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The Week of the Pasch.

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MMXX.

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# Monday in the Week of the Pasch.

Lesser Double Feast.

At Matins.

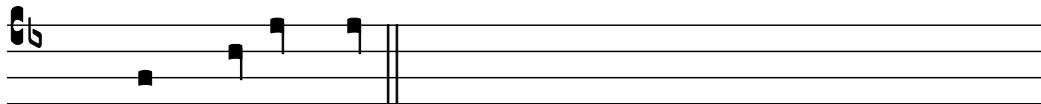
*Surrexit Dominus vere.* AS:240; 1519:222r; 1531:128r.

Invit.  
VI.ii.



1166.

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



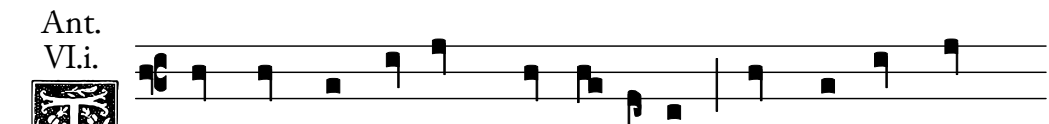
*Ps.* Come let us praise. 34\*.

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

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

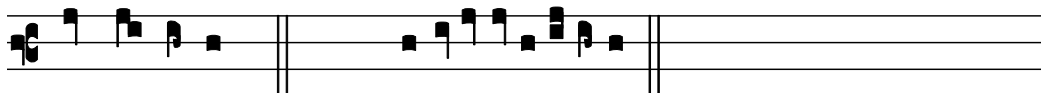
*Resurrexit Dominus alleluya.* AS:240; 1519:222r; 1531:128r.

Ant.  
VI.i.



4641.

He Lord is ris-en, \* al-le- lu- ya : as he told you,



al-le- lu- ya. *Ps.* When I called. (iiij.) [18].

*Ps.* Give ear, O Lord. (v.) [19].

*Ps.* O Lord, rebuke me not. j. (vj.) [20].

℣. The Lord is risen indeed.

℟. And hath appeared unto Simon, alleluya.<sup>1</sup>

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

*in Surplices.*

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



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

*A Homily of Blessed Gregory, Pope.  
(xxiiij.)<sup>2</sup>*

**E**ven though in the midst of a daily observance, a few words may be addressed to you<sup>3</sup> : and perchance they shall profitably benefit. Seeing that often the nourishment which is less sufficient : is the more avidly consumed. Therefore I have determined to examine the meaning

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

*Maria Magdalene. AS:240; 1519:222r; 1531:128r.<sup>4</sup>*

7128. 1. Resp. IV.

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

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

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

7128a.

Second Lesson.

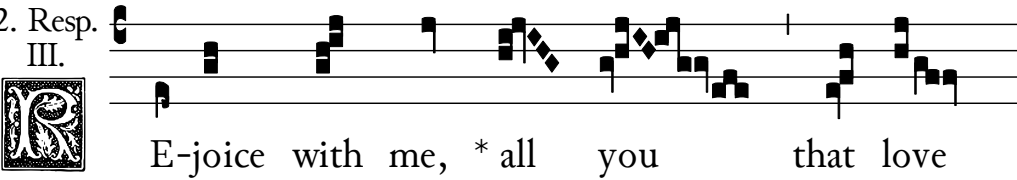
AS they were talking of him, he made his presence known to them : but as they had doubts, he concealed his recognizeable appearance from them. He did indeed join the conversation, he reprov'd the hardness of <their> understanding, he opened the mysteries of Holy Scripture concerning himself : and yet,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

to say 'to fashion', whence those who fashion with clay are called potters. Simple Truth therefore maketh nothing by duplicity : but he so shewed himself to them in body as he was amongst them in mind. For they had to be proved, whether these, which did not yet love him as God : [128v.] were yet able to love <him> as a stranger. But since these with whom Truth was walking could not be foreigners to charity : they called him

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

as guests : but are even to be pressed. They set the table, they offer food : and God, whom they had not known when he was explaining the Holy Scriptures : they recognize in the breaking of bread. But thou, O Lord.

*Congratulamini michi.* AS:240; 1519:222v; 1531:128v.<sup>5</sup>

6323. 2. Resp. III. 

E-joice with me, \* all you that love

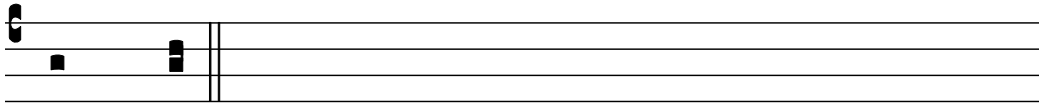
the Lord : for he whom I sought hath appear-ed

to me. †And while I was weep-ing at the se-pulchre,

6323b. I saw my Lord, al-le- lu- ya. ✠. When the

disci- ples went away, I went not a- way : but enkindled

with the fire of love for him, I was a- flame with long- ing.



†And while.

*Lesson iij.*

**N**ot by hearing the commandments of God were they enlightened, therefore : they were enlightened by doing them : for it is written, Not the hearers of the law are just before God, but the doers of the law shall be justified. Let any therefore who wisheth to understand what is heard : hasten to fulfil in works what he hath already been able to understand. Behold, the Lord was not recognized when he was speaking : but he deigned to be recognized when he was being fed. Love hospitality therefore, dearly beloved brethren : love works of charity. Hence, indeed, it is said by Paul, Let the charity of the brotherhood abide<sup>6</sup> in you. And hospitality do not forget, for by this

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

*R̄.* 3. When the sabbath was past. *And let it be sung by three as above on Easter Day. iij. 1344.*

*Ps. Te Deum. [47].*

**¶** *Before Lauds.*

*V̄.* In thy resurrection, O Christ.

[*R̄.* Let heaven and earth rejoice,]<sup>7</sup> [alleluya.]

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

[At Lauds.]

¶ At Lauds daily throughout the week let be sung this single Antiphon, An angel of the Lord. j. of Lauds 1345. and let it be begun in the Superior Grade.

Let Ps. The Lord hath reigned. (xcij.) [52]. and the other Psalms that follow be sung.

Let no Hymn be sung, but the V̇. The Lord hath risen from the grave. 1347.

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

Qui sunt hi sermones. AS:241; 1519:222v; 1531:128v.<sup>8</sup>

4500. Ant. VIII.i.

W Hat are these \* discourses that ye hold one to another, as you walk, and are sad ? al-le-lu-ya. The one of them, whose name was Cle-ophas, answer-ing said to him, Art thou only a stranger in Je-ru-sa-lem : and hast not known the things that have been done there in these days ? al-le-lu-ya. To whom he said, What things ? And they said,



The Week of the Pasch.

Concerning Je-sus of Na-za-reth, who was a prophet, mighty in work and word be-fore God and all the people, al-le-lu-ya. *Ps.* Blessed be thee Lord. 71\*.

[Let us pray.]<sup>9</sup>

*Prayer.*

**G**od, who in the Paschal Solemnity hast bestowed remedies upon the world : we beseech thee, [O Lord,]<sup>10</sup> extend the heavenly gift

unto thy people : that they may both deserve to attain to perfect freedom, and advance to life everlasting.<sup>11</sup> Through our Lord.

*On this day and on the other following days through the week after the first Let us bless the Lord. at Matins let a Procession be made to<sup>12</sup> the Crucifix through the middle of the Quire and the west entrance : with an Acolyte in white bearing the Cross with Taperers and Thurifers and a boy bearing the Book before the Priest in a Surplice all of whom be in the same vestments as at Vespers on the Day of the Pasch [except the Acolyte]<sup>13</sup> singing [an Antiphon]<sup>14</sup> while walking, the Rulers of the Choir beginning, Christ rising. 1334. and thus let a Station be made before the Cross as at Vespers except for the oil and chrism as above.*

*V.* Let the Jews now declare. 1335.

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

*V.* Say ye among the nations. 1366.

The Week of the Pasch.

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

Let us pray.


Prayer. O God, who for our sake didst will thy Son. 1366.

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

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

*Ave Regina celorum.* AS:529; 1519-C:49r; 1531:128v.<sup>15</sup>

1542. Ant. VI.



Ueen of the heavens, \* we hail thee, Hail thee, Lady of all the An- gels ; hail, ho- ly Root, Whence the world's true light is ris-en : greetings, glo-ri- ous one, sur- pas- sing all in beauty, hail and fare-well, most gracious, and for us always in- tercede to Christ, al-le-lu-ya.

℣. After child-bearing. [232].

Prayer. Pour forth, we beseech thee. *as above.* 1367.

[*At Prime (and the other Hours).*]

¶ *At j. [let] all [be made]<sup>16</sup> as on the Day of the Pasch,<sup>17</sup> except that the Psalm Give praise to the Lord. is not sung. And let it be made thus until Saturday : similarly this day and daily throughout the week until Saturday let the Hours of iij. vj. and ix. be sung as on the Day of the Pasch together with the Prayer of the day : nevertheless on Saturday let the V̄. This is the Day. be said with Alleluya. and the rest.*

¶ *Yet it is to be noted that if the Great Litany or any other Feast shall occur in this week of the Pasch : nothing is made of the fast in that year : neither shall <anything> be made of the Procession nor of the Feast of the same : because all the saints having arisen<sup>18</sup> [are]<sup>19</sup> with Christ, being restored to life in Christ, and the Feast of the Resurrection [of Christ]<sup>20</sup> is applicable to all the saints : therefore in the week of the Pasch nothing is made of the Feast<sup>21</sup> of any Saint unless by chance it should fall on the Octave of the Pasch, then indeed it can be deferred until the morrow : and there let be made three Lessons with Rulers of the Choir, if the Feast shall have Rulers of the Choir. Thus when the Feast of Saint Richard, Bishop should fall on the Octave of the Pasch : then let it be deferred until the following Tuesday. Nevertheless if a Double Feast should happen to fall within the week of the Pasch or on the Octave of the Pasch or on the three days preceding the Pasch : let the service be made of the same Feast after the aforesaid Octave,<sup>22</sup> when it may conveniently be made : that is to say where it is able to have both Vespers. If on the other hand it be a Simple Feast in that year let it be entirely omitted unless by chance it shall fall on the Octave of the Pasch. Let this same <rule> be kept on the Vigil of Pentecost and in the following week.*

[*At Vespers.*]

¶ *At Vespers let Kyrie eleyson. be sung as above. 1351.*

*Ant. Alleluya. iij. [as above.]<sup>23</sup> 1352.*

*Ps. The Lord said. (cix.) [363]. together with the other Psalms as on the Day of the Pasch.<sup>24</sup>*

The Week of the Pasch.

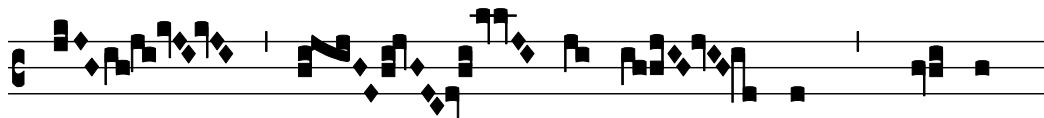
*Hec dies. Dicat nunc Israel.* 1519:223v; 1531:129r.<sup>25</sup>

Grad.

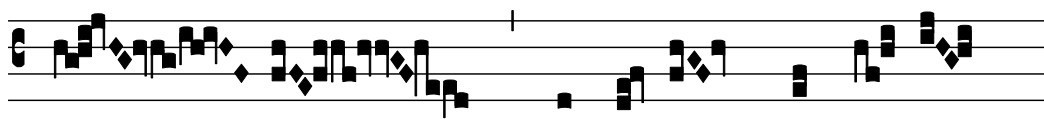
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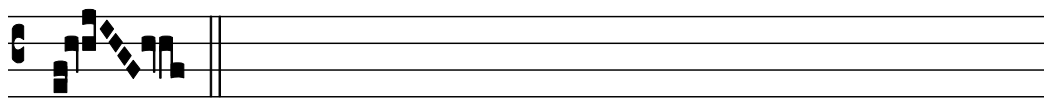
His \* is the day. 1348. ⁊. Let Isra-el now



say that he is good, that his



mer-cy endur-eth \* for ev-er.



8414b.

*Alleluya. Nonne cor nostrum.* 1519:223v; 1531:129r.<sup>26</sup>

I.

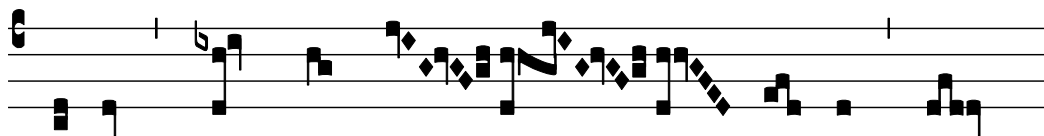
507021.



L- le- lu- ya. \*



⁊. Was not our heart burning with-in us concern-ing



Je-sus, whilst he spoke to us \* in

The Week of the Pasch.



the way.

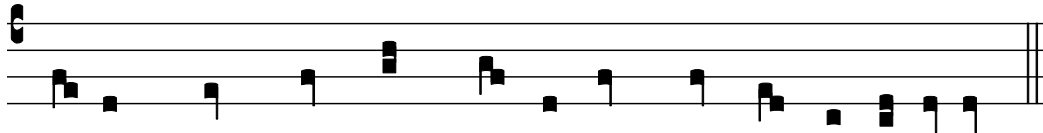
℣. The Lord is risen.  
[℟. As he told you, alleluia.]<sup>27</sup>

*Nonne cor nostrum.* AS:242; 1519:224r; 1531:129r.

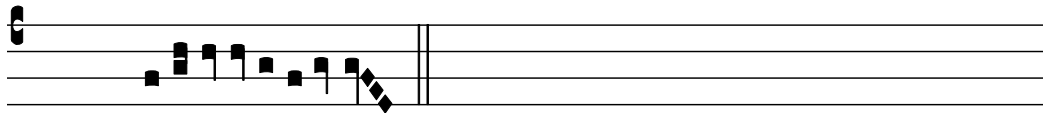
Ant.  
I.v.



As not our heart \* burning within us : concerning



Je-sus whilst he spoke to us in the way, al-le-lu-ya.



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

*Prayer.*

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

be delivered from all threatening evils by these Paschal feasts. Though [our Lord Jesus Christ].<sup>28</sup>

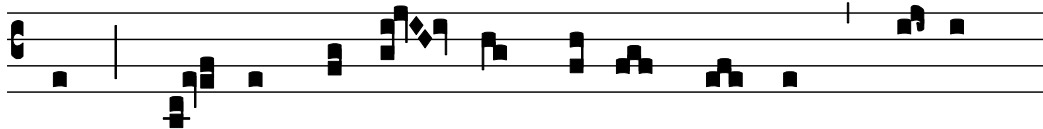
*Then let the Procession go to the Font : in the same manner and order as on the Day of the Pasch at Vespers, with Oil and Chrism, and the Cross : Taperers, Thurifers, and a boy bearing the Book : singing the Antiphon which is begun by the Rulers of the Choir, namely.*

*Sedit angelus ad sepulchrum.* AS:242; SP:86r; 1519:224r; 1531:129r.<sup>29</sup>

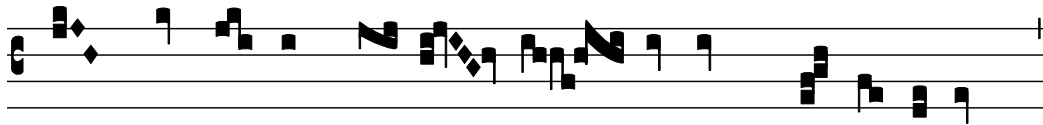
Ant.  
VII.



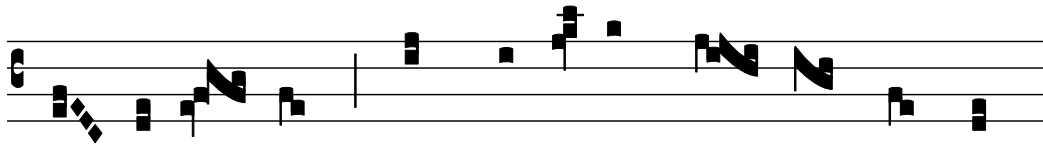
N angel was seat- ed \* by the se-pul-chre of the



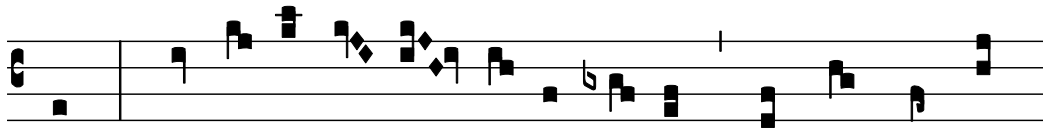
Lord : he was clothed in shin-ing gar-ments, see-ing



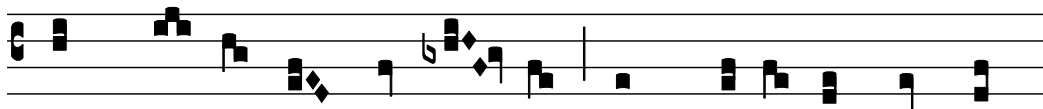
him, the wo-men, ter-ri- fi- ed and greatly fearing,



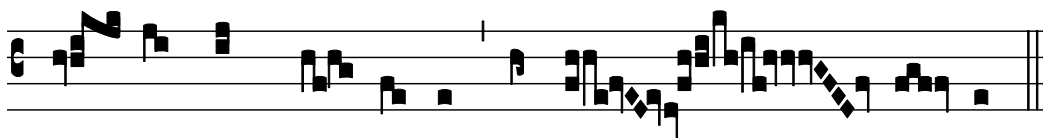
stood a-far off : then the angel spoke, and said to



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



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



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

4858.

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AS:242; SP:86r; 1531:129r.

4858a.

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

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

℣. The Lord is risen from the grave.

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

[℣.] [Let us pray.]<sup>30</sup>

*Prayer.*

<p><b>G</b>rant, we beseech thee, almighty          God : that these<sup>31</sup> Paschal          feasts which in venerating we honour,</p>	<p>we may also in living preserve.          Through Christ our Lord. ℟.          Amen.</p>
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*Then while advancing before the Cross let all the Rulers of the Choir begin the Antiphon Christ rising. 1334. which is sung without the ℣. The Priest, to be sure, having first censed the Cross : says the Versicle Say ye among the nations. 1366.*

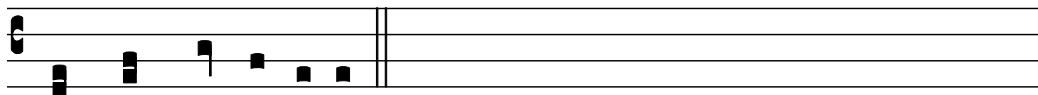
*Prayer.* O God, who for our sake didst will. 1366.

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*While entering the Quire the Antiphon of Saint Mary let be sung, namely My soul melted. [1042]. and let it be concluded with Alleluya. [thus*

1519:224v.



with love, al-le-lu-ya.

*It is found after the Common of Saints.]*<sup>32</sup>

*℟.* Holy Mother of God. 1367.

*Prayer.* Pour forth, we beseech thee. 1367.

*Let this order [of Processions exiting and entering the Quire]<sup>33</sup> be kept daily at Vespers and at Matins until Saturday, with the proper Prayers at the Font and before the Cross together with the varying Antiphons of Saint Mary at the entrance into the Quire.*



## ¶ Tuesday.

### *Minor Double Feast.*

*Invitatory and Antiphons as on the preceding Monday.* 1369.

*Ps.* O Lord my God, in thee have I put my trust. (*vij.*) [22].

*Ps.* O Lord our Lord. (*viiij.*) [23].

*Ps.* In the Lord I put my trust. (*x.*) [25].

*℟̄.* The Lord is risen indeed.

[*℟̄.* And hath appeared to Simon, alleluya.]<sup>34</sup>

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

*Let the Lessons and Responsories be read and sung : as is indicated on the Monday.*  
1369.

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



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

*A Homily of the Venerable Bede, Priest.*  
(3. 2. *Book.*).<sup>35</sup>

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

name, there am I in the midst of them. In order to strengthen the constancy of our faith, which the presence<sup>36</sup> of divine goodness always inspireth : he wished at length to shew <his> bodily presence in a vision. And now for us, although we <are> [129v.] lying far below the feet of the apostles, we ought to rely upon this itself to be done by his mercy : namely for himself to be in our midst, as often as we assemble gathered in that name. That name, of course, is Jesus : that is, Saviour. And when we assemble to speak of the attainment of eternal salvation : it is without doubt understood that we are gathered in the name of Jesus. Nor is it right to

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doubt him to be present as we are  
 conferring about those things which  
 he loveth. And certainly the more

truly : the better we retain in a more  
 perfect heart what we profess with  
 <our> mouth. But thou.

*Virtute magna reddebant.* AS:243; 1519:224v; 1531:129v.<sup>37</sup>

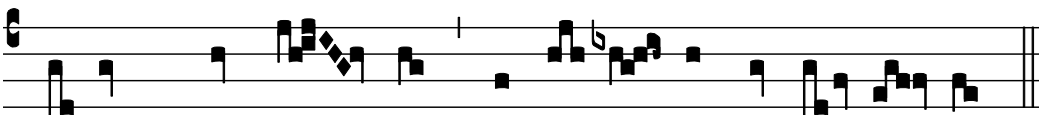
1. Resp.  
 III.



Ith great \* pow- er did the a-pos- tles



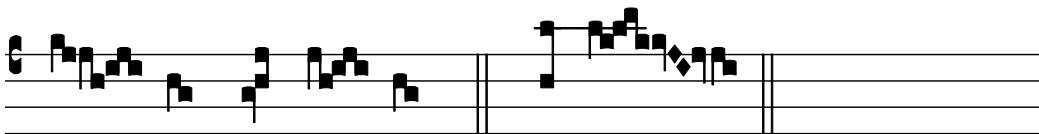
give. †Testimo- ny of the re-surrec- tion of



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



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



spoke with con- fi- dence. †Witness.

7907.

7907b.

*Second Lesson.*

**T**hen it must be seen that the  
 Saviour appearing to the dis-  
 ciples entrusteth to them the joys of  
 peace : repeating that same thing,<sup>38</sup>  
 the celebrated glory of immortality :  
 seeing that he was about to go to the

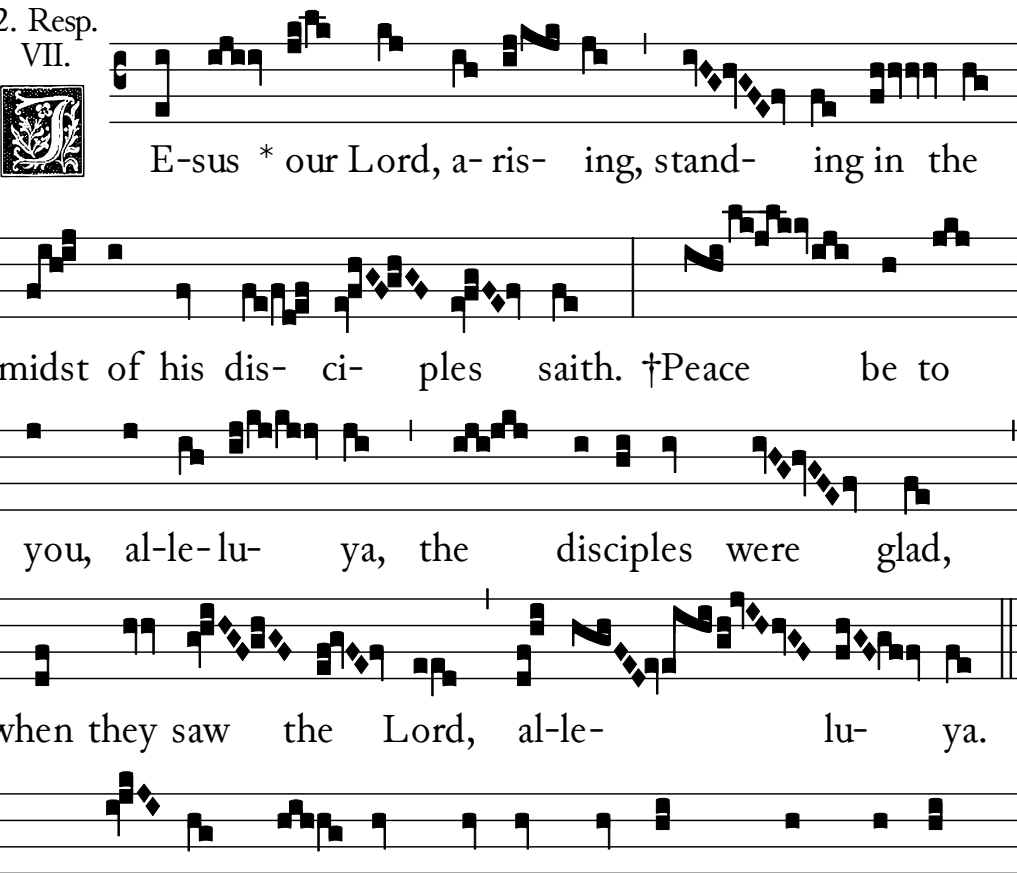
suffering of death, he had com-  
 mended as a special pledge of sal-  
 vation and life to them, saying, Peace  
 I leave with you, my peace I give unto  
 you. The angels which were seen  
 soon after he was born likewise

proclaimed the grace of the gift to the shepherds : praising God and saying, Glory to God in the highest,<sup>39</sup> and on earth peace to men of good will. Because without doubt the whole of our Redeemer's dispensation in the flesh : is the reconciliation of the world. For this to be sure he became incarnate, for this he suffered, for this he was raised from the dead : that we which sinning had fallen into the wrath of God : might be led back by

his reconciliation to the peace of God. Whence he was rightly named by the Prophet, The Father of the world to come, the Prince of Peace. And the Apostle, writing of him to those of the Gentiles which had believed, saith, And coming, he preached peace to you that were afar off, and peace to them that were nigh. For by him we have access both in one Spirit to the Father. But thou.

*Surgens Jesus Dominus.* AS:243; 1519:225r; 1531:129v.<sup>40</sup>

7734. 2. Resp. VII.

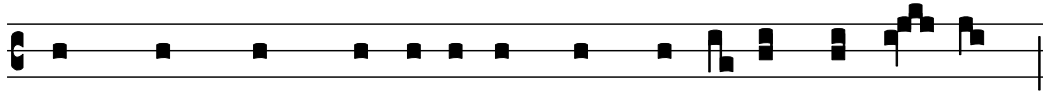


E-sus \* our Lord, a- ris- ing, stand- ing in the  
 midst of his dis- ci- ples saith. †Peace be to  
 you, al-le-lu- ya, the disciples were glad,  
 when they saw the Lord, al-le- lu- ya.

7734b.

Now on the first day of the week, when the doors

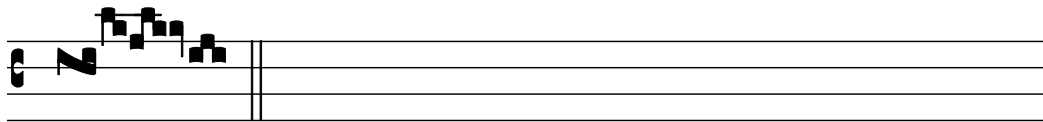
The Week of the Pasch.



were shut where the disciples were gather-ed to-ge-ther :



Je- sus stood in the midst, and saith to them.



†Peace.

*Third Lesson.*

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

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

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

*the Pasch. iij. 1344.*

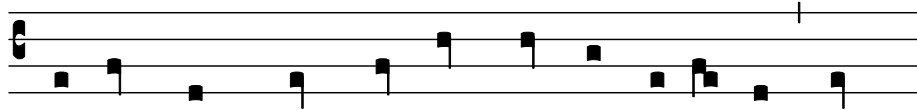
*At Lauds.*

[*At Lauds, as above.*] 1374.

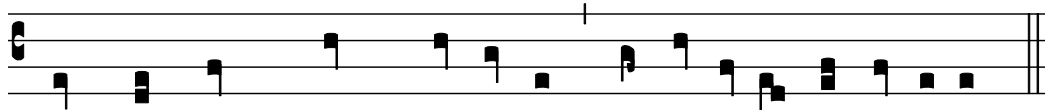
*Stetit Jesus in medio. AS:244; 1519:225v; 1531:129v.*

5032.

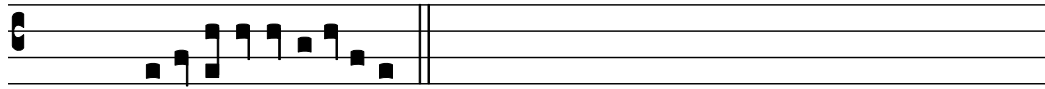
Ant.  
VIII.i.



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




said to them : Peace be to you, al-le-lu-ya, al-le-lu-ya.



*Ps. Blessed be the Lord. 71\*.*

*Prayer.*

 God, who dost ever increase thy Church with new offspring<sup>41</sup> : grant to thy servants that

they may hold fast in their lives the sacrament which they have received by faith. Through our Lord.

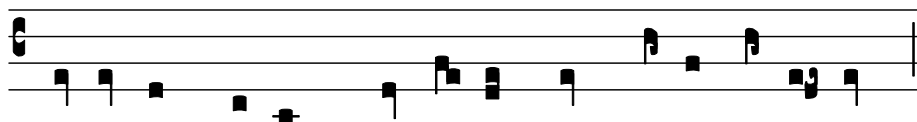
*At the Procession as above on Monday. 1375.*

*On the return, of Saint Mary. 1376.*

*Beata Dei Genitrix. AS:519; 1519-C:49v.<sup>42</sup>*

1563.

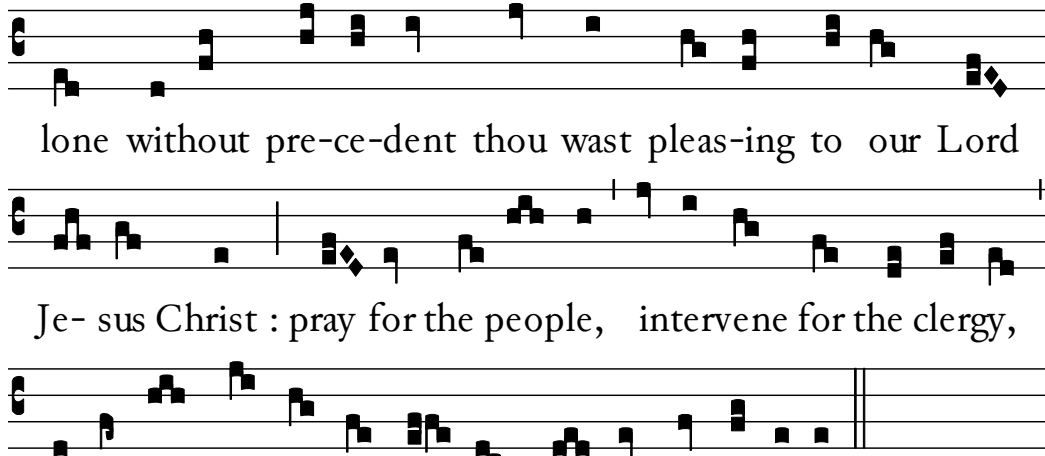
Ant.  
VIII.i.



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



temple of the Lord, sanctu- a-ry of the Ho-ly Ghost, a-



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

¶ *At Vespers.*


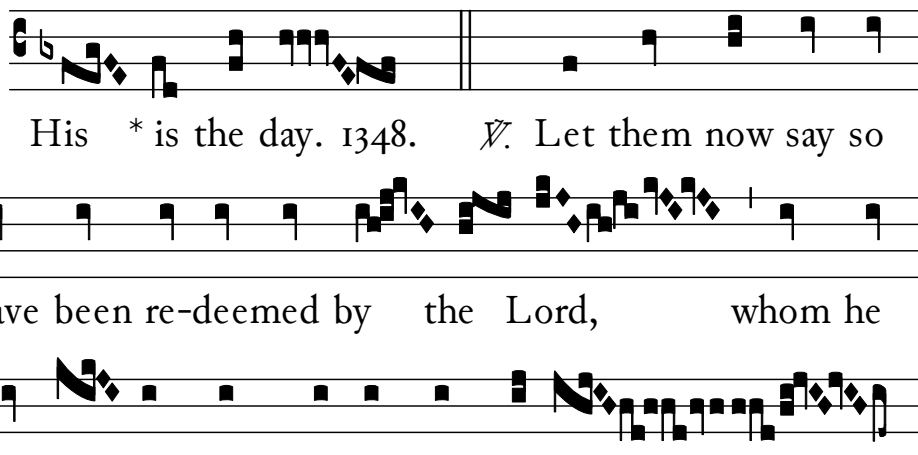
Kyrieléyson. 1351.

*Ant.* Alleluya. *iiij.* 1352.

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

*Hec dies. Dicant nunc qui redempti sunt.* 1519:225v; 1531:129v.

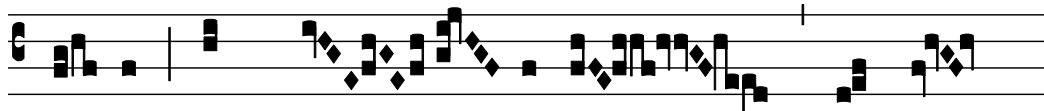
Grad.  
 II.

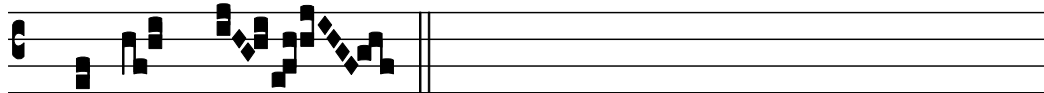
His \* is the day. 1348. ¶ Let them now say so  
 that have been re-deemed by the Lord, whom he  
 hath re-deem-ed from the hand of the e-

8414c.

The Week of the Pasch.



ne-my : and ga- ther-ed out of

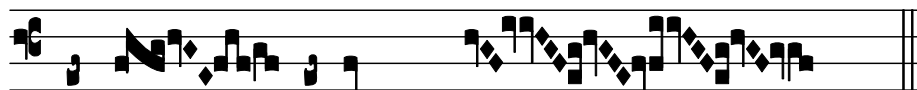



\* the countries.

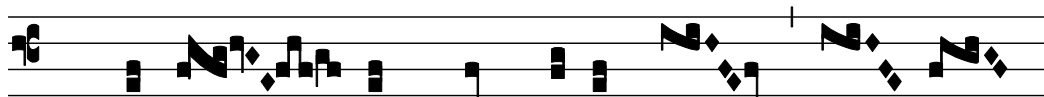
*Alleluia. Surgens Jesus. 1519:225v; 1531:129v.*

507030.


II.



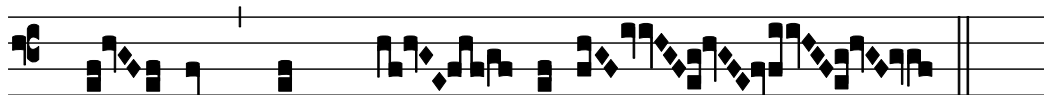
L-le- lu-ya. \*



∇. Je-sus our Lord, ris-ing up, stood in



the midst of his disci- ples,

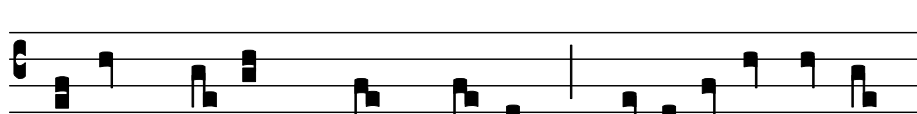


and said, Peace be to you.

∇. The Lord is risen. 1350.

*Videte manus meas. AS:244; 1519:226r; 1531:129v.*

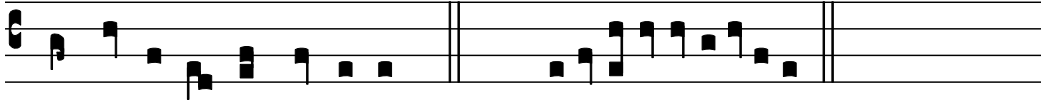
Ant.  
VIII.i.



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

5400.

The Week of the Pasch.



al-le-lu-ya, al-le-lu-ya. *Ps.* My soul doth magnify. 71\*.

*Prayer.*

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

Paschal festival, may ever live in thy  
holiness. Through our Lord [Jesus  
Christ thy Son].<sup>43</sup>

[*At the Procession as above.*] 1379.

**¶** *At the Font.*

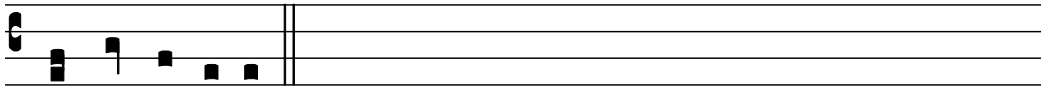
*Prayer.*

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

may ever live devoutly in thy praise.  
Through Christ.

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

1519:226r.



thee, al-le-lu-ya.

*This Antiphon is found after the Common of Saints.*<sup>44</sup> [1043].



[130r.]

# ¶ Wednesday.

## Lesser Double Feast.

### At Matins.

[Invitatory, Antiphon as on the preceding Monday.] 1369.

Ps. Save me, [O Lord].<sup>45</sup> (xj.) [27].

Ps. How long, O Lord. (xij.) [28].

Ps. The fool hath said. (xij.) [28].

[V. The Lord is risen indeed.] 1369.

Let the Lessons and Responsories be read and sung as above on Monday. 1369.

[The Gospel]<sup>46</sup> according to John. Final. (Joh. xxj. 1-14.)



AT that time, Jesus<sup>47</sup> shewed himself again to his<sup>48</sup> disciples at the sea of Tiberias. And that which followeth.

A Homily of Blessed Gregory, Pope.

(24.)<sup>49</sup>

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

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

return to them after conversion.

*Ecce vicit leo.* AS:244; 1519:226r; 1531:130r.<sup>50</sup>

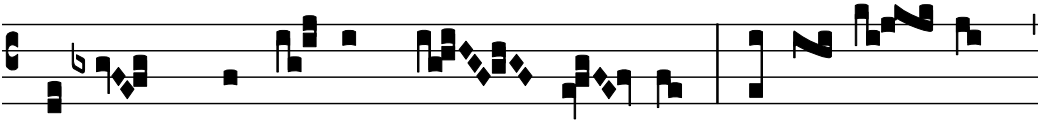
1. Resp.  
VII.



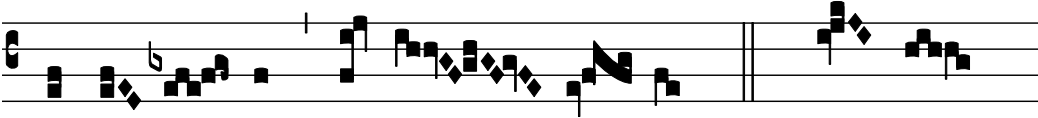
E- hold, \* the li- on of the tribe of Ju-dah,



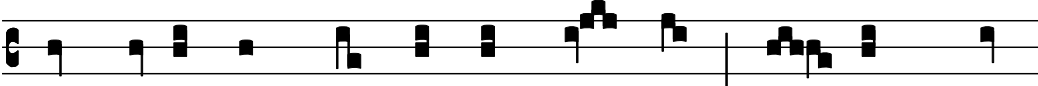
the root of Da-vid, hath pre-vail-ed to open the book, and



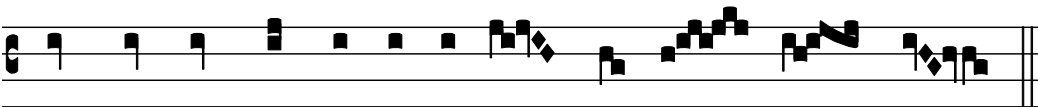
to loose the sev-en seals there- of. †Alle- lu- ya,



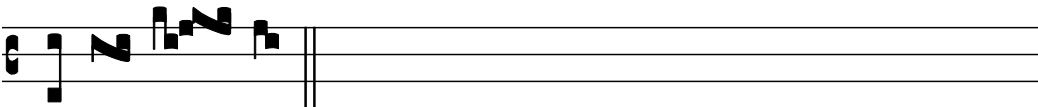
al-le- lu- ya, al-le- lu- ya. ✂. And one



of the ancients said to me, Weep not : the lamb that



was slain is worthy to re-ceive pow-er and strength.



†Alle- lu- ya.

6616.

6616a.

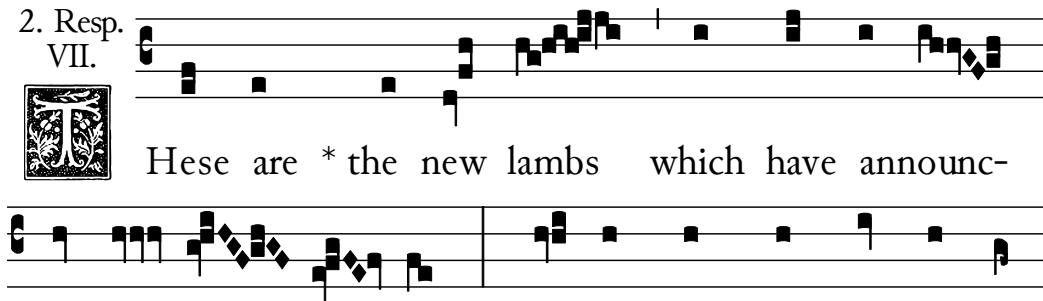
Second Lesson.

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

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

*Isti sunt agni novelli.* AS:245; 1519:226v; 1531:130r.<sup>51</sup>

7012. 2. Resp. VII.



**I**Hese are \* the new lambs which have announc-  
ed, al- le- lu- ya. † They have come just now to the

foun- tains, they are fil-led with brightness, al-le-lu- ya,  
 al-le- lu- ya. *∞*. In the sight of the Lamb, clothed with  
 white robes : and palms in their hands. †They have come.

7012a.

*Third Lesson.*

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

so many were taken : that the nets were broken. But in this many were caught, and the nets were not broken. Who doth not know that the good are figured by the right side, and the bad by the left ? Now that catch in which it is not particularly ordered on which side the net should be cast, signifieth the present Church, which gathereth the good together with the bad, nor chooseth those which it hauleth : because it knoweth that it is not able to choose. But this catch, after the resurrection of the Lord, was let down only on the right side : because only the Church of the elect, [130v.] which will have nothing of the works of the left side, shall come to see the glory of his brightness. But thou.

The Week of the Pasch.

*R.* [3.] When the sabbath was past. *And let it be sung by three as above on the Day of the Pasch. iij. 1344.*

[*At Lauds.*]

*At Lauds, as above. 1374.*

*Mittite in dexteram. AS;245; 1519:226v; 1531:130v.*

3800. Ant. VII.ii.

Ast the net \* on the right side of side of the ship :  
and you shall find, al-le-lu-ya. *Ps. Blessed be the Lord. 71\*.*

[Let us pray.]<sup>52</sup>

*Prayer.*

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

which we keep, we may merit to come to eternal joys. Through the same [our Lord].<sup>53</sup>

*At the Procession as above. 1375.*

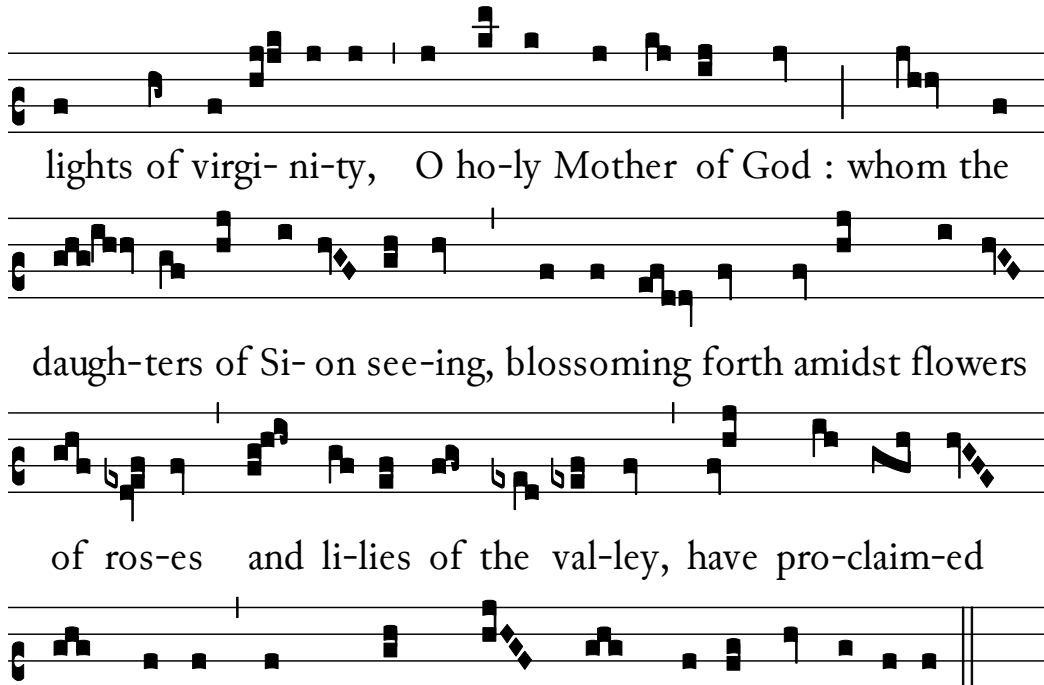
*On the return let it be said of Saint Mary. 1376.*

*Speciosa facta es. AS:529; 1519-C:50r; 1531:130v.*

4988. Ant. VI.

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

The Week of the Pasch.



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

¶ *At Vespers.*

Kyrieléyson. 1351.

*Ant.* Alleluya. *iiij.* 1352.

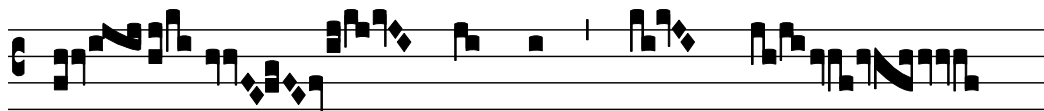
*Ps.* The Lord said. (*cix.*) [363].

*Hec dies. Dextera Domini.* 1519:227r; 1531:130v.

Grad.  
II.



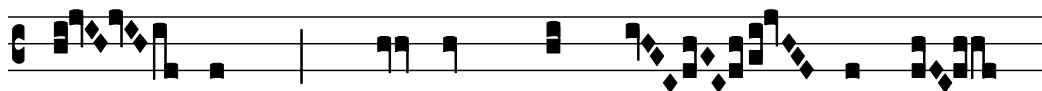
His \* is the day. 1348. ∞. The right hand of



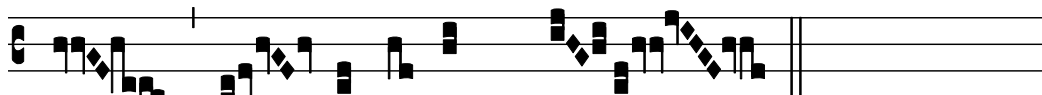
the Lord hath wrought

8414d.

The Week of the Pasch.



strength : the right hand of the Lord  
hath ex-al-ted \* me.



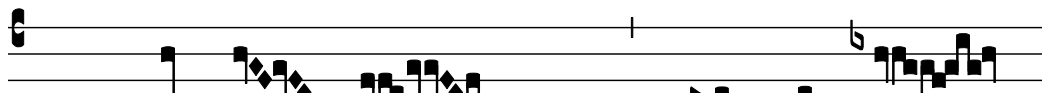
*Alleluya. Surrexit Dominus. 1519:227r; 1531:130v.*

507004.

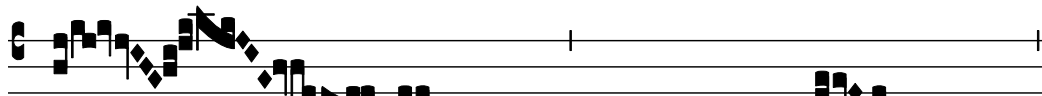
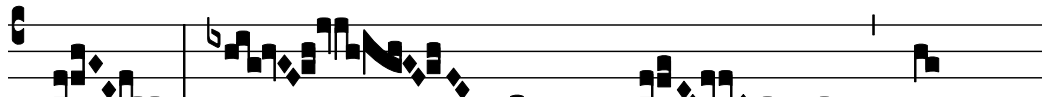

I.



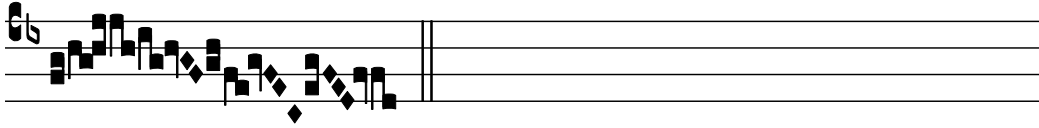
L-le- lu-ya. \*



∇ The Lord was ris-en, and meet-  
ing the wo- men, he said, All hail!  
Then came they near, and  
held him by \* the feet.



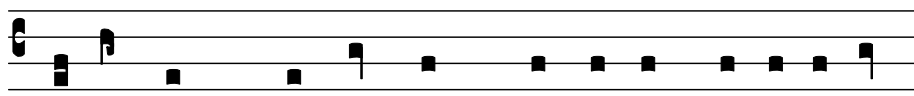
The Week of the Pasch.



℣. The Lord is risen.  
 [℞. As he told you, alleluya.]<sup>54</sup>

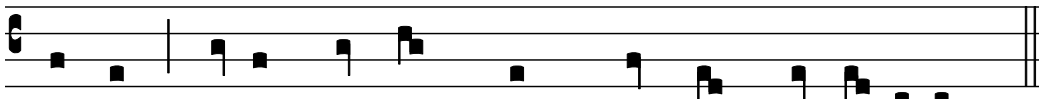
*Hoc jam tertio manifestavit.* AS:245; 1519:227v; 1531:130v.

Ant.  
 III.iv.

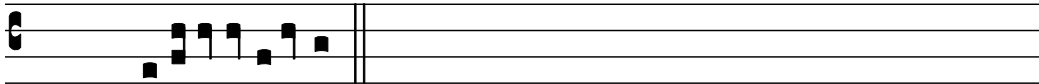


3085.

His is now \* the third time that Je-sus ma-ni-fested



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



Ps. My soul doth magnify. 60\*.

*Prayer.*

**G**rant, we beseech thee, almighty  
 God : that the wonderful  
 sacrament of this Paschal<sup>55</sup> festivity

may both bestow upon us tran-  
 quility<sup>56</sup> in this world, and confer life  
 eternal. Through our Lord.

[*At the Procession as above.* 1379.]

*At the Font.*

*Prayer.*

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

longings, may thirst for the fountain  
 of life, our Lord Jesus Christ thy Son.  
 [*Choir.*]<sup>57</sup> ℞. Amen.

*On the return, of Saint Mary, let the Antiphon Kindly Mother. [1040]. be sung as above on the Day of the Pasch at Vespers, and let it be concluded with Alleluya.*



## ¶ *Thursday.*

[*At Matins.*]

*At Matins, let two Rulers of the Choir sing together the Invitatory 1369. as above, in silken Copes at the Quire Step. Let it be likewise on Friday and on Saturday. On this day and the two that follow at Matins on the Psalms let the Antiphon be begun in the Superior Grade and let all the Lessons be read by Clerks of the Superior Grade in Surplices at the Quire Step. Let all the Responsories at Matins be sung by two in Surplices at the Quire Step, in such a way that the first R̄. and the second are sung in the ij. Form : and the third is sung by two Clerks of the Superior Grade.*<sup>58</sup>

*Ps.* Lord, who shall dwell. (xiiij.) [29].

*Ps.* Preserve me. (xv.) [31].

*Ps.* Hear, O Lord, my justice. (xvj.) [33].

*Versicle as above.* 1369.

[*The Gospel*]<sup>59</sup> according to *John, xx. Chap. (11-18.)*



*A Homily of Blessed Gregory, Pope.*

(25.)<sup>60</sup>

**M**ary Magdalen, that had been in the city, a sinner, loving the Truth, washeth away the stains of <her> offenses : and the voice of Truth is fulfilled which saith, Her many sins have been dismissed : because she hath loved much. Indeed,

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

*R̄. I. Mary Magdalene. Found on the immediately preceding Monday j. 1370.*

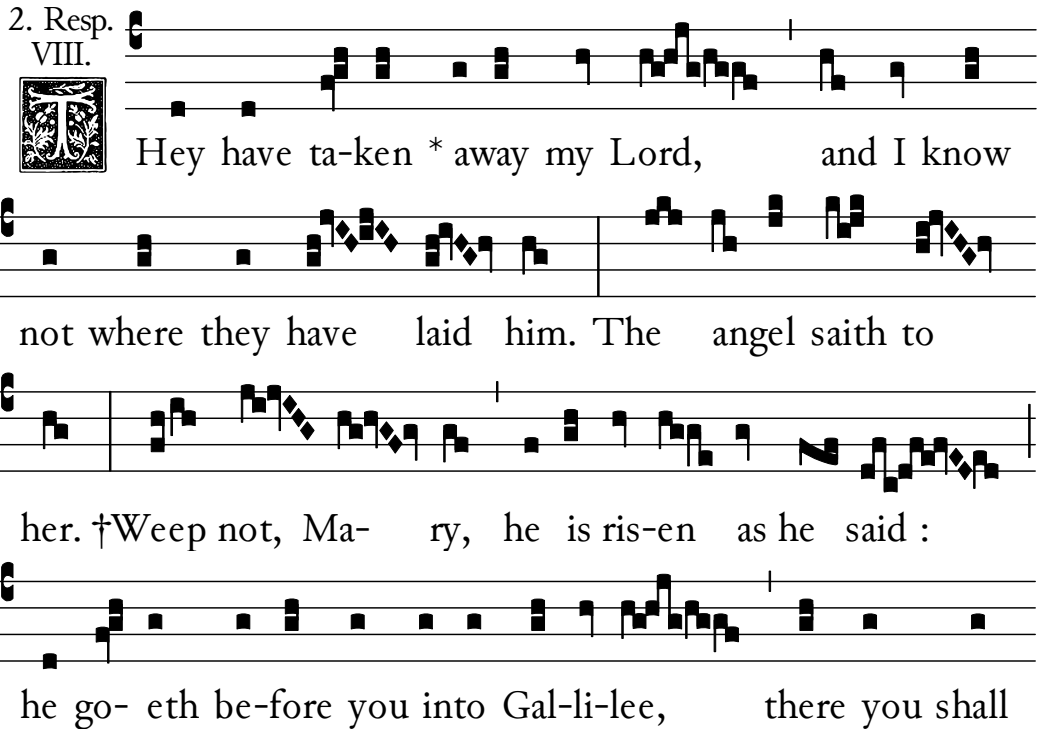
*Lesson ij.*

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

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

*Tulerunt Dominum meum. AS:245; 1519:228r; 1531:130v.*<sup>61</sup>

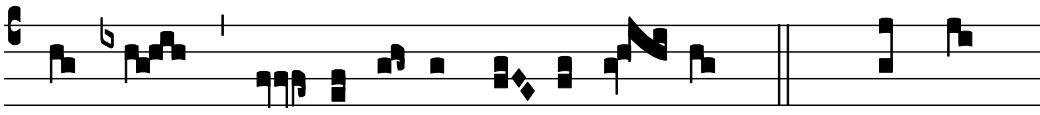
2. Resp.  
VIII.



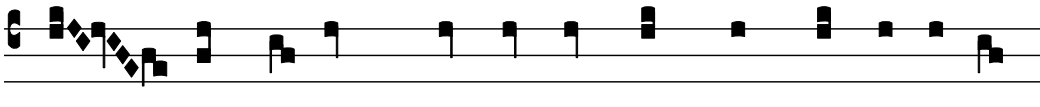
**T**hey have ta-ken \* away my Lord, and I know  
not where they have laid him. The angel saith to  
her. †Weep not, Ma- ry, he is ris-en as he said :  
he go- eth be-fore you into Gal-li-lee, there you shall

7797.


7797b.



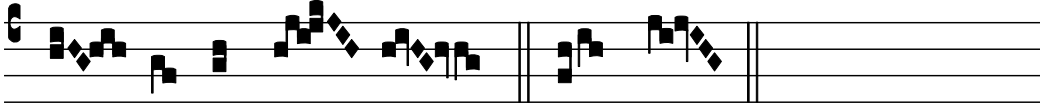
see him, al- le-lu- ya, al- le-lu- ya.  $\text{V}$ . Now as



[131r.] she was weeping, she stooped down, and looked into



the se-pulchre : and she saw two angels in white sit-ting,



and they say to her. †Weep not.

Lesson *iiij.*<sup>62</sup>

**M**Ary, as she was weeping, stooped down, and looked into the sepulchre. To be sure she had already seen the empty tomb : she had already reported that the Lord had been taken away. Why is it that again she stooped down, again she wanted to see ? For it sufficeth not for a lover to have looked once : because the power of love increaseth the effort of the search. Thus she sought a first time : and found little. She persevered in seeking : whence it came to pass that she found <him>. And this happened because desires increase when delayed : and through increase they grasp what they find.

And so she who thus loveth, who stoopeth down again to the tomb which she had already examined, let us see then the fruit of the search which redoubleth by the power of love in her. It continueth, She saw two angels in white, sitting, one at the head, and one at the feet, where the body of Jesus had been laid. Why is it that two angels were seen in the place of the Lord's body, one sitting at the head and another at the feet, except that in the Latin tongue angel is called Messenger, and that from his passion it was to be announced that he was God before the ages and man at the end of the ages ? An angel

The Week of the Pasch.

sitteth as if at the head, when by the apostle John it is preached : that, In the beginning was the Word, and the Word was with God, and the Word

was God. And an angel sitteth as if at the feet, when he saith, The Word was made flesh : and dwelt among us.


℞. 3. When the sabbath was past. *as above on the Day of the Pasch.* iij. 1344.

[*At Lauds.*]

*At Lauds as above.* 1374.

*Maria stabat ad monumentum.* AS:246; 1519:228r; 1531:131r.<sup>63</sup>


Ant.  
VII.i.



3705.

A-ry stood \* at the se-pulchre weeping : she saw  
two angels in white sit-ting : and the napkin that had been  
a-bout his head, al-le-lu-ya. Ps. Blessed be the Lord. 71\*.

*Prayer.*

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

baptism may be one in faith of mind and in piety of action. Through our Lord.

*At the Procession as above 1375. but without the ℞. Let the Jews.*

*On the return, of Saint Mary, let the Antiphon Queen of the heavens. be sung 1376. as above on Monday.*

At Vespers.

Kyrieléyson. 1351.

Ant. Alleluya. iiij. 1352.

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

*Hec dies. Lapidem quem.* BL-52359:158r; 1519:228v; 1531:131r.<sup>64</sup>

8414e. Grad. II.


His \* is the day. 1348. The stone which the builders re-ject- ed : the same is be-come the head of the cor-ner, this is the Lord's do- ing : and it is won-der-ful in our eyes.

*Alleluya. In die resurrectionis.* 1519:228v; 1531:131r.<sup>65</sup>


8426. VII.

L-le-lu-ya. \* On

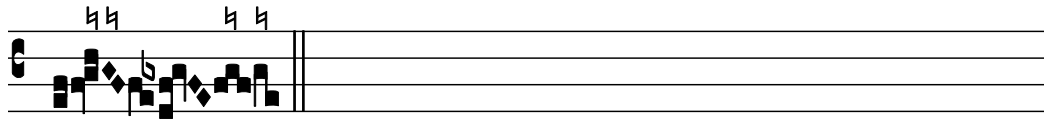
The Week of the Pasch.



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



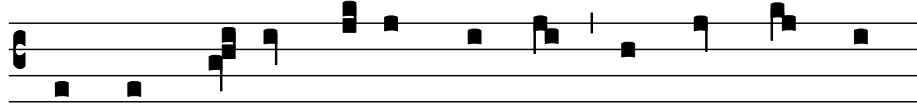

will go be-fore you \* into Ga- li-lee.



℣. The Lord is risen. 1379.

*Tulerunt Dominum meum.* AS:246; 1519:229r; 1531:131r.

Ant.  
VII.i.



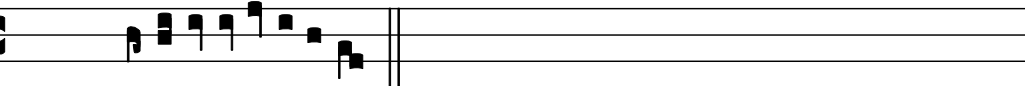
Hey have tak-en \* away my Lord, and I know not



where they have laid him : if thou hast tak-en him hence, tell



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




5232.

*Ps.* My soul doth magnify. 70\*.

The Week of the Pasch.

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*Prayer.*


 God, who hast granted us freer souls wherewith to celebrate the Paschal sacrament : teach us both		to fear what dost anger thee, and to love what thou dost enjoin. Through our Lord.
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*To be sure, let the first Let us bless the Lord. be sung by two Clerks of the ij. Form at the Quire Step : however let the second be sung by two boys.*

[*At the Procession as above.*] 1379.

*At the Font.*

*Prayer.*

 Grant, we beseech thee, almighty God: that thy church may rejoice both in the firmness of her		members, and in ever new fruitfulness. Through Christ.
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*On the return, of Saint Mary, let the Antiphon My soul melted. be sung [1042]. and let it be concluded with Alleluya.*

## ¶ *Friday.*

### *At Matins.*

[*Invitatory, Antiphon as on the preceding Thursday*]. 1399.

*Ps.* The heavens shew forth. (*xviiij.*) [40].

*Ps.* May the Lord hear thee. (*xix.*) [43].

*Ps.* In thy strength, O Lord. (*xx.*) [45].

*V.* The Lord is risen indeed. 1369.

*Lesson from the Holy Gospel according to Matthew, final. (xxviiij. 16-20.)*



**A**T that time,  
The eleven  
disciples went into  
Galilee, unto the  
mountain where  
Jesus had appoin-  
ted them. And  
seeing him, they adored. And that  
which followeth.

*A Homily<sup>66</sup> of the Venerable Bede,  
Priest. (iv. Second Book).<sup>67</sup>*

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

And if we prefer to treat this at  
greater length : we shall learn the  
more pleasing fruit of the spiritual  
meaning contained within the literal  
sense. The word of God <is> indeed  
like the behaviour of spices, which,  
the more finely examined, as if  
rubbed and ground : the greater the  
inner sweetness of the fragrance it  
rendereth. For it is plain and sweet  
to be heard by the devout, that the  
disciples went into Galilee, unto the  
mountain where Jesus had appointed  
them. And seeing him they adored.  
But it is not lacking in mystery : that  
after the resurrection the Lord ap-  
peared to the disciples, whether in  
Galilee or on a mountain. But thou.

*R.* 1. With great power. *This R. is found in the immediately preceding Tuesday. j.*  
1384.



*Lesson ij.*

[131v.] Thus the Lord appeared on a mountain : that he might indicate that the body, which he had taken on at birth from the earth common to the human race : rising again, now raised above all earthly things, he had clothed with heavenly power. He appeared on the mountain : that he might admonish the faithful that if they desired to see the height of his resurrection : they should strive to pass over from the basest cravings to heavenly desires. To be sure the name Galilee, which containeth the saving mystery : is very well known from the abundant ex-

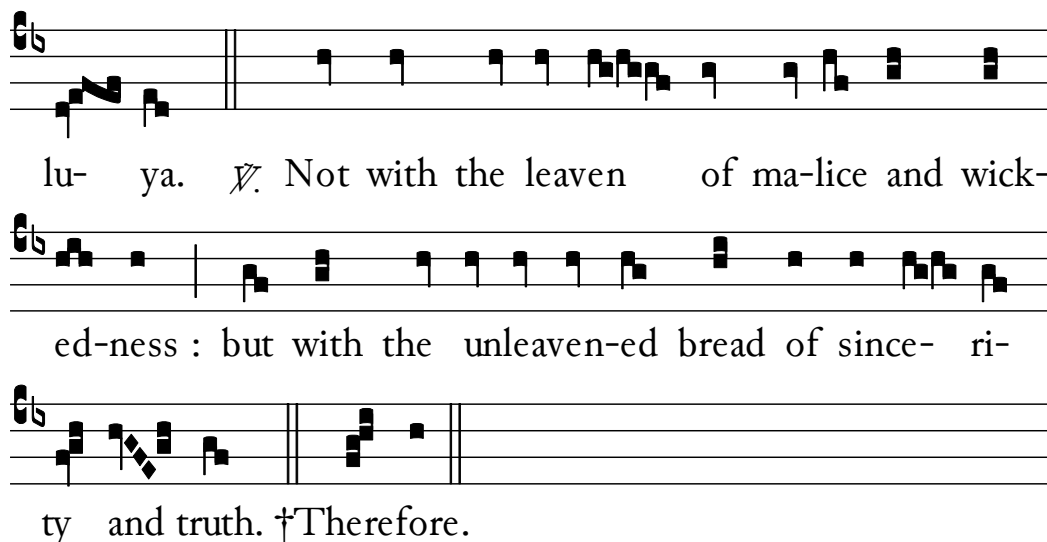
positions of the fathers. But it is not irrelevant to often repeat by word : what it is necessary always to keep in mind. Galilee of course meaneth : a crossing over made, or a revelation. And the interpretation of either name : leadeth to a single end. Accordingly we read above : the angel said to the women, Go, tell ye his disciples that he is risen : and behold he will go before you into Galilee ; there you shall see him. And now, with the Evangelist recounting, we know that the disciples went into Galilee : and seeing him they adored.

*Expurgate vetus fermentum. AS:246; 1519:229r; 1531:131v.*<sup>68</sup>

6699. 2. Resp. VI.

**D** Urge out \* the old leaven, that ye may be  
 a new paste : for Christ our Pasch is sa-cri- fic-  
 ed. Therefore let us feast in the Lord, al-le-

The Week of the Pasch.



lu- ya. ✕. Not with the leaven of ma-lice and wick-  
 ed-ness : but with the unleaven-ed bread of since- ri-  
 ty and truth. †Therefore.

6699a.

*Third Lesson.*

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

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

The Week of the Pasch.

All power is given to me (he saith) in heaven and in earth. For here he spake not of the divinity coeternal with the Father, but of the humanity he had assumed, who by taking up was made less, a little less than the

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

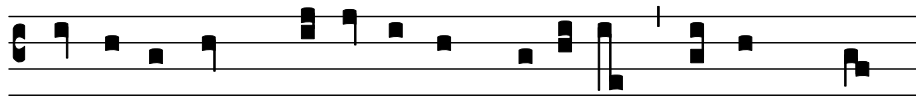
*R.* 3. When the sabbath was past. *as above on the Day of the Pasch. iij. 1344.*

[*At Lauds.*]

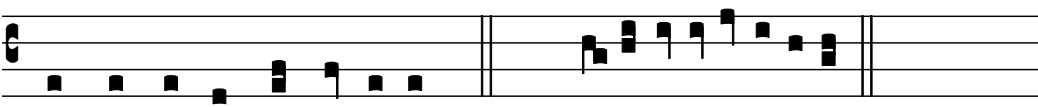
*At Lauds as above. 1374.*

*Undecim discipuli. AS:247; 1519:229v; 1531:131v.*<sup>69</sup>

5271. Ant.  
VII.ii.



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



Lord a-dor-ed, al-le-lu-ya. *Ps. Blessed be the Lord. 69\*.*

*Prayer.*

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

that what we celebrate by profession<sup>70</sup> with our minds, we may imitate with deeds. Through our Lord.

*At the Procession, as above, but without the Verse. 1375.*

*On the return, of Saint Mary, let the Antiphon O blessed Mary. be sung. [1043]. Let it be concluded with Alleluya.*

[*This day before the Mass let the Sepulchre be put away.*]<sup>71</sup>

¶ *At Vespers.*

Kyrielýson. 1351.

*Ant.* Alleluya. *iiij.* 1352.

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

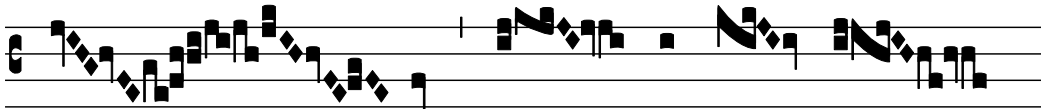
*Hec dies. Benedictus qui venit.* 1519:229v; 1531:131v.

Grad.

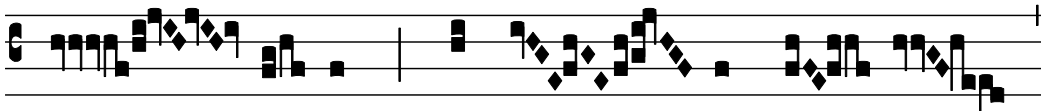
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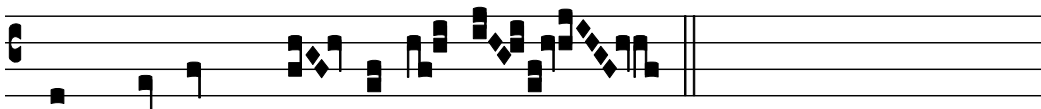
His \* is the day. 1348. ¶ Blessed is he that



com- eth in the name of



the Lord : the Lord is God,



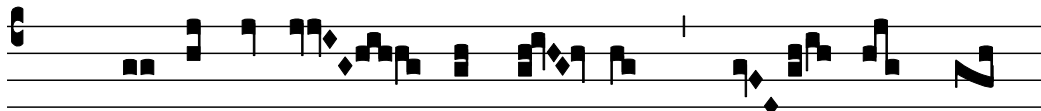
and he hath shone upon us.

*Alleluya. Dicite ingentibus.* 1519:229v; 1531:131v.<sup>72</sup>

VIII.



L-le-lu- ya. \*



¶ Say ye among the Gen- tiles, the Lord hath

8414z.

8421.

The Week of the Pasch.

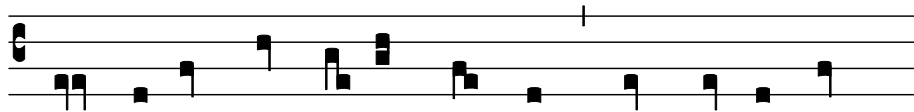


reign- ed \* from a tree.

℣. The Lord is risen. 1398.

*Data est michi.* AS:247; 1519:230r; 1531:131v.

2099. Ant.  
VIII.i.



Ll power \* is giv-en to me in heaven and



in earth, al-le-lu-ya. *Ps.* My soul doth magnify. 72\*.

*Prayer.*

**G**od, through whom to us both redemption cometh and adoption is made good : look upon the works of thy mercy, that those

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

[*At the Procession as above.*] 1379.

*At the Font.*

*Prayer.*

**W**E present, we beseech thee, O Lord, to thy family and graciously bestow : that to those upon whom thou hast conferred the grace

of faith, thou may also grant the eternal crown. Through [our Lord].<sup>73</sup>

*On the return, of Saint Mary, let the Antiphon I went down. be sung [1043]. and let it be concluded with Alleluya.*

## ¶ Saturday[in White]<sup>74</sup>.

### At Matins.

[Invitatory, Antiphon as on the preceding Thursday.] 1399.

Ps. The Lord ruleth [me].<sup>75</sup> (xxij.) [III].

Ps. The earth is the Lord's. (xxij.) [III].

Ps. Judge me, O Lord.<sup>76</sup> (xxv.) [II2].

Versicle as above. 1369.

[The Gospel]<sup>77</sup> According to John, xx. (1-9).

[132r.]



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

*A Homily of Blessed Gregory, Pope.*

(22.)<sup>78</sup>

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

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

*R.* 1. Behold, the [lion].<sup>79</sup> *This R. is found on the nearest preceding Wednesday.* 1392.

*Lesson ij.*


**N**ow the two ran together : but John ran ahead more swiftly than Peter. John came first to the

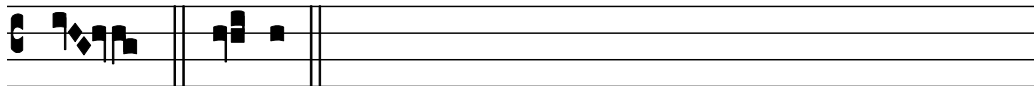
tomb : but he did not presume to enter. Then Peter came after : and he went in. What, brethren, what

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

regarded as represented by the younger, however the Church by the elder. For although for the worship of God the Synagogue was earlier than the Church of the Gentiles : yet in the reckoning of the world the multitude of Gentiles was earlier than the Synagogue, with Paul attesting, who saith, Because that was not the first which is spiritual, but that which is natural.

*De ore prudentis. AS:247; 1519:230r; 1531:132r.*<sup>80</sup>

2. Resp.  
 6396. VII.  Rom the mouth \* of the wise pro-ceedeth honey,  
 al-le-lu-ya, as the sweetnes of hon-ey is his  
 tongue, al-le-lu-ya. †His lips are as a dripping honey-  
 6396b. comb, al-le-lu-ya, al-le-lu-ya. ⁊ Wis-dom rest-  
 eth in his heart : and pru-dence in the words of his



mouth. †His lips.

*Third Lesson.*

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

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

*R̄. 3. When the sabbath was past. iij. as above on the Day of the Pasch. 1344.*

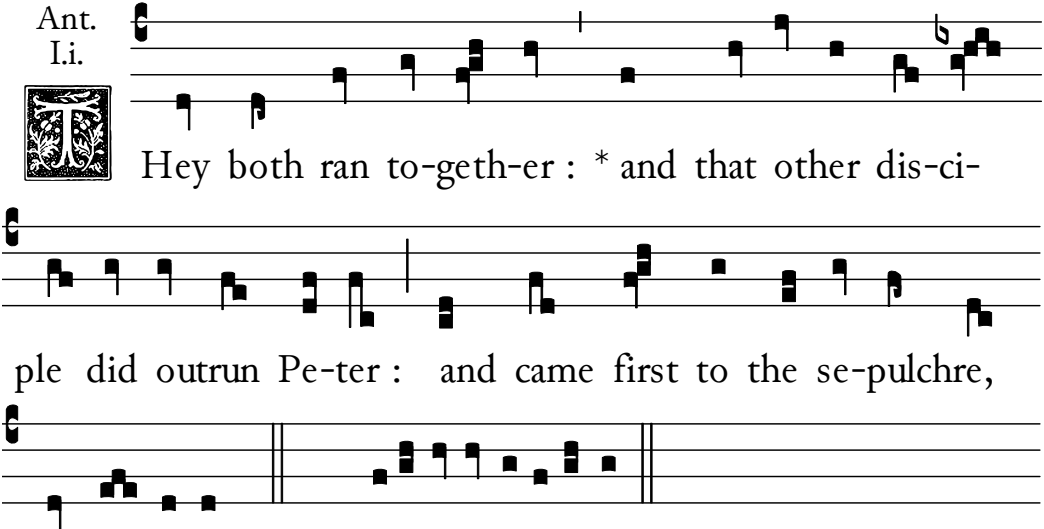
[*At Lauds.*]

*At Lauds as above. 1374.*



*Currebant duo simul.* AS:247; 1519:230v; 1531:132r.

2081. Ant.  
I.i.



**T** Hey both ran to-gether : \* and that other dis-ci-  
ple did outrun Pe-ter : and came first to the se-pulchre,  
al-le- lu-ya. *Ps.* Blessed be the Lord. 54\*.

[Let us pray.]<sup>81</sup>

*Prayer.*

<p><b>G</b>rrant, we beseech thee, al- mighty God : that we who have reverently celebrated the Paschal</p>		<p>Feast : may through it deserve to arrive at eternal joys. Through [our Lord].<sup>82</sup></p>
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*Procession as above, but without the Verse.* 1375.

*On the return, of Saint Mary, let the Antiphon Thou art become beautiful. be sung [1044]. and let it be concluded with Alleluya.*

*On this day let not<sup>83</sup> the Gradual be sung at the Hours, but in its place let be sung by the whole Choir, the Cantor beginning, without repetition, [this way].<sup>84</sup>*

*Alleluya. Hec dies.* 1519:230v; 1531:132r.

8425. VIII.



**A** L-le- lu- ya. \*      ✂. This

The Week of the Pasch.

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

The image shows two staves of musical notation. The first staff contains the melody for the first line of text, and the second staff contains the melody for the second line. The notation uses square notes and diamond-shaped neumes on a four-line staff. The text is printed below the staves, with the first line of text aligned under the first staff and the second line under the second staff. The text is: "is the day which the Lord hath made : let us re-joice and be glad \* in it."

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

Notes, pages 1369-1416.

- <sup>1</sup> 1519:222r. omits 'allelúya'.
- <sup>2</sup> *Gregorii in Evangelia*, Lib. II. Hom. xxiii., *Opera* I. 1538, ed. Bened. [SB:dcccxxiii.]
- <sup>3</sup> 'nobis solemnitáte', 1519:222r.
- <sup>4</sup> In 1519:222r. 'surréxit' is set GA.A.AGACGGF. In BL-52359:154r. 'Galiléam' is set B.B.B.BABAAG; 'dícite discípus' is set CD.C.C C.C.C; 'quia' is set G.FG. In PEN:99v. 'discípus' is set C.C.C.
- <sup>5</sup> In BL-52359:154r. 'monuméntum' is set AG.AB.ABGA.AGGEFE. BL-52359:154v. has 'si amóre'.
- <sup>6</sup> 'manet' *Chevallon*. [SB:dcccxxv.]
- <sup>7</sup> 1519:222v.
- <sup>8</sup> In AS:241. 'nomen' is set DE.D. In BL-52359:154v. 'Cléophas dixit' is set CB.B.CD C.BC.
- <sup>9</sup> 1519:223r.
- <sup>10</sup> 1519:223r.
- <sup>11</sup> 'eténam', 1519:223r.
- <sup>12</sup> 'ante', 1519:223r.
- <sup>13</sup> 1519:223r.
- <sup>14</sup> 1519:223r.
- <sup>15</sup> 1531:128v. has 'gaude gloriosa'. In 1519-C:49r. 'speciósa' is set C.DE.EDD.C.
- <sup>16</sup> 1519:223r.
- <sup>17</sup> 'sicut in hesterna die', 1519:223r.
- <sup>18</sup> 'resurrexerunt', 1519:223v.
- <sup>19</sup> 1519:223v.
- <sup>20</sup> 1519:223v.
- <sup>21</sup> 'festis', 1519:223v.
- <sup>22</sup> 'post dictas octavas', 1519:223v.
- <sup>23</sup> 1519:223v.
- <sup>24</sup> 'ut in psalterio', 1519:223v.
- <sup>25</sup> "Hec dies quem." *Chevallon*. [SB:dcccxxviii.] In 1519:223v. B is omitted in 'quóniam'.
- <sup>26</sup> The flat appears in GS:118. 1508:113r. and Rylands-24:213.
- <sup>27</sup> 1519:224r.
- <sup>28</sup> 1519:224r.
- <sup>29</sup> In 1519:224r. 'surréxit' is set DE.CABC.AG; 'allelúya' includes B<sub>1</sub>.
- <sup>30</sup> 1519:224v.
- <sup>31</sup> 1519:224rv. omits 'hec'.
- <sup>32</sup> 1519:224v.
- <sup>33</sup> 1519:224v.
- <sup>34</sup> 1519:224v.
- <sup>35</sup> *Bede Homilie Estivales de Tempore*, *Opera* VII. 9. [SB]

- <sup>36</sup> 'presentia' *Chevallon*. [SB]
- <sup>37</sup> In BL-52359:155v. 'Virtúte magna' is set Ed.G.ACA CCCGAGACDCBC.CB; 'apóstoli' is set AC.C.BDCC.BC; 'resurrecciónis' appears to be set B.B.BD.C.BAGABC.BACCB; 'nostri' is set CABCB.AG; the first 'allelúya' is set A.CDC.A.AGABA. PEN:101r. has no flat.
- <sup>38</sup> 'id ipsum', *Legenda* 1518.
- <sup>39</sup> 'altísimis', *Vulgate*.
- <sup>40</sup> In 1519:225r. 'discipulorum' is set A.CCC.CCB.ADCDE.D; 'sabbatorum' is set C.C.C.C; in the *V*. 'Jesus' is set DE.D. In BL-52359:156r. 'Dóminus' is set EFGF.ED.C; 'vobis' is set D.EFE; 'sunt' is set CCB; the second 'allelúya' is set FACD.CBABGBABG.GAGG.G. In PEN:101r. 'Surgens' is set GC.DEDD; 'vobis' is set AC.EFE; the first 'allelúya' is set DC.DEFE.ED; 'gavísi' is set C.DEFEFE.D; 'sabbatorum' is set C.C.C.C.
- <sup>41</sup> 'fetu semper', 1519:225v.
- <sup>42</sup> In 1519:225v. music appears only for 'sexu allelúya'; it is set C.CD.E.D.C.C.
- <sup>43</sup> 1519:226r.
- <sup>44</sup> 1519:226r.
- <sup>45</sup> 1519:226r.
- <sup>46</sup> 1519:226r.
- <sup>47</sup> 'Manifestávit Jesus', 1519:226v.
- <sup>48</sup> 'suis' is not in the *Vulgate*.
- <sup>49</sup> *Gregorii* in Evangelia, lib. II. Homil. xxiv., *Opera* I. 1540. [SB:dcccxxxiv.]
- <sup>50</sup> In 1519:226r. no flat appears at 'septem'; 'seniõribus' is set C.C.C.CE.C. In BL-52359:156v. and PEN:102r. no flat appears at the second 'allelúya'.
- <sup>51</sup> In 1519:226v. the second 'allelúya' is set ACb.CBCAG.GACAB.AG.
- <sup>52</sup> 1519:227r.
- <sup>53</sup> 1519:227r
- <sup>54</sup> 1519:227v.
- <sup>55</sup> 'paschális festivitátis', 1519:227v.
- <sup>56</sup> 'tranquillitátem tríbuat', 1519:227v.
- <sup>57</sup> 1519:227v.
- <sup>58</sup> 'Let all the Responsories at Matins be sung in Surplices at the Choir Step. In such a way that the first Responsory and the Second are sung by two Clerks of the Second Form. The Third Responsory by two Clerks of the Superior Grade.', 1519:227v.
- <sup>59</sup> 1519:227v.
- <sup>60</sup> *Gregorii* in Evangelia, lib. II. Homil. xxv., *Opera* I. 1514. [SB:dcccxxxviii.]
- <sup>61</sup> In 1519:228r. 'Noli' has a B<sub>♭</sub> (the flat does not appear in the repeat); no flat appears at 'vidébitis'. 1519:228r. has 'illi ángelus'. In BL-52359:157v. 'in Galiléam' is set Ga A.A.A.AGACGAGGF; no flat appears at 'vidébitis'; the repeat, obviously an error, is to 'Precédet' as appears in the responsory 'María Magdalene', Monday of Easter week. In PEN:102v. a flat appears at 'Noli'.
- <sup>62</sup> 'Lectio secunda.' *Chevallon*, per incuriam. [SB:dcccxxxix.]

- <sup>63</sup> In BL-52359:157v. 'María' is st G.B.D.
- <sup>64</sup> In 1519:228v. 'Lápidem' is set GD.D.DEDEED.
- <sup>65</sup> In 1519:228v. no flat appears in the neuma following 'Galiléam'. The accidentals follow the missal.
- <sup>66</sup> 'Sermo', 1519:229r.
- <sup>67</sup> *Bede* Homiliae Estivales de Tempore, *Opera* VII. 12. [SB:dcccxi.]
- <sup>68</sup> In BL-52359:158v. 'nova' is set FG.G; no flat appears at 'nostrum' or at 'nequície; 'allelúya' is set FGf.EDFAGAEFGAFGFE.DEFEF.ED.
- <sup>69</sup> In BL-52359:158v. 'discípuli' is set C.DE.ED.D.
- <sup>70</sup> 'profectione' *Chevallon*. [SB:dcccxiv.]
- <sup>71</sup> 1519:229v.
- <sup>72</sup> This edition follows the version found in the missal.
- <sup>73</sup> 1519:230r.
- <sup>74</sup> 1531:132r, header.
- <sup>75</sup> 1519:230r.
- <sup>76</sup> 'Júdica me Deus', 1519:230r.
- <sup>77</sup> 1519:230r.
- <sup>78</sup> *Gregorii* in Evangelia, lib. II. Homil. xxii., *Opera* I. 1530. [SB:dcccxiv.]
- <sup>79</sup> 1519:230r.
- <sup>80</sup> In 1519:230r. the first 'allelúya' is set GF.GAAG.GACAB.AG; 'distíllans' is set CCD.CC.BA. In 1519:230r. the final 'allelúya' is set ABC.DBDAG.GACAB.AG. In BL-52359:159r. prudéntes' is set C.CDCC.AG; 'distíllans' is set C.CDCC.AG. In PEN:104r. the second 'ejus' is set DCD.CB.
- <sup>81</sup> 1519:230v.
- <sup>82</sup> 1519:230v.
- <sup>83</sup> 'nulla', 1519:230v.
- <sup>84</sup> 1519:230v.