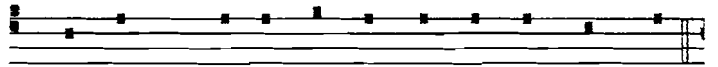
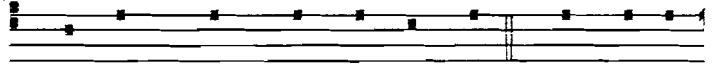


TERCE FOR TUESDAY, WEDNESDAY, THURSDAY, FRIDAY, AND SATURDAY

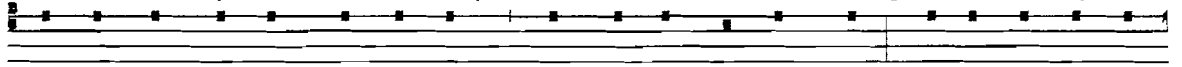


The Hebdomadary alone chants: **V.** O God, ✠ be At-ten-tive un-to help-ing me.

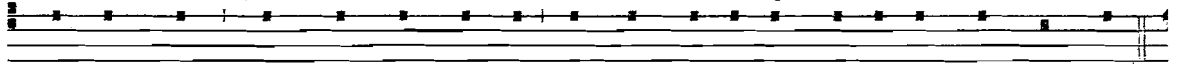


All respond:

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

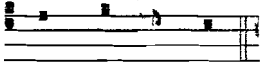


to the Fath- er, and to the Son, ✠ and to the Ho- ly Ghost. As it was in the



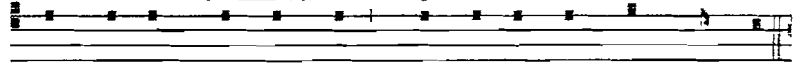
be- gin- ning, both now and ev- er, and un- to the a- ges of a- ges. A- men.

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



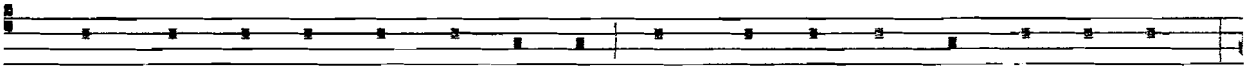
Al- le- lu- ya.

*But, only during the Seasons of
Septuagesima, Lent, and Passiontide,
in place of "Alleluia," here add:*



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

The Hymn



The 1st Cantor alone chants the intonation:

1. Come, Ho-ly Ghost, with God the Son

The 1st Cantor's side only completes line 1: And God the Fath- er ev- er One; 1. →

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

2. By ev- 'ry power by heart and tongue,

→ By act and deed Thy praise be sung; 2. →

All chant line 3a (or line 3b in its place, if it be a Feast or Octave of the Blessed Virgin or of the Holy Name):

3a. O Fath- er, that we ask be done

→ Through Je- sus Christ, Thine On-ly Son. 3a. →

All chant line 3b (only if it be a Feast or Octave of the Blessed Virgin or of the Holy Name):

3b. All hon-our, laud, and glor- y be,

→ O Je- sus, Vir- gin- Born to Thee, 3b. →



1. Shed forth Thy grace with- in our breast,

→ And dwell with us A Read- y Guest. 1.

2. In- flame with per-fect love each sense,

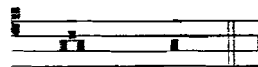
→ That oth- er's souls may kin- dle thence. 2.

3a. Who, with the Ho-ly Ghost and Thee,

→ Shall live and reign e- ter- nai- ly. 3a.

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


→ To Fath- er and to Par- a- clete. 3b.



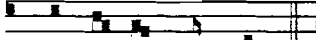
Then All chant the "Amen" as follows: A - men.

The Psalms

On Weekdays for which an Antiphon is given for Terce in the Proper it is used here (which must always be given during Septuagesima, Lent, and Passiontide).

When none is given there, the 1st Cantor 

alone begins chanting this Antiphon: O Lord.

On all Doubles, or if it be the 

custom of the place, All respond: De-liv-er my soul.

Tone 3 

Psalm 119:

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

Un-to the Lord in mine affliction † hāve I cri-éd, *

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

‡ ānd He heard mé.

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

O Lord, deliver my † soûl from un-rígh-teous lîps * and ‡ frôm a cráf-ty tóngue.

What shall be † gîv-en ún-to theê? * And what shall be added unto theê ‡ for thy cráf-ty tóngue?

The arrows † of the Míght-y Ône, * sharpened with coāls ‡ of the dés-ért.

Woe is me, for my sojourning is prò-long'd; † I have tented with the † tēnt-ings of Kéd-âr; * my soul hath lōng ‡ been a só-jour-nér.

With them that hate † peāce I was peāce-a-blê; * when I spake unto them, they warred a-gāinst ‡ me with-óut a caúse.

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

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

Psalm 120:

The 1st Cantor alone chants the first half of the first verse of the 2nd Psalm, using the same Tone, including the intonation notes (within the first set of brackets therein):

I have lift-ed up mine † ēyes to the moún-tāins *

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

from whence ‡ cōm-eth mý hélp.

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

My help † cōm-eth fróm the Lôrd, * Who hath made ‡ Heāv-en ánd the Eárth.

Give not thy † foōt un-to móv-îng, * and may He not slūm- ‡ ber That keép-eth theé.

Behold, He shall not † slūm-ber nor sháll He sleêp, * He That ‡ keép-eth Ís-ra-él.

The † Lôrd shall keép thee; * the Lord is Thy Shelter ‡ āt thy ríght hánd.

The Sun shall not † bŭrn thee bý dāy, * ‡ nōr the moón by níght.

The Lord shall keep † thee from all é-vîl; * the ‡ Lôrd shall guárd thy soûl.

The Lord shall keep thy coming † ín and thy gó-îng-óut, * from henceforth ‡ ānd for év-er-móre.

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

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



Psalm 121:

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

I was glad because of † thēm that said ún-to mē: *

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

"Let us go in-tō † the Hōuse of the Lórd."

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

† Oūr feet háve stoód * in thy cóurts, † O Jer-ú-sal-ém.

Jerusalem is builded † ás a Cit-ty, * which its dwellers † shāre in cón-córd.

For there the tribes went up, † thē tribes of the Lórd * as a testimony for Isra-el, to give thanks tō † the Name of the Lórd.

For there are set † thrōnes un-to júdg-mēnt, * thrones over the † Hōuse of Dá-víd.

Ask now for the things which are for the † peāce of Jer-ú-sal-ém, * and for the prosperity of † thēm that lóve theé.

Let peace be † nōw in thy strēngth, * and prosperity † in thy pái-a-cés.

For the sake of my brethren † and my neígh-boúrs * I spake † peāce con-cér-ning theé .

Because of the † Hōuse of the Lórd Our Gód * I have † soúght good things for theé.

Glory be to the † Fāth-er, and tó the † Són, * and † tō the Hó-ly Ghóst.

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

If an Antiphon was given for Terce in the Proper, it is here repeated.

When none was given there,

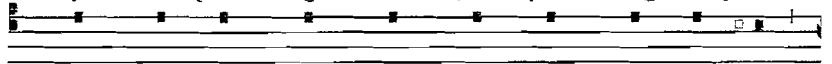


then All repeat this Antiphon: O Lord, de-liv-er my soul.

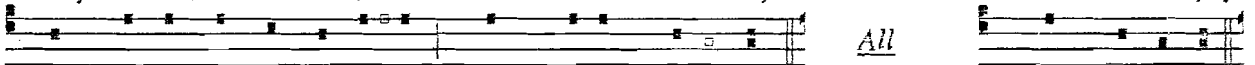
The Chapter

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

shall be sung as



follows (Jer. 17: 14): Heal me O Lord, and I shall be heal-ed; †

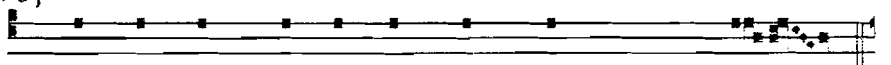


save me, and I shall be sa-ved; * for Thou art My Praise. *respond: R.* Thanks be to God.

The Versicle

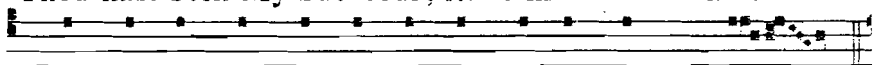
If there be a Versicle (and Response) given for this day in the Proper (which shall always be given during the Seasons of Advent, Christmastide, Septuagesima, Lent, Passiontide, and Paschaltide), according to the Tone used for the following. But if no Versicle be given there,

then the 1st Cantor alone



chants this Versicle: *Ps.* Thou hast been My Suc-cour, leave me not.

This Versicle's Response



is chanted by All: *R.* Neith-er for-sake me, O God of my sal-va - tion.

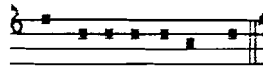
The Litany, The Lord's Prayer, and The Collect

The Hebdomadary

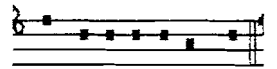


alone chants: Ψ . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side



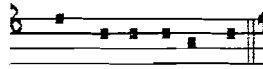
Only the 2nd Cantor's side



of the Quire continues: \Re . Kyr-i-e el-e-y-son.

of the Quire continues: \Re . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side



Only the 2nd Cantor's side



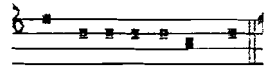
of the Quire continues: \Re . Chris-te el-e-y-son.

of the Quire continues: \Re . Chris-te el-e-y-son.

Only the 1st Cantor's side



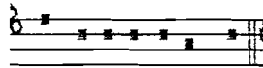
Only the 2nd Cantor's side



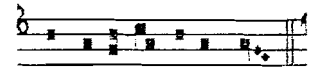
of the Quire continues: \Re . Chris-te el-e-y-son.

of the Quire continues: \Re . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side



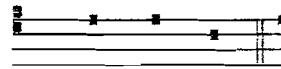
All



of the Quire continues: \Re . Kyr-i-e el-e-y-son.

conclude: \Re . Kyr-i-e el-e-y-son.

Then the Abbot (or Senior in Quire) *alone*

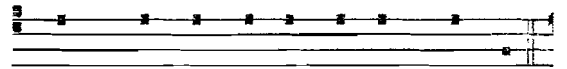


chants the beginning of the Lord's Prayer: Ψ . Our Fath-er.

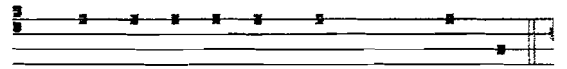
and then, as prescribed by St. Benedict, this is continued totally in silence:

Who art in Heaven, Hallowed be Thy Name. Thy Kingdom
come, Thy Will be Done, on Earth, as It is in Heaven. Give us this
day our daily bread; and forgive us our trespasses, as we forgive
those that trespass against us.

Until the Abbot (or Senior in Quire) *alone*



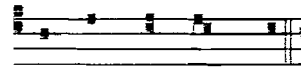
resumes the chant of the prayer with the words: Ψ . And lead us not in-to temp-ta-tion.



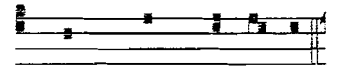
All respond:

\Re . But de-liv-er us from e- vil.

If the Hebdomadary is a Priest or



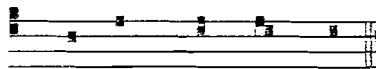
All



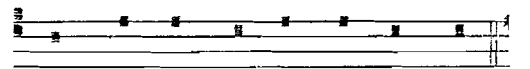
a Deacon, he chants *alone*: Ψ . The Lord be with you. respond: \Re . And with thy spir-it.

(But if not, or if chanted without anyone else present; then, in place of the above, the

Hebdomadary

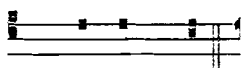


All

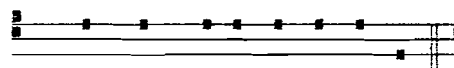


alone chants: Ψ . O Lord, hear my prayer. respond: \Re . And let my cry come un-to Thee.)

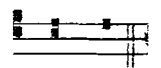
The Hebdomadary *alone* then chants *either* the Collect of the day, as given in the Proper (which may be that of the previous Sunday), beginning as follows:



and

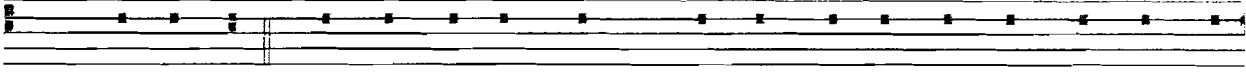


All

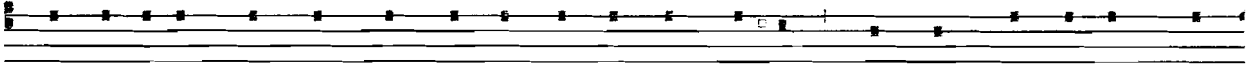


Ψ . Let us pray. ending: . . . through all the a-ges of a-ges. respond: \Re . A-men.

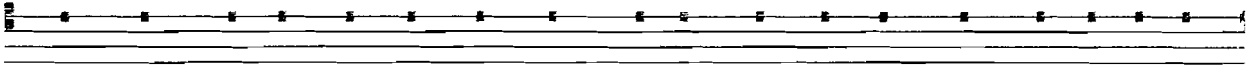
or the following daily Collect for Terce:



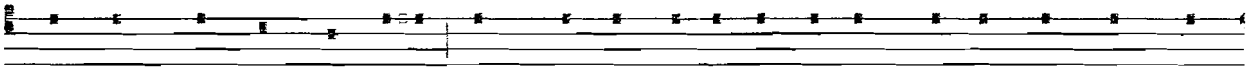
 Ψ. Let us pray. O Lord Je-sus Christ, Who wast Led at the third hour to the



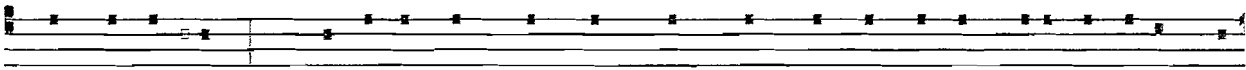
 pen-al-ty of the Cross for the sal-va-tion of the world, we hum-bly beg of Thee,



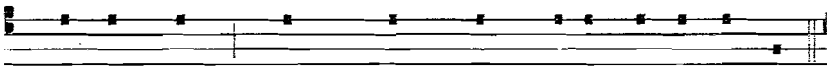
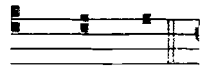
 that Thou may-est blot out our sins, that in Thy Pres-ence we may ev-er find



 par-don from our past e-vils, and may con-tin-u-ous-ly have pro-tec-tion from those





 of the fu-ture. Who liv-est and reign-est with God the Fath-er in the U-nit-y of the


 All 

 Ho-ly Ghost, God, through all the a-ges of a-ges. *respond:* R̄. A-men.


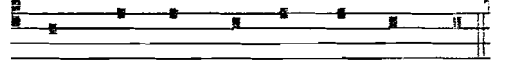
If the Hebdomadary is a Priest or


 All 

 a Deacon, he chants alone: Ψ. The Lord be with you. *respond:* R̄. And with thy spir-it.

(But if not, or if chanted without anyone else present, then, in place of the above, the

Hebdomadary

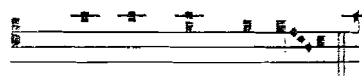

 All 

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

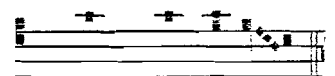
The Conclusion

The Conclusion is begun

by the 1st Cantor alone:



All



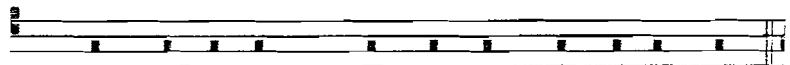
Ψ. Let us bless the Lord.

respond: R̄. Thanks be to God.

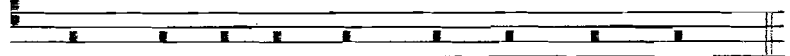
Then the Abbot (or Senior
in Quire) adds:

All

respond:



Ψ. May the Div-ine ✠ Help re-main with us al-ways.

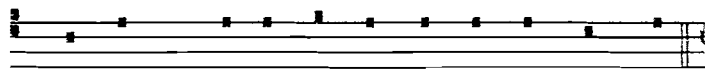


R̄. And with our ab-sent breth-ren. A - men.

And so is concluded Terce for Tuesday, Wednesday, Thursday, Friday, or Saturday according to the Sarum Monastic Office and the Rule of St. Benedict.

If this day be a Feast Day of the rank of Feasts in Copes or Feasts in Albs, or a Feast with 12 Lessons or 3 Lessons at the Night Vigils, the Divine Liturgy of the Holy Sacrifice of the Mass as given to us by our Father among the Saints, St. Gregory the Great, the Dialogist, Pope of Old Rome, as preserved at Old Sarum, here follows immediately in Quire.

SEXT FOR TUESDAY, WEDNESDAY, THURSDAY, FRIDAY, AND SATURDAY

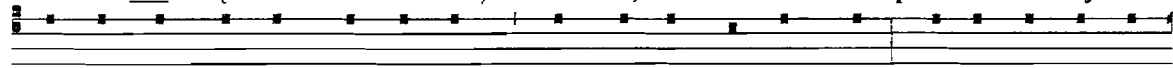


The Hebdomadary alone chants: V. O God, ✠ be At-ten-tive un-to help-ing me.

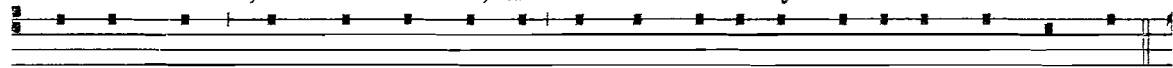


All respond:

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

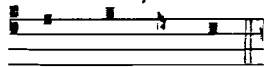


to the Fath- er, and to the Son, ✠ and to the Ho- ly Ghost. As it was in the



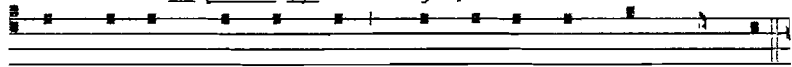
be- gin- ning, both now and ev- er, and un- to the a- ges of a- ges. A- men.

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



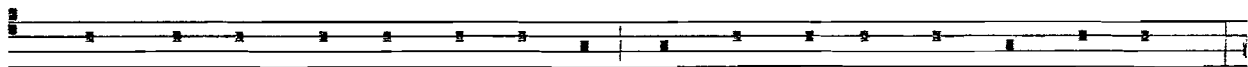
Al- le- lu- ya.

*But, only during the Seasons of
Septuagesima, Lent, and Passiontide,
in place of "Alleluya," here add:*



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

The Hymn



The 1st Cantor alone chants the intonation:

1. O God of Truth, O Lord of Might,

The 1st Cantor's side only completes line 1: Who or- d'rest time and change a- right, 1. →

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

2. Ex- ting-uish Thou each sin- ful fire,

→ And ban- ish ev- 'ry ill de- sire; 2. →

All chant line 3a (or line 3b in its place, if it be a Feast or Octave of the Blessed Virgin or of the Holy Name):

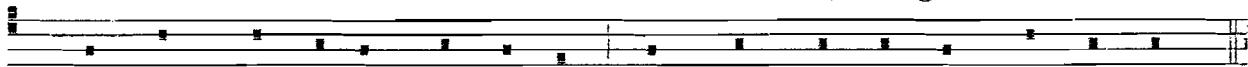
3a. O Fath- er, that we ask be done

→ Through Je- sus Christ, Thine On-ly Son, 3a. →

All chant line 3b (only if it be a Feast or Octave of the Blessed Virgin or of the Holy Name):

3b. All hon-our, laud, and glor- y be,

→ O Je - sus, Vir - gin- Born to Thee, 3b. →



1. And send'st the eari- y mor-ning ray,

→ And light'st the glow of per-fect day. 1.

2. And, while Thou keep'st the bod- y whole,

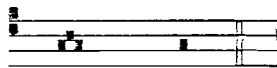
→ Shed forth Thy Peace up - on the soul. 2.

3a. Who, with the Ho-ly Ghost and Thee,

→ Shall live and reign e - ter- nal- ly. 3a.

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

→ To Fath- er and to Par - a - clete. 3b.

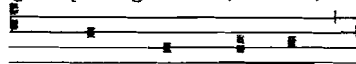


Then All chant the "Amen" as follows: A - men.

The Psalms

On Weekdays for which an Antiphon is given for Sext in the Proper it is used here (which must always be given during Septuagesima, Lent, and Passiontide).

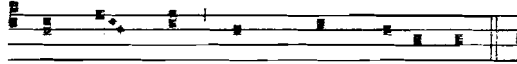
When none is given there, the 1st Cantor



alone begins chanting this Antiphon:

Thou That dwell-est.

On all Doubles, or if it be the



custom of the place, All respond:

In Heav-en, have mer-cy on us.

Tone 8



Psalm 122:

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

Un-to Thee have I lif-ted ↑ úp mine êyes *

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

unto Thee that dwēil- ↓ est in Heáv-én.

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

Behold, as the ēyes of ↑ sér-vānts * look unto the hānds ↓ of their mās-tērs.

As the eyes of the handmaid look unto the hānds of her ↑ mís-trēss, * so do our eyes look unto the Lord Our God, until He take ↓ pīt-y ón ús.

Have mercy on us, O Lord, have mēr-cy ↑ ón ús; * for greatly are we fīll'd ↓ with a-bāse-mént.

Greatly hath our soūl been ↑ fīll'd there-wīth; * let reproach come upon them that prosper, and a- ↓ bāse-ment ón the proūd.

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

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

Psalm 123:

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

"Had it not been that the Lord was with us," let Īs-ra-el ↑ nōw sây: *

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

"Had it not been that the ↓ Lōrd was with ús,

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

"When men rōse up a- ↑ gaīnst ús, * then had they swāl- ↓ low'd us úp a-līve.

"When their wrāth raged a- ↑ gaīnst ús * then had the water ↓ ō-ver-whélm-ed ús.

"Our soul hath pāss'd through a ↑ tór-rēt, * then had our soul passed through the water that is ↓ Īr-res-ís-tib-lé.

"Bless-ed be the Lord Who hāth not ↑ gīv-en ús * to be a ↓ prēy to their teéth.

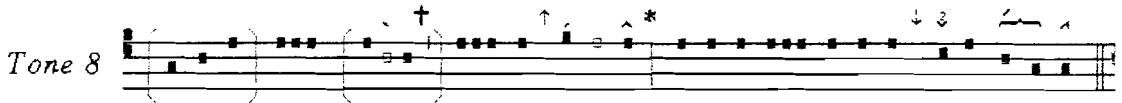
"Our soul like a sparrow wās de- ↑ līv-er-éd * out of the snāre ↓ of the hún-tērs.

"The snāre is ↑ bró-kēn, * and wē ↓ are de-līv-er-éd.

"Our help is Īn the Name ↑ óf the Lōrd * Who hath made ↓ Heāv-en ánd the Eārth."

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

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



Psalm 124:

The 2nd Cantor alone chants the first half of the first verse of the 3rd Psalm, using this same Tone, including the intonation notes (within the first set of brackets therein):

They that trust in the Lord shall bē as Mount † Sý-ôn; *

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

he that dwelleth at Jerusalem, nevermore
shāll ↓ he be shá-kén.

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

Mountains are round about hēr, † and the Lord is round a-boût His
† peó-plê * from henceforth ↓ ānd for év-er-móre.

For the Lord will not permit the rod of sinners to be upon the lōt of the
† rígh-teoûs, * lest the righteous stretch forth their hands ūn- ↓ to in-i-quit-ies.

Do good, O Lord, ūn-to them † thát are goôd * and un-tō ↓ the up-right of
heárt.

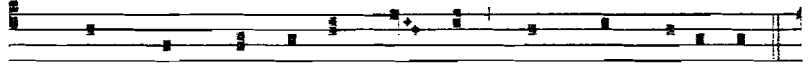
But them thát turn aside unto crook-ed ways shall the Lord lead away with the
workers ôf in- † i-quit-ý; * peace bē ↓ up-on Ís-ra-él.

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

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

If an Antiphon was given for Sext in the Proper, it is here repeated.

When none was given there,

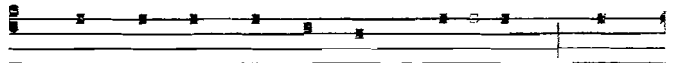


then All repeat this Antiphon: Thou That dwell-est in Heav-en, have mer-cy on us.

The Chapter

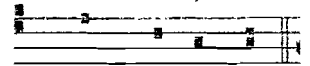
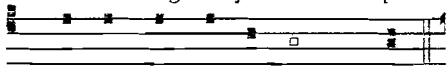
Then the Hebdomadary alone chants the Chapter. If there be a Chapter given for this day in the Proper (which shall always be given during the Seasons of Advent, Christmastide, Septuagesima, Lent, Passiontide, and Paschaltide), according to the Tone used for the following. But if no Chapter be given

there, the following Chapter shall



be sung as follows (Eph. 1: 4):

Bear ye one an-oth-er's bur-dens, * and



so ful-fil the law of Christ.

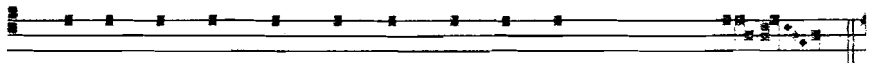
All respond:

R̃. Thanks be to God.

The Versicle

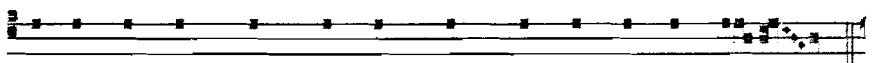
If there be a Versicle (and Response) given for this day in the Proper (which shall always be given during the Seasons of Advent, Christmastide, Septuagesima, Lent, Passiontide, and Paschaltide), according to the Tone used for the following. But if no Versicle be given there,

then the 1st Cantor alone



chants this Versicle: Ṽ. The Lord is My Shep-herd, and I shall not want.

This Versicle's Response



is chanted by All: R̃. In a place of green pas-ture hath He nur-tur-ed me.

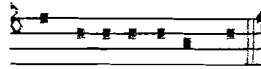
The Litany, The Lord's Prayer, and The Collect

The Hebdomadary

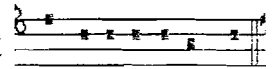


alone chants: Ψ . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side



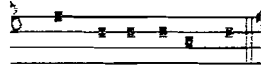
Only the 2nd Cantor's side



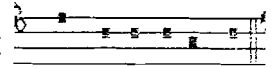
of the Quire continues: \Re . Kyr-i-e el-e-y-son.

of the Quire continues: \Re . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side



Only the 2nd Cantor's side



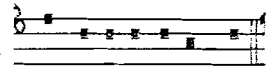
of the Quire continues: \Re . Chris-te el-e-y-son.

of the Quire continues: \Re . Chris-te el-e-y-son.

Only the 1st Cantor's side



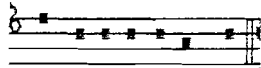
Only the 2nd Cantor's side



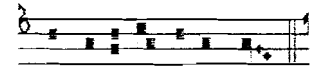
of the Quire continues: \Re . Chris-te el-e-y-son.

of the Quire continues: \Re . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side

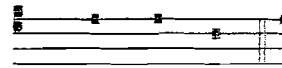


All



of the Quire continues: \Re . Kyr-i-e el-e-y-son.

conclude: \Re . Kyr-i-e el-e-y-son.



Then the Abbot (or Senior in Quire) alone

chants the beginning of the Lord's Prayer: Ψ . Our Fath-er.

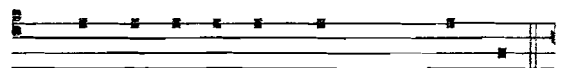
and then, as prescribed by St. Benedict, this is continued totally in silence:

Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be Done, on Earth, as It is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those that trespass against us.

Until the Abbot (or Senior in Quire) alone



resumes the chant of the prayer with the words: Ψ . And lead us not in-to temp-ta-tion.



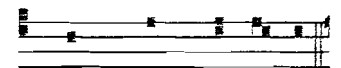
All respond:

\Re . But de-liv-er us from e-vil.

If the Hebdomadary is a Priest or



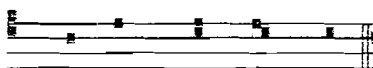
All



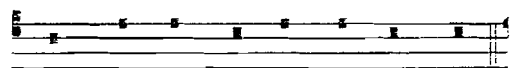
a Deacon, he chants alone: Ψ . The Lord be with you. respond: \Re . And with thy spir-it.

(But if not, or if chanted without anyone else present, then, in place of the above, the

Hebdomadary

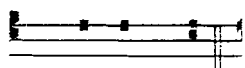


All

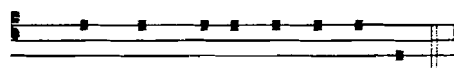


alone chants: Ψ . O Lord, hear my prayer. respond: \Re . And let my cry come un-to Thee.)

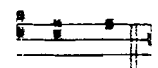
The Hebdomadary alone then chants either the Collect of the day, as given in the Proper (which may be that of the previous Sunday), beginning as follows:



and

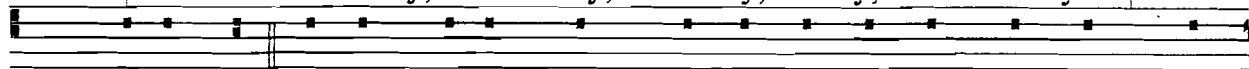


All

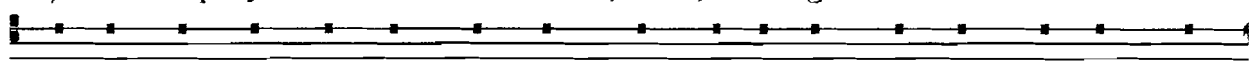


Ψ . Let us pray. ending: . . . through all the a-ges of a-ges. respond: \Re . A-men.

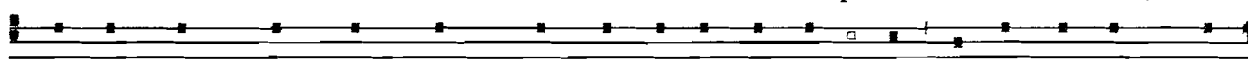
or the following daily Collect for Sext:



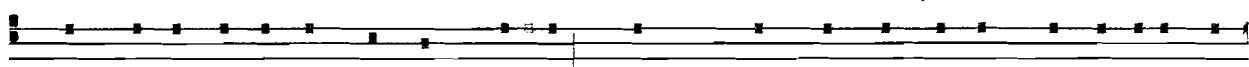
Ps. Let us pray. O Lord Je-sus Christ, Who, dur-ing the sixth hour wouldst have



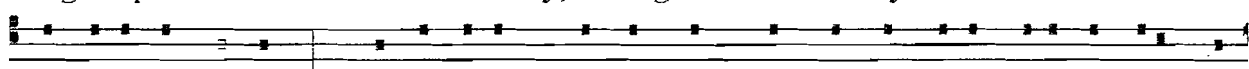
as-cend-ed the Wood of the Cross for the re-demp-tion of the world, and



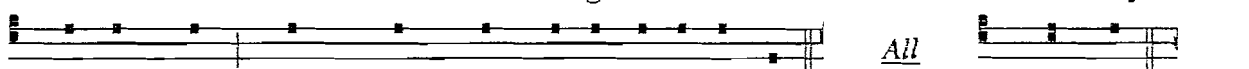
af-ter-wards the whole world was turn-ed in-to dark-ness, ev-er be-stow That



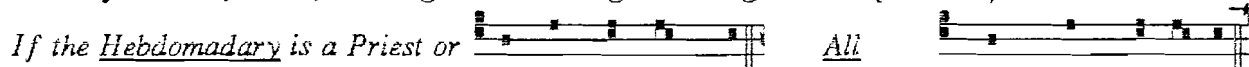
Light up-on us in our soul and bod-y, through Which we may be deem-ed fit to at-tain



un-to e-ter-nal life. Who liv-est and reign-est with God the Fath-er in the U-nit-y of the

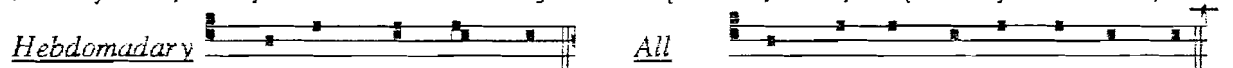


Ho-ly Ghost, God, through all the a-ges of a-ges. *respond:* R. A-men.



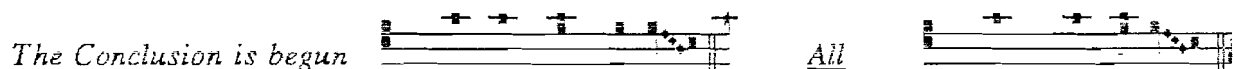
If the Hebdomadary is a Priest or *All* *a Deacon, he chants alone:* Ps. The Lord be with you. *respond:* R. And with thy spir-it.

(But if not, or if chanted without anyone else present, then, in place of the above, the



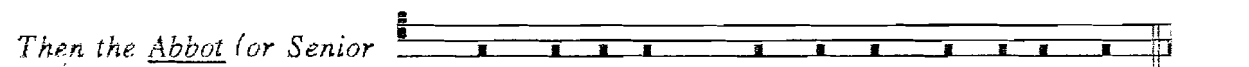
Hebdomadary alone chants: Ps. O Lord, hear my prayer. *respond:* R. And let my cry come un-to Thee.)

The Conclusion



The Conclusion is begun

by the 1st Cantor alone: Ps. Let us bless the Lord. *respond:* R. Thanks be to God.



Then the Abbot (or Senior

in Quire) adds: Ps. May the Div-ine ✠ Help re-main with us al-ways.

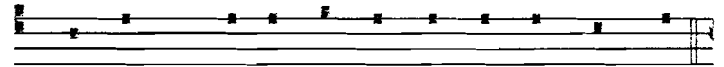
All

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

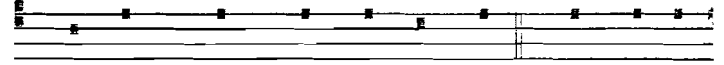
And so is concluded Sext for Tuesday, Wednesday, Thursday, Friday, or Saturday according to the Sarum Monastic Office and the Rule of St. Benedict.

If this day be a Seasonal Weekday (not within the Season of Lent other than Saturday), and not a Vigil of a Major Feast, nor a Feast Day of the rank of Feasts in Copes, or Feasts in Albs, or Feasts with 12 Lessons or 3 Lessons at the Night Vigils, or if it is one of the four Ember Saturdays, or any of the other Saturdays in Lent other than Holy Saturday (the Vigil of Pascha), the Divine Liturgy of the Holy Sacrifice of the Mass as given to us by our Father among the Saints, St. Gregory the Great, the Dialogist, Pope of Old Rome, as preserved at Old Sarum, here follows immediately in Quire.

NONE FOR TUESDAY, WEDNESDAY, THURSDAY, FRIDAY, AND SATURDAY

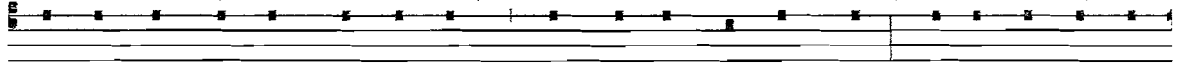


The Hebdomadary alone chants: **V.** O God, ✠ be At-ten-tive un-to help-ing me.

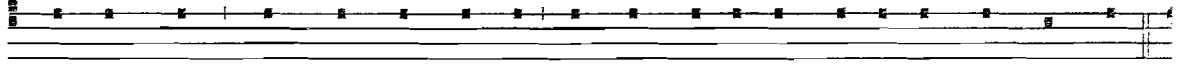


All respond:

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

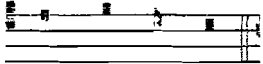


to the Fath- er, and to the Son, ✠ and to the Ho- ly Ghost. As it was in the



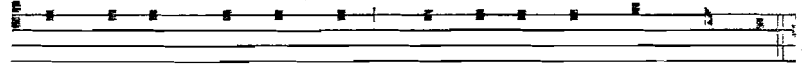
be- gin- ning, both now and ev- er, and un- to the a- ges of a- ges. A- men.

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



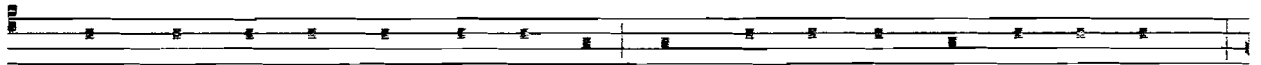
Al- le- lu- ya.

*But, only during the Seasons of
Septuagesima, Lent, and Passiontide,
in place of "Alleluia," here add:*



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

The Hymn



The 1st Cantor alone chants the intonation:

1. O God, cre - a - tion's Se - cret Force,

The 1st Cantor's side only completes line 1: Thy - Self Un - moved, all mo - tion's Source, 1. →

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

2. Grant us, when this short life is past,

→ The glor - ious eve - ning that shall last; 2. →

All chant line 3a (or line 3b in its place, if it be a Feast or Octave of the Blessed Virgin or of the Holy Name):

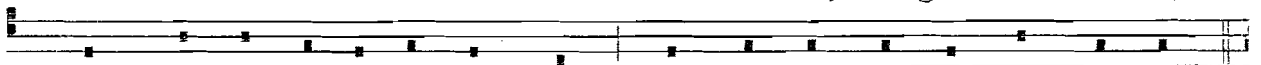
3a. O Fath - er, that we ask be done

→ Through Je - sus Christ, Thine On - ly Son, 3a. →

All chant line 3b (only if it be a Feast or Octave of the Blessed Virgin or of the Holy Name):

3b. All hon - our, laud, and glor - y be,

→ O Je - sus, Vir - gin - Born to Thee, 3b. →



1. Who, from the morn till eve - ning's ray,

→ Through all its chang - es guid'st the day; 1.

2. That, by a ho - ly death at - tain'd,

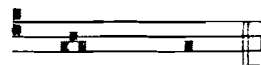
→ E - ter - nal glor - y may be gain'd. 2.

3a. Who, with the Ho - ly Ghost and Thee,

→ Shall live and reign e - ter - nal - ly. 3a.

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

→ To Fath - er and to Par - a - clete. 3b.

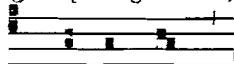


Then All chant the "Amen" as follows: A - men.

The Psalms

On Weekdays for which an Antiphon is given for None in the Proper it is used here (which must always be given during Septuagesima, Lent, and Passiontide).

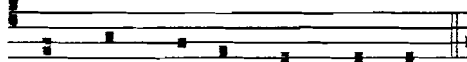
When none is given there, the 1st Cantor



alone begins chanting this Antiphon:

We be-came.

On all Doubles, or if it be the



custom of the place, All respond:

As men that are com-for-ted.

Tone 1



Psalm 125:

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

When the Lord turn-ed again the cap-tiv-it-y of ↓ Sý-ôn, *

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

we became as mēn ↓ that are cōm-for-téd.

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

Then was our moūth fill'd ↓ with jōy, * and our tōngue ↓ with re-joíc-íng.

Then shall they say a-mōng the ↓ ná-tiōns: * "The Lord hath dōne ↓ great things ún-to thēm."

The Lord hath done greāt things a- ↓ mōng ūs, * and wē ↓ are be-cōme glád.

Turn again, O Lōrd, our cap-tiv- ↓ it-y * ↓ líke streams ín the soúth.

Thēy that sów ↓ with teârs * shall reâp ↓ with re-joíc-íng.

In their going thēy went, and ↓ they wêpt * ↓ âs they cást their seéds.

But in their coming shall they cōme with re- ↓ joíc-íng, * ↓ beâr-ing their sheâves.

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

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

Psalm 126:

The 1st Cantor alone chants the first half of the first verse of the 2nd Psalm, using the same Tone, including the intonation notes (within the first set of brackets therein):

Ex-cépt the Lord buíld ↓ the hoūse, *

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

in vain do they lā- ↓ bour that buíld ít.

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

Except the Lōrd guard the ↓ cit-y, * in vain doth he ↓ wáitch that guárd-eth hēr.

It is vain for you to rise ↓ at dâwn. * Ye that eat the bread of sorrow, rouse your-sēives ↓ af-ter rést-íng,

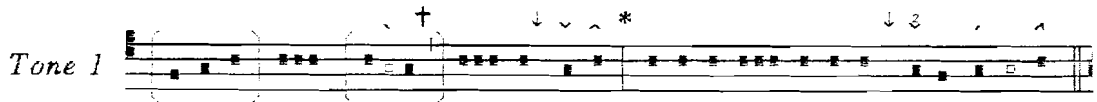
When He hath given sleep tō His be- ↓ lóv-êd; * lo, sons are the heritage of the Lord, the reward of ↓ the fruit of the wómb.

Like arrows in the hānd of a mīght- ↓ y mán, * so are the sons of thēm ↓ that were out-cásts.

Bless-ed is he that shall fulfil his de-sī-res ↓ wíth thēm, * they shall not be put to shame when they speak to their en- ↓ em-ies ín the gátes.

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

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



Tone 1

Psalm 127:

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

Bless-ed are all they that fear ↓ the Lōrd *

Then, only the 1st Cantor's side of the Quire completes the verse:
that ↓ wālk in Hīs wāys.

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

Thou shalt eat the fruit of thy ↓ lā-boŭrs; * bless-ed art thou, and well ↓ shall it bé with theé.

Thy wife shall bé as a fruit- ↓ ful vīne * ōn ↓ the sides óf thy hóuse,

Thy sōns like young ói- ↓ ive treēs * round a- ↓ boūt thy tá-bié.

Behold, so shall the mán be ↓ bléss-éd * that ↓ feār-eth thé Lōrd.

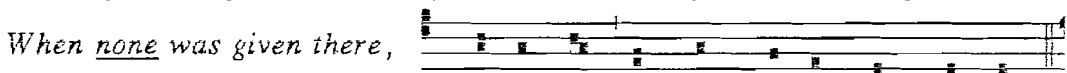
The Lord bless thee out of ↓ Sý-ôn * and mayest thou see the good things of Jerusalem all ↓ the days óf thy lífe.

And mayest thou see thy chíl-dren's ↓ chíl-drên; * peace bé ↓ up-on Ís-ra-él.

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

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

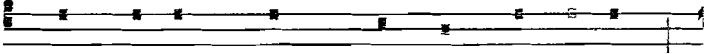
If an Antiphon was given for None in the Proper, it is here repeated.



then All repeat this Antiphon: We be-came as men that are com-for-ted.

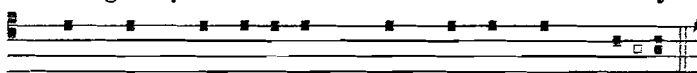
The Chapter

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

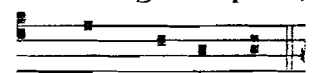
there, the following Chapter shall be 

sung as follows (1 Cor. 6: 20):

For ye are bought with a great price; *



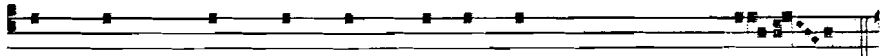
All



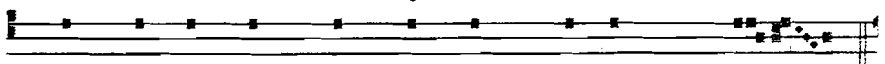
there-fore glor-if-y and bear God in your bod-y. *respond: R.* Thanks be to God.

The Versicle

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


then the 1st Cantor alone 

chants this Versicle: *Ps.* O cleanse Thou me from my se-cret faults.


This Versicle's Response 

is chanted by All: *R.* Keep Thy ser-vant from pre-sump-tu-ous sins.

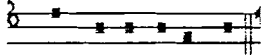
The Litany, The Lord's Prayer, and The Collect

The Hebdomadary 

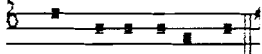
alone chants: Ψ . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side 

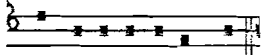
of the Quire continues: \mathcal{R} . Kyr-i-e el-e-y-son.

Only the 1st Cantor's side 

of the Quire continues: \mathcal{R} . Chris-te el-e-y-son.

Only the 1st Cantor's side 

of the Quire continues: \mathcal{R} . Chris-te el-e-y-son.

Only the 1st Cantor's side 

of the Quire continues: \mathcal{R} . Kyr-i-e el-e-y-son.

Then the *Abbot* (or *Senior in Quire*) *alone*

chants the beginning of the *Lord's Prayer*: Ψ . Our Fath-er.

and then, as prescribed by *St. Benedict*, this is continued *totally in silence*:

Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come, Thy Will be Done, on Earth, as It is in Heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those that trespass against us.

Until the *Abbot* (or *Senior in Quire*) *alone*

resumes the chant of the prayer with the words: Ψ . And lead us not in-to temp-ta-tion.

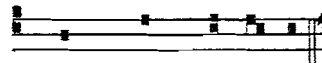
All respond:

\mathcal{R} . But de-liv-er us from e- vil.

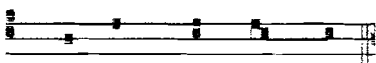
If the *Hebdomadary* is a *Priest* or



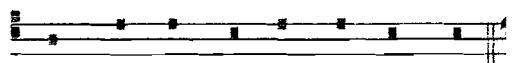
All



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

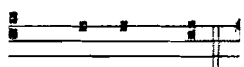
Hebdomadary 

All

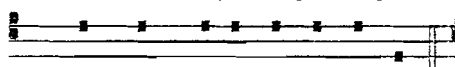


alone chants: Ψ . O Lord, hear my prayer. respond: \mathcal{R} . And let my cry come un-to Thee.)

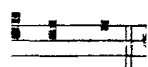
The *Hebdomadary* *alone* then chants *either* the *Collect* of the day, as given in the *Proper* (which may be that of the previous *Sunday*), beginning as follows:



and

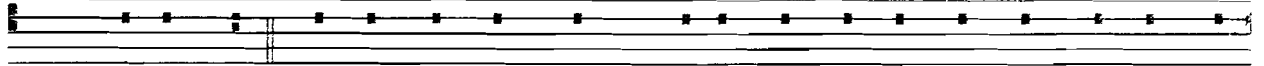


All

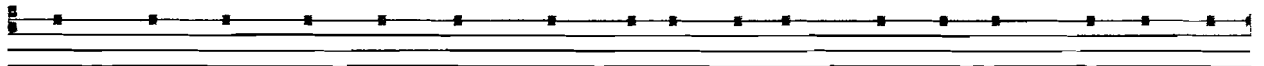


Ψ . Let us pray. ending: . . . through all the a-ges of a-ges. respond: \mathcal{R} . A-men.

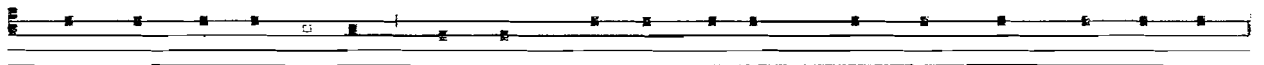
or the following daily *Collect* for *None*:



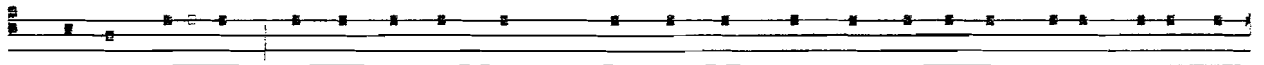
Ps. Let us pray. O Lord Je-sus Christ, Who, up-on the yoke of the Cross at the



ninth hour didst give com-mand that the con-fess-ing thief be borne with-in the



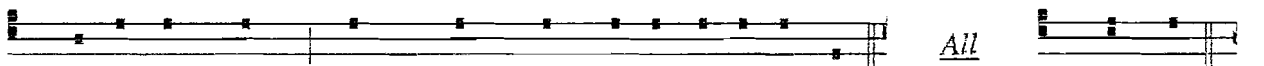
man-sions of Par-a-dise, we, hum-bly con-fess-ing Thee, beg that Thou may-est



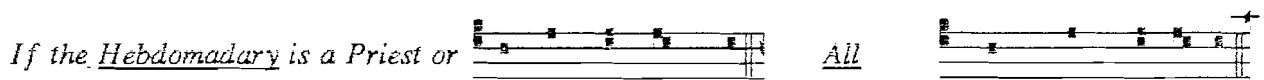
blot out our sins, that af-ter our death, Thou may-est grant us, re-joic-ing, to en-ter in-to



the joys of Par-a-dise. Who liv-est and reign-est with God the Fath-er in the U-nit-y of



the Ho-ly Ghost, God, through all the a-ges of a-ges. *respond:* *R.* A-men. *All*



If the *Hebdomadary* is a Priest or

a Deacon, he chants *alone:* *Ps.* The Lord be with you. *respond:* *R.* And with thy spir-it.

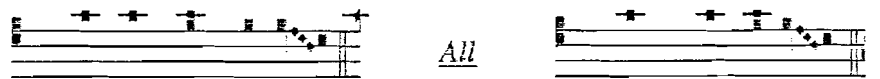
(But if not, or if chanted without anyone else present, then, in place of the above, the

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

The Conclusion

The Conclusion is begun

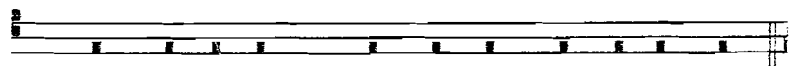
by the *1st Cantor* *alone:*



Ps. Let us bless the Lord. *respond:* *R.* Thanks be to God. *All*

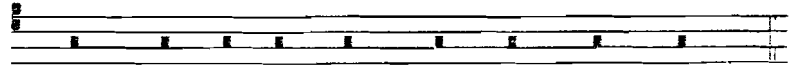
Then the *Abbot* (or Senior

in Quire) adds:



Ps. May the Div-ine ✠ Help re-main with us al-ways.

All



respond:

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

And so is concluded *None* for Tuesday, Wednesday, Thursday, Friday, or Saturday according to the Sarum Monastic Office and the Rule of St. Benedict.

If this day be a Weekday within the Season of Lent other than Saturday, or a Vigil of a Major Feast, or one of the four Ember Wednesdays or Ember Fridays, the Divine Liturgy of the Pre-Sanctified Mass as given to us by our Father among the Saints, St. Gregory the Great, the Dialogist, Pope of Old Rome, as preserved at Old Sarum, then follows immediately in Quire.

Vespers for Tuesday will be found here following on pp. 231 - 240, but on Wednesday, pp. 284 - 294, on Thursday, pp. 337 - 338, on Friday, pp. 388 - 398, and on Saturday, pp. 1 - 9.