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On the Day of the Holy Pasch.

Edited by William Renwick.

HAMILTON ONTARIO.

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[On the Day of the Holy Pasch.]

1. **A.** **¶** On the Day of the Pasch and during the whole week let all of the service be of the solemnity of the Feast.
2. **A.** **¶** On the Day of the Pasch and during the whole week let all of the service be of the Feast, and let the Feast of Saint Richard be deferred until his Translation, and let the Feast of S. Ambrose be deferred until the Tuesday after the Octave of the Pasch.
3. **A.** **¶** On the Day of the Pasch and during the week let the service be of the solemnity of the Feast and nothing of the Martyrs [Tyburtius and Valerianus].¹
4. **A.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast and nothing of S. Alphege.
5. **A.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast, and nothing of S. Vitalis. Let the feast of Saint George be deferred until the 9. day of May. Indeed let the Feast of Saint Mark be deferred until the 11. day of May.
1. **B.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast, [and let the Feast of the Annunciation be deferred until the Thursday after the Octave of the Pasch. *Portif.* 1525-6.]²
2. **B.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast and nothing of Saint Richard : and let the Feast of S. Ambrose be deferred until the Tuesday after the Octave of the Pasch.
3. **B.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast.
4. **B.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the Wednesday after the Octave of the Pasch.
5. **B.** **¶** On the Day of the Pasch and during the week all of the service is of the solemnity of the Feast and let the Feast of Saint George be deferred until the 9. day of May and let the Feast of S. Mark be deferred until the 11. day of May. Nevertheless where the Translation of Saint Nicholas is celebrated : then let the Feast of George be deferred until the 11. day of May and let the Feast of S. Mark be deferred until the 13. day of May.
1. **C.** **¶** On the Day of the Pasch all of the service is of the solemnity of the Feast and

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

On the Day of the Holy Pasch.

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

[125v.]



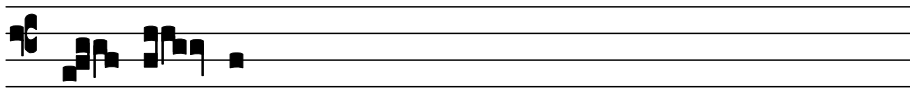
[On the Day of the Holy Pasch.]

CN the day of the Holy Pasch before Matins and before the ringing of the Bells let [all]⁶ the Clerks assemble at the Church, and let all the lights be lit throughout the Church. Then let two distinguished Priests in Surplices, with two Taperers and two Thurifers, and the Clergy, approach the Sepulchre : and let the aforesaid two Priests first cense the Sepulchre with great reverence, that is to say genuflecting : immediately after censing let them place the Body of the Lord upon the Altar privately : again taking the Cross out of the Sepulchre, with the Choir and people meanwhile genuflecting, let a distinguished person begin [this way].⁷

Christus resurgens. AS:241; 1519:214r; 1531:125v.⁸

Ant.
II.i.


1796.



Hrist ris- ing

On the Day of the Holy Pasch.

And let the Choir continue the whole Antiphon thus.

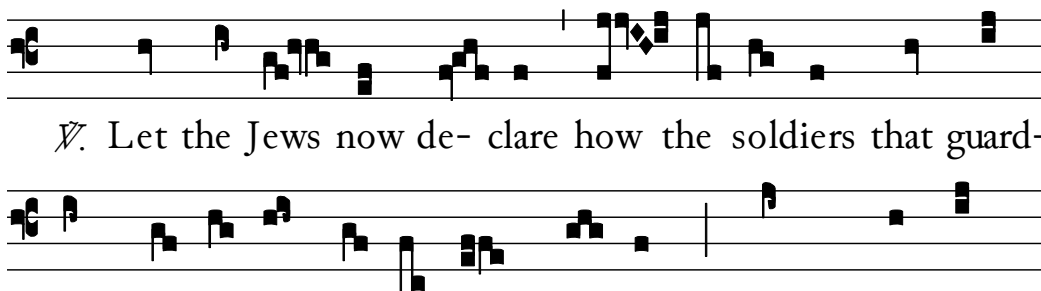


* from the dead di- eth now no more : death shall
no more have do-minion o-ver him : for in that he liv-
eth, he liv-eth unto God, al-le- lu-ya, al-le-lu-ya.

And then while the Antiphon is being sung let the Procession go forth through the south door of the Presbytery, and returning through the midst of the Quire, with the aforesaid Cross from the Sepulchre [having been taken up],⁹ carried vernerably between the two aforesaid Priests on their arms, with the Thurifers and Taperers going before, going out¹⁰ through the north door of the Presbytery : to one of the Altars on the north side of the Church, with the Choir following : without changing vestment, with the lesser preceding¹¹ : in such a way that the aforesaid two distinguished ones follow closely after the end of the procession, the Body of the Lord having being put away in a Pyx on the Altar and in the custody of the Treasurer : who shall immediately suspend the aforesaid Pyx within the Tabernacle,¹² and then let all the bells be rung in a peal.

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

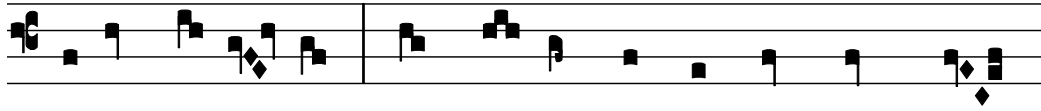
AS:242; 1519:214r; 1531:125v.¹³



℣. Let the Jews now de- clare how the soldiers that guard-
ed the se-pulchre did lose the King : though the stone

1796a.

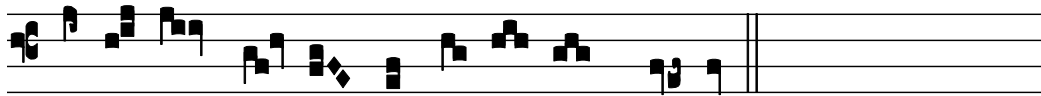
On the Day of the Holy Pasch.



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

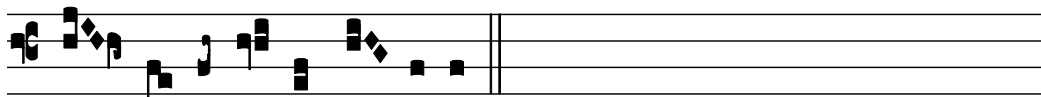


rock of jus- tice : let them re turn the bur- ri- ed one :



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

[After the Verse let the Choir respond.]¹⁴



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


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

V. The Lord hath risen from the grave.

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

[V.] Let us pray.

Prayer.

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

grant to us thy servants, that we may ever live in the joys of his resurrection. Through [the same]¹⁵ Christ our Lord. [R.] [Amen.]¹⁶

And let it be concluded with the Sunday Tone¹⁷ at the Procession : neither preceded nor followed by The Lord be with you.

With the Prayer being finished, let all kneel with joy in the same place, and let each one adore the Cross, firstly those more distinguished [persons],¹⁸ and then let them quietly return into the Quire without a Procession.

With these things thus having been done,¹⁹ let the Statues and Crosses be uncovered

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

☩ *The Resurrection of the Lord :*

Principal Double Feast.

[*At Matins.*]

At Matins is said.

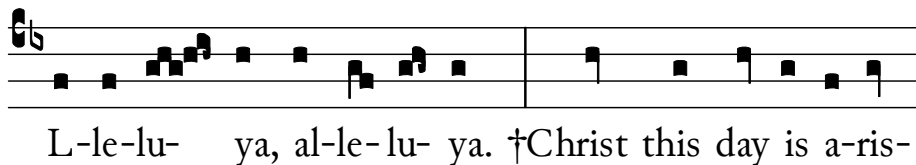
[V.] O Lord, thou wilt open my lips. 40.

[V.] O God, come [to my assistance].²⁰ &c.

*Alleluia alleluia. Christus hodie surrexit. AS:235; 1519:214v; 1531:125v.*²¹

Invit.

VI.i.



100037.

L-le-lu- ya, al-le-lu- ya. †Christ this day is a-ris-



en. Alle-lu- ya, al-le-lu- ya. *Ps.* Come let us praise. 31*.

*On this day a Hymn is not sung, nor on the other days throughout the whole week, but immediately after the final repetition of the Invitatory is begun in the Superior Grade [in the Choir].*²²

[☩ *In the j. Nocturn.*]²³

*Ego sum qui sum. AS:235; 1519:214v; 1531:125v.*²⁴

1. Ant.

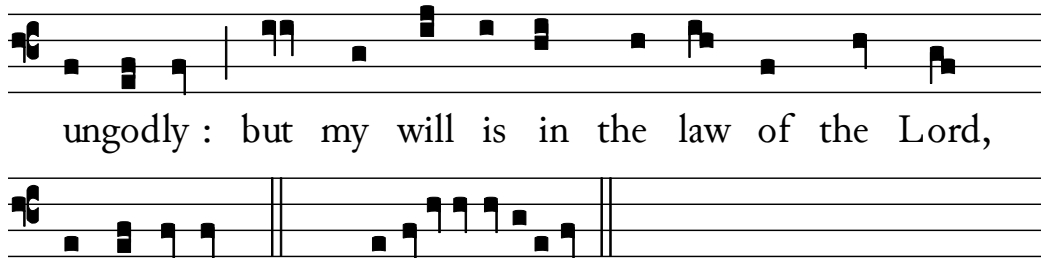
II.i.



2599.

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

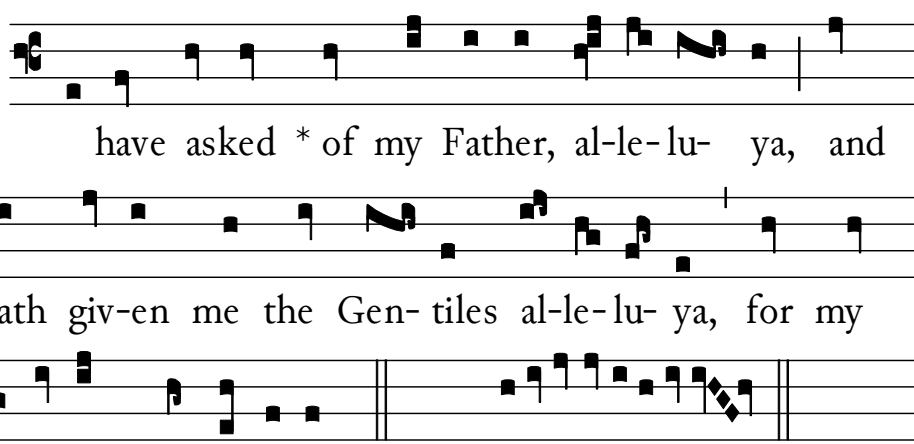

On the Day of the Holy Pasch.



ungodly : but my will is in the law of the Lord,
al-le-lu-ya. *Ps.* Blessed is the man. (*j.*) [17].

Postulavi patrem meum. AS:235; 1519:215r; 1531:125v.²⁵



4342. 2. Ant.
I.vi.



have asked * of my Father, al-le-lu-ya, and
he hath giv-en me the Gen-tiles al-le-lu-ya, for my
inhe-ri-tance, al-le-lu-ya. *Ps.* Why have the Gentiles. (*ij.*) [17].

Ego dormivi. AS:235; 1519:215v; 1531:125v.²⁶

2572. 3. Ant.
VIII.ii.



have slept * and ta-ken my rest : and I have ris-en
up, be-cause the Lord hath pro-ected me, al-le-lu-ya,
al-le-lu-ya. *Ps.* Why, O Lord, are they multiplied. (*ijj.*) [18].

Let the aforesaid first three Antiphons be begun as the first three Antiphons at Matins on the Day of the Nativity of the Lord as is indicated above at First Vespers of the same Feast. 313.

V̇. The Lord is risen.

Ṙ. As he told you, alleluia.

From this day until the Feast of the Holy Trinity let all the Responses of the V̇V̇. conclude with Alleluia. in the service of the day [only]²⁷ : except at Prime when the Verse [126r.] Arise, O Lord, help us. is said after the Ṙ. Jesu Christ. And in Chapter when the Verse Precious in the sight of the Lord. is said. And at Compline when the Verse Keep us, O Lord. is said. And after the Aspersion of the Holy Water on Sundays : when the Verse Shew us, O Lord. is said.

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

On this day let not the Altar be censed [before]²⁸ at Matins except at the Te Deum. and [at]²⁹ the Psalm Benedictus. then indeed let the Altar be censed by two Priests as indicated above on the Day of the Nativity of the Lord at First Vespers. 304.

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



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

A Homily of Blessed Gregory, Pope.

(xxj.)³⁰

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

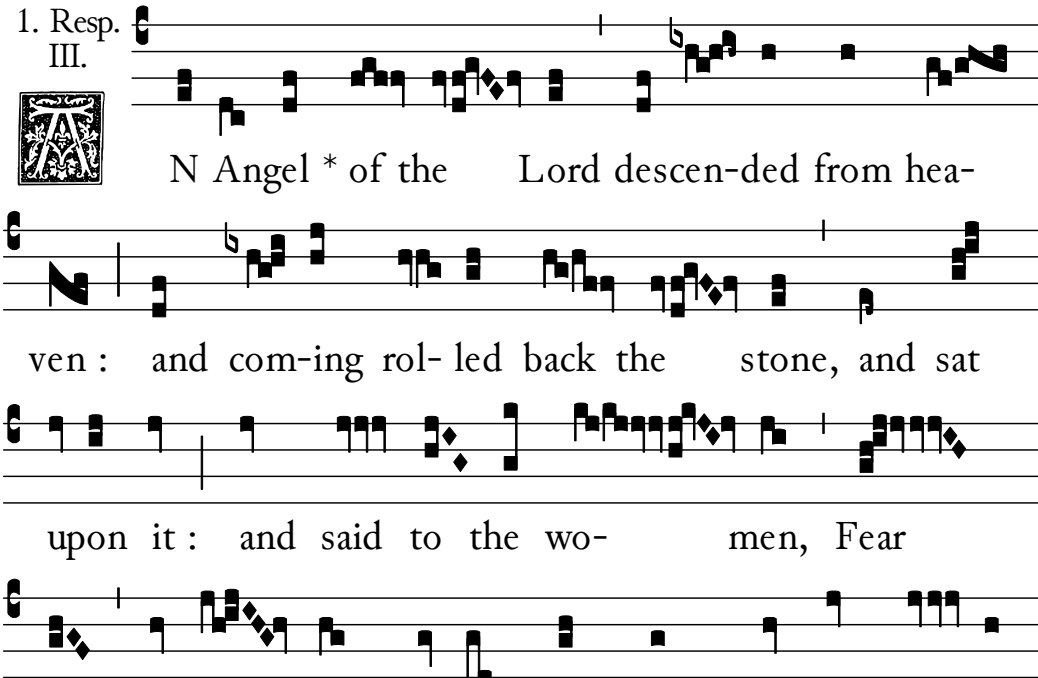
whom living they had loved, also when dead they might tend with devotion of kindness. And this deed : marketh something to be done in the holy Church. Thus by all means is it necessary that we hear what was done : we must also think of what we must do to imitate them. And we, therefore, believing in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

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

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

Angelus Domini descendit. AS:235; 1519:215r; 1531:126r.³¹

6093. 1. Resp. III.



A N Angel * of the Lord descen-ded from hea-
 ven : and com-ing rol- led back the stone, and sat
 upon it : and said to the wo- men, Fear
 not, for I know that you seek him who was cru- ci-

On the Day of the Holy Pasch.

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

6093a.

Lesson ij.


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

not the coming of the citizens of heaven : let them fear which, being oppressed by bodily desires, despair of belonging to their fellowship. But you, why should ye fear, which see your fellow citizens ? Whence Matthew also, describing the appearing of the angel, saith, His countenance was as lightning, and his raiment as snow. In lightning, to be sure, is the terror of fear : but the white radiance of snow is soothing. For almighty God is both terrifying to sinners and soothing to the just : rightly the angel, the witness of his resurrection, is shewn to us both in

the brightness of his countenance, and in the whiteness of his garments, so that by his appearance he might both frighten the reprobate and reassure the the pious. Whence it was also right that there went before the people, advancing through the desert a pillar of fire in the night :

and a pillar of cloud in the day. For in fire is terror : but in cloud is a gentle soothing of vision. Now 'day' is the life of the just : and 'night' is taken for the life of sinners. Hence Paul also said to converted sinners, You were heretofore darkness, but now light in the Lord.

Angelus Domini locutus. AS:236; 1519:215v; 1531:126r.³²

6095. 2. Resp. V.  He Angel * of the Lord spoke to the

[126v.] wo-men, say- ing, Whom seek ye : is it Je-sus that

you seek ? he is now ris- en. †Come and see, al-le-lu-

6095b. ya, al-le- lu- ya. ⁊. Seek ye Je-sus of Na-za-eth who

was cru-ci-fi- ed : he is ris-en, he is not here. †Come.

Third Lesson.

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


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


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


frightened by the voice of a handmaiden and to deny Him. Without doubt we recognize it to be a great act of dispensation of mercy, so that he who was to be the shepherd of the Church might learn from his fault : how he ought to have mercy on others. He therefore first made him known to Himself and then placed him over others : that from his own weakness he might learn how mercifully to tolerate the weakness of others. And well is it said of our Redeemer, He goeth before you into Galilee : there you shall see him, as he told you. For Galilee is interpreted 'passing over'. In truth, now our Redeemer hath passed over from passion to resurrection, from death to life : from punishment to glory, from corruption to incorruption. And after <his> resurrection he was first seen by his disciples in Galilee : because after death we shall see the glory of his resurrection, if we now pass over from vices to the height of virtue. He, therefore, who was announced in the sepulchre, is shewn in the passing over : for he who is acknowledged in the denial of the flesh, is seen in the passing over of the mind. But thou.³³

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Dum transisset sabbatum. AS:236; 1519:216r; 1531:126v.³⁴

6565. 3. Resp. IV. 

 Hen the sabbath * was past : Ma-ry Mag-da-
len, and Ma-ry the mother of James, and Sa-lome
bought sweet spi- ces. †That coming they might a-
noint Je- sus. ‡Al- le-lu- ya, al-le- lu- ya.

6565a. 

℣. And ve-ry early in the morning, the first day
of the week, they come to the se-pul-chre : the sun be-
ing now ris- en. †That.
℣. Glory be. 104*. ‡Alleluya.

¶ This third ℣. by three distinguished persons at the Quire step in Surplices. And let

On the Day of the Holy Pasch.

this *R̃*. be the third *R̃*. each day throughout this week, and likewise on all Sundays until the Ascension of the Lord : when the service is of the Sunday only.

With the preceding *R̃*. together with its *Ṽ*. being finished, let the Officiant, in his Stall in a silken Cope, begin the Psalm Te Deum. [47]. in a lofty voice.

[Before Lauds.]

Ṽ. In thy resurrection, O Christ.

R̃. Let heaven and earth rejoice, alleluya.

¶ At Lauds.

Angelus autem Dominus descendit. AS:237; 1519:216r; 1531:126v.³⁵

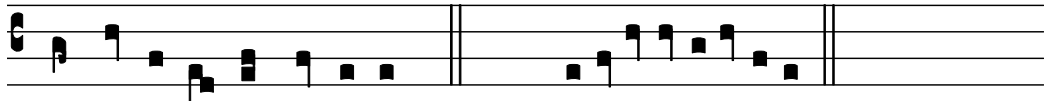
1. Ant.
VIII.i.



N angel * of the Lord descended from hea-ven :



and com-ing rol-led back the stone, and sat upon it,



al-le-lu-ya, al-le-lu-ya. *Ps.* The Lord hath reigned. (*xcij.*) [52].

Et ecce terremotus factus est. AS:237; 1519:216r; 1531:126v.

2. Ant.
VII.ii.



Nd behold, there was * a great earthquake : for

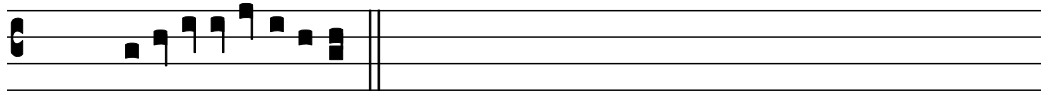


an angel of the Lord descended from heaven, al-le-lu-ya.

1408.

2699.

On the Day of the Holy Pasch.



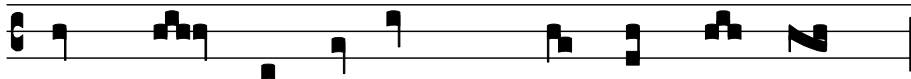
Ps. Sing joyfully. (*xcix.*) [53].

Erat autem aspectus ejus. AS:237; 1519:216v; 1531:126v.³⁶

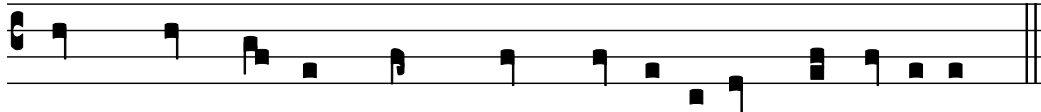
3. Ant.

VIII.i.

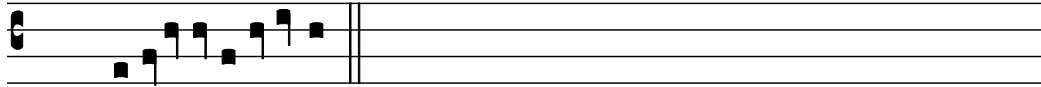
2647.



Nd his countenance * was as lightning :



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



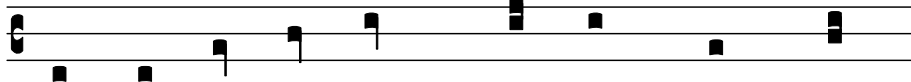
Ps. O God, my God. (*lxij.*) [54].

Pre timore autem ejus. AS:237; 1519:216v; 1531:126v.

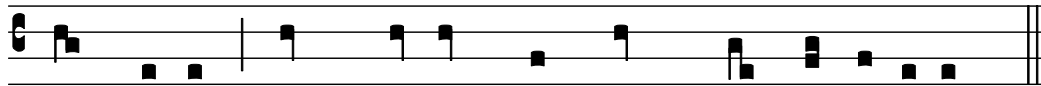
4. Ant.

VII.i.

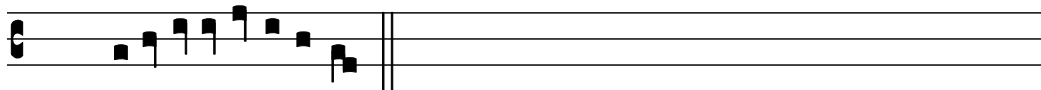
4350.



Nd for fear of him, * the guards were struck



with terror : and be-came as dead men, al-le-lu-ya.



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

On the Day of the Holy Pasch.

Respondens autem angelus. AS:237; 1519:216v; 1531:126v.³⁷

5. Ant.

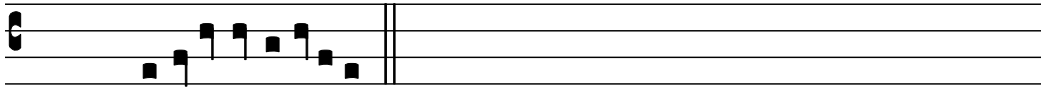
VIII.i.



Nd the angel * answer-ing, said to the women,



Fear not you : for I know that you seek Je-sus, al-le-lu-ya.



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

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

℣. The Lord hath risen from the grave.

℟. Who hung for us upon the tree alleluya.³⁸

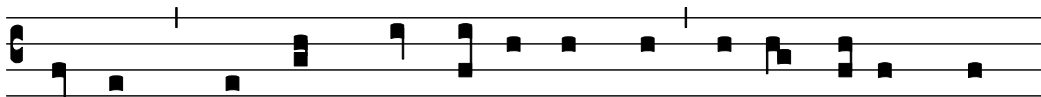
Et valde mane una sabbatorum. AS:238; 1519:326v; 1531:126v.³⁹

Ant.

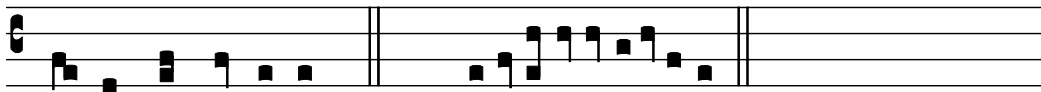
VIII.i.



Nd ve-ry early * in the morning, the first day of



the week, they come to the se-pulchre, the sun be-ing now



ris-en, al-le-lu-ya. *Ps.* Blessed be the Lord. 71*.

Prayer.



God, who on this day through thy Only-begotten hast con-

quered death, and hast opened for us an access to eternity : give effect to

our prayers by thy preventing inspi- | ration and also by thy help.

[127r.] *And let Let us bless the Lord. be sung by two Clerks of the ij. Form or of the Superior Grade : with only one Alleluya. Indeed, whenever is sung Let us bless the Lord. by two let it always be sung with Alleluya. And let be answered by the Choir Thanks be to God. with the same Melody with Alleluya. until the Feast of the Holy Trinity.*

[At Prime.]

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

[At Prime]⁴⁰ *Ant.* An angel of the Lord. 1345.

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

Ps. Give praise to the Lord. (cxvij.) [114]. [*Let this Psalm, namely Give praise to the Lord.*]⁴¹ *be sung this day only.*

Ps. Blessed are the undefiled. (cxvij. 1.) [115].

Ps. Give bountifully. (cxvij. 17.) [115].

*The Ps. Whosoever will be saved. is not sung during this whole week, but after the Psalms and Antiphons let the Gradual be begun immediately by the Precentor,*⁴² *of course [this way thus].*⁴³

Hec dies. AS:238; 1519:217r; 1531:127r.⁴⁴

8414. Grad.
II.

His * is the day which the Lord hath
made : let us be glad and re-
joice there- in.

On the Day of the Holy Pasch.

And let it be continued by the Choir without the V̇. and without the Neuma : and let it be thus [daily]⁴⁵ through the whole week at Prime and at the other Hours : until Saturday : except at Matins only. Nevertheless it is said at Vespers with the Verse [but] without the Neuma.

With the Gradual finished, let the Priest say this V̇. [this way thus].⁴⁶

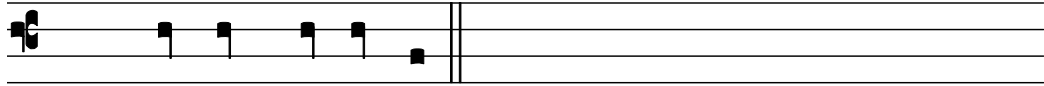
Resurrexit Dominus. 1519:217r; 1531:127r.



8185.

The Lord is ris-en. Ṙ. As he told you, al-le-lu-ya.

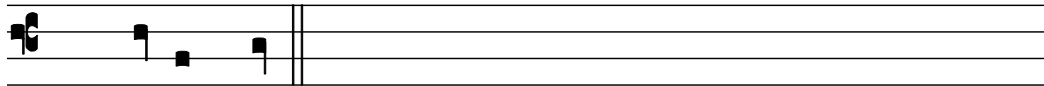
Let the Priest say.



sar0705.

[V̇.] The Lord be with you.

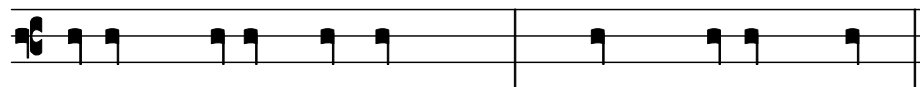
Ṙ. And with thy spirit.



V̇. Let us pray.

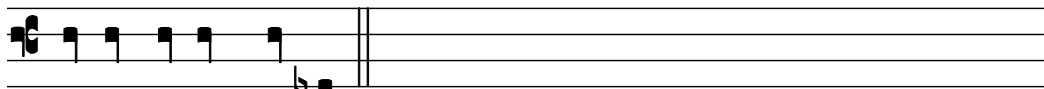
1519:217r; 1531:127r.⁴⁷

Prayer.



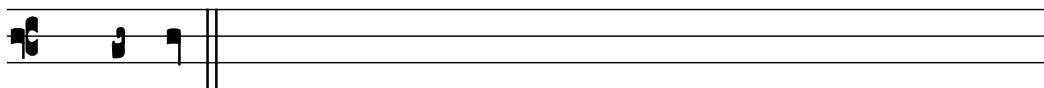
God, who on this day. 1347. Through the same Lord.

And let it be concluded thus.



For ev-er and ev-er. &c.

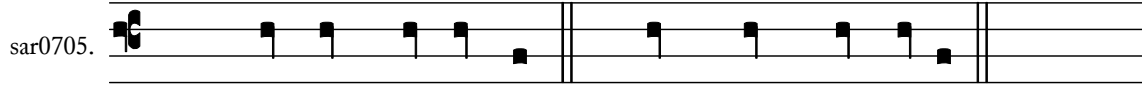
The Choir answers.



Ṙ. Amen.

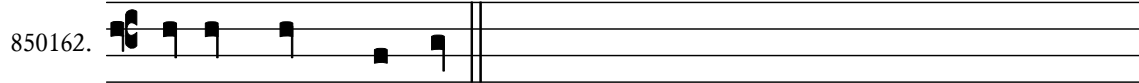
On the Day of the Holy Pasch.

The Priest says.



[*℣.*] The Lord be with you. *℟̅.* And with thy spi-rit.

Priest.



Let us bless the Lord.

without Alleluya.

[*Let the Choir answer*]⁴⁸ Thanks be to God. *without Alleluya.*

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

The other Hours [of this day]⁴⁹ likewise are said⁵⁰ in the same way throughout the whole week and concluded with the proper Prayers of the Day. The Chapter is concluded each day as is indicated above on the Day of the Supper. [Let it be made in the same way after Prime as is indicated above on the Day of the Supper.]⁵¹

[*At Terce.*]

¶ *At iij. let the Priest say O God, come to my assistance. as above at Prime : the Hymn is not sung, but rather the Ant. And behold, there was a great earthquake.*

1345.

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

Gradual. This is the day. 1348.

℣. The Lord is risen indeed.

℟̅. And hath appeared to Simon, alleluya.

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

[*℣.*] Let us pray.

Prayer. O God, who on this day. 1347.

¶ *At vj.*

Ant. And his countenance. 1346.

Ps. My soul hath fainted. (*cxviij.* 1.) [175].

Gradual. This is the day. 1348.

℣. The Lord hath risen from the grave.

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

Priest. The Lord be with you. [*℞.* And with thy spirit.]

[*℣.*] Let us pray.

Prayer. O God, who on this day. 1347.

¶ *At ix.*

Ant. And for fear of him. 1346.

Ps. Thy testimonies. (*cxviij.* 129.) [191].

Gradual. This is the day. 1348.

℣. In thy resurrection, O Christ.

℞. Let heaven and earth⁵² rejoice, alleluya.

Priest. The Lord be with you. [*℞.* And with thy spirit.]

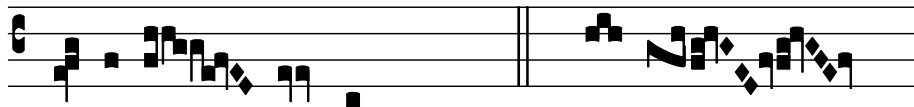
[*℣.*] Let us pray.

Prayer. O God, who on this day. 1347.

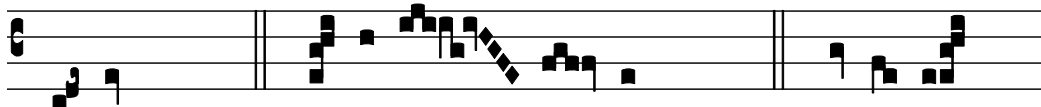
[*At Second Vespers.*]

¶ *At Second Vespers* O God, come to my assistance. *is not said, but let the Rulers from the Choir side facing the Choir begin Vespers this day and throughout the whole week until Saturday : with Kyrieléyson. on the melody of Lux et origo. [this way].*⁵³

AS:238; 1519:217v; 1531:127r.⁵⁴



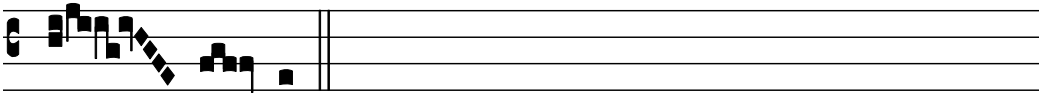
Y-ri- e- léy-son. *ijj.* Chris-te-



leyson. *ijj.* Ky-ri- e- léy- son. *ij.* Ky-ri- e-

9040.

On the Day of the Holy Pasch.



léy-son.

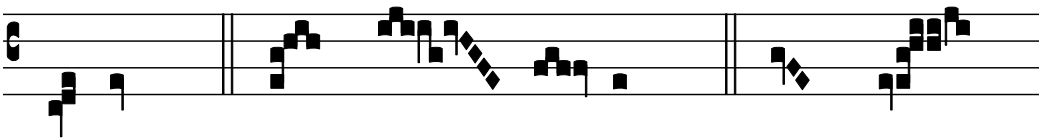
Lux et origo. GS-1508:53r; 572

[or]

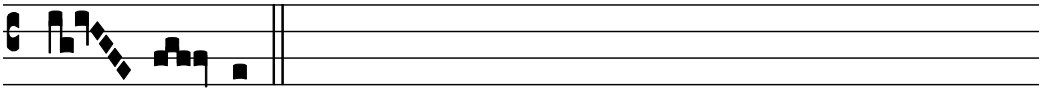
VIII.



Ord, have mer-cy. *ijj.* Christ, have



mer-cy. *ijj.* Lord, have mer- cy. *ij.* Lord, have



mer- cy.

*Then let be begun in the Superior Grade by the most distinguished person after he who presides at the Office on this day, from the Choir Side.*⁵⁵

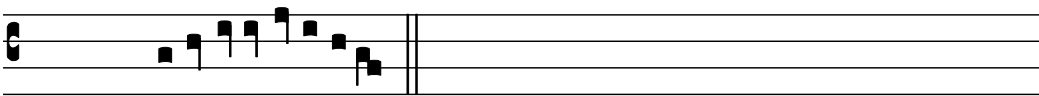
Alleluya. iv. AS:238; 1519:213r; 1531:127r.

Ant.
VII.ii.

1329.



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



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

Ps. I will praise thee. (*cx.*) [364].

Ps. Blessed is the man. (*cxj.*) [365].

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

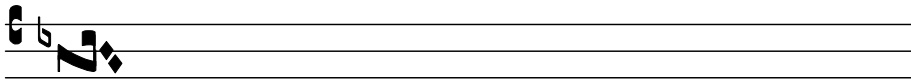
On the Day of the Holy Pasch.

To be sure, after the repetition of the Antiphon after the Psalms let two Clerks of the ij. Form and from among those who earlier sang at Mass]⁵⁶ in Surplices only at the Quire Step begin the Gradual together.

Hec dies. Confitemini Domino.

Grad.

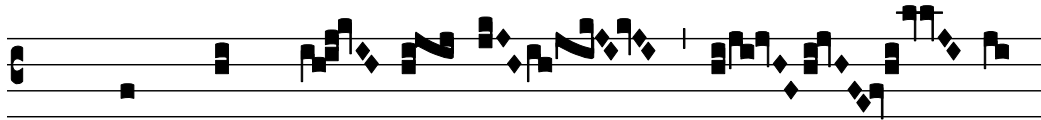
II.



His 1348.

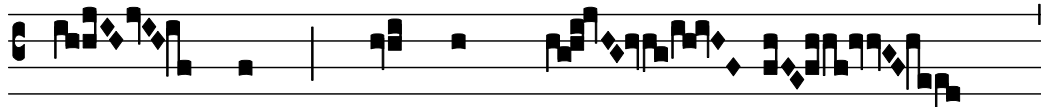
Let the Choir continue the whole Gradual [as above. Clerks.]⁵⁷

GS:117; 1508:111r; 1519:217v; 1531:127r.

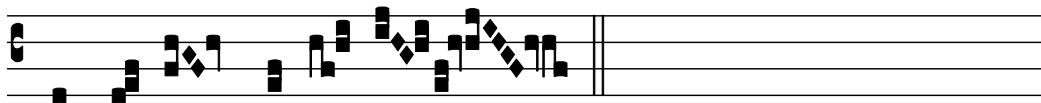


8414a.

Give praise to the Lord, for he



is good : for his mer- cy



endur-eth * for ev- er.


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

On the Day of the Holy Pasch.

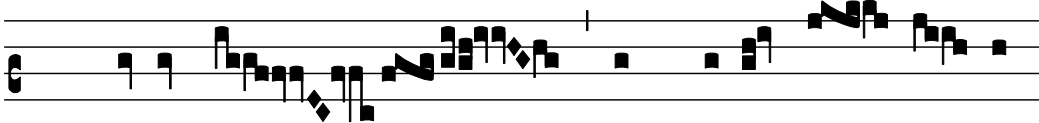
Afterwards indeed let two Seniors from among those who sang the Alleluya. at Mass, in Surplices only, at the Quire Step together sing Alleluya. with this Verse.

Alleluya. Epulemur in azimis. 1519:218r; 1531:127r.⁵⁸

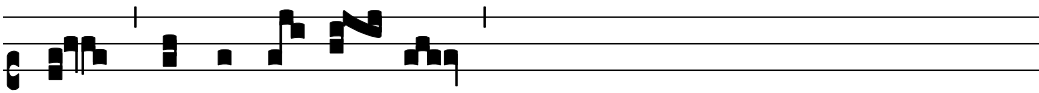
507006. VII.   L-le-lu- ya. *

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

The Seniors sing the Verse.]⁵⁹

507006. 

℣. Let us feast with the un-lea- ven- ed



bread of since- ri- ty

[The Choir concludes the final word thus.]⁶⁰



* and truth.

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

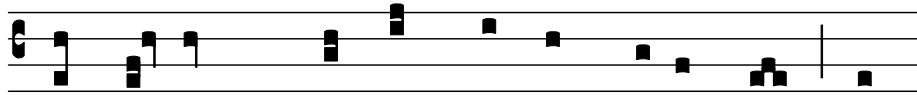
After this is sung, this ℣. The Lord is risen. 1350. is sung by two boys in Surplices at the Quire Step. Thus far let the preceding order [and the Versicles]⁶¹ not be altered at Vespers throughout the whole week.

On the Day of the Holy Pasch.

[Then]⁶² let the most distinguished person from the Choir side begin.

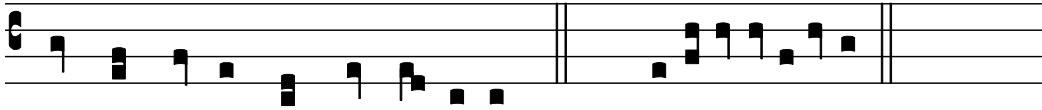
Et respicientes viderunt. AS:239; 1519:218r; 1531:127r.⁶³

Ant.
III.iv.



2718.

Nd looking, * they saw the stone rolled back : for



it was ve-ry great, al-le-lu-ya. *Ps.* My soul doth magnify. 60*.

Prayer.

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

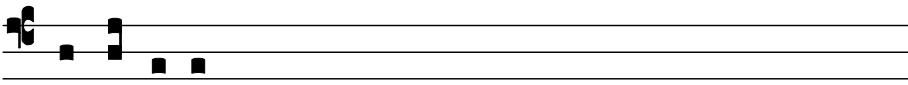

rise again from the death of the soul.
Through the same our Lord. In the
unity of the same.

Having finished the Prayer with Let us bless the Lord. by two Clerks of the ij. Form, let the Procession proceed through the south entrance of the Presbytery to the Font with Oil and Chrism, the Procession being ordered at the Step of the Altar in this order, with an Acolyte in white carrying the Cross, two Taperers, and after them Thurifers, all in white : then let Oil and Chrism be carried by two Deacons of the ij. Form which are clothed in Albs with Amices, then a boy bearing the Book clothed in a Surplice, then the Officiant in a silken Cope, and after him the Rulers of the second rank : except if the Bishop be present, then indeed let him be at the end of the Procession, and after him the Rulers of the second rank, then the Principal Rulers of the Choir following next. However on no day [during this week]⁶⁴ let the Paschal Candle precede [the Procession]⁶⁵ nor let it follow after according to the Use of the Church of Sarum, at Vespers nor at Matins.⁶⁶ [127v.]

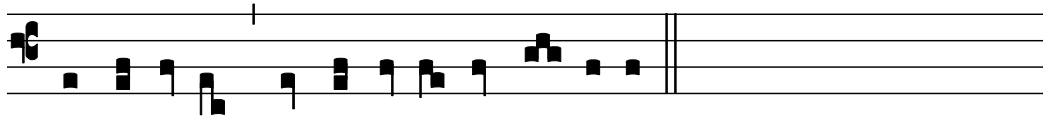
To be sure the Rulers of the [Choir]⁶⁷ walking in the middle of the Procession begin the following Antiphon in the Quire this way.

On the Day of the Holy Pasch.

Alleluia. iv. AS:239; SP:87r; 1519:218v; 1531:127v.

11326. Ant.
II.i. 
 L-le-lu-ya,

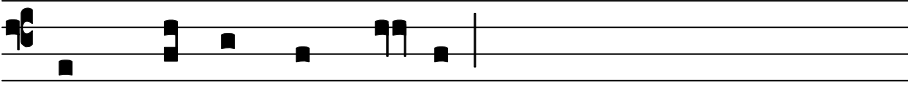

Let the Choir continue the whole Antiphon before the Procession advances, this way.



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

Which being finished, let the Rulers from the Choir [Principal]⁶⁸ Side intone [the Psalm this way].⁶⁹

Laudate pueri. (Ps. 113./cxij.) AS:239; 1519:218v; SP:87v; 1531:127v.⁷⁰

920112. Psalm.
II. 
 Raise the Lord, ye children :

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

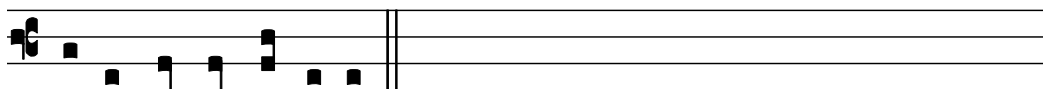


Praise ye the name of the Lord, al-le-lu-ya.

Here the Procession advances to the Font : then let another Verse be sung by the other side of the Choir [this way].⁷¹



Blessed be the name of the Lord : from henceforth now and



for ev-er, al-le-lu-ya.

And then⁷² the whole Psalm is sung with Glory be to the Father. and As it was. while

On the Day of the Holy Pasch.

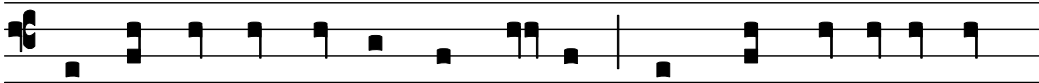
walking on the south side of the Church to the Font, and always after each Verse from either side of the Choir let first be repeated Alleluya. once after its V. is sung, not alternating but in the manner indicated as shown above.



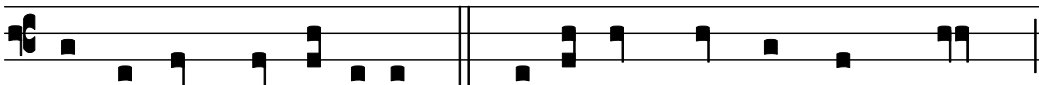
From the ris-ing of the sun until the go-ing down of the



same : the name of the Lord is worthy of praise, al-le-lu-ya.



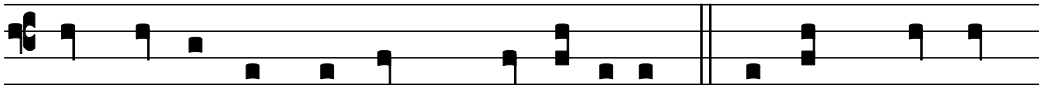
The Lord is high a-bove all na-tions : and his glo-ry a-bove



the heavens, al-le-lu-ya. Who is as the Lord our God :



who dwel-leth on high, and looketh down on the low things



in heaven and in earth ? al-le-lu-ya. Rais-ing the need-

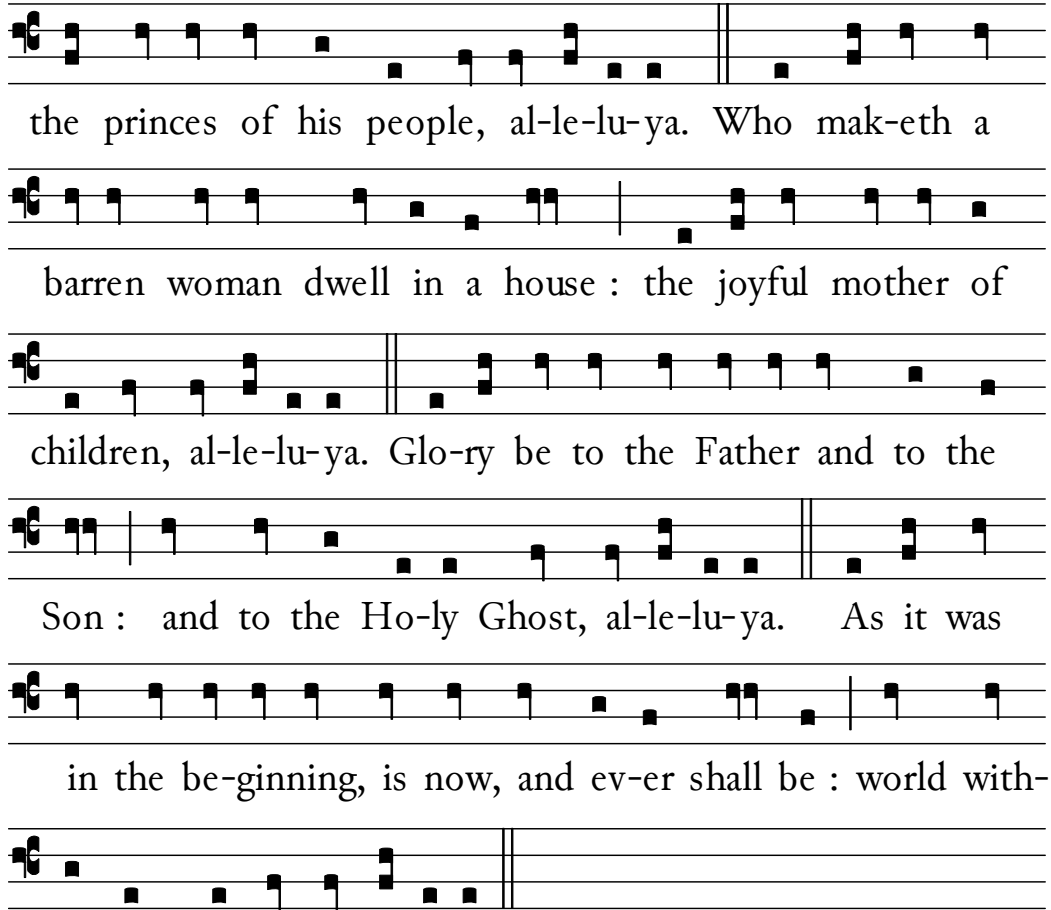


y from the earth : and lift-ing up the poor out of the dung-



hill, al-le-lu-ya. That he may place him with prin-ces : with

On the Day of the Holy Pasch.



the princes of his people, al-le-lu-ya. Who mak-eth a
barren woman dwell in a house : the joyful mother of
children, al-le-lu-ya. Glo-ry be to the Father and to the
Son : and to the Ho-ly Ghost, al-le-lu-ya. As it was
in the be-ginning, is now, and ev-er shall be : world with-
out end. Amen, al-le-lu-ya.

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

Thus let a Station be made at the Font until⁷³ the Prayer. First the Crucifer, then the two Taperers, then the Thurifers, then the bearers of the Oil and Chrism, then the Rulers of secondary rank : after them indeed three boys singing Alleluya. and V̄. Praise the Lord, ye children : praise ye the name of the Lord. then at the eastern Step of the Font a boy carrying the Book : then at the western Step of the Font the Officiant : after him indeed the two Principal Rulers. [Nevertheless if the Bishop shall be present, <let him be> always at the rear of the Rulers, just as he holds the final place in other Processions.]⁷⁴

Let the Thurifer then approach the Officiant for the censuring of the Font⁷⁵ : which having been done, let him return to his station. In like manner at the V̄. and for the saying of the Prayert let the Taperers and the boy holding the Book approach the Priest :

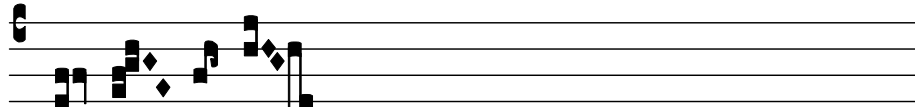
On the Day of the Holy Pasch.


then with the Prayer having being said, let them resume their place.

To be sure consequently let the [following]⁷⁶ station before the Cross be made in the same order : except for the secondary Rulers which shall stand closely after the Priest officiating at the Office, and except for the three boys which have sung Alleluya.⁷⁷

When the Antiphon after the Psalm Praise the Lord, ye children. is finished, let the three boys in their place [before the Font facing the Altar in Surplices together]⁷⁸ sing.

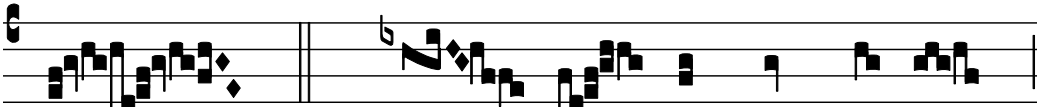
Alleluya. Laudate pueri. AS:239; 1519:219v; SP:89r; 1531:127v.

IV.  8429.

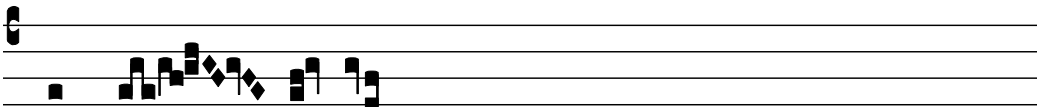


L-le- lu- ya,

[Let the Choir repeat the same and continue.]⁷⁹

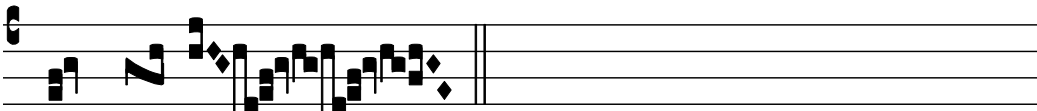


a. *∞*. Praise the Lord, ye children :



praise ye the name

[Le the Choir conclude the final word with the Neuma thus.]⁸⁰



* of the Lord.

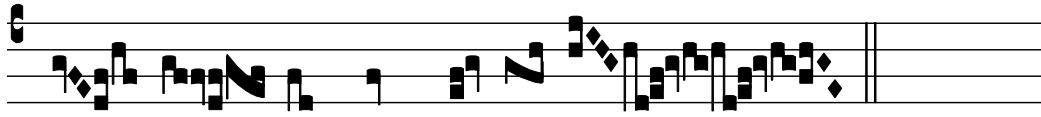
AS:239.⁸¹



8429z.

∞. Blessed be the name of the Lord : henceforth

On the Day of the Holy Pasch.



now * and for ev- er.

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

℣. The Lord is risen from the grave.

℟. Who hung for us upon the tree, alleluya.⁸²

Prayer.

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

of our deliverance. *Which let be terminated Through the same Christ [our Lord. [℟.] Amen].*⁸³

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

Then while passing before⁸⁴ the Cross let all the Rulers together begin the Antiphon Alleluya. : granted that it be brief, let it be finished by the whole Choir thus.

AS:239; 1519:219v; SP:89v; 1531:127v.⁸⁵

1326.



L-le- [Let the Choir continue.]⁸⁶



lu-ya. [Which,

granted that it is brief, let it be concluded by the Choir.]⁸⁷

Afterwards let the Rulers of the Choir begin the Psalm [this way].⁸⁸

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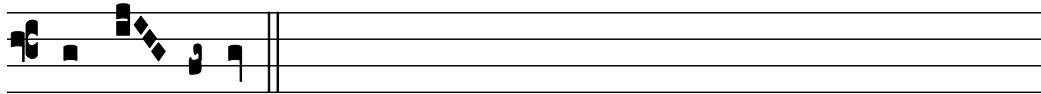
Hen Isra- el came out of Egypt :

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

On the Day of the Holy Pasch.



* and the house of Ja-cob from a barba-rous people,

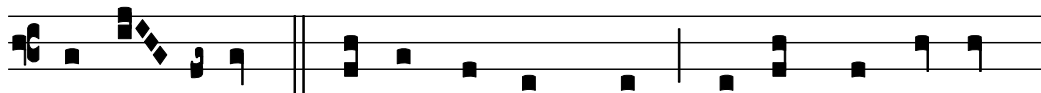


al-le- lu-ya.

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



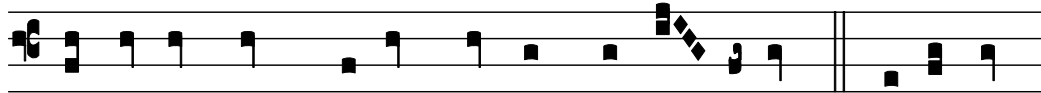
Ju-de-a made his sanctu-a-ry : Isra-el his dominion,



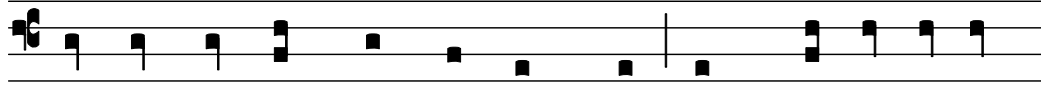
al-le- lu-ya. The sea saw and fled : Jordan was turned



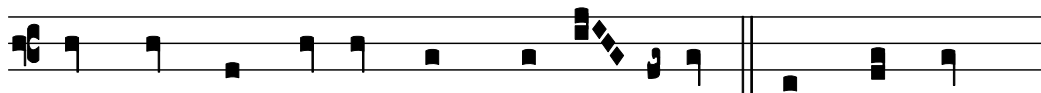
back, al-le- lu-ya. The mountains skipped like rams : and



the tie hills like the of the flock, al-le- lu-ya. What ail-ed



thee, O thou sea, that thou didst flee : and thou O Jordan,



that thou wast turned back ? al-le- lu-ya. Ye mountains,

On the Day of the Holy Pasch.

that ye skipped like rams : and ye hills like lambs of the
flock al-le- lu-ya. At the pre-sence of the Lord the earth
was moved : at the pre-sence of the God of Ja-cob, al-
le- lu-ya. Who turned the rock into pools of wa-ter : and
the stony hill into fountains of wa-ters, al-le- lu-ya. Not
to us, O Lord, not to us : but to thy name give glo-ry, al-
le- lu-ya. For thy mercy, and for thy truth's sake : lest
the gentiles should say, Where is now thy God ? al-le-
lu-ya. But our God, is in heaven : he hath done all things

On the Day of the Holy Pasch.

whatso-ever he would, al-le- lu-ya. The i-dols of the
gentiles are silver and gold : the works of the hands of men,
al-le- lu-ya. They have mouths and speak not : they have
eyes and see not, al-le- lu-ya. They have ears, and hear
not : they have nos-es and smell not, al-le- lu-ya. They have
hands and feel not : they have feet and walk not, neither
shall they cry out through their throat, al-le- lu-ya. Let them
that make be-come like unto them : and all such as trust in
them, al-le- lu-ya. The house of Isra-el hath hoped in

On the Day of the Holy Pasch.

the Lord : he is their helper and their pro-tector, al-le-
lu-ya. The house of Aaron hath hoped in the Lord : he
is their helper and their pro-tector, le- lu-ya. They that
fear the Lord hath hoped in the Lord : he is their helper
and their pro-tector, al-le- lu-ya. The Lord hath been
mindful of us, and hath blessed us : He hath blessed the
house of Isra-el, he hath blessed the house of A-a-ron,
al-le- lu-ya. He hath blessed all all that fear the Lord :
both little and great, al-le- lu-ya. May the Lord add bles-

On the Day of the Holy Pasch.



sings upon you : upon you, and upon your children, al-le-
lu-ya. Blessed ve you of the Lord : who made heaven and
earth, al-le- lu-ya. The heaven of heaven is the Lord's :
but the earth he has giv-en to the children of men, al-le-
lu-ya. The dead shall not praise thee, O Lord : nor a-ny of
them that go down to hell, al-le- lu-ya.
*[Here let the Priest cense the Crucifix.]*⁸⁹
But we that live bless the Lord : from this time now and for
ev-er, al-le- lu-ya. Glo-ry be to the Father and to the
Son : and to the Ho-ly Ghost, al-le- lu-ya. As it was in

On the Day of the Holy Pasch.

the be-ginning, is now, and ev-er shall be : world with out
end. Amen, al-le- lu-ya.

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

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

V̄. Say ye among the nations. R̄. The Lord hath reigned from a tree, alleluya.⁹⁰

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

Let us pray.



God, who for⁹¹ our sake didst will thy Son to suffer the gibbet of the cross, that the power of the enemy might be expelled from us : grant unto us thy servants, that we may ever live in the joys of his

Prayer.

resurrection. *which is terminated thus*
Through the same Christ [our Lord.
R̄. Amen.]⁹²
Neither preceded nor followed by The
Lord be with you. &c.

[128r.] *At the entrance into the Quire let this Antiphon of Saint Mary be sung : namely Kindly Mother of our Redeemer. [1040]. and let it be concluded with Alleluya. which Antiphon all the Rulers of the Choir begin together : this Antiphon is found at the Nativity of Blessed Mary after Second Vespers.*⁹³

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

℟. Intercede for us to the Lord our God.

[℣.] Let us pray.

Prayer.

Our forth, we beseech thee, O Lord, thy grace into our hearts : that we who have known by the message⁹⁴ of an angel the incarnation of Christ thy Son, may by his passion

and cross be brought unto the glory of <his> resurrection. Through the same [Christ our Lord. ℟. Amen].⁹⁵

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

℟. Thanks be to God. *with Alleluya.*

[*Let the Procession go to the Font as in the Processional.*]⁹⁶

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

¶ *At Compline.*

[℣.] O God, come to my assistance. [421].

Ant. Alleluya. [iii.]⁹⁷ as above on the Vigil of the Pasch at Vespers. 1329.

Ps. When I called. (4.) [422].

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

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

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

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

In thy resurrection, O Christ.

℟. Let the heavens and the earth rejoice, alleluya.

On the Day of the Holy Pasch.

[V.] The Lord be with you. [R.] And with.

[V.] Let us pray.

Prayer. Pour forth upon us. 1329. *with* The Lord be with you. *after the Prayer :*
and Let us bless the Lord. *without* Alleluya.

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

Notes, pages 1331-1368.

¹ SB:dcccliii.

² SB:dcccliii.

³ SB:dcccv.

⁴ SB:dcccv.

⁵ '. . . Quidam dicunt quod festum celebrabitur in prima die mensis Aprilis. . . . Festum celebrabitur quinto ydus Aprilis absque ullo prejudicio.', *Crede michi*. This is the first free day after the octave of Easter where the feast can have both vespers.-ed.

⁶ 1519:214r.

⁷ 1519:214r.

⁸ Frere, AS-Index:84, identifies this antiphon as Mode I. In BL-52359:150v. 'non dominábitur' is set CDF FED.F.EFDD.CD.D; 'allelúya allelúya' is set DEFG.GFAFGEDF.Fe.E CDEd.F.Ed.D. In BL-52359:150v. 'non dominábitur' is set CDF FED.F.EFDD.CD.D; 'allelúya allelúya' is set DEFG.GFAFGEDF.Fe.E CDEd.F.Ed.D; the final 'allelúya allelúya' is set Fa.AGFE.De.EFG CDEd.F.ED.D. In PEN:96r. 'illi' is set EFG.GEDF; 'dicétes' is set EFE.D.D.

⁹ 1519:214r.

¹⁰ 'eundo', 1519:214r.

¹¹ '*excelléntioribus precedentibus*', 1519:214r.

¹² 'depéndeat', 1519:214r.

¹³ In 1519:214r. 'Judéi' is set CD.EFD.D; 'sepúltum' is set GA.AGG.GFEDD. In BL-52359:150v. 'Judéi' is set CD.EFD.D; allelúya allelúya' is set Fa.AGFE.De.EFG CDEd.F.Ed.D. In PEN:96r. allelúya allelúya' is set FAG.FF.DC.DFFG CD.FGFE.D.D.

¹⁴ 1519:214v.

¹⁵ 1519:214v.

¹⁶ 1519:214v.

¹⁷ '*dominicali tono*' presumably refers to the formula that appears at the first Sunday of Advent in the Processional, in which the conclusion of the prayer falls a perfect fifth.

¹⁸ 1519:214v.

¹⁹ 'peractis', 1519:214v.

²⁰ 1519:214v.

²¹ In 1519:214v. the second 'allelúya' is set A.GF.GAA.G.

²² 1519:214v.

²³ 1519:214v. 'j.' is redundant.

²⁴ In AS:235. 'meum' is set G.F.

²⁵ In BL-52359:151r. the first 'allelúya' appears to be set FGA.AG.AGAg.F.

²⁶ 'et resurréxi'. AS:235. In BL-52359:151r. 'suscépit' is set C.A.C. In PEN:96v. the first part of the antiphon has the wrong clef.

²⁷ 1519:215r.

²⁸ 1519:215r.

²⁹ 1519:215r.

³⁰ *Gregorii* in Evangelia, Lib. II. Hom. xxi., *Opera* I. 1526, ed. Bened. [SB:dccc.]

³¹ In 1519:215v. 'allelúya' is set DDDc.DDEF.FEFc.C. In BL-52359:151v. 'celo' is set GFGAGA.FEF; 'eum' is set GAC.C; 'mulieribus' is set A.AD.DCDCC.ACDCBC.CB.

³² AS:236. shows no flat at 'quem'. BL-52359:151v. omits 'qui' and its neume. BL-52359:151v. omits the second 'allelúya' and its music.

³³ 'Tu autem Dómine miserére nobis. *R̃*. Deo grátias.', *Legend*-1518:121r. The response 'Deo grátias.' seems to be an anomaly here.

³⁴ 'Et ve.' [at the repetendum] *Chevallon*. [SB:dccciv.] In 1519:216r. the second 'allelúya' is set FA.AGFECDFECFAGAFFE.EGFF.FE. 1519:216r. does not indicate the natural at 'sabbátorum'. BL-52359:152r. has no flat at the first 'María', the first 'allelúya' is set Fd.F.Ed.DED. In PEN:97r. 'sábbatum' is set FGFF.FDFGDFGFEF.FE; the first 'María' is set DF.AGAB₃.A.

³⁵ In 1519:216r. the final 'allelúya' is set GA.Ag.G.G. In BL-52359:152r. 'sedébat super eum' is set G.F.A C.C B.G.

³⁶ In BL-52359:152v. the second 'sicut' is set B.G.

³⁷ In AS:238. 'mulieribus' is set D.A.C.C.C.

³⁸ 1519:216v. omits 'allelúya'.

³⁹ In AS:238. 'orto' is set CC.AC. In BL-52359:152v. 'ad monuméntum' is set Ac C.C.C.C.

⁴⁰ 1519:217r.

⁴¹ 1519:217r.

⁴² 'ad precem', 1519:217r.

⁴³ 1519:217r.

⁴⁴ In 1519:217r. 'ea' is set CAGA.A.

⁴⁵ 1519:217r.

⁴⁶ 1519:217r.

⁴⁷ No flat appears in 1519:217r.

⁴⁸ 1519:217v.

⁴⁹ 1519:217v.

⁵⁰ 'dicuntur' *Chevallon*. [SB:dcccvi.] 'dicantur' in 1519:217v.

⁵¹ 1519:217v.

⁵² 'Celi et terre', 1519:217v.

⁵³ 1519:217v.

⁵⁴ In AS:238 the final 'Kyrieléyson' is added in the original hand in the lower margin; it begins B.AG.GGCDCEDED etc.

⁵⁵ 'ant. Allelúya. *iiij. ut supra in vigilia pasche ad vesperas.*' 1531:127r; 1519:217v.

⁵⁶ 1519:217v.

⁵⁷ 1519:217v.

⁵⁸ The edition follows the version found in the missal.

⁵⁹ 1519:218r.

Notes.

⁶⁰ 1519:218r.

⁶¹ 1519:218r.

⁶² 1519:218r.

⁶³ 1519:218r. indicates a B, at 'erat'.

⁶⁴ 1519:218v.

⁶⁵ 1519:218v.

⁶⁶ This rubric indicating *not* to carry the paschal candle in the procession may indicate that many priests did exactly that. “The question arises: how *could* that huge paschal be carried in procession even if it was desired? The answer is that each year *two* paschal candles were blessed on the feast of the Purification, the greater and the lesser one. The greater was the huge candle we know of. The lesser was a shorter one which was then used to bless baptismal water with, through the year.” Fr. Aidan, personal communication, December, 2009.

⁶⁷ 1519:218v.

⁶⁸ 1519:218v.

⁶⁹ 1519:218v.

⁷⁰ AS:239. omits the 'allelúya' that concludes each verse of the psalm. AS:239. sets only the first verse of the psalm. 1531:127v. provides only the incipit of the psalm. 1519:218v. sets 'Dóminum' and similar passages without the note-repetition, e.g. F.D.D.

⁷¹ 1519:218v.

⁷² 'sic', 1519:218v.

⁷³ 'post', 1519:219r.

⁷⁴ 1519:219r.

⁷⁵ 'ad sacerdotum', 1519:219r.

⁷⁶ 1519:219v.

⁷⁷ 1519:219v. adds '*Sacerdos vero in fine psalmum In éxitu. accedat ante cruciferarium ad thurificandum crucifixum : quo facto redeat ad locum suum, nisi dicet versiculi et oratione de cruce : et hoc modo fiat per totam ebdomadam.*' This rubric follows the psalm *In éxitu.* in 1531.

⁷⁸ 1519:219v.

⁷⁹ 1519:219v.

⁸⁰ 1519:219v.

⁸¹ Amongst Sarum sources consulted, this ∇ appears only in AS. CANTUS records only two other examples: F-CA 38 (antiphoner from Cambrai, ca. 1230-1250) and F-CA Impr. XVI C 4 (antiphoner printed in Paris by Simon Vostre between 1508 and 1518).

⁸² 1519:219v. omits 'allelúya'.

⁸³ 1519:219v.

⁸⁴ 'ad', 1519:219v.

⁸⁵ AS:239. gives only the first line of the psalm; 1519:217v. provides the entire setting. 1519:221r. gives 'Benedícti vos Dómino' rather than 'Benedícti vos a Dómino'. This melody is clearly related to Tonus Peregrinus, yet it is not the same. The intonation follows the solemn form of Tones I and

Notes.

VI (transposed). The mediation is like the Roman form of the mediation for Tonus Peregrinus (LU:117). In two instances the additional syllable at the mediation appears as D rather than C (1519:220v, v. 17, 'Dómino'; v. 19, 'Dómino'). In v. 19. 'super vos' appears E.D C. The second half of the psalm-tone is like the intonation and ending iv. of Solemn Tone III (transposed).

⁸⁶ 1519:219v.

⁸⁷ 1519:219v.

⁸⁸ 1519:219v.

⁸⁹ 1519:221v.

⁹⁰ 1519:221v. omits '*allelúya*'.

⁹¹ 1531:127v. omits 'pro'.

⁹² 1519:221v.

⁹³ '*Quere hanc antiphonam post commune sanctorum. Unde v. Alma. Ave. Anima. Beáta. Descéndi. que Speciósá.*' 1519:221v.

⁹⁴ 'nunciáte', 1519:221v.

⁹⁵ 1519:221v.

⁹⁶ 1519:221v. This appears to be a redundant rubric, remaining after the procession was included in the Antiphonal.

⁹⁷ 1519:221v.