

THE SARUM RITE
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Passion Sunday.

The week of the Passion.

Edited by William Renwick.

Hamilton Ontario.

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Passion Sunday.

1. **A.** **¶** On Passion Sunday all is said of the History : and let the Feast of Saint Gregory be deferred until the morrow. At 2. Vespers which will be of the Feast let there be a solemn Memorial of the Sunday.

The History of the Sunday is said during the week beginning with the second *R̄*. and on Thursday is sung the 8. *R̄*. of the History together with the two ferial *R̄R̄*.

However, let the Feasts of Saints Edward, Cuthbert, and Benedict be put off until the Translations of the same.
2. **A.** **¶** On Passion Sunday the service is of the Sunday. At 1. Vespers let a Memorial be made Saint Edward : and let the Feasts of Saints Cuthbert and Benedict be put off until the Translations of the same.

On Wednesday is sung the 8. *R̄*. of the History together with the 2. ferial *R̄R̄*.
Saturday is of the Annunciation. 2. Vespers will be of the Sunday with a solemn Memorial of the Feast unless it be the Feast of the Place.
3. **A.** **¶** On Passion Sunday the service is of the Sunday. At 1. Vespers let there be a solemn Memorial of the Annunciation.

On Wednesday are sung the 8. *R̄*. together with the 2. ferial *R̄R̄*.
4. **A.** **¶** On Passion Sunday the service is of the Sunday.

Tuesday is of Saint Ambrose. Chapter *Behold a great priest.* [1019]. and let the Feast of Saint Richard be put off until the Translation of the same.
On Thursday is sung the 8. *R̄*. together with the 2. ferial Responsories.
5. **A.** **¶** On Passion Sunday the service is of the Sunday.

On Wednesday is sung the 8. *R̄*. together with the ferial Responsories.
1. **B.** **¶** On Passion Sunday the service is of the Sunday. At 1. Vespers which will be of the Sunday let there be a solemn Memorial of S. Gregory, and let the Feasts of the Saints be put off until the Translations of the same, and on Wednesday and Saturday is sung the 8. *R̄*. together with the 2. ferial Responsories.
2. **B.** **¶** On Passion Sunday the service is of the Sunday. Let the Feasts of the Saints be put off until the Translations of the same.

On Wednesday is sung the 8. *R̄*. together with the ferial *R̄R̄*.
3. **B.** **¶** On Passion Sunday the service is of the Sunday.

On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.

4. **℞.** **¶** On Passion Sunday the service is of the Sunday and nothing of Saint Richard until the Translation of the same. 2. Vespers will be of Saint Ambrose with a solemn Memorial of the Sunday, and on Thursday is sung the 8. **℞.** together with the ferial **℞℞.**
5. **℞.** **¶** On Passion Sunday the service is of the Sunday.
On Wednesday and Saturday is sung the 8. **℞.** together with the ferial Responsories, and on Thursday is said a Memorial of Saint Tyburtius at Vespers and at Matins of Saint Mary.
1. **℥.** **¶** On Passion Sunday the service is of the Sunday and let the Feasts of Saints Edward, Cuthbert, and Benedict be put off until the Translations of the same, and on Wednesday and Saturday is sung the 8. **℞.** together with the ferial Responsories.
2. **℥.** **¶** On Passion Sunday the service is of the Sunday and let the Feast of Saint Benedict be put off until the Translation of the same, and on Wednesday is sung the 8. **℞.** together with the ferial Responsories.
3. **℥.** **¶** On Passion Sunday the service is of the Sunday, and on Wednesday is sung the 8. **℞.** together with the ferial Responsories, and let the Feast of Saint Richard be put off until the Translation of the same.
4. **℥.** **¶** On Passion Sunday the service is of the Sunday and let the Feast of Saint Ambrose be put off until the morrow. 2. Vespers will be of Saint Ambrose with a solemn Memorial of the Sunday.
On Thursday is sung the 8. **℞.** together with the ferial Responsories.
5. **℥.** **¶** On Passion Sunday the service is of the Sunday.
On Wednesday and Saturday is sung the 8. **℞.** together with the ferial Responsories.
1. **℞.** **¶** On Passion Sunday the service is of the Sunday.
On Wednesday and Saturday is sung the 8. **℞.** together with the ferial Responsories.
Thursday is of S. Gregory.
2. **℞.** **¶** On Passion Sunday the service is of the Sunday and let the Feasts of Saints Edward, Cuthbert, and Benedict be put off until the Translations of the same.
On Wednesday and Saturday is sung the 8. **℞.** together with the ferial Responsories.
3. **℞.** **¶** On Passion Sunday the service is of the Sunday, and on Thursday is sung the 8. **℞.** together with the ferial Responsories.

Sunday in the Passion of the Lord.

Wednesday is of the Annunciation with a solemn Memorial of the fast.

4. **D.** **¶** On Passion Sunday the service is of the Sunday and let the Feast of Saint Richard be put off until the translation of the same, and on Wednesday is sung the 8. *Rx.* together with the ferial Responsories..

5. **D.** **¶** On Passion Sunday the service is of the Sunday. At 1. Vespers a solemn Memorial of the Feast of Saint Ambrose.

On Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories.

1. **E.** **¶** On Passion Sunday the service is of the Sunday.

On Thursday is sung the 8. *Rx.* together with the ferial Responsories.

Wednesday is of Saint Gregory. Chapter *Behold a great priest.* [1019].

2. **E.** **¶** On Passion Sunday the service is of the Sunday.

On Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories. Let the Feasts of Saints Edward, Cuthbert, and Benedict be put off until the Translations of the same.

3. **E.** **¶** On Passion Sunday the service is of the Sunday.

On Thursday is sung the 8. *Rx.* together with the ferial Responsories.

Tuesday is of the Annunciation with a solemn Memorial of the fast.

4. **E.** **¶** On Passion Sunday the service is of the Sunday, and on Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories. Let the Feast of Saint Richard be put off until the Translation of the same.

Friday is of Saint Ambrose. Chapter *Behold a great priest.* [1019].

5. **E.** **¶** On Passion Sunday the service is of the Sunday, and on Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories.

1. **F.** **¶** On Passion Sunday the service is of the Sunday.

On Thursday is sung the 8. *Rx.* together with the ferial Responsories.

Tuesday is of Saint Gregory. Chapter *Behold a great priest.* [1019].

2. **F.** **¶** On Passion Sunday the service is of the Sunday.

On Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories and let the Feasts of Saints Edward, Cuthbert, and Benedict be put off until the Translations of the same.

3. **F.** **¶** On Passion Sunday the service is of the Sunday. 2. Vespers will be of Saint Mary : with a solemn Memorial of the Sunday.

Monday is of the Annunciation with a solemn Memorial of the fast.

Sunday in the Passion of the Lord.

- On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
4. **℟̄**. **¶** On Passion Sunday the service is of the Sunday and nothing of Saint Richard until the Translation of the same.
Thursday is of Saint Ambrose. Chapter *Behold a great priest.* [1019].
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.
5. **℟̄**. **¶** On Passion Sunday the service is of the Sunday.
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.
1. **℟̄**. **¶** Passion Sunday is of the Sunday. 2. Vespers will be of Saint Gregory. Chapter *Behold a great priest.* [1019]. with a solemn Memorial of the Sunday.
On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
2. **℟̄**. **¶** Passion Sunday is of the Sunday.
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.
Let the Feasts of the Saints of ix. Lessons, Edward, Cuthbert and Benedict, be put off until the Translations of the same.
3. **℟̄**. **¶** Passion Sunday is of the Sunday. Let the Feast of the Annunciation be deferred unless it be the Feast of the Place. 2. Vespers will be of the Annunciation : with a solemn Memorial of the Sunday.
Monday is of the Annunciation with a solemn Memorial of the fast.
On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
4. **℟̄**. **¶** Passion Sunday is of the Sunday and nothing of Saint Richard until the Translation of the same.
Wednesday is of Saint Ambrose. Chapter *Behold a great priest.* [1019]. with a solemn Memorial of the fast.
On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
5. **℟̄**. **¶** Passion Sunday is of the Sunday.
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.

¶ Sunday in the Passion of the Lord.

At j. Vespers.

Ant. Blessed be. [423].

Ps. The same. (144./cxliij.) [423]. &c.

Hereafter the Neuma is not sung at the end of Antiphons until the Octave of Easter : nevertheless the Versicles and Benedicamus. and Kyrie eleyson. and Gradual, and the rest of this sort are sung with the neuma in the usual way : until Maundy Thursday. But Kyrie eleyson. is always sung with the neuma.

Chapter. Lamentations. iij. 58.



Lord, thou hast pleaded the
causes of my soul ; thou hast

redeemed my life, O Lord my God.
℞. Thanks be to God.

Circunderunt me.

Resp.

II.



En that are li- ars * have come a- bout

me with- out cause : with scour- ges have they fal- len

upon me. †But thou, O Lord, my de- fen- der, a-

venge thou me. ℞. For trouble is

Sunday in the Passion of the Lord.



hard at hand, and there is none to help me. †But.

The *V.* Gloria Patri. is not sung, but let the Responsory Men that are liars. be repeated.

Vexilla regis prodeunt.

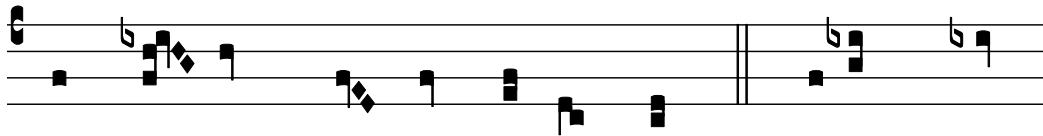
Hymn.
I.



He roy-al ban-ners for-ward go ; * The Cross shines



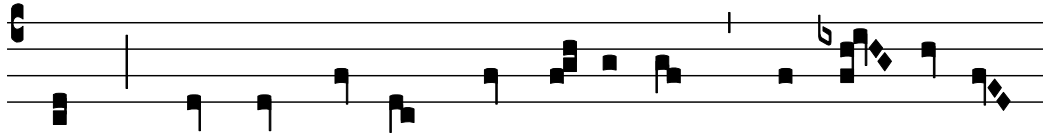
forth in mystic glow ; Where he in flesh, our flesh who made,



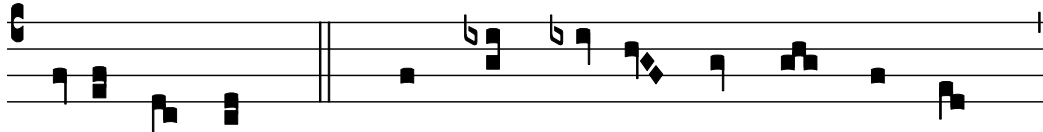
Our sen-tence bore, our ransom paid : 2. Behold ! the



nails with anguish fierce, His outstretched arms and vi-tals

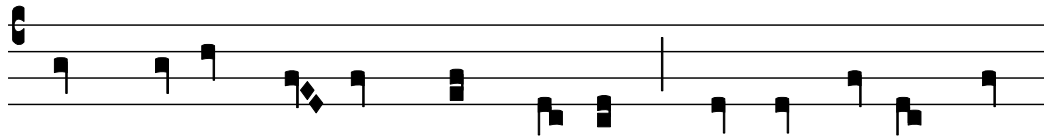


pierce : Here, our re-demption to obtain, The Migh-ty Sa-

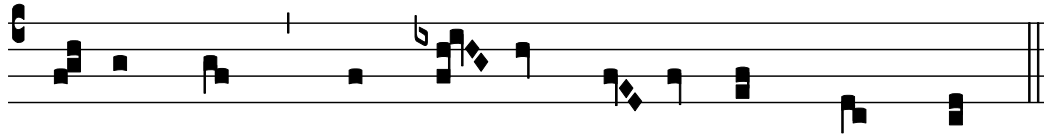


cri-fice is slain. 3. Where deep for us the spear was dyed,

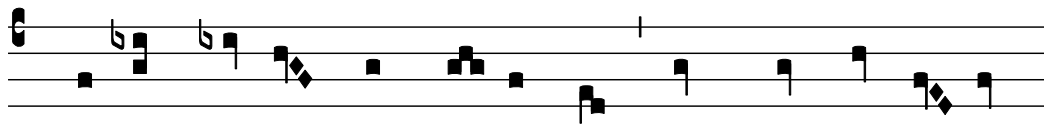
Sunday in the Passion of the Lord.



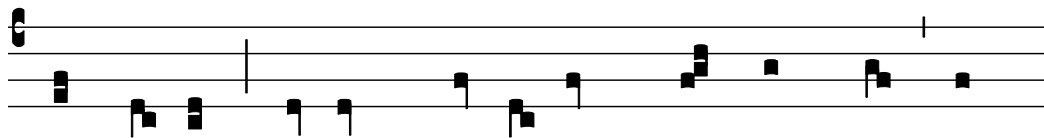
Life's torrent rush-ing from his side, To wash us in that



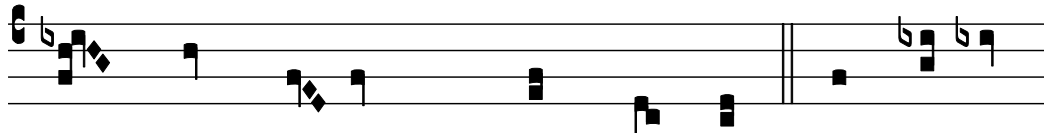
pre-cious flood, Where min-gled Wa- ter flowed, and Blood.



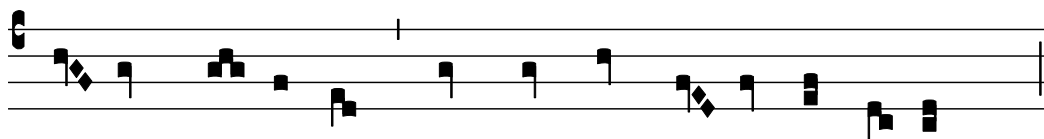
4. Ful-filled is all that Da- vid told In true prophe- tic



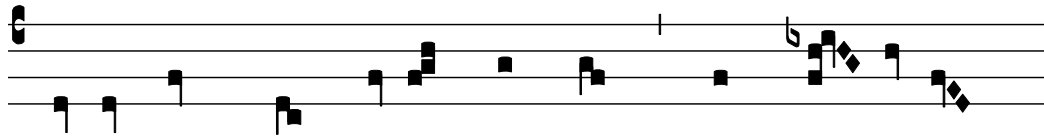
song of old ; Amidst the na-tions, God, saith he, Hath



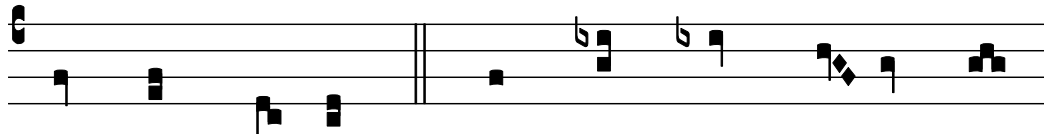
reigned and tri- umphed from the Tree. 5. O Tree of



beauty, Tree of light ! O Tree with roy- al purple dight !



E-lect on whose tri- umphal breast Those ho- ly limbs

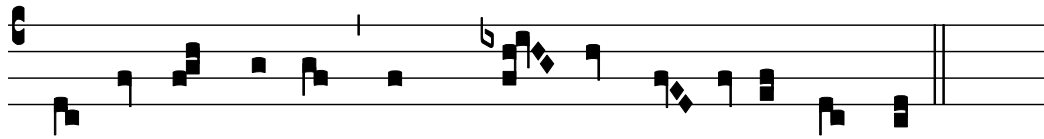


should find their rest : 6. Blest Tree, whose cho- sen bran-

Sunday in the Passion of the Lord.

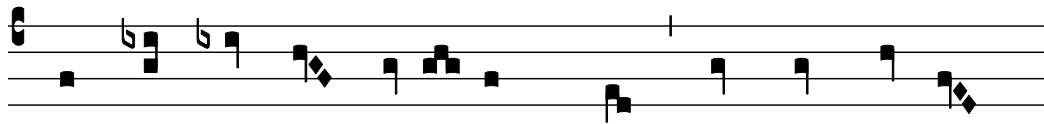


ches bore The wealth that did the world re-store, The price of



hu-mankind to pay, And spoil the spoil-er of his prey.

At this Verse O cross. let the Choir turn to the Altar : until the beginning of the Psalm Magnificat.



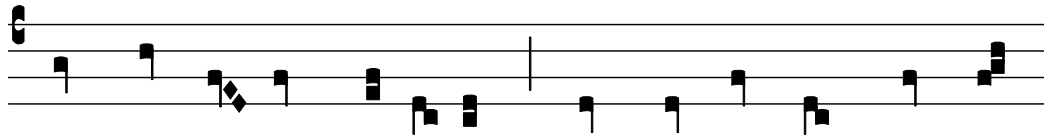
7. O Cross, our one re-li- ance, hail ! Still may thy power



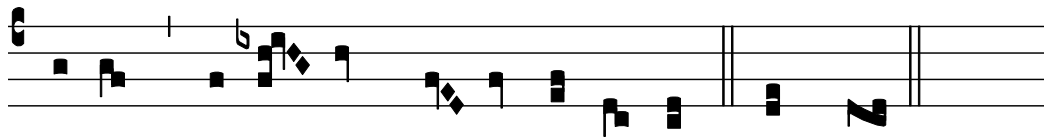
with us a-vail To give new virtue to the saint, And par-don



to the pe-ni-tent. 8. From every spi- rit prais-es be To



God the Bles-sed Tri-ni-ty : Whom by the Cross thou dost



restore, Pre-serve and gov- ern ev-ermore. A- men.

✠ They gave me gall to eat.

Sunday in the Passion of the Lord.

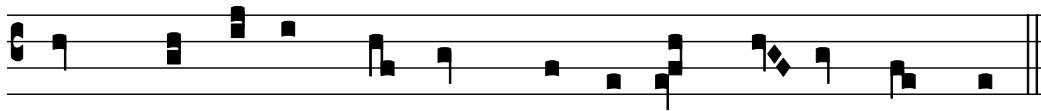
R. And when I was thirsty they gave me vinegar to drink. *Let the Response be made privately.*

Ego sum qui testimonium.

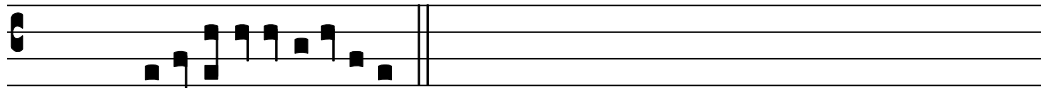
Ant.
VIII.i.



am one * that bear witness of my-self :



and the Father that sent me beareth wit-ness of me.



Ps. My soul doth magnify. 69*.

Prayer.

WE beseech thee, almighty God :
look favourably upon thy
family : that both by thy bounty it
may be governed in body : and by thy
protection may be guarded in mind.

Through Jesus Christ thy Son our
Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,
one God, world without end. *R.*
Amen.

¶ *At Compline.*

Ant. Have mercy upon me. [436].

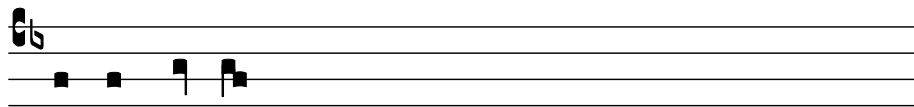
Ps. 4. Hear me when I call. [436]. [*Ec.*]

Chapter. Thou, O Lord. [438].

In manus tuas.

Clerk.

Resp.
VI.



N-to thy hands,

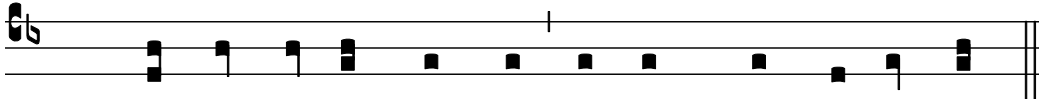
Sunday in the Passion of the Lord.

Let the Choir continue.



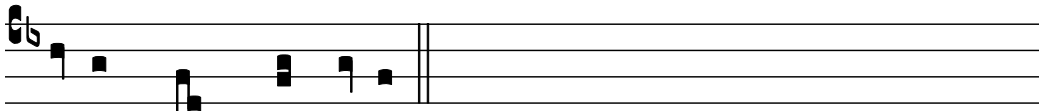
O Lord, †I commend my spi-rit.

Clerk.



∕. Thou hast re-deem-ed me, O Lord, thou God of truth.

Choir.



†I commend my spi-rit.

∕. Gloria Patri. is not sung, but let the Clerk recommence Into thy hands.

Cultor Dei memento.

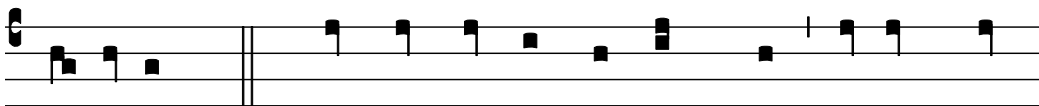
Hymn.
VIII.



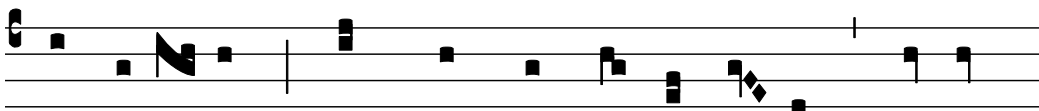
Ervant of God, remember * The stream thy soul be-



dew-ing, The grace that came upon thee Anointing and



re-newing. 2. When kindly slumber calls thee, Upon thy



bed reclin- ing, Trace thou the Cross of Je- sus, Thy heart

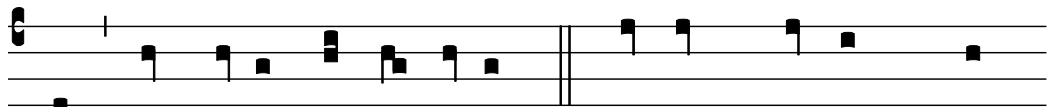
Sunday in the Passion of the Lord.



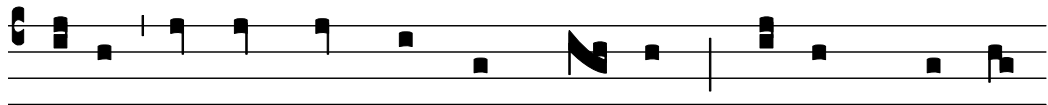
and forehead signing. 3. The Cross dissolves the darkness,



And drives away tempta-tion ; It calms the waver-ing spi-



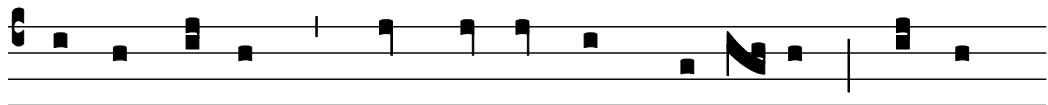
rit By qui-et conse-cration. 4. Be-gone, be-gone, the



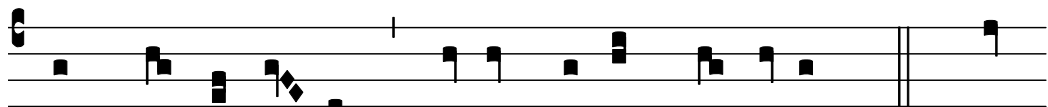
terrors Of vague and formless dream-ing ; Be-gone, thou fell



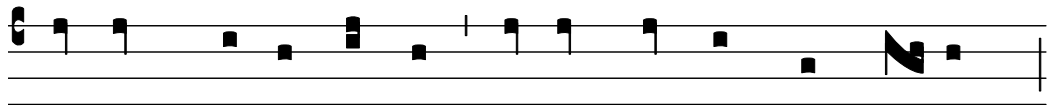
de-ceiv-er, With all thy boasted scheming. 5. Be-gone, thou



crooked serpent, Who, twist-ing and pursu- ing, By fraud

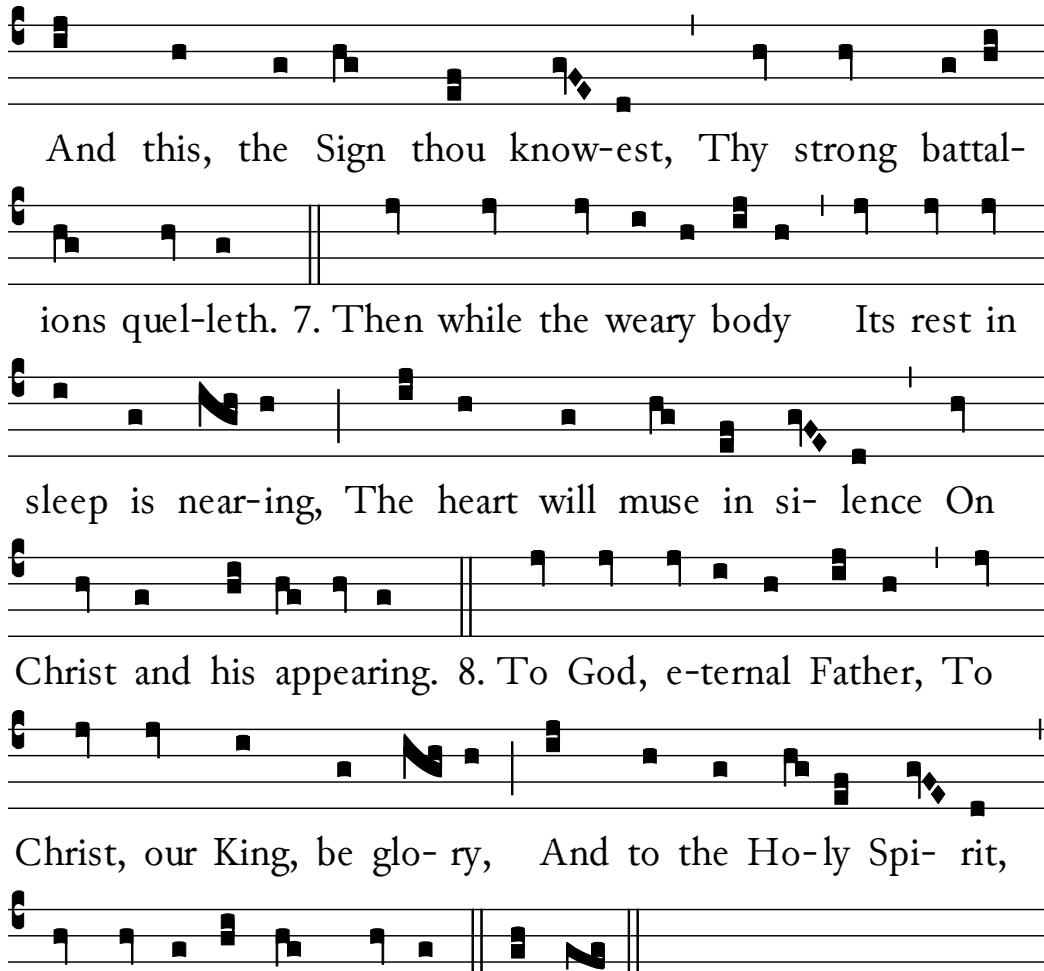


and lie pre-par- est The simple soul's undo-ing ; 6. Trem-



ble, for Christ is near us, De-part, for here he dwel-leth,

Sunday in the Passion of the Lord.



And this, the Sign thou know-est, Thy strong battal-
ions quel-leth. 7. Then while the weary body Its rest in
sleep is near-ing, The heart will muse in si-lence On
Christ and his appearing. 8. To God, e-ternal Father, To
Christ, our King, be glo-ry, And to the Ho-ly Spi-rit,
In ne-ver-ending sto-ry. Amen.

℞. Keep us, O Lord.

℞. As the apple of an eye. *etc.* [441].

O Rex gloriose.

Ant.
III.iv.

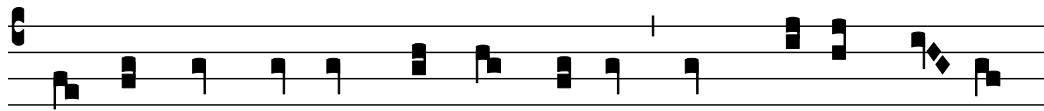


King, * all glo-ri-ous a-mid thy saintly compa-ny,

Sunday in the Passion of the Lord.



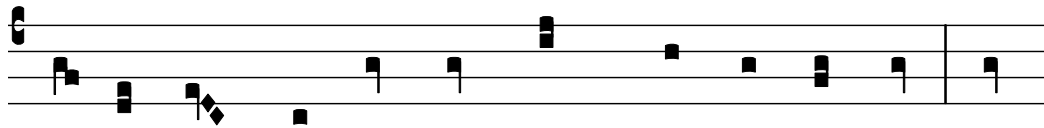
who ev-er shalt be praised, yet exceedest all ut-ter-ance :



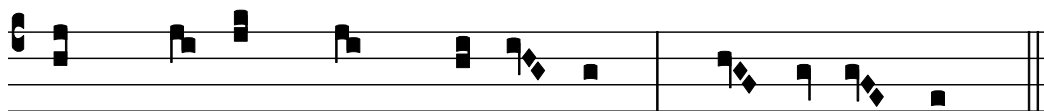
thou, O Lord, art in the midst of us, and we are cal- led



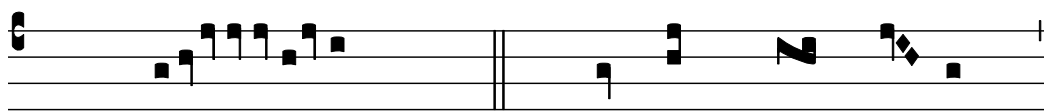
by thy ho-ly Name ; leave us not, O our God : that in the



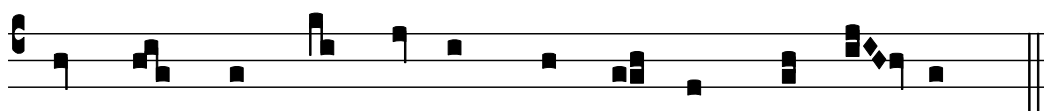
day of judgements it may please thee to place us. †A-



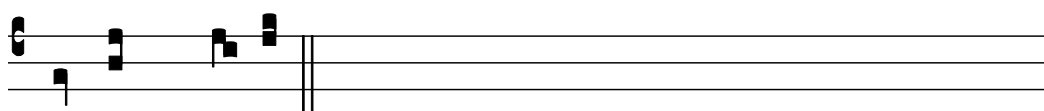
mong thy saints and cho-sen ones. ‡O blessed King.



Ps. Lord, now lettest. [442]. *V.* O King most bles-sed,



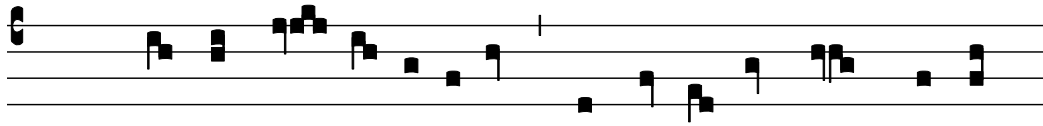
we pray thee to prosper the way of thy ser- vants.



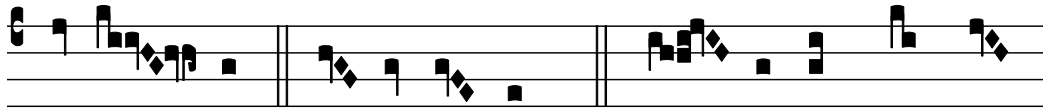
†Among thy saints.

Sunday in the Passion of the Lord.

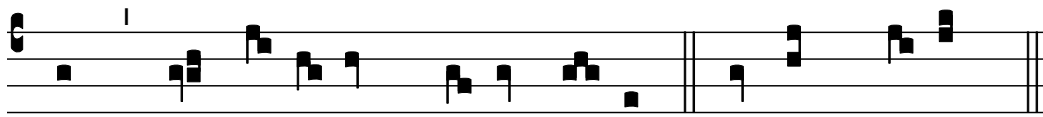
Another Verse.



∞. That by God-ly discipline we may ef-face our grie-vous



offen-ces. ‡O blessed King. ∞. And so with pure con-



science may du-ly keep the Paschal feast. †Among thy saints.

And let it be sung until the end of the Antiphon.

¶ This Compline is not changed, but is said daily until first Vespers on Maundy Thursday in the aforementioned way : whatever service is made : except that on ferias the Verses are not sung after Nunc dimittis. in such a way that on Saturday the ∞∞. are sung in the Superior Grade : and on Sunday in the Second Form in the aforesaid manner. However on Palm Sunday at each Compline they are sung in the Superior Grade. Let it be likewise on Double Feasts that occur after the Passion of the Lord. Furthermore let the aforesaid ∞∞. be sung on Wednesday before Easter in the Second Form.

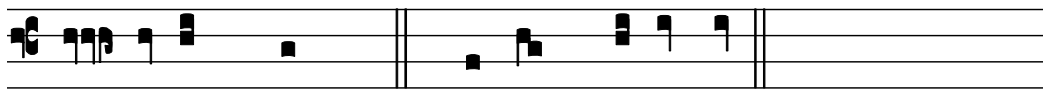
¶ At Matins.

Hodie si vocem Domini.

Invit.
IV.i.



O-day * if ye will hear the Lord's voice. †Har-



den not your hearts. Ps. O come, let us sing. 13*.

Sunday in the Passion of the Lord.

And it is sung without Gloria Patri. but after the first, third, and fifth VV. of the Psalm : let Harden not your hearts. be repeated. But after the second and fourth VV. let the whole Invitatory be repeated. And let it be made thus daily until Maundy Thursday.

Pange lingua gloriosi.

Hymn.

III.



Ing, my tongue, the glorious battle, Sing the ending

of the fray ; Now a-bove the Cross, the trophy, Sound the

loud tri- umphant lay : Tell how Christ, the world's Re-deem-

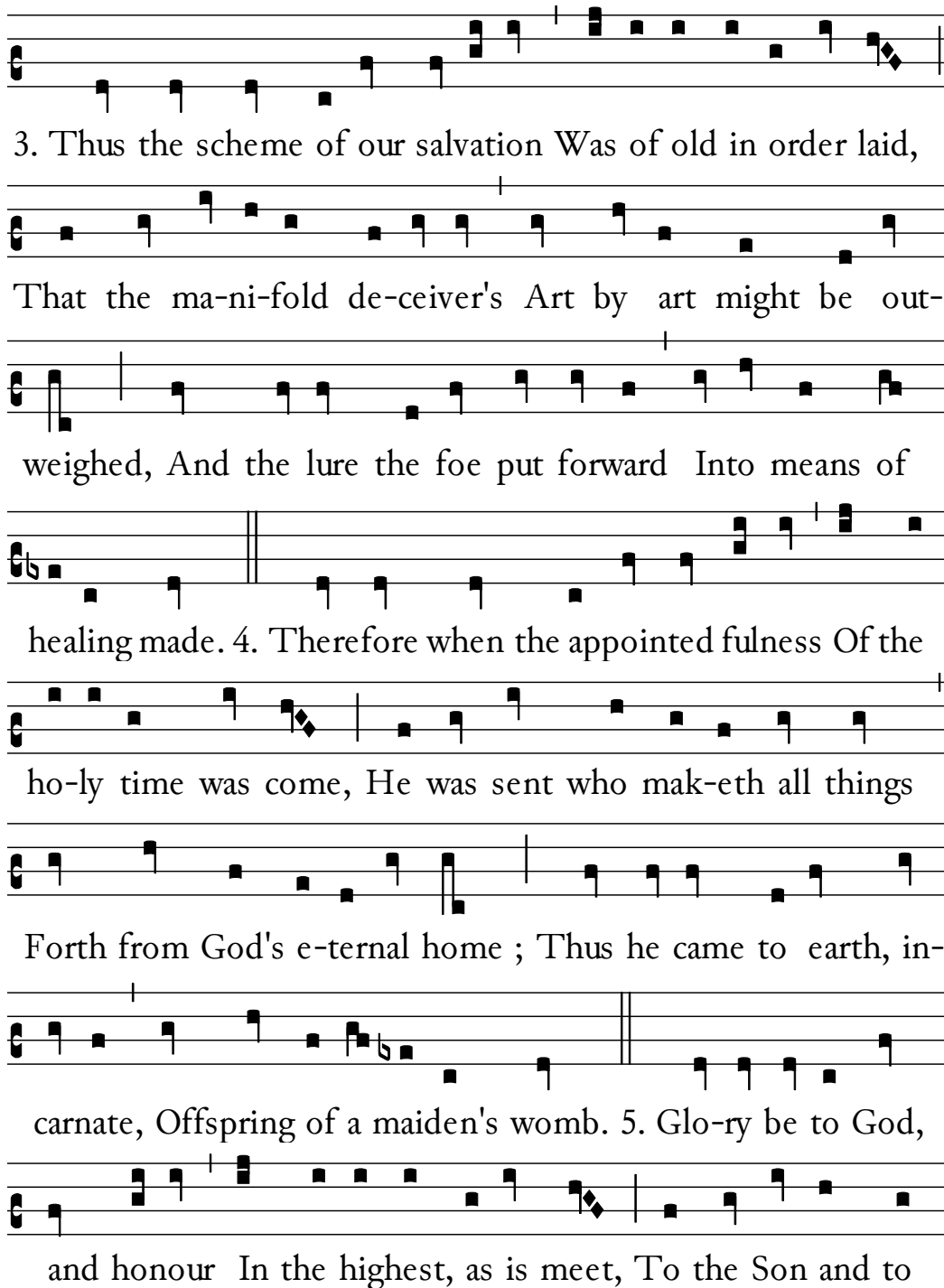
er, As a Vic-tim won the day. 2. God in pi-ty saw man

fal-len, Shamed and sunk in mi-se-ry, When he fell on

death by tasting Fruit of the forbidden tree ; Then an-other


tree was chos-en Which the world from death should free.

Sunday in the Passion of the Lord.




3. Thus the scheme of our salvation Was of old in order laid,
That the ma-ni-fold de-ceiver's Art by art might be out-
weighed, And the lure the foe put forward Into means of
healing made. 4. Therefore when the appointed fulness Of the
ho-ly time was come, He was sent who mak-eth all things
Forth from God's e-ternal home ; Thus he came to earth, in-
carnate, Offspring of a maiden's womb. 5. Glo-ry be to God,
and honour In the highest, as is meet, To the Son and to

Sunday in the Passion of the Lord.



the Father, And th' e-ternal Pa-raclete, Whose is boundless

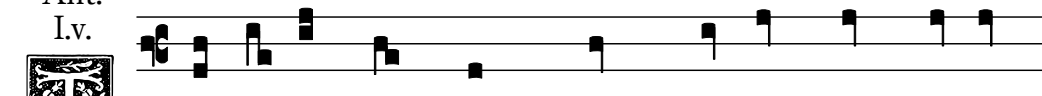


praise and power Through the ag-es infi-nite. A- men.

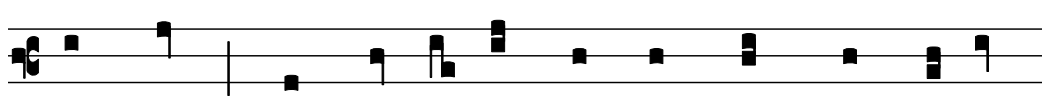
¶ *In the first Nocturn.*

Vulpes foveas habent.

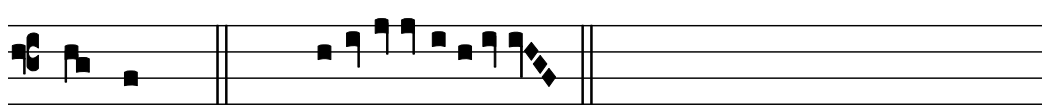
Ant.
I.v.



He fox-es have holes, * and the birds of the air



have nests : but the Son of man hath not where to lay



his head. Ps. Blessed is the man. (I.) [18].

This single Antiphon is sung in the first Nocturn on all the Psalms before the Lessons : and let the Psalms be concluded with Gloria Patri. as on the preceding Sundays. In such a way that whenever Gloria Patri. is sung after a Psalm : the Psalm may be raised if it be necessary : and let it be thus on the following Nocturns of this Sunday : and on the following days until Maundy Thursday.

℣. Deliver, O God, my soul from the sword.

℟. And my only one from the power of the dog. *Let the Response be made privately.*

¶ *Let Jeremiah be begun this day : and let it be read daily until Easter : when the*

Sunday in the Passion of the Lord.

service is of the *Temporale* : yet when there will be ix. Lessons of the *Temporale*, then only in the first Nocturn let it be read from the Prophet Jeremiah.

First Lesson. Jer. j. 1.

THe words of Jeremiah the son of Hilkiah, of the priests that were in Anathoth in the land of Benjamin : to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days

of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah the son of Josiah king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Thus saith the Lord God, Turn unto me : and ye shall be saved.

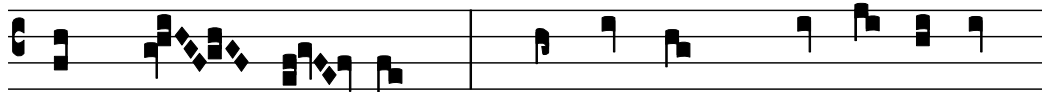
Let all the lessons of the Prophets be concluded thus: except on the three nights before Easter.

Isti sunt dies.

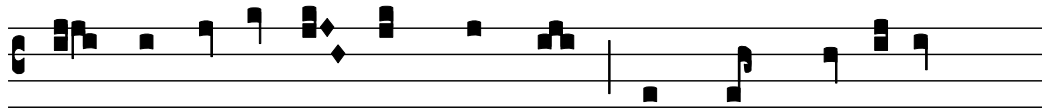
1. Resp.
VII.



Hese are the days * which ye must observe



in their seasons. †The fourteenth day at even

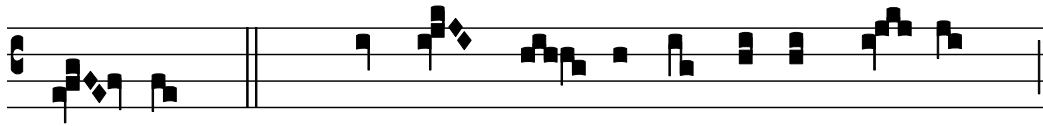


is the passover of the Lord : and on the fifteenth



day ye shall keep a feast to the Lord, the

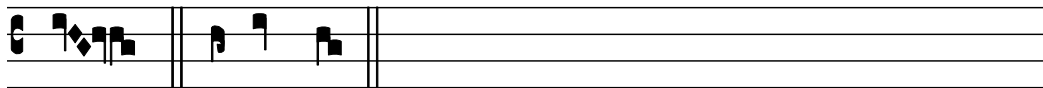
Sunday in the Passion of the Lord.



Most High. ✂. The Lord spake unto Mo-ses, say- ing :



Speak to the children of Isra-el, and say un- to



them. †The fourteenth.

Let this preceding Responsory not be sung through the following week : but only at this Matins.

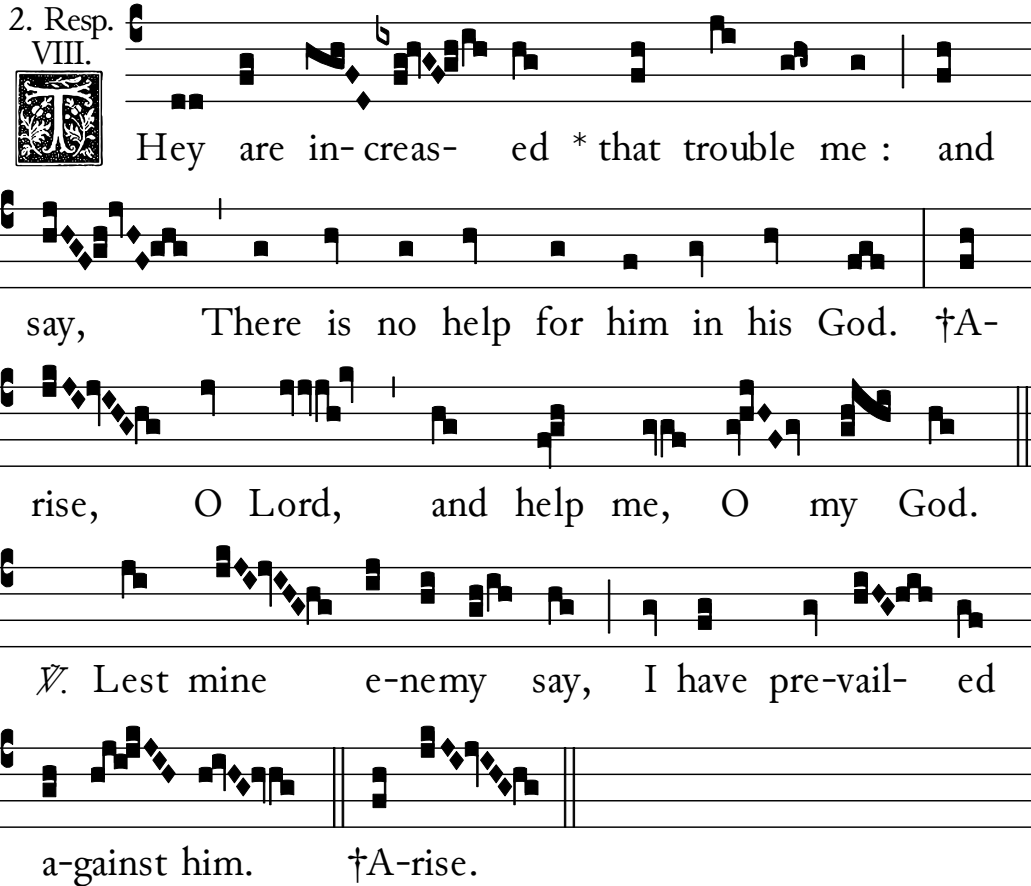
Second Lesson. Jer. j. 4.

Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee : and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God ! behold, I cannot speak : for I am a child. But the Lord said unto me, Say not, I am a child : for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their

faces : for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand, and touched my mouth. And the Lord said unto me, Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Multiplicati sunt.

2. Resp.
VIII.



They are in-creas- ed * that trouble me : and
say, There is no help for him in his God. †A-
rise, O Lord, and help me, O my God.
∕. Lest mine e-nemy say, I have pre-vail- ed
a-against him. †A-rise.

Lesson iij. Jer. j. 11.

Moreover the word of the Lord came unto me, saying, Jeremiah, what seest thou ? And I said, I see a rod of an almond tree. Then said the Lord unto me, Thou hast well seen : for I will hasten my word to perform it. And the word of the Lord came unto me the second time, saying, What seest thou ? And I said, I see a seething pot : and the face thereof is toward the north. Then the Lord said unto me, Out of the

north an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the north, saith the Lord : and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me,

Sunday in the Passion of the Lord.

and have burned incense unto other gods, and worshipped the works of their own hands. Thus saith the

Lord God, Turn unto me : and ye shall be saved.

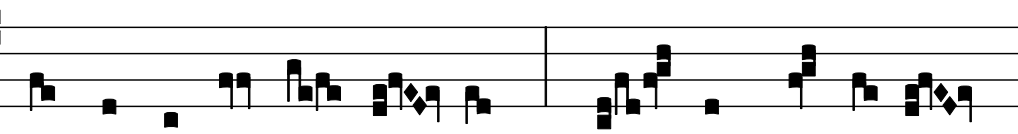
Qui custodiebant.

3. Resp.

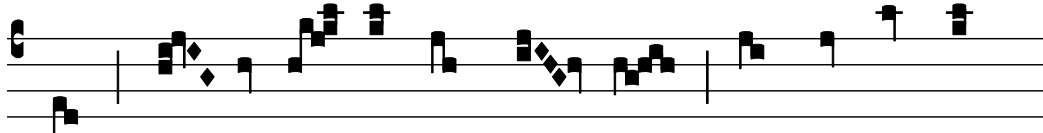
I.



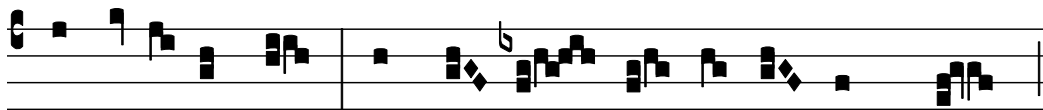
Hey that lay wait * for my soul take their



counsel to-ge-ther, say- ing. †God hath for-sa-ken



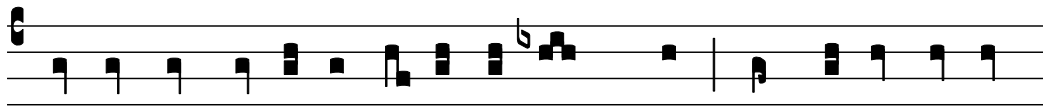
him : per- se-cute him and take him : for there is none



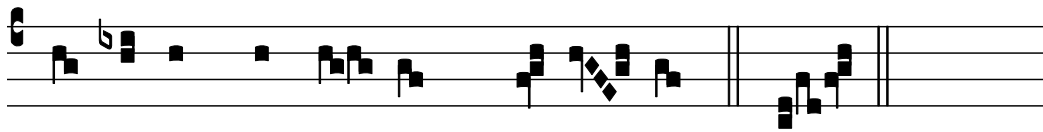
to de-li-ver him. O my God, go not far from me :



my God, make speed to save me. ✂. All mine



e-nemies de-vis-ed e-vils a-against me : they de-termin-ed





and unjust word a- gainst me, say- ing. †God.

*This V̇. is not followed by Gloria Patri. but let the Ṙ. be begun again.
Let the same manner serve in the vj. and ix. Responsories, and in the daily ṘṘ. at the
Hours, and in the third Ṙ. at Matins, and let it be made daily in this manner until
Easter : only when the service is of the Temporale.*

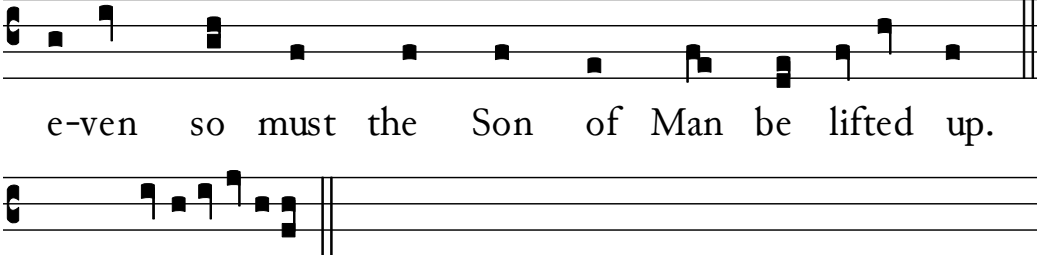
¶ *In the ij. Nocturn.*

Sicut exaltata est.

Ant.
IV.v.



S the serpent was lifted up * in the wilderness :
e-ven so must the Son of Man be lifted up.



Ps. Preserve me, O God. (16./xv.) [32]. etc.

V̇. Deliver me from the lion's mouth, O Lord.

*Ṙ. Thou hast heard me also from among the horns of the unicorns. Let the
Response be made privately.*

Middle Lessons from a Sermon of Blessed John, Bishop.

Lesson iiij.

Great is the merit of most holy
Jeremiah : great is the divine
gift bestowed upon him. Great, I say,
is the merit of Jeremiah, which is
deserved before he is born, is
sanctified before he is sent forth : he
is appointed to become a master in
prophecy before the beginning of the
world. His merits are told : but the

duties were not yet exercised by him.
The gifts are told : neither yet are the
causes of the gifts treated.
Preferment is declared : and the
business of preferment is not yet
revealed. Be thou (saith the Lord)
unwilling to think, Jeremiah, that
today I establish thee a prophet : or
that I now firstly send thee forth for

the correcting of that nations. Long ago indeed, long ago wert thou esteemed and well known to me : long ago wert thou consecrated and worthy, long ago wert thou established a prophet to the peoples. Foreknowledge itself hath shewn thee fitting to me, and suitable. In thee I have appointed foreboding to be prophesied : and faith to be proclaimed. In thee I have established the duties of a prophet and have preferred the announcing of my disposition to them. Yet let no one deter thee : let no one cause vain fear in thee. Between myself and themselves thou shalt be an intermediary : who shalt bear orders, shalt show forth precepts, shalt declare commandments. Neither shalt thou be able to leave unsaid what I do speak, nor being silent shouldst thou be able to cause ruin : which being declared shalt be able to bestow salvation. What is this, (he saith,) O Ruler, O Lord ? Why dost thou impose so much oppressive weight on a youth ? Why, for correcting the people, designatest thou forth one of a tender age ? Why entrustest thou unto me such great work of prophesying ? For I am not

suitied to carry it out, and I am oppressed by my state, I am hindered in speech : I am afeared of the duty. Be thou unwilling, saith the Lord, to say, Because I am a youth. For I have wanted this to be accomplished through thee. I have instructed this to be fulfilled through thee : that thou, the younger, should reproach the older, and the ineloquent the eloquent. Worth, merit, not age, appoint thee to me : rightful sanctity, not quality of speech, claimeth thee. For with me neither is youth hindered, nor age praised : but act and life and dignity of manners is approved. What I love in thee : I find not in another. I see many eloquent ones : but I am unable to find honest ones. I discern countless older ones : but all that I look upon are degenerate. Why send I thee to nations and peoples : that the crooked should be made straight, the digressing should return, the contemptuous should obey ? Nor shalt thou be able to wish for anything as I wish : for this reason wert thou beloved : while thou effecteth what I long for. But thou, O Lord, have mercy upon us.

Deus meus es tu.

4. Resp.

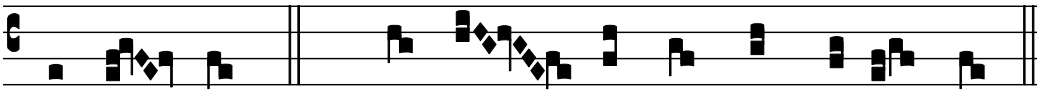
VIII.



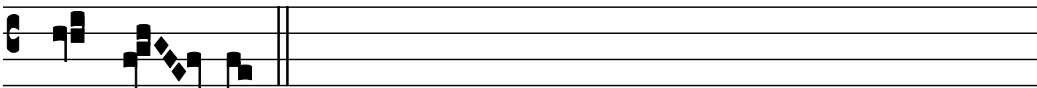
Hou art * my God, O go not from me.



†For trou- ble is hard at hand : and there is none



to help me. ✠. My God, my God, look upon me.



†For trou- ble.

Lesson v.

Jeremiah proceedeth unto the people : constantly proclaiming the commandments of the Lord. He speaketh unto the people, he approacheth all : he maketh known the words of the Lord. Thus (he saith) saith the Lord : What offense have your fathers found in me, that they withdraw from me ? Alas. The Lord is spoken of with contempt. He wisheth indeed judgement to be made between themselves and himself : he wisheth authors of offenses to be uncovered, he wisheth the cause of sin and the despised matter to be laid bare. Why, he saith, do ye condemn

me ? Why do ye abandon me with sacriligious mind ? If ever I put forth contraries to you, if I denied kindnesses, if I gave offense to you, failing in anything : declare it. If to be sure I have supplied all which ye have desired, nor at any time either have I taken away comforts or denied kindnesses to you : wherefore have I injured ye with prosperity, wherefore have I offended with gifts, wherefore I have presented deserters with kindnesses ? Why, in the end, repay ye bad things to me for good things ? Why bestow ye contraries for kindnesses ? Can it be either that

when ye serve it is offensive, or when ye turn away it is vindicated? Indeed I think serving with free will better than with coercion. Better one correct the uninjured: than convert the injured with censure. Better ye recall them to usefulness: than torture with punishment. Because ye pressed the Egyptians, I have destroyed Pharaoh, I have overthrown the Amorites: I have led you into the land of promise. The nations never forsake their gods, never do they change: never do they pass over to an alien worship. Insofar as whatever a nation establisheth to worship: this one feareth, this one trembleth, this one ungently defendeth, this one

is venerated and doth receive. He continueth to worship what he cherisheth, lest he may be said to go astray with changed rite: while he forsaketh what he hath cherished. That one defendeth his error: and thou Israelite upholdeth not thy truth. That one persevereth in falsehood: and thou perseverest not in truth. That one venerateth and cherisheth an idol: and thou art opposed and despisest God. That one defendeth his camps: thou offendest so great an emperor when thou desertest. Alas. An idol granteth nothing, and is cherished: God bestoweth all, and is avoided by profane people. But thou, O Lord, have mercy upon us.

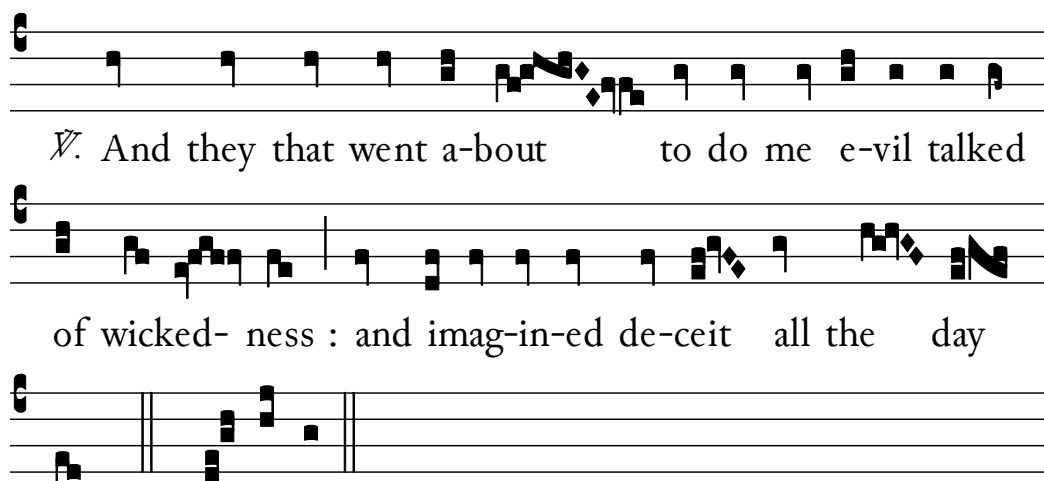
Tota die contristatus.

5. Resp.
IV.



go * mourning all the day long, O Lord: for
 my soul is filled with a sore disease. †They also
 that sought after my life laid snares for me.

Sunday in the Passion of the Lord.



∞. And they that went a-bout to do me e-vil talked
of wicked-ness : and imag-in-ed de-keit all the day
long. †They also.

Lesson vij.

IF any of the Israelites themselves might say unto thee : I always cherish what I have cherished : I defend what I have defended, what I have established to be revered I have never abandoned. Why dost thou desert thine ? Why not follow my example : that thus thou mightest contend to retain thine, as thou observest to retain mine ? Or why dost thou who cherished the Lord desert, with me, an image thou shalt discern never to have deserted ? Or wherefore shalt thou not be able to be provoked by my example, when with thine I may be bound to be provoked ? How shalt thou be able to draw protection of health, how shalt thou be able to find vindication, which neither surpresseth another's, nor

defendeth thine, nor refuteth culprits, nor showeth thyself innocent ? Return, I beseech thee, return to God. Return, I say, to God : because beside him thou shalt be unable to find another. Return to him whom thou hast unworthily offended : return to him whom thou hast cruelly deserted. Return to him, which on that account putteth forward a plea, that he should cleanse, which on that account chideth that he should save : which on that account contriveth beforehand lest he should condemn, saying, What fault have your fathers found in me, that they have withdrawn from me ? O revered goodness of God, O detested defiance of [the] nations. Tell thou (saith the Lord) who may have sinned, or who may

have offended ? Why shall I be scorned by you and forsaken ? Why, after such kindnesses, should I not be acknowledged, nor after countless gifts be attended to by all of you ? Either declare my offence, or do away with the despicable penalty : or reveal me to have been lacking in something to you, or shew ye to have obeyed myself. What dost thou, O man ? What distresseth thee ? What shalt thou be able to respond, who hast been accused ? Thou art provoked by God who requesteth of thee causes of his offense : who seeketh out the contemptible affairs of thine, who in vain perceiveth thee to regard his kindnesses. Because of him thou hast not what thou seekest : now judge of thyself what thou be merited. Acknowledge then, acknowledge that which is true, both the Lord not to have been remiss in his greatness, and thyself, unworthy and impious, to have despised. For confession of guilt : is pardon of the despiser. Let him quickly be persuaded that he might pardon : who for this purpose commandeth that he might defend.

The Lord condemneth thee not if thou returnest : and if thou hadst disdained when thou departedst. He despiseth not thee returning : who sometime hath terrified a deserter. Thy return shall not be spurned : which sheweth that thou mayest return their affections. Return ye, he saith, unto me : and I shall return to you. And again, I desire not the death of a sinner : but that he should be turned back and live. He desireth to forgive, he desireth to have mercy : he anticipated prayers of the deserter when he was encouraged that the man which deserted should be returned. The deserted inviteth deserters, the contemptible recalleth contemptibles : he carrieth in offensive culprits that he may forgive. Why should the deserter return, the contemptible serve, the faithful exhibit faith : that the heavenly Emperor should bestow indulgence to the deserter and favour to the contemptible, and glory to the faithful : who liveth and reigneth, one God, world without end, amen. But thou, O Lord, have mercy upon us.

Sunday in the Passion of the Lord.

Deus meus eripe me.

6. Resp.

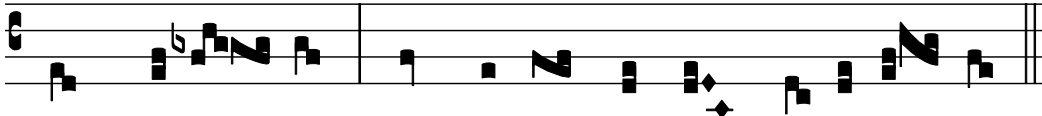
VIII.



E-liv- er me, * O my God, out of the hand of



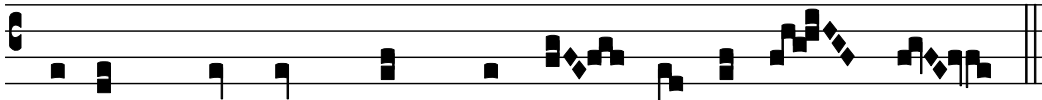
the un-god- ly : out of the hand of the unrighteous



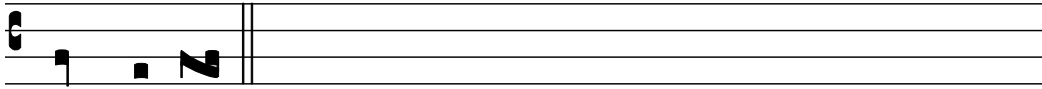
and cru-el man. †For thou art the thing that I long for.



∞. De-liv-er me from mine e-nemies, O my God :



de-fend me from them that rise up a-against me.



†For thou art.

Responsory. Deliver me, O my God.

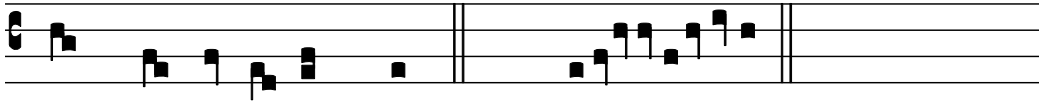
¶ *In the third Nocturn.*

Recordare mei Domine.

Ant.
VIII.ii.



Remember me, * O Lord, and de- liv-er me from



them that perse-cute me. *Ps.* The heavens declare. (19./xviij.)
[41]. *Ec.*

V. Shut not up my soul with the sinners, O God.

R. Nor my life with the blood-thirsty. *Let the Response be made privately.*

¶ *The Gospel According to John. viij. 46-59. Lesson vij.*



AT that time, Jesus said unto the multitude of the Jews and the chief Priests, Which of you convinceth me of sin ? And if I say the truth, why do ye not believe me ? He that is of God heareth God's words. And that which followeth.

A Homily of Blessed Gregory, Pope. (18.)

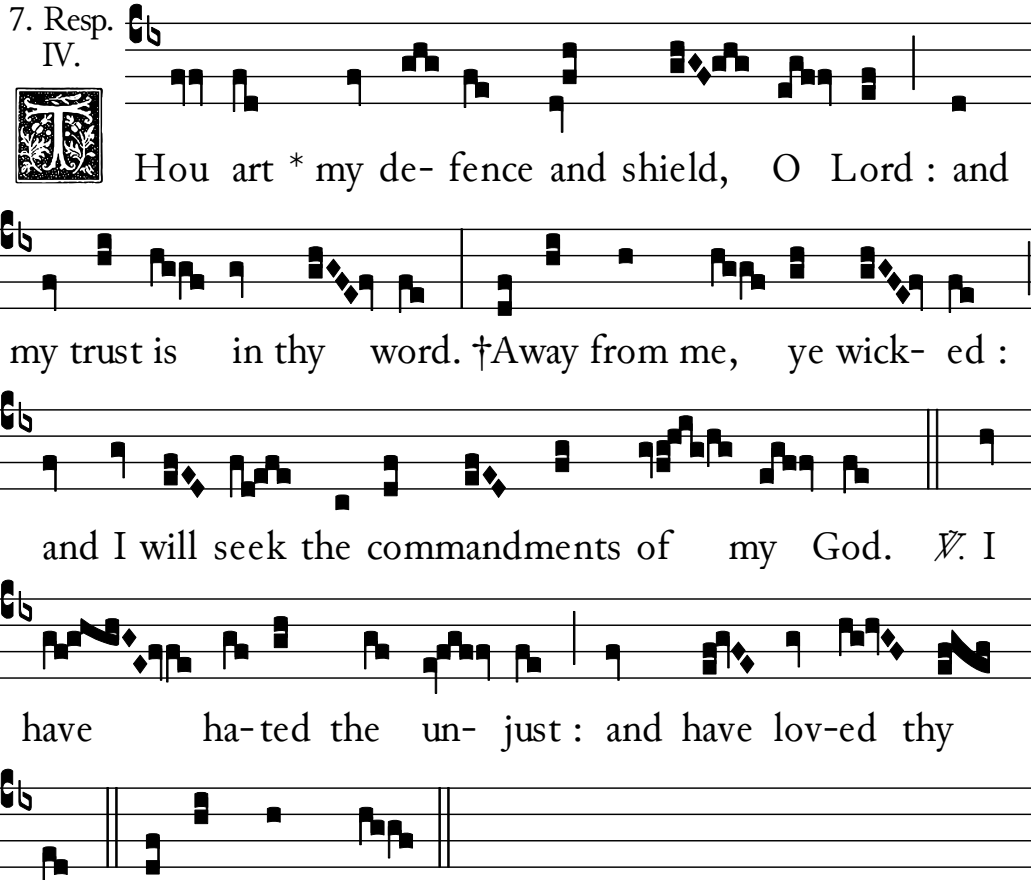
Consider, dearly beloved brethren, the meekness of God. He had come to release sins : and said, Which of you convinceth me of sin ? He did not disdain to shew by reason that he was not a sinner : who by the power of his divinity was able to pardon sinners. But what he subjoined is very terrible, He that is of God,

heareth God's words : ye therefore hear them not, because ye are not of God. For if one who is of God heareth the words of God : and one who is not is not able to hear the words of God : let each ask himself if he perceiveth the words of God in the ear of the heart, and let him understand whence he is. Truth commandeth us to desire the heavenly homeland, to expunge carnal desires, to turn from the glory of the world : to not seek after another's property, to give bountifully of one's own. Let each of you consider by himself, if this voice of God hath grown strong in the ear of his heart : and if he now recognizeth this voice seeing that it be from God. But thou, O Lord, have mercy upon us.

Sunday in the Passion of the Lord.

Adjutor et susceptor.

7. Resp. IV.



Thou art * my de- fence and shield, O Lord : and
my trust is in thy word. †Away from me, ye wick- ed :
and I will seek the commandments of my God. ⁊ I
have ha- ted the un- just : and have lov- ed thy
law. †Away from me.

Lesson viij.

FOr there be some which deign not to hear the precepts of God with the ears of the body. And there be some which indeed perceive them with the ears of the body : but do not embrace them with the desire of the mind. And there be some which freely accept the words of God : so that they even feel moved to tears : but after the time of tears they return

to iniquity. These surely do not hear the words of God : which disdain to exercise them in their deeds. Therefore recall your life, dearly beloved, before the mind's eye, and by lofty contemplations be ye much afraid of this which soundeth from the mouth of Truth. Ye therefore hear them not, because ye are not of God. But this which Truth speaketh

Sunday in the Passion of the Lord.

concerning reprobates : the reprobates themselves shew by their unjust works. For there followeth, Then answered the Jews, and said unto him,

Say we not well that thou art a Samaritan, and hast a devil ? But thou, O Lord, have mercy upon us.

In te jactatus sum.

8. Resp.

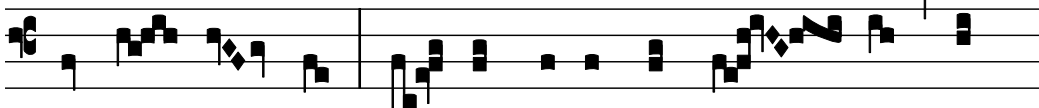
II.



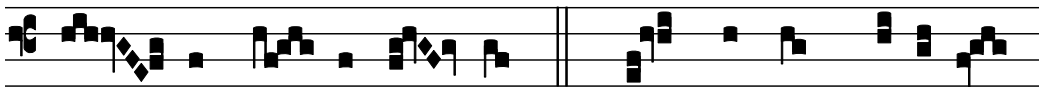
have been left unto thee * ev-er since I was born,



thou art my God e-ven from my mother's womb, O



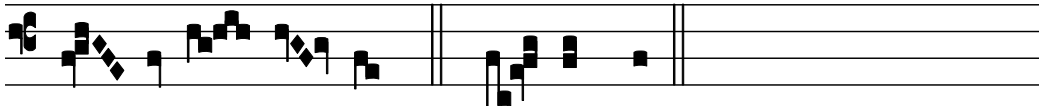
go not from me. †For trouble is hard at hand, and



there is none to help me. ⁊ Save me from the li-on's



mouth : thou hast heard me also from a-mong the horns



of the u- ni- corns. †For trouble.

Lesson ix.

Having then received so much abuse : let us hear what the Lord replied. I have not a devil ; but I honour my Father, and ye do

dishonour me. For indeed, Samaritan is interpreted guardian, and he is truly a guardian, of which the Psalmist saith, Except the Lord keep the city,

the watchman waketh but in vain : and to whom through Isaiah he saith, Watchman, what of the night ? watchman, what of the night ? : the Lord refused to answer, I am not a Samaritan, but said, I have not a devil. Two things were brought to him. One he denied : and the other he assented to with silence. For the guardian of the human race had come. And if he had said that he was not a Samaritan : he would have denied

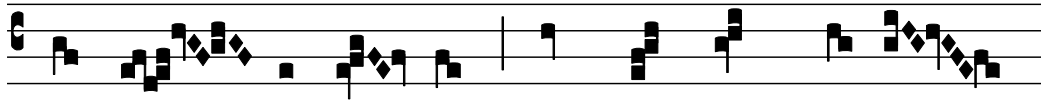
himself to be a guardian. But he was silent about what he recognized : and he patiently spurned what he had heard falsely, saying, I have not a devil. In which words what other is confounded than our pride : which, if it be harassed even lightly : returneth fiercer injuries than it hath received. It doeth the evil of which it is able : and threateneth to do what it cannot do. But thou, O Lord, have mercy upon us.

In proximo est tribulatio mea.

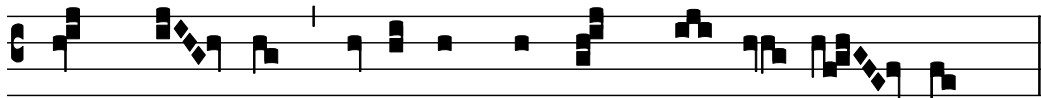
9. Resp.
VII.



Y trouble * is hard at hand, O Lord, and there



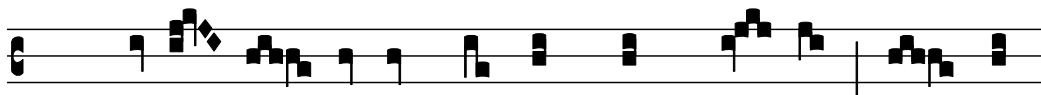
is none to help me : when they pierce my hands



and my feet, de-liv-er me from the li- on's mouth.



†That I may declare thy Name un- to my breth- ren.



∕. De-liv- er my soul, O God, from the sword : and my

Sunday in the Passion of the Lord.



dar-ling from the pow- er of the dog. †That I may.

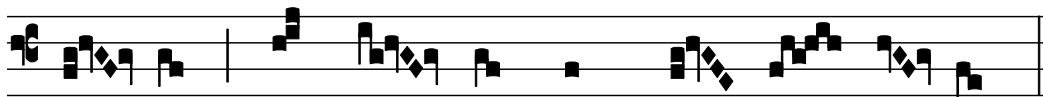
Responsory. My trouble is hard at hand.

Ferial R̄R̄.

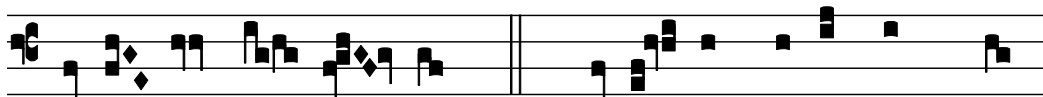
Ne perdas cum impiis.



Hut not up * my soul, O God, with the



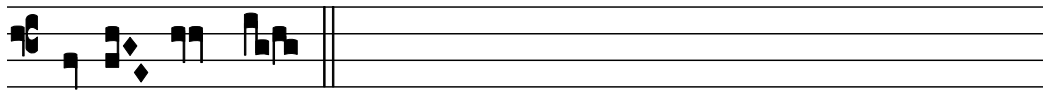
sin- ners : nor my life with the blood-thirs-ty.



†De-liv- er me, O Lord. ✠. De-liv- er me, O Lord, from



the e-vil man : and pre-serve me from the wick- ed man.



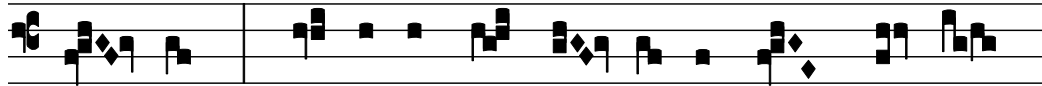
†De-liv- er me.

Ne avertas faciem tuam.

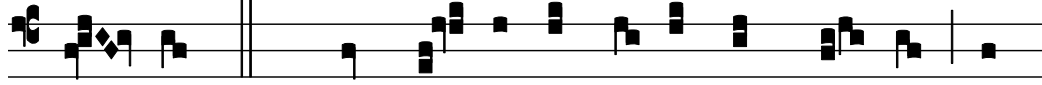


Ide not * thy face from thy servant,


Sunday in the Passion of the Lord.



O Lord. †For I am in trou-ble, O haste thee and



hear me. ⁊. Draw nigh unto my soul and save it : O



de-li-ver me, be-cause of mine e- ne-mies. †For I am.

Responsory. Hide not thy face.

These two ferial R̄R̄. are always sung together on one day : and this whenever it is sung of the third Nocturn through the week from the service of the Temporale.

Before Lauds.

⁊. Draw nigh unto my soul and save it.


R̄. O deliver me, because of mine enemies.

This Versicle is said daily before Lauds until Maundy Thursday when the service is of the Temporale.

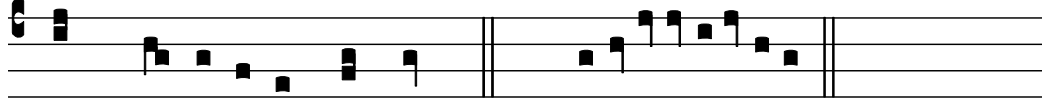
☩ *At Lauds.*

Vide Domine afflictionem meam.

1. Ant.
VIII.i.



E-hold, O Lord, my affliction : for mine e-nemy

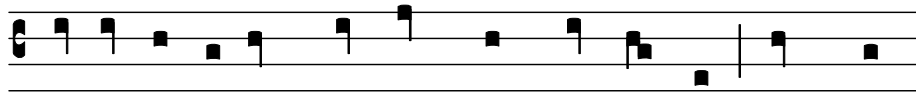


hath magni-fi-ed himself. *Ps.* Have mercy upon me. (51./l.)
[221].

Sunday in the Passion of the Lord.

In tribulatione.

2. Ant.
VII.ii.



cal-led upon the Lord * in my trouble : and he



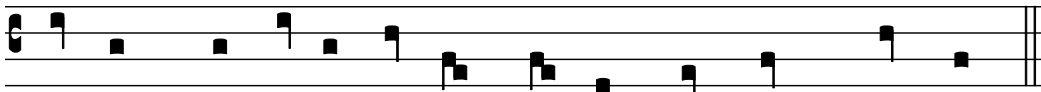
hear me at large. *Ps.* O give thanks. (118./cxvij.) [113].

Judicasti Domine causam.

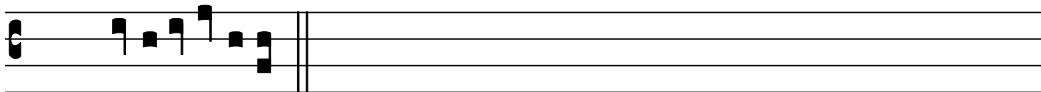
3. Ant.
IV.v.



Hou hast judged, O Lord, * the causes of my soul :



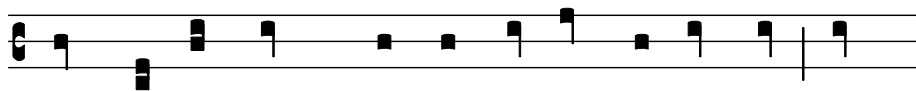
thou art the de-fender of my life, O Lord, my God.



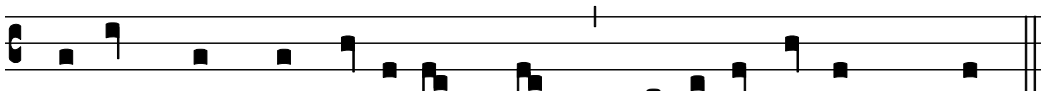
Ps. O God, thou art. (63. &. 67./lxij. &. lxvj.) [55].

Popule meus quid feci tibi.

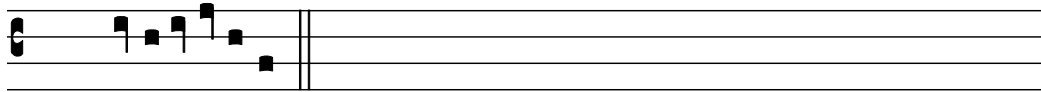
4. Ant.
IV.iv.



my people, * what have I done unto thee : and



wherein have I wear-i-ed thee ? testi-fy a-against me.



Ps. O all ye works. (*Daniel. iij.*) [56].

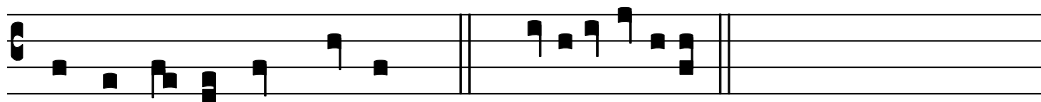
Nunquid redditur.

5. Ant.

IV.v.



Hall e-vil * be re-compensd for good ? for they have



digged a pit for my soul. Ps. O praise the Lord.(*cxlviij.-cl.*) [58].

Chapter. Hebr. ix. 11.

CHrist being come an high priest
of good things to come, by a
greater and more perfect tabernacle,
not made with hands, that is to say,
not of this building : neither by the

blood of goats and calves, but by his
own blood he entered in once into
the holy place, having obtained
eternal redemption for us. *R.*
Thanks be to God.

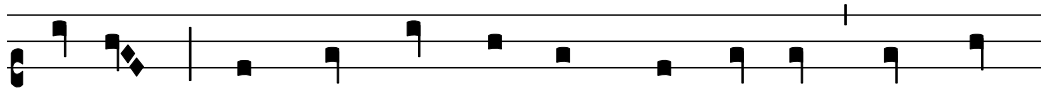
Lustra sex qui jam peracta.

Hymn.

III.



Hirty years among us dwel-ling, His appointed time

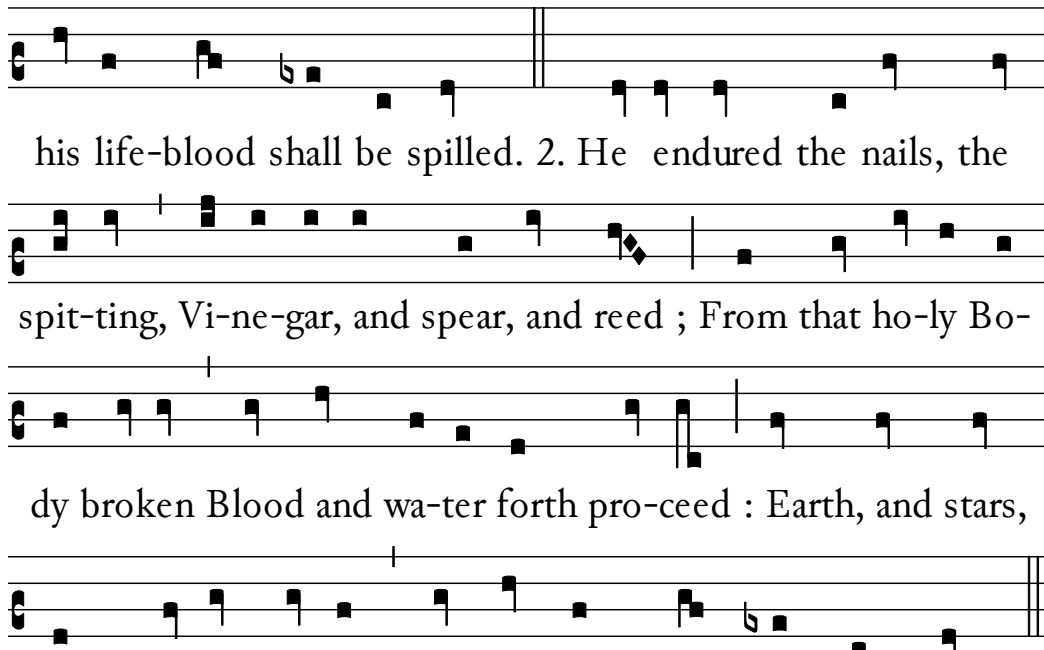


ful-filled, Born for this, he meets his Passion, For that

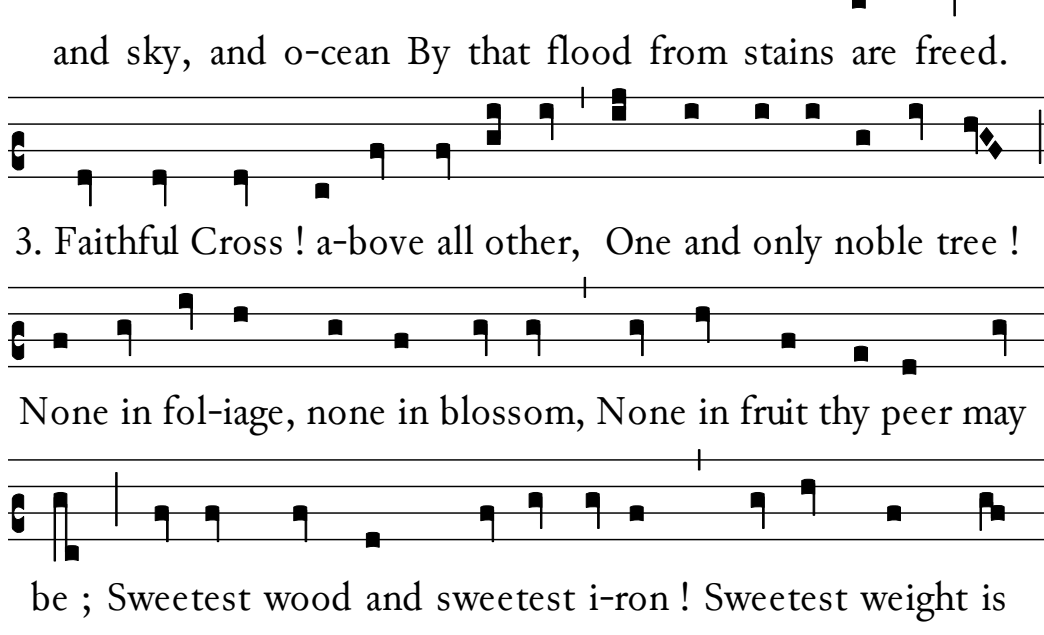


this he freely willed, On the Cross the Lamb is lifted Where

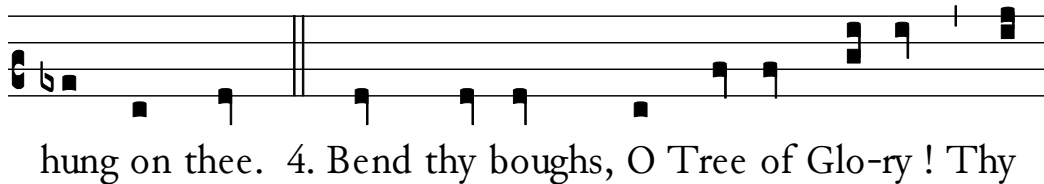
Sunday in the Passion of the Lord.



his life-blood shall be spilled. 2. He endured the nails, the spit-ting, Vi-ne-gar, and spear, and reed ; From that ho-ly Bo-

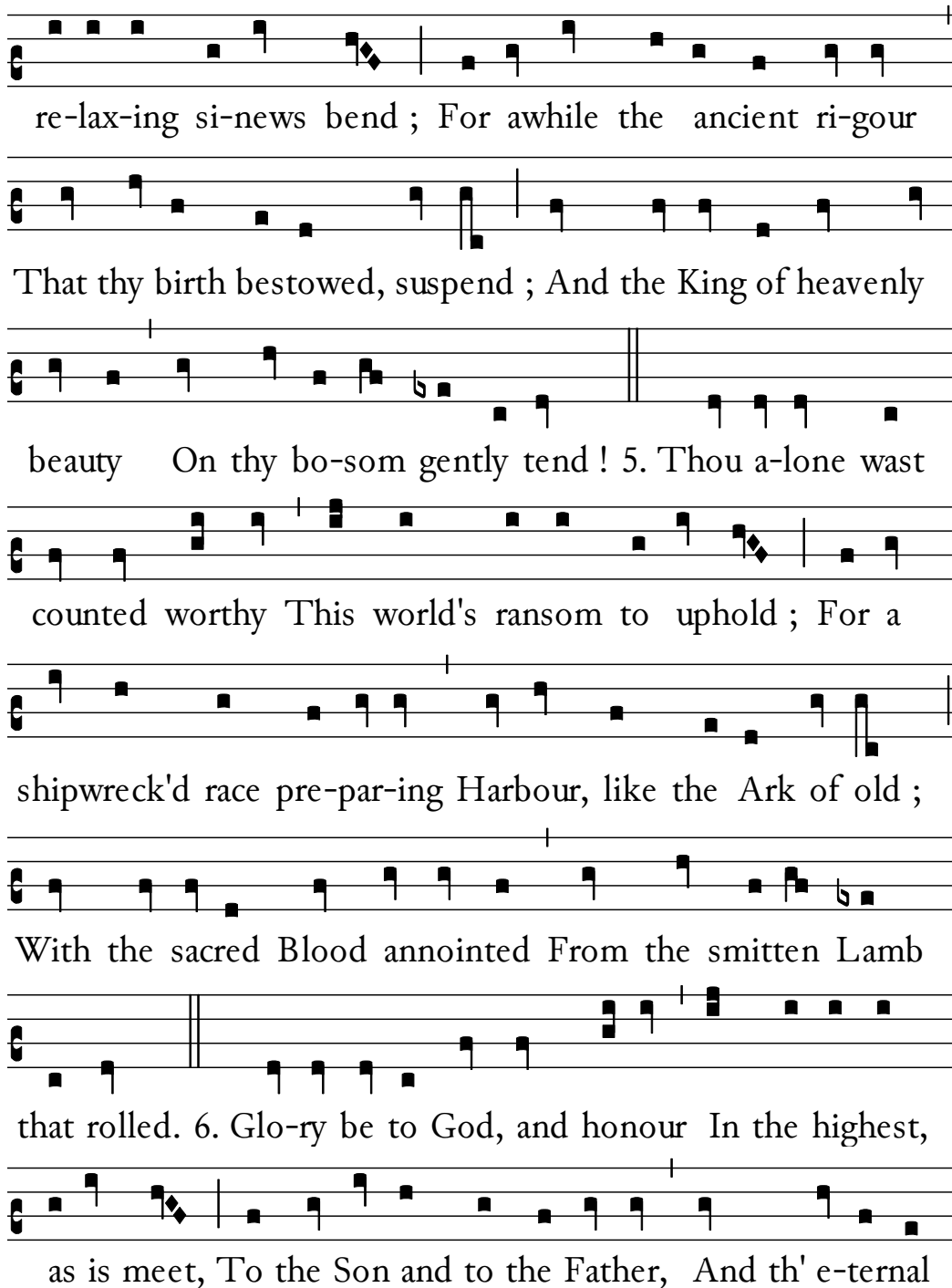


dy broken Blood and wa-ter forth pro-ceed : Earth, and stars, and sky, and o-cean By that flood from stains are freed.



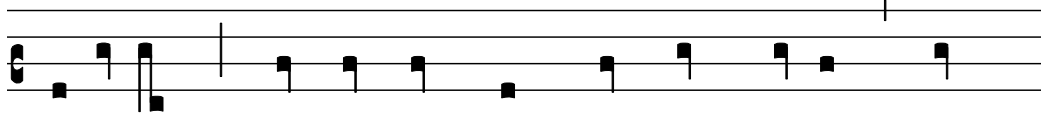
3. Faithful Cross ! a-bove all other, One and only noble tree ! None in fol-i-age, none in blossom, None in fruit thy peer may be ; Sweetest wood and sweetest i-ron ! Sweetest weight is hung on thee. 4. Bend thy boughs, O Tree of Glo-ry ! Thy

Sunday in the Passion of the Lord.



re-lax-ing si-news bend ; For awhile the ancient ri-gour
That thy birth bestowed, suspend ; And the King of heavenly
beauty On thy bo-som gently tend ! 5. Thou a-lone wast
counted worthy This world's ransom to uphold ; For a
shipwreck'd race pre-par-ing Harbour, like the Ark of old ;
With the sacred Blood annointed From the smitten Lamb
that rolled. 6. Glo-ry be to God, and honour In the highest,
as is meet, To the Son and to the Father, And th' e-ternal

Sunday in the Passion of the Lord.




Pa-raclete, Whose is boundless praise and power Through
the ag-es infi-nite. Amen.

V. Deliver me from mine enemies, O my God. *R.* Defend me from them that rise up against me. *Let the Response be made privately.*

Quis ex vobis arguet me.

Ant.
IV.ii.



Which of you * con-vinceth me of sin? if I say
the truth : why do ye not be-lieve me? He that is of God
hear-eth God's words, ye there-fore hear them not :
be- cause ye are not of God. *Ps. Blessed be the Lord. 60*.*

Prayer.

WE beseech thee, almighty God :
look favourably upon thy
family : that both by thy bounty it

may be governed in body : and by thy
protection may be guarded in mind.
Through Jesus Christ thy Son our

Sunday in the Passion of the Lord.

Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,

one God, world without end. *R.*
Amen.

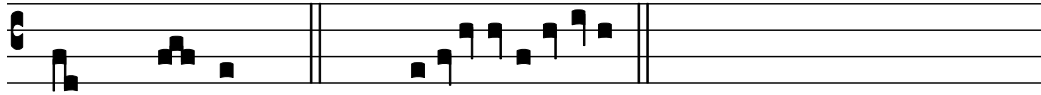
¶ *At j.*

Ego demonium non habeo.

Ant.
VIII.ii.



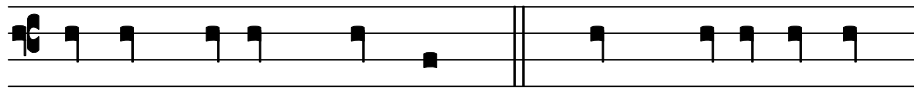
have not * a de-vil : but I honour my Father,



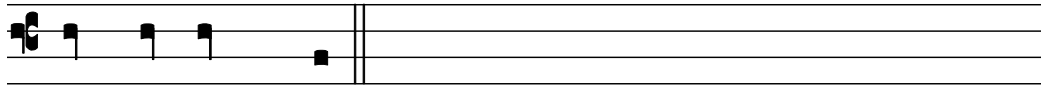
saieth the Lord. *Ps.* My God, my God. (22./xxj.) [109].

¶ *From this day and thereafter until the Octave of Easter the Responsory Jesu Christ. is not sung, but after the Chapter the V. is sung immediately by one boy from the Choir side : changing neither place nor vestment.*

Exurge Domine adjuva nos.



Lord, a-rise, help us. *R.* And de-liv-er us



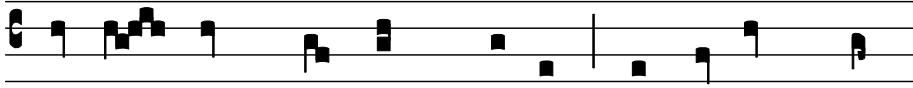
for thy Name's sake.

This is sung the same way daily until Maundy Thursday : when the service is of the Temporale.

¶ *At iij.*

Ego gloriam meam.

Ant.
VIII.ii.



seek not * mine own glo-ry : there is one that

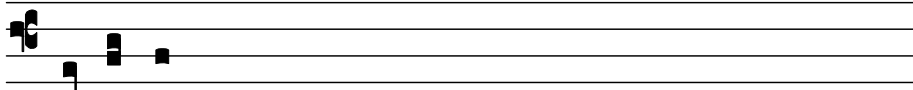


seeketh and judgeth. *Ps.* Teach me, O Lord. (119./cxviiij. 33.)
[161].

Chapter. Christ being come an high priest. 1306.

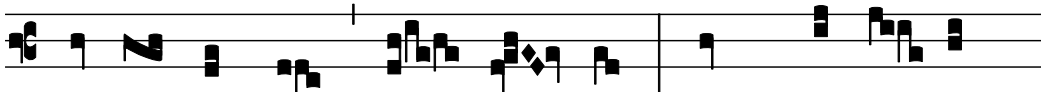
Erue a framea.

Resp.
II.



E-liv-er

Let the Choir continue the rest.

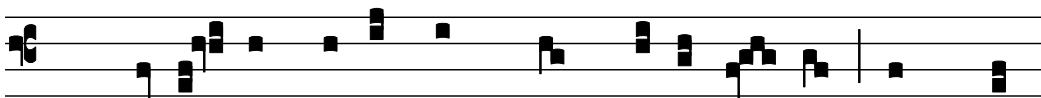


* my soul, O God, from the sword. †And my dar- ling



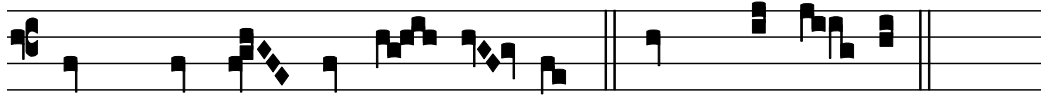
from the pow- er of the dog.

Clerk.



∕. De-liv- er me, O Lord, from the e-vil man : and pre-

Sunday in the Passion of the Lord.



serve me from the wick- ed man. †And my dar- ling.

Responsory. Deliver my soul.

V. Deliver me from the lion's mouth, O Lord

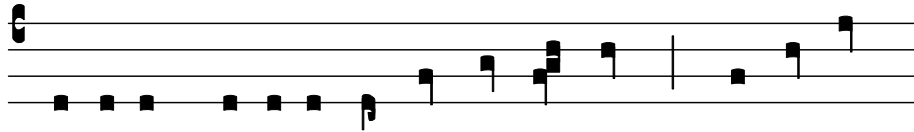
R. Thou hast heard me also from among the horns of the unicorns.

¶ *At vj.*

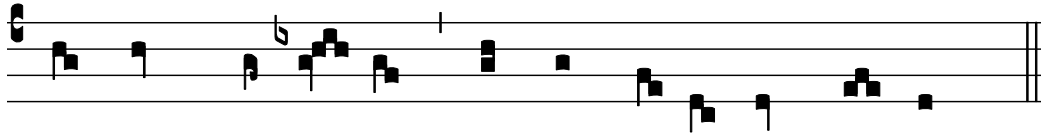
Amen amen dico vobis.

Ant.

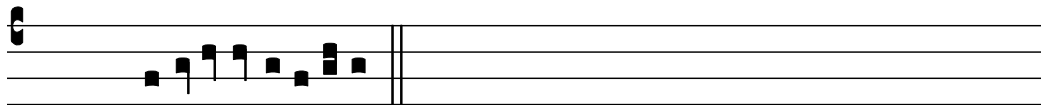
Ii.



E-ri-ly, ve-ri-ly, I say unto you : * if a-ny



man keep my say- ing, he shall nev-er taste of death.



Ps. My soul hath longed. (119./cxviiij. 81.) [179].

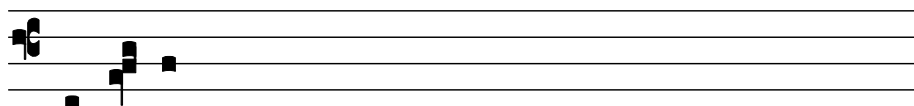
Chapter. Heb. ix. 14.

S Hall the blood of Christ, who through the eternal Spirit offered himself without spot to God,

purge your conscience from dead works to serve the living God ? *R.* Thanks be to God.

De ore leonis.

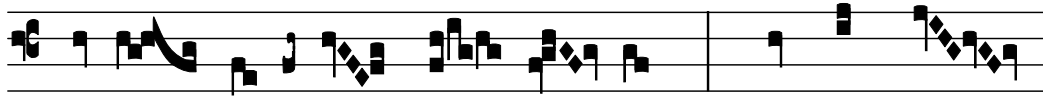
Resp.
II.



E-liv-er

Sunday in the Passion of the Lord.

Let the Choir continue the rest.

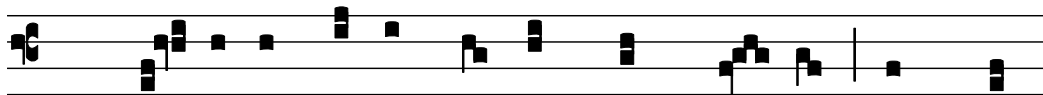


* me from the lion's mouth, O Lord. †Thou hast heard



me also from among the horns of the unicorns.

Clerk.



℣. Deliver my soul, O God, from the sword: and my



darling from the power of the dog. †Thou hast heard.

Responsory. Deliver me.

℣. Shut not up my soul, O God, with the sinners.

R. Nor my life with the blood thirsty.

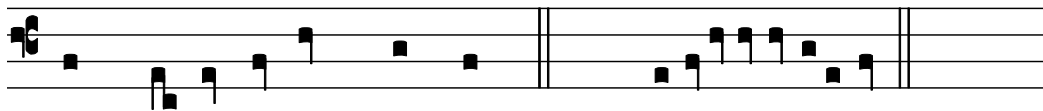
¶ *At ix.*

Abraham pater vester.

Ant.
II.i.



Ur father Abraham * re-joiced to see my day:



and he saw it, and was glad. Ps. Thy testimonies. (119./cxviiij.
129.) [195].

Sunday in the Passion of the Lord.

Chapter. Heb. ix. 15.

FOr this cause Christ is the mediator of the new testament, that by means of death, for the redemption of the transgressions that

were under the first testament, they which are called might receive the promise of eternal inheritance.

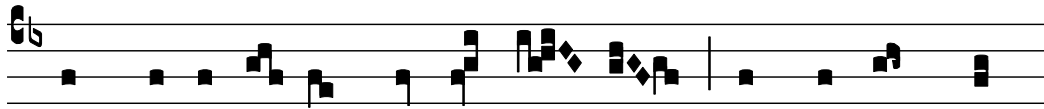
Principes persecuti sunt.

Resp.
VI.

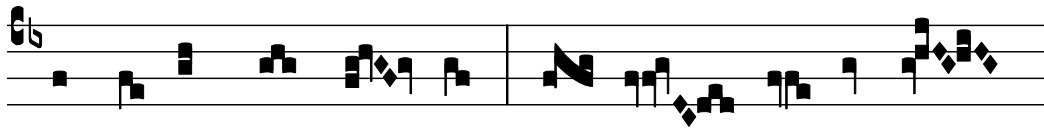


Rinc-es

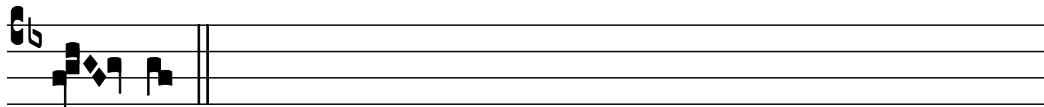
Let the Choir continue the rest.



* have perse-cu- ted me with-out cause : but my heart stand-

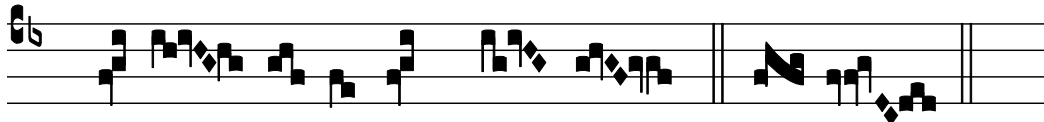


eth in awe of thy word. †I shall be glad of



thy word.

Clerk.



℣. As one that findeth great spoils. †I shall.

Responsory. Princes have persecuted me.

℣. Deliver me, O Lord, from the evil man.

℞. And preserve me from the wicked man.

¶ *At ij. Vespers.*

Ant. Sit thou on my right hand. [375].

Ps. The Lord said. (110./cix.) [375]. *etc.*

Chapter. *Hebr. ix. 11.*

CHrist being come an high priest
of good things to come, by a
greater and more perfect tabernacle,
not made with hands, that is to say,
not of this building : neither by the

blood of goats and calves, but by his
own blood he entered in once into
the holy place, having obtained
eternal redemption for us. *R.*
Thanks be to God.

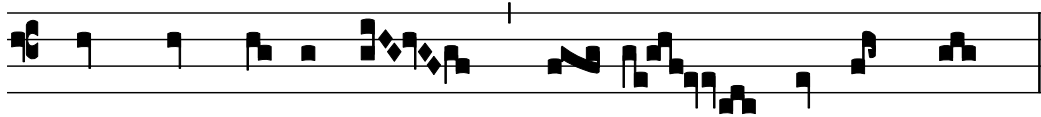
Usquequo exaltabitur.

Resp.
IV.

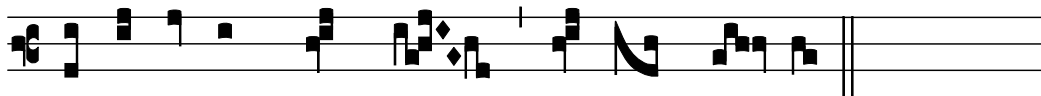


Now long

Let the Choir continue the rest.

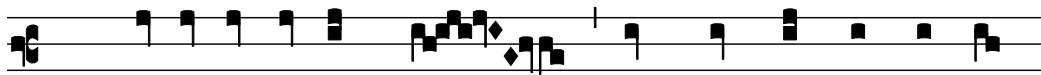


* shall mine e-nemies tri-umph ov-er me ?

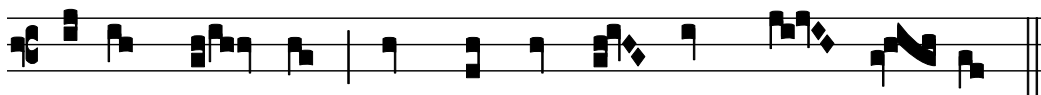


† Consi-der, and hear me, O Lord my God.

Clerk.

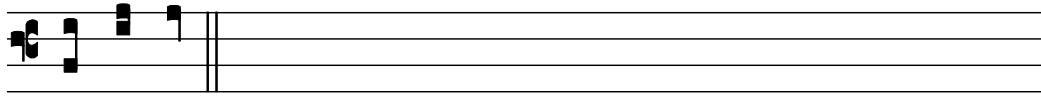


R. For if I be cast down, they that trouble me will



re-joyce at it : but my trust is in thy mer- cy.

Sunday in the Passion of the Lord.



†Consi-der.

Gloria Patri. *is not said, but let the Responsory be begun again.*

This R. is said daily at Vespers through the week when the service is of the Temporale.

Hymn. The royal banners forward go. 1276.

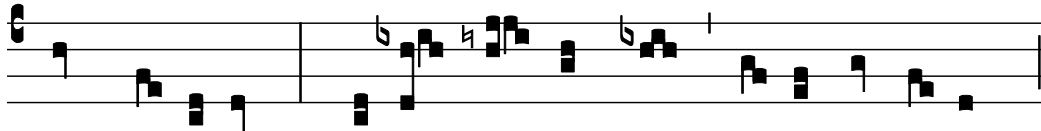
℣. They gave me gall to eat. ℞. And when I was thirsty they gave me vinegar to drink. *Let the Response be made privately.*

Amen amen dico vobis.

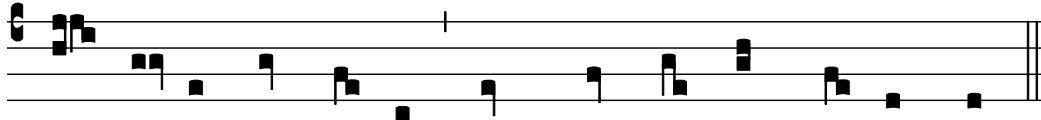
Ant.
Ii.



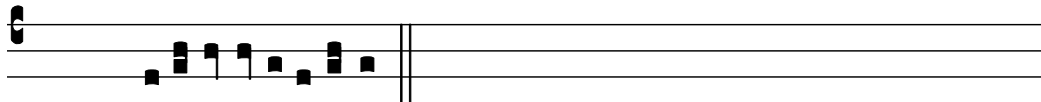
E-ri-ly, ve-ri-ly, * I say unto you, Be-fore Abra-



ham was, I am. The Jews took up stones to cast at Je-sus :



but Je-sus hid himself, and went out of the temple.



Ps. My soul doth magnify. 53*.

Prayer.

E beseech thee, almighty God :
look favourably upon thy
family : that both by thy bounty it

may be governed in body : and by thy
protection may be guarded in mind.
Through Jesus Christ thy Son our

Sunday in the Passion of the Lord.

Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,


one God, world without end. *R̄.*
Amen.

Monday in the Passion of the Lord.

At Matins.

Adoremus Dominum.

Invit.
VI.iii.



Et us worship * the Lord. †Who hath re-deemed
us by the Cross. Ps. O come, let us sing. 36*.

This Invitatory is said daily at Matins until Maundy Thursday : when the service is of the Temporale.

Hymn. Sing, my tongue, the glorious battle. 1285.


At the Nocturn Ant. The Lord is the defender. [207].

Ps. The Lord is my light. (27./xxvj.) [207].

And the other Antiphons together with the Psalms of the Nocturn are sung in the customary manner, and let it be thus in each Nocturn daily until Maundy Thursday when the service is of the feria.

Daily throughout this week the VV. and RR. at Matins are said according to the order of the Nocturns of the History of the Sunday : except for the first R. which is not sung, in such a way that the ferial R. be not omitted.

Lesson j. Jer. j. 17.

 Hou therefore gird up thy
loins, and arise, and speak
unto them all that I
command thee : be not dismayed at
their faces, lest I confound thee
before them. For, behold, I have

made thee this day a defenced city,
and an iron pillar, and brasen walls
against the whole land, against the
kings of Judah, against the princes
thereof, against the priests thereof,
and against the people of the land.

And they shall fight against thee : but they shall not prevail against thee : for I am with thee, saith the Lord, to deliver thee.

(Jer. ij.) Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord : I remember thee, the kindness of thy youth, the love of

thine espousals, when thou wentest after me in the wilderness, in a land that was not sown. Israel was holiness unto the Lord, and the firstfruits of his increase : all that devour him shall offend : evil shall come upon them, saith the Lord. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Jer. ij. 4.

Hear ye the word of the Lord, O house of Jacob, and all the families of the house of Israel : Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain ? Neither said they, Where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of

deserts and of pits, through a land of drought, and of the shadow of death, through a land that no man passed through, and where no man dwelt ? And I brought you into a plentiful country, to eat the fruit thereof and the goodness thereof : but when ye entered, ye defiled my land, and made mine heritage an abomination. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Third Lesson. (Jer. ij. 8.)

THe priests said not, Where is the Lord ? and they that handle the law knew me not : the pastors also transgressed against me, and the prophets prophesied by Baal, and walked after things that do not profit. Wherefore I will yet plead with you, saith the Lord, and with your children's children will I plead. For pass over the isles of Chittim, and see :

and send unto Kedar, and consider diligently, and see if there be such a thing. Hath a nation changed their gods, which are yet no gods ? but my people have changed their glory for that which doth not profit. Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils : they have

forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no

water. Thus saith the Lord God, Turn unto me : and ye shall be saved.

¶ *At Lauds.*

Antiphons and Psalms of that feria.

Chapter. Jer. xj. 18.

THe Lord hath given me knowledge of it, and I know it : then thou shewedst me their doings.

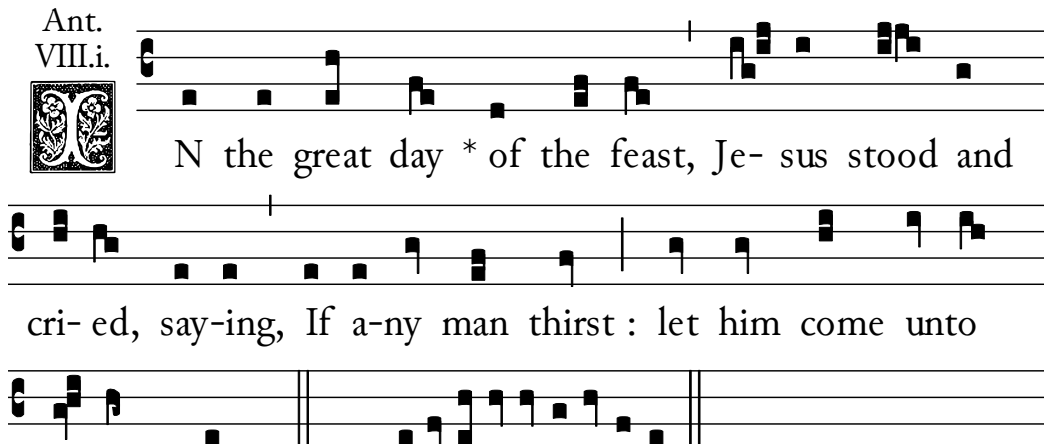
But I was like a lamb or an ox that is brought to the slaughter.

Hymn. Thirty years among us dwelling. 1306.

℣. Deliver me from mine enemies, O my God. ℞. Defend me from them that rise up against me. *Let the Response be made privately.*

In die magno festivitatis.

Ant.
VIII.i.



IN the great day * of the feast, Je- sus stood and
cri- ed, say- ing, If a- ny man thirst : let him come unto
me, and drink. *Ps. Blessed be the Lord. 68*.*

Prayer.

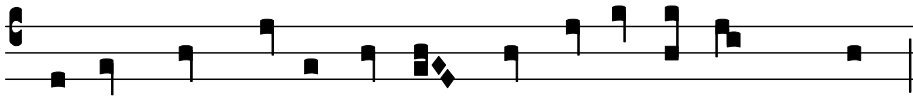
SAnctify, we beseech thee, O Lord, our fasts : and mercifully bestow upon us the pardon of all our faults. Through Jesus Christ thy Son

our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ℞. Amen.

¶ *At Prime.*

Anime impiorum.

Ant.
VIII.iv.



He souls of the ungodly * murmur-ed a-gainst me :

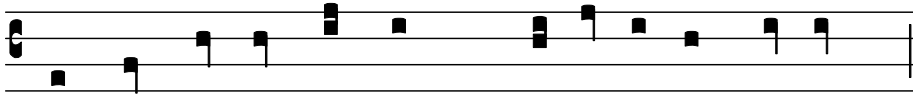


and my heart is heavy ov-er them. *Ps.* Save me, O God.
(54./liij.) [113].

¶ *At iij.*

Judicasti Domine causam anime mee.

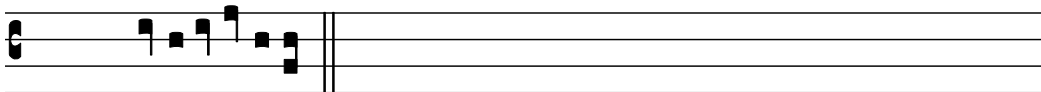
Ant.
IV.v.



Hou hast judged, O Lord, * the causes of my soul :



thou art the de-fender of my life, O Lord, my God.



Ps. Teach me, O Lord. (119./cxviiij. 33.) [161].

Chapter. Isaiah. l. 6.

I hid not my face from shame and spitting. For the Lord God will	help me : therefore shall I not be confounded. <i>R.</i> Thanks be to God.
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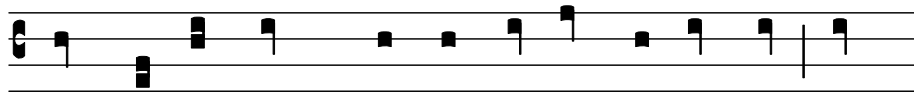
R. Deliver my soul, O God. 1311.

V. Deliver me from the lion's mouth. 1312.

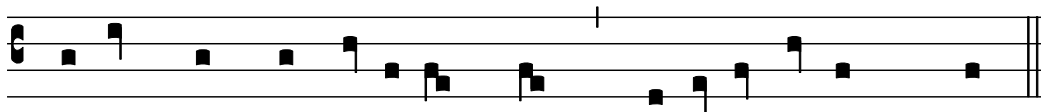
¶ *At Sext.*

Popule meus quid feci tibi.

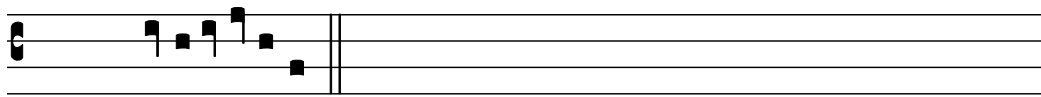
Ant.
IV.iv.



my people, * what have I done unto thee : and



wherein have I wearied thee ? testi-fy a-against me.



Ps. My soul hath longed. (119./cxviii. 81.) [179].

Chapter. Isaiah. l. 7.

<p>THE Lord God will help me : therefore shall I not be con- founded. Therefore have I set my</p>		<p>face like a flint, and I know that I shall not be ashamed. <i>R.</i> Thanks be to God.</p>
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R. Deliver me from the lion's mouth. 1312.

V. Shut not up my soul, O God, with the sinners. 1313.

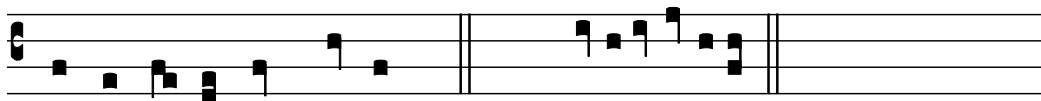
¶ *At ix.*

Nunquid redditur pro bono malum.

Ant.
IV.v.



Hall e-vil * be re-compensated for good ? for they have



digged a pit for my soul. *Ps.* Thy testimonies. (119./cxviii.
129.) [195].

Chapter. Jer. xvij. 18.

Let them be confounded that persecute me, but let not me be confounded : let them be dismayed, but let not me be dismayed : bring upon them the day of evil, and destroy them with double destruction, O Lord our God.

R. Prince have persecuted me. 1314.

V. Deliver me, O Lord, from the evil man. 1314.

*Let the foregoing order of Hymns, Chapters, and Antiphons serve daily until Maundy Thursday. The *R**R* and *V**V* are sung at all the Hours through this week only : the Antiphons and Chapters until Maundy Thursday on ferias only.*

¶ At Vespers.

Antiphons and Psalms of the feria. [384].

Chapter. Lamentations. iij. 58.

Q Lord, thou hast pleaded the causes of my soul : thou hast redeemed my life, O Lord my God.
R. Thanks be to God.

¶ *This Chapter is said at Vespers until the Wednesday before Easter : when the service is of the feria.*

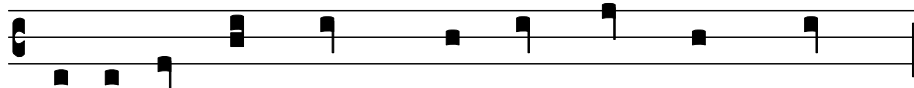
R. How long shall mine enemies. 1315.

Hymn. The royal banners forward go. 1276.

V. They gave me gall to eat. 1278.

Si quis sitit.

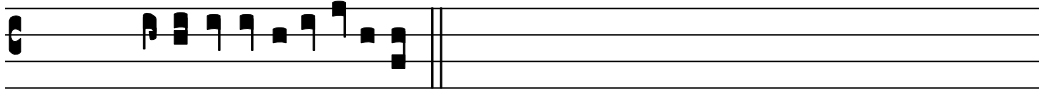
Ant.
IV.v.



F a-ny man thirst, * let him come and drink :



and out of his bel-ly shall flow riv-ers of liv-ing wa-ter.



Ps. My soul doth magnify. 61*.

Prayer.

GRant, we beseech thee, O Lord, unto thy people the Spirit of truth and peace : that they may know thee with their whole mind : and work with pious devotion the things which are pleasing unto thee.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the same Holy Ghost, one God, world without end. *R.* Amen.

¶ *Tuesday.*

At Matins.

First Lesson. Jer. ij. 14.

IS Israel a servant ? is he a homeborn slave ? why is he spoiled ? The young lions roared upon him, and yelled, and they made his land waste : his cities are burned without inhabitant. Also the children of Noph and Tahapanes have broken the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the Lord

thy God, when he led thee by the way ? And now what hast thou to do in the way of Egypt, to drink the waters of Sihor ? or what hast thou to do in the way of Assyria, to drink the waters of the river ? Thine own wickedness shall correct thee, and thy backslidings shall reprove thee. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Jer. ij. 19.

RNow therefore and see that it is an evil thing and bitter, that

thou hast forsaken the Lord thy God, and that my fear is not in thee, saith

the Lord God of hosts. For of old time I have broken thy yoke, and burst thy bands; and thou saidst, I will not transgress : when upon every high hill and under every green tree thou wanderest, playing the harlot. Yet I had planted thee a noble vine, wholly a right seed : how then art

thou turned into the degenerate plant of a strange vine unto me ? For though thou wash thee with nitre, and take thee much sope, yet thine iniquity is marked before me, saith the Lord God. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Third Lesson. Jer. ij. 23.

How canst thou say, I am not polluted, I have not gone after Baalim ? see thy way in the valley, know what thou hast done : thou art a swift dromedary traversing her ways : a wild ass used to the wilderness, that snuffeth up the wind at her pleasure : in her occasion who can turn her away ? all

they that seek her will not weary themselves : in her month they shall find her. Withhold thy foot from being unshod, and thy throat from thirst : but thou saidst, There is no hope : no : for I have loved strangers, and after them will I go. Thus saith the Lord God, Turn unto me : and ye shall be saved.

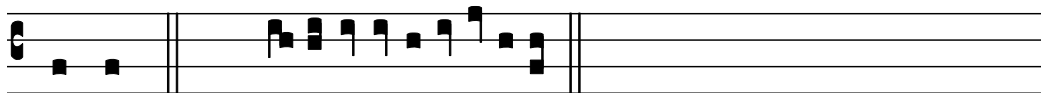
¶ *At Lauds*

Tempus meum nondum advenit.

Ant.
IV.v.



Y time * is not yet come : but your time is alway



ready. Ps. Blessed be the Lord. 60*.

Prayer.

May our fasts, we beseech thee, O Lord, be acceptable unto thee : which by expiating us may both

make us worthy of thy grace : and lead us to eternal remedies. Through Jesus Christ thy Son our Lord, who

liveth and reigneth with thee in the
unity of the Holy Ghost, one God,

world without end. *R?* Amen.

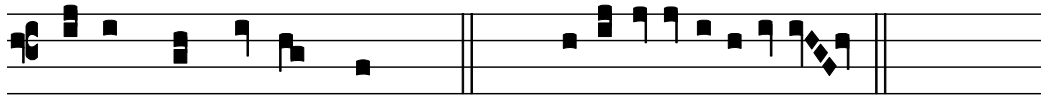
¶ *At Vespers.*

Vos ascendite ad diem festum.

Ant.
I.vi.



O ye up * unto this feast : I go not up, for



my time is not yet come. *Ps.* My soul doth magnify. 53*.

Prayer.

Grant to us, O Lord, we beseech
thee, persevering service in
accordance with thy will : that in our
days the people serving thee may
increase both in merit and number.

Through Jesus Christ thy Son our
Lord, who liveth and reigneth with
thee in the unity of the Holy Ghost,
one God, world without end. *R?*
Amen.

¶ *Wednesday.*

At Matins.

First Lesson. Jer. ij. 26.



As the thief is ashamed when
he is found, so is the house
of Israel ashamed : they,
their kings, their princes, and their
priests, and their prophets, saying to a
stock, Thou art my father : and to a
stone, Thou hast brought me forth :
for they have turned their back unto
me, and not their face : but in the

time of their trouble they will say,
Arise, and save us. But where are thy
gods that thou hast made thee ? let
them arise, if they can save thee in
the time of thy trouble : for according
to the number of thy cities are thy
gods, O Judah. Wherefore will ye
plead with me ? ye all have trans-
gressed against me, saith the Lord.

In vain have I smitten your children ; they received no correction : your own sword hath devoured your prophets, like a destroying lion. O

generation, see ye the word of the Lord. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Jer. ij. 31.

HAve I been a wilderness unto Israel ? a land of darkness ? wherefore say my people, We are lords : we will come no more unto thee ? Can a maid forget her ornaments, or a bride her attire ? yet my people have forgotten me days without number. Why trimmest thou thy way to seek love ? therefore

hast thou also taught the wicked ones thy ways. Also in thy skirts is found the blood of the souls of the poor innocents : I have not found it by secret search, but upon all these. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Jer. ij. 35.

BEhold, I will plead with thee, because thou sayest, I have not sinned. Why gaddest thou about so much to change thy way ? thou also shalt be ashamed of Egypt, as thou wast ashamed of Assyria. Yea, thou shalt go forth from him, and thine hands upon thine head : for the Lord hath rejected thy confidences, and thou shalt not prosper in them.

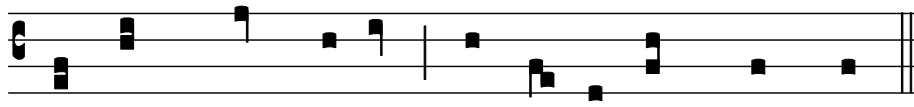
wife, and she go from him, and become another man's, shall he return unto her again ? shall not that land be greatly polluted ? but thou hast played the harlot with many lovers : yet return again to me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. Thus saith the Lord God, Turn unto me : and ye shall be saved.

(Jer. iij.) They say, If a man put away his

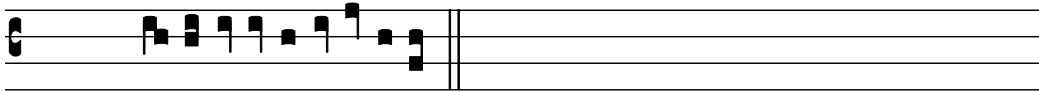
¶ *At Lauds*

Oves mee.

Ant.
IV.v.



Y sheep * hear my voice : and I the Lord know them.



Ps. Blessed be the Lord. 60*.

Prayer.

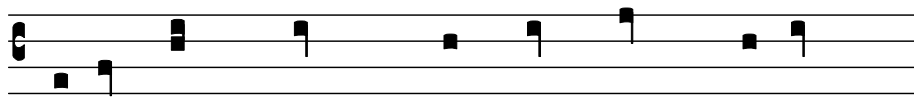
Enlighten, O merciful God, the hearts of thy faithful by this hallowed fast : and to whom thou grantest affection in their devotion : graciously grant a favourable hearing

in their supplication. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen..

¶ *At Vespers.*

Multa bona opera.

Ant.
IV.v.



Any good works * have I wrought amongst



you : for which of those works would ye kill me ?



Ps. My soul doth magnify. 61*.

Prayer.

MAy thy hoped-for mercy, O Lord, we beseech thee, come to thy suppliants : and of thy heavenly bounty grant : that they may both ask for what is rightly desired and may obtain what is asked.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

¶ *Thursday.*

At Matins.

Lesson j. Jer. iij. 2.

IN the ways hast thou sat for them, as the Arabian in the wilderness : and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain : and thou hadst a whore's forehead, thou refusedst to be

ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide of my youth ? Will he reserve his anger for ever ? will he keep it to the end ? Behold, thou hast spoken and done evil things as thou couldest. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson ij. Jer. iij. 6.

THe Lord said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done ? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes

whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce : yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. And yet for all this her treacherous sister Judah hath not turned unto me

with her whole heart, but feignedly, saith the Lord. Thus saith the Lord

God, Turn unto me : and ye shall be saved.

Lesson iij. Jer. iij. 11.

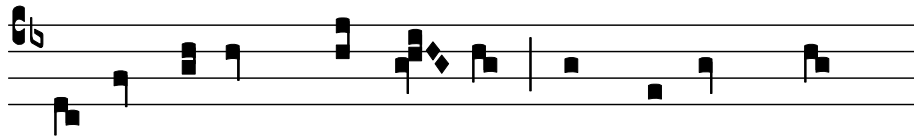
AND the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord : and I will not cause mine anger to fall upon you : for I am merciful, saith the Lord, and I will not keep anger

for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Thus saith the Lord God, Turn unto me : and ye shall be saved.

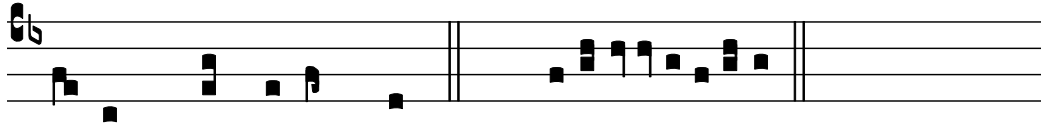
¶ *At Lauds.*

Quid molesti estis.

Ant.
Ii.



Hy trouble ye * the wo- man ? for she hath wrought



a good work upon me. *Ps.* Blessed be the Lord. 52*.

Prayer.

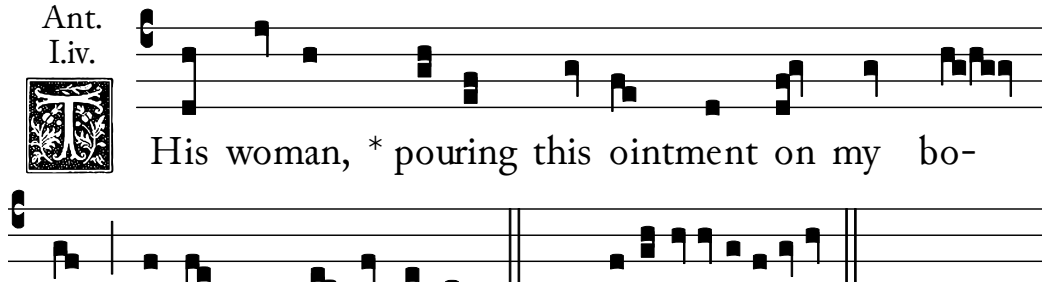
GRant, we beseech thee, almighty God : that the dignity of the human condition which hath been wounded by intemperance : may be restored by the practice of healing

temperance. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

¶ *At Vespers.*

Mittens hec mulier.

Ant.
I.iv.



T His woman, * pouring this ointment on my bo-
dy : did it for my bu-ri- al. *Ps.* My soul doth magnify. 53*.

Prayer.

BE favourably inclined, we be-
seech thee, O Lord, to thy
people : that rejecting those things
which displease thee : they may rather
be filled with the delights of thy

commandments. Through Jesus
Christ thy Son our Lord, who liveth
and reigneth with thee in the unity of
the Holy Ghost, one God, world
without end. *R.* Amen.

¶ *Friday.*

At Matins.

First Lesson. Jer. iij. 14.

Turn, O backsliding children,
saith the Lord : for I am
married unto you : and I
will take you one of a city, and two of
a family, and I will bring you to Zion :
and I will give you pastors according
to mine heart, which shall feed you
with knowledge and understanding.
And it shall come to pass, when ye be
multiplied and increased in the land,
in those days, saith the Lord, they

shall say no more, The ark of the
covenant of the Lord : neither shall it
come to mind : neither shall they
remember it; neither shall they visit
it; neither shall that be done any
more. At that time they shall call
Jerusalem the throne of the Lord :
and all the nations shall be gathered
unto it, to the name of the Lord, to
Jerusalem : neither shall they walk
any more after the imagination of

their evil heart. Thus saith the Lord God, Turn unto me : and ye shall be

saved.

Lesson ij. Jer. iij. 18.

IN those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, How shall I put thee among the children, and give thee a pleasant land, a goodly heritage of the hosts of nations ? and I said, Thou shalt call me, My father; and shalt not turn away from me. Surely as a wife

treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. A voice was heard upon the high places, weeping and supplications of the children of Israel : for they have perverted their way, and they have forgotten the Lord their God. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Lesson iij. Jer. iij. 22.

Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee ; for thou art the Lord our God. Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel. For shame hath devoured the labour of our fathers from our youth : their flocks

and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us : for we have sinned against the Lord our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the Lord our God. Thus saith the Lord God, Turn unto me : and ye shall be saved.

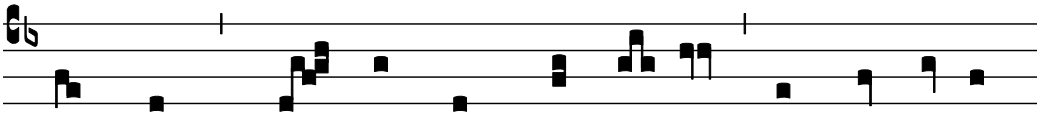
☩ *At Lauds.*

Appropinquabat autem dies festus.

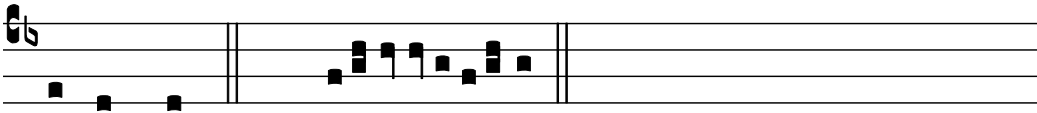
Ant.
I.i.



Ow the feast day * drew nigh : and the chief



priests sought how they might kill Je- sus, but they feared



the people. *Ps.* Blessed be the Lord. 52*.

Prayer.

Benevolently pour into our hearts, we beseech thee, O Lord, the help of thy grace : that curbing our sins by voluntary chastisement, we may be rather afflicted for a time : than consigned to eternal suffering.

Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

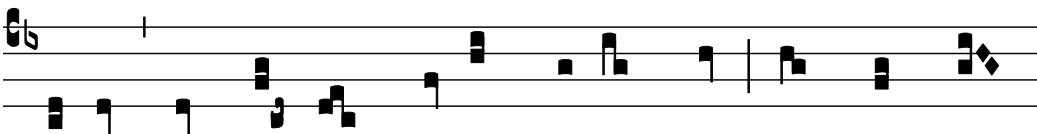
☩ *At Vespers.*

Principes sacerdotum.

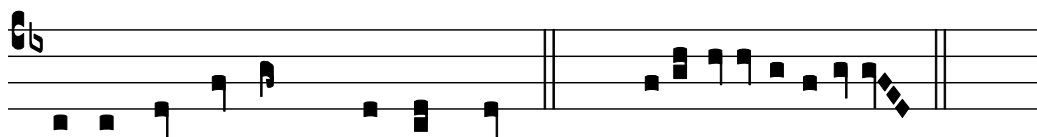
Ant.
I.v.



He chief priests * consul- ted, that they might kill



Je- sus, but they said, Not on the feast day : lest there be



an uproar among the people. *Ps.* My soul doth magnify. 53*.

Prayer.

GRant to us, we beseech thee, O Lord, pardon of sins, and increase of religion : and that thou mayest multiply thy gifts in us, make us more eager to obey thy com-

mandments. Through Jesus Christ thy Son our Lord, who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

¶ *Saturday.*

At Matins.

First Lesson. Jer. iiij. 1.

IF thou wilt return, O Israel, saith the Lord, return unto me : and if thou wilt put away thine abominations out of my sight, then shalt thou not remove. And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness : and the nations shall bless themselves in him, and in him shall they glory. For thus saith the Lord to the men of Judah and

Jerusalem, Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem : lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Second Lesson. Jer. iiij. 5.

DEclare ye in Judah, and publish in Jerusalem : and say, Blow ye the trumpet in the land : cry, gather together, and say, Assemble yourselves, and let us go into the defenced

cities. Set up the standard toward Zion : retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of

the Gentiles is on his way : he is gone forth from his place to make thy land desolate : and thy cities shall be laid waste, without an inhabitant. For this gird you with sackcloth, lament and howl : for the fierce anger of the Lord is not turned back from us. And it shall come to pass at that day, saith the Lord, that the heart of the king shall perish, and the heart of the

princes : and the priests shall be astonished, and the prophets shall wonder. Then said I, Ah, Lord God ! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace : whereas the sword reacheth unto the soul. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Third Lesson.

AT that time shall it be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward the daughter of my people, not to fan, nor to cleanse, Even a full wind from those places shall come unto me : now also will I give sentence against them. Behold, he shall come up as clouds, and his chariots shall be as a whirlwind : his horses are swifter than eagles. Woe unto us ! for we are spoiled. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee ? For a

Jer. iv. 11.

voice declareth from Dan, and publisheth affliction from mount Ephraim. Make ye mention to the nations ; behold, publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field, are they against her round about : because she hath been rebellious against me, saith the Lord. Thy way and thy doings have procured these things unto thee ; this is thy wickedness, because it is bitter, because it reacheth unto thine heart. Thus saith the Lord God, Turn unto me : and ye shall be saved.

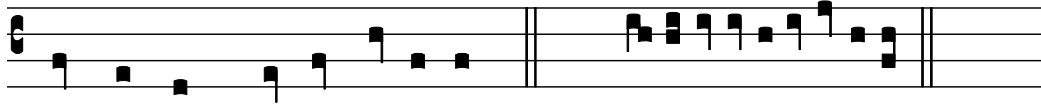
¶ *At Lauds*

Desiderio desideravi.

Ant.
IV.v.



Ith de-sire * have I de-sir-ed to eat this passio-



ver with you be-fore I suffer. *Ps.* Blessed be the Lord. 60*.

Prayer.

Ay the people, we beseech thee,
O Lord, dedicated to thee
increase in the affection of pious
devotion : that being instructed in
holy actions : they may be the more
enriched in greater gifts, as they

become more pleasing unto thy
majesty. Through Jesus Christ thy
Son our Lord, who liveth and
reigneth with thee in the unity of the
Holy Ghost, one God, world without
end. *R.* Amen.