

THE SARUM RITE  
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Scholarly Edition.

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Part 27.

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Passion Sunday.

The week of the Passion.

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Hamilton Ontario.

The Gregorian Institute of Canada.

MMXX.

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## [Passion Sunday.]

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

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

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

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

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

Tuesday is of Saint Ambrose. Chapter *Behold a great priest.* [889]. and let the Feast of Saint Richard be put off until the Translation of the same.  
On Thursday is sung the 8. *R̄*. together with the 2. ferial Responsories.
5. **A.** **¶** On Passion Sunday the service is of the Sunday.

On Wednesday is sung the 8. *R̄*. together with the ferial Responsories.
1. **B.** **¶** On Passion Sunday the service is of the Sunday. At 1. Vespers which will be of the Sunday let there be a solemn Memorial of S. Gregory, and let the Feasts<sup>2</sup> of the Saints be put off until the Translations of the same, and on Wednesday and Saturday is sung the 8. *R̄*. together with the 2. ferial Responsories.
2. **B.** **¶** On Passion Sunday the service is of the Sunday. Let the Feasts of the Saints be put off<sup>3</sup> until the Translations of the same.

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

On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial [110v.] Responsories.

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

Sunday in the Passion of the Lord.

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

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

5. **D.** **¶** On Passion Sunday the service is of the Sunday. At 1. Vespers a solemn Memorial of the Feast [of S. Ambrose].<sup>5</sup>

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

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

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

Wednesday is of Saint Gregory. Chapter *Behold a great priest.* [889].

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

On Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories. Let the Feasts [of Ss. Edward, Cuthbert, and Benedict]<sup>6</sup> be put off until the Translations of the same.

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

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

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

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

Friday is of Saint Ambrose. Chapter *Behold a great priest.* [889].

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

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

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

Tuesday is of Saint Gregory. Chapter *Behold a great priest.* [889].

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

On Wednesday and Saturday is sung the 8. *Rx.* together with the ferial Responsories and let the Feasts [of Ss. Edward, Cuthbert, and Benedict]<sup>7</sup> be put off until the Translations of the same.

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

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

Sunday in the Passion of the Lord.

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- On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
4. **℟̄**. **℣** On Passion Sunday the service is of the Sunday and nothing of Saint Richard until the Translation of the same.  
Thursday is of Saint Ambrose. Chapter *Behold a great priest.* [889].  
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.
5. **℟̄**. **℣** On Passion Sunday the service is of the Sunday.  
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.
1. **℟̄**. **℣** Passion Sunday is of the Sunday. 2. Vespers will be of Saint Gregory. Chapter *Behold a great priest.* [889]. with a solemn Memorial of the Sunday.  
On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
2. **℟̄**. **℣** Passion Sunday is of the Sunday.  
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.  
Let the Feasts of the Saints [of ix. Lessons, Edward, Cuthbert and Benedict,]<sup>8</sup> be put off until the Translations of the same.
3. **℟̄**. **℣** Passion Sunday is of the Sunday. Let the Feast of the Annunciation be deferred unless it be the Feast of the Place. 2. Vespers will be of the Annunciation : with a solemn Memorial of the Sunday.  
Monday is of the Annunciation with a solemn Memorial of the fast.  
On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
4. **℟̄**. **℣** Passion Sunday is of the Sunday and nothing of Saint Richard until the Translation of the same.  
Wednesday is of Saint Ambrose. Chapter *Behold a great priest.* [889]. with a solemn Memorial of the fast.  
On Thursday is sung the 8. *R̄*. together with the ferial Responsories.
5. **℟̄**. **℣** Passion Sunday is of the Sunday.  
On Wednesday and Saturday is sung the 8. *R̄*. together with the ferial Responsories.

# ¶ Sunday in the Passion of the Lord.

At [j.] Vespers.

*Ant.* Blessed be. [410].

*Ps.* The same. (cxliij.) [410].

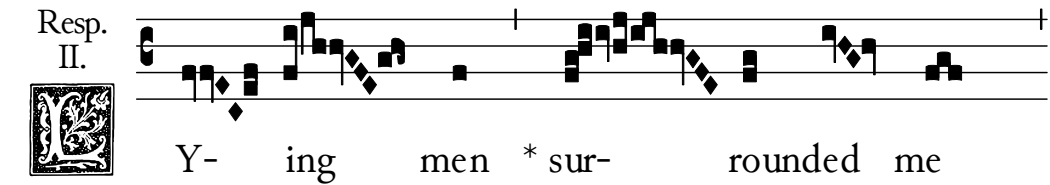
Hereafter the Neuma is not sung at the end of Antiphons until the Octave of the Pasch : nevertheless the Versicles and Benedicamus. and Kyrieleyson. and Gradual, and the rest of this sort are sung with the neuma in the usual way : until the Supper of the Lord. But Kyrieleyson. is always sung with the neuma.

Chapter. Thren.<sup>9</sup> iij. (58.)

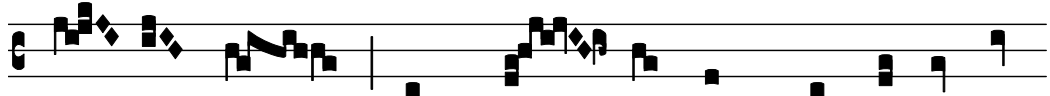
<b>T</b> Hou hast judged, O Lord, the cause of my soul, thou the		Redeemer of my life : O Lord my God.
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*Circunderunt me.* AS:189; 1519:178v; 1531:110v.

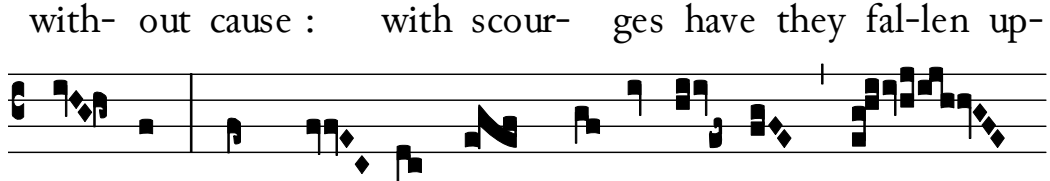
Resp. II. 6287.




Y- ing men \* sur- rounded me



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



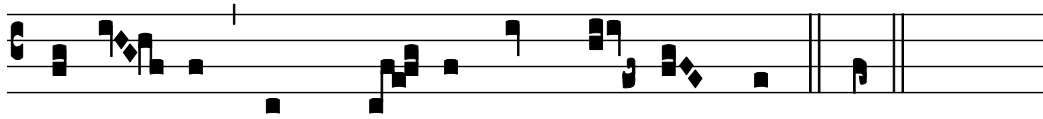
on me. †But thou, O Lord, my de-fen-der, a-



venge thou me. ∕. For tri- bu-la- tion is

6287a.

Sunday in the Passion of the Lord.



ve-ry near, and there is none to help me. †But.

[V.] Gloria Patri. *is not sung but let the Responsory Lying men. be repeated.*

*Vexilla regis prodeunt.* HS:40v; 1519:178v; 1531:110v.<sup>10</sup>

8410.

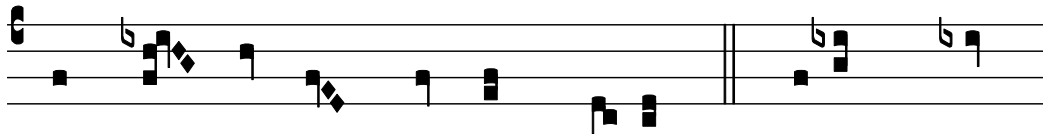
Hymn.  
I.



- broad the Re- gal Ban-ners fly, \* Now shines the



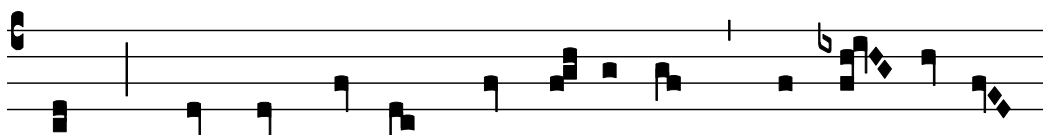
Cross' s myste-ry ; Upon it Life did death endure,



And yet by death did life pro-cure. 2. Behold ! the



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



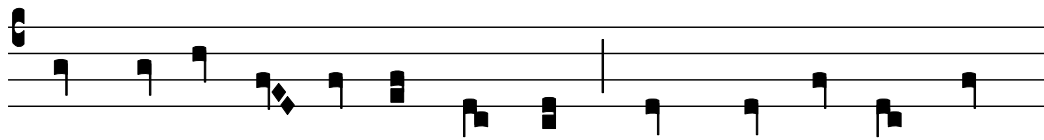
pierce : Here, our re-demption to obtain, The Migh-ty Sa-



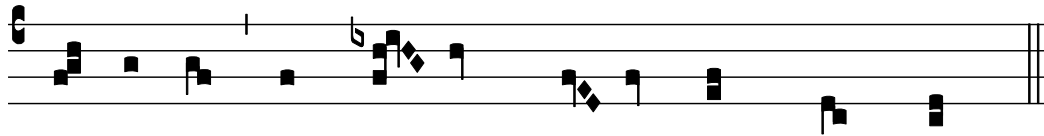
cri-fice is slain. 3. Who, wounded with a dreadful spear,



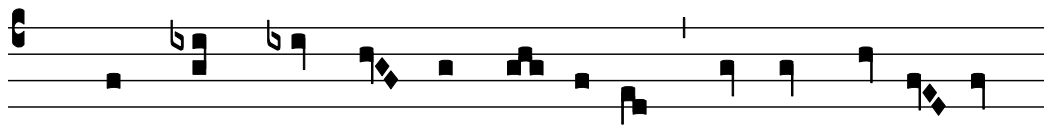
Sunday in the Passion of the Lord.



Did, purposely to wash us clear From stain of sin, pour



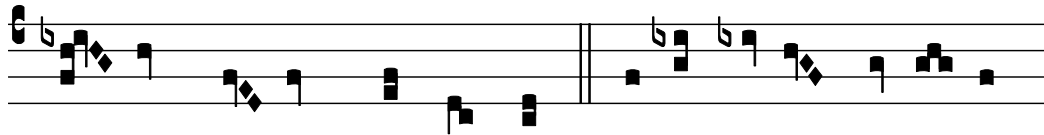
out a flood Of pre-cious Wa-ter mixed with Blood.



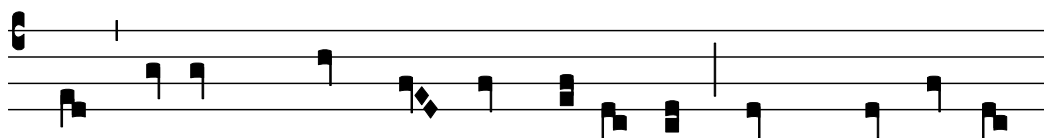
4. That which the Pro-phet-King of old Hath in myste-rious



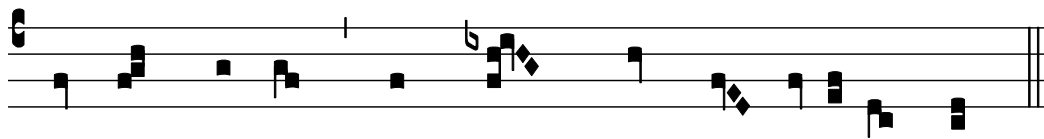
verse foretold, Is now accomplished, whilst we see God



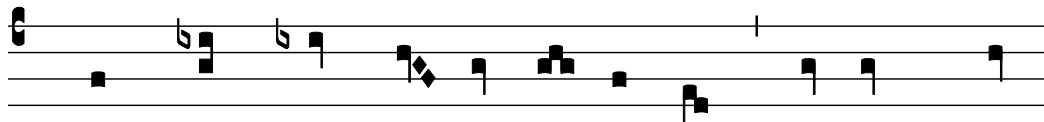
rul- ing na-tions from a Tree. 5. O lovely and re-ful-gent



Tree, Adorned with pur-pled ma-jes-ty : Culled from a wor-

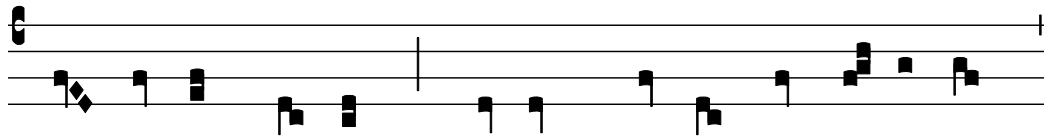


thy stock, to bear Those Limbs which sanc-ti-fi-ed were.

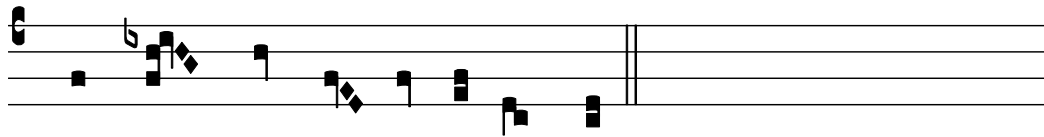


6. Blest Tree, whose hap-py branches bore The wealth that

Sunday in the Passion of the Lord.

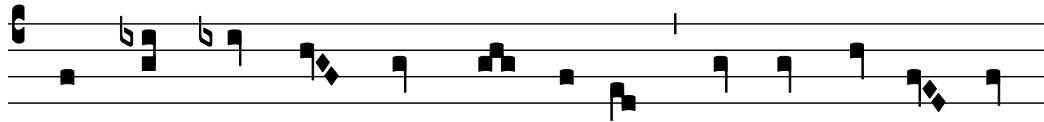


did the world re-store ; The beam that did that Bo-dy weigh

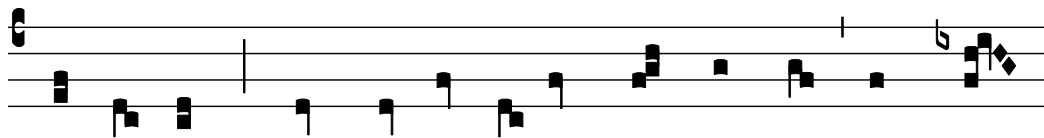


Which raised up hell's expected prey.

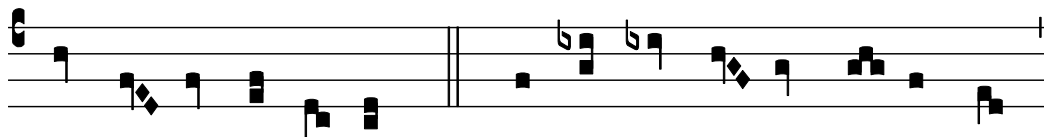
*At this Verse O Cross ! all hail ! let the Choir turn to the Altar : until the beginning of the Psalm Magnificat.*



7. O Cross ! all hail ! sole hope, a-bide With us now in this



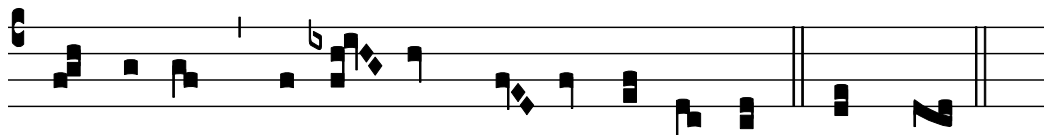
Passion-tide : New grace in pi- ous hearts implant, And par-



don to the guil-ty grant. 8. From every spi- rit prais-es be



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



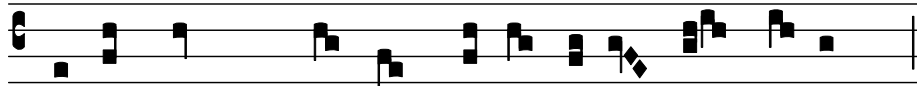
dost restore, Pre-serve and gov- ern ev-ermore. A- men.

℣. They gave me gall for my food.

℞. And in my thirst they gave me vinegar to drink.

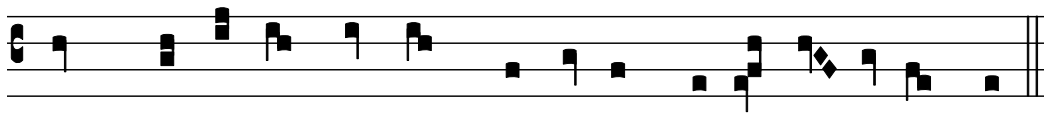
*Ego sum qui testimonium.* AS:190; 1519:179r; 1531:110v.

Ant.  
VIII.i.

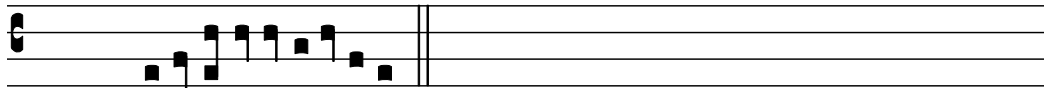


2600.

am one \* that give testi-mony of my-self :



and the Father that sent me, giv-eth testi-mo-ny of me.



*Ps.* My soul doth magnify. 72\*.

*Prayer.*

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

may be governed in body : and by thy  
protection may be guarded in mind.  
Per.

¶ *At Compline.*

*Ant.* Have mercy upon me. [422].

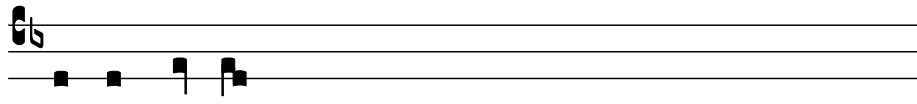
*Ps.* 4. When I called. [422]. [*etc.*]

*Chapter.* Thou, O Lord. [424].

[111r.]

*In manus tuas.* AS:190; 1519:179r; 1531:111r.

Resp.  
VI.

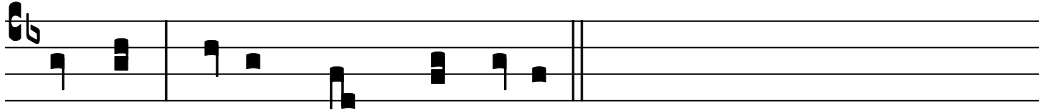


sar0631.

N-to thy hands,

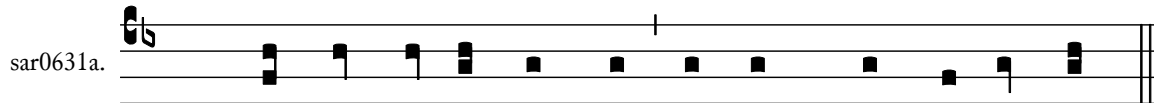
Sunday in the Passion of the Lord.

*Let the Choir continue the rest.*

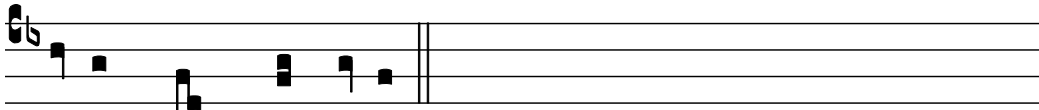


O Lord, †I commend my spi-rit.

*The Clerk sings.*



℞. Thou hast re-deemed me, O Lord, thou God of truth.



†I commend my spi-rit.

[℞.] Gloria Patri. *is not sung, but let be repeated* ℞. Into thy hands.

*Cultor Dei memento. HS:42r; 1519:179r; 1531:111r.<sup>11</sup>*

Hymn.  
VIII.

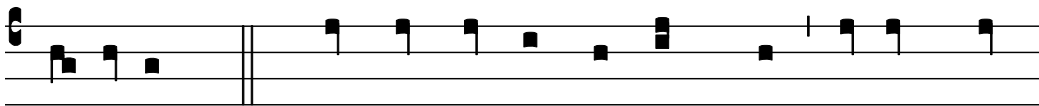
sar0815.



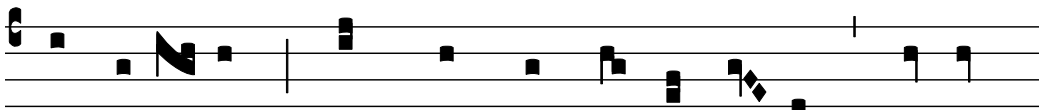
Ervant of God, remember The stream thy soul be-



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



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

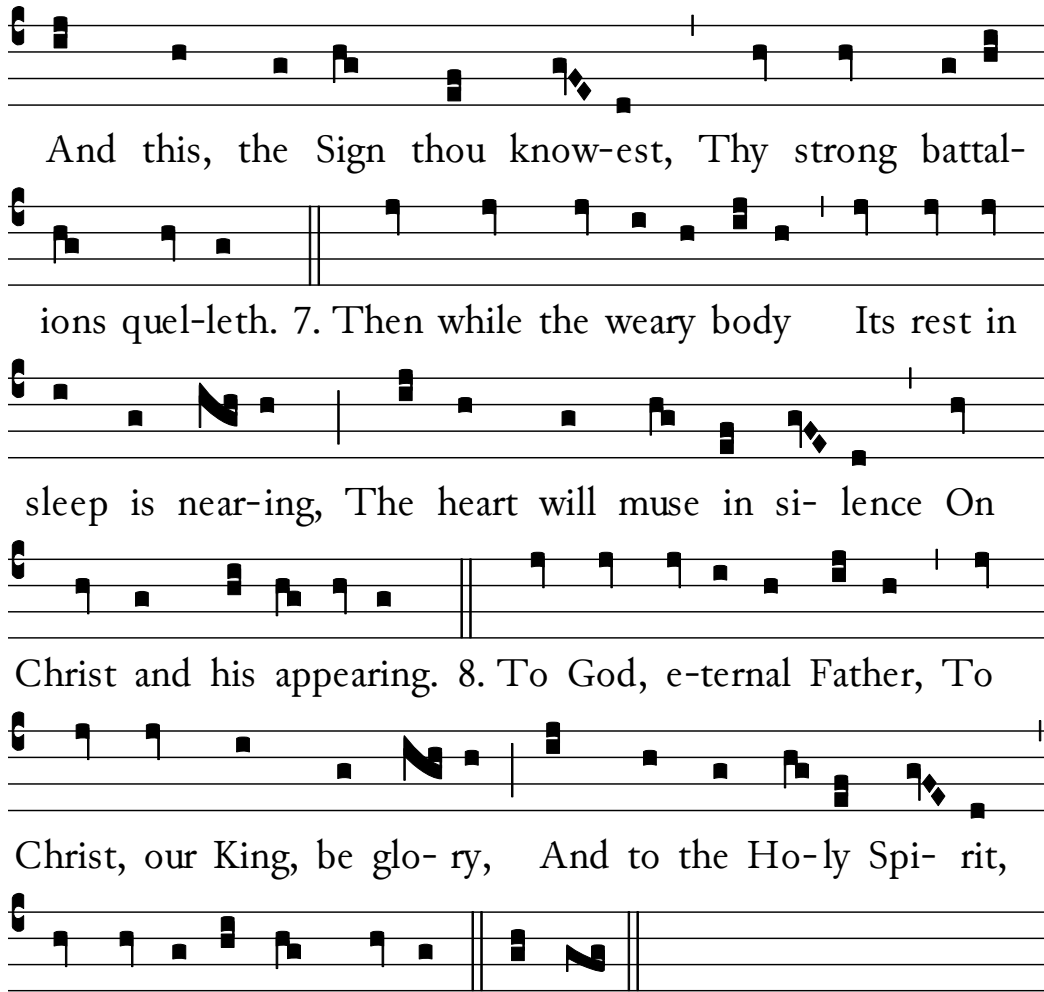


bed reclin- ing, Trace thou the Cross of Je- sus, Thy heart

Sunday in the Passion of the Lord.

and forehead signing. 3. The Cross dissolves the darkness,  
And drives away tempta-tion ; It calms the wavering spi-  
rit By qui-et conse-cration. 4. Be-gone, be-gone, the  
terrors Of vague and formless dream-ing ; Be-gone, thou fell  
de-ceiv-er, With all thy boasted scheming. 5. Be-gone, thou  
crooked serpent, Who, twist-ing and pursu- ing, By fraud  
and lie pre-par- est The simple soul's undo-ing ; 6. Trem-  
ble, for Christ is near us, De-part, for here he dwel-leth,

Sunday in the Passion of the Lord.



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

℣. Keep us, O Lord.

[℞. As the apple of thy eye. ℣c.]<sup>12</sup> [427].

*O Rex gloriose.* AS:190; 1519:179v; 1531:111r.<sup>13</sup>

sar0088.

Ant.  
III.iv.



King, \* all glo-ri-ous a-mong thy saints,

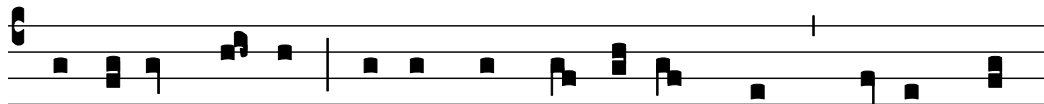
Sunday in the Passion of the Lord.



who ev-er shalt be praised, and yet art in-ef-fable :



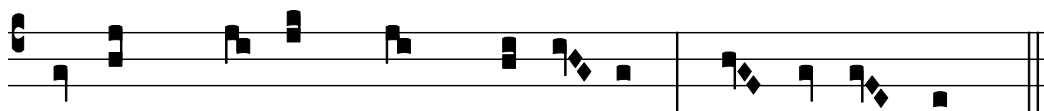
thou, art among us, O Lord, and thy ho-ly Name is cal-



led upon by us : forsake us not, O our God : that in the



day of judgement we may be deemed worthy of a place.



†Among thy saints and thy e-lect. ‡O blessed King.



sar0088a.

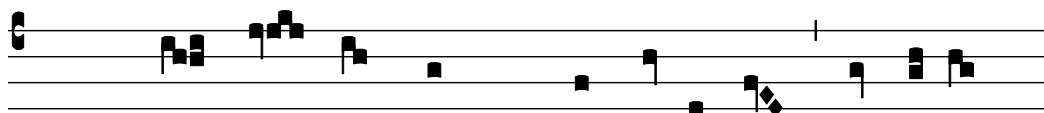
*Ps.* Now thou dost. [427]. ✠. O blessed King, pros-per



the way of thy ser- vants. †Among thy saints.

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

*Another ✠.*



sar0088b.

✠. That they may cleanse their offences by pi-ous

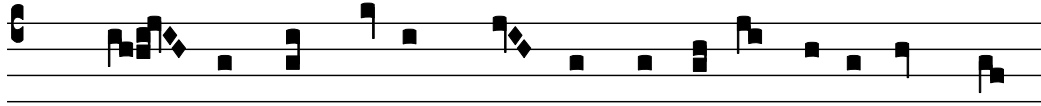
Sunday in the Passion of the Lord.



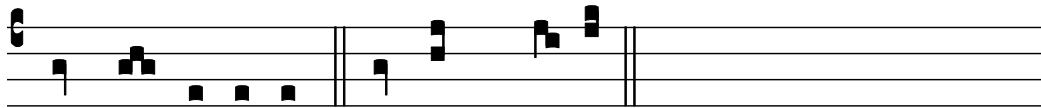
sorrow and fast- ing. †O blessed King.

*Another V̇.*

sar0088c.



V̇. And so may honour pure-ly the so-lemni-ty of the



Paschal myste-ry. †Among thy saints.

[*And let it be sung until the end of the Antiphon.*]<sup>14</sup>

¶ *This Compline [is not changed, but]<sup>15</sup> is said daily until [first Vespers on]<sup>16</sup> the Supper of the Lord in the aforementioned way : whatever service is made : except that on ferias the Verses are not sung after Nunc dimittis. in such a way that on Saturday the V̇V̇. are sung in the Superior Grade : and on Sunday in the Second Form in the aforesaid manner. However on Palm Sunday at each Compline they are sung in the Superior Grade. Let it be likewise on Double Feasts that occur after the Passion [of the Lord].<sup>17</sup> Furthermore let the aforesaid V̇V̇. be sung on Wednesday before Easter in the Second Form.*

¶ *At Matins.*

*Hodie si vocem Domini.* AS:191; 1519:180r; 1531:111r.<sup>18</sup>

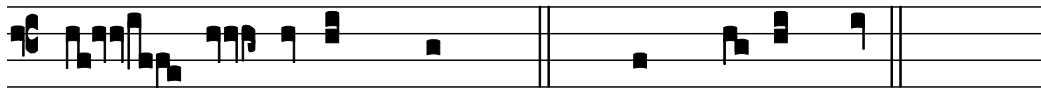
1085.

Invit.

IV.i.



O-day \* if you shall hear the Lord's voice.



†Har- den not your hearts. Ps. Come let us praise. 13\*.



Sunday in the Passion of the Lord.

*And it is sung without Gloria Patri. but after the first, third, and fifth V̇V̇. of the Psalm : let Harden not [your hearts].<sup>19</sup> be repeated. But after the second and fourth V̇. let the whole Invitatory be repeated. And let it be made thus daily until Maundy Thursday only at Matins of the Temporale, and the reason is given below why Gloria Patri. is not sung at the end of the Psalm Venite.*

*Pange lingua gloriosi. HS:43r; 1519:180r; 1531:111r.<sup>20</sup>*

Hymn.  
III.



Ing, my tongue, of warfare ended, \* Of the Victor's

laurelled crown : Let the Cross, his trophy splendid, Be the

theme of high renown, How a broken world was mended —

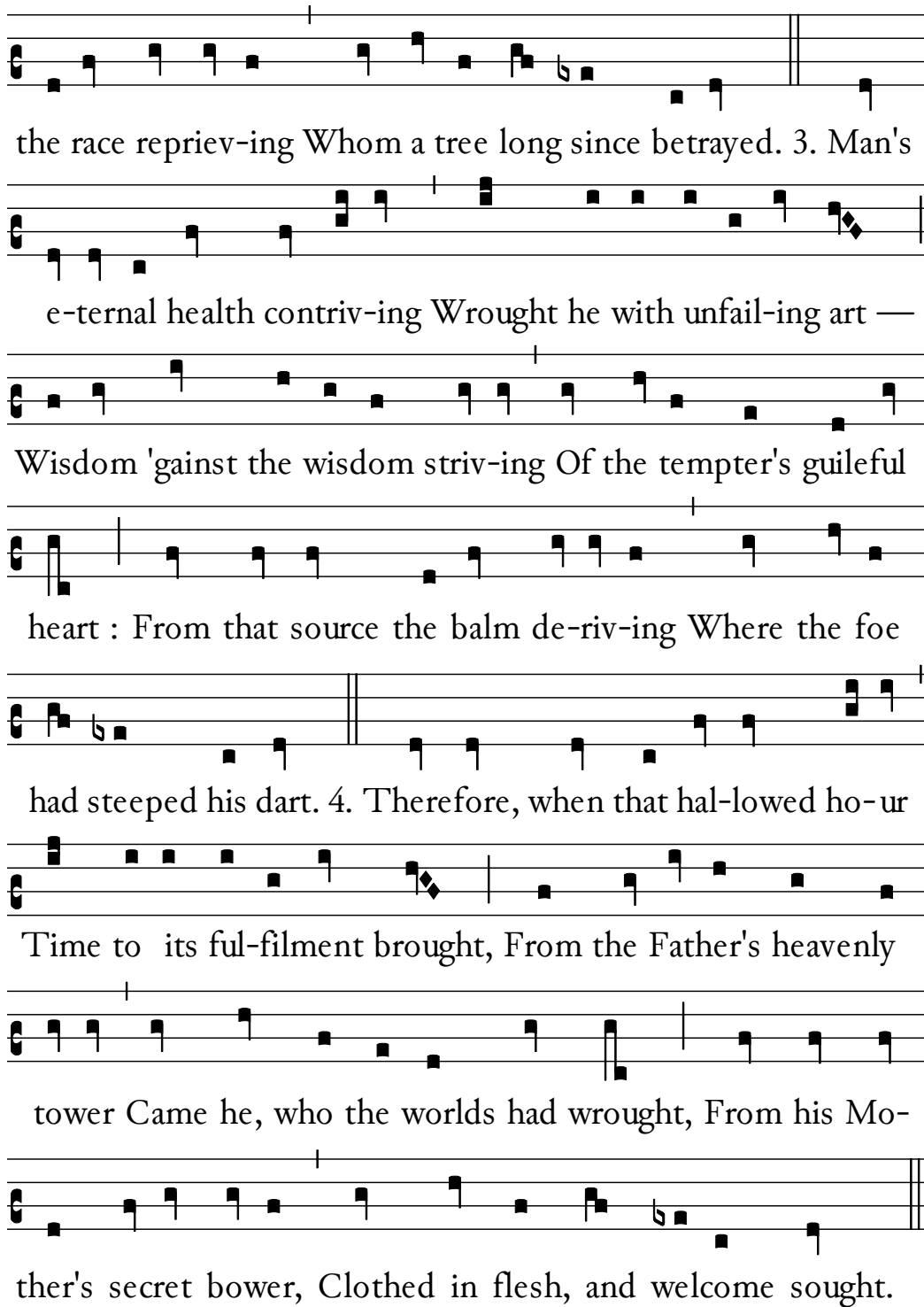
Life restored by life laid down. 2. God, for man's re-bellion

griev-ing, When the world his hands had made Pe-rished by

a fruit's de-ceiving, In that hour his counsel laid, By a tree

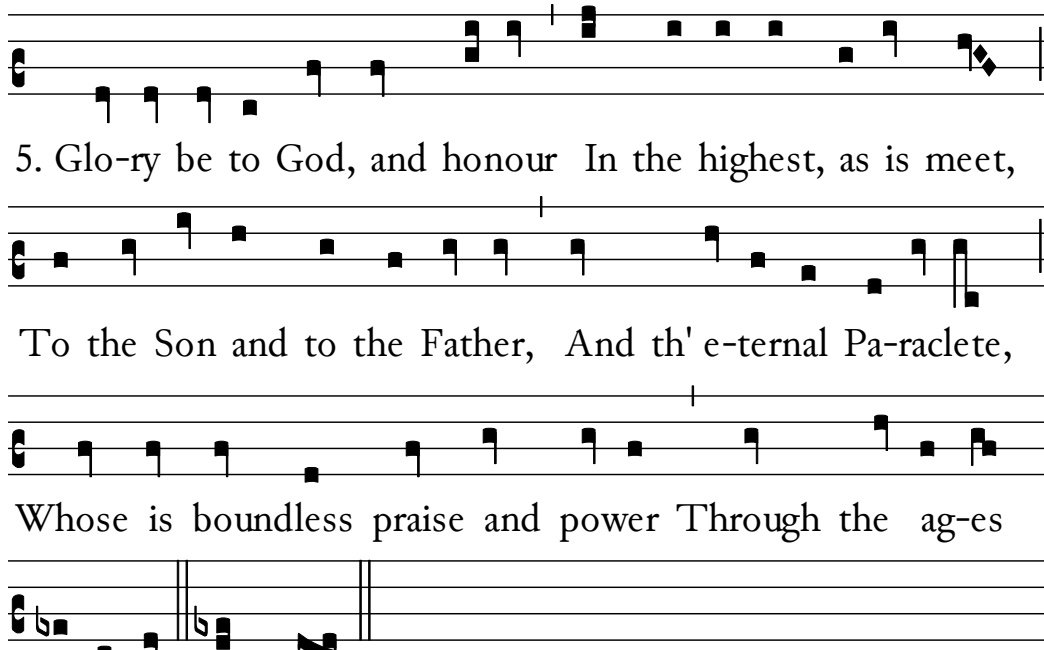
8367.

Sunday in the Passion of the Lord.



the race repriev-ing Whom a tree long since betrayed. 3. Man's  
e-ternal health contriv-ing Wrought he with un-fail-ing art —  
Wisdom 'gainst the wisdom striv-ing Of the tempter's guileful  
heart : From that source the balm de-riv-ing Where the foe  
had steeped his dart. 4. Therefore, when that hal-lowed ho-ur  
Time to its ful-filment brought, From the Father's heavenly  
tower Came he, who the worlds had wrought, From his Mo-  
ther's secret bower, Clothed in flesh, and welcome sought.

Sunday in the Passion of the Lord.

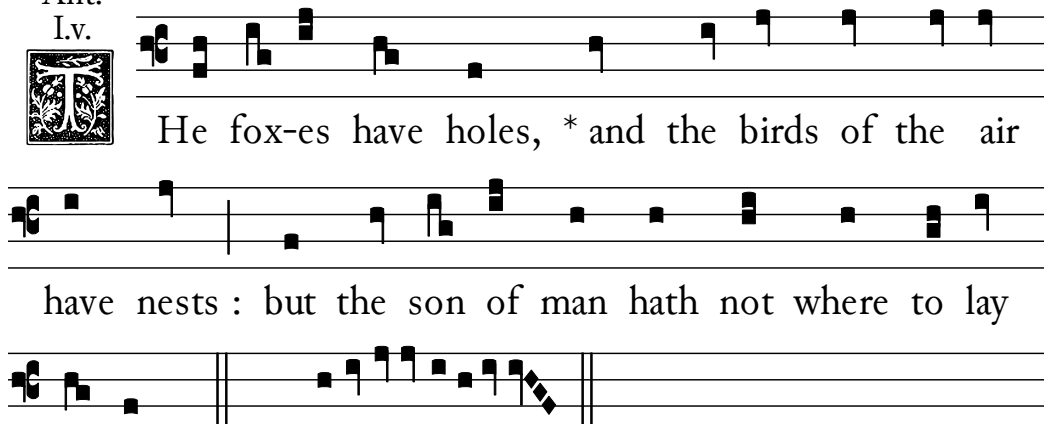



5. Glo-ry be to God, and honour In the highest, as is meet,  
To the Son and to the Father, And th' e-ternal Pa-raclete,  
Whose is boundless praise and power Through the ag-es  
infi-nite. A- men.

**¶** *In the first Nocturn.*

*Vulpes foveas habent.* AS:191; 1519:180v; 1531:111r.<sup>21</sup>

Ant.  
I.v.



5512.

He fox-es have holes, \* and the birds of the air  
have nests : but the son of man hath not where to lay  
his head. Ps. Blessed is the man. (j.) [17].

*This single Antiphon is sung in the first Nocturn on all the Psalms before the Lessons : and let the Psalms be concluded with Gloria Patri. as on the preceding Sundays. In such*

*a way that whenever Gloria Patri. is sung after a Psalm : the Psalm may be raised if it be necessary : and let it be thus on the following Nocturns of this Sunday : and on the following days until the Supper of the Lord.*

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

℟. And my only one from the power of the dog.

¶ *Let Jeremiah be begun this day : and let it be read daily until the Pasch : when the service is of the Temporale, yet when there will be ix. Lessons of the Temporale : then in the first Nocturn let it be read only from the Prophet Jeremiah.*<sup>22</sup>

*First Lesson. Jer. j. (1.)*

**T**He words of Jeremias the son of Helcias, of the priests that were in Anathoth, in the land of Benjamin. The word of the Lord which came to him in the days of Josias the son of Amon king of Juda, in the thirteenth year of his reign. And which cameto him in the

days of Joakim the son of Josias king of Juda, unto the end of the eleventh year of Sedecias the son of Josias king of Juda, even unto the carrying away of Jerusalem captive, in the fifth month. Thus saith the Lord God, be converted to me : and you shall be saved.

[111v.] *Let all the lessons of the Prophets be concluded thus : except on the three nights before the Pasch.*

*Isti sunt dies. AS:191; 1519:180v; 1531:111v.*<sup>23</sup>

1. Resp.  
VII.

7013.

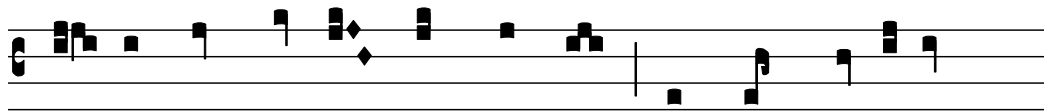


These are the days \* which you must ob- serve

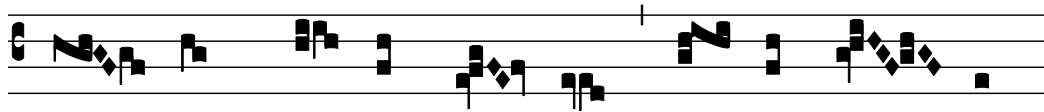


in their sea- sons. †The fourteenth day in the

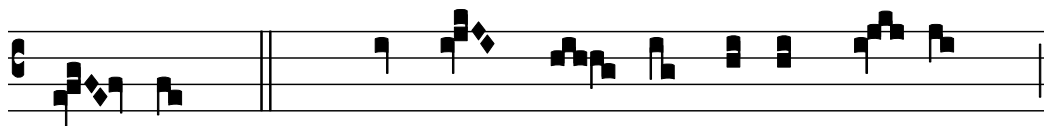
Sunday in the Passion of the Lord.



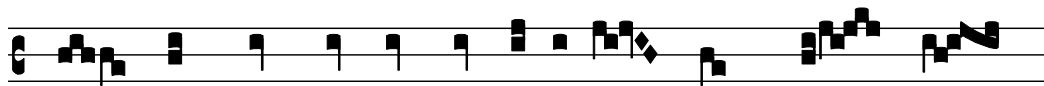
evening is the pasch of the Lord : and on the fifteenth



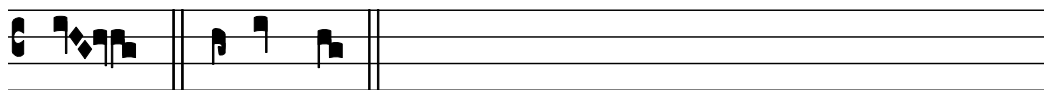
day you shall keep a feast to the Lord, the



Most High. ¶ The Lord spoke to Mo-ses, say- ing :



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



them. †The fourteenth.

7013a.

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

*Second Lesson. (Jer. j. 4.)*

**A**ND the word of the Lord came to me, saying : Before I formed thee in the bowels of thy mother, I knew thee : and before thou camest forth out of the womb, I sanctified thee, and made thee a prophet unto the nations. And said I, Ah, ah, ah, Lord God : behold, I cannot speak, for I am a child. And the Lord said to me : Say not : I am a child : for

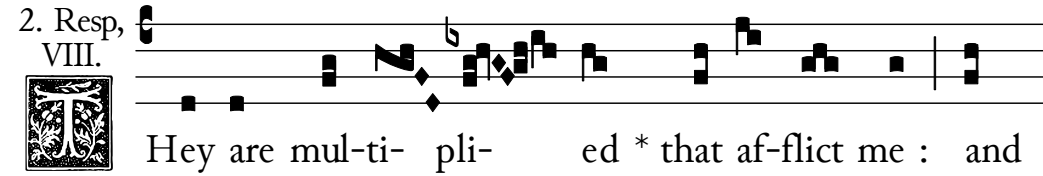
thou shalt go to all that I shall send thee : and whatsoever I shall command thee, thou shalt speak. Be not afraid at their presence : for I am with thee to deliver thee, saith the Lord. And the Lord put forth his hand, and touched my mouth : and the Lord said to me : Behold I have given my words in thy mouth : lo, I have set thee this day over the nations, and

over the kingdoms, to root up, and  
pull down, and to waste, and to

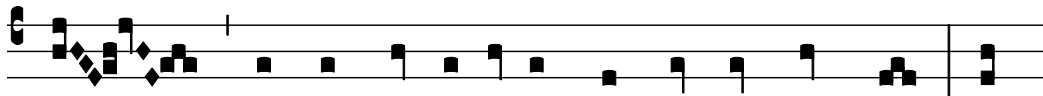
destroy, and to build, and to plant.  
Thus saith the Lord.

*Multiplicati sunt.* AS:192; 1519:181r; 1531:111v.<sup>24</sup>


7187. 2. Resp, VIII.



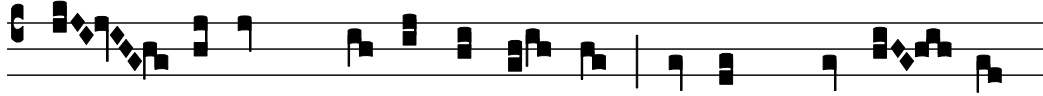
Hey are mul-ti- pli- ed \* that af-flict me : and



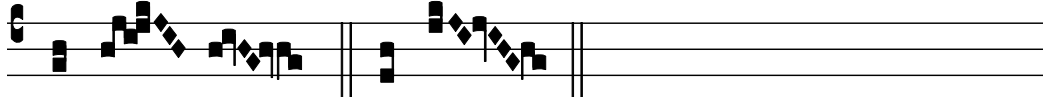
say, There is no salvation for him in his God. †A-

7817a. 

rise, O Lord, save me, O my God. ∕. Lest at



a- ny time my e-nemy say, I have pre-vail- ed



a- gainst him. †A-rise.

*Lesson iij. (Jer. j. 11.)*

**A**ND the word of the Lord came to me, saying : What seest thou, Jeremias ? And I said : I see a rod watching. And the Lord said to me : Thou hast seen well : for I will watch over my word to perform it. And the word of the Lord came to me a second time, saying : What seest thou ? I see a boiling cauldron, and the face

thereof from the face of the north. And the Lord said to me : From the north shall an evil break forth upon all the inhabitants of the land. For behold I will call together all the families of the kingdoms of the north : saith the Lord : and they shall come, and shall set every one his throne in the entrance of the gates of

Sunday in the Passion of the Lord.

Jerusalem, and upon all the walls thereof round about, and upon all the cities of Juda. And I will pronounce my judgments against them, touching

all their wickedness, who have forsaken me, and have sacrificed to strange gods, and have adored the work of their own hands. Thus saith.

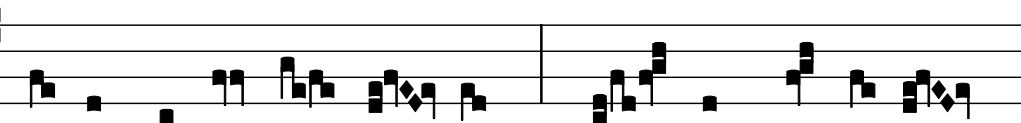
*Qui custodiebant.* AS:192; 1519:181r; 1531:111v.<sup>25</sup>

3. Resp.

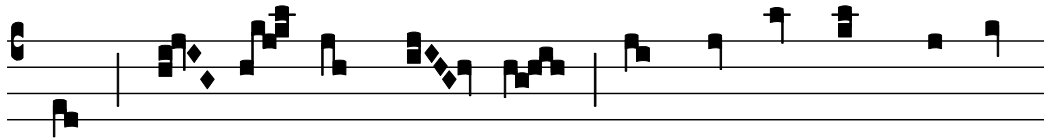
I.



Hey that have watched \* my soul have con-



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



him : per-sue and take him : for there is none to de-



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



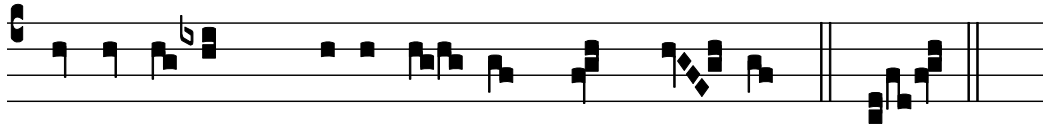
my God, come to my as- sis- tance. ⁊. All



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

7475.

7475a.



min-ed a-gainst me an un- just word, say- ing. †God.

*This V̇. is not followed by Gloria Patri. but let the Ṙ. be begun again.*

*Let the same manner serve in the vj. and ix. Responsories, and in the daily ṘṘ. at the Hours, and in the third Ṙ. at Matins, and let it be made daily in this manner until the Pasch : only when the service is of the Temporale.*

¶ *In the ij. Nocturn.*

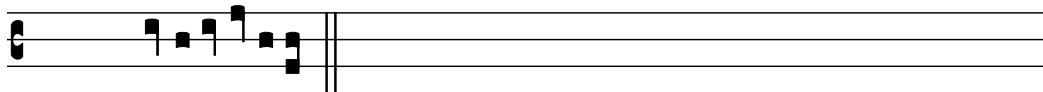
*Sicut exaltata est. AS:192; 1519:181v; 1531:111v.*

4932. Ant.  
IV.v.

S the serpent was lifted up \* in the wilderness :



likewise must the Son of man be lifted up.



*Ps. Preserve me, O Lord. (xv.) [31].*

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

[112r.] *Ṙ. And my lowness from the horns of the unicorns.*

*Middle Lessons from a Sermon of Blessed John, Bishop.*

*Lesson iiij.*

Great <is the> merit of most holy Jeremias : great <is> the divine gift<sup>26</sup> bestowed upon him. Great, I say, is the merit of Jeremias, which is deserved before <he is> born, is sanctified before <he is> sent forth :

<he> is appointed to become a master in prophecy before the beginning of the world. His merits are told : but the duties were not yet exercised by him. The gifts are told : neither yet are the causes of the gifts treated.




Preferment is declared : and the business of preferment is not yet revealed. Be thou (saith the Lord) unwilling to think, Jeremias, that today I establish thee a prophet : or that I now firstly send <thee> forth for the correcting of that nations. Long ago indeed, long ago wert thou esteemed and well known to me : long ago <wert thou> consecrated and worthy, long ago <wert thou> established a prophet to the peoples. Foreknowledge itself hath shewn thee fitting to me, and suitable. In thee I have appointed foreboding to be prophesied : and faith to be proclaimed. In thee I have established the duties of a prophet and have preferred the announcing of my disposition to them. Yet let no one deter thee : let no one cause vain fear in thee. Between myself and themselves thou shalt be an intermediary : who shalt bear orders, shalt show forth precepts, shalt declare commandments. Neither shalt thou be able to leave unsaid what I do speak, nor being silent shouldst thou be able to cause ruin : which being declared shalt be able to bestow salvation. What is <this>, (he saith,) O Ruler, O Lord ? Why dost thou impose so much oppressive weight on a youth ? Why, for cor-

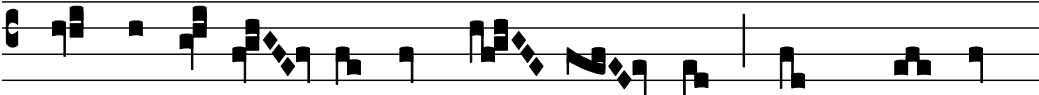
recting the people, designatest thou forth <one of> a tender age ? Why entrustest thou unto me such great work of prophesying ? For I am not suited to carry <it> out, and I am oppressed by my state, I am hindered in speech : I am afearred of the duty. Be thou unwilling, saith the Lord, to say, Because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

*Deus meus es tu.* AS:193; 1519:181v; 1531:112r.<sup>27</sup>

6428. 4. Resp.  
VIII.

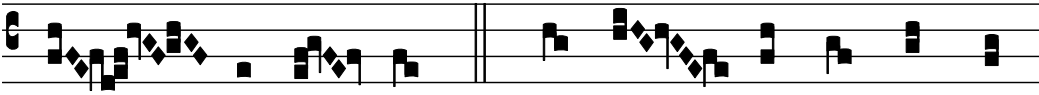


Hou art \* my God, de-part not from me.

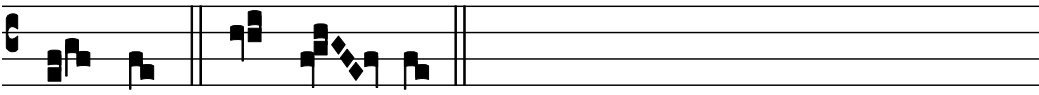


†For tri-bu-la-tion is ve-ry near: and there is

6428a. none to help me. ∇. O God, my God, look up-



on me. †For trou-ble.



*Lesson v.*

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

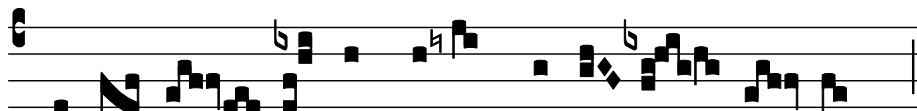
demn me ? Why do you abandon me with sacriligious mind ? If ever I put forth contraries to you, if I denied kindnesses, if I gave offense to you, failing in anything : declare it. If to be sure I have supplied all which ye have desired, nor at any time either have I taken away comforts or denied kindnesses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

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

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

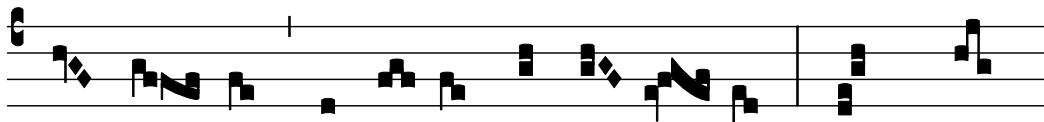
*Tota die contristatus.* AS:193; 1519:181v; 1531:112r.<sup>28</sup>

5. Resp.  
IV.

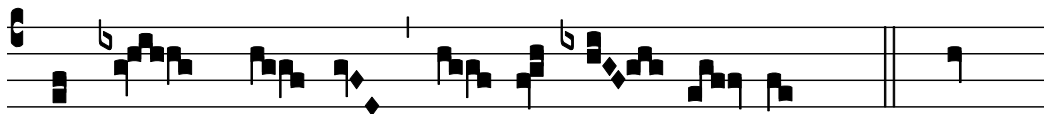


7771.

walk-ed \* sor-row ful all the day long, O Lord:




for my soul is fil- led with il- lu- sions. †And they



7771a.

that sought my soul us- ed vi- o- lence. ✠. And



they that sought evils to me spoke vain things : and  
 stu-di- ed de-keit all the day long. †And they.

*Lesson vj.*

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

beside him thou shalt be unable to find another. Return to him whom thou hast unworthily offended : return to him whom thou hast cruelly [112v.] deserted. Return to him, which on that account putteth forward a plea, that he should cleanse, which on that account chideth that he should save : which on that account contriveth beforehand lest he should condemn, saying, What fault have your fathers found in me, that they have withdrawn from me ? O revered goodness of God, O detested defiance of the nations. Tell thou (saith the Lord) who<sup>29</sup> may have sinned, or who may have offended ? Why shall I be scorned by you and forsaken ? Why, after such kindnesses, should I not be acknowledged, nor after countless gifts be attended to by all of you ? Either declare my offence, or do away with the despicable penalty : or reveal me to have been lacking in something

to you, or shew ye to have obeyed myself. What dost thou, O man ? What distresseth <thee> ? What shalt thou be able to respond, who hast been accused ? Thou art provoked by God who requesteth of thee causes of his offense : who seeketh out the contemptible affairs of thine, who in vain perceiveth thee to regard his kindnesses. Because of him thou hast not what thou seekest : now judge of thyself what thou be merited. Acknowledge then, acknowledge that which is true, both the Lord not to have been remiss in his greatness, and thyself, unworthy and impious, to have despised. For confession of guilt : is pardon of the despiser. Let him quickly be persuaded that he might pardon : who for this <purpose> commandeth that he might defend. The Lord condemneth thee not if thou returnest : and if thou hadst disdained when thou departedst. He despiseth not thee returning :

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

*Deus meus eripe me.* AS:193; 1519:182r; 1531:112v.<sup>30</sup>

6. Resp.

VIII.




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

6427.

the sin- ner : and out of the hand of the transgressor of  
the law and of the un- just. †For thou art my pa- tience.  
6427a. *℟*. De-liv-er me from my e-nemies, O my God :  
and de-fend me from them that rise up a-against me.  
†For thou art.

**¶** *In the third Nocturn.*

*Recordare mei Domine. AS:194; 1519:182r; 1531:112v.*

Ant.  
4577. VIII.ii.  Remember me, \* O Lord, and de-liv-er me from  
them that perse-cute me. *Ps.* The heavens shew forth. (*xviii.*)  
*℟*. Take not away my soul, O God, with the wicked. [40].  
*℞*. Nor my life with bloody men.

¶ [The Gospel]<sup>31</sup> According to John. viij. (46-59.) [Lesson vij.]



AT that time, Jesus said unto the multitude of the Jews and the chief Priests, Which of you shall convince me of sin ? If I say the truth to you, why do you not believe me ? He that is of God, heareth the words of God. And that which followeth.

*A Homily of Blessed Gregory, Pope.*  
(18.)<sup>32</sup>

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

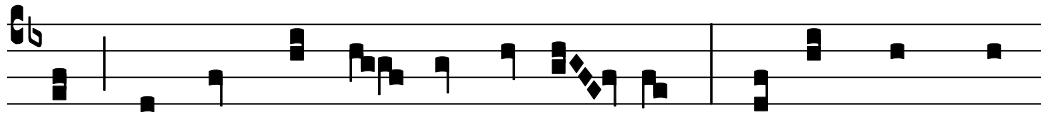
God, heareth the words of God. Therefore you hear them not, because you are not of God. For if one who is of God heareth the words of God : and one who is not is not able to hear the words of God : let each ask himself if he perceiveth the words of God in the ear of the heart, and let him understand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

*Adjutor et susceptor.* AS:194; 1519:182v; 1531:112v.<sup>33</sup>

7. Resp.  
IV.



Hou art \* my help-er and my pro-tec-tor, O




Lord : and in thy word have I hop- ed. †De-part from me,


6036.

Sunday in the Passion of the Lord.

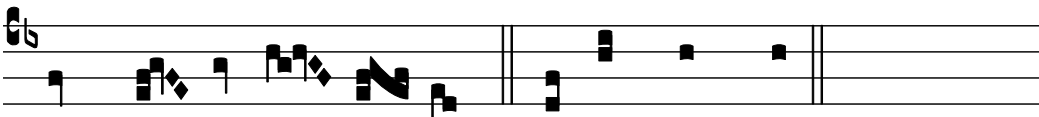
6036b.



ye ma-lig- nant : and I will search the commandments



of my God. ⁊. I have ha- ted the un- just :



and have lov- ed thy law. †De- part from me.

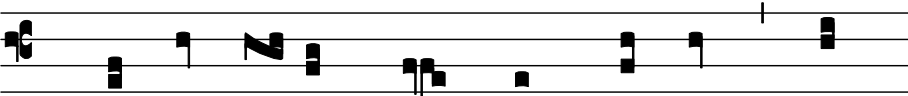
*Lesson viij.*


[113r.] **F**Or there be some which deign not to hear the precepts of God with the ears of the body. And there be some which indeed perceive them with the ears of the body : but do not embrace <them> with the desire of the mind. And there be some which freely accept the words of God : so that they even feel moved to tears : but after the time of tears they return to iniquity. These surely do not hear the words of God : which disdain to exercise them in <their> deeds.

Therefore recall your life, dearly beloved, before the mind's eye, and by lofty contemplations be ye much afraid of this which soundeth from the mouth of Truth. Therefore you hear them not, because you are not of God. But this which Truth speaketh concerning reprobates : the reprobates themselves shew by their unjust works. For there followeth, The Jews therefore answered, and said to him : Do not we say well that thou art a Samaritan, and hast a devil ?

*In te jactatus sum.* AS:194; 1519:182v; 1531:113r.<sup>34</sup>

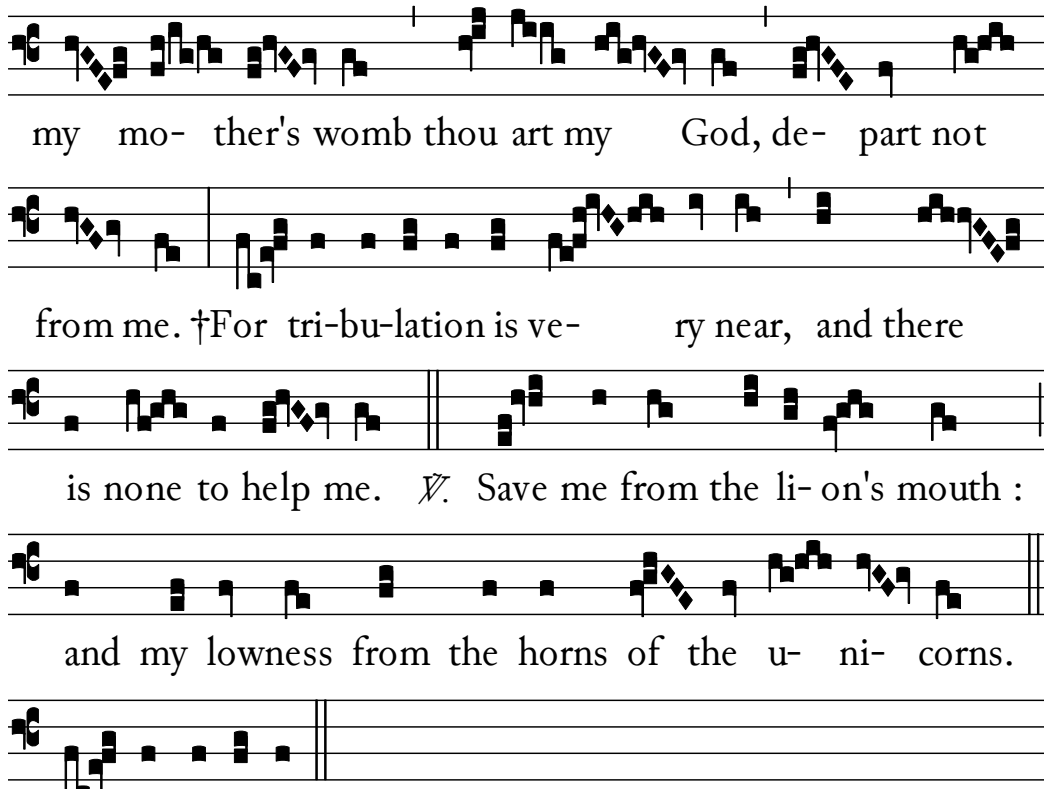
6941. 8. Resp. II.



 was cast up- on thee \* from the womb, from



Sunday in the Passion of the Lord.



my mo- ther's womb thou art my God, de- part not  
 from me. †For tri-bu-lation is ve- ry near, and there  
 is none to help me. ✠ Save me from the li- on's mouth :  
 and my lowness from the horns of the u- ni- corns.  
 †For tri-bu-lation.

6941b.

*Lesson ix.*

**H**aving then received so much abuse : let us hear what the Lord replied. I have not a devil : but I honour my Father, and you have dishonoured me. For indeed Samaritan is interpreted guardian, and he is truly a guardian, of which the Psalmist saith, Unless the Lord keep the city, he watcheth in vain that keepeth it : and to whom through Isaiah he saith, Watchman, what of the night ? watchman, what of the night ? : the Lord refused to answer,

I am not a Samaritan, but <said>, I have not a devil. Two things were brought to him. One he denied : and the other he assented to with silence. For the guardian of the human race had come. And if he had said that he was not a Samaritan : he would have denied himself to be a guardian. But he was silent about what he recognized : and he patiently spurned what he had heard falsely, saying, I have not a devil. In which words what other is confounded than our pride :

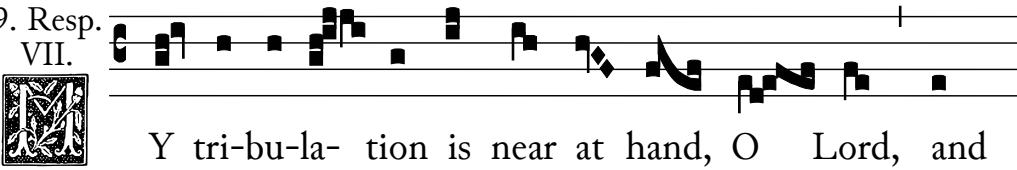
Sunday in the Passion of the Lord.

which, if it be harassed even lightly :  
returneth fiercer injuries than it hath  
received. It doeth the evil of which it


is able : and threateneth to do what it  
cannot <do>.

*In proximo est tribulatio mea.* AS:194; 1519:183r; 1531:113r.

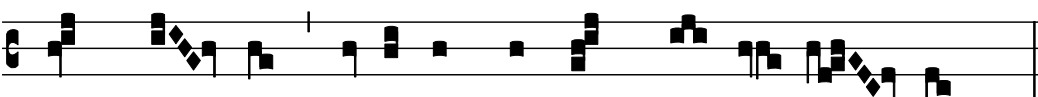
6931. 9. Resp. VII.




Y tri-bu-la- tion is near at hand, O Lord, and



there is none to help me : when they pierce my hands

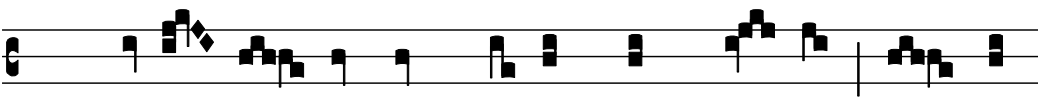


and my feet, de-liv-er me from the li- on's mouth.




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

6931b.



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



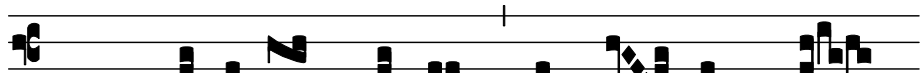
only one from the pow- er of the dog. †That I may.

*Responsory.* My tribulation is near at hand.

Sunday in the Passion of the Lord.

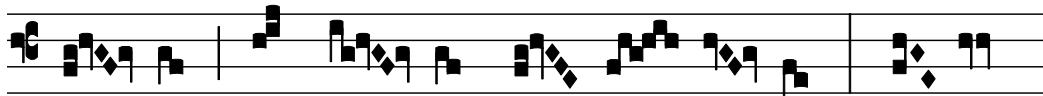
Ferial *R̄R̄*.

*Ne perdas cum impiis.* AS:195; 1519:183r; 1531:113r.

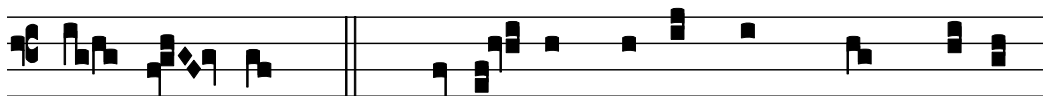
Resp. II.  7207.



Ake not away \* my soul, O God, with the



wick- ed : nor my life with blood- y men. †Re- deem



me, O Lord. *℣.* De- liv- er me, O Lord, from the e-



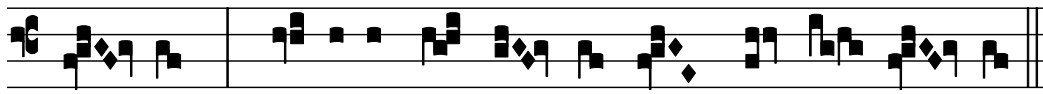
vil man : rescue me from the un- just man. †Re- deem.

*Ne avertas faciem tuam.* AS:195; 1519:183v; 1531:113r.<sup>35</sup>

Resp. II.  7203.



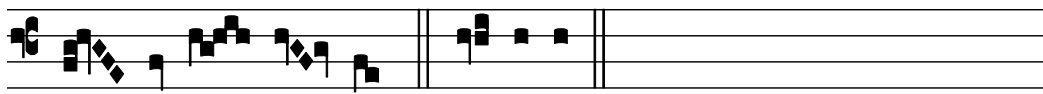
Urn not away \* thy face from thy servant,



O Lord. †For I am in trou- ble, heear me speed- i- ly.



*℣.* Attend unto my soul, and de- liv- er it : save me be- cause



of my e- ne- mies. †For I am.

Sunday in the Passion of the Lord.

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

[*Before Lauds.*]

*V̄.* Attend to my soul, and deliver it.


*R̄.* Save me because of my enemies.

*This Versicle is said daily before Lauds until the Supper of the Lord when the service is of the Temporale.*

¶ *At Lauds.*

*Vide Domine afflictionem meam.* AS:195; 1519:183v; 1531:113r.

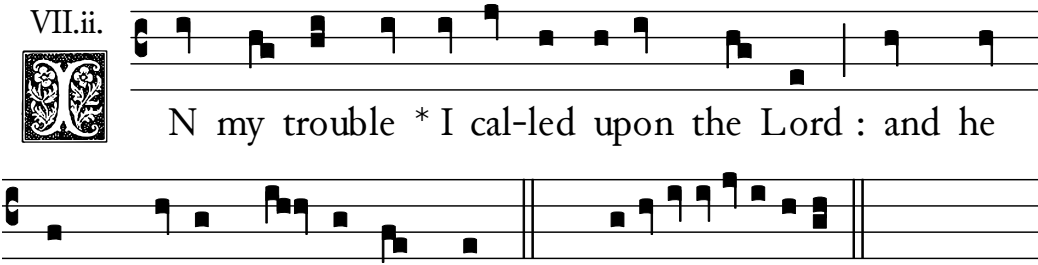
5378. 1 Ant.  
VIII.i.



**B**E-hold, O Lord, my affliction : be-cause my e-ne-  
my is lifted up. *Ps.* Have mercy on me. (*l.*) [215].

*In tribulatione.* AS:196; 1519:183v; 1531:113r.

3297. 2. Ant.  
VII.ii.



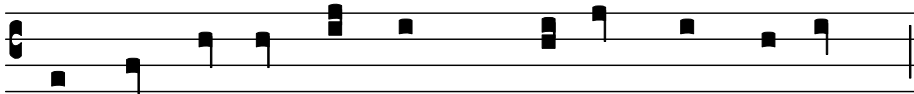
**M**N my trouble \* I cal-led upon the Lord : and he  
heard me, and en-larged me. *Ps.* Give praise to the Lord.  
(*cxvij.*) [114].

Sunday in the Passion of the Lord.

*Judicasti Domine causam.* AS:196; 1519:183v; 1531:113r.

3. Ant.

IV.v.

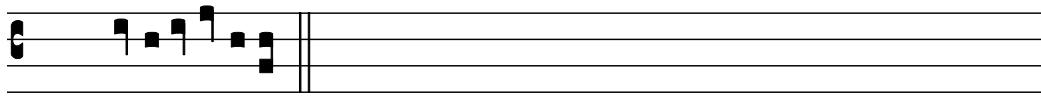


3518.

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



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



*Ps.* O God, my God. (*lxij.*) [54].

*Popule meus quid feci tibi.* AS:196; 1519:184r; 1531:113r.

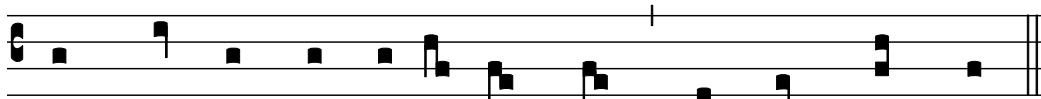
Ant.

IV.iv.

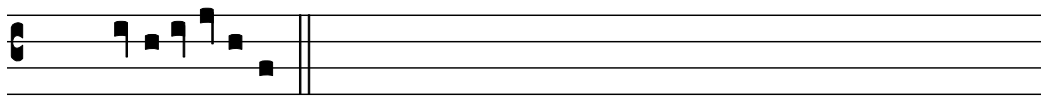


4312.

my people, \* what have I done to thee : or



in what have I mo-les-ted thee ? answer thou me.

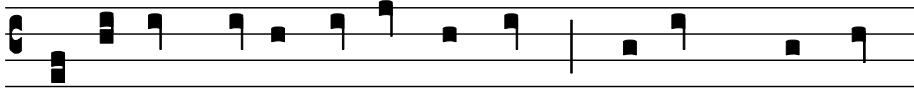


*Ps.* O all ye works. (*Daniel. iij.*) [55].

*Nunquid redditur.* AS:196; 1519:184r; 1531:113r.

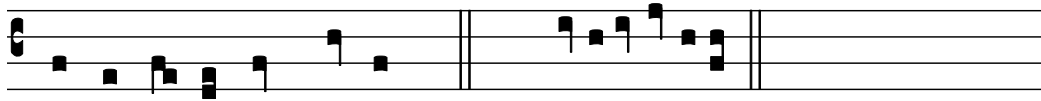
5. Ant.

IV.v.



3972.

Hall e-vil \* be render-ed for good ? be-cause they have



digged a pit for my soul. Ps. Praise ye the Lord. (cxlvij.-cl.) [56].

Chapter. Hebr. ix. (II.)

**C**Hrist, being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands,<sup>36</sup> that is, not of

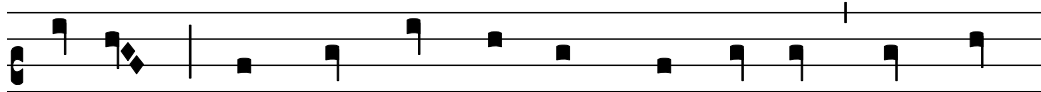
this creation : neither by blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption.

*Lustra sex qui jam peracta.* HS:44v; 1519:184r; 1531:113r.<sup>37</sup>

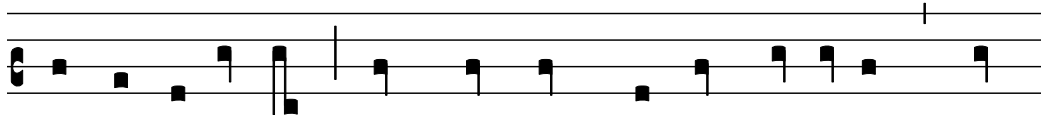
8367e. Hymn. III.



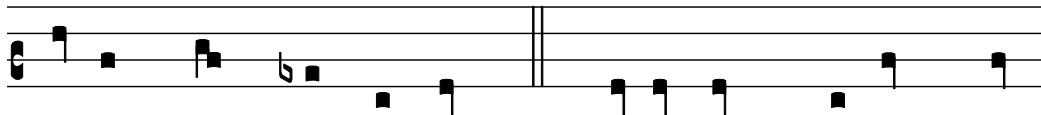
Hirty years among us dwel-ling, His appointed time



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



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

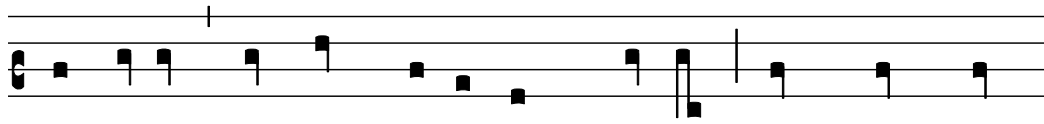


his life-blood shall be spilled. 2. He endured the nails, the

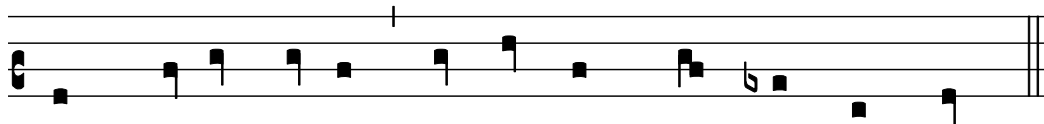


spit-ting, Vi-ne-gar, and spear, and reed ; From that ho-ly Bo-

Sunday in the Passion of the Lord.



dy broken Blood and wa-ter forth pro-ceed : Earth, and stars,



and sky, and o-ccean By that flood from stains are freed.



3. Faithful Cross ! a-bove all other, One and only noble tree !



None in fol-iage, none in blossom, None in fruit thy peer may



be ; Sweetest wood and sweetest i-ron ! Sweetest weight is



hung on thee. 4. Bend thy boughs, O Tree of Glo-ry ! Thy

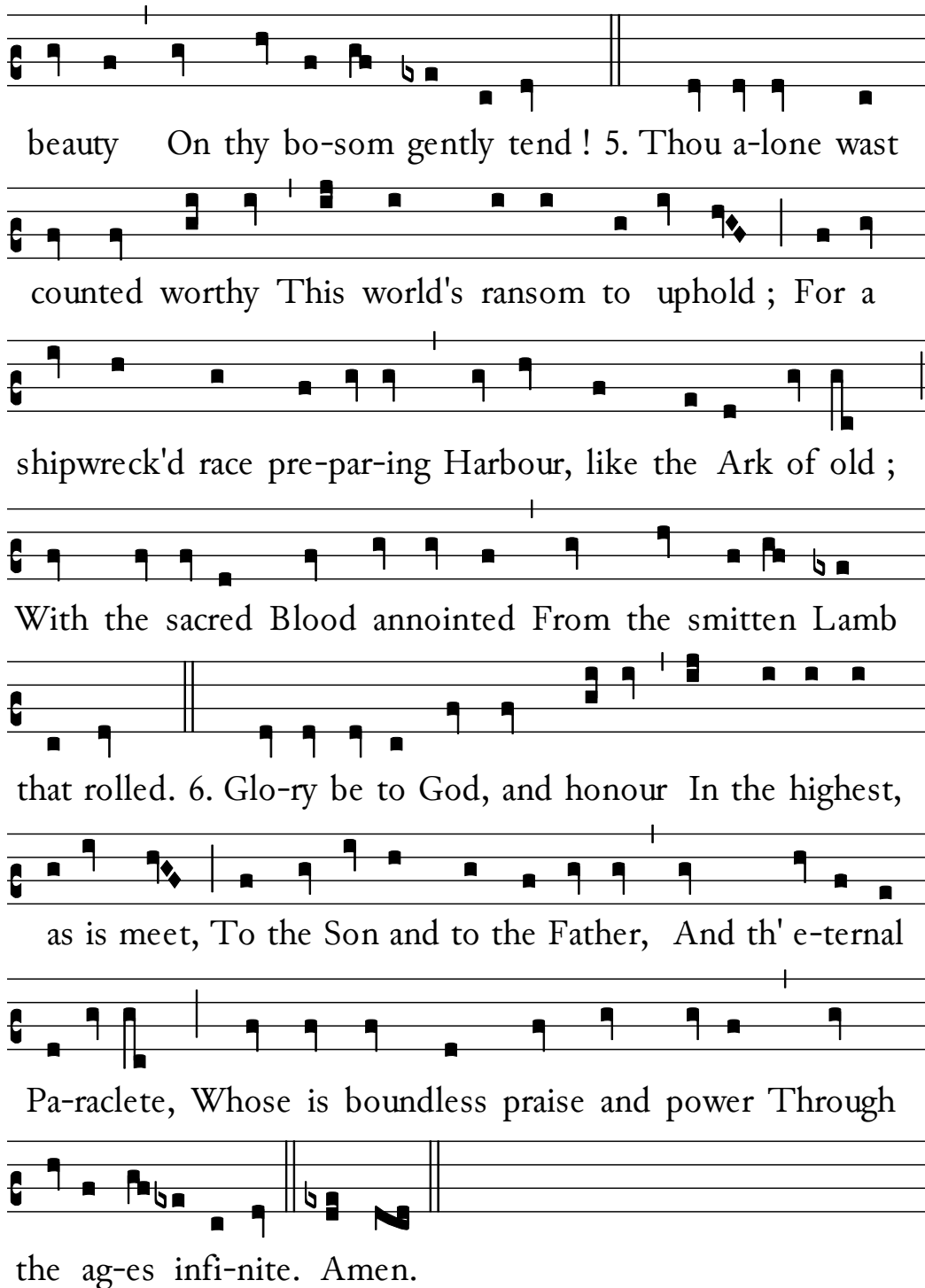


re-lax-ing si-news bend ; For awhile the ancient ri-gour



That thy birth bestowed, suspend ; And the King of heavenly

Sunday in the Passion of the Lord.



beauty On thy bo-som gently tend ! 5. Thou a-lone wast  
counted worthy This world's ransom to uphold ; For a  
shipwreck'd race pre-par-ing Harbour, like the Ark of old ;  
With the sacred Blood annointed From the smitten Lamb  
that rolled. 6. Glo-ry be to God, and honour In the highest,  
as is meet, To the Son and to the Father, And th' e-ternal  
Pa-raclete, Whose is boundless praise and power Through  
the ag-es infi-nite. Amen.

∕. Deliver me from my enemies, O my God.



Sunday in the Passion of the Lord.

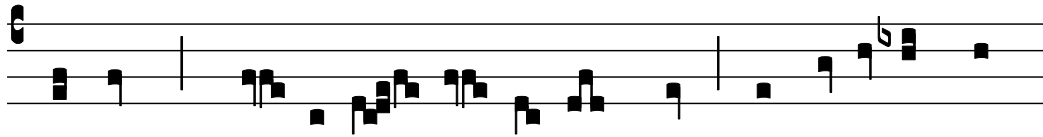
*R.* And defend me from them that rise up against me.

*Quis ex vobis arguet me.* AS:196; 1519:184v; 1531:113r.<sup>38</sup>

Ant.  
IV.ii.



Hich of you \* shall convince me of sin? if I say [113v.]

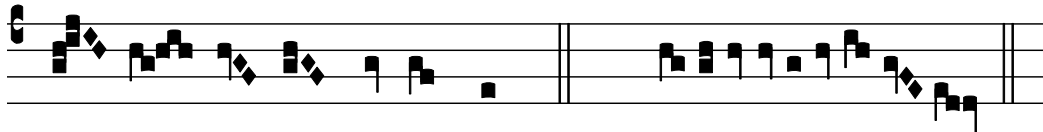


4548.

the truth : why do you not be-lieve me ? He that is of God,



heareth the words of God, therefore ye hear them not :



be- cause you are not of God. *Ps.* Blessed be the Lord. 62\*.

*Prayer.* We beseech thee, almighty God. 1155.

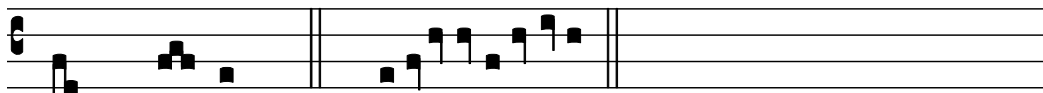
¶ *At j.*

*Ego demonium non habeo.* AS:196; 1519:184v; 1531:113v.

Ant.  
VIII.ii.



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



2570.


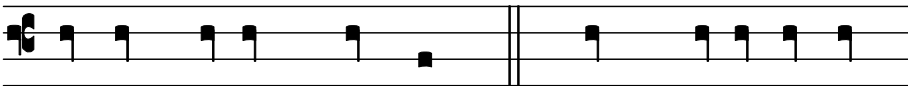
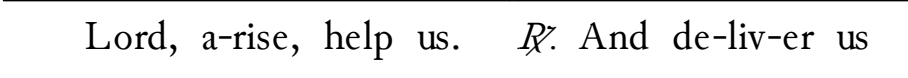
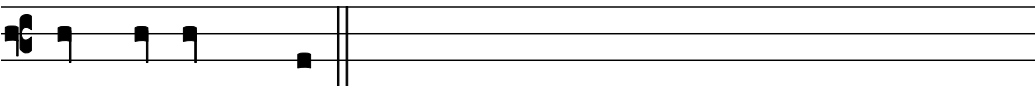
saieth the Lord. *Ps.* O God, my God. (xxj.) [109].

¶ *From this day and thereafter until the Octave of the Pasch the Responsory Jesu*

Sunday in the Passion of the Lord.

Christ. is not sung, but after the Chapter the *V.* is said by immediately one single boy from the Choir side : changing neither place nor vestment.


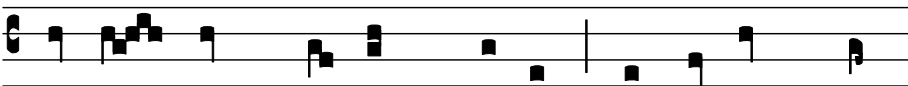

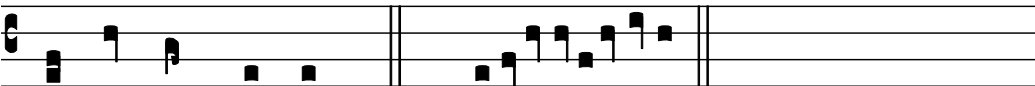

*Exurge Domine adjuva nos.* 1519:184v; 1531:113v.

8071.   ||   
Lord, a-rise, help us. *R.* And de-liv-er us  
 ||  
for thy name's sake.

This is sung the same way daily until the Supper of the Lord : when the service is of the Temporale.


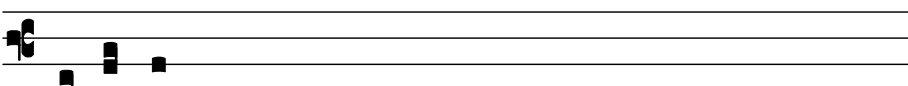
**C** *At iij.*

*Ego gloriam meam.* AS:197; 1519:184v; 1531:113v.

2575. Ant. VIII.ii.   |   
seek not \* my own glo-ry : there is one that  
 ||  ||  
seeketh and judgeth. *Ps.* Set before me. (*cxviij.* 33.) [158].

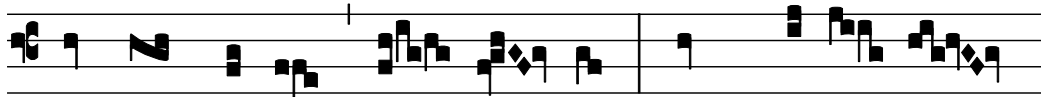
*Chapter.* Christ, being come an high priest. 1182.

*Erue a framea.* AS:197; 1519:184v; 1531:113v.<sup>39</sup>

6671. Resp. II.    
E-liv-er,

Sunday in the Passion of the Lord.

*Let the Choir continue the rest.*



\* O God, my soul from the sword. †And my on-ly



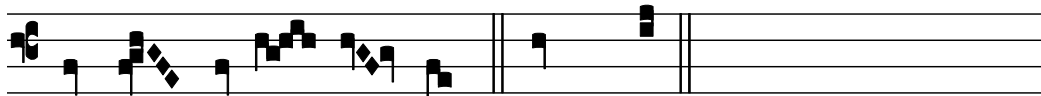
one from the hand of the dog.

*Clerk.*



6671a.

℣. De-liv-er me, O Lord, from the e-vil man : rescue



me from the un-just man. †And my.

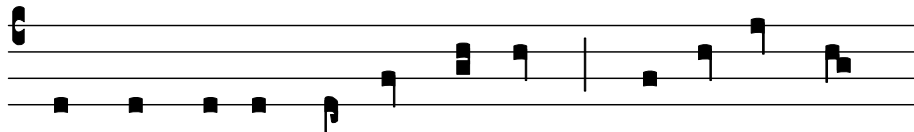
℣. Deliver me from [the lion's mouth, O Lord.

℣. And my lowness from the horns of the unicorns].<sup>40</sup>

☩ *At vj.*

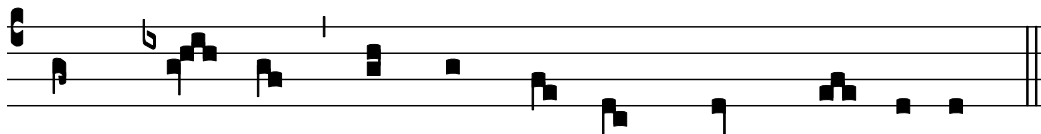
*Amen amen dico vobis. AS:197; 1519:185r; 1531:113v.*

Ant.  
Ii.

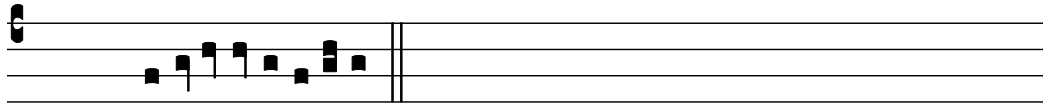


1377.

- men, amen, I say to you : \* if a-ny man



keep my word, he shall not taste death for ev-er.



Ps. My soul hath fainted. (cxviij. 81.) [175].

Chapter. (Heb. ix. 14.)

**S** Hall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God? [R.] [Thanks be to God.]<sup>41</sup>

*De ore leonis.* AS:197; 1519:185r; 1531:113v.<sup>42</sup>

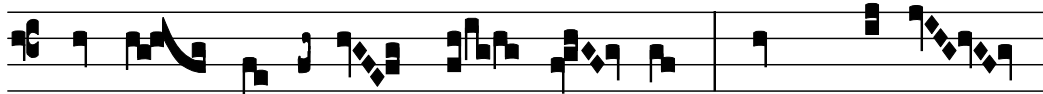
6395.

Resp.  
II.

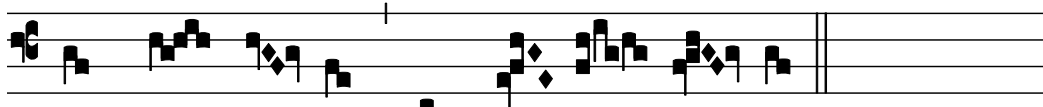


E-liv-er

*Let the Choir continue the rest.*



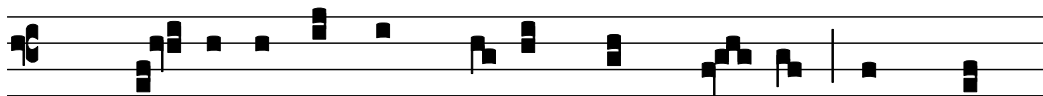
\* me from the li-on's mouth, O Lord. †And my low-



ness from the horns of the u-ni- corns.

*Clerk.*

6395a.



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



only one from the hand of the dog. †And my.

*R.* Take not away my soul, [O God, with the wicked.

Nor my life with bloody men.].<sup>43</sup>

¶ *At ix.*

*Abraham pater vester.* AS:197; 1519:185v; 1531:113v.

Ant.  
II.i.



1210.

- bram ham your father \* re-joiced that he might



see my day : he saw it, and was glad. *Ps.* Thy testimonies.  
(*cxviiij.* 129.) [191].

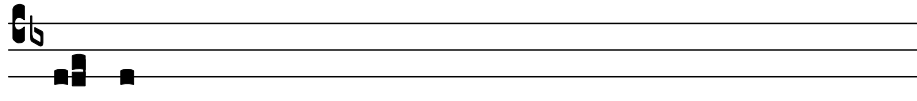
*Chapter.* (*Heb. ix.* 15.)

**T**herefore Christ is the mediator  
of the new testament : that by  
means of his death, for the re-  
demption of those transgressions,

which were under the former testa-  
ment, they that are called may receive  
the promise of eternal inheritance.

*Principes persecuti sunt.* AS:198; 1519:185v; 1531:113v.<sup>44</sup>

Resp.  
VI.



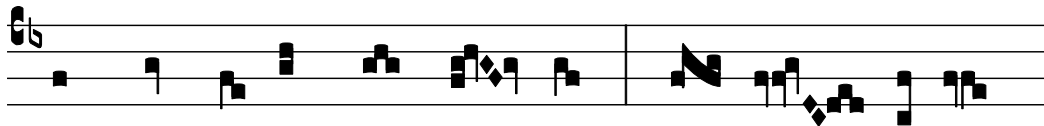
7433.

Rinc-es

*Let the Choir continue the rest.*

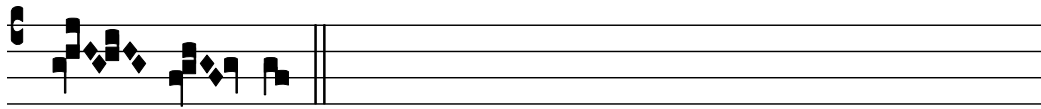


\* have perse-cu- ted me without a cause : and my heart



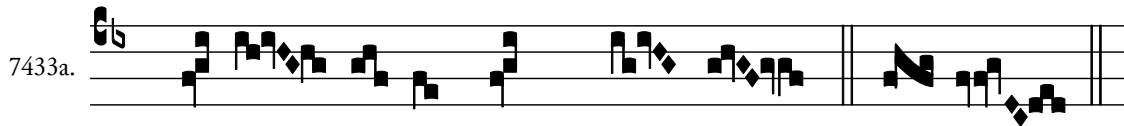
hath been in awe of thy words. †I will re-joyce

Sunday in the Passion of the Lord.



at thy words.

*Clerk.*



*V.* As one that hath found great spoil. †I will.

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

*R.* And<sup>45</sup> preserve me from the wicked man.

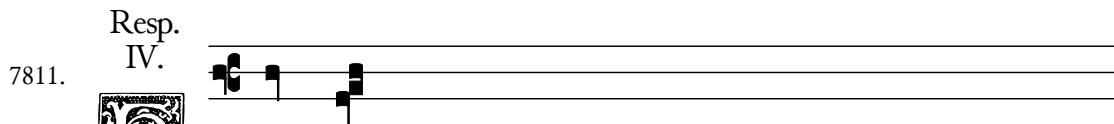
☩ *At [ij.] Vespers.*

*Ant.* Sit thou at my right hand. [363].

*Ps.* The Lord said. (*cix.*) [363].

*Chapter.* Christ, being come an high priest. 1182.

*Usquequo exaltabitur.* AS:198; 1519:185v; 1531:113v.<sup>46</sup>

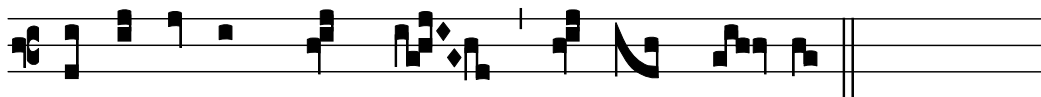


Ow long

*Let the Choir continue the rest.*



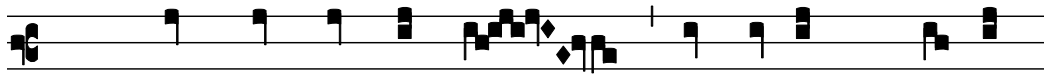
\* shall mine e-nemy be ex-al- ted ov-er me ?



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

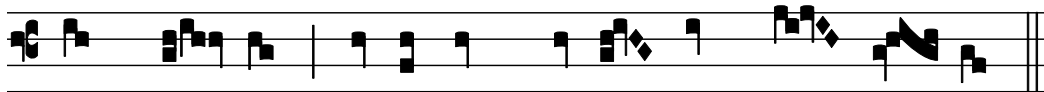
Sunday in the Passion of the Lord.

*Clerk.*

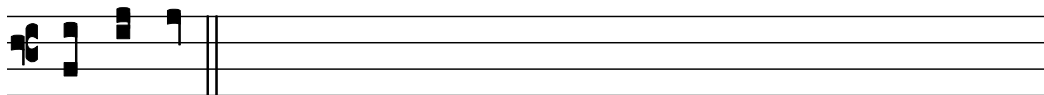


7811a.

℣. They that trouble me will re-joice when I



am mov- ed : but I have trusted in thy mer- cy.



†Consi-der.

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

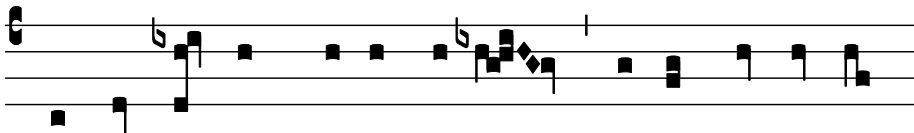
*This ℣. is said daily at Vespers through the week when the service is of the Temporale.*

*Hymn. Abroad the regal banners fly. 1152.*

℣. They gave me gall for my food. 1155.

*Amen amen dico vobis. AS:198; 1519:186r; 1531:113v.*

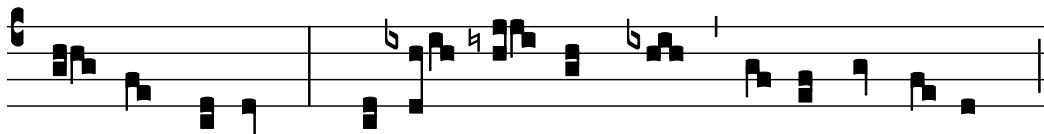
Ant.  
Ii.



sar0008.



- men, a-men, \* I say to you, Be-fore Abra-ham



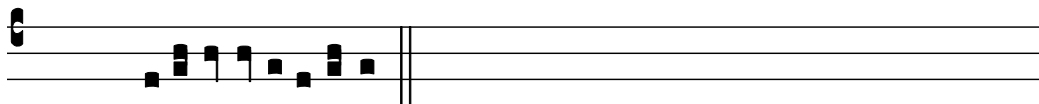
was made, I am. The Jews took up stones to cast at Je-sus :



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

Sunday in the Passion of the Lord.

---



*Ps.* My soul doth magnify. 55\*.

*Prayer.* We beseech thee, almighty God. 1155.




## Monday in the Passion of the Lord.

### At Matins.

*Adoremus Dominum.* AS:198; 1519:186r; 1531:113v.

Invit.  
VI.iii.



Et us a-dore \* the Lord. †Who hath re-deemed  
us by the Cross. *Ps.* Come let us praise. 37\*.

sar0151.

*This Invitatory is said daily at Matins until the Supper of the Lord : when the service is of the Temporale.*

*Hymn.* Sing, my tongue. 1161.


*At the Nocturn Ant.* The Lord is the defender. [201].

*Ps.* The Lord is my light. (xxvj.) [201].

*And [the other]<sup>47</sup> Antiphons together with the Psalms of the Nocturn are sung in the customary manner, and let it be thus in each Nocturn daily until the Supper of the Lord when the service is of the feria.*

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

*Lesson j. Jer. j. (17.)*

hou therefore gird up thy loins, and arise, and speak to them all that I command thee. Be not afraid at their presence : for I will make thee not to fear their countenance. For behold I have

made thee this day a fortified city, and a pillar of iron, and a wall of brass, over all the land, to the kings of Juda, to the princes thereof, and to the priests, and to the people of the land. And they shall fight against

thee, and shall not prevail : for I am with thee, saith the Lord, to deliver thee.

(*Jer. ij.*) And the word of the Lord came to me, saying : Go, and cry in the ears of Jerusalem, saying : Thus saith the Lord : I have remembered thee, pitying thy soul, pitying thy youth,

and the love of thy espousals, when thou followedst me in the desert, in a land that is not sown. Israel is holy to the Lord, the first fruits of his increase : all they that devour him offend : evils shall come upon them, saith the Lord. Thus saith.

*Lesson ij. (Jer. ij. 4.)*

**H**ear ye ye the word of the Lord, O house of Jacob, and all ye families of the house of Israel. Thus saith the Lord : What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain ? And they have not said : [114r.] Where is the Lord, that made us come up out of the land of Egypt ? that led us through the desert,

through a land uninhabited and unpassable, through a land of drought, and the image of death, through a land wherein no man walked, nor any man dwelt ? And I brought you into the land of Carmel, to eat the fruit thereof, and the best things thereof : and when ye entered in, you defiled my land, and made my inheritance an abomination. Thus saith.

*Third Lesson. (Jer. ij. 8.)*

**T**He priests did not say : Where is the Lord ? and they that held the law knew me not, and the pastors transgressed against me : and the prophets prophesied in Baal, and followed idols. Therefore will I yet contend in judgment with you, saith the Lord, and I will plead with your children. Pass over to the isles of Cethim, and see : and send into Cedar, and consider diligently : and

see if there hath been done any thing like this. If a nation hath changed their gods, and indeed they are not gods: but my people have changed their glory into an idol. Be astonished, O ye heavens, at this, and ye gates thereof, be very desolate, saith the Lord. For my people have done two evils. They have forsaken me, the fountain of living water, and have digged to themselves cisterns, broken

cisterns, that can hold no water.

¶ *At Lauds.*

*Antiphons and Psalms of that feria.*

*Chapter. Jer. xj. (18.)*

**T**Hou, O Lord, hast shewn me, as a meek lamb, that is carried to be a  
and I have known : then thou victim.  
shewedst me their doings. And I was

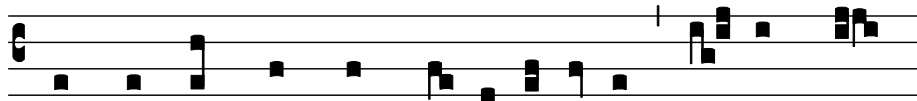
*Hymn.* Thirty years among us dwelling. 1182.

℣. Deliver me from my enemies, [O my God.

R. And defend me from them that rise up against me].<sup>48</sup>

*In die magno festivitatis.* AS:199; 1519:186v; 1531:114r.<sup>49</sup>

Ant.  
VIII.i.

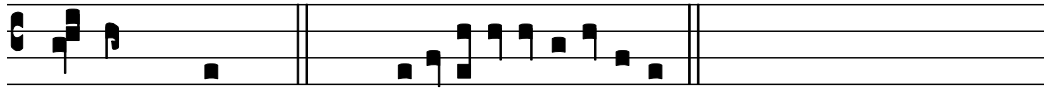


3221.

**G**N the great day \* of the festi-vi-ty, Je- sus stood



and cri-ed, say-ing, If a-ny man thirst : let him come to



me, and drink. *Ps.* Blessed be the Lord. 71\*.


*Prayer.*

**S**anctify, we beseech thee, O grant to us the pardon of all <our>  
Lord, our fasts : and mercifully faults. Through.


¶ *At Prime.*

*Anime impiorum.* AS:199; 1519:186v; 1531:114r.<sup>50</sup>

1419. Ant. VIII.iv.



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

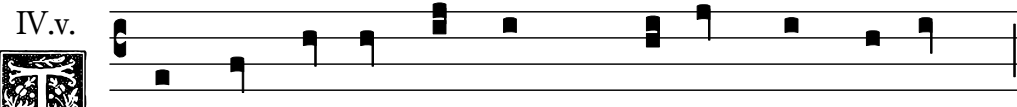


and my heart is heavy ov-er them. *Ps.* Save me, O God.  
(*liij.*) [114].


¶ *At iij.*

*Judicasti Domine causam anime mee.* AS:196; 1519:183v; 1531:114r.

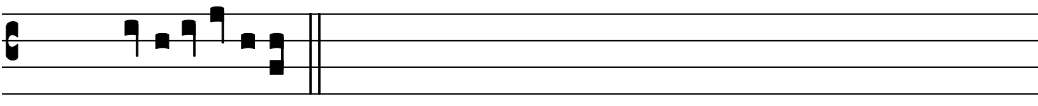
3518. Ant. IV.v.



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



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



*Ps.* Set before me. (*cxviij.* 33.) [158].

*Chapter. Isaiah. l. (6.)*

<p><b>I</b> have not turned away my face from them that rebuked me, and spit upon me. The Lord God is my</p>	<p>helper, therefore I am not con- founded.</p>
--	---

℞. Deliver, O God, my soul 1186.

℞. Deliver me [from the lion's mouth].<sup>51</sup> 1187.

¶ *At Sext.*

*Popule meus quid feci tibi.* AS:196; 1519:184r; 1531:114r.

Ant.  
IV.iv.

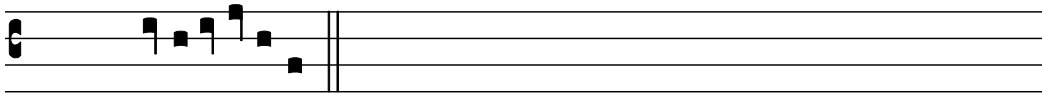


4312.

my people, \* what have I done to thee : or



in what have I mo-les-ted thee ? answer thou me.



*Ps.* My soul hath fainted. (*cxviiij.* 81.) [175].

*Chapter. Isaiab. l. ( 7).*

<b>T</b> He Lord God is my helper,	hard rock, and I know that I shall not
therefore I am not confounded :	be confounded.
therefore have I set my face as a most	

℞. Deliver me from the lion's mouth. 118.

℣. Take not away my soul, [O God, with the wicked.]<sup>52</sup> 1188.

¶ *At ix.*

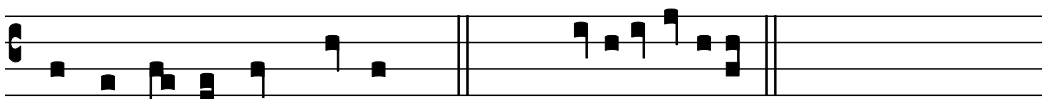
*Nunquid redditur pro bono malum.* AS:196; 1519:184r; 1531:114r.

Ant.  
IV.v.



3972.

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



digged a pit for my soul. *Ps.* Thy testimonies. (*cxviiij.* 129.)  
[191].

Chapter. (*Jer. xvij. 18.*)

**L**et them be confounded that  
persecute me, and let not me be  
confounded : let them be afraid, and  
let not me be afraid : bring upon

them the day of affliction, and with a  
double destruction, destroy them, [O  
Lord our God.]

*R.* Princes. 118.

*V.* Deliver me, O Lord, from the evil man. 1190.

*Let the foregoing order of Hymns, Chapters, and Antiphons serve daily until the Supper of the Lord. The RR. and VV. are sung at all the Hours thorough this week only : the Antiphons and Chapters until the Supper of the Lord Thursday on ferias only.*

### ¶ *At Vespers.*

*Antiphons and Psalms of the feria. [384].*

Chapter. (*Thre. iij. 58.*)

**T**hou hast judged, O Lord, [the  
cause of my soul, thou the

Redeemer of my life].<sup>53</sup>

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

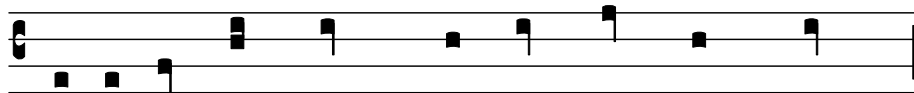
*R.* How long. 1190.

*Hymn.* Abroad the Regal Banners fly. 1152.

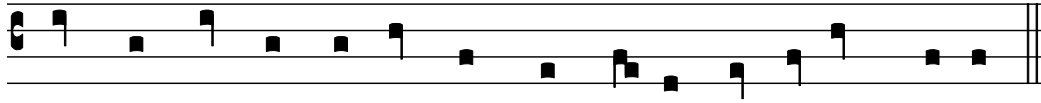
*V.* They gave me gall for my food. 1155.

*Si quis sitit. AS:199; 1519:187r; 1531:114r.*

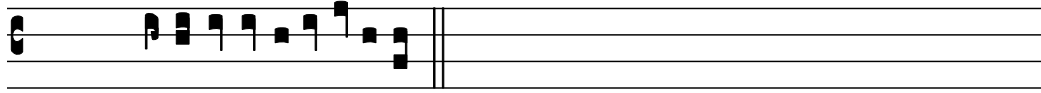
4497. Ant.  
IV.v.



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



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



*Ps.* My soul doth magnify. 63\*.

*Prayer.*

**G**Rant, we beseech thee, O Lord, to thy people the Spirit of truth and peace : that they may know thee with their whole mind : and work

with pious devotion the things which are pleasing to thee. Through our Lord. [In the unity]<sup>54</sup> of the same Holy [Ghost, God].<sup>55</sup>

## ¶ *Tuesday.*

[*At Matins.*]

*First Lesson.* (*Jer. ij. 14.*)

**I**S Israel a bondman, or a homeborn slave ? why then is he become prey ? The lions have roared upon him, and have made a noise, they have made his land a wilderness : his cities are burnt down and there is none to dwell in them. The children also of Memphis, and of Taphnes have deflowered thee, even to the crown of the head. Hath not this been done to thee,

because thou hast forsaken the Lord thy God at that time, when he led thee by the way ? And now what hast thou to do in the way of Egypt, to drink the troubled water ? And what hast thou to do with the way of the Assyrians, to drink the water of the river ? Thy own wickedness shall reprove thee, and thy apostasy shall rebuke thee. Thus saith the Lord.

*Second Lesson.* (*Jer. ij. 19.*)

**R**evil and a bitter thing for thee, to have left the Lord thy God, and

that my fear is not with thee, saith the Lord the God of hosts. Of old time thou hast broken my yoke, thou

hast burst my bands, and thou saidst :  
I will not serve. For on every high  
hill, and under every green tree thou  
didst prostitute thyself. Yet I planted  
thee a chosen vineyard, all true seed :  
how then art thou turned unto me

into that which is good for nothing,  
O strange vineyard ? Though thou  
wash thyself with nitre, and multiply  
to thyself the herb borith, thou art  
stained in thy iniquity before me,  
saith the Lord God. Thus saith.

*Third Lesson. (Jer. ij. 23.)*

**H**ow canst thou say : I am not  
polluted, and I have not walked  
after Baalim ? see thy ways in the  
valley, know what thou hast done : as  
a swift runner pursuing his course. A  
wild ass accustomed to the wilderness  
in the desire of his heart, snuffed up  
the wind of his love : none shall turn

her away : all that seek her shall not  
fail : in her monthly filth they shall  
find her. Keep thy foot from being  
bare, and thy throat from thirst. But  
thou saidst : I have lost all hope, I  
will not do it : for I have loved  
strangers, and I will walk after them.  
Thus saith.

*Tempus meum nondum advenit. AS:199; 1519:187r; 1531:114v.*

5131. Ant.  
IV.v.



**M**Y time \* is not yet come : but your time is always  
ready. Ps. Blessed be the Lord. 62\*.



*Prayer.*

**M**ay our fasts, we beseech thee,  
<sup>56</sup> O Lord, be acceptable to  
thee : which by expiating us may both

make us worthy of thy<sup>57</sup> grace : and  
lead us to eternal remedies. Through  
out Lord.



¶ *At Vespers.*

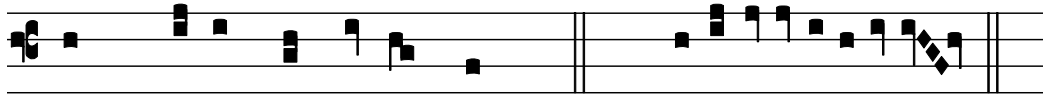
*Vos ascendite ad diem festum.* AS:199; 1519:187r; 1531:114v.

Ant.  
I.vi.



5493.

O ye up \* to this festi-val day : I go not up, be-



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

55\*.

*Prayert.*

**G**rant to us, O Lord, we beseech thee, persevering service in accordance with thy will : that in our

days the people serving thee may increase both in merit and number. Through.

¶ *Wednesday.*

[*At Matins.*]

*First Lesson. Jer. ij. (26.)*



S the thief is confounded when he is taken, so is the house of Israel confounded, they and their kings, their princes and their priests, and their prophets. Saying to a stock : Thou art my father : and to a stone : thou hast begotten me : they have turned their back to me, and not their face : and in the time of their affliction they will say : Arise, and deliver us. Where are the gods, whom thou hast made thee ?

let them arise and deliver thee in the time of thy affliction : for according to the number of thy cities were thy gods, O Juda. Why will you contend with me in judgment ? you have all forsaken me, saith the Lord. In vain have I struck your children, they have not received correction : your sword hath devoured your prophets, your generation is like a ravaging lion. See ye the word of the Lord. Thus saith.

Second Lesson. (Jer. ij. 31.)

**A**M I become a wilderness to Israel, or a lateward springing land ? why then have my people said : We are revolted, we will come to thee no more. Will a virgin forget her ornament, or a bride her stomacher ? but my people hath forgotten me days without number. Why dost thou endeavor to shew thy way good to seek my love, thou who has also

taught thy malices to be thy ways, And in thy skirts is found the blood of the souls of the poor and innocent ? not in ditches have I found them, but in all places, which I mentioned before. And thou hast said : I am without sin and am innocent : and therefore let thy anger be turned away from me. Thus saith.

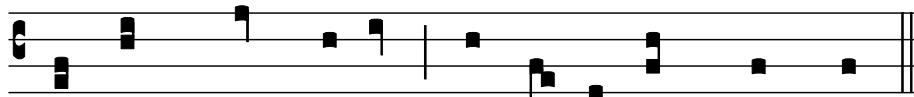
Lesson iij. (Jer. ij. 35.)

**B**Ehold, I will contend with thee in judgment, because thou hast said : I have not sinned. How exceeding base art thou become, going the same ways over again ! and thou shalt be ashamed of Egypt, as thou wast ashamed of Assyria. For from thence thou shalt go, and thy hand shall be upon thy head : for the Lord hath destroyed thy trust, and thou shalt have nothing prosperous therein.

It is commonly said : If a man put away his wife, and she go from him, and marry another man, shall he return to her any more ? shall not that woman be polluted, and defiled ? but thou hast prostituted thyself to many lovers : nevertheless return to me, saith the Lord, and I will receive thee. Lift up thy eyes on high : and see where thou hast not prostituted thyself. Thus saith. (Jer. iij.)

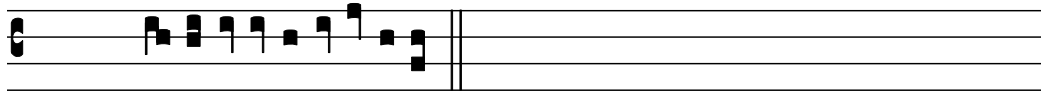
*Oves mee.* AS:199; 1519:187r; 1531:114v.

4203. Ant.  
IV.v.



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

The Week in the Passion of the Lord.



*Ps.* Blessed be the Lord. 62\*.

*Prayer.*

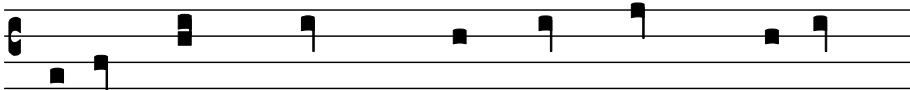
**E**Nlighten, O merciful God, the hearts of thy faithful by this hallowed fast : and to whom thou grantest affection in <their> devotion :

graciously grant a favourable hearing in <their> supplication. Through our Lord.

**¶** *At Vespers.*

*Multa bona opera.* AS:200; 1519:187r; 1531:113v.

Ant.  
IV.v.

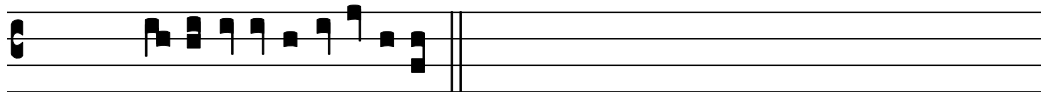


3827.

Any good works \* have I wrought among



you: for which of these works would you kill me ?



*Ps.* My soul doth magnify. 63\*.

*Prayer.*

[115r.] **M**AY thy hoped-for mercy, O Lord, we beseech thee, come to thy suppliants : and of thy heavenly bounty grant : that they may

both<sup>58</sup> ask for what is rightly desired and may obtain what is asked. Through.

## ¶ *Thursday.*

[*At Matins.*]

*Lesson j. Jer. iij. (2.)*

**T**Hou didst sit in the ways, waiting for them as a robber in the wilderness : and thou hast polluted the land with thy fornications, and with thy wickedness. Therefore the showers were withholden, and there was no lateward rain : thou hadst a harlot's forehead, thou

wouldst not blush. Therefore at least at this time call to me : Thou art my father, the guide of my virginity : wilt thou be angry for ever, or wilt thou continue until the end ? Behold, thou hast spoken, and hast done evil things, and hast been able. Thus saith the Lord God.

*Lesson ij. (Jer. iij. 6.)*

**A**ND the Lord said to me in the days of king Josias: Hast thou seen what rebellious Israel hast done ? she hath gone out of herself upon every high mountain, and under every green tree, and hath played the harlot there. And when she had done all these things, I said : Return to me, and she did not return. And her treacherous sister Juda saw, that because the rebellious Israel had played the harlot, I had put her away,

and had given her a bill of divorce : yet her treacherous sister Juda was not afraid, but went and played the harlot also herself. And by the facility of her fornication she defiled the land, and played the harlot with stones and with stocks. And after all this, her treacherous sister Juda hath not returned to me with her whole heart, but with falsehood, saith the Lord.

*Lesson iij. (Jer. iij. 11.)*

**A**ND the Lord said to me : The rebellious Israel hath justified her soul, in comparison of the treacherous Juda. Go, and proclaim these words toward the north, and thou shalt say : Return, O rebellious

Israel, saith the Lord, and I will not turn away my face from you : for I am holy, saith the Lord, and I will not be angry for ever. But yet<sup>59</sup> acknowledge thy iniquity, that thou hast transgressed against the Lord thy God :

and thou hast scattered thy ways to | hast not heard my voice, saith the  
strangers under every green tree, and | Lord.

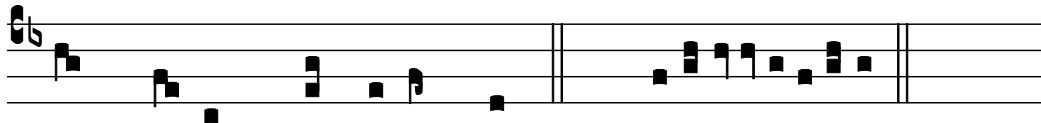
[At Lauds.]

*Quid molesti estis.* AS:200; 1519:187v; 1531:115r.<sup>60</sup>

Ant. |  
I.i. | 4527.



Hy do you trouble \* this wo- man ? for she hath



wrought a good work upon me. *Ps.* Blessed be the Lord. 54\*.

*Prayer.*

**Q**uant, we beseech thee, almighty | wounded by intemperance : may be  
God : that the dignity of the | restored by the practice of healing  
human condition which hath been | temperance. Through.

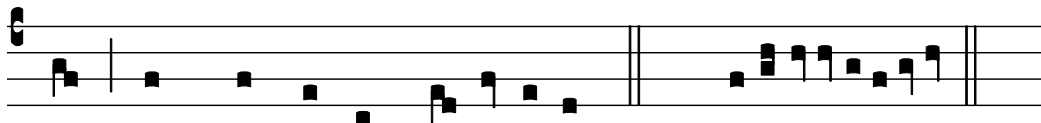
**¶** At Vespers.

*Mittens hec mulier.* AS:200; 1519:187v; 1531:115r.<sup>61</sup>

Ant. |  
I.iv. | 3799.



His woman, \* pou-ing this ointment upon my bo-



dy : hath done it for my bu-ri- al. *Ps.* My soul doth. 55\*.

*Prayer.*

**B**E favourably inclined, we be- | people : that rejecting<sup>62</sup> those things  
seech thee, O Lord, to thy | which displease thee : they may rather

be filled with the delights of thy | commandments. Through our Lord.

## ¶ *Friday.*

[*At Matins.*]

*First Lesson. Jer. iij. (14.)*

**R**eturn, O ye revolting children, saith the Lord : for I am your husband: and I will take you, one of a city, and two of a kindred, and will bring you into Sion. And I will give you pastors according to my own heart, and they shall feed you with knowledge and doctrine. And when you shall be multiplied, and increase in the land in those days, saith the Lord, they shall say no more : The ark of the covenant of the Lord :

neither shall it come upon the heart, neither shall they remember it, neither shall it be visited, neither shall that be done any more. At that time Jerusalem shall be called the throne of the Lord : and all the nations shall be gathered together to it, in the name of the Lord to Jerusalem, and they shall not walk after the perversity of their most wicked heart. Thus saith.

*Lesson ij. (Jer. iij. 18.)*

**I**N those days the house of Juda shall go to the house of Israel, and they shall come together out of the land of the north to the land which I gave to your fathers. But I said : How shall I put thee among the children, and give thee a lovely land, the goodly inheritance of the armies of the Gentiles ? And I said : Thou

shalt call me father and shalt cease to walk after me. But as a woman that despiseth her lover, so hath the house of Israel despised me, saith the Lord. A voice was heard in the highways, weeping and howling of the children of Israel : because they have made their way wicked, they have forgotten the Lord their God.

*Lesson iij. (Jer. iij. 22.)*

**R**eturn, you rebellious children, and I will heal your rebellions. Behold we come to thee : for thou art

the Lord our God. In very deed the hills were liars, and the multitude of the mountains : truly in the Lord our [115v.]

God is the salvation of Israel. Confusion hath devoured the labour of our fathers from our youth, their flocks and their herds, their sons and their daughters. We shall sleep in our confusion, and our shame shall

cover us, because we have sinned against the Lord our God, we and our fathers from our youth even to this day, and we have not hearkened to the voice of the Lord our God. Thus saith.

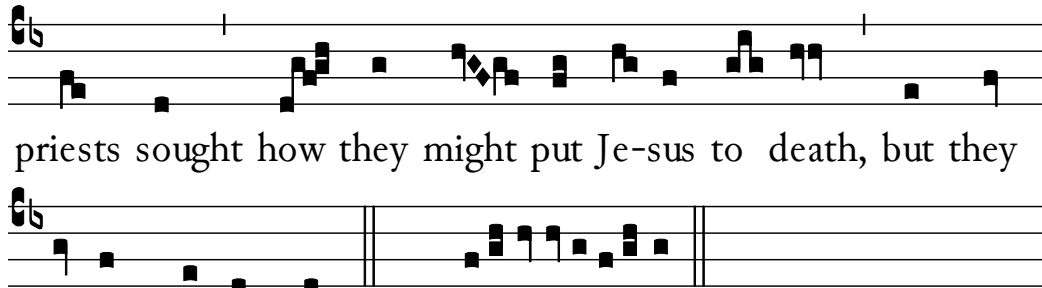
[At Lauds.]

*Appropinquabat autem dies festus.* AS:200; 1519:187v; 1531:115v.

Ant.  
I.i.



Ow the feast day \* was at hand : and the chief



1465.

priests sought how they might put Je-sus to death, but they

feared the people. *Ps.* Blessed be the Lord. 54\*.

*Prayer.*

**B**enevolently pour into our hearts, we beseech thee, O Lord, the help of thy grace : that curbing our sins by voluntary chastisement, we

may be rather afflicted for a time : than consigned to eternal suffering. Through.

*At Vespers.*

*Principes sacerdotum.* AS:200; 1519:188r; 1531:115v.

4380.

Ant.  
I.v.



He chief priests \* consul-ted to-geth-er, that they

might put Je-sus to death, but they said, Not on the festi-val

day : lest perhaps there should be a tumult among the

people. *Ps.* My soul doth magnify. 55\*.

*Prayer.*

**G**rant to us, we beseech thee, O Lord, pardon of sins, and increase of religion : and that thou

mayest multiply thy gifts in us, make <us> more eager to obey thy com-mandments. Through.

**¶** *Saturday.*

[*At Matins.*]

*First Lesson. Jer. iiij. (1.)*



**I**f thou wilt return, O Israel, saith the Lord, return to me : if thou wilt take away thy stumblingblocks out of my sight,

thou shalt not be moved. And thou shalt swear : As the Lord liveth, in truth, and in judgment, and in justice : and the Gentiles shall bless him, and



shall praise him. For thus saith the Lord to the men of Juda and Jerusalem : Break up anew your fallow ground, and sow not upon thorns : be circumcised to the Lord, and take away the foreskins of your hearts, ye

men of Juda, and ye inhabitants of Jerusalem : lest my indignation come forth like fire, and burn, and there be none that can quench it : because of the wickedness of your thoughts. Thus saith the Lord.

*Second Lesson. (Jer. iiij. 5.)*

**D**Eclare ye in Juda, and make it heard in Jerusalem : speak, and sound with the trumpet in the land : cry aloud, and say : Assemble yourselves, and let us go into strong cities. Set up the standard in Sion. Strengthen yourselves, stay not : for I bring evil from the north, and great destruction. The lion is come up out of his den, and the robber of nations hath roused himself : he is come forth out of his place, to make thy land desolate : thy cities shall be laid waste, remaining without an inhabitant. For this gird yourselves with

haircloth, lament and howl: for the fierce anger of the Lord is not turned away from us. And it shall come to pass<sup>63</sup> in that day, saith the Lord : That the heart of the king shall perish, and the heart of the princes : and the priests shall be astonished, and the prophets shall be amazed. And I said : Alas, alas, alas, O Lord God, hast thou then deceived this people and Jerusalem, saying : You shall have peace : and behold the sword reacheth even to the soul ? Thus saith the Lord.

*Third Lesson. (Jer. iv. 11.)*

**A**T that time it shall be said to this people, and to Jerusalem : A burning wind is in the ways that are in the desert of the way of the daughter of my people, not to fan, nor to cleanse. A full wind from these places shall come to me : and now I will speak my judgments with them. Behold he shall come up as a


cloud, and his chariots as a tempest : his horses swifter than eagles : woe unto us, for we are laid waste. Wash thy heart from wickedness, O Jerusalem, that thou mayst be saved : how long shall hurtful thoughts abide in thee ? For a voice of one declaring from Dan, and giving notice of the idol from mount Ephraim. Say ye to

the nations : Behold it is heard in Jerusalem, that guards are coming from a far country, and give out their voice against the cities of Juda. They are set round about her, as keepers of fields : because she hath provoked me

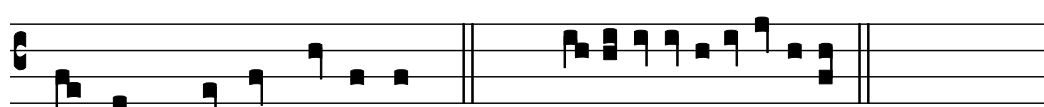
to wrath, saith the Lord. Thy ways, and thy devices have brought these things upon thee : this is thy wickedness, because it is bitter, because it hath touched thy heart. Thus saith.

*Desiderio desideravi.* AS:200; 1519:188r; 1531:115v.

2161. Ant.  
IV.v.



**G** Ith de-sire \* have I de-sir-ed to eat this Pasch



with you be-fore I suffer. *Ps.* Blessed be the Lord. 62\*.

*Prayer.*

**M**Ay the people, we beseech thee,  
O Lord, dedicated to thee  
increase in the affection of pious  
devotion : that being instructed in

holy actions : they may be the more  
enriched in greater gifts, as they  
become more pleasing to thy majesty.  
Through our Lord.

Notes, pages 1147-1210.

- <sup>1</sup> '2.', 1531:110r, SB:dccvii.
- <sup>2</sup> 'festum sanctorum diffe.' *Chevallon*. [SB:dccvii.]
- <sup>3</sup> 'fest. sanctorum differatur'. *Chevallon*. [SB:dccvii.]
- <sup>4</sup> SB:dccix.
- <sup>5</sup> SB:dccix.
- <sup>6</sup> SB:dccix.
- <sup>7</sup> SB:dccxi.
- <sup>8</sup> SB:dccxi.
- <sup>9</sup> 'Threnody', i.e. the Lamentation of Jeremiah.
- <sup>10</sup> In stanza 8: 'salva', 1519:178v.
- <sup>11</sup> In stanza 1. line 3: 'subjice'. *Chevallon*. [SB:dccxv.] In stanza 2. 1519:179r. has 'vacante somno'; in stanza 8. 1519:179r. has 'imperpetuum'.
- <sup>12</sup> 1519:179r.
- <sup>13</sup> In 1519:179v. 'collocare' is set G.G.AB.A. In the final verse 'mystica' is set GF.G.GF.
- <sup>14</sup> 1519:179v.
- <sup>15</sup> 1519:179v.
- <sup>16</sup> 1519:179v.
- <sup>17</sup> 1519:180r.
- <sup>18</sup> In BL-52359:127v. 'Hodie' is set CDFEF.F.F; 'vocem' is set EF.F; 'obdurare' is set FE.DC.D.FDEFGDDC.
- <sup>19</sup> 1519:180r.
- <sup>20</sup> HS-1525:43. has no flats. In BL-52359:127v. 'certaminis' is set E.D.F.EDC.
- <sup>21</sup> In BL-52359:127v. 'Filius' is set F.E.F.
- <sup>22</sup> 'legantur lectiones tantum'. 1519:180v.
- <sup>23</sup> In BL-52359:128r. 'observare' is set C.C.C.CBA; 'celebrabit' is set DC.AC.G.GABAGA.AG.
- <sup>24</sup> In 1519:181r. the B, signature implies B, at 'tribulant'. BL-52359:128r. has no flat; 'tribulant me' is set A.CB.GABa.AG; 'dicunt' is set ACAGFGA.G; 'Domine' is set C.CC.BAD.
- <sup>25</sup> In 1519:181r. 'dereliquit' is set D.DF.GA.FE. In BL-52359:128r. 'comprehendite' appears to be set D.D.DF.C.A. BL-52359:128r. has no flat at 'meus'.
- <sup>26</sup> 'divinitus bonum'. SB:dccxx.
- <sup>27</sup> In BL-52359:128v. 'es tu' is set BG ACDCBCCB; 'discedas' is set CDC.CBA.CABCBA; 'proxima est' is set A.CA.BCBAGA AG.
- <sup>28</sup> BL-52359:128v. has no flats; 'querabant' is set GF.GGFE.FGABAAG; 'locuti' is set G.GA.G.
- <sup>29</sup> 'quid ve', 1531:112v.
- <sup>30</sup> In 1519:182r. 'manu' is set BCBA.BA.
- <sup>31</sup> 1519:182v.
- <sup>32</sup> *Gregorii* in *Evangelia*, Lib. I. Hom. xviii. *Opera* i. 1506. [SB:dccxxv.]
- <sup>33</sup> In BL-52359:129r. 'scrutabor' is set G.FED.FDEFE; flats appear only at 'verbum' and 'declinate'.

## Notes.

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- <sup>34</sup> In 1519:182v. 'unicórnium' is set D.D.DE.D.D. In BL-52359:129v. 'Deus' is set F.FGA; the first 'et' is set F.
- <sup>35</sup> In 1519:183v. 'velóciter' is set D.DFEC.D.FF. In BL-52359:130r. 'púero tuo' is set DFEC.D.F F.GEFE.
- <sup>36</sup> 'manu factum', 1519:184r.
- <sup>37</sup> In stanza 1 1531:113r. has 'per acta'. The music of 'Amen' is taken from the hymn 'Pange lingua', HS:44v. In BL-52359 'stípíte' is set B<sub>b</sub>A.G.A.
- <sup>38</sup> In 1519:184v. 'verba' is set A.GE. In BL-52359:130v. 'veritátem' is set D.C.D.DF; 'audit' is set GFE.E; 'áuditis' is set EG.GA.G.
- <sup>39</sup> In BL-52359:130v. 'únicam' is set DFEC.FF.GEFE.
- <sup>40</sup> 1519:185r.
- <sup>41</sup> 1519:185r.
- <sup>42</sup> In BL-52359:130v. 'Dómine et a' is set D.CEFEDE.DC F FGA; 'Deus' is set F.F.
- <sup>43</sup> 1519:185v.
- <sup>44</sup> In BL-52359:131r. 'invénit' is set GAG.FEGA.GF.
- <sup>45</sup> 1519:185v. omits 'Et'.
- <sup>46</sup> In 1519:185v. 'super me' is set C.Dfe FFE.
- <sup>47</sup> 1519:186r.
- <sup>48</sup> 1519:186r.
- <sup>49</sup> BL-52359:131v. has 'magne'; 'Jesus' is set DEED.D; 'ad me et' is set DCA B A.
- <sup>50</sup> In BL-52359:131v. 'me' is set G.
- <sup>51</sup> 1519:186v.
- <sup>52</sup> 1519:186v.
- <sup>53</sup> 1519:186v.
- <sup>54</sup> Missal 1526:57r.
- <sup>55</sup> Missal 1526:57r.
- <sup>56</sup> 'quésumus Dómine' 1519:187r.
- <sup>57</sup> 'grátie tue', 1519:187r.
- <sup>58</sup> 'quátinus', 1519:187v.
- <sup>59</sup> 'Verúmtamen', *Vulgate*.
- <sup>60</sup> In BL-52359:132v. 'mulíeri' is set A.GF.GAB<sub>b</sub>A.AG.
- <sup>61</sup> In AS:200 'múlier' is set A.G.A.
- <sup>62</sup> 'réspuens' 1519:187v.
- <sup>63</sup> 'Et erit. In die illa' . . . *Chevallon*. [SB:dccxliiii.]