

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 29.

Pages 1265-1330.

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

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXX.

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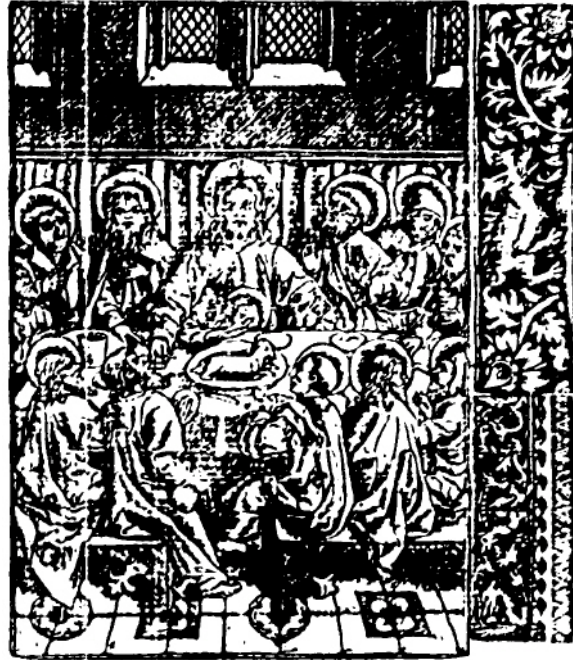
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[*Thursday of the Lord's Supper*
At Matins.]


Q*N Thursday of the Lord's Supper at Matins let xxiiij. Candles be prepared before the Altar, equal to the number of twelve Prophets and xij. Apostles,¹ and let them be lit before Matins, which are to be extinguished one at a time at the beginning of each each Antiphon and R̄. because the number of the candles are as many as the Antiphons and R̄R̄. in the History, and they signify the cruelty of the Jews in the Prophets and the Apostles. Let it be done likewise on Friday and on Saturday.*

At this Matins and thence until the day of the Pasch O Lord, thou wilt open. is not said, nor O God, come to my assistance. nor the Invitatory, nor the Hymn, but² let the Antiphon be begun in the Superior Grade without kneeling. On this day because of the solemnity of the Supper let all the Antiphons until Lauds be begun in the Superior Grade. Let each Versicle be sung by a single boy changing neither place nor vestment. [Versicles,]³ Lessons, to be sure, and Responsories together with their Verses are said according to the order of the Clerks as on Sundays. Nevertheless let Gloria Patri. be entirely passed over in silence until Vespers on the Vigil of the Pasch, except [only]⁴ after the seven Penitential Psalms on the day of the Supper : and after the Officium of the Mass on that day : if a Bishop shall celebrate.

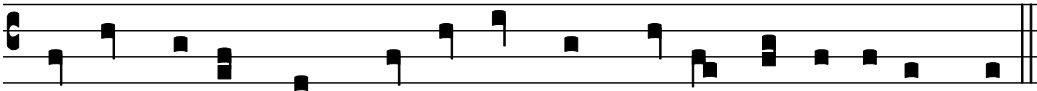
¶ *In the j. Nocturn.*

Zelus domus tue. AS:215; 1519:198v; 1531:120r.⁵

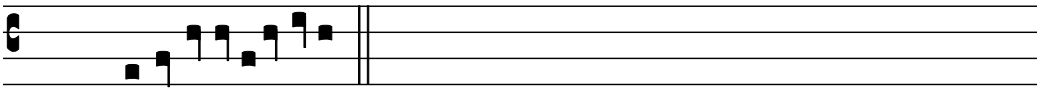
5516. 1. Ant.
VIII.ii.



T He zeal of thy house * hath eaten me up : and the




reproaches of them that reproached thee are fal-len upon me.



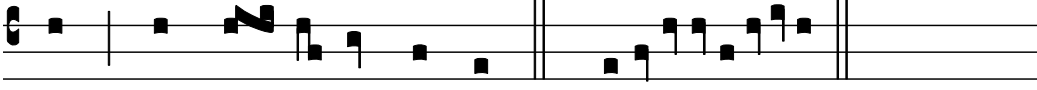
Ps. Save me, O God. *ij.* (*lxviiij.*) [288].

Avertantur retrorsum. AS:215; 1519:198v; 1531:120r.⁶

1547. 2. Ant.
VIII.ii.



Et them be turned * backward, and blush for shame :



sion : that think e-vils to me. *Ps.* O God, come to my assist-
ance. (*lxix.*) [289].

Deus meus eripe me. AS:215; 1519:198v; 1531:120v.⁷

2174. 3. Ant.
II.i.



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

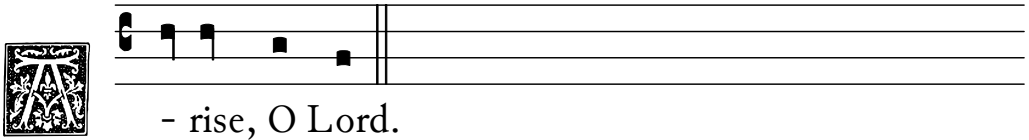


sinner. *Ps.* In thee, O Lord. *ij.* (*lxx.*) [290].

Thursday of the Lord's Supper.

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

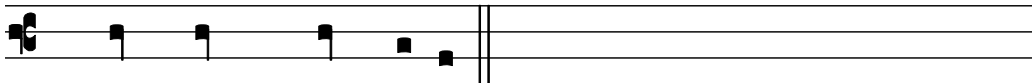
Exurge Domine. AS:215; 1519:199r; 1531:120v.⁸



8071.

- rise, O Lord.

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



R̄. And judge thou my cause.

Let follow Our Father. and Hail Mary. [5].

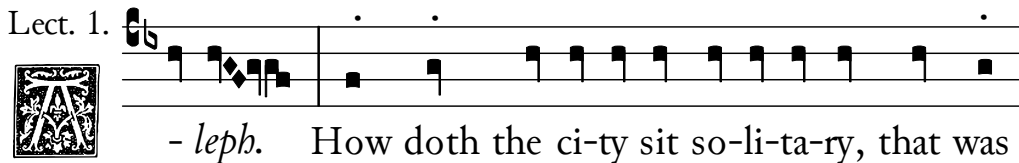
And lead us not into temptation. is not said, neither do the Clerks receive a Benediction before the Lessons.

On these three nights let the first three Lessons be made from the Lamentation of Jeremiah, which are sung by three boys in succession this way. [Let the readers not entreat a blessing, but with a sign having been made by the the Officiant, without Bid, sir. let him begin.]⁹

[Lamentation. Jer.]¹⁰ Threnody. j. (1.-2.)¹¹

1519:199r; 1531:120v.¹²

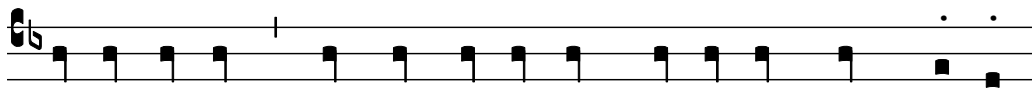
Lect. 1.



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

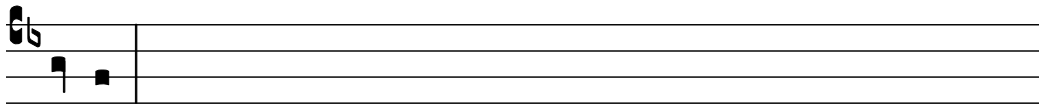


full of people : how is the mistress of the Gentiles be-come



as a wi-dow, the the princes of pro-vinces made tri-bu-

Thursday of the Lord's Supper.



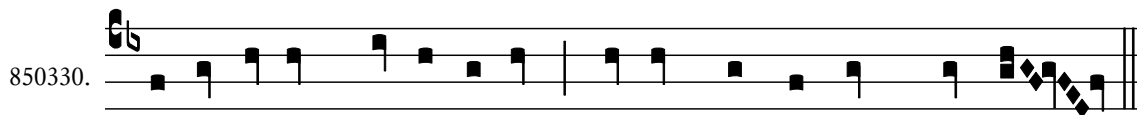
ta-ry.

Beth. Wéepling she hàth wêpt in the
night : and her téars àre on her cheeks.
There is nône to comfort her : à-

móng all them thát wère dear to her.
All hèr friênds have despised her :
ànd àre becòme hèr enemies.¹³

And let the first three Lessons be terminated with this clause¹⁴ on this night and in the following two nights, as can be seen, this way.

1519:199r; 1531:120v.



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

In monte Oliveti. AS:215; 1519:199r; 1531:120v.¹⁵

1. Resp.
VIII.

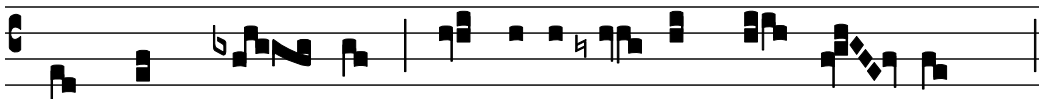
6916.



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



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



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



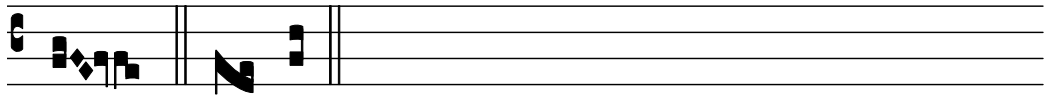
but the flesh is weak. †Let thy will be done.

Thursday of the Lord's Supper.



6916a.

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



wilt. †Let thy.

Lesson ij. (Thren. j. 3.-5.)

Gymel. Jüdâ hath removed her dwelling place because of her affliction, and the greatnêss ôf her bondage : shê hath dwelt among the nations, and shê hath found no rest. Àll hêr persêcûtors have taken her : ìn thê midst of straits. *Deleth.* The ways ôf Sîon do mourn : bêcâuse there are none that come tò thê solemn feast. All hêr gâtes are bro-

ken down : hêr priests sigh. Hêr virgins âre ìn affliction : ând shê is oppressêd with bitterness. *He.* Hêr âdversariês âre become her lords : hêr ènemies are enriched, because the Lord hath spoken against her for the multitude of hêr ìniquities. Hêr children are led ìntô captivity : bêfôre the face of thê ôppressor. Jêrusalem, Jêrusalem : return.

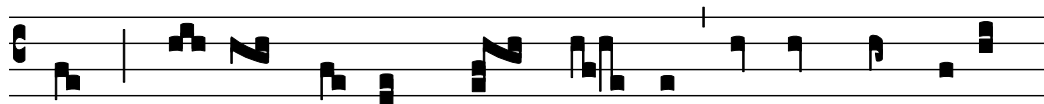
Tristis est animan mea. AS:216; 1519:199v; 1531:120v.¹⁶

2. Resp.
VIII.



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

7780.



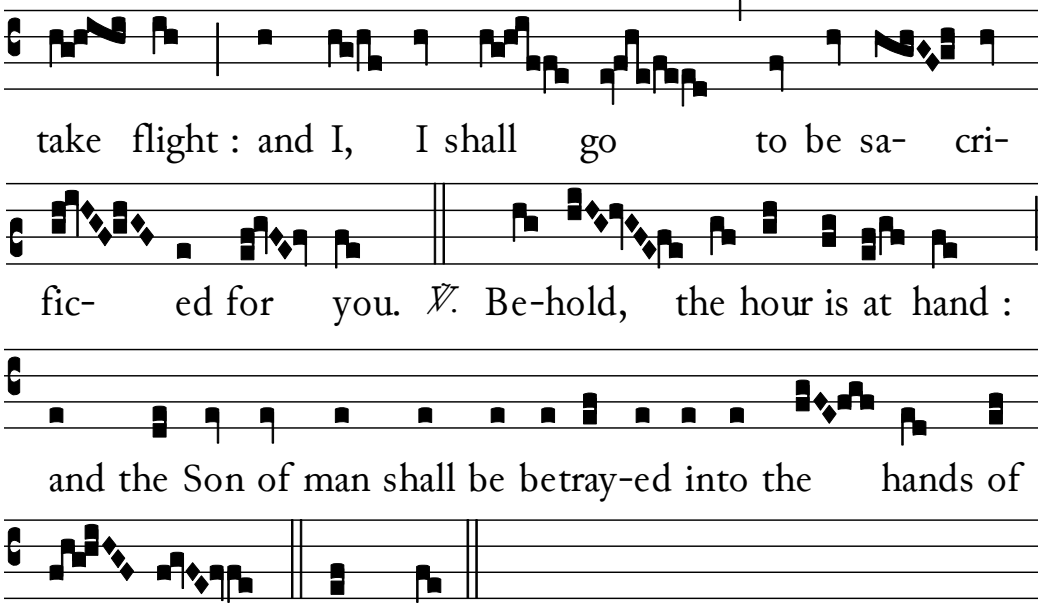
death, stay you here and watch with me, now ye shall behold



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

Thursday of the Lord's Supper.

7780b.



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

Third Lesson. (Thren. j. 6.)

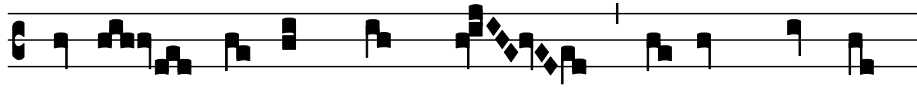
Au. [And]¹⁷ from the daughter of Sion all her beauty is departed : her princes are become like rams that find no pastures, and they are gone away without strength before the face of the pursuer. *Zai.* Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old : when her people fell in the enemy's hand, and there was no helper. [The enemies have seen her, and have mocked at her sabbaths.]¹⁸

Heth. Jerusalem hath grievously sinned, therefore is she become unstable. All that honoured her have despised her : because they have seen her shame [but she sighed and turned backward].¹⁹ *Teth.* Her filthiness is on her feet : and she hath not remembered her end. She is wonderfully cast down : not having a comforter. Behold, O Lord, my affliction : because the enemy is lifted up. Jerusalem. [*etc.*]

Ecce vidimus eum. AS:216; 1519:199v; 1531:120v.²⁰

3. Resp.

V.

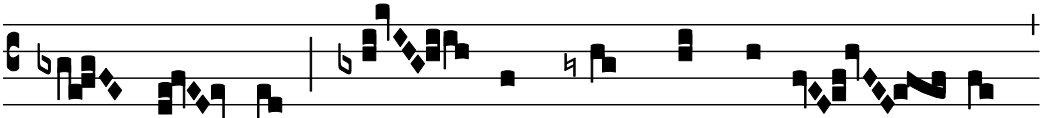


6618.

Ehold, * we have seen him hav-ing neither



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



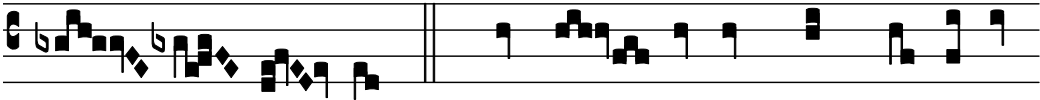
gone from him : he hath borne our offen- ces,



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

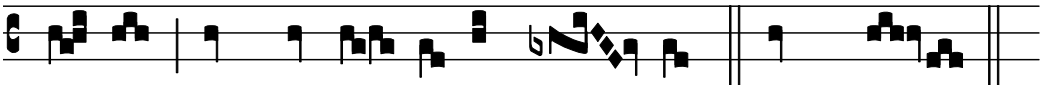


for our i-niqui- ties. †And with his bruis- es we



6618a.

are heal- ed. ⁊ Surely he hath borne our infir-



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

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

¶ *In the second Nocturn.*

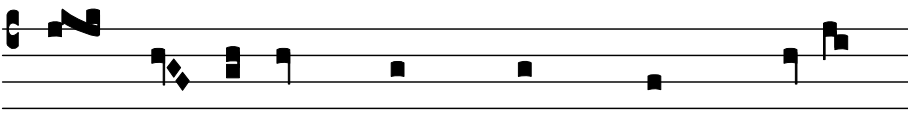

Liberavit Dominus. AS:217; 1519:200r; 1531:120v.²¹

3624. 4. Ant.
VII.ii. 
 He Lord * hath de-liv-er-ed the poor from the migh-



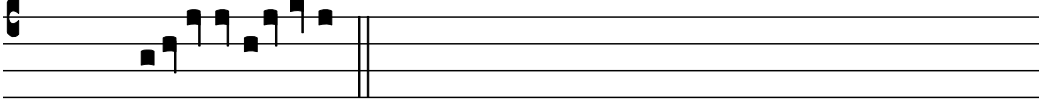
ty : and the needy that had no helper. *Ps.* Give to the King.
(*lxxij.*) [291].

Cogitaverunt impii. AS:217; 1519:200r; 1531:120v.²²

1844. 5. Ant.
VIII.ii. 
 He un-godly * have thought and spoken



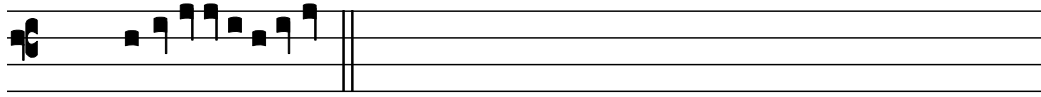
wickedness : they have spok-en i-niqui-ty on high.



Ps. How good is God. (*lxxij.*) [293].

Exurge Domine. AS:217; 1519:200r; 1531:120v.²³

2823. 6. Ant.
I.iv. 
 - rise, * O Lord, and judge thou my cause.



Ps. O God, why hast thou. (lxxij.) [294].

℣. Deliver me, O my God.

℟. Out of the hand of the sinner.

Let three middle Lessons be made from the Expositions of Psalm lxij. : and let it be read without Bid, lord. and without pronouncing And lead us not.

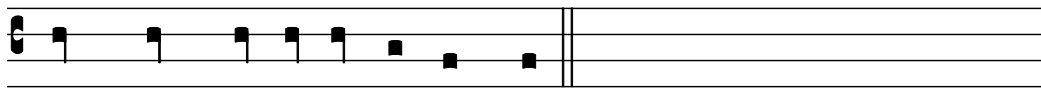
Fourth Lesson. (From the Exposition of Augustine, Bishop.)²⁴

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

Wherefore let us ourselves also say, Hear, O God, my prayer, when I am troubled : deliver my soul from the fear of the enemy. Enemies have raged against the martyrs. For what prayed that voice of Christ's body ? [121r.] For this it prayed, that they might be delivered from <their> enemies : and that <their> enemies might have no power to slay them.

But thou. is not said, but let be made out of the final words of the Lesson [by the reader thus].²⁵

1519:200v.



might have no power to slay them.

Unus ex discipulis. AS:217; 1519:200v; 1531:121r.

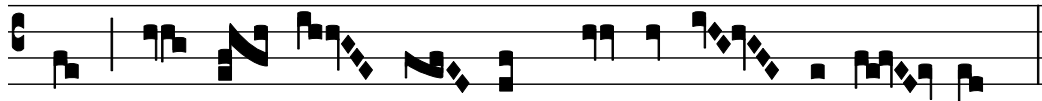
4. Resp.
VIII.



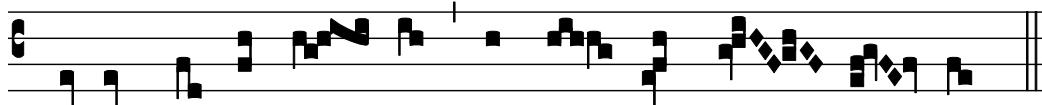
Ne of my disci- ples * shall this day betray

7809.

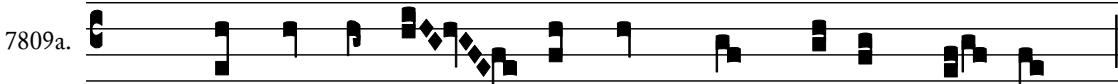
Thursday of the Lord's Supper.



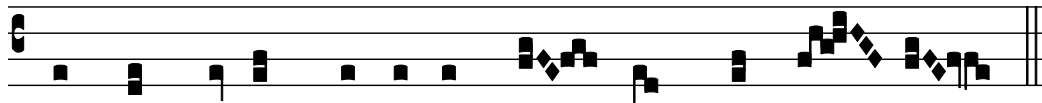
me, woe to that man by whom I am betray- ed.



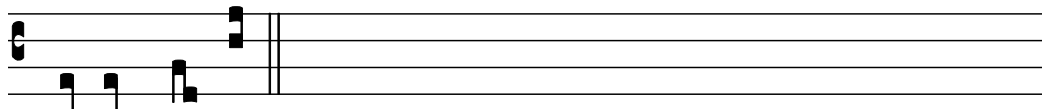
†Better were it for him if he had not been born.



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



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



†Better were it.

Lesson v.

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

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

Judas mercator pessimus. AS:217; 1519:200v; 1531:121r.²⁶

5. Resp.

II.



U-das, * most wicked merchant, sought out the



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



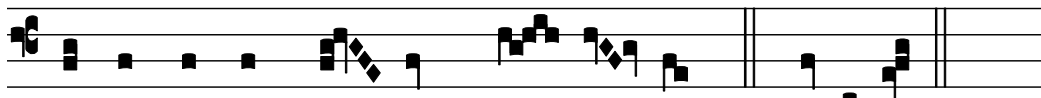
fus-ed not the kiss of Ju- das. †For a number of piec-es



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



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



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

Lesson vj.

THou hast protected me from the assembly of the malignant ; from the multitude of the workers of iniquity. Now let us contemplate our Head himself. Many martyrs have suffered such <things> : but none shineth forth thus as the Head of martyrs. In him let us the better

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

Thursday of the Lord's Supper.

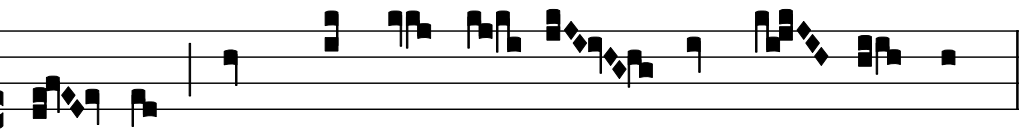
of man, being in the form of a servant, | life, and to take it up again.
 having in <his> power to lay down his

Una hora non potuistis. AS:218; 1519:201r; 1531:121r.²⁷

7807.
 6. Resp.
 VII.



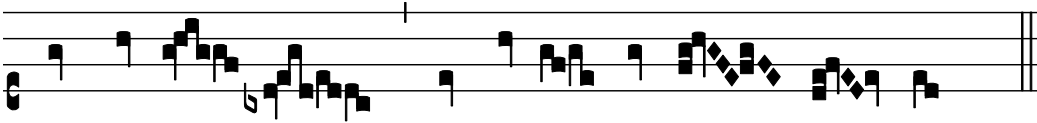
Or but one hour could ye not watch



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

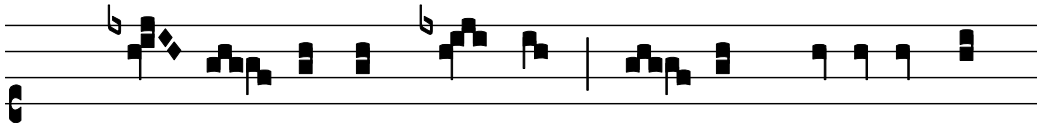


†Or se- eth ye not Ju- das how he sleepeth not,

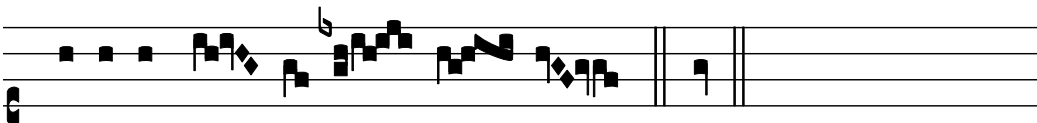


but hasten- eth to betray me to the Jews ?

7807a.



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



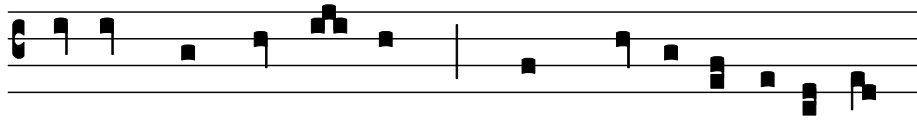
who is a-bout to be- tray me. †Or.

Let the Responsory For but one hour. be repeated.

¶ *In the iij. Nocturn.*

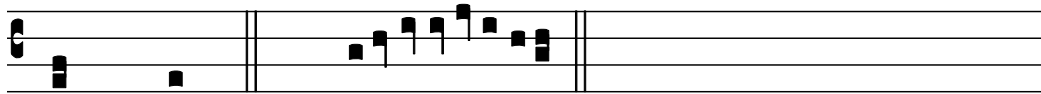
Dixi iniquis. AS:218; 1519:201r; 1531:121r.²⁸

7. Ant.
VII.ii.



2265.

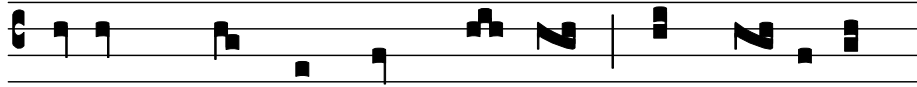
said to the wick-ed : * speak not i-niqui-ty a-



gainst God. *Ps.* We will praise thee. (*lxxiiij.*) [296].

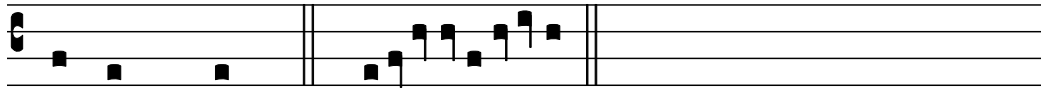
time Terra tremuit. AS:218; 1519:201v; 1531:121r.²⁹

8. Ant.
VIII.ii.



5139.

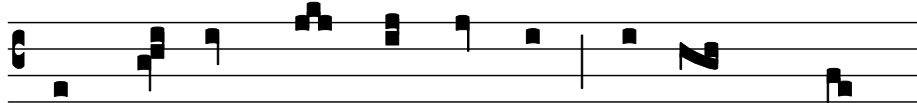
He earth trembled * and was still : when God a-rose



in judgement. *Ps.* In Judea God is known. (*lxxv.*) [296].

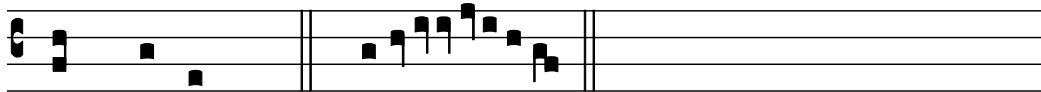
In die tribulationis mee. AS:218; 1519:201v; 1531:121r.

9. Ant.
VII.i.



3223.

N the day * of my trouble : I sought God



with my hands. *Ps.* I cried to the Lord. *j.* (*lxxvij.*) [297].

℣. The man of my peace.

℞. Hath greatly supplanted against me.

Thursday of the Lord's Supper.

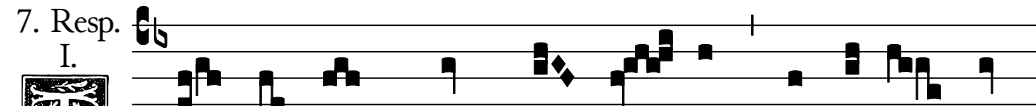
Let the three final Lessons from the Epistle of Paul be read and concluded in the above manner.


Lesson vij. 1. Cor. xj. (20.)

Brethren : when you come therefore together into one place, it is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk.

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

Seniores populi consilium. AS:219; 1519:201v; 1531:121r.³⁰

7636. 7. Resp. I. 

 He ancients * of the peo-ple consulted to-
geth- er that they might take Je-sus by subtil- ty, and
put him to death. †With swords and clubs they went
7636a. out as it were to a-rob- ber. ✂. They gather-ed
i-niqui- ty to themselves : and they went out. †With.

Lesson viij. (1. Cor. xj. 23.)

Thursday of the Lord's Supper.

FOr I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said : Take ye, eat : this is my body, which shall be delivered for you : this do for the commemoration of me. In like same manner also the chalice,

after he had supped, saying : This chalice is the new testament in my blood : this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

O Juda qui dereliquisti. AS:219; 1519:201v; 1531:121r.³¹

8. Resp.
VII.

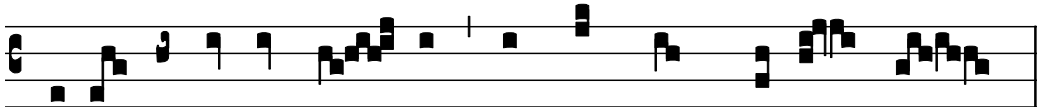


7272.

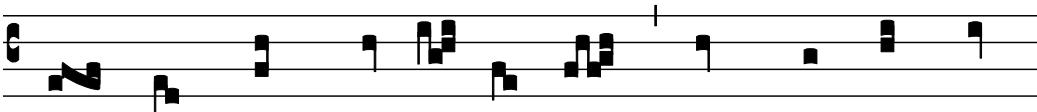
Ju- das, * who hast forsa-ken the counsel of



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



thirty piec-es of sil- ver thou hast sold the just blood.



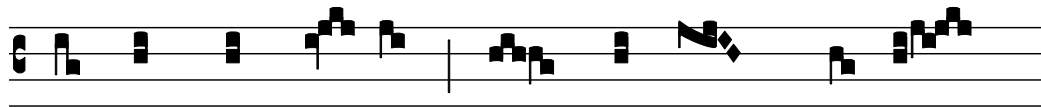
†And hast brought a kiss of peace which thou hast not



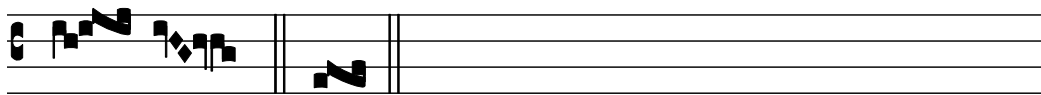
7272a.

held in thy heart. ⁊ Thy mouth hath a-

Thursday of the Lord's Supper.



bounded with e- vil : and thy tongue fram-ed



de- ceits. †And.

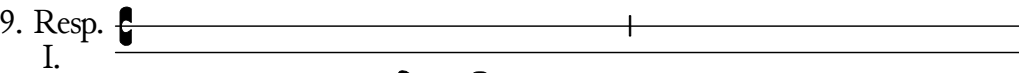
Lesson ix. (1. Cor. xj. 27.)

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself : and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to him-

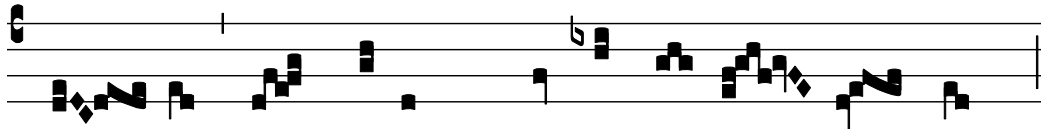
self, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with³² this world.

Revelabunt celi. AS:219; 1519:202r; 1531:121r.³³

7543. 9. Resp. I.



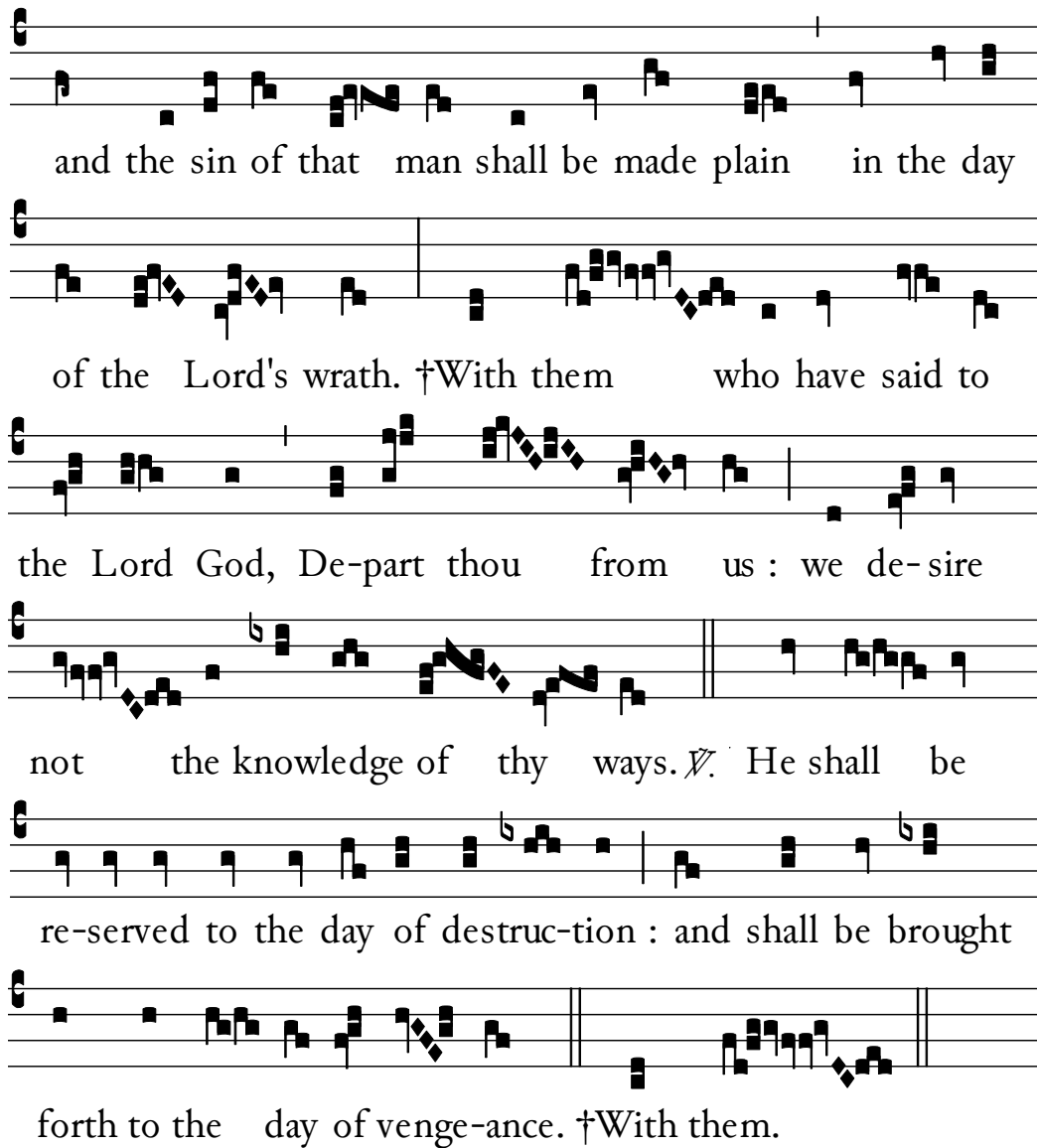
He heavens shall re- veal * the i-niqui-ty of



[121v.]

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

Thursday of the Lord's Supper.



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


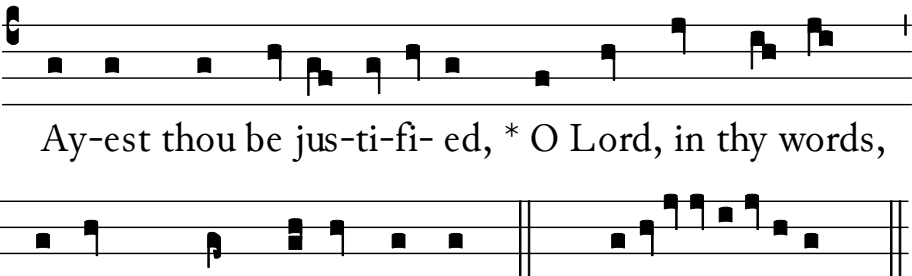
7543b.

Let the Responsory The heavens. be repeated.


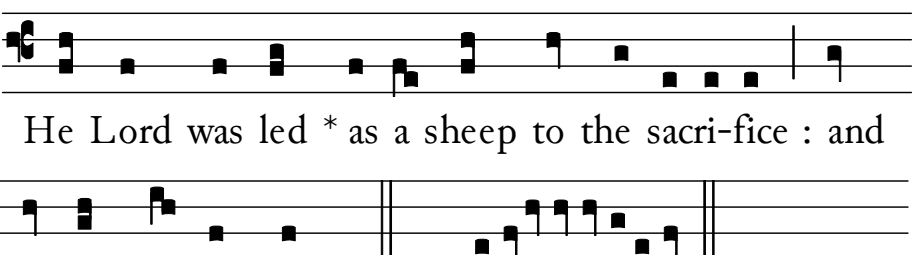
And let not a ̄. be said before, but immediately is introduced the Antiphon at Lauds, and likewise on the two following nights. Let all the Antiphons at Lauds indeed be begun in the Second Form : except the Antiphon on the Psalm Benedictus. which is begun in the Superior Grade.

☩ *At Lauds.*


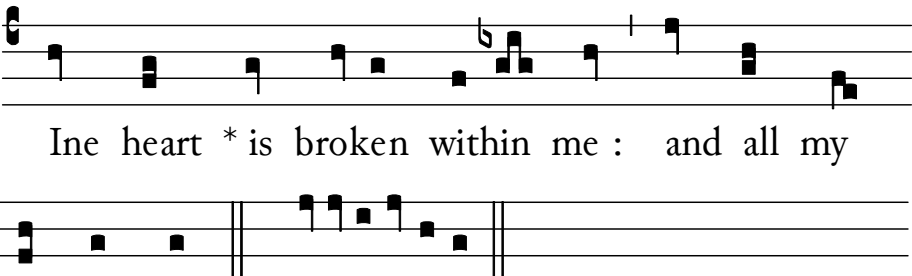
Justificeris Domine. AS:220; 1519:202v; 1531:121v.

3537. 1. Ant. VIII.i.  
Ay-est thou be jus-ti-fi-ed, * O Lord, in thy words,
and o-vercome when thou art judged. *Ps.* Have mercy on me.
(*l.*) [215].

Dominus tanquam ovis. AS:220; 1519:202v; 1531:121v.

2422. 2. Ant. II.i.  
He Lord was led * as a sheep to the sacri-fice : and
he o-pen-ed not his mouth *Ps.* Lord, thou hast been .
(*lxxxix.*) [303].

Contritum est cor meum. AS:220; 1519:202v; 1531:121v.³⁴

1912. 3. Ant. VIII.i.  
Ine heart * is broken within me : and all my
bones did tremble. *Ps.* O God, my God. (*lxij.*) [54].

Thursday of the Lord's Supper.

Exhortatus es in virtute tua. AS:220; 1519:202v; 1531:121v.

4. Ant.

IV.v.



2784.

Hou hast exhorted us by thy strength : and in thy



ho-ly banquet O Lord. *Ps.* Let us sing to the Lord. (*Exodi xv.*) [306].

Oblatus est quia ipse. AS:220; 1519:202v; 1531:121v.³⁵

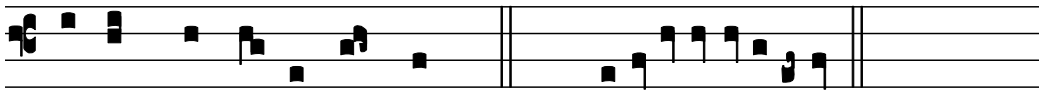
5. Ant.

II.i.



4079.

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



he hath car-ri- ed our sins. *Ps.* Praise ye the Lord. (*cxlviij.*) [56].

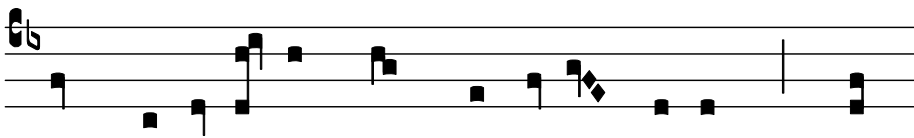
While this Psalm is sung : let the light be hidden away where it cannot be seen.

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

[*Neither is said the Chapter nor the Versicle.*]³⁶

Traditor autem dedit eis. AS:220; 1519:203r; 1531:121v.³⁷

Ant.
I.i.



5169.

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



I shall kiss, that is he, hold him fast. *Ps.* Blessed be the Lord.

54*.

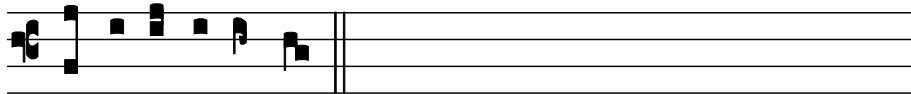
Thursday of the Lord's Supper.

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

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

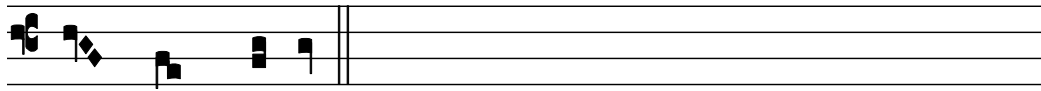
AS:221; 1519:203r; 1531:121v.³⁸

909040.



Y-ri- e-lé-y-son.

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



Lord, have mercy.

Let the Choir continue.

8443.



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

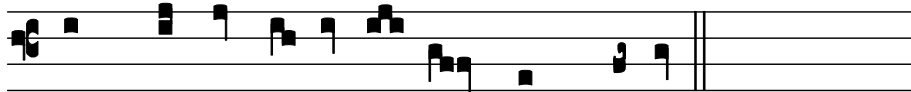
Likewise let the two Clerks before the Altar sing once.



Christe-lé-y-son.

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

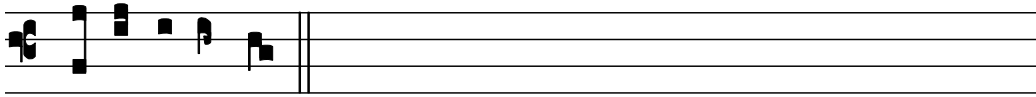
8446.



Hou who was to suffer didst come for us.

Thursday of the Lord's Supper.

Likewise let the Clerks before the Altar sing.



Christe-lé-y-son.

Likewise let the Seniors sing the Verse.



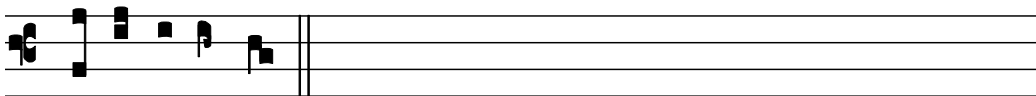
8444.

Hou who with outstretched hands upon the Cross :



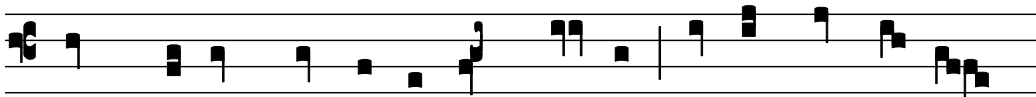
didst draw all na-tions unto thee.

Likewise the Clerks before the Altar sing.



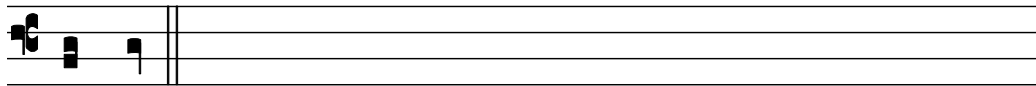
Christe-lé-y-son.

Likewise let the Seniors sing the V̇.



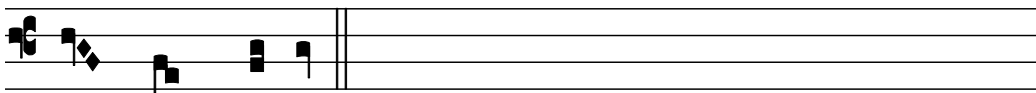
8447.

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



O Death.

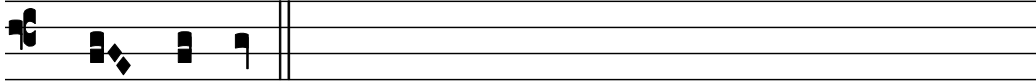
Likewise let the Deacons before the entrance to the Quire sing.



Lord, have mercy.

Thursday of the Lord's Supper.

*Let the Choir continue.*³⁹



†Christ the Lord. *as above.*

*Likewise let the Clerks before the Altar sing three times.*⁴⁰



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

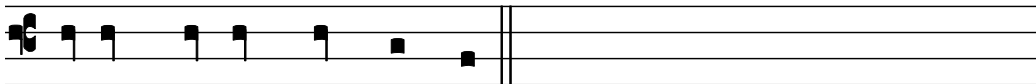
Then let [the Deacons]⁴¹ before the entrance to the Choir sing.

Lord, have mercy.⁴²

Let the Choir continue.

Christ the Lord. *as above.*

*When this is finished : let [one]⁴³ little boy with a with a pure voice sing this Verse from the Choir side facing the Altar without changing place, this way.*⁴⁴



Even the death of the Cross.

Then all shall prostrate themselves and let each by himself say Our Father. and Hail Mary. [5].

Then two by two let them say the Psalm Miserere. [215]. without Gloria Patri. together with the Prayer Look down, we beseech thee. 1262. Likewise privately without The Lord be with you. before the Prayer : and without⁴⁵ Let us pray. but⁴⁶ with Who liveth. but without The Lord be with you. and without Let us bless the Lord. after the Prayer.

And the Senior striking his hand on a book three times : let all arise, kissing the forms : and [then]⁴⁷ let the light be brought forth.

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

❏ *At j. and at the other Hours let not be said O God, come to my assistance. nor the Hymn, but immediately after Our Father. let them be begun in the Superior Grade.*

Thursday of the Lord's Supper.

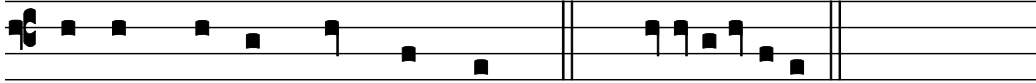
Christus factus est. AS:221; 1531:121v; 1531-P:45r; 1519:203v; 1519:203v.⁴⁸

Ant.
VIII.i.



1792.

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



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

Ps. Blessed are the undefiled. (*cxviiij. ij.*) [115].

[114].

Ps. Give bountifully. (*cxviiij. ij.*) [115].

Having finished the Psalm without Gloria Patri. let the whole Antiphon be sung, which is said without Kyrie eleyson. and the Preces [: and]⁴⁹ without the Psalm Have mercy on me, O God. because of the solemnity of the Supper. [Then]⁵⁰ let the Priest say The Lord be with you. and Let us pray. together with the Prayer Look down, we beseech thee, O Lord. 1262. with note in the manner of Sundays : thus shall the Hours⁵¹ be completed with Who liveth. and with The Lord be with you. and Let us bless the Lord.

Let this order serve at all the Hours of this day : namely at Prime, Terce, Sext, and None [: but not at Vespers and Compline].⁵²

With the Prayer having been completed : after Prime let them go into the Chapter House and let the Lessons⁵³ and the Table be read in the customary manner : after the first Lesson, that is to say the Martyrology let the priest say V̄. Precious in the sight of the Lord. [139]. with this Prayer [only]⁵⁴ May holy Mary. &c. [139]. with The Lord be with you. and Let us bless the Lord. And thus let the Chapter be completed daily until the Octave of Easter, except on Good Friday and on Holy Saturday not going to⁵⁵ [122r.] the Chapter House : nevertheless let the Table be read daily.⁵⁶

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


[At Vespers.]

¶ *Even so let Vespers this day be sung together as on⁵⁷ a Feast in Quire without O God, come to my assistance. and without Gloria Patri. and without Rulers of the Choir.*


Thursday of the Lord's Supper.

Singing in community : let [the first Antiphon on the Psalms]⁵⁸ be begun in the Superior Grade this way, as the Antiphon that follows.


Calicem salutaris. AS:222; 1519:204r; 1531:122r.⁵⁹

1754. 1. Ant.
II.i.
 will take * the cha-lice of salva-tion : and I will call
upon the name of the Lord. *Ps.* I have believed. (*cxv.*) [373].

Cum his qui oderunt pacem. AS:222; 1519:204r; 1531:122r.

2008. 2. Ant.
VIII.i.
 Ith them * that hat-ed peace I was peaceable :
when I spoke to them they fought a-against me without
cause. *Ps.* In my trouble. (*cxix.*) [374].

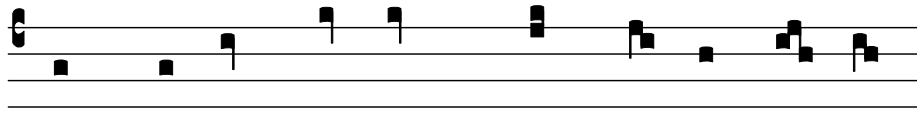
Ab hominibus iniquis. AS:222; 1519:204r; 1531:122r.

1199. 3. Ant.
VIII.i.
 Rom unjust men * de-liv-er me, O Lord.
Ps. Deliver me, O Lord. (*cxxxix.*) [403].

Thursday of the Lord's Supper.

Custodi me a laqueo. AS:222; 1519:204r; 1531:122r.

4. Ant.
VII.i.

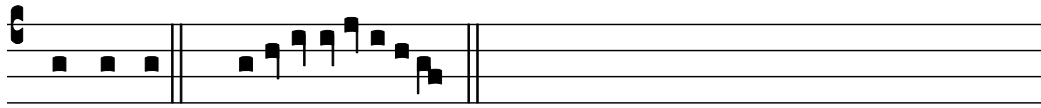


2082.

Eep me from the snare, * which they have laid for



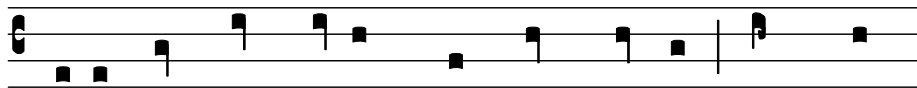
me : and from the stumbling blocks of them that work i-



niqui-ty. *Ps.* I have cried to thee. (*cxl.*) [404].

Considerabam ad dexteram. AS:222; 1519:204v; 1531:122r.

5. Ant.
VII.i.



1891.

looked * on my right hand, and be-held : and there



was no man that would know me. *Ps.* I cried to Lord. *ij.*

(*cxlj.*) [405].

*When the Antiphons and Psalms are concluded, let the Antiphon be begun immediately [this way thus].*⁶⁰

Cenantibus autem accepit Jesus panem. AS:222; 1519:204v; 1531:122r.

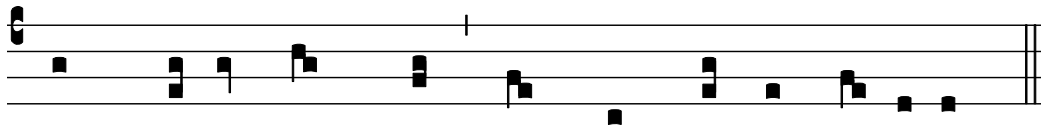
Ant.
I.i.



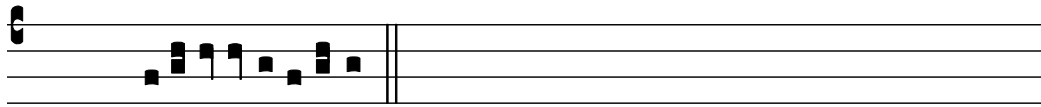
1781.

Hilst they were at supper, * Je-sus took bread :

Thursday of the Lord's Supper.



and blessed, and broke, and gave to his disciples^{46*}.



Ps. My soul doth magnify. 55*.

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

[Prayer.]⁶¹

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

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

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

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

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

[At Compline.]

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

Antiphon. Christ became for us obedient. 1287.

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

Ps. In thee, O Lord, have I hoped. (xxx.) [422].

Ps. Behold now. (cxxxiiij.) [423].

Ps. Now thou dost dismiss. [427].

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

Then let the Priest say The Lord be with you. [℞. And with thy spirit. ℣.] Let us pray.

Thursday of the Lord's Supper.

Prayer. Look down, we beseech thee. 1262.

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

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



A

[Friday on the Day of Preparation.]⁶²



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

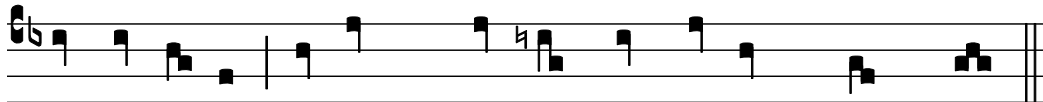
¶ In the j. Nocturn.

Astiterunt reges terre. AS:223; 1519:205r; 1531:122r.⁶³

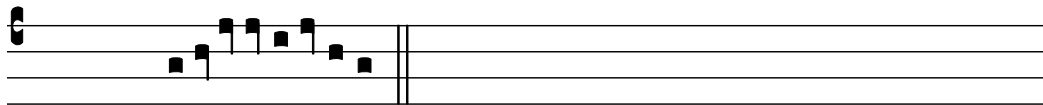
1. Ant.
VIII.i.



He kings of the earth * stood up, and the princes



met to-gether : a-gainst the Lord, and a-gainst his Christ.



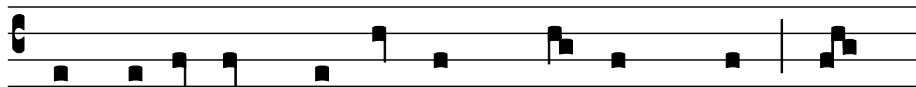
Ps. Why have the Gentiles. (ij.) [I7].

Diviserunt sibi vestimenta mea. AS:223; 1519:205r; 1531:122r.

2. Ant.
VIII.i.

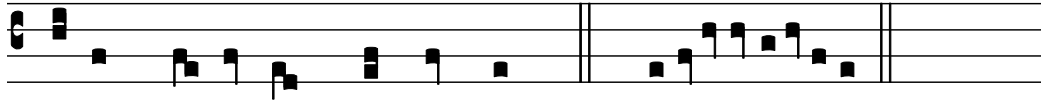


Hey di-vid-ed my garments * a-mong them : and



1506.

2260.



upon my vesture they cast lots. *Ps.* O God my God. (xxj.) [109].

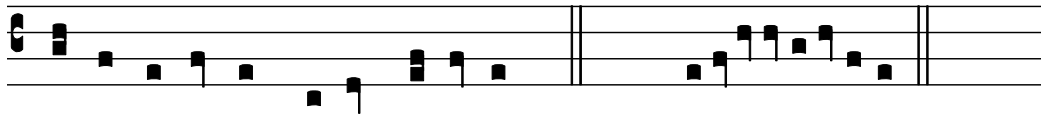
Insurrexerunt in me. AS:223; 1519:205r; 1531:122r.

3. Ant.
VIII.i.

3358.



N-just witnesses * have ris-en up a-gainst me : and



i-niqui-ty hath li-ed to itself. *Ps.* The Lord is my light. (xxvj.) [201].

℣. They divided my garments.

℞. Among them.

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

[122v.]

First Lesson. *Thren. j.* (10.-12.)

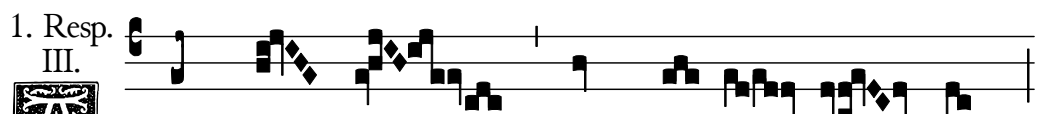
T*Oth.* Thè ènemy hath put out his hand⁶⁴ to all her dèsirable things : fôr shè hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not entèr i into thy church. *Caph.* Àll hèr peoplè sîgh, they seek bread : thèy hâve given all their precious things for food tò rëlieve the

soul. See, Ô Lôrd, and consider : for I àm bècome vile. *Lamech.* Ô àll ye that pass by the way, attend, and see if there be any sorròw lîke to my sorrow : fôr hè hath made a vintage of me, as the Lord spoke in the day of his fièrce anger. Jèrüsalem, Jêrüsalem. [*Ec.*].

Friday on the Day of Preparation.


Omnes amici mei. AS:223; 1519:205r; 1531:122v.⁶⁵

1. Resp.
III.

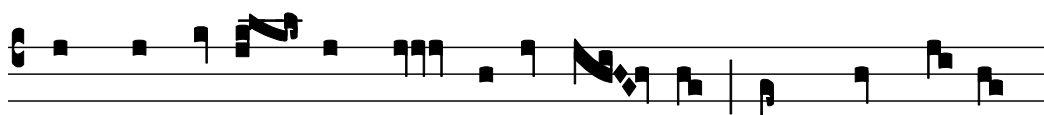


7313.

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



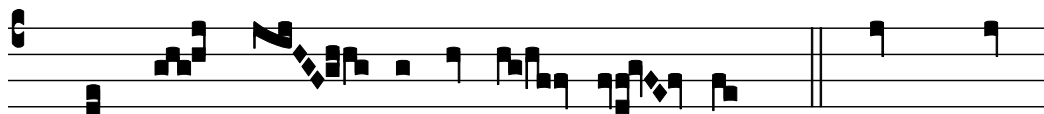
and they have pre-vail- ed that lay in wait for me,



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



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

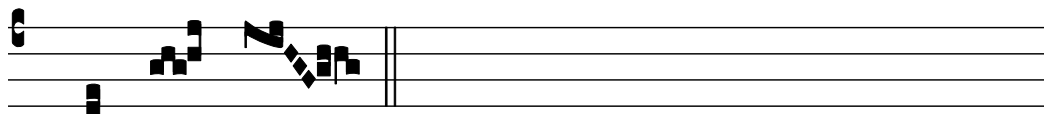


7313a.

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



gave me al-so gall for my food : and in my thirst.



†They gave me.

Second Lesson. (*Threno. j. 13.-15.*)

M*Em.* From above hath he sent
fire into my bones : and hath
chastised me. He hath spread a net

for my feet, he hath turned me back.
He hath made me desolate : wasted
with sorrow all the day long. *Nun.*

Thè yòke of my iniquitês hath watched : they àre folded together in his hand, and pùt upon my neck. Mý strêngth is weakened : thè Lòrd hath delivered me into a hand out of which I am not àblè to rise. *Samech*. Thè Lòrd hath taken away all my mighty

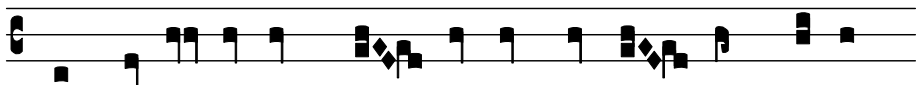
mèn òut of the midst of me : hè hàth called against me the time, to destròy mý chosen men. The Lord hàth tròdden the winepress : fòr thè virgin daughtèr òf Juda. Jèrùsalem, Jêrùsalem. [*etc.*]

Tradiderunt me in manus. AS:223; 1519:205v; 1531:122v.⁶⁶

2. Resp.

VI.

7773.



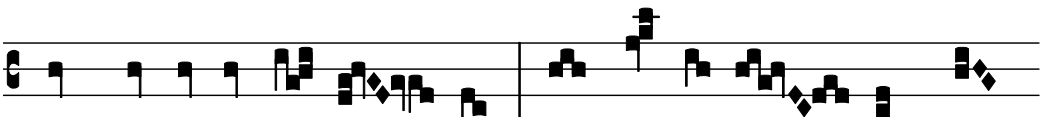
Hey de-liv-er-ed me * into the hands of the un-



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

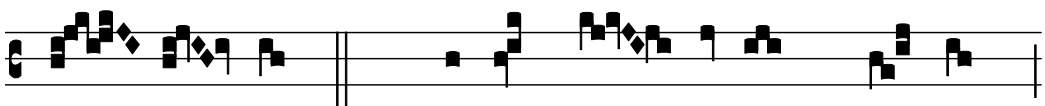


out : neither did they spare my soul : migh-ty men

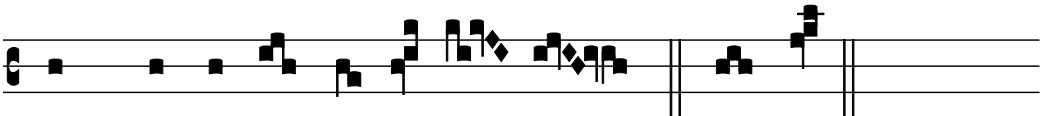


were gather-ed a- gainst me. †And as gi- ants they stood

7773a.



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



and the princes met to-geth- er. †And as.

Lesson iij. (Thren. j. 16.)

A *Yn.* Therefore do I weep, and my eyes run down with water⁶⁷ : because the comforter, the relief of my soul, is far from me. My children are desolate : because the enemy hath prevailed. *Phe.* Siôn hath spread forth her hands : there is none to comfort her.⁶⁸ The Lord is just : for I have provoked his mouth to wrath.

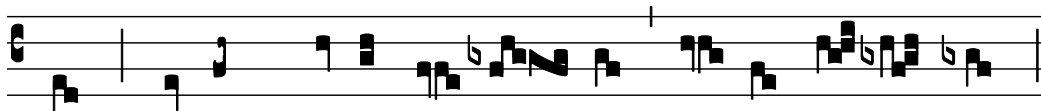
Hear, I pray you,⁶⁹ all ye people : and see my sorrow. My virgins, and my young men : are gone into captivity. *Coph.* I called for my friends : but they deceived me. My priests and my ancients pined away in the city : while they sought their food, to relieve their souls. Jerusalem. [*etc.*]

Caligaverunt oculi mei. AS:224; 1519:206r; 1531:122v.⁷⁰

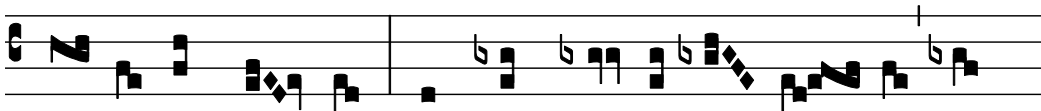
3. Resp.
V.



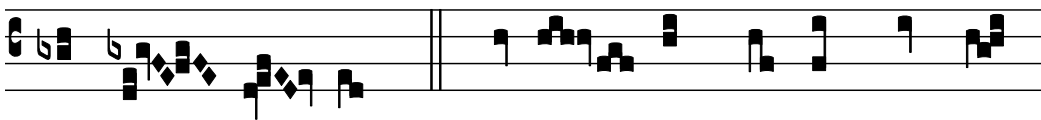
Y eyes * have be- come dim from my weep-



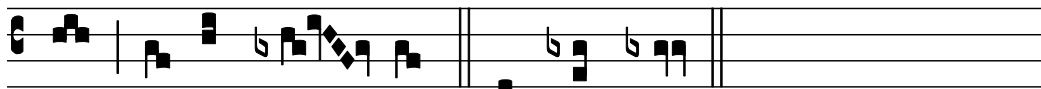
ing : be- cause he is far from me, that com- for- ted me :



see, all ye peo- ple. †If there be a- ny sor- row like



to my sor- row. *R.* O all ye that pass by the



way : at- tend, and see. †If there be.

Let the R. The sight of mine eyes. *be repeated.*

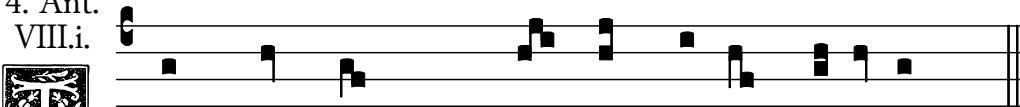
6261.

6261a.

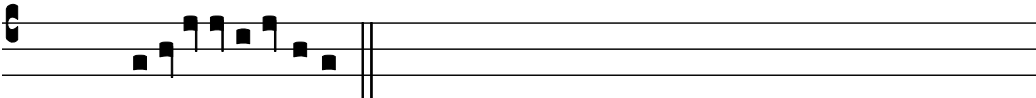
¶ *In the ij. Nocturn.*

Vim faciebant. AS:224; 1519:206r; 1531:122v.

5423. 4. Ant.
VIII.i.




T Hey that sought * my soul us-ed vi- o-lence.



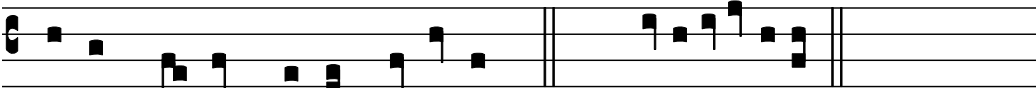
Ps. Rebuke me not. *ij.* (*xxxvij.*) [213].

Confundantur et reveantur. AS:224; 1519:206r; 1531:122v.

1883. 5. Ant.
IV.v.



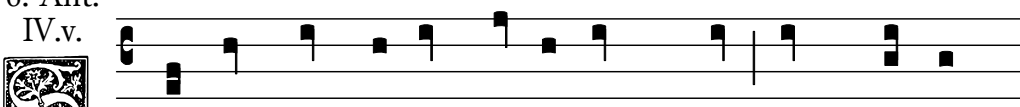
Et them be confounded * and ashamed, that seek



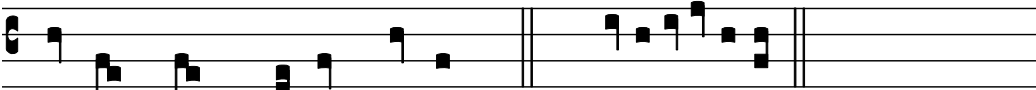
after my soul to take it away. *Ps.* With expectation. (*xxxix.*) [244].

Alieni insurrexerunt in me. AS:224; 1519:206r; 1531:122v.⁷¹

1321. 6. Ant.
IV.v.



STrangers have ris-en * up a-gainst me : and the migh-



ty have sought after my soul. *Ps.* Save me, O God. (*liij.*) [266].

℣. From them that rise up against me.

℞. Defend me [O Lord].⁷²

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

Lesson iiij. (Augustine. On the 3. Verse of Ps. 63.)⁷³

FOr they have whetted their
tongues like a sword : they have
bent their bow a bitter thing. For on
this account the Jews gave Jesus to
Pilate the judge : that they might
seem as it were innocent of his death.
For when Pilate had said to them,

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

Vinea mea electa. AS:225; 1519:206v; 1531:122v.⁷⁴

4. Resp.
VIII.



my vineyard, * my chos-en one, did I not

plant thee ? †How then art thou turn- ed in-to such bit-

ter- ness : that thou wouldst cu-ci- fy me and re- lease

Ba- rab- bas ? ✂. I indeed planted thee my chos-en

vine-yard, all true seed. †How then.

7887.


7887a.

Fifth Lesson.


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


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

Tanquam ad latronem. AS:225; 1519:206v; 1531:122v.⁷⁵

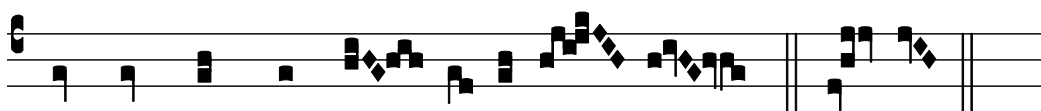
7748. 5. Resp. VIII. 

Re you * come out as it were to a robber with
swords to ap-pre- hend me : I was dai-ly with
you in the temple teach-ing : and you did not lay hands
on me : and be-hold you lead me to dúscourg- ing.

7748a. †To be cru- ci- fi- ed.  The Son of man



indeed go-eth as it is written of him : but woe to that



man by whom he shall be betray- ed. †To be.

Lesson vj.

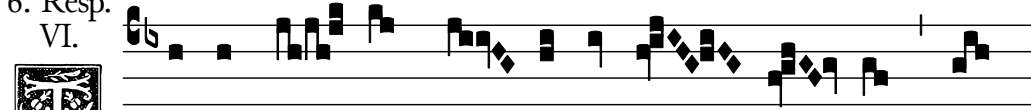
[123r.]

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

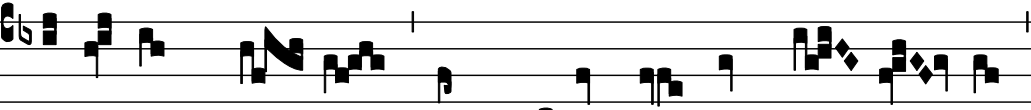
be seen as innocent of the death of the Lord : sheweth them <to be> guilty by saying that the Lord was crucified at the third hour. But considering the order of the narrative, how many things might have been done : when the Lord was being accused before Pilate that he might be crucified : we find that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

Jesum tradidit impius. AS:225; 1519:207r; 1531:123r.⁷⁶

6. Resp.
VI.



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




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


7035.

Friday on the Day of Preparation.

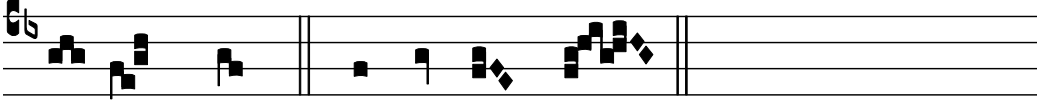
7035a.



and Pe-ter fol-lowed a-far off. †That he might



see the end. ∕. And he went in to the court of



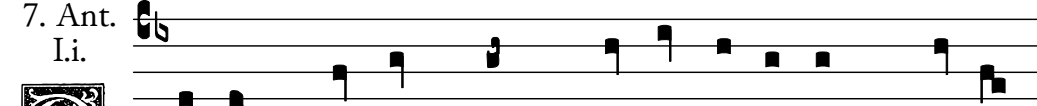
the high priest. †That he might see.

Let the Responsory, The ungodly delivered. be repeated.

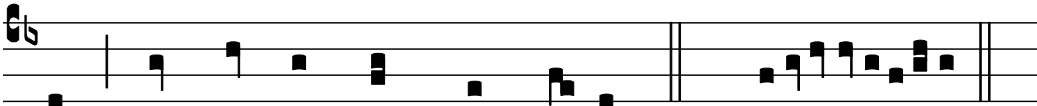
¶ *In the iij. Nocturn.*

Ab insurgentibus in me. AS:226; 1519:207r; 1531:123r.⁷⁷

1201. 7. Ant. I.i.




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



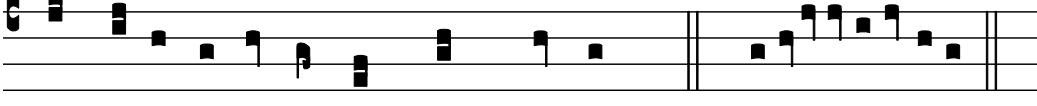
Lord : for they have caught up my soul *Ps. Deliver me. j.*
(*lvij.*) [270].

Longe fecisti notos meos. AS:226; 1519:207r; 1531:123r.

3632. 8. Ant. VIII.i.



T Hou hast put away * my acquaintance far from me : I



was de-liv-er-ed up, and came get forth. *Ps. O Lord, the God.*
(*lxxxvij.*) [319].

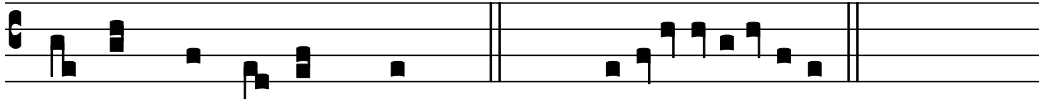
Captabunt in animam justi. AS:226; 1519:207r; 1531:123r.

9. Ant.

VIII.i.



Hey will hunt * after the soul of the just : and will



condemn inno-cent blood. *Ps.* The Lord is the God. (*xciiij.*)

[326].

V. They have spoken against me.

R. With deceitful tongues.

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

Lesson vij. from the Epistle of Paul to the Hebrews. iv. (ii.)

Brethren,⁷⁸ Let us hasten there-
fore to enter into that rest : lest
any man fall into the same example of
unbelief. For the word of God is
living and effectual, and more pierc-
ing than any two edged sword : and
reaching unto the division of the soul

and the spirit, of the joints also and
the marrow, and is a discerner of the
thoughts and intents of the heart.
Neither is there any creature invisible
in his sight : but all things are naked
and open to his eyes, to whom our
speech is.

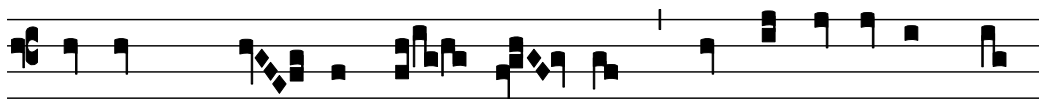
Barrabas latro dimittitur. AS:226; 1519:207v; 1531:123r.⁷⁹

7. Resp.

II.




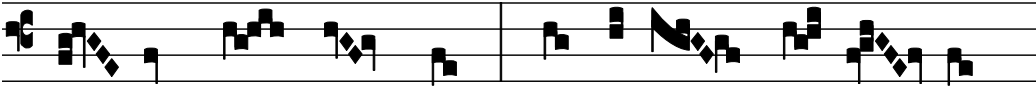
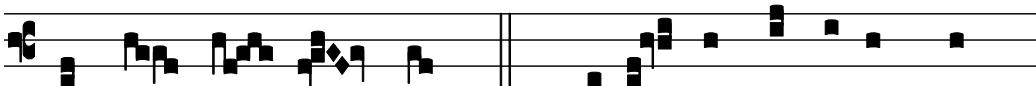

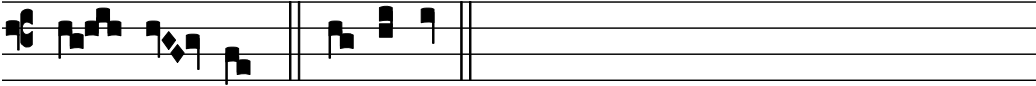
Ar-abbas, * the robber, is re- leased : and the in-



no-cent Christ is put to death, for Ju-das also, skil-

1767.

6159.

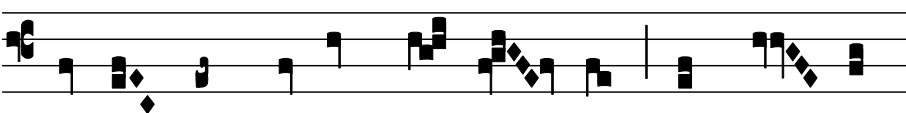

6159a. 
 led in wea- pons of e- vil, who through peace had

 learn-ed to make war. †By kissing be-tray- ed

 the Lord Je- sus Christ. ✠. Behold a mul-ti-tude, and

 he that was cal-led Ju-das came : and when he drew near

 to Je- sus. †By kissing.

Lesson viij. (Heb. iv. 14.)

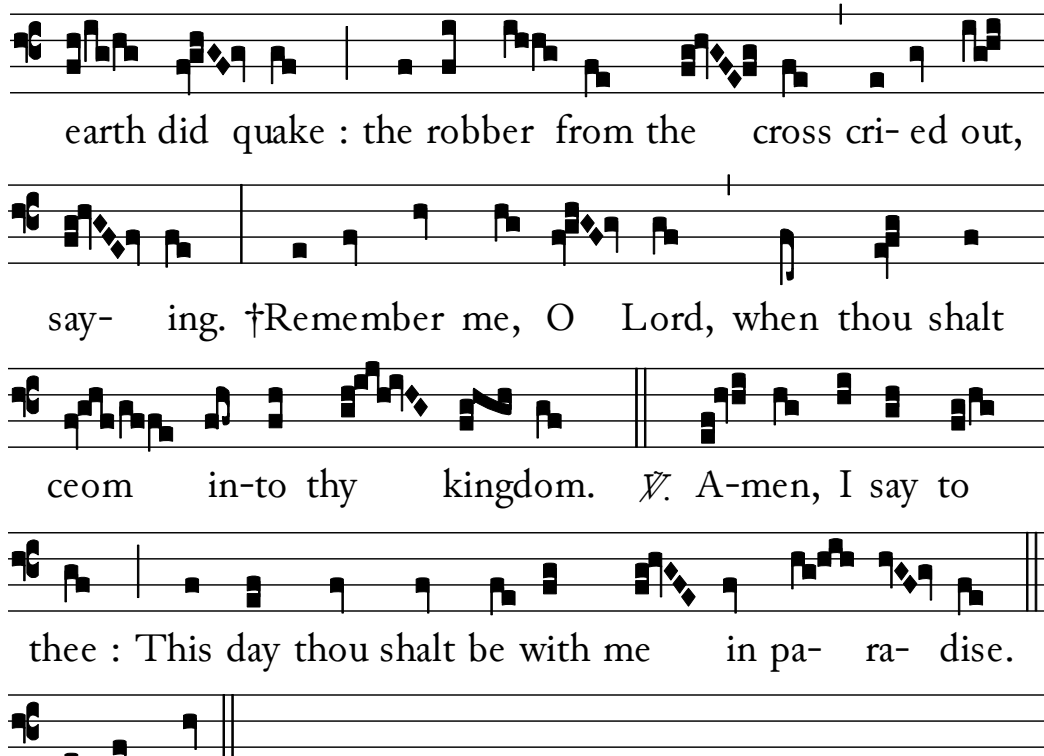
Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God : let us hold fast our confession. For we have not a high priest, who can not have compassion on our infirmities : but

one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace : that we may obtain mercy, and find grace in seasonable aid.

Velum templi scissum est. AS:227; 1519:207v; 1531:123r.⁸⁰

7821. 8. Resp. II. 
 He veil * of the temple was rent : and all the

Friday on the Day of Preparation.



earth did quake : the robber from the cross cried out,
 say- ing. †Remember me, O Lord, when thou shalt
 ceom in-to thy kingdom. ⁊ A-men, I say to
 thee : This day thou shalt be with me in pa- ra- dise.

†Remember.

7821a.

Lesson ix. (Heb. v. 1.)

FOr every high priest taken from among men, is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins : who can have compassion on them that are ignorant and that err : because he himself also

is compassed with infirmity. And therefore he ought, as for the people, so also for himself, to offer for sins. Neither doth any man take the honour to himself, but he that is called by God, as Aaron was.

Tenebre facte sunt. AS:227; 1519:208r; 1531:123r.⁸¹

9. Resp.
VII.



Here was * darkness when the Jews cru-ci-fi-

7760.

Friday on the Day of Preparation.

ed Je- sus : and a-bout the ninth hour Je- sus
cri- ed out with a loud voice, My God,
why hast thou for-sa-ken me ? †And bow-ing his head,
yielded up the ghost : then one of the sol-diers with a
spear open-ed his side : and imme-di-ately there came out
7760b. blood and wa-ter. ✠. When therefore he had ta-ken
the vi-ne-gar : he said, It is con-sum-mat-ed.

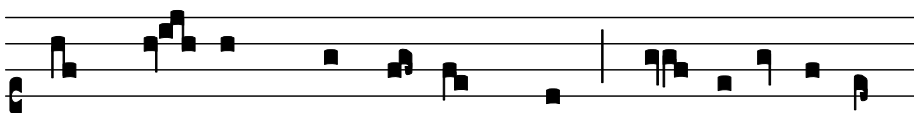
†And he bow-ed.

Let the ✠. There was darkness. be repeated.

¶ *At Lauds.*

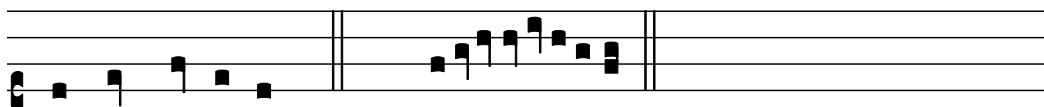
Proprio Filio suo. AS:228; 1519:208v; 1531:123r.

1. Ant.
VII.ii.



4395.

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



him up for us all. *Ps.* Have mercy on me. (*l.*) [215].

Anxiatus est in me. AS:228; 1519:208v; 1531:123r.

2. Ant.
IV.i.



1442.

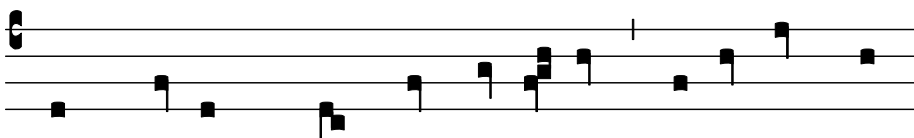
Y spi-rit * is in anguish within me : my heart within



me is troubled. *Ps.* Hear, O Lord, my prayer. *ij.* (*cxlij.*) [330].

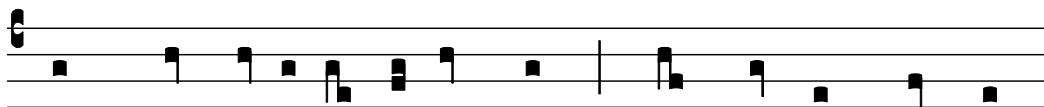
Ait latro ad latronem. AS:228; 1519:208v; 1531:123r.

3. Ant.
I.ii.

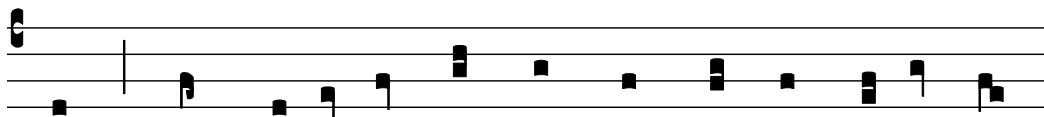


1316.

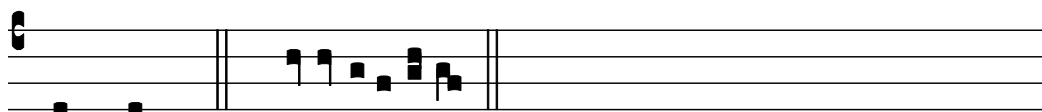
Aid the one thief * to the other, We indeed re-



ceive the due reward of our deeds : but what hath this man



done ? Lord, reme-ber me when thou shalt come into thy

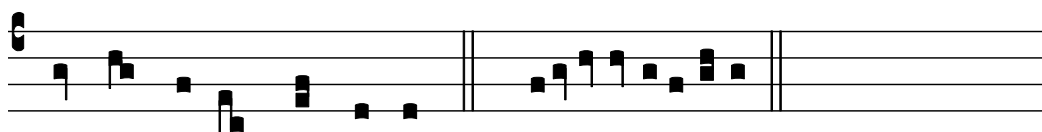


kingdom. *Ps.* O God, my God. (*lxij.*) [54].

Dum conturbata fuerit. AS:228; 1519:208v; 1531:123r.

2444. 4. Ant. I.i.

When my soul is * disqui-et-ed, O Lord, thou wilt

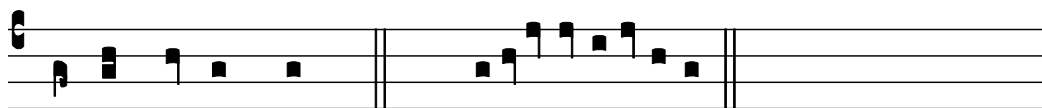


be mindful of thy mercy. *Ps.* O Lord, I have heard. (*Abacuc. iij.*) [33I].

Memento mei Domine. AS:228; 1519:208v; 1531:123r.

3736. 5. Ant. VIII.i.

Remember me, * O Lord God, when thou shalt come

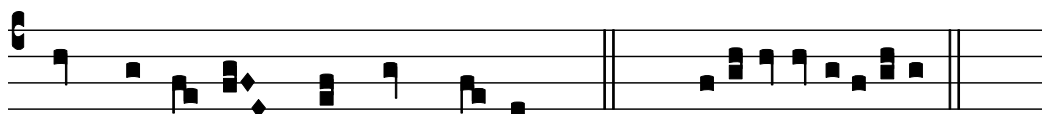


into thy kingdom. *Ps.* Praise ye the Lord. (*cxlviij.-cl.*) [56].

Posuerunt super caput ejus. AS:228; 1519:208v; 1531:123r.

4343. Ant. I.i.

They put * ov-er his head his cause writ-ten : Je-sus

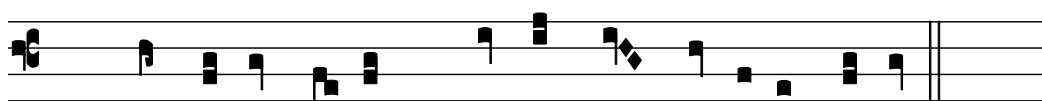


of Na-za-reth, King of the Jews. *Ps.* Blessed be the Lord.

54*.

Having finished the Antiphon on the Psalm Benedictus. let the order of the preceding night serve 1284. with these three V̇. [following in place of Thou who was to suffer. V̇. Thou who with outstretched hands. and Thou who in prophecy.]⁸² namely.

AS:228; 1519:209r; 1531:123r.



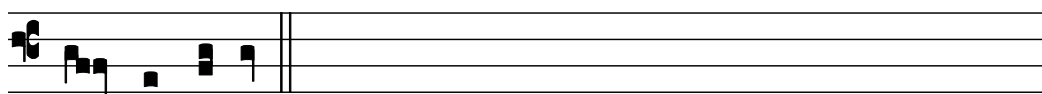
8442.

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

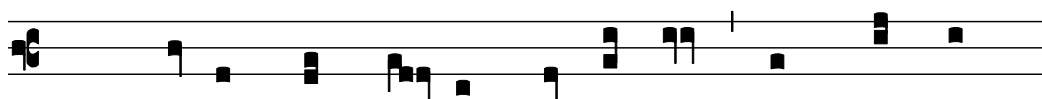


8449.

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

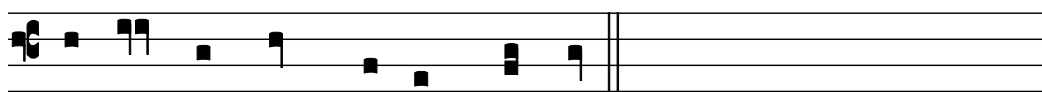


are despoiled.



8448.

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



re-deem us from the bonds of death.

In such a way that at the end [let be said]⁸³ the Prayer Look down, we beseech thee, O Lord. 1262. : saying not Who liveth. nor on Saturday.

On this day let all the Clerks convene in the Church and say the Hours⁸⁴ of the day privately in Quire this way.

[123v.]

[*At Prime.*]

¶ *At Prime let the Priest begin the Antiphon Christus factus est. and meanwhile together with*⁸⁵ *the Choir let a genuflection be made, kissing the Forms.*

Ant. Christ became for us. 1287.

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

Ps. Blessed are the undefiled. (*cxviiij. j.*) [115].

Ps. Give bountifully. (*cxviiij. ij.*) [115].

*The Psalms being concluded without Gloria Patri. let the whole Antiphon be said : and then let Our Father. and Hail Mary. be said in prostratione together with the Psalm Have mercy on me, O God. [215]. without Gloria Patri. and let immediately follow the Prayer in prostratione, without The Lord be with you. and without Let us pray. thus beginning Look down, we beseech thee, O Lord. [as above]*⁸⁶ *1262. without Who liveth. and without The Lord be with you. and without Let us bless the Lord. And thus let all rise prostration : kissing the Forms.*

¶ *Let this manner serve at all the Hours, namely at Prime, Terce, Sext, and None on this day and on Saturday in the Vigil of Easter. In such a way that at the beginning of each Hour [and from when]*⁸⁷ *Our Father.*⁸⁸ *is said after the Psalms until after the Prayer let prostration be made over the Forms and then on arising kissing the same. Let it be made likewise at Compline on these days.*

¶ *At Prime this day let none go*⁸⁹ *into the Chapter House : nor on Saturday in the Vigil of Easter : nor let any reading be made of the Martyrology, but yet let the Verse Precious [in the sight of the Lord].*⁹⁰ *[139]. be said together with the Prayer May holy Mary, [Mother].*⁹¹ *[139]. and let it be concluded with The Lord be with you. and Let us bless the Lord. changing neither place nor vestment.*

[*At Vespers.*]

*Likewise Vespers on this day*⁹² *is not sung but is said privately, by the Choir in alternation : standing, facing the Altar, let them say this way.*

Ant. I will take the chalice. 1288.

Ps. I have believed. (*cxv.*) [373].

And the other Antiphons together with their Psalms as on Maundy Thursday, and the Antiphon on the Psalm Magnificat. namely Whilst they were at supper. 1289. all of which however are to be said privately.

Having finished the Antiphon after the Psalm Magnificat. let Our Father. and Hail Mary. and then Ps. Have mercy on me. [215]. likewise be said privately without Gloria Patri. with prostration. Which being finished, immediately let the Priest say audibly but without note the Prayer, [of course]⁹³ Look down, we beseech thee, O Lord. 1265. without The Lord be with you. and without Let us pray. and without Who liveth. And thus let Mass and Vespers finish simultaneously : Let us bless the Lord. is not said, nor Go, the Mass is ended.

[*At Compline.*]

¶ *At Compline let the Priest begin the Antiphon Christ became for us. 1287. and meanwhile let there be genuflection in the whole Choir. Let the Ant. Christ became for us. and all the rest be made as on Maundy Thursday : without The Lord be with you. and without Let us pray. but after the Psalms and the Antiphon is said Our Father. and Hail Mary. and the Psalm Have mercy on me. [215]. without Gloria Patri. with prostration, and thus let Compline [of this day]⁹⁴ be finished with the Priest saying the Prayer, [of course]⁹⁵ Look down, we beseech thee, O Lord. 1262. without The Lord be with you. and without Let us pray. and without Who liveth and reigneth. and without Let us bless the Lord. and thus let the service of this day be concluded.*



¶ [Holy]⁹⁶ Saturday on the Vigil of the Pasch.


At Matins.

With a Senior beginning [the first]⁹⁷ Antiphon, let all prostrate themselves.

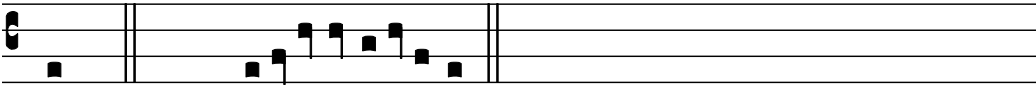
¶ *In the first Nocturn.*

In pace in idipsum. AS:229; 1519:209v; 1531:123v.

3265. 1. Ant.
VIII.i.




N peace, * in the selfsame I will sleep and I will



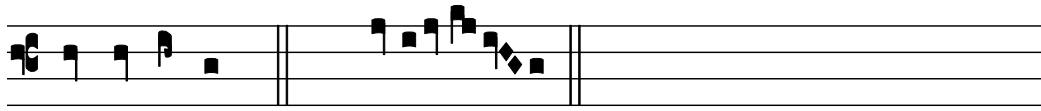
rest. *Ps.* When I called. (*iiij.*) [18].

Habitabit in tabernaculo. AS:229; 1519:209v; 1531:123v.

2987. 2. Ant.
IV.i.



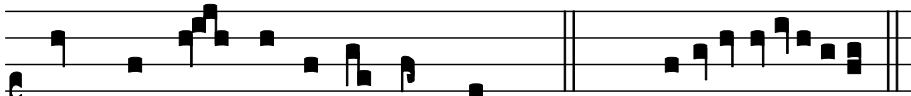
HE shall dwell * in thy ta-bernacle : he shall rest on



thy ho-ly hill. *Ps.* Lord, who shall dwell. (*xiiij.*) [29].

Caro mea requiescat. AS:229; 1519:209v; 1531:123v.

3. Ant.
VII.ii.



1775.

Et my flesh *also rest in hope. *Ps.* Preserve me,
O Lord. (*xv.*) [31].

℣. In peace, in the selfsame.

℟. I will sleep, and I will rest.

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

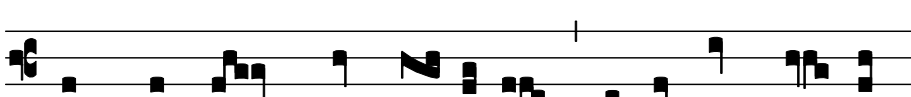
Lesson j. Of the Lamentations of Jeremiah. *Thren. ij.* (13.-15.)

A Leph. Tò whàt shall I compare thee ? or to what shall I liken thee, O daughtèr ôf Jerusalem : tò whàt shall I equal thee, that I may comfort thee, O virgin daughtèr ôf Sion ? Fòr grèat as the sea ìs thÿ destruction : whò shall heal thee ? *Beth.* Thÿ pròphets have seen false ànd fòolish things for

thee : ànd thÿ have not laid open thy iniquity, to excite thèe tò penance. Büt have seen for thee false revelations ànd banishments.⁹⁸ *Gimel.*⁹⁹ Àll thÿ that passed by the way have clâpped their hands at thee : thÿ have hissed, and wagged their heads at the daughter ôf Jérusalem. Jérusalem. [*etc.*]

Sepulto Domino. AS:229; 1519:210r; 1531:123v.¹⁰⁰

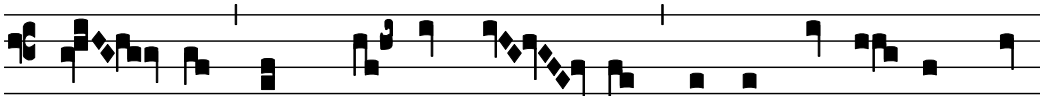
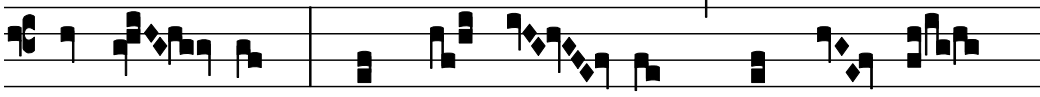

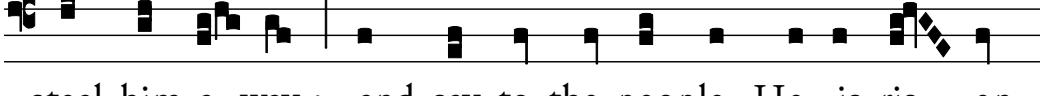
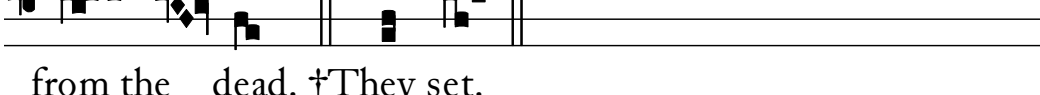
1. Resp.
II.



7640.

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

Saturday on the Vigil of the Pasch.

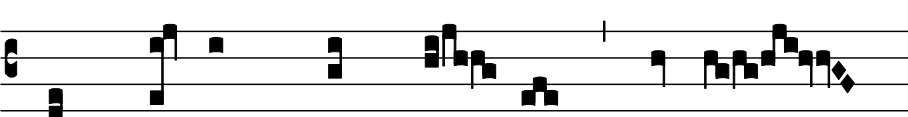

7640a. 
 seal- ed : and, rol- ling a stone unto the door of the

 se-pul- chre. †They set sol- diers who were to

 guard it. ✠. Lest perchance his disciples should come and

 steal him a- way : and say to the people, He is ris- en

 from the dead. †They set.

Lesson ij. (Thren. ij. 17.-18.)

D*Eleth.* The Lord hath done that which he purposed : he hath fulfilled his word, which he commanded in the days of old. He hath destroyed, and hath not spared : and he hath caused the enemy to rejoice over thee, and hath set up the horn of

thy adversaries.¹⁰¹ *He.* Their heart cried to the Lord : upon the walls of the daughter of Sion. Let tears run down like a torrent day and night. Give thyself no rest : let not the apple of thy eye cease. Jerusalem. [*Ec.*]

Recessit Pastor noster. AS:230; 1519:210r; 1531:124r.¹⁰²

7509. 
 2. Resp. VII.

 [124r.] Ur Shepherd * hath with-drawn, the fount

Saturday on the Vigil of the Pasch.

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

7509a.

Lesson iij. (*Thren. ij. 7.*)

Z*Ai.* Thè child and the old man lie without on the ground. Mÿ virgins and my young men are fâllen by the sword : thòu hàst slain them in the day of thy wrath, thou hast killed,

and shewn thè m nô pity. *Joth.* Thòu hàst called as to a festival, those that should terrifÿ me round about : ànd thère was none in the day of the wrath of the Lord that escàpèd and

was left.¹⁰³ Those that I brought up,
and nourished : my enemy hath consumed them. My skin and my flesh
he hath made old : he hath broken
my bones. *Lamech.* He hath built

round about me : and he hath com-
passed me with gall and labour. He
hath set me in dark places : as those
that are dead for ever. Jerusalem.
[&c.]

Agnus Dei Christus. AS:230; 1519:210v; 1531:124r.¹⁰⁴

3. Resp.

II.

6065.



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

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

man's re-bel-lion griev- ing, When the world his hands

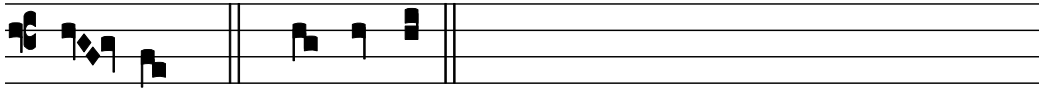
had made Pe-rished by a fruit's de-ceiv- ing, In

that hour his counsel laid, By a tree the race repriev- ing.

6065a.

†Whom a tree long since be- trayed. ✠. Christ be-came

for us obe-di- ent unto death : e-ven to the death of



the Cross. †Whom a tree.

Let the Responsory The Lamb of God. be repeated.

¶ *In the ij. Nocturn.*

Elevamini porte eternas. AS:231; 1519:211r; 1531:124r.

4. Ant.
V.i.



2631.



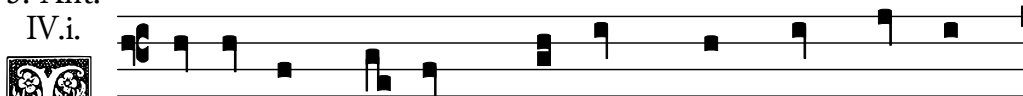
E ye lifted up, * O e-ternal gates : and the King of



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

Credo videre bona. AS:231; 1519:211r; 1531:124r.

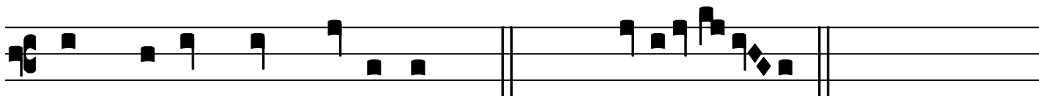
5. Ant.
IV.i.



1948.



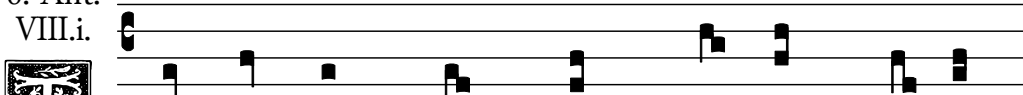
be-lieve to see * the good things of the Lord



in the land of the liv-ing. *Ps.* The Lord is my light. (xxvj.)
[201].

Domine abstraxisti. AS:231; 1519:211r; 1531:124r.¹⁰⁵

6. Ant.
VIII.i.



2325.



Hou hast forth brought forth, * O Lord, my soul



from hell. *Ps.* I will extol thee. *j.* (*xxix.*) [203].

V. But thou, O Lord.

R. Have mercy upon me.

*The three middle Lessons from a certain Sermon of Blessed Paul [the Apostle].*¹⁰⁶

Lesson iiij.

THis most great and most holy solemnity, dearly beloved, admonisheth us : that we be exhorted to watching and praying. For in the night of this world our faith striveth : lest the inner eyes of our heart should fall asleep in the night. That we not

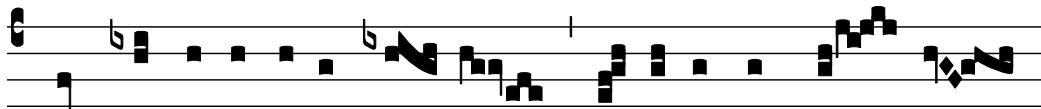
fall into this evil : let us pray with that voice by which we read and speak to our God, Enlighten my eyes that I never sleep in death : lest at any time my enemy say, I have prevailed against him.

Sicut ovis ad occisionem. AS:231; 1519:211r; 1531:124r.¹⁰⁷

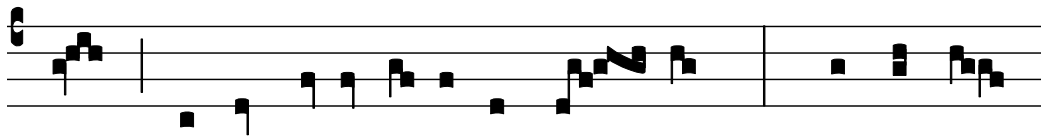
7661. 4. Resp. IV.



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



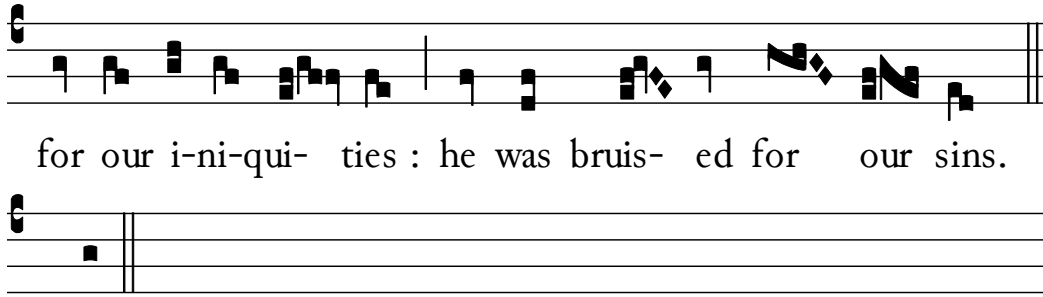
while he was e-vil entreat- ed he open-ed not his



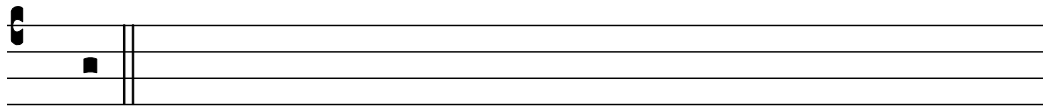
mouth : he was de-liv-er-ed up to death. †That he might

7661z. || ||

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



for our i-ni-qui- ties : he was bruis- ed for our sins.



†That.

Lesson v.

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

which he inflamed men to do openly what he would, he suffered covertly that which he would not. For by slaying Christ he shed the blood : whereby those whom he had slain might be raised to life again, yet neither doth he¹⁰⁸ hold any in death. Indeed he grieved at those joining in rising again : whom he wished to number among the dead.

Ecce quomodo moritur. AS:231; 1519:211r; 1531:124r.¹⁰⁹

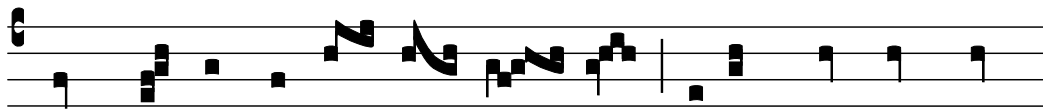
5. Resp.
IV.



E- hold * how the just man di- eth, and no man



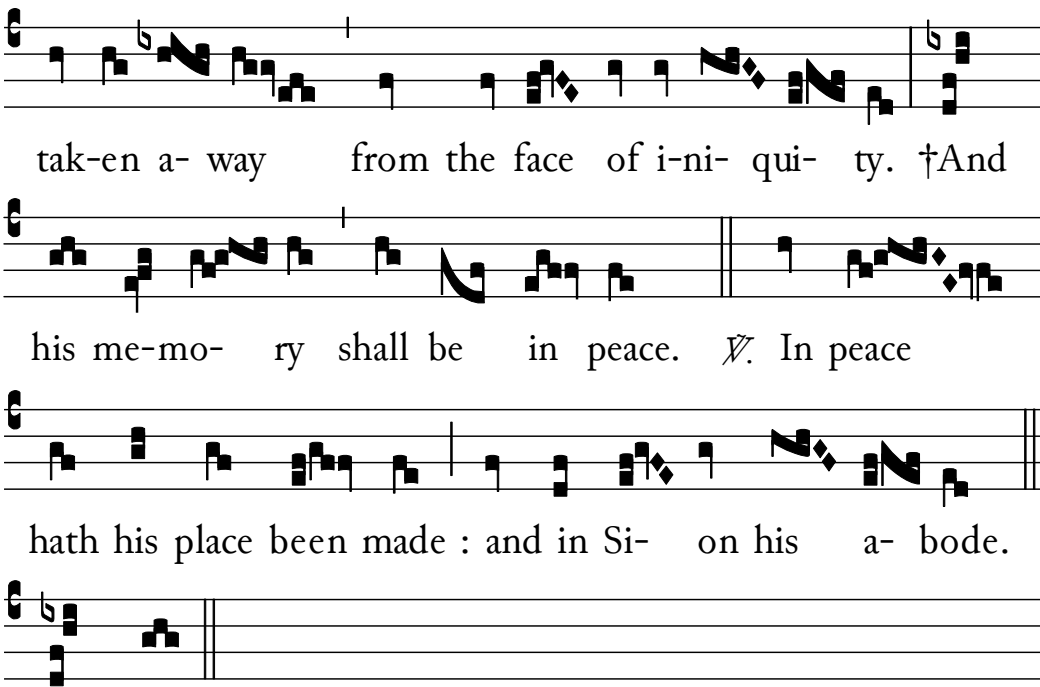
tak- eth it to heart : and just men are tak-en a- way



and no man consi- der- eth it : the just man hath been

6605.

Saturday on the Vigil of the Pasch.



6605a. tak-en a- way from the face of i-ni- qui- ty. †And
his me-mo- ry shall be in peace. ⁊. In peace
hath his place been made : and in Si- on his a- bode.
†And his.

Lesson vj.

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

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

Hierusalem luge. AS:232; 1519:211v; 1531:124r.¹¹⁰

6. Resp.

V.



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



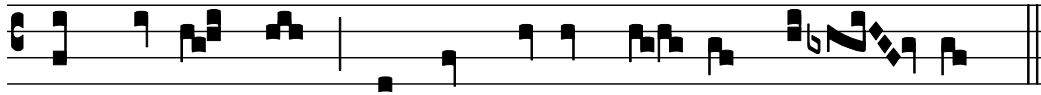
garments of glad- ness : clothe thy-self in ashes and



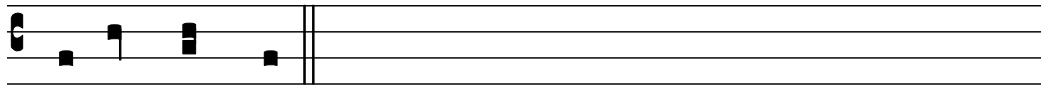
sack-cloth. †Be-cause in thee hath been slain the Sa-



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



rent day and night : let not the apple of thy eye cease.



†Be-cause in thee.

Let the ✠. Jerusalem. be repeated.

☪ *In the third Nocturn.*

Deus adjuvat me. AS:232; 1519:212r; 1531:124r.¹¹¹

7. Ant.

VIII.i.



Od is my helper : * the Lord is the pro-tec-tor



7032.

7032a.

2165.

Saturday on the Vigil of the Pasch.



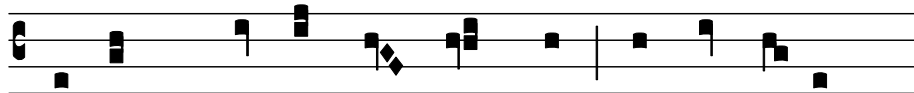
of my soul. *Ps.* Save me, O God. (*liij.*) [266].

In pace factus est. AS:232; 1519:212r; 1531:124r.¹¹²

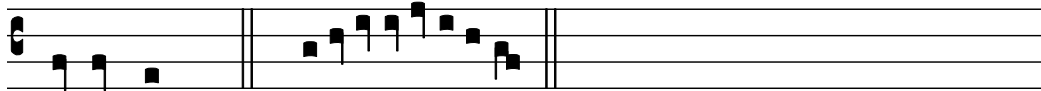
8. Ant.

VII.i.

3264.



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



his a-bode. *Ps.* In Judea God is known. (*lxxv.*) [296].

Factus sum sicut homo. AS:232; 1519:212r; 1531:124r.

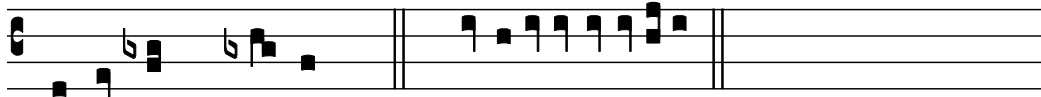
9. Ant.

IV.viii.

2849.



am be-come e-ven as a man * with-out help,



free among the dead. *Ps.* O Lord, the God. (*lxxxvij.*) [319].

℣. He hath made me.

℞. To dwell in darkness.

Here let not be made a genuflection at the reading of the Gospel, and let it be read without title¹¹³ : this way.

[Lesson vij.] (Matt. xxviii. 1.)

[124v.]



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

Nevertheless let the title of the Homily be said in the usual manner, thus. A Homily¹¹⁴ of the Venerable Bede, Priest.

(Homily j. Second Book.)¹¹⁵

THe resurrection of our Lord and Saviour hath consecrated for us,¹¹⁶ most beloved brethren, the vigil of this most holy night : as we have heard in the Gospel lesson. For rightly do we celebrate this <night> with vigils and hymns for the love of him : who out of love for us willed to spend it in the sleep of death, and to be raised from the dead. For thus saith the Apostle : He died for our sins, and rose again for our justification.

Plange quasi virgo. AS:233; 1519:212r; 1531:124v.¹¹⁷

7. Resp.

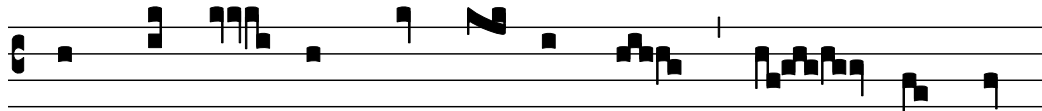
V.



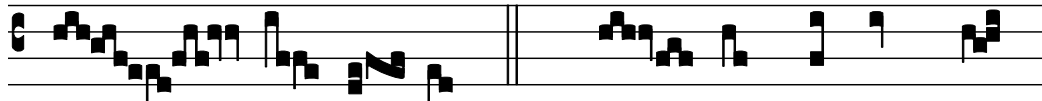
Ament * like a virgin, O my peo-ple,



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



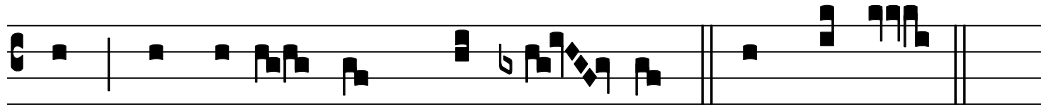
†For the day of the Lord is near, great and ex-



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

7387.

7387a.



cry : sprinkle yourselves with ash- es. †For the day.

Lesson viij.

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

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

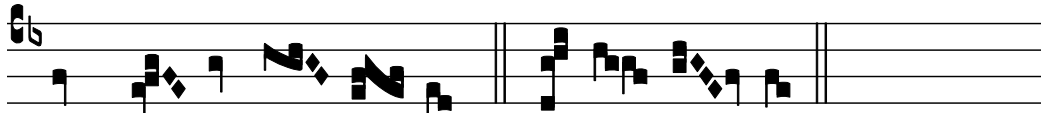
Estimatus sum. AS:233; 1519:212v; 1531:124v.¹¹⁸

6057. 8. Resp. IV. am counted * a-mong them that go down

to the pit. †I am be- come as a man with-out

6057b. help, free among the dead. ✠. They have laid

me in the low-er pit : in the dark plac-es, and



in the sha-dow of death. †I am be- come.


Lesson ix.

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

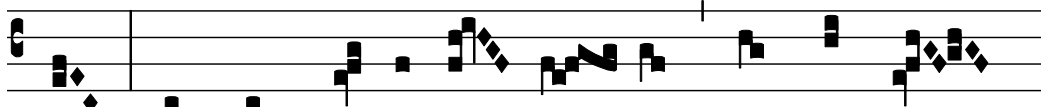
working being returned : being eager in devotion, they quickly bought spices, of which they had prepared insufficient (as Mark recordeth), that they might come and anoint him. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

O vos omnes. AS:233; 1519:212v; 1531:124v.

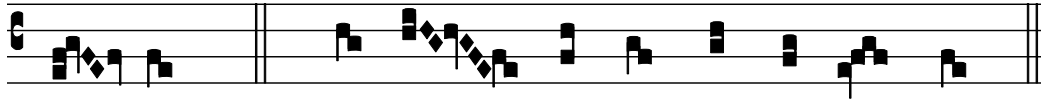
9. Resp.
VIII.

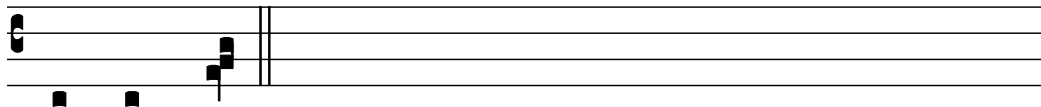
all ye * that pass by the way, attend, and



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



sor- row. *℣.* At-tend, all ye people, and see.



†If there be.

7303.

7303a.

Let the Responsory O all ye. be repeated.

¶ *At Lauds.*

O mors ero mors tua. AS:233; 1519:212v; 1531:124v.


4045. 1. Ant.
IV.viii.



death, I will be thy death : * O hell, I will be
thy sting. *Ps.* Have mercy on me. (*l.*) [215].

Attendite universi populi. AS:234; 1519:212v; 1531:124v.


1512. 2. Ant.
VII.iii.



Ehold, * all ye people, and see my sorrow.
Ps. It is good. (*xcj.*) [325].

O vos omnes. AS:234; 1519:213r; 1531:124v.

4095. 3. Ant.
VIII.ii.



all ye * that pass by the way : attend, and see if
there be a-ny sor-row like to my sorrow. *Ps.* O God, my God.
(*lxij.*) [54].

A porta inferi. AS:234; 1519:213r; 1531:124v.

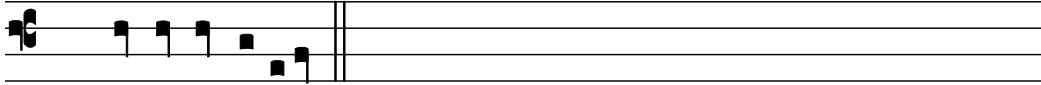
4. Ant.

II.i.



1191.

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

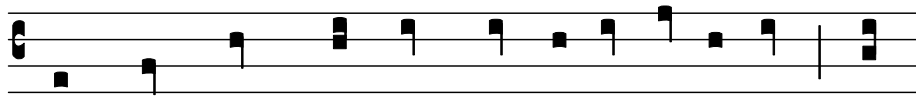


Ps. I said : In the midst. (*Esai. xxxviiij.*) [258].

Plangent eum quasi unigenitum. AS:234; 1519:213r; 1531:124v.

5. Ant.

IV.v.



4295.

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

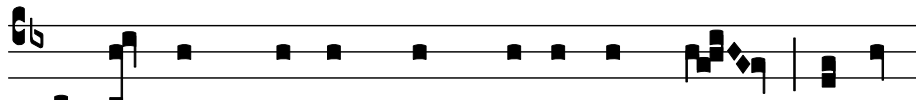


cause the inno-cent Lord is slain. *Ps.* Praise ye the Lord.
(*cxlviiij.*) [56].

Mulieres sedentes. AS:234; 1519:213r; 1531:124v.¹¹⁹

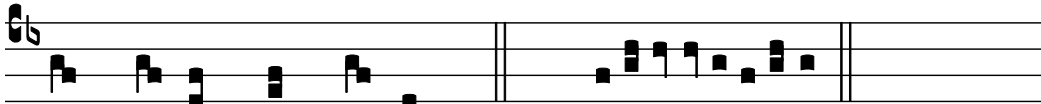
Ant.

I.i.



3826.

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



ted, weeping for the Lord. *Ps.* Blessed be the Lord. 54*.

Kyrieléyson. 1284. *And let all the rest be said as on the first night, and even the Verse Even the death of the Cross. except that at the end of the Prayer let Who liveth. not be said this day.*

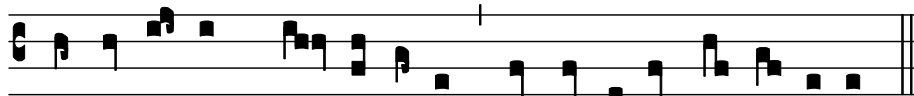

On this day let the Church be adorned solemnly in every respect as on a Principal Feast : except for the Statues and Crosses which are not uncovered until after the Resurrection of the Lord on the Day of the Pasch, because with Christ all the Saints arose.

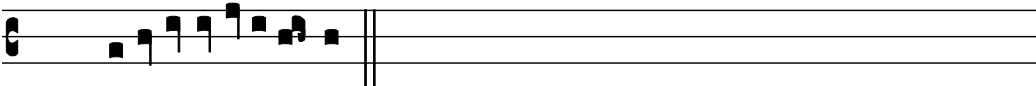
The Hours of this day, namely Prime, iij. vj. and ix. are said privately this day : as on Good Friday. 1310.

[At Vespers.]

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

Alleluya. iij. AS:234; 1519:213r; 1531:124v.¹²⁰

1329. Ant. VII.vi.   L-le-lu- ya, * al- le-lu-ya, al-le-lu-ya, al-le-lu-ya.

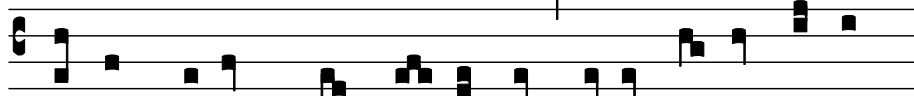




Ps. O praise the Lord. (cxvj.) [374].

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

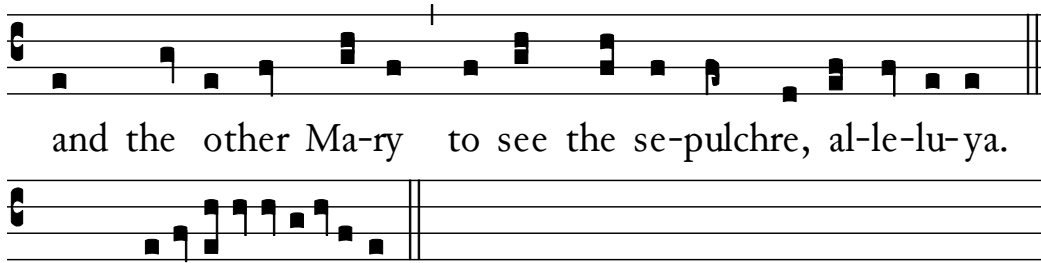
Then immediately let the Ant. be begun by a more distinguished person from the Choir side.

Vespere autem sabbati. AS:234; 1519:213v; 1531:124v.¹²¹

5371. Ant. VIII.i.   Nd in the end * of the sabbath, as it be-gan to dawn



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



Ps. My soul doth magnify. 72*.

*with Gloria Patri. and Sicut erat. [Then let the Ant. be sung.]*¹²²

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

*Postcommunion.*¹²³

[125r.]

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

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

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

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

And let the Choir respond Thanks be to God.

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

[*Compline.*]

¶ *Let Compline be said this way on this day. The signals having been struck twice in alternation : let the Priest begin O God, come to my assistance. [421]. [Choir O Lord, make haste to help me.]*¹²⁴ *with Glory be to the Father. [and As it was.]*¹²⁵ &c. *in the usual way : without Convert us.*

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

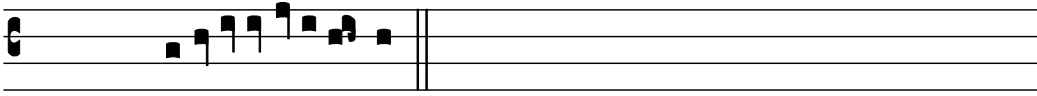
Alleluya. iiij. AS:235.

Ant.
VII.vi.



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

1329.



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

Ps. In thee, O Lord, have I hoped. (*xxx.*) [422].

Ps. Behold now. (*cxxxiiij.*) [423].

Ps. Now thou dost dismiss. (*Luke ij.*) [427].

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

Having completed the Psalms with Gloria Patri. the whole Antiphon is sung.

Then is said The Lord be with you. and Let us pray. together with the Prayer, namely Pour forth upon us. 1329. with The Lord be with you. and Let us bless the Lord. without Alleluya. And this is all said by the Officiant.

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

¶ *The Paschal Candle, from the time that it is lit : shall burn continuously until after Compline on the day of the Pasch. Likewise will it burn for the three following days : at Matins, Mass, Vespers, and Compline. Likewise [at Vespers on]¹²⁶ Saturday and on Sunday in the Octave of the Pasch : as on the aforementioned three¹²⁷ days. Likewise on the Feast of the Annunciation of Blessed Mary : if it be celebrated in Paschaltide, and on the Feast of the Invention of the Holy Cross : as on the aforesaid first three¹²⁸ days. Likewise on the Feast¹²⁹ of the Ascension of the Lord, at Matins, Mass, and both Vespers, and at Compline. Likewise on the Feast of the Apostles Philip and James, and of Saint Mark, Evangelist [and of Saint Ambrose, if it be celebrated in Paschaltide]¹³⁰ : and on all Sundays [from the Octave of the Pasch until the Ascension of the Lord]¹³¹ at Mass only. [On the day of the Ascension of the Lord as on the Octave of the Pasch.]¹³² And on Friday : that is on the morrow of the Ascension of the Lord, it hath been appointed that in the morning the Paschal Candle shall be put away.*

Notes, pages 1265-1330.

¹ 'juxta numerum duodecim apostolorum et duodecim prophetarum'. 1519:198v.

² 'sed facto signo a superiori, incipiat'. Harley 1001:35r.

³ 1519:198v.

⁴ 1519:198v.

⁵ In BL-052359:140r. 'cecidérunt' is set A.F.AB.A.

⁶ In 1519:198v. 'michi' is set CA.B. In BL-52359:140r. 'erubéscant' is set CB.AC.CDC.CBC; 'cógitant' is set CDCD.A.FA.

⁷ In BL-52359:140r. the antiphon appears thus:

3. Ant.
VIII.ii.

E-us me- us * é-ri-pe me de ma-nu pecca-tó-ris.

Ps. In te Dómine sperávi.

⁸ In 1519:199r. 'Exúrge Dómine.' is set F.F.E D.D.D. The edition follows the pattern found in the Vigils of the Dead, and agrees with G. H. Palmer, *The Order of Tenebrae* (Wantage: St. Mary's convent, 1956): 10. In AS:215 the \mathfrak{V} . is set as follows:

A-rise, O Lord. R. And judge thou my cause.

⁹ Harley 1001:35r.

¹⁰ SB:dcclxxv.

¹¹ In 1531:120v. the Hebrew letter that begins each lesson is placed to the right of the lesson, and the first word of the lesson has a drop cap. Since the Hebrew letters are to be sung, they are included in sequence with the lesson, and given drop caps when they begin a lesson. The punctuation, which affects the placement of inflections, is not consistent in the sources.

¹² In 1531:120v. the Hebrew letter that begins each lesson is placed to the right of the lesson, and the first word of the lesson has a drop cap. Since the Hebrew letters are to be sung, they are included in sequence with the lesson, and given drop caps when they begin a lesson. The punctuation, which affects the placement of inflections, is not consistent in the sources.

¹³ In BL-52359:140r. This lesson continues through to 'angústias'. Lesson 2 begins '*Deleth*. Vie Syon'. &c.

¹⁴ 'cáusula' Chevallon. [SB:dclxxv.] '*Et cum R̄. versu terminentur sic. Hierúsalem, Hierúsalem, convértere*', AS:215.

¹⁵ In BL-52359:140v. 'promptus' is set CD.ABCBAGA; 'caro' is set FGABA.AG.

¹⁶ In 1519:199v. 'que' is set G. In BL-52359:140v. 'ego' is set CBCBABC.C.

- ¹⁷ Breviary 1525:93v. Breviary 1528:157r. the Aberdeen Breviary I (1865):108v. and the *Vulgate*.
- ¹⁸ Breviary 1525:94r., the Aberdeen Breviary I (1865):108v.
- ¹⁹ *addendum cum Portiforiis*. [SB:dcclxxvii.]; Breviary 1525:94r. Breviary 1528:157r. the Aberdeen Breviary I (1865):108v. and the *Vulgate*. Breviary 1525:94r. and 1528:157r. and the Aberdeen Breviary I (1865):108v. omit the remainder of this lesson.
- ²⁰ 1519:199v. indicates B_♭ at 'portávit', and no flat at 'autem'. In 1519:199v. 'portávit' is set B_♭C_♭.AGFGACAFGAGA.AG; 'nobis' is set CD.D;. In AS:217 'et peccáta nostra', set F A.C.C CD.C, replaces 'et infirmitátes nostras'. In BL-52359:140r. 'decórem' is set ACAGAB[_♭]AG.FGAGFG.GF; 'aspéctus . . . non est' appears a tone higher; 'eo' is set CBCB.CEDCCBA; no flat appears at 'hic'; 'autem' is set AGFGAB_♭A.GF. BL-52359:141r. has 'et dolóres nostros'; this is set F A.C.C CD.C. In PEN:87r. 'portávit et' is set BC.AGFGACAFGAGA.AG G.
- ²¹ In BL-52359:141r. this antiphon appears a fourth lower; 'liberávit' is set D.B.DEFD.D.
- ²² In 1519:200r. the first 'locúti' is set G.A.G; 'iniquitátem' is set G.G.G.FE.F. In AS:217. 'et' is set D. In BL-52359:141r. 'nequíciam' is set CB.G.G.G.
- ²³ In AS:217 'et' is set D. In BL-52359:141r. this antiphon appears a fifth higher. In PEN:87r. 'Dómine' is set AG.FG.G.
- ²⁴ *Augustini Enarratio in Ps. lxxiii., Opera* iv. 617 ed. Benedict. [SB:dcclxxvii.] 1519:200v. has 'Exáudi Deus oratióem meam cum déprecor'.
- ²⁵ 1519:200v.
- ²⁶ In BL-52359:141v. 'agnus' is set AG.GF. In PEN:87v. 'agnus' is set AGGE.FG.
- ²⁷ 1519:201r. omits all flats. BL-52359:141v. has an untransposed version of this responsory. (The transposition up a fourth permits the raised seventh degree above the finalis.) In BL-52359:141v. 'exhortabímimi' is set EC.D.DG.GGF.GE.FGFEDE.ED; 'mori pro me' is set E.GEGFED DEED D; 'vidétis' is set AG.GACAB.AG; 'set féstinat' is set C D.CDECCB.GACGAGGF; 'trádere' is set A.D.C. In 1519:201r. 'exhortabímimi' is set AF.G.AC.CCBCBCA.BCB.AAGFGF. The flat at 'Judam' is derived from BL-52359. It is not present in AS:218. or in 1519:201r. In PEN:87v. 'mori' is set A.CABCBA; no flat appears at 'Judam' or subsequently.
- ²⁸ In PEN:88r. 'iniquitátem' is set GF.GA.GA.G.G.
- ²⁹ In BL-52359:142r. 'Deus' is set A.G.
- ³⁰ SB:dcclxxx. has 'Cogitavérunt' and the following note: 'Cōgregaverūt' *Chevallon*. [SB:dcclxxx.] Most sources on CANTUS have 'Congregavérunt'. 1519:202v. and BL-52359:142r. have 'Cogitavérunt'. In AS:219. 'tenérent' is set G.GFG.DF. BL-52359:142r. has B-flat only in the verse; 'tenérent' is set G.GFG.FGFD.
- ³¹ 'concinábat' *Chevallon*. [SB:dcclxxx.] In BL-52359:142r. 'Judéis' is set A.ACDCBCDCD.DC; 'vendidisti' is set D.D.F.EF; 'ferébas' is set G.ACABC.C. In PEN:88r. 'dereliquisti' is set G.G.GCB.DE.DED.
- ³² Breviary 1516:124v. 1531:121r. has 'cum non'. *Vulgate* has 'non cum'.

- ³³ 'et erit manifestum', 1531:121v. In BL-52359:142v. 'eis' is st FDFG.G; 'tuárum nólumus' is set F.GA.EFGAFGFE DC.DEFEF.ED; no flat appears in the verse.
- ³⁴ In BL-52359:142v. 'ómnia' is set G.FE.D.
- ³⁵ In 1519:202v. 'portávit' is set Fe.D.D.
- ³⁶ 1519:202v.
- ³⁷ In 1519:203r. '-látus sue' ff. is set a third too high.
- ³⁸ In BL-52359:143r. 'Christus' is st E.DEFEDC each time; 'prophétice' is set DE.E.DC.C; 'prompsísti' is set CEG.A.GF; 'tua' is set GFFE.DC. In AS:221. 'Mortem autem crucis' appears a fifth lower, in the F-clef. The higher transposition appears in BL-52359:143r, PEN:89v. and 1519:203v.
- ³⁹ *Legendum potius cum Portiforiis* 'Kyrie eléyson.' [SB:dcclxxxiii.]
- ⁴⁰ At this point 1531:121v. has 'Christe eléyson. *ut supra*'. Breviary 1516 agrees with 1531. SB:dcclxxxiii. adds a correcting footnote that agrees with AS:221. and 1519:203r: *Legendum potius cum Portiforiis* 'Kyrie eléyson.'
- ⁴¹ 1519:203v.
- ⁴² Breviary 1516:124v. 1531:121v. has 'Dómine miserére nobis.'
- ⁴³ 1519:203r.
- ⁴⁴ In 1519:123v. this music appears a fifth higher in the C-clef.
- ⁴⁵ 1519:203v. and 1516:124v. 1531:121v. has '*sed cum*'.
- ⁴⁶ 1519:203v. and 1516:124v. 1531:121v. has '*et cum*'.
- ⁴⁷ 1519:203v.
- ⁴⁸ In AS:221. thi antiphon appears a fifth lower, in the F-clef. This may be an indication of lower pitch (*voce dimissa*) for this antiphon.
- ⁴⁹ 1519:203v.
- ⁵⁰ 1519:203v.
- ⁵¹ '*ita consummando orationem*', 1519:203v.
- ⁵² 1519:203v.
- ⁵³ SB:dcclxxxiv. suggests '*Letania*' here and includes the footnote: '*et lec.*' *Chevallon*. 1519:204r. has '*lectiones*'.
- ⁵⁴ 1519:204r.
- ⁵⁵ '*itur*', 1519:204r.
- ⁵⁶ '*quotidie scribatur*', 1519:204r.
- ⁵⁷ SB:dcclxxxiv. suggests '*semel*' and adds the following note: '*simul*' *Chevallon*. 1519:204r. has '*simul*'.
- ⁵⁸ 1519:204r.
- ⁵⁹ In 1519:204r. 'et' is set F.
- ⁶⁰ 1519:204v.
- ⁶¹ 1519:204v.
- ⁶² The image on this page is from 1519:205r.

- ⁶³ 1519:205r. has B₁ throughout.
- ⁶⁴ 'Manum tuam', 1519:205r.
- ⁶⁵ 1531:122v. has 'percutiéntes'. In 1519:205r. 'Omnes' is set GCb.C. In BL-52359:145r. 'prevaluérunt' is set B.G.A.CDE.CDCCB; 'percúciens' is set GGE.FG.F.EF. In PEN:90v. 'prevaluérunt' is set B.G.A.CDE.DCCB. PEN:90v. has 'percuciéntes', set G.GEFG.F.EF.EF; 'Acéto' is set DE.DEGAC.CBCAGFGAAG.
- ⁶⁶ In 1519:205v. 'impiórum : et' is set Cb.CDC.CBAB.AG ABAA; 'fortes' is set ABCBABAA.AG; 'sicut' is set CDC.DED. In PEN:90v. 'impiórum' is set CB.CDC.CACB.AG; 'fortes' is set ABCBAB.AG. In BL-52359:145r. 'ánime' is set D.FD.EFEDC. In AS:224. 'sicut' is set CDC.DE.
- ⁶⁷ 'aquas', *Vulgate*.
- ⁶⁸ Breviary 1525:96r. and 1528:160v. continue and conclude (as in the *Vulgate*) 'Mandávit Dóminus advérsus Jacob in circúitu ejus hostes : ejus facta est Jerúsalem quasi pollúta menstuis inter eos. Hierúsalem.' The Vulgate introduces the next line with '*Sade*'.
- ⁶⁹ 'obsécro', *Vulgate*.
- ⁷⁰ In 1519:206r. 'consolabátur' has B₁ throughout. BL-52359:145r. has no flat at 'fletu'; no natural at 'consolabátur' and 'vidéte'. PEN:90v. has no natural at 'consolabátur'.
- ⁷¹ In 1519:226r. 'quesiérunt' is set C.B.AG.AG. In BL-52359:145v. 'quesiérunt' is set B.C.AG.A.
- ⁷² 1519:206r.
- ⁷³ *Augustin*. in Ps. lxxiii. § 4, *Opera* IV. 883 ed. Paris 1835. [SB:dcclxxxix.]
- ⁷⁴ In 1519:206v. '†Quómodo' is set CDC.CA.CDC. Compare 'ut me crucifigeres' in the following line. In 1519:206v. 'Barrábam' is set GAG.BG.CAAG. In BL-52359 the order of this responsory and the next are reversed. In BL-52359:146r. 'vinea' is set C.C.C. In PEN:91. 'ego' is set C.CBCAC.
- ⁷⁵ 1531:122v. has 'cum gládiis et fústibus comprehéndere'. In 1519:207r. 'illi' is set GAA.G. In BL-52359:145r. and PEN:91r. 'comprehéndre me' is set D.G.GAGFGA.G.GACBABCABAGABAGA AG. In PEN:91v. 'hómini' is set GA.G.G.
- ⁷⁶ In BL-52359:146r. 'trádidit' is set CB₁B₁AGAB₁.A.ACAGAB₁AG; 'sacerdotum' appears to be set AB₁C.B₁a.FB₁GA.GFGAG. In PEN:91v. 'Jesum' is set A.CACDDC; 'sequebántur' is set B₁A.B₁C.C.G.
- ⁷⁷ In 1519:207r. 'quia occupavérunt' ff. is set a third too high.
- ⁷⁸ 1519:207v. omits 'Fratres'.
- ⁷⁹ 1519:207v. has 'et cum approprinquáret'. In BL-52359:146v. 'scéleris' is set FEFED.CDFEDE.ED; 'osculándo' is set FE.FG.GEFEDE.ED; 'Dóminum' is set C.D.F.
- ⁸⁰ 1531:123r. has 'Amen dico tibi quia hódie'. In AS:227. 'cruce' is set DEFEDCDE.DC. In 1519:207v. 'in' is set Dfe; 'tuum' is set DEFEDE.ED. In BL-52359:146v. 'véneris' is set CDE.D.DFFDEDDC.
- ⁸¹ 1531:123r. has 'accepisset Jesus acétum'. In 1519:208r. 'militibus' is set CDC.A.GAGCG.AG.
- ⁸² 1519:209r.
- ⁸³ 1519:209r.

- ⁸⁴ 'ad dicendas boras', 1519:209r.
- ⁸⁵ 'una in' Chevallon. [SB:dccxciii.]
- ⁸⁶ 1519:209r.
- ⁸⁷ 1519:209r.
- ⁸⁸ 'cujuslibet Hore, et ex quo dicitur Pater noster post' legendum cum Port. 1525-6. [SB:dccxciv.]
- ⁸⁹ 'itur', 1519:209r.
- ⁹⁰ 1519:209r.
- ⁹¹ 1519:209r.
- ⁹² 'Benedicamus. Loco nec habitu mutato fiunt Vespere in hac die.' melius Port. 1556. [SB:dccxciv.]
- ⁹³ 1519:209v.
- ⁹⁴ 1519:209v.
- ⁹⁵ 1519:209v.
- ⁹⁶ 1519:209v.
- ⁹⁷ 1519:209v.
- ⁹⁸ Breviary 1525:97v. and 1528:163r. conclude this lesson here. Lesson 2 begins at this point with 'Samech. Plausérunt . . .'. The *Vulgate* places 'Samech' here, and omits the previous Hebrew letter.
- ⁹⁹ In 1531:123v. 'Gimel' appears earlier, before 'Vidérunt'.
- ¹⁰⁰ In BL-52359:148r. 'signátum' is set C.E.G; 'custodírent' is set D.F.FED.DFGEFE. In PEN:93r. 'signátum' is set C.E.G, 'custodírent' is set D.F.FEC.DFGEFE.
- ¹⁰¹ Breviary 1525:97v. and 1528:163v. conclude this lesson here.
- ¹⁰² AS:230 and 1519:210r have the synonym 'disrúpit'. In 1519:210r. 'portas mortis' is set ACBGCC.DCBCBAGAG AGG.GF. In BL-52359:148r. 'mortis' is set AGAGFG.GF.
- ¹⁰³ Breviary 1528:163v. concludes this lesson here.
- ¹⁰⁴ AS appears to have 'Christus'. SB indicates a poetic meter for this Responsory (but not for the verse.) In BL-52359:148v. 'morsu' is set AGGE.FG.
- ¹⁰⁵ In AS:231. 'abstraxísti' is set A.A.G.G. In BL-52359:148v. 'ánimam' is set GF.GA.A.
- ¹⁰⁶ 1519:211r. These lessons are not from the Apostle.
- ¹⁰⁷ In BL-52359:148v. 'est' is set FE; 'dum' is set G. In PEN:94r. 'est' is set FE; 'vivificáret' is set AGGF.F.FEFEDE.ED.
- ¹⁰⁸ 'illum' Chevallon. cum Leg. 1518. [SB:dccxcviii.]
- ¹⁰⁹ 1531:124r. has 'corde, viri'. In BL-52359:149r. 'viri' is set DA.DB; 'fácie' is set GA.A.A; no flat appears at 'iniquitátis' or thereafter.
- ¹¹⁰ In BL-52359:149r. 'jocunditátis' is set F.GAGA.ACAGAB,AG.FGAGFG.GF; no flat appears at 'Salvátor'. In PEN:94v. 'éxue' has only two neumes, C.BC; 'véstibus' is set AB.GAGFG.GF; 'est' is set AG.
- ¹¹¹ 1531:124r. has 'adjúvat me : et Dóminus'. In BL-52359:149r. 'suscéptor' is set C.A.C.
- ¹¹² In BL-52359:149v. and PEN:94v. 'Syon' is set CB.GA.
- ¹¹³ Notatur tamen in margine 'Matt, xxviii.' [SB:dccxcix.]
- ¹¹⁴ *litteris italicis* verba 'Omelia' &c., ut sepius, minus apte scribit Chevallon. [SB:dccxcix.]

- ¹¹⁵ *Bede* Homilie Estivales de Tempore, *Opera* vii. 1. [SB:dccxcix.]
- ¹¹⁶ 1519:212v. follows the incipit 'Vigílias nobis' with the instruction '*et legatur et finiatur supradicto modo*'.
- ¹¹⁷ 1531:124v. has 'mea et ululáte'. In 1519:212r. 'cínere et' is set D.DFDDC.D F. In BL-52359:149v. 'virgo' is set Dc.CDED CBCBA; 'magna' is set CABCB.B.AG. In PEN:95r. 'amára' is set A.CDCBCAGGF.ACACCDAAAG.
- ¹¹⁸ In 1519:212v. 'descendéntibus' is set FE.FG.GAg.F.F. In BL-52359:149v. 'descendéntibus' is set DFE.F.GAD.F.F. BL-52359:149v. has no flats; 'Factus' is set DAB.A; 'adjutório' is set EGAG.F.EDC.DEF.EDFFE; 'tenebrósis' is set DF.FD.EF.F. In PEN:95r. 'descendéntibus' is set FE.F.GA.F.F.
- ¹¹⁹ In BL-52359:150r. 'lamentabátur' is set FG.A.GF.G.DG.
- ¹²⁰ '*ant. Allelúya. iiij.*', 1531:124v.
- ¹²¹ In 1519:213v. the second 'sabbáti' is set C.C.B.
- ¹²² 1519:213v.
- ¹²³ '*Oratio*', 1519:213v.
- ¹²⁴ 1519:213v.
- ¹²⁵ 1519:213v.
- ¹²⁶ 1519:213v.
- ¹²⁷ '*primis*', 1519:213v.
- ¹²⁸ 1519:213v. omits '*tribus*'.
- ¹²⁹ '*vigilia*' 1519:213v.
- ¹³⁰ 1519:213v.
- ¹³¹ 1519:213v.
- ¹³² 1519:213v.