

THE SARUM RITE
Sarum Breviary Noted.
performing Edition.

Volume B.

Part 29.

Pages 1395-1460.

Thursday of the Lord's Supper.
Friday on the Day of Preparation.
Saturday on the Vigil of Easter.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXX.

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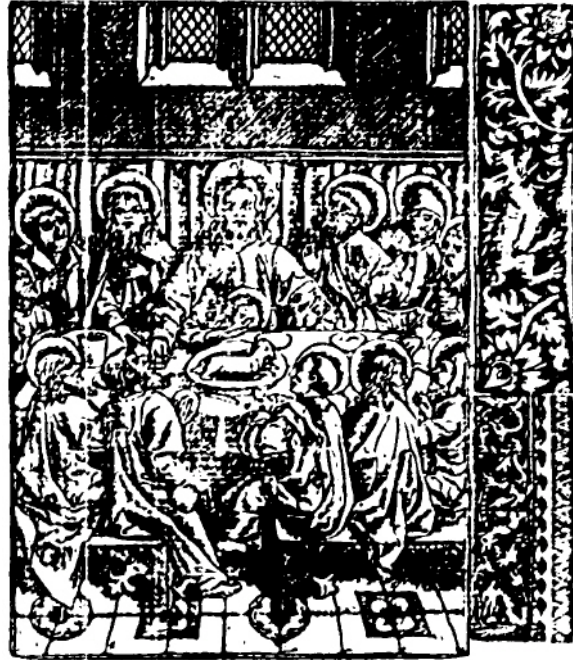
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Thursday of the Lord's Supper

At Matins.

Q*N Thursday of the Lord's Supper at Matins let xxiiij. Candles be prepared before the Altar, equal to the number of the twelve Prophets and the xij. Apostles, and let them be lit before Matins, which are to be extinguished one at a time at the beginning of each each Antiphon and R̄. because the number of the candles are as many as the Antiphons and R̄R̄. in the History, and they signify the cruelty of the Jews in the accounts of the Prophets and the Apostles. Let it be done likewise on Friday and on Saturday.*

At this Matins and thence until Easter day O Lord, open thou. is not said, nor O God, make speed. nor the Invitatory, nor the Hymn, but let the Antiphon be begun in the Superior Grade without kneeling. On this day because of the solemnity of the Lord's Supper let all the Antiphons until Lauds be begun in the Superior Grade. Let each Versicle be sung by a single boy changing neither place nor vestment. Versicles, Lessons, to be sure, and Responsories together with their Verses are said according to the order of the Clerks as on Sundays. Nevertheless let Gloria Patri. be entirely passed over in silence until Vespers at the Easter Vigil, except only after the seven Penitential Psalms on Maundy Thursday : and after the Officium of the Mass on that day : if a Bishop shall

celebrate.

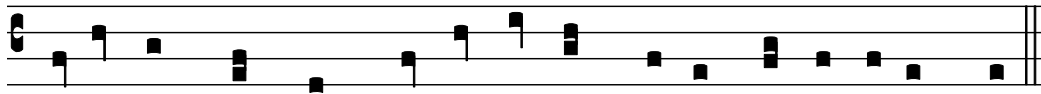
¶ *In the j. Nocturn.*

Zelus domus tue.

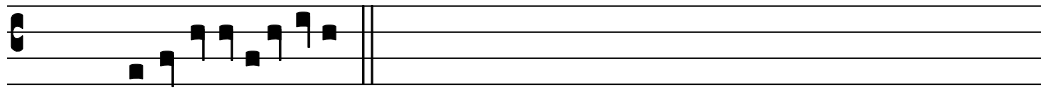
1. Ant.
VIII.ii.



He zeal of thine house * hath e-ven eaten me : and



the re-bukes of them that re-buk-ed thee are fal-len upon me.



Ps. Save me, O God. *ij.* (69./lxvii.) [298].

Avertantur retrorsum.

2. Ant.
VIII.ii.



Et them be turned * backward, and put to confu-



sion : that seek to do me e-vil. *Ps.* Haste thee, O God.
(70./lxix.) [299].

Deus meus eripe me.

3. Ant.
II.i.



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



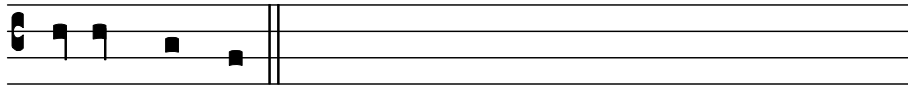
Thursday of the Lord's Supper.



ungodly. *Ps.* In thee, O Lord. *ij.* (71./lxx.) [300].

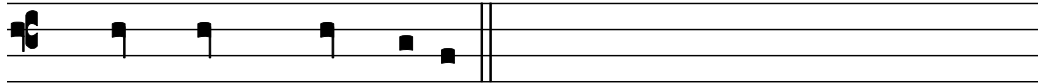
Let the Versicle be sung and responded to without a neuma. Versicle.

Exurge Domine.



- rise, O Lord.

And let it be responded to on these three nights this way.



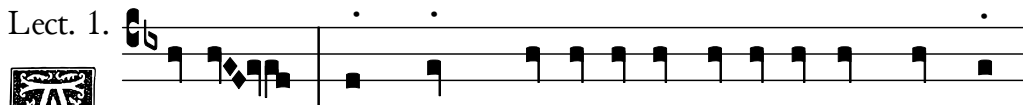
R. And judge thou my cause.

Let follow Our Father. and Hail Mary. [6].

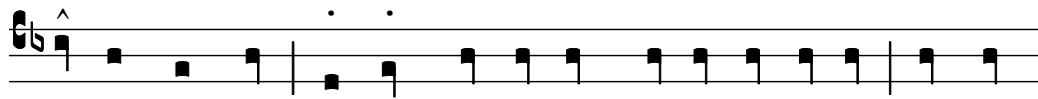
And lead us not into temptation. is not said, neither do the Clerks receive a Blessing before the Lessons.

On these three nights let the first three Lessons be made from the Lamentation of Jeremiah, which are sung by three boys in succession this way. Let the readers not entreat a blessing, but with a sign having been made by the the Officiant, without Bid, sir. let him begin.

Lamentation. Jer. Threnody. j. 1.-2.



- leph. How doth the ci-ty sit so-li-ta-ry, that was

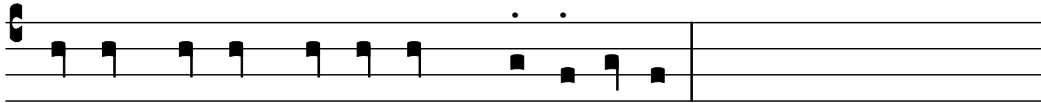


full of people : how is she be-come as a wi-dow : she that

Thursday of the Lord's Supper.



was great among the nations, and princess among the pro-



vinces, how is she be-come tri-bu-ta-ry.

Beth. Shè weepeth sore in the night,
and hêr têars are on her cheeks :
among all her lovers she hath nône tò

comfort her. Àll hêr friends have
dealt treachêrôusly with her : thèy àre
becòme hêr enemies.

And let the first three Lessons be terminated with this clause on this night and in the following two nights, as can be seen, this way.



Je-ru-sa-lem, Je-ru-sa-lem : re-turn unto the Lord thy God.

In monte Oliveti.

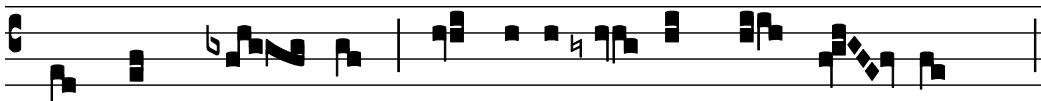
1. Resp.
VIII.



N the mount * of O- lives I pray- ed to



the Fa- ther, Fa-ther, if it be pos-si- ble, let this

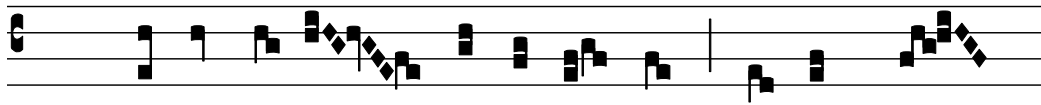


cup pass from me : the spi-rit in-deed is wil- ling :

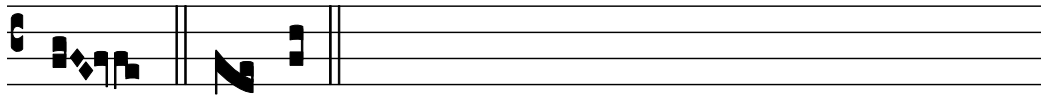


but the flesh is weak. †Let thy will be done.

Thursday of the Lord's Supper.



Ne-verthe-less, not as I will : but as thou



wilt. †Let thy.

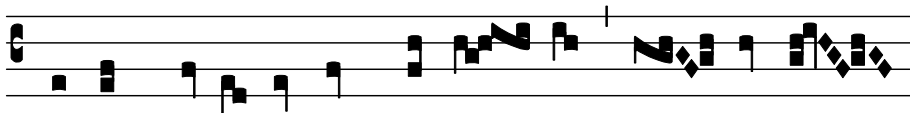
Lesson ij. Lam. j. 3.-5.

G *Ymel.* Jüdäh is gone into captivity because of affliction, and because of great servitude : she dwelleth among the heathen, she findeth no rest. All her persecutors overtook her : between the straits. *Deleth.* The ways of Zîon do mourn : because none come to the solemn feasts. All her gates are desolate : her priests

sigh, her virgins are afflicted, and she is in bitterness. *He.* Her adversaries are the chief, her enemies prosper : for the Lord hath afflicted her for the multitude of her transgressions. Her children are gone into captivity : before the enemy. Jérusalem, Jérusalem : return unto the Lord thy God.

Tristis est anima mea.

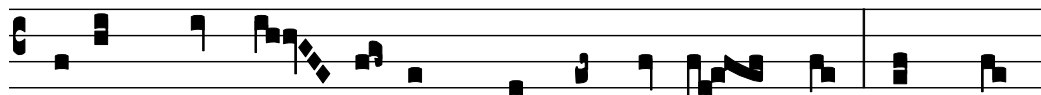
2. Resp.
VIII.



Y soul * is exceeding sorrow-ful, e-ven un-

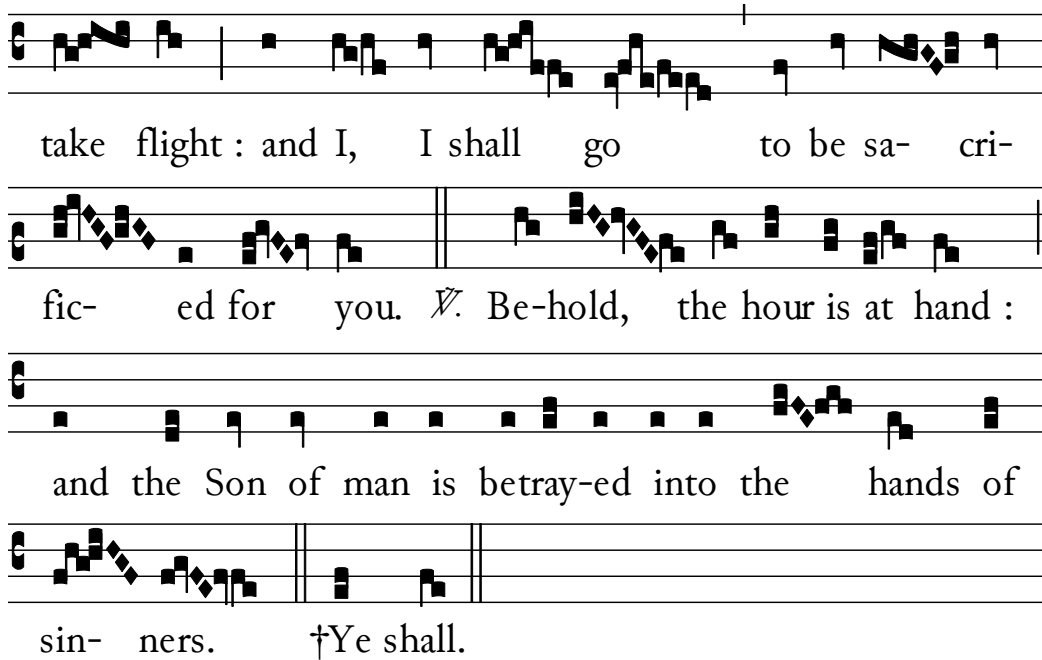


to death, tar-ry ye here and watch with me, now ye shall



behold the mul-ti-tude that will su-round me. †Ye shall

Thursday of the Lord's Supper.



take flight : and I, I shall go to be sa- cri-
 fic- ed for you. ✎. Be-hold, the hour is at hand :
 and the Son of man is betray-ed into the hands of
 sin- ners. †Ye shall.

Third Lesson. Lam. j. 6.

Au. And from the daughter of Zion all her beauty is departed : her princes are become like harts that find no pasture, and they are gone without strength before the pursuer. **Zai.** Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old : when her people fell into the hand of the enemy, and none did help her. (The adversaries saw her, and did mock at her sabbaths.) **Heth.** Jerusalem hath

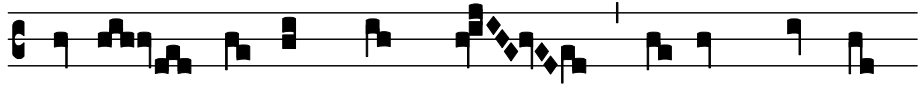
grievously sinned, therefore she is removed. All that honoured her despise her : because they have seen her nakedness, (yea she sigheth, and turneth backward). **Teth.** Her filthiness is in her skirts : she remembereth not her last end. Therefore she came down wonderfully : she had no comforter. O Lord, behold my affliction : for the enemy hath magnified himself. Jerusalem, Jerusalem : return unto the Lord thy God.

Thursday of the Lord's Supper.

Ecce vidimus eum.

3. Resp.

V.



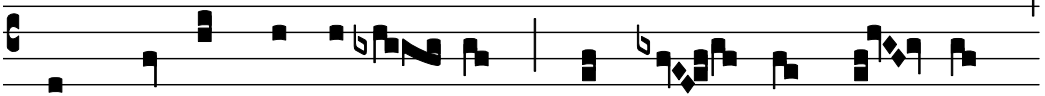
Ehold, * we have seen him hav-ing neither



comeli- ness nor beau- ty : his counte-nance is



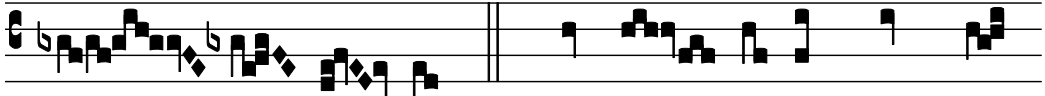
gone from him : he hath borne our offen- ces,



and for us he suffer- eth : but he was wound-ed



for our transgres- sions. †And with his stripes



we are heal- ed. ✠ Surely he hath borne our



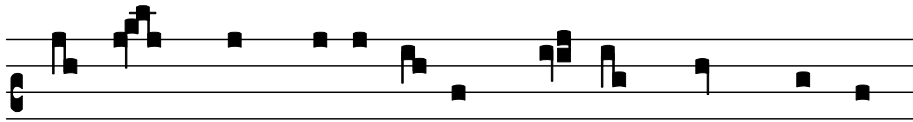
griefs : and car-ri- ed our sor- rows. †And with.

Let the ✠. Behold, we have seen him. be repeated.

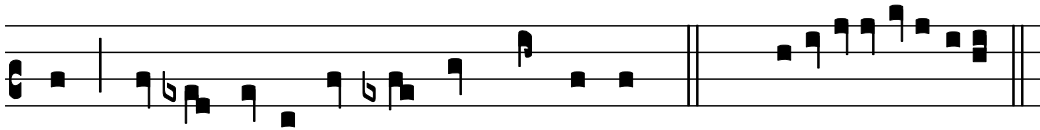
C *In the second Nocturn.*

Liberavit Dominus.

4. Ant.
VII.ii.



He Lord * hath de-liv-er-ed the poor from the migh-



ty : the needy also that had no helper. *Ps.* Give the King.
(72./lxxj.) [301].

Cogitaverunt impii.

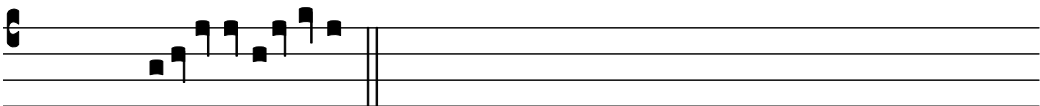
5. Ant.
VIII.ii.



He un-god-ly * have de-vis-ed and have spoken wick-



ed blasphemy : their talk-ing is a-gainst the most High.



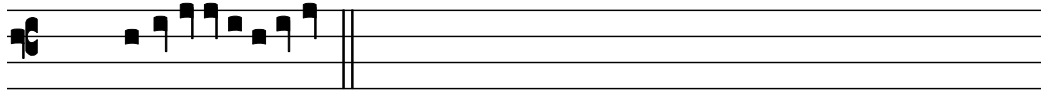
Ps. Truly God is loving. (73./lxxij.) [303].

Exurge Domine.

6. Ant.
I.iv.



- rise, * O Lord, and maintain my cause.



Ps. O God, wherefore. (74./lxxij.) [304].

℣. Deliver me, O my God.

℟. Out of the hand of the ungodly.

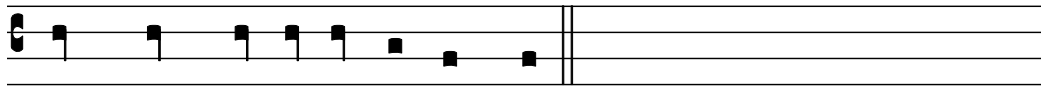
Let the three middle Lessons be made from the Exposition of Psalm 64./lxxij. : and let them be read without Pray, sir, give me. and without pronouncing And lead us not.

Fourth Lesson. From the Exposition of Augustine, Bishop.

Hear my voice, O God, when I am in trouble : preserve my life from fear of the enemy. Your holiness knoweth, most beloved, our head to be the Lord Jesus Christ : and all cleaving unto him to be members of that head, and his most esteemed voice ye now hear, seeing that it proceedeth not out of the head alone, but also out of the body. Wherefore

let us ourselves also say, Hear my voice, O God, when I am in trouble : preserve my life from fear of the enemy. Enemies have raged against the martyrs. For what prayed that voice of Christ's body ? For this it prayed, that they might be delivered from their enemies : and that their enemies might have no power to slay them.

But thou. is not said, but let be made out of the final words of the Lesson by the reader thus.



might have no power to slay them.

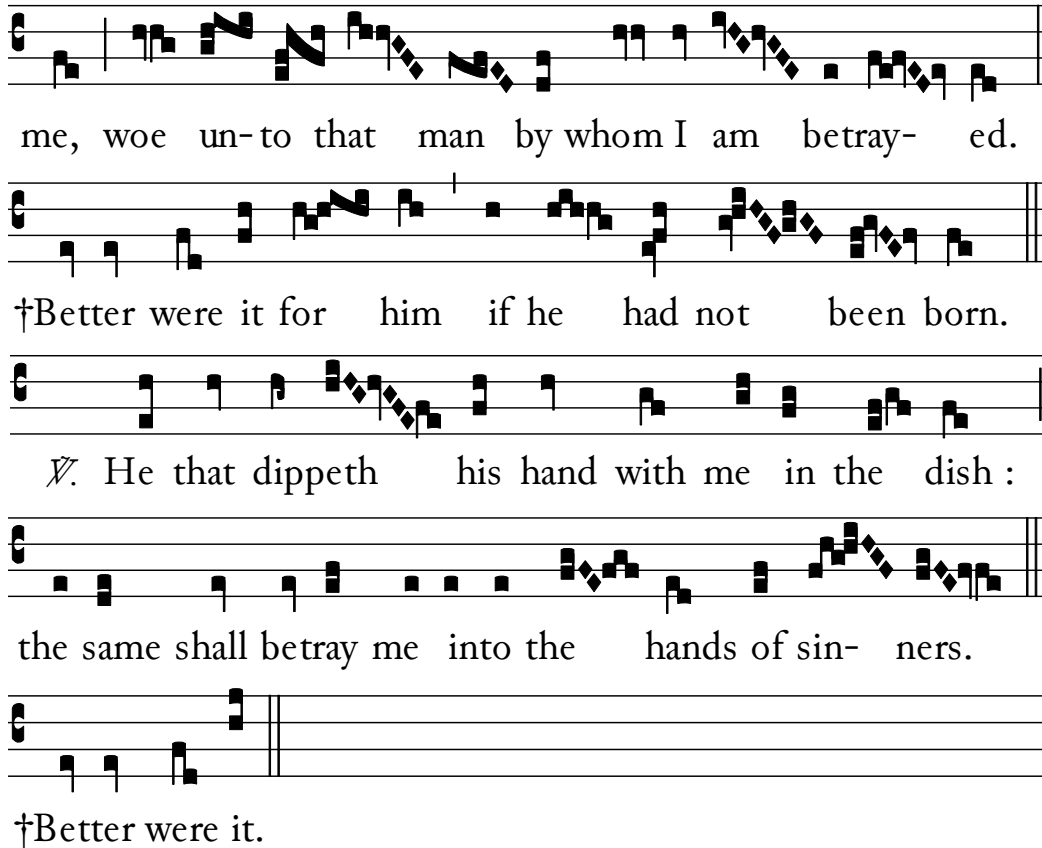
Unus ex discipulis.

4. Resp.
VIII.



Ne of my disci- ples * shall this day betray

Thursday of the Lord's Supper.



me, woe un-to that man by whom I am betray- ed.

†Better were it for him if he had not been born.

✠ He that dippeth his hand with me in the dish :

the same shall betray me into the hands of sin- ners.

†Better were it.

Lesson v.

Were they not therefore hear-
kened to because they were
slain : and hath God forsaken his
servants of contrite heart, and
despised those hoping in him ? God
forbid ! They were hearkened to,
therefore, and were slain : and yet
they were delivered from their
enemies. For this, then, prayeth the
voice of the martyrs, Preserve my life
from fear of the enemy. Not
evidently that the enemy might not

slay me : but that I should not fear an
enemy slaying. Deliver me from fear
of the enemy : and place me under
fear of thee. Let me not fear him
that killeth the body : but let me fear
him that hath power to cast both
body and soul into the hell of fire.
For I desire not to be without fear :
but that being free from fear of the
enemy, I may be a servant under fear
of the Lord.

Judas mercator pessimus.

5. Resp.

II.



U-das, * most e-vil traf-ficker, sought out the

Lord with a kiss : he, an inno-cent lamb, re-

fus-ed not the kiss of Ju- das. †For a number of piec-es

of sil- ver, he be- tray-ed Christ to the Jews.

℥. Made drunk with the poison of a-va- rice : while he

thirsted for gain he came to the noose. †For a few.

Lesson vj.

THou hast hidden me from the gathering together of the forward : and from the insurrection of wicked doers. Now let us contemplate our Head himself. Many martyrs have suffered such things : but none shineth forth thus as the Head of martyrs. In him let us the better

behold : what they have endured. For he was hidden from a multitude of malignants, God hiding him, the Son himself and the manhood which he bore hiding his own flesh : because he is the Son of man, and the Son of God. Son of God, being in the form of God : Son of man, being in the

Thursday of the Lord's Supper.

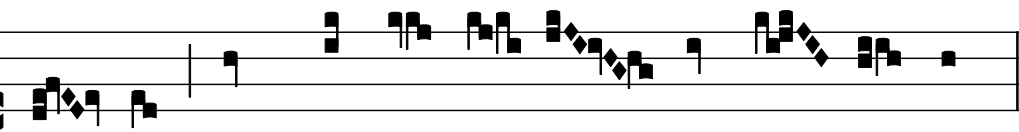
form of a servant, having in his power | again.
to lay down his life, and to take it up

Una hora non potuistis.

6. Resp.
VII.



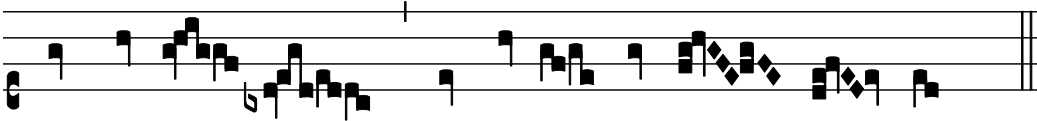
Or but one hour could ye not watch



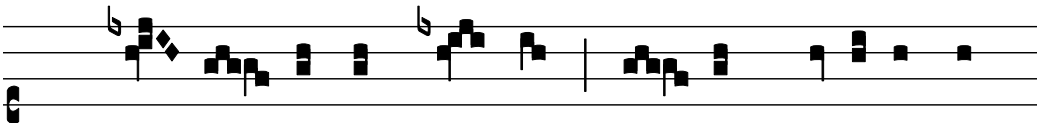
with me : ye who were-rea- dy to die for me ?



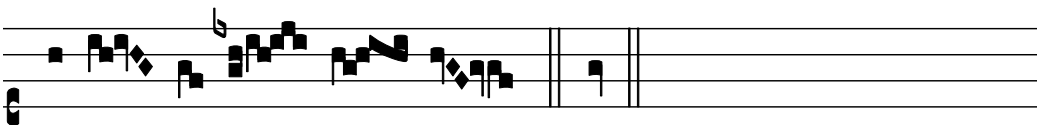
†Or se- eth ye not Ju- das how he sleepeth not,



but hasten- eth to betray me to the Jews ?



∞. Sleep ye now and take rest : be- hold, he is at hand



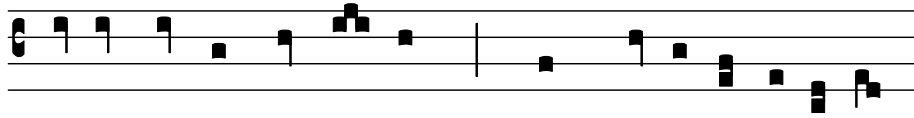
that is to be- tray me. †Or.

Let the Responsory For but one hour. be repeated.

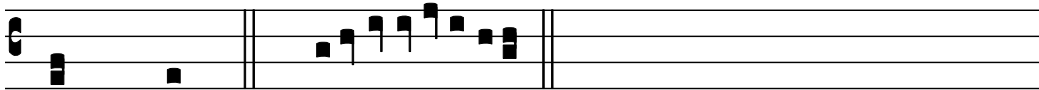
☩ *In the iij. Nocturn.*

Dixi iniquis.

7. Ant.
VII.ii.



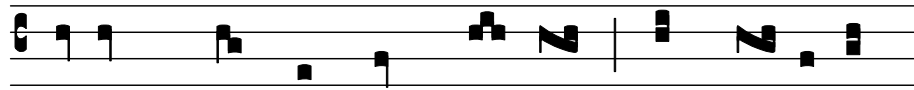
said unto the wick-ed : * speak not i-niqui-ty a-



gainst God. *Ps.* Unto thee, O God. (75./lxxiiij.) [306].

Terra tremuit.

8. Ant.
VIII.ii.



He earth trembled * and was still : when God a-rose



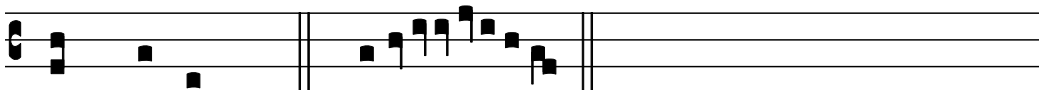
to judgement. *Ps.* In Jewry is God known. (76./lxxv.) [306].

In die tribulationis mee.

9. Ant.
VII.i.



N the time * of my trouble : I sought God



with my hands. *Ps.* I will cry unto God. *j.* (77./lxxvij.) [307].

℣. Mine own familiar friend.

℞. Hath laid great wait for me.

Thursday of the Lord's Supper.

Let the three final Lessons from the Epistle of Paul be read and concluded in the above manner.

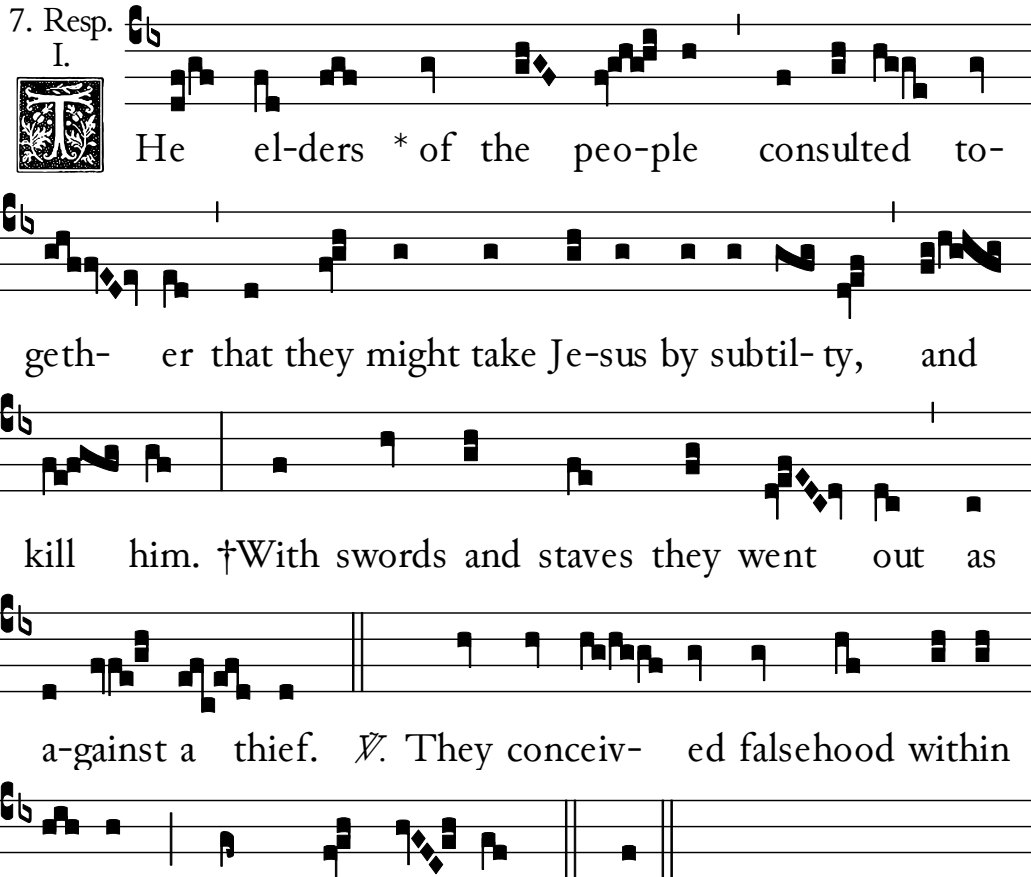
Lesson vij. 1. Cor. xj. 20.

Brethren : when ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper : and one is hungry, and another is drunken.

What ? have ye not houses to eat and to drink in ? or despise ye the church of God, and shame them that have not ? What shall I say to you ? shall I praise you in this ? I praise you not.

Seniores populi consilium.

7. Resp. I.



He el-ders * of the peo-ple consulted to-
geth- er that they might take Je-sus by subtil-ty, and
kill him. †With swords and staves they went out as
a- gainst a thief. ✂. They conceiv- ed falsehood within
themselves : and they went forth. †With.

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Lesson viij. 1. Cor. xj. 23.

FOr I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread : and when he had given thanks, he brake it, and said, Take, eat : this is my body, which is broken for you : this do in remembrance of

me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood : this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

O Juda qui dereliquisti.

8. Resp.

VII.



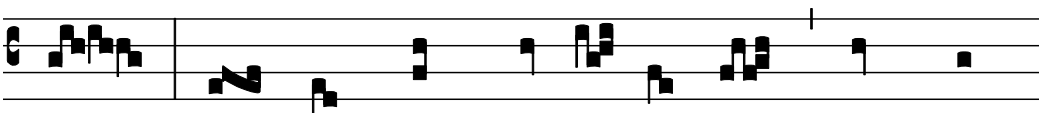
Ju- das, * who hast forsa-ken the counsel of



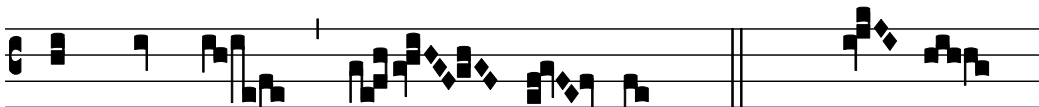
peace : and hast ta- ken coun-sel with the Jews : for



thirty piec-es of sil- ver thou hast sold the righteous

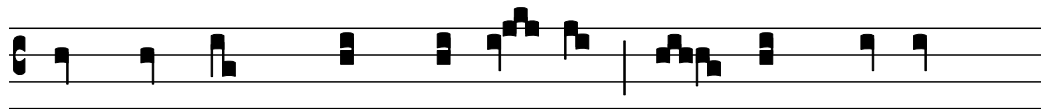


blood. †And hast brought a kiss of peace which thou

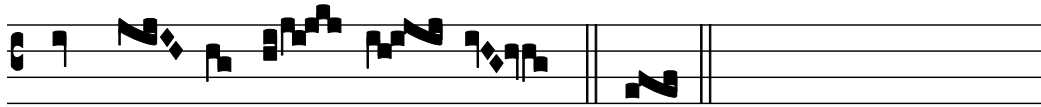


hast not held in thy heart. ⁊. Thou hast

Thursday of the Lord's Supper.



let thy mouth speak wicked-ness : and with thy tongue



thou hast set forth de- ceit. †And.

Lesson ix. 1. Cor. xj. 27.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to

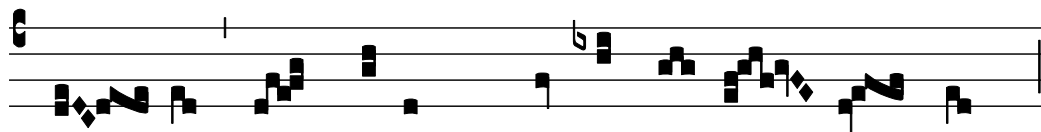
himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Revelabunt celi.

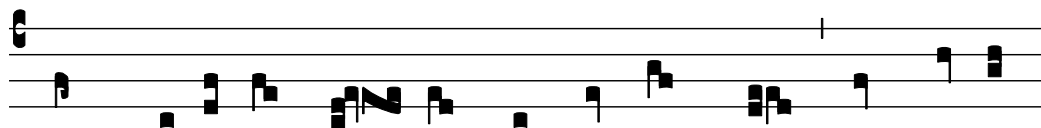
9. Resp. I.



He heaven shall re- veal * the i-niqui-ty of

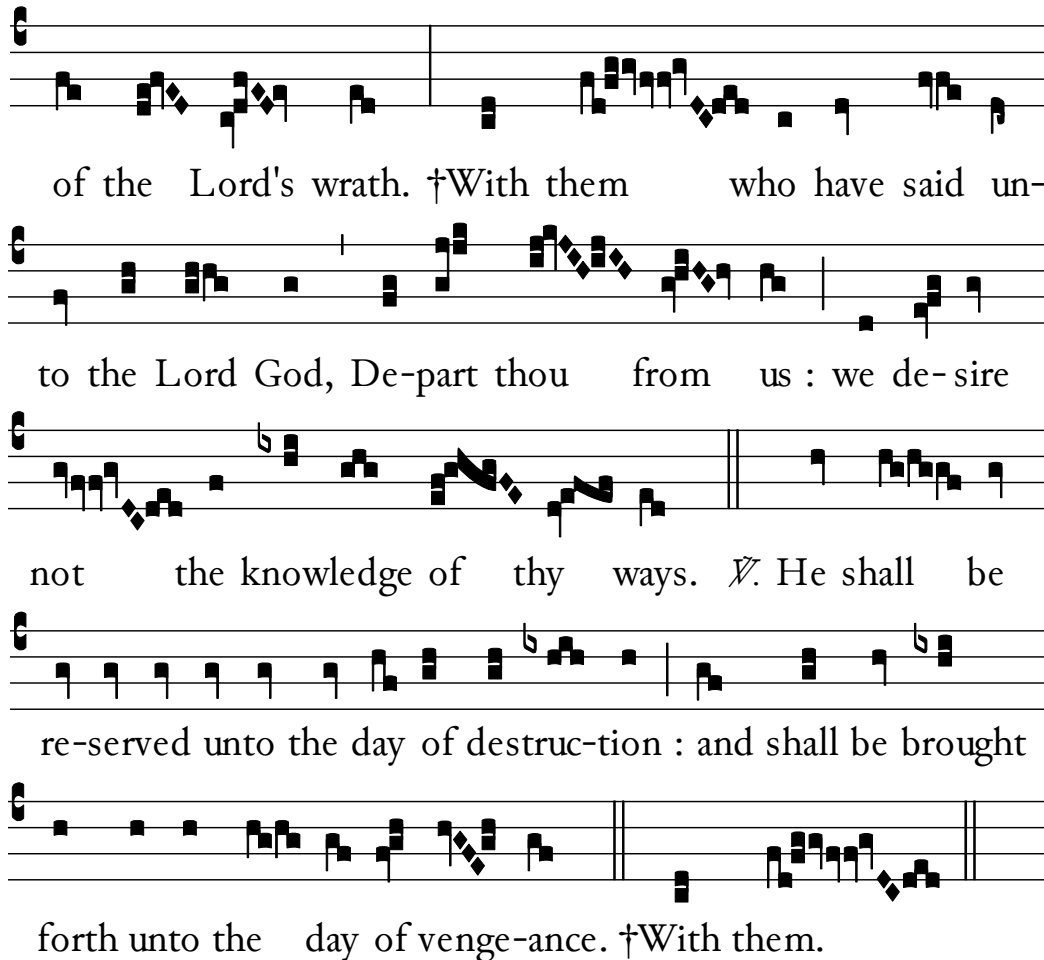


Ju- das, and the earth shall rise up a- gainst him :



and the sin of that man shall be made plain in the day

Thursday of the Lord's Supper.



of the Lord's wrath. †With them who have said un-
to the Lord God, De-part thou from us : we de-sire
not the knowledge of thy ways. ✠. He shall be
re-served unto the day of destruc-tion : and shall be brought
forth unto the day of venge-ance. †With them.

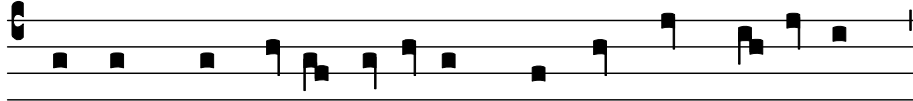
Let the Respory The heavens. be repeated.

And let not a ✠. be said before, but immediately let be introduced the Antiphon at Lauds, and likewise on the two following nights. Let all the Antiphons at Lauds indeed be begun in the Second Form : except the Antiphon on the Psalm Benedictus. which is begun in the Superior Grade.

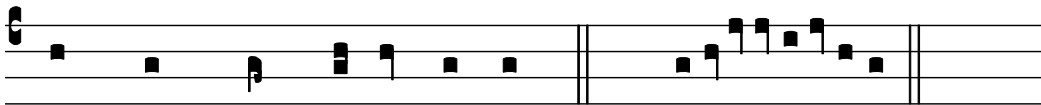
☩ *At Lauds.*

Justificeris Domine.

1. Ant.
VIII.i.



Ay-est thou be jus-ti-fi- ed, * O Lord, in thy say-ing,



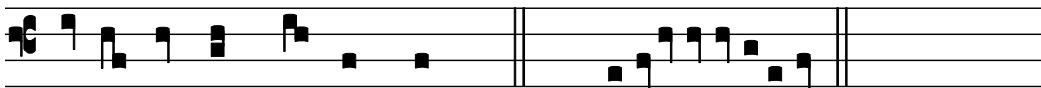
and clear when thou art judged. *Ps.* Have mercy upon me.
(51./l.) [221].

Dominus tanquam ovis.

2. Ant.
II.i.



He Lord was led * as a sheep to the sacri-fice : and



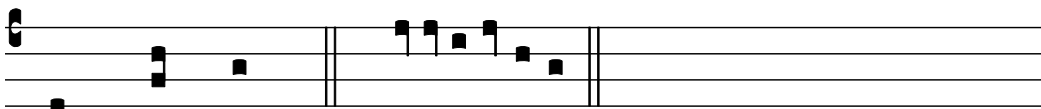
he o-pen-ed not his mouth *Ps.* Lord, thou hast been .
(90./lxxxix.) [314].

Contritum est cor meum.

3. Ant.
VIII.i.



Y heart * within me is bro-ken : and all my



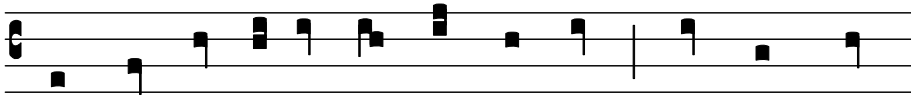
bones did shake. *Ps.* O God, thou art. (63. &. 67./lxij. &. lxvj.)
[55].

Thursday of the Lord's Supper.

Exhortatus es in virtute tua.

4. Ant.

IV.v.



Hou hast exhorted us by thy might : and in thy

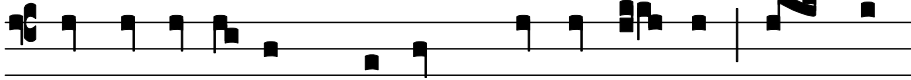


ho-ly banquet O Lord. *Ps.* I will sing unto the Lord. (*Exod.*
xv.) [316].

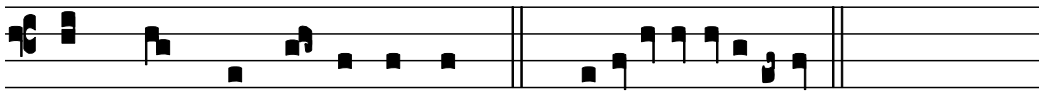
Oblatus est quia ipse.

5. Ant.

II.i.



E was offer-ed * be-cause he wil-led it : and he



hath borne our i-niqui-ties. *Ps.* O praise God. (148.-150.) [58].

While this Psalm is sung : let the remaining light be hidden away where it cannot be seen.

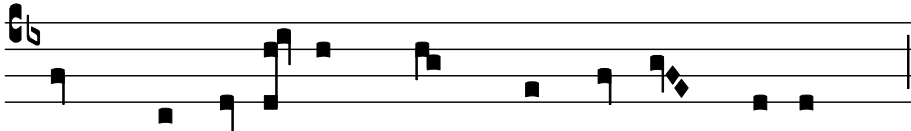
At the end of the Antiphons at Lauds let all the lights in the Church be extinguished.

Neither let be said the Chapter nor the Versicle.

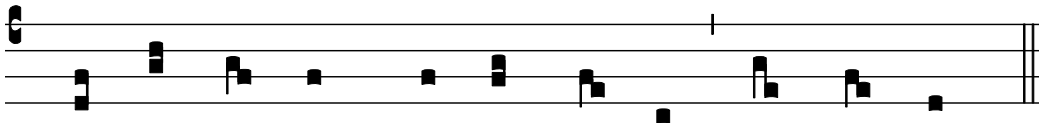
Traditor autem dedit eis.

Ant.

I.i.

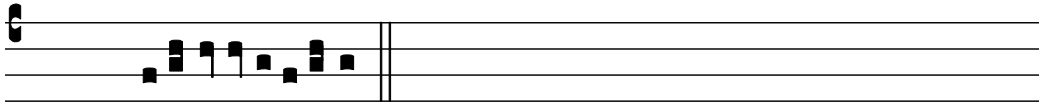


Ow the betray-er * gave them a sign, say-ing :



Whom I shall kiss, that same is he, hold him fast.

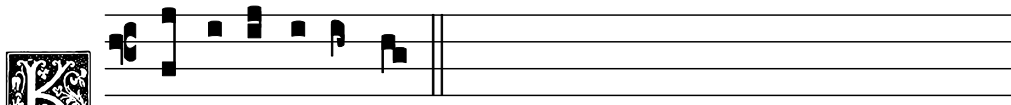
Thursday of the Lord's Supper.



Ps. Blessed be the Lord. 52.*

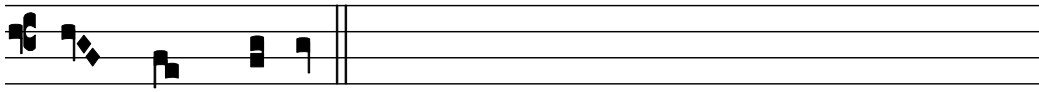
And let this preceding Antiphon be begun by the most distinguished person. And let the Psalm Benedictus. and all the rest that follows thus be said in darkness.

At the end of the Antiphon after the Psalm Benedictus. let two Clerks of the ij. Form before the Altar facing the Choir : not changing vestment sing three times.



Y-ri- e-lé-y-son.

Then let two Deacons of the ij. Form not changing vestment : standing before the entrance to the Quire facing the Altar, sing.



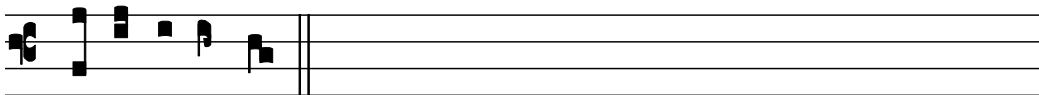
Lord, have mercy.

Let the Choir continue.



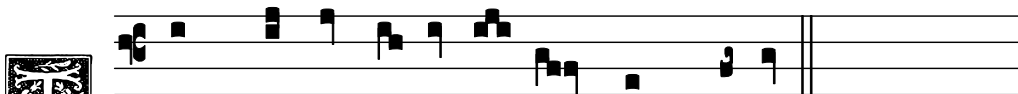
†Christ the Lord be-came o-be-di-ent : e-ven unto death.

Likewise let the two Clerks before the Altar sing once.



Christe-lé-y-son.

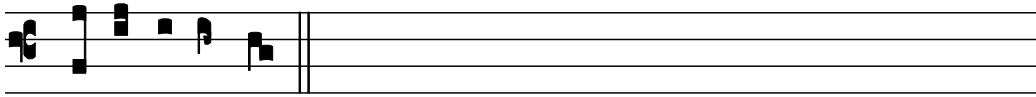
Afterwards let two Seniors standing before the Quire Step : not changing vestment, facing the Altar, sing the Verse.



Hou who was to suffer didst come for us.

Thursday of the Lord's Supper.

Likewise let the Clerks before the Altar sing.



Christe-lé-y-son.

Likewise let the Seniors sing the Verse.

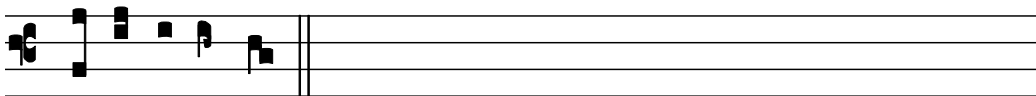


Hou who with outstretched arms upon the Cross :



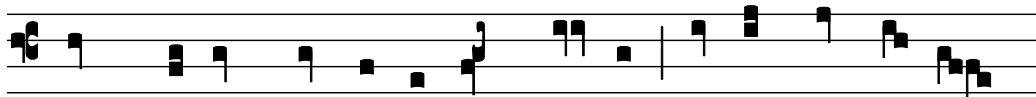
didst draw all na-tions unto thee.

Likewise let the Clerks before the Altar sing.

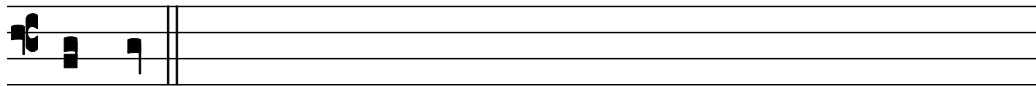


Christe-lé-y-son.

Likewise let the Seniors sing the V̄.

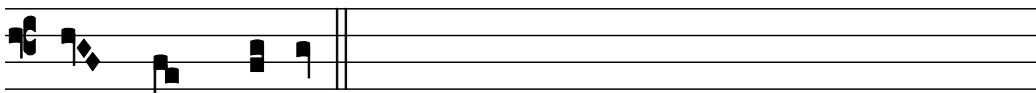


Thou who in prophe-cy didst foretell : I will be thy death,



O Death.

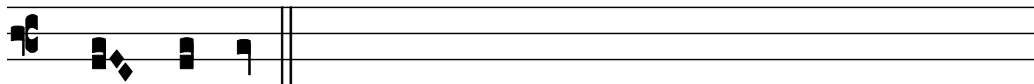
Likewise the Deacons before the entrance to the Quire sing.



Lord, have mercy.

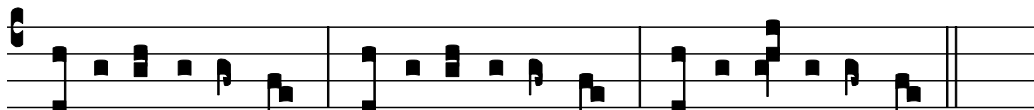
Thursday of the Lord's Supper.

Let the Choir continue.



†Christ the Lord. *as above.*

Likewise let the Clerks before the Altar sing three times.



Ky-ri- e-lé-y-son. Ky-ri- e-lé-y-son. Ky-ri- e-lé-y-son.

Then let the Deacons before the entrance to the Choir sing.

Lord, have mercy.

Let the Choir continue.

Christ the Lord. *as above.*

When this is finished : let one little boy with a with a pure voice sing this Verse from the Choir side facing the Altar without changing place, this way.



Even the death of the Cross.

Then all shall kneel and let each by himself say Our Father. and Hail Mary. [6].

Then two by two let them say the Psalm Miserere. [137]. without Gloria Patri. together with the Prayer Look down, we beseech thee. 1393. Likewise privately without The Lord be with you. before the Prayer : and without Let us pray. but with Who liveth. but without The Lord be with you. and without Let us bless the Lord. after the Prayer.

And the Senior striking his hand on a book three times : let all arise, kissing the forms : and then let the light be brought forth.

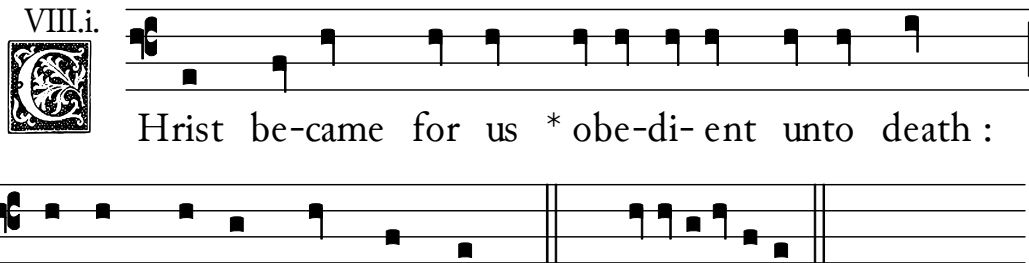
On this day at the Hours, let not the Clerks kneel in Quire because of the solemnity of the Supper except at the end of Matins only, as is indicated above.

¶ *At j. and at the other Hours let not be said O God make speed. nor the Hymn, but immediately after Our Father. let them be begun in the Superior Grade.*

Thursday of the Lord's Supper.

Christus factus est.

Ant.
VIII.i.



The musical notation consists of two staves. The first staff begins with a square neume on a four-line staff, followed by a series of square neumes. A large, ornate initial 'C' is placed at the start of the text below. The second staff continues the neume sequence, ending with a double bar line.

Hrist be-came for us * obe-di- ent unto death :

e-ven the death of the Cross. *Ps.* Save me, O God. (54./liij.)

Ps. Blessed are those. (119./cxviiij. 1.) [115]. [113].

Ps. O do well. (119./cxviiij. 17.) [115].

Having finished the Psalm without Glory be. let the whole Antiphon be sung, which is said without Kyrie eleyson. and the Preces : and without the Psalm Have mercy upon me. because of the solemnity of Maundy Thursday. Then let the Priest say The Lord be with you. and Let us pray. together with the Prayer Look down, we beseech thee. 1393. with note in the manner of Sundays : thus shall the Hours be completed with Who liveth. and with The Lord be with you. and Let us bless the Lord.

Let this order serve at all the Hours of this day : namely at Prime, Terce, Sext, and None : but not at Vespers and Compline.

The Prayer being completed : after Prime let them go into the Chapter House and let the Lessons and the Table be read in the customary manner, and after the first Lesson, that is to say the Martyrology, let the Priest say V̄. Right dear in the sight of the Lord. [140]. with this Prayer only May holy Mary. &c. [140]. with The Lord be with you. and Let us bless the Lord. And thus let the Chapter be completed daily until the Octave of Easter, except on Friday and on Holy Saturday not going to the Chapter House : nevertheless let the Table be read daily.

On this day let the Hours of iij. vj. and ix. be said in Quire before Mass : sung in the aforementioned way.

At Vespers.

¶ *Even so let Vespers this day be sung together as on a Feast in Quire without O God make speed. and without Glory be. and without Rulers of the Choir. Singing in community : let the first Antiphon on the Psalms be begun in the Superior Grade this way*

Thursday of the Lord's Supper.

as the Antiphon that follows.

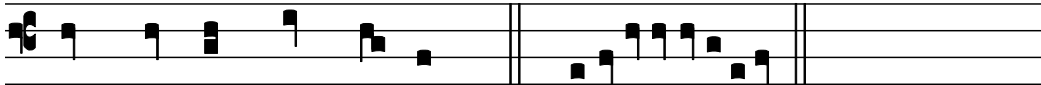
Calicem salutaris.

1. Ant.

II.i.



will re-ceive * the cup of salva-tion : and call up-



on the Name of the Lord. *Ps.* I believed. (116. *cont./cxv.*)

[385].

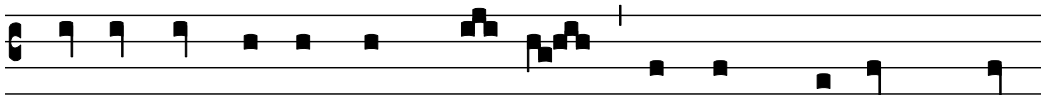
Cum his qui oderunt pacem.

2. Ant.

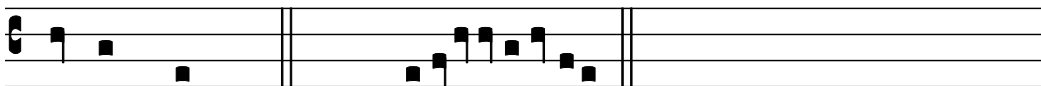
VIII.i.



Ith them * that hat-ed peace I was peaceable :



when I spake unto them there-of, they fought a-against me



without cause. *Ps.* When I was in trouble. (120./*cxix.*) [386].

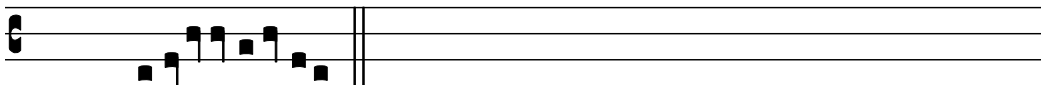
Ab hominibus iniquis.

3. Ant.

VIII.i.



Rom the wicked men *pre-serve me, O Lord.



Ps. Deliver me, O Lord. (140./*cxxxix.*) [416].

Thursday of the Lord's Supper.

Custodi me a laqueo.

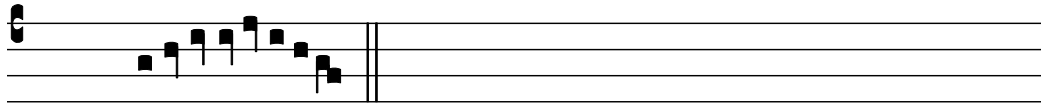
4. Ant.
VII.i.



Eep me from the snare * that they have laid for



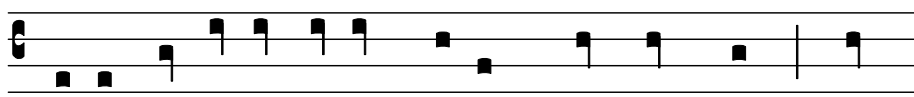
me : and from the traps of the wicked do-ers.



Ps. Lord, I call upon thee. (I41./cxl.) [417].

Considerabam ad dexteram.

5. Ant.
VII.i.



looked also * upon my right hand and saw : there



was no man that would know me. *Ps.* I cried unto the Lord.
ij. (I42./cxlj.) [418].

When the Antiphons and Psalms are concluded, let the Antiphon be begun immediately this way.

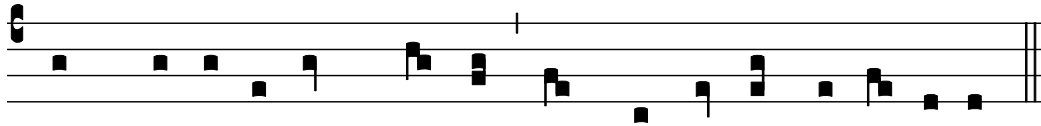
Cenantibus autem accepit Jesus panem.

Ant.
I.i.

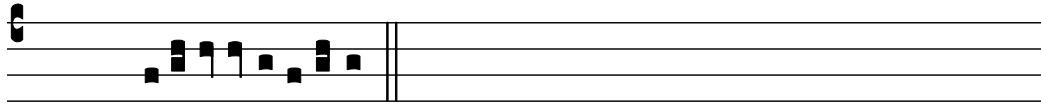


Ow as they were eat-ing, * Je-sus took bread :

Thursday of the Lord's Supper.



and blessed it, and brake it, and gave it to the dis-ciples.



Ps. My soul doth magnify. 53*.

With this then being completed : let the Priest say, facing the people, The Lord be with you. and Let us pray : and then the Postcommunion.

Prayer.

Having been restored with life-giving nourishment, we beseech thee, O Lord our God, that what we celebrate in the time of our mortal

life : we may attain in thy gift of immortality. Through out Lord Jesus Christ. *in the usual way.*

Which being finished : and The Lord be with you. said by the Priest : let the Deacon say Let us bless the Lord.

However if a Bishop should celebrate : let the Deacon say Go, the Mass is ended.

And thus let the Mass and Vespers be finished at the same time.

At Compline.

After refection, when those things which pertain to the Maundy have been completed : let them enter the Quire : and let them say Compline privately without note. First let be begun by the Officiant.

Antiphon. Christ became obedient. [464].

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

Ps. In thee, O Lord have I put my trust. (31./xxx.) [436].

Ps. Behold now. (134./cxxxiiij.) [437].

Ps. Lord, now letttest. [442].

After the Psalms are finished without Gloria Patri. let the whole Antiphon be said.

Then let the Priest say The Lord be with you. R̄. And with thy spirit. V̄. Let us pray.

Thursday of the Lord's Supper.

Prayer. Look down, we beseech thee. [464].

And let it be ended with Who liveth and reigneth with thee. *and* The Lord be with you. *and* Let us bless the Lord.

And thus let be completed all of the service of this day.



A

Friday on the Day of Preparation.



QUON Friday on the Day of Preparation at Matins, and on Holy Saturday of the Pasch : let the same manner and order in beginning the Antiphons and reading the Lessons : and singing the *V̄.* and *R̄.* with their Verses be kept for all : as on the first night. Nevertheless such that when the Senior begins the first Antiphon let all make prostrations, kissing the Forms on rising : let it be likewise at the beginning of the first Antiphon at Lauds, and at each Versicle, except on Saturday before the reading of the Gospel only.

¶ In the j. Nocturn.

Astiterunt reges terre.

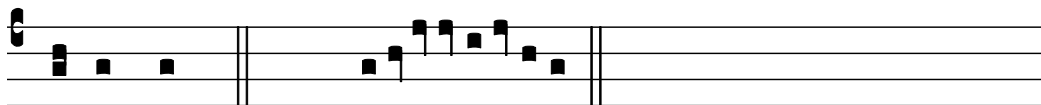
1. Ant.
VIII.i.



He kings of the earth * stood up, and the rul-ers



took counsel to-gether : a-against the Lord, and a-against his



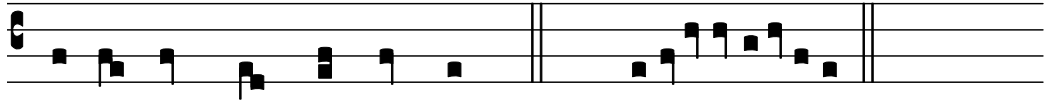
Anointed. *Ps.* Why do the heathen. (2.) [18].

Diviserunt sibi vestimenta mea.

2. Ant.
VIII.i.



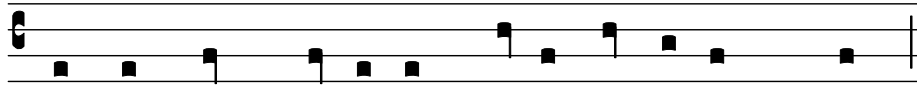
Hey parted my garments * a-mong them : and up-on



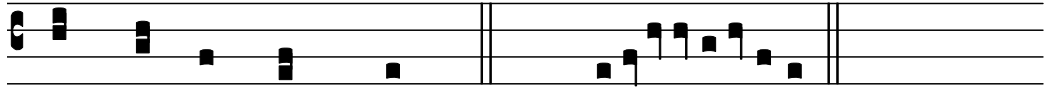
my ves-ture did they cast lots. *Ps.* My God, my God. (22./xxj.) [109].

Insurrexerunt in me.

3. Ant.
VIII.i.



Here are false witnesses * ris-en up a-against me :



and such as speak wrong. *Ps.* The Lord is my light. (27./xxvj.) [207].

℣. They parted my garments.

℟. Among them.

¶ Let the first three Lessons be read from the Lamentations of Jeremiah, singing in the aforementioned way.

First Lesson. Lam. j. 10.-12.

T*Oth.* Thè adversary hath spread out his hand upon àll her pleasant things : fòr shè hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy còngrègation. *Caph.* Àll hèr people sîgh, they seek bread : thèy hàve given their pleasant things for meat to

rèlieve the soul. See, Ò Lôrd, and consider : for I àm bècome vile. *Lamech.* Is it nothing to you, àll yê that pass by ? bèhold, and see if there be any sorrow like ùnt ô my sorrow : whèrèwith the Lord hath afflicted me in the day of his fierce anger. Jérusalem, Jêrusalem : return untò thè Lord thy God.

Omnes amici mei.

1. Resp.
III.



Ll my friends * have for-sak- en me :

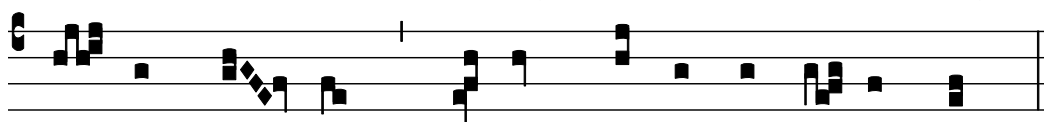
Friday on the Day of Preparation.



and they have pre-vail- ed that laid wait for me,



he whom I lov- ed hath betray-ed me : and with fu-ry



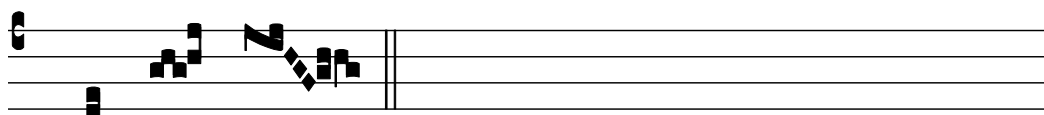
in in their eyes, pierc-ing me with a cru- el blow.



†They gave me vin-e-gar to drink. *℣*. And they



gave me gall for my food : when I was thirs- ty.



†They gave me.

Second Lesson. Lam. j. 13.-15.

M*Em.* From above hath he sent fire into my bones : and it pre-vailèth against them. He hath spread a net for my feet, he hath tûrned me back : he hath made me desolate and faint all the day. *Nun.* The yoke of my transgressions is bôund by his hand : they are wreathed, and come up upon my neck. He hath mâde my

strength to fall : the Lörd hath delivered me into their hands, from whom I am not able to rise up. *Samech.* The Lörd hath trodden under foot all my mighty mên in the midst of me : he hath called an assembly against me to crush my young men. The Lörd hath trodden the virgin, the daughter of Judah : as in a wine-

press. Jérusalem, Jérusalem : return | untò the Lord thy God.

Tradiderunt me in manus.

2. Resp.

VI.



Hey de-liv-er-ed me * into the hands of the un-

god-ly : and among the wick-ed they cast me

out : neither did they spare my soul : migh-ty men

were gather-ed a- gainst me. †And as gi- ants they stood

be- fore me. ✠. The kings of the earth stood up :

and the rul-ers took counsel to-geth- er. †And as.

Lesson iij. Lam. j. 16.

A*Yn.* Fòr these things I weep,
mine eye, mine eye runneth
down with water : because the com-
forter that should relieve my soul is
far from me. My children are deso-

late : because the enemy prevailed.
Phe. Zion spreadeth forth her hands :
and there is none to comfort her.
The Lord is righteous : for I have
rebelled against his commandment.

Hear, I pray you, all people : and behold my sorrow. My virgins and my young men : are gone into captivity. *Coph.* I called for my lovers : but they deceived me. My priests and

mine elders gave up the ghost in the city : while they sought their meat to relieve their souls. Jerusalem, Jerusalem : return unto the Lord thy God.

Caligaverunt oculi mei.

3. Resp.

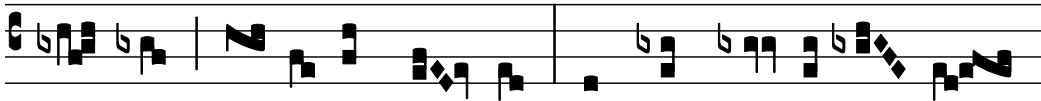
V.



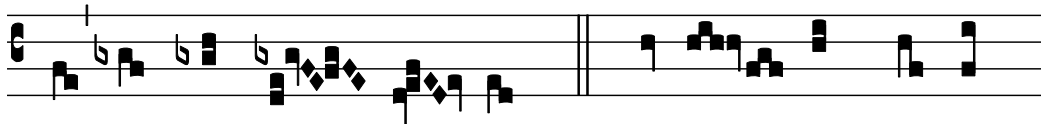
Ine eyes * have be- come dim from my weep-



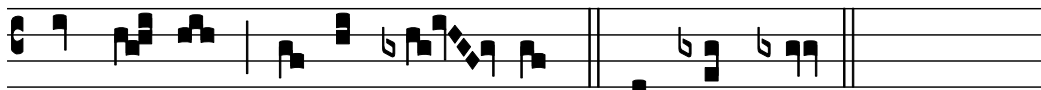
ing : be-cause he is remov-ed far from me, that comfor-



ted me : see, all ye peo-ple. †If there be a-ny sor-



row like to my sor- row. *℞.* O all ye that pass



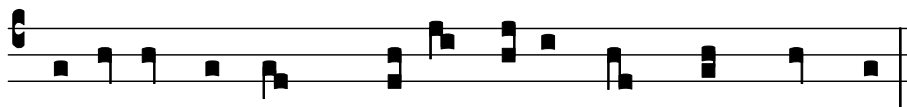
by the way : be-hold, and see. †If there be.

Let the ℞. The sight of mine eyes. be repeated.

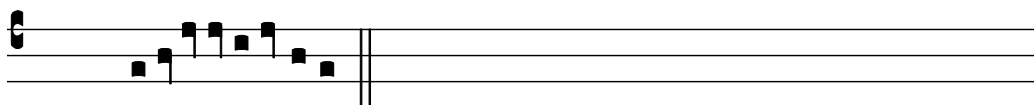
¶ *In the ij. Nocturn.*

Vim faciebant.

4. Ant.
VIII.i.



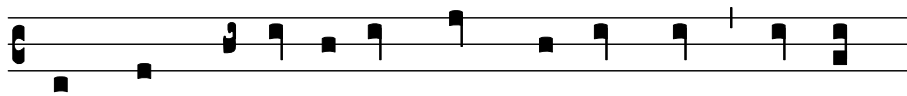
Hey also that sought * after my life laid snares for me.



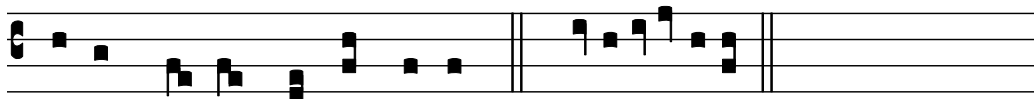
Ps. Put me not to rebuke. *ij.* (38./xxxviij.) [220].

Confundantur et revereantur.

5. Ant.
IV.v.



Et them be ashamed * and confounded, that seek



after my soul to destroy it. *Ps.* I waited patiently. (40./xxxix.) [254].

Alieni insurrexerunt in me.

6. Ant.
IV.v.



Trangers are ris-en * up a-against me : and ty-rants



seek after my soul. *Ps.* Save me, O God. (54./liij.) [276].

℣. From them that rise up against me.

℞. Defend me, O Lord.

Let the three middle Lessons be read from the Exposition of the Psalms
in the aforementioned way.

Lesson iiij. Augustine. On the 3. Verse of Ps. 63.

They whet their tongue like a sword : and shoot out their arrows, even bitter words. For on this account the Jews gave Jesus to Pilate the judge : that they might seem as it were innocent of his death. For when Pilate had said to them,

Kill ye him : they answered, It is not lawful for us to put any man to death. They wished the iniquity of their crime to be cast back upon a human judge. But can it be that they deceived God the Judge ? Surely not.

Vinea mea electa.

4. Resp.
VIII.



my vineyard, * my chos-en one, did I not
plant thee ? †How then art thou turn- ed in-to such bit-
ter- ness : that thou wouldst cu-ci- fy me and re-lease
Ba- rab- bas ? ✂. I indeed planted thee my chos-en
vine-yard, whol- ly a right seed. †How then.

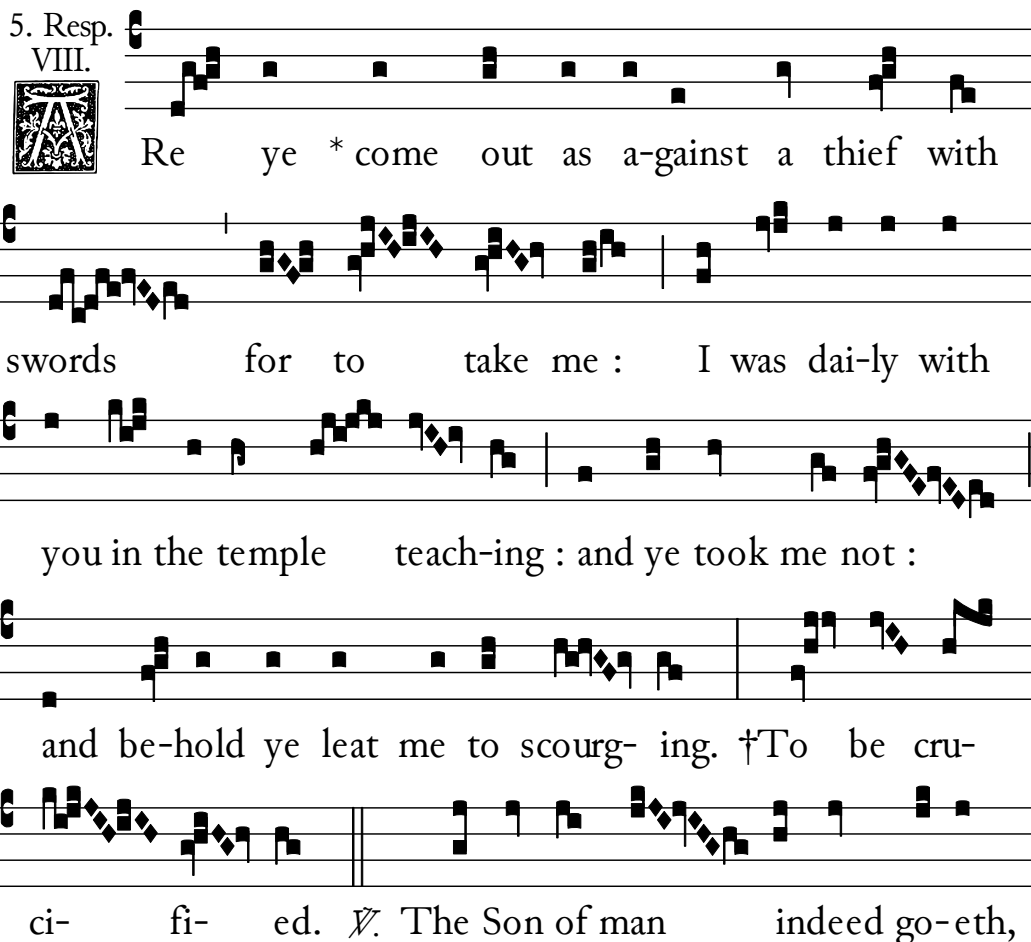
Fifth Lesson.

BY what he did in the deed, Pilate was in some measure a participant : but in comparison of the Jews he was much more innocent. For he endeavoured insofar as he was able : to deliver him out of their hands. For this reason he brought him before them having been

scourged. He scourged Jesus not out of vengeance : but wishing to satisfy their fury, that thus now they might perchance relent and cease to desire to slay him when they saw him scourged. But they whet their tongues like a sword : crying out, Crucify, crucify.

Tanquam ad latronem.

5. Resp. VIII.



A Re ye * come out as a-against a thief with
swords for to take me : I was dai-ly with
you in the temple teach-ing : and ye took me not :
and be-hold ye leat me to scourg- ing. †To be cru-
ci- fi- ed. ✎. The Son of man indeed go-eth,

Friday on the Day of Preparation.



as it is written of him : but woe unto that man by whom



he is betray- ed. †To be.

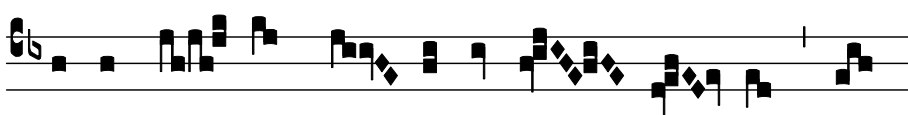
Lesson vj.

IT must not be overlooked that one evangelist saith that the Lord was crucified at the sixth hour : and another at the third hour. Indeed it is said that at the beginning of the sixth hour Pilate sat down in the judgement seat, and in fact when the Lord was lifted up on the tree : it was the sixth hour. But another evangelist, perceiving the mind of the Jews, how they wished themselves to

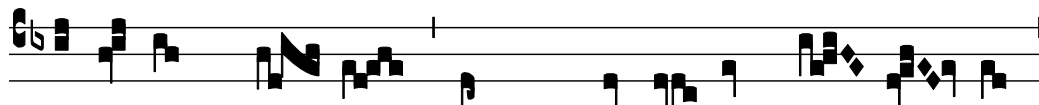
be seen as innocent of the death of the Lord : sheweth them to be guilty by saying that the Lord was crucified at the third hour. But considering the order of the narrative, how many things might have been done : when the Lord was being accused before Pilate that he might be crucified : we find that it may have been the third hour when they cried out, Crucify, crucify.

Jesum tradidit impius.

6. Resp.
VI.

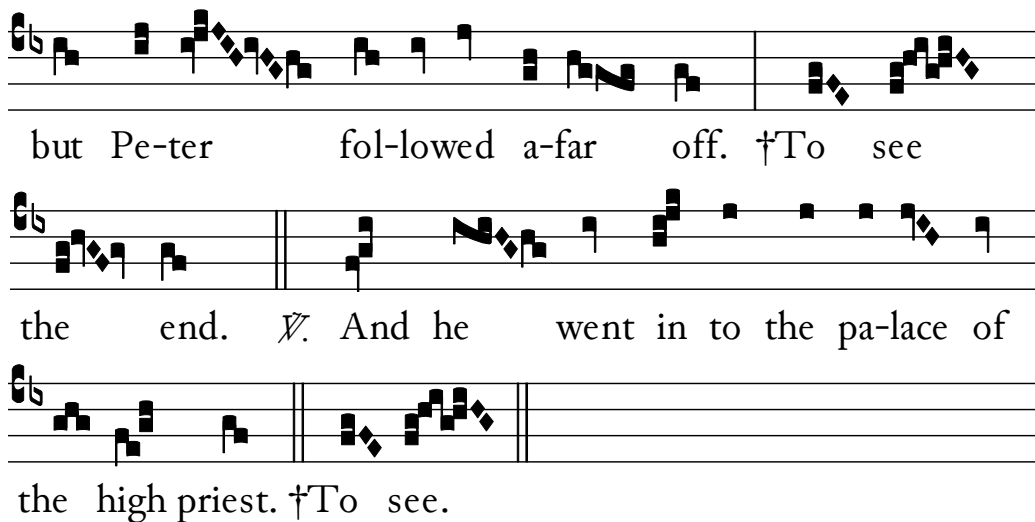


He ungod- ly * de- liv-er-ed Je- sus to



the highest chief priests and the elders of the peo- ple,

Friday on the Day of Preparation.



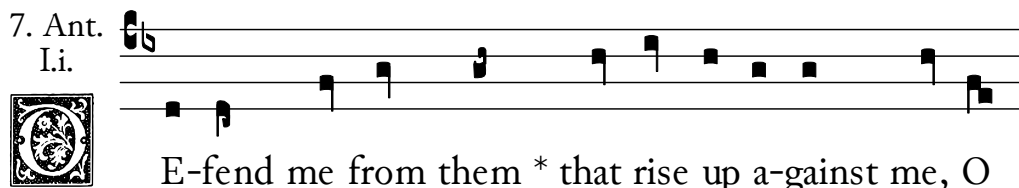
but Pe-ter fol-lowed a-far off. †To see
the end. *℥*. And he went in to the pa-lace of
the high priest. †To see.

Let the Responsory The ungodly delivered. be repeated.

¶ *In the iij. Nocturn.*

Ab insurgentibus in me.

7. Ant.
Ii.

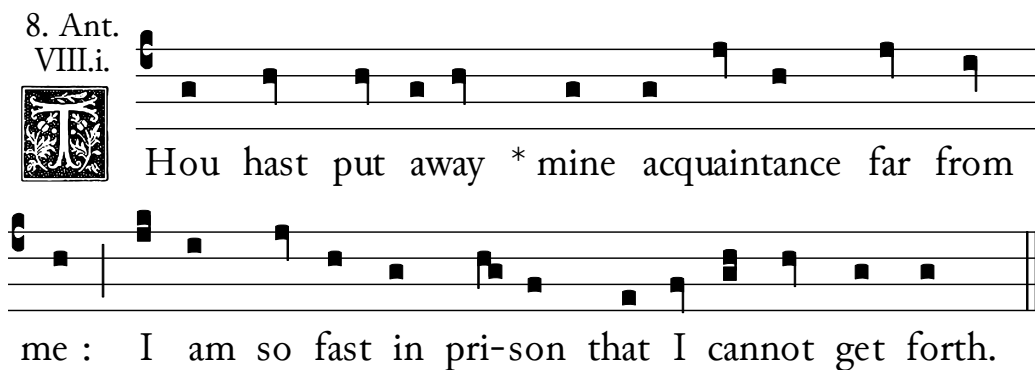


Q E-fend me from them * that rise up a-gainst me, O

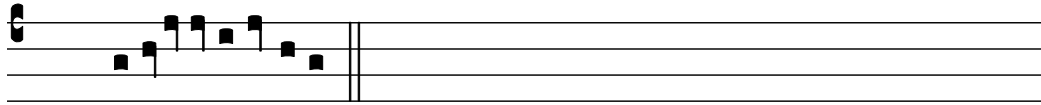


Lord : for they lie wait-ing for my soul *Ps. Deliver me. j. (59./*
lvij.) [280].
Longe fecisti notos meos.

8. Ant.
VIII.i.



T Hou hast put away * mine acquaintance far from
me : I am so fast in pri-son that I cannot get forth.

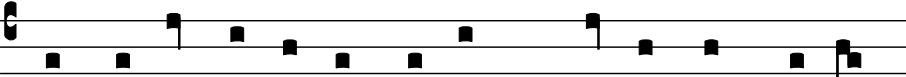


Ps. O Lord God. (88./lxxxvij.) [329].

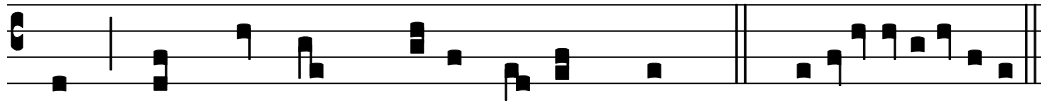
Captabunt in animam justi.

9. Ant.

VIII.i.



Hey gather to-gether * a-against the soul of the right-



eous : and condemn the inno-cent blood. Ps. O Lord God. (94./xciiij.) [336].

℣. They have spoken against me.

℟. With false tongues.

Let the final three Lessons be read from the Epistle of Paul in the aforementioned way.

Lesson vij. from the Epistle of Paul to the Hebrews. iv. 11.

Brethren, Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and

spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight : but all things are naked and opened unto the eyes of him with whom we have to do.

Barrabas latro dimittitur.

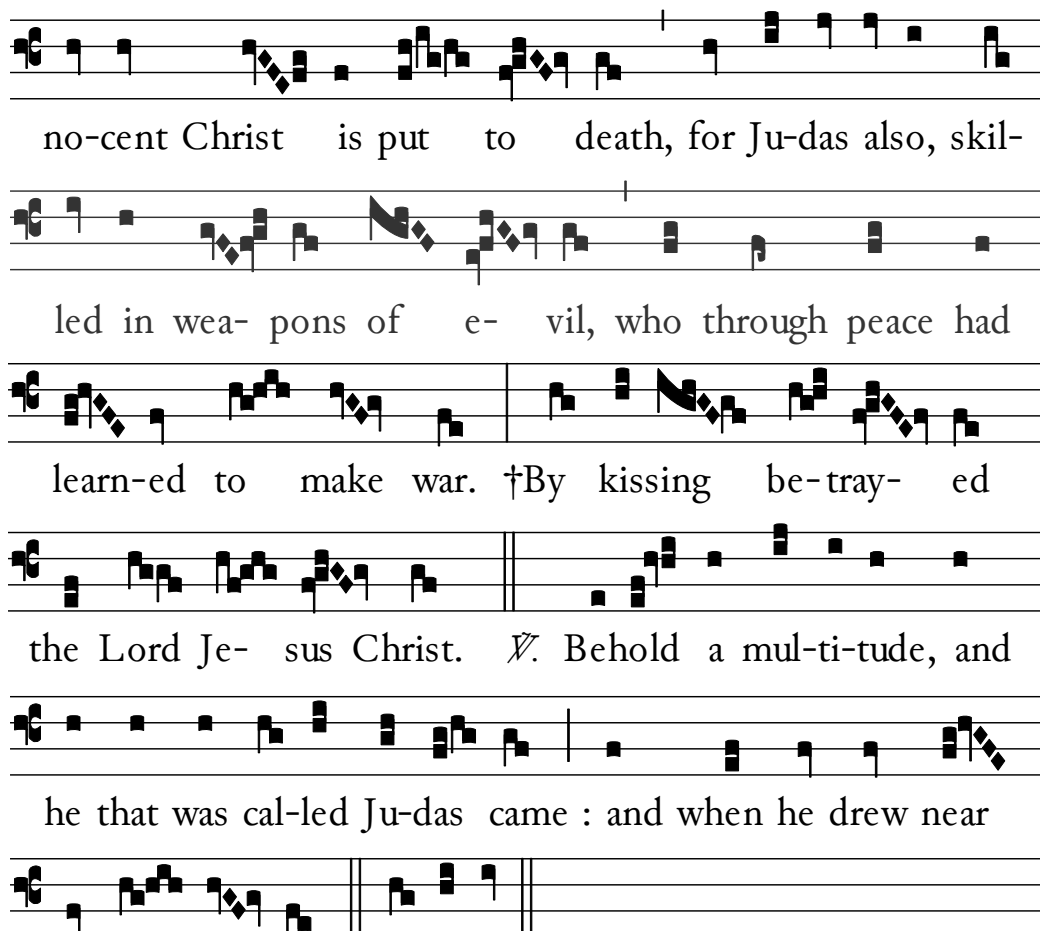
7. Resp.

II.



Ar-abbas, * the thief, is re- leased : and the in-

Friday on the Day of Preparation.



no-cent Christ is put to death, for Ju-das also, skil-
led in wea- pons of e- vil, who through peace had
learn-ed to make war. †By kissing be-tray- ed
the Lord Je- sus Christ. ✠. Behold a mul-ti-tude, and
he that was cal-led Ju-das came : and when he drew near
unto Je- sus. †By kissing.

Lesson viij. Heb. iv. 14.

Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our

infirmities : but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Velum templi scissum est.

8. Resp.

II.



He veil * of the temple was rent : and all the

earth did quake : the thief from the cross cri- ed out,

say- ing. †Remember me, O Lord, when thou com-

est in-to thy kingdom. ✠. Ve- ri-ly I say un-

to thee : To-day shalt thou be with me in pa- ra- dise.

†Remember.

Lesson ix. Heb. v. 1.

FOr every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way : for that he himself

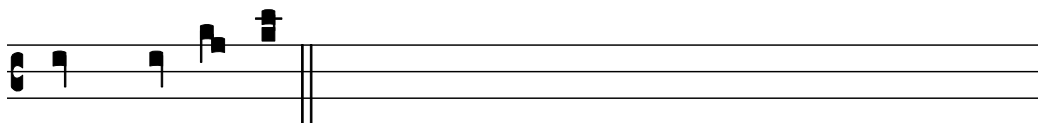
also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

Tenebre facte sunt.

9. Resp.
VII.



Here was * darkness when the Jews cru-ci-fi-
ed Je- sus : and a-bout the ninth hour Je- sus
cri- ed with a loud voice, My God,
why hast thou for-sa-ken me ? †And he bow-ed his head,
and yielded up the ghost : then one of the sol-diers with a
spear pierc-ed his side : and forthwith came there out
blood and wa- ter. ✠. When therefore he had re-ceived
the vi-ne-gar : he said, It is fin- ish- ed.



†And he bow-ed.

Let the R? There was darkness. be repeated.

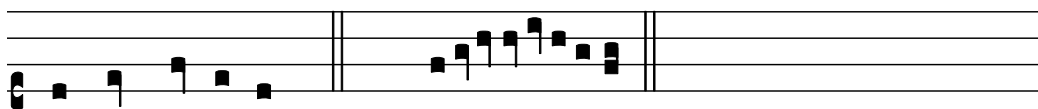
☩ *At Lauds.*

Proprio Filio suo.

1. Ant.
VII.ii.



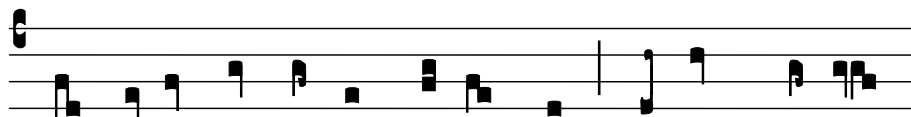
Od spar- ed * not his own Son : but de-liv-er-ed



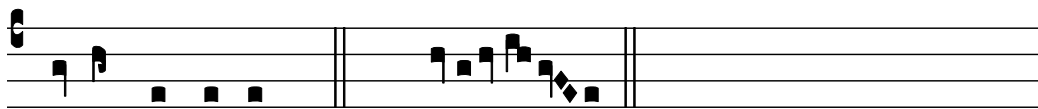
him up for us all. *Ps. Have mercy upon me. (51./l.) [221].*

Anxiatus est in me.

2. Ant.
IV.i.



Y spi-rit * is vex-ed within me : my heart within



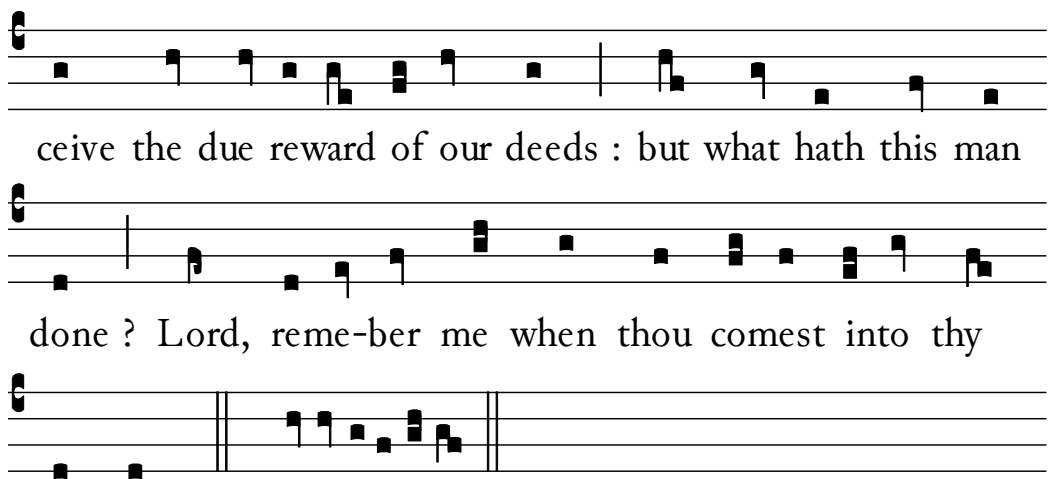
me is de-so-late. *Ps. Hear my prayer. ij. (143./cxlij.) [340].*

Ait latro ad latronem.

3. Ant.
I.ii.



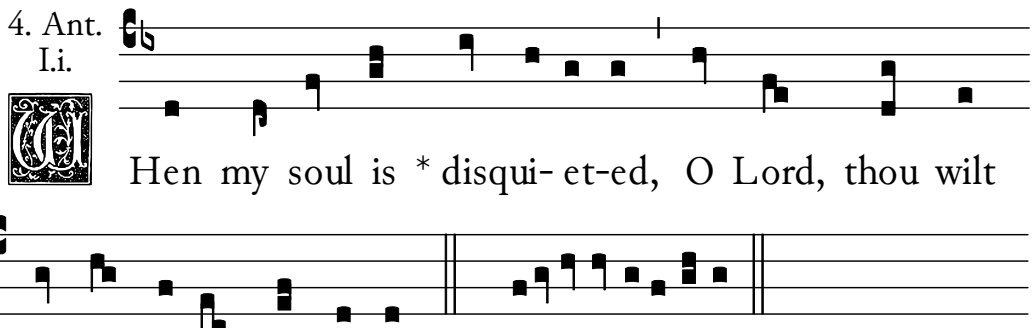
Aid the one thief * to the other, We indeed re-



ceive the due reward of our deeds : but what hath this man
done ? Lord, reme-ber me when thou comest into thy
kingdom. *Ps.* O God, thou art my God. (63. *℥.* 67./*lxij.* *℥.* *lxvj.*)
[55].

Dum conturbata fuerit.


4. Ant.
I.i.



Quen my soul is * disqui-et-ed, O Lord, thou wilt
be mindful of thy mercy. *Ps.* O Lord, I have heard. (*Abacuc. iij.*)
[34].

Memento mei Domine.

5. Ant.
VIII.i.



Remember me, * O Lord God, when thou comest in-
to thy kingdom. *Ps.* O praise the Lord. (148.-150.) [58].

Posuerunt super caput ejus.

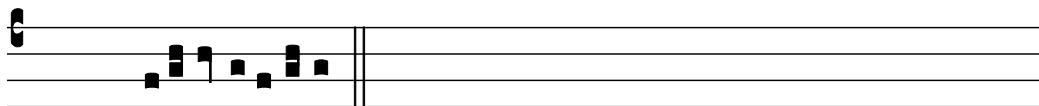
Ant.
I.i.



Hey set up *ov-er his head his accu-sation



writ-ten : Je-sus of Na-za-reth, King of the Jews.



Ps. Blessed be the Lord. 52.*

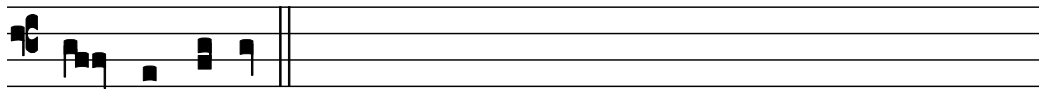
Having finished the Antiphon on the Psalm Benedictus. let the order of the preceding night serve 1414. with these three V. following in place of Tho who shalt suffer. V. Thou who with outstretched. and Thou who in prophecy. namely.



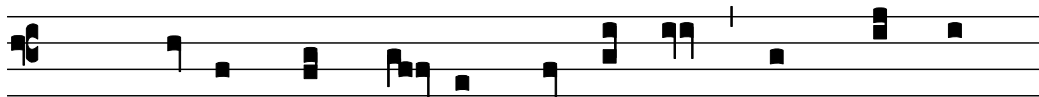
V. To the gentle lamb the wolf gave poisoned kisses.



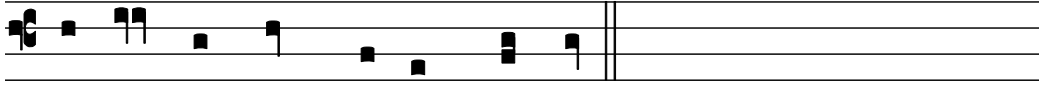
V. Life upon the Tree did die : hell and death in anguish



are despoiled.



V. Thy-self wert will- ing to be bound, yet thou didst



re-deem us from the bonds of death.

In such a way that at the end let be said the Prayer Look down, we beseech thee. 1393. *saying not* Who liveth. *nor on Saturday.*

On this day let all the Clerks convene in the Church and say the Hours of the day privately in Quire this way.

At Prime.

¶ *At Prime let the Priest begin the Antiphon* Christ became for us. *and meanwhile together with the Choir let a genuflection be made, kissing the Forms.*

Ant. Christ became for us. 1417.

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

Ps. Blessed are those. (119./cxviiij. j.) [115].

Ps. O do well. (119./cxviiij. ij.) [115].

The Psalms being conclude without Gloria Patri. let the whole Antiphon be said : and then let Our Father. and Hail Mary. be said kneeling together with the Psalm Have mercy upon me, O God. [137]. *without Gloria Patri. and let immediately follow the Prayer kneeling, without* The Lord be with you. *and without* Let us pray. *thus beginning* Look down, we beseech thee. *as above* 1393. *without* Who liveth. *and without* The Lord be with you. *and without* Let us bless the Lord. *And thus let all arise from kneeling : kissing the forms.*

¶ *Let this manner serve at all the Hours, namely at Prime, Terce, Sext, and None on this day and on Saturday in the Vigil of Easter. In such a way that at the beginning of each Hour and from when Our Father. is said after the Psalms until after the Prayer let prostration be made over the the Forms and then on arising kissing the same. Let it be made likewise at Compline on these days.*

¶ *At Prime this day let none go into the Chapter House : nor on Saturday in the Vigil of Easter : nor let any reading be made of the Martyrology, but yet let the Verse* Right dear in the sight of the Lord. [140]. *be said together with the Prayer* May holy Mary. [140]. *and let it be concluded with* The Lord be with you. *and* Let us bless the Lord. *changing neither place nor vestment.*

At Vespers.

Likewise Vespers on this day is not sung but is said privately, by the Choir in alternation : standing, facing the Altar, let them say this way.

Ant. I will receive the cup. 1418.

Ps. I believed. (116. cont./cxv.) [385].

And the other Antiphons together with their Psalms as on Maundy Thursday, and the Antiphon on the Psalm Magnificat. namely Now as they were eating. 1419. all of which however are to be said privately.

Having finished the Antiphon after the Psalm Magnificat. let Our Father. and Hail Mary. and then the Ps. Have mercy upon me. [137]. likewise be said privately without Gloria Patri. with prostration. Which being finished, immediately let the Priest say audibly but without note the Prayer, of course Look down, we beseech thee. 1393. without The Lord be with you. and without Let us pray. and without Who liveth. And thus let Mass and Vespers finish simultaneously : Let us bless the Lord. is not said, nor Go, the Mass is ended.

At Compline.

¶ *At Compline let the Priest begin the Antiphon Christ became obedient. 1238. and meanwhile let there be genuflection in the whole Choir. Let the Ant. Christ became obedient. and all the rest be made as on Maundy Thursday : without The Lord be with you. and without Let us pray. but after the Psalms and the Antiphon is said Our Father. and Hail Mary. and the Psalm Have mercy upon me. [137]. without Gloria Patri. with prostration, and thus let Compline of this day be finished with the Priest saying the Prayer, of course Look down, we beseech thee. 1393. without The Lord be with you. and without Let us pray. and without Who liveth. and without Let us bless the Lord. and thus let the service of this day be concluded.*



☩ *Holy Saturday on the Vigil of Easter.*

At Matins.

With a Senior beginning the first Antiphon, let all prostrate themselves.

☩ *In the first Nocturn.*

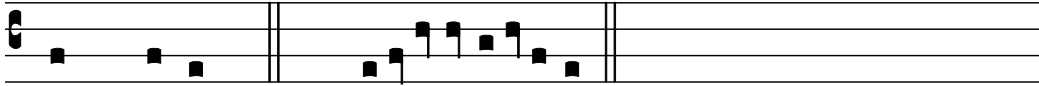
In pace in idipsum.

1. Ant.

VIII.i.



N perfect peace * and safety : I shall sleep and



take my rest. *Ps.* Hear me when I call. (4.) [19].

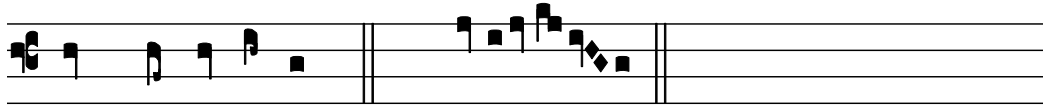
Habitabit in tabernaculo.

2. Ant.

IV.i.



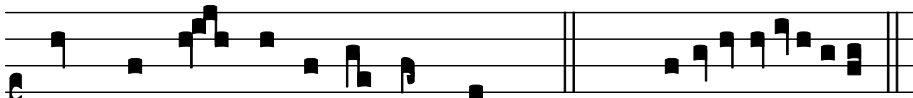
E shall dwell * in thy ta-bernacle : he shall rest up-



on thy ho-ly hill. *Ps.* Lord, who shall dwell. (15./xiiiij.) [30].

Caro mea requiescat.

3. Ant.
VII.ii.



Et my flesh *also rest in hope. *Ps.* Preserve me,
(16./xv.) [32].

V. In perfect peace and safety.

R. I shall sleep and take my rest.

¶ Let the first three Lesson be read from the Lamentations of Jeremiah singing in the aforementioned way.

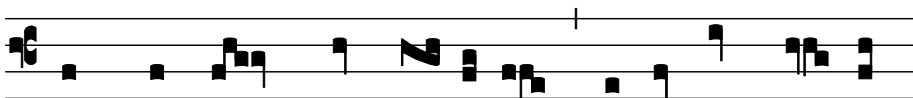
Lesson j. Of the Lamentations of Jeremiah ij. 13.-15.

A *Leph.* What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem: what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: who can heal thee? *Beth.* Thy prophets have seen vain and

fôlish things for thee: and they have not discovered thine iniquity, to turn away thy captivity. But have seen for thee false burdens and causes of banishment. *Gimel.* All that pass by clâp their hands at thee: they hiss and wag their head at the daughter of Jerusalem. Jerusalem, Jerusalem: return unto the Lord thy God.

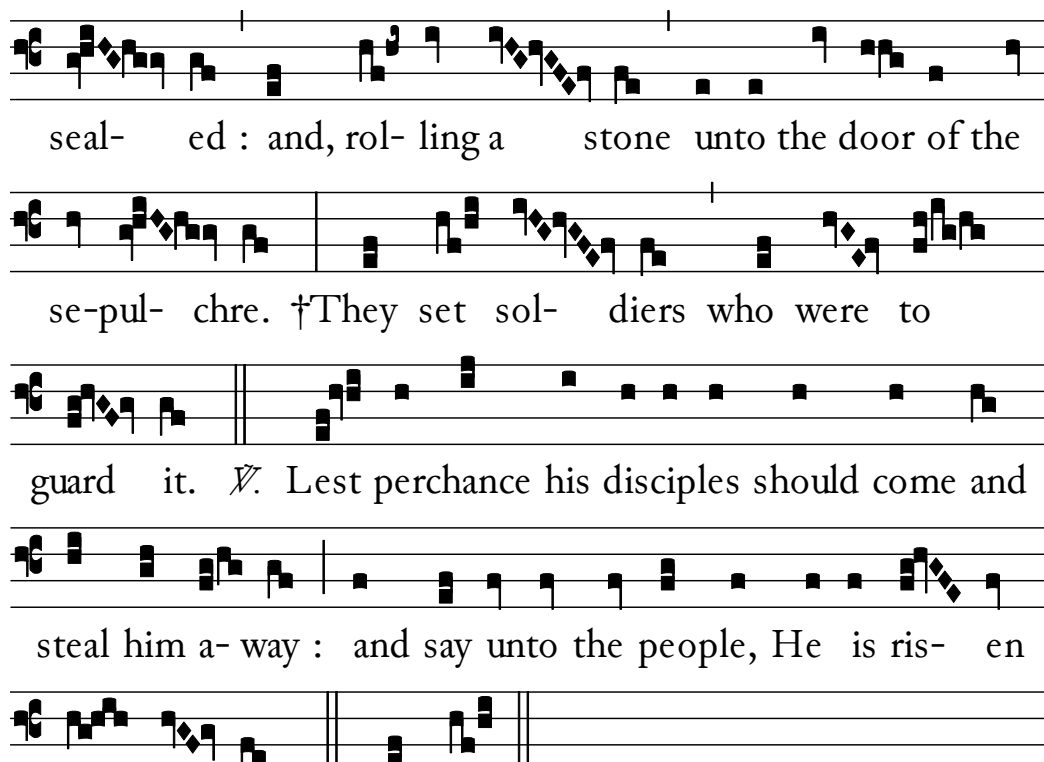
Sepulto Domino.

1. Resp.
II.



Hen the Lord * was bu-ri-ed, the se-pulchre was

Saturday on the Vigil of Easter.



seal- ed : and, rol- ling a stone unto the door of the
 se-pul- chre. †They set sol- diers who were to
 guard it. ✠. Lest perchance his disciples should come and
 steal him a- way : and say unto the people, He is ris- en
 from the dead. †They set.

Lesson ij. Lam. ij. 17.-18.

D*Eleth.* Thè Lòrd hath done that which hê had devised : hê hath fulfilled his word that he had commanded in thè days of old. Hê hath thrown down, ànd hâth not pitied : ànd hê hath caused thine enemy to rejoice over thee, he hath set up the horn of thine advèrsaries.

He. Their héart cried unto the Lord : Ô wall of the daughtèr of Zion. Lèt tèars run down like a rìvèr day and night. Gîve thyself no rest : lèt nòt the apple of thine eye cease. Jérusalem, Jê rusalem : return untò thè Lord thy God.

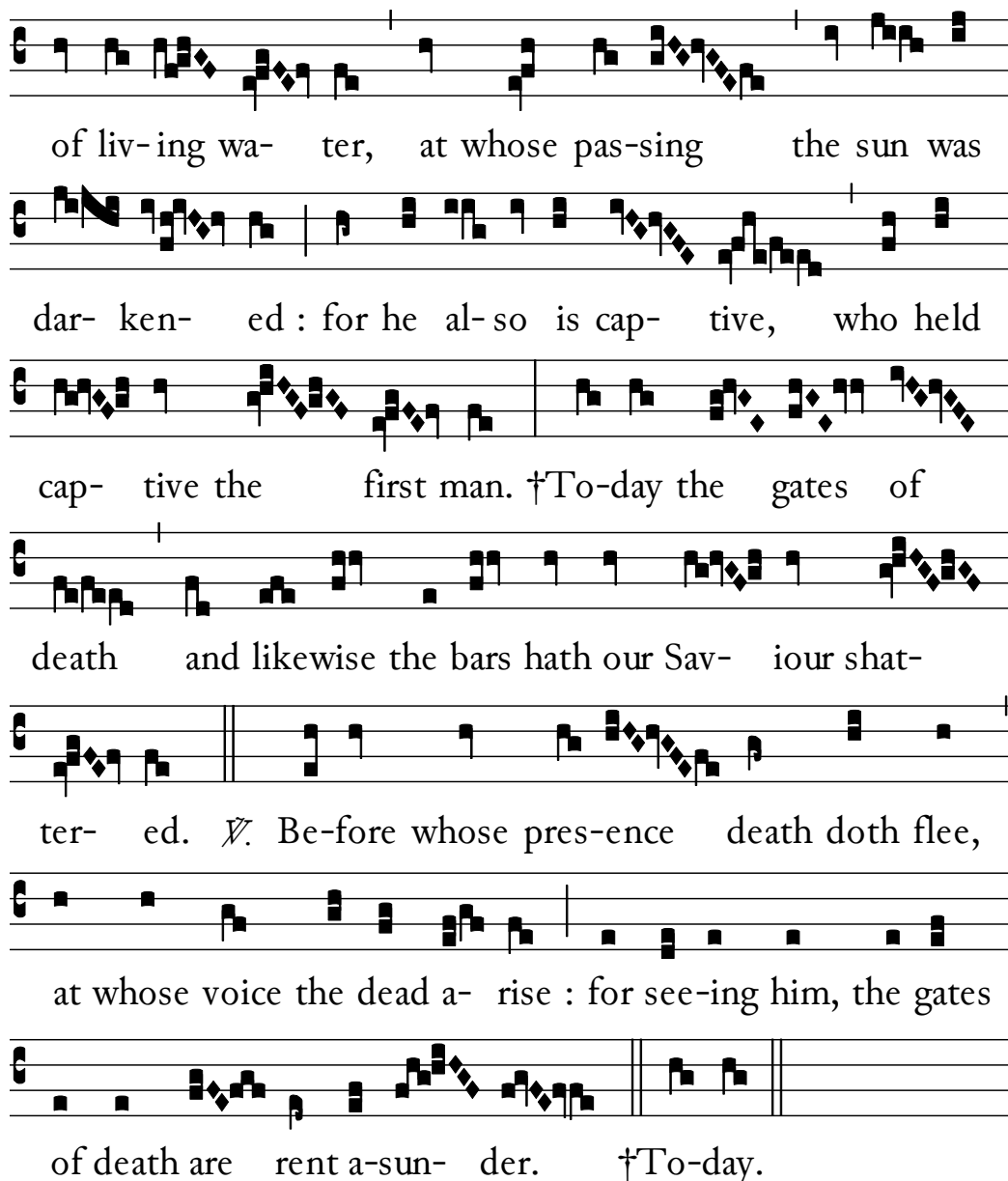
Recessit Pastor noster.

2. Resp.
VII.



Ur Shepherd * hath with-drawn, the fount

Saturday on the Vigil of Easter.



of liv-ing wa- ter, at whose pas-sing the sun was
dar- ken- ed : for he al- so is cap- tive, who held
cap- tive the first man. †To-day the gates of
death and likewise the bars hath our Sav- iour shat-
ter- ed. ✂. Be-fore whose pres-ence death doth flee,
at whose voice the dead a- rise : for see-ing him, the gates
of death are rent a-sun- der. †To-day.

Lesson iij. Lam. ij. 7.

Z*Ai.* Thè yòung and the old lie on
thè ground in the streets. Mý
virgins and my young men àre fâllen
by the sword : thòu hàst slain them
in the day of thine anger, thou hast

killed, and nòt pitied. *Joth.* Thòu
hàst called as in a solemn day mý
têrrors round about : sò thàt in the
day of the Lord's anger none escaped
nòr rémained. Thòse thàt I hàve

swâddled and brought up : hâth mine
 enemÿ cõsumed. Mÿ flesh and mÿ
 skîn hath he made old : he hath brõ-
 kèn my bones. *Lamech.* He hâth
 bûilded against me : ànd cõmpassed

me with gáll ànd travail. Hè hâth set
 mè ìn dark places : as they thât bê
 dead of old. Jêrusalem, Jêrusalem :
 return untò thè Lord thy God.

Agnus Dei Christus.

3. Resp.

II.



He Lamb of God, * the Christ, was sacri- fi-

ced for the salva- tion of the world : for, God in pi-

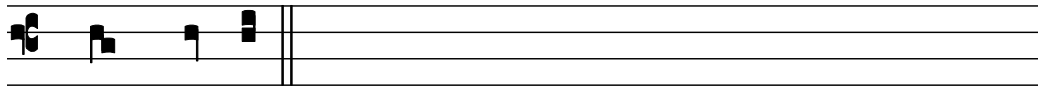
ty saw man fal- len, Shamed and sunk in mi- se- ry,

When he fell on death by tast- ing Fruit of the forbid-

den tree ; Then a-nother tree was chos- en. †Which the

world from death should free. ✠ Christ be-came for us obe-

di- ent unto death : e-ven the death of the Cross.



†Which the world.

Let the Responsory The Lamb of God. be repeated.

¶ *In the ij. Nocturn.*

Elevamini porte eternas.

4. Ant.

V.i.



E ye lift up, * ye ev-erlasting doors : and the King of



glo-ry shall come in. *Ps.* The earth is the Lord's. (24./xxij.) [III].

Credo videre bona.

5. Ant.

IV.i.



be-lieve ve-ri-ly * to see the goodness of the



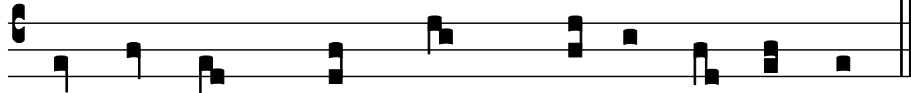
Lord in the land of the liv-ing. *Ps.* The Lord is my light.

(27./xxvj.) [207].

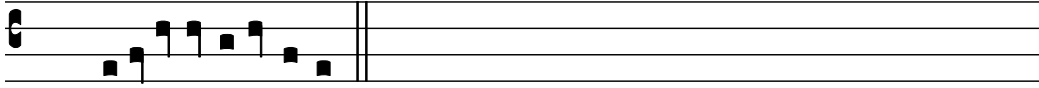
Domine abstraxisti.

6. Ant.

VIII.i.



Hou, O Lord, * hast brought my soul out of hell.



Ps. I will magnify thee. *j.* (30./xxix.) [209].

V. But thou, O Lord.

R. Have mercy upon me.

The three middle Lessons from a certain Sermon of Blessed Paul.

Lesson iiij.

THis most great and most holy solemnity, dearly beloved, admonisheth us : that we be exhorted to watching and praying. For in the night of this world our faith striveth : lest the inner eyes of our heart should

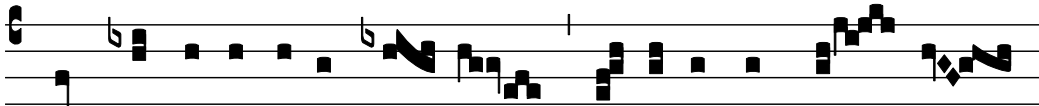
fall asleep in the night. That we not fall into this evil : let us pray with that voice by which we read and speak to our God, Lighten mine eyes, that I sleep not in death : lest mine enemy say, I have prevailed against him.

Sicut ovis ad occisionem.

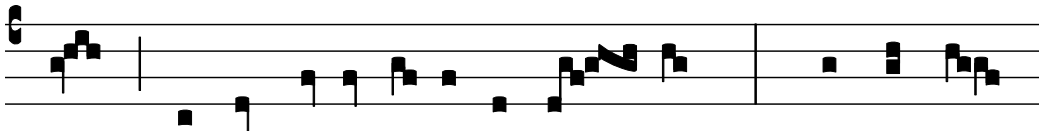
4. Resp.
IV.



E was led * as a sheep to the slaugh-ter : and



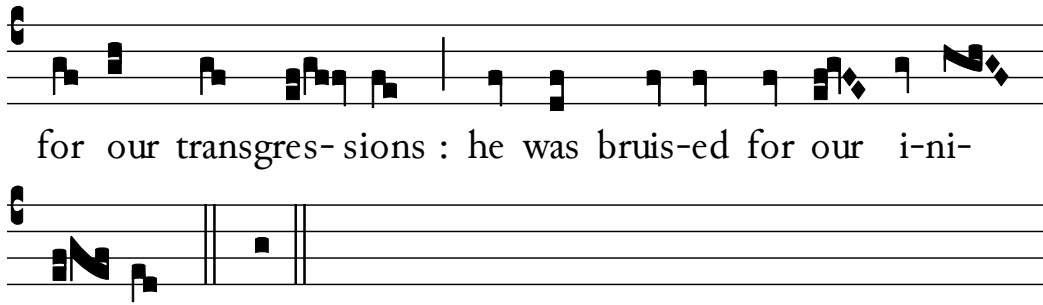
while he was e-vil entreat- ed he open-ed not his



mouth : he was de-liv-er-ed unto death. †That he might



give life un- to his peo-ple. *V.* He was wound- ed



for our transgres- sions : he was bruis-ed for our i-ni-
qui- ties. †That.

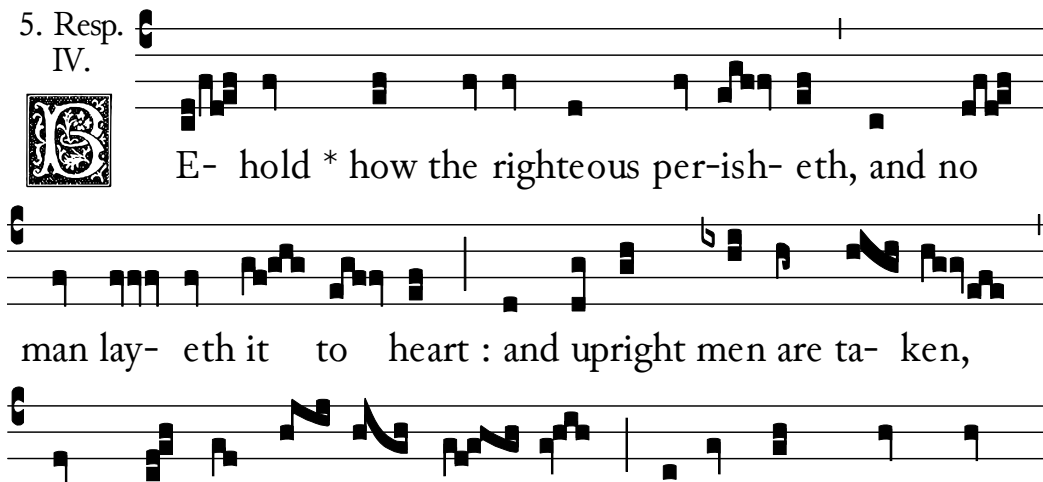
Lesson v.

THis is that enemy which stirred up the insensate Jews, as if his own arms and vessels, against our Lord Jesus Christ : yet he prevailed not against Him. Indeed the enemies after the flesh seemed to themselves to have prevailed : yet in them the spiritual enemy was defeated. For by the offering of pure flesh the unclean spirit was overcome : and by that by

which he inflamed men to do openly what he would, he suffered covertly that which he would not. For by slaying Christ he shed the blood : whereby those whom he had slain might be raised to life again, yet neither doth he hold any in death. Indeed he grieved at those joining in rising again : whom he wished to number among the dead.

Ecce quomodo moritur.

5. Resp. IV.



E- hold * how the righteous per-ish- eth, and no
man lay- eth it to heart : and upright men are ta- ken,
and no man con-si- der- eth : the righteous hath been

Saturday on the Vigil of Easter.

ta-ken a- way from the face of i-ni- qui- ty. †And
his me-mo- ry shall be in peace. ✠. In peace
hath his place been made : and in Si- on his dwel- ling.
†And his.

Lesson vj.

THerefore, brethren, we celebrate in this life : the death of him in whose life we hope to share after death. Therefore let us humble ourselves as we call to mind the humiliation of the Lord : humbly let us watch, humbly let us pray, with most pious faith, most steadfast hope, and most fervent charity, considering in how great a brightness it shall be held if our humility turneth night into day.

May God, therefore, who commanded the light to shine out of darkness, shine in our hearts, that something similar may be wrought within, as we have done in the lighting of lamps in this house of prayer. Let us then adorn the dwelling place of God, of course our conscience : with lamps of righteousness, yet not we, but the grace of God that is with us.

Hierusalem luge.

6. Resp.
V.



E-ru-sa-lem, * la- ment, and put off thy

garments of glad- ness : clothe thy-self in ashes and

sack-cloth. †Be-cause in thee hath been slain the Sa-

viour of Is- ra-el. ✠. Let tears run down like a riv-

er day and night : let not the apple of thine eye cease.

†Be-cause in thee.

Let the ✠. Jerusalem. be repeated.

¶ *In the third Nocturn.*

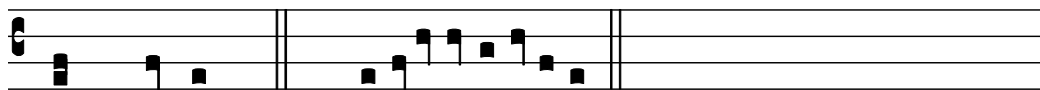
Deus adjuvat me.

7. Ant.
VIII.i.



Od is my helper : * the Lord is with them that up-

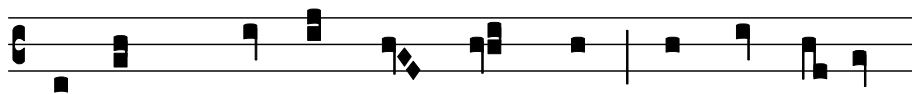
Saturday on the Vigil of Easter.



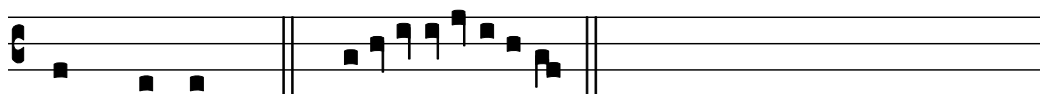
hold my soul. *Ps.* Save me, O God. (54./liij.) [276].

In pace factus est.

8. Ant.
VII.i.



N peace * has his place been made : and in Si- on



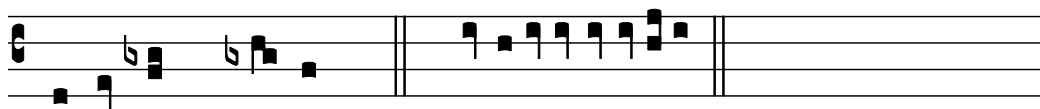
his dwel-ling. *Ps.* In Jewry is God known. (76./lxxv.) [306].

Factus sum sicut homo.

9. Ant.
IV.viii.



have been e-ven as a man * that hath no strength,



free among the dead. *Ps.* O Lord God. (88./lxxxvij.) [329].

∅. He hath laid me.

℞. In the darkness.

Here let not be made a genuflection at the reading of the Gospel, and let it be read without title : this way.

Lesson vij. Matt. xxvij. 1.



IN the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And that which followeth.

Nevertheless let the title of the Homily be said in the usual manner, thus. A Homily of the Venerable Bede, Priest.

Homily j. Second Book.

THe resurrection of our Lord and Saviour hath consecrated for us, most beloved brethren, the vigil of this most holy night : as we have heard in the Gospel lesson. For rightly do we celebrate this night with vigils and hymns for the love of him : who out of love for us willed to spend it in the sleep of death, and to be raised from the dead. For thus saith the Apostle : He died for our offences, and was raised again for our justification.

Plange quasi virgo.

7. Resp.

V.



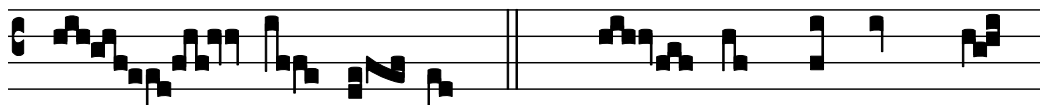
Ament * like a virgin, O my peo-ple,



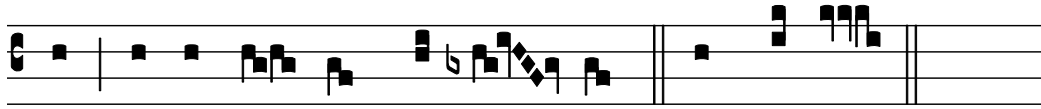
howl, ye shep- herds, in ash- es and sack-cloth.



†For the day of the Lord is near, great and ex-



ceed- ing bit- ter. ∞. Howl, ye shepherds, and



cry : wal-low yourselves in ash- es. †For the day.

Lesson viij.

Ut where in the Gospel lesson it is said : that the holy women came at the end of the sabbath, as it began to dawn toward the first day of the week, to see the sepulchre, it is to be understood that they prepared to come in the evening : but they came to the sepulchre as the morning was dawning in first day of the week. That is, they prepared the spices with

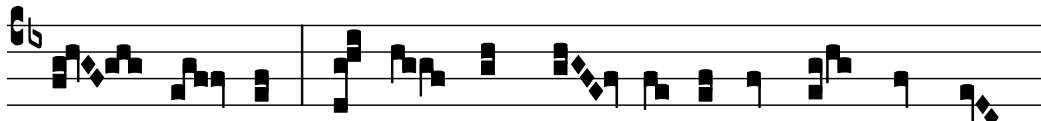
which they desired to anoint the body of the Lord in the evening : but the spices which they had prepared in the evening, they brought to the sepulchre in the morning. Which Matthew for the sake of brevity set down obscurely : but the other evangelists shew more clearly the order in which it was done.

Estimatus sum.

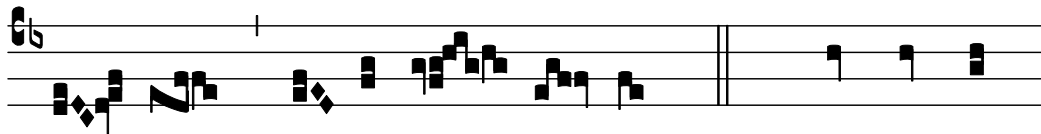
8. Resp.
IV.



am counted * as one of them that go down in-



to the pit. †I have been ev- en as a man that hath

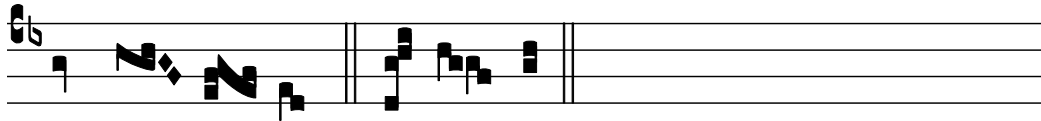


no strength, free among the dead. ✠. Thou hast laid



me in the low-est pit : in a place of darkness,

Saturday on the Vigil of Easter.



and in the deep. †I have been.

Lesson ix.

FOr on the sixth day of the week when the Lord was buried, the women returning from the tomb prepared spices for as long as it was lawful for them to work : and on the sabbath to be sure they rested according to the commandment, as Luke plainly recordeth. But when the sabbath was over and evening was

drawing on, the time for working being returned : being eager in devotion, they quickly bought spices, of which they had prepared insufficient (as Mark recordeth), that they might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun.

O vos omnes.

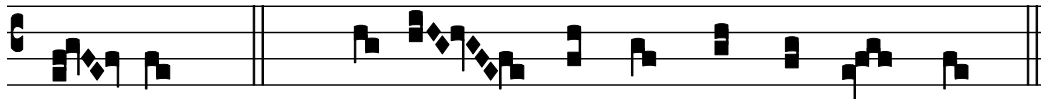
9. Resp.
VIII.



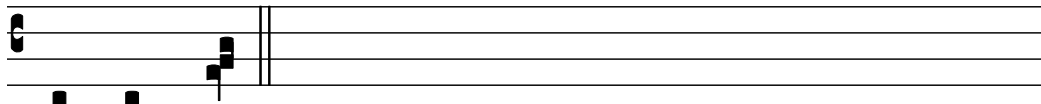
all ye * that pass by the way, behold and



see. †If there be a-ny sor- row like unto my



sor- row. ⁊. Be- hold, all ye people, and see.



†If there be.

Let the Responsoy O all ye. be repeated.

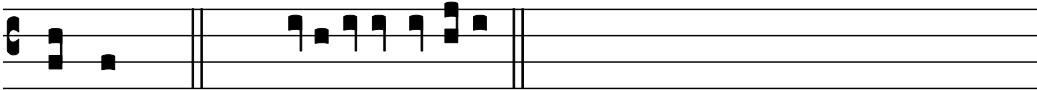
☩ *At Lauds.*

O mors ero mors tua.

1. Ant.
IV.viii.



death, I will be thy death : * O hell, I will be



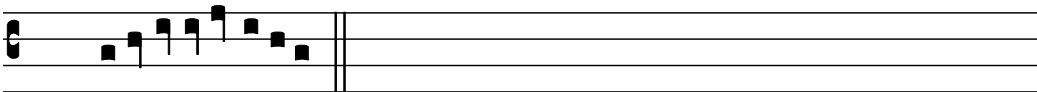
thy sting. *Ps.* Have mercy upon me. (51./l.) [221].

Attendite universi populi.

2. Ant.
VII.iii.



Ehold, * all ye people, and see my sorrow.



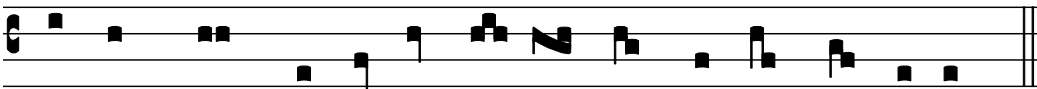
Ps. It is a good thing. (92./xcj.) [366].

O vos omnes.

3. Ant.
VIII.ii.



all ye * that pass by the way : behold and



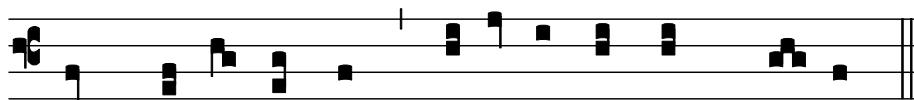
see if there be a-ny sor-row like unto my sorrow.



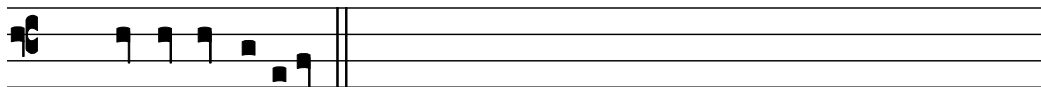
Ps. O God, thou art my God. (63. &c. 67./lxij. &. lxvj) [55].

A porta inferi.

4. Ant.
II.i.



Rom the gate of hell, * de-liv-er, O Lord, my soul.



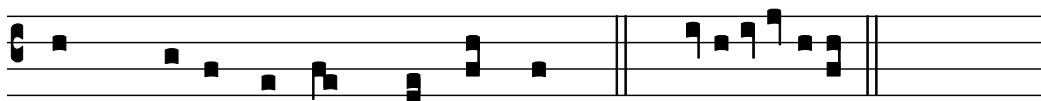
Ps. I said, in the cutting off. (*Esai. xxxviiij.*) [268].

Plangent eum quasi unigenitum.

5. Ant.
IV.v.



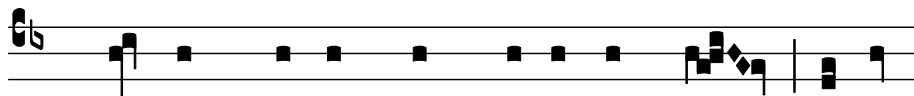
Hey shall mourn for him * as for an only son : be-



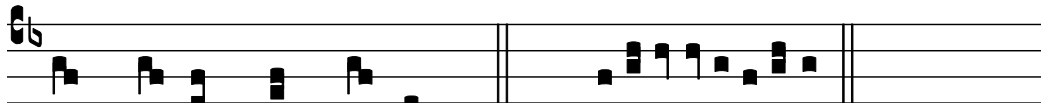
cause the inno-cent Lord is slain. *Ps.* O praise the Lord.
(148.-150.) [58].

Mulieres sedentes.

Ant.
I.i.



He wo-men, * sit-ting near the se-pulchre : lamen-



ted, weeping for the Lord. *Ps.* Blessed be the Lord. 52*.

Kyrieléyson. 1414. And let all the rest be said as on the first night, and also the Verse Even the death of the Cross. except that at the end of the Prayer let not Who liveth. be said this day.

On this day let the Church be adorned solemnly in every respect as on a Principal Feast :

except for the Statues and Crosses which are not uncovered until after the Resurrection of the Lord on Easter Day, because with Christ all the Saints arose.


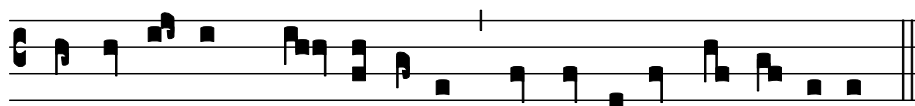
The Hours of this day, namely Prime, iij. vj. and ix. are said privately this day : as on Good Friday. 1440.

At Vespers.

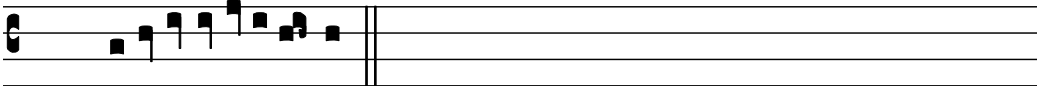
Let the Officium for this day thus be begun after the Ninth Hour hath been said : then let the the Mass be said. The Priest having said : The peace of the Lord be always with you. and the Choir responding : And with thy spirit. Let not O Lamb of God. be sung, nor the Pax given : but having made an interval, at Vespers without Rulers of the Choir let a strong voice in the Superior Grade begin.

Alleluya. iij.

Ant.
VII.vi.



L-le-lu- ya, * al- le-lu-ya, al-le-lu-ya, al-le-lu-ya.




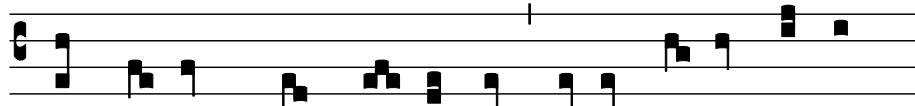
Ps. O praise the Lord. (117./cxvj.) [385].

Having concluded the Psalm with Glory be. and As it was. the whole Antiphon is sung.

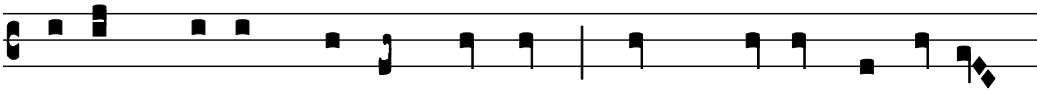
Then immediately let the Antiphon be begun by a more distinguished person from the Choir side.

Vespere autem sabbati.

Ant.
VIII.i.

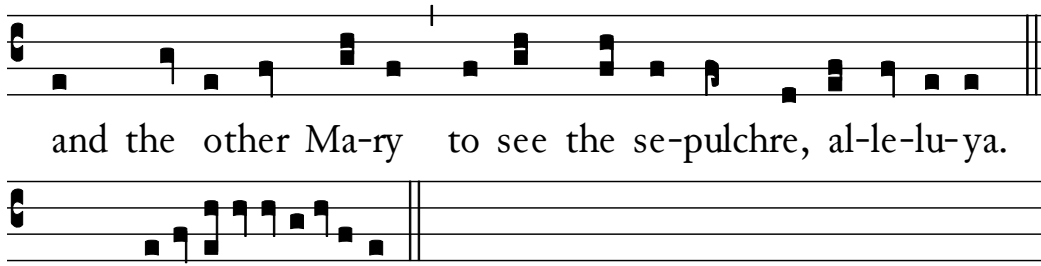


N the end * of the sabbath, as it be-gan to dawn



toward the first day of the week : came Ma-ry Magda-lene

Saturday on the Vigil of Easter.



Ps. My soul doth magnify. 69*.

with Glory be. *and* As it was. *Then let the Antiphon be sung.*

With the Antiphon having been said, at the completion of all the service of this day, let the Priest say, facing the people, The Lord be with you. and, turned to the Altar, say Let us pray.

Postcommunion.

POur forth upon us, O Lord, the Spirit of thy love : that whom thou hast replenished with the Paschal sacraments thou mayst make

concordant by thy goodness. Through Through Jesus Christ thy Son our Lord. *Ec.* In the unity of the the same. *Ec. in the usual way.*

And afterward again let the Priest say The Lord be with you.

Then let the Deacon say Go, the Mass is ended.

And let the Choir respond Thanks be to God.

And thus let Mass and Vespers end at the same time.

Compline.

C *Let Compline be said this way on this day. The bells having been struck twice in alternation : let the Priest begin O God, make speed to save me. [435]. Choir O Lord, make haste to help me. with Glory be to the Father. and As it was. Ec. in the usual way : without Turn us then.*

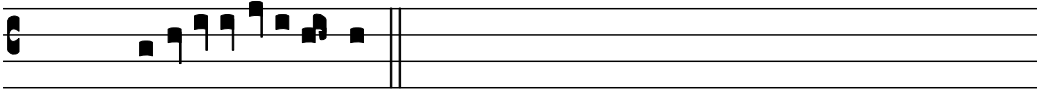
Ant. Alleluya. *iiij.* *as above at Vespers, and let it be begun in the Superior Grade.*

Alleluya. iiij.

Ant.
VII.vi.



L-le-lu- ya, * al-le-lu-ya, al-le-lu-ya, al-le-lu-ya.



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

Ps. In thee, O Lord, have I put my trust. (31./xxx.) [436].

Ps. Behold now, praise the Lord. (134./cxxxiiij.) [437].

Ps. Lord, now lettest thou. (*Luke ij.*) [442].

And these preceding Psalms are sung under one Tone, without raising any Psalm. Which is to be observed daily until the Octave of Easter : at Compline.

Having completed the Psalms with Glory be. the whole Antiphon is sung.

Then is said The Lord be with you. and Let us pray. together with the Prayer, namely Pour forth upon us. 1459. with The Lord be with you. and Let us bless the Lord. without Alleluya. And this is all said by the Officiant.

¶ *And it is understood that this Prayer Pour forth. is said daily at Compline until the Octave of Easter.*

T*He Paschal Candle, from the time that it is lit : shall burn continuously until after Compline on Easter Day. Likewise will it burn for the three following days : at Matins, Mass, Vespers, and Compline. Likewise at Vespers on Saturday and on Sunday in the Octave of Easter : as on the aforementioned three days. Likewise on the Feast of the Annunciation of Blessed Mary : if it be celebrated in Eastertide, and on the Feast of the Invention of the Holy Cross : as on the aforesaid first three days. Likewise on the Feast of the Ascension of the Lord, at Matins, Mass, and both Vespers, and at Compline. Likewise on the Feast of the Apostles Philip and James, and of Saint Mark, Evangelist and of Saint Ambrose, if it be celebrated in Eastertide : and on all Sundays from the Octave of Easter until the Ascension of the Lord at Mass only. On the day of the Ascension of the Lord as on the Octave of Easter. And on Friday : that is on the morrow of the Ascension of the Lord, it hath been appointed that in the morning the Paschal Candle shall be put away.*