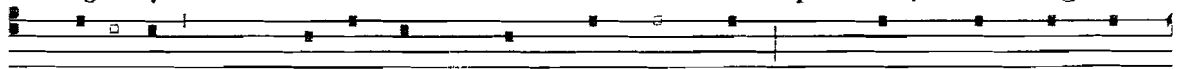
### The Chapter

Then the Hebdomadary alone chants the Chapter. If there be a Chapter given for this day in the Proper (which shall always be given during the Seasons of Advent, Christmastide, Septuagesima, Lent, Passiontide, and Paschaltide), according to the Tone used for the following. But if no Chapter be given

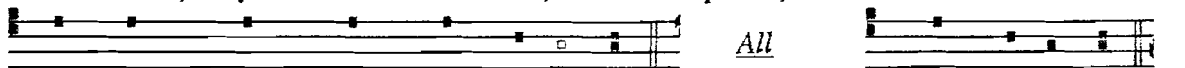
there, the following Chapter shall



be sung as follows (2 Cor. 13: 11): Breth-ren: Be per-fect, be of good



com-fort; † be of one mind, live in peace; \* and the God of

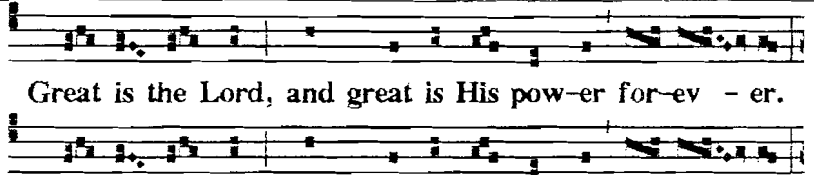


love and peace shall be with you. respond: R/. Thanks be to God.

### The Responary

Then is sung the Responary, which, when no proper Responary is given in the Proper (which would always be given during the Seasons of Advent, Christmastide, Septuagesima, Lent, Passiontide, and Paschaltide, as well as on the Feast Days of Saints), shall be the following:

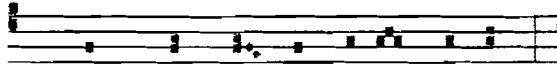
If no proper Responsory,  
the 1st Cantor alone chants:



All respond:

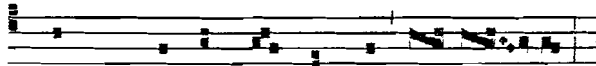
Great is the Lord, and great is His pow-er for-ev - er.

The Hebdomadary



alone chants:

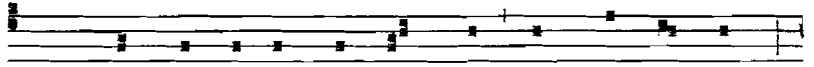
∩. And His Wis-dom is in- fin-ite.



All respond:

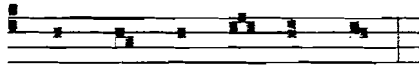
And great is His pow-er for-ev - er.

The Hebdomadary



alone chants:

∩. Glor- y be to the Fath- er, and to the Son, ✠



and to the Ho- ly Ghost.

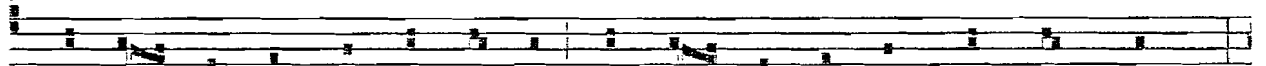


All respond:

Great is the Lord, and great is His pow-er for-ev - er.

#### The Hymn and The Versicle

Then is sung the Hymn, which, when no proper Hymn is given in the Proper (which would always be given during the Seasons of Advent, Christmastide, Lent, Passiontide, and Paschaltide, as well as on the Feast Days of Saints), shall be the following:



The 1st Cantor alone chants the intonation:

1. O Trin-i - ty of Bless-ed Light,

The 1st Cantor's side only completes line 1: O U - nit- y of Prince-ly Might, 1. →

The 2nd Cantor's side only chants line 2:

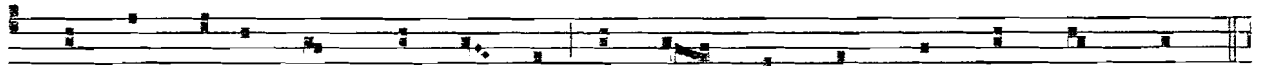
2. To Thee, our morn-ing song of praise,

→ To Thee, our eve-ning prayer we raise; 2. →

All chant line 3:

3. All laud to God the Fath-er be;

→ All praise E - ter-nal Son to Thee; 3. →



1. The fi' - ry Sun now goes his way;

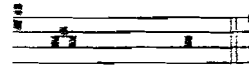
→ Shed Thou with-in our hearts Thy Ray. 1.

2. Thy Glor-y sup-pliant we a - dore

→ For ev - er and for ev - er - more. 2.

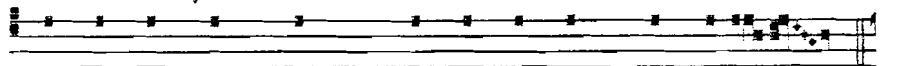
3. All glor-y as is ev - er meet,

→ To God the Ho- ly Par - a - clete. 3.



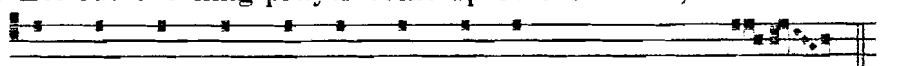
Then All chant the "Amen" as follows: A - men.

Then the 1st Cantor alone



chants the Versicle: ∩. Let our eve-ning prayer come up be-fore Thee, O Lord.

The Versicle's Response



is chanted by All: ∩. And let Thy mer-cy de-scend up-on

us.

### The Antiphon on the Magnificat and the Magnificat

Then is sung the Antiphon on the Magnificat, which is always Proper for each Saturday evening, and is given for this day in the Proper; but the following is that used for First Vespers of the 2nd Sunday after the Octave Day of Epiphany, if there be not a proper Antiphon available. Whichever Antiphon is used is

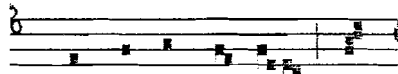
always begun by the Abbot (or Senior in Quire) alone,



as in the Proper for today, if it be not as follows:

O Lord.

On all Doubles, or if it be the custom of the place, All



continue the Antiphon in the Proper, if not as follows: Mine in-i-quit-ies, like



un-to ar-rows, are fast fix-ed in me; but, be-fore they can en-gen-der

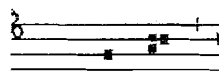


wounds in me, heal me, O Lord, with the med-i-cine of pen-it-ence, O God.

The Magnificat (Luke 1: 46 - 55):

(N.B. The Tone for the Magnificat is given in the Proper, and that which follows, for the afore-given Antiphon.)

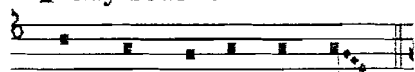
After the proper Antiphon on the Magnificat, the



1st Cantor alone begins chanting the Magnificat:

✠ My soul \*

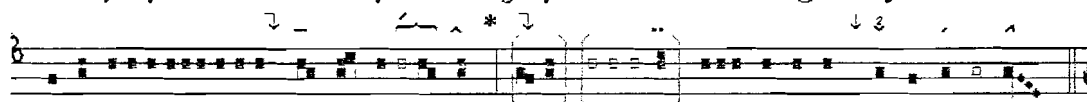
Only the 1st Cantor's side of the Quire responds with



the 2nd half of the 1st verse of the Magnificat:

doth mag-ni-fy the Lord.

Tone 1



Only the 2nd Cantor's side of the Quire chants the 2nd verse of the Magnificat, using this Tone, including the intonation notes:

And my spir- ↓ it hath re-joí-céd \* in ↓ Gōd My Sá-vioúr.

And then, only the 1st Cantor's side of the Quire chants the entire next verse (including the intonation notes), the two sides alternating the verses thereafter:

For He hath look-ed upon the low-li-ness ↓ of His hand-máid-ên; \* ↓ for be-hold, from hénce-forth all generations shall ↓ cáll me: "Bléss-éd."

For the Might-y One hath ↓ dōne great things ún-to mē; \* and ↓ Hō-ly ís His Náme.

And His mer-cy is ↓ on them that fear Hîm \* ↓ un-to gener-ä-tion and ↓ gēn-er-ä-tiōn.

He hath show- ↓ ed strength with Hís Ârm; \* ↓ He hath scat-ter-ed the proud in the imagin- ↓ ä-tion of their héart.

He hath put down ↓ thē might-y fróm their seát, \* ↓ and ex-äl-ted ↓ thēm of lów deg-reé.

He hath fill-ed ↓ thē hun-gry with goód thîngs, \* ↓ and the rîch He hath sent ↓ emp-ty á-wáy.

He hath hol-pen ↓ Hîs ser-vant Ís-ra-êl \* ↓ in re-mēm-brance ↓ of His mér-cý, As He ↓ spáke to our fáth-êrs, \* ↓ to A-bra-häm, and his ↓ seéd for év-ér.

Glor-y be to the ↓ Fâth-er, and tó the ✠ Sôn, \* and ↓ tó the Hó-ly Ghóst.

As it was in the beginning, ↓ bōth now and év-ér, \* ↓ and un-to the ä-ges of ↓ ä-ges. A-mén.

N.B. Then, the entire proper Antiphon on the Magnificat is repeated by All, if it were not the following. But the Antiphon that follows is repeated by All, only on the 2nd Sunday after the Octave Day of Epiphany, or if this Antiphon was the one begun by the Abbot (or Senior in Quire) before the chanting of the Magnificat on this evening:

(Only if this was the Antiphon on the Magnificat that was sung before the Magnificat, All repeat:

O Lord, mine in-i-quit-ies, like un-to ar-rows, are fast fix-ed in me; but, be-fore they can en-gen-der wounds in me, heal me, O Lord, with the med-i-cine of pen-it-ence, O God.)

The Litany, The Lord's Prayer, and The Collect

The Hebdomadary

alone chants: *Ps.* Kyr-i-e el-e-y-son.

Only the 1st Cantor's side

of the Quire continues: *R.* Kyr-i-e el-e-y-son.

Only the 1st Cantor's side

of the Quire continues: *R.* Chris-te el-e-y-son.

Only the 1st Cantor's side

of the Quire continues: *R.* Chris-te el-e-y-son.

Only the 1st Cantor's side

of the Quire continues: *R.* Kyr-i-e el-e-y-son.

Only the 2nd Cantor's side

of the Quire continues: *R.* Kyr-i-e el-e-y-son.

Only the 2nd Cantor's side

of the Quire continues: *R.* Chris-te el-e-y-son.

Only the 2nd Cantor's side

of the Quire continues: *R.* Kyr-i-e el-e-y-son.

All

conclude: *R.* Kyr-i-e el-e-y-son.

Then the Abbot (or Senior in Quire) chants alone the Lord's Prayer, as follows:

*Ps.* Our Fath-er, Who art in Heav-en, Hal-lo-wed be Thy Name. Thy King-dom come, Thy Will be Done, on Earth, as It is in Heav-en. Give us this day our dail-y bread; and for-give us our tres-pass-es, as we for-give those that tres-pass a-against us. And lead us not in-to temp-ta-tion.

All respond: *R.* But de-liv-er us from e-vil.

If the Hebdomadary is a Priest or

All

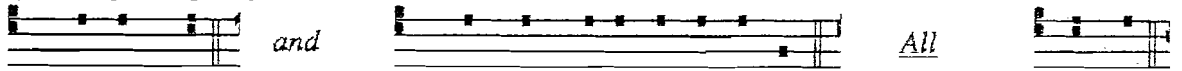
a Deacon, he chants alone: *Ps.* The Lord be with you. respond: *R.* And with thy spir-it. (But if not, or if chanted without anyone else present, then, in place of the above, the

Hebdomadary

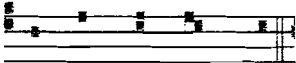
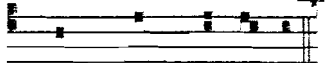
All

alone chants: *Ps.* O Lord, hear my prayer. respond: *R.* And let my cry come un-to Thee.)


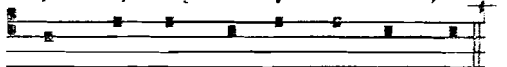
The Hebdomadary alone then chants the Collect of the day (Sunday), as given in the Proper, beginning as follows:



☩. Let us pray. ending: . . . through all the a-ges of a-ges. respond: R̄. A-men.

If the Hebdomadary is a Priest or  All 


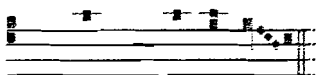
a Deacon, he chants alone: ☩. The Lord be with you. respond: R̄. And with thy spir-it. (But if not, or if chanted without anyone else present, then, in place of the above, the

Hebdomadary  All 

alone chants: ☩. O Lord, hear my prayer. respond: R̄. And let my cry come un-to Thee.)

### The Commemorations

If some other Feasts of the Saints or Mysteries fall either on this Saturday or Sunday, their commemorations are added here in the following manner. First, the following is inserted:


The 1st Cantor  All 


alone chants: ☩. Let us bless the Lord. respond: R̄. Thanks be to God.

Then, for each commemoration, there is sung, in this order:

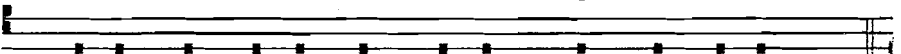
- 1) The Antiphon that would have been the Antiphon on the Magnificat, if such a Feast or Mystery was being observed as the main Feast of the day. These Antiphons are intoned by the 1st Cantor or the 2nd Cantor, alternating each such commemoration, and are continued by All.
- 2) The Versicle (together with its own Response) that would have been sung before the Antiphon on the Magnificat, if such a Feast or Mystery was being observed as the main Feast of the day. The Versicle is sung by the 2nd Cantor if the Antiphon sung beforehand was sung by the 1st Cantor, and vice-versa. All chant the Response.
- 3) The Collect (chanted by the Hebdomadary) that would have been chanted if such a Feast or Mystery was being observed as the main Feast of the day.

This sequence of Antiphon, Versicle, and Collect is repeated for each commemoration. Only at 1st Vespers of all Sundays after Trinity Sunday, up until Advent, the following Commemoration of the Holy Trinity is added last, and is begun either by the 1st Cantor or the 2nd Cantor,

whichever is next in turn for   
beginning the commemoration: Our Hope art Thou.

All 

respond: Our Sal-va-tion, Our Great Glor-y, O Most Bless-ed Trin - it-y.

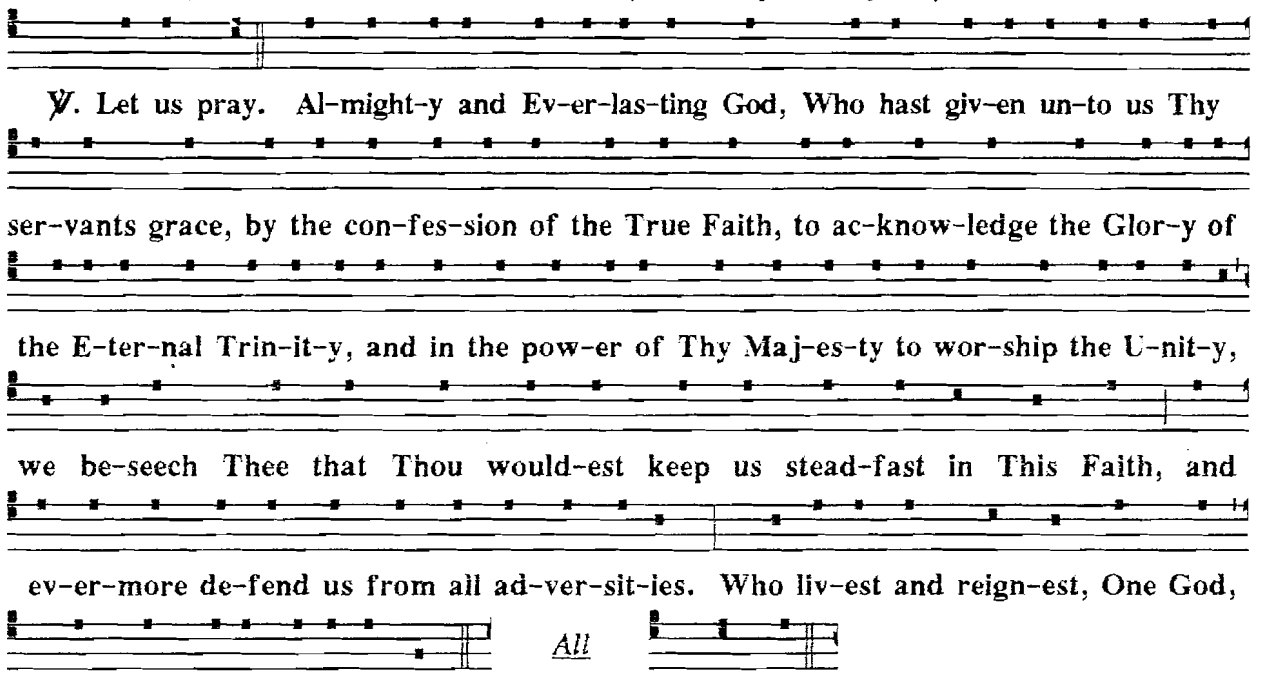
Whichever one of the 1st Cantor or 2nd Cantor did not begin the above Antiphon for the commemoration, 

now chants: ☩. Let us bless the Fath-er, the Son, ✠ and the Ho-ly Ghost.

All

respond: R̄. Let us praise Him, and mag-nif-y Him for ev- er.

To complete the Commemoration of the Holy Trinity, if it is done, the *Hebdomadary* alone then chants the Collect of the Holy Trinity as follows:


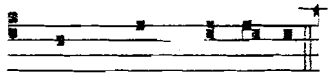


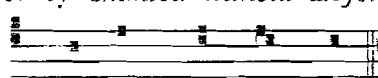
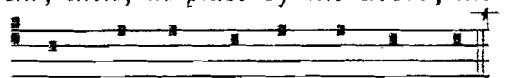
*Ps.* Let us pray. Al-might-y and Ev-er-las-ting God, Who hast giv-en un-to us Thy ser-vants grace, by the con-fes-sion of the True Faith, to ac-know-ledge the Glor-y of the E-ter-nal Trin-it-y, and in the pow-er of Thy Maj-es-ty to wor-ship the U-nit-y, we be-seech Thee that Thou would-est keep us stead-fast in This Faith, and ev-er-more de-fend us from all ad-ver-sit-ies. Who liv-est and reign-est, One God,

*All*

through all the a-ges of a-ges. *respond: R.* A-men.

After the last commemoration the following is added (but omitted altogether if no commemorations have been made):



If the *Hebdomadary* is a Priest or  *All* 

a Deacon, he chants alone: *Ps.* The Lord be with you. *respond: R.* And with thy spir-it. (But if not, or if chanted without anyone else present, then, in place of the above, the *Hebdomadary*  *All* 

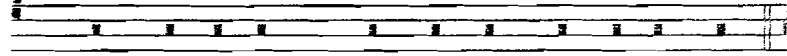
alone chants: *Ps.* O Lord, hear my prayer. *respond: R.* And let my cry come un-to Thee.)

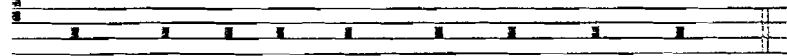
### The Conclusion

The following Conclusion is never omitted. If there have been no commemorations, it is begun by the *1st Cantor* alone,

but if there were, it is begun  *All* 

by the *2nd Cantor* alone: *Ps.* Let us bless the Lord. *respond: R.* Thanks be to God.

The *Abbot* (or Senior in Quire) chants:  *Ps.* May the Div-ine ✠ Help re-main with us al-ways.

*All* 

*respond:* *R.* And with our ab-sent breth-ren. A - men.

And so is concluded 1st Vespers of Sunday according to the Sarum Monastic Office of the Rule of St. Benedict. The All Night Vigil of Sunday then proceeds with Compline.

If the Abbot or the Bishop be present, however, he may here add one of the Pontifical Blessings for Vespers given in the Appendix.