

THE SARUM RITE
Sarum Breviary Noted.
Performing Edition

Volume B.

Part 28.

Pages 1337-1394.

Palm Sunday.

Monday, Tuesday, and Wednesday
in Holy Week.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXX.

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Palm Sunday.

1. **A.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of the Annunciation be deferred until Thursday after the Octave of Easter.
2. **A.** **¶** On Palm Sunday the service is of the Sunday. At 1. Vespers which will be of the Sunday : let there be a solemn Memorial of the Annunciation of Blessed Mary : unless it be the Feast of the Place.
3. **A.** **¶** On the Palm Sunday the service is of the Sunday, and let the Feast of Saint Richard be deferred until the translation of the same.
Tuesday is of Saint Ambrose. Chapter *Behold a great priest.* [1019].
On Monday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
4. **A.** **¶** On Palm Sunday the service is of the Sunday, and the other ferias are of the fast : and nothing of the Martyrs Tiburtius and Valerianus except a Memorial at Vespers and at Matins of Saint Mary.
5. **A.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
1. **B.** **¶** On Palm Sunday the service is of the Sunday : and let the Feast of the Annunciation be deferred until Thursday after the Octave of Easter.
2. **B.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
3. **B.** **¶** On Palm Sunday the service is of the Sunday : and let the Feast of Saint Richard be deferred until the Translation of the same. 2. Vespers on Sunday will be of the Feast of Saint Ambrose with a solemn Memorial of the Sunday.
4. **B.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons.
5. **B.** **¶** On Palm Sunday the service is of the Sunday.
Let the Feast of Saint George be deferred until the 9. day of the month of May : but beware of the Translation of Saint Nicholas : because where it is celebrated, then the Feast of Saint George must be deferred until the 11. day of May.
1. **C.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of the Annunciation be deferred until the Thursday after the Octave of Easter.

Palm Sunday.

2. **℥.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons. Let the Feast of Saint Richard be put off until the Translation.
3. **℥.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of Saint Ambrose be deferred until the morrow. 2. Vespers on Sunday will be of the Feast of Saint Ambrose with a solemn Memorial of the Sunday.
4. **℥.** **¶** On Palm Sunday the service is of the Sunday.
On Wednesday let there be a Memorial of the Martyrs Tiburtius and Valerianus at Vespers and at Matins of Saint Mary.
5. **℥.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of Saint George be deferred until the 5. day of May.
1. **℔.** **¶** On Palm Sunday the service is of the Sunday, and let the Feasts of Saints Edward, Cuthbert, and Benedict be deferred until the Translations.
2. **℔.** **¶** On Palm Sunday the service is of the Sunday.
Wednesday is of the Annunciation. 2. Vespers will be of Maundy Thursday with a solemn Memorial of the Annunciation.
3. **℔.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of Saint Richard be deferred until the Translation : and the Feast of Saint Ambrose must be deferred until Thursday after the Octave of Easter.
4. **℔.** **¶** On Palm Sunday the service is of the Sunday. At 1. Vespers which will be of the Sunday let there be a solemn Memorial of Saint Ambrose.
5. **℔.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.
1. **℥.** **¶** On Palm 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.
2. **℥.** **¶** On Palm Sunday the service is of the Sunday. On Sunday the Office of the Dead is said with ix. lessons.
Tuesday is the Feast of the Annunciation with a solemn Memorial of the fast.
3. **℥.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of Saint Richard be deferred until the Translation of the same, and the Feast of Saint Ambrose must be deferred until Tuesday after the Octave of Easter.
4. **℥.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the

Palm Sunday.

morrow.

5. **℥.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.
1. **ℑ.** **¶** On Palm Sunday the service is of the Sunday, and let the Feasts of Saints Edward, Cuthbert and Benedict be deferred until their Translations.
2. **ℑ.** **¶** On Palm Sunday the service is of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.
3. **ℑ.** **¶** On Palm Sunday the service is of the Sunday, and nothing of Saint Richard until the Translation : and the Feast of Saint Ambrose must be deferred until the Tuesday after the Octave of Easter.
4. **ℑ.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said, with the Mass on the morrow.
5. **ℑ.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said, with the Mass on the morrow.
1. **℥.** **¶** On Palm Sunday the service is of the Sunday, and let the Feasts of Saints of ix. Lessons, of Edward, Cuthbert and Benedict, be deferred until the Translations of the same.
2. **℥.** **¶** On Palm Sunday the service is of the Sunday. Let the Feast of the Annunciation be deferred until the morrow : and 2. Vespers will be of the Annunciation : with a solemn Memorial of the Sunday.
Monday is of the Annunciation.
On Tuesday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
3. **℥.** **¶** On Palm Sunday the service is of the Sunday, and let the Feast of Saint Richard be deferred until the Translation.
Wednesday is of Saint Ambrose, Chap. *Behold a great priest.* [1019]. with a solemn Memorial of the fast. 2. Vespers will be of Maundy Thursday with a solemn Memorial of the Sunday.
4. **℥.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said, with the Mass on the morrow.
5. **℥.** **¶** On Palm Sunday the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.

II Palm Sunday.

At j. Vespers.

Ant. Blessed be. [423].

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

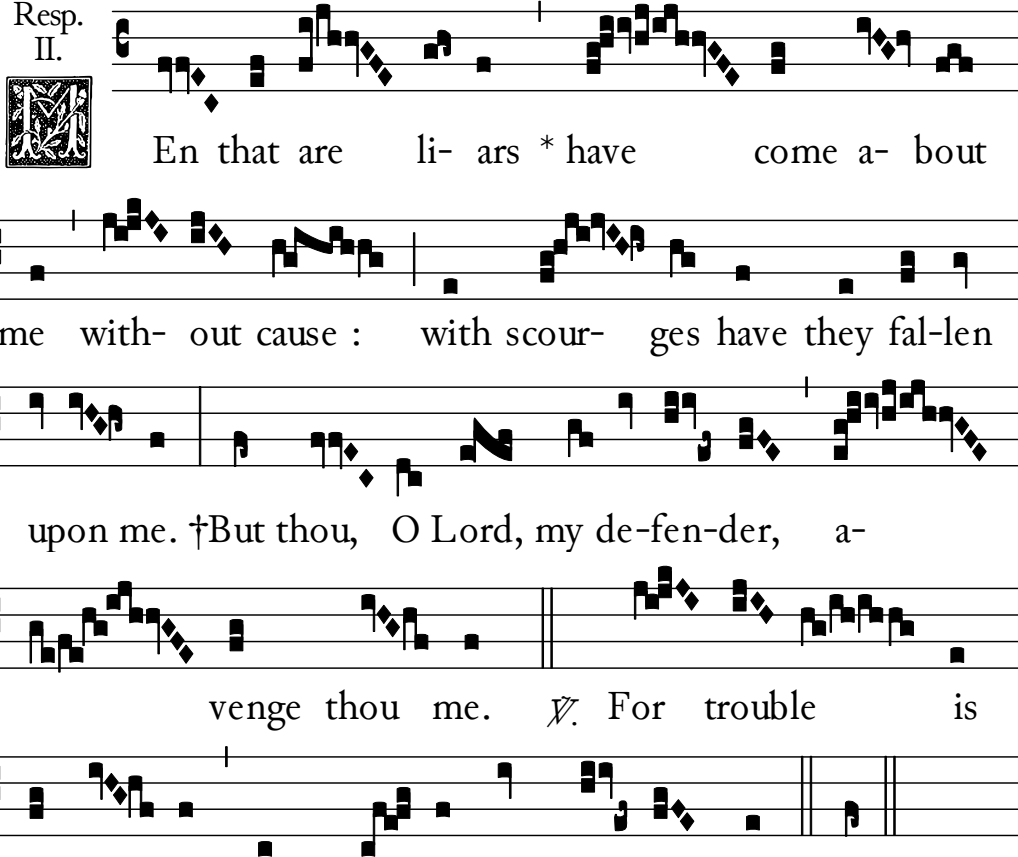
Chapter. Phil. ij. 5.

Brethren, let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal

with God : but made himself of no reputation, and took upon him the form of a servant. *R.* Thanks be to God.

Circunderunt me.

Resp.
II.



Men 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. *R.* For trouble is
hard at hand, and there is none to help me. †But.

The *R.* Gloria Patri. is not sung, but let the Responary Men that are liars. be

repeated.


¶ This *R.* is said daily at Vespers until Maundy Thursday : except at Second Vespers of this Sunday.

Hymn. The royal banners. 1276.

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

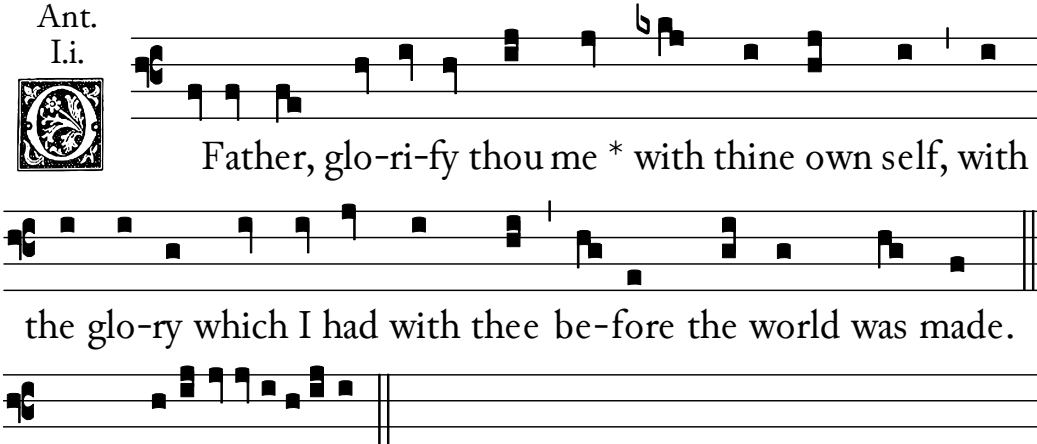
Clarifica me Pater.

Ant.
I.i.



Father, glo-ri-fy thou me * with thine own self, with

the glo-ry which I had with thee be-fore the world was made.



Ps. My soul doth magnify. 53*.

Prayer.

Almighty and everlasting God, who for an example of humility to be imitated by mankind, hath caused our Saviour to take up flesh and to endure the cross : mercifully grant, that we may merit to have the lessons of his patience, and the

fellowship of his resurrection. Through the same 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.

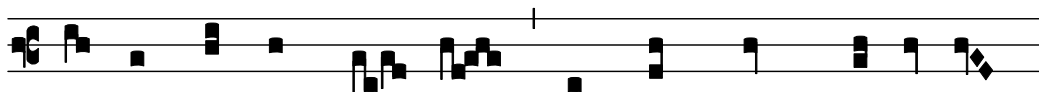
¶ *At Matins.*

Ipsi vero non cognoverunt.

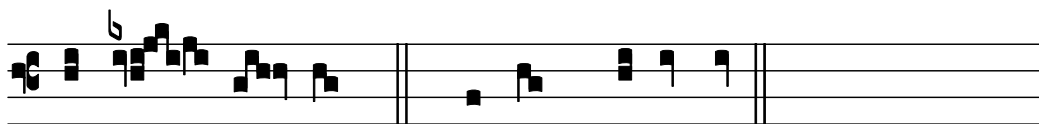
Invit.
IV.i.



Or they * have not known my ways. †Unto



whom I swear in my wrath, that they should not enter



into my rest. *Ps.* O come, let us sing. 13*.

Hymn. Sing, my tongue. 1285.

¶ *In the j. Nocturn.*

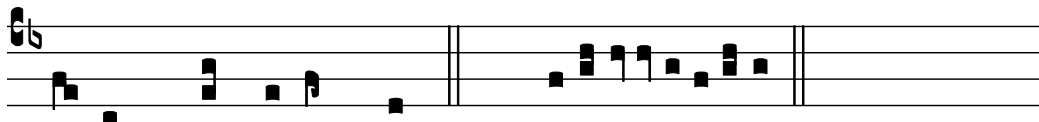
This single Antiphon is sung on all the Psalms.

Quid molesti estis.

Ant.
I.i.



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



a good work upon me. *Ps.* Blessed is the man. (j.) [18].

℣. Deliver my soul, O God, from the sword. ℞. And my darling from the power of the dog. *Let the Response be made privately.*

¶ *Let the Lessons in the first Nocturn be read from the Prophecy of Jeremiah in order.*

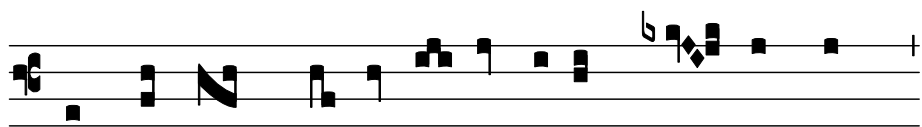
First Lesson. Jer. xj. 1.-5.

THe word that came to Jeremiah from the Lord, saying, Hear ye the words of this covenant, and speak unto the men of Judah, and to the inhabitants of Jerusalem : and say thou unto them, Thus saith the Lord God of Israel : Cursed be the man that obeyeth not the words of this covenant, which I commanded your fathers in the day that I brought

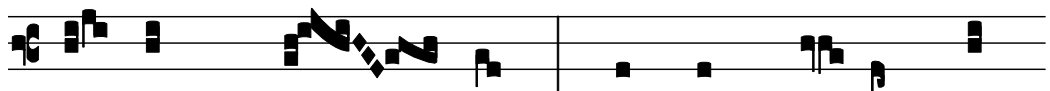
them forth out of the land of Egypt, from the iron furnace, saying, Obey my voice, and do them, according to all which I command you : so shall ye be my people, and I will be your God : that I may perform the oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. Thus saith the Lord God, Turn unto me : and ye shall be saved.

In die qua invocavi te.

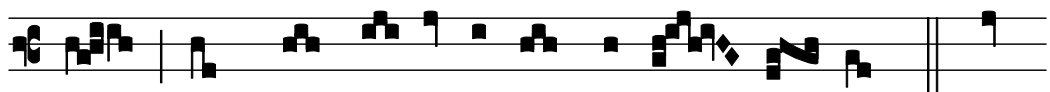
1. Resp.
I.



N the day * that I cal-led upon thee, O Lord,



thou saidst, Fear not. †Thou hast plead-ed my



cause, and hast de- liv-er-ed me, O my God. ⁊. In



the time of my trouble I will call upon thee : for thou



hear-est me. †Thou hast plead-ed.

Second Lesson. Jer. xj. 5.-8.

Then answered I, and said, So be it, O Lord. Then the Lord said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them. For I earnestly protested unto your fathers in the day that I brought them up out of the land of Egypt, even unto this day, rising early and

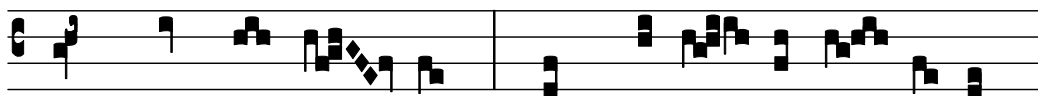
protesting, saying, Obey my voice. Yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart : therefore I will bring upon them all the words of this covenant, which I commanded them to do : but they did them not. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Fratres mei elongaverunt a me.

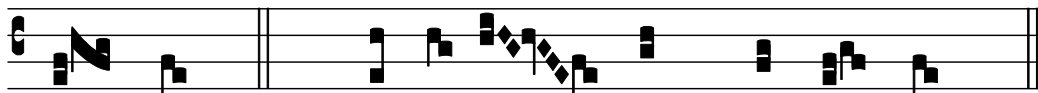
2. Resp.
VIII.



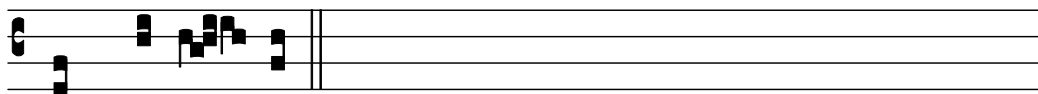
Y brethren * have stood a-far off from me :



and mine acquaint- tance. †Are ve-ri- ly es- tranged



from me. My lov-ers and my neighbours.



†Are ve-ri- ly.

Third Lesson. Jer. xj. 9.-13.

And the Lord said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are

turned back to the iniquities of their forefathers, which refused to hear my words : and they went after other gods to serve them : the house of

Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape : and though they shall cry unto me, I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go, and cry unto the gods unto whom

they offer incense : but they shall not save them at all in the time of their trouble. For according to the number of thy cities were thy gods, O Judah : and according to the number of the streets of Jerusalem have ye set up altars to that shameful thing, even altars to burn incense unto Baal. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Dominus Jesus ante sex dies.

3. Resp.

II.



He Lord Je-sus * six days be-fore the passo-ver

came to Be- tha-ny : where La- za-rus was which had

been dead. †Whom Je- sus raised from the dead.

℣. Now there came to-gether there ma-ny of the Jews :

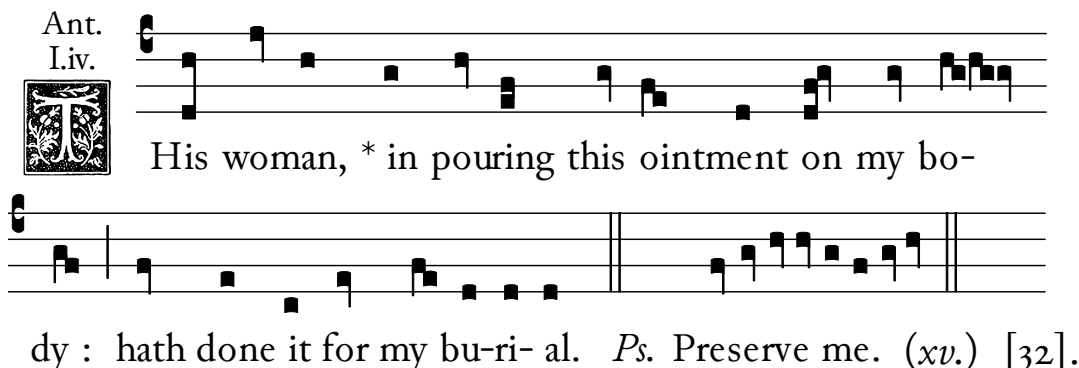
that they might see La-za- rus. †Whom Je- sus.

Let the ℣. The Lord Jesus. be repeated.

¶ *In the ij. Nocturn.*

Mittens hec mulier.

Ant.
I.iv.



His woman, * in pouring this ointment on my bo-
dy : hath done it for my bu-ri- al. *Ps.* Preserve me. (xv.) [32].

℣. Deliver me from the lion's mouth, O Lord. ℞. 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 Maximius, Bishop.

Lesson iiij.

¶ F the twenty-first psalm which hath been read in its turn : we ought first diligently to consider what it containeth in the superscription : that having understood its beginning we may the more easily grasp its meaning, and with the heading having been revealed the other parts may be rightly inferred. For it is inscribed thus, Unto the end, for the beginning of the morning, a psalm for David himself. Unless I be mistaken, the beginning of the morning always precedeth the rising of the sun : and before the gleaming brilliance of rays illuminateth the world : dawn putteth an end to the darkness of night, and gradually disperseth the gloom of

blindness : a certain appearance and light is poured out upon all things. And while the world hath lain in confusion as if under a wall of darkness : with the arrival of dawn a divers variety of appearances is distinguished. That is, where previously all things had been blind : the eyes of all are renewed. For while night in a certain way stealeth the eyes of the world : dawn restoreth. And thus we enjoy beforehand the beginning of the dawn : that afterward we may the more gloriously receive the brilliance of the sun. But seeing that, as the Apostle saith, the law is spiritual : and spiritual things are to be compared with spiritual things : this

is, I think, to be designated Sun of Righteousness, that is, Christ the Lord, who unto us, being sunk in the darkness of ignorance and the blindness of sins : hath poured out the light of his heavenly doctrine. And he hath inserted the eyes of the heart which we had not, and like so many rays hath sent forth his apostles : who might deliver us from the night of most disgraceful transgression, and with the darkness of sins by degrees dissolved in us, by the rising of the dawn to accustom us, that we being perfected should be able to bear more easily the heat of the sun. That is,

firstly they would instruct us in simpler precepts : by which we might be rendered more capable of heavenly mysteries. And thus by the dawn of this Sun of Righteousness all the darkness of sins is destroyed : as the prophet himself saith in the person of the Lord, In the morning I shall destroy all the ungodly that are in the land. That is, when the Sun of Righteousness dawneth in us, who are the dwelling place of the Lord : every unjust thought is overthrown. But thou, O Lord, have mercy upon us.

Insurrexerunt in me.

4. Resp. III.

Wicked men * have ris-en up a-against me,
 and without mer- cy have sought to kill me :
 and spar-ed not to spit in my face : and their lan-ces
 have wounded me : and all my bones are shak- en.

Palm Sunday.

†But as for me, I counted my-self as one that was
dead upon the earth. ⁊. They gave me gall to
eat : and when I was thirsty they gave me vi- ne-gar
to drink. †But.

Fifth Lesson.

Now the whole of this psalm is arranged according to the person of the Lord the Saviour : granted that more things are set down about him in the New Testament. Thus it saith, My God, my God, look upon me : and so forth. Why doth it plead the cause of the man that was assumed : as it would appear in a certain way to ask, saying, God of all, who art my God : why hast thou forsaken me ? For I myself am aware of nothing. For according to the prophet he knew not sin : nor was there any deceit in his mouth. For he saith these things that he

might shew that He was forsaken on account of us of whose sins He bore : and that seeing we might learn to die for Him who is both holy and just, seeing that He died for our sin. Finally, in his passion he used this expression as we read in the Gospel : Eli, Eli, lama sabacthani ? that is to say, My God, my God, why hast thou forsaken me ? He used, I say, this expression : that what the prophecy had announced, would be proven by the outcome. And because what followeth is mostly evident : let us examine the verse in which it saith, But as for me, I am a worm, and no

man. Why doth the Lord of every creature wish to be compared to a worm ? We are indeed able to impute this humility (which is the greatest virtue of the saints) firstly as Moses professeth himself an irrational animal before God, and David often calleth himself a flea. But I think rather this ought to be accepted :

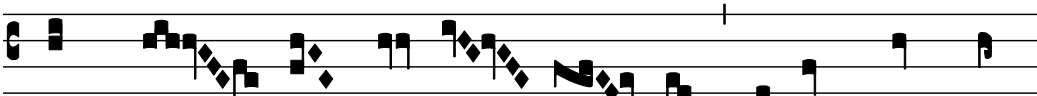
seeing that a worm is procreated with no admixture of a foreign body from without, but from the pure earth alone : thus is it compared to the Lord, since the Saviour himself is begotten from the chaste Mary alone. But thou, O Lord, have mercy upon us.

Noli esse michi Domine.

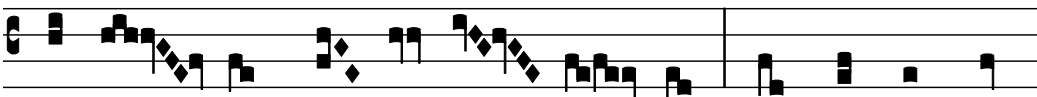
5. Resp.
VIII.



E not * a stran-ger to me, O Lord,



spare me in the e- vil day, let all them be



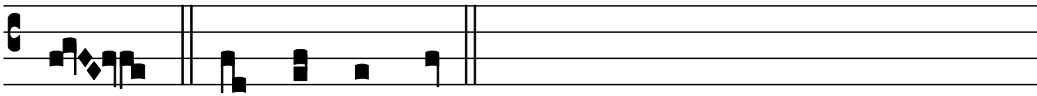
confound- ed that per-se- cute me. †And I shall not



be con- found-ed. ⁊. Let all mine en-emies



be confounded : that seek after my soul to destroy



it. †And I shall not.

Lesson vj.

WE also read in the books of Moses of worms produced from manna. The comparison is deservedly clear and just, if indeed the worm is brought forth from manna : and the Lord Christ is begotten of a virgin, why should I not rather have said that Mary herself is manna : for she is subtle, splendid, sweet, and a virgin. Who, just as if coming from heaven : poured forth to all the peoples of the churches food sweeter than honey. Whoever shall neglect to eat and to feed upon it : shall not be able to have life in himself, as the Lord himself saith, Except one shall eat my flesh, and drink my blood : he shall have no life in him. But rather that very food shall be turned into judgment unto him : as the Apostle saith, He that eateth and drinketh unworthily : eateth and drinketh damnation to himself. Which was prophesied subtly to the children of Israel in the Old Testament. For to those acting against divine precepts, from manna worms were produced : that is, avengers and punishers of stubbornness, which similitude sheweth Christ the Lord. Whom he that hath neglected to consume pleasant food and sweet drink : must suffer to judge, as he himself saith,

For the Father judgeth no man, but hath committed all judgment unto the Son. Moreover, insofar as it saith, They part my garments among them, and cast lots upon my vesture : we learn that this was done in the Gospel, insofar as the four soldiers which crucified the Saviour divided his garments among themselves in four parts. But for the garment which was not sewn together, but was woven from the top : they took it by lot. Let us consider, then, what these garments are : which the soldiers, and if you will, what the coat. I think that the garments are the prophecies, or the lessons of the heavenly Scriptures : by which the sacrament of Christ the Lord was announced. By which prophecies, one singing, and another announcing everywhere, the adversaries of the Saviour, that is the wicked heretics which, just as the soldiers, daily lay impious hands upon him : by so doing wilfully divide among themselves, and the garments of the one body distribute through divers members : and despoiling the Lord, clothe in their own false doctrines. Moreover, his coat which was not sewn : we can allow to be his heavenly wisdom, seeing that it was woven from above. For our wisdom,

which is human, is sewn together. For it is sewn together when we give children to studies, deliver them to grammarians, instruct them by philosophers : that the wisdom which was not in them might be acquired. But the wisdom of the Lord is not sewn : it is not acquired. For he did not learn from a master : as the Jews themselves say, How knoweth this man letters, having never learned ?

And he himself saith, My doctrine is not mine : but his that sent me. This is what he saith of that woven from above. In which garment or in all which garments the catholic Church hath ever been clothed : as the prophet saith, Upon thy right hand did stand the queen in a vesture of gold. But thou, O Lord, have mercy upon us.

Cogitaverunt autem principes.

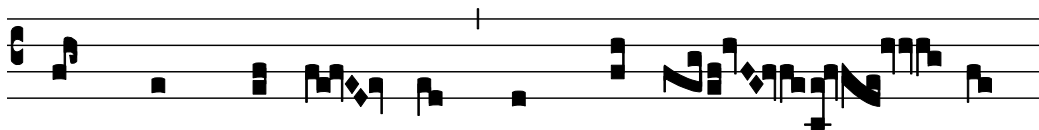
6. Resp.
VIII.



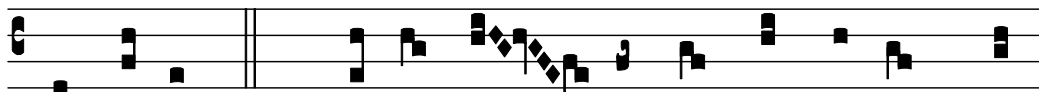
Ut the chief priests * con- sul- ted : that they



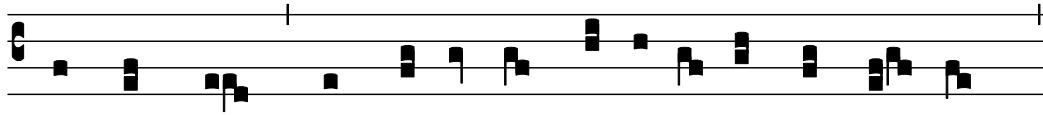
might put La-za- rus also to death. †On account



of whom ma-ny came and be-liev- ed



on Je-sus. ✎. The people therefore bare re-cord, that



was with him, when he cal-led La-za-rus out of his grave,



and raised him from the dead. †On account.

Let the R̄. be repeated.

¶ *In the iij. Nocturn.*

Magister dicit, tempus meum.

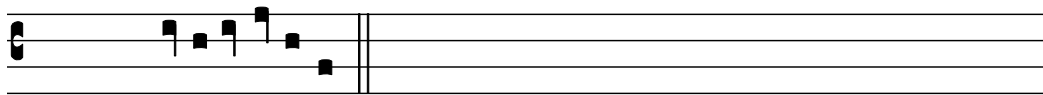
Ant.
IV.iv.



He Master saith, * My time is at hand : I will



keep the pass-over at my house with my dis-ciples.



Ps. The heavens declare. (19./xviij.) [41].

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

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

¶ *The Gospel according to Matthew xxj. 1-2.*



T that time,
When Jesus
drew nigh unto
Jerusalem, and was
come to Beth-
phage, unto the

mount of Olives, then sent he two
disciples, saying unto them, Go into
the village over against you, and
straightway ye shall find an ass tied,
and a colt with her : loose them, and
bring them unto me. And that which

followeth.

A Homily of the Venerable Bede, Priest.

(24. Book 1. of Homilies.)

THe Mediator between God and men, the man Christ Jesus, who, that he should suffer for the salvation of the human race, had come down from heaven to earth, the hour of his passion drawing near, willed to draw near to the place of his passion : that by this it might indeed be made clear, that he would suffer not reluctantly but of his own will. He willed to come on an ass and to be called by

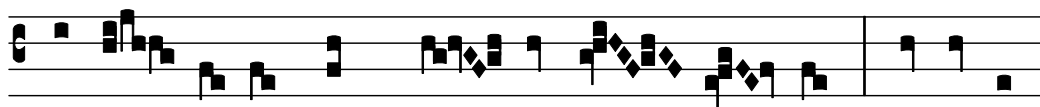
the crowd king, and also to be praised, that instructed even by this everyone might acknowledge him to be the Christ whom afore time the promised prophecy had designated was the one to come thusly. He willed to come five days before the passover, as we have learned from the Gospel of John, that by this too he might shew himself to be the spotless Lamb : which would take away the sins of the world. But thou, O Lord, have mercy upon us.

Attende Domine ad me.

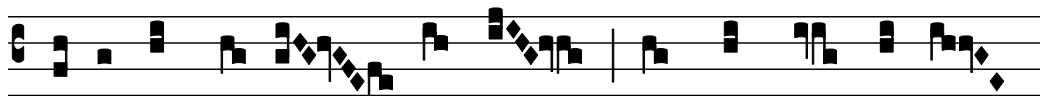
7. Resp.
VII.



Ive heed * to me, O Lord, and hearken to



the voi- ces of them that contend with me. †Shall e-vil

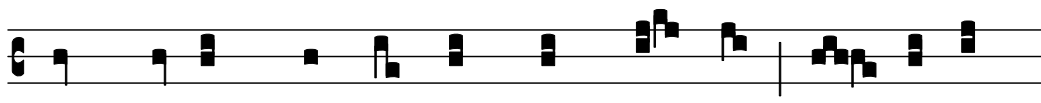


be re-compensed for good ? for they have digged

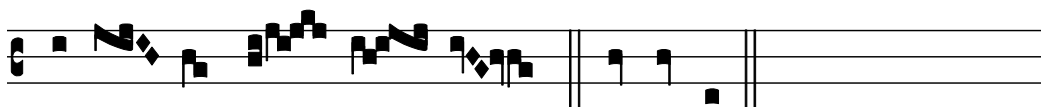


a pit for my soul. ✎. Remem-ber that I

Palm Sunday.



stood be-fore thee to speak good for them : and to turn



away thy wrath from them. †Shall e-vil.

Lesson viij.

OF course the Paschal lamb by whose immolation the people of Israel were delivered from Egyptian slavery : had been ordered to be selected five days before the passover, that is on the tenth day of the month, and immolated on the fourteenth day of the month at evening : signifying him which was to redeem us by his blood, five days before the passover, that is this day, escorted with great joy and praise of the people preceding and following, he came into the temple of God, and was there teaching daily. Who finally

after the fifth day was ended, having observed thus far the completion of the sacraments of the old passover : also delivered the new sacraments to be observed thereafter to the disciples. Having gone out to the mount of Olives, he was seized by the Jews : and in the morning was crucified. On that very day he redeemed us from the domination of the devil : in which the ancient people of the Hebrews by the immolation of a lamb, had cast aside the yoke of Egyptian slavery. But thou, O Lord, have mercy upon us.

Conclisit vias meas.

8. Resp.
VI.



He e-nemy * hath in-clos-ed my ways, he lay

Palm Sunday.

wait-ing for me, like a lion in his den,
he hath fil-led me and made me drunken with bit-
ter-ness, they led my life down in-to the pit of
death : and cast stones a-against me. †Behold, O Lord,
their i- ni-qui- ties : and judge the cause of
my soul, O de-fender of my life. ✠. I was a
de-ri-sion to all my people : and their song all the
day. †Behold.


Lesson ix.

Therefore the Lord, the counterpart of the Paschal lamb, five days before he began to suffer, approached the place of his passion : that he might make known that he was that one concerning which Isaiah had predicted, He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. And a little above, But he was wounded for our transgressions : and with his stripes we are healed. But the hearts of envious leaders : preferred rather to persecute than to believe him in everything which he providentially carried out. And many wretched people strove more to hand over to death the Author of life : than by

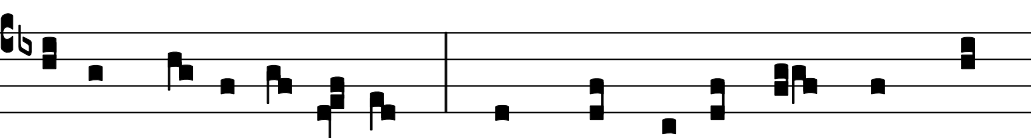
him to be brought to life. To be sure, let us, avoiding the blindness of those faithless ones, rather follow the example of those which faithfully praised the Lord : and let us investigate his mystical path with mystical interpretation, as is proper. The ass and colt, sitting upon which he came to Jerusalem, denote those of simple hearts among each of the people, namely the Jews and the Gentiles, whom, governing and restraining from harmful freedom by his authority : he leadeth to the vision of heavenly peace. Indeed Jerusalem is interpreted, Vision of peace. But thou, O Lord, have mercy upon us.

Cum audisset turba.

9. Resp. I.

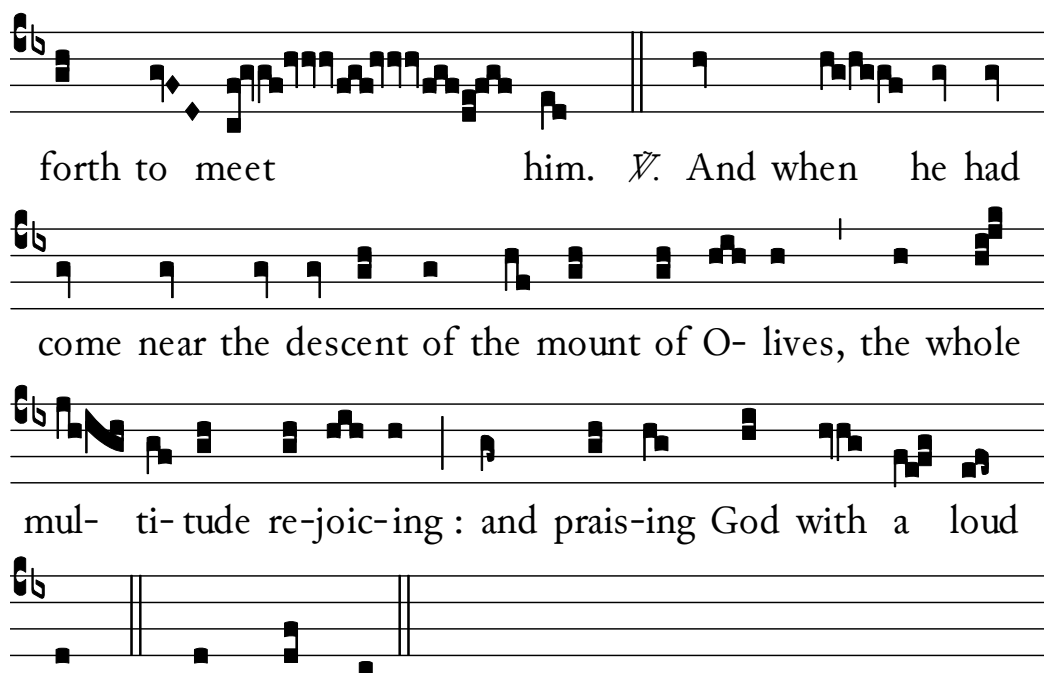


THe mul-ti-tude, when they heard * that Je-sus was



coming to Je-ru-sa-lem. †With branches of palm trees went

Palm Sunday.



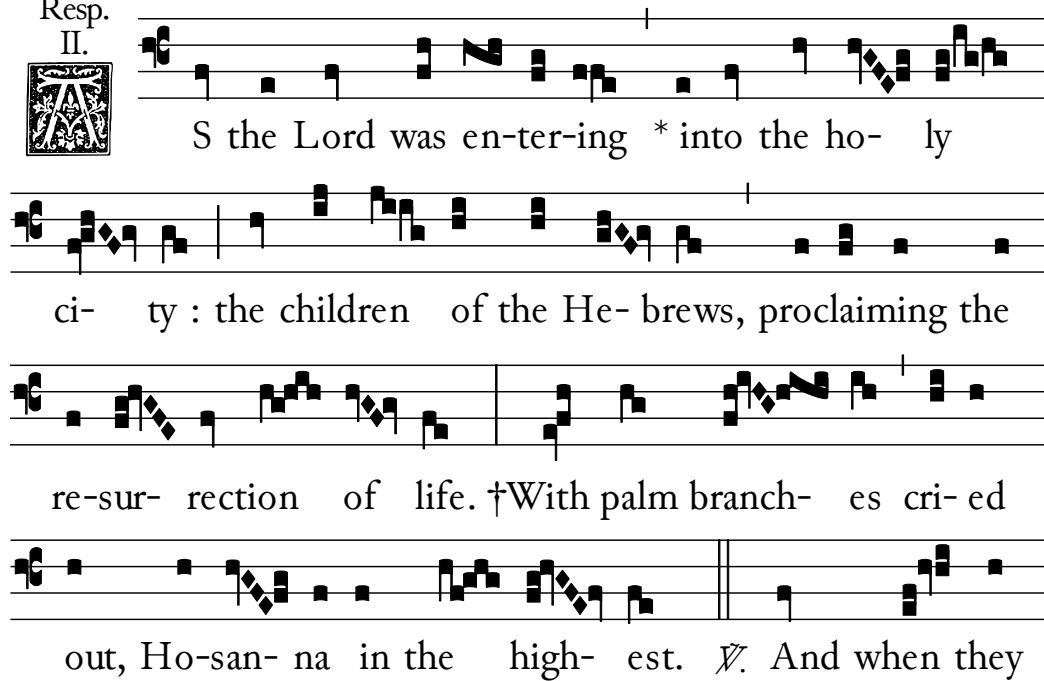
forth to meet him. *℞*. And when he had
come near the descent of the mount of O- lives, the whole
mul- ti- tude re-joic- ing : and prais- ing God with a loud

voice. †With branches.

Let the ℞. The multitude, when they heard. be repeated.

Ingrediente Domino.

Resp.
II.



S the Lord was en-ter- ing * into the ho- ly
ci- ty : the children of the He- brews, proclaiming the
re-sur- rection of life. †With palm branch- es cri- ed
out, Ho-san- na in the high- est. *℞*. And when they

6961a.

Palm Sunday.



heard that Je-sus was coming to Je-ru-sa- lem : go- ing



forth to meet him. †With palm branch- es.

This preceding R̃. is not said at this Matins but at the Procession of this Sunday, that is to say at the entrance into the Church.

Before Lauds.

℣. Draw nigh unto my soul and save it.

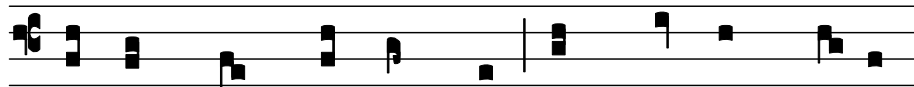
℟̃. O deliver me, because of mine enemies.

☩ *At Lauds.*

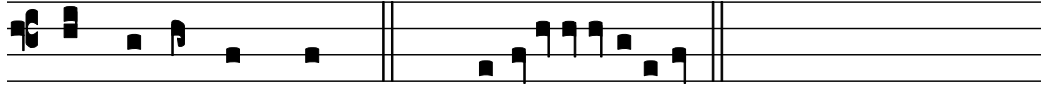
Dominus Deus auxiliator meus.

1. Ant.

II.i.



He Lord God * will help me : and therefore shall I



not be confounded. *Ps.* Have mercy upon me. (51./l.) [221].

Circundantes circundederunt me. AS:206; 1519:191v; 1531:118r.

2. Ant.

I.iv.

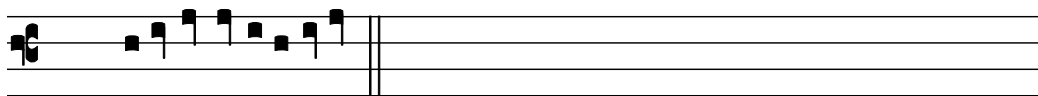


They kept me in, * they kept me in on every side :



and in the Name of the Lord I shall be a-venge'd on them.

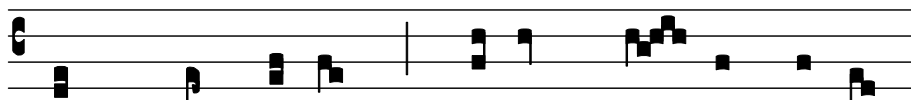
Palm Sunday.



Ps. O give thanks. (118./cxvij.) [113].

Judica causam meam.

3. Ant.
VIII.i.



Udge thou my cause : * de-fend me, for thou art



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

Confundantur qui me persequuntur.

4. Ant.
IV.v.



Et them be confounded * that perse-cute me :



but let me not be confounded, O Lord my God.



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

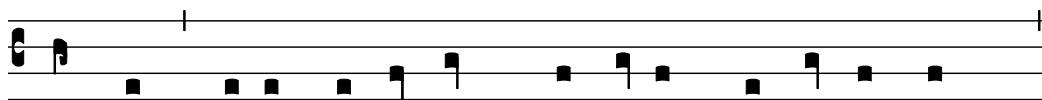
Cum angelis et pueris.

5. Ant.
VII.i.

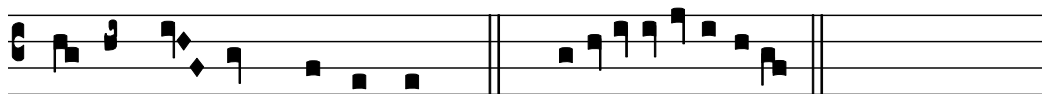


Ith the Angels * and chil-dren may we be found

Palm Sunday.



faithful : cry- ing unto him who tri- umphed ov-er death,



Ho-sanna in the highest. *Ps.* O praise the Lord. (148.-150.)
[58].

Chapter. Phil. ij. 5.

Brethren, let this mind be in you, which was also in Christ Jesus : who being in the form of God, thought it not robbery to be equal

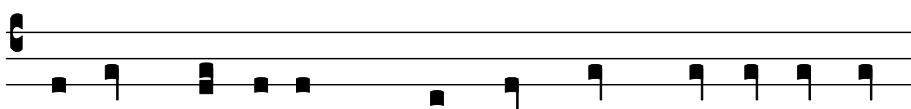
with God : but made himself of no reputation, and took upon him the form of a servant. *R.* Thanks be to God.

Hymn. Thirty years among us. 1306.

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.*

Turba multa que convenerat.

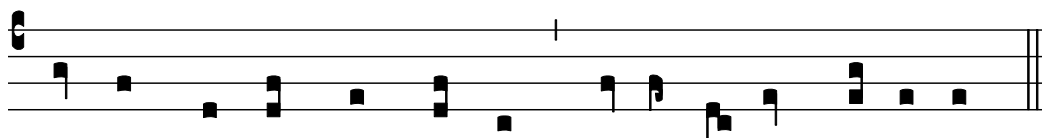
Ant.
IV.i.



great mul-ti-tude * that were come to-gether for

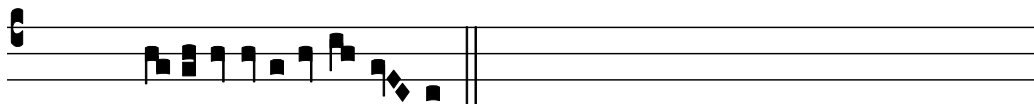


the feast day cri- ed unto the Lord : Blessed is he that com-



eth in the Name of the Lord, ho-sanna in the highest.

Palm Sunday.



Ps. Blessed be the Lord. 60*.

Prayer.

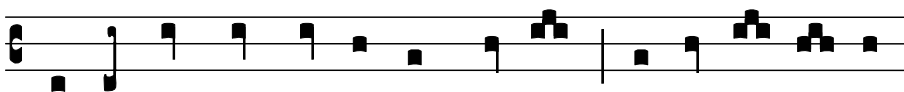
Almighty and everlasting God, who for an example of humility to be imitated by mankind, hath caused our Saviour to take up flesh and to endure the cross : mercifully grant, that we may merit to have the lessons of his patience, and the

fellowship of his resurrection. Through the same 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 j.*

Osanna Filio David.

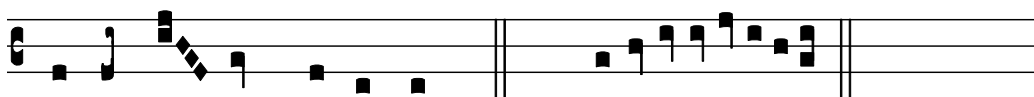
Ant.
VII.iv.



O-sanna * to the Son of Da-vid : bless ed is he that



cometh in the Name of the Lord, the King of Is- ra- el :



Ho-sanna in the highest. *Ps.* My God, my God. (22./xxj.)
[109].

¶ *At iij.*

Pueri Hebreorum.

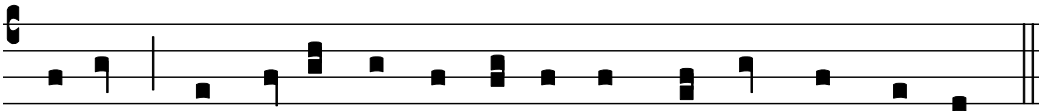
Ant.
I.ii.



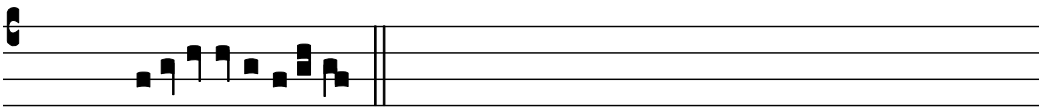
He children of the He-breus * spread their garments in



the way, and cri-ed out, say-ing, Ho-sanna to the Son of



Da-vid : blesesed is he that cometh in the Name of the Lord.



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

Chapter. Brethren, let this mind be in you. 1340.

Fratres mei elongaverunt a me.

Resp.
VIII.



Y brethren

Let the Choir continue the rest.



* have stood a-far off from me : and mine acquaint- tance.

Palm Sunday.



†Are ve-ri-ly es- tranged from me.

Let the Clerk sing.



℣. My lov-ers and my neighbours. †Are ve-ri-ly.

Let the Responory My brethren. be repeated.

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

℞. And preserve me from the wicked man.

¶ *At Sext.*

Pueri Hebreorum tollentes.

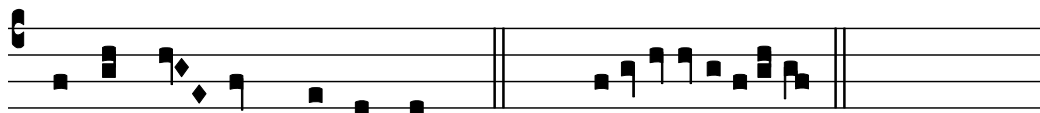
Ant.
I.ii.



He children of the He-breus, * bearing o-live bran-



ches, went out to meet the Lord, cry- ing out and say- ing,



Ho-sanna in the highest. *Ps.* My soul hath longed.

(119./cxviii. 81.) [179].

Chapter. Phil. ij. 8.

Christ humbled himself, and for
us became obedient unto death,

even the death of the cross. ℞.
Thanks be to God.

Palm Sunday.

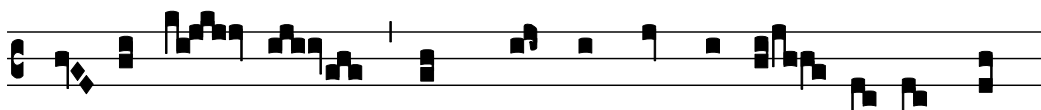
Attende Domine ad me.

Resp.
VII.

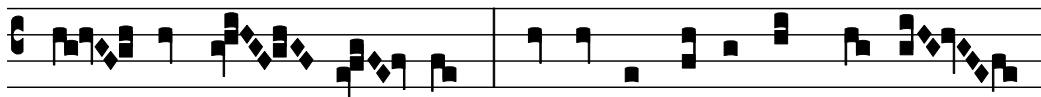


Ive heed

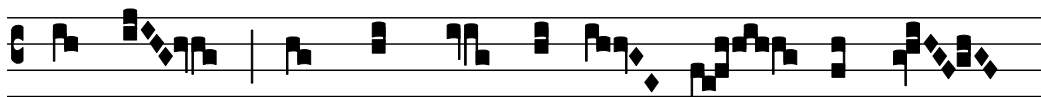
Let the Choir continue the rest of the Responsory.



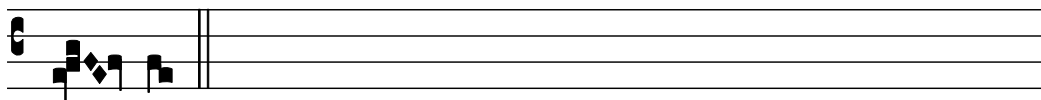
* to me, O Lord, and hearken to the voices of them



that contend with me. †Shall e-vil be re-compensed

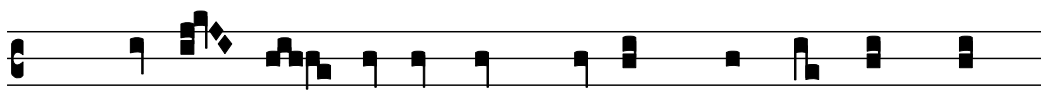


for good? for they have digged a pit for



my soul.

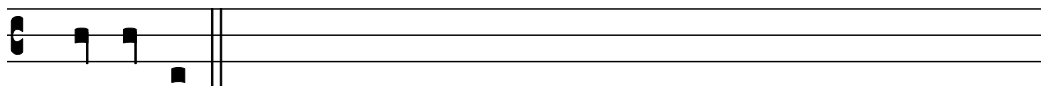
Clerk.



℣. Remem-ber that I stood be-fore thee to speak good



for them: and to turn away thy wrath from them.



†Shall e-vil.

Let the Responary Give heed. be repeated.


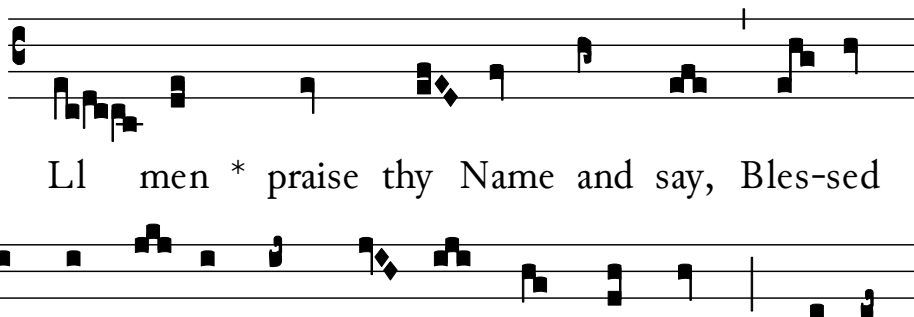
℣. Deliver me from the lion's mouth, O Lord.

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

¶ *At ix.*

Omnes collaudant nomen tuum.

Ant.
VIII.i.



Ll men * praise thy Name and say, Bles-sed
is he that com-eth in the Name of the Lord : Ho-san-
na in the highest. *Ps.* Thy testimonies. (119./cxviij. 129.)
[195].


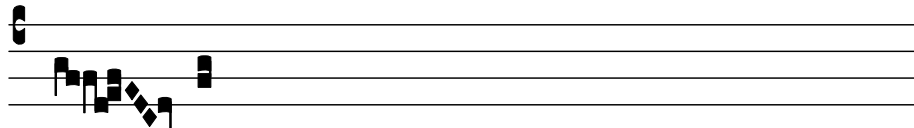
Chapter. Phil. ij. 9.

God the Father hath highly
exalted his Christ, and given
him a name which is above every
name : that at the name of Jesus every

knee should bow, of things in heaven
and things in earth, and things under
the earth. *℞.* Thanks be to God.

Salvum me fac Deus.

Resp.
VIII.



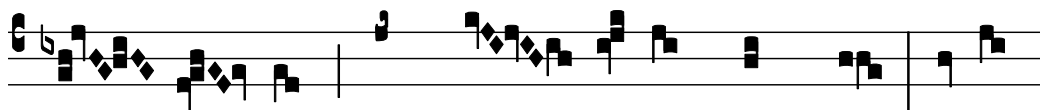
Ave me,

Palm Sunday.

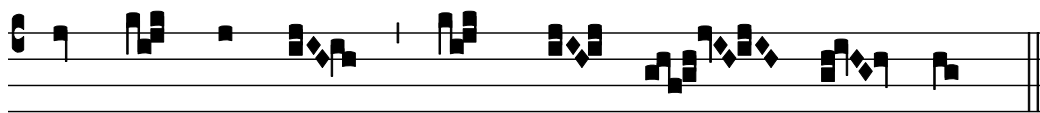
Let the Choir continue.



* O God, for the wa- ters are come in, e-ven un-

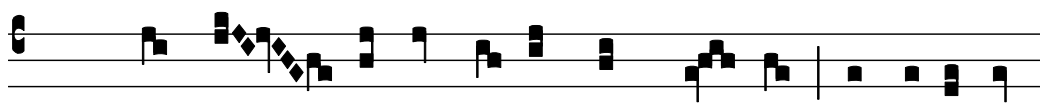


to my soul : hide not thy face from me. †For I

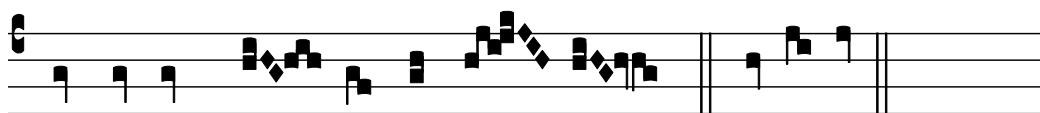


am in trouble, hear me, O my God.

Clerk.



℣. Draw nigh unto my soul, and save it : O de-liv-er



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

Let the ℣. Save me, O God be repeated.

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

R. Nor my life with the blood thirsty.

¶ *At ij. Vespers.*

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

Ps. The Lord said. (110./cix.) [375]. &c.

Chapter. Phil. ij. 5.

Brethren, let this mind be in you, which was also in Christ

Jesus : who being in the form of God, thought it not robbery to be equal

Palm Sunday.

with God : but made himself of no reputation, and took upon him the form of a servant. *R.* Thanks be to God.

Let this Responsory be sung by one single Clerk of the Superior Grade changing neither place nor vestment.

Cogitaverunt autem principes.

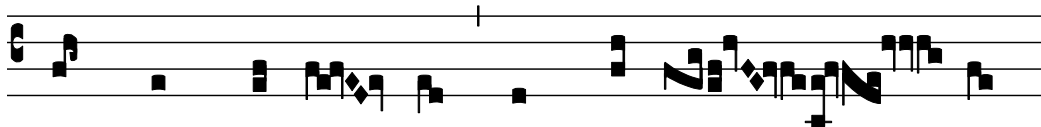
Resp.
VIII.



Ut the chief priests * con- sul- ted : that they



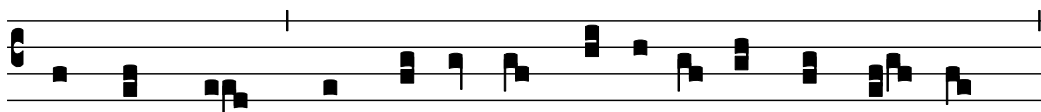
might put La-za- rus also to death. †On account



of whom ma-ny came and be-liev- ed



on Je-sus. *V.* The people therefore bare re-cord, that



was with him, when he cal-led La-za-rus out of his grave,



and raised him from the dead. †On account.

Let the R. be repeated.

Hymn. The royal banners forward go. 1276.

V. They gave me gall to eat. *R.* And when I was thirsty they gave me vinegar

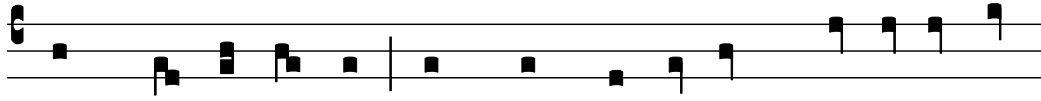
to drink. *Let the Response be made privately.*

Occurrunt turbe cum floribus.

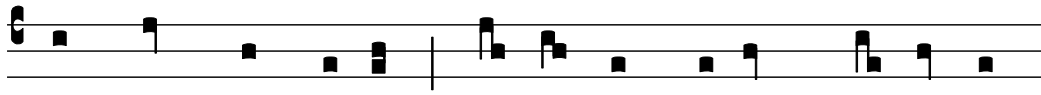
Ant.
VIII.i.



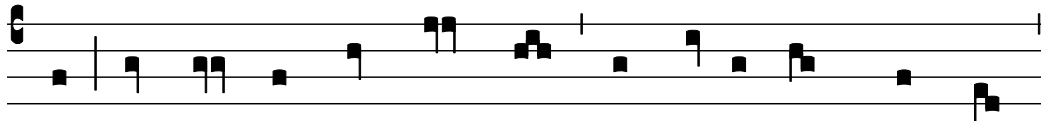
He mul-ti-tudes * go out with flowers and palms to



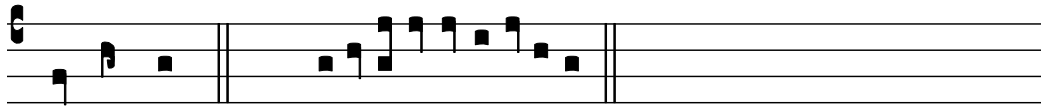
meet the Re-deemer : and pay the homage due to a tri-



umphant Conquer-or : the peoples proclaim the Son of



God : and in praise of the Christ, their voices rend the skies,



Ho-sanna. *Ps.* My soul doth magnify. 69*.

Prayer.

Almighty and everlasting God,
who for an example of humility
to be imitated by mankind, hath
caused our Saviour to take up flesh
and to endure the cross : mercifully
grant, that we may merit to have the
lessons of his patience, and the

fellowship of his resurrection.
Through the same 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.

☩ Monday.

At Matins.

Invitatory. Let us worship the Lord. 1318.

Ps. O come, let us sing. 36*.

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

At the Nocturn.

Antiphons and Psalms of the feria. [207].

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

℟. And preserve me from the wicked man. *Let the Response be made privately.*

First Lesson. Jer. xj. 14-17.

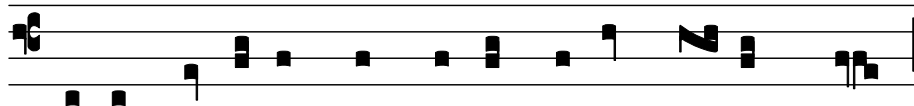


Herefore pray not thou for this people, neither lift up a cry or prayer for them : for I will not hear them in the time that they cry unto me for their trouble. What hath my beloved to do in mine house, seeing she hath wrought lewdness with many, and the holy flesh is passed from thee ? when thou doest evil, then thou rejoicest. The Lord called thy name, A green olive tree, fair, and of goodly fruit : with

the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken. For the Lord of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done against themselves to provoke me to anger in offering incense unto Baal. Thus saith the Lord God, Turn unto me : and ye shall be saved.

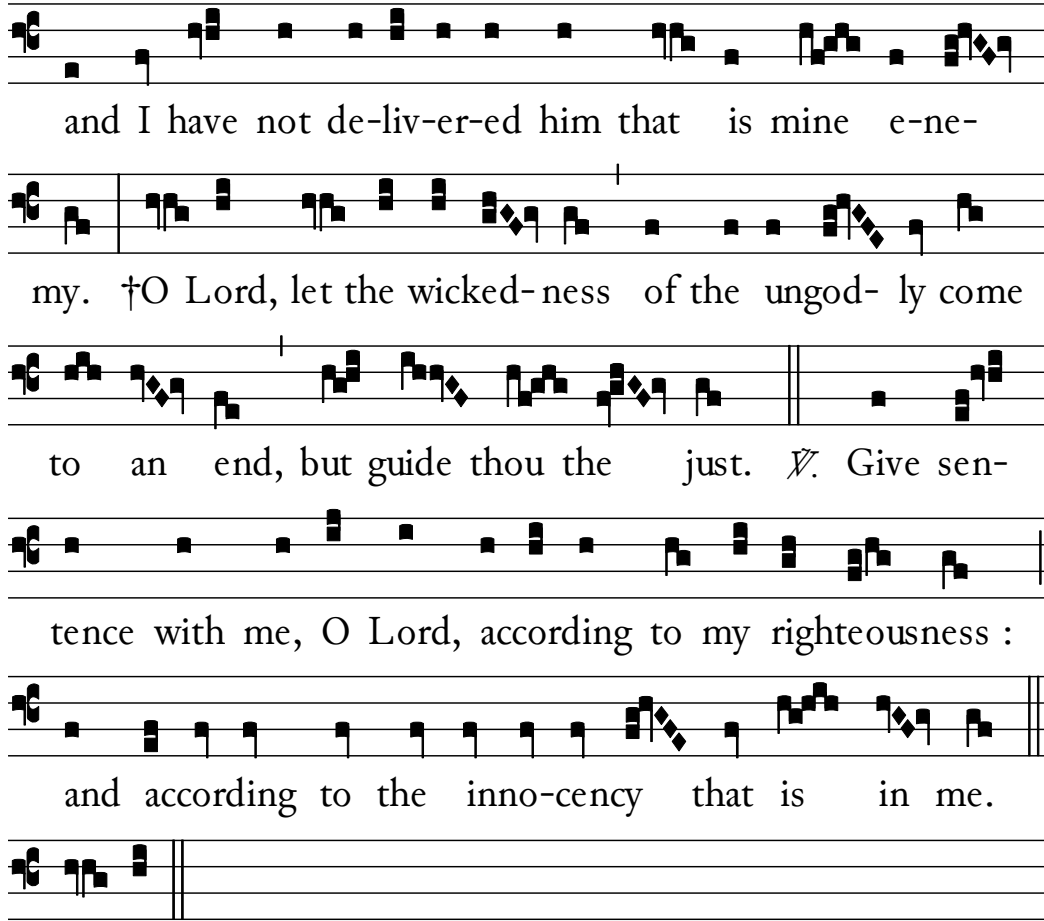
Synagoga populorum.

1. Resp.
II.



He congrega-tion * of the people came a-bout me :

Weekdays after Palm Sunday.



and I have not de-liv-er-ed him that is mine e-ne-
my. †O Lord, let the wicked-ness of the ungod-ly come
to an end, but guide thou the just. ✎ Give sen-
tence with me, O Lord, according to my righteousness :
and according to the inno-cency that is in me.

†O Lord.

Lesson ij. Jer. xj. 18-23.

AND 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 : and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more

remembered. But, O Lord of hosts, that judgest righteously, that triest the reins and the heart, let me see thy vengeance on them : for unto thee have I revealed my cause. Therefore thus saith the Lord of the men of Anathoth, that seek thy life, saying, Prophesy not in the name of the Lord, that thou die not by our hand : Therefore thus saith the Lord of

hosts, Behold, I will punish them :
the young men shall die by the sword :
their sons and their daughters shall
die by famine : and there shall be no

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

Opprobrium factus sum.

2. Resp.

II.



be-came * an exceed- ing reproach unto mine

e-ne- mies : they that look- ed upon me shak- ed

their heads. †Help me, O Lord my God.

℣. They have spoken a-against me with false tongues : they

compassed me a-bout also with words of ha- tred.

†Help me.

Third Lesson. Jer. xj. 23-xij. 6.

FOr I will bring evil upon the
men of Anathoth, even the year
of their visitation. Righteous art
thou, O Lord, when I plead with thee :


yet let me talk with thee of thy
judgments : Wherefore doth the way
of the wicked prosper ? wherefore are
all they happy that deal very trea-

cherously ? Thou hast planted them, yea, they have taken root : they grow, yea, they bring forth fruit : thou art near in their mouth, and far from their reins. But thou, O Lord, knowest me : thou hast seen me, and tried mine heart toward thee : pull them out like sheep for the slaughter, and prepare them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein ? the beasts are consumed, and the

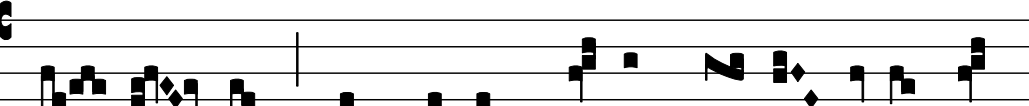
birds ; because they said, He shall not see our last end. If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses ? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan ? For even thy brethren, and the house of thy father, even they have dealt treacherously with thee. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Viri impii dixerunt.

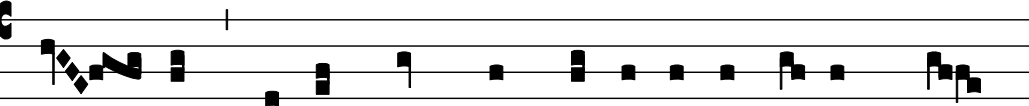
3. Resp. I.



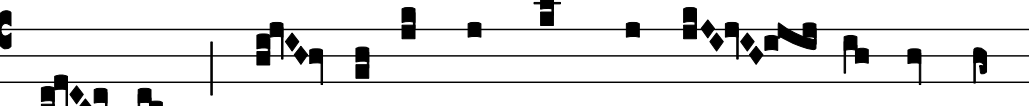
T He ungodly * said, Let us oppress the righteous man



with- out cause : and let us swal-low him up a-live as

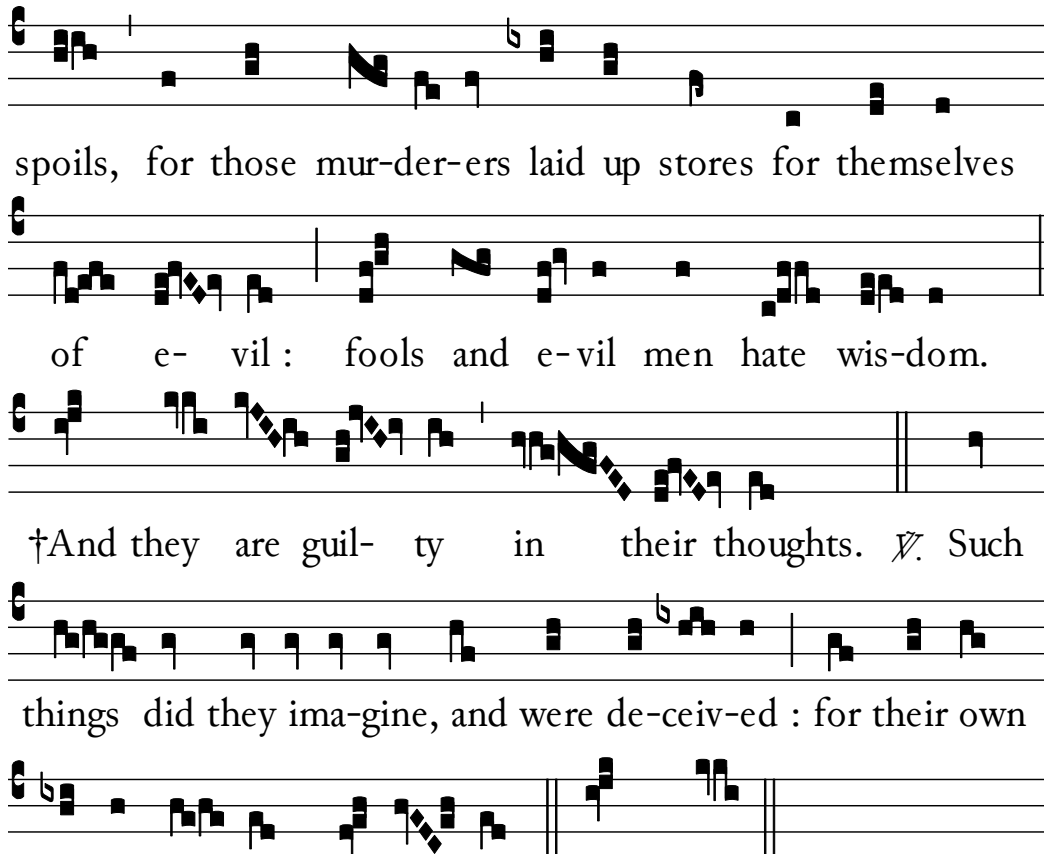


the grave, let us make his memo-ry to pe-rish from



the earth : and let us cast lots between us for his

Weekdays after Palm Sunday.



spoils, for those mur-der-ers laid up stores for themselves
of e- vil : fools and e- vil men hate wis- dom.
†And they are guil- ty in their thoughts. ✠. Such
things did they ima- gine, and were de- ceiv- ed : for their own
wickedness hath blinded them. †And they.

Before Lauds.

✠. Draw nigh unto my soul and save it.

℞. O deliver me, because of mine enemies.

☩ *At Lauds.*

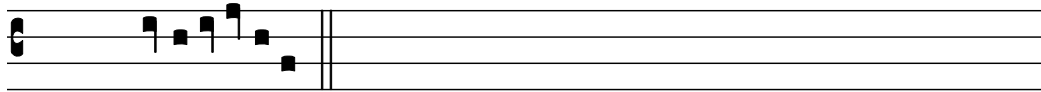
Faciem meam non averti.

1. Ant.

IV. iv.



hid not * my face from shame and spit- ing.

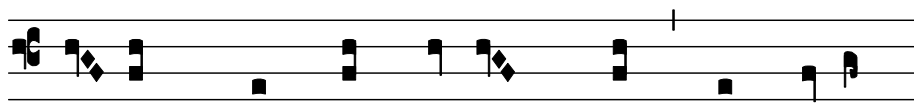


Ps. Have mercy upon me. (51./l.) [221].

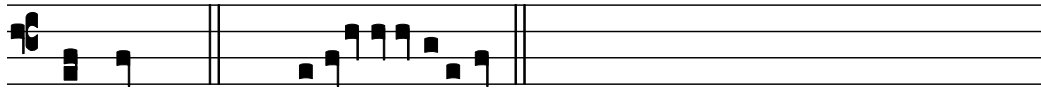
Framea suscitare.

2. Ant.

II.i.



- wake, * O sword, a-against them that scatter

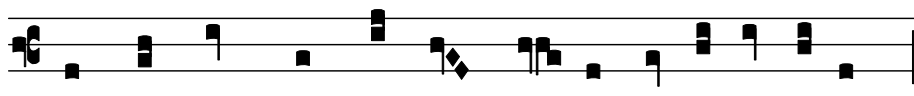


my flock. *Ps.* Ponder my words. (v.) [223].

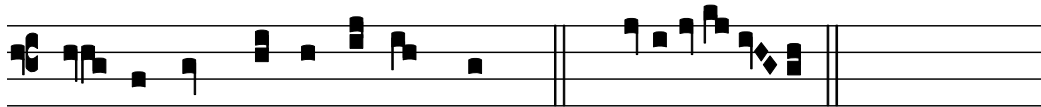
Appenderunt mercedem.

3. Ant.

IV.iii.



Hey weighed * for my price thir- ty piec-es of silver :



that I was pris-ed at of them. *Ps.* O God, thou art my God.
(63./lxij & 67./lxvj.) [55].

Inundaverunt aque.

4. Ant.

VIII.i.

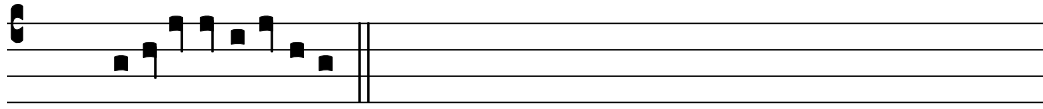


A-ters flowed * o-ver mine head : I said, I am



cut off : I will call upon thy Name, O Lord God.

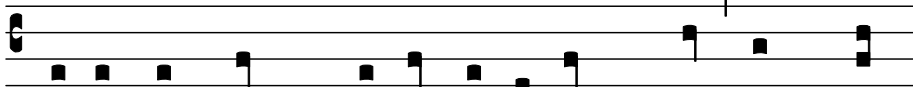
Weekdays after Palm Sunday.



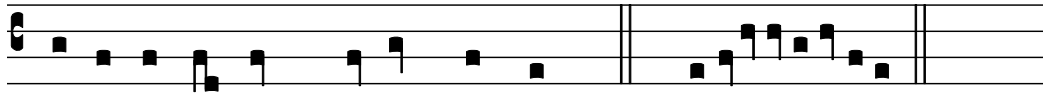
Ps. O Lord, I will praise thee. (*Isaiah xij.*) [224].

Labia insurgentium.

5. Ant.
VIII.i.



He lips of those * that rise up a-gainst me, and their



ima-gi-na-tions, behold, O Lord. *Ps.* O Praise the Lord.
(*cxlvij.-cl.*) [58].

Chapter. The Lord hath given me. *Seek for it on Monday of the preceding week.*

1320.

Hymn. Thirty years among us dwelling. 1306.

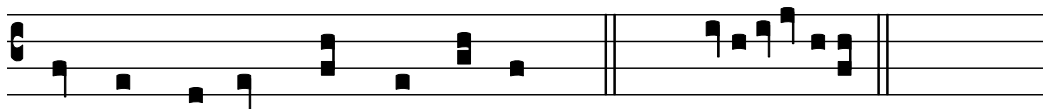
℣. Deliver me from mine enemies, O my God. ℞. Defend me from them that rise up against me. *Let the Response be made privately.*

Non haberes in me.

Ant.
IV.v.



Hou couldest * have no power a-gainst me : except



it were giv-en thee from a-bove. *Ps.* Blessed be the Lord. 60*.

℣. Let us pray.

Prayer.

Grant, we beseech thee, Almighty God : that we who fail through weakness in so many adversities, may recover by the interceding passion of thine only-begotten

Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

¶ *At Prime.*

Ant. The souls of the ungodly. 1321.

Ps. Save me, O God. (54./liij.) [113].

¶ *At Terce and at the other Hours the Antiphons and Chapters are said as on the ferias of the immediately preceding week.* 1321. *The R.R. and V.V. as on Palm Sunday.* 1362. *And let it be made thus daily until Maundy Thursday, when the service is of the feria. All the rest as on the ferias of the immediately preceding week.*

¶ *At Vespers.*

Responsory Men that are liars. 1340.

Potestatem habeo.

Ant.
IV.v.

have the power * to lay down my life : and
to take it up a-gain. *Ps.* My soul doth magnify. 61*.

Prayer.

Help us, O God our salvation : and grant that we may come with joy to the commemoration of the benefits by which thou didst

deign to redeem us. 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.

¶ Tuesday.

At Matins.

V. Deliver me from the lion's mouth, O Lord. *R.* Thou hast heard me also from among the horns of the unicorns. *Let the response be made privately.*

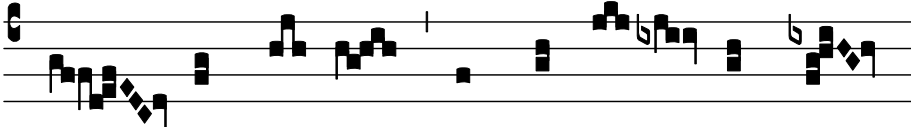
Lesson j. Jer. xij. 6-9.


 Ea, they have called a multitude after thee : believe them not, though they speak fair words unto thee. I have forsaken mine house, I have left mine heritage : I have given the dearly beloved of my soul into the hand of her enemies. Mine heritage is unto

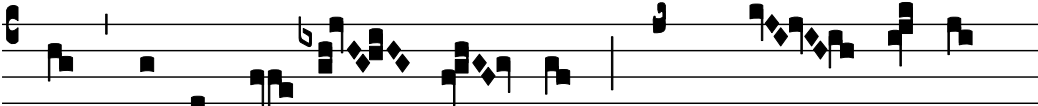
me as a lion in the forest ; it crieth out against me : therefore have I hated it. Mine heritage is unto me as a speckled bird, the birds round about are against her : come ye, assemble all the beasts of the field, come to devour. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Salvum me fac Deus.

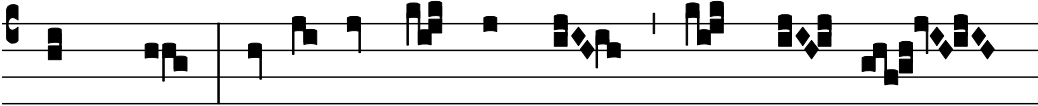
Resp. VIII.



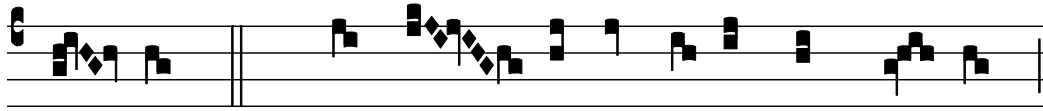
 Ave me, * O God, for the wa- ters are come



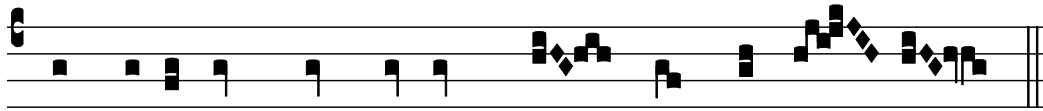
in, e-ven un-to my soul : hide not thy face



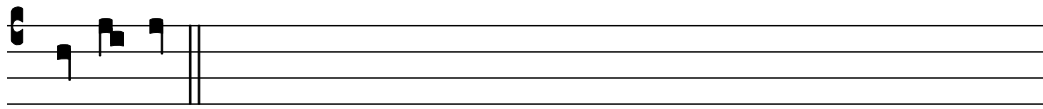
from me. †For I am in trouble, hear me, O



my God. ⁊. Draw nigh unto my soul, and save it :



O de-liv-er me, be-cause of mine e-ne- mies.



†For I am.

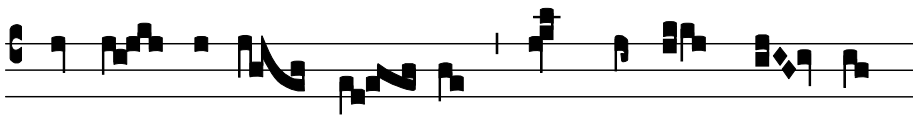
Lesson ij. Jer. xij. 10-14.

Any pastors have destroyed my vineyard, they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness. They have made it desolate, and being desolate it mourneth unto me : the whole land is made desolate, because no man layeth it to heart. The spoilers are come upon all high places through the wilderness : for the sword of the Lord shall devour from the one end of the land even to

the other end of the land : no flesh shall have peace. They have sown wheat, but shall reap thorns : they have put themselves to pain, but shall not profit : and they shall be ashamed of your revenues because of the fierce anger of the Lord. Thus saith the Lord against all mine evil neighbours, that touch the inheritance which I have caused my people Israel to inherit. Thus saith the Lord God, Turn unto me : and ye shall be saved.

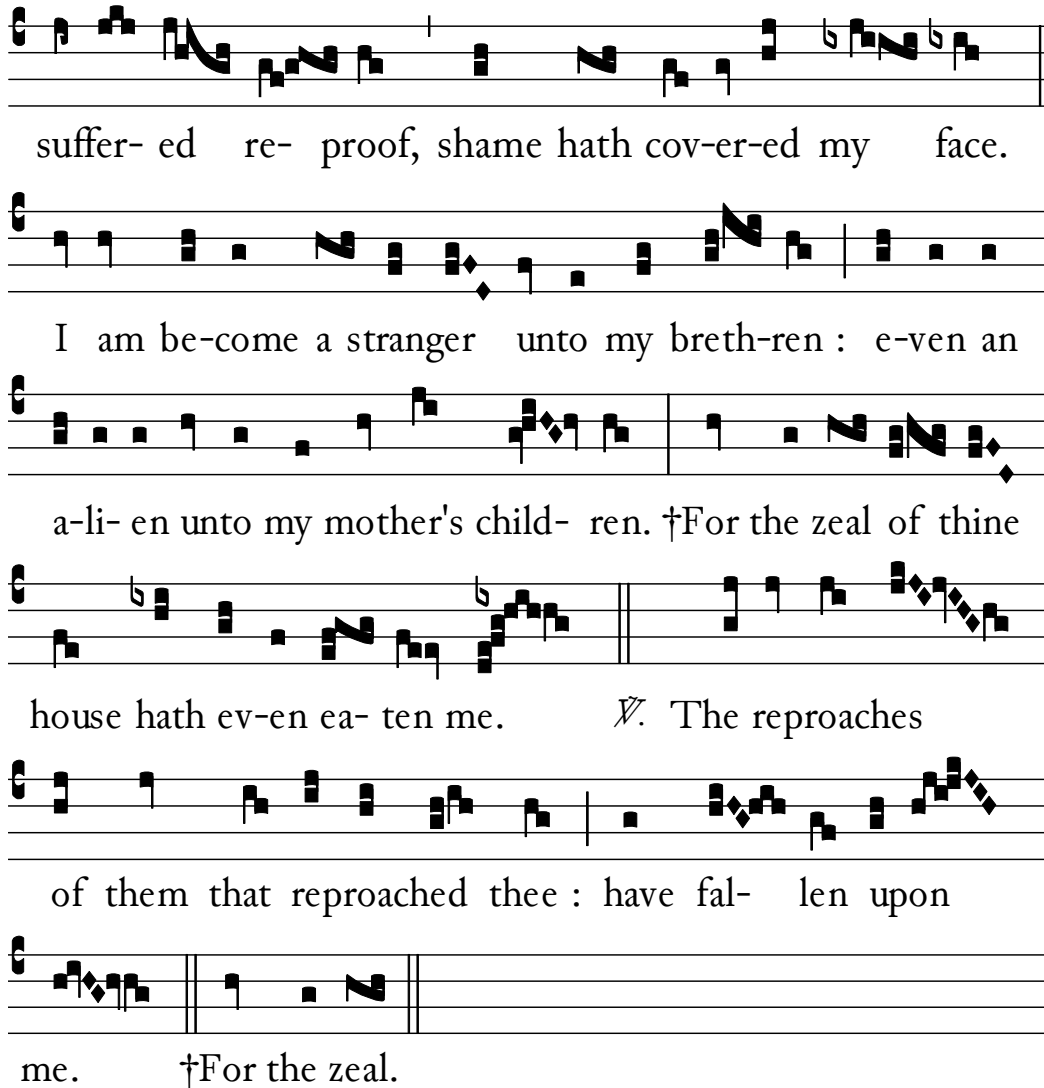
Deus Israel propter te.

2. Resp.
VIII.



God * of Is ra- el, for thy sake have I

Weekdays after Palm Sunday.



suffer- ed re- proof, shame hath cov-er-ed my face.

I am be-come a stranger unto my breth-ren : e-ven an

a-li- en unto my mother's child- ren. †For the zeal of thine

house hath ev-en ea- ten me. ✠. The reproaches

of them that reproached thee : have fal- len upon

me. †For the zeal.

Third Lesson. Jer. xij. 14-xij. 5.

BEhold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his

land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth : as they taught my people to swear by Baal : then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that

nation, saith the Lord.

(Jer. xiiij.)

Thus saith the Lord unto me, Go and get thee a linen girdle, and put it upon thy loins, and put it not in water. So I got a girdle according to the word of the Lord, and put it on my loins. And the word of the Lord came unto me the second time, say-

ing, Take the girdle that thou hast got, which is upon thy loins, and arise, go to Euphrates, and hide it there in a hole of the rock. So I went, and hid it by Euphrates, as the Lord commanded me. Thus saith the Lord God, Turn unto me : and ye shall be saved.

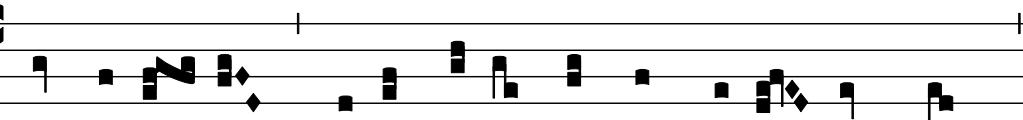
Dixerunt impii.

3. Resp.

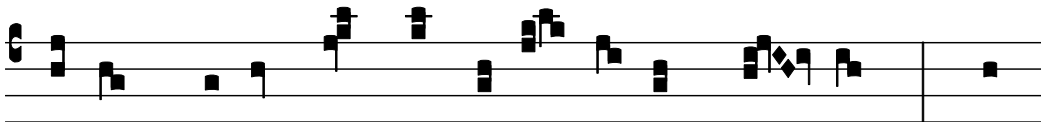
I.



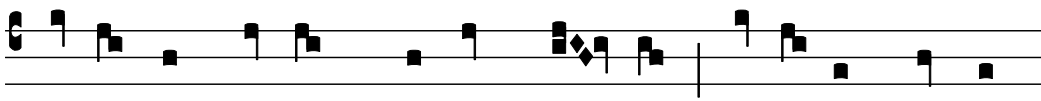
He ungod- ly said, * reason- ing with themselves,



but not a- right, Let us lie in wait for the right- eous one,



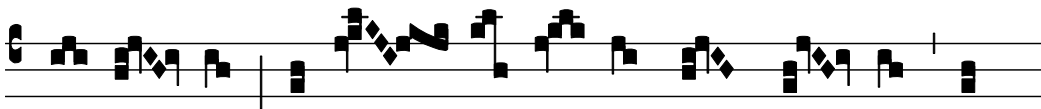
be- cause he is clean contra- ry to our do- ings. †He



pro- fes- seth to have knowledge of God : he cal- leth himself

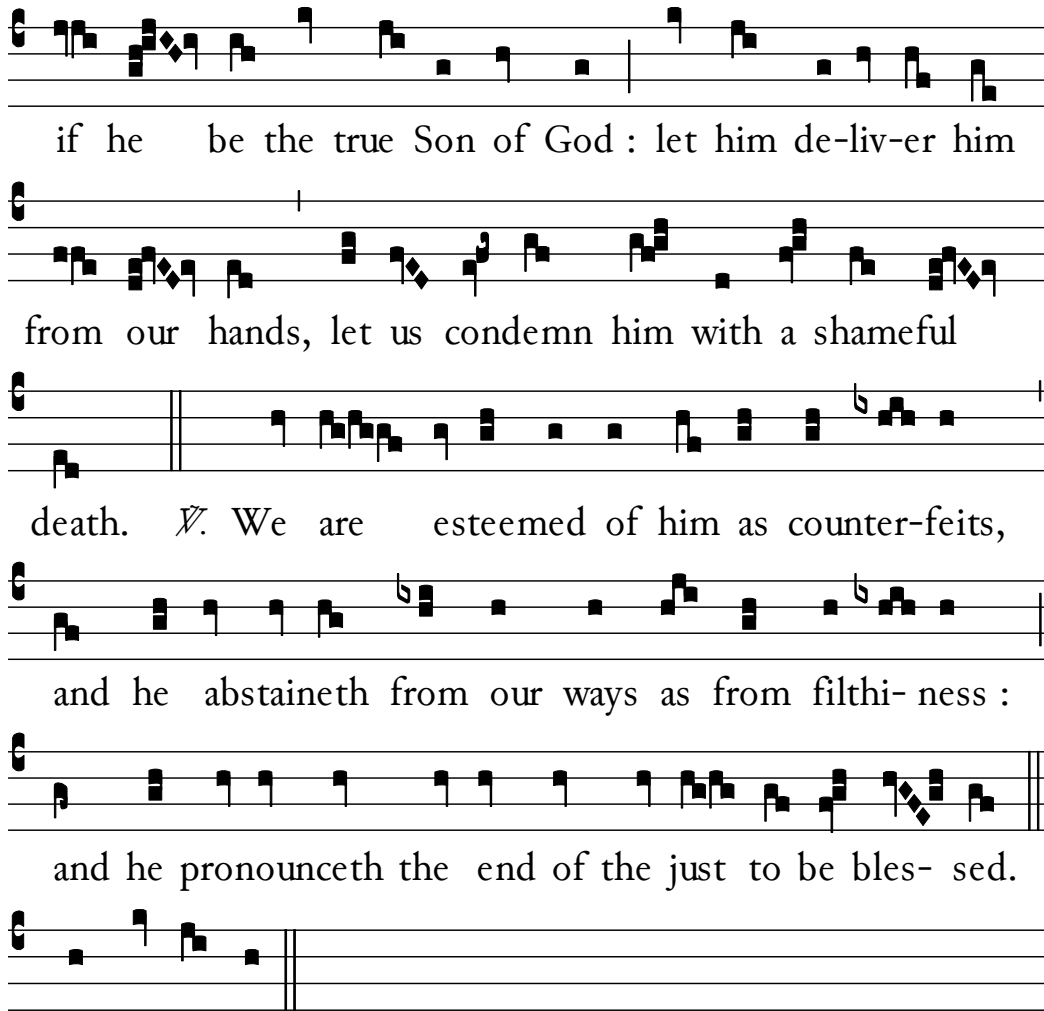


the Son of God, and mak- eth his boast that God is



his Fa- ther : let us see if his words be true, and

Weekdays after Palm Sunday.



if he be the true Son of God : let him de-liv-er him
from our hands, let us condemn him with a shameful
death. *℞.* We are esteemed of him as counter-feits,
and he abstaineth from our ways as from filthi-ness :
and he pronounceth the end of the just to be bles- sed.

†He pro-fes-seth.

Let the ℞. be repeated.

Before Lauds.

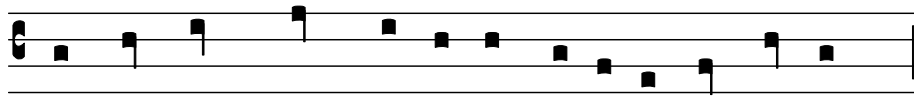
℞. Draw nigh unto my soul and save it.

℞. O deliver me, because of mine enemies.

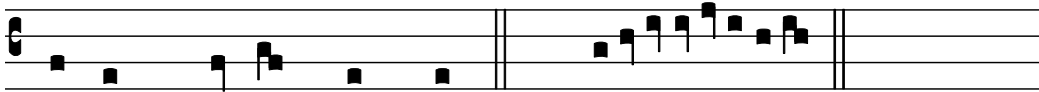
¶ *At Lauds.*

Vide Domine et considera.

1. Ant.
VII.vi.



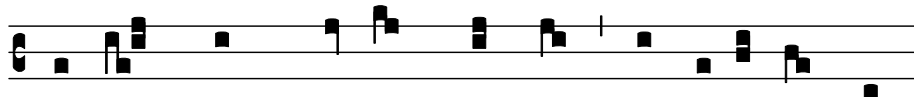
Ee, O Lord, * and consi-der, for I am in distress :



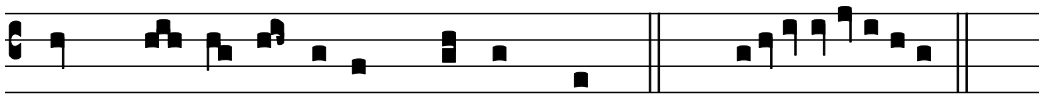
O haste thee and hear me. *Ps.* Have mercy upon me. (51./l.)
[221].

Discerne causam meam.

2. Ant.
VII.iii.



E-fend thou * my cause, O Lord : O de-liv-er me



from the de-ceitful and wicked man. *Ps.* Give sentence.
(43./xlj.) [257].

Dum tribularer clamavi.

3. Ant.
VII.i.



Hen I was in trouble, * I cri-ed unto the Lord out of

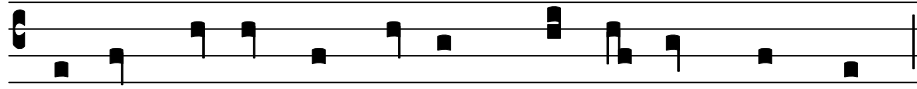


the bel-ly of hell : and he heard me. *Ps.* O God, thou art
my God. (63. &. 67./lxij. &. lxvj.) [55].

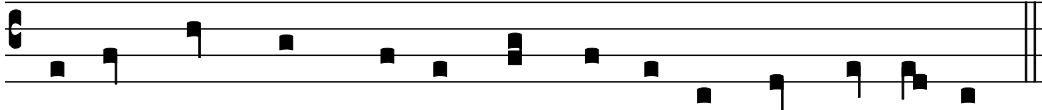
Domine vim patior.

4. Ant.

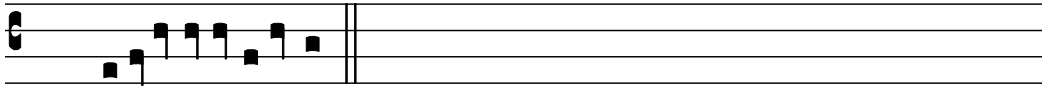
III.iv.



Lord, I am oppressed ; * under-take for me :



for I know not what I shall say unto mine e-nemies.

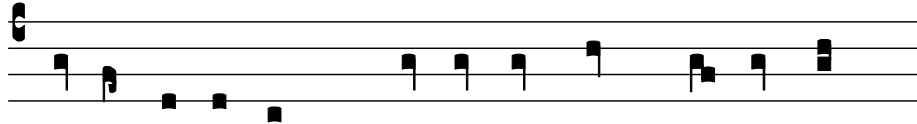


Ps. I said, in the cutting off. (*Isaiah. xxxviiij.*) [268].

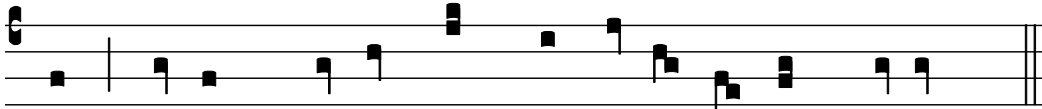
Dixerunt impii opprimamus.

5. Ant.

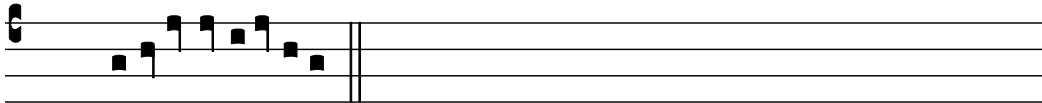
VIII.i.



He ungodly said, * Let us oppress the righteous



man : be-cause he is clean contra-ry to our do-ings.



Ps. O praise the Lord. (*cxlviij.-cl.*) [58].

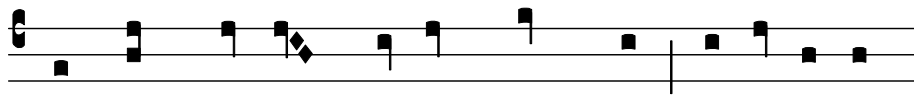
Chapter. The Lord hath given me. 1320.

Hymn. Thirty years among us dwelling. 1306.

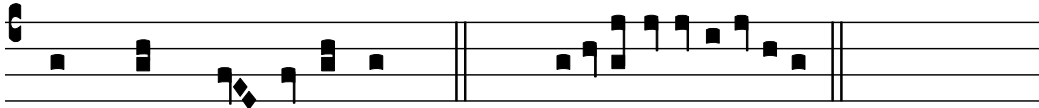
℣. Deliver me from mine enemies, O my God. ℞. Defend me from them that rise up against me. *Let the Response be made privately.*

Nemo tollet a me.

Ant.
VIII.i.



O man * tak-eth my life from me : but I lay it



down, and take it a-gain. *Ps.* Blessed be the Lord. 68*.

Prayer.

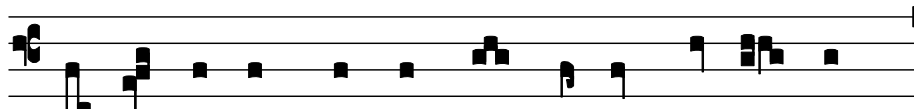
Almighty everlasting God, grant unto us so to celebrate the mysteries of the Lord's Passion : that we may be worthy to receive pardon. Through the same Jesus Christ thy

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

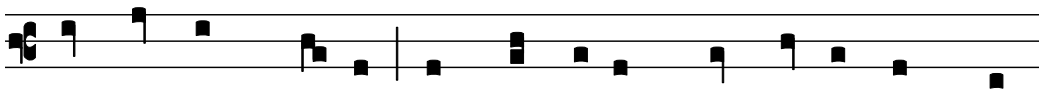
¶ *At Vespers.*

Quotidie apud vos.

Ant.
II.i.



was dai-ly * with you in the temple teach-ing,



and ye took me not : and lo, be- ing scourged ye lead me



to be cru-ci- fi- ed. *Ps.* My soul doth magnify. 55*.

Prayer.

LEt thy mercy, O God, both cleanse us from all the deceits of

the old nature : and make us fit for the holiness of the new. 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.

On this day the Vigils of the Dead is said with ix. Lessons solemnly in convent : and with Mass on the morrow : unless any Double Feast on Wednesday shall impede it : and then let the aforementioned service be made on any preceding day of this week, namely on Sunday or on Monday. And thus let the service of the Dead be finished until the Octave of Easter : except if a body shall by chance be present let it be as indicated above on the first Sunday in the Advent of the Lord.

¶ Wednesday.

At Matins.

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.*

Lesson j. Jer. xiiij. 6-7.

And it came to pass after many days, that the Lord said unto me, Arise, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there. Then I went to Euphra-

tes, and digged, and took the girdle from the place where I had hid it : and, behold, the girdle was marred, it was profitable for nothing. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Dominus mecum est.

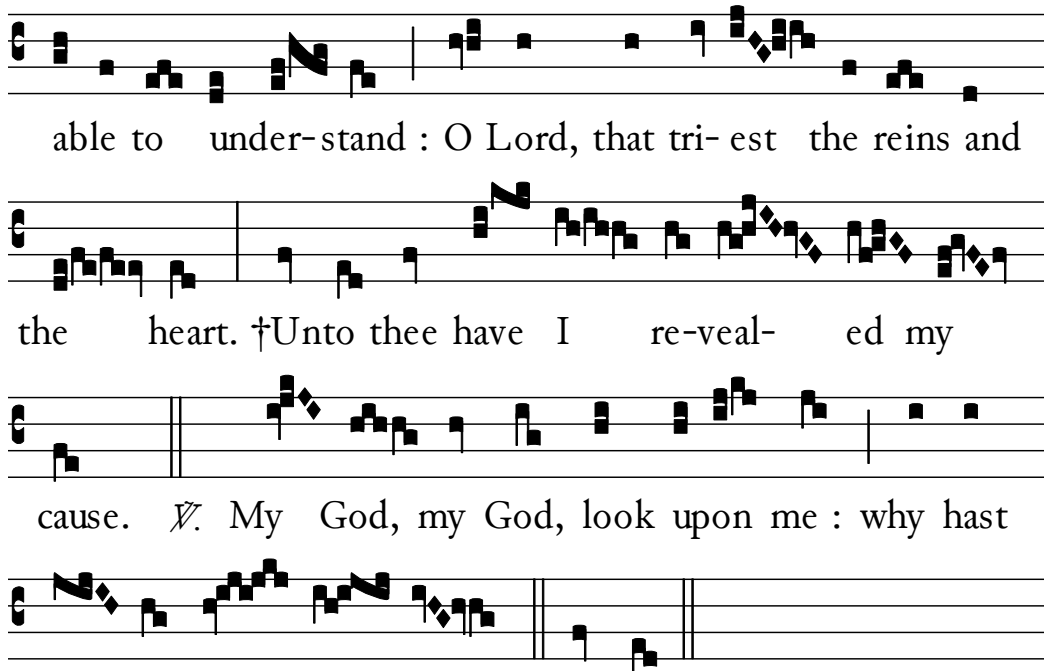
1. Resp.
VII.



He Lord * is with me as a mighty ter- rible one :



therefore have they perse-cu-ted me, and have not been



able to under-stand : O Lord, that tri-est the reins and
 the heart. †Unto thee have I re-veal- ed my
 cause. ✠. My God, my God, look upon me : why hast
 thou for-sa- ken me ? †Unto.


Second Lesson. Jer. xiiij. 8-II.

Then the word of the Lord came unto me, saying, Thus saith the Lord, After this manner will I mar the pride of Judah, and the great pride of Jerusalem. This evil people, which refuse to hear my words, which walk in the imagination of their heart, and walk after other gods, to serve them, and to worship them, shall even be as this girdle, which is

good for nothing. For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith the Lord : that they might be unto me for a people, and for a name, and for a praise, and for a glory : but they would not hear. Thus saith the Lord God, Turn unto me : and ye shall be saved.

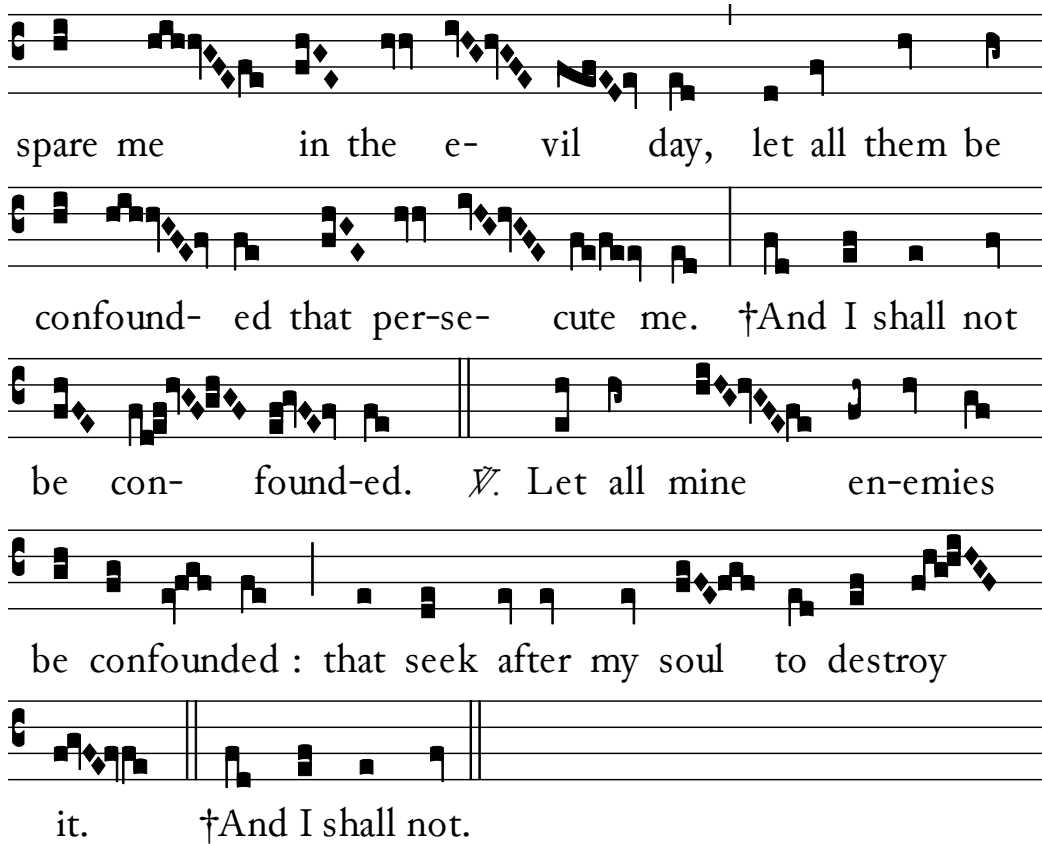
Noli esse michi Domine.

Resp.
VIII.



E not * a stran-ger to me, O Lord,

Weekdays after Palm Sunday.



spare me in the e- vil day, let all them be
confound- ed that per-se- cute me. †And I shall not
be con- found-ed. ✠. Let all mine en-emies
be confounded : that seek after my soul to destroy
it. †And I shall not.

Lesson iij. Jer. xiiij. (12-14.)

Therefore thou shalt speak unto them this word : Thus saith the Lord God of Israel, Every bottle shall be filled with wine : and they shall say unto thee, Do we not certainly know that every bottle shall be filled with wine ? Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon

David's throne, and the priests, and the prophets, and all the inhabitants of Jerusalem, with drunkenness. And I will dash them one against another, even the fathers and the sons together, saith the Lord : I will not pity, nor spare, nor have mercy, but destroy them. Thus saith the Lord God, Turn unto me : and ye shall be saved.

Contumelias et terrores.

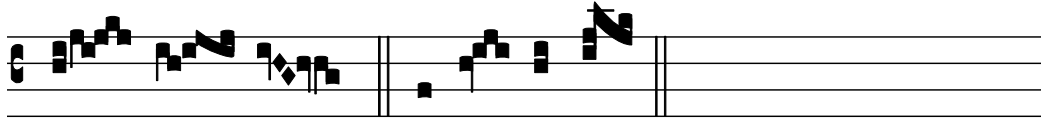
3. Resp.
VII.



E-fam- ing * and fear have I suffer- ed from
those that were my fami- li- ars, and conti- nu- ed
at my side, say- ing. † Let us de- ceive him and we
shall pre- vail a- gainst him : but thou O Lord, art with me
as a mighty ter- rible one, they shall fall into ev- er-
last- ing con- fu- sion, and I shall see vengeance in
them, be- cause unto thee have I re- veal- ed
my cause. ⁊ All mine e- nemies ima- gin- ed e- vil a-



gainst me : they commanded a hostile word a- gainst



me, say- ing. †Let us de-ceive.

Let the R̃. Defaming. be repeated.

Before Lauds.

∅. Draw nigh unto my soul and save it.

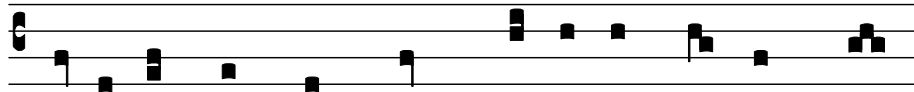
R̃. O deliver me, because of mine enemies.

☪ *At Lauds.*

Libera me de sanguinibus.

1. Ant.

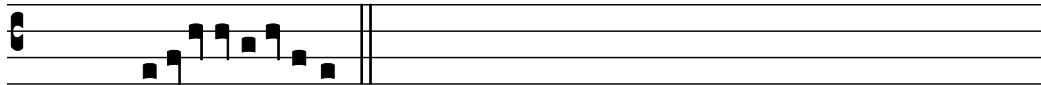
VIII.i.



E-liv-er me * from blood-guil-ti-ness, O God, my



God : and my tongue shall sing of thy righteousness.

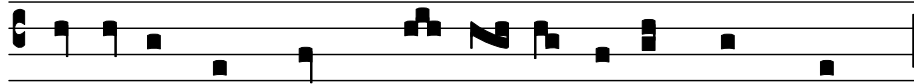


Ps. Have mercy upon me. (51./l.) [221].

Contumelias et terrores.

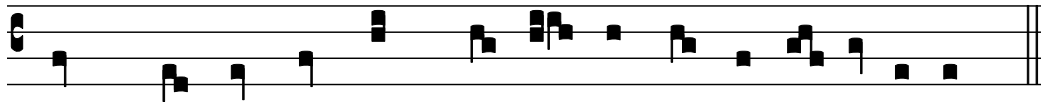
2. Ant.

VIII.ii.

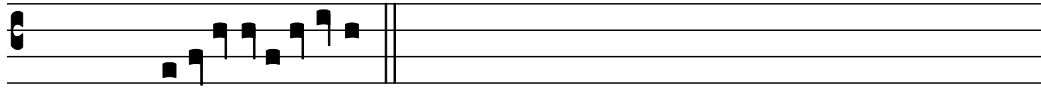


E-faming and fear * have I suf-fer-ed from them :

Weekdays after Palm Sunday.

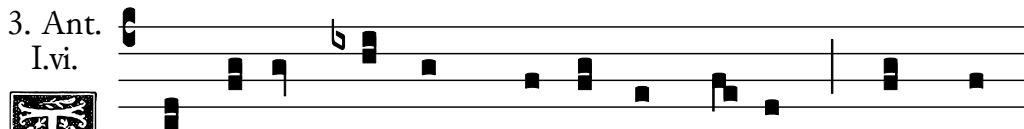


and the Lord is with me as a mighty terrible one.



Ps. Thou, O God, art praised. (65./lxiii.) [285].

Ipsi vero in vanum.

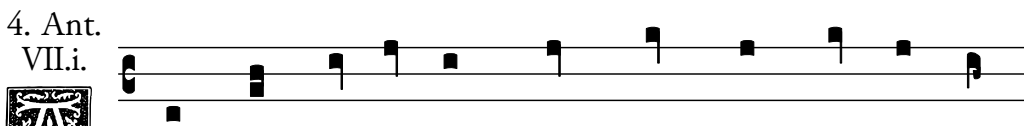


Hese also * that seek the hurt of my soul : they shall

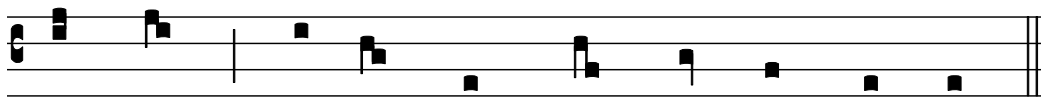


go under the earth. *Ps.* O God, thou art my God. (63. &. 67./
lxij. &. lxvj.) [55].

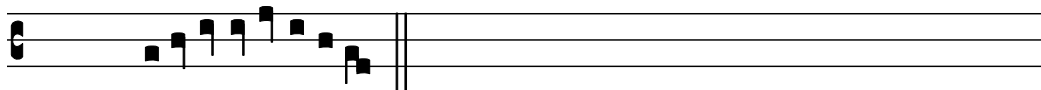
Omnes inimici mei.



Ll mine e-nemies * have heard of my trouble,



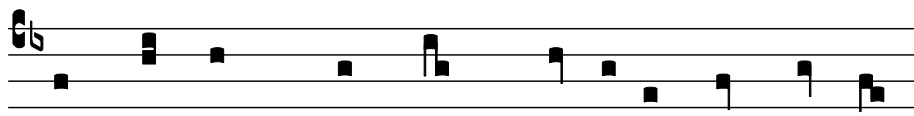
O Lord : they are glad that thou hast done it.



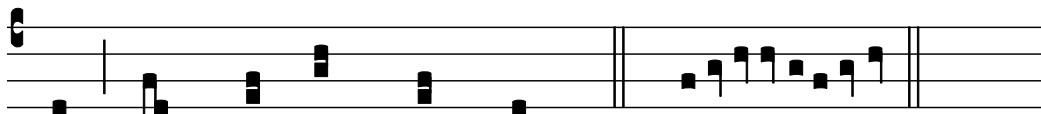
Ps. My heart rejoiceth. (1. *Sam.* ij.) [290].

Alliga Domine in vinculis.

5. Ant.
I.iv.



Ind, O Lord, * with bonds the nations of the Gen-



tiles : and their kings with chains. *Ps.* O praise the Lord.
(*cxlviij.-cl.*) [58].

Chapter. The Lord hath given me. 1320.

Hymn. Thirty years among us dwelling. 1306.

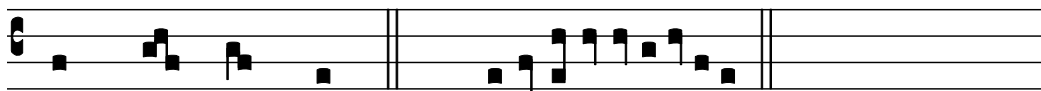
V. Deliver me from mine enemies, O my God. *R.* Defend me from them that rise up against me. *Let the Response be made privately.*

Symon, dormis ?

Ant.
VIII.i.



I-mon, * sleepest thou ? couldest not thou watch



one hour with me ? *Ps.* Blessed be the Lord. 68*.

Prayer.

GRant, we beseech thee, almighty God : that we who are incessantly afflicted for our excesses, may be delivered by the Passion of

thine only begotten Son. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. *R.* Amen.

¶ *If any Double Feast shall fall on any of the preceding ferias of this week : nevertheless let the order of the ferias for the Responsories and the Antiphons at Lauds and on the Psalms Benedictus. and Magnificat. be kept on the following feria, and then the R. R.*

and Antiphons for Lauds of that feria, evidently that one on which the Double Feast shall fall, in that year shall not be said at all except for the Antiphons on the Psalms Benedictus. and Magnificat. which are sung solemnly at the Memorial of the fast. But the VV. before the Lessons are said in order.

¶ *On this day at Vespers and so until the Mass of the morrow let the bells be rung as on Sundays : and then after the final ringing at Mass let them not be rung until the Gloria in excelsis. at the Easter Vigil : nor henceforth until Compline in the same Vigil. Let the lamps be lit as on Sundays : let all the Antiphons on the Psalms at this Vespers be begun in the Second Form : except the Antiphon on the Psalm Magnificat. which is begun in the Superior Grade.*

At Vespers.

Ant. Happy is the man. [398].

Ps. Except the Lord. (127./cxxvj.) [398]. *and the other Antiphons together with their Psalms, as in the Psalter.*

Chapter. Isaiah. liij. 6.

All we like sheep have gone
astray : we have turned every one
to his own way : and the Lord hath
laid on him the iniquity of us all. He

was oppressed, and was afflicted, yet
he opened not his mouth. *R.*
Thanks be to God.

R. Men that are liars. *as above.* 1275.

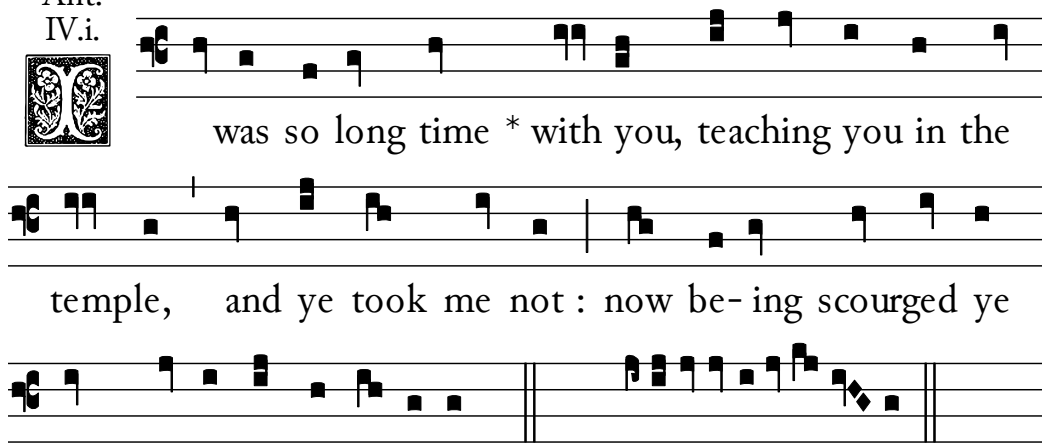
And it is sung in the Second Form by one single boy from the Choir side : changing neither place nor vestment.

Hymn. The royal banners. 1276.

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

Tanto tempore vobiscum.

Ant.
IV.i.



was so long time * with you, teaching you in the
temple, and ye took me not : now be-ing scourged ye
lead me to be cru-ci- fi- ed. Ps. My soul doth magnify. 61*.

At this Vespers let not the Altar be censed : neither let the Preces be said nor let there be kneeling : nor let any Memorial be made, on account of the solemnity of the Supper : except if any Double Feast shall be celebrated on this Wednesday. The Priest, of course the Officiant, when saying the Prayer changes not his vestment, and let him approach the Quire Step without a silken Cope : with no Taperers standing beside him but only a Boy attending to the Book with a Light in the customary manner : because the Choir is not ruled.

℣. Let us pray.

Prayer.

Look down, we beseech thee, O Lord, on this thy family : for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and to suffer the tor-

ment of the cross. Who liveth and reigneth with thee in the unity of the Holy Ghost, one God, world without end. ℞. Amen.

Let this Prayer be said at all the Hours on the three following days except at Compline on this day : and except at Vespers on Maundy Thursday : and at Vespers on the Easter Vigil.

At this Vespers let no Memorial be made, on account of the solemnity of the Supper, unless any Double Feast shall be celebrated on this Wednesday.

On this day Vespers of Saint Mary is not said in convent : nor the rest which is customarily said : except only the service of the day until the morrow of the Octave of Easter.

¶ *If the Feast of the Annunciation of Blessed Mary or any other Double Feast by chance shall fall on this day : unless it be the Feast of the Place or the Dedication of the Church : let it be solemnly celebrated there, but Vespers of the feria is said in the aforementioned way : with a solemn Memorial of the Feast. If however from this day until the Octave of Easter any Double Feast shall occur : let it be deferred until after the Octave of Easter : and where it can conveniently be celebrated, of course where it is able to have both Vespers.*

¶ *At Compline.*

Ant. Have mercy. [436]. *and let it be begun in the Second Form.*

Ps. Hear me when I call. (4.) [436].

Chapter. Thou, O Lord, art in the midst of us. [438].

℟. Into thy hands, O Lord. [459]. *and let it be sung in the Second Form.*

Hymn. Servant of God, remember. [460].

℣. Keep us, O Lord. [441].

Ant. O King, all glorious. [462]. *and let it be begun in the Superior Grade.*

Ps. Lord, now lettest. [442].

Then the three Verses that follow are sung in the Second Form.

The Preces follow and all the rest are said as above without kneeling and without the Psalm Have mercy ipon me, O God. Because of the solemnity of the Supper, the Psalm Unto thee lift I up. is not said, nor henceforth until the beginning of the History Deus omnium.