

THE SARUM RITE
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On Easter Day.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXX.

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On Easter Day.

1. **A.** **¶** On Easter Day and during the whole week let all of the service be of the solemnity of the Feast.
2. **A.** **¶** On Easter Day and during the whole week let all of the service be of the Feast, and let the Feast of Saint Richard be deferred until his Translation, and let the Feast of Saint Ambrose be deferred until the Tuesday after the Octave of Easter.
3. **A.** **¶** On Easter Day and during the week let the service be of the solemnity of the Feast and nothing of the Martyrs Tyburtius and Valerianus.
4. **A.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and nothing of Saint Alphege.
5. **A.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast, and nothing of Saint Vitalis. Let the feast of Saint George be deferred until the 9. day of May. Indeed let the Feast of Saint Mark be deferred until the 11. day of May.
1. **B.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast, and let the Feast of the Annunciation be deferred until the Thursday after the Octave of Easter.
2. **B.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and nothing of Saint Richard : and let the Feast of S. Ambrose be deferred until the Tuesday after the Octave of Easter.
3. **B.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast.
4. **B.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the Wednesday after the Octave of Easter.
5. **B.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the 9. day of May and let the Feast of Saint Mark be deferred until the 11. day of May. Nevertheless where the Translation of Saint Nicholas is celebrated : then let the Feast of George be deferred until the 11. day of May and let the Feast of Saint Mark be deferred until the 13. day of May.
1. **C.** **¶** On Easter Day all of the service is of the solemnity of the Feast and nothing of Saint Richard.

On Easter Day.

2. **C.** **¶** On Easter Day all of the service is of the solemnity of the Feast and let the Feast of S. Ambrose be deferred until the Tuesday after the Octave of Easter.
3. **C.** **¶** On Easter Day all of the service is of the solemnity of the Feast and nothing of the Martyrs Tyburtius and Valerianus and Maximus.
4. **C.** **¶** On Easter Day all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the 11. day of May.
5. **C.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and nothing of Saint Vitalis. Let the Feast of Saint Mark be deferred until the 11. day of May. However let the Feast of the Apostles James and Philip be deferred until the 13. day of May.
1. **D.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast, and let the Feast of the Annunciation be deferred until the Tuesday after the Octave of Easter.
2. **D.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast, and let the Feast of Saint Ambrose be deferred until the Tuesday after the Octave of Easter.
3. **D.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast.
4. **D.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and nothing of the Martyrs Tyburtius, Valerianus and Maximus.
5. **D.** **¶** On the Day and during the week all of the service is of the solemnity of the Feast and nothing of Saint Alphege, and let the Feast of Saint George be deferred until the 29. day of April and let the Feast of Saint Mark be deferred until the 5. day of May.
1. **E.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of the Annunciation be deferred until the Tuesday after the Octave of Easter.
2. **E.** **¶** On Easter Day &c. as above, and nothing of Saint Richard, and let the Feast of Saint Ambrose be deferred until the Tuesday after the Octave of Easter.
3. **E.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast.
4. **E.** **¶** On Easter Day and during the week all of the service is of the solemnity of the Feast.
5. **E.** **¶** On Easter Day and during the week all of the service is of the solemnity of the

On Easter Day.

- Feast and let the Feast of Saint George be deferred until the 8. day of May, and let the Feast of Saint Mark be deferred until the 13. day of May.
1. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of the Annunciation be deferred until the 9. day of April.
 2. **℟.** **℣.** On Easter Day and during the week <all of the service is of the solemnity of the Feast and nothing of Saint Richard, and let the Feast of Saint Ambrose be deferred until the Tuesday after the Octave of Easter.
 3. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast.
 4. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast.
 5. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the 9. day of May and let the Feast of Saint Mark be deferred until the 14. day of May.
1. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of the Annunciation be deferred until the 6. day of April.
 2. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint Ambrose be deferred until the 10. day of April.
 3. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast.
 4. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast and nothing of Saint Alphege.
 5. **℟.** **℣.** On Easter Day and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the 9. day of May, and let the Feast of Saint Mark be deferred until the 11. day of May : and nothing of Saint Vitalis.

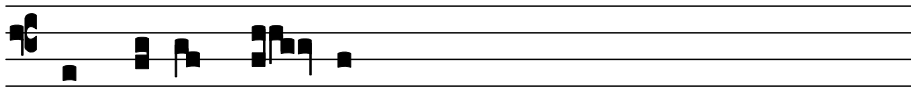


On Easter Day.

CON Easter day before Matins and before the ringing of the Bells let all the Clerks assemble at the Church, and let all the lights be lit throughout the Church. Then let two distinguished Priests in Surplices, with two Taperers and two Thurifers, and the Clergy, approach the Sepulchre : and let the aforesaid two Priests first cense the Sepulchre with great reverence, that is to say genuflecting : immediately after censuring let them place the Body of the Lord upon the Altar privately : again taking the Cross out of the Sepulchre, with the Choir and people meanwhile genuflecting, let a distinguished person begin this way.

Christus resurgens.

Ant.
II.i.



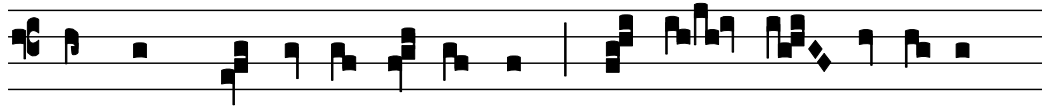
Hrist be- ing rais- ed

On Easter Day.

And let the Choir continue the whole Antiphon thus.



* from the dead di- eth no more : death hath



no more do-minion o-ver him : for in that he liv-eth,



he liv-eth unto God, al-le- lu-ya, al-le-lu-ya.

And then while the Antiphon is being sung let the Procession go forth through the south door of the Presbytery, and returning through the midst of the Quire, with the aforesaid Cross from the Sepulchre having been taken up, carried vererably between the two aforesaid Priests on their arms, with the Thurifers and Taperers going before, going out through the north door of the Presbytery : to one of the Altars on the north side of the Church, with the Choir following : without changing vestment, with the lesser preceding : in such a way that the aforesaid two distinguished ones follow closely after the end of the procession, with the Body of the Lord having being put away in a Pyx on the Altar and in the custody of the Treasurer : who shall immediately suspend the aforesaid Pyx within the Tabernacle, and then let all the bells be rung in a peal.

Having finished the preceding Antiphon : let be followed by the whole Choir.

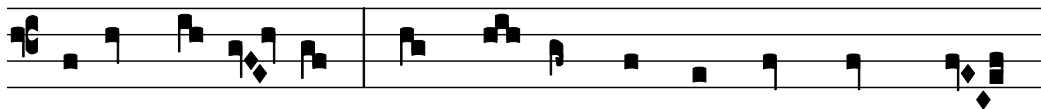


℣. Let the Jews now de- clare how the soldiers that guard-

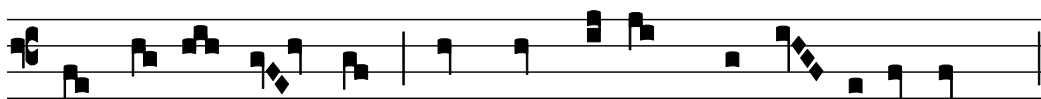


ed the se-pulchre did lose the King : though the stone

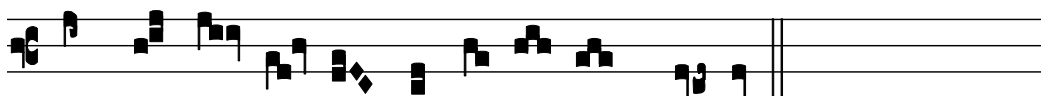
On Easter Day.



was in po-si- tion. How was it they did not guard the

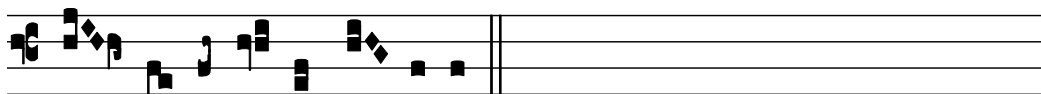


rock of righteousness : let them re turn the bur- ri- ed one :



or worship with us the Ris-en One, say- ing.

After the Verse let the Choir respond.



Al- le- lu-ya, al-le- lu-ya.


Then having finished the Antiphon together with its V. by the whole Choir, let a distinguished person in his place facing toward the Altar say this Verse.

V. The Lord hath risen from the grave.

R. Who hung for us upon the tree, alleluya.

V. Let us pray.

Prayer.

 God, who for our sake didst will thy Son to suffer the gibbet of the cross, that the power of the enemy might be expelled from us :

grant unto us thy servants, that we may ever live in the joys of his resurrection. Through the same Christ our Lord. R. Amen.

And let it be concluded with the Sunday Tone at the Procession : neither preceded nor followed by The Lord be with you.

With the Prayer being finished, let all kneel with joy in the same place, and let each one adore the Cross, firstly those more distinguished persons, and then let them quietly return into the Quire without a Procession.

With these things thus having been done, let the Statues and Crosses be uncovered

throughout the Church : and meanwhile let the Bells be rung for Matins in the usual way as on Principal Feasts.

II The Resurrection of the Lord :

Principal Double Feast.

At Matins.


At Matins is said.

℣. O Lord, open thou my lips. 40.

℣. O God, make speed to save me. &c.

Alleluya alleluya. Christus hodie surrexit.

Invit.
VI.i.



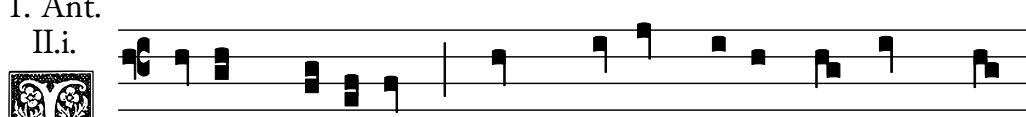
L-le-lu- ya, al-le-lu- ya. †Christ this day is a-ris-
en. Alle-lu- ya, al-le-lu- ya. Ps. O come, let us sing. 30*.

On this day a Hymn is not sung, nor on the other days throughout the whole week, but immediately after the final repetition of the Invitatory is begun in the Superior Grade in the Choir.

II In the j. Nocturn.

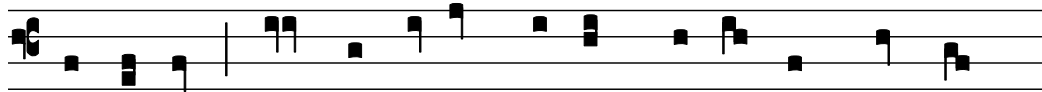
Ego sum qui sum.

1. Ant.
II.i.

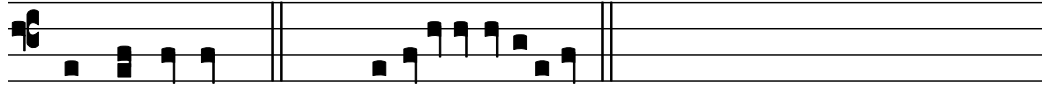


am that I am : * and my counsel is not with the

On Easter Day.



ungodly : but my de light is in the law of the Lord,

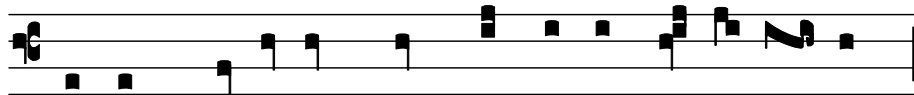


al-le-lu-ya. *Ps.* Blessed is the man. (*j.*) [18].

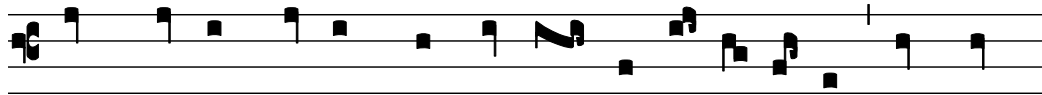
Postulavi patrem meum.

2 Ant.

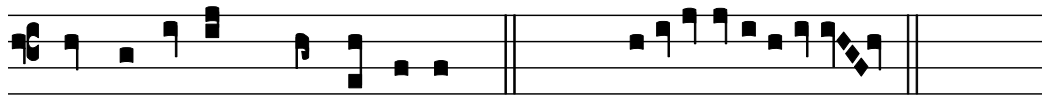
I.vi.



have de-sir-ed * of my Father, al-le-lu-ya,



and he hath giv-en me the hea-then al-le-lu-ya, for mine

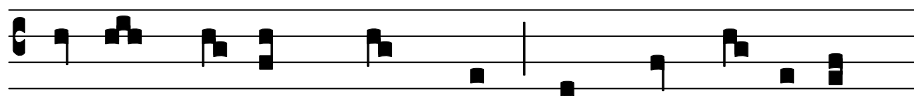


inhe-ri-tance, al-le-lu-ya. *Ps.* Why do the heathen. (*ij.*) [18].

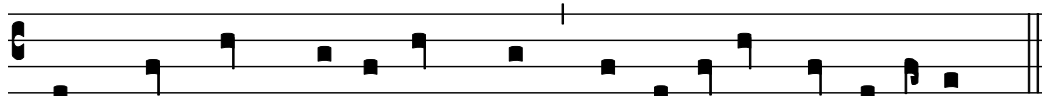
Ego dormivi.

3. Ant.

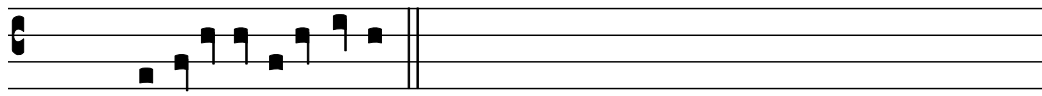
VIII.ii.



laid me down * and slept : and rose up a-gain,



for the Lord su-tained me, al-le-lu-ya, al-le-lu-ya.



Ps. Lord, how are they. (*ijj.*) [19].

Let the aforesaid first three Antiphons be begun as the first three Antiphons at Matins on the Day of the Nativity of the Lord as is indicated above at First Vespers of the same Feast. 331.

V̄. The Lord is risen.

R̄. As he said unto you, alleluia. *Let the Response be made privately.*

From this day until the Feast of the Holy Trinity let all the Responses of the V̄V̄. conclude with Alleluia. in the service of the day only : except at Prime when the Verse O Lord, arise and help us. is said after the R̄. Jesu Christ. and in Chapter when the Verse Right dear in the sight of the Lord. is said, and at Compline when the Verse Keep us, O Lord. is said, and after the Aspersion of the Holy Water on Sundays when the Verse Osténde nobis Dómine. Shew us thy mercy. is said.

¶ *On this day three Lessons are read, and let their R̄R̄. be sung as is indicated above at the iij. Nocturn in the Day of the Nativity of the Lord.*

On this day let not the Altar be censed at Matins except at the Te Deum. and at the Psalm Benedictus. then indeed let the Altar be censed by two Priests as indicated above on the Day of the Nativity of the Lord at First Vespers. 321.

Lesson from the Holy Gospel according to Mark, final. xvj. 1-7. Lesson j.



AT that time, Mary Magdalene and Mary the mother of James, and Salome had brought sweet spices, that they might come and anoint Jesus. And that which followeth.

A Homily of Blessed Gregory, Pope. xxj.

WE have heard, dearly beloved brethren, that the holy women who had followed the Lord came to the tomb with spices : so that he whom living they had loved, also

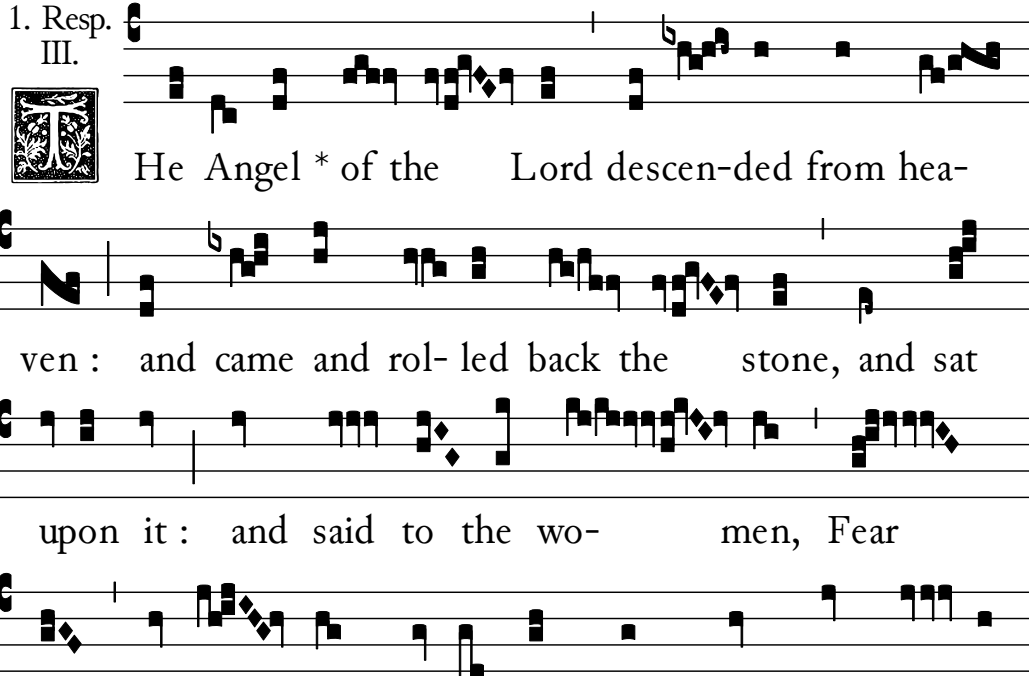
when dead they might tend with devotion of kindness. And this deed : marketh something to be done in the holy Church. Thus by all means is it necessary that we hear what was done : we must also think of what we must do to imitate them. And we, therefore, believing in him who died, come to his tomb with spices if we are restored with the odour of virtues : and if we seek the Lord with a reputation for good works. Moreover, those women which came with spices saw angels : since evidently those

which set out toward God through holy desires with the sweet smell of virtues behold the citizens of heaven. Let us note also what it meaneth, that the angel is seen to be seated on the right side. For what doth the left side mean except the present life, and what doth the right side mean except eternal life ? Whence it is written, His left hand is under my head, and his right hand doth embrace me. Because therefore our Redeemer had already crossed over beyond the cor-

ruption of the present life : rightly did the angel, which had come to announce his everlasting life, sit on the right side. He appeared clothed in a white robe : because he announced the joy of our festival. For the whiteness of his garment announceth the splendour of the solemnity. Should we say ours or his ? But that we speak truly : let us say both his and ours. But thou, O Lord, have mercy upon us.

Angelus Domini descendit.

1. Resp. III.



T He Angel * of the Lord descen-ded from hea-
 ven : and came and rol- led back the stone, and sat
 upon it : and said to the wo- men, Fear
 not, for I know that ye seek him which was cru- ci-

On Easter Day.

fi- ed. †He is now ris- en : come and see the place
 where the Lord lay, al- le- lu- ya. ∕. The An-
 gel of the Lord spake to the women, say- ing, Whom
 seek ye : is it Je- sus that ye seek ? †Now.

Lesson ij.

TO be sure, that day of our Redeemer's resurrection was also our festival day : because it restored us to immortality, and it was also a festival day of the angels : because by recalling us to heaven it completed their number. Therefore on this our festival day and theirs an angel appeared, clothed in white robes, because when by the Lord's resurrection we are restored to heaven : the losses of the heavenly homeland are made good. But let us hear what is said to the women. Be not affrighted. As if he plainly said, Let them be frightened which love not the coming of the citizens of

heaven : let them fear which, being oppressed by bodily desires, despair of belonging to their fellowship. But ye, why should ye fear, which see your fellow citizens ? Whence Matthew also, describing the appearing of the angel, saith, His countenance was like lightning, and his raiment white as snow. In lightning, to be sure, is the terror of fear : but the white radiance of snow is soothing. For almighty God is both terrifying to sinners and soothing to the righteous : rightly the angel, the witness of his resurrection, is shewn to us both in the brightness of his countenance, and in the whiteness of his garments, so that by

On Easter Day.

his appearance he might both frighten the reprobate and reassure the the pious. Whence it was also right that there went before the people, advancing through the desert, a pillar of fire in the night : and a pillar of cloud in the day. For in fire is terror : but in cloud is a gentle

soothing of vision. Now 'day' is the life of the righteous : and 'night' is taken for the life of sinners. Hence Paul also said to converted sinners, Ye were sometimes darkness, but now are ye light in the Lord. But thou, O Lord, have mercy upon us.

Angelus Domini locutus.

2. Resp.
V.



He Angel * of the Lord spake un- to the
 wo-men, say- ing, Whom seek ye : is it Je-sus that
 ye seek ? he is now ris- en. †Come and see, al-le-lu-
 ya, al-le- lu- ya. ✠. Seek ye Je-sus of Na-za- eth which
 was cru-ci-fi- ed : he is ris-en, he is not here. †Come.

Third Lesson.

THus by day the pillar was revealed as cloud and by night

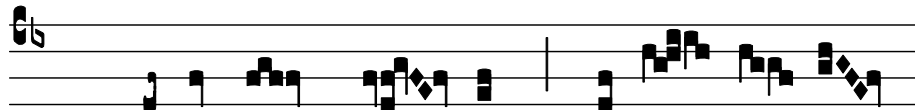
as fire : because almighty God shall appear soothing to the righteous, and



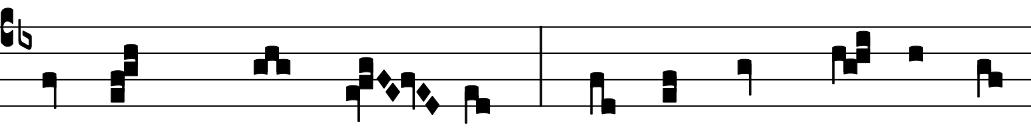
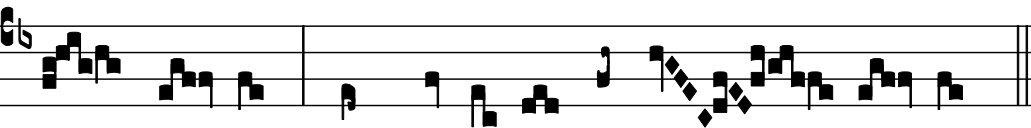

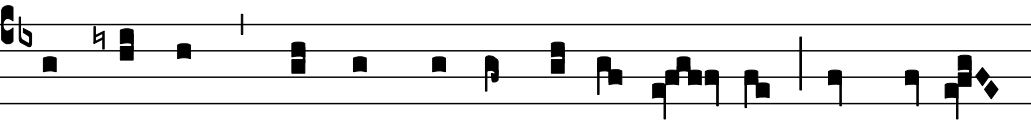
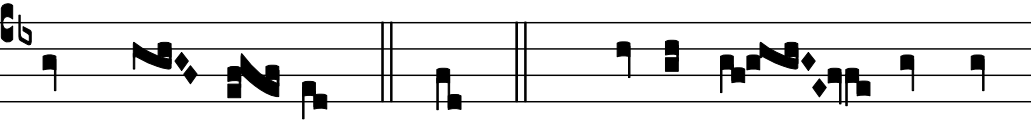
terrible to the unrighteous. Coming in judgment, he sootheth the righteous by the mildness of <his> leniency : however he terrifieth the other by the severity of his justice. But now let us hear what the angel addeth. Ye seek Jesus of Nazareth. Jesus in the Latin tongue : is interpreted saving, that is Saviour. Whereas to be sure many were able to be called Jesus, yet not essentially, but only by name : for that reason the place was also added : that of which Jesus he was speaking would be made clear, Of Nazareth. And directly he addeth the cause, Which was crucified. And he addeth, He is risen : he is not here. He is not here, is said of the bodily presence : for nowhere is the presence of his Majesty absent. But go your way, tell his disciples and Peter that he goeth before you into Galilee. We must ask ourselves why, in speaking of the disciples, Peter would be distinguished by name. But had the angel not expressly named him who had denied his master, he would not have dared to come with the other disciples. Thus he is called by name : that he would not despair because of his denial. In this connection we must ask ourselves why almighty God permitted him whom he chose to

place over the whole Church : to be frightened by the voice of a handmaiden and to deny Him. Without doubt we recognize it to be a great act of dispensation of mercy, so that he who was to be the shepherd of the Church might learn from his fault : how he ought to have mercy on others. He therefore first made him known to Himself and then placed him over others : that from his own weakness he might learn how mercifully to tolerate the weakness of others. And well is it said of our Redeemer, He goeth before you into Galilee : there shall ye see him, as he said unto you. For Galilee is interpreted 'passing over'. In truth, now our Redeemer hath passed over from passion to resurrection, from death to life : from punishment to glory, from corruption to incorruption. And after his resurrection he was first seen by his disciples in Galilee : because after death we shall see the glory of his resurrection, if we now pass over from vices to the height of virtue. He, therefore, who was announced in the sepulchre, is shewn in the passing over : for he who is acknowledged in the denial of the flesh, is seen in the passing over of the mind. But thou, O Lord, have mercy upon us.

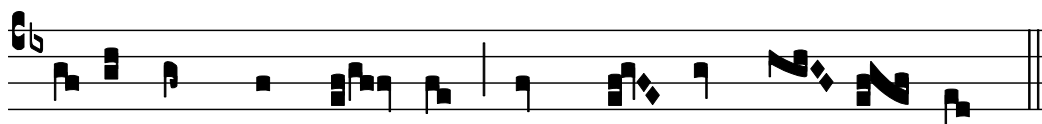
On Easter Day.

Dum transisset sabbatum.

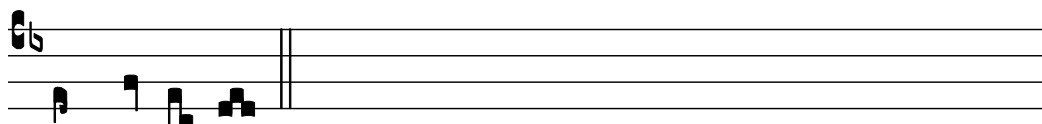
3. Resp. 
IV.

 Hen the sabbath * was past : Ma-ry Mag- da-

lene, and Ma-ry the mother of James, and Sa-lome

had bought sweet spi- ces. †That they might come and a-

noint Je- sus. ‡Al- le-lu- ya, al-le- lu- ya.

℥. And ve-ry early in the morning the first day

of the week, they came unto the se-pul-chre : at the ris-

ing now ris- en. †That. ℥. Glo-ry be to the

On Easter Day.



Father, and to the Son : and to the Ho- ly Ghost.



‡Al- le-lu- ya.

¶ *Let this third R̄. be sung by three distinguished persons at the Quire Step in Surplices. And let this R̄. be the third R̄. each day throughout this week, and likewise on all Sundays until the Ascension of the Lord : when the service is of the Sunday only.*

With the preceding R̄. together with its V̄. being finished, let the Officiant, in his Stall in a silken Cope, begin the Psalm Te Deum. [48]. in a lofty voice.

Before Lauds.

V̄. In thy resurrection, O Christ.

R̄. Let heaven and earth rejoice, alleluya.

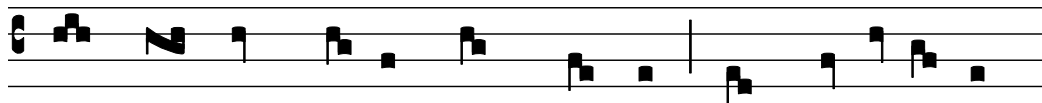
¶ *At Lauds.*

Angelus autem Dominus descendit.

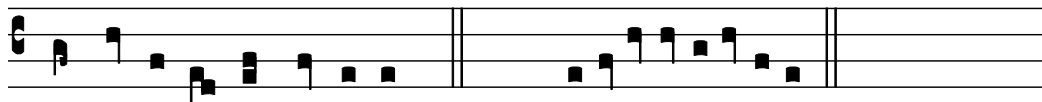
1. Ant.
VIII.i.



He angel * of the Lord descended from heaven :



and came and rol-led back the stone, and sat upon it,



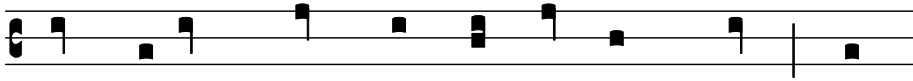
al-le-lu-ya, al-le-lu-ya. Ps. The Lord is King. (xcij.) [53].

On Easter Day.

Et ecce terremotus factus est.

2. Ant.

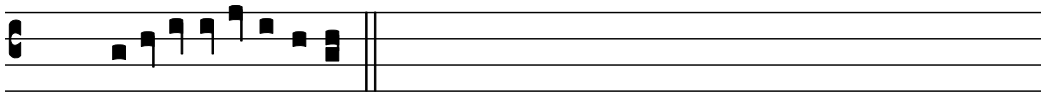
VII.ii.



Nd behold, there was * a great earthquake : for



the angel of the Lord descended from heaven, al-le-lu-ya.

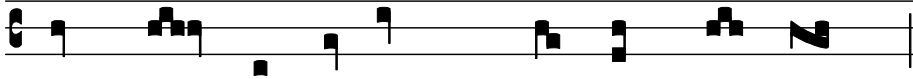


Ps. O be joyful. (*xcix.*) [54].

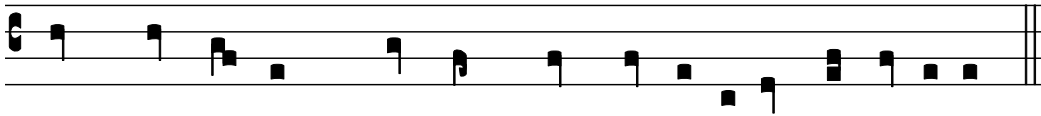
Erat autem aspectus ejus.

3. Ant.

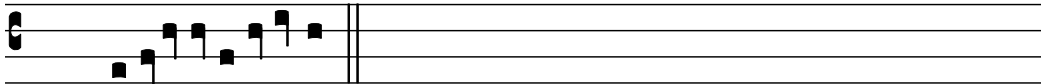
VIII.ii.



Nd his counte-nance * was like lightning :



and his raiment white as snow, al-le-lu-ya, al-le-lu-ya.

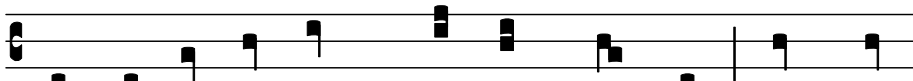


Ps. O God, thou art my God. (*lxij.*) [55].

Pre timore autem ejus.

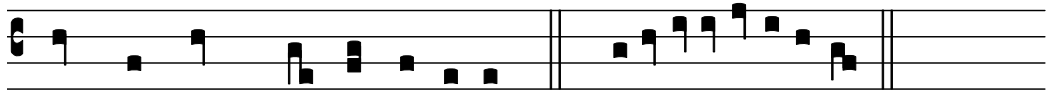
4. Ant.

VII.i.



Nd for fear of him, * the guards did shake : and be-

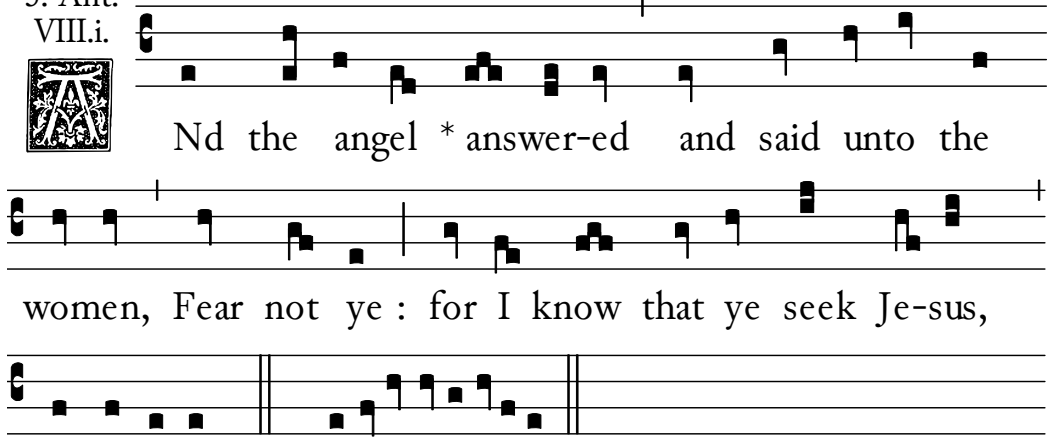
On Easter Day.



came as dead men, al-le-lu-ya. *Ps.* O all ye works. (*Daniel iij.*)
[56].

Respondens autem angelus.

5. Ant.
VIII.i.



Nd the angel * answer-ed and said unto the
women, Fear not ye : for I know that ye seek Je-sus,
al-le-lu-ya. *Ps.* O praise the Lord. (148.-150.) [58].

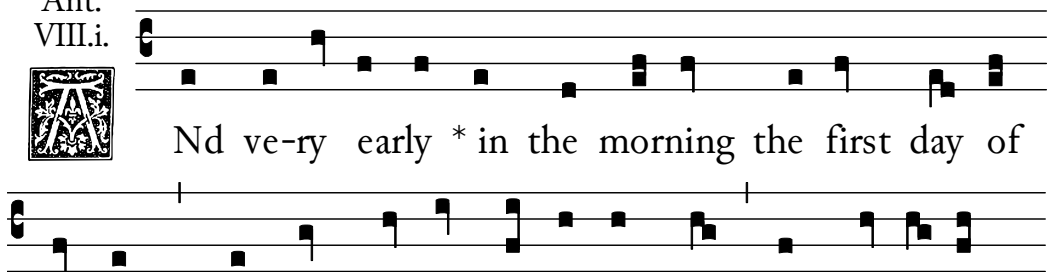
The Chapter is not said, nor the Hymn, throughout all of this week, but immediately after the Antiphon let two boys in Surplices sing

℟̄. The Lord hath risen from the grave.

℞. Who hung for us upon the tree alleluya. Let the response be made privately.

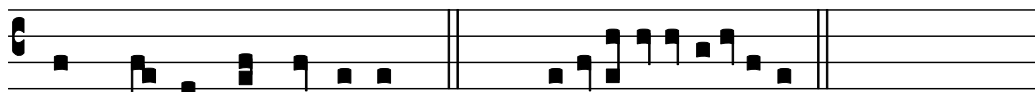
Et valde mane una sabbatorum.

Ant.
VIII.i.



Nd ve-ry early * in the morning the first day of
the week, they came unto the se-pulchre at the ris-ing

On Easter Day.



of the sun, al-le-lu-ya. *Ps.* Blessed be the Lord. 68*.

Prayer.

Ⓞ God, who on this day through
thine Only-begotten hast con-
quered death, and hast opened for us
an access to eternity : give effect to

our prayers by thy preventing inspi-
ration and also by thy help. Through
the same.

And let Let us bless the Lord. be sung by two Clerks of the ij. Form or of the Superior Grade : with only one Alleluya. Indeed, whenever Let us bless the Lord. is sung by two let it always be sung with Alleluya. And let be answered by the Choir Thanks be to God. with the same Melody with Alleluya. until the Feast of the Holy Trinity.

At Prime.

Ⓞ *At Prime after O God, make speed to save me. let not the Hymn be sung but let the Antiphon on the Psalms be begun immediately in the Superior Grade : let it be made likewise at all the other Hours of this day, and throughout the whole of the following week.*

At Prime Ant. The angel of the Lord. 1475.

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

Ps. O Give thanks unto the Lord. (118./cxvij.) [113]. *Let this Psalm, namely O Give thanks unto the Lord. be sung this day only.*

Ps. Blessed are those that are undefiled. (119./cxviii. 1.) [115].

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

The Ps. Whosoever will be saved. is not sung during this whole week, but after the Psalms and Antiphons let the Gradual be begun immediately by the Precentor this way.

Hec dies.

Grad.
II.



His * is the day which the Lord hath

On Easter Day.



made : we will re-joice and be



glad in it.

And let it be continued by the Choir without the \mathcal{V} . and without the Neuma : and let it be sung thusly daily through the whole week at Prime and at the other Hours, until Saturday, except at Matins only. Nevertheless it is said at Vespers with the Verse but without the Neuma.

With the Gradual being finished, let the Priest say this \mathcal{V} . this way.

Resurrexit Dominus.

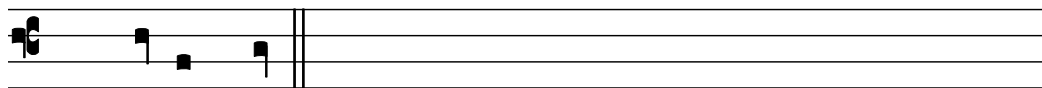


The Lord is ris-en. \mathcal{R} . As he said unto you, al-le-lu-ya.

Let the Priest say.

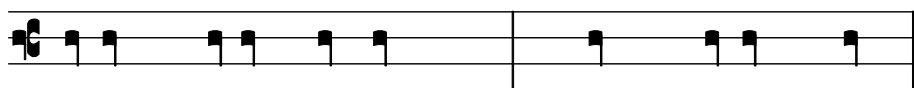


\mathcal{V} . The Lord be with you. \mathcal{R} . And with thy spi-rit.



\mathcal{V} . Let us pray.

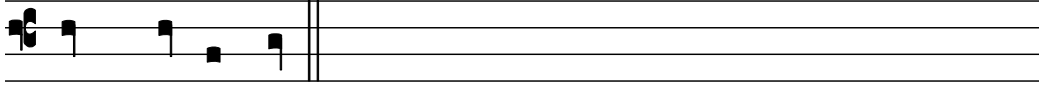
Prayer.



God, who on this day. 1478. Through the same Lord.

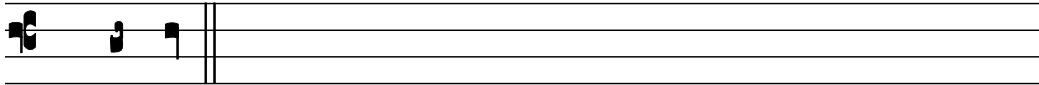
On Easter Day.

And let it be concluded thus.



World without end. *Et c.*

The Choir answers.



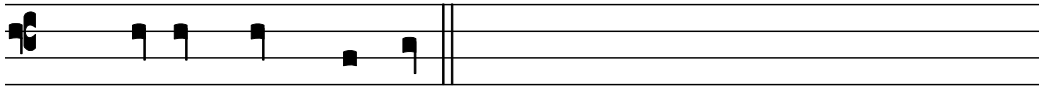
R. Amen.

The Priest says.



V. The Lord be with you. *R.* And with thy spi-rit.

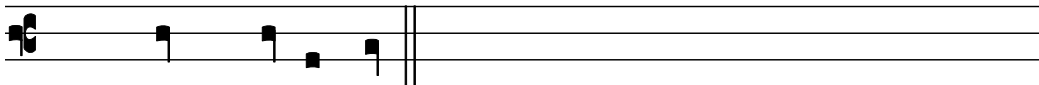
The Priest.



V. Let us bless the Lord.

without Alleluya.

Let the Choir answer



R. Thanks be to God.

without Alleluya.

This Prayer is said every day at j. throughout the week, and in this way Prime is said : except that the Psalm O Give thanks unto the Lord. is sung throughout the week except on Saturday.

The other Hours of this day likewise are said in the same way throughout the whole week and concluded with the proper Prayers of the Day. The Chapter is concluded each day as is indicated above on Maundy Thursday.

¶ *At Terce.*

At iij. let the Priest say O God, make speed to save me. *as above at Prime : the Hymn is not sung, but rather the Ant.* And behold, there was a great earthquake. 1476.

Ps. Teach me, O Lord. (119./cxviii. 33.) [161]. *etc.*

Gradual. This is the day. 1478.

℣. The Lord is risen indeed.

℟. And hath appeared to Simon, alleluya.

Priest. *℣.* The Lord be with you. *℟.* And with thy spirit.

℣. Let us pray.

Prayer. O God, who on this day. 1478.

¶ *At vj.*

Ant. And his countenance. 1476.

Ps. My soul hath longed. (119./cxviii. 1.) [179]. *etc.*

Gradual. This is the day. 1478.

℣. The Lord hath risen from the grave.

℟. Who hung for us upon the tree, alleluya.

Priest. *℣.* The Lord be with you. *℟.* And with thy spirit.

℣. Let us pray.

Prayer. O God, who on this day. 1478.

¶ *At ix.*

Ant. And for fear of him. 1476.

Ps. Thy testimonies. (119./cxviii. 129.) [195]. *etc.*

Gradual. This is the day. 1478.

℣. In thy resurrection, O Christ.

℟. Let heaven and earth rejoice, alleluya.

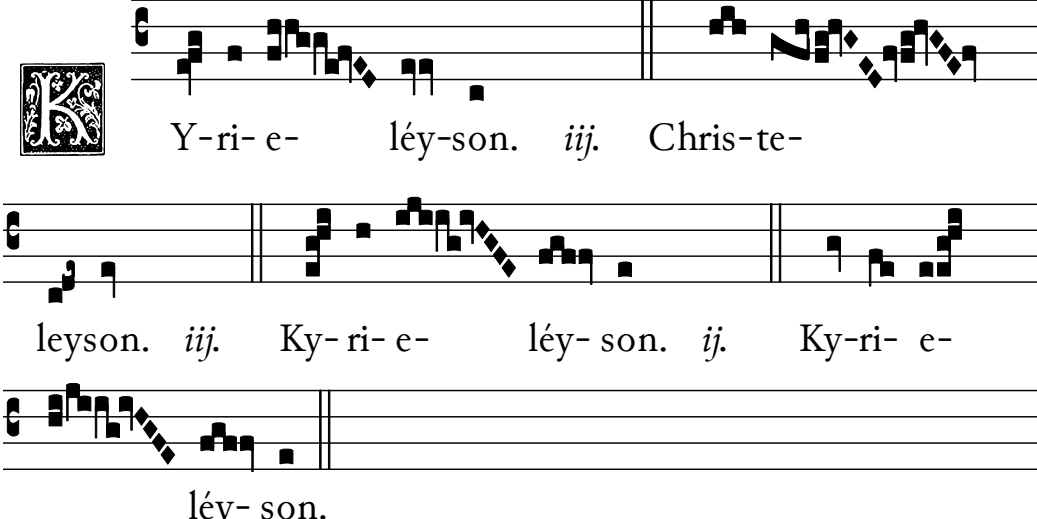
Priest. *℣.* The Lord be with you. *℟.* And with thy spirit.

℣. Let us pray.

Prayer. O God, who on this day. 1478.

¶ *At Second Vespers.*

At Second Vespers O God, make speed to save me. is not said, but let the Rulers from the Choir side facing the Choir begin Vespers this day and throughout the whole week until Saturday with Kyrieléyson. on the melody of Lux et origo. this way.

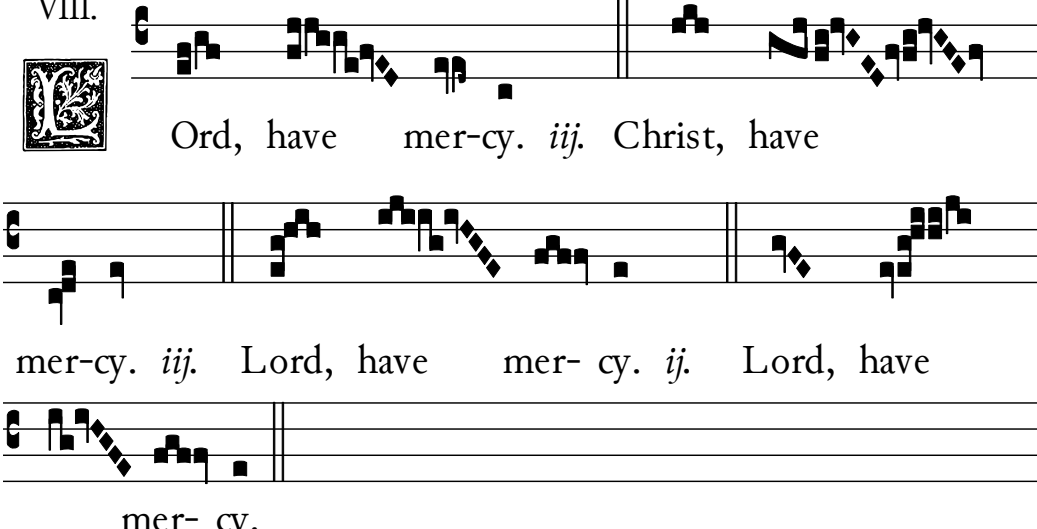


K Y-ri- e- léy-son. *ij.* Chris-te-
leyson. *ij.* Ky-ri- e- léy- son. *ij.* Ky-ri- e-
léy- son.

Lux et origo.

[or]

VIII.



L Ord, have mer-cy. *ij.* Christ, have
mer-cy. *ij.* Lord, have mer- cy. *ij.* Lord, have
mer- cy.

Then let be begun in the Superior Grade by the most distinguished person after he who presides at the Office on this day, from the Choir Side.

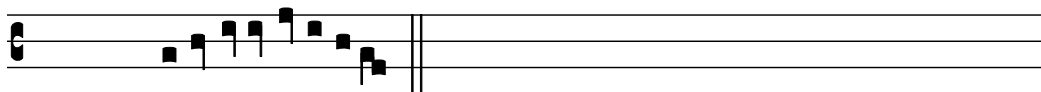
On Easter Day.

Alleluya. iv.

Ant.
VII.ii.



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



Ps. The Lord said unto my Lord. (110./cix.) [375].

Ps. I will give thanks. (111./cx.) [376].

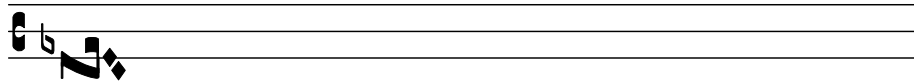
Ps. Blessed is the man. (112./cxj.) [377].

These preceding Psalms with the preceding Antiphon are sung at Vespers throughout the whole week.

To be sure, after the repetition of the Antiphon after the Psalms let two Clerks of the ij. Form and from among those who earlier sang at Mass in Surplices only at the Quire Step begin the Gradual together.

Hec dies. Confitemini Domino.

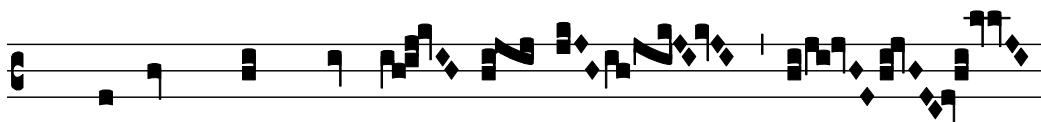
Grad.
II.



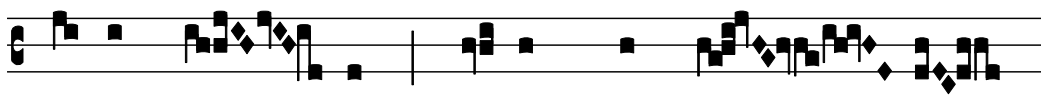
His 1297.

Let the Choir continue the whole Gradual as above.

Clerks.

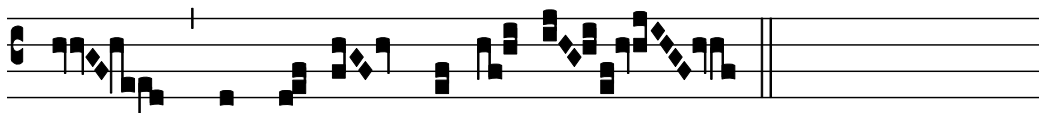


∞. O give thanks unto the Lord, for



he is gra- cious : be- cause his mer- cy

On Easter Day.



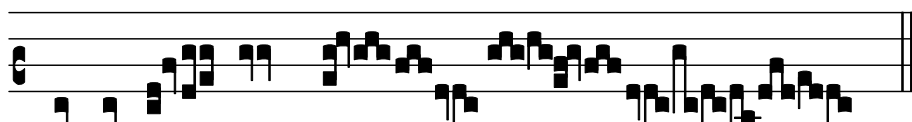
endur-eth * for ev er.

And the Gradual is sung thus daily at Vespers at the Quire Step by two from among those who earlier sang it at the Mass, and that with the same Verse which they sang at Mass : until Saturday. Evidently on the first four days by two from the ij. Form in Surplices. But on the remaining days by two Boys in like vestments.

Afterwards indeed let two Seniors from among those who sang the Alleluya. at Mass, in Surplices only, at the Quire Step together sing Alleluya. with this Verse.

Alleluya. Epulemur in azimis.

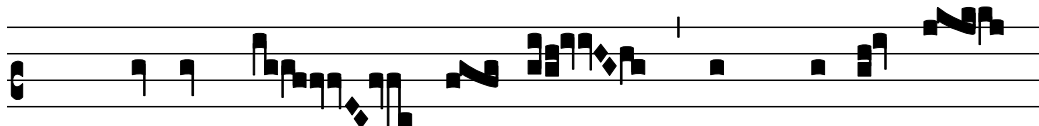
VII.



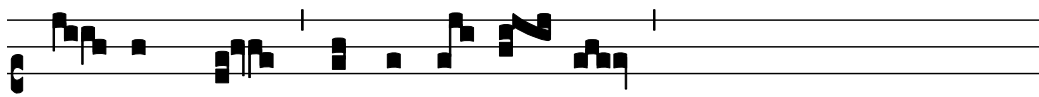
L-le-lu- ya. *

¶ *Let the Choir, arising, as on Double Feasts, begin again and conclude with the Neuma.*

The Seniors sing the Verse.



℣. Let us keep the feast with the un-lea-



ven- ed bread of since- ri- ty

The Choir concludes the final word thus.



* and truth.

Then let Alleluya. be repeated without the Neuma. In the same way the Alleluya. of the day with its ℣. is sung at Vespers throughout the whole week.


On Easter Day.

After this is sung, this V̄. The Lord is risen indeed. is sung by two boys in Surplices at the Quire Step. Thus far let the preceding order and the Versicles not be altered at Vespers throughout the whole week.

Then let the most distinguished person from the Choir side begin.

Et respicientes viderunt.

Ant.
III.iv.



And when they looked, * they saw that the stone
was rolled away : for it was ve-ry great, al-le-lu-ya.

Ps. My soul doth magnify. 58.*

Prayer.

Grant, we beseech thee, almighty God, that we who honour the solemnities of the Lord's resurrection, through the renewal of thy Spirit may

rise again from the death of the soul. Through the same Jesus Christ. In the unity of the same.

Having finished the Prayer with Let us bless the Lord. by two Clerks of the ij. Form, let the Procession proceed through the south entrance of the Presbytery to the Font with Oil and Chrism, the Procession being ordered at the Step of the Altar in this order, with an Acolyte in white carrying the Cross, two Taperers, and after them Thurifers, all in white : then let Oil and Chrism be carried by two Deacons of the ij. Form which are clothed in Albs with Amices, then a boy bearing the Book clothed in a Surplice : then the Officiant in a silken Cope, and after him the Rulers of the second rank : except if the Bishop be present, then indeed let him be at the end of the Procession, and after him the Rulers of the second rank, then the Principal Rulers of the Choir following next. However on no day during this week let the Paschal Candle precede the Procession nor let

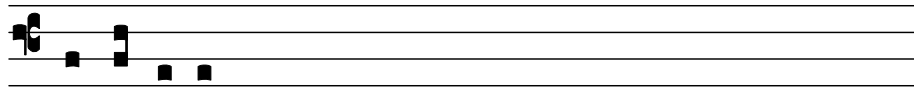
On Easter Day.

it follow after according to the Use of the Church of Sarum, neither at Vespers nor at Matins.

To be sure the Rulers of the Choir walking in the middle of the Procession begin the following Antiphon in the Quire this way.

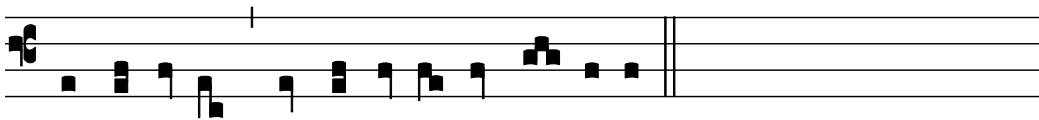
Alleluya. iv.

Ant.
II.i.



L-le-lu-ya,

Let the Choir continue the whole Antiphon before the Procession advances, this way.

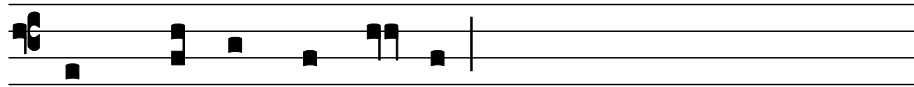


* al-le-lu-ya, al-le-lu-ya, al-le-lu-ya.

Which finished, let the Rulers from the Choir Side intone the Psalm this way.

Laudate pueri. (113./cxij.)

Psalm.
II.



Raise the Lord, ye ser-vants :

And let the Verse be sung through by the Choir Side before the Procession advances, this way.



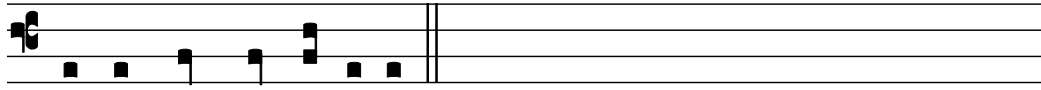
O praise the Name of the Lord, al-le-lu-ya.

Here the Procession advances to the Font : then let another Verse be sung by the other side of the Choir this way.



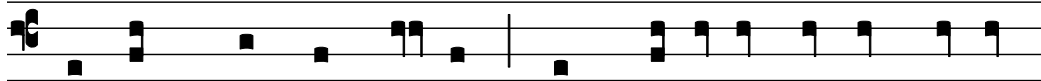
Blessed be the Name of the Lord : from this time forth for

On Easter Day.

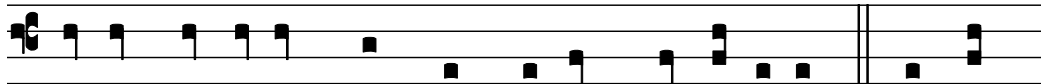


ev-ermore, al-le-lu-ya.

And then the whole Psalm is sung with Glory be to the Father. and As it was. while walking on the south side of the Church to the Font, and always after each Verse from either side of the Choir let first be repeated Alleluya. once after its V. is sung, not alternating : but in the manner indicated as shown above.



The Lord's name is prais-ed : from the ris-ing up of the sun



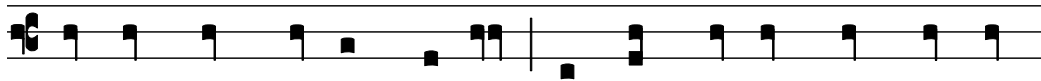
until the go-ing down of the same, al-le-lu-ya. The Lord



is high a-bove all heathen : and his glo-ry a-bove the



heavens, al-le-lu-ya. Who is like unto the Lord our God,



that hath his dwel-ling so high : and yet he humbleth himself

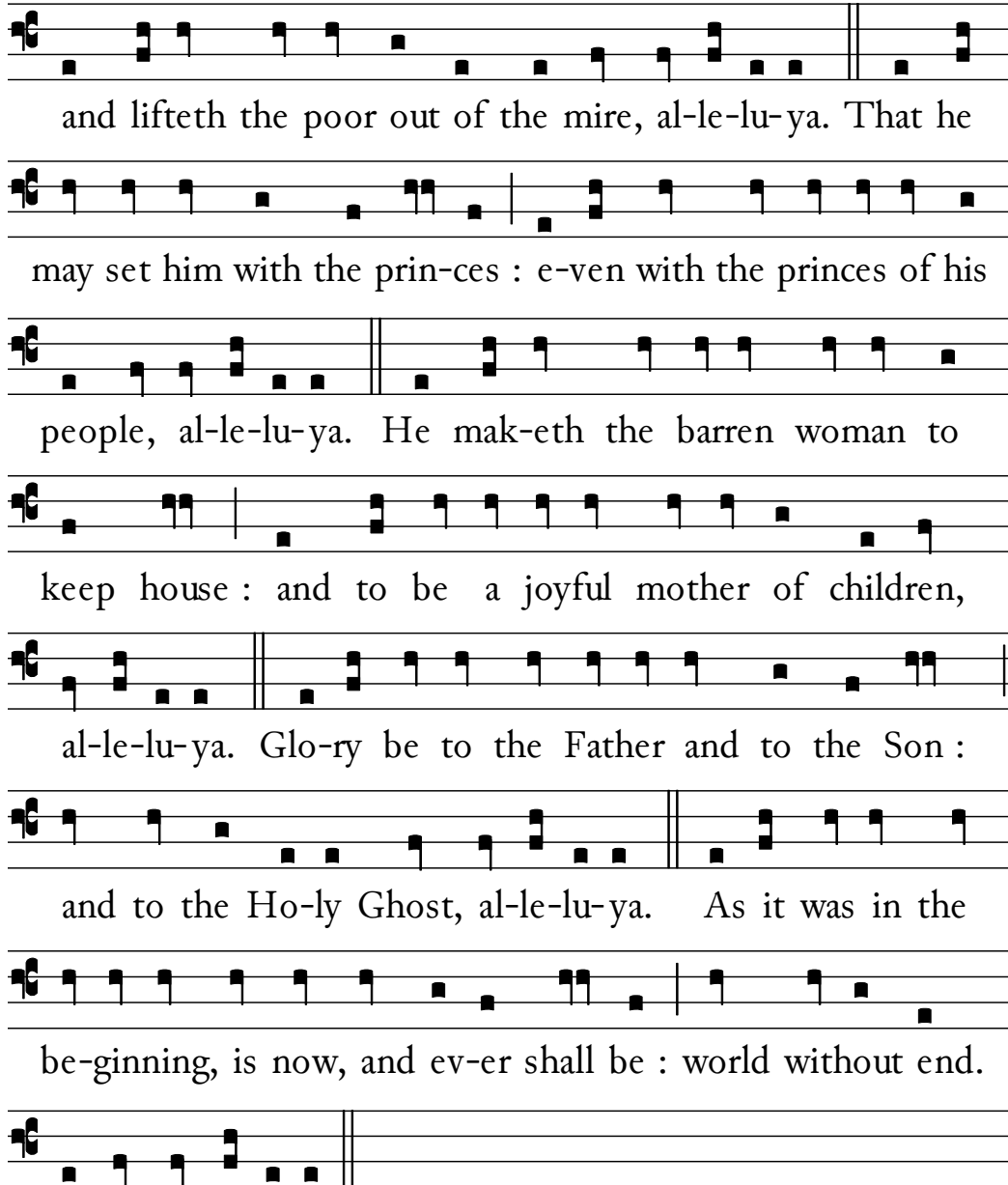


to behold the things that are in heaven and in earth,



al-le-lu-ya. He tak-eth up the simple out of the dust :

On Easter Day.



and lifteth the poor out of the mire, al-le-lu-ya. That he
may set him with the prin-ces : e-ven with the princes of his
people, al-le-lu-ya. He mak-eth the barren woman to
keep house : and to be a joyful mother of children,
al-le-lu-ya. Glo-ry be to the Father and to the Son :
and to the Ho-ly Ghost, al-le-lu-ya. As it was in the
be-ginning, is now, and ev-er shall be : world without end.
Amen, al-le-lu-ya.

When the Psalm is ended let the Antiphon be begun again by the Rulers of the Choir : and let it be sung through by the whole Choir.

Thus let a Station be made at the Font until the Prayer. First the Crucifer, then the two Taperers, then the Thurifers, then the bearers of the Oil and Chrism, then the Rulers of secondary rank : after them indeed three boys singing Alleluya. and V̄. Praise the Lord,

On Easter Day.

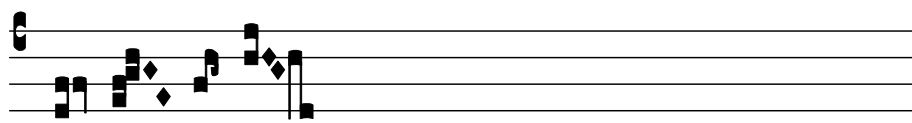
ye servants : O praise the name of the Lord. *then at the eastern Step of the Font a boy carrying the Book : then at the western Step of the Font the Officiant : after him indeed the two Principal Rulers. Nevertheless if the Bishop shall be present, let him be always at the rear of the Rulers, just as he holds the final place in other Processions.*


Let the Thurifer then approach the Officiant for the censuring of the Font : which having been done, let him return to his station. In like manner at the V̇. and for the saying of the Prayer let the Taperers and the boy holding the Book approach the Priest : then with the Prayer having being said, let them resume their place.

To be sure consequently let the following station before the Cross be made in the same order : except for the secondary Rulers which shall stand closely after the Priest officiating at the Office, and except the three boys which have sung Alleluya.

When the Antiphon after the Psalm Praise the Lord, ye servants. is finished, let the three boys in their place before the Font facing the Altar in Surplices sing together.

Alleluya. Laudate pueri.

IV. 

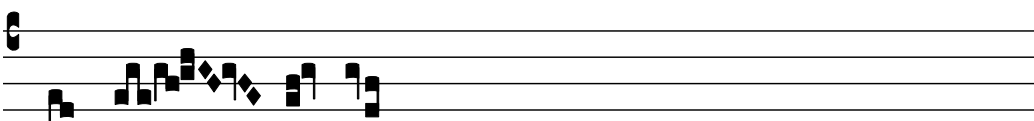


L-le- lu- ya,

Let the Choir repeat the same and continue.

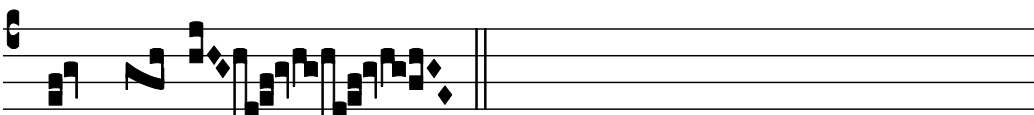


a. V̇. Praise ye the Lord, ye ser-vants :



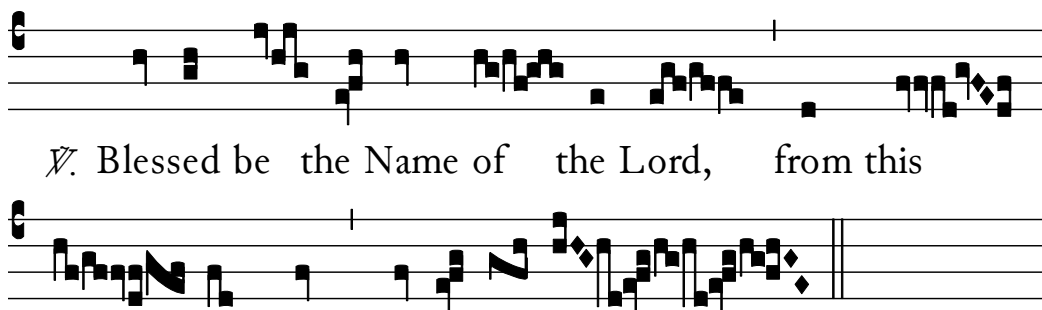
O praise the Name

Let the Choir conclude the final words with the Neuma thus.



* of the Lord.

On Easter Day.



∴ Blessed be the Name of the Lord, from this
time forth for ev-ermore.

After the repetition of Alleluya. without the Neuma : while censing first the Font, let the Priest say.

∴ The Lord is risen from the grave.

℞ Who hung for us upon the tree, alleluya.

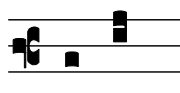
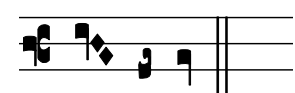
Prayer.


GRant we beseech thee, almighty God, that we who honour the solemnities of the Lord's Resurrection, may merit to receive the joy

of our deliverance. *Which let be terminated* Through the Same Christ our Lord. ℞ Amen.

Neither let it be preceded nor followed by The Lord be with you.

Then while passing before the Cross let all the Rulers together begin the Antiphon Alleluya. : granted that it be brief, let it be finished by the whole Choir thus.

IV.  

 L-le- *Let the Choir continue.* lu-ya. *Which,*

granted that it is brief, let it be concluded by the Choir.

Afterwards let the Rulers of the Choir begin the Psalm this way.

Psalm.

IV.



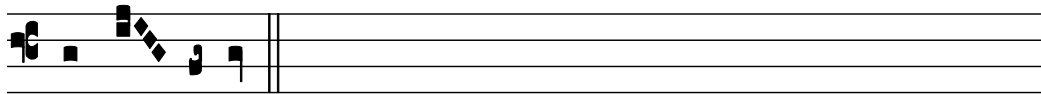

Hen Isra-el came out of Egypt :

On Easter Day.

And let the whole V̇. be continued by the part of the Choir from which it was begun &c.

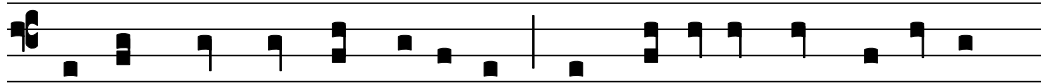


and the house of Ja-cob from among the strange people,

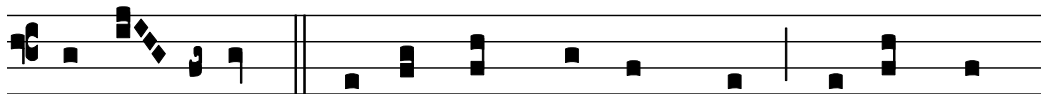


al-le- lu-ya.

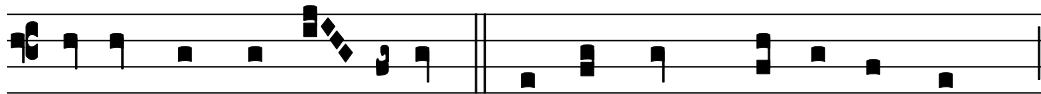
Here let the Procession advance and let the next V̇. be sung by the other side of the Choir : and thus let be sung the whole Psalm together with Glory be. and As it was. with only one Alleluya. after each V̇. as is indicated above.



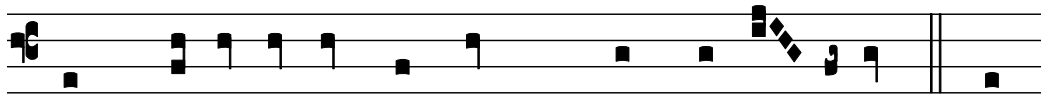
Ju-dah was his sanctu-a-ry : and Isra-el his dominion,



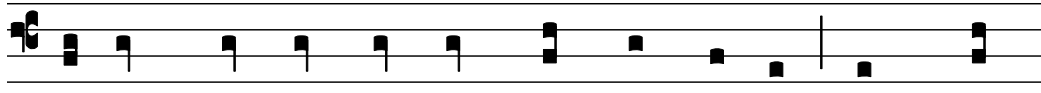
al-le- lu-ya. The sea saw that, and fled : Jordan was



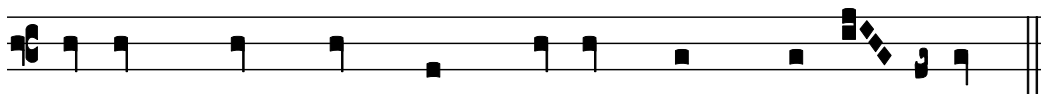
driv-en back, al-le- lu-ya. The mountains skipped like rams :



and the little hills like young sheep, al-le- lu-ya. What



ail-eth thee, O thou sea, that thou fleddest : and thou



Jordan, that thou wast driv-en back? al-le- lu-ya.

On Easter Day.

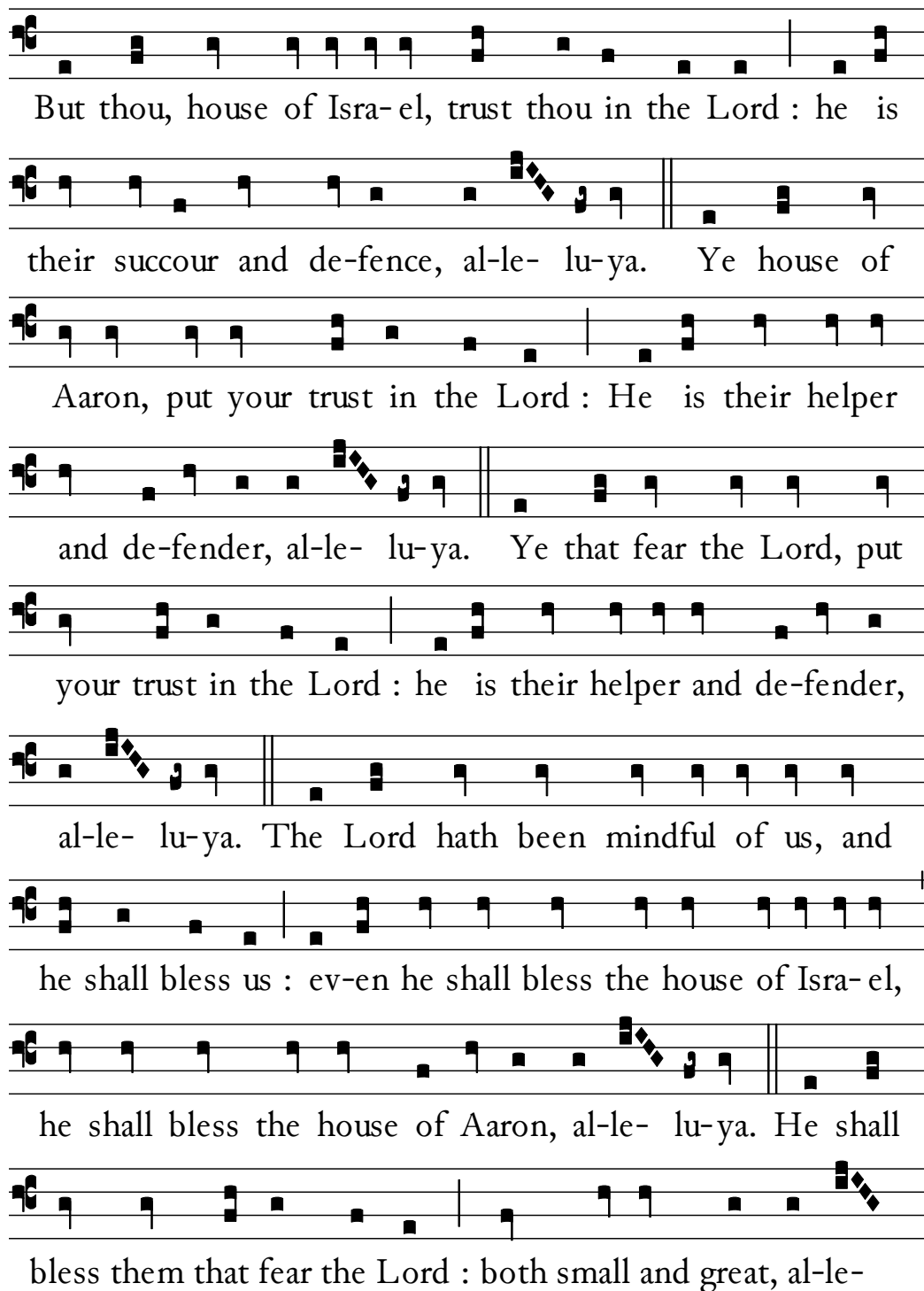
Ye mountains, that ye skipped like rams : and ye little hills
like young sheep, al-le- lu-ya. Tremble, thou earth, at the
pre-sence of the Lord : at the pre-sence of the God of Ja-cob,
al-le- lu-ya. Who turned the hard rock into a standing
wa-ter : and the flint-stone into a springing well, al-le- lu-ya.
Not unto us, O Lord, not unto us, but unto thy Name give
the praise : for thy lov-ing mercy and for thy truth's sake,
al-le- lu-ya. Wherefore shall the heathen say : Where is
now thy God ? al-le- lu-ya. As for our God, he is in

On Easter Day.

heaven : he hath done whatso-ev-er pleased him, al-le-
lu-ya. Their i-dols are silver and gold : e-ven the works
of men's hands, al-le- lu-ya. They have mouths, and speak
not : eyes have they, and see not, al-le- lu-ya. They have
ears, and hear not : no-ses have they, and smell not,
al-le- lu-ya. They have hands, and handle not ; feet have
they and walk not : neither speak they through their throat,
al-le- lu-ya. They that make them are like unto them : and
so are all such as put their trust in them, al-le- lu-ya.

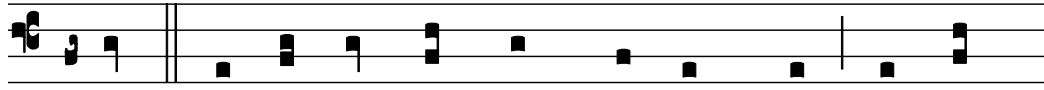
The image shows a musical score for a hymn. It consists of ten staves of music, each with a corresponding line of text. The music is written in a simple, square-note style on a five-line staff. The text is in a traditional, slightly archaic font. The hymn is titled 'On Easter Day.' and the lyrics describe the futility of idols and the power of God. The music is arranged in a way that the notes are placed above the text, and the staves are separated by thin lines. The text is centered under each staff of music.

On Easter Day.

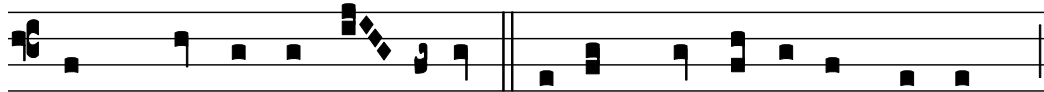


But thou, house of Isra-el, trust thou in the Lord : he is
their succour and de-fence, al-le- lu-ya. Ye house of
Aaron, put your trust in the Lord : He is their helper
and de-fender, al-le- lu-ya. Ye that fear the Lord, put
your trust in the Lord : he is their helper and de-fender,
al-le- lu-ya. The Lord hath been mindful of us, and
he shall bless us : ev-en he shall bless the house of Isra-el,
he shall bless the house of Aaron, al-le- lu-ya. He shall
bless them that fear the Lord : both small and great, al-le-

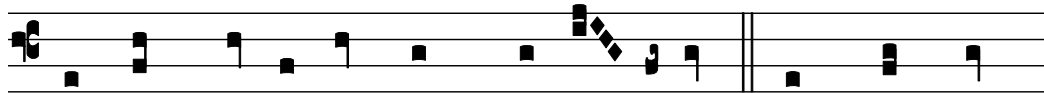
On Easter Day.



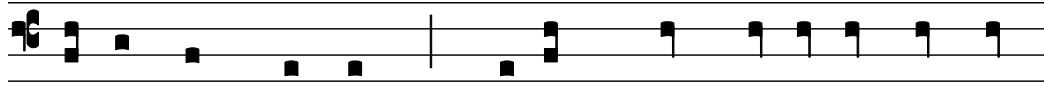
lu-ya. The Lord in crease you more and more : you and



your children, al-le- lu-ya. Ye are the blessed of the Lord :



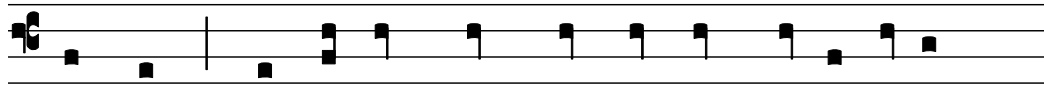
who made heaven and earth, al-le- lu-ya. All the whole



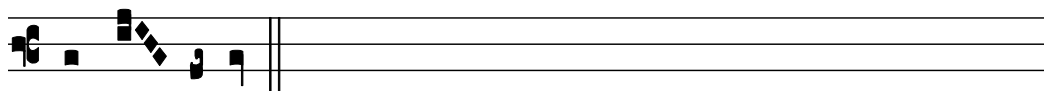
heavens are the Lord's : the earth hath he giv-en to the



children of men, al-le- lu-ya. the dead praise not thee,



O Lord : neither all they that go down into si-lence,



al-le- lu-ya.

Here let the Priest cense the Crucifix.

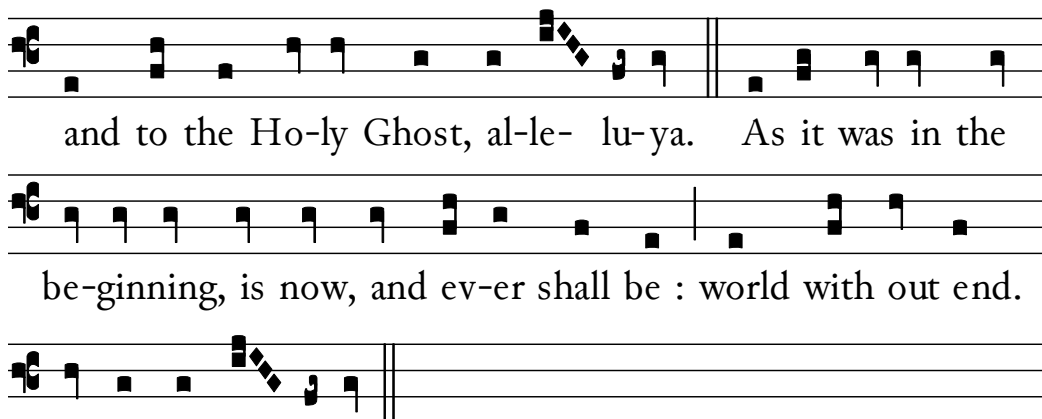


But we will praise the Lord : from this time forth for ev-er-



more, al-le- lu-ya. Glo-ry be to the Father and to the Son :

On Easter Day.



and to the Ho-ly Ghost, al-le- lu-ya. As it was in the
be-ginning, is now, and ev-er shall be : world with out end.

Amen, al-le- lu-ya.

Let the Officiating Priest, at the end of the Psalm When Israel came out. namely at this Verse, All the whole heavens. approach before the Crucifer to cense the Crucifix, which having been done let him return to his place, where let him say the V. with the Prayer of the Cross, and let the Priest do it this way throughout the whole week at Vespers and at Matins.

When the Psalm is finished let the Antiphon be begun again by all the Rulers of the Choir : and let it be finished by the whole Choir as above : which having been completed, let the Priest say.


V. Tell it out among the nations.

R. That the Lord hath reigned from a tree, alleluya.

Which having been said, let the Taperers and the boy holding the Book approach the Priest : then with the Prayer having been being said, let them resume their places : which likewise is to be observed throughout the whole week at the Procession at Vespers and at Matins and likewise at the Font. The Priest thus.

Let us pray.

Prayer.

 God, who for our sake didst will thy Son to suffer the gibbet of the cross, that the power of the enemy might be expelled from us : grant unto us thy servants, that we may ever live in the joys of his

resurrection. which is terminated thus Through the same Christ our Lord. R. Amen. Neither preceded nor followed by The Lord be with you. &c.

At the entrance into the Quire let this Antiphon of Saint Mary be sung : namely Gracious Mother of our Redeemer. [1180]. and let it be concluded with Alleluya. which Antiphon all the Rulers of the Choir begin together. This Antiphon is found at the Nativity of Blessed Mary after Second Vespers.

℣. Holy Mother of God, ever-Virgin Mary.

℟. Intercede for us unto the Lord our God.

℣. Let us pray.

Prayer.

Our forth, we beseech thee, O Lord, thy grace into our hearts : that we who have known by the message of an angel the incarnation of

Christ thy Son, may by his passion and cross be brought unto the glory of his resurrection. Through the same Christ our Lord. ℟. Amen.

Having completed the Prayer and said The Lord be with you. let two boys in Surplices at the Quire Step sing Let us bless the Lord. with Alleluya.

℟. Thanks be to God. *with Alleluya.*

¶ *It is understood that all Invitatories, and all Antiphons, and all Responsories, Officia, Offertories, Communions : from this day until the Feast of the Holy Trinity should end with Alleluya. in the service of the day. Let it be likewise on Commemorations falling in the aforesaid season.*

¶ *At Compline.*

℣. O God, make speed to save me. [435].

Ant. Alleluya. *iiij.* 1459. *as above on the Vigil of Easter at Vespers.*

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

Ps. In thee, O Lord. (31./xxx.) [436].

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

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

And let the preceding Antiphon be intoned in the Superior Grade. Having repeated the Antiphon after the Psalms, let immediately be begun by the Cantor the Gradual, namely This is the day. and let it be sung through by the Choir without the Neuma, and then let be said by the Priest, changing neither place nor vestment, but facing the Altar : this Versicle.

On Easter Day.

In thy resurrection, O Christ.

R. Let heaven and earth rejoice, alleluya.

V. The Lord be with you. *R.* And with.

V. Let us pray.

Prayer. Pour forth upon us. 1459. *with* The Lord be with you. *after the Prayer :*
and Let us bless the Lord. *without* Alleluya.

Let Compline be said this way throughout the whole week until Saturday.