

moun-tains and hills : bless the Lord, all things
 that spring up up- on the earth. Bless the
 Lord, O foun-tains : bless the Lord, O seas
 and ri- vers. Bless the Lord, O mon-sters
 of the sea and all things that move in the wa-
 ters : bless the Lord, all ye wing-ed crea-tures
 of the sky. Bless the Lord, all ye beasts and
 cat-tle : bless the Lord, ye sons of men. Let
 Is- ra- el bless the Lord : let him praise Him
 and su-preme-ly ex-alt Him un-to the ag-es.
 Bless the Lord, ye priests of the Lord : bless
 the Lord, ye ser-vants of the Lord. Bless the
 Lord, ye spi-rits and ye souls of the right-

eous : bless the Lord, ye Saints and ye that be
 hum-ble of heart. Bless the Lord, O A-na-ni-
 as, A-za-ri-as, and Mi-sa-el : O praise ye Him
 and su-preme-ly ex-alt Him un-to the ag-es.
Here the choir turn to the east ☩ cross themselves.
 Let us bless the Fa-ther and the Son with the
 Ho-ly Spi-rit : let us praise Him and su-preme-
 ly ex-alt Him un-to the ag-es. Bles-sed art
 Thou, O Lord, in the fir-ma-ment of hea-ven :
 and wor-thy of praise and glo-ri-ous and su-
 preme-ly ex-alt-ed un-to the ag-es. Dan. 3:57-88

Psalm 113—In éxitu Ísraël

When Is- ra- el went out of E-gypt : and the
 house of Ja-cob from a-mong a bar-ba-rous

peo-ple, Ju-de- a be-came His sanc-tu-a-ry :
 Is- ra- el His do-mi-nion. The sea be-held and
 fled : Jor-dan turned back. The moun-tains
 skipped like rams : and the hills like lambs of
 flocks. What ail-eth thee, O sea, that thou
 fled-dest : and thou Jor-dan, that thou didst
 turn back? Ye moun-tains, that ye skipped
 like rams : and ye hills like lambs of flocks?
 At the pre-sence of the Lord the earth was
 shak-en : at the pre-sence of the God of Ja-
 cob, Who turn-eth the rock in-to pools of wa-
 ters : and the pre-ci-pice in-to foun-tains of
 wa-ters. Not un-to us, O Lord, not un-to us :

but un-to Thy name give glo-ry. For Thy mer-
 cy and Thy truth : lest hap-ly the hea-then
 say: Where is their God? But our God is in
 hea-ven and on earth : all things so-ev-er He
 hath willed, He hath done. The i-dols of the
 na-tions are of sil-ver and gold : the works of
 the hands of men. They have a mouth, but
 shall not speak : eyes have they, and shall not
 see. Ears have they, and shall not hear : no-
 ses have they, and shall not smell. Hands they
 have, and shall not feel; feet have they, and
 shall not walk : they shall make no sound in
 their throat. Let those that make them be-

come like un-to them : and all that put their
 trust in them. The house of Is- ra- el hath
 hoped in the Lord : their help-er and de-fend-
 er is He. The house of Aa-ron hath hoped in
 the Lord : their help-er and de-fend-er is He.
 They that fear the Lord have hoped in the
 Lord : their help-er and de-fend-er is He. The
 Lord, be-ing mind-ful of us : hath blessed us.
 He hath blessed the house of Is- ra- el : He
 hath blessed the house of Aa-ron. He hath
 blessed them that fear the Lord : the lit-tle
 with the great. The Lord grant you in-crease :

to you and to your chil-dren. Ye are blessed
 of the Lord : Who made hea-ven and the
 earth. The hea-ven of hea-ven be-long-eth to
 the Lord : but the earth He gave un-to the
 sons of men. Not the dead shall praise Thee,
 O Lord : nor a- ny that go down to ha-des.
 But we the liv-ing will bless the Lord : from
 hence-forth and for ev-er-more. Glo-ry be
 to the Fa-ther and to the Son : and to the Ho-
 ly Spi-rit. As it was in the be-gin-ning and
 now and al-ways : and un-to the ag-es of ag-
 es. A-men.

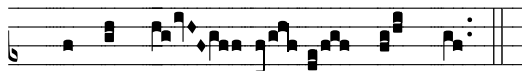
Benedicamus Melodies

On simple Sundays, & on ferias, & on feasts of iii lessons, & on feasts of six lessons except with triple inv., the Benedicamus is sung thusly:



Let us bless the Lord. Lord.
Thanks be to God. God.

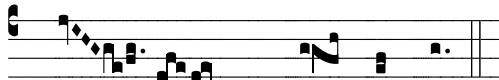
On double feasts, & feasts with triple invitatory, at Vespers & Matins only, one of the following melodies is sung. On Epiphany Day, the melody at the foot of p. 498 may be sung.



Let us bless the Lord.
Thanks be to God.



Let us bless the Lord.
Thanks be to God.

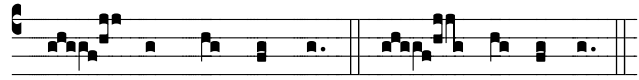


Let us bless the Lord.
Thanks be to God.



Let us bless the Lord.
Thanks be to God.

On double feasts outside P.T., the 2nd Benedicamus is:



Let us bless the Lord. Thanks be to God.

Paschaltide

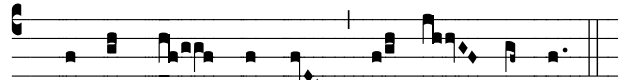
On double feasts, & simple feasts of iii lessons with rulers, in P.T., one of the following is sung:



Let us bless the Lord, al-le-lu-ya.
Thanks be to God, al-le-lu-ya.



Let us bless the Lord, al-le-lu-ya.
Thanks be to God, al-le-lu-ya.



Let us bless the Lord, al-le-lu-ya.
Thanks be to God, al-le-lu-ya.

On double feasts in P.T. the 2nd Benedicamus is:



Let us bless the Lord, al-le-lu-ya.
Thanks be to God, al-le-lu-ya.

Procession Antiphons

On summer Saturdays at Vespers, as the procession begins the ant. **O Cross more radiant**, p. 177, is sung, or otherwise one of these antiphons following:



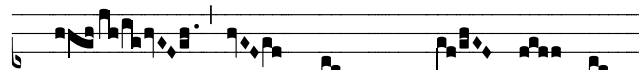
O glo-ri-ous Cross, | O ve-ne-



ra-ble Cross, O pre-cious wood



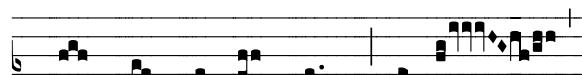
and sign of won-der-ment, by



which the De-vil is



de-feat-ed and the world, thro' the blood



of Christ, is re-deemed! Al-le-



lu-ya. or:

The trusty Cross, | a-mongst all tim-bers it
a-lone is glo-ri-ous. Nev-er hath a fo-rest
yield-ed e-qual blos-som, branch, or bud.
Sweet its wood is; sweet its nails are; sweet
the Weight it hold-eth high.

The collect of the Cross at the rood-door, then ant. O sweet Mother, p. 178, or one of these:

○ bles-sed Ma-ry, | Mo-ther of God, Vir-gin
for ev-er-more, tem-ple of the Lord, sanc-tu-
a-ry of the Ho-ly Spi-rit, thou a-lone, with-
out pre-ce-dent wast pleas-ing to our Lord Je-
sus Christ. Pray for the peo-ple, in-ter-vene
for the cler-gy, and in-ter-cede for the wo-
men con-se-crat-ed to God.

In P.T. the ending is:

to God, al- le- lu- ya.

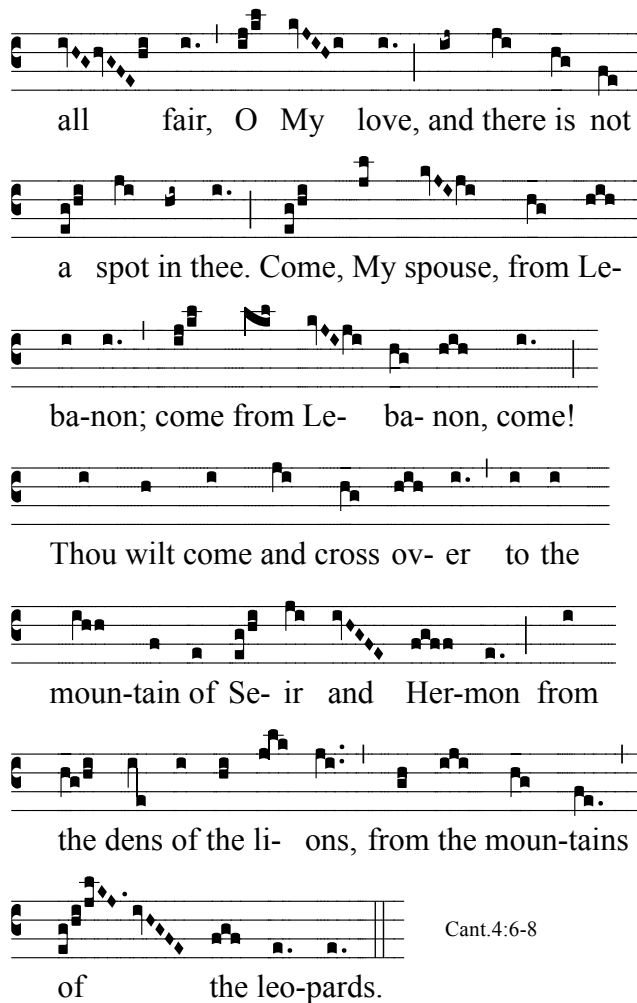
or, antiphon Rejoice Queen, p. 145. or:

Thou art be-come | come-ly and pleas-ing in
the de-lights of thy vir-gi- ni-ty, O Ho-ly
Mo-ther of God. The daugh-ters of Si- on,
see- ing her blos-som-ing a-midst the buds
of ro- ses and li- lies of the val-ley,
pro-claim-ed her most bles-sed, and the
queens praised her. *P.T.:* her, al-le-lu-ya.

Cant. 6:8

or:

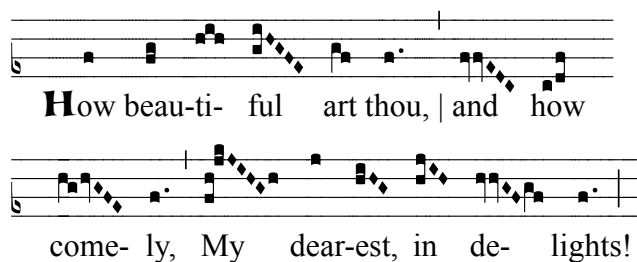
As for me | I will go to the moun- tain of
myrrh and un- to the hill of Le-ba-non,
and I will speak un-to My bride: Thou art



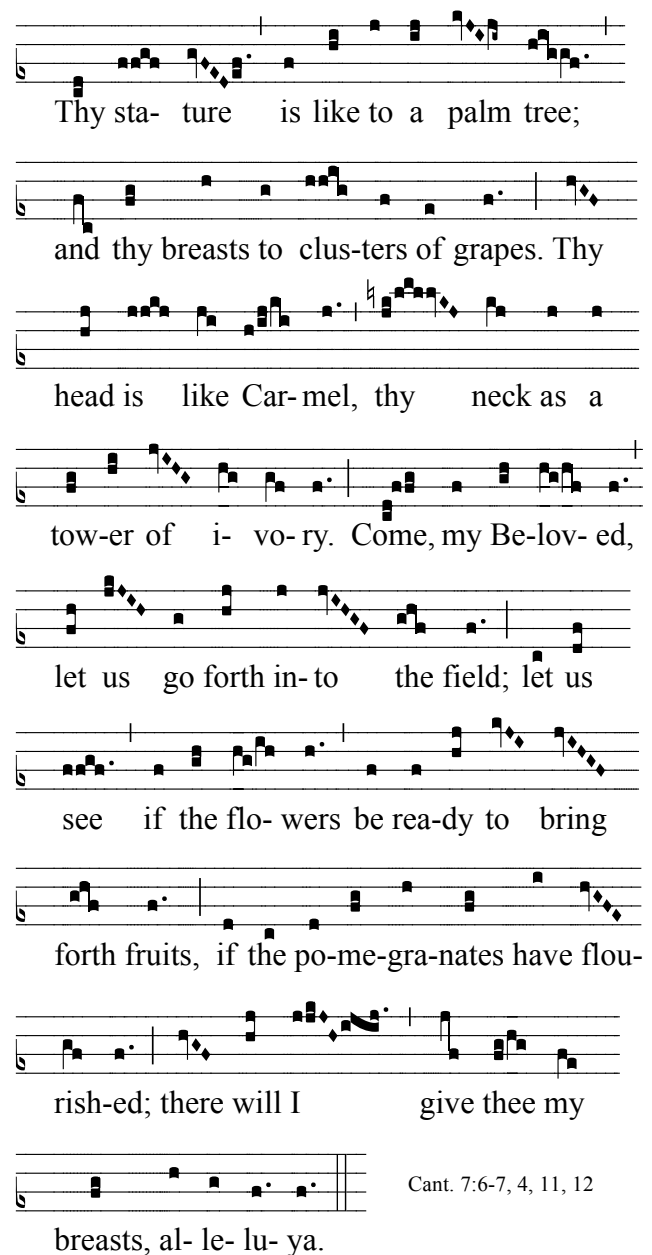
all fair, O My love, and there is not
a spot in thee. Come, My spouse, from Le-
ba-non; come from Le- ba- non, come!
Thou wilt come and cross ov- er to the
moun-tain of Se- ir and Her-mon from
the dens of the li- ons, from the moun-tains
of the leo-pards.

Cant.4:6-8

or:



How beau-ti- ful art thou, | and how
come- ly, My dear-est, in de- lights!



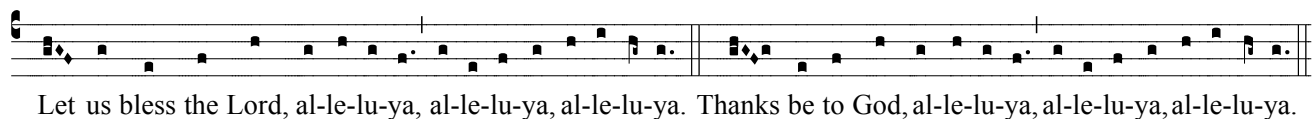
Thy sta- ture is like to a palm tree;
and thy breasts to clus-ters of grapes. Thy
head is like Car-mel, thy neck as a
tow-er of i- vo-ry. Come, my Be-lov- ed,
let us go forth in-to the field; let us
see if the flo- wers be rea-dy to bring
forth fruits, if the po-me-gra-nates have flou-
rish-ed; there will I give thee my
breasts, al- le- lu- ya.

Cant. 7:6-7, 4, 11, 12

All remaining antiphons or responsories which are sung in the processions at Vespers on Saturdays, or at Vespers on Saints' feasts, or in Paschaltide at Sunday Matins, are provided in the Antiphonary—that is, the Book of Antiphons.

f

Note from p. 496: Some books give a unique Benedicamus for Epiphany Day only:



Let us bless the Lord, al-le-lu-ya, al-le-lu-ya, al-le-lu-ya. Thanks be to God, al-le-lu-ya, al-le-lu-ya, al-le-lu-ya.

Hymn Melodies

The Psalter hymns are given in the weekly course, & those for the Common of Saints, in the Common. But some have alternative or seasonal melodies, as here follows.

At First Hour, in Advent:

Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A-men.

At First Hour, on Nativity, feasts of the Mother of God, the Dedication feast, Nativity of St. John Baptist, Sts. Peter & Paul, Feast of Relics, St. Gregory, St. Ambrose, St. Augustine of Africa, Michaelmas, & St. Jerome:

Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A-men.

At First Hour on St. Stephen, St. John, Holy Innocents, Circumcision, & St. Vincent (Dec. 26, 27, 28, Jan. 1 & 22):

Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A-men.

The 5th day in Nativity oct. & daily till Epiphany Eve, & on the Eve (if a Sun.), & on all feasts (except of single inv.) from Epiphany Oct. till Purification, & on All Saints Day:

Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A-men.

At First Hour on the eves of Nativity & Epiphany, if the eve fall upon a feria, & on all ferias & vigils from the Oct. of Pascha to Ascension, & on Whitsun Eve, & on all feasts of simple inv. through the year, & during octaves of feasts:

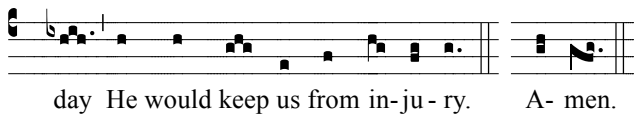
Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A-men.

On Epiphany, the Sun. in the Oct., & the Octave-day:

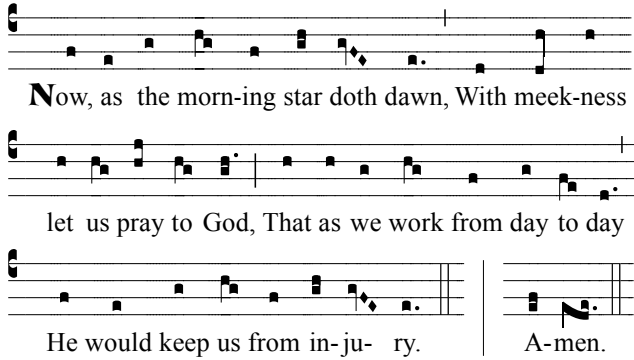
Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A-men.

On all other days in Epiphany octave:

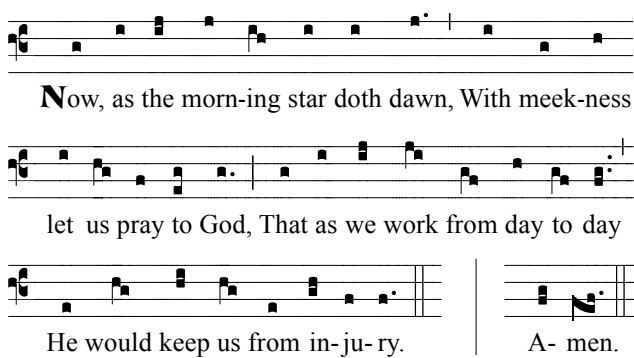
Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to



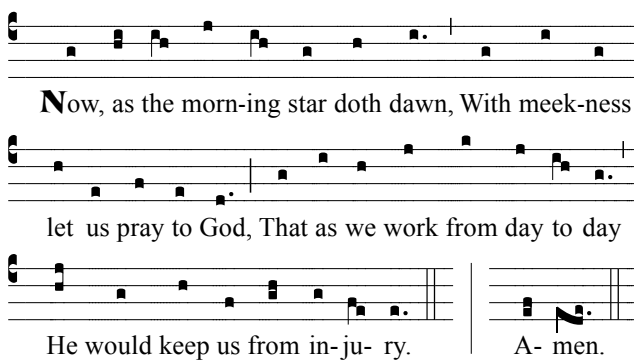
On Sundays from Epiphany Oct. to Lent, when service is of the Sun.:



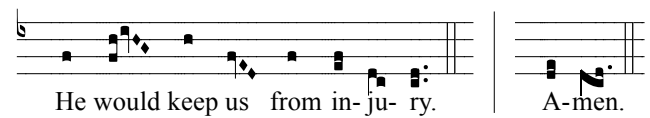
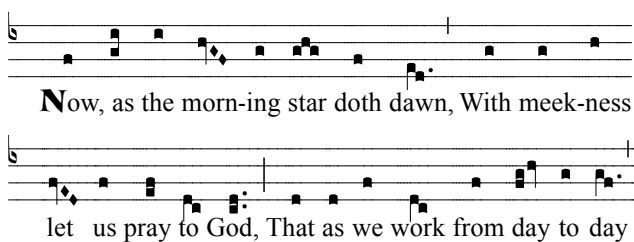
On the 1st & 2nd Sundays in Lent:



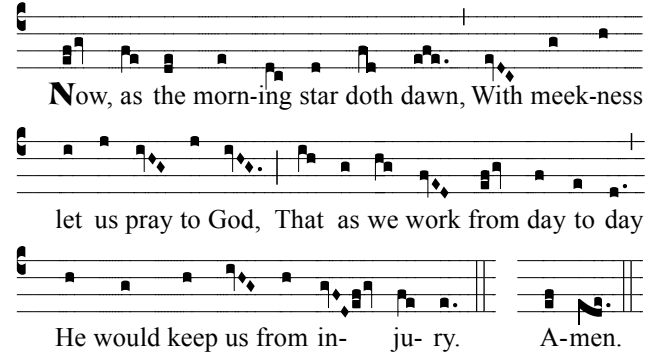
On the 3rd & 4th Sundays in Lent:



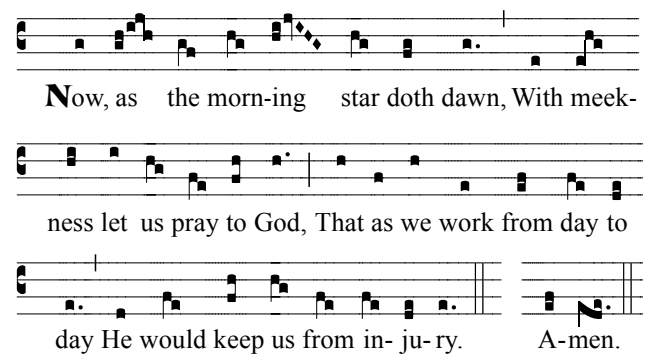
On Passion & Palm Sundays & on feasts of the Holy Cross:



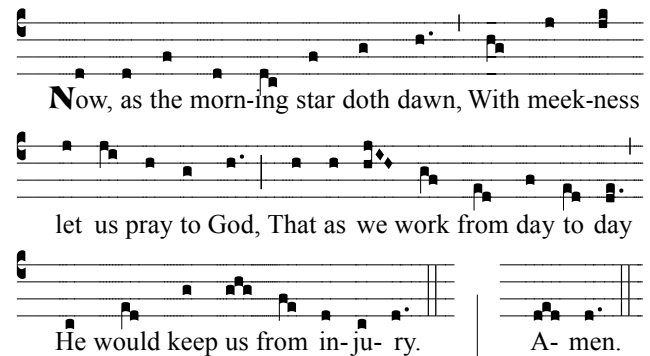
Sundays from Pascha Oct. to Ascension, at service of Sun.:



From Ascension Day to Whitsun Eve:



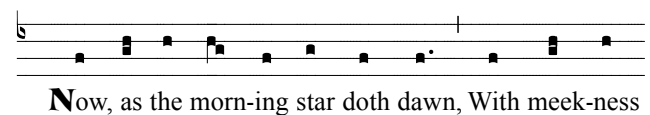
From Whitsun Day to Trinity Sun.:



Trinity Sun. & Sundays from thence till Advent, as on p. 23.

On ferias in Trinity oct. as for the eve of Epiphany, p. 499.

On all feasts (except those with simple inv.) from Purification to Passiontide, & from Trinity to Advent, & on the Oct. of the Dedication feast:



let us pray to God, That as we work from day to
day He would keep us from in-ju-ry. A- men.

On feasts of Apostles & Evangelists (except Sts. Peter & Paul) outside Christmastide & P.T.:

Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to day
He would keep us from in-ju-ry. A- men.

During octaves of the Assumption & Nativity of St. Mary:

Now, as the morn-ing star doth dawn, With meek-
ness let us pray to God, That as we work from day to
day He would keep us from in-ju-ry. A-men.

Saints' feasts (not St. Mary's) from Pascha Oct. to Ascension:

Now, as the morn-ing star doth dawn, With meek-ness
let us pray to God, That as we work from day to
day He would keep us from in-ju-ry. A- men.

Third, Sixth, & Ninth Hours

At Third Hour, on double feasts:

Ho-ly Spi-rit, Who art one With the Fa-ther and
with the Son, Now let Thee flow, now fill our hearts.
Let this, Thy sov-'reign will, be done. A-men.

At Third Hour, on the 1st four days of Whitsun week, the hymn Veni Creator is sung as shown in the Antiphony.

The rest of Whitsun week there is sung:

Ho-ly Spi-rit, Who art one With the Fa-ther and
with the Son, Now let Thee flow, now fill our hearts.
Let this, Thy sov-'reign will, be done. A- men.

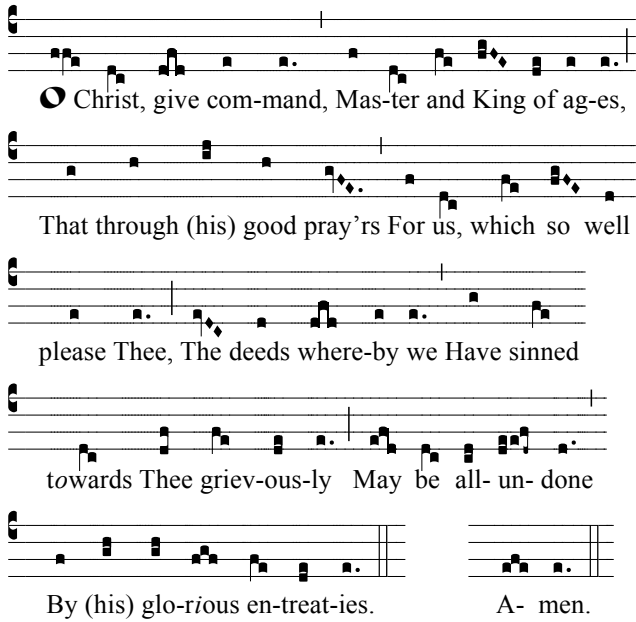
At Sixth Hour, on double feasts:

force-ful Rul-er, faith-ful God, Who guid-est Na-
ture's rise and fall, En-du-ing dawn with bril-liant
light, Light-ing mid-day with burn-ing fire. A- men.

At Ninth Hour, on double feasts:

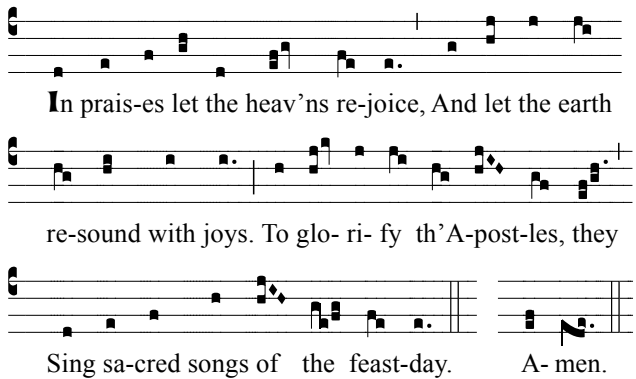
God, cre-a-tion's fade-less life, Who dost suc-ces-
sive-ly ar-range The hours of day-light, but Thy-self
Know-est no mo-tion, turn, or change. A- men.

On simple feasts of Apostles or Evangelists, at Matins only:



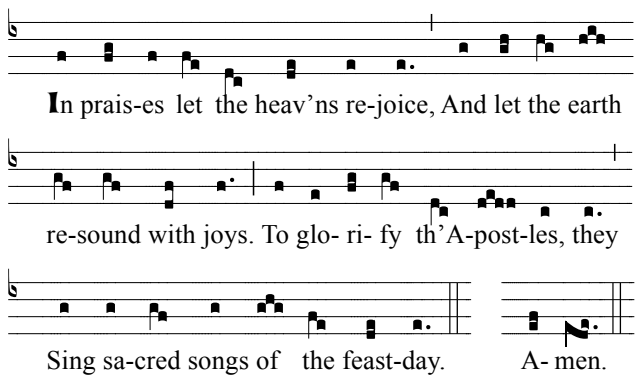
○ Christ, give com-mand, Mas-ter and King of ag-es,
That through (his) good pray'rs For us, which so well
please Thee, The deeds where-by we Have sinned
towards Thee griev-ous-ly May be all-un-done
By (his) glo-rious en-treat-ies. A- men.

Upon the feasts of Apostles or Evangelists, from Nativity to Purification, at both Matins & 2nd Vespers:



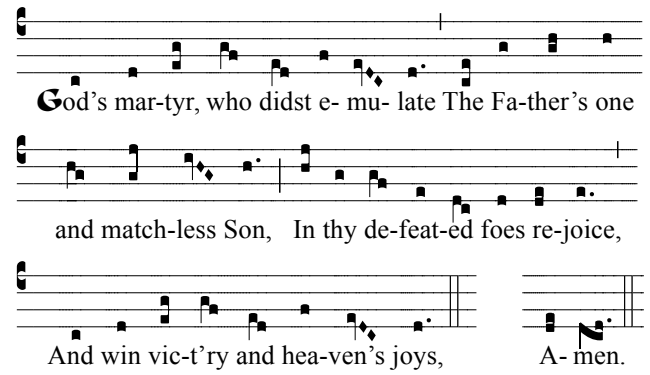
■ In prais-es let the heav'ns re-joyce, And let the earth
re-sound with joys. To glo-ri-fy th'A-post-les, they
Sing sa-cred songs of the feast-day. A- men.

Within the octaves of Sts. Peter & Paul, & of St. Andrew:



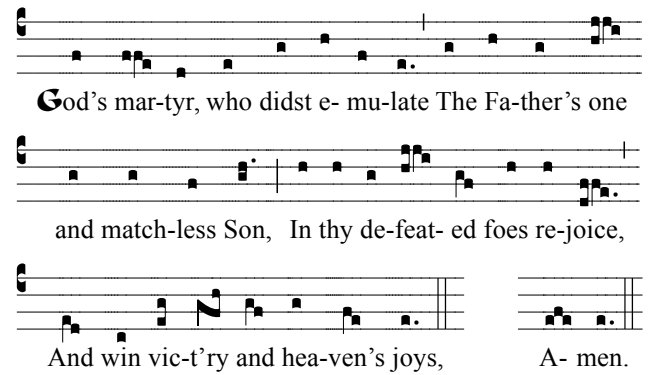
■ In prais-es let the heav'ns re-joyce, And let the earth
re-sound with joys. To glo-ri-fy th'A-post-les, they
Sing sa-cred songs of the feast-day. A- men.

At feasts of one martyr, from Nativity to Purification, at 1st Vespers & at Matins, & in the rest of the year (outside P.T.) at Matins on feasts of ix lessons:



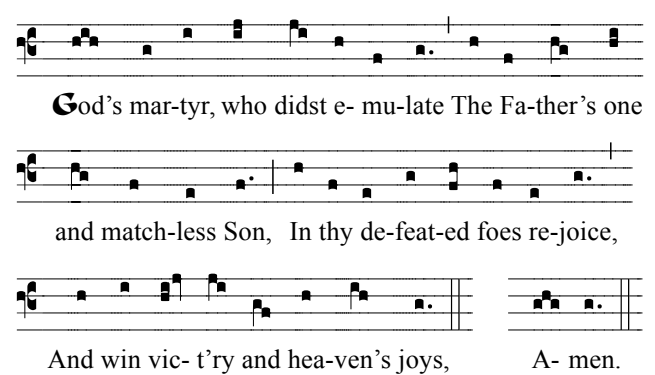
God's mar-tyr, who didst e- mu- late The Fa-ther's one
and match-less Son, In thy de-feat-ed foes re-joyce,
And win vic-t'ry and hea-ven's joys, A- men.

At feasts of one martyr in P.T., at 1st Vespers & at Matins:



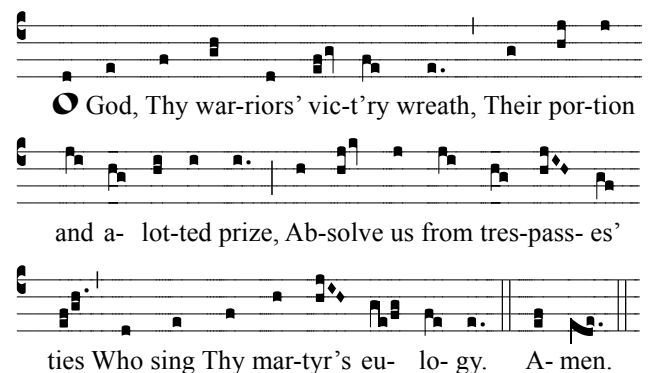
God's mar-tyr, who didst e- mu-late The Fa-ther's one
and match-less Son, In thy de-feat-ed foes re-joyce,
And win vic-t'ry and hea-ven's joys, A- men.

At feasts of a martyr of iii lessons, at 1st Vespers & Matins:



God's mar-tyr, who didst e- mu-late The Fa-ther's one
and match-less Son, In thy de-feat-ed foes re-joyce,
And win vic-t'ry and hea-ven's joys, A- men.

At feasts of a martyr from Nativity to Purification, when the choir is ruled, at both Lauds & 2nd Vespers, this melody:



○ God, Thy war-riors' vic-t'ry wreath, Their por-tion
and a- lot-ted prize, Ab-solve us from tres-pass-es'
ties Who sing Thy mar-tyr's eu- lo- gy. A- men.

On feasts of multiple martyrs or confessors, on feasts of ix lessons, at both 1st Vespers & Matins, this melody may be used if the cantor so desire:



By their in-ter-ces-sions, O breth-ren, let us sing



The Saints' far-shin-ing joy, Their feats of bra-ve-ry.



The spi-rit burn-eth bright When por-tray-ing in hymns



The great-est class of cham-pi- ons. A- men.

On feasts of many martyrs or confessors, on feasts of iii lessons, without ruling of the choir, at 1st Vespers & Matins:



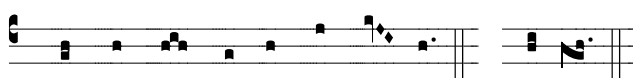
By their in-ter-ces-sions, O breth-ren, let us sing



The Saints' far-shin-ing joy, Their feats of bra-ve-ry.

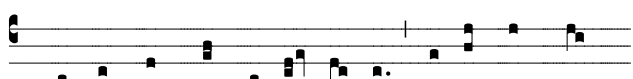


The spi-rit burn-eth bright When por-tray-ing in hymns

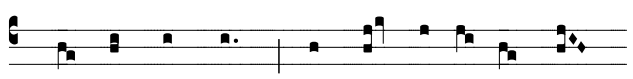


The great-est class of cham-pi- ons. A- men.

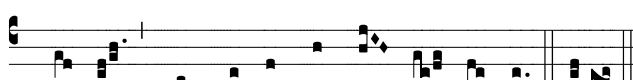
From Nativity to Purification when the choir is ruled, at both Lauds & 2nd Vespers:



○ mar-tyrs' King of ma-jes-ty, Con-fes-sors' crown

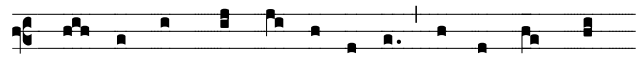


and wind-ing wreath, Thou bring-est to Thy heav'n-

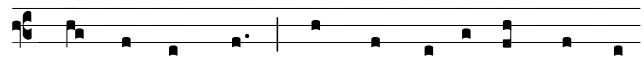


ly things Those that de-spise the earth-ly things. Amen.

The 2 following melodies are used on feasts of iii lessons throughout the year, at Lauds only:



○ mar-tyrs' King of ma-jes-ty, Con-fes-sors' crown

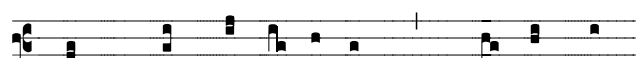


and wind-ing wreath, Thou bring-est to Thy heav'n-ly



things Those that de-spise the earth-ly things. A- men.

or:



○ mar-tyrs' King of ma-jes-ty, Con-fes-sors' crown



and wind-ing wreath, Thou bring-est to Thy heav'n-ly

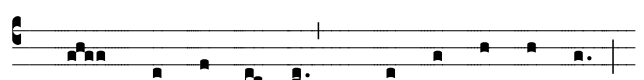


things Those that de-spise the earth-ly things. A- men.

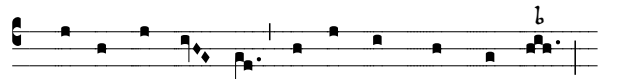
At feasts of one confessor, the 2 following melodies are used when the choir is ruled, at Matins only:



This con-se-crat-ed Con-fes-sor of our Lord,



Whose feast the peo-ple Ac-claim ac-ross the world,

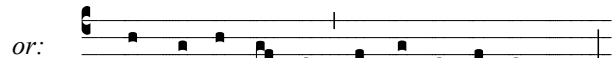


To-day was wor- thy To as-cend mirth-ful- ly



To hea-ven's mys-t'ries.

A- men.



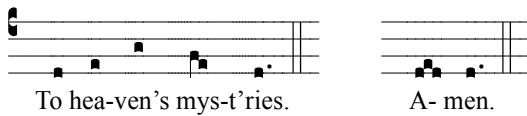
This con-se-crat-ed Con-fes-sor of our Lord,



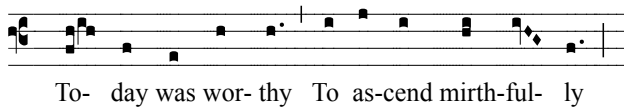
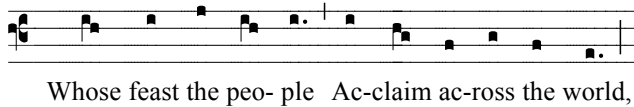
Whose feast the peo-ple Ac-claim ac-ross the world,



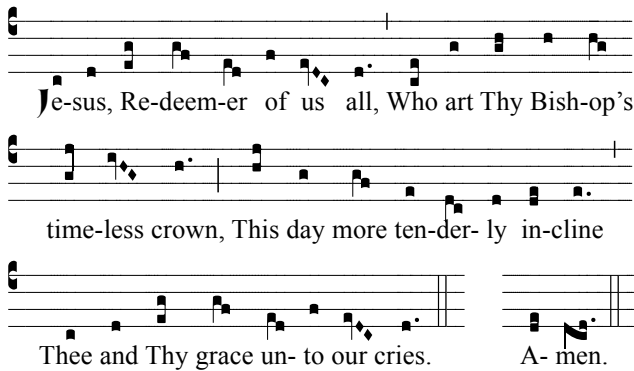
To-day was wor- thy To as-cend mirth-ful- ly



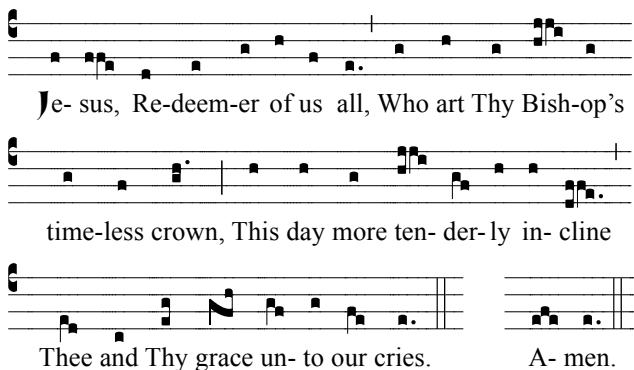
At feasts of one confessor which have iii lessons, ☩ on ☩ within octaves when the choir is not ruled, at both 1st Vespers ☩ Matins:



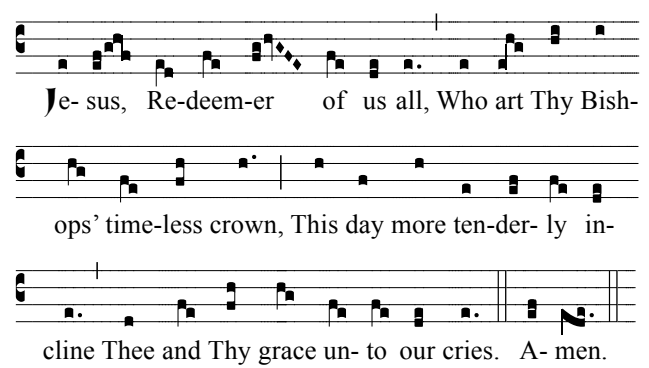
At feasts of one confessor, from Nativity to Purification, at Lauds ☩ 2nd Vespers:



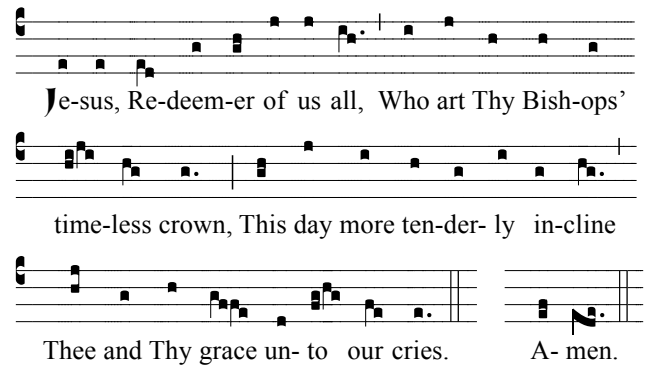
In P.T. when the choir is ruled, at Lauds ☩ 2nd Vespers:



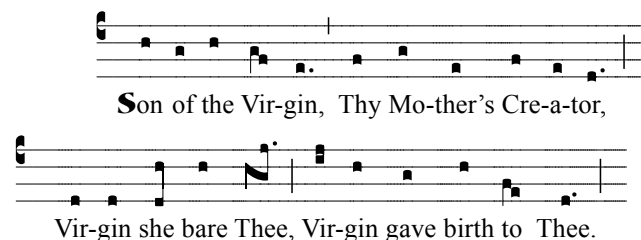
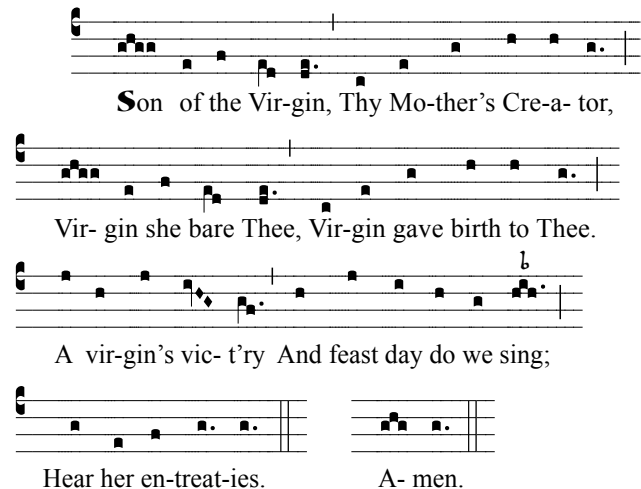
From Ascension to Whitsunday, at Lauds ☩ 2nd Vespers:



At feasts of one confessor which have iii lessons without ruling of the choir, throughout the year, at Lauds only:



At feasts of a virgin, the 2 following melodies are used when the choir is ruled, at Matins only:



A vir-gin's vic-t'ry And feast day do we sing;
Hear her en-treat-ies. A- men.

At feasts of a virgin which have iii lessons, & on & within octaves when the choir is not ruled, at both 1st Vespers & Matins:

Son of the Vir-gin, Thy Mo-ther's Cre-a-tor, Vir-gin
she bare Thee, Vir-gin gave birth to Thee. A vir-
gins' vic-t'ry And feast day do we sing; Hear her en-
treat-ies. A- men.

At feasts of a virgin, from Nativity to Purification, for feasts of ix lessons, at Lauds & 2nd Vespers, this melody:

Je-sus, Thy vir-gins' vic-t'ry wreath, Thy Mo-ther
match-less-ly con-ceived And gave Thee birth vir-gi-
nal-ly; Ac-cept our pray-ers mer-ci-f'ly. A- men.

At feasts of a virgin which have iii lessons without ruling of the choir:

Je- sus, Thy vir-gins' vic-t'ry wreath, Thy Mo-ther
match-less-ly con-ceived And gave Thee birth vir-gi-
nal-ly; Ac-cept our pray-ers mer-ci-f'ly. A- men.

g h p

Benedixit Domine terram Tuam. — Ps. 84:2

Appendix H, Additional Blessings & Prayers

Remembrance of the Dead

On every day of the year, except Holy Friday, after the main Mass of the day, before the clergy process to dinner, there is said without note, not in the choir stalls but with all clergy & servers assembled in the station of the servers (the pavement, between the 2 choirs):

Psalm 129. Out of the depths have I cried unto Thee, O Lord : O Lord, hear my voice. Let Thine ears be attentive : to the voice of my supplication. If Thou shouldest mark iniquities, O Lord : O Lord, who shall stand? For with Thee there is forgiveness : for Thy name's sake have I patiently waited for Thee, O Lord. My soul hath waited patiently for

Thy word : my soul hath hoped in the Lord. From the morning watch until night : from the morning watch let Israel hope in the Lord. For with the Lord there is mercy : and with Him is plenteous redemption. And He shall redeem Israel : out of all his iniquities.

There is no Glory be, but straightway:

Kyrie eléison. Xpiste eléison. Kyrie eléison. Our Father...
 ✠ And lead us not into temptation.
 ✠ But deliver us from evil.
 ✠ Rest eternal grant unto them, O Lord.
 ✠ And let light perpetual shine upon them.
 ✠ From the gate of hell.

℞ Deliver their souls, O Lord.
 √ I believe that I shall see the good things of the Lord.
 ℞ In the land of the living.
 √ The Lord be with you.
 ℞ And with thy spirit. Let us pray. *Collect:* Absolve, we beseech Thee, O Lord, the souls of Thy servants our Bishops, Priests, kinsfolk, benefactors, and all the faithful departed, from every bond of sin, that they may be renewed in the glory of the Resurrection, amongst Thy Saints and elect. Through Christ our Lord. ℞ Amen.
 √ May they rest in peace. ℞ Amen.

Intercessions in Divine Office

According to 10th c. liturgical directives of Winchester, the Liber Vitæ (great book with names to commemorate, of the quick and dead) is used to make intercessions during the Office. The subdeacon presents the names during the singing of the Psalms in the Office.

Matins Blessings

The Sarum Customary gives additional blessings which may be given by the Priest at Matins before the lessons, always in a rather subdued voice, as follows:

1st lesson—one of the following:

The gracious blessing come to us: of God Who is our Father. With a blessing everlasting: may the eternal Father bless us. May He bless us: Who liveth and reigneth without end.

2nd lesson

May Christ guide us: to the gifts of life eternal.
 May God the Son of God: deign to bless and help us.
 May the power of Christ: live in our hearts.

3rd lesson

Sent from heaven: may the Life-giving Spirit teach us.
 May the grace of the Holy Spirit: illumine our hearts and bodies.
 May God kindle in our hearts: the Fire of His love.

4th lesson

May the almighty Lord: bless us with His grace.
 May almighty God: be gracious and merciful to us.

5th lesson

May Christ give us: the joys of endless life.
 May Christ's mercy bring us: to the joys of Paradise.

6th lesson

May the Life-giving Spirit purify us: inwardly and outwardly.
 May the radiance of the eternal Light: shine on us without end.

The blessings for the 7th–9th lessons are as on p. xxiii.

On all feasts of iii lessons & pro-feasts (feasts cum nocturno) except on Comm. of Our Lady:

1st lesson—one of the following:

The gracious blessing come to us: of God Who is our Father. With a blessing everlasting: may the eternal Father bless us. May the almighty Lord: bless us with His grace. May almighty God: be merciful and gracious to us.

2nd lesson

May the Divine assistance: abide with us forever.

3rd lesson

May the King of Angels bring us: to the company of the heavenly citizens.
 In the unity of the Holy Spirit: may the Father bless us, and the Son.
 In the unity of the Holy Spirit: may the Father bless us, and the Son.
 May He bless us: Who liveth and reigneth without end.

On ferias in Paschaltide (P.T.):

1st lesson—one of the following:

God have mercy on us: and grant us peace.
 May the boundless love of God: preserve us without end.

2nd lesson

May Christ's mercy bring us: to the joys of Paradise.
 May God the Son of God: deign to bless and help us.
 May Christ guide us: to the gifts of life eternal.
 May the power of Christ: live in our hearts.

3rd lesson

In the unity of the Holy Spirit: may the Father bless us, and the Son.
 May the radiance of the eternal Light: shine on us without end.
 May He bless us: Who liveth and reigneth without end.

Supplemental Matins Blessings

The Office Book of King Alfred (late 10th c.) gives special blessings for occasions in the year, as follows below.

Advent

May God the Son of God, Whom we worship as to come: grant us forgiveness of sins every day.

And the remaining blessings as usual.

Nativity

1st Nocturn—

May God the Son of God, Who was pleased to be born of a Virgin today, have mercy on us.

May He Who is true God and true man: born of the Virgin, bless us.

May the King of kings born today: deign to preserve us.

2nd Nocturn—

Reigning with His Father, born of His Mother: may Christ bless us.

May the Saviour of the world, born of the Virgin: deign to save us.

May the Redeemer of the human race keep us: the Lord Who is born today.

3rd Nocturn—

May the Author of life have mercy on us: the Lord Who is born of a Virgin.

May the God of peace and love Who is born today: be with us all.

May He bless us upon the earth: Who deigned to be born today of a Virgin.

Epiphany

May God the Son of God, Who was pleased to be revealed unto the world today: have mercy on us.

And the remaining blessings as usual.

Pascha

May Christ the Son of God be pleased: to raise us up from eternal death.

May the Saviour of the world, having suffered for us and risen again from death: be pleased to save us.

May God the Son of God, Who was pleased to rise again from the dead upon this day: have mercy on us.

Ascension

May God the Son of God, Who ascended the heavens upon this day: have mercy on us, now and unto the ages.

And the remaining blessings as usual.

Whitsunday

May God the Son of God, Who sent the Holy Spirit upon His disciples upon this day: be pleased to illumine our hearts.

And the remaining blessings as usual.

Apostles

With the prayers of Christ's Apostles interceding for us: may the almighty Lord help us.

And the remaining blessings as usual.

Martyrs

With the prayers of Christ's martyrs interceding for us: may the almighty Lord have mercy on us.

And the remaining blessings as usual.

Confessors

With the prayers of Christ's confessors interceding for us: may the almighty Lord hearken to us.

And the remaining blessings as usual.



Prayers Before any Service

In the Prayer-book of Aelfwine, the following prayers are given for the washing of the hands & face prior to the conduct of any service in church.

Psalm 122

Unto Thee have I lifted up mine eyes : unto Thee that dwellest in heaven. Behold, as the eyes of servants : look unto the hands of their masters. As the eyes of the handmaid look unto the hands of her mistress : so do our eyes look unto the Lord our God, until He take pity on us. Have mercy on us, O Lord, have mercy on us : for greatly are we filled with abasement. Greatly hath our soul been filled therewith : let reproach come upon them that prosper, and abasement on the proud. Glory be to the Father and to the Son : and to the Holy Spirit. As it was in the beginning, and now and always : and unto the ages of ages. Amen.

ant. The Lord made clay of spittle and spread it on the blind man's eyes, and said to him: Go wash in the pool of Siloë.

Kyrie eléison. Xpiste eléison. Kyrie eléison.

Our Father... I believe in God (Apostles' Creed)...

☩ The resurrection of the flesh.

☩ And life everlasting. Amen.

☩ Let us bless the Father and the Son with the Holy Spirit.

☩ Let us praise Him and supremely exalt Him unto the ages.

☩ Blessed art Thou, O Lord, in the firmament of heaven.

☩ And worthy of praise and glorious and supremely exalted unto the ages.

☩ Vouchsafe, O Lord, this (day or night).

☩ To preserve us without sin.

☩ Have mercy upon us, O Lord.

☩ Have mercy upon us.

☩ Let Thy mercy, O Lord, be upon us.

☩ According as we have hoped in Thee.

☩ Enlighten mine eyes, lest at any time I sleep unto death.

☩ Lest at any time mine enemy say: I have prevailed against him.

☩ Mine eyes are ever toward the Lord.

☩ For He it is that will draw my feet out of the snare.

☩ O Lord, hear my prayer.

☩ And let my cry come unto Thee.

Let us pray. *Collect:* **May** our eyes be ever-attentive to Thee, O Lord: and may we know Thy help and mercy. Through our Lord Jesus Christ Thy Son, Who liveth and

reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

I sign myself with the seal of Christ's Holy Cross in the name of the Father and the Son and the Holy Spirit. Amen.

Prayers Before the Hours

Besides the Our Father, the Angelic Salutation, & in later books the Apostles' Creed, which are always said before & after the Hours, many books contain apologiae said at the same time, according to the desire of the Priest, as follows:

O Lord God, Father almighty, be pleased to accept these consecrated psalms which I, unworthy and sinful, desire to sing in honour of Thy most holy name, and that of blessed Mary Ever-Virgin, the Mother of our Lord Jesus Christ Thy Son, for me a poor sinner, and for all my blood-kin, household, and friends, and my benefactors, and for those that have confidence in me, and for those for whom I am responsible, or have promised to pray, as well as for all the faithful, quick and dead. O Lord Jesus Christ, grant that these psalms may benefit them all for health and for the healing of their souls, and for the accomplishing of true repentance. And may they make us to attain with happiness unto life everlasting. Through Thee, Saviour of the world, Who with God the Father in the unity of the Holy Spirit livest and reignest, God through all the ages of ages. Amen.

O Lord, take away from me the illusions of the wicked spirits, and thoughts of what is earthly, that my homage of psalms may please Thee. Who livest and reignest, God through all the ages of ages. Amen.

O Lord, open my mouth to bless Thy holy name; purify my heart from all vain, perverse, and empty thoughts; illumine mine understanding and kindle mine affections, that I may be able worthily, attentively, and piously to recite this Office, and be worthy of being heard before the face of Thy

Divine majesty. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen. .

O Father of mercies, deeply and truly do I know how much better it would become me, a miserable and unworthy sinner, to cast myself prostrate before Thee, and with cries and tears to ask forgiveness for my sins, than to praise Thee with lips which are unclean. Yet, trusting in Thy most tender goodness and great loving-kindness, and Thy power which Thou hast revealed to all mortal men, I desire from the bottom of my heart to give Thee praise, beseeching the bowels of Thy fatherly compassion not to despise me, whom am an unclean worm, a dead dog, a corrupt carcass, O Lord my God.

Prayer of the Ven. Bede:

O almighty and merciful God, I entreat Thee: grant that I, speaking with understanding and good intent, and in simplicity, may be worthy of being heard by Thee, for I need Thy help in all things. And so, by the bestowal of Thy grace, may I be able not unworthily to sing the words which are of Thy majesty. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

Prayer After the Hours

O Thou Who settest our souls free, Redeemer of the world, Jesus Christ our Lord, eternal and immortal King: I supplicate and beseech Thine infinite goodness, that of Thy great mercy Thou wouldst free my soul from sin by the Psalms which I an unworthy sinner sing in Thy presence, and wouldst turn my heart from every evil way, from all wicked and faithless thoughts, wouldst release my soul from slavery to sin, drive carnal desires far from hence, and rescue me from every snare of Satan and his evil ministers seen and unseen, who seek after my soul. Protect me from these and all other evils, O Lord almighty. Amen.

Appendix B, Lenten Collation

In Lent, Collation is read after Vespers & before Compline. There are 2 ringings made for Collation, but each with only one of the bells, even on double feasts. The reader ascends the rood-loft & there he asks the blessing, as for a Matins lesson:

Grant, O Lord, to bless.

And the highest-ranking Priest present replies, in the usual tone:

May the almighty Lord: bless us with His grace.

Choir: Amen.

Then the reader reads from the Pastoral Care of St. Gregory the Great, or the Dialogues by the same author. And when the highest-ranking Priest has determined that enough is read, he sings aloud:

But Thou, O Lord.

Which the reader completes, thus:

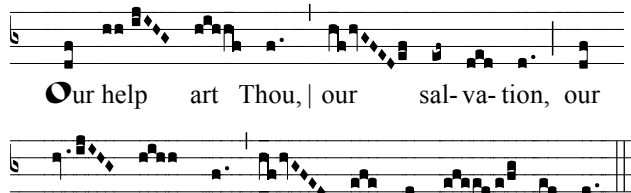
Be merciful unto us.

Thus ends the service of Collation in Lent.

Appendix C, Compline at Windsor

In the Chapel Royal, at the end of Compline of Sarum use, before the Prayers for Peace (p. 22), the cantor or rulers intone the solemn commemorations:

COMM. OF THE HOLY TRINITY

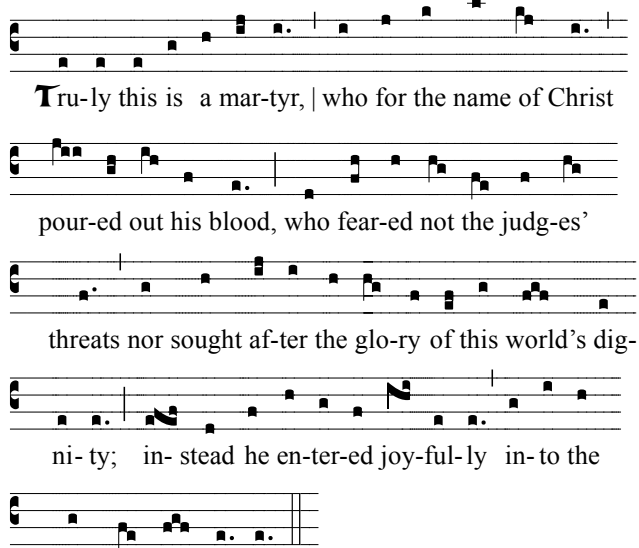


Our help art Thou, | our sal-va-tion, our
right- eous-ness, O Bles-sed Tri- ni- ty.

∿ Let us bless the Father and the Son with the Holy Spirit.
℞ Let us praise Him and supremely exalt Him unto the ages.

Let us pray. *Collect:* O almighty, everlasting God, Who hast granted Thy servants to acknowledge the glory of the Everlasting Trinity in their confession of the true Faith, and to worship the Unity in the might of Its Majesty: we beseech Thee that by our steadfastness in this Faith we may be defended forever from all which warreth against us. Who livest and reignest, God through all the ages of ages. Amen.

COMM. OF ST. GEORGE

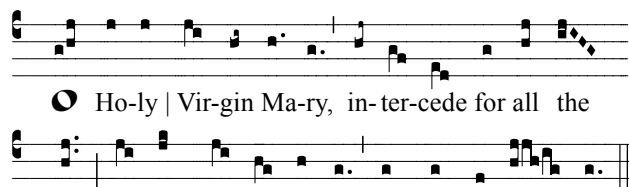


Tru-ly this is a mar-tyr, | who for the name of Christ
pour-ed out his blood, who fear-ed not the judg-es'
threats nor sought af-ter the glo-ry of this world's dig-
ni-ty; in- stead he en-ter-ed joy-ful-ly in- to the
king-dom of hea-ven.

∿ With glory and honour hast Thou crowned him, O Lord.
℞ And Thou hast set him over the works of Thy hands.

Let us pray. *Collect:* O God, Who fillest us with joy by the righteous prayers and intercessions of Thy blissful martyr George: mercifully grant that we who ask for his blessings may lay hold upon the gifts of Thy grace. Through Christ our Lord. Amen.

COMM. OF THE GLORIOUS VIRGIN



Ho-ly | Vir-gin Ma-ry, in-ter-cede for all the
world, for thou hast be-got-ten the King of the earth.

∿ Holy Mother of God, Ever-Virgin Mary.
℞ Intercede for us with the Lord our God.

Let us pray. *Collect:* O almighty, everlasting God, protect us Thy servants from all perils by the right hand of Thy might: and by the glorious intercession of blessed Mary, Ever-Virgin, make us to rejoice in prosperity here and hereafter. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Spirit, God through all the ages of ages. Amen.

For the faithful departed:

Psalm 129. Out of the depths have I cried unto Thee, O Lord: O Lord, hear my voice. Let Thine ears be attentive: to the voice of my supplication. If Thou shouldest mark iniquities, O Lord: O Lord, who shall stand? For with Thee there is forgiveness: for Thy name's sake have I patiently waited for Thee, O Lord. My soul hath waited patiently for Thy word: my soul hath hoped in the Lord. From the morning watch until night: from the morning watch let Israel hope in the Lord. For with the Lord there is mercy: and with Him is plenteous redemption. And He shall redeem Israel: out of all his iniquities.

The Verses

Two clergy before the altar, turned west to the choir, say:

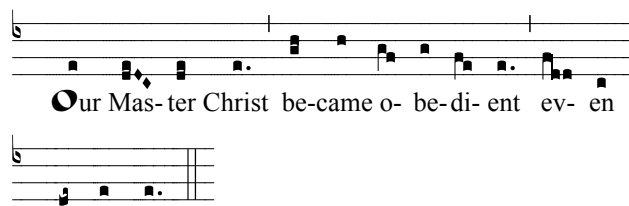


Ky-ri- e e- léi- son. (3x)

Two Deacons, standing before the choir doors, say:



Lord, have mer- cy. *Choir:*



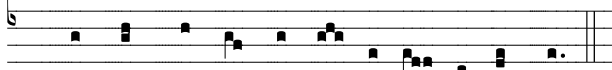
Our Mas-ter Christ be- came o- be- di- ent ev- en
un- to death.

Two clergy before the altar, turned west to the choir, say:



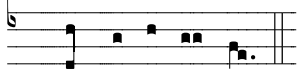
Xpi-ste e- léi- son. (1x)

Two elder clergy, standing before the choir step:



☩ **T**hou that drew-est nigh to suf-fer for our sakes.

The 2 clergy before the altar:



Xpi-ste e- léi- son. (1x)

The 2 elder clergy:



☩ **T**hou that with hands out-stretched up-on the Cross



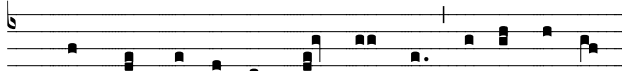
hast drawn all the ag- es un- to Thy-self.

The 2 clergy before the altar:



Xpi-ste e- léi- son. (1x)

The 2 elder clergy:

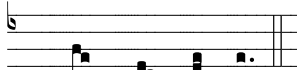


☩ **W**ho pro-phe-ti-c'ly didst pro-mise: I will be thy



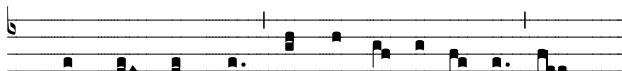
death, O death.

The 2 Deacons, standing before the choir doors:



Lord, have mer-cy.

Choir:

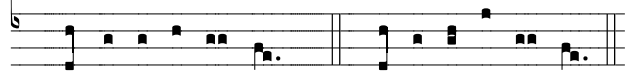


Our Mas-ter Christ be-came o- be-di-ent ev- en



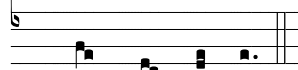
un- to death.

The 2 clergy before the altar, turned west:



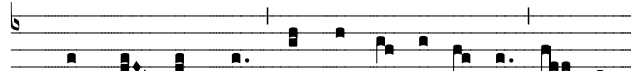
Ky-ri- e e- léi- son. (2x) **K**y-ri- e e- léi-son.

The 2 Deacons, standing before the choir doors:



Lord, have mer-cy.

Choir:

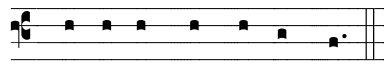


Our Mas-ter Christ be-came o- be-di-ent ev- en



un- to death.

Then, one of the younger servers:



Ev- en the death of the Cross!

On ferias, all kneel here. Priest: Our Father, etc., all softly.

Psalm 50. Have mercy on me, O God : according to Thy great mercy. And according to the multitude of Thy compassions : blot out my transgression. Wash me thoroughly from mine iniquity : and cleanse me from my sin. For I know mine iniquity : and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee : that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities : and in sins did my mother bear me. For behold, Thou hast loved truth : the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean : Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness : the bones that be humbled, they shall rejoice. Turn Thy face away from my sins : and blot out all mine iniquities. Create in me a clean heart, O God : and renew a right spirit within me. Cast me not away from Thy presence : and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation : and with Thy governing Spirit establish me. I shall teach transgressors Thy ways : and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation : my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips : and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it : with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit : a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion

: and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings : then shall they offer bullocks upon Thine altar. Glory be to the Father and to the Son : and to the Holy Spirit. As it was in the beginning, and now and always : and unto the ages of ages. Amen. *Priest:*

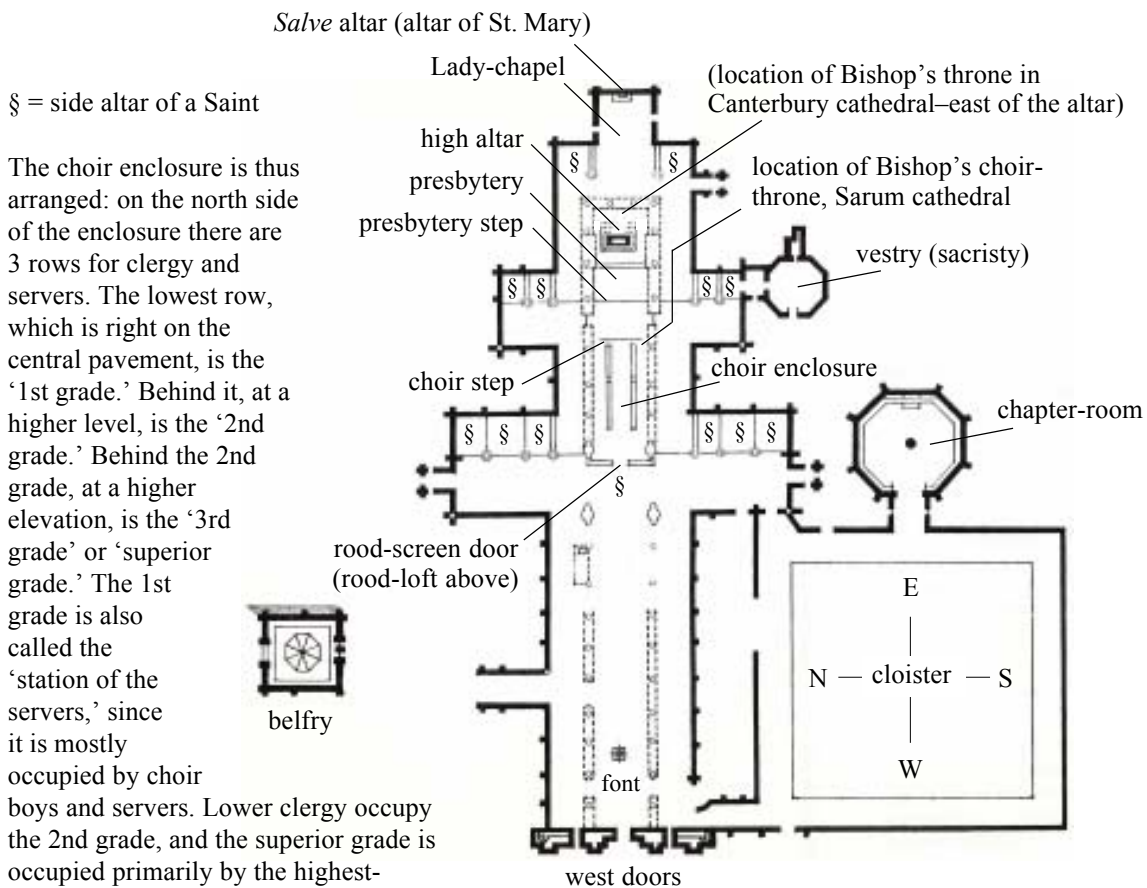
∴ The Lord be with you. Ɀ And with thy spirit.
Priest: Let us pray.

Collect: ◉ Lord, we beseech Thee, look down upon Thy servant N., our King, and this Thy family, for which our Lord Jesus Christ did not hesitate to be betrayed into the hands of wicked men, and to suffer the torment of the Cross. Who with God the Father, in the unity of the Holy Spirit, livest and reignest, God through all the ages of ages. Amen.

The Prayers of Peace follow, p. 22. And thus is Compline concluded every day of the year, save during the Triduum.

Appendix D, Rubrics

The following diagramme is a simplification based on the floor plan of Sarum cathedral which appears in *The Use of Sarum*, W. H. Frere, Cambridge Univ. Press, 1898.



Plan of Sarum Cathedral

1. In blessing any thing, such as incense at Vespers and Matins, the Priest extends the index and middle fingers of his right hand, touches the thumb to them at the 2nd joint from the fingertips, or near it, and folds the ring and little fingers down. And without the three fingers disposed thus, he shall not extend his hand in either exorcism or blessing.

2. Upon entering the choir enclosure from the east side, first a low bow is made to the altar, then to the Bishop, if he is present. The same is done upon leaving the choir (that is, the choir enclosure).

3. The choir may be entered at Matins and all the Hours which have their hymn at the beginning of the Hour, until the hymn is finished. But at Vespers the choir may be entered until the 3rd or 4th verse of the first Psalm, and likewise at Compline, but if there were services before Vespers or Compline contiguous with them, then only those already present may be in choir.

4. If anyone passes from one side of the choir to the other, in going and returning he shall bow to the altar.

5. No one in choir shall discuss any worldly matter, but each shall preserve his heart and prayer perfect in the praise of God, and shall listen attentively, as saith the blessed Bede: 'In the choir and in church, let there be no whispers amongst the clergy, nor the laity; let there be no words passing between them save those that are necessary, and which have to do with the worship of God.'

6. High-ranking clergy in choir are bound to stand at Vespers continuously except when there is a responsory after the chapter, for then they may sit during the verse of the responsory. The boys serving, however, must without exception stand throughout Vespers (except during the week of Pascha, when they may sit at the verse of the gradual and the verse of the alleluya). But if kneeling is appointed, all shall kneel, and this latter principle is followed regarding the standing at all the Hours.

7. At Compline all must stand throughout.

8. At Matins all must stand throughout the service except they sit whilst the lessons are read and the responsories are sung. However, a concession is granted to the highest-ranking clergy, of the superior grade, to sit during the Psalms, yet alternately, such that whilst one is seated for a Psalm, those to his left and right are standing, and for the next Psalm he shall stand, and they sit. Those who are seated during a Psalm, do not read or sing anything.

9. At First Hour and all the other day Hours, all must stand throughout. At the reading of the martyrology all the clergy stand, until the blessing is given for the daily reading from the Holy Fathers, for during it shall they sit.

10. All those in choir shall stand facing the altar, that is,

facing eastward, from the beginning of Vespers and of Lauds until the first antiphon is intoned over the first Psalm. And this same thing they do at the beginning of all the Hours. And in all the Hours at every 'Gloria Patri' or 'Glory be to the Father,' they shall turn eastward and bow or kneel, according to the festivity of the day (they only kneel on ferias outside Paschaltide).

11. Whilst chapters are sung, and any responsory which follows a chapter, all in choir turn east. The same is done for every collect, and at the end of each hymn, when the doxology stanza is sung, and at the end of all the Hours, that is, they shall face east from the Glory Be which concludes the Magnificat or Benedictus or Nunc Dimittis, until the end of that Hour. And they bow during the collect until its doxology, and as the doxology of the hymn is begun.

12. When the Priest sings the chapter, he too is turned east, but without moving from his stall, and without change of habit. And a server shall hold the book for him, and also carry a light, whilst he reads the chapter from the book. If it is a double feast, the server holding the book shall be vested in a surplice.

13. At the first part of Matins, however, the choir is turned to the altar at the beginning, until the invitatory is repeated for the final time. During the neum which concludes the last antiphon on a Psalm before lessons are to be read, they shall turn eastward, until the lesson is begun. For then they shall sit in their stalls, facing either north or south. At the declaration of the Gospel pericope at Matins, they shall stand turned to the reader of the Gospel until the words, 'and the rest,' whereupon they shall sit. And at the Te Deum the choir is turned eastward for the first and the last verse.

14. On ferial days (which does not include ordinary weekdays in Christmastide and in Paschaltide), the choir kneel for the Kyrie eleison which begins the preces, until the doxology upon the collect. Only the Priest is to rise at the words, 'Arise, O Lord, help us' and only he stands throughout the collect.

15. On ferias when there is kneeling, all kneel at Compline for the preces, as aforementioned, except at the end of the collect they do not rise, but remain kneeling until the collect has been finished in the subjoining Prayers for Peace.

16. On ferias when there is kneeling, all kneel at Matins whilst the Our Father is said before the lessons, rising at 'And lead us not into temptation.'

17. On ferias when there is kneeling, there is the same procedure at Lauds as at Vespers.

18. On Lenten ferias, there is kneeling at the beginning of each of the Hours, and at the end of each of the Hours, while the soft prayers are said by the Priest.

19. Whenever there is kneeling at the Hours on a day, there is also kneeling at the little office for the dead that day, at the same places where the choir knelt at service of the day.

20. There is no kneeling during the ferial services occurring from Dec. 16 (the beginning of the 'O' antiphons) until Nativity, neither at the services of the day nor at the little offices of St. Mary and of the dead.

21. The ordinary dress for those in choir is a surplice over which is worn a plain black cope. But on double feasts which have a procession or which fall upon a Sunday, all wear silk copes at the procession and at Mass.

22. On the Eve of Pascha, when the Angelic Hymn is intoned with the great pealing of bells, the clergy shall make a prostration and kiss the ground. And rising, they shall lay aside their plain black copes and be vested only in their surplices, which they shall wear all that week (except at Matins). The same is done on the Eve of Whitsunday and throughout that week. And on every double feast from Pascha to Michaelmas, they shall always be in surplices in choir and at chapter, at all the Hours, and the same shall be observed throughout the octaves of the Assumption and Nativity of St. Mary, and of the Dedication feast.

23. Yearlong, when black copes are not worn at other services, they are worn at Matins, for warmth's sake.

24. The rulers of the choir, and the celebrating Priest at festal Vespers and Matins, shall always wear silk copes in choir. And whoever wears a silk cope shall always wear a surplice beneath it. The rulers carry staves also, and stand upon the pavement of the choir, between the 1st grades.

25. There are rulers of the choir (always at Vespers, Matins, and Mass only) every Sunday; double feast; feast of ix lessons; and from 1st Vespers of Nativity to the Octave of Epiphany (except Epiphany Eve, when it falls upon a feria); throughout the weeks of Pascha and Whitsunday; in certain feasts of iii lessons in Paschaltide (St. Ambrose, St. George, St. Mark, Sts. Philip and James, the Finding of the Cross, St. John at the Latin Gate, St. Dunstan, St. Aldhelm, St. Augustine of Canterbury, and St. Barnabas); throughout the Ascension octave; on the octave-day of Sts. Peter and Paul; and throughout the octaves of Assumption, St. Mary's Nativity, and the Dedication feast.

26. On double feasts there are four rulers of the choir, and on greater double feasts at Matins there is censuring of the altar and choir and all the side altars throughout the church at the 2nd, 5th, and 8th responsories, by a Priest assisted by a Deacon.

27. All feasts which are not double feasts are called simple feasts. On simple feasts of ix lessons, there are only two rulers of the choir, not four.

28. The choir is divided into the north side (Cantoris or

Precentor's side) and the south side (Decani or Dean's side). At every service one of the two sides leads the other, and this duty shall be assumed alternately by weeks—first the Decani side, then the Cantoris. But on all double feasts the Decani side leads. However, in the weeks of Nativity, Pascha, and Whitsunday, the side which leads shall change daily. In this book, the currently-leading side is called 'Choir I' and the side not leading, 'Choir II.'

29. Those who intone the antiphons shall sing the antiphon's incipit (first few words, as shown) and the first verse of the Psalm following, up to the halfway point (called the 'metrum'). From the metrum to the end of the first verse, his side of the choir sings, while he himself bows eastwards and makes an ante et retro.

30. In singing the psalms, there is a goodly pause at the metrum, but not between verses; after one verse is done, the other side of the choir follows straightway with its verse.

31. The cantor (precentor) intones the antiphons which are sung at Vespers and Matins for the commemorations after the main collect, but if the choir is ruled, the rulers begin each commemoration-antiphon.

32. The boys in the schola must attend Vespers, First Hour, and Mass. They must also attend requiems when the body is present, and the 30th-day and first anniversary of departed faithful of the community. But only those boys who are inscribed in the tabula (the weekly schedule) must attend Compline and Matins, and only during their time of appointed service. But in Advent, when there are daily short responsories, the server or boy inscribed for the week must attend Third and Sixth Hours to intone the antiphons and the responsory, and in Lent all Hours for this purpose.

33. Whenever the Dean passes by, or crosses from one side of choir to the other, all the clergy shall rise to their feet.

34. At festal Vespers, after the third Psalm, having received a blessing from the choir rulers, three servers shall depart the choir for the vestry, to vest, two to carry the tapers, and the third to carry the censor.

35. At such Vespers, two clergy shall sing the responsory which follows the chapter. They vest in silk copes and stand together at the choir-step. And so it is done every Saturday and upon the eves of all great feasts.

36. The versicles at both Vespers and Matins are ordinarily sung by one server (one boy), changing neither place nor habit, from the side of the choir which is currently leading. But at Matins with ix lessons, the versicle towards the end of the 2nd nocturn is said by a single server (boy) from the opposite side of the choir.

37. At festal Vespers and Lauds, at the last stanza of the hymn the Priest goes from the choir to the vestry, to put on

a silk cope. The hymn finished, one server (boy) from the leading choir side sings the versicle, changing neither place nor habit, turned to the altar. Meanwhile the taper-bearers enter, and taking their candlesticks, they meet the Priest at the presbytery-step. Then the Priest places incense in the censer and blesses it. The server says, ‘Benedicite.’ The Priest says, ‘Dóminus.’ Then, making the sign of the cross over the censer, he says softly, ‘May it be ✠ blessed by Him in Whose honour it shall be burnt, in the name of the ✠ Father and of the Son and of the Holy Spirit. Amen.’ He does not yet take the censer, but goes up to the high altar, where he makes a prostration, kissing the ground. Rising, he takes the censer and censes it, first in the middle, thrice, then on the right side, thrice, then on the left, thrice, then the image of St. Mary, thrice, then the ark in which the Relics rest, thrice. Then he walks around the altar on all sides, censing continuously, and then he goes to the highest altar-step. He delivers the censer to the thurifer, bows deeply to the altar (and all the servers likewise); then he returns to his stall preceded by the two taper-bearers and thurifer. The thurifer censes the Priest in his stall, then the whole choir, beginning with the rulers, then the superior grade on the south side, then the superior grade on the north side, then the 2nd grade on the south side, then the 2nd grade on the north side, lastly the 1st grade the same way. He bows to each in censing him. Although rubrics do not specify the censing of holy images, nor people present in church, it is known from sources such as ‘Dives and Pauper’ that in England the images and congregation were censed as well.

38. The highest ranking clergy shall intone the antiphons on the Magnificat, Benedictus, and Nunc Dimittis, on feasts.

39. Whilst the antiphon is sung after the Magnificat, the Priest shall go to the choir-step, preceded by the two taper-bearers, then a surpliced server carrying the service book.

40. After the collect, one server from the leading side of the choir shall say the first Benedicamus, facing to the east. Then, after the commemorations are sung, a server on the opposite side shall say the 2nd Benedicamus, more softly, facing to the east, without change of habit or place. [If possible,] the taper-bearers do not sing Benedicamus.

41. After the 2nd Benedicamus, the Priest goes from the choir-step to the vestry, preceded by the two taper-bearers and followed by the rulers of the choir. In the vestry all put off their silk copes. Then, after ‘Thanks be to God,’ Vespers of St. Mary is begun straightway (when it is said in choir) by some Priest who is not the hebdomadary (the Priest of the week, who led Vespers of the day). This other Priest shall be from the same side of choir as the hebdomadary. And this order, from the 2nd Benedicamus onward, is observed at Vespers and Matins whenever the choir is ruled throughout the year, except on double feasts.

42. The choir is never ruled at Compline, First Hour, Third Hour, Sixth Hour, or Ninth Hour.

43. At festal Compline, the versicle after the hymn is sung by one server from the leading choir side (‘Choir I’), changing neither place nor habit. The antiphon on Nunc Dimittis is intoned by one of the higher-ranking clergy. If the Bishop is present, he shall always lead the confession at Compline and First Hour. If the Bishop is not present, the highest-ranking Priest present shall lead the confession.

44. At festal Matins, after the third antiphon of the nocturn, one of the servers, in black cope (but in a surplice on double feasts), carries a lit candle and the book with Matins lessons to the rood-loft. The same server reads the 1st lesson there at the stand in the rood-loft. Then the 2nd and 3rd lessons shall be read by servers from alternating sides of the choir; the 4th, by the subdeacon or one of lower rank; the 5th by a lower-ranking Deacon or one of middle rank; the 6th by a higher-ranking Deacon or Priest. The 7th shall be read by a high-ranking Deacon; the 8th and 9th by a Deacon or Priest of higher rank.

45. At Matins all the responsories are sung at the choir-step by one server, but the last responsory is sung by two clergy.

46. At First Hour, the responsory ‘Jesus Christ’ is sung by one server chosen by the cantor, and changing neither place nor habit. On double feasts, it is sung by one of the clergy, together with the versicle following.

47. The reader of the martyrology in the chapter-room shall wear a surplice. If there are obits to be read, the Priest stands behind the reader, and answers, ‘May (his) soul, and the souls of all the faithful,’ etc.

48. At Little Hours, the Priest shall sing the chapter and the collect without change of place or habit, facing to the east.

49. At Vespers on double feasts, after the third Psalm, four servers get a blessing from the choir rulers to leave for the vestry. There, they vest in albs with amices—two for carrying the tapers, the other two for carrying the censers. After the beginning of the fourth Psalm, the three clergy who are to sing the responsory shall leave the choir for the vestry, putting on their silk copes there.

50. The responsory after the chapter is sung at the choir-step by the abovementioned three clergy in silk copes. And they shall intone the responsory and sing its verse. When the responsory is intoned, the first few words are not repeated (as is done for the gradual at Mass).

51. During the hymn two senior servers shall carry two copes of silk to the principal Priest and to another Priest. The versicle following the hymn is sung by two servers in surplices, standing together at the choir-step in the midst.

52. If the Bishop is present, he shall intone the antiphon on the Magnificat, being prompted by the cantor.

53. After the antiphon on the Magnificat is intoned, the celebrant and the second Priest shall go up to the altar. After the principal Priest (or Bishop, if present) has blessed the incense, the two Priests make the accustomed prostration together, and two thurifers hand them two censers. Together the two Priests cense the altar in the middle, thrice; then each on his side censes his side of the altar, thrice; then they cense the middle again, thrice. Then the secondary Priest stands on the north of the altar whilst the principal Priest censes the altar continuously on all sides, walking around it. Then they cense the sides of the altar again—the secondary Priest the north side, the principal Priest the south side. (On Pascha and all that week, the sepulchre of the Lord is censed here, before the altars of the Saints.) Then the principal Priest goes out by the north presbytery gate to cense the altars round the presbytery, preceded first by a vergier with staff, then by a taper-bearer, then by a thurifer. First they go to the altar of St. Martin, then that of St. Katherine, then that of the Holy Apostles, and lastly the *Salve* altar. But the secondary Priest departs out the south presbytery gate, preceded first by a taper-bearer, then by a thurifer. First he censes the altar of St. Nicholas, then that of St. Mary Magdalene, then that of St. Stephen. And after both Priests have finished censing, they return to the highest altar-step, where the secondary censes the principal. Then each gives up his censer, and they bow deeply to the altar together.

54. But if the Bishop is celebrating, he as the principal Priest censes the high altar together with the highest-ranking of the Priests, who serves as the secondary Priest for this censing. (On Pascha and all that week, the sepulchre of the Lord is censed here.) The Bishop shall cense the Bishops' tombs on the north side of the church, the highest-ranking Priest the Bishops' tombs on the south side. Then the Bishop returns to his throne, gives the censer to his chaplain, and is censed at his throne by his chaplain. Next the Bishop's chaplain takes the role of principal Priest to complete the censing. The Priests depart, the one out the north presbytery gate, as usual, to cense all the Saints' altars on the north side of the church, the other out the south presbytery gate, to cense all those on the south side. Then both Priests re-enter at the south presbytery gate, and together, flanked by the taper-bearers, they cense the Bishop at his throne. Then both Priests go to the choir-step, where, flanked by the taper-bearers, the lesser-ranking censes the higher-ranking.

55. The thurifers next cense the rulers of the choir, then the grades of the choir, beginning with the superior grade.

56. The collect is always said at the choir-step, one server holding the book, and two taper-bearers standing on either

side turned to the Priest. Only the Bishop reads the collect at his stall, that is, his throne, flanked by the taper-bearers, one to the east and one to the west of the throne. Thus is the collect sung throughout the year when the choir is ruled.

57. Then the *Benedicamus* is sung by two middle-ranking clergy in surplices, standing together in the midst of the choir between the rulers. But the 2nd *Benedicamus* is sung by two servers in surplices standing just behind the Priest. Care shall be taken that *Compline* not begin till the rulers of the choir have lined up at the choir step and bowed to the high altar together.

58. At Matins on high-ranking feasts, all the versicles in the nocturns are sung by two servers, standing together at the choir-step in surplices. The first six lessons are read in surplices, the last three in silk copes. And always the lessons are read from the rood-loft; only the Bishop does not change place, but remains at his throne to read lessons.

59. All those that read, sing, or intone any lesson, responsory, antiphon, or Psalm, shall afterwards go to the Bishop (or highest-ranking Priest present) to receive a blessing from him. This is observed at Vespers, Matins, and Mass, but not at lesser services.

60. The Bishop shall vest for festal Vespers and Matins in surplice, silk cope, gloves, staff, and mitre. He shall always vest thus for the censing of the altar, and at Matins he shall cense at the *Te Deum* as described above (rubric 54). Whilst Gospel pericopes are intoned, the Bishop's mitre is laid aside, and his staff handed to him. And if the Bishop is reading a lesson, such as the 9th lesson on double feasts, he shall say, on one note, 'Grant, O Lord, to bless,' and the whole choir responds, on that same note, 'Pray for us, Father.' And then the Bishop himself reads the words of the blessing.

61. Whilst any lesson is being read at Matins, those scheduled to sing the responsory following shall lay aside their black copes and sit in the furthest part of the 1st grade, and thus they may quickly begin the responsory at the choir-step in their surplices.

62. On the highest feasts, the responsories at Matins are sung by two singers in surplices, standing together at the choir-step. But the third, sixth, and ninth responsories are sung by three in surplices at the choir-step.

63. At Matins of greater double feasts, a Priest in silk cope censes the altar during the 2nd, 5th, and 8th lessons, the Priest being first from one side of choir, then the opposite side, then the original side. And after he censes the altar, a server censes throughout the choir, beginning at the superior grade. And the *Te Deum* is intoned by the Priest in a silk cope, at his stall. After that, the principal Priest and a secondary Priest shall cense the high altar as described

above (rubric 54). However, the side altars are not censured as at Vespers. And the secondary Priest censes the principal Priest at the entrance to the stalls, but neither is flanked by the taper-bearers, who instead wait at the choir-step for the choir to finish being censed. And whenever the Bishop is present, he always blesses the incense, one taper-bearer standing west of the throne, the other east of it.

64. At the Benedictus during Lauds, the same order of censuring is kept as for Vespers at Magnificat (rubric 54).

65. In Lent, on Wednesday and Friday, after Ninth Hour is sung, and before the Mass is intoned, a procession goes through the north presbytery gate to the altar of St. Martin (the other altars are taken in turn throughout the weeks). The Priest and his ministers are in albs for this procession; the processional cross is not carried. When they reach the altar appointed for the station, the clergy range themselves in two facing rows (a gauntlet), as they are in choir. And the clergy kneel, but the Priest stands at the altar-step with the Deacon on his right and the subdeacon on his left, and they make prostration (kneeling) for Kyrie eleison and Psalm 50. Then the Priest stands to sing the collect. When that is finished, and the Litany of Saints is sung, and the procession goes round the presbytery and enters the choir enclosure through the rood-screen doors.

66. On summer Saturdays at Vespers the procession to the great rood is as follows. First walk the two taper-bearers and thurifer, but the cross is not borne in procession (though it is borne on some feasts). The first station is made at the rood, where the Priest censes the rood and, when the antiphon is ended, sings the versicle and collect. Then the procession returns into the choir enclosure, the cantor intoning the antiphon of St. Mary (on feasts when the main procession chant was of St. Mary, the entrance antiphon is of All Saints, from 2nd Vespers of Nov. 1). The second station is made at the choir-step, where the Priest (once the antiphon is ended) sings the versicle and collect. Then he returns to his stall and is censed as usual.

67. On feasts of iii lessons without ruling of the choir, and in some places at each Comm. of St. Mary, the method and order of ferias is kept. At Vespers the ferial antiphons and Psalms are sung (at Comm. of St. Mary one antiphon of St. Mary is sung). In some churches, after the chapter the responsory 'Thou art become comely' is sung [this is the custom in the Hereford use]. On feasts of iii lessons within Septuagesima the Matins are *cum nocturno*, that is, with ferial antiphons and ferial Psalms. In Lent itself, no notice is taken of feasts of iii lessons other than a commemoration at the Little Vespers and Matins of St. Mary. And for feasts *cum nocturno*, as St. Petronilla, St. Bertin, St. Thecla, and St. Romanus, there is no Te Deum at Matins.

68. At Matins the invitatory is always intoned from the choir-step, where also the Psalm 94, Venite, is sung. On

double feasts the invitatory is sung through by the rulers once, then by the choir once, then the Psalm begins. But on all other occasions the Venite is sung to the mid-point, whereupon the choir finish it, and then the Venite is sung. The singers of the Venite wear surplices on feasts.

69. Matins are said in the evening, at the time when Vespers is usually done, on Trinity Sunday, the Nativity of St. John Baptist, Sts. Peter and Paul, and the Feast of Holy Relics.

70. Those in the choir stalls shall wear black *pilleoli* (caps). In the choir and presbytery, no one shall speak with his neighbour during services, nor outside services unless it regards good morals, and even then in subdued voices, for these areas are devoted to prayer. But in other areas of the church they may speak quietly, outside of divine service.

71. In later Sarum use, in some places, it was ordained that an anthem in polyphony be sung at the close of Compline. In some places, two vergers preceded both Priests censing at Magnificat, Te Deum, and Benedictus on great feasts, and preceded the processional cross on great feasts, and preceded the Priest to the choir-step when he went to the choir-step to sing the collect at Vespers and Matins.

72. The Little Vespers and Little Matins of St. Mary are done after the Vespers and Matins of the day, every day of the year, even when they are not done in choir. At Little Matins of St. Mary, the invitatory is done by one of the middle-ranking clergy from the leading side of the choir. The first lesson and the third are read by middle-ranking clergy from the leading side of choir, the second lesson from one of the opposite side of choir. And the Little Hours of St. Mary and her Compline are never done in choir, but quietly in the Lady chapel before the daily Lady-Mass begins. And at the saying of 'Rejoice Mary' as these Hours begin and end, a prostration is made.

Appendix E. Psalm 151

This Psalm is in the Latin Vulgate, but is not sung at service.

Psalm 151—Pusillus eram

I was the smallest among my brethren, and the youngest in the house of my father : I did shepherd the sheep of my father. My hands made an instrument : and my fingers fashioned a psaltery. And who shall tell my Lord? : The Lord Himself, He Himself shall hearken. He sent forth His Angel and took me from the flocks of my father : and anointed me with the oil of His anointing. My brethren were big and good : yet the Lord took not pleasure in them. I went forth to meet the alien : and he cursed me by his idols. But I drew his own sword and beheaded him : and took away the reproach from the sons of Israel.

So ends the Psalter merrily, and glory be to God.