

THE HOLY PSALTER
FOR WESTERN RITE PARISHES

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Table of Contents

On the Holy Psalter	i
Introduction, with Glossary	ii
Festal Calendar	ix
Essential Tones & Rubrics	xxi
Blessings before the Matins Lessons	xxii

Psalter

Common Prayers	1
Sunday Matins	Ut-song 2
First Hour	Prime-song 23
Third Hour	Terce, or Undern-song 37
Sixth Hour	Sext, or Midday-song 42
Ninth Hour	None, or Noon-song 47
Monday Matins	52
Tuesday Matins	67
Wednesday Matins	80
Thursday Matins	94
Friday Matins	110
Saturday Matins	124
Sunday Vespers	Even-song 140
Monday Vespers	145
Tuesday Vespers	150
Wednesday Vespers	156
Thursday Vespers	161
Friday Vespers	167
Saturday Vespers	173
Compline	Night-song 179
Seasonal Psalms	195
Commemorations	199
Pontifical Blessings	208

Common of Saints

Paschaltide, Apostle(s) or Evangelist(s)	210
Paschaltide, Saint with Ruling of Choir	215
Paschaltide, Saint without Ruling of Choir ...	216
Paschaltide, Multiple Saints	217
Apostle(s)	218
One Martyr	232
Multiple Martyrs	252
One Confessor & Bishop	268
One Confessor & Abbot	285

Multiple Confessors	287
One Virgin & Martyr	299
One Virgin Not Martyr	313
Multiple Virgins	315
Holy Woman Not Virgin	318

Psalms & Litany

Seven Psalms & Fifteen Psalms	327
Litany of Saints	333

Office of Our Lady

Full Service (Saturdays) in Advent	338
Full Service, in Christmastide	345
Full Service, Purification to Advent	350
Full Service, in Paschaltide	364
Little Office, in Advent	370
Little Office, in Christmastide	375
Little Office, Purification to Advent	387

Vigils of the Dead

Little Vespers of the Dead	<i>Placébo</i> 423
Little Matins of the Dead	<i>Dirige</i> 425
Commendation of Souls with Psalm 118	435
Solemn Vigils of the Dead	440

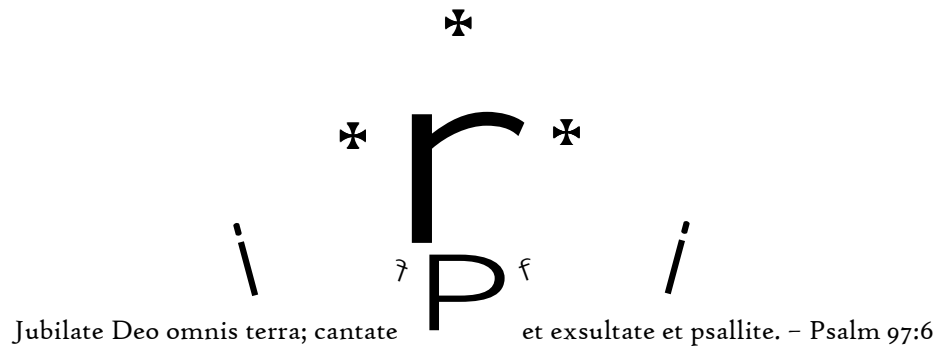
Chant

How to Read Chant	459
Eight Tones	462
<i>Benedicamus</i> Melodies	496
Procession Antiphons	496
Hymn Melodies	499

Appendices

A. Additional Blessings and Prayers	506
B. Lenten Collation	508
C. Compline at Windsor	509
D. Rubrics	511
E. Psalm <i>Pusillus eram</i>	516

Index	517
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On the Holy Psalter

Ima permutat brevis hora summis. One brief hour transfigureth, by things of heav'n, all things beneath't. –Sarum Breviary

LET every Bishop in his diocese diligently provide that the churches of God be well-built and kept in good repair, and let the Bishop especially take care that God's servants celebrate the Canonical Hours together, at the appointed times. The Holy Fathers appointed seven synaxes to be sung, which all the clergy ought to say every day at the proper times. The first of these is the synaxis of Nocturns; the second, the First Hour of the day; the third is the hour which we call the Third; the fourth is the Sixth Hour; the fifth is the Ninth Hour; the sixth synaxis is the Hour of Vespers; the seventh synaxis we call Compline. These seven synaxes we ought with solicitude every day to render to God for ourselves and for all the Christian people, as the Psalmist testifies, saying [in Psalm 118], **Seven times a day have I praised Thee for the judgments of Thy righteousness**" (from the Canons of Egbert, 8th-c. Archbishop of York, in Thorpe's *Ancient Laws of England*, Volume 1).

The Priest should never begin any hour of the office until the bell has ceased. He should memorise much of the usual offices, or not be permitted to celebrate them.

From Older Sarum Breviaries:

"Respecting the canonical hours, attend carefully to the following directions. Since every beneficed clergyman, every person in holy orders, and every monastic, is bound to say the seven Canonical Hours, let him take good heed before all things to prepare his mind by entirely ridding it of vain thoughts. Let him not mix conversation, laughter, or jokes with his prayers; let him not be thinking of birds, dogs, or beasts; let him approach to the Lord's temple with gravity and exceeding reverence. There let his voice mingle humbly with the voices of the others, but let him pray more with the heart than with the voice. If he cannot be in church, let him choose a place fitted for devotion, and clear from everything that might impede it. Let him not take up his prayers for the sake of human praise and esteem, but with an upright intent, intending (a) to praise God, (b) to perform his bounden duty, (c) to find forgiveness and holiness before God, and (d) to pray for his benefactors.

"In the first place, then, let him fortify himself with the sign of the most holy Cross, then begin with the Lord's Prayer and the Angelic Salutation, and the Apostolic Symbol, that the grace of God may help him, and that his mind may be elevated to greater piety in the presence of God, and his worship of the Creator may be made more acceptable. Then, dearest brethren, let us read the Canonical Hours through, with attention of heart, affectionately, with piety of soul, without abbreviation, with distinct utterance, with reverent obeisance of body and soul, befittingly, at the appointed places and times. The holy Angels are pleased to mingle with those occupied in psalmody, and we should be mindful of their presence when standing to pray or sing psalms, and should stand with great reverence and order.

"When singing psalms unto the Lord,

"Remember well these rules threefold:

"—Direct thy heart to heaven's King,

"—Enunciate what thou dost sing,

"—And know well what each psalm doth mean.

"When heart and lips are pray'ng as one,

"The daily Hours are rightly done.

"As thou art chanting, take great care

"To listen to the others there;

"Begin each verse as soon as they,

"And end it in the self-same way.

"Truly, he who sings the Canonical Hours piously will be rewarded abundantly by God. In tribulation he will be comforted; in danger he will be safe; he will grow in God's grace and draw near to His glory. He unburdens his conscience, he pays his tribute, his debt to God, and the Angels of God will be his true friends and guardians. And thenceforth all his actions will be more acceptable to God. He will be more affable in his manner of living, and more profitable to the living and the dead. For he does not pray as of himself—as one man alone—but sends his prayers to God in unison with all the immaculate Bride of Christ, the Church of the Most High God—the greater part of which is in heaven in eternal joy, and part of which is spread across the world, from one end of the earth to the other."

Introduction

Texts and music for a complete celebration of the Divine Office (Seven Canonical Hours of Prayer) are distributed, in the Western Rite, amongst several books. Of these books, which include the Antiphonary (book of antiphons), Hymnary (book of hymns), and Legenda (book of readings), the **Holy Psalter**—the present volume—is the most used. The Holy Psalter includes many prayers, chants, and readings in addition to the Psalms, so sometimes it is called a ‘Liturgical Psalter.’ This is an exact term which distinguishes this book from a collection of Psalms from the Bible. The majority of the Holy Psalter is taken up with those parts of the Divine Office which recur regularly from day to day and from week to week, being roughly equal to the Horologion in the Byzantine rite. The proper texts for particular days are found in the Antiphonary, Hymnary, or Legenda. The central place is occupied by the Davidical Psalms, so arranged that every week all 150 Psalms are sung (in theory and structure, if not always in practice). Interspersed amongst the Psalms are the accompanying prayers and directions for the services. Sunday Matins and Vespers and Saturday Vespers serve as exemplars for the other offices, so they contain more procedural details (for example, details on how the censuring is done).

GLOSSARY

- Advent - liturgical season of preparation for Nativity, beginning the Sunday nearest St. Andrew’s Day.
- Ante et Retro - an oft-repeated reverence in which one bows to the east, then turns to all the other people in the church in a sweeping motion while the head remains bowed.
- Antiphon - a chant usually attached to a Psalm or Canticle, but sometimes sung independently, as in the case of a Commemoration. Antiphons are sung *after* the Psalm to which they are attached, though in old service books they always appear *before* the Psalm (since they determine the tone to which the Psalm is sung).
- Blessing - prayer said just before each lesson at Matins after ‘Grant, O Lord, to bless.’ Also, if a Bishop or Abbot celebrates, he gives a solemn blessing during each of the Hours; some of these are variable and more elaborate.
- Canticle - a song or ode from the Old Testament (at Matins psalms) or New Testament (Lauds, Vespers, Compline). A canticle sung with other psalms is chanted as a psalm, and this is true of the Gospel canticle *Nunc Dimittis* at Compline. But the *Benedictus* at Lauds and the *Magnificat* at Vespers are chanted to a special, festive tone.
- Chapter - (1) a short scripture read by the celebrating Priest; (2) a meeting at which the martyrology, community schedule, and Patristic writings are read; or (3) the room where each morning this meeting is held.
- Collect - the central prayer of each office, preceded by, ‘Let us pray’ and sung by the celebrating Priest. Also, the final component of a Commemoration, q.v.
- Commemoration - a short element in services, consisting of one antiphon, one versicle-and-response, ‘Let us pray,’ and one Collect.
- Compline - last office in the evening, also called Night-song
- Cum Nota* - sung with a melody
- Cum Nocturno* - feast of low rank, in which the Common of Saints is followed except that ferial Psalms and antiphons are done, as well as any Preces from the feria.
- Divine Office - a general term for the round of liturgical hours of prayer
- Doxology - ascription of praise to the Most Holy Trinity; the most common doxology is the Glory Be but there are others such as the last stanza of all Hymns, and the *Gloria in Excelsis* or ‘Great Doxology’
- Feast, Feast Day - day devoted to the festive memory of Our Lord, Our Lady, or the Saints
- Feria - a vacant weekday (unoccupied by a feast day)
- First Hour - also called Prime, or Prime-song, the day office traditionally kept at about 6:00 a.m.
- First Vespers - Vespers on the eve of Sunday or of a feast, so called because the Vespers closing a Sunday or feast (Second Vespers) is also considered to pertain to the Sunday or feast rather than to the following weekday
- Hymn - a very specific liturgical form found in each Hour. It has stanzas of metrical lines fitting a fixed melody. The final stanza is always a doxology to the Trinity.
- In Tono Directo* - sung mostly on one note
- Incipit - the first few words of a text, especially an antiphon
- Lauds - the latter part of Matins, very like Vespers in structure. On some days Lauds of the Dead is done as an Hour separate from Matins of the Dead.
- Lesson - a reading from the Divine scriptures, Patristic writings, or Lives of Saints, sung at Matins during the Nocturns before Lauds. All Matins have either three lessons (for ferias, lesser feasts, and throughout Paschaltide) or nine lessons (for Sundays and prominent feasts except those in Paschaltide). They are given in a book called the Legenda (book of readings).
- Martyrology - a book containing the Saints commemorated each day, with very brief descriptions of their lives. It is read at chapter (mini-service at end of the First Hour).
- Matins - the morning or early morning office, also called Ut-song. In the Sarum rite, it always includes Lauds, though before the 8th or 9th century Lauds was a separate Hour.
- Matins of Our Lady - a short service similar in form to and following Matins of the day
- Matins of the Dead - a short service similar in form to and following Matins of Our Lady, but simpler and shorter
- Neum - a long musical figure voiced on one syllable
- Ninth Hour - or None. Office traditionally done at 3:00 p.m.
- Nocturn - one of the divisions of Matins. A nocturn consists

of a set of Psalms with their antiphons, then a versicle-and-response, an Our Father, then three lessons (each preceded by a blessing and followed by a responsory). On Sundays and many feasts there are three nocturns at Matins (thus, nine lessons in all). But on ferias and lesser feasts, and throughout Paschaltide, there is only one nocturn (thus, only three lessons in all) at Matins.

None - Ninth Hour. Also called Noon-song.

Octave - the eight days after a feast, and in particular the eighth day

Octave Day - the eighth day after a feast having an octave

Pascha - Easter Day, the Day of the Resurrection

Paschaltide - the season of Pascha, stretching from Pascha itself to the Ninth Hour on Whitsaturday

Preces - a series of versicles, each pair to a response, led by the Priest and concluding in a Collect

Prime - First Hour, i.e., Prime-song

Read - pronounce part of the office (this may be with simple chant or, rarely, in a spoken voice)

Response - In preces and after the chapters at the Little Hours, a short line (usually from a Psalm) sung very simply after the Priest's versicle. *Ex. from Psalm 101: ̎ O Lord, hear my prayer. ̎. And let my cry come unto Thee.* Following a hymn or the psalms of a nocturn, the versicle-and-response are done differently, in a way uniquely Sarum: a server sings the ̎ with a neum on the end, and the choir says the ̎ softly during the neum.

Responsory - a long, melismatic chant which follows a lesson (as at Matins) or a chapter (as at Vespers). Often the ninth Matins responsory is the one sung after the chapter of First Vespers the night before; sometimes a Matins responsory is used as a procession chant.

Say (Said) - to pronounce part of the office; includes chanting to a simple melody and singing (the term *sine nota*, without [musical] notation, is used of texts which are not chanted at all, or are monotoned very simply)

Second Vespers - office sung in the evening of a prominent feast day or Sunday

Septuagesima - third Sunday before Lent

Sext - Sixth Hour, also called Midday-song

Short Responsory - a responsory chant sung after a chapter reading, but with a very simple melody

Sine Nota - Latin for 'without note.' Texts *sine nota* are either said in a spoken voice or (especially in monastic communities) chanted *in tono directo* or in monotone.

Sixth Hour - or Sext; the office sung at about noon

Terce - Third Hour, also called Undern-song

Theophany - Epiphany, 12th day after Christ's Nativity

Theotókos - the Mother of God. Literally, 'she who bore God in her womb,' in Greek. This term is native to the English tradition (*ex.*: the antiphon *Ave, O Teotocos*).

Third Hour - or Terce; office sung about 9:00 a.m.

Trinity - Trinity Sunday, the Sunday after Whitsunday, q.v.

Venia - a low bow or prostration to the ground

Verse - (1) Psalm divisions, shown in many modern books by indentation, and in old books by bold capital letters. The choir take the Psalm verses antiphonally (side-to-side). (2) The part of a responsory sung after the main body and followed by a reprise in part (or, rarely, in full).

Versicle - a short line, most often from a Psalm, prefixed in this book by the sign ̎. It is intoned simply by the Priest; the choir responds in the same tone. But versicles following hymn or concluding nocturns Psalms are sung by a server, to a special melody ending in a neum.

Vespers - the evening office, also called Even-song

Vespers of Our Lady - a short service similar in structure to and following upon the Vespers of the day

Vespers of the Dead - a short service similar in structure to and following Vespers of Our Lady

Whitsun Day - Old English form of the words 'Pentecost Day.'



PRAYERS BEFORE & AFTER THE HOURS

Preparatory prayers are given on page 1. These prayers consist of the Our Father, the Angelic Salutation ('Rejoice, Mary'), and, in late Sarum practice, the Apostles' Creed (Creed of Lérins). These were said softly by the celebrant during the pealing of bells announcing the Office, and again at the conclusion of the service. These short prayers were in practice frequently supplemented with other traditional prayers *ad libitum*, in the manner of apologiæ. Some of these prayers from English books are on pp. 507-508.

VESPERS

In discussing Vespers there immediately comes into play the reckoning of the Orthodox Church, whereby the day begins at **sunset**. This understanding of the liturgical day is established mystically upon the principle set forth in the Book of Genesis: 'And the evening and the morning were the first day' (and 'the second,' 'the third,' etc.). In the Western Rite offices, there is an additional complexity, however—two different concepts of the boundaries of a 'day' are superimposed.

The first concept is that of ancient Rome. It accounts **midnight** as the beginning of the day. This is the premise on which is based the most ancient stratum of this volume—the distribution of Psalms across the Hours. In the Psalter, the weekly cycle begins with Sunday Matins and its first Psalm, 1, and concludes with Saturday Vespers and its last Psalm, 147 (Psalms 148-150 being sung daily to conclude Matins).

The second concept of a day is also very ancient and was preserved in the Christian East until it prevailed also in the

West by the fourth or fifth century (if not earlier). It accounts the arrival of dusk as the beginning of a day, and the late afternoon as day's end. This is, by and large, the premise of the Western Rite's festal cycle. The propers for Sundays and feasts always begin with what to sing at First Vespers (the eve of the Sunday or feast), then proceed to the texts for the day's Compline, Matins, and Day Hours.

Prominent feasts claim not only the evening of the preceding date, but also the evening of the day itself. Thus there are, on these feasts, a 'First Vespers' and a 'Second Vespers.' This scheme incorporates both the first concept of a 'day' and the second concept of a 'day.' But the second concept is stronger, and thus the Second Vespers is always ranked lower than the First. (Note that on these feasts there is also a first Compline and a second Compline, both of the feast.) Lesser feasts keep entirely to the second day-concept, the feast lasting from Vespers on the eve until Ninth Hour on the day itself. But ferias keep entirely to the *first* day-concept—they begin at Matins on the day itself and end with Compline on the day itself. Rarely or never spelled out in the old books, these underlying concepts must be well understood before the rubrics for the various days can be.

It should be noted that the traditional time for singing Vespers is dusk, or an hour or two before.

DISTRIBUTION OF PSALMS

Throughout the week at Matins, Psalms 1–108 are sung (with some exceptions). Likewise Psalms 109–147 are sung at Vespers (with some exceptions). We may easily account for the 'missing' Psalms: 148–150 are added to the end of each day's Lauds, and Psalms omitted from their numerical locations at Matins and Vespers are sung at the Little Hours and at Compline. Thus the full complement of Psalms appointed for each week can be upheld even if Compline and the Little Hours are done only once in the week. As in other Vulgate Psalters, the text of Psalm 151 is included in this book (p. 516), yet it is never used in the services.

The Holy Psalter is so arranged that the Psalms mostly fall into a numerical ordering, from 1 to 150, in the course of the book. In fact, to preserve the scheme of 1-to-150, Psalms omitted in practice from their numeric locations at Matins and Vespers are printed in those locations but with a warning 'Psalm *x* is not done.'¹ This traditional schematic may appear burdensome at first, since one must visually wade across the text of the Psalm not done to get to the Psalm which *is* done. But the advantage of this method is clear; the Holy Psalter can be used as a resource for other services, or for saying a particular Psalm out of devotion, since any desired Psalm can be located in the book according to its numeric order, without consulting an index.

NORMAL ORDER FOR VESPERS:—

(a) Vespers of the Day

- Softly-said introductory prayers while the bells ring;
- Opening versicle 'O God, be attentive unto helping me' with Glory Be and Alleluya;
- Five Psalms (with Glory Be) and the antiphon(s) attached to them;
- Chapter (scripture reading), which is followed on more festive occasions by a Responsory chant;
- Hymn (with its concluding versicle-and-response);
- *Magnificat* canticle of the Mother of God, with the appointed antiphon (on more festive occasions the antiphon is sung before the canticle as well as after it; in earlier practice before the 12th century, on high feasts, the antiphon was sung before the canticle and before the Glory Be as well as after it) and censing;
- (preces and Our Father on ferias);
- "Lord be with you" and Collect of the day;
- "Lord be with you" and "Let us bless the Lord";
- (pontifical blessing, if applicable);
- Commemorations, such as that of the Mother of God, that of All Saints, that of the season; that of a superseded feast or Sunday;
- (procession, if appointed, with its chant and Collect);
- "Lord be with you" and 2nd "Let us bless the Lord";
- (pontifical blessing, if applicable);

(b) Vespers of Our Lady²

- Softly-said introductory prayers; then *℣.* 'O God, be attentive,' Glory Be, and Alleluya, as before;
- Five Psalms, with one antiphon following them;
- Chapter without a Responsory;
- Hymn (with its versicle-and-response or *℣.* and *℟.*);
- *Magnificat* with censing, followed by antiphon;
- 'Lord be with you' and Collect;
- Commemorations (four or five, usually);
- 'Lord be with you' and 'Let us bless the Lord'

(c) Vespers of the Dead ('*Placébo*')³

- Softly-said introductory prayers;
- Five Psalms, with one antiphon following them;
- Versicle-and-response (*℣.* and *℟.*);
- *Magnificat* followed by antiphon;
- Kyrieleyson, Our Father, Psalm 145;
- Preces followed by three Collects;

¹ *Non dicitur ad Nocturnos iste Psalmus iij, etc.*

² *omitted on very high-ranking feasts & in some seasons*

³ *omitted on feasts of ix lessons & in some seasons*

- Ψ ‘May they rest in peace’ and \mathcal{R} : ‘Amen’;¹
- Softly-said concluding prayers.

(d) Closing Procession²

- Procession to altar (or icon) of Our Lady with all holding lit candles; censing of altar or icon; Collect.

COMPOUND SERVICES

This order of service, three Vespers in a row on most days, may strike the modern reader as difficult or excessive, but if this usage is followed daily it is soon managed quite easily. It takes less than an hour to complete, and whenever a feast entails lengthier chants, a procession, etc., then the Little Offices are omitted in compensation.

It should be remembered that the augmentation of daily Vespers and Matins with Little Offices (of Our Lady, of the Dead) has been an established part of the Gregorian rite for some thirteen hundred years. By the eighth century, if not the seventh, it was normative in the West. There were Protestant attempts to curtail this ancient aspect of the Office, but in fact the Roman church only recently abandoned the practice of reciting Little Hours every day. For a time the conventional wisdom was that the Office had become markedly lengthened in the sixth to eighth centuries by the addition of these auxiliary services. This supposed lengthening was often laid at the feet of St. Benedict of Aniane, who codified monastic liturgical usage in the early ninth century. However, at the same time auxiliary services were being adopted, the old, lengthy practice of repeating the antiphon after every psalm verse was falling out of use. In fact, the composite Vespers as it comes down to us, with its Little Vespers of St. Mary and Little Vespers of the Dead, is probably shorter than the Vespers of the day was in the fifth or early sixth centuries. Certainly St. Benedict judged that certain Psalms be sung without antiphons by smaller communities: *Si maior congregatio fuerit, cum antefanas, si vero minor, in directum psallantur*. That is, ‘If the congregation be sizeable, let them be chanted with antiphons, but if small, monotoned’ (Rule, chap. 17). In monastic practice there is a fourth Little Office—that of All Saints. In England this *fourfold* Vespers service was maintained in some of the nation’s monastic communities almost up to the year 1500.

PROCESSIONS

On many Sundays and feasts, a procession is made at Vespers. Usually there is a halt (station) at the rood-screen

door, where the Priest sings the appointed Collect. Then the procession continues, till the choir have returned to their places. On some feasts a procession is to be made to the Saint’s altar. Today our churches rarely contain multiple altars, yet this latter custom can be approximated by making procession to an icon of the Saint, set on a stand. In this way, the earthy piety of our forefathers is perpetuated. Another lively custom was observed in many Sarum rite churches though not dictated by the service books: after Vespers a procession is made, with lit candles, to the altar [often, today, the image] of Our Lady, which is censed. There, after her Responsory is done singing, her seasonal Collect is said.

COMPLINE

Compline (*completorium*, the ‘Finishing Service’) is traditionally sung at 7:00 or 8:00 in the evening, before the community takes to bed. Variations in the Compline service are generally seasonal, rather than daily, and this book preserves the manner in which the old books present Compline—first ‘Compline I’ (Compline as sung during Advent), then other seasonal Complines are shown in order as ‘Compline II,’ ‘Compline III,’ and so on.

NORMAL ORDER FOR COMPLINE:—

- Softly-said introductory prayers while the bells ring;
- Opening versicle ‘Turn us back, O God,’ versicle ‘O God, be attentive unto helping me,’ Glory Be and Alleluya;
- Four Psalms (with three doxologies) and one antiphon;
- Chapter (scripture reading);
- Hymn (with versicle-and-response ‘Keep us O Lord’);
- *Nunc Dimittis* (canticle of St. Symeon) with the seasonal antiphon;
- Preces, Our Father, Apostles’ Creed;
- Confession of sins by the Priest and then by the people;
- More preces (on ferias they include all of Psalm 50);
- ‘Lord be with you’ and Collect ‘Enlighten our darkness’;
- ‘Lord be with you’ and ‘Let us bless the Lord’;
- (pontifical blessing, if applicable);
- Para-service ‘For the Peace’ (omitted on greater feasts).
- Procession² to the altar of Our Lady (or her icon).

MATINS

Traditionally Matins was sung an hour or two before daybreak, with Lauds falling in the early dawn. However, many communities in our days begin Matins as late as 5:00 or 6:00 a.m. Anciently the Nocturns were sung during the night-watches (*nocturni*), then the servants of God returned to sleep, waking a second time just before daybreak for Lauds. In those early times Lauds was a service quite distinct from Matins. By the eighth or ninth century, however, Lauds had become annexed to Matins in cathedral and

¹ From Nov. 2 to Pascha, ‘May they rest in peace’ is not done here, but Matins of the Dead—excluding Lauds—follows immediately, and Lauds is done after the Little Matins of Our Lady. In the rest of the year, Vespers of the Dead concludes here and Matins of the Dead is done *in toto* after Little Matins of Our Lady.

² This custom was kept in many churches after Vespers, in some after Compline, but was never included in the service books.

parish usage. Today, there are still times when Lauds of the Dead is done separately from Matins of the Dead.¹

NORMAL ORDER FOR MATINS:—

(a) Matins of the Day

- Softly-said introductory prayers while the bells ring;
- Versicle ‘O Lord, Thou shalt open my lips,’ versicle ‘O God, be attentive unto helping me,’ Glory Be and Alleluya;
- Psalm 94 sung with the day’s proper Invitatory (antiphon repeating after each verse);
- Hymn (without concluding versicle-and-response);
- First Nocturn (three or more Psalms with antiphons; a versicle-and-response (V̄. and R̄.); and three lessons, each preceded by a blessing and followed by a Responsory—these lessons come from the life of the Saint or from the seasonal Old Testament book);
- Second Nocturn (three Psalms with antiphons; V̄. and R̄.; and three lessons with blessings and Responsories—these lessons come usually from the life of a Saint);
- Third Nocturn (three Psalms with antiphons; a versicle-and-response; three lessons with as many blessings and Responsories—these lessons are usually a Patristic homily on the day’s Gospel pericope);
- Te Deum, with bell-ringing and censuring;
- Versicle-and-response (V̄. and R̄.) proper to the day;
- Opening versicle ‘O God, be attentive,’ with Glory Be and Alleluya (this introduces the Lauds of Matins);
- Five Psalms, with either one or five antiphons;
- Chapter (without Responsory chant);
- Hymn (with its concluding versicle-and-response);
- *Benedictus* (canticle of St. Zacharias) with the appointed antiphon (on more festive occasions the antiphon is sung before the canticle as well as after it; in earlier practice before the 12th century, on high feasts, the antiphon was sung before the canticle and before the Glory Be as well as after it) and censuring;
- (preces and Our Father on ferias);
- ‘Lord be with you’ and Collect of the day;
- ‘Lord be with you’ and ‘Let us bless the Lord’;
- (pontifical blessing, if applicable);
- Commemorations, such as those of the Mother of God, of All Saints, of the season, or those which are assembled to compensate for a superseded day or feast;
- (procession, if appointed, with its chant and Collect);
- ‘Lord be with you’ and 2nd ‘Let us bless the Lord’;
- (pontifical blessing, if applicable);
- Para-service ‘For the Peace’ (omitted on greater feasts).

(b) Matins of Our Lady¹

- Softly-said introductory prayers; ‘O Lord, Thou shalt open my lips,’ ‘O God be attentive,’ Glory Be, Alleluya;
- Psalm 94, with a short Invitatory (this whole Matins is done *sine nota*, that is, without chant melodies);
- Hymn (no concluding versicle-and-response);
- Nocturn (three Psalms with antiphons; a versicle-and-response (V̄. and R̄.); and three short lessons, each with a blessing before it and a Responsory after it);
- Te Deum;
- Versicle-and-response (V̄. and R̄.) of the season;
- Opening versicle ‘O God, be attentive,’ with Glory Be and Alleluya (this begins the Lauds);
- Five Psalms, with one antiphon;
- Chapter (without Responsory);
- Hymn (with concluding versicle-and-response);
- *Benedictus* canticle with appointed antiphon and censuring;
- ‘Lord be with you’ and Collect of the day;
- Commemorations (four or five, usually);
- ‘Lord be with you’ and ‘Let us bless the Lord’;
- (pontifical blessing, if applicable);

(c) Matins of the Dead (‘*Dirige*’)²

- Softly-said introductory prayers;
- Nine Psalms and one antiphon (all is done *sine nota*);
- Versicle-and-response (V̄. and R̄.) and Our Father;
- Three lessons (without the usual prefixed blessing), each followed by a Responsory;
- versicle-and-response (V̄. and R̄.) *ante laudes*;
- Five Psalms, with one antiphon;
- *Benedictus* canticle with antiphon;
- Preces with Psalm 29 (Pascha to Nov. 1) or Psalm 141 (Nov. 2 to Pascha), ‘Lord be with you,’ four Collects;
- V̄. ‘May they rest in peace’ and R̄. ‘Amen’;
- Softly-said concluding prayers.

MATINS—THE NOCTURNS

After the Hymn at Matins the first Nocturn follows. On ferias, there is only one Nocturn, consisting of 12 Psalms (in six pairs, each pair closing with an antiphon). On Saint’s feasts of iii lessons, there is one Nocturn with nine Psalms. On feasts of ix lessons, there are three Nocturns, each consisting of three Psalms with antiphons, and ordinary Sundays obey this same scheme, with the exception that the

¹ *The canons of Egbert, Archbishop of York 732–766, show that Lauds was already then considered a part of Matins.*

¹ *omitted on very high-ranking feasts* ☉ *in some seasons*
² *omitted on feasts of ix lessons* ☉ *in some festive seasons. November 2 to Pascha, this Matins—up to Lauds—follows Little Vespers of the Dead in the evening (and Lauds is done in the morning). The rest of the year, all of Matins is done at morning.*

first Nocturn has 12 Psalms, in groups of four. In all cases, though, the Psalms and antiphon(s) are followed by a versicle-and-response (℣ and ℟), Our Father, and three lessons. Each lesson begins with a blessing (p. xxiii) and ends with a Responsory. Sundays and feasts, but not ferias, the Te Deum is sung after the last lesson and Responsory.

MATINS—THE LAUDS

Lauds, the final portion of Matins, opens with a versicle-and-response (℣ and ℟) varying with the day. After it we sing the usual ‘O God, be attentive,’ Glory Be, and Alleluya. The rest of Lauds is very similar to Vespers—however, the Psalms are more predictable than those of Vespers. The first is no. 92 on feasts, no. 50 on ferias. The second is no. 99 on feasts, and variable on ferias. The third ‘Psalm’ is invariably nos. 62 and 66, sung as one unit. The fourth ‘Psalm’ varies, but is always a canticle from the Old Testament. Lastly, the fifth ‘Psalm’ is invariably nos. 148, 149, and 150, sung as a single unit. Unlike at Vespers, the Chapter is never followed by a Responsory except during Lent. The rest of this service has been outlined above.

SATURDAY MATINS

In practice, this ferial Matins is routinely superseded (except in Lent and on Ember-days) by either the festive weekly Commemoration of St. Mary or by an occurring feast of ix lessons.

THE LITTLE HOURS

The First, Third, Sixth, and Ninth Hours (or, as they have often been called from their Latin names, Prime, Terce, Sext, and None) are known collectively as the Little Hours or Day Hours. Traditional times for them are as follows.

First Hour	6:00 a.m.;	Sixth Hour	12:00 noon;
Third Hour	9:00 a.m.;	Ninth Hour	3:00 p.m.

Nowadays it is common to celebrate these Hours a little early, so that all are completed by noon. This tendency was present a thousand years ago as well; it is the singing of None at midday which gives us the English word ‘noon.’ In many Orthodox communities today, all or some of the Little Hours are joined together with longer offices, ceasing to exist independently. It is a uniqueness and a strength of the Western Rite that these Hours are preserved in it as short, prayerful interjections into the routine of the day—which was assuredly the original practice.

NORMAL ORDER FOR FIRST HOUR:—

- Softly-said introductory prayers; then versicle ‘O God be attentive,’ Glory Be, and Alleluya;
- Hymn (no concluding versicle-and-response);
- Psalms (on Sundays, nine; other days, three), one antiphon;
- St. Athanasius’ Creed, with an antiphon (in this book, the *Filioque* addition has not been given a place);

- Chapter, short Responsory, versicle-and-response;
- Preces, Our Father, Apostles’ Creed;
- Confession of sins by the Priest and then by the people;
- More preces (on ferias they include all of Psalm 50);
- ‘Lord be with you’ and a Collect;
- ‘Lord be with you’ and ‘Let us bless the Lord’;
- Martyrology reading, obituary with Collect;
- Versicle ‘O God be attentive,’ thrice; Glory Be;
- Preces, Our Father, Collect;
- ‘Lord be with you,’ ‘Let us bless the Lord.’
- (pontifical blessing, if applicable);
- Softly-said concluding prayers;
- Reading from the Holy Fathers; reading of the schedule;
- Para-service (on most days) for travellers and the sick;
- Final blessing by the highest-ranking Priest present.

THIRD, SIXTH, & NINTH HOURS:—

- Soft prayers; ℣ ‘O God be attentive,’ Glory, Alleluya;
- Hymn (no concluding versicle-and-response);
- Three ‘Psalms’ (three divisions of Ps. 118), one antiphon;
- Chapter, short Responsory, versicle-and-response;
- (preces, on ferial days);
- ‘Lord be with you’ and the day’s appointed Collect;
- ‘Lord be with you’ and ‘Let us bless the Lord’;
- Softly-said concluding prayers.

MASS & THE HOURS

Sundays and feasts, Terce introduces Mass and Sext concludes it. On ordinary ferias, Sext introduces Mass and None concludes it. On fast-days (vigils, ember-days, and lenten days), None introduces Mass; after Mass the communal meal follows directly. And daily (except on Holy Friday), after the main Mass and before refectory the short Commemoration of the Dead is done (see p. 505).

SEASONAL PSALMS

I have grouped the recurring Psalms for certain seasons and feasts together in one section—daily usage has proven the usefulness of this arrangement. See p. 195.

COMMON COMMEMORATIONS

This section was assembled for convenience; originally its contents were spread amongst Sunday and Monday Matins and Vespers, and part was located in the Antiphonary.

COMMON PONTIFICAL BLESSINGS

When a Bishop (or Abbot) celebrates Divine Office, there are special blessings he pronounces, which vary according to the Sunday or feast. Only a few appear in this book, from the Canterbury Pontifical; the rest are in the Westminster Benedictional or await future publication.

COMMON OF SAINTS

The Common gives texts for feasts of different classes of Saints (martyrs, virgins, etc.). Its Psalms and texts replace those of the occurring weekday (i.e., the ferial office). If there are proper texts for a specific Saint, those in turn replace the Common's texts. On just a few lesser feasts (called feasts *cum nocturno*), the Psalms and their antiphons come from the ferial office, not from the Common.

PSALMS & LITANY

After the Common come the Seven Penitential Psalms, the Fifteen Gradual Psalms, and the Litany of Saints. These appear frequently in all manner of church services. The Seven Psalms are found so grouped in the work of Blessed Cassiodorus (sixth century), and the Litany of Saints was known in England in the seventh century.

OFFICE OF OUR LADY

This office comes in two very different forms. The first form is called the 'full service,' or weekly Commemoration of Our Lady. It is kept, on most Saturdays, like a feast. The second form is the daily Little Office. Its Vespers is appended *sine nota* to each day's Vespers, and its Matins likewise to each day's Matins—resulting in a 'compound' office of ancient origins. The Little Office is quite brief, and only its Vespers and Matins are done in choir—the other Hours are said in the Lady chapel, or even in private.

The daily Little Office of Our Lady is omitted on double feasts; from the eve of Nativity through Jan. 2; from Holy Thursday through the Octave of Pascha; and from Whitsun Day through Trinity Sunday (Whitsun week).

OFFICE OF THE DEAD

This Office has only a Vespers and a Matins (see pp. *iii* and *v*). The fully chanted Office, with ix lessons, is done only for funerals, trentals (30-day memorials), and anniversaries. Its shorter form or Little Office is done daily—its Vespers is appended to the Little Vespers of St. Mary, its Matins to the Little Matins of St. Mary—making a tripartite office.

The Little Office of the Dead is omitted on Sundays; on feasts of ix lessons; in octaves having ruling of the choir; from the eve of Nativity throughout the octave of Epiphany; and from Holy Wednesday through Trinity Sunday. From Nov. 2 to Pascha, the first part of the Little Matins is done with the Little Vespers in the evening, and subsequently the Lauds are done separately, in the morning.

HOW-TO: ANTIPHONS

With Psalms: The incipit of the antiphon is sung, then the Psalm and Glory Be. Only then is the antiphon sung in full. *Magnificat and Benedictus:* On major double feasts the antiphon is sung in full before, as well as after, the canticle—and on the highest feasts the 11th-c. Constitutions of Archbishop Lanfranc of Canterbury have it sung in full

also before the Glory Be. In some monasteries, for some great feasts, the antiphons on Psalms were repeated after every verse, making Matins last all night; but this practice was rare a thousand years ago and today is rarer still.

HOW-TO: COMMEMORATIONS

In order to solemnly commemorate a superseded day or feast at the office of the day (this is done only at Vespers and Matins), the choir sings the antiphon which would have occurred at the *Magnificat* or *Benedictus* in the superseded service; the Priest intones the versicle-and-response which would have come after the Hymn in the superseded service; then, after 'Let us pray,' he sings the main Collect of the superseded service. Such a commemoration, but *sine nota*, is sometimes appointed at the office of the day (when it is called a commemoration *sub siléntio*) or at the Little Office of Our Lady (when it is called a 'simple commemoration').

SHORTENING THE OFFICE

The practices of *sub siléntio*, shortening the doxology of collects at commemorations, and commemorating All Saints at the office of the day or of the Virgin—but never both—may be called timesaving rubrics. It is with some trepidation that I now touch on the topic of *unofficial* ways to shorten services. I take courage, however, by recalling that St. John Maximovitch devised for his parishes a set of all-night-vigil abridgements (beyond those then usual in Russian practice), and I am keenly aware that the option of abridgements can encourage people in straitened circumstances not to abandon the office altogether. I therefore make bold to record here a few things I have seen done. At Matins the responsories may be sung to simple Psalm-tones (chiefly 6 and 8). Sometimes the Venite-psalm is sung to a straight tone, and even its invitatory as well. Matins lessons may be abridged, as seen in the Sarum Portiforia (travellers' breviaries). Matins and Vespers processions may be omitted. Even when the Sarum use prevailed, Psalms at Sunday Prime were often abridged on Sunday as for a feast day. At all services, even-numbered Hymn stanzas (not the doxology) may be chanted *in tono directo*. But in thinking about abridgements, we ought not forget how firmly our forefathers viewed skipping over parts of service, or speaking them in church without the age-old chant, as irreligious unless for urgent cause (see *Dives and Pauper*). May our forebears' reverence for the Divine Office become our own. And if any of us begin to think these services too hard or too long, let him visit an Eastern rite community having daily services. He will take courage from his brethren and return home with a chastened conscience. St. Benedict says many of our forefathers recited the entire Psalter daily. Let us then praise the Most Holy Trinity at least in the brevity of these reduced offices. In the sincere *doing* of them is hidden the mystery of true life and true happiness. In *doing* them rightly, we fulfill the purpose of our existence—to glorify our God without ceasing.

This page is quite complex, but for those who wish to master the Calendar, it will be most useful. First, look at the page for January (p. x). Find the column where the days of the month (1—31) run top to bottom. To the right of the day of the month, the day's Saints are listed. Regular type is for most Saints, **Black-letter** for feasts of ix lessons, and **Red-letter** for double feasts (more on feast ranks below). Some feasts from non-Sarum Old English books appear in very small type. The crosses ✠✠ by some days indicate days when, of old, the people were not to labour. To the right of the Saints' listing is the rank of the day or feast (more on ranks below.) The rightmost column contains **Golden numbers**—used to calculate Pascha (Easter). The leftmost column contains **Sunday letters**. If a year has Sunday letter **b**, then all days marked with **b** in the calendar pages will be a Sunday that year; all marked **c** will of course be Mondays, etc. To the right of the Sunday letter (the leftmost column), there appears the Roman title for each day. The elongated **KL** stands for *kalends*. The long **N** is for *nones*; the long **I** is for *ides*. The kalends, nones, and ides are landmarks in a Roman month. The kalends is the first day of the month; nones usually the fifth of the month; ides usually the thirteenth. Kalends, nones, and ides were market-days. Once market-day was over, Romans began a countdown to the next market-day. Thus the 2nd day of January is the 4th of the nones of January; Jan. 3rd is the 3rd of nones of Jan.; Jan. 4th is 2nd nones; and Jan. 5th is the nones of Jan. The day after the nones is the 8th of the ides of Jan., followed by the 7th of the ides of Jan., etc. The day after Jan. 13—the ides of Jan.—is the 19th of the kalends of Feb., followed by the 18th kal. of Feb., and so on. The longish letters are like ditto-marks allowing the scribe to avoid re-writing *kl*, *n*, or *i*.

Calendar Glossary & Abbreviations

iii. less.—at Matins on these feasts, there are 3 lessons (readings). **ix. less.**—at these feasts' Matins there are 9 lessons. **ab.**—abbot. **b.**—bishop. **bb.**—bishops. **c.**—confessor. **cc.**—confessors. **comm.**—commemoration (a short form of prayer with an antiphon, a versicle-and-response, and a Collect, done at Matins and Vespers). **dedication**—consecration of a church. **dog days**—*dies caniculares*, hot summer days. **double**—a double feast is one of the highest feasts; the antiphon on the Gospel canticle at Matins and Vespers is sung twice, hence the name. **double inv.**—at Matins on this feast two singers chant the invitatory. **feria**—an ordinary weekday; texts are from the weekly cycle. **Greater Litany**—April 25, a day of abstinence. **ides**—one of the three landmarks of the Roman month, usually the 13th day of the month. **indiction**—as a month is to a year, so a year is to an indiction (an indiction has 15 years in it). **inferior double**—lowest of the four kinds of double feast. **invitatory**—the Psalm 94 at the beginning of Matins; also the antiphon sung with it. **kal.**—kalends. **kalends**—first day of the month. **keys**—a day used to calculate upcoming dates by the lunar cycle. **m.**—martyr. **mm.**—martyrs. **major double**—second-highest of the four kinds of double feast.

middle less.—at Matins with ix lessons, the 4th-6th lessons. **minor double**—third-highest of the four kinds of double feast. **no Gospel exposition**—means all Matins lessons are of the Saint, none from the day's Gospel. **nones**—one of the three landmarks of the Roman month, usually the fifth day. **oct.**—octave. **octave**—festal period starting with a great feast and lasting eight days. **octave-day**—last day of an octave. **Pascha**—Easter Day. **presbyter**—priest. **principal double**—highest of the four kinds of double feast. **rogation days**—April 25 and the three days before Ascension. **ruling of choir**—means certain clergy lead the singing; shows a higher-ranking feast. **Septuagesima**—period beginning three weeks before Lent. **T'**—*Te Deum* sung at Matins. **tr.**—translation (transferral of Saint's relics). **triple inv.**—at Matins, three singers chant the invitatory. **v.**—virgin. **vigil**—eve of a feast, usually kept with fasting. **Whitsun Day**—Pentecost. **with nocturn**—*cum nocturno*. At Matins, Psalms and antiphons are from the feria, the rest from the Saint—a day half feast, half feria.

Ranking of Feasts, Sundays, & Ferias

Double Feasts (some Sundays—like Pascha—are doubles)

Principal Doubles

Major Doubles

Minor Doubles

Inferior Doubles

Simple Feasts

Triple Invitatory—have ix lessons (in Paschaltide, iii)

Double Invitatory:

With ruling of the choir—may have ix lessons or iii

- Saints' days
- days within octaves that have ruling of the choir
- Sundays—ix lessons (except iii in Paschaltide)

- Principal Sundays

- Major Sundays

- Minor Sundays

- Inferior Sundays

- Sat. Comm. of St. Mary—iii lessons

Without ruling of the choir—iii lessons.

- Saints' days (double inv., iii less. & T')

- days in octaves without ruling of the choir

Simple Invitatory—all these have iii lessons:

- Saints' days (iii less. & T')

- Saints' days *cum nocturno* ('with nocturn')

Ferias

- Ferias (ferias are not feasts but do have rank:)

- Principal ferias (e.g., Ash Wednesday)

- Major ferias

- Minor ferias

- Inferior ferias

'The fifth and thirteenth day divides, in Roman months, the nones and ides; but in March, July, October, May, the nones are on the seventh day' (and thus the ides on the 15th).

Latin: Januarius
Greek: Ιανουάριος

January

Anglo-Saxon:
Λεφτερρα Γεολα

The tropic of Capricorn signalleth Janus' sallying-forth.
January hath xxxi days. Moon xxx.

KL'

A		1	<i>Kalends of Jan.</i>	Circumcision of Our Lord. ✠✠	Minor Double	iii
b	iiii		2	Octave of St. Stephen, protomartyr.	double inv., iii less. & T'	
c	iii	N'	3	Octave of St. John, apostle. St. Genevieve, virgin.	double inv., iii less. & T'	xi
d	ii		4	Octave of the Holy Innocents, martyrs.	double inv., iii less. & T'	
e		Nonas	5	<i>Vigil of Epiphany.</i>	iii less.	xix
f	viii		6	Epiphany of Our Lord. ✠✠	Principal Double	viii
g	vii		7	ii. day in Epiphany octave. <i>Keys of Septuagesima.</i>	in oct. & T'	
A	vi		8	iii. day in octave. Comm. Sts. Lucian & companions, mm. St. Wulsin, b.	in oct. & T'	xvi
b	v		9	iiii. day in Epiphany octave.	in oct. & T'	v
c	iiii		10	v. day in Epiphany octave. St. Paul the first hermit.	in oct. & T'	
d	iii		11	vi. day in Epiphany octave.	in oct. & T'	xiii
e	ii		12	vii. day in Epiphany octave.	in oct. & T'	iii
f		Ides	13	Octave of Epiphany. middle less. St. Hilary, bishop & confessor.	ix. less.	
g	xix		14	<i>Before the kal. of Feb.</i> St. Felix, priest & martyr; vespers of St. Maurus.	iii. less. & T'	x
A	xviii		15	St. Maurus, abbot & confessor.	iii. less. & T'	
b	xvii	KL	16	St. Marcellus, pope & martyr. Comm. St. Fursey, abbot & confessor.	iii. less. & T'	xviii
c	xvi		17	St. Sulpicius, bishop & confessor. St. Anthony, hermit.	iii. less. & T'	vii
d	xv		18	St. Prisca, virgin & martyr. <i>Sun in Aquarius. First day for Septuagesima.</i>	iii. less. & T'	
e	xiiii		19	St. Germanicus, martyr. Comm. Sts. Maris, Martha, Audifax, & Habacuc, martyrs.		xv
f	xiii	KL	20	Sts. Fabian & Sebastian, martyrs.	no Gospel exposition.	ix. less. iiiii
g	xii		21	St. Agnes, virgin & martyr.	no Gospel exposition.	ix. less.
A	xi		22	St. Vincent, deacon & martyr.	no Gospel exposition.	ix. less. xii
b	x		23	St. Emerentiana, virgin.		i
c	ix	KL	24	St. Timothy, bishop. St. Babylas, bishop, & his companions, martyrs.		
d	viii		25	Conversion of St. Paul. Comm. St. Projectus, martyr.	triple inv., ix. less.	ix
e	vii		26	St. Polycarp, bishop & martyr.		
f	vi		27	St. Julian, bishop. St. John Chrysostom, bishop. St. Paula, nun.	iii. less., double inv., & T'	xvii
g	v	KL	28	ii. Feast of St. Agnes, virgin & martyr. <i>Keys of Lent.</i>	iii. less., double inv. & T'	vi
A	iiii		29			
b	iii		30	St. Batilda, queen not martyr.	iii. less. & T'	xiiii
c	ii	KL	31	Sts. Saturninus & Victor, martyrs.		

Night hath xvi hours, & day viii.

All feasts of iii. less. that fall within Septuagesima have simple inv., & Matins are sung with nocturn until Ash Wed. But in Lent there is no notice taken of such feast except for a comm. at Vespers & Matins of St. Mary, before the comm. of the Holy Spirit.

February

Februarius — Φεβρουάριος — Solmonað

Amidst the month of Numa standeth staid Aquarius' star.
 February hath xxviii days. Moon xxix (in leap years, xxx).

	KL	1	<i>Kalends of Feb.</i> St. Brigid, virgin not martyr. St. Ignatius, bishop & m. iii. less. & T'	
e	iiii	N	2 Purification of St. Mary. ✠✠ no Commemorations. Major Double	xi
f	iii		3 St. Blaise, bishop & martyr. double inv., iii. less. & T'	xi
̄	ii		4	viii
A	Nonas	5	St. Agatha, virgin & martyr. no Gospel exposition. ix. less.	
b	viii	I	6 Sts. Vedastus & Amandus, bishops & confessors. iii. less. & T'	xvi
c	vii		7 <i>The Sunday after the first moon after St. Agatha's day, is the first Sunday in Lent.</i>	v
d	vi		8 <i>First day for Lent.</i>	
e	v		9	xiii
f	iiii	I	10 St. Scholastica, virgin not martyr. Comm. St. Austreberta, virgin. iii. less. ii	
̄	iii		11 Translation of St. Frideswitha, virgin. St. Euphrasia, virgin. iii. less. & T'	
A	ii		12	x
b	Ides	13	St. Ermenhilda, queen & abbess.	
c	xvi	I	14 <i>16th day before the kalends of March.</i> St. Valentine, bishop & martyr. iii. less. & T'	xviii
d	xv		15 <i>Sun in Pisces.</i>	xii
e	xiiii		16 St. Juliana, virgin & martyr. double inv., iii. less. & T'	
f	xiii	K	17	xv
̄	xii	I	18	iiii
A	xi		19	
b	x		20 St. Mildred, virgin.	xii
c	ix	K	21 <i>Last day for Septuagesima.</i>	i
d	viii	I	22 Throne of St. Peter. <i>Spring begins.</i> triple inv., ix. less.	
e	vii		23 St. Milburga, virgin. <i>Vigil.</i>	ix
f	vi		24 St. Matthias, apostle <i>When it is a bissextile (leap) year, the apostle's feast is on the 4th day after St. Peter's Throne, & the letter f is reckoned twice.</i> Inferior Double	xvii
̄	v	K	25	
A	iiii	I	26	vi
b	iii		27	
c	ii	K	28 St. Oswald, bishop & confessor.	xiii

Night hath xiiii hours, & day x.

It should be noted that there are feasts of the Paschal (Sunday) cycle, which are not listed above on the fixed-day calendar. The Day of Pascha, Whitsun-Day, & Ascension Day are all **principal** double feasts. The feast of the local patron Saint & the feast of the dedication of the local church are principal double feasts which vary from place to place.

The feast of the Holy Trinity ('Trinity Sunday') is a **major** double feast which varies in date from year to year.

Minor double feasts which vary in date from year to year include the Monday, Tuesday, Wednesday, & Sunday after Pascha, & the Monday, Tuesday, & Wednesday after Whitsun-Day.

March

Martius — Μάρτιος — Ἡρμημοναδ

Within the days of March, march forth the Pisces in a pair.
March hath xxxi days. Moon xxx.

KL'	1	<i>Kalends of Mar.</i>	St. David, bishop & confessor.	St. Albinus, b.	ix. less.	iii
vi N'	2		St. Chad, bishop & confessor.		ix. less.	
v N	3					xi
iiii N	4					
iii N'	5	Comm. St. Pieran, abbot.				xix
ii N	6					viii
Nonas	7	Sts. Perpetua & Felicitas, martyrs.	<i>If Sts. Felicitas & Perpetua falls before Lent, iii. less.; if during Lent, there is only a comm. at Vespers & Matins of St. Mary & at Mass.</i>		iii. less.	
viii '	8	St. Felix, bishop.				xvi
vii	9					v
vi	10					
v	11	Keys of Pascha.				xiii
iiii '	12	St. Gregory, apostle of the English.	no exposition.	Inferior Double		ii
iii	13					
ii	14	Last day for Lent.				x
Ides	15					
xvii '	16	17th day before kalends of April.	Sts. Cyriacus, Largus, Smaragdus, & XX Others, martyrs.			xviii
xvi	17	St. Patrick, bishop, apostle of the Irish.	Entry of Noë into the ark.			vii
xv	18	St. Edward, king & martyr.	Sun in Aries. First day of the world.		ix. less.	
xiiii K	19	St. Joseph the betrothed.	<i>If St. Edward's day, or St. Cuthbert's, or St. Benedict's, fall in</i>			xv
xiii '	20	St. Cuthbert, bishop & confessor.	<i>Passiontide, the feast is deferred until summer, when the translation-day will be kept with ix. lessons.</i>		ix. less.	iiii
xii	21	St. Benedict, abbot.	Vernal equinox.		ix. less.	
xi	22	First day for Pascha.				xii
x K	23	This day Adam was created.				i
ix '	24	Vigil.				
viii	25	Annunciation of Our Lord. ✠✠	See the footnote below.	Minor Double		ix
vii	26					
vi K	27	Resurrection of Our Lord. ✠✠		Principal Double		xvii
v '	28		<i>The Resurrection of Our Lord is kept according to the variable reckoning for each year. Yet it is inscribed here by convention, lest from the calendar of feasts, the Feast of Feasts be wanting.</i>			vi
iiii	29					
iii	30					xviii
ii K	31					iii

Night hath xii hours, & day xii.

If the feast of the Annunciation falls on a Sunday in Lent, it is deferred to the following Monday. If on a feria in Passiontide, it is kept on that day festively. But if it falls upon the Thursday before Pascha or the Sunday after Pascha, or upon any day between, it is deferred to the next vacant feria after the Octave of Pascha which would allow it both Vespers.

April

Aprilis — Απρίλιος — Εαρτεριοναδ

Behold how Aries brings, upon her, April's chilly breeze!
April hath xxxi days. Moon xxx.

	KL'	1	<i>Kalends of April.</i>		
ᾠ	iii	N'	2	Comm. St. Mary of Egypt.	xi
β	iii	N	3		
γ	ii	N	4	St. Ambrose, bishop. <i>If St. Ambrose' day falls prior to the Thursday before Pascha, it is kept with ix. less., but after that it is kept after the Octave of Pascha, with iii. less. ☉ ruling of the choir.</i>	Inferior Double xix
δ	Nonas		5		viii
ε	viii		6		xvi
ϛ	vii		7		v
ᾠ	vi		8		
β	v		9		xiii
γ	iiii		10		ii
δ	iii		11	St. Guthlac, priest ☉ hermit. St. Leo, pope.	
ε	ii		12		x
ϛ	Ides		13	St. Euphemia, virgin ☉ martyr.	
ᾠ	xviii		14	18th before kalends of May. Sts. Tiburtius, Valerian, ☉ Maximian, mm. iii. less. ☉ T'	xviii
β	xvii		15	Keys of the rogation-days.	vii
γ	xvi	KL	16		
δ	xv		17	Sun in Taurus.	xv
ε	xiiii		18		iiii
ϛ	xiii	KL	19	St. Ælphege, archbishop ☉ martyr.	iii. less. ☉ T'
ᾠ	xii		20		xii
β	xi		21	Translation of St. Æthelwold, bishop ☉ confessor.	i
γ	x		22	Finding of Sts. Dionysius, Rusticus, ☉ Eleutherius, martyrs.	
δ	ix	KL	23	St. George, martyr.	Inferior Double ix
ε	viii		24	St. Mellitus, archbishop. Translation of St. Wilfrid, archbishop. Finding of St. Ive, archbishop.	
ϛ	vii		25	St. Mark, evang. <i>Greater Litany. Last day for Pascha.</i>	Inferior Double xvii
ᾠ	vi	KL	26	St. Cletus, pope ☉ martyr.	vi
β	v	KL	27	St. Anastasius, pope.	
γ	iiii		28	St. Vitalis, martyr.	iii. less. ☉ T' xiiii
δ	iii		29	Translation of St. Edmund, king ☉ martyr. Exit of Noë from the ark. <i>Keys of Whitsun-Day.</i>	iii
ε	ii	KL	30	St. Erkenwald, bishop ☉ confessor. <i>First day for Ascension.</i>	ix. less.

Night hath xii hours, ☉ day xii.

If the feast of St. Mark falls within the week of Pascha, it is deferred till the first weekday after the Octave of Pascha which would allow it to have both first ☉ second Vespers. In such a case, the fast pertaining to the Greater Litany is omitted entirely that year. The feast of St. Ambrose ☉ the feast of St. George are deferred under the same provisions.

May

Maius — Májos — Ðrimilcemonað

May beholds the bullish horns of Agenorian Taurus.
May hath xxxi days. Moon xxx.

	KL		1 <i>Kalends of May.</i> Sts. Philip & James, apostles. Inferior Double	xi
b	vi	N	2 St. Athanasius, bishop & confessor.	
c	v		3 Finding of the Cross. Comm. Sts. Alexander & alii, mm. Minor Double	xix
d	iiii	4		viii
e	iii	N	5 Translation of St. Aldhelm, bishop & confessor.	
f	ii		6 St. John before the Latin Gate triple inv., iii. less.	xvi
g	iiii	Ides	7 St. John of Beverley, bishop & confessor. ruling of choir, iii. less.	v
a	viii		8	
b	vii	Ides	9 Translation of St. Nicholas, bishop ruling of choir, iii. less.	xiii
c	vi		10 Sts. Gordian & Epimachus, mm. <i>First day for Whitsun-Day.</i> double inv., iii. less.	ii
d	v	Ides	11	
e	iiii		12 Sts. Nereus, Achilleus, & Pancratius, MM. iii. less. & T'	x
f	iii	Ides	13 Comm. of the Dedication of St. Mary-at-the-Martyrs.	
g	ii		14 <i>The feast of the translation of St. Chad is kept the Sunday before Ascension.</i>	xviii
a	viii	Ides	15	vii
b	xvii		16 <i>17th day before the kalends of June.</i>	
c	xvi	Ides	17	xv
d	xv		18 <i>Sun in Gemini.</i>	iiii
e	xiiii	KL	19 St. Dunstan, archbishop. middle less. of St. Potentiana, virgin, m. ix. less.	
f	xiii		20 St. Ethelbert, king & martyr. ix. less.	xii
g	xii	Ides	21 <i>If the feast of St. Dunstan, or St. Aldhelm, or St. Augustine, or St. Barnabas the apostle, fall before Whitsun-Day, there are iii. less.</i>	i
a	xi		22 <i>with ruling of the choir; if after Whitsun-Day, there are ix. less.</i>	ix
b	x	KL	23	
c	ix		24 Iron "Domini Salvatoris." ix. less.	ix
d	viii	Ides	25 St. Aldhelm, bishop. middle less. St. Urban, martyr. <i>Summer begins.</i> ix. less.	xvii
e	vii		26 St. Augustine, bishop, apostle of the English. (St. Bede) Inferior Double	vi
f	vi	KL	27 St. Bede, presbyter. <i>Or, a simple comm. on the vii. kalends of June.</i>	
g	v		28 St. Herman, bishop & confessor. iii. less. & T'	xiiii
a	iiii	Ides	29	iii
b	iii		30	
c	ii	KL	31 St. Petronilla, virgin. iii. less. (outside Trinity octave, with nocturn)	xi
d				

Night hath viii hours, & day xvi.

For a complete listing of the Saints for each day, consult the St. John Cassian Calendar for the current year.

June

Junius — Ιούνιος — Λεημε Ληθα

June bids torrid tropics' steeds to scale the skies above.
June hath xxx days. Moon xxix.

e	KL'	1	<i>Kalends of June.</i> St. Nicomedes, martyr.	iii. less. & T'	
f	iiii N'	2	Sts. Marcellinus & Peter, martyrs.	double inv., iii. less. & T'	xix
g	iii N'	3	St. Erasmus, bishop & martyr.		viii
A	ii N'	4	St. Petroc, confessor.		xvi
b	Nonas	5	St. Boniface, bishop, & companions, martyrs.	double inv., iii. less. & T'	v
c	viii I'	6			
d	vii I'	7			xiii
e	vi I'	8	Sts. Medard & Gildard, bishops & confessors.	iii. less. & T'	ii
f	v I'	9	Sts. Primus & Felician, martyrs.	double inv., iii. less. & T'	
g	iiii I'	10	Translation of St. Yves, bishop & confessor.		x
A	iii I'	11	St. Barnabas, apostle. no Gospel exposition.	triple inv., ix. less.	
b	ii I'	12	Sts. Basilides, Cyrinus, Nabor, & Nazarius, martyrs.	double inv., iii. less. & T'	xviii
c	Ides	13	<i>Last day for Pentecost.</i>		vii
d	xviii I'	14	<i>18th day before the kalends of July.</i> St. Basil, bishop & confessor.	iii. less. & T'	
e	xvii I'	15	Sts. Vitus, Modestus, Crescentia, mm. Comm. St. Edburga, v.	double inv., iii. less. & T'	xv
f	xvi KL	16	Sts. Cyriacus & his mother Julitta, martyrs.	iii. less. & T'	iiii
g	xv I'	17	St. Botulf, abbot & confessor. Sts. Cyriacus & Blastus, martyrs. <i>Sun in Cancer.</i>		
A	xiiii I'	18	Sts. Mark & Marcellian, martyrs.	double inv., iii. less. & T'	xii
b	xiii KL	19	Sts. Gervasius & Protasius, martyrs. St. John, archbishop.	double inv., iii. less. & T'	i
c	xii I'	20	Translation of St. Edward, king & martyr. <i>See footnote. Summer solstice.</i>	iii. less.	
d	xi I'	21	St. Leutfrid, abbot.		ix
e	x I'	22	St. Alban, protomartyr of the English. no Gospel exposition.	ix. less.	
f	ix KL	23	St. Etheldreda, virgin not martyr. <i>Vigil.</i>	iii. less. with nocturn	xvii
g	viii I'	24	Nativity of St. John Baptist. ✠✠	Minor Double	vi
A	vii I'	25			
b	vi I'	26	Sts. John & Paul, martyrs.	iii. less. & T'	xiiii
c	v KL	27			iii
d	iiii I'	28	St. Leo, pope & confessor. <i>Vigil.</i>	iii. less. with nocturn	
e	iii I'	29	Sts. Peter & Paul, apostles. ✠✠	Minor Double	xi
f	ii KL	30	Commemoration of St. Paul, apostle.	triple inv., ix. less.	

Night hath vi hours, & day xviii.

If the feast of St. Edward was kept in Lent, then there are iii. less. & T' with double inv. But if it was not kept in Lent, because of its proximity to Passiontide or Pascha, it is kept now, as a feast of ix. less.

July

Julius — Ιούλιος — Λεπτέρια Λίθα

July, by blazing Cancer's solstice, brings the south-bred breeze.
July hath xxxi days. Moon xxx.

	KL'	1	<i>Kalends of July.</i> Octave of St. John Baptist.	double inv., iii. less. & T'	xix
̄	vi	2	St. Swithin, bishop, & Sts. Processus & Martinian, martyrs.	iii. less. & T'	viii
Α	v	3	in octave of Sts. Peter & Paul		
β	iiii	4	Translation & Ordination of St. Martin. middle less. of apost.	ix. less.	xvi
γ	iii	5	in octave of Sts. Peter & Paul		v
δ	ii	6	Octave of Apostles Peter & Paul.	triple inv., ix. less.	
ε		7			xiii
Ϝ	Nonas	8	St. Grimbold, abbot.		ii
̄	viii	9	St. Everilda, virgin.		
Α	vii	10	Seven Holy Brothers, martyrs. St. Amalberga, virgin.	double inv., iii. less. & T'	x
β	vi	11	Translation of St. Benedict, abbot. <i>See footnote.</i>	double inv., iii. less. & T'	
γ	v	12	St. Cletus, pope & martyr.		xviii
δ	iiii	13	St. Mildred, virgin.		vii
ε	iii	14	<i>The dog days begin.</i>		
Ϝ	ii	15	Translation of St. Swithin, bishop, & others, confessors.	ix. less.	xv
̄	Ides	16	<i>17th day before the kalends of August.</i>		iiii
Α	xvii	17	St. Kenelm, king & martyr.	double inv., iii. less. & T'	
β	xvi	18	St. Arnulf, bishop & confessor. <i>Sun in Leo.</i>	iii. less. & T'	xii
γ	xv	19			i
δ	xiiii	20	St. Margaret, virgin & martyr.	ix. less.	
ε	xiii	21	St. Praxedes, virgin not martyr.	iii. less. & T'	ix
Ϝ	xii	22	St. Mary Magdalene. Comm. St. Wandregisil, abbot.	triple inv., ix. less.	
̄	xi	23	St. Apollinaris, bishop & martyr.	iii. less. & T'	xvii
Α	x	24	St. Christina, virgin & martyr. <i>Vigil.</i>	iii. less. with nocturn	vi
β	ix	25	St. James, apostle. Comm. Sts. Christopher & Cucuphas. Inferior Double		
γ	viii	26	St. Anne, Mother of St. Mary.	triple inv., ix. less.	xiiii
δ	vii	27	Seven Holy Sleepers, martyrs. St. Martha.	double inv., iii. less. & T'	iii
ε	vi	28	St. Sampson, bishop & conf. St. Panteleimon, martyr.	double inv., iii. less. & T'	
Ϝ	v	29	Sts. Felix & companion martyrs. St. Olaf, king & martyr.	double inv., iii. less. & T'	xi
̄	iiii	30	Sts. Abdon & Sennen, martyrs.	double inv., iii. less. & T'	
Α	iii	31	St. Herman, bishop & confessor. St. Neot, abbot.	iii. less. & T'	xix
β	ii				

Night hath viii hours, & day xvi.

If the feast of St. Benedict was kept in Lent, then there are iii. less. & T' with double inv. But if it was not kept in Lent, because of its proximity to Passiontide or Pascha, it is kept now, as a feast of ix. less.

August

Augustus — Αύγουστος — Πεοδμοναδ

Lit with flame doth Leo sear Augustus' month with fire.

August hath xxxi days. Moon xxx.

c	KL'	1	Kalends. Chains of St. Peter. Comm. Machabees, mm. triple inv., ix. less.	viii
d	iiii	2	St. Stephen, pope & martyr. Finding of St. Alban, martyr. double inv., iii. less. & T'	xvi
e	iii	3	Finding of St. Stephen, protomartyr no Gospel exposition. ix. less.	v
f	ii	4		
g	Nonas	5	St. Oswald, king & martyr. double inv., iii. less. & T'	xiii
A	viii	6	Transfiguration of Our Lord. Comm. St. Sixtus & martyrs. Minor Double	ii
b	vii	7	St. Donatus, bishop & martyr. iii. less. & T'	
c	vi	8	Sts. Cyriacus, Largus, Smaragdus, & XX other martyrs. double inv., iii. less. & T'	x
d	v	9	St. Romanus, martyr. <i>Vigil.</i> iii. less. with nocturn	
e	iiii	10	St. Laurence, deacon & martyr. triple inv., ix. less.	xviii
f	iii	11	i. day in octave. St. Tiburtius, martyr. St. Taurinus, bishop. double inv., iii. less. & T'	vii
g	ii	12	ii. day in octave of St. Laurence. in oct. without ruling of choir	
A	Ides	13	iii. day. Sts. Hippolytus & companions, martyrs. double inv., iii. less. & T'	xv
b	xix	14	<i>19th before the kal. of Sept.</i> St. Eusebius, presbyter. <i>Vigil.</i> iii. less. with nocturn	iiii
c	xviii	15	Dormition of St. Mary, virgin. ✠✠ Principal Double	
d	xvii	16	ii. day in octave of St. Mary. St. Armagil, confessor. in oct. with ruling of choir	xii
e	xvi	17	iii. day in oct. of St. Mary. Octave day of St. Laurence. in oct. with ruling of choir	i
f	xv	18	iiii. day. Comm. St. Agapitus, m. <i>Sun in Virgo.</i> in oct. with ruling of choir	
g	xiiii	19	v. day. Comm. St. Magnus, m. St. Oswin, king & martyr. in oct. with ruling of choir	ix
A	xiii	20	vi. day in octave of St. Mary. Comm. St. Philibert, abbot. in oct. with ruling of choir	
b	xii	21	vii. day in octave of St. Mary. in oct. with ruling of choir	xvii
c	xi	22	Octave of St. Mary. Comm. Timothy & Symphorian. <i>Autumn begins.</i> ix. less.	vi
d	x	23	Sts. Timothy & Apollinaris, martyrs. <i>Vigil.</i> iii. less. with nocturn	
e	ix	24	St. Bartholomew, apostle. Comm. Owen, archbishop. Inferior Double	xiiii
f	viii	25	Translation of St. Hilda, virgin. St. Genesius, martyr.	iii
g	vii	26		
A	vi	27	St. Rufus, martyr. double inv., iii. less. & T'	xi
b	v	28	St. Augustine, bishop. Comm. St. Hermes, martyr. Inferior Double	xix
c	iiii	29	Beheading of St. John Baptist. Comm. St. Sabina, m. triple inv., ix. less.	
d	iii	30	Sts. Felix & Adauctus, martyrs. double inv., iii. less. & T'	viii
e	ii	31	St. Cuthburga, virgin. St. Aidan, bishop & confessor. double inv., iii. less. & T'	

Night hath x hours, & day xiiii.

September

September — Σεπτέμβριος — ἡλιζμοναδ

By thy starlight, Virgo, doth September reap his vines.
September hath xxx days. Moon xxix.

	KL'	1	<i>Kalends of Sept.</i> St. Giles, abbot. middle less. St. Priscus, martyr. ix. less.	xvi
f	iii	2	St. Antoninus, martyr.	v
g	iii	3	Ordination of St. Gregory, pope. double inv., iii. less. & T'	
b	ii	4	Tr. of St. Cuthbert, bishop. Tr. of St. Birinus. <i>See footnote.</i> double inv., iii. less. & T'	xiii
c	Nones	5	St. Bertin, abbot. <i>The dog days are ended.</i> iii. less. with nocturn	ii
d	viii	6	St. Gabriel, archangel. Comm. St. Zacharias, prophet. iii. less. & T'	
e	vii	7	St. Evurtius, bishop & confessor. <i>Vigil.</i>	x
f	vi	8	Nativity of St. Mary, virgin. ✠✠ Comm. Adrian, m. Major Double	
g	v	9	ii. day in octave of St. Mary. Comm. St. Gorgonius, m. in oct. with ruling of choir	xviii
g	iiii	10	iii. day in octave of St. Mary. Tr. of St. Æthelwold, b. in oct. with ruling of choir	vii
b	iii	11	iiii. day in oct. Comm. Sts. Protus & Hyacinth, mm. in oct. with ruling of choir	
c	ii	12	v. day in octave of St. Mary. in oct. with ruling of choir	xv
d	Ides	13	vi. day. St. Maurilius, b. Tr. of Sts. Augustine & companions. in oct. with ruling of choir	iiii
e	xviii	14	<i>Before kal. of Oct.</i> Exaltation of the Cross. <i>See footnote.</i> Minor Double	
f	xvii	15	Octave of St. Mary. Comm. St. Nicomedes, martyr. triple inv., ix. less.	xii
g	xvi	16	St. Edith, virgin. middle less. Sts. Euphemia & others, martyrs. ix. less.	i
g	xv	17	St. Lambert, bishop & martyr. <i>Sun in Libra.</i> iii. less. & T'	
b	xiiii	18	<i>The ember-days this month begin the Wednesday after we exalt the Cross.</i>	ix
c	xiii	19	St. Theodore, archbishop & confessor.	
d	xii	20	<i>Vigil. Autumnal equinox.</i>	xvii
e	xi	21	St. Matthew, apostle & evang. Comm. St. Laudus, b. Inferior Double	vi
f	x	22	Sts. Maurice & M.vi.DC.lxvi. companions, martyrs. ix. less.	
g	ix	23	St. Thecla, virgin not martyr. iii. less. with nocturn	xiiii
g	viii	24	Conception of St. John Baptist. <i>Here the indiction changes.</i> iii. less. & T'	iii
b	vii	25	St. Firminus, bishop & martyr. iii. less. & T'	
c	vi	26	Sts. Cyprian, bishop, & Justina, virgin, martyrs. double inv., iii. less. & T'	xi
d	v	27	Sts. Cosmas & Damian, martyrs. double inv., iii. less. & T'	
e	iiii	28	<i>Vigil.</i>	xix
f	iii	29	St. Michael, archangel. Minor Double	viii
g	ii	30	St. Jerome, presbyter. St. Honorius, archbishop & confessor. Inferior Double	

Night hath xii hours, & day xii.

If the feast of St. Cuthbert was kept in Lent, then there are iii. less. & T' with double inv. But if it was not kept in Lent, because of its proximity to Passiontide or Pascha, it is kept now, as a feast of ix. less.
On the feast of the Exaltation of the Cross, there are commemorated Sts. Cornelius & Cyprian the martyrs.

October

October — Οκτώβριος — Pınterfylleþ

October too doth balance his Libraic scale at sowing-tide.

October hath xxxi days. Moon xxx.

KL'

A		1	Sts. Remigius, Herman, Vedastus, & Babo. Comm. St. Melorus.	ix. less.	xvi
b	vi	N'	2 St. Leodegar, bishop & martyr.	iii. less. & T'	v
c	v	N	3		xiii
d	iiii	N	4		ii
e	iii	N'	5 St. Raphael, archangel.		
f	ii	N	6 St. Faith, virgin & martyr.	iii. less. & T'	x
5	Nonas		7 Sts. Mark, Marcellian, & Apuleius, mm. <i>See footnote.</i> double inv., iii. less. & T'		
A	viii	'	8 St. Demetrius, martyr. St. Pelagia, penitent. Vigil.		xviii
b	vii		9 Sts. Dionysius, Rusticus, & Eleutherius, martyrs.	ix. less.	vii
c	vi		10 Sts. Gereon & his companions, martyrs. St. Paulinus, archbishop.	iii. less. & T'	
d	v		11 Sts. Nicasius & al., mm. Tr. of St. Augustine. St. Ethelburga. double inv., iii. less. & T'		xv
e	iiii	'	12 St. Wilfrid, archbishop & confessor.		iiii
f	iii		13		
5	ii		14 St. Callistus, pope & martyr. Battle of England.	double inv., iii. less. & T'	xii
A	Ides		15 Festival of the Holy Relics.	Major Double	i
b	xvii	'	16 <i>17th day before kal. of Nov.</i> St. Michael on Mt. Tumba.	triple inv., ix. less.	
c	xvi		17 Translation of St. Etheldreda, virgin not martyr.	ix. less.	ix
d	xv		18 St. Luke, evangelist. Comm. St. Justus. <i>Sun in Scorpio.</i> Inferior Double		
e	xiiii	Kl	19 St. Frideswide, virgin not martyr.	ix. less.	xvii
f	xiii	'	20 St. Austreberta, virgin not martyr.		vi
5	xii		21 Holy xi.M. Virgins, martyrs. St. Hilarion, abbot.	double inv., iii. less. & T'	
A	xi		22	iii. less. & T'	xiiii
b	x	Kl	23 St. Romanus, archbishop & confessor.	iii. less. with nocturn	iii
c	ix	'	24		
d	viii		25 Sts. Crispin & Crispinian, martyrs.	double inv., iii. less. & T'	xi
e	vii		26 Translation of St. John, bishop & confessor.	iii. less. & T'	
f	vi	Kl	27 <i>Vigil.</i>		xix
5	v	'	28 Sts. Simon & Jude, apostles.	Inferior Double	viii
A	iiii		29		
b	iii		30 St. Herman, bishop & confessor.		xvi
c	ii	Kl	31 St. Quentin, martyr. <i>Vigil.</i>	iii. less. with nocturn	v

Night hath xiiii hours, & day x.

On the feast of Sts. Mark, Marcellian, & Apuleius are commemorated also St. Osith, virgin & martyr (Sarum) & Sts. Sergius & Bacchus, martyrs (non-Sarum). In some books the festival of the Holy Relics is given upon the xvii. kal. of October.

November

November — Νοέμβριος — Βλοσυριαδ

General Scorpio commandeth the wint'ry November to march.

November hath xxx days. Moon xxix.

	KL'	1	<i>Kalends of November.</i>	Festival of All Saints. ✠✠	Major Double	
δ		2	Comm. of the Departed.	Comm. Sts. Eustace & others, martyrs.	ix. less.	xiii
e	iii N'	3	St. Winifred, virgin & martyr.		ix. less.	ii
f	iii	4				
g	ii	5				
h	Nones	6	St. Leonard, abbot & confessor.		ix. less.	x
i	viii	7	St. Willibrord, bishop.			xviii
j	vii	8	Holy Four Crowned Martyrs.	double inv., iii. less. & T'		vii
k	vi	9	St. Theodore, martyr.		iii. less. & T'	
l	v	10	St. Martin, pope & confessor.			xv
m	iiii	11	St. Martin, bishop & confessor.	Comm. St. Mennas, martyr.	ix. less.	iiii
n	iii	12	ii. day in octave of St. Martin.	in oct. without ruling of choir		
o	ii	13	St. Brixius, bishop. Comm. St. Martin. [All Monastic Saints]	double inv., iii. less. & T'		xii
p	Ides	14	Tr. of St. Erkenwald, bishop.	[Comm.: All Departed Monks & Nuns]	ix. less.	i
q	xviii	15	St. Maclobius, bishop & confessor.	middle less. St. Martin.	ix. less.	
r	xvii	16	vi. day in octave of St. Martin.	in oct. without ruling of choir		ix
s	xvi	17	St. Anian, bishop. St. Hilda, virgin. <i>Sun in Sagittarius.</i>	double inv., iii. less. & T'		
t	xv	18	Octave-day of St. Martin, bishop.	double inv., iii. less. & T'		xvii
u	xiiii	19				vi
v	xiii	20	St. Edmund, king & martyr.		ix. less.	
w	xii	21	Presentation of St. Mary, virgin. ✠✠	Major Double		xiiii
x	xi	22	St. Cecilia, virgin & martyr.		ix. less.	iii
y	x	23	St. Clement, pope & martyr.	Comm. St. Felicitas, m. <i>Winter begins.</i>	ix. less.	
z	ix	24	St. Chrysogonus, martyr.		iii. less. & T'	xi
aa	viii	25	St. Katherine, virgin & martyr.		ix. less.	xix
ab	vii	26	St. Linus, pope & martyr.		iii. less. & T'	
ac	vi	27	<i>The first Sunday in Advent is the first Sunday after St. Linus.</i>			viii
ad	v	28				
ae	iiii	29	Sts. Saturninus & Sisinnius, martyrs. <i>Vigil.</i>	iii. less. with nocturn		xvi
af	iii	30	St. Andrew, apostle.	Inferior Double		v
ag	ii					

Night hath xvi hours, & day viii.

Upon All Saints there is comm. of St. Cæsarius, martyr. If the Comm. of the Departed falls on Sunday, it is deferred to Monday. Then the summer history *Vidi Dominum* (Ezechiel) is begun on the Sunday, & there is comm. & middle lessons of the martyrs, if the priest desire. Otherwise, on the Comm. of the Departed there is comm. of the martyrs at Matins of St. Mary only. If St. Andrew fall on the first Sunday in Advent, the feast is deferred to Monday. Days in St. Andrew's octave are kept, before Advent, with iii. less. of the apostle; in Advent, there is only a comm. of him. The octave-day itself has iii. less. of the apostle.

December

December — Δεκέμβριος — Λεηνα Γεολα

He that holdeth sway doth, at December-midst, his signs surcease.

December hath xxxi days. Moon xxx.

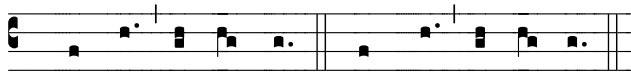
	KL'	1	<i>Kalends of Dec.</i>	Sts. Chrysanthus & Daria, virgin.	St. Candida, virgin & martyr.	
f	iii	N ,	2	iii. day in octave of St. Andrew.	in oct. without ruling of choir	xxiii
g	iii	N	3	St. Birinus, bishop. <i>Last day for Advent to begin.</i>	in oct. without ruling of choir	ii
b	ii	N	4	v. day in octave of St. Andrew. Burial of St. Benedict.	in oct. without ruling of choir	x
c	Nonas		5	vi. day in octave of St. Andrew.	in oct. without ruling of choir	
d	viii	I ,	6	St. Nicholas, bishop & confessor.	triple inv., ix. less.	xviii
e	vii	I	7	Octave-day of St. Andrew, apostle.	double inv., iii. less.	vii
f	vi	I	8	Conception of St. Mary, virgin.	Minor Double	
g	v	I	9			xv
g	iiii	I ,	10			iiii
b	iii	I	11	St. Damasus, pope & confessor.	iii. less.	
c	ii	I	12			xii
d	Ides		13	St. Lucy, virgin & martyr. Comm. St. Judoc, abbot.	ix. less.	i
e	xix	II ,	14	19th day before the kalends of January.		
f	xviii	II	15			ix
g	xvii	KL	16	St. Barbara, virgin & martyr. ☩ <i>Wisdom. See footnote on O antiphons.</i>		
g	xvi	II ,	17	Comm. St. Lazarus, bishop & martyr. ☩ <i>Adonai.</i>		xvii
b	xv	II	18	<i>Sun in Capricorn.</i> ☩ <i>Root of Jesse.</i>		vi
c	xiiii	II	19	<i>Winter solstice.</i> ☩ <i>Key of David.</i>		
d	xiii	KL	20	<i>Vigil.</i> ☩ <i>Dayspring.</i>		
e	xii	II ,	21	St. Thomas, apostle. ☩ <i>Thomas.</i> ☩ <i>King of nations.</i> Inferior Double		iii
f	xi	II	22	☩ <i>Emmanuel.</i>		
g	x	II	23	☩ <i>Virgin of virgins.</i>		xi
g	ix	KL	24	<i>Vigil.</i>		xix
b	viii	II ,	25	Nativity of Our Lord. ☩☩ St. Anastasia, m. Principal Double		
c	vii	II	26	St. Stephen, protomartyr. ☩☩ Minor Double		viii
d	vi	II	27	St. John, apostle, evangelist. ☩☩ Minor Double		
e	v	KL	28	Holy Innocents, martyrs. ☩☩ Minor Double		xvi
f	iiii	II ,	29	v. day of Nativity.	in oct. with ruling of choir	v
g	iii	II	30	vi. day of Nativity.	in oct. with ruling of choir	
g	ii	KL	31	St. Sylvester, bishop & confessor. middle lessons of Nativity. ix. less.		xiii

Night hath xviii hours, & day vi.

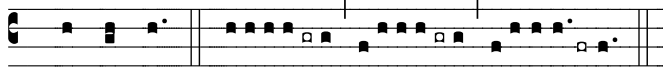
'O Wisdom' is the first 'O' antiphon, sung at Vespers. From 'O Wisdom' to Nativity, there are no preces (kneeling prayers) at Vespers. If the vigil of Nativity falls on Sunday, the invitatory at Matins is of the vigil, then up to the Gospel of Matins everything is of the Sunday, but after that point everything is of the vigil. And after the first collect is a comm. of the Sunday.

Essential Tones & Rubrics

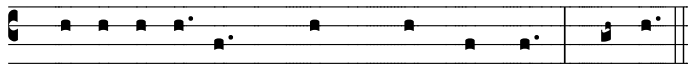
LORD BE WITH YOU & COLLECT



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

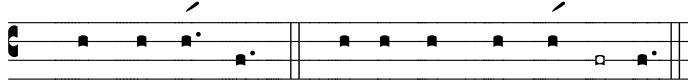


Let us pray. *Collect-tone, ending:*¹



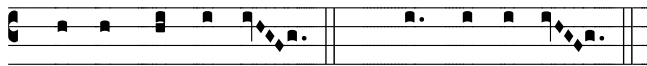
... ag-es of ag-es. *or* Through Christ our Lord. *R.* A-men.

PRECES-TONE



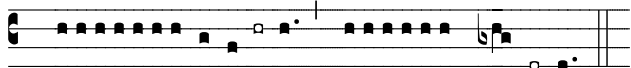
V. Save Thy sér-vants. *R.* O my God, that hópe in Thee.

BENEDICAMUS

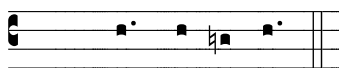


Let us bless the Lord. *R.* Thanks be to God.

CHAPTER

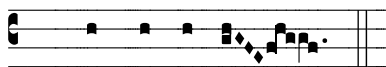


First half of text. Second half of text. *Choir:*



R. Thanks be to God.

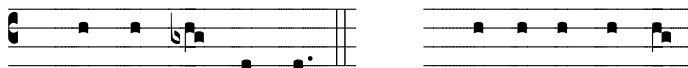
HYMN-VERSICLE



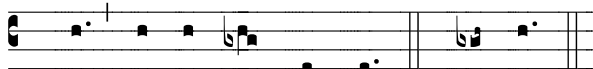
V. Keep us, O Lord.

The response is spoken softly by the choir.

BLESSING BEFORE EACH MATINS LESSON



Grant, O Lord, to bless. *Priest:* May the al-migh-ty



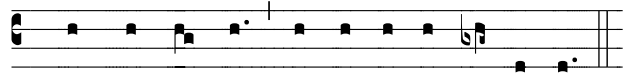
Lord bless us with His grace. *R.* A- men.

MATINS LESSONS



Phrase A. Phrase B.

These 2 cadences alternate, until the ending words:



But Thou, O Lord, be mer-ci-ful un-to us.

Reverences: Those taking their place in choir, having made their bows on entering the church and having taken holy water, arriving in choir bow deeply to the altar and to the Bishop (or Dean). At the end of each service, all make an ante et retro. The one intoning each antiphon turns east to intone it, turns north (or south) to intone the first verse of the Psalm, then makes an ante et retro. If a Bishop (or Abbot) makes a *venia* (forgiveness bow) or an ante et retro, everyone in choir does the same.

Standing: At Vespers we stand continuously (except for the Responsory verse, if applicable); at Compline throughout the Hour; at Matins continuously except at the lessons; at the Little Hours throughout the Hour, unless kneeling is appointed.

Turning to the Altar: The two choirs face one another across the centre of the church. But all those in choir turn east ('to the altar') as each Hour is begun. At Matins we face eastward until the Hymn; at all other Hours we face eastward until the first antiphon on the first Psalm is begun.

Within the offices, we turn east at every *Glory be*; during all Chapters (and any ensuing Responsory); all versicles-and-responses (*V.* and *R.*); all Our Fathers; and all Collects. During Hymns we face east for the doxology stanza. At Matins nocturns, we face east after the last Psalm, then north and south again for the lessons. At Matins at Te Deum, we face east for the first and last verses of this chant.

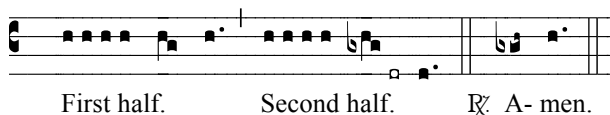
Each Hour concludes with all facing to the east. The final turn eastward is made at Vespers, Compline, and Matins after the antiphon on the Gospel canticle (*Magnificat*, *Nunc Dimittis*, and *Benedictus*, respectively). At the Little Hours the final turn to the east is made after the antiphon of the last Psalm has been sung.

Kneeling: On ferias outside Christmastide and Paschaltide (P.T.), we kneel for the Preces at the Hours, from *Kyrie eleison* to the end of the Collect (the Priest rises sooner). On such days we also kneel at Matins for the Lord's Prayer preceding the three lessons. And in Lent there is kneeling during the soft prayers (i.e., Our Father, Rejoice Mary) as each Hour is begun and concluded, and at the first half of every *Glory be* (where usually there would be a bow; v. *Ancren Riwle*). To rise from kneeling, we trace a cross on the ground with the thumb, kiss it, then rise.

'Choir Side': The half of the choir which leads, changes weekly; first the *Decani* (right) side, then the *Cantoris* (left) side. But on double feasts the *Decani* (south) side shall generally lead.

Without a Priest: If there is no Priest a layman may lead. He may say the Matins blessings, since they are asked of the Lord Himself. But only a Priest or Deacon may say, 'The Lord be with you'—all others say instead, *V.* 'O Lord, show us Thy mercy,' to which the *R.* is, 'And Thy salvation do Thou give unto us.'

¹ Some books drop from *do* to *fa*. For Psalm tones, see p. 462.



Matins of ix Lessons

When there are ix lessons, the following are said, except on feasts of St. Mary, & All Saints. On feasts of iii lessons with no Gospel, & on & in octaves, & on Paschaltide ferias, those titled 'First Nocturn' are said. But at the next such occasion in the week, those titled 'Second Nocturn' are said, & so on, in alternation, that week.

First Nocturn

With a blessing everlasting: may the eternal Father bless us. R: Amen.
May God the Son of God: deign to bless and help us.
May the grace of the Holy Spirit: illumine our hearts and bodies. Amen.

Second Nocturn

May the almighty Lord: bless us with His grace. Amen.
May Christ give us: the joys of endless life. Amen.
May the Life-giving Spirit purify us: inwardly and outwardly. Amen.

Third Nocturn, or One Nocturn with a Gospel

If according to Matthew: **M**ay the Gospel reading: be our salvation and protection. Amen.
 Mark: **M**ay the Creator of the world arm us: with the weapons of the Gospel. Amen.
 Luke: **T**hrough the words of the Gospel: may our transgressions be blotted out. Amen.
 John: **M**ay the Gospel fountain: fill us with heavenly teachings. Amen.

7th blessing when there is no Gospel exposition:

May the Creator of all: bless us now and for ever.

Middle blessing:

May the Divine assistance: abide with us for ever.

Last Blessing:

On Saints' feasts of ix lessons, or of iii with Gospel exposition:

May the King of Angels bring us: to the company of the heavenly citizens. Amen.

For ix lessons of the Temporale (except Trinity to Advent), or of Our Lord, or the Dedication, or for iii lessons with Gospel:

In the unity of the Holy Spirit: may the Father bless us, and the Son. Amen.

From Trinity to Advent, on Sun. when service is of the Sun.:

The Holy Trinity confirm us: in perfect charity.

ferias

Outside Paschaltide, if there is no Gospel then these are said:

GOD have mercy on us: and grant us peace.
May the power of Christ: live in our hearts.
Sent from heaven: may the Life-giving Spirit teach us.

Service of Our Lady

First Nocturn (or only Nocturn)

May the gracious Virgin of virgins: intercede for us with the Lord.
May Christ the Son of Mary: be gracious and merciful to us.
The Holy Mother of God: be our helper.

Second Nocturn, if Any

May the righteous prayers of Holy Mary: guide us to the heavenly kingdom.
May she that brought forth Christ: supplicate Him in our behalf.
O Mary, Star of the Sea: most merciful one, help us.

Third Nocturn, if Any

By the righteousness of Mary: may the Gospel reading profit us.
May the Virgin Mary obtain for us: consolation from God.
May the Queen of Heaven bring us: to the company of the heavenly citizens.

First Nocturn in Octaves of Our Lady

Pure, chaste, and pious: O Mary, have mercy on the suffering.
O Virgin bringing forth Thy Son: make us acceptable to Him.
May the Father's Wisdom save us: at the prayers of His Mother.

Second Nocturn in Octaves of Our Lady

O Virgin worthy of God: be kind to us that make our requests of thee.
O Virgin Mary: intercede piously in our behalf.
May she that gave the Flower birth: grant us the Flower's fragrance.

Third Nocturn in Octaves of Our Lady

Preserve thy servants: O Virgin Mary.
At the prayers of Holy Mary: may the Father bless us, and the Son.
May the Son of the Virgin Mary: grant us the joys of life.