

THE SARUM RITE  
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The Week of Easter.

Edited by William Renwick.

HAMILTON ONTARIO.  
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MMXX.

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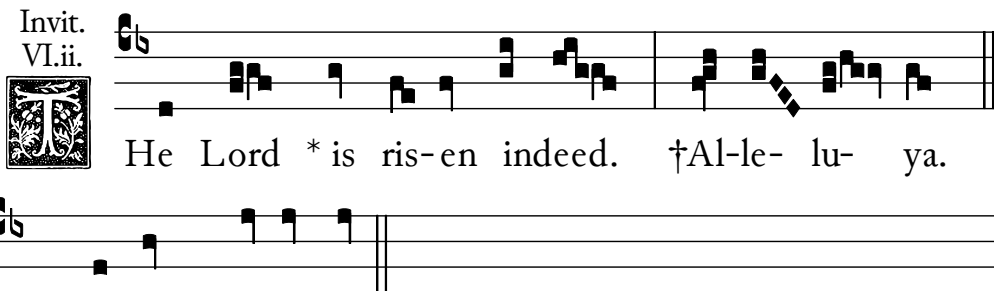
## Monday in the Week of Easter.

*Lesser Double Feast.*

*At Matins.*

*Surrexit Dominus vere.*

Invit.  
VI.ii.



He Lord \* is ris-en indeed. †Al-le- lu- ya.

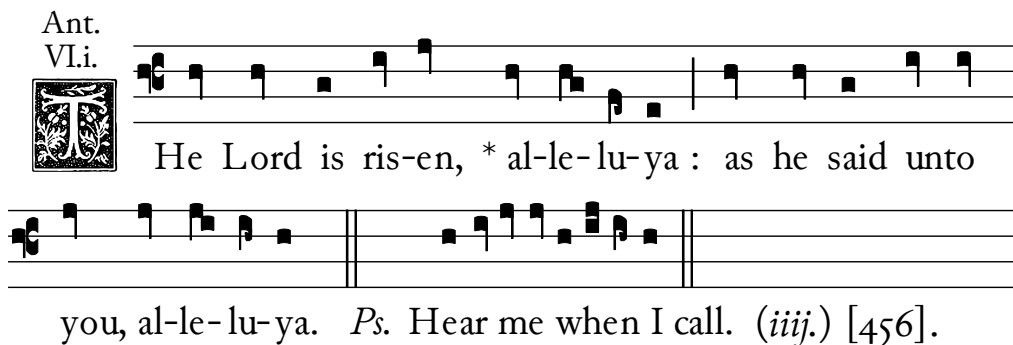
*Ps. O come, let us sing. 33\*.*

*And let it be sung by four Rulers of the Choir in white silken Copes : similarly on the Tuesday and Wednesday that follow.*

*Let no Hymn be sung : but on the Psalms let only this Antiphon be sung and let it be begun in the Superior Grade.*

*Resurrexit Dominus alleluya.*

Ant.  
VI.i.



He Lord is ris-en, \* al-le-lu-ya : as he said unto  
you, al-le-lu-ya. *Ps. Hear me when I call. (iii.) [456].*

*Ps. Ponder my words. (v.) [227].*

*Ps. O Lord, rebuke me not. j. (vj.) [19].*

*℟. The Lord is risen indeed.*

*℞. And hath appeared unto Simon, alleluya. Let the response be made privately.*

*Let the Lessons and Responsories be read in the Superior Grade : and let them be sung in Surplices.*

¶ *Lesson from the Holy Gospel according to Luke, final. xxiv. 13-35. Lesson j.*



**A**T that time. Behold, two of Jesus' disciples, went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all the things which had happened. And that which followeth.

*A Homily of Blessed Gregory, Pope.*

*xxiiij.*

**E**ven though in the midst of a daily observance, a few words may be addressed to you : and perchance they shall profitably benefit. Seeing that often the nourishment which is less sufficient : is the more avidly consumed. Therefore I have determined to examine the meaning of the Gospel lesson summarily and

not word by word : lest a more lengthy discourse of explanation should prevail to burden your good will. Behold, ye have heard, dearly beloved brethren, that to two disciples as they went in the way, indeed not believing but yet talking of him, the Lord appeared : but he did not shew them an appearance which they might recognize. The Lord therefore shewed outwardly in the eyes of their bodies : that which was taking place inwardly in themselves, in the eyes of their hearts. For in fact they both loved and doubted within themselves. For the Lord was present to them outwardly : and yet he shewed them not who he was. But thou, O Lord, have mercy upon us.

*Maria Magdalene.*

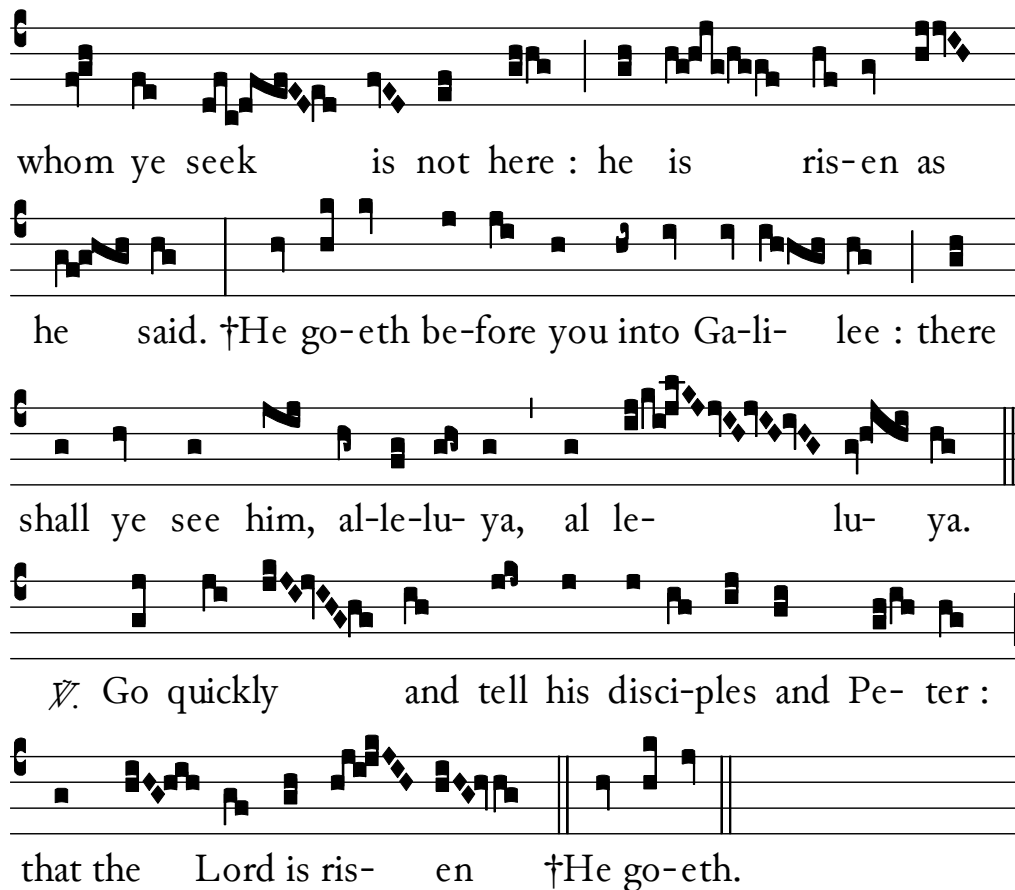
1. Resp.  
IV.



A-ry \* Magda-lene and the other Ma- ry

went early in the morn-ing unto the se-pul-chre : Je-sus

The Week of Easter.



whom ye seek is not here : he is ris-en as  
he said. †He go-eth be-fore you into Ga-li- lee : there  
shall ye see him, al-le-lu- ya, al le- lu- ya.  
✠. Go quickly and tell his disci-ples and Pe- ter :  
that the Lord is ris- en †He go-eth.

*Second Lesson.*

AS they were talking of him he made his presence known to them : but as they had doubts he concealed his recognizeable appearance from them. He did indeed join the conversation, he reprov'd the hardness of their understanding, he opened the mysteries of holy scripture concerning himself : and yet because he was still a stranger to their hearts by faith, he made as though to go farther. Now we say 'to make' as to

say 'to fashion', whence those who fashion with clay are called potters. Simple Truth therefore maketh nothing by duplicity : but he so shewed himself to them in body, as he was amongst them in the mind. For they had to be proved, whether these, which did not yet love him as God : were yet able to love him as a stranger. But since these with whom Truth was walking could not be foreigners to charity : they called him

to abide with them as though a stranger. But why say we, Called : when it is there written, They constrained him ? No doubt from this example it is inferred that strangers are not merely to be invited as guests : but are even to be pressed.

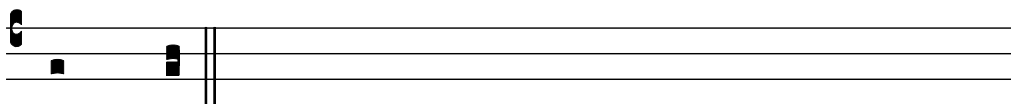
They set the table, they offer food : and God, whom they had not known when he was explaining the holy Scriptures : they recognize in the breaking of bread. But thou, O Lord, have mercy upon us.

*Congratulamini michi.*

2. Resp.  
III.



E-joice with me, \* all ye that love  
the Lord : for he whom I sought hath appear-ed un-  
to me. † And while I was weep-ing at the se-pulchre,  
I saw my Lord, al-le- lu- ya. ✕ When the  
disci- ples went away, I went not a- way : but enkindled  
with the fire of love for him, I was a- flame with long- ing.



†And while.

*Lesson iij.*

**N**OT by hearing the commandments of God were they enlightened, therefore : they were enlightened by doing them : for it is written, Not the hearers of the law are just before God, but the doers of the law shall be justified. Let any therefore who wisheth to understand what is heard : hasten to fulfil in works what he hath already been able to understand. Behold the Lord was not known when he was speaking : but he vouchsafed to be known when he was being fed. Love hospitality therefore, dearly beloved brethren : love works of charity. Hence indeed it is said by Paul, Let brotherly love continue. Be not forgetful to entertain strangers, for thereby some

have entertained angels unawares. Hence Peter saith, Use hospitality one to another without grudging. Hence Truth himself saith, I was a stranger : and ye took me in. Consider, brethren, how great is the virtue of hospitality. Receive ye Christ at your tables : that ye may prevail to be received by him at the eternal banquet. Offer hospitality now to Christ the stranger, that at the judgment he may not know you as if strangers : but that he may receive you into the kingdom as one of his own, who liveth and reigneth with the Father in the unity of the Holy Ghost, God, world without end, amen. But thou, O Lord, have mercy upon us.

*R.* 3. When the sabbath was past. *And let it be sung by three as above on Easter Day. iij. 1293.*

*Ps. Te Deum. [47].*

**¶** *Before Lauds.*

*V.* In thy resurrection, O Christ.

*R.* Let heaven and earth rejoice, alleluya.

*Let this Versicle be sung daily before Lauds until the Ascension of the Lord, when the service is of the Temporale.*

*At Lauds.*

**C** *At Lauds daily throughout the week let be sung this single Antiphon, The angel of the Lord. j. of Lauds 1294. and let it be begun in the Superior Grade.*

*Let be sung Ps. The Lord is King. (93./xcij.) [51]. and the other Psalms that follow.*

*Let no Hymn be sung, but the V̇. The Lord hath risen from the grave.*

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

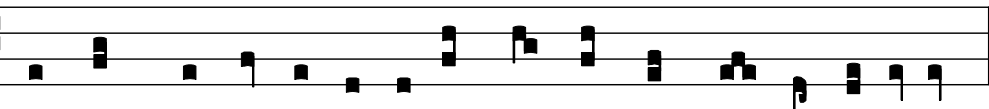
*Let the foregoing order of V̇V̇. and Antiphons together with the preceding Invitatory : serve throughout the whole week.*

*Qui sunt hi sermones.*

Ant.  
VIII.i.



Hat manner \* of commu-ni-cations are these that ye



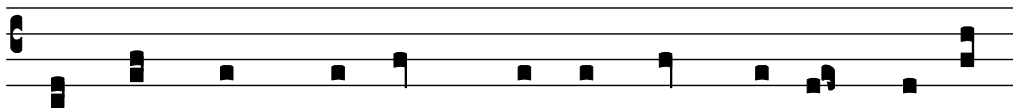
have one with an-other, as ye walk, and are sad ? al-le-lu-ya.



The one of them whose name was Cle-o-pas, answer-ing said



unto him, Art thou only a stranger in Je-ru-sa-lem : and



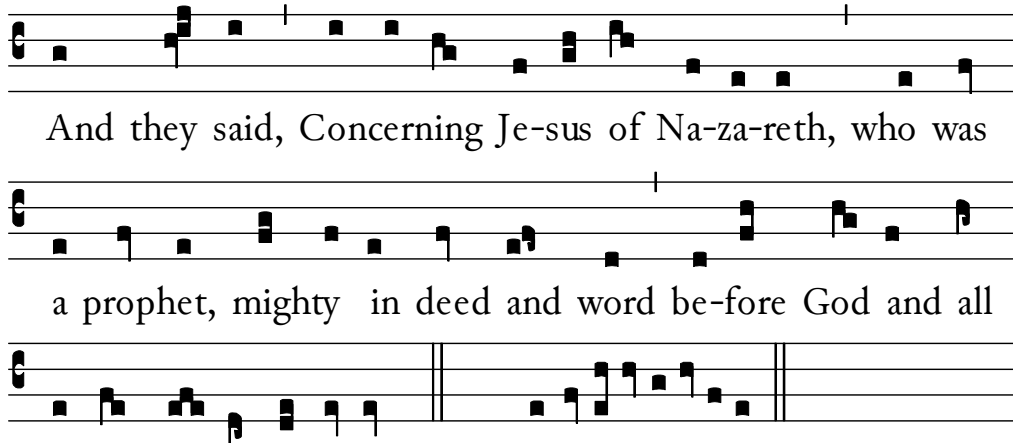
hast not known the things which are come to pass there in



these days ? al-le-lu-ya. And he said unto them, What things ?




The Week of Easter.



And they said, Concerning Je-sus of Na-za-reth, who was  
a prophet, mighty in deed and word be-fore God and all  
the people, al-le-lu-ya. Ps. Blessed be the Lord. XX\*.

Let us pray.

 God, who in the Paschal So-  
lemnity hast bestowed remedies  
upon the world : we beseech thee, O  
Lord, extend the heavenly gift unto

Prayer.

thy people : that they may both be  
worthy to attain to perfect freedom,  
and advance unto life everlasting.  
Through Jesus Christ.

*On this day and on the other following days through the week after the first Let us  
bless the Lord. at Matins let be made a Procession to the Crucifix through the middle  
of the Choir and the west entrance : with an Acolyte in white bearing the Cross with  
Taperers and Thurifers and a boy bearing the Book before the Priest in a Surplice all of  
whom be in the same vestments as at Vespers on Easter Day except the Acolyte singing an  
Antiphon while walking, the Rulers of the Choir beginning, Christus resúrgens. XX. and  
thus let be made a Station before the Cross as at Vespers except for the oil and chrism as  
above.*

*℟̃. Let the Jews now declare. XX.*

*And let be said this ℟̃. this day : by two of the Superior Grade in Surplices before the  
entrance to the Choir facing the Clergy. But on the following two days : by two Clerks of  
the ij. Form in the aforesaid place and vestment. Nevertheless on Thursday, Friday, and  
Saturday let the aforesadi Antiphon be sung, but without first censing the Cross let first be  
said this ℟̃.*

The Week of Easter.

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℟̃. Tell it out among the nations.

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

*Here let the Taperers approach the Priest, and the boy bearing the Book : and let the Priest say.*

Let us pray.

*Prayer.* O God, who for our sake didst will thy Son. 1315.

*Having finished saying the Prayer let the Taperers and the boy bearing the Book resume their places, and in the same way let them do and approach the Priest throughout the whole year.*

*At the entrance into the Quire let be sung the Antiphon of Saint Mary.*

*Ave regina celorum.*

Ant.  
VI.



Ueen of the heavens, \* we hail thee, Hail thee, La-

dy of all the An- gels ; hail, ho- ly Root, Whence the

world's true light is ris-en : greetings, glo- ri- ous one, sur-

pas-sing all in beauty, hail and fare-well, most gracious, and

for us always in- tercede to Christ, al-le-lu-ya.

℟. After childbirth, O Virgin, thou remainedst inviolate.

℟. O Mother of God, intercede for us, alleluya.

*Prayer.* Pour forth, we beseech thee. *as above.* 1315.

### *At Prime (and the other Hours).*

¶ *At j. all as on Easter Day, except that the Psalm O Give thanks unto the Lord. is not sung. And let it be made thus until Saturday : similarly this day and daily throughout the week until Saturday let the Hours of iij. vj. and ix. be sung as on Easter Day together with the Prayer of the day : nevertheless on Saturday let the ℟. This is the day. be said with Alleluya. and the rest.*

¶ *Yet it is to be noted that if the Great Litany or any other Feast occur in this week of Easter : nothing is made of the fast in that year : neither shall <anything> be made of of the Procession nor of the Feast the same : because all the saints arose with Christ, being restored to life in Christ, and the Feast of the Resurrection of Christ is applicable to all the saints : therefore in the week of Easter nothing is made of the Feast of any Saint unless by chance it should fall on the Octave of Easter, then indeed it can be deferred until the morrow : and at there let be made three Lessons with Rulers of the Choir, if the Feast shall have Rulers of the Choir. Thus when the Feast of Saint Richard, Bishop should fall on the Octave of Easter : then let it be deferred until the following Tuesday. Nevertheless if a Double Feast should happen to fall within Easter Week or on the Octave of Easter or on the three days preceding Easter : let the service be made of the same Feast after the aforesaid Octave, when it may conveniently be made : that is to say where it is able to have both Vespers. If on the other hand it be a Simple Feast in that year let it be entirely omitted unless by chance it shall fall on the Octave of Easter. Let this same rule be kept on the Vigil of Pentecost and in the following week.*

### *At Vespers.*

¶ *At Vespers let Kyrie eleyson. be sung as above.* 1300.

*Ant.* Alleluya. iij. *as above.* 1301.

*Ps.* The Lord said. (110./cix.) [373]. *together with the other Psalms as on Easter Day.*

The Week of Easter.

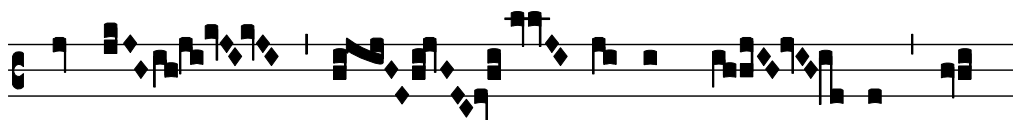
*Hec dies. Dicat nunc Israel.*

Grad.

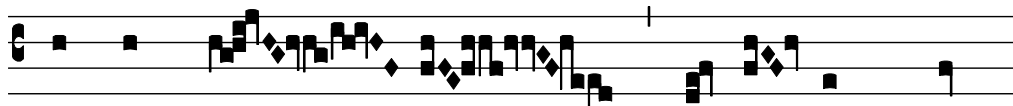
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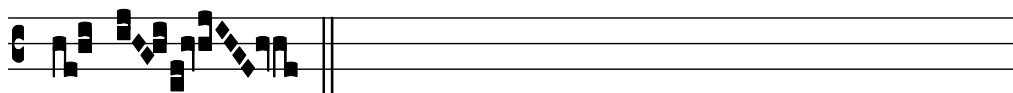
His \* is the day. 1297. ⁊. Let Isra-el now



confess that he is gra- cious, and



that his mer- cy endur- eth \* for



ev- er.

*Alleluya. Nonne cor nostrum.*

I.



L- le- lu- ya. \*



⁊. Did not our heart burn with-in us concern-ing



Je-sus, while he talk- ed with us \* by

The Week of Easter.



the way.

℣. The Lord is risen.

℟. As he said unto you, alleluia. *Let the response be made privately.*

*Nonne cor nostrum.*

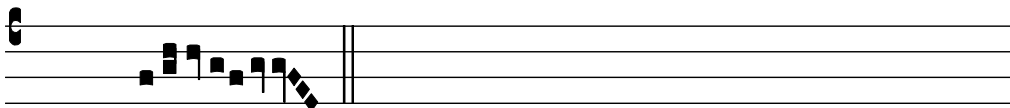
Ant.  
I.v.



Id not our heart \* burn within us : concerning



Je-sus while he talked with us by the way, al-le-lu-ya.



Ps. My soul doth magnify. **XX**\*

*Prayer.*

**G**rant, we beseech thee, almighty  
God, that we who are bowed  
down by the weight of our sins, may

be delivered from all threatening evils  
by these Paschal feasts. Through  
Jesus Christ thy Son.

*Then let the Procession go to the Font : in the same manner and order as on Easter Day at Vespers, with Oil and Chrism, and the Cross : Taperers, Thurifers, and a boy bearing the Book : singing the Antiphon which is begun by the Rulers of the Choir, namely.*

*Sedit angelus ad sepulchrum.*

Ant.  
VII.



N angel was seat- ed \* by the se-pul-chre of the

Lord : he was clothed in shin-ing gar-ments, see-ing

him, the wo-men, ter-ri- fi- ed and greatly fearing,

stood a-far off : then the angel spake, and said unto

them. †Be not affrighted, I say unto you, for he whom ye

seek that was dead now liv- eth : and the life of men with

him- self hath he rais-ed, al-le- lu- ya.

The Week of Easter.

℟. Praise ye him that in the flesh was cru-ci-fi- ed : and  
glo-ri- fy him that for your sakes was bu-ri- ed : and wor-  
ship him from death restor- ed. †Be not affrighted.

*Having finished the Antiphon without the ℟., censing first the Font, let the Priest say.*

℟. The Lord is risen from the grave.

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

℟. Let us pray.

*Prayer.*

**G**rant, we beseech thee, almighty  
God : that these Paschal feasts  
which in venerating we honour, we

may also in living preserve. Through  
Christ our Lord. ℞. Amen.

*Then while advancing before the Cross let all the Rulers of the Choir begin the Antiphon Christ being raised. 1283. which is sung without the ℟. The Priest to be sure having first censed the Cross : says the Versicle*

℟. Tell it out among the nations.

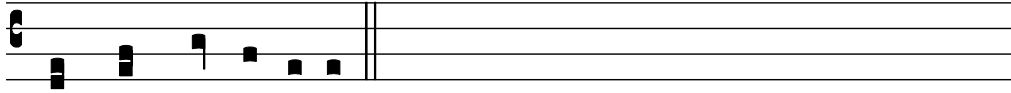
℞. That the Lord hath reigned from a tree, alleluya.

*Prayer.* O God, who for our sake didst will. 1315.

The Week of Easter.

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*While entering the Quire let the Antiphon of Saint Mary be sung, namely My soul melted. **XX.** and let it be concluded with Alleluya. thus*



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

*It is found after the Common of Saints.*

*℟̃. Holy Mother of God, ever-Virgin Mary.*

*℞̃. Intercede for us unto the Lord our God.*

*℟̃. Let us pray.*

*Prayer. Pour forth, we beseech thee. 1315.*

*Let this order of Processions exiting and entering the Quire be kept daily at Vespers and at Matins until Saturday, with the proper Prayers at the Font and before the Cross together with the varying Antiphons of Saint Mary at the entrance into the Quire.*



## ¶ Tuesday.

### *Minor Double Feast.*

*Invitatory and Antiphons as on the preceding Monday.* 1317.

*Ps.* O Lord my God, in thee have I put my trust. (*vij.*) [21].

*Ps.* O Lord our Governor. (*vij.*) [22].

*Ps.* In the Lord put I my trust. (*ii./x.*) [24].

*℟.* The Lord is risen indeed.

*℞.* And hath appeared to Simon, alleluya. *Let the response be made privately.*

*This ℟. together with the Preceding Antiphon on the Psalms and the Invitatory are sung at Matins daily through the week.*

*Let the Lessons and Responsories be read and sung : as is indicated on the Monday.*  
1318.

*Lesson from the Holy Gospel according to Luke. Final. xxiv. 36-47.*



**A**T that time. Jesus stood in the midst of his disciples, and saith unto them, Peace be unto you ; it is I, fear not. And that which followeth.

*A Homily of the Venerable Bede, Priest.*

*3. 2. libri.*

**I**T should first be noted, and diligently committed to memory : that the Lord deigned to stand in their midst as the disciples were speaking of him, and to reveal his presence in a vision. For this is what he promised elsewhere to all the faithful, saying, Where two or three

are gathered together in my name, there am I in the midst of them. In order to strengthen the constancy of our faith, which the presence of divine goodness always inspireth : he wished at length to show his bodily presence in a vision. And now for us, although we are lying far below the feet of the apostles, we ought to rely upon this itself to be done by his mercy : namely for himself to be in our midst, as often as we assemble gathered in that name. That name of course is Jesus : that is, Saviour. And when we assemble to speak of the attainment of eternal salvation : it is without doubt understood that we are gathered in the name of Jesus. Nor is

it right to doubt him to be present as we are conferring about those things which he loveth. And certainly the more truly : the better we retain in a

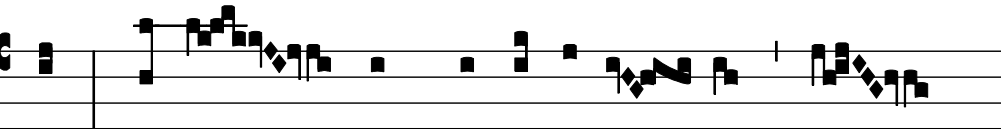
more perfect heart what we profess with our mouth. But thou, O Lord, have mercy upon us.

*Virtute magna reddebant.*

1. Resp.  
III.



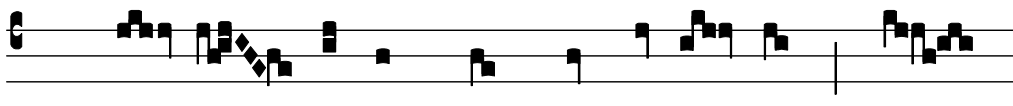
Ith great \* pow- er gave the a- pos-



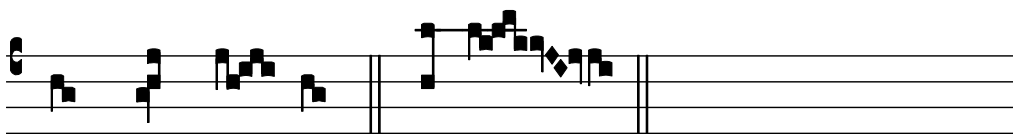
tles. Witness of the re-surrec- tion of



our Lord Je- sus Christ, al-le- lu- ya, al-le- lu- ya.



℣. Fil- led indeed with the Ho-ly Ghost : they



spake with bold-ness. †Witness.

*Second Lesson.*

**T**hen it must be seen that the Saviour appearing to the disciples entrusteth to them the joys of peace : repeating that same thing, the celebrated glory of immortality : see-

ing that he was about to go to the suffering of death, he had commended as a special pledge of salvation and life to them, saying, Peace I leave with you, my peace I give unto you.

The angels which were seen soon after he was born likewise proclaimed the grace of this gift to the shepherds : praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. Because without doubt the whole of our Redeemer's dispensation in the flesh : is the reconciliation of the world. For this to be sure he became incarnate, for this he suffered, for this he was raised from the dead : that we which sinning had fallen into the

wrath of God : might be led back by his reconciliation to the peace of God. Whence he was rightly named by the Prophet, The everlasting Father, the Prince of Peace. And the Apostle, writing of him to those of the gentiles which had believed, saith, And he came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one spirit unto the Father. But thou, O Lord, have mercy upon us.

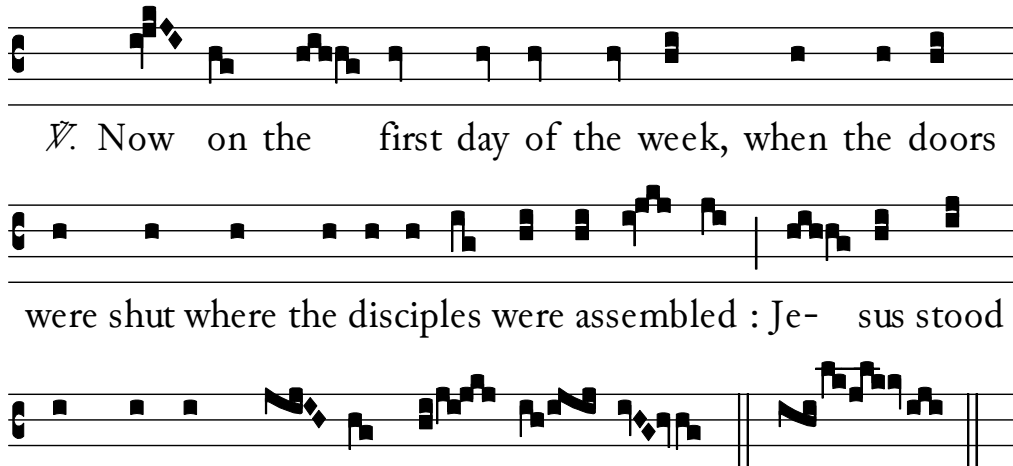
*Surgens Jesus Dominus.*

2. Resp.  
VII.



E-sus \* our Lord, a- ris- ing, stand- ing in the  
midst of his dis- ci- ples saith. †Peace be unto  
you, al-le-lu- ya, the disciples were glad,  
when they saw the Lord, al-le- lu- ya.

The Week of Easter.



Now on the first day of the week, when the doors  
were shut where the disciples were assembled : Je- sus stood  
in the midst, and saith un- to them. †Peace.

*Third Lesson.*

**N**OW when the Lord appeared to them, the disciples, confused and much frightened, supposed that they were seeing a spirit : they indeed recognized it to be the Lord who appeared, but believed that they saw him not in the substance of his body but in that of his spirit. That is, since they knew that his body was dead and buried, in what they now saw raised from the dead : they supposed rather that they had before their eyes the spirit which, forsaking the body, he had committed into the hands of his Father. But this their error, by which they had been struck down at the new and unknown vision : the benevolent Master, by

most tender gift of consolation and of admonition, undertook to wipe away, Why, asketh he, are ye troubled ? and why do thoughts arise in your hearts ? Behold my hands and my feet, that it is I myself. For not without cause ordered he them to see and recognize his hands and feet, rather than <his> countenance with which they had been familiar : but in that having seen the signs of the nails by which he had been fixed to the cross : they might be able to understand it not only to be a body which they saw, but the very body of their Lord which they had known to have been crucified. But thou, O Lord, have mercy upon us.

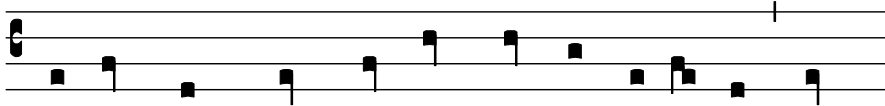

*R.* 3. When the sabbath was past. *and let it be sung by three as above on Easter Day*  
*iiij.* 1293.

*At Lauds.*

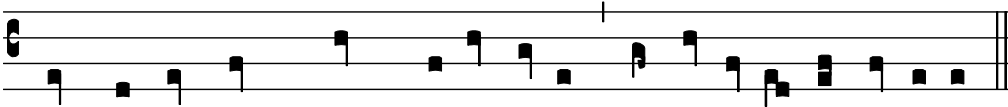
*At Lauds, as above.* 1321.

*Stetit Jesus in medio.*

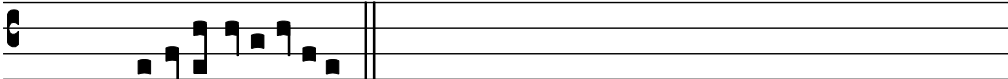
Ant.  
VIII.i.




E-sus stood \* in the midst of his disci-ples, and



saith unto them : Peace be unto you, al-le-lu-ya, al-le-lu-ya.



*Ps.* Blessed be the Lord. **XX**\*

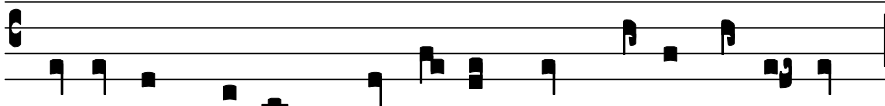

<i>Prayer.</i>	
 God, who dost continually multiply thy Church with new offspring : grant unto thy servants that they may hold fast in their lives	the sacrament which they have received by faith. Through Jesus Christ thy Son our Lord.

*At the Procession as above on Monday.* 1323.

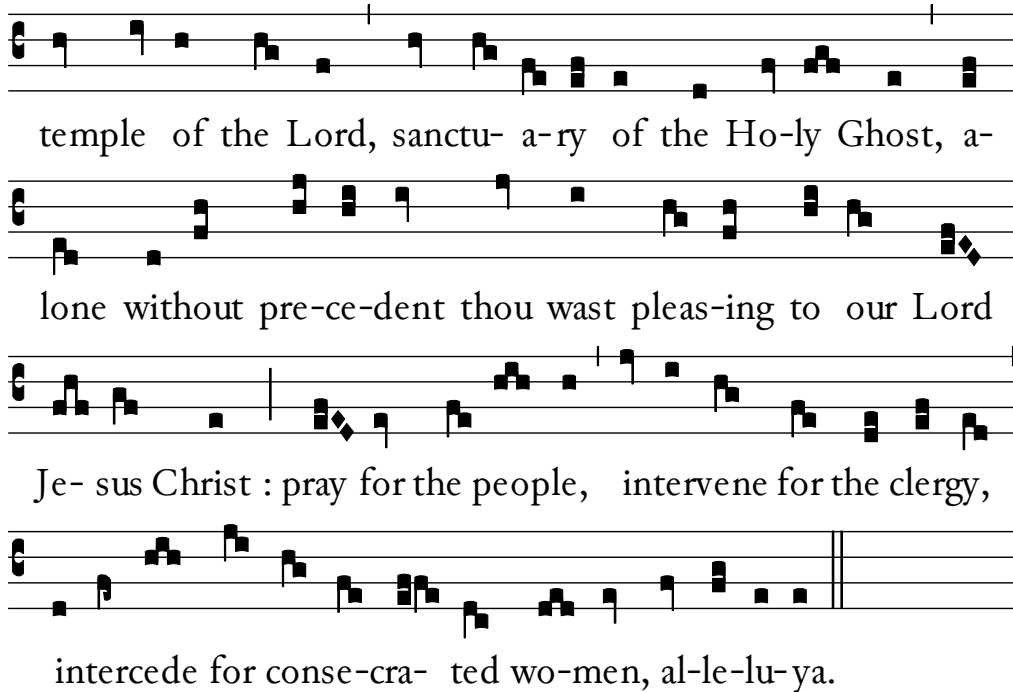
*On the return, of Saint Mary.* 1324.

*Beata Dei genitrix.*

Ant.  
VIII.i.



blessed Ma-ry, \* Mother of God, Virgin for ev-er :



temple of the Lord, sanctu- a-ry of the Ho-ly Ghost, a-  
lone without pre-ce-dent thou wast pleas-ing to our Lord  
Je- sus Christ : pray for the people, intervene for the clergy,  
intercede for conse-cra- ted wo-men, al-le-lu-ya.

¶ *At Vespers.*

Kyrie eleyson. 1300.

*Ant.* Allelúya. *iiij.* 1301.

*Ps.* The Lord said. (110./cix.) [373].

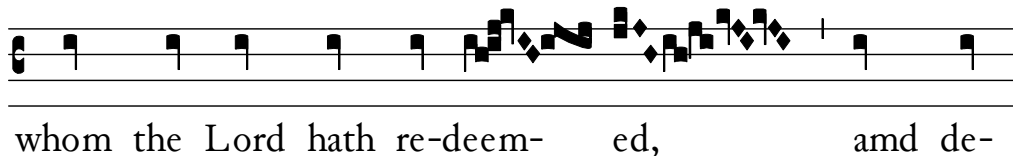
*Hec dies. Dicant nunc qui redempti sunt.*

Grad.

II.

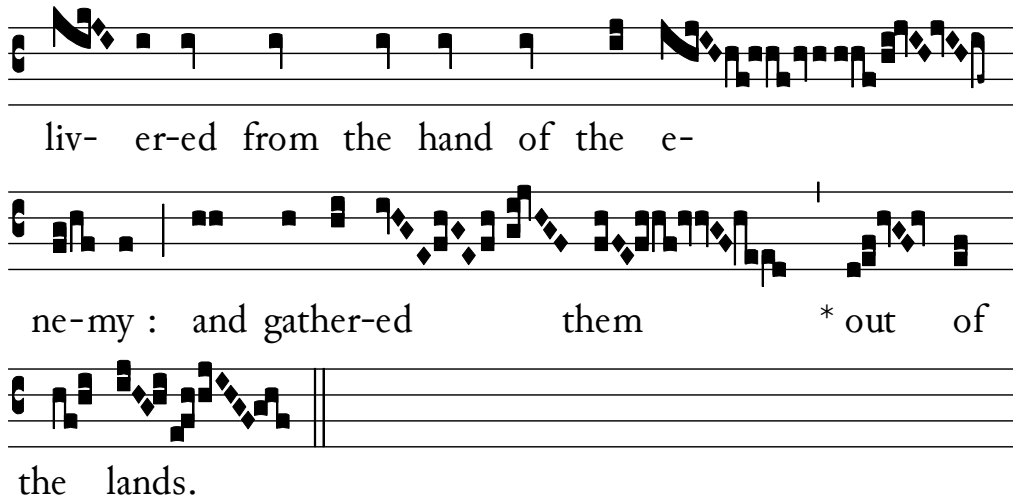


His \* is the day. 1297. ⁊. Let them now give thanks



whom the Lord hath re-deem- ed, and de-

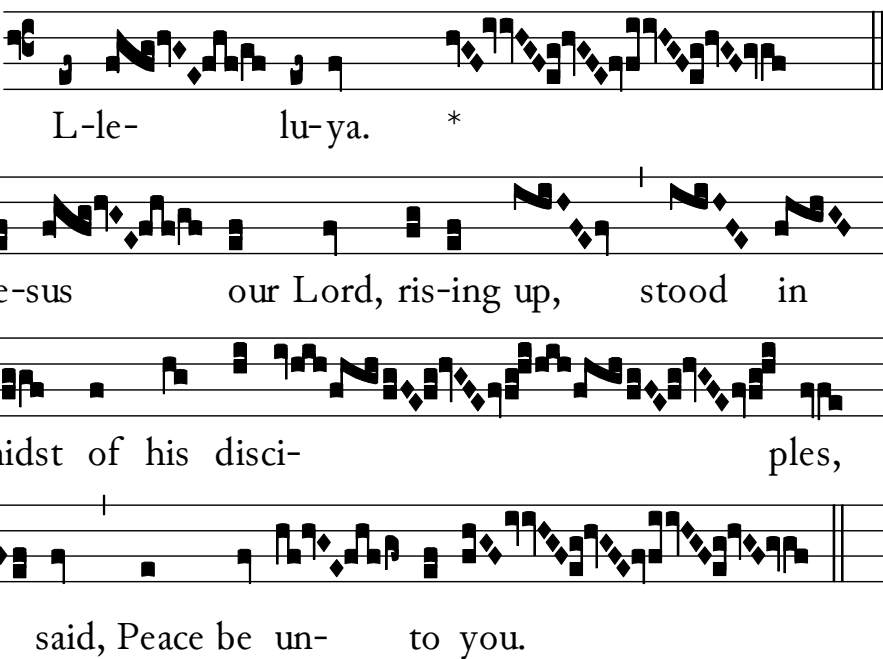

The Week of Easter.



liv- er-ed from the hand of the e-  
ne-my : and gather-ed them \* out of  
the lands.

*Alleluya. Surgens Jesus.*

II.



L-le- lu-ya. \*  
✠ Je-sus our Lord, ris-ing up, stood in  
the midst of his disci- ples,  
and said, Peace be un- to you.

✠ The Lord is risen.

✠ As he said unto you, alleluia. *Let the response be made privately.*

The Week of Easter.

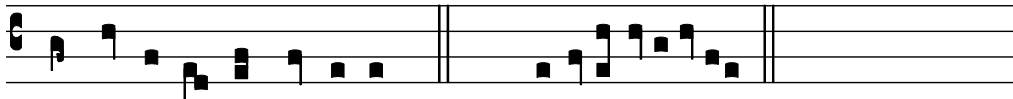
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*Videte manus meas.*

Ant.  
VIII.i.



Ehold my hands \* and my feet : that it is I my-self,



al-le-lu-ya, al-le-lu-ya. Ps. My soul doth magnify. **XX**\*

*Prayer.*

**B**Rant, we beseech thee,  
Almighty God, that we who  
celebrate the solemnities of the

Paschal festival, may ever live in thy  
holiness. Through Jesus Christ thy  
Son our Lord.

*At the Procession as above. 1327.*

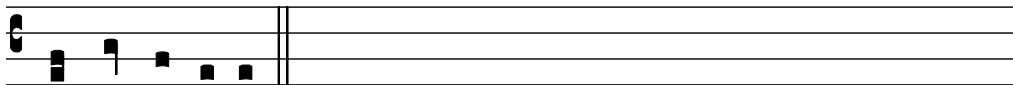
**C** At the Font.

*Prayer.*

**B**Rant, we beseech thee, almighty  
God : that through these  
Paschal feasts which we celebrate, we

may ever live devoutly in thy praise.  
Through Christ.

*O the return, of Saint Mary, Ant. I went down. and let it be concluded with  
Alleluya. thus*



thee, al-le-lu-ya.

*This Antiphon is found after the Common of Saints.. **XX**.*



¶ *Wednesday.*  
*Lesser Double Feast.*  
*At Matins.*

*Invitatory, Antiphon as on the preceding Monday.* 1317.

*Ps.* Help me, Lord. (12./xj.) [26].

*Ps.* How long wilt thou forget me. (13./xij.) [27].

*Ps.* The fool hath said. (14./xiiij.) [27].

℟. The Lord is risen indeed.

℞. And hath appeared unto Simon, alleluya. *Let the response be made privately.*

*Let the Lessons and Responsories be read and sung as above on Monday.* 1318.

*The Gospel according to John. Final. Joh. xxj. 1-14.*



AT that time.  
Jesus shewed  
himself again to  
his disciples at the  
sea of Tiberias.  
And that which  
followeth.

*A Homily of Blessed Gregory, Pope.* 24.

THE lesson from the holy Gospel which just now hath been read in your ears, my brethren, knocketh upon the soul with a question : but by its knocking sheweth power of discrimination. Indeed it may be asked, why Peter who was a fisherman before his conversion : returned to fishing after his conversion. And as Truth saith, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God, why

did he return to what he had abandoned ? But if the power of discretion be considered, it is readily seen : that evidently if the trade appeared to be without sin before his conversion : it was likewise without fault to return to it again after his conversion. For we know that Peter was a fisherman : but Matthew was a tax-collector. Now after his conversion Peter returned to fishing : but Matthew did not sit down again to the business of tax collecting. Because it is one thing to seek a living by fishing : and another to gain riches by tax-collecting. There are many trades : that are unable to be practiced without sins, either partially or not at all. Those therefore which are involved with sin : it is necessary that

The Week of Easter.

the soul not return to them after  
conversion. But thou, O Lord, have

mercy upon us.

*Ecce vicit leo.*

1. Resp.  
VII.



E- hold, \* the Li- on of the tribe of Ju-dah,

the Root of Da-vid, hath pre-vail-ed to open the book, and

to loose the sev- en seals there- of. †Alle- lu- ya,

al-le- lu- ya, al-le- lu- ya. ✕. And one

of the elders saith unto me, Weep not : wor- thy is the

Lamb that was slain to re-ceive pow-er and strength.

†Alle- lu- ya.

*Second Lesson.*

**I**T may also be asked : why, when the disciples were labouring in the sea, after his resurrection the Lord stood on the shore : who before his resurrection walked on the waves of the sea in the sight of the disciples. The reason for which is quickly discerned : if the occasion of each is considered. For what doth the sea signify but the present world : which is dashed by the circumstances of the tumults and surging waves of corruptible life ? What is figured by the solidity of the shore, except that perpetual eternity of rest ? Because therefore the disciples as yet were among the waves of this mortal life : they laboured in the sea. But because our Redeemer had already passed beyond the corruption of the flesh : after his resurrection he stood on the shore. As if he would declare the

mystery of his resurrection to the disciples in actions, saying, Now I appear not to you in the sea : because I am not with you in the tumult of the waves. Hence it is that in another place after his resurrection : he saith to these same disciples, These are the words which I spake unto you, while I was yet with you. For it was not that he was not with them : to whom his bodily presence appeared. But yet he now denied himself to be with them : from whose mortal bodies the flesh of his immortality stood apart. What is professed, he indeed disclosed, that he himself was not situated with them : this, to be sure shewn by the place where his body was, demonstrateth that while they were still at sea he was already by the shore. But thou, O Lord, have mercy upon us.

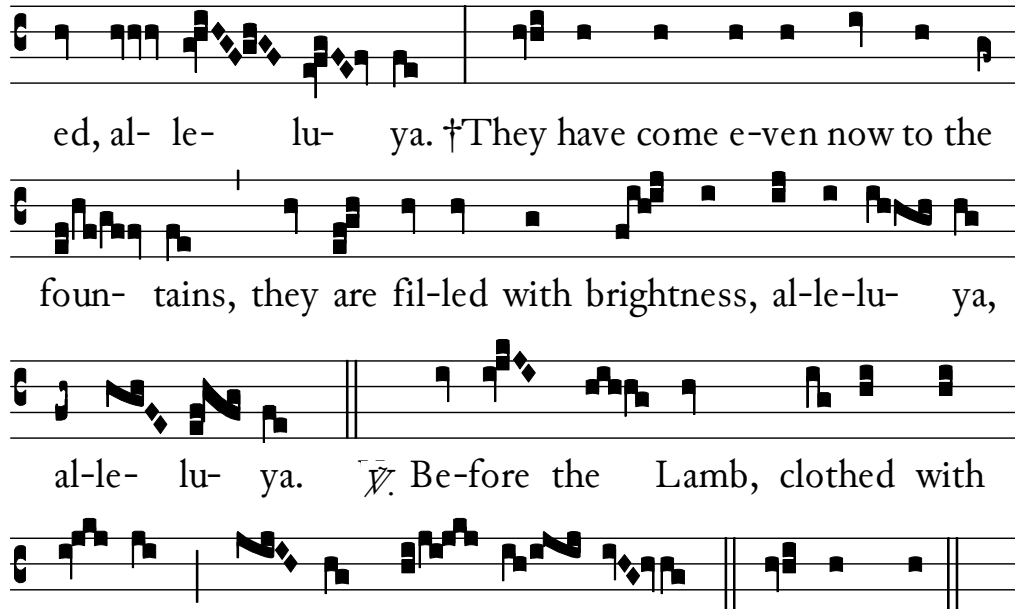
*Isti sunt agni novelli.*

2. Resp.  
VII.



Hese are \* the new lambs which have announc-

The Week of Easter.



ed, al- le- lu- ya. †They have come e-ven now to the  
foun- tains, they are fil-led with brightness, al-le-lu- ya,  
al-le- lu- ya. ✠. Be-fore the Lamb, clothed with  
white robes : and palms in their hands. †They have come.

Third Lesson.

NOW with the disciples there was great difficulty in fishing : so that at the Master's coming great sublimity of admiration might be manifest, who at once said, Cast the net on the right side of the ship, and ye shall find. It is read twice in the holy Gospel : that the Lord ordered that the nets should be let down for fishing. Before his passion evidently, and after his resurrection. But before our Redeemer should suffer and rise again, he ordered the net to be let down for fishing indeed : but whether it was to be let down on the right side or on the left he did not declare. Appearing to the disciples after the

resurrection, however : he ordered the net to be let down on the right side. In that catch so many were taken : that the nets were broken. But in this many were caught, and the nets were not broken. Who doth not know that the good are figured by the right side, and the bad by the left ? Now that catch in which it is not particularly ordered on which side the net should be cast, signifieth the present Church, which gathereth the good together with the bad, nor chooseth those which it hauleth : because it knoweth that it is not able to choose. But this catch, after the resurrection of the Lord, was let

down only on the right side : because  
only the Church of the elect, which  
will have nothing of the works of the

left side, shall come to see the glory  
of his brightness. But thou, O Lord,  
have mercy upon us.

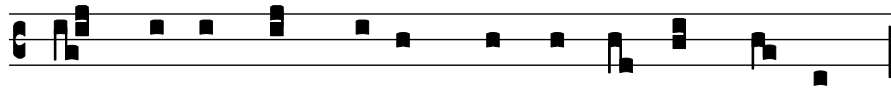
*R.* 3. When the sabbath was past. *And let it be sung by three as above on Easter Day*  
1293.

### *At Lauds.*

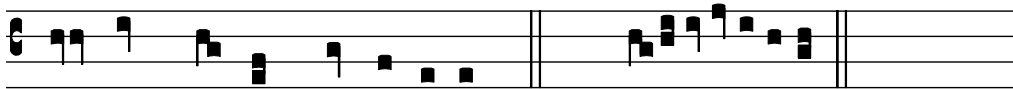
*At Lauds, as above.* 1321.

*Mittite in dexteram.*

Ant.  
VII.ii.



Ast the net \* on the right side of side of the ship :



and ye shall find, al-le-lu-ya. *Ps.* Blessed be the Lord. **XX**\*

Let us pray.

*Prayer.*



God, who dost gladden us by  
the yearly solemnity of the  
resurrection of the Lord : mercifully  
grant that by the temporal festivals

which we keep, we may merit to  
come to eternal joys. Through the  
same Jesus Christ.

*At the Procession as above.* 1323.

*On the return let it be said of Saint Mary.* 1324.

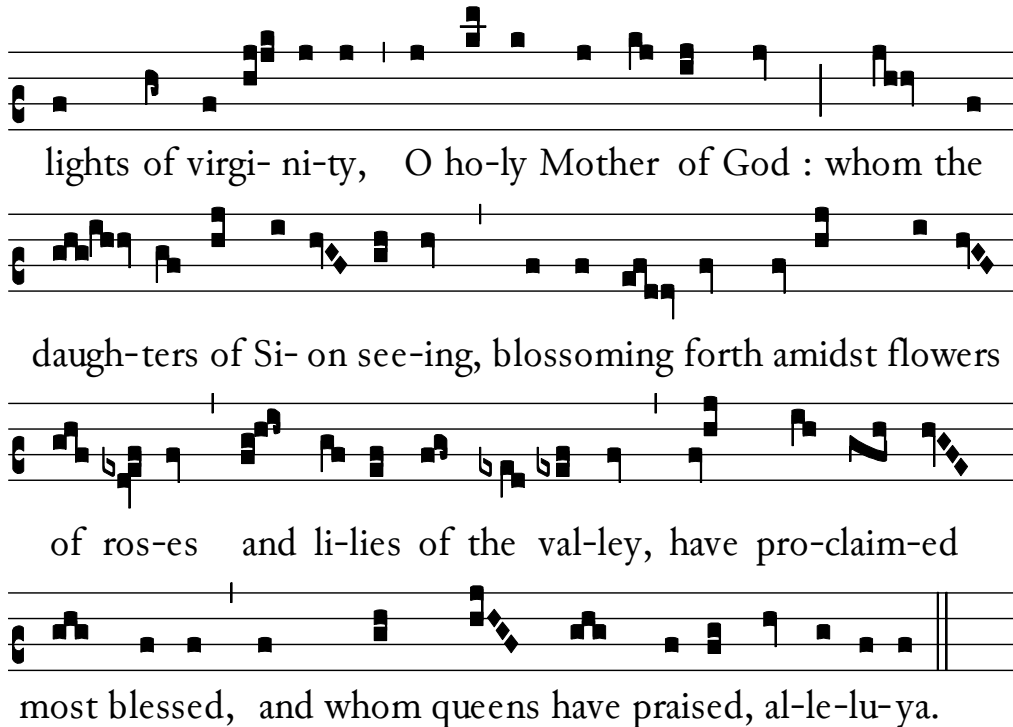
*Speciosa facta es.*

Ant.  
VI.



Hou art be- come \* beauti-ful and sweet in the de-

The Week of Easter.



lights of virgi- ni-ty, O ho-ly Mother of God : whom the  
daugh-ters of Si- on see-ing, blossoming forth amidst flowers  
of ros-es and li-lies of the val-ley, have pro-claim-ed  
most blessed, and whom queens have praised, al-le-lu-ya.

¶ *At Vespers.*

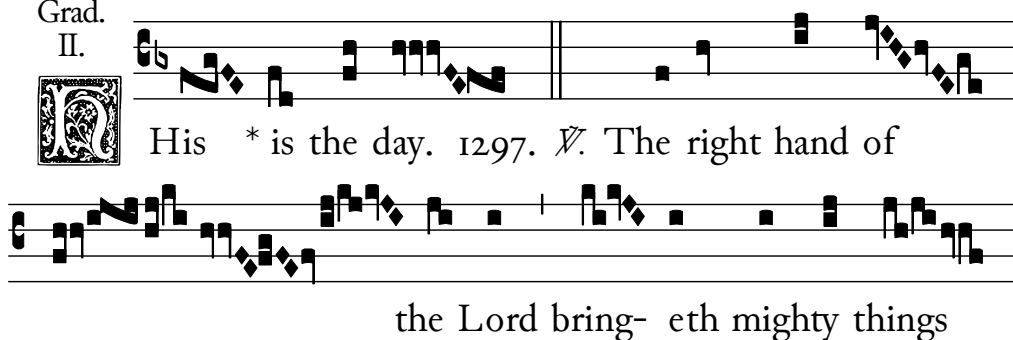
Kyrie eleyson. 1300.

*Ant.* Alleluya. *iiij.* 1301.


*Ps.* The Lord said. (110./*cix.*) [373.].

*Hec dies. Dextera Domini.*

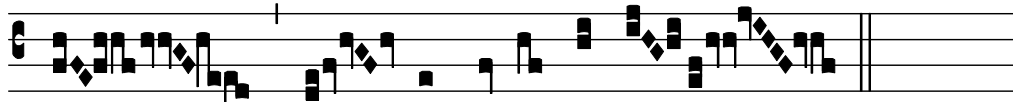
Grad.  
II.



His \* is the day. 1297. ⁊. The right hand of  
the Lord bring- eth mighty things





to pass : the right hand of the



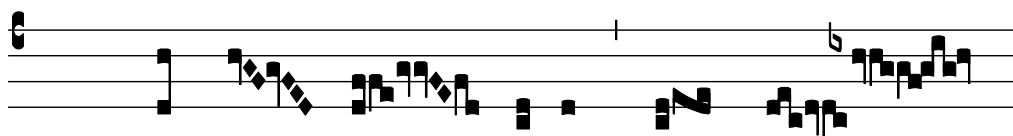
Lord \* hath the pre-e-mi-nence.

*Alleluya. Surrexit Dominus. 1519:227r; 1531:130v.*

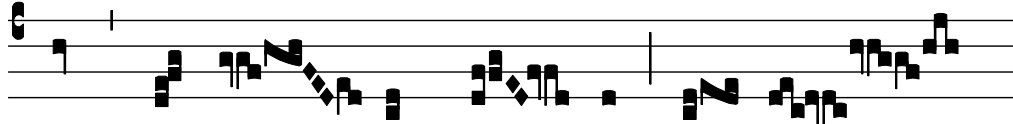
I.

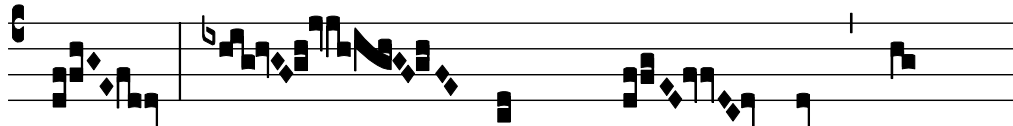
L-le- lu-ya. \*




✠. The Lord was ris-en, and meet-



ing the wo- men, he said, All hail !

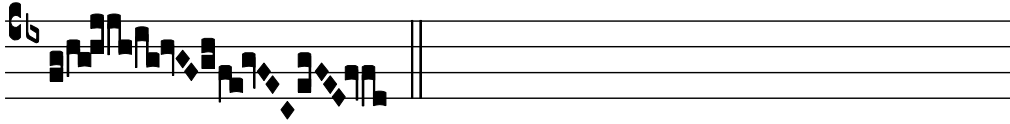


Then came they near, and



held him by \* the feet.

The Week of Easter.



℣. The Lord is risen.

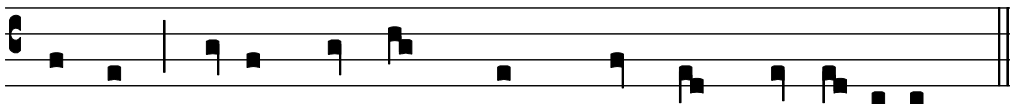
℟. As he said unto you, alleluya. *Let the response be made privately.*

*Hoc jam tertio manifestavit.*

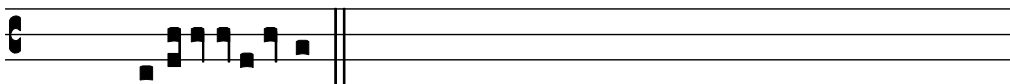
Ant.  
III.iv.



His is now \* the third time that Je-sus shewed



himself : after he rose from the dead, al-le-lu-ya.



Ps. My soul doth magnify. **XX**\*

*Prayer.*

**G**rant, we beseech thee, almighty  
God : that the wonderful  
sacrament of this Paschal festivity

may both bestow upon us tranquility  
in this world, and confer life eternal.  
Through Jesus Christ.

*At the Procession as above. 1327.*

*At the Font.*

*Prayer.*

**G**rant, we beseech thee, almighty  
God : that we who keep the  
Paschal feasts, aflame with heavenly

longings, may thirst for the fountain  
of life, our Lord Jesus Christ thy  
Son.. *Choir. ℟. Amen.*

*On the return, of Saint Mary, let be sung the Antiphon Gracious Mother. **XX**. as  
above on Easter Day at Vespers, and let it be concluded with Alleluya.*



## ¶ Thursday.

### *At Matins.*

*At Matins let two Rulers of the Choir sing together the Invitatory 1317. as above in silken Copes at the Quire Step. Let it be likewise on Friday and on Saturday. On this day and the two that follow at Matins on the Psalms let the Antiphon be begun in the Superior Grade and let all the Lessons be read by Clerks of the Superior Grade in Surplices at the Quire Step. Let all the Responsories at Matins be sung by two in Surplices at the Quire Step, in such a way that the first R̃. and the second are sung in the ij. Form : and the third is sung by two Clerks of the Superior Grade.*

*Ps.* Lord, who shall dwell. (15./xiiij.) [28].

*Ps.* Preserve me. (16./xv.) [30].

*Ps.* Hear the right, O Lord. (17./xvj.) [32].

*R̃.* The Lord is risen indeed.

*R̃.* And hath appeared unto Simon, alleluya. *Let the response be made privately.*

*The Gospel according to John, xx. Chap. 11-18.*



**A**T that time.  
Mary stood  
without at the  
sepulchre weeping.  
And that which  
followeth.

*A Homily of Blessed Gregory, Pope. 25.*

**M**ary Magdalene, which had  
been a sinner, in the city,  
loving the Truth, washeth away the  
stains of her offenses : and the voice  
of Truth is fulfilled which saith, Her  
sins, which are many, have been  
dismissed, for she loved much. In-  
deed she who previously had re-

mained cold through sin : afterwards  
burned strongly by loving. For after  
she came to the tomb, and did not  
find the body of the Lord there : she  
believed that it had been taken away,  
and reported so to the disciples.  
They which were coming saw : and  
they believed it to be as the woman  
had said. And directly it is written of  
them, The disciples went away again  
unto their own home. And then is  
subjoined, But Mary stood without at  
the sepulchre weeping. But thou, O  
Lord, have mercy upon us.

*R̃. 1. Mary Magdalene. Found on the immediately preceding Monday j. 1318.*

*Lesson ij.*

**I**T must be pondered, how great a power of love had been kindled in the mind of this woman : who did not withdraw from the tomb of the Lord even when the disciples withdrew. She sought whom she had not found, she wept as she sought : and being inflamed with the fire of his love, she burned with desire for him whom she believed had been taken away. Whence it happened that she alone saw him : who remained that she might seek. For to be sure the power of good works : lieth in perseverance. And the voice of Truth

saith, But he that shall endure unto the end, the same shall be saved. And in the precept of the law the tail of the victim is appointed to be offered in sacrifice. Now the tail : is the end of the body. And he maketh a good offering : which bringeth the sacrifice of a good work through to its due conclusion. Hence Joseph, amongst the rest of the brethren : is described as having had a tunic reaching the ankles. Now a tunic reaching the ankles : is a good work reaching its completion. But thou, O Lord, have mercy upon us.

*Tulerunt Dominum meum.*

2. Resp.  
VIII.

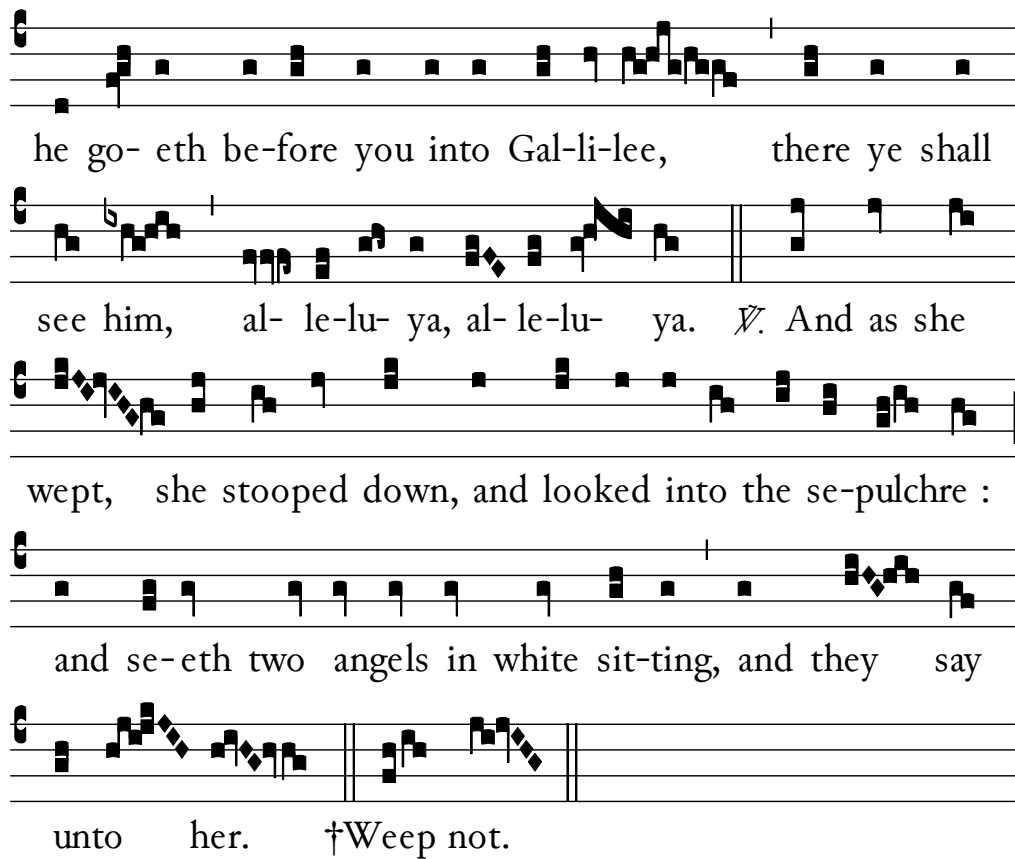


Hey have ta-ken \* away my Lord, and I know

not where they have laid him. The angel saith un-to

not where they have laid him. The angel saith un-to

her. †Weep not, Ma-ry, he is ris-en as he said :



he go- eth be-fore you into Gal-li-lee,      there ye shall  
 see him,      al- le-lu- ya, al- le-lu- ya. ⁊ And as she  
 wept, she stooped down, and looked into the se-pulchre :  
 and se-eth two angels in white sit-ting, and they say  
 unto her. †Weep not.

*Lesson iij.*

**M**ary, as she wept, stooped down, and looked into the sepulchre. To be sure she had already seen the empty tomb : she had already reported that the Lord had been taken away. Why is it that again she stooped down, again she wanted to see ? For it sufficeth not for a lover to have looked once : because the power of love increaseth the effort of the search. Thus she sought a first time : and found little. She persevered in seeking : whence it

came to pass that she found him. And this happened because desires increase when delayed : and through increase they grasp what they find. And so she who thus loveth, who stoopeth down again to the tomb which she had already examined, let us see then the fruit of the search which redoubleth by the power of love in her. It continueth, She seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

Why is it that two angels were seen in the place of the Lord's body, one sitting at the head and another at the feet, except that in the Latin tongue messenger is called angel, and that from his passion it was to be announced that he was God before the ages and man at the end of the ages ? An angel sitteth as if at the

head, when by the apostle John proclaimeth : that, In the beginning was the Word, and the Word was with God, and the Word was God. And an angel sitteth as if at the feet, when he saith, The Word was made flesh : and dwelt among us. But thou, O Lord, have mercy upon us.

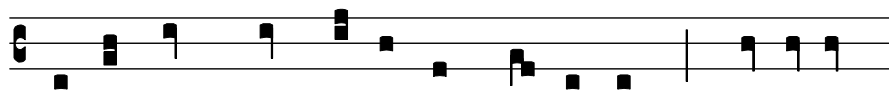
*R.* 3. When the sabbath was past. *as above on Easter Day iij.* 1293.

### *At Lauds.*

*At Lauds as above.* 1321.

*Maria stabat ad monumentum.*

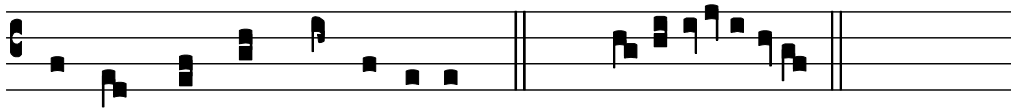
Ant.  
VII.i.



A-ry stood \* at the se-pulchre weeping : she se-eth



two angels in white sit-ting : and the napkin that had been



a-bout his head, al-le-lu-ya. *Ps.* Blessed be the Lord. **XX**.\*.

*Prayer.*



God, who hast united divers nations in the confession of thy name : grant that those who have been born again in the font of

baptism may be one in faith of mind and in piety of action. Through Jesus Christ.

*At the Procession as above* 1323. *but without the V.* Let the Jews.

*On the return, of Saint Mary, let the Antiphon Queen of the heavens. be sung **XX**. as above on Monday.*

¶ *At Vespers.*

Kyrie eleyson. 1300.

*Ant.* Alleluya. *iiij.* 1301.

*Ps.* The Lord said. (110./*cix.*) [373].

*Hec dies. Lapidem quem.*



Grad.  
II.



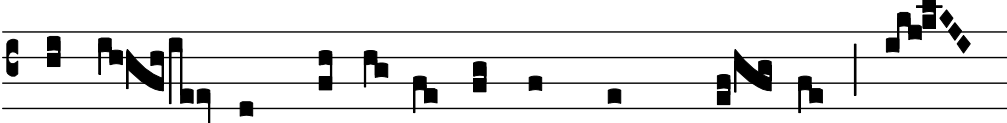
His \* is the day. 1297. ⁊. The same stone which  
the builders re-fus- ed : is be- come  
the head-stone in the cor-  
ner, this is the Lord's do- ing : and it  
is mar-vel-lous in our eyes.

*Alleluya. In die resurrectionis.*

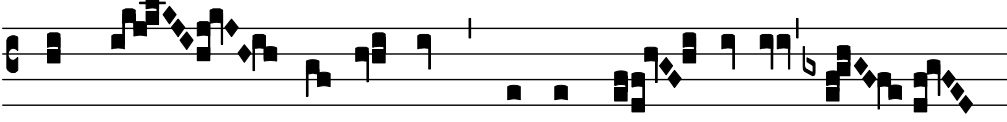
VII.



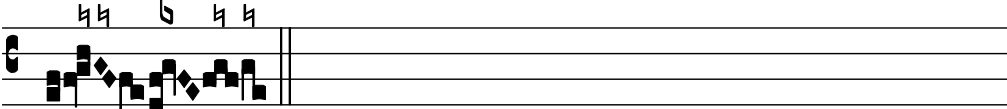
L-le-lu- ya. \* *℣.* On



the day of my re-sur-rection, saith the Lord : I



will go be-fore you \* into Ga- li-lee.

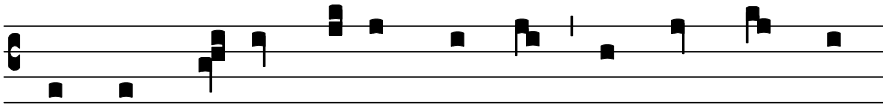



*℣.* The Lord is risen.

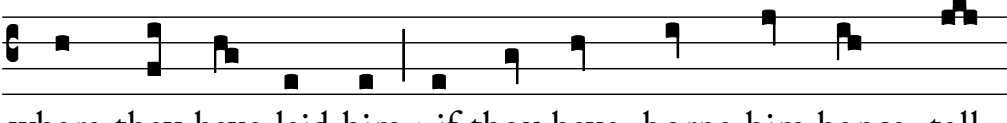
*℟.* As he said unto you, alleluya. *Let the response be made privately.*

*Tulerunt Dominum meum.*

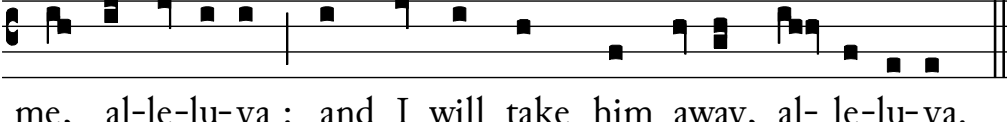
Ant.  
VII.i.



Hey have tak-en \* away my Lord, and I know not



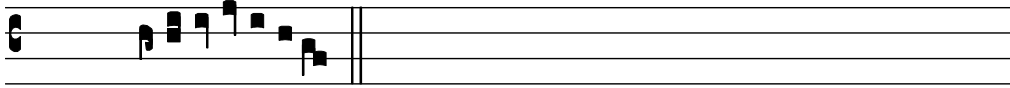
where they have laid him : if thou have borne him hence, tell



me, al-le-lu-ya : and I will take him away, al- le-lu-ya.


The Week of Easter.

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*Ps.* My soul doth magnify. **XX**\*.

*Prayer.*


 God, who hast granted us freer souls wherewith to celebrate the Paschal sacrament : teach us both	to fear what dost anger thee, and to love what thou dost enjoin. Through Jesus Christ thy Son.
---	--

*To be sure, let the first Let us bless the Lord. be sung by two Clerks of the ij. Form at the Quire Step : however let the second be sung by two boys.*

*At the Procession as above. 1327.*

*At the Font.*

*Prayer.*

 Rant, we beseech thee, almighty God: that thy church may rejoice both in the firmness of her	members, and in ever new fruitfulness. Through Christ.
--	---

*On the return, of Saint Mary, let the Antiphon My soul melted. be sung **XX**. and let it be concluded with Alleluya.*

## ¶ Friday.

### *At Matins.*

*Invitatory and Antiphon as on the preceding Thursday.* 1347.

*Ps.* The heavens declare. (19./xvii.) [40].

*Ps.* The Lord hear thee. (20./xix.) [42].

*Ps.* The King shall rejoice. (21./xx.) [44].

*℟̃.* The Lord is risen indeed.

*℞.* And hath appeared unto Simon, alleluya. *Let the response be made privately.*

*Lesson from the Holy Gospel according to Matthew, final. xxvii. 16-20.*



**A**T that time.  
The eleven  
disciples went  
away into Galilee,  
unto a mountain  
where Jesus had  
appointed them.

And when they saw him, they  
worshipped him. And that which  
followeth.

*A Homily of the Venerable Bede, Priest.*

*iv. Second Book.*

**T**HE Gospel reading, dearly  
beloved brethren, which we  
have just heard, and according to the  
account, gleameth full of joy : because  
it describeth in plain language the  
triumph of our Redeemer and at the  
same time the gifts of our redemption.  
And if we prefer to treat this at

greater length : we shall learn the  
more pleasing fruit of the spiritual  
meaning contained within the literal  
sense. The word of God is indeed  
like the behaviour of spices, which  
the more finely examined, as if  
rubbed and ground : the greater the  
inner sweetness of the fragrance it  
rendereth. For it is plain and sweet  
to be heard by the devout, that the  
disciples went away into Galilee, into  
a mountain where Jesus had ap-  
pointed them. And when they saw  
him, they worshipped him. But it is  
not lacking in mystery : that after the  
resurrection the Lord appeared to the  
disciples, whether in Galilee or on a  
mountain. But thou, O Lord, have  
mercy upon us.

*℟̃. i.* With great power. *This ℟̃. is found in the immediately preceding Tuesday j.*  
1332.



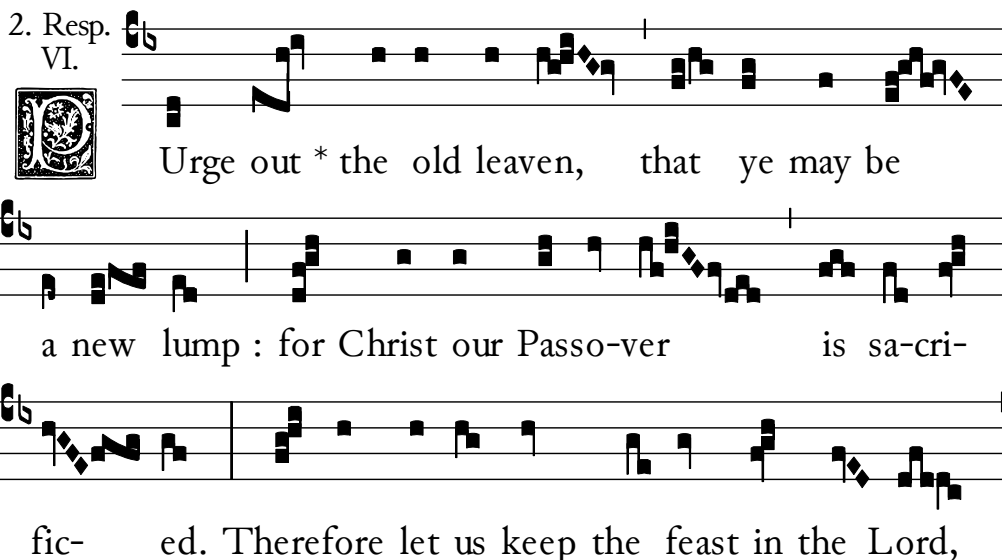
*Lesson ij.*

**T**Hus the Lord appeared on a mountain : that he might indicate that the body, which he had taken on at birth from the earth common to the human race : rising again, now raised above all earthly things, he had clothed with heavenly power. He appeared on the mountain : that he might admonish the faithful that if they desired to see the height of his resurrection : they should strive to pass over from the basest cravings to heavenly desires. To be sure the name Galilee, which containeth the saving mystery : is very well known from the abundant expositions of the fathers. But it is not

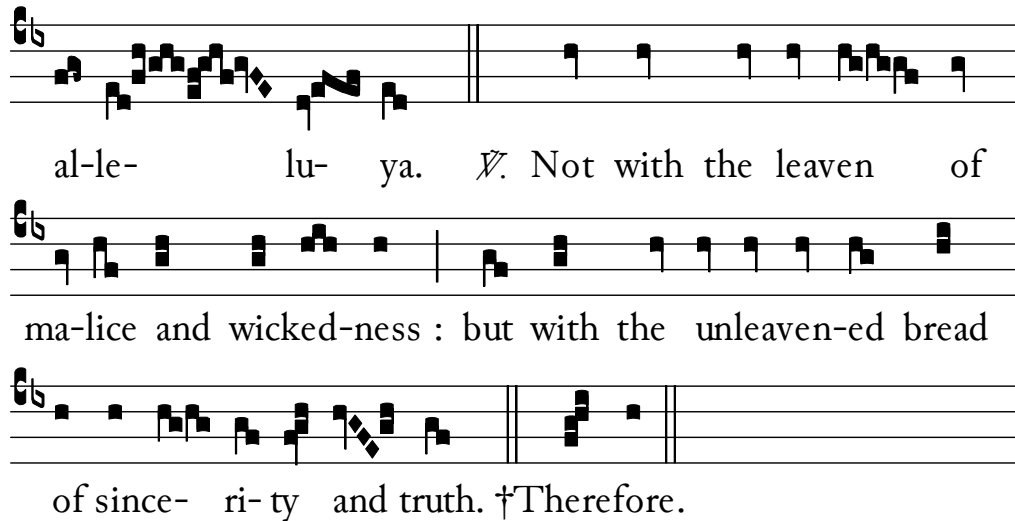
irrelevant to often repeat by word : what it is necessary always to keep in mind. Galilee of course means : a crossing over made, or a revelation. And the interpretation of either name : leads to a single end. Accordingly we read above : the angel said to the women, Go, tell his disciples that he is risen : and, behold, he goeth before you into Galilee ; there shall ye see him. And now with the Evangelist recounting we know that the disciples went away into Galilee : and when they saw him, they worshipped him. But thou, O Lord, have mercy upon us.

*Expurgate vetus fermentum.*

2. Resp. VI.



Urge out \* the old leaven, that ye may be  
a new lump : for Christ our Passo-ver is sa-cri-  
fic- ed. Therefore let us keep the feast in the Lord,



*Third Lesson.*

**W**Hat is it, therefore, that Jesus preceedeth the disciples into Galilee that he may be seen by them : they follow, and seeing him they worship : except that Christ is risen from the dead, and become the firstfruits of them that slept, for they which are Christ's follow him, and they themselves in their turn pass over to life from death. And seeing him there they worship : whom they contemplate in the form of his divinity and praise without end ? To which vision that agreeth : in that Galilee is also interpreted revelation. Then indeed we, with open face (as the Apostle attesteth) beholding the glory of the Lord, are changed into the same image : all we which entirely reveal our way to him, and follow his

footsteps with unfeigned faith. And when they saw him, it saith, they worshipped him : but some doubted. Now seeing him they knew the Lord, and because they had learned this one to be God : lowering their faces to the ground they worshipped. But in their minds there was a doubt not to be disregarded : for they believed that they saw not the revived body in which he suffered, but only the spirit which he surrendered when his passion was finished. Hence the gracious Master forthwith both strengthened in faith those which already believed : and those which as yet doubted, he summoned to the grace of faith : of course making known to all how much greatness of glory the humanity he had taken on

for men, given to death and rising again, had reached. All power is given unto me (he saith) in heaven and in earth. For here he spake not of the divinity coeternal with the Father, but of the humanity he had assumed, who by taking up was made

less, lower than the angels : and in which rising from the dead, was crowned with glory and honour, and wast set over the works of the hands of the Father, with all things brought into subjection under his feet. But thou, O Lord, have mercy upon us.

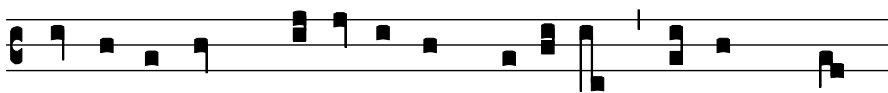
*R.* 3. When the sabbath was past. *as above on Easter Day iij.* 1293.

### *At Lauds.*

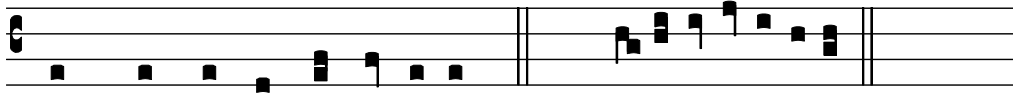
*At Lauds as above.* 1321.

*Undecim discipuli.*

Ant.  
VII.ii.



HE e-lev-en \* disciples in Ga-li-lee see-ing the



Lord worshipped, al-le-lu-ya. *Ps.* Blessed be the Lord. **XX**.\*.

*Prayer.*



almighty and everlasting God,  
who hast bestowed on us the  
Paschal sacrament in the covenant of  
the reconciliation of mankind : grant

that what we celebrate by profession  
with our minds, we may imitate with  
deeds. Through Jesus Christ.

*At the Procession as above, but without the Verse.* 1323.

*On the return, of Saint Mary, let the Antiphon O blessed Mary. be sung XX. Let it be concluded with Alleluya.*

*This day before the Mass let the Sepulchre be put away.*

¶ *At Vespers.*

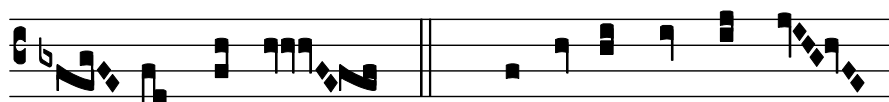
Kyrie eleyson. 1300.

*Ant.* Alleluya. *iiij.* 1301.

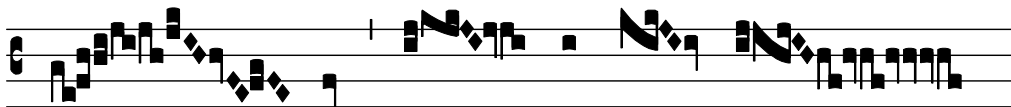
*Ps.* The Lord said. (110./*cix.*) [373].

*Hec dies. Benedictus qui venit.*

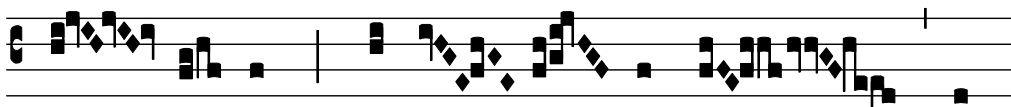
Grad.  
II.



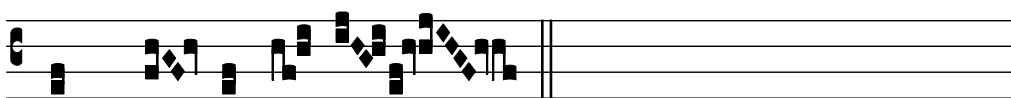
His \* is the day. 1297. ⁊. Blessed is he that com-



eth in the name of



the Lord : God is the Lord who



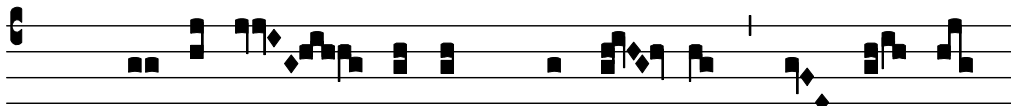
hath shew- ed us light.

*Alleluya. Dicite ingentibus.*

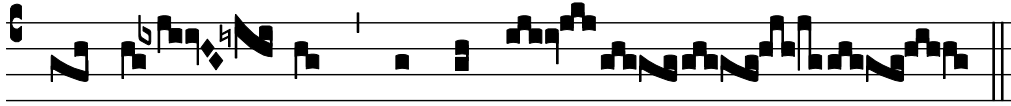
VIII.



L-le-lu- ya. \*



⁊. Tell it out among the hea-then, that the Lord



hath reign- ed \* from a tree.

℣. The Lord is risen.

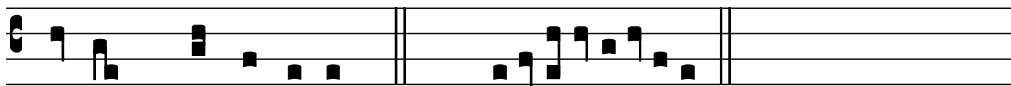
℟. As he said unto you, alleluya. *Let the response be made privately.*

*Data est michi.*

Ant.  
VIII.i.



LL power \* is giv-en unto me in heaven and



in earth, al-le-lu-ya. Ps. My soul doth magnify. **XX**.\*

*Prayer.*



God, through whom unto us both redemption cometh and adoption is made good : look upon the works of thy mercy, that those

reborn in Christ may be granted eternal inheritance and true liberty. Through the same Jesus Christ.

*At the Procession as above. 1327.*

*At the Font.*

*Prayer.*

**W**E present, we beseech thee, O Lord, to thy family and graciously bestow : that to those upon

whom thou hast conferred the grace of faith, thou may also grant the eternal crown. Through our Lord.

*On the return, of Saint Mary, let the Antiphon I went down. be sung **XX**. and let it be concluded with Alleluya.*

## ¶ *White Saturday.*

### *At Matins.*

*Invitatory, Antiphon as on the preceding Thursday.* 1347.

*Ps.* The Lord is my shepherd. (23./xxij.) [115].

*Ps.* The earth is the Lord's. (24./xxij.) [115].

*Ps.* Be thou my Judge, O Lord. (26./xxv.) [116].

*℟̃.* The Lord is risen indeed.

*℞̃.* And hath appeared unto Simon, alleluya. *Let the response be made privately.*

*The Gospel According to John, xx. 1-9.*



**A**T that time.  
The first day of  
the week cometh  
Mary Magdalene  
early, when it was  
yet dark, unto the  
sepulchre, and  
seeth the stone taken away from the  
sepulchre. And that which followeth.

*A Homily of Blessed Gregory, Pope. 22.*

**T**He lesson from the holy Gospel  
which ye have just heard,  
brethren, is quite clear on the  
historical surface : but we must briefly  
inquire into its mysteries. Mary

Magdalene when it was yet dark :  
came to the tomb. According to the  
account the hour is recorded : but  
according to the mystical meaning we  
must seek. Now Mary was searching  
for the Creator of all things whom  
she had seen in the flesh : dead in the  
tomb. And because she found no  
trace of him : she believed him to  
have been taken away. Thus it was  
still dark : when she came to the  
tomb. She ran quickly : she reported  
to the disciples. But those ran more  
swiftly which had loved more than  
the others, of course Peter and John.

*℟̃.* 1. Behold, the Lion. *This ℟̃. is found on the nearest preceding Wednesday.* 1340.

*Lesson ij.*

**N**ow the two ran together : but  
John ran ahead more swiftly  
than Peter. John came first to the  
tomb : but he did not presume to

enter. Then Peter came after : and  
he went in. What, brethren, what  
doth this running signify ? Can it be  
that the description of this so subtle

Evangelist is he believed to be empty of mysteries ? Not at all. Nor indeed would John have said that he went before and did not enter : had he believed that a mystery was lacking in his trepidation. What therefore is signified by John except the Synagogue, what by Peter except the Church ? Nor is it to be wondered at if it is seen : that the Synagogue is regarded as represented by the

younger, however the Church by the elder. For although for the worship of God the Synagogue was earlier than the Church of the Gentiles : yet in the reckoning of the world the multitude of Gentiles was earlier than the Synagogue, Paul attesting who saith, Because that was not first which is spiritual, but that which is natural. But thou, O Lord, have mercy upon us.

*De ore prudentis.*

2. Resp.

VII.



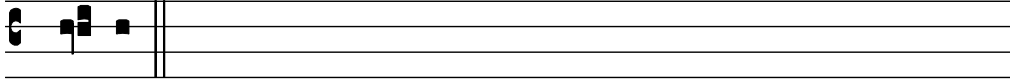
Rom the mouth \* of the wise pro-ceedeth honey,

al-le-lu- ya, as the sweetnes of hon- ey is his

tongue, al-le-lu- ya. †His lips as as a honey-comb,

al-le-lu- ya, al-le- lu- ya. ⁊ Wis- dom rest-eth in

his heart : and pru-dence in the words of his mouth.



†His lips.

*Third Lesson.*

**T**He Church of the Gentiles therefore is signified by the elder, Peter : and by John, the younger, the Synagogue of the Jews. They both ran together, because from the rising of their time unto the going down, the Gentiles ran along a route equal and in common with the Synagogue, albeit not equal and in common in understanding. The Synagogue came first to the tomb, but did not enter : because although she received the commandments of the law, and heard the prophecies of the incarnation and passion of the Lord, yet she was unwilling to believe in him who had died. John indeed saw the linen cloths that were laid out, but yet he did not enter : because evidently the Synagogue recognized

the sacraments of Scripture and yet put off entering by believing in the Lord's. Of whom long since and at length she had prophesied : she saw him present, and refused to accept <him>. A man to be despised : she refused to believe God had become mortal flesh. What is it then except that he ran more quickly : and yet stood still before the empty tomb ? Therefore Simon Peter came following him : and entered into the tomb. Because the Church of the Gentiles followed after : the mediator between God and men, the man Jesus Christ, and she knew that he was dead in the flesh, and yet believed him to be alive in God. But thou, O Lord, have mercy upon us.

*R.* 3. When the sabbath was past. *ijj. as above on Easter Day.* 1293.

*At Lauds.*

*At Lauds as above.* 1321.



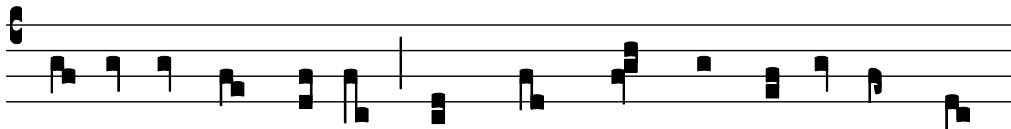
The Week of Easter.

*Currebant duo simul.*

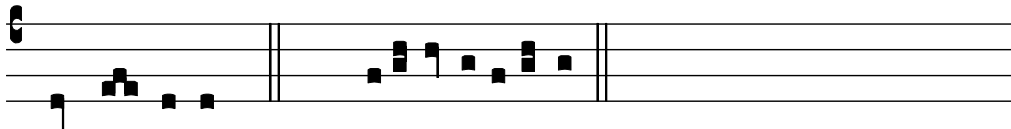
Ant.  
I.i.



Hey ran both to-gether : \* and the other dis-ci-



ple did outrun Pe-ter : and came first to the se-pulchre,



al-le- lu-ya. Ps. Blessed be the Lord. **XX**\*.

Let us pray.

*Prayer.*

**G**Rrant, we beseech thee,  
almighty God : that we who  
have with reverence celebrated the

Paschal Feast : may through it be  
found worthy to arrive at eternal joys.  
Through Jesus Christ.

*Procession as above, but without the Verse. 1323.*

*On the return, of Saint Mary, let the Antiphon Thou art become beautiful. be sung **XX**. and let it be concluded with Alleluya.*

*On this day let not the Gradual be sung at the Hours, but in its place let be sung by the whole Choir, the Cantor beginning, without repetition.*

*Alleluya. Hec dies.*

VIII.



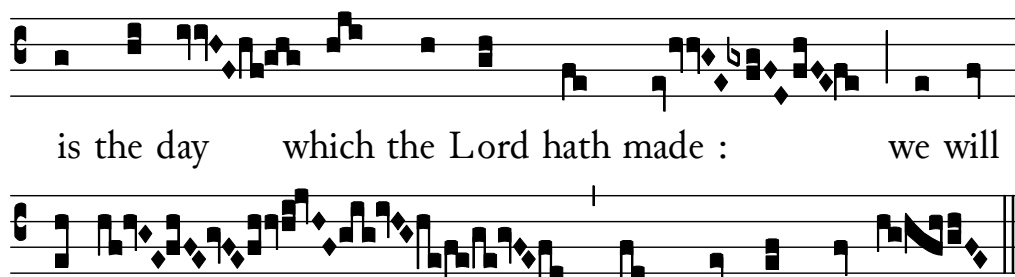
L-le- lu- ya.

\*

℥. This

The Week of Easter.

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is the day      which the Lord hath made :      we will

re-joice      and be glad \* in it.

*And let it be sung without the Neuma at the end of the V. and then let Alleluya. be repeated likewise without the Neuma.*