

THE SARUM RITE
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Scholarly Edition.

Volume B.

Part 28.

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Palm Sunday.

Monday, Tuesday, and Wednesday
in Holy Week.

Edited by William Renwick.

HAMILTON ONTARIO.

THE GREGORIAN INSTITUTE OF CANADA.

MMXX.

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The Sunday with Palm-branches.¹

1. **A.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feast of the Annunciation be deferred until Thursday after the Octave of the Pasch.
2. **A.** **¶** On the Sunday with Palm-branches the service is of the Sunday. At 1. Vespers which will be of the Sunday : let there be² a solemn Memorial of the Annunciation of Blessed Mary : unless it be the Feast of the Place.
3. **A.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feast of Saint Richard be deferred until the translation of the same. [116r.]
Tuesday is of Saint Ambrose. Chapter *Behold a great priest.* [889].
On Monday³ the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
4. **A.** **¶** On the Sunday with Palm-branches the service is of the Sunday and the other ferias are of the fast : and nothing of the Martyrs [Tiburtius and Valerianus]⁴ except a Memorial : at Vespers and at Matins of Saint Mary.
5. **A.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
1. **B.** **¶** On the Sunday with Palm-branches the service is of the Sunday : and let the Feast of the Annunciation be deferred until Thursday after the Octave of the Pasch.
2. **B.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
3. **B.** **¶** On the Sunday with Palm-branches the service is of the Sunday : and let the Feast of Saint Richard be deferred until the Translation of the same. 2. Vespers on Sunday will be of the Feast [S. Ambrose]⁵ with a solemn Memorial of the Sunday.
4. **B.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons.
5. **B.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
Let the Feast of Saint George be deferred until the 9. day of the month of May : but beware of the Translation of Saint Nicholas : because where it is celebrated, then the Feast of Saint George must be deferred until the 11. day of May.
1. **C.** **¶** On the Sunday with Palm-branches the service is of the Sunday, and let the Feast of the Annunciation be deferred until the Thursday after the Octave of the

Pasch.

2. **Ⓒ.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons. Let the Feast of Saint Richard be put off until the Translation.
3. **Ⓒ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feast of Saint Ambrose be deferred until the morrow. 2. Vespers on Sunday will be of the Feast [S. Ambrose]⁶ with a solemn Memorial of the Sunday.
4. **Ⓒ.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Wednesday let there be a Memorial of the Martyrs [Tiburtius and Valerianus]⁷ at Vespers and at Matins of Saint Mary.
5. **Ⓒ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feast of Saint George be deferred until the 5. day of May.
1. **Ⓓ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feasts of the Saints [Edward, Cuthbert, and Benedict]⁸ be deferred until the Translations.
2. **Ⓓ.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
Wednesday is of the Annunciation. 2. Vespers will be of Maundy Thursday with a solemn Memorial of the Annunciation.
3. **Ⓓ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feast of Saint Richard be deferred until the Translation : and the Feast of Saint Ambrose must be deferred until Thursday after the Octave of the Pasch.
4. **Ⓓ.** **¶** On the Sunday with Palm-branches the service is of the Sunday. At 1. Vespers which will be of the Sunday let there be a solemn Memorial of Saint Ambrose.
5. **Ⓓ.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.
1. **Ⓔ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feasts of Saints Edward : Cuthbert : and Benedict be put off until the Translations of the same.
2. **Ⓔ.** **¶** On the Sunday with Palm-branches the service is of the Sunday. On Sunday⁹ the Office of the Dead is said with ix. lessons.
Tuesday is the Feast of the Annunciation with a solemn Memorial of the fast.
3. **Ⓔ.** **¶** On the Sunday with Palm-branches the service is of the Sunday, and let the Feast of Saint Richard be deferred until the Translation of the same, and the Feast

of Saint Ambrose must be deferred until Tuesday after the Octave of Easter.

4. **℥.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.
5. **℥.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.
1. **ℑ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feasts of the Saints [Edward, Cuthbert, and Benedict]¹⁰ be deferred until their Translations.
2. **ℑ.** **¶** On the Sunday with Palm-branches the service is of the Sunday. 2. Vespers will be of the Annunciation with a solemn Memorial of the Sunday.
3. **ℑ.** **¶** On the Sunday with Palm-branches the service is of the Sunday and nothing of Saint Richard until the Translation : and the Feast of Saint Ambrose must be deferred until the Tuesday after the Octave of the Pasch.
4. **ℑ.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said, with the Mass on the morrow.
5. **ℑ.** **¶** On the Sunday with Palm-branches the service is of the Sunday.
On Tuesday the Office of the Dead is said, with the Mass on the morrow.
1. **℥.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feasts of Saints of ix. Lessons [Edward, Cuthbert, and Benedict]¹¹ be deferred until the Translations of the same.
2. **℥.** **¶** On the Sunday with Palm-branches the service is of the Sunday. Let the Feast of the Annunciation be deferred until the morrow : and 2. Vespers will be of the Annunciation : with a solemn Memorial of the Sunday.
Monday is of the Annunciation.
On Tuesday the Office of the Dead is said with ix. Lessons and with the Mass on the morrow.
3. **℥.** **¶** On the Sunday with Palm-branches the service is of the Sunday and let the Feast of Saint Richard be deferred until the Translation.
Wednesday is of Saint Ambrose, Chap. *Behold a great priest.* [889]. with a solemn Memorial of the fast. 2. Vespers will be of Maundy Thursday with a solemn Memorial of the Sunday.¹²
4. **℥.** **¶** On the Sunday with Palm-branches the service is of the Sunday.

The Sunday with Palm-branches.

On Tuesday the Office of the Dead is said with the Mass on the morrow.

5. ⑤. ① On the Sunday with Palm-branches the service is of the Sunday.

On Tuesday the Office of the Dead is said with ix. Lessons with the Mass on the morrow.

¶ *The Sunday with Palm-branches.*

At [j.] Vespers.

Ant. Blessed be. [410].

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

Chapter. *Phil. ij. (5.)*

B rethren, let this mind be in you, which was also in Christ Jesus : who being in the form of God,	thought in not robbery to be equal with God : but emptied, taking the form of a servant.
---	--

R̄. Lying men. *as above in the week immediately preceding.* 1151.

¶ *This R̄. is said daily at Vespers until the Supper of the Lord : except at Second Vespers of this Sunday.*

Hymn. Abroad the Regal Banners fly. 1152.

V̄. They gave me gall for my food.

[*R̄.* And in my thirst.]¹³ 1155.

Clarifica me Pater. AS:201; 1519:188r; 1531:116r.

Ant.
Li.

1826.

Lo-ri-fy thou me, O Fa-ther, with thy-self,

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

The musical notation consists of three staves of square neumes on a four-line red staff. The first staff begins with a square neume on the second line, followed by a series of eighth and sixteenth notes. A large decorated initial 'L' is placed at the start of the text. The second staff continues the melody, and the third staff concludes with a double bar line.

Ps. My soul doth magnify. 55*.

Prayer.

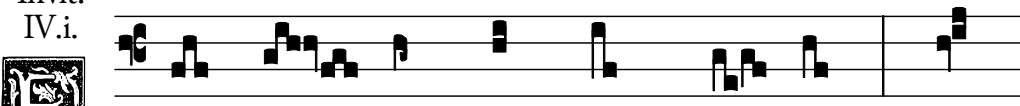
Ⓐ Almighty and everlasting God, who for an example of humility to be imitated by mankind, hath caused our Saviour to take up flesh and to endure the cross : mercifully

grant, that that we may merit to have the lessons of his patience, and the fellowship of <his> resurrection. Through the same.


¶ *At Matins.*

Ipsi vero non cognoverunt. AS:201; 1519:188v; 1531:116r.¹⁴

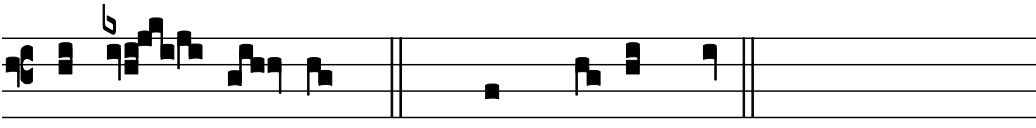
1092. *Invit.*
IV.i.



Or they * have not known my ways. †To



whom I swore in my wrath that they shall not enter



into my rest. *Ps.* Come let us praise. 13*.

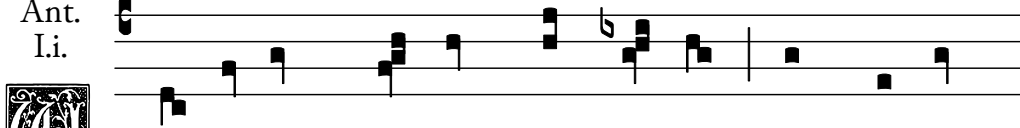
Hymn. Sing, my tongue. 1161.

¶ *In the j. Nocturn.*

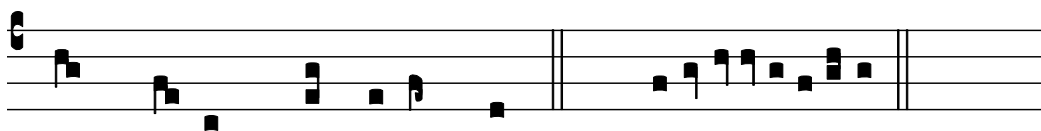
This single Antiphon is said on all the Psalms.

Quid molesti estis. AS:200; 1519:187v; 1531:116r.

4527. *Ant.*
I.i.



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



wrought a good work upon me. Ps. Blessed is the man. (j.) [17].

[V. Deliver, O God, my soul. &c.]¹⁵ 1164.

¶ Let the Lessons in the first Nocturn be read from the Prophecy of Jeremiah in order. [116v.]

First Lesson. Jer. xj. (1.-5.)¹⁶

THe word that came from the Lord to Jeremias, saying : Hear ye the words of this covenant, and speak to the men of Juda, and to the inhabitants of Jerusalem, and thou shalt say to them : Thus saith the Lord the God of Israel : Cursed is the man that shall not hearken to the words of this covenant, which I commanded your

fathers in the day that I brought them out of the land of Egypt, from the iron furnace, saying : Hear ye my voice, and do all things that I command you : and you shall be my people, and I will be your God : that I may accomplish the oath which I swore to your fathers, to give them a land flowing with milk and honey, as it is this day. Thus saith.

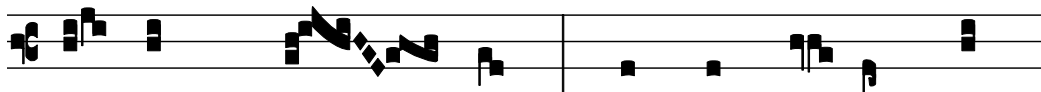
In die qua invocavi te. AS:201; 1519:188v; 1531:116v.¹⁷

1. Resp.

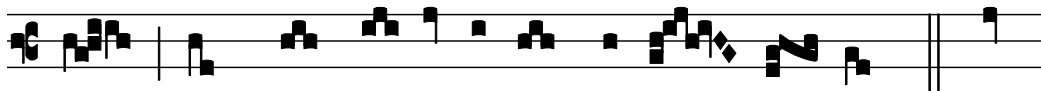
I.



IN the day * when I cal- led upon thee, O Lord,



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



cause, and hast de- liv-er-ed me, O my God. V. I

6899.

6899b.

The Sunday with Palm-branches.



have cal- ed upon thee in the day of my trouble : be-



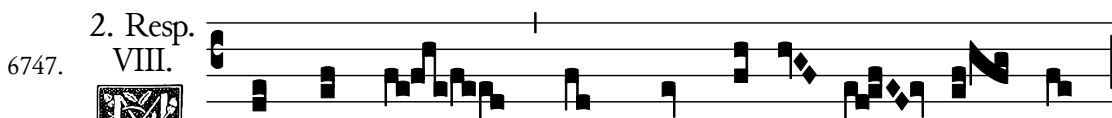
cause thou hast heard me. †Thou hast judg-ed.

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

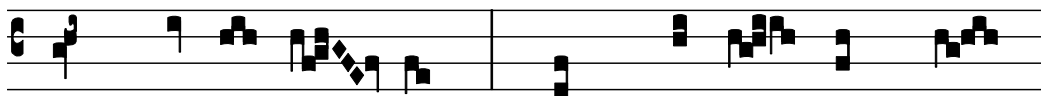
AND I answered and said : Amen,
LORD. And the Lord said to
 me : Proclaim aloud all these words
 in the cities of Juda, and in the streets
 of Jerusalem, saying : Hear ye the
 words of the covenant, and do them :
 for protesting I conjured your fathers
 in the day that I brought them out of
 the land of Egypt even to this day :

rising early I conjured them, and said :
 Hearken ye to my voice : and they
 obeyed not, nor inclined their ear :
 but walked every one in the perverse-
 ness of his own wicked heart : and I
 brought upon them all the words of
 this covenant, which I commanded
 them to do, but they did them not.
 Thus saith.

*Fratres mei elongaverunt a me. AS:201; 1519:189r; 1531:116v.*¹⁸



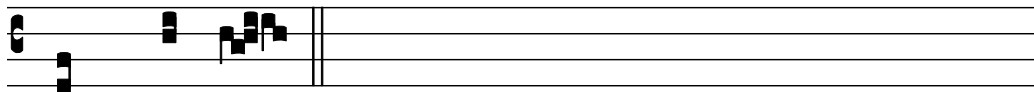
Y brethren * have stood a-far off from me :



and my acquain- tance. †Like strangers have de-



part-ed from me. ✎ My friends and my neighbours.



†Like strangers.

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

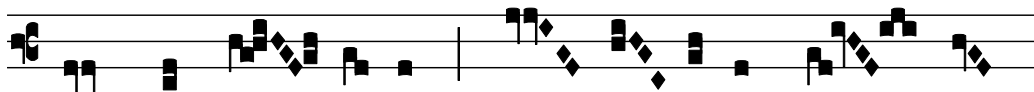
AND the Lord said to me : A conspiracy is found among the men of Juda, and among the inhabitants of Jerusalem. They are returned to the former iniquities of their fathers, who refused to hear my words : so these likewise have gone after strange gods, to serve them : the house of Israel, and the house of Juda have made void my covenant, which I made with their fathers. Wherefore thus saith the Lord : Behold I will bring in evils upon them, which they

shall not be able to escape : and they shall cry to me, and I will not hearken to them. And the cities of Juda, and the inhabitants of Jerusalem shall go, and cry to the gods to whom they offer sacrifice, and they shall not save them in the time of their affliction. For according to the number of thy cities were thy gods, O Juda : and according to the number of the streets of Jerusalem thou hast set up altars of confusion, altars to offer sacrifice to Baalim.

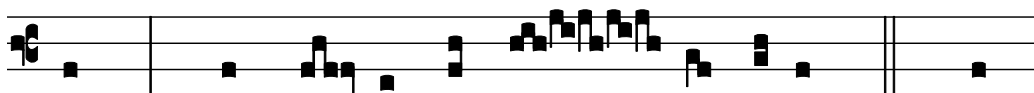
Dominus Jesus ante sex dies. AS:201; 1519:189r; 1531:116v.¹⁹



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



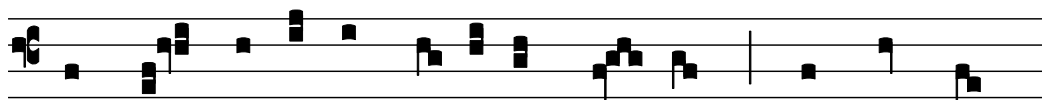
came to Be- tha-ny : where La- za-rus had been



dead. †Whom Je- sus had rais- ed to life. ∞. Now

sar0623.

sar0623a.



there came to-gether ma-ny of the Jews : that they might



see La-za- rus. †Whom Je- sus.

Let the R̄. The Lord Jesus. be repeated.

¶ *In the ij. Nocturn.*

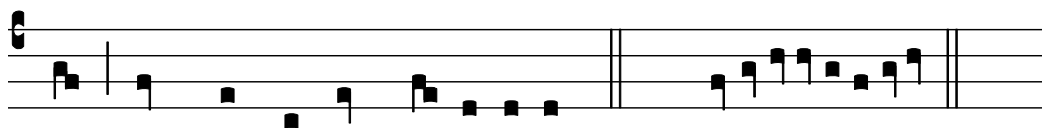
Mittens hec mulier. AS:200; 1519:187v; 1531:116v.²⁰

3799.

Ant.
Liv.



His woman, * in pouring this ointment upon my bo-



dy : hath done it for my bu-ri- al. *Ps. Preserve me. (xv.) [3I].*

℣. Deliver me from the lion's mouth, O Lord. 1168.

Middle Lessons from a Sermon of Blessed Maximius, Bishop. (Ambros. Sermon 3.)²¹

Lesson iiij.

¶ F the twenty-first psalm which hath been read in its turn : we ought first diligently to consider what it containeth in the superscription : that having understood its beginning we may the more easily grasp its meaning, and with the heading having been revealed the <other> parts may be rightly inferred. For it is inscribed thus, Unto the end, for

the beginning of the morning, a psalm for David himself. Unless I be mistaken, the beginning of the morning always precedeth the rising of the sun : and before the gleaming brilliance of rays illuminateth the world : dawn putteth an end to the darkness of night, and gradually disperseth the gloom of blindness : a certain appearance and light is poured

out upon all things. And while the world hath lain in confusion as if under a wall of darkness : with the arrival of dawn a divers variety of appearances is distinguished. That is, where previously all things had been blind : the eyes of all are renewed. For while night in a certain way stealeth the eyes of the world : dawn restoreth. And thus we enjoy beforehand the beginning of the dawn : that afterward we may the more gloriously receive the brilliance of the sun. But seeing that, as the Apostle saith, the law is spiritual : and spiritual <things> are to be compared with spiritual <things> : this is, I think, to be designated Sun of Justice, that is, Christ the Lord, who unto us, being sunk in the darkness of ignorance and the blindness of sins : hath poured out the light of his heavenly doctrine. And he hath inserted the eyes of the

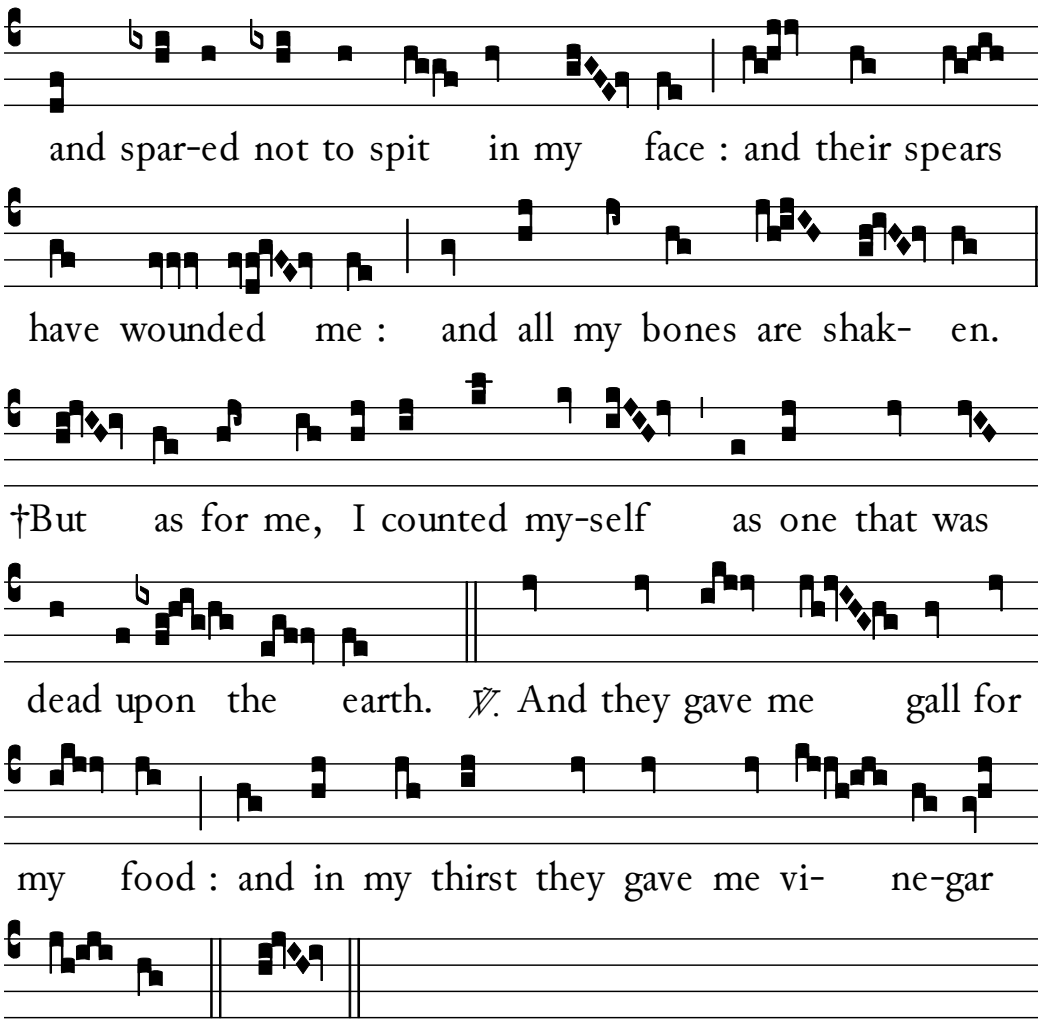
heart which we had not, and like so many rays hath sent forth his apostles : who might deliver us from the night of most disgraceful transgression, and with the darkness of sins by degrees dissolved in us, by the rising of the dawn to accustom us, that we being perfected should be able to bear more easily the heat of the sun. That is, firstly <they> would instruct us in simpler precepts : by which we might be rendered more capable of heavenly mysteries. And thus by the dawn of this Sun of Justice all the darkness of sins is destroyed : as the prophet himself saith in the person of the Lord, In the morning I put to death all the wicked of the land. That is, when the Sun of Justice dawneth in us, who are the dwelling place of the Lord : every unjust thought is overthrown. [117r.]
But thou.

Insurrexerunt in me. AS:202; 1519:189r; 1531:117r.²²

4. Resp. III. 6973.

W Icked men * have ris-en up a-gainst me,
and without mer-cy have sought to kill me :

The Sunday with Palm-branches.



and spar-ed not to spit in my face : and their spears
 have wounded me : and all my bones are shak- en.
 †But as for me, I counted my-self as one that was
 6973a. dead upon the earth. ✠. And they gave me gall for
 my food : and in my thirst they gave me vi- ne-gar
 to drink. †But.

Fifth Lesson.

Now the whole of this psalm is arranged according to the person of the Lord the Saviour : granted that more <things> are set down about him in the New Testament. Thus it saith, O God my God, look upon me : and so forth. Why doth it plead the cause of the man that was assumed : as it would

appear in a certain way to ask, saying, God of all, who art my God : why hast thou forsaken me ? For I myself am aware of nothing. For according to the Prophet he knew not sin : nor was there any deceit in his mouth. For he saith these things that he might shew that He was forsaken on account of us of whose sins He bore :

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

to be compared to a worm ? We are indeed able to impute this humility (which is the greatest virtue of the saints) firstly as Moses professeth himself an irrational animal before God, <and> David often calleth himself a flea. But I think rather this ought to be accepted : seeing that a worm is procreated with no admixture of a foreign body from without, but from the pure earth alone : thus is it compared to the Lord, since the Saviour himself is begotten from the chaste Mary alone.

Noli esse michi Domine. AS:202; 1519:189v; 1531:117r.²³

5. Resp.
VIII.

E not * a stran-ger to me, O Lord,
 spare me in the e- vil day, let all them be
 confound- ed that per-se- cute me. †And I shall not
 be con- found-ed. ✂. Let all my en-emies

7219.
7219a.

The Sunday with Palm-branches.



be confounded : that seek after my soul to take it
a- way. †And I shall not.

Lesson vj.

WE also read in the books of Moses of worms produced from manna. The comparison is deservedly clear and just. If indeed the worm is brought forth from manna : and the Lord Christ is begotten of a virgin, why should I not rather have said that Mary herself <is> manna : for she is subtle, splendid, sweet, and a virgin. Who, just as if coming from heaven : poured forth to all the peoples of the churches food sweeter than honey. Whoever shall neglect to eat and to feed upon it : shall not be able to have life in himself, as the Lord himself saith, Except one shall eat my flesh, and drink my blood : he shall not have life in him. But rather that very food shall be turned into judgment unto him : as the Apostle saith, He that eateth and drinketh unworthily : eateth and drinketh judgment to himself. Which was prophesied subtly to the children of Israel in the Old Testament. For to

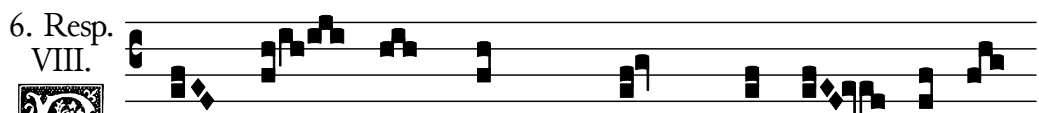
those acting against divine precepts, from manna worms were produced : that is, avengers and punishers of stubbornness, which similitude sheweth Christ the Lord. Whom he that hath neglected to consume pleasant food and sweet drink : must suffer to judge, as he himself saith, For neither doth the Father judge any man, but hath given all judgment to the Son. Moreover, insofar as it saith, They parted my garments among them ; and upon my vesture they cast lots : we learn that this was done in the Gospel, insofar as the four soldiers which crucified the Saviour divided his garments among themselves in four parts. But for the garment which was not sewn together, but was woven from the top : they took it by lot. Let us consider, then, what these garments are : which the soldiers, and if you will, what the coat. I think that the garments are the prophecies, or the lessons of the

heavenly Scriptures : by which the sacrament of Christ the Lord was announced. By which prophecies, one singing, and another announcing everywhere, the adversaries of the Saviour, that is the wicked heretics which, just as the soldiers, daily lay impious hands upon him : by so doing wilfully divide among themselves, and the garments of the one body distribute through divers members : and despoiling the Lord, clothe in their own false doctrines. Moreover, his coat which was not sewn : we can allow <to be> his heavenly wisdom, seeing that it was woven from above. For our wisdom, which is human, is sewn together.

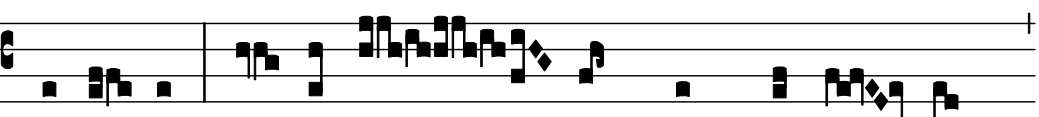
For it is sewn together when we give [117v.] children to studies, deliver them to grammarians, instruct them by philosophers : that the wisdom which was not in them might be acquired. But the wisdom of the Lord is not sewn : it is not acquired. For he did not learn from a master : as the Jews themselves say, How doth this man know²⁴ letters, having never learned ? And he himself saith, My doctrine is not mine : but his that sent me. This is what he saith of that woven from above. In which garment or in all which garments the catholic Church hath ever been clothed : as the prophet saith, The queen stood on thy right hand, in gilded clothing.

Cogitaverunt autem principes. AS:203; 1519:190r; 1531:117r.²⁵


6. Resp.
VIII.



Ut the chief priests * thought to kill La-za-

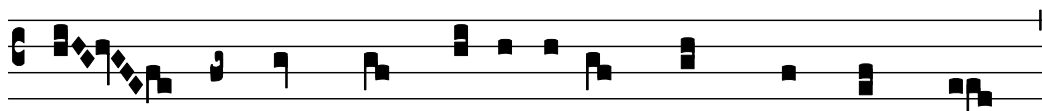


rus al-so. † On account of whom ma-ny came

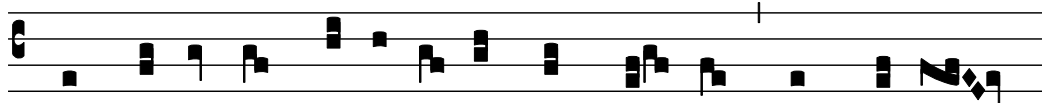


and be-liev- ed in Je-sus. ⁊ The mul-ti-

sar0613.
sar0613a.



tude therefore gave testimony, which was with him,



when he cal-led La-za-rus out of the grave, and raised



him from the dead. †On account.

Let the V̇. be repeated.

¶ *In the iij. Nocturn.*

Magister dicit, tempus meum. AS:203; 1519:190r; 1531:117v.

3657. Ant.
IV.iv.



He Master saith, * My time is near at hand : with



thee I make the pasch with my dis-ciples. *Ps.* The heavens shew forth. (*xviij.*) [40].

V̇. Take not away my soul, O God, with the wicked. 1174.

¶ [*The Gospel*]²⁶ *According to Matthew xxj. (1-2.)*



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

Olivet, then he sent two disciples,
saying to them : Go ye into the
village that is over against you, and
immediatly you shall find an ass tied,
and a colt with her : loose them and
bring them to me. And that which

followeth.

A Homily of the Venerable Bede, Priest.

(24. Book 1. of Homilies.)²⁷

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

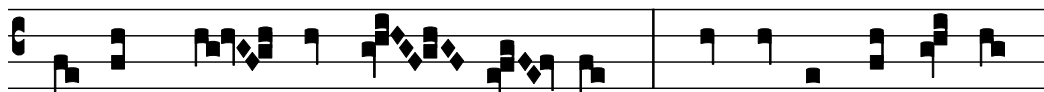
called by the crowd king, and also to be praised, that instructed even by this everyone might acknowledge him to be the Christ whom afore time the promised prophecy had designated was the one to come thusly. He willed to come five days before the pasch, as we have learned from the Gospel of John, that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

Attende Domine ad me. AS:204; 1519:190v; 1531:117v.²⁸

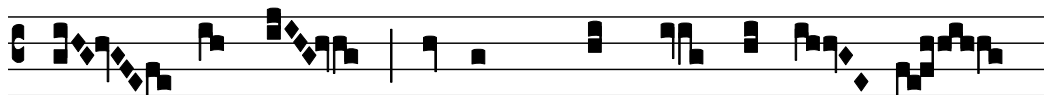
7. Resp.
VII.



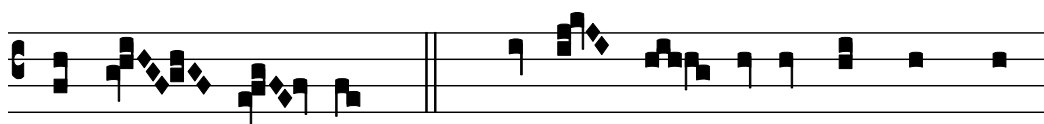
Ive heed * to me, O Lord, and hear the voi-



ces of my adver- sa- ries. †Shall e-vil be render-



ed for good ? be-cause they have digged a



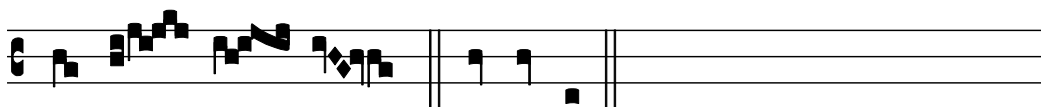
pit for my soul. ✎ Remem-ber that I stood in thy

6137.

6137b.



sight, to speak good for them : and turn away thy indig-



na-tion from them. †Shall e-vil.

Lesson viij.

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

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

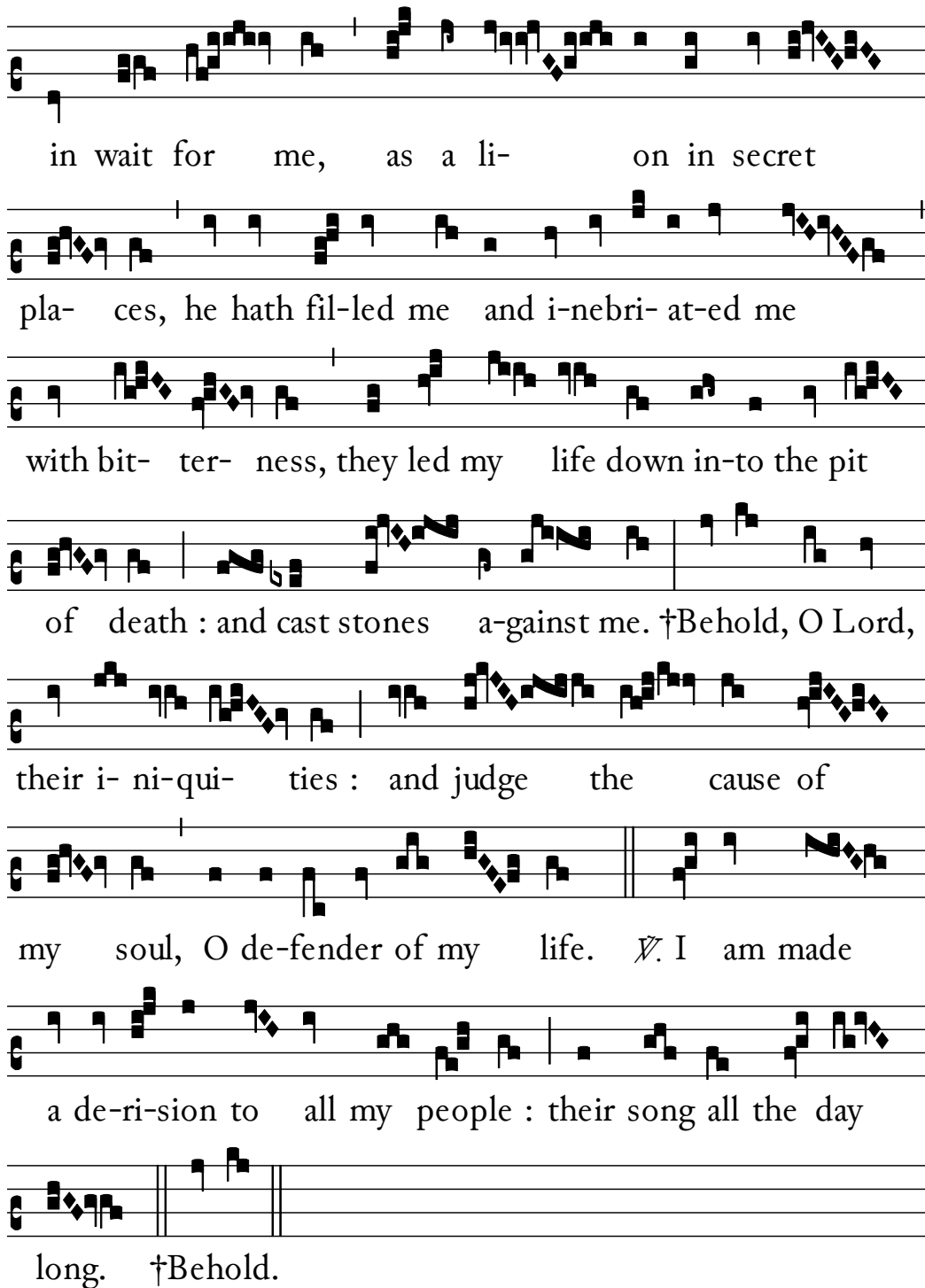
Conclusit vias meas. AS:204; 1519:190v; 1531:117v.²⁹

6306. 8. Resp. VI.



He e-nemy * hath en-clos-ed my ways, he laid

The Sunday with Palm-branches.



in wait for me, as a lion in secret
places, he hath filled me and inebriated me
with bitterness, they led my life down into the pit
of death : and cast stones against me. †Behold, O Lord,
their iniquities : and judge the cause of
my soul, O defender of my life. ✠ I am made
a derision to all my people : their song all the day
long. †Behold.

6306a.

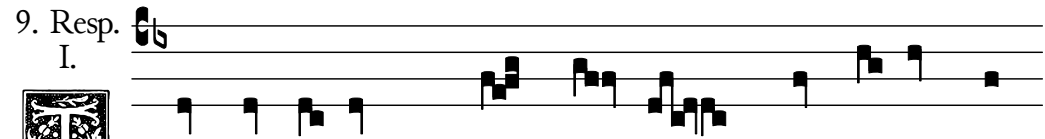
Lesson ix.


Therefore the Lord, the counterpart of the Paschal lamb, five days before he began to suffer, approached the place of <his> passion : that he might make known that he was that one concerning which Isaiah had predicted, He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. And a little above, But he was wounded for our iniquities : and by his bruises we are healed. But the hearts of envious leaders : preferred rather to persecute than to believe him in everything which he providentially carried out. And many wretched people strove more to hand

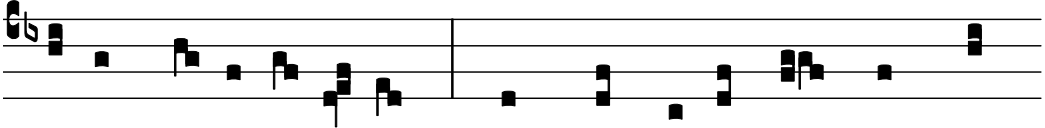
over to death the Author of life : than by him to be brought to life. To be sure, let us, avoiding the blindness of those faithless <ones>, rather follow the example <of those> which faithfully praised the Lord : and let us [118r.] investigate his mystical path with mystical interpretation, as is proper. The ass and colt, sitting upon which he came to Jerusalem, denote <those> of simple hearts among each of the people, namely the Jews and the Gentiles, whom, governing and restraining from harmful freedom by his authority : he leadeth to the vision of heavenly peace. Indeed Jerusalem is interpreted, Vision of peace. But thou.

Cum audisset turba. AS:205; 1519:191r; 1531:118r.


9. Resp. I.

sar0615. 

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

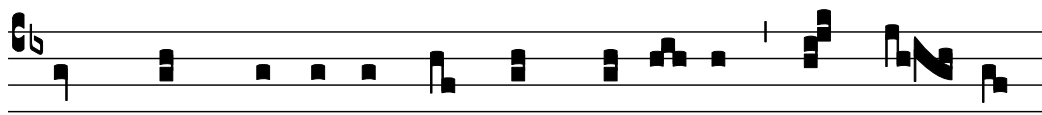


coming to Je-ru-sa-lem. †With branches of palm trees went


sar0615a. 

forth to meet him. ⁊. And when he had

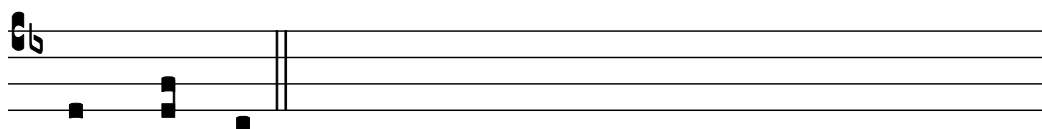
The Sunday with Palm-branches.



come near the descent of mount O-li- vet, the whole mul-



ti-tude with joy : and prais-ing God with a loud voice.





†With branches.

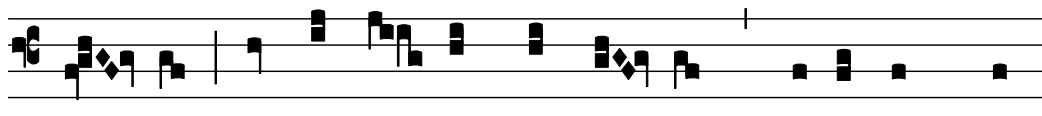
Let the R̃. When the people heard. be repeated.

Ingrediente Domino. AS:205; 1531:118r.³⁰

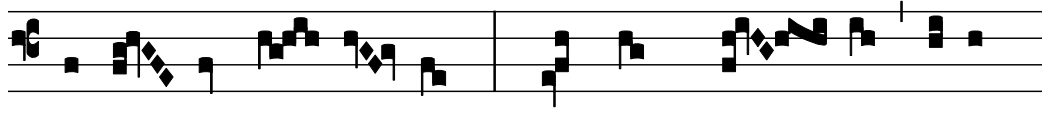
Resp.
II.



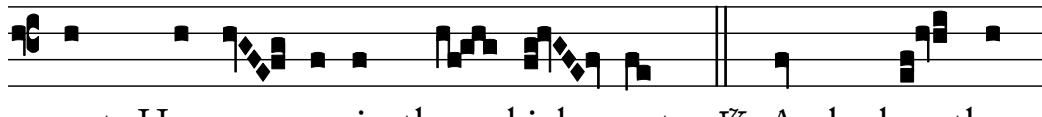
S the Lord was en-ter-ing * into the ho- ly



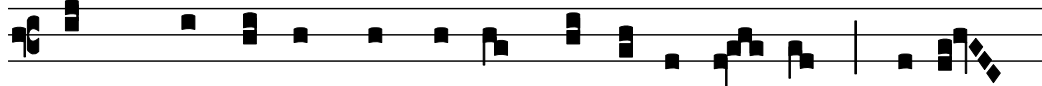
ci- ty : the children of the He- brews, proclaiming the



re-sur- rection of life. †With palm branch- es cri- ed



out, Ho-san- na in the high- est. R̃. And when they

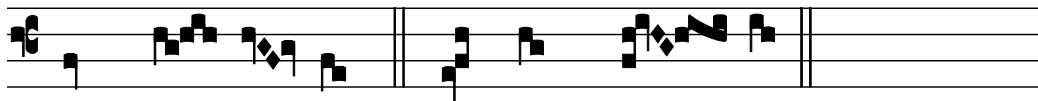


6961.

6961a.

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

The Sunday with Palm-branches.



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

*This preceding R̄. is not said at this Matins but at the Procession of this Sunday, that is to say at the entrance into the Church.*³¹

Versicle before Lauds. Attend to my soul [and deliver it.

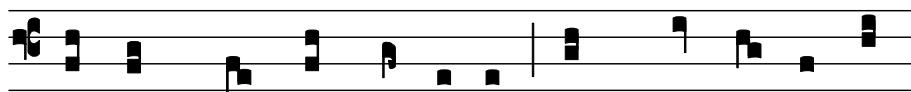
R̄. Save me because of my enemies].³²

¶ *At Lauds.*

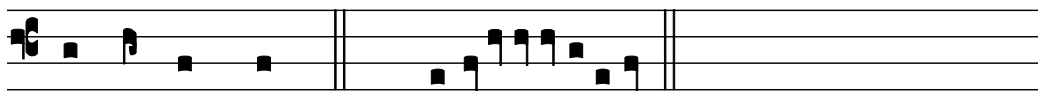
Dominus Deus auxiliator meus. AS:205; 1519:191v; 1531:118r.³³

1. Ant.

2405.



He Lord God * is my helper : and therefore am I

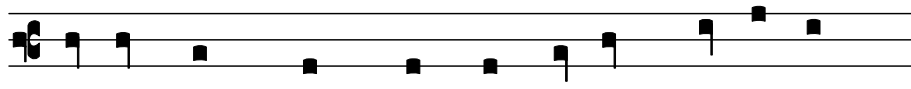


not confounded. *Ps.* Have mercy on me. (*l.*) [215].

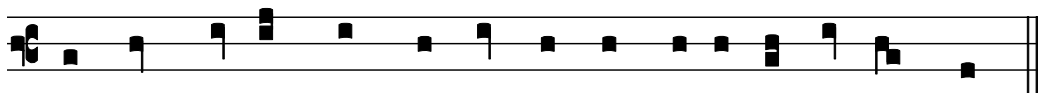
Circundantes circundederunt me. AS:206; 1519:191v; 1531:118r.³⁴

2. Ant.

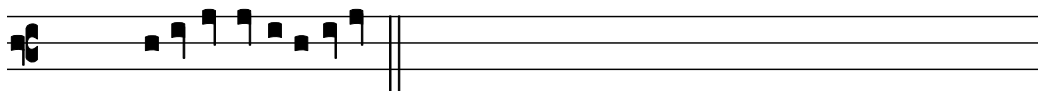
1809.



Urrounding me * they compassed me a-bout :



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



Ps. Give praise. (*cxvij.*) [114].

The Sunday with Palm-branches.

Judica causam meam. AS:206; 1519:191v; 1531:118r.³⁵

3. Ant.

VIII.i.



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



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

3515.

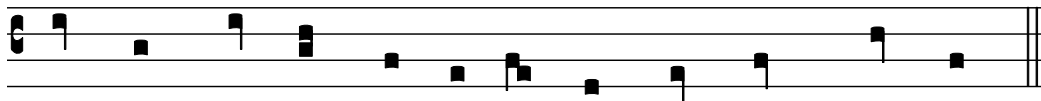
Confundantur qui me persequuntur. AS:206; 1519:11v; 1531:118r.³⁶

4. Ant.

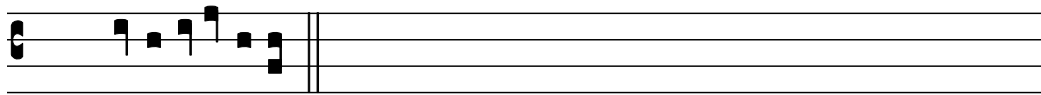
IV.v.



Et them be confounded * that perse-cute me :



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



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

1884.

Cum angelis et pueris. AS:206; 1519:191v; 1531:118r.³⁷

5. Ant.

VII.i.



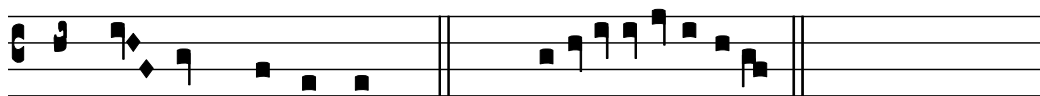
Ith the Angels * and chil-dren may we be found



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

1974.

The Sunday with Palm-branches.



sanna in the highest. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*)
[56].

Chapter. Brethren, let this mind. 1215.

Hymn. Thirty years among us. 1182.

☩. Deliver me from my enemies. 1184.

Turba multa que convenerat. AS:206; 1519:191v; 1531:118r.³⁸

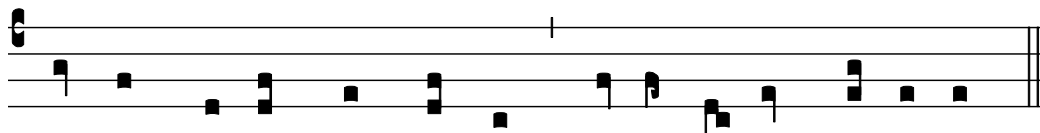
5256. Ant.
IV.i.



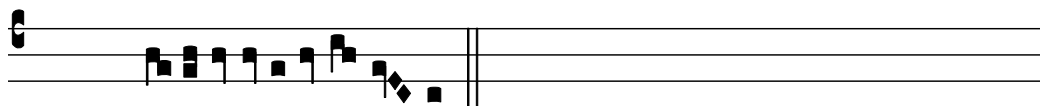
great mul-ti-tude * that were come to-gether for



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



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



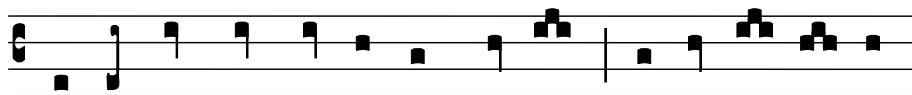
Ps. Blessed be the Lord. 62*.

Prayer. O Almighty and Everlasting God. 1216.

¶ *At j.*

Osanna Filio David. AS:206; 1519:192r; 1531:118r.³⁹

3142. Ant.
VII.iv.

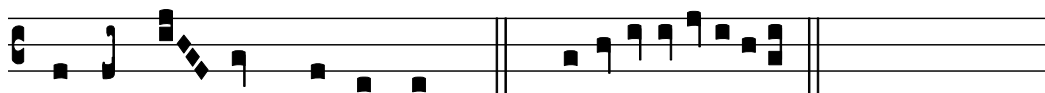


O-sanna * to the Son of Da-vid : bless ed is he that

The Sunday with Palm-branches.



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



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

¶ *At iij.*

Pueri Hebreorum. AS:206; 1519:192r; 1531:118r.⁴⁰

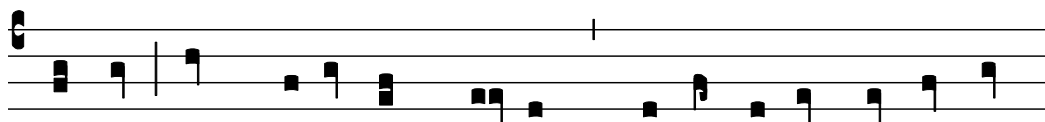
Ant.
I.ii.



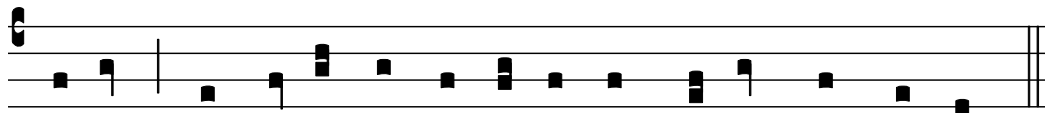
4416.



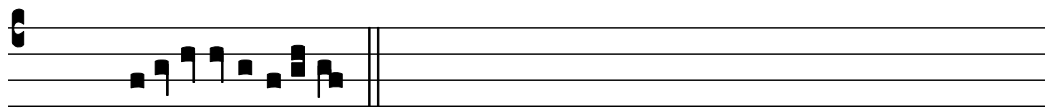
He children of the He-breus * spread their garments in



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



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




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

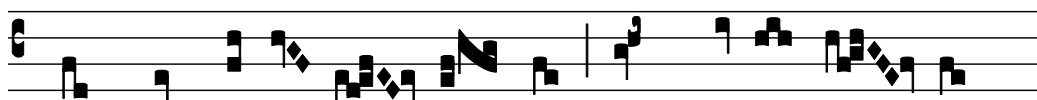
Chapter. Brethren, let this. 1215.

The Sunday with Palm-branches.

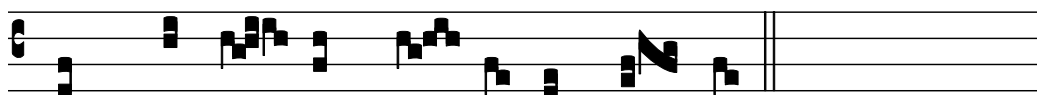
Fratres mei elongaverunt a me. AS:201; 1519:189r; 1531:118r.

6747. Resp. VIII.  Y brethren

Let the Choir continue the rest.



* have stood a-far off from me : and my acquaintance.



†Like strangers have departed from me.

Let the Clerk sing.

6746b. 

∞. My friends and my neighbours. †Like strangers.

Let the Responsory My brethren. be repeated.

∞. Deliver, O God, my soul from the sword. 1164.

☪ *At Sext.*

Pueri Hebreorum tollentes. AS:207; 1519:192r; 1531:118r.⁴¹

4415. Ant. I.ii.  Ebrew children * bearing olive branches, went forth



to meet the Lord, crying out and saying, Ho-sanna



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

Chapter. Phil. ij. (8.)

Christ humbled himself, for us⁴² | even to the death of the cross.
becoming obedient unto death,

R. Give heed. *Let the Choir continue the rest of the Responsory.*

Clerk. V. Remember.

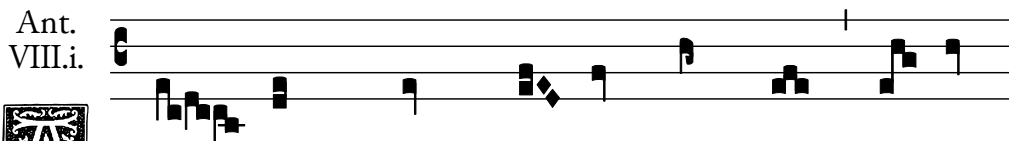
Look for this R. above at Matins [in the third Nocturn of this Sunday.]⁴³ vij. 1227.

V. Deliver me from the lion's mouth. 1187.

C *At ix.*

Omnes collaudant nomen tuum. AS:207; 1519:192r; 1531:118r.⁴⁴

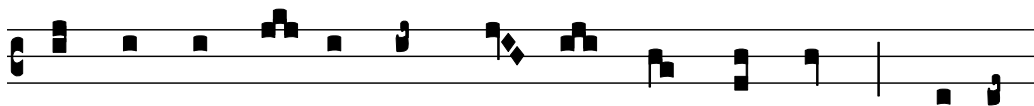
Ant.
VIII.i.



4117.



All men * praise thy Name and say, Bles-sed



is he that com-eth in the name of the Lord : Ho-san-



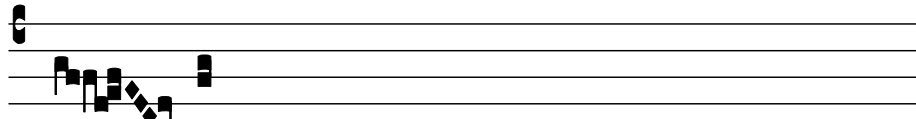
na in the highest. *Ps.* Thy testimonies. (*cxviiij.* 129.) [191].


Chapter. Phil. ij. (9.)

God the Father hath highly | every knee should bow, of those that
exalted his Christ, and hath | are in heaven, on earth, and under the
given him a name which is above all | earth. [*R.* Thanks be to God.]⁴⁵
names : that in the name of Jesus

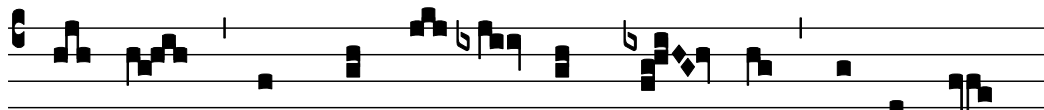
Salvum me fac Deus. AS:207; 1519:192v; 1531:118r.⁴⁶

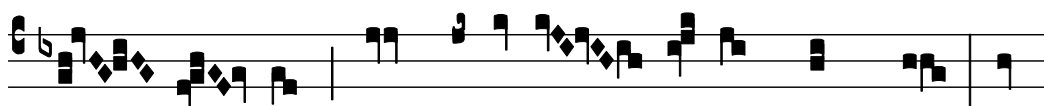
7566. Resp. VIII.



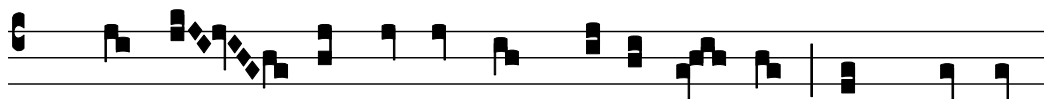
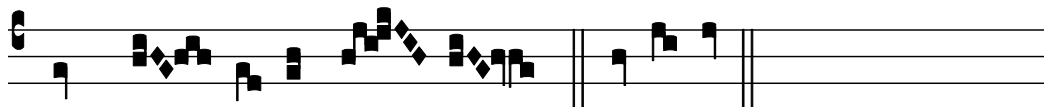
 Ave me,

Let the Choir continue.



* O God, for the wa- ters are come in e-ven un-
to my soul : turn not away thy face from me. †For

I am in trouble, hear me, O my God.

Clerk.

7566a. 
℣. At-tend to my soul and de-liv-er it : save me be-

cause of my e-ne- mies. †For I am.

*Let the ℣. [Save me, O God] be repeated.*⁴⁷

℣. Take not away my soul. 1174.

☪ *At [ij.] Vespers.*

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

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

Chapter. Brethren, let this mind. 1215.

R̄. But the chief priests. [*vj.*] 1225.

V̄. The multitude.

Let the R̄. be repeated. [*Let this Responsory be sung by one single Clerk of the Superior Grade changing neither place nor vestment. Look for it at Matins in the second Nocturn of this Sunday.*]⁴⁸

Hymn. Abroad the Regal Banners fly. 1152.

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

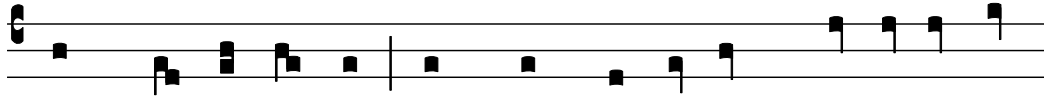
Occurrunt turbe cum floribus. AS:208; 1519:192v; 1531:118r.

Ant.
VIII.i.

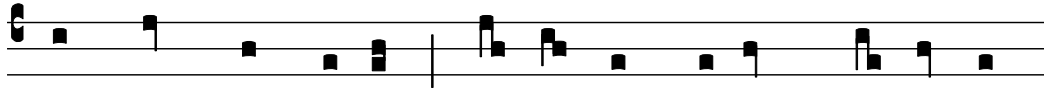


4107.

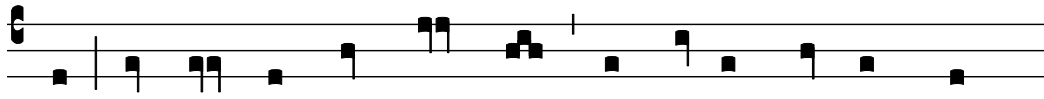
He mul-ti-tudes * go out with flowers and palms to



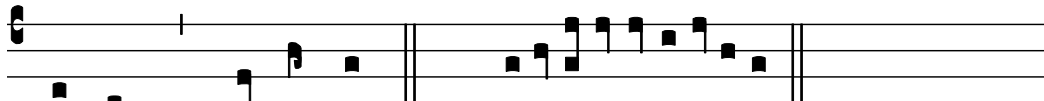
meet the Re-deemer : and pay the homage due to a tri-



umphant Conquer-or : the peoples proclaim the Son of



God : and in praise of the Christ, their voices thunder through



the clouds, Ho-sanna. *Ps.* My soul doth magnify. 72*.

Prayer. O Almighty and Everlasting God. 1216.

Monday.

[At Matins.]⁴⁹

Invitatory. Let us adore. 1193.

Ps. Come let us praise. 37*.

Hymn. Sing, my tongue. 1161.

At the Nocturn.

Antiphons and Psalms of the feria. [201].

V. Deliver, O God, my soul from the sword. 1164.

First Lesson. Jer. xj. (14-17.)



Herefore, do not thou pray for this people, and do not take up praise and prayer for them : for I will not hear them in the time of their cry to me, in the time of their affliction. What is the meaning that my beloved hath wrought much wickedness in my house ? shall the holy flesh take away from thee thy crimes, in which thou hast boasted ? The Lord called thy name, a plentiful

olive tree, fair, fruitful, and beautiful : at the noise of a word, a great fire was kindled in it and the branches thereof are burnt. And the Lord of hosts that planted thee, hath pronounced evil against thee : for the evils of the house of Israel, and the house of Juda, which they have done to themselves, to provoke me, offering sacrifice to Baalim. Thus saith the Lord. [118v.]

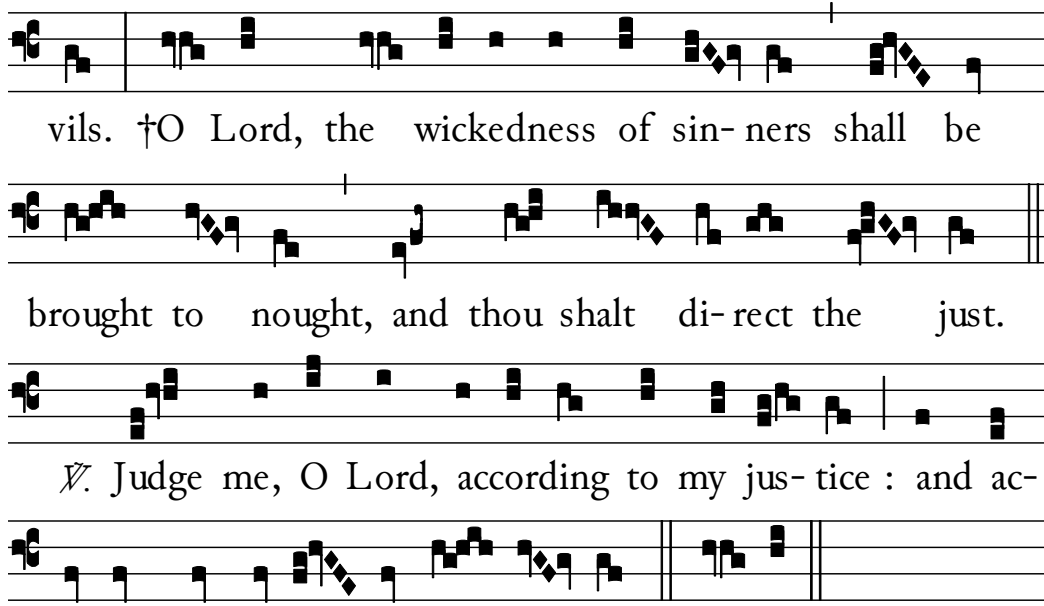
Synagoga populorum. AS:208; 1519:193r; 1531:118v.⁵⁰

7747.
1. Resp.
II.



He congre-gation * of people hath surrounded me :

and I have not render-ed to them that re-paid me e-



vils. †O Lord, the wickedness of sin-ners shall be
 brought to nought, and thou shalt di-rect the just.

∇. Judge me, O Lord, according to my jus-tice : and ac-
 cording to my in-no-cence in me. †O Lord.

7747b.

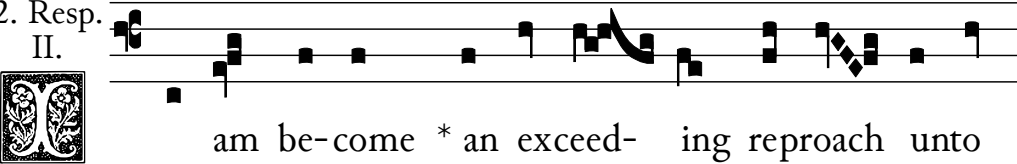
Lesson ij. (Jer. xj. 18-23.)

BUt thou, O Lord, hast shewn me, and I have known : then thou shewedst me their doings. And I was as a meek lamb, that is carried to be a victim : and I knew not that they had devised counsels against me, saying : Let us put wood on his bread, and cut him off from the land of the living, and let his name be remembered no more. But thou, O Lord of Sabaoth, who judgest justly, and triest the reins and hearts, let me see thy revenge on them : for to thee

I have revealed my cause. Therefore thus saith the Lord to the men of Anathoth, who seek thy life, and say : Thou shalt not prophesy in the name of the Lord, and thou shalt not die in our hands. Therefore thus saith the Lord of hosts : Behold I will visit upon them : and their young men shall die by the sword, their sons and their daughters shall die by famine. And there shall be no remains of them. Thus saith.


Opprobrium factus sum. AS:208; 1519:193r; 1531:118v.⁵¹

7325. 2. Resp. II.



am be-come * an exceed- ing reproach unto
 my e-ne- mies : they saw me, and they shak- ed
 their heads. †Help me, O Lord my God.

7325c.



℣. They have spoken a- gainst me with de- ceitful tongues :
 and they have compassed me a- bout with words of
 ha- tred. †Help me.

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

FOr I will bring in evil upon the men of Anathoth, the year of their visitation.⁵² Thou indeed, O Lord, art just, if I plead with thee, but yet I will speak what is just to thee : Why doth the way of the wicked prosper : why is it well with all them that transgress, and do wickedly ? Thou hast planted them,

and they have taken root : they prosper and bring forth fruit : thou art near in their mouth, and far from their reins. And thou, O Lord, hast known me, thou hast seen me, and proved my heart with thee : gather them together as sheep for a sacrifice, and prepare them for the day of slaughter. How long shall the land

mourn, and the herb of every field wither for the wickedness of them that dwell therein ? The beasts and the birds are consumed : because they have said : He shall not see our last end. If thou hast wearied with running with footmen, how canst

thou contend with horses ? and if thou hast been secure in a land of peace, what wilt thou do in the swelling of the Jordan ? For even thy brethren, and the house of thy father, even they have fought against thee. Thus saith the Lord.

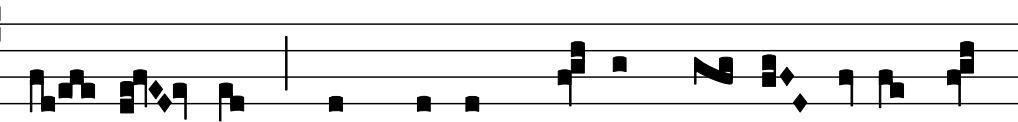
Viri impii dixerunt. AS:209; 1519:193v; 1531:118v.⁵³

3. Resp.

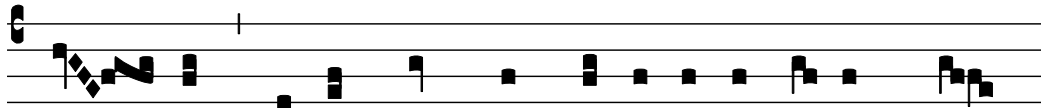
I.



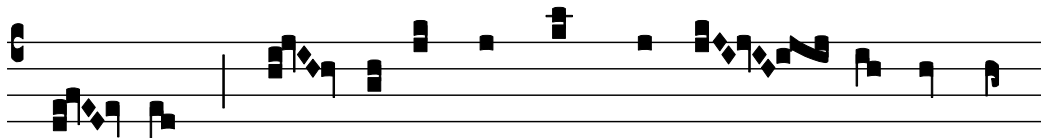
He ungodly * said, Let us oppress the just man



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



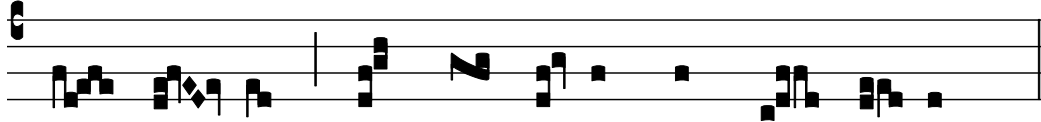
the grave, let us make his memo-ry to pe-rish from



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



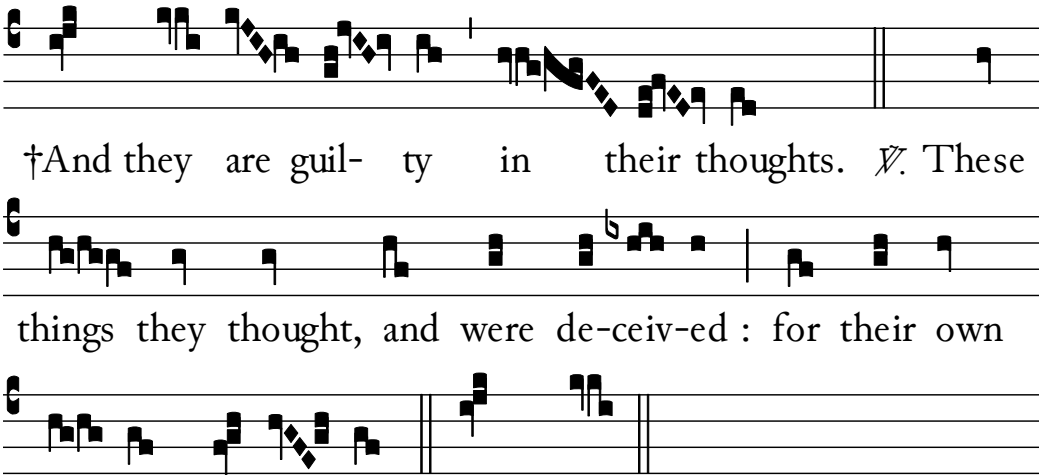
spoils, for those mur-der-ers laid up stores for themselves



of e- vil : fools and e-vil men hate wis-dom.

7905.

7905b.



†And they are guil- ty in their thoughts. ⁊. These things they thought, and were de-ceiv-ed : for their own ma- lice blinded them. †And they.

[Before Lauds.]


⁊. Attend [to my soul, and deliver it].⁵⁴ 1180.

¶ At Lauds.

Faciem meam non averti. AS:209; 1519:194r; 1531:118v.⁵⁵

1. Ant.
IV.iv.

2833.



have not turned * away my face from them that re-
buk-ed me, and spit upon me. *Ps.* Have mercy on me. (*l.*) [215].

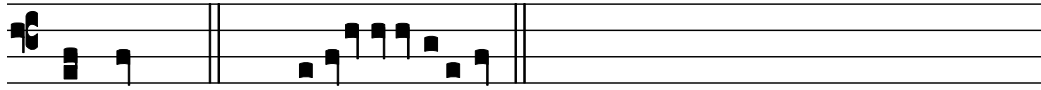
Framea suscitare. AS:210; 1519:194r; 1531:118v.

2. Ant.
II.i.

2893.



- wake, * O sword, a- gainst those that scatter



my flock. *Ps.* Give ear, O Lord. (*v.*) [216].

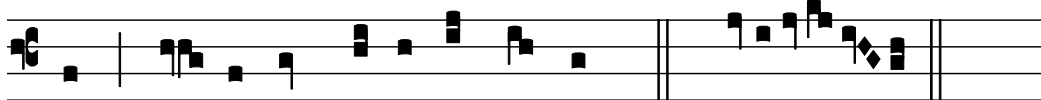
Appenderunt mercedem. AS:210; 1519:194r; 1531:118v.

3. Ant.
IV.iii.



1463.

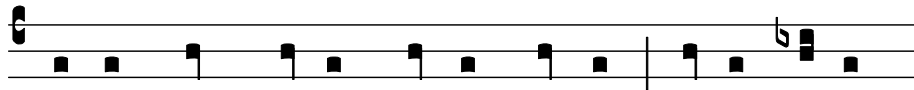
Hey weighed * for my wag-es thir-ty piec-es of sil-



ver : that I was priz-ed at by them. *Ps.* O God, my God.
(*lxij.*) [54].

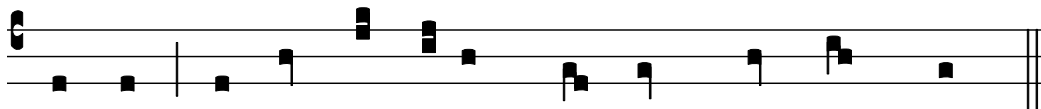
Inundaverunt aque. AS:210; 1519:194r; 1531:118v.⁵⁶

4. Ant.
VIII.i.

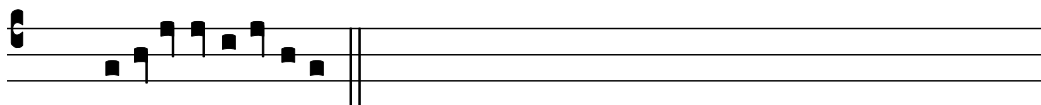


3394.

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



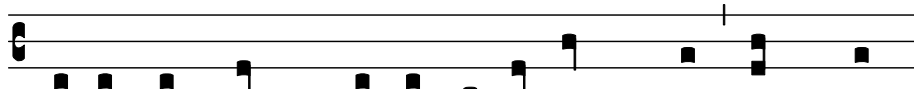
cut off : I will call upon thy Name, O Lord God.



Ps. I will give thanks. (*Esai. xij.*) [218].

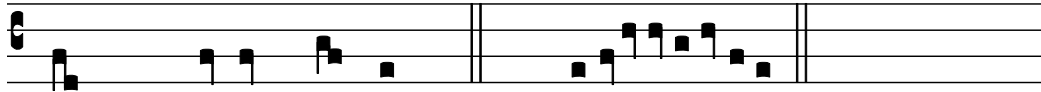
Labia insurgentium. AS:210; 1519:194r; 1531:118v.⁵⁷

5. Ant.
VIII.i.



3556.

He lips of them * that rise up a-against me, and their



thoughts, behold, O Lord. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*)
[56].

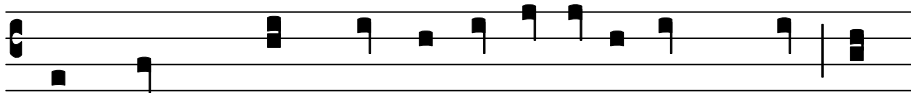
Chapter. Thou, O Lord, hast shewn me. [*Look for it on Monday of the preceding week.*]⁵⁸ 1195.

Hymn. Thirty years [among us dwelling].⁵⁹ 1182.

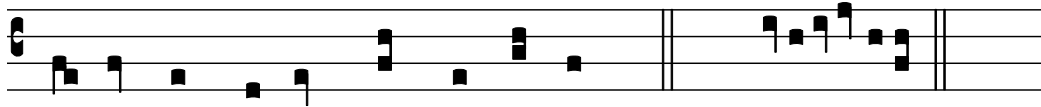
℣. Deliver me from my enemies. 1184.

Non haberes in me. AS:210; 1519:194v; 1531:118v.⁶⁰

3916. Ant.
IV.v.



Hou shouldst not * have a-ny power a-gainst me : un-



less it were giv-en thee from a-bove. *Ps.* Blessed be the Lord.
62*.

[℣.] [Let us pray.]⁶¹

Prayer.

GRant, we beseech thee, Almighty God : that we who fail through weakness in so many adversities, may recover by the

interceding passion of thy only-begotten Son. Who liveth and reigneth with thee.

¶ *At Prime.*

Ant. The souls of the ungodly. 1196.

Ps. Save me, O God. (*liij.*) [114].

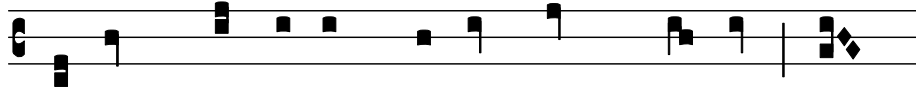
¶ *At Terce and at the other Hours the Antiphons and Chapters are said as on the ferias of the immediately preceding week.* 1196. *The R℣ and ℣℣. as on Palm Sunday.* 1236. *And let it be made thus daily until the Supper of the Lord, when the service is of the feria. All the rest as on the ferias of the immediately preceding week.*

¶ *At Vespers.*

[*Responsory* Lying men.]⁶² 1151.

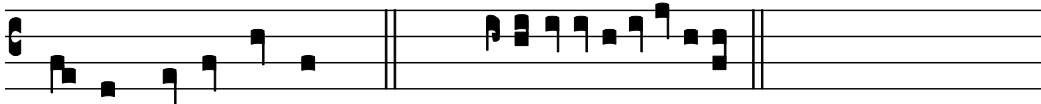
Potestatem habeo. AS:210; 1519:194v; 1531:118v.

Ant.
IV.v.



4349.

have the power * to lay down my life : and



to take it up a-gain. *Ps.* My soul doth magnify. 63*.

Prayer.

Elp us, O God our salvation :
and vouchsafe that we may come
with joy to the commemoration of

the benefits by which thou didst
deign to redeem us. Through our
Lord.

¶ Tuesday.

[*At Matins.*]

℣. Deliver me from the lion's mouth. 1187.

Lesson j. Jer. xij. (6-9.)

[119r.]



And they have cried after thee with full voice : believe them not when they speak good things to thee. I have forsaken my house, I have left my inheritance : I have given my dear soul into the land of her enemies. My inheritance

is become to me as a lion in the wood : it hath cried out against me, therefore have I hated it. Is my inheritance to me as a speckled bird ? Is it as a bird dyed throughout ? come ye, assemble yourselves, all the beasts of the earth, make haste to devour. Thus saith.

℣. Save me, O God. [*Look for it on Palm Sunday.*]⁶³ 1238.

Lesson ij. (Jer. xij. 10-14.)

Many pastors have destroyed my vineyard, they have trodden my portion under foot : they have changed my delightful portion into a desolate wilderness. They have laid it waste, and it hath mourned for me. With desolation is all the land made desolate : because there is none that considereth in the heart. The spoilers are come upon all the ways of the wilderness, for the sword of the Lord shall devour from one end of the land

to the other end thereof : there is no peace for all flesh. They have sown wheat, and reaped thorns : they have received an inheritance, and it shall not profit them: you shall be ashamed of your fruits, because of the fierce wrath of the Lord. Thus saith the Lord against all my wicked neighbours, that touch the inheritance that I have shared out to my people Israel. Thus saith the Lord.

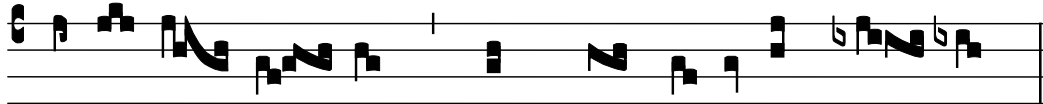
Deus Israel propter te. AS:210; 1519:194v; 1531:119r.⁶⁴

2. Resp.

VIII.



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



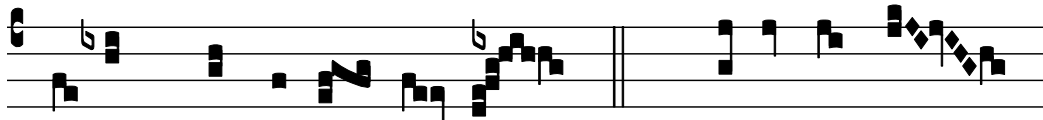
suffer- ed re- proach, shame hath cov-er-ed my face.



I am be-come a stranger to my breth-ren : and an



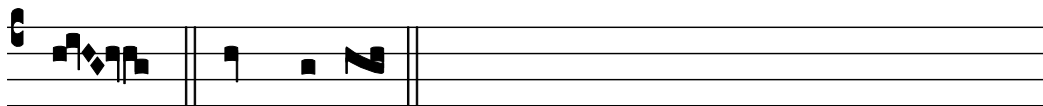
a-li-en to the sons of my mo- ther. †For the zeal of



thy house hath eaten me up. ∇. The reproaches



of them that reproached thee : have fal-len on



me. †For the zeal.

6425.

6425b.

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

BEhold I will pluck them out of their land, and I will pluck the house of Juda out of the midst of

them. And when I shall have plucked them out, I will return, and have mercy on them : and I will bring


them back, every man to his inheritance, and every man to his land. And it shall come to pass, if they will be taught, and will learn the ways of my people, to swear by my name : The Lord liveth, as they have taught my people to swear by Baal : that they shall be built up in the midst of my people. But if they will not hear, I will utterly pluck out and destroy that nation, saith the Lord.

Thus saith the Lord to me : Go, and get thee a linen girdle, and thou

shalt put it about thy loins, and shalt not put it into water. And I got a girdle according to the word of the Lord, and put it about my loins. And the word of the Lord came to me the second time, saying : Take the girdle which thou hast got, which is about thy loins, and arise, and go to the Euphrates, and hide it there in a hole of the rock. And I went, and hid it by the Euphrates, as the Lord had commanded me. Thus saith the Lord.

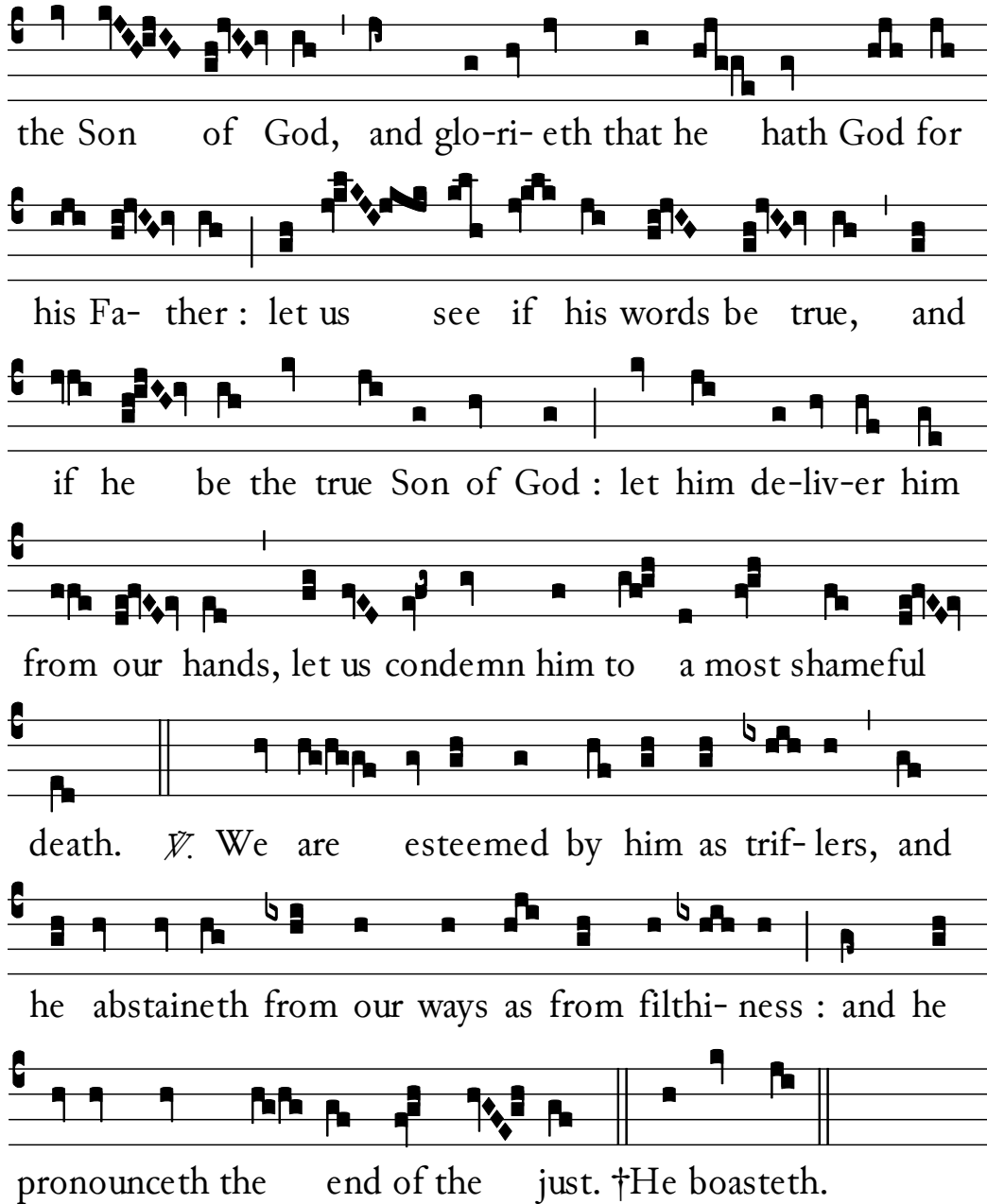
Dixerunt impii. AS:211; 1519:195r; 1531:119r.⁶⁵

6464. 3. Resp.
I.



He wick-ed have said, * reason-ing with themselves,
but not a- right, Let us lie in wait for the just one, be-
cause he is clean contra-ry to our do- ings. †He boast-
eth that he have the knowledge of God : he cal-leth himself

Weekdays after Palm Sunday.



the Son of God, and glo-ri-eth that he hath God for
his Fa-ther: let us see if his words be true, and
if he be the true Son of God: let him de-liv-er him
from our hands, let us condemn him to a most shameful
death. ¶ We are esteemed by him as trif-lers, and
he abstaineth from our ways as from filthi-ness: and he
pronounceth the end of the just. †He boasteth.

6464b.

Let the ¶ be repeated.

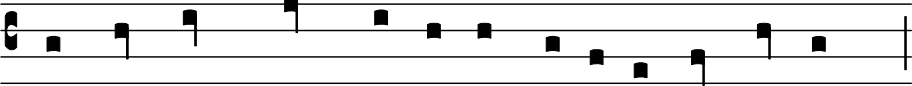
Before Lauds.

¶ Attend to my soul, [and deliver it].⁶⁶ 1180.


¶ *At Lauds.*

Vide Domine et considera. AS:212; 1519:195v; 1531:119r.

5379. 1. Ant.
VII.vi.




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



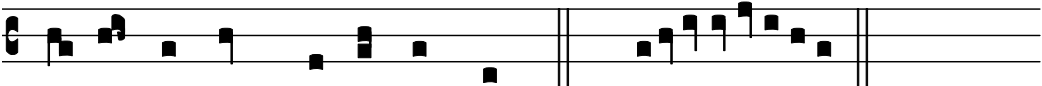
hear me speedi-ly. *Ps.* Have mercy on me. (*l.*) [215].

Discerne causam meam. AS:212; 1519:195v; 1531:119r.⁶⁷

2252. 2. Ant.
VII.iii.



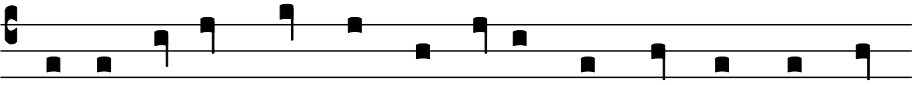
IIs-tinguish * my cause, O Lord : de- liv-er me from



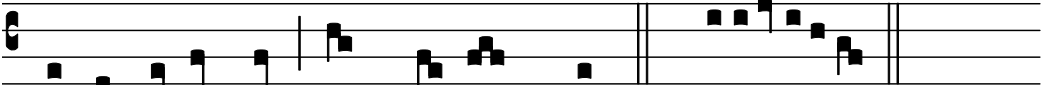
the un-just and de- ceitful man. *Ps.* Judge me, O God. (*xlj.*)
[237].

Dum tribularer clamavi. AS:212; 1519:195v; 1531:119r.⁶⁸

2474. 3. Ant.
VII.i.



WHen I was in trouble, * I cri- ed to the Lord out of

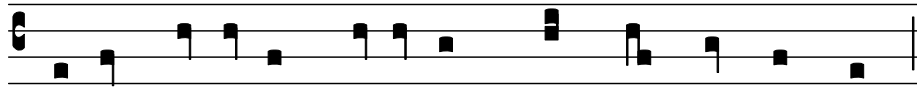


the bel-ly of hell : and he heard me. *Ps.* O God, my God.
(*lxij.*) [54].

Domine vim patior. AS:212; 1519:195v; 1531:119r.⁶⁹

4. Ant.

III.iv.

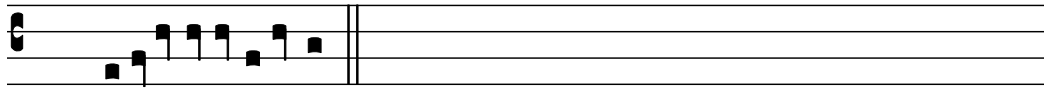


2395.

Lord, I suffer * vi- o- lence , answer thou for me :



for I know not what I shall say to my e- nemies.

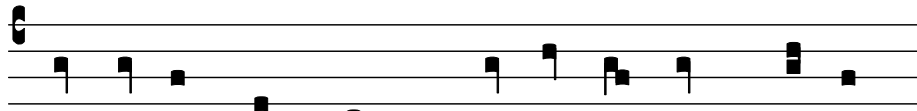


Ps. I said : In the midst. (*Esai.* xxxviiij.) [258].

Dixerunt impii opprimamus. AS:212; 1519:195v; 1531:119r.⁷⁰

5. Ant.

VIII.i.

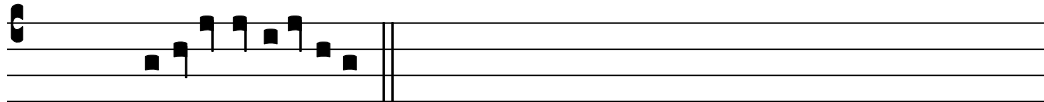


2263.

He wicked have said, * Let us oppress the just



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



Ps. Praise ye the Lord. (*cxlviij.-cl.*) [56].


Chapter. Thou, O Lord, hast shewn me. 1195.


Hymn. Thirty years [among us dwelling].⁷¹ 1182.

℟. Deliver me from my enemies, O my God. 1184.

Nemo tollet a me. AS:212; 1519:196r; 1531:119r.

3874. Ant. VIII.i.



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

it down, and take it up a-gain. *Ps.* Blessed be the Lord. 71*.

Prayer.


Almighty everlasting God, grant
unto us so to celebrate the
mysteries of the Lord's Passion : that

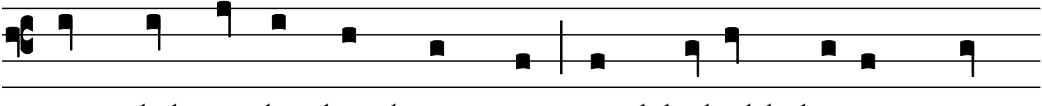

we may merit to obtain pardon.
Through the same.

¶ *At Vespers.*

Quotidie apud vos. AS:212; 1519:196r; 1531:119r.⁷²

4570. Ant. II.i.



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

you did not lay hands on me : and behold, be- ing scourg-

ed you led me to be cru-ci- fi- ed. *Ps.* My soul doth magnify.
57*.

Prayer.

LEt thy mercy, O God, both
cleanse <us> from all the deceits
of the old nature : and make <us> fit

for the holiness of the new. Through
our Lord.

On this day Vigils of the Dead is said with ix. Lessons solemnly in convent : and with Mass on the morrow : unless any Double Feast on Wednesday shall impede it : and then let the aforementioned service be made on any preceding feria of this week, namely on [119v.] Sunday or on Monday. And thus let the service of the Dead be finished until the Octave⁷³ of the Pasch : except if a body shall by chance be present let it be as indicated above on the first Sunday in the Advent of the Lord.

¶ Wednesday.

[At Matins.]

℣. Take not away my soul, O God, [with the wicked].⁷⁴ 1174.

Lesson j. Jer. xiiij. (6-7.)

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

phrates, and digged, and took the girdle out of the place where I had hid it : and behold the girdle was rotten, so that it was fit for no use. Thus saith.

*Dominus mecum est. AS:213; 1519:196r; 1531:119v.*⁷⁵

1. Resp.
VII.



He Lord * is with me as a strong war- ri- or :



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



able to under-stand : O Lord, thou tri- est the reins

6521.

and hearts. †To thee I have re-veal- ed my
 6521z. cause. ⁊ O God, my God, God, look upon me : why hast
 thou for-sa- ken me ? †To thee.

Second Lesson. (Jer. xiiij. 8-11.)

AND the word of the Lord came to me, saying : Thus saith the Lord : after this manner will I make the pride of Juda, and the great pride of Jerusalem to rot. This wicked people, that will not hear my words, and that walk in the perverseness of their heart, and have gone after strange gods to serve them, and to adore them : and they shall be as⁷⁶

this girdle which is fit for no use. For as the girdle sticketh close to the loins of a man, so have I brought close to me all of the house of Israel, and all the house of Juda, saith the Lord : that they might be my people, and for a name, and for a praise, and for a glory : but they would not hear. Thus saith the Lord.

R. 2. Be not a stranger. *Look for it on Palm Sunday [in the second Nocturn].*⁷⁷ v. 1223.

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

THOU shalt speak therefore to them this word : Thus saith the Lord God of Israel : Every bottle shall be filled with wine, and they shall say to thee : Do we not know that every

bottle shall be filled with wine ? And thou shalt say to them : Thus saith the Lord : Behold I will fill all the inhabitants of this land, and the kings of the race of David that sit upon his

throne, and the priests, and the prophets, and all the inhabitants of Jerusalem with drunkenness. And I will scatter them every man from his brother, and fathers and sons in like

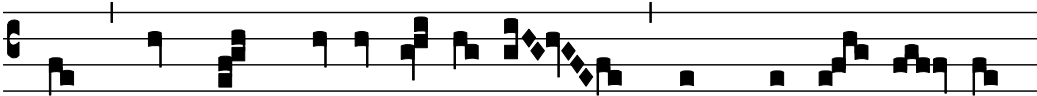
manner, saith the Lord : I will not spare, and I will not pardon : nor will I have mercy, but to destroy them. Thus saith the Lord.

Contumelias et terrores. AS:213; 1519:196v; 1531:119v.⁷⁸

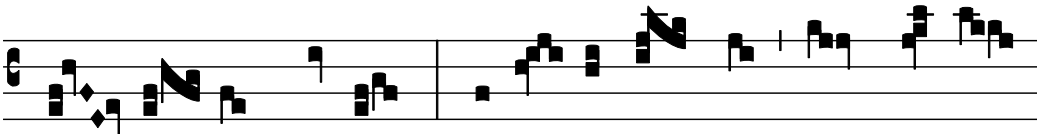
3. Resp.
VII.



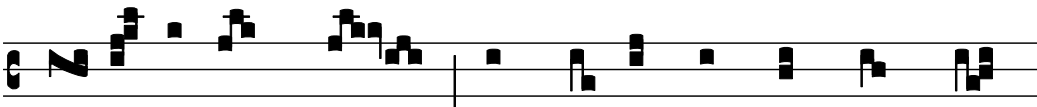
Approach-es * and ter- rors have I suffer- ed from



those that were my fami- li- ars, and conti- nu- ed



at my side, say-ing. †Let us de-ceive him and we may



pre- vail a- gainst him : but thou O Lord, art with me



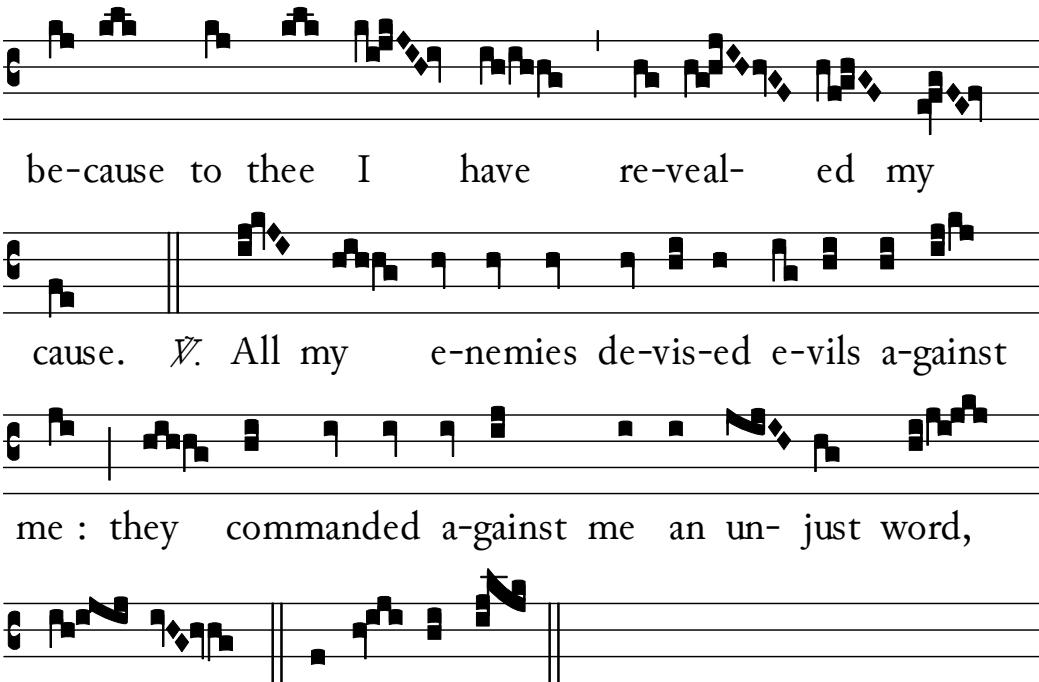
as a strong war- ri- or, they shall fall into ev-erlast- ing



re- proach, and I shall see re-venge in them,

6335.

6335a.



be-cause to thee I have re-veal- ed my
 cause. *℣.* All my e-nemies de-vis-ed e-vils a-against
 me : they commanded a-against me an un- just word,
 say- ing. †Let us de-ceive.
Let the ℣. Reproaches. be repeated.

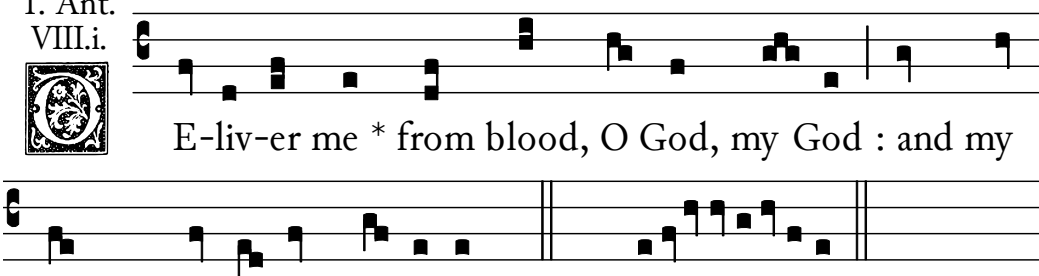
Before Lauds.

℣. Attend to my soul. 1180.

¶ *At Lauds.*

Libera me de sanguinibus. AS:214; 1519:197r; 1531:119v.⁷⁹

3616. 1. Ant. VIII.i.

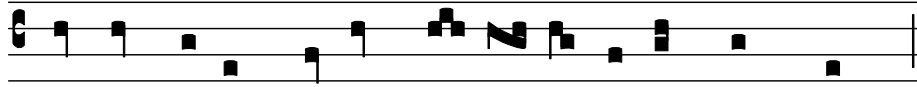


Q E-liv-er me * from blood, O God, my God : and my
 tongue shall extol thy justice. *Ps.* Have mercy on me. (*l.*) [215].

Contumelias et terrores. AS:214; 1519:197r; 1531:119v.⁸⁰

2. Ant.

VIII.ii.

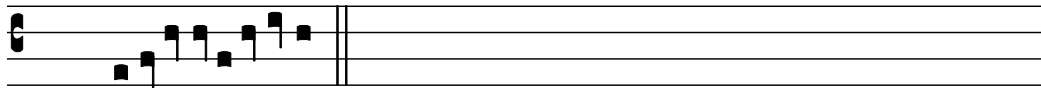


1913.

Eproaches and terrors have I suf-fer-ed from them :



and the Lord is with me as a strong war-ri-or.

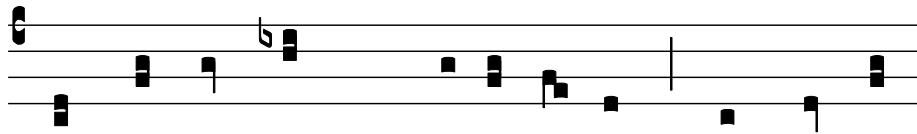


Ps. A hymn, O God. (*lxiiij.*) [275].

Ipsi vero in vanum. AS:214; 1519:197r; 1531:119v.⁸¹

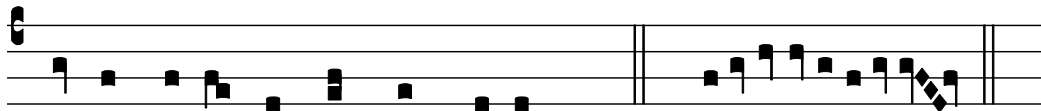
3. Ant.

I.vi.



3408.

Ut they have sought * my soul in vain : they shall go



into the low-er parts of the earth. *Ps.* O God, my God.

(*lxij.*) [54].

Omnes inimici mei. AS:214; 1519:197r; 1531:119v.⁸²

4. Ant.

VII.i.

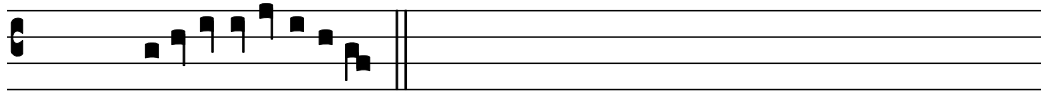


4126.

Ll my e-nemies * have heard of my e-vil,



O Lord : they have re-joiced that thou hast done it.

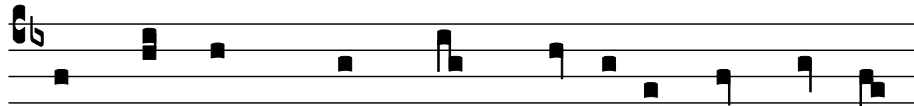


Ps. My heart hath rejoiced. (I. *Regum. ij.*) [280].

Alliga Domine in vinculis. AS:214; 1519:197v; 1531:119v.⁸³

5. Ant.
I.iv.

1355.



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



tiles : and their kings with fetters. *Ps.* Praise ye the Lord.
(*cxlviij.-cl.*) [56].

Chapter. Thou, O Lord, hast shewn me. 1195.

Hymn. Thirty years [among us dwelling].⁸⁴ 1182.

V. Deliver me from my enemies. 1184.

Symon, dormis ? AS:214; 1519:197v; 1531:119v.⁸⁵

Ant.
VIII.i.

4959.



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



one hour with me ? *Ps.* Blessed be the Lord. 71*.

Prayer.

Grant, we beseech thee, almighty
God : that we who are in-
cessantly afflicted for our excesses,

may be delivered by the Passion of thy
only begotten Son. Who liveth.

¶ If any Double Feast shall fall on any of the preceding ferias of this week : nevertheless let the order of the ferias for the Responsories⁸⁶ and the Antiphons at Lauds and on the

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

¶ *On this day at Vespers and so until the Mass of the morrow let the bells be rung as on Sundays : and then after the final ringing at Mass let them not be rung until the Gloria in excelsis. at the Vigil of the Pasch : nor henceforth until Compline in the same Vigil.⁸⁷ Let the lamps be lit as on Sundays : let all the Antiphons on the Psalms at this Vespers be begun in the Second Form : except the Antiphon on the Psalm Magnificat. which is begun in the Superior Grade.*

At Vespers.

Ant. Blessed is the man. [386].

Ps. Unless the Lord. (cxxvj.) [3866]. *and the other Antiphons together with their* [120r.] *Psalms, as in the Psalter.*

Chapter. Isaiah. liij. (6.)

All we like sheep have gone astray, every one hath turned aside into his own way⁸⁸ : and the Lord hath laid on him the iniquity of

us all. He was offered because it was his own will, and he opened not his mouth.

R̄. Lying men. *as above.* 1151.

And it is sung in the Second Form by one single boy⁸⁹ from the Choir side : changing neither place nor vestment.

Hymn. Abroad the Regal Banners. 1152.

V̄. They gave me gall for my food. 1154.

Tanto tempore vobiscum. AS:214; 1519:197v; 1531:120r.⁹⁰

Ant.
IV.i.



5111.

was so long a time * with you, teaching you in

Weekdays after Palm Sunday.



the temple, and you did not lay hands on me : now
be-ing scourged you lead me to be cru-ci-fi-ed.

Ps. My soul doth magnify. 63*.

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

[V.] [Let us pray.]⁹¹

Prayer.

Look down, we beseech thee, O Lord,⁹² on this thy family : for which our Lord Jesus Christ hesitated

not to be delivered into the hands of wicked men, and to undergo the torment of the cross. Who liveth.

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

[At this Vespers let no Memorial be made, on account of the solemnity of the Supper, unless any Double Feast shall be celebrated on this Wednesday.]⁹³

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

¶ *If the Feast of the Annunciation of Blessed Mary or any other Double Feast by chance*

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

¶ *At Compline.*

Ant. Have mercy. [422]. [*and let it be begun in the Second Form.*]⁹⁴

Ps. When I called. (*iv.*) [422].

Chapter. Thou, O Lord, art among us. [424].

R̄. Into thy hands, O Lord. [444]. [*and let it be sung in the Second Form.*]⁹⁵

Hymn. Servant of God, remember. [445].

℣. Keep us, O Lord. [427].

Ant. O King, all glorious. [447]. [*and let it be begun in the Superior Grade.*]⁹⁶

Ps. Now thou dost dismiss. [427].

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

The Preces [follow]⁹⁷ and all the rest is said as above without kneeling and without the Psalm Have mercy on me, O God. Because of the solemnity of the Supper, the Psalm To thee have I lifted up. is not said, nor henceforth until the beginning of the History Deus omnium.

Dñica in ramis palmarū,

Quoniam dominus deus auxiliator meus: et ideo non sum confusus. *ps. Miserere.* *Añā.*

Lircundantes circumdederunt me: et in nomine domini vindicabor in eis. *ps. Confitemini.* *Añā.*

Vindica causam meam domine quia potens es domine. *ps. Deus deus meus.* *Añā.*

Confundantur qui me persequuntur: et non confundar ego domine deus meus. *ps. Benedicite.* *Añā.*

Im angelis et puris fideles inveniuntur triumphatori mortis clamantes osanna in excelsis. *ps. Laudate.* *Cpm. Hoc fratres. Hy. Lu. Stra lex. vli. Cripe me de ini. ac.* *Añā.*

Urba multa que conuenerat ad diem festum clamabat domino: benedictus qui venit in nomine domini

[1519:181v.]

Notes, pages 1211-1264.

¹ SB:dccxlv. 'ramis palmarum' with the following note: Istius Dominice nomen non nisi continuis litteris scriptum ordinavit Chevallionius. (Vide ante Psalterium nostrum, p. xvi.) Wynandus vero de Worde non longe antea (quod hic et alibi nos fecimus) duo intersciderat vocabula.

² 'et fiat', 1531:115v.

³ 'Dominica', 1531:116r; 'Feria 2.', Breviary-1516:118v.

⁴ SB:dccxlv.

⁵ SB:dccxlv.

⁶ SB:dccxlv.

⁷ SB:dccxlvii.

⁸ SB:dccxlvii.

⁹ 'In this week', *Directorium sacerdotum*, 1504. This rubric is about avoiding a clash between the Vigils of the Dead and the Feast of the Annunciation.

¹⁰ SB:dccxlvii.

¹¹ SB:dccxlvii.

¹² 'Dominica', SB:dccl.

¹³ 1519:188r.

¹⁴ In BL-52359:133v. 'congnovérunt' appears to be set Fe.F.G.FD; 'meas' is set E.CDFD; 'mea' is set FED.FDEFE; 'réquiem' is set FFFED.FG.G. In PEN:80v. 'mea' is set ECED.FDFFE.

¹⁵ 1519:188v.

¹⁶ 'Hiere. i.' *Chevallon*. [SB:dccl.] 1519:188v. indicates the incipit of Lectio j. as "*Et dixisti*".

¹⁷ 1519:188v. does not indicate B, at 'Dómine'. In PEN:81r. 'dixisti' is set FG.A.G; 'timére' is set EFGAFGFE.DEFEF.D.

¹⁸ In BL-52359:133v. the second 'a' appears to be set GACBC.

¹⁹ In PEN:81r. 'fúerat' is set FGFE.EF.D.

²⁰ In AS:200 'múlier' is set A.G.A.

²¹ Chevallionius addit in margine 'De serm. beati maximi epi. Ambros. sermo. 3.' (*Maximi Homilia*) Hyemales, Dominica in Ramis Palmarum, super illud Psalmi, Deus, Deus meus, respice. *Opera* p. 209.) [SB:dcclii.]

²² 1519:189v. has no flat at 'super terram'. BL-52359:134r. has a flat only at 'quesiérunt'; 'vulneravérunt' is set AC.A.GF.FFF.DFGFEF; 'ómnia' is set CCC.AG.G; 'autem' is set AC.CA; 'me' is set CDCBAC; 'super' is set F.FGABABG. In PEN:81v. 'misericórdia' is set DG.GGF.FGA.AGAFG.G.DFGFEF; 'suis' is set GBG.AGABA; 'me' is set CDCBAC.

²³ In BL-52359:134r. 'Dómine aliénus' appears to be set AGACC.BCD.CDC CAC.BCDCBAGBCBA.GABAGA.AG; 'persequúntur' is set CC.DCBCBAG.AGAGFG.GF.

²⁴ 'scit', *Vulgate*.

²⁵ In BL-234v. 'interficerent' is set AC.ABC.G.GAAG.G; 'propter' is set CB.AC; 'credébant' is set AC.GBGAAFGCCB.AG; 'Jesum' is set ABa.G. In AS:203. 'quem' is set CEECDCCEECDADCBC. In 1519:190r. 'quem' is set CEECDCCCEECDADCBC.

- ²⁶ 1519:190r.
- ²⁷ *Bede* Homilie Quadragesimales. *Opera* VII. 261. Cf. *Missale Sarum*, p. 261. [SB:dcclvii.]
- ²⁸ In BL-52359:135r. 'voces' is set CDECCB.GACGAGGF; 'bono' is set DC.CDE; 'fóveam' is set CD.DCBCBAG.ACDCCB. In PEN:82r. 'bono' is set DC.CDE.
- ²⁹ In 1519:190v. 'michi' is set ECDFFGFFEF.FE; 'júdica' is set EG.AGFEGFG.GF. In AS:204. the final 'mee' is set EFDCEB.CDDC. In BL-52359:135r. 'insidiátor' is set CDCC.G.A.C.Dc; 'sicut leo in' is set FE.FG GFFEDEF.F F; 'posérunt' is set B.D.DFGFEFGFG.GF; 'júdica' is set FGA.GAGFEF.FE. In PEN:82r. 'michi' is set ECDFFGFFEF.FE; a flat appears at the final 'mee'.
- ³⁰ In Pro-1519:51v. 'civitátem' begins FEDCDE.DF etc.; 'celsis' is set DEFEDC.DC. In Rylands-24:159. 'púeri' is set FG.FGEFEDE.ED. In AS:205. 'excélsis' is set FDEFE.DEFEDCD.DC.
- ³¹ This rubric explains the omission of this R from 1519.
- ³² 1519:191r.
- ³³ 1531:118r. has 'Dómine Deus'. Under this incipit the antiphon is listed as sar0032 in CANTUS. 1531:118r. repeats 'non'. In BL-52359:135v. 'ideo' is set G.FE.C.
- ³⁴ In BL-52359:135v. 'Dómini' is set FG.F.F.
- ³⁵ In AS:206. 'Júdica' is set F.FG.G. The edition follows 1519:192r, PEN:83r. and BL-52359:135v. here.
- ³⁶ In BL-52359:135v. 'ego Dómine' is set AG.AG F.G.A.
- ³⁷ In BL-52359:135v. 'clamántes' is set G.AB.A.
- ³⁸ In BL-52359:136r. 'osánna' is set D.Dc.DC.
- ³⁹ In BL-52359:136r. 'venit' is set AG.F; 'nómine Dómini' is set CA.B.A G.G.G.
- ⁴⁰ In BL-52359:136r. 'calmábant dicéntes' is set F.F.F E.F.D.
- ⁴¹ In BL-52359:136r. 'clamántes' is set F.FDD.DC.
- ⁴² 1519:192r. omits 'pro nobis'.
- ⁴³ 1519:192r.
- ⁴⁴ In BL-52359: 136r. 'colláudant' is set F.FG.G. BL-52359:136r. has 'dicant'.
- ⁴⁵ 1519:192v.
- ⁴⁶ BL-52359:136r. has 'avértet'; 'avértet' is set C.CD.DCBCBAGAG; 'exáudi' is set C.DBDC.C; the text setting of 'Deus' is not clear.
- ⁴⁷ 1519:192v.
- ⁴⁸ 1519:192v.
- ⁴⁹ 1519:193r.
- ⁵⁰ 1531:118v. has 'circúndedit'. In 1519:193r. 'circudedérunt' is set D.D.D.FEF.DE. In BL-52359:136v. 'retribuéntibus' is set F.F.F.F.F.FFE; the first 'secúndum' is set F.F.F.
- ⁵¹ In BL-52359:137r. 'inimícis' is set D.F.FEDC.DFGEFE; 'Adjuva' is set DE.D.D; 'Deus' is set F.FGAAGFEDFGEFE.
- ⁵² *Hiere. xij.* : 1-6. [SB:dcclxiii.]

- ⁵³ In 1519:193v. 'spóliis' is set CD.CDE.E. BL-52359:137r. has no flats; 'vivum'. is set AGFEFGFG.GFFG; 'memóriam ejus' is set F.G.F.F G.F. In BL-52359 'spóliis' is set CDE.D.D. In PEN:84v. 'vivum' is set AGFEFGFG.GF.
- ⁵⁴ 1519:194r.
- ⁵⁵ In 1519:194r. the psalm-tone appears as IV.v. In BL-52359:137r. 'increátibus' is set G.A.F.E.FE.
- ⁵⁶ In 1519:194r. 'caput' is set G.F. BL-52359:137v. has no flat. In BL-52359:137v. 'tuum' is set B.G.
- ⁵⁷ In BL-52359:137v. 'cogitatiónes' is set G.A.C.B.AC.B.
- ⁵⁸ 1519:194v.
- ⁵⁹ 1519:194v.
- ⁶⁰ BL-52359:136v. has 'potestátem in me'; this is set C.D.E.C D D. In PEN:85r. 'fuisset' is set A.A.A.
- ⁶¹ 1519:194v.
- ⁶² 1519:194v.
- ⁶³ 1519:194v.
- ⁶⁴ 1519:194v. has no flats at 'tue cómedit me.' BL-52359:138r. has no flats.
- ⁶⁵ In 1519:195r. 'illum' is set A.AE. 1519:195v. does not indicate the absence of B; at the beginning of 'immundíciis'. In BL-52359:138r. 'ímpii' is set GABABA.AG; 'cogitántes' is set A.G.EFGFG.FGFD; 'opéribus' is set GA.CDE.CB.GA; 'Dei' is set B.G; 'nóminat' is set DCBA.GACBAB.BA; 'verus' is set GACBAB.BA; 'condemnémus' is set C.D.FGA.FE. BL-52359:138r. has no flats. 'profert', *Vulgate*. In PEN:85v. 'se habére' is set ABGGE G.ACA.BCB; 'veri' is set ABCBAB.GACBAB; 'verus' is set GACBAB.BA.
- ⁶⁶ 1519:195v.
- ⁶⁷ In BL-52359:138r. 'éripe' is set G.BCb.A.G.
- ⁶⁸ In BL-52359:138v. 'tribulárer' is set B.C.D.C.
- ⁶⁹ In BL-52359:138v. 'dicam' is set AB.G.
- ⁷⁰ In PEN:85v. and BL-52359:138v. 'ímpii' is set D.D.D.
- ⁷¹ 1519:196r.
- ⁷² In AS:212 'docens' is set EF.FE.
- ⁷³ '*post octavas*', 1519:196r.
- ⁷⁴ 1519:196r.
- ⁷⁵ In 1519:196r. 'bellátor' is set G.GA.CBCBC. In BL-52359:139r. 'bellátor' is set G.GACAB.GA; 'proptérea' appears to be sest FA.AC.CDE.CBCDDC. BL-52359:139r. has no flat; the first 'et' is set C; 'probans' is set D.DEDCBCDDC; 'corda' is set GAGAGG.GF; 'revelávi' is set F.A.CDFEF.DC. In PEN:86r. 'proptérea' is set FA.CCDE.CBCDDC.C.
- ⁷⁶ 'simul', *Chevallon*. [SB:dcclxix.]
- ⁷⁷ 1519:196v.
- ⁷⁸ In 1519:196v. 'bellátor' is set G.GACBC.AB. In BL-52359:139r. 'passus sum' is set A.GAGFE FG; 'meum' is set GABA.AG; the 'et prevaleámus' is set FEED EFG.GFFE.DCD.EFG.F; 'bellátor'

is set G.GACBC.AB; 'sempiternum' is set A.CABCBA.GABAGA.AG; 'videam' is set GAG.GF.F; 'eis' is set FDEFEF.ED; 'revelávi' is set FGF.FDEFEDCD.DC. In PEN:86v. 'mecum' is set D.B; 'eis' is set FDEFEF.ED; in the verse 'mei' is set CD.C.

⁷⁹ In BL-52359:139v. 'et exultábit' is set F G.A.C.D; 'mea' is set AG.AG.

⁸⁰ In 1519:197r. 'ab' is set BA.

⁸¹ In BL-52359:139v. this antiphon appears a fifth higher; 'quésierunt' is set C.C.CD.C; 'terre' is set G.G, one step too low.

⁸² In 1531:118v. the punctuation is 'malum meum : Dómine letáti'. In PEN:86v. and BL-52359:139v. 'audiérunt' is set E.F.E.D.

⁸³ In 1519:197v. the final 'in' is set C. In BL-52359:139v. 'eórum' is set F.GE.FG.

⁸⁴ 1519:196r.

⁸⁵ In AS:214. 'non' is set GB.

⁸⁶ "versiculi ante laudes", 1519:197v.

⁸⁷ Nescio an rectius interpungit Portif. 1556, 'Pasch. Nec abbinc . . . eadem Vigilia luminaria ut' Sed cum Brev. 1531. Portif. 1525-6. [SB:dcclxxii.]

⁸⁸ SB:dcclxxii. has 'a viam suam' with the following note: 'a via sua' *Chevallon*. The *Vulgate* has 'viam suam'. 'sua mala', 1519:197v.

⁸⁹ 'uno solo clerico', 1519:197v.

⁹⁰ In AS:214: 'docens vos' is set GA.G F.

⁹¹ 1519:198r.

⁹² 'Dómine quésumus', *Missal*.

⁹³ 1519:198r.

⁹⁴ 1519:198r.

⁹⁵ 1519:198r.

⁹⁶ 1519:198r.

⁹⁷ 1519:198r.