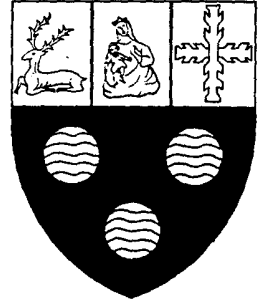


**Southwell
Minster**

THE CATHEDRAL CHURCH OF
THE BLESSED VIRGIN MARY



NIGHT OFFICE (MEDIEVAL YORK USE)

Eve of All Saints

Thursday 31 October 2024

8.00pm

Welcome to Southwell Minster



As you prepare for worship, please be sensitive to the needs of those around you who may wish to pray in silence. Please switch off mobile telephones and do not use photographic, video or recording equipment at any time.



A loop system is in operation throughout the Minster. Hearing aids that are equipped to do so should be switched to the 'T' position or the loop setting appropriate to your equipment.



Large print orders of service are available. Please ask a Churchwarden, Sidesman or Verger for a copy.



Toilet facilities (including disabled access) are situated in the Archbishop's Palace, opposite the South Door of the Minster.



We are a Fairtrade cathedral, committed to continuing and increasing our use of fairly traded goods wherever possible.

The Night Office at Southwell, then and now

During the Middle Ages, the clergy of Southwell Minster were obliged to worship both by day and by night. The Night Office, also known as Matins or Nocturns, was often the longest and most elaborate of their daily duties together. Like other offices, it was structured around a series of chanted psalms; unlike other offices, it also had extensive readings from the Bible or sermons, and large amounts of music. The result was both beautiful and challenging. Because the service took place in the night, probably a few hours before dawn, it interrupted the clergy's sleep and required them to operate in near-darkness. Oil lamps and candles provided some of the light required to read the books, though most of the service was sung from memory. Those who kept the discipline saw rewards both spiritual and worldly, the latter including a tradition of 'Matins money' on feasts and probably a pittance of bread or wine.

Tonight's service reimagines a festal Night Office service as it might have been known on this very evening in late-medieval Southwell, in the fourteenth or fifteenth century, as the clergy and choristers ushered in the high-ranking feast of All Saints. The music, readings and ceremony have been specially reconstructed from the Use of York, which was formerly the template for worship in Southwell. More challenging details (such as the Latin language, lighting, timing) have been adapted for modern use.

A note about participation

Like the offices of the Church of England today, the medieval Night Office had a fundamentally participatory ethos. On feasts, the duties of singing and reading were divided in such a way that they represented a cross-section of the Minster community, across all ranks, ages and levels of experience. We have embraced these principles in our staging of the service. For that reason, the congregation is warmly invited to join in the hymn, psalms, Te Deum and all texts printed in **bold**, as well as the physically prayerful movements of standing, sitting, turning and bowing.

Medieval laypersons had a more distant experience of the Night Office, however, and anecdotal evidence from Southwell reveals that members of the clergy sometimes (illicitly) wandered around the church during prayer. No matter how attendees choose to participate this evening, all are invited to record their experiences afterwards using details at the back of this booklet.



ORDER OF SERVICE

The service begins in silence. At the knock, all stand and turn to face the High Altar

INTRODUCTION

PRECES sung by the Canon Precentor and choir

O Lord, open thou our lips:
And our mouth shall shew forth thy praise.

O God, make speed to save us:
O Lord, make haste to help us.

(bowing) Glory be to the Father, and to the Son,
and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be,
world without end. Amen. Alleluia.

Please remain standing, all facing the High Altar

INVITATORY *sung by the choir*

Regem regum Dominum venite
adoremus: Quia ipse est corona
sanctorum omnium.

*O come, let us adore the Lord, the King
of Kings, because he is the crown of all
the saints.*

VENITE *sung by the choir*

Psalm 95

O come, let us sing unto the Lord:
let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving:
and shew ourselves glad in him with psalms.

Refrain

For the Lord is a great God:

and a great King above all gods.

In his hand are all the corners of the earth:

and the strength of the hills is his also.

R

The sea is his, and he made it:

and his hands prepared the dry land.

(bowing) O come, let us worship and fall down:

and kneel before the Lord our Maker.

(upright) For he is the Lord our God:

and we are the people of his pasture, and the sheep of his hand.

R

Today if ye will hear his voice, harden not your hearts:

as in the provocation, and as in the day of temptation in the
wilderness;

When your fathers tempted me:

proved me, and saw my works.

R

Forty years long was I grieved with this generation, and said:

It is a people that do err in their hearts, for they have not known my
ways;

Unto whom I swear in my wrath:

that they should not enter into my rest.

R

(bowing) Glory be to the Father, and to the Son:

and to the Holy Ghost:

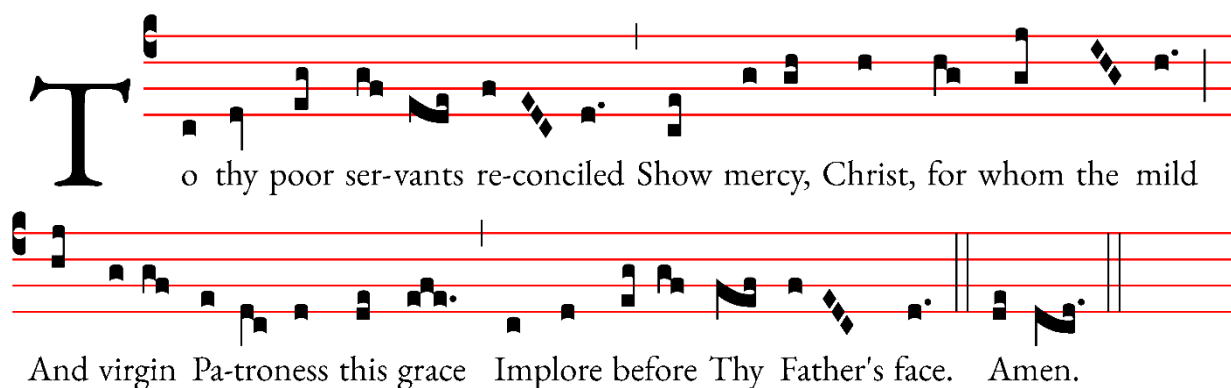
(upright) As it was in the beginning, is now, and ever shall be:

world without end. Amen.

R

Please turn inwards with the choir as they conclude the final repeat of the Invitatory

HYMN *sung by the choir and congregation on alternating sides*



2. Ye glorious hosts, whose circle nine
Before God's throne refulgent shine,
Shield us with your celestial arms
From past, present, and future harms.

3. Apostles with the Prophets plead
For weeping sinners in their need,
That from their Judge severe they gain
Pardon, effacing guilt's dark stain.

4. Ye purpled martyrs, you, now dressed
In white because your lives confessed
Your Lord on earth, us exiles call
Unto the fatherland of all.

5. O choir of virgins, stainless band!
And ye for whom the desert-land
Made sure the way to heav'nly rest,
Prepare us mansions with the blest.

(*bowing*) 6. Glory, O Father! to Thy name;
Eternal Son, to Thine the same,
To Holy Paraclete be praise
Throughout the everlasting days. Amen.

FIRST NOCTURN

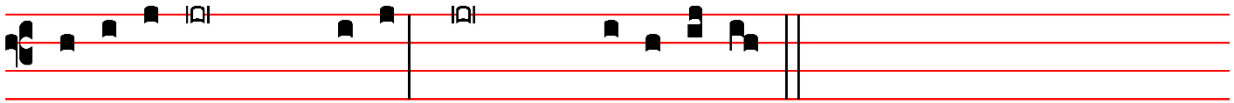
Please remain standing until the second verse of each psalm

ANTIPHON *sung by the choir*

Adesto Deus unus, omnipotens Pater, *Be present, one God, the almighty*
et Filius, et Spiritus Sanctus. *Father, the Son, and the Holy Spirit.*

PSALMODY *sung by the choir and congregation*

Psalm 8



O Lord our Governor, how excellent is thy Name in all the world:
thou that hast set thy glory above the heavens!

(sit) Out of the mouth of very babes and sucklings hast thou ordained
strength, because of thine enemies:
that thou mightest still the enemy and the avenger.

For I will consider thy heavens, even the works of thy fingers:
the moon and the stars, which thou hast ordained.

What is man, that thou art mindful of him:
and the son of man, that thou visitest him?

Thou madest him lower than the angels:
to crown him with glory and worship.

Thou makest him to have dominion of the works of thy hands:
and thou hast put all things in subjection under his feet;

All sheep and oxen:
yea, and the beasts of the field;

The fowls of the air, and the fishes of the sea:
and whatsoever walketh through the paths of the seas.

O Lord our Governor:
how excellent is thy Name in all the world!

(all stand, bowing)

Glory be to the Father, and to the Son:
and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
world without end. Amen.

ANTIPHON *sung by the choir*

Caeli regina Maria te iure fatemur,
e cuius thalamo processit iustitiae
sol.

*Mary, Queen of Heaven, justly do we
profess thee, from whose chamber came
the Sun of Righteousness.*

PSALMODY

Psalm 19



The heavens declare the glory of God:
and the firmament sheweth his handywork.

(sit) One day telleth another:
and one night certifieth another.

There is neither speech nor language:
but their voices are heard among them.

Their sound is gone out into all lands:
and their words into the ends of the world.

In them hath he set a tabernacle for the sun:
which cometh forth as a bridegroom out of his chamber, and rejoiceth as a
giant to run his course.

It goeth forth from the uttermost part of the heaven, and runneth about unto
the end of it again:
and there is nothing hid from the heat thereof.

The law of the Lord is an undefiled law, converting the soul:
the testimony of the Lord is sure, and giveth wisdom unto the simple.

The statutes of the Lord are right, and rejoice the heart:
the commandment of the Lord is pure, and giveth light unto the eyes.

The fear of the Lord is clean, and endureth for ever:
the judgements of the Lord are true, and righteous altogether.

More to be desired are they than gold, yea, than much fine gold:
sweeter also than honey, and the honey-comb.

Moreover, by them is thy servant taught:
and in keeping of them there is great reward.

Who can tell how oft he offendeth:

O cleanse thou me from my secret faults.

Keep thy servant also from presumptuous sins, lest they get the dominion
over me:

so shall I be undefiled, and innocent from the great offence.

Let the words of my mouth, and the meditation of my heart:
be always acceptable in thy sight,
O Lord: my strength, and my redeemer.

(all stand, bowing)

Glory be to the Father, and to the Son:
and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
world without end. Amen.

ANTIPHON *sung by the choir*

Laudemus Dominum quem laudant
angeli, quem Cherubim et Seraphim
sanctus, sanctus, sanctus proclamant.

*Let us praise the Lord whom the angels
extol, whom cherubim and seraphim
proclaim 'Holy, Holy, Holy!'*

PSALMODY

Psalm 103



Praise the Lord, O my soul:
and all that is within me praise his holy Name.

(sit) Praise the Lord, O my soul:
and forget not all his benefits;

Who forgiveth all thy sin:
and healeth all thine infirmities;

Who saveth thy life from destruction:
and crowneth thee with mercy and loving-kindness;

Who satisfieth thy mouth with good things:
making thee young and lusty as an eagle.

The Lord executeth righteousness and judgement:
for all them that are oppressed with wrong.

He shewed his ways unto Moses:
his works unto the children of Israel.

The Lord is full of compassion and mercy:
long-suffering, and of great goodness.

He will not alway be chiding:
neither keepeth he his anger for ever.

He hath not dealt with us after our sins:
nor rewarded us according to our wickednesses.

For look how high the heaven is in comparison of the earth:
 so great is his mercy also toward them that fear him.
 Look how wide also the east is from the west:
 so far hath he set our sins from us.
 Yea, like as a father pitieth his own children:
 even so is the Lord merciful unto them that fear him.
 For he knoweth whereof we are made:
 he remembereth that we are but dust.
 The days of man are but as grass:
 for he flourisheth as a flower of the field.
 For as soon as the wind goeth over it, it is gone:
 and the place thereof shall know it no more.
 But the merciful goodness of the Lord endureth for ever and ever upon
 them that fear him:
 and his righteousness upon children's children;
 Even upon such as keep his covenant:
 and think upon his commandments to do them.
 The Lord hath prepared his seat in heaven:
 and his kingdom ruleth over all.
 O praise the Lord, ye angels of his, ye that excel in strength:
 ye that fulfil his commandment, and hearken unto the voice of his
 words.
 O praise the Lord, all ye his hosts:
 ye servants of his that do his pleasure.
 O speak good of the Lord, all ye works of his, in all places of his
 dominion:
 praise thou the Lord, O my soul.

(all stand, bowing)

Glory be to the Father, and to the Son:
 and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
 world without end. Amen.

As the antiphon concludes, please turn to face the High Altar with the choir and ministers

VERSICLE sung by the choir, all facing the High Altar

Exsultent iusti in conspectu Dei:	<i>Let the righteous rejoice before God:</i>
<i>(silently)</i> Et delectentur in laetitia.	<i>And be delighted with gladness.</i>

LORD'S PRAYER *said silently until the concluding petition*

And lead us not into temptation.

But deliver us from evil.

Please turn inwards and remain standing until after the Blessing of the Reader

FIRST READING *read by the Canon Precentor*

Blessing: Det veniae munus: nobis Rex trinus et unus.

Give us the gift of pardon, O King, the Three and One.

We read in [Bede's] *Ecclesiastical History* that St Boniface, who was the fourth after the blessed Gregory to hold the bishopric of the city of Rome, by his prayers obtained from the Caesar Phocas that the temple at Rome which the ancients previously called the Pantheon (because it seemed to represent all the gods) be given to the Church of Christ. After eliminating all the defilement therein, he made it a church of the holy mother of God and of all Christ's martyrs, so that, having expelled the multitude of demons, a multitude of the saints might have a memorial there, and that all the people on 1st November, as on Christmas Day, should gather at the church which was consecrated in honour of all the saints, and that after the solemn mass had been celebrated there by the apostolic see's bishop and everything had been carried out correctly, each should joyfully go home.

From this custom of the holy Roman church, then, as the Christian religion grew, it was decreed that, on the aforementioned day, all the saints' honour and memory should be kept in churches of God built throughout the length and breadth of the world, so that whatever through ignorance and negligence or through obligation of worldly affairs human fragility had not completely carried out might be acquitted in this holy observation, in order that we, protected by their patronage, might be able to come to the supernal joys of the starry heavens.

But You alone have mercy upon us.

Thanks be to God.

FIRST RESPONSORY *sung by the choir*

Benedicat nos Deus, Deus noster, benedicat nos Deus, * Et metuant eum omnes fines terrae.	<i>God, our God, shall bless us; our God shall bless us, * And all the ends of the Earth shall fear him.</i>
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V. Deus misereatur nostri et benedicat nos Deus, Et metuant...	<i>V. God shall have mercy upon us and God shall bless us, And all...</i>
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SECOND READING *read by a representative of Chapter*

Blessing: Virga virens Jesse: verum nos ducat ad esse.
May Jesse's flourishing branch bring us to the true Essence.

The blessed mother of God and ever-virgin Mary is, after her son, rightly venerable and glorious on today's solemnity. She is our lord Jesus Christ's mother according to the flesh, from the seed of Abraham, from the tribe of Judah. The rod of Jesse, the North Star, handmaiden of God, queen of the nations, mistress of kings, betrothed of the Lord, mother of Christ, created a temple, a temple of the Creator, a sanctuary of the Holy Spirit, like a beautiful dove; 'fair as the moon, clear as the sun', a reproach to Eve, renewal of life, the gate of heaven, glory of women, head of the virgins, a garden enclosed, a fountain sealed up, a well of living waters. She shall grow like a cedar in Lebanon, flourishing like a palm tree, like a green olive tree in the house of God. Holy virgin, prudent virgin, and one of the number of the prudent. Most beautiful virgin, chaste virgin, beautiful in appearance, shining in soul, clear in faith, brilliant in mind, devoted in love of virginity, prepared to be obedient. Prudent in the mystery entrusted to her, pacific under persecution, suffering inwardly with Christ's suffering.

Predicted by God's prophets, announced in advance by the wisdom-loving saints, hailed by the archangel, made fruitful by the Holy Spirit and defended by the same, not knowing a man's seed, made fertile with offspring. Virgin in marriage, made joyful by a son, conceiving in faith, begetting joy. Virgin before birth, virgin during birth, virgin after birth. This virgin held in her sacred womb him whom the world could not contain. This virgin swaddled in blankets he who holds the world in his hand. He who made the whole world from nothing, the virgin Mary beheld on the Cross as if being weighed in the balance. He who lacked

nothing by way of heavenly majesty, the virgin Mary is believed to have seen with her own eyes ascending to heaven.

May we therefore deserve to be helped by the prayers of she who deserved to be the mother of our Creator, who liveth and reigneth with the Father and the Holy Spirit, one God, for ever and ever.

But You alone have mercy upon us.

Thanks be to God.

SECOND RESPONSORY *sung by the choir*

Felix namque es, sacra Virgo Maria,
et omni laude dignissima:

* Quia ex te ortus est sol iustitiae,
Christus Deus noster.

*Blessed indeed art thou, holy Virgin
Mary, and most worthy of all praise:*

** For from thee has arisen the Sun of
Righteousness, Christ our God.*

V. Ora pro populo, interveni pro
clero, intercede pro devoto femineo
sexu; sentiant omnes tuum levamen
quicumque celebrant tuam
commemorationem, Quia ex te...

*V. Pray for the people, intervene for the
clergy, intercede for the female devoted;
may all those who celebrate thy
commemoration know thy help, For
from thee...*

THIRD READING *read by a Priest Vicar*

Blessing: Turmis angelicis: societ nos conditor orbis.

May the Creator of the world unite us with the angelic bands.

Through the angelic spirits, for the praise and glory and honour of His name and majesty forever, He put in wonderful order the celestial kingdom of heaven. We should fear speaking more of this, because it is for God alone to know how and in what way their nature, invisible to us, remains in His purity alone, without contagion or diminution. But we know that there are nine orders of angels to carry out God's judgements and offices, as sacred eloquence witnesses. Their spheres of influence and power are distinguished subtly and miraculously by the will of the Almighty.

Some of them come to us in the world as messengers to preach of future events; others are established for this purpose, that through them signs

and miracles might be done more frequently. Others preside over the angelic spirits who are subject to them, and by their dispositions rule them in carrying out the divine mysteries. Others are preeminent over the others in marvellous power, because of which the other troops of angels are subject to their obedience. Yet others are so replete with divine grace that the Lord makes his seat within them and through them decrees His judgments. Still others contemplate God's glory more closely and are filled with proportionally more perfect knowledge. Finally, other troops of angels are joined to God such that no others can be between them and God, their love burning all the more for how exquisitely they behold the glory of His divinity. As we said, it is by such distinctions that the celestial kingdom of heaven, put in order wonderfully by God the Creator, has existed from the first beginnings of the life of the blessed spirits.

We believe, O dearest brethren, that this day's solemnity is consecrated by all these troops of angels, so honourable and beloved to God. But behold, while we are probing the secrets of heaven's citizens, we have digressed beyond the limits of our frailty. For now let us keep silent about heavenly secrets, and may we cleanse the stains of our sins before the Creator's eyes, so that we might be able to come to them of whom we speak.

But You alone have mercy upon us.

Thanks be to God.

THIRD RESPONSORY *sung by the choir*

Te sanctum Dominum in excelsis
laudant omnes angeli, dicentes:
* Te decet laus et honor, Domine.

*All the angels on high praise Thee, holy
Lord, saying: * 'Praise and honour are
Thine, O Lord.'*

V. Cherubim quoque et Seraphim
sanctus, sanctus, sanctus
proclamant, et omnis caelitus ordo,
dicentes: Te decet...

*V. Cherubim and Seraphim cry out
'Holy, Holy Holy!', together with the
whole host of heaven, saying: 'Praise
and honour...'*

(all stand, bowing) V. Gloria Patri et
Filio et Spiritui Sancto. Te decet...

*V. Glory be to the Father and the Son and
the Holy Spirit. 'Praise and honour...'*

SECOND NOCTURN

Please remain standing until the second verse of each psalm

ANTIPHON *sung by the choir*

Inter natos mulierum non
surrexit maior Johanne Baptista.

*Among them that are born of women, there
hath not risen greater than John the Baptist.*

PSALMODY *sung by the choir and congregation*

Psalm 92



It is a good thing to give thanks unto the Lord:
and to sing praises unto thy Name, O most Highest;
(sit) To tell of thy loving-kindness early in the morning:
and of thy truth in the night-season;
Upon an instrument of ten strings, and upon the lute:
upon a loud instrument, and upon the harp.
For thou, Lord, hast made me glad through thy works:
and I will rejoice in giving praise for the operations of thy hands.
O Lord, how glorious are thy works:
thy thoughts are very deep.
An unwise man doth not well consider this:
and a fool doth not understand it.
When the ungodly are green as the grass, and when all the workers of
wickedness do flourish:
then shall they be destroyed for ever; but thou, Lord, art the most
Highest for evermore.
For lo, thine enemies, O Lord, lo, thine enemies shall perish:
and all the workers of wickedness shall be destroyed.
But mine horn shall be exalted like the horn of an unicorn:
for I am anointed with fresh oil.
Mine eye also shall see his lust of mine enemies:
and mine ear shall hear his desire of the wicked that arise up against
me.
The righteous shall flourish like a palm-tree:
and shall spread abroad like a cedar in Libanus.

Such as are planted in the house of the Lord:
 shall flourish in the courts of the house of our God.
 They also shall bring forth more fruit in their age:
 and shall be fat and well-liking.
 That they may shew how true the Lord my strength is:
 and that there is no unrighteousness in him.

(all stand, bowing)

Glory be to the Father, and to the Son:
 and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
 world without end. Amen.

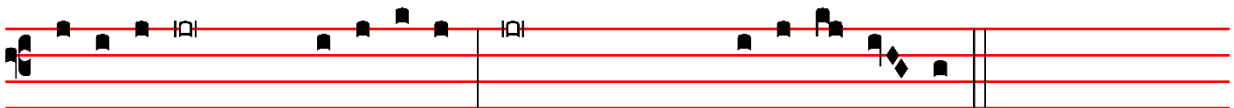
ANTIPHON *sung by the choir*

Isti sunt viri sancti quos elegit
 Dominus in caritate non ficta; et
 dedit illis gloriam sempiternam.
 Quorum doctrina fulget ecclesia ut
 sole luna, alleluia.

*These are the holy men whom the Lord
 chose in His unfeigned love; and He
 gave them glory everlasting. By their
 teaching is the Church made illustrious,
 as is the moon by the sun, alleluia.*

PSALMODY

Psalm 61



Hear my crying, O God:
 give ear unto my prayer.

(sit) From the ends of the earth will I call upon thee:
 when my heart is in heaviness.

O set me up upon the rock that is higher than I:
 for thou hast been my hope, and a strong tower for me against the
 enemy.

I will dwell in thy tabernacle for ever:
 and my trust shall be under the covering of thy wings.

For thou, O Lord, hast heard my desires:
 and hast given an heritage unto those that fear thy Name.

Thou shalt grant the King a long life:
 that his years may endure throughout all generations.

He shall dwell before God for ever:

O prepare thy loving mercy and faithfulness, that they may preserve him.

So will I always sing praise unto thy Name:
that I may daily perform my vows.

(all stand, bowing)

Glory be to the Father, and to the Son:
and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
world without end. Amen.

ANTIPHON *sung by the choir*

Isti sunt sancti qui pro testamento Dei sua corpora tradiderunt, et in sanguine agni laverunt stolas suas.

These are the saints who surrendered their bodies for God's testament, and washed their garments in the blood of the Lamb.

PSALMODY

Psalm 79



O God, the heathen are come into thine inheritance:

thy holy temple have they defiled, and made Jerusalem an heap of stones.

(sit) The dead bodies of thy servants have they given to be meat unto the fowls of the air:

and the flesh of thy saints unto the beasts of the land.

Their blood have they shed like water on every side of Jerusalem:
and there was no man to bury them.

We are become an open shame to our enemies:

a very scorn and derision unto them that are round about us.

Lord, how long wilt thou be angry:

shall thy jealousy burn like fire for ever?

Pour out thine indignation upon the heathen that have not known thee:
and upon the kingdoms that have not called upon thy Name.

For they have devoured Jacob:
and laid waste his dwelling-place.

O remember not our old sins, but have mercy upon us, and that soon:
 for we are come to great misery.
 Help us, O God of our salvation, for the glory of thy Name:
 O deliver us, and be merciful unto our sins, for thy Name's sake.
 Wherefore do the heathen say:
 Where is now their God?
 O let the vengeance of thy servants' blood that is shed:
 be openly shewed upon the heathen in our sight.
 O let the sorrowful sighing of the prisoners come before thee:
 according to the greatness of thy power, preserve thou those that are
 appointed to die.
 And for the blasphemy wherewith our neighbours have blasphemed
 thee:
 reward thou them, O Lord, seven-fold into their bosom.
 So we, that are thy people, and sheep of thy pasture, shall give thee
 thanks for ever:
 and will alway be shewing forth thy praise from generation to
 generation.

(all stand, bowing)

Glory be to the Father, and to the Son:
 and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
 world without end. Amen.

As the antiphon concludes, please turn to face the High Altar with the choir and ministers

VERSICLE sung by the choir, all facing the High Altar

Laetamini in domino
 et exsultate justi:
***(silently)* Et gloriamini**
omnes recti corde.

Be glad in the Lord
and rejoice, O ye just:
And glory in Him in your heart,
all ye righteous.

LORD'S PRAYER said silently until the concluding petition

And lead us not into temptation.
But deliver us from evil.

Please turn inwards and remain standing until after the Blessing of the Reader

FOURTH READING *read by a Churchwarden*

Blessing: Ordo prophetarum: minuatur poenas animarum.
May the order of prophets lessen the punishments of our souls.

Let us begin to say something about that same feast, so beautiful and splendid, which is honourably dedicated not only to the spirits of the angels we spoke of before, but also to all the saints who from the beginning of the world were born on Earth.

The first of them were the patriarchs, men religious and glorious in their lifetimes, fathers of the prophets and apostles, whose memory will not be abandoned and whose name endures in eternity, for they were found worthy before God; splendid in faith, preeminent in hospitality, astute in understanding, wise in works, rich in worldly goods, restorers and remakers of the world, famous for justice, long-suffering in hope, obedient to commandments, believers in promises, made hosts of angelic guests, seeing the Lord face-to-face, prudent in counsel, victorious in battle, ruling the world's condition, obtaining the realm's sceptre. The posterity of their empire did not cease until Christ, born from their seed through the womb of an untouched virgin, who is the hope of all the nations, appeared shining in the world, and took back and kept the primacy and monarchy of the whole world.

The election of the prophets follows them, with whom God spoke and showed them His secrets so that they might be able to know and tell of those things which were to come as if they were present, having been illuminated by the Holy Spirit. By the preaching of prophecies they were made leaders of the people.

Now, however, let us return to those whom the waves of baptism and the spilling of Christ's blood purged and cleansed, through the grace of the Holy Spirit, from the error of hereditary sin, from the ancient squalor of paganism, under a new covenant. Blessed are the eyes of those who deserved to see Christ coming in flesh! John the Baptist, who was conceived at the annunciation of the same angel as Christ, who at the beginning held the first place in preaching and baptism, who recognised

Jesus by sight as him who had come to take away the sins of the world and by a finger pointed him out, saw this splendid sight. As Christ witnessed, 'among them that are born of women, there hath not risen a greater man than he.' He, worthily, was named the precursor of the Lord, herald of the Judge, a prophet of the Most High, because when he was not yet born he prophesied Christ's coming to the world and anticipated his descending to Hell to redeem the souls there with his glorious passion.

But You alone have mercy upon us.

Thanks be to God.

FOURTH RESPONSORY *sung by the choir*

Inter natos mulierum,
non surrexit maior Johanne Baptista,
* Qui viam Domino praeparavit in
eremo.

*Among them that are born of women,
there hath not risen greater than John
the Baptist, * Who prepared the way of
the Lord in the wilderness.*

V. Fuit homo missus a Deo
cui nomen Johannes erat. Qui viam...

*V. There was a man sent from God,
whose name was John, Who prepared...*

FIFTH READING *read by a Representative of the Friends of Southwell Cathedral*

Blessing: Coetus apostolicus: sit nobis semper amicus.
May the company of the apostles always be our ally.

With this chosen athlete of God, [John the Baptist,] accords the number of the twelve apostles, whom divine providence chose out of everyone in the world, by the first virtues of miracles, to build the foundations of the new faith and also to build up the state of the tender Church, so that their preaching might sound across the whole Earth and their words might cross to the ends of their whole world.

They were like young vines, clinging to the true vine that is Christ, whose fruit endures forever and does not wither, to whom the Lord spoke and said: 'Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your

Father which is in heaven'. And again: 'Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you'.

And he promised that whatsoever they bound on earth shall be bound in heaven and whatsoever they shall loose on earth shall be loosed in heaven. And again, he predicted that when he shall have come to judge the world they shall sit on twelve thrones and judge the orb of the world with him. As we believe, this day is declared to be subject to such patrons.

But You alone have mercy upon us.

Thanks be to God.

FIFTH RESPONSORY *sung by the choir*

Qui sunt isti qui ut nubes volant,	<i>Who are these that fly along like clouds,</i>
* Et quasi columbae ad fenestras suas?	<i>* And are like doves to their nest?</i>

V. Candidiores nive, nitidiores lacte,	<i>V. They are purer than snow, whiter</i>
rubicundiores ebore antiquo,	<i>than milk, ruddier than the old ivory,</i>
Et quasi...	<i>And are like...</i>

SIXTH READING *read by an Organist*

Blessing: Martyribus sisti: faciat nos gratia Christi.
May Christ's grace cause us to be placed with the martyrs.

The triumphal name of 'martyrs' is applied to those who through divers kinds of torments imitated Christ's passion, not wearying of their hearts' desires. Some were killed by the sword, others burned in fire, others beaten with scourges, others pierced by spikes, others hung on a gallows, others in the peril of the open sea, others skinned alive, others given to chains. Some had their tongues cut out, some crushed by stones, some afflicted with cold, some tortured by hunger. Others had their hands or other limbs hacked off by blows and, naked, endured the spectacle of public abuse for sake of the Lord's name.

These individuals are triumphant and friends of God, who, spurning the commands of the leaders of the sinners, are now crowned and receive the palms of their labours. For they were founded on the firm rock that is Christ. Of such people, the apostle [Paul], saddened in his mind and crying with sorrow, said: 'Others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy,' and so on.

Now, therefore, we have heard of the struggles and victories of Christ's martyrs. We believe that this day has been sanctified by them, in proportion to their unceasing, tormentuous labour that it might be sanctified in them.

But You alone have mercy upon us.

Thanks be to God.

SIXTH RESPONSORY *sung by the choir*

O constantia martyrum laudabilis, o caritas inextinguibilis, o patientia invincibilis, quae licet inter pressuras persequentium visa sit despicabilis, invenietur in laudem et gloriam et honorem * In tempore retributionis.	<i>O praiseworthy steadfastness of the martyrs, O unquenchable love, O unconquerable forbearance, which, though it may seem despicable amongst the oppressions of the persecutors, will be found amidst praise and glory and honour * In the time of Judgement.</i>
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V. Nobis ergo petimus piis subveniant meritis, honorificati a Patre qui est in caelis, In tempore...	<i>V. Therefore, we ask that they, who are honoured by the Father in heaven, aid us by their pious merits, In the time...</i>
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<i>(all stand, bowing)</i> V. Gloria Patri et Filio et Spiritui Sancto. In tempore...	<i>V. Glory be to the Father and the Son and the Holy Spirit, In the time...</i>
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THIRD NOCTURN

Please remain standing until the second verse of each psalm

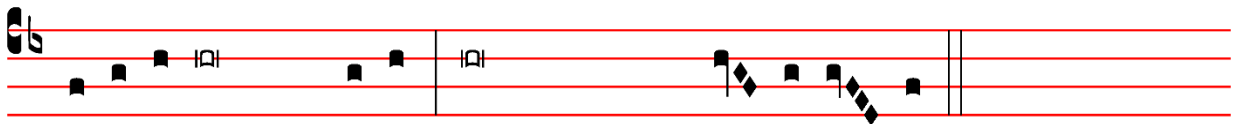
ANTIPHON *sung by the choir*

Sint lumbi vestri praecincti et
lucernae ardentes in manibus vestris:
et vos similes hominibus
expectantibus dominum suum,
quando revertatur a nuptiis.

*Let your loins be girded about and
lamps burning in your hands: and be
ye yourselves like unto men that wait
for their lord, when he will return from
the wedding.*

PSALMODY *sung by the choir and congregation*

Psalm 32



Blessed is he whose unrighteousness is forgiven:
and whose sin is covered.

(sit) Blessed is the man unto whom the Lord imputeth no sin:
and in whose spirit there is no guile.

For while I held my tongue:
my bones consumed away through my daily complaining.

For thy hand is heavy upon me day and night:
and my moisture is like the drought in summer.

I will acknowledge my sin unto thee:
and mine unrighteousness have I not hid.

I said, I will confess my sins unto the Lord:
and so thou forgavest the wickedness of my sin.

For this shall every one that is godly make his prayer unto thee, in a time
when thou mayest be found:

but in the great water-floods they shall not come nigh him.

Thou art a place to hide me in, thou shalt preserve me from trouble:
thou shalt compass me about with songs of deliverance.

I will inform thee, and teach thee in the way wherein thou shalt go:
and I will guide thee with mine eye.

Be ye not like to horse and mule, which have no understanding:
whose mouths must be held with bit and bridle, lest they fall upon
thee.

Great plagues remain for the ungodly:

but whoso putteth his trust in the Lord, mercy embraceth him on every side.

Be glad, O ye righteous, and rejoice in the Lord:

and be joyful, all ye that are true of heart.

(all stand, bowing)

Glory be to the Father, and to the Son:

and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:

world without end. Amen.

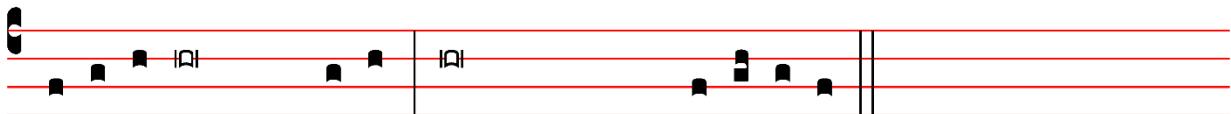
ANTIPHON *sung by the choir*

Virgines sanctae Dei, orate pro nobis,
ut scelerum veniam per vos accipere
mereamur.

*Holy virgins of God, pray for us, that
through you we may be worthy to
receive remission of our sins.*

PSALMODY

Psalm 45



My heart is inditing of a good matter:

I speak of the things which I have made unto the King.

(sit) My tongue is the pen:

of a ready writer.

Thou art fairer than the children of men:

full of grace are thy lips, because God hath blessed thee for ever.

Gird thee with thy sword upon thy thigh, O thou most Mighty:

according to thy worship and renown.

Good luck have thou with thine honour:

ride on, because of the word of truth, of meekness, and righteousness;
and thy right hand shall teach thee terrible things.

Thy arrows are very sharp, and the people shall be subdued unto thee:

even in the midst among the King's enemies.

Thy seat, O God, endureth for ever:

the sceptre of thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity:

wherefore God, even thy God, hath anointed thee with the oil of
gladness above thy fellows.

All thy garments smell of myrrh, aloes, and cassia:
 out of the ivory palaces, whereby they have made thee glad.
 Kings' daughters were among thy honourable women:
 upon thy right hand did stand the queen in a vesture of gold, wrought
 about with divers colours.
 Hearken, O daughter, and consider, incline thine ear:
 forget also thine own people, and thy father's house.
 So shall the King have pleasure in thy beauty:
 for he is thy Lord God, and worship thou him.
 And the daughter of Tyre shall be there with a gift:
 like as the rich also among the people shall make their supplication
 before thee.
 The King's daughter is all glorious within:
 her clothing is of wrought gold.
 She shall be brought unto the King in raiment of needle-work:
 the virgins that be her fellows shall bear her company, and shall be
 brought unto thee.
 With joy and gladness shall they be brought:
 and shall enter into the King's palace.
 Instead of thy fathers thou shalt have children:
 whom thou mayest make princes in all lands.
 I will remember thy Name from one generation to another:
 therefore shall the people give thanks unto thee, world without end.

(all stand, bowing)

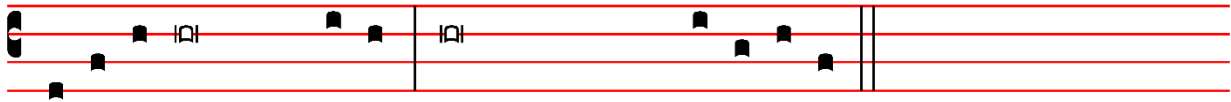
Glory be to the Father, and to the Son:
 and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
 world without end. Amen.

ANTIPHON sung by the choir

Omnes electi Dei nostri memoramini
 ante Deum: ut vestris precibus adiuti
 mereamur vobis adiungi.

*All ye chosen of God, remember us
 before God: so that, aided by your
 prayers, we may deserve to be added to
 your number.*



I will always give thanks unto the Lord:
his praise shall ever be in my mouth.

(sit) My soul shall make her boast in the Lord:
the humble shall hear thereof, and be glad.

O praise the Lord with me:
and let us magnify his Name together.

I sought the Lord, and he heard me:
yea, he delivered me out of all my fear.

They had an eye unto him, and were lightened:
and their faces were not ashamed.

Lo, the poor crieth, and the Lord heareth him:
yea, and saveth him out of all his troubles.

The angel of the Lord tarrieth round about them that fear him:
and delivereth them.

O taste, and see, how gracious the Lord is:
blessed is the man that trusteth in him.

O fear the Lord, ye that are his saints:
for they that fear him lack nothing.

The lions do lack, and suffer hunger:
but they who seek the Lord shall want no manner of thing that is good.

Come, ye children, and hearken unto me:
I will teach you the fear of the Lord.

What man is he that lusteth to live:
and would fain see good days?

Keep thy tongue from evil:
and thy lips, that they speak no guile.

Eschew evil, and do good:
seek peace, and ensue it.

The eyes of the Lord are over the righteous:
and his ears are open unto their prayers.

The countenance of the Lord is against them that do evil:
to root out the remembrance of them from the earth.

The righteous cry, and the Lord heareth them:
and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a contrite heart:
and will save such as be of an humble spirit.
Great are the troubles of the righteous:
but the Lord delivereth him out of all.
He keepeth all his bones:
so that not one of them is broken.
But misfortune shall slay the ungodly:
and they that hate the righteous shall be desolate.
The Lord delivereth the souls of his servants:
and all they that put their trust in him shall not be destitute.

(all stand, bowing)

Glory be to the Father, and to the Son:
and to the Holy Ghost:

(upright) As it was in the beginning, is now, and ever shall be:
world without end. Amen.

As the antiphon concludes, please turn to face the High Altar with the choir and ministers

VERSICLE *sung by the choir, all facing the High Altar*

Justorum animae
in manu Dei sunt:

(silently) Et non tangeat illos
tormentum malitiae.

*The souls of the righteous
are in the hand of God:*

*And there shall no torment of
wickedness touch them.*

LORD'S PRAYER *said silently until the concluding petition*

And lead us not into temptation.
But deliver us from evil.

Please turn to face the reader and remain standing until the end of the Gospel verse

GOSPEL VERSE AND SEVENTH READING *read by a Lay Clerk*

Blessing: Grex confessorum: purget peccata reorum.
May the flock of the confessors purge the sins of the guilty.

In those days, seeing the multitudes, Jesus went up into a mountain. And
so on. (Matthew 5.1–12, opening)

We believe the festivity of this day is not unknown to the priests and teachers and confessors of Christ. They water the hearts of the faithful spiritually like heavenly rain, for to bring forward the unwithering fruit of good works. They took care to not only return the talents entrusted to them but in fact to increase them with interest without fraud, for they endeavoured to sow the good which they learned and understood through the grace of the Holy Spirit not only in their own, but also in others' minds, those of their subjects, in accordance with the apostle's command, through reproving, rebuking, exhorting, and bearing their cure.

Their minds were most lucid, their hands were clean and pure, because they celebrated the sacrosanct mysteries of Christ's body and blood on the altar table and did not cease to offer in the depths of their hearts a living Host pleasing to God: that is, they themselves, without blemish or the immixture of ill deeds. And although they did not know the swords of the persecutors, nonetheless they were not deprived of martyrdom through the merit of their life, worthy to God. Because martyrdom is accomplished not only in the shedding of blood, but also in abstinence from sin and the practice of God's commandments.

But You alone have mercy upon us.

Thanks be to God.

SEVENTH RESPONSORY *sung by the choir*

Sint lumbi vestri praecincti,
et lucernae ardentes in manibus vestris;
* Et vos similes hominibus
expectantibus dominum suum,
quando revertatur a nuptiis.

*Let your loins be girded about and
lamps burning in your hands: and ye
yourselves like unto men that wait for
their lord, when he will return from the
wedding.*

V. Vigilate ergo quia nescitis
qua hora Dominus vester venturus sit.
Et vos...

*V. Watch ye therefore, for ye know not
when your master cometh; and be ye
yourselves...*

EIGHTH READING *read by a Child*

Blessing: Virginei flores: nostros delete dolores.
O flowery virgins, expunge our sorrows.

The company of virgins and holy women and married women devoted to God and matrons should in no way be believed *not* to be part of the solemnity of the present day. Leaving behind the embraces of marriage and spurning the bearing of children, they preferred to devote themselves to the everlasting Bridegroom who is in heaven, in mind, act, habit and deed.

Pursuing prayers, maintaining fasts, rejoicing in tribulation, longsuffering in the face of verbal insults, courageously struggling under oppression and persecution, not objecting to death because of their chastity in the faith and love of purity, they earned the right to come rejoicing to a marriage with the immaculate Lamb. They unceasingly and freely set about all this, and things similar to this, out of desire for the kingdom of heaven and out of hope of eternal repayment, with the most ardent love; and thus persevering in the love of God and neighbour, they rejoiced to end their life with God alone.

Thus we are confident that the unique way of life of anchorites is not separate from this day. Through all the places of wilderness, in caves and in little cells, are they who are content with a little food, associate with wild animals, are ministered to by birds, spurn delicacies of food, despise the luxuries of the world, love not worldly praise, flee the sight of man, are accustomed to the speech of angels, shine with many signs of virtues. They renew sight for the blind, firm the steps of the lame, give hearing to the deaf. They overcome demons, restore hands to the crippled, revive the dead.

Verily, because the solemnity of this day is for all of them, not to a degree but completely, most sacredly and excellently, with the greatest unceasing honour, let us, dearest brethren, seek the protections of such intercessors as those of whom we speak, with total intention of mind, so that through the worldly feasts that we perform, through intercession by their merits, we might be able to come to the eternal feasts.

But You alone have mercy upon us.
Thanks be to God.

EIGHTH RESPONSORY *sung by the choir*

Audivi vocem de caelo venientem:	<i>I heard a voice coming from heaven:</i>
Venite omnes virgines sapientissimae, *	<i>Come all ye wisest of virgins, * Take ye</i>
Oleum recondite in vasis vestris dum	<i>oil in your lamps, for the Bridegroom</i>
Sponsus advenerit.	<i>cometh.</i>

V. Media nocte clamor factus est: ecce	<i>V. A cry went up in the middle of the</i>
Sponsus venit. Oleum ...	<i>night: Behold, the Bridegroom cometh!</i>
	<i>Take ye...</i>

Music: John Tudor (fl. late 15th c.)

NINTH READING *read by a Clerk in Holy Orders*

Blessing: *Nos rege nos muni: sanctis Deus omnibus uni.*
 Rule us, defend us, O God: unite us with all the saints.

Today, dearly beloved, we celebrate in one joyful solemnity a feast for all the saints, in whose society heaven exalts, in whose patronage Earth rejoices, by whose triumphs the holy Church is crowned, whose confession of faith shines brighter in honour the fiercer the suffering they endured, for while the fighting intensified so too did the glory of the fights. A martyr's triumphs are adorned with many types of suffering, and through graver torments came more important prizes too, since the catholic mother Church, which is spread throughout the length and breadth of the whole globe, was taught by its head Christ Jesus not to fear indignities, crosses, and death, and to be strengthened not by resistance but by endurance. On the other hand, the triumphant glory inspired all those whom the jail enclosed, in a famous throng, to carry on the fight with the same and equal heat of virtue.

O truly blessed mother Church, which the honour of divine dignity illuminates, which the glorious blood of conquering martyrs adorns, which the snow-white virginity of inviolate confession clothes! Neither roses nor lilies are lacking from its flowers. Now, most beloved, let each endeavour to receive the amplest dignity of each honour: crowns either snow-white for virginity or purple for suffering. In the camps of heaven, peace and war have their own flowers by which Christ's soldiers are crowned.

These are the footsteps which the saints left for us when they left for their homeland, so that by following their path we too might follow and take in with them the joys of Paradise, obeying the patriarchs we have already

begun to consider. Why would we not hurry and hasten to be able to see our homeland and greet our parents? The numbers of dear ones awaiting us there, parents, brothers, sons – a thronged and copious crowd – wants us too. Already secure in their safety, they are yet solicitous for our salvation. How great is their and our common joy to come to their embrace and gaze! How excellent the wish of those awaiting the fellowship of their companions in heaven! There is the glorious choir of the apostles! There is the number of the prophets, exalting in portents! There is the innumerable population of martyrs, crowned for their victories in combat! And there the most brilliant crowd of virgins rejoices. There too the fortitude of the confessors is praised, and also is determined the repayment of those who kept the Lord's commandments and exchanged their worldly patrimony for treasures in heaven.

Dearly beloved, let us hurry to them with ardent desire, so that we might deserve to be with them always and to rejoice with them, and presently to come to Christ. We have as our guide on this journey He who is the author of salvation, the prince of light, the bestower of joy, who liveth and reigneth with God the Father, in the unity of the Holy Spirit, for ever and ever. Amen.

But You alone have mercy upon us.

Thanks be to God.

NINTH RESPONSORY *sung by the choir*

Concede nobis Domine quaesumus
veniam delictorum, et intercedentibus
sanctis quorum hodie sollempnia
celebramus. * Talem nobis tribue
devotionem * Ut ad eorum pervenire
mereamur societatem.

*O Lord, we ask thee, grant us pardon for
our sins, and by the intercession of thy
saints whose solemnities we celebrate
this day, * Bestow upon us such piety *
That we may deserve to reach their
company.*

V. Adjuvent nos eorum merita quos
propria impediunt scelera, excuset
intercessio accusat quos actio:
et qui eis tribuisti caelestis palmam
triumphi, nobis veniam non deneges
peccati. Talem...

*V. May their merits help us whose sins
ourselves impede; may their intercession
pardon us whose actions ourselves accuse;
and may thou who bestowed upon them
the palm of a heavenly triumph deny us
not pardon for sin. Bestow upon us...*

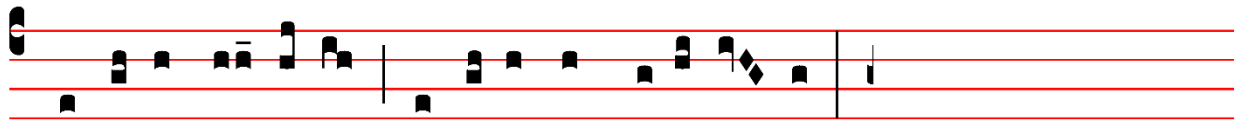
(all stand, bowing) V. Gloria Patri et
Filio et Spiritui Sancto. Ut...

*V. Glory be to the Father and the Son
and the Holy Spirit, That we may...*

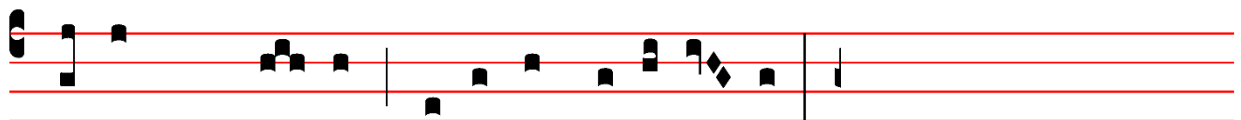
CONCLUSION

Please remain standing

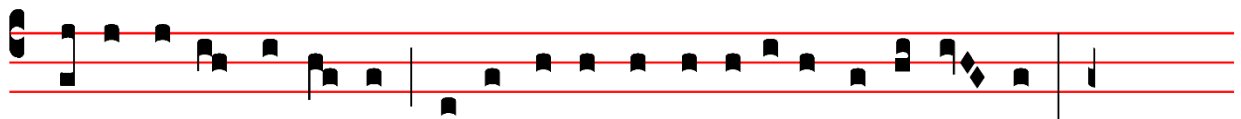
TE DEUM *sung by the choir and congregation*



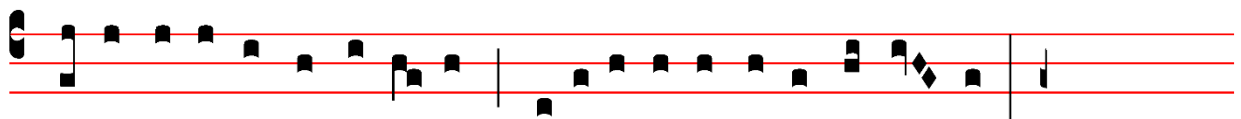
1. Te deum lau- damus : te dominum confi- te- mur.



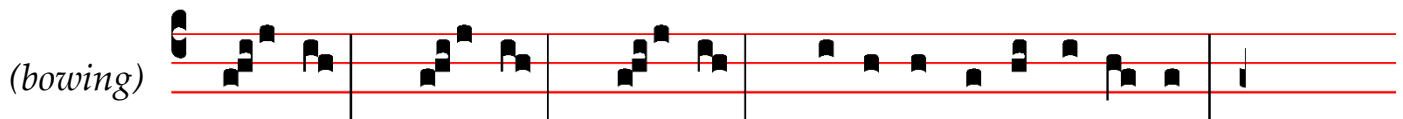
2. Te eternum pa- trem : omnis terra ve-ne-ra- tur.



3. Ti-bi omnes an-ge- li : ti-bi ce-li et u-niverse po-te-sta- tes.



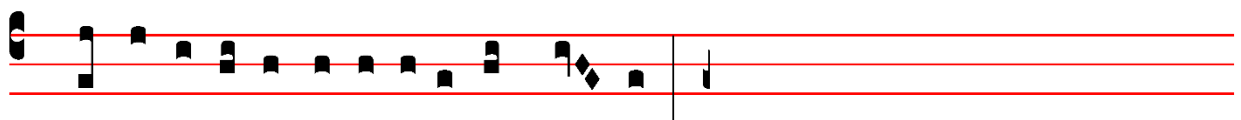
4. Ti-bi cherubyn et se-raphyn : incessa-bi-li vo-ce procla-mant.



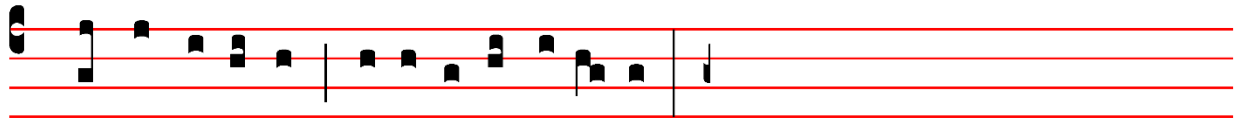
5. San- ctus. 6. San- ctus. 7. San- ctus. 8. Dominus de-us sa-ba-oth.



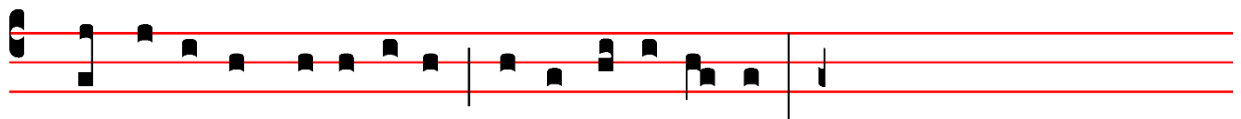
9. Pleni sunt ce-li et terra : maie-statis glo-ri- e tu- e.



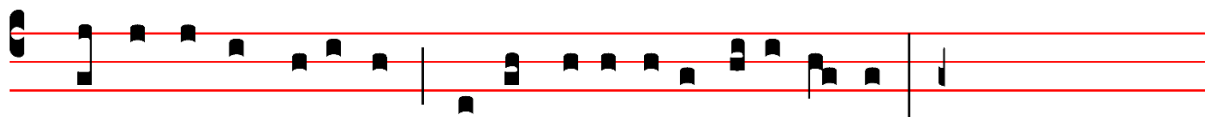
10. Te glo-ri- o-sus a-postolorum cho- rus.



11. Te prophetarum : lauda-bi-lis numerus.



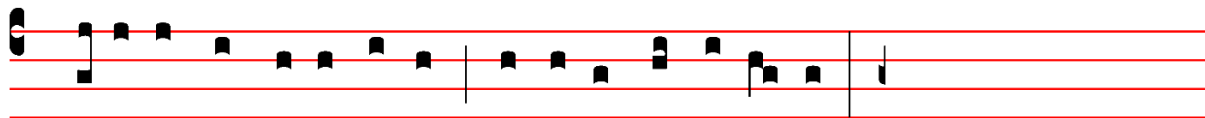
12. Te martyrum candi-datus : laudat ex-er- ci- tus.



13. Te per orbem terrarum : sancta confi- tetur eccle-si- a.



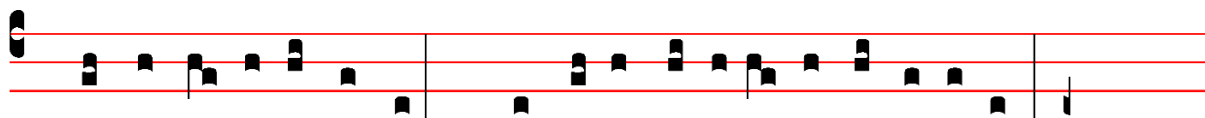
14. Pa- trem immense maie-sta- tis.



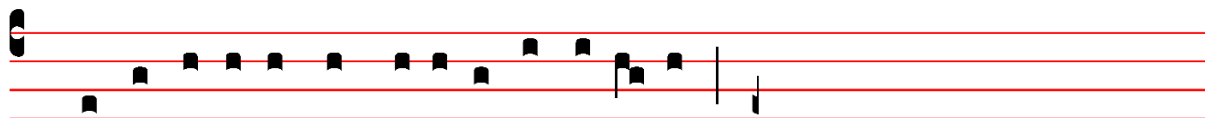
15. Venerandum tuum verum : et u- ni cum fi- li- um.



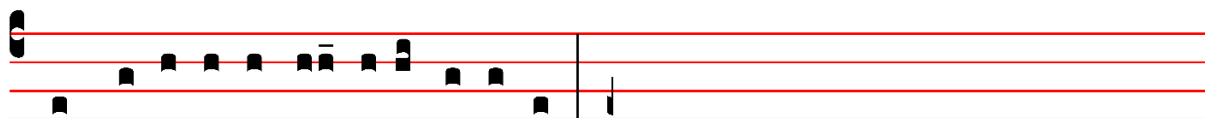
16. San-ctum quoque : pa-ra- clitum spi-ri- tum.



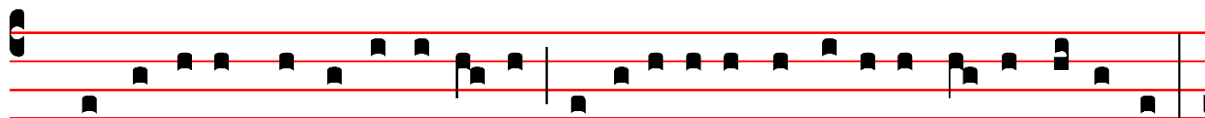
17. Tu rex glo- ri- e Christe. 18. Tu patris sempiter-nus es fi- li- us.



19. Tu ad li-berandum suscepturus hominem :



non horru- i- sti vir- ginis u- terum.



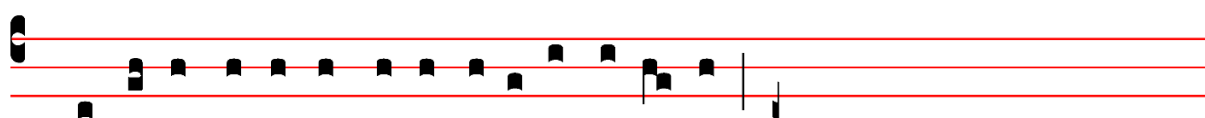
20. Tu de victo mortis a cu-le- o : a peru-i- sti credentibus re-gna ce-lorum.



21. Tu ad dexteram de- i sedes : in glo- ri- a patris.



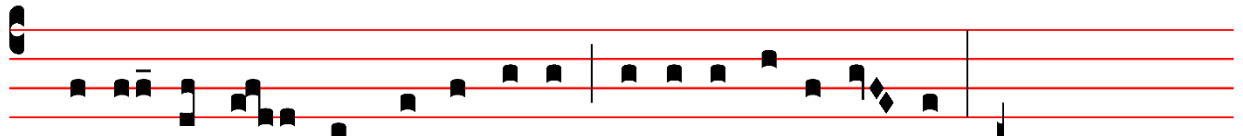
22. Iudex crederis : es- se venturus.



23. Te er-go quesumus tu-is famulis subve- ni :



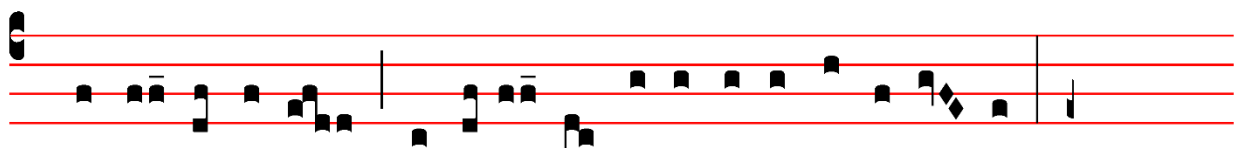
quos preti- o- so sanguine re-demisti.



24. E-ter- na fac cum sanctis tu-is : glo-ri- a mune-ra- ri.



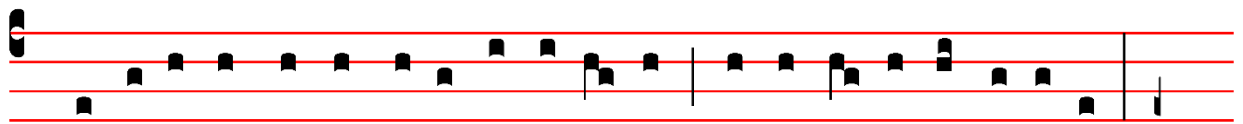
25. Salvum fac populum tuum domine : et benedic he-re-di- ta-ti tu- e.



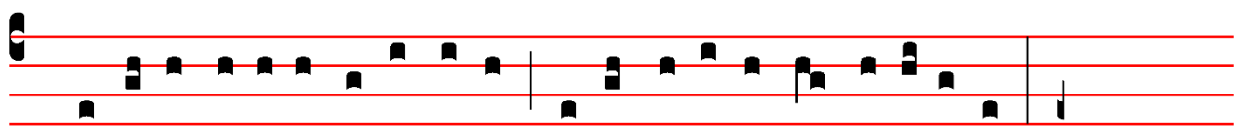
26. Et re- ge e- os et extol- le il-los usque in e-ter- num.



27. Per singulos di-es : bene- di-cimus te.



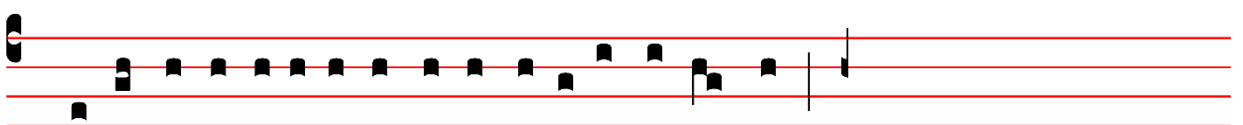
28. Et laudamus nomen tuum in se-cu-lum : et in se- culum se-cu-li.



29. Dignare domine di- e i- sto : si- ne pec-ca-to nos custodi-re.



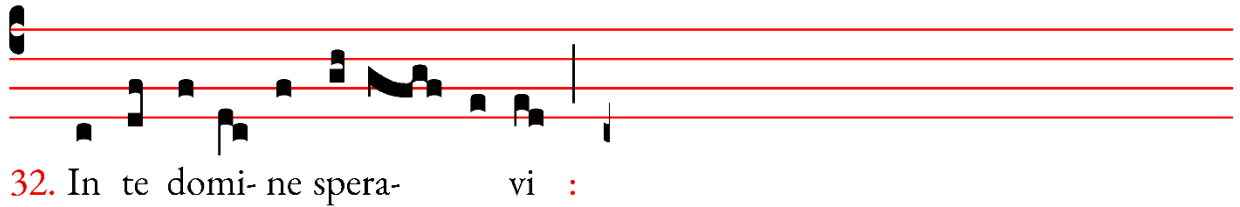
30. Mise-re-re nostri domi- ne : mi-se- re-re nostri.



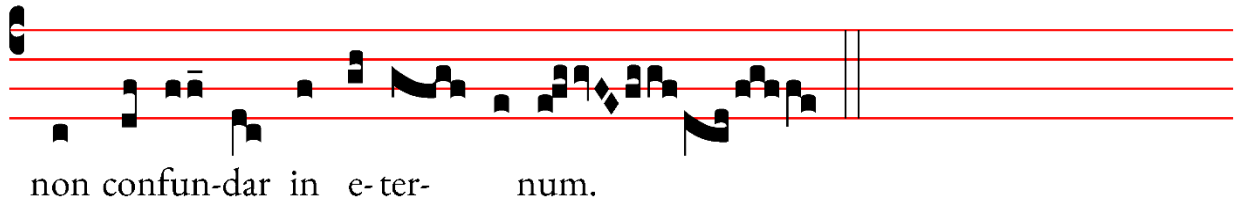
31. Fi-at mi-se-ricordi- a tu- a domine su-per nos :



quem ad modum spera- vimus in te.



All turn to face the High Altar for the final phrase



VERSICLE sung by the Canon Precentor, all facing the High Altar

Mirabilis Deus:
(silently) **In sanctis suis.**

*God is wonderful
In His saints.*

COLLECT

from the Office of Lauds

The Lord be with you.
And with thy spirit.

Almighty and everlasting God,
who hast granted that we should venerate the merits of all the saints in a
single feast:
we beseech thee to bestow upon us,
through those manifold intercessors,
the desired fulness of thy propitiation,
through Jesus Christ our Lord.
Amen.

DISMISSAL sung by the choir

Benedicamus Domino.
Deo dicamus gratias.

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

The ministers depart in silence



This service is the result of a research collaboration between Southwell Minster and the University of Nottingham, as part of the research project 'Music in the Shadows: Staging Medieval Night Worship 800-1300', with support from the UK Arts and Humanities Research Council (grant AH/X011488/1).

The organisers wish to express particular gratitude to the Dean and Chapter for permission to stage the service, to the Canon Precentor, the Revd. Richard Frith, and Rector Chori, Paul Provost, for preparing the liturgy, and to all participants and attendees who have volunteered their time and expertise today.

The order of service was assembled by Dr Henry Parkes, using a selection of medieval and early modern documents, details of which will be published online at a later date. The translations are by Dr Fraser McNair and the music typesetting by Dr Peter Siepmann.

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Feedback

The research team warmly encourage participants to reflect anonymously on their experience this evening. The QR code and link below lead to an online questionnaire, which will take no longer than 5 minutes to complete.



<https://forms.office.com/e/3iactUgEMD>
OR <https://bit.ly/southwell-night-office>

Feedback on the service is a valuable part of the research process. It will also help us to shape future events of this sort.

Communications are also welcome via email:
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