

THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.

Part 36.

Pages 1525-1548.

iv. Sunday after the Pasch.

iv. Week after the Pasch.

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXX.

The Sarum Rite is published by The Gregorian Institute of Canada/L'Institut grégorien du Canada, c/o School of the Arts, McMaster University, 1280 Main Street West, Hamilton, Ontario, Canada L8S 4L8. The Gregorian Institute of Canada is affiliated with the School of the Arts, McMaster University.

The Sarum Rite is distributed over the internet through .pdf files located at: www.sarum-chant.ca

This document first published July 1, 2020.

Revised August 2024.

All rights reserved. This publication may be downloaded and stored on personal computers, and may be printed for purposes of research, study, education, and performance. No part of this publication may be uploaded, printed for sale or distribution, or otherwise transmitted or sold, without the prior permission in writing of the Gregorian Institute of Canada.

The Gregorian Institute of Canada/L'Institut grégorien du Canada is a charitable organization registered by the Federal Government of Canada.

www.gregorian.ca

© The Gregorian Institute of Canada, 2020.

[The Fourth Sunday after the Pasch.]

1. **A.** **¶** The 4. Sunday after the Pasch is of S. George, Lesser Double. At 1. Vespers let a solemn Memorial be made of the Sunday and a Procession and let a Memorial of the Sunday and of the Resurrection be made at Matins and at 2. Vespers.

Monday is of the feria, with the **R̄R̄**. of the same feria and with the Mass of the Sunday. [141r.]

Wednesday, Thursday and Saturday are of Commemorations.

2. **A.** **¶** The 4. Sunday after the Pasch is of the Sunday. 2. Vespers will be of the Apostles [Philip and James]¹ with a solemn Memorial of the Sunday and of the Resurrection.

Tuesday, Thursday, and Friday are of Commemorations and the Mass of the Sunday is said in chapter on Tuesday, and the **R̄R̄**. of Tuesday and Wednesday must be omitted.

3. **A.** **¶** The 4. Sunday after the Pasch is of S. John of Beverley, Bishop and Confessor, all of the Common. At 1. Vespers let a Memorial be made of the Apostle [John before the Latin Gate],² of the Sunday, and a Procession; at Matins let a Memorial be made of the Sunday and of the Resurrection.

Tuesday is of the feria with the **R̄R̄**. of the same feria with the Mass of the Sunday.

Tuesday, Thursday and Saturday are of Commemorations.

4. **A.** **¶** The 4. Sunday after the Pasch is of the Sunday with a Procession.

Monday and Wednesday are of the feria with the **R̄R̄**. of Monday and Tuesday with the Mass of the Sunday on Monday.

Tuesday, Thursday and Saturday are of Commemorations.

5. **A.** **¶** The 4. Sunday after the Pasch is of the Sunday.

Monday is of the feria with the Mass of the Sunday.

Tuesday, Wednesday, and Saturday are of Commemorations.

Friday is of S. Augustine. At 1. Vespers let a Memorial be made of S. Aldhelm with the Ant. *Perpetual light*. major. [709].

1. **B.** **¶** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers which is of S. George let a solemn Memorial be made of the Sunday and a Procession. At Lauds are sung all the Antiphons, at the Procession before the Mass *An angel sat*. with the **Ÿ**. This Sunday will be without either Vespers. At 2. Vespers let a solemn

Memorial be made of the Sunday and of the Resurrection.

Wednesday, Friday³ and Saturday are of Commemorations.

Tuesday⁴ is of the feria with the R̄R̄. of Monday, with the Mass of the Sunday.

2. **℞.** **¶** The 4. Sunday after the Pasch is of the Apostles [Philip and James]⁵ with a solemn Memorial of the Sunday and a Procession. At 2. Vespers let a solemn Memorial be made of the Sunday and of the Resurrection.

Monday, Wednesday and Thursday are of Commemorations, and the Mass of the Sunday is said in Chapter on Monday.

3. **℞.** **¶** The 4. Sunday after the Pasch is of the Sunday, at 1. Vespers a Memorial of Saint John [of Beverley]⁶ and a Procession.

Monday is of the feria with the R̄R̄. of the same feria with the Mass of the Sunday.

Wednesday, Friday and Saturday are of Commemorations.

4. **℞.** **¶** The 4. Sunday after the Pasch is of the Sunday.

Monday and Friday are of the feria with the R̄R̄. of Monday and Tuesday and with the Mass of Sunday on Monday.

Tuesday, Wednesday and Saturday are of Commemorations.

5. **℞.** **¶** The 4. Sunday after the Pasch is of the Sunday.

Monday, Tuesday, and Saturday are of Commemorations.

Friday is of the feria with the R̄R̄. of Monday and with the Mass of the Sunday.

1. **℥.** **¶** The 4. Sunday after the Pasch is of S. Mark. At 1. Vespers let a solemn Memorial be made of the Sunday with a Procession at Matins, and at 2. Vespers a solemn Memorial of the Sunday and of the Resurrection.

Monday is of the feria with the R̄R̄. of Monday and with the Mass of the Sunday.

Tuesday, Thursday and Friday are of Commemorations.

2. **℥.** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers which is of the Apostles [Philip and James]⁷ : let a solemn Memorial be made of the Sunday and a Procession. At Matins a Memorial of the Resurrection. At 2. Vespers a solemn Memorial of the Martyrs [Alexander, Eventius, and Theodulius],⁸ of the Sunday, and a Procession; let no Memorial be made of the Resurrection.

Tuesday, Wednesday and Saturday are of Commemorations and the Mass of the Sunday is said in Chapter on Tuesday.

3. **℥.** **¶** The 4. Sunday after the Pasch is of the service of the Sunday.

iv. Sunday after the Pasch.

Tuesday, Thursday and Saturday are of Commemorations.

Friday is of the feria with the *R̄R̄*. of Monday with the Mass of the Sunday.

4. **C.** **¶** The 4. Sunday after the Pasch is of the Sunday.

Monday and Thursday⁹ are of the feria with the *R̄R̄*. of Monday and Tuesday with the Mass of the Sunday on Monday.

Tuesday, Friday and Saturday are of Commemorations.

5. **C.** **¶** The 4. Sunday after the Pasch is of the Sunday.

Monday, Thursday and Saturday are of Commemorations with the Mass of the Sunday in chapter on Monday.

1. **D.** **¶** The 4. Sunday after the Pasch is of the Sunday, Memorial of the Saint [Alphege]¹⁰ and of the Resurrection.

Monday, Tuesday and Wednesday are of Commemorations.

Friday is of the feria with the *R̄R̄*. of Monday, with the Mass of the Sunday.

2. **D.** **¶** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers which will be of S. Mark let a solemn Memorial be made of the Sunday and a Procession. At Lauds all the Antiphons.

Monday is of the feria with the *R̄R̄*. of Monday and with the Mass of the Sunday.

Wednesday, Thursday and Saturday are of Commemorations.

3. **D.** **¶** The 4. Sunday after the Pasch is of the Cross : with a solemn Memorial of the Martyrs [Alexander, Eventius, and Theodulius],¹¹ of the Sunday and a Procession, let no Memorial be made of the Resurrection.

Monday is of the feria with the *R̄R̄*. of Monday and with the Mass of the Sunday.

Tuesday, Friday and Saturday are of Commemorations.

4. **D.** **¶** The 4. Sunday after the Pasch is of the Sunday, Memorial of the Martyrs [Gordian and Epimachus]¹² and a Procession.

Monday and Wednesday are of the feria with the *R̄R̄*. of Monday and Tuesday and with the Mass of the Sunday on Monday.

Thursday, Friday and Saturday are of Commemorations.

5. **D.** The 4. Sunday after the Pasch is of the Sunday with a procession.

Monday and Wednesday are of the feria with the *R̄*. of Monday and Tuesday and with the Mass of the Sunday on Monday.

Thursday, Friday¹³ and Saturday are of Commemorations.

iv. Sunday after the Pasch.

1. **☉**. **☿** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers let a Procession be made.
Monday, Tuesday and Saturday are of Commemorations.
Thursday is of the feria with the **℞℞**. of Monday and with the Mass of the Sunday.
2. **☉**. **☿** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers let a Procession be made.
Tuesday, Wednesday and Friday are of Commemorations and the Mass of the Sunday is said in Chapter on Tuesday.
3. **☉**. **☿** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers which will be of the Cross let a solemn Memorial be made of the Sunday but no Procession.
Monday is of the feria with the **℞℞**. of the same feria and with the Mass of the Sunday.
Thursday, Friday and Saturday are of Commemorations.
4. **☉**. **☿** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers let a Procession be made.
Tuesday, Thursday and Saturday are of Commemorations.
Wednesday and Friday are of the feria with the **℞℞**. of Monday and Tuesday and with the Mass of the Sunday on Wednesday.
5. **☉**. **☿** The 4. Sunday after the Pasch is of the Sunday. 2. Vespers will be of S. Dunstan with a Memorial of S. Potentiana, of the Sunday, and of the Resurrection.
Wednesday and Friday are of the feria with the **℞**. of Monday and Tuesday and with the Mass of the Sunday on Wednesday.
Tuesday, Thursday and Saturday are of Commemorations.
1. **☿**. **☿** The 4. Sunday after the Pasch is of the Sunday with a Procession.
Monday, Friday and Saturday are of Commemorations.
Wednesday is of the feria with the **℞℞**. of Monday and with the Mass of the Sunday.
2. **☿**. **☿** The 4. Sunday after the Pasch is of S. Vitalis, a Memorial of Sunday and a Procession. The 3. **℞**. should be sung by one alone.
Monday, Tuesday and Saturday are of Commemorations.
Thursday is of the feria with the **℞℞**. of Monday and with the Mass of the Sunday.
3. **☿**. **☿** The 4. Sunday after the Pasch is of the Sunday with a Procession.

iv. Sunday after the Pasch.

Wednesday, Thursday and Saturday are of Commemorations and the Mass of the Sunday is said in Chapter on Friday.

4. **¶** **¶** The 4. Sunday after the Pasch is of the Sunday with a Memorial of the Martyrs [Nereus, Achilleus, and Pancras]¹⁴ and a Procession.

Monday and Wednesday and Friday are of the feria with the **R̄R̄**. of Monday, Tuesday, and Wednesday and with the Mass of the Sunday on Monday.

Tuesday, Thursday and Saturday are of Commemorations.

5. **¶** **¶** The 4. Sunday after the Pasch is of S. Dunstan : a Memorial of S. Potentiana, of the Sunday and a Procession. Let the 3. **R̄**. be sung by one alone.

Monday and Wednesday are of the feria with the **R̄R̄**. of Monday and Tuesday and with the Mass of the Sunday on Monday.

Tuesday, Thursday and Friday are of Commemorations.

1. **¶** **¶** The 4. Sunday after the Pasch is of the Sunday. At 1. Vespers a Procession, at Matins a Memorial of the Resurrection. 2. Vespers will be of S. George with a solemn Memorial of the Sunday and of the Resurrection.

Tuesday, Thursday and Friday are of Commemorations and the Mass of the Sunday is said in Chapter on Tuesday.

2. **¶** **¶** The 4. Sunday after the Pasch is of the Sunday with a Procession.

Monday, Friday and Saturday are of Commemorations.

Wednesday is of the feria with the **R̄R̄**. of Monday and with the Mass of the Sunday.

3. **¶** **¶** The 4. Sunday after the Pasch is of Saint John, Apostle, with a Memorial of the Sunday and a Procession.

Tuesday, Friday and Saturday are of Commemorations.

Wednesday is of the feria with the **R̄R̄**. of Monday and with the Mass of the Sunday.

4. **¶** **¶** The 4. Sunday after the Pasch is of the Sunday with a Procession.

Monday and Wednesday are of the feria with the **R̄R̄**. of Monday and Tuesday and with the Mass of the Sunday on Monday.

Tuesday, Thursday and Friday are of Commemorations.

5. **¶** **¶** The 4. Sunday after the Pasch is of the Sunday with a Procession.

Monday is of the feria with the **R̄R̄**. of the same feria and with the Mass of the Sunday.

Tuesday, Wednesday and Thursday are of Commemorations.¹⁵

¶ *iiij Sunday.*

At First Vespers let all be made as on the Octave of the Pasch 1423. until the Antiphon on the Psalm Magnificat. which will be.


Magna et mirabilia. AS:259; 1519:242v; 1531:141r.¹⁶

3663. Ant.
VIII.i.



Reat and wonderful * are thy works, O Lord God
almighty, just and true are thy ways, O King of ag-es.
Who shall not fear thee, O Lord, and magni- fy thy name ?
for thou only art ho-ly, for all nations shall come and
a-dore in thy sight, be-cause thy judgements are just,
al-le- lu-ya. Ps. My soul doth magnify. 72*.

Prayer.

 <p>God, who makest the faithful to be of one mind and will : grant unto thy people, to love what</p>	<p>thou commandest : to desire what thou promisest : that amidst the changes of the world, our hearts may</p>
--	---

there be¹⁷ fixed : where true joys are. |

¶ *Let a Procession be made as above. 1426. On returning, of Saint Mary, let be sung one of the above indicated Antiphons in order [namely O blessed Mary.]¹⁸ [1043].*

¶ *At Matins.*

Invitatory, Hymn, Antiphons, Psalms and V. as above on the ij. Sunday after the Pasch. 1494.

[*The Gospel*]¹⁹ according to John, xvj. (5-15.) [*Lesson j.*]



AT that time, Jesus said unto his disciples, I go to him that sent me : and none of you asketh me,

Whither goest thou ? And that which followeth.

A Homily of the Venerable Bede, Priest. (6. Second Book.)²⁰

[141v.]

AS we have heard from the Gospel reading, dearly beloved brethren, our Lord and Redeemer, when the moment of his passion was near, disclosed to <his> disciples both the

glory of the ascension by which after <his> death and resurrection he might be glorified : and the coming of the Holy Ghost by which they were to be illumined. This was so that with the hour of his passion drawing nigh they might grieve less for his death, whom they would not doubt would be raised up to heaven after death : they would be less afraid of their desolation, who, granted that the Lord was going away, would hope to be consoled by the gift of the Holy Ghost.

Si oblitus fuero. AS:260; 1519:242v; 1531:141v.²¹


1. Resp. VIII.



F I forget thee, * al-le-lu- ya, let my right

7653.

7653a.



right hand be forgot- ten. †Let my tongue cleave to
 my jaws if I do not remember thee, al-le-lu-ya,
 al- le-lu- ya. ☩. Up-on the wa-ters of Ba-by-lon,
 there we sat and wept: when we remem- ber-ed Si-
 on. †Let my tongue.

Second Lesson.

I go (he saith) to him that sent me : and none of you asketh me, Whither goest thou ? As if he openly saith, By <my> ascension I am returning to him who determined that I was to become incarnate, and so great and so evident shall be the brilliance of the same ascension : that there shall be no need for any of you to ask where I shall go, with all of you seeing that I shall go to heaven. But it is good that when he had said

regarding <his> ascension, I go to him that sent me, he added, And none of you asketh me, Whither goest thou ? Inasmuch as earlier, when he was testifying concerning his passion saying, Whither I go you cannot come : Peter questioned him and said, Lord, whither goest thou ? And it was answered to him, Whither I go you cannot follow me now : but you shall follow later. Because no doubt the mystery of <his> passion

and death they were not yet able to understand, they were not yet able to imitate : to be sure they recognized the majesty of <his> ascension as soon

as they had seen it, and they wished with complete devotion of mind that they might merit to follow <him>. But.

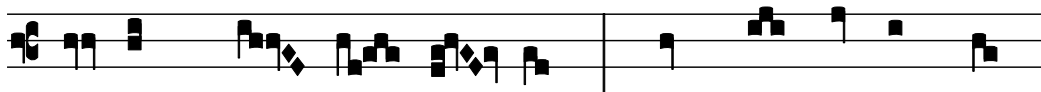
Viderunt te aque Deus. AS:260; 1519:243r; 1531:141v.²²

2. Resp.

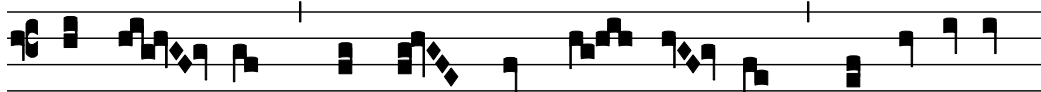
II.



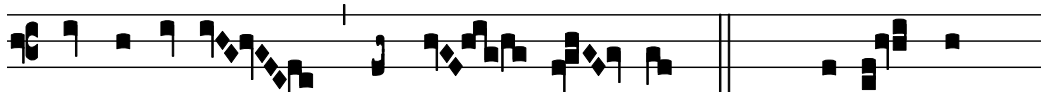
He wa- ters * saw thee, O God, the wa- ters saw



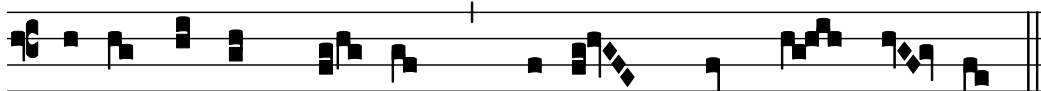
thee, and they were a- fraid. †Great was the noise of



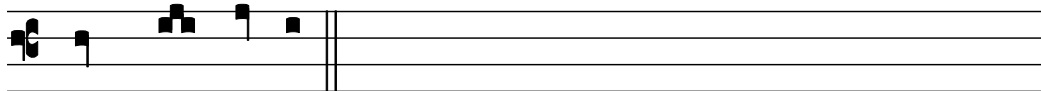
the wa- ters, the clouds sent out a sound, al-le-lu-ya



al-le-lu-ya al-le- lu- ya. ⁊ Thy lightnings



enlighten-ed the world : the earth shook and trembled.



†Great was the noise.

Third Lesson.

But because I have spoken these things to you, sorrow hath filled your heart. The Lord himself knew what these his words would

cause in the hearts of the disciples : because evidently they would produce greater sadness over his departure by which he would abandon them, than

delight with regard to his ascension by which he would entreat the Father. Hence, kindly consoling, he subjoined, But I tell you the truth : it is expedient to you that I go. It is expedient that the form of a servant should be withdrawn from your sight : so that the love of divinity may be

fixed more firmly in your minds. It is expedient that <my> form, familiar to you, I should take to heaven, that by this you may sigh with greater desire : and thus with your hearts raised up to things celestial, you may become capable of receiving the gifts of the Holy Ghost.

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

At Lauds.

Chapter. James j. (17.)

Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with

whom there is no change, nor shadow of alteration.

Hymn. In accents soft. 1436.

V. The Lord hath risen from the grave. 1347.

Vado eum qui misit me. AS:260; 1519:243v; 1531:141v.²³

5306. Ant. I.v.

go to him * that sent me, but be-cause I have
spoken these things to you : sorrow hath fil-led your heart,
al-le-lu-ya. *Ps.* Blessed be the Lord. 54*.

Prayer. O God, who makest the faithful. 1530.

[If the Feast of Saint Dunstan should fall on this Sunday, then let the those two Responsories at Matins that year be entirely omitted.]²⁴

[At Prime.]

At j. let be said throughout as on the Sunday in the Octave of the Pasch. 1334.

¶ At Terce.

Chapter. Every best gift. 1534.

¶ At Sext.

Chapter. James j. (19.)

AND let every man be swift to hear, but slow to speak, and slow to anger.

¶ At ix.

Chapter. James j. (21.)

CASTING away all uncleanness, and meekness receive the ingrafted word, abundance of naughtiness, with which is able to save your souls.

¶ At Second Vespers.

Ant. Alleluya. iiij. 1443.

Ps. The Lord said. (cix.) [363]. and the other Psalms of Sunday.

Chapter. Every best gift. 1534.

Hymn. At this high feast. 1443.

℟. Stay with us, O Lord. 1425.

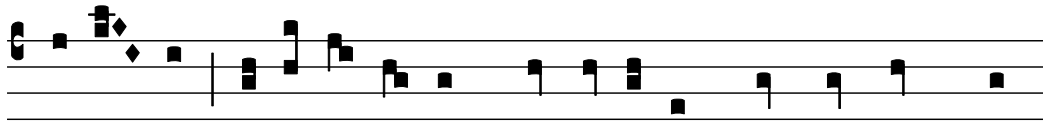
Ego veritatem dico vobis. AS:261; 1519:243v; 1531:141v.²⁵

Ant.
VIII.i.




2607.

tell you * the truth : it is expe-di- ent to you



that I go : for if I go not, the Pa-raclete will not come to



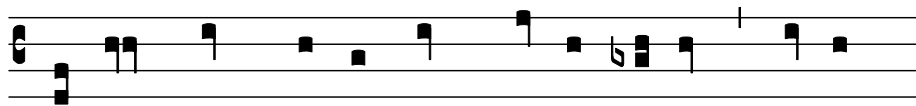

you, al-le-lu-ya. *Ps.* My soul doth magnify. 72*.

Prayer. O God, who makest the faithful. 1530.

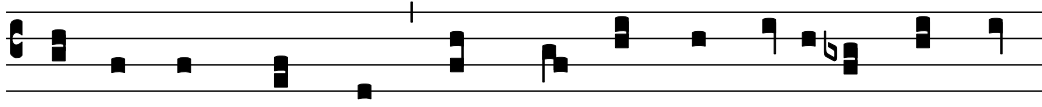
Let these following Antiphons be sung during the week on the Psalms Benedictus. and Magnificat. with repetitions of the same if it be necessary : when the service is of the feria.

Adbuc multa habeo. AS:261; 1519:243v; 1531:141v.²⁶


1276. Ant.
V.ii.



have * yet ma-ny things to say to you, but you





cannot bear them now, but when he, the Spi-rit of truth, is




come : he will teach you all truth, al-le-lu-ya. Amen.

Cum autem venerit ille Spiritus. AS:261; 1519:244r; 1531:141v.²⁷

1990. Ant.
VIII.i.



Ut when he, * the Spi-rit of truth, is come, he will



teach you all truth : and the things that are to come, he will

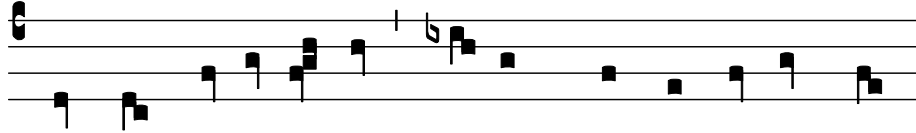
iv. Sunday after the Pasch.



shew you, al-le-lu-ya. Amen.

Ille me clarificabit. AS:261; 1519:244r; 1531:141v.

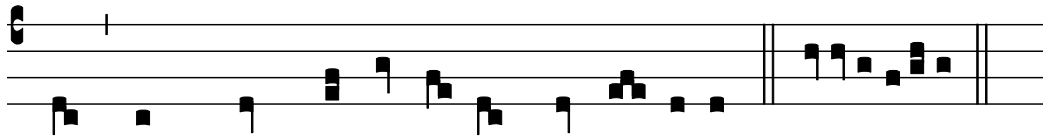
Ant.
Ii.



3172.



E shall glo-ri-fy me : * be-cause he shall re-ceive of



mine, and shall shew it to you, al-le- lu-ya. Amen.

Monday in the Fourth Week.

[142r.] *Let the Canonical Epistles be begun if it be unoccupied by a Feast, otherwise then on the next feria [following, let them be begun]²⁸ and read during the whole week on ferias when the service is of the feria.*

℣. The Lord is risen. 1339.

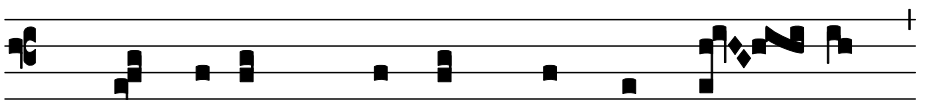
Lesson j. James j. (1.)

Ames the servant of God and of our Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy, when you shall fall into divers temptations : knowing that the trying of your faith worketh patience. And patience hath a perfect work, that you may be perfect and entire, failing in nothing. But if any of you want wisdom, let him ask of God, who giveth to all men abundantly, and upbraideth not : and it shall be given him. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of


the sea, which is moved and carried about by the wind. Therefore let not that man think that he shall receive any thing of the Lord. A double minded man is inconstant in all his ways. But let the brother of low condition glory in his exaltation : and the rich, in his being low, because as the flower of the grass shall he pass away. For the sun rose with a burning heat, and parched the grass, and the flower thereof fell off, and the beauty of the shape thereof perished : so also shall the rich man fade away in his ways. But thou, O Lord.

Narrabo nomen tuum. AS:261; 1519:244r; 1531:142r.²⁹

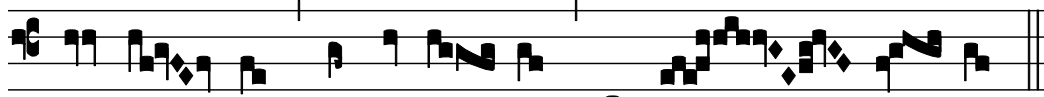
7194. 1. Resp. II.



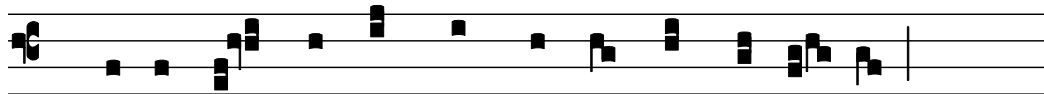
A will declare * thy name to thy brethren,



al-le- lu- ya : in the midst of thy church. †Will

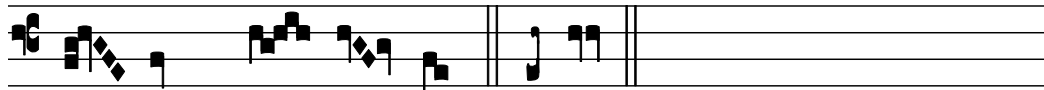


I praise thee, al-le-lu- ya, al-le- lu- ya.



7194z.

∞. I will give the thanks in the great congre-ga- tion :



a- mong much peo-ple. †Will I.

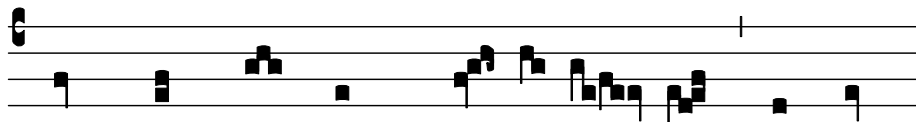
Second Lesson. (James j. 12.)

Blessed is the man that endureth temptation : for when he hath been proved, he shall receive a crown of life, which God hath promised to them that love him. Let no man, when he is tempted, say that he is tempted of God. For God is not a tempter of evile, and

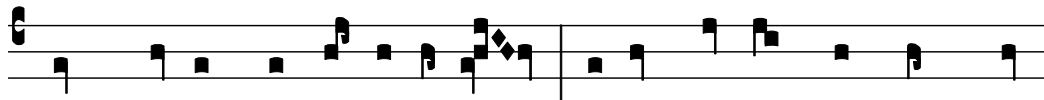
he tempteth no man. But every man is tempted by his own concupiscence, being drawn and allured. Then when concupiscence hath conceived, it bringeth forth sin. But sin, when it is completed, begetteth death. But thou.

*In toto corde meo. AS:262; 1519:244r; 1531:142r.*³⁰

2. Resp.
III.



Ith my whole heart, * al- le- lu- ya, have I



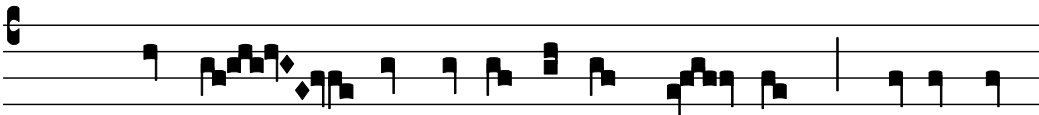
sought after thee, al-le-lu-ya. †O let me not stray from thy




commandments, al- le- lu- ya, al- le- lu- ya.

6943.

6943z.



∅. Thy words have I hidden in my heart : that I may
 not sin a- gainst thee. †O let me not.



Lesson iij. (James j. 16.)


DO not err, therefore, my dearest brethren. Every best gift, and every perfect gift, is from above, coming down from the Father of lights, with whom is no change, nor shadow³¹ of alteration. For of his own will hath he begotten us by the

word of truth, that we might be some beginning of his creature. You know,³² my dearest brethren. And let every man be swift to hear, but slow to speak, and slow to anger. For the anger of man worketh not the justice of God. But thou.

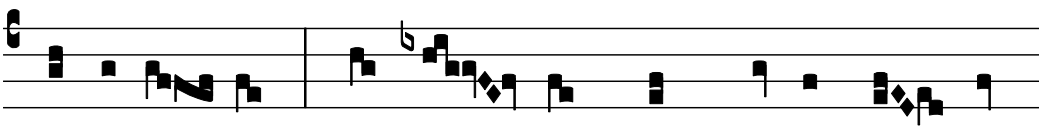

In ecclesiis benedicite Deo. AS:262; 1519:244v; 1531:142r.³³

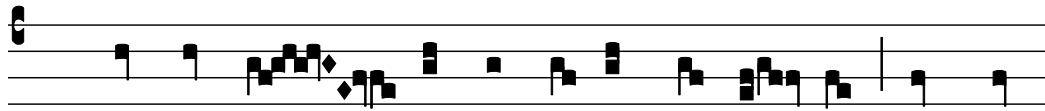
3. Resp. IV.

6901.



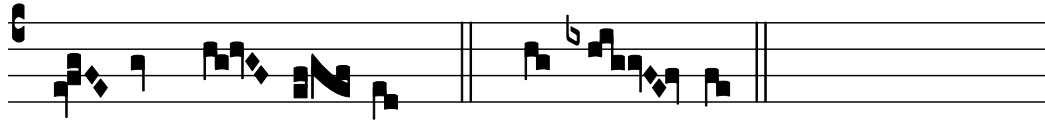
IN the churches * give ye blessing to God,
 al-le-lu- ya. †To the Lord from the fountains of
 Is-ra- el. ‡Al-le- lu- ya al- le- lu- ya.



6901a.

∅. Sing ye to the Lord a new can-ti- cle : sing to



the Lord, all the earth. †To the Lord.

∅. Glory be. 104*. ‡Alleluya.

II Tuesday.

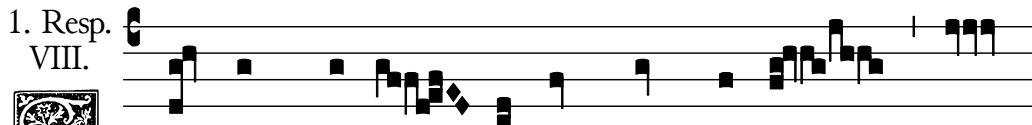
Versicle. The Lord is risen indeed. 1350.

First Lesson. (James j. 21.)

A Herefore casting away all uncleanness, and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if a man be a hearer of the word, and not a doer, he shall be compared to a

man beholding his own countenance in a glass. For he beheld himself, and went his way, and presently forgot what manner of man he was. But he that hath looked into the perfect law of liberty, and hath continued therein, not becoming a forgetful hearer, but a doer of the work : this man shall be blessed in his deed.

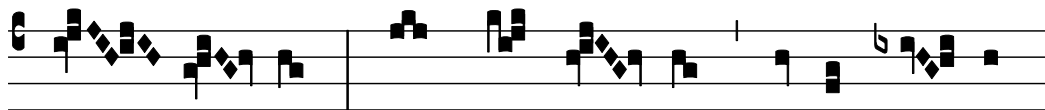
Hymnum cantate nobis. AS:262; 1519:244v; 1531:142r.³⁴



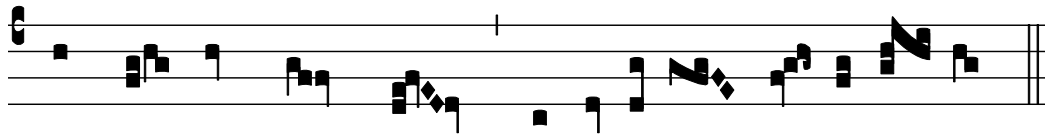
6972.



Ing ye * to us a hymn of the songs, al-

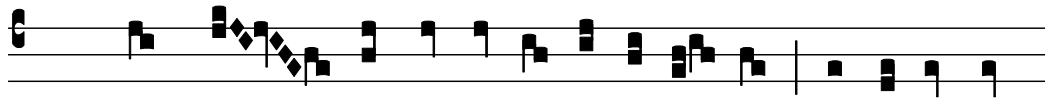


le- lu- ya. †How shall we sing the song of the

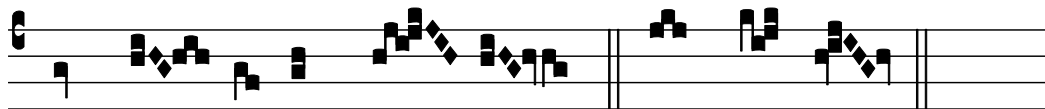


Lord in a strange land, al-le-lu-ya, al-le-lu-ya.

6872b.



∞. For they that led into capti-vi-ty requir-ed of



us then the words of songs. †How shall we.

Lesson ij. (James j. 26.)

AND if any man think himself to be religious, not bridling his tongue, but deceiving his own heart, this man's religion is vain. Religion clean and undefiled before God and

the Father, is this : to visit the fatherless and widows in their tribulation : and to keep one's self unspotted from this world.

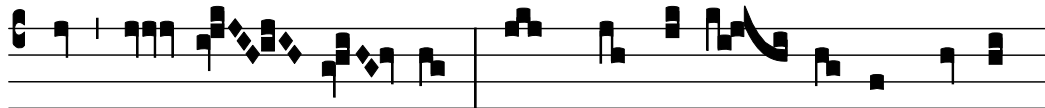
Deus canticum novum. AS:263; 1519:245r; 1531:142r.³⁵

6419.

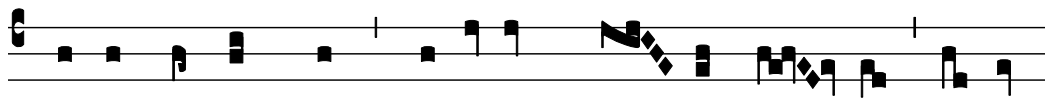
2. Resp.
VIII.



O thee, * O God, I will sing a new canti-



cle, al-le-lu-ya. †On the psalte-ry and an in-



strument of ten strings will I sing prais-es to thee, al-le-

lu-ya, al-le- lu- ya. ✠ Who giv- est salvation un-
to kings, who hast re-deemed thy servant Da- vid : from
the ma-licious sword, de- liv-er me. †On the psaltery.

6419a.

Lesson ij. James ij. (I.)

[142v.]

MY brethren, have not the faith of our Lord Jesus Christ of glory with respect of persons. For if there shall come into your assembly a man having a golden ring, in fine apparel, and there shall come in also a poor man in mean attire, and you have respect to him that is clothed with fine apparel, and shall say to him : Sit thou here well : but say to the poor man : Stand thou there, or sit under my footstool : do you not judge within yourselves, and are become

judges of unjust thoughts ? Hearken, my dearest brethren : hath not God chosen the poor in this world, rich in faith, and heirs of the kingdom which God hath promised to them that love him ? But you have dishonoured the poor man. Do not the rich oppress you by might ? and do not they draw you before the judgment seats ? Do not they blaspheme the good name that is invoked upon you ? But thou, O Lord.

Alleluya audivimus eam. AS:263; 1519:245r; 1531:142v.³⁶

3. Resp.
I.

AL-le-lu-ya, * we have heard of it at Ephra-ta :

6069.

iv. Week after the Pasch.

and found it in the fields of the wood. †We will go
in- to his ta-ber-na- cle : we shall a- dore in the
place where his feet have stood. ‡Al- le-lu-ya, al- le-
6069a. lu- ya. ✠. A-rise, O Lord, into thy resting place :
thou and the ark which thou hast sancti- fi- ed.
†We will go.
✠. Glory be. 103*. ‡Alleluya.

III *Wednesday.*

✠. The Lord is risen. 1339.

First Lesson. (James ij. 8.)

F then you fulfil the royal law, according to the scriptures, Thou shalt love thy neighbour as thyself : you do well. But if you have respect to persons, you commit sin, being reprov'd by the law as transgressors. And whosoever shall keep the whole law, but offend in one point, is become guilty of all. For he that said, Thou shalt

not commit adultery, said also, Thou shalt not kill. Now if thou do not commit adultery, but shalt kill, thou art become a transgressor of the law. So speak ye, and so do, as being to be judged by the law of liberty. For judgment without mercy to him that hath not done mercy. And mercy exalteth itself above judgment.

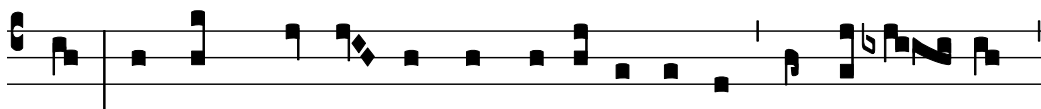
Deduc me in semitam. AS:264; 1519:245v; 1531:142v.³⁷

1. Resp. I.  6403.

L Ead me * into the path of thy commandments,




al-le-lu-ya : for the same have I de-sir-ed, al-le-lu-



ya. †Incline my heart in to thy testimonies, al-le-lu-ya,

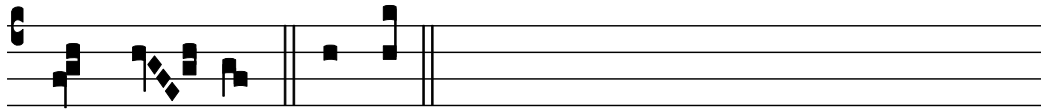


al-le-lu-ya, al-le-lu-ya. ☞ Turn away my



eyes that they may not be-hold va-ni-ty : quicken me

6403a.



in thy way. †Incline.


Second Lesson. (James ij. 14.)

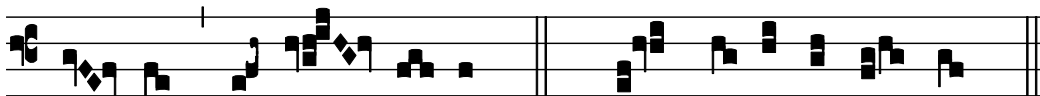
WHat shall it profit, my brethren, if a man say he hath faith, but hath not works ? Shall faith be able to save him ? And if a brother or sister be naked, and want daily food : and one of you say to them : Go in

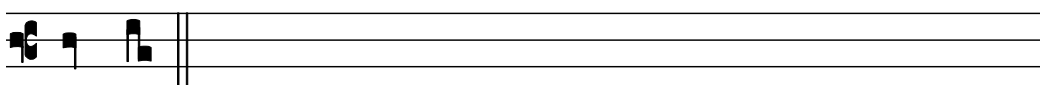
peace, be ye warmed and filled : yet give them not those things that are necessary for the body, what shall it profit ? So faith also, if it have not works, is dead in itself.

Cantate Deo allehuya. AS:264; 1519:246r; 1531:142v.³⁸

2. Resp.
II.

6268.  Sing ye to God, * al-le- lu- ya. †Sing ye a psalm

6268a.  to him, al-le- lu- ya. *℣.* Give glo-ry to his praise.



†Sing ye.

Lesson iij. (James ij. 18.)

BUt some man³⁹ will say : Thou hast faith, and I have works : shew me thy faith without thy works, and I will shew thee, by woks, my faith. Thou believest that there is one God. Thou dost well : the devils also believe and tremble. But wilt

thou know, O vain man, that faith without works is dead ? Was not Abraham our father justified by works, offering up Isaac his son upon the altar ? Seest thou, that faith did co-operate with his works, and by works faith was made perfect ? And

the scripture was fulfilled, saying, Abraham believed God, and it was reputed to him to justice, and he was called the friend of God. Do you see that by works a man is justified, and not by faith only ? And in like

manner also Rahab the harlot, was not she justified by works, receiving the messengers, and sending them out another way ? For even as the body without the spirit is dead : so also faith without works is dead.

Bonum est confiteri. AS:264; 1519:246r; 1531:142v.⁴⁰

3. Resp.

VII.

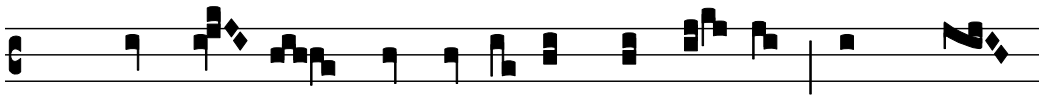


6256.

T is good * to give praise to the Lord, al-le-



lu- ya. †And to sing. ‡Al-le- lu- ya.



6256a.

℣. To shew forth thy mercy in the mor-ning : and thy



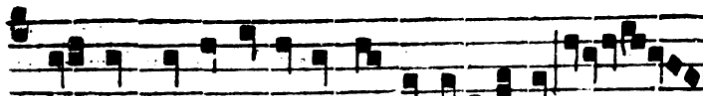
truth in the night. †And to sing.

℣. Glory be. 105*. ‡Alleluya.

¶ On Thursday and Friday let the ℣℣. and ℞℞. be sung according to [the aforesaid]⁴¹ order of Versicles and Responsories.


If any Feast for which a service ought to be made should fall on any of the foregoing ferias : thereafter let not the order of ferias in the Versicles and Responsories sung on the following ferias be preserved, but let the order of Versicles and Responsories. be preserved Thus one may see that if in this week four or five ferias will not be unoccupied, let the Responsory Let them now say. be deferred until the following week. [This ℞. is found in the Vigil of the Ascension of the Lord.]⁴² 1570.

Dñica, iiii, post pascha.

 **Dñica. iiii.**
 ad vespas
 omnia fiant
 sicut in octa.
Antiphona.
 vestrum nemo tollet a vo bis alleluya. S. amen.
 pasche: vsq; ad antiphonam super Magnificat.

 **A**gna et mirabili a o pera tua domine deus om-
 ni potens tu ste et vere vi e tu e rex seculorum. quis non
 timebit te domi ne et magnifica bit nomen tuum quia so-
 lus pius quo niam omnes gentes ve ni ent et adorabunt
 in conspectu tuo quoniam iudi ci a tu a iusta sunt alle-

luya. ps. Magnificat. Cuouae. Oramus. Oratio.
Deus qui fidelium mentes vnius efficit volūtatis. da populis
 tuis id amare quod precipis. id desiderare quod promittis: vt
 inter mūdanas varietates. ibi nostra fixa sunt cozda. vbi vera sunt
 gaudia. Per dñm. Procellio vt supra. In redeūdo de sancta maria
 dicatur vna de supranotatis añis per ordinē scz Beata dei genitrix
 Ad mat. inuit. hy^o / añe / pñ / e vñ. vt sup in dñica. ij. post pas. Cuāg.
 scōz iohannē. Vado ad eū q. Omel. ve. bede p̄sby. Sicut ex lect. p. f.

 **S**oblitus fuero tui alle lu ya o bliuiscra tur me

Notes, pages 1525-1548.

- ¹ SB:dccccxvii.
² SB:dccccxvii.
³ 'iii. iv.' 1525-6. [SB:dccccxviii.]
⁴ 'vi.' 1525-6. [SB:dccccxvii.]
⁵ SB:dccccxvii.
⁶ SB:dccccxvii.
⁷ SB:dccccxix.
⁸ SB:dccccxix.
⁹ 'iv.' 1525-6. [SB:dccccxix.]
¹⁰ SB:dccccxix.
¹¹ SB:dccccxix.
¹² SB:dccccxix.
¹³ 'Fe. 5. 9.' *Chevallon*. [SB:dccccxxi.]
¹⁴ SB:dccccxxi.
¹⁵ 'commemoracione.' *Chevallon*. [SB:dccccxxiii.]
¹⁶ In AS:259. 'adorábunt' is set F.GA.A.GAGF. 1531:141r has 'quia tu solus pius'.
¹⁷ SB:dccccxxiv. amends this to 'sint' with the following note: 'sunt' *Chevallon*., in exemplari Bibl. Coll. Exon. per rasuram emendatum. 1519:242v. agrees with 1531.
¹⁸ 1519:242v.
¹⁹ 1519:242v.
²⁰ *Bede Homilie Estivales de Tempore, Opera VII. 18.* [SB:dccccxxv.]
²¹ 1519:242v. and PEN:111v. have no flat at the first 'allelúya'. In BL-52359:169r. the first 'allelúya' is set G.F.ABAA.G.
²² In BL-52359:169r. the text of the third 'allelúya' is missing.
²³ In BL-52359:169v. 'vestrum' is ste F.EF.
²⁴ 1519:243v.
²⁵ 1531:141v has 'dico expedit vobis'.
²⁶ 1519:243v. and BL-52359:169v. have no flat at 'dícere'.
²⁷ In AS:261. 'omnem veritátem' is set C.CA C.C.B.B. In BL-52359:169v. 'veritátis' is set GA.A.G.G; 'veritátem' is set C.C.B.B.
²⁸ 1519:244r.
²⁹ AS has a different form to the opening of the reprise:



†Will I.

In BL-52359:170r. 'meis' is set DFGFEFGFG.GF; the final 'allelúya' is set CD.CD.DEFEF.ED. In PEN:112v. the second neume of 'tuum' is missing.

³⁰ In AS:262. 'peccem' is set G.AGF. In BL-52359:170r. 'exquisivi te allelúya' and its music are missing.

³¹ 'abumbratio' Chevallonius in libris quibusdam, scilicet apud Coll. D. Johannis Cantab, et Coll. Exoniense Oxon. Exemplar tamen in Bibliotheca Academica Cantabrigiensi conservatum textum hic (sicut et ad p. dcccxxxvii. 4. E.), ex opera fortasse ipsius typographi, habet emendatiorem. [SB:dccccxxix.]

³² 'Sitis' *Chevallon*. [SB:dccccxxix.]

³³ In BL-170r. the first 'allelúya' is set GAg.AG.GEFEEed.ED--this is in fact the music of the second 'allelúya'. PEN:113r. has no flats.

³⁴ In BL-52359:170v. 'Quómodo' appears to be set CDC.CA.BDB; 'terra' is set A.G.

³⁵ In 1519:245r. and BL-52359:170v. and PEN:113r. 'tibi' is set CBCAC.C. In BL-52359:170v. the second 'allelúya' is set AF.G.AC.CBCBAG.

³⁶ 1519:245r. has no flat in the \checkmark . In BL-52359:171r. the first 'eam' is set AG.GA; this may be an error in copying, duplicating the second 'eam'; 'Introíbimus' is set ABCBG.A.ADCDE.DEDCD.CDCA; 'ejus' is set DCD FED.DCDED; 'adorábimus in loco' is set C.DED.E.CDED CD.CDCA F F.FGB,AG; the final 'allelúya' is set FGAg.AGFG.GBCAB.AG; no flat appears in the verse. In PEN:113v. 'Effrata' is set GA.A.AGFEFGGF; the second 'eam' is set Ag.GAGFGGF; this may be an error in copying, duplicating the first 'eam'; 'ejus' is set DCDEFEF.EED.

³⁷ 1519:245v. has no flat at the third 'allelúya'; in the \checkmark . 'tua' is set A.A. BL-52359:171r. has 'quia ipsum'; 'quia' is set D.DA; the first 'allelúya' is set ABb.GA.ABCBAB.BA. In PEN:113v. 'mandatórum' is set F.AG.A.G; there are no flats at the second 'allelúya'.

³⁸ In 1519:246r. the second 'allelúya' is set C.DFeFEFGAFEF.DED.D. However, the liquescent 'e' suggests that the second syllable should begin at the fifth note. In AS:264. 'Cantáte' is set D.FE.F. In PEN:113v. the final 'allelúya' is set DF.FEFGAFEF.DED.D.

³⁹ 'aliquis', Bedford:256v; 1516:146r; Legend-1518:132r; 'quis', *Vulgate*.

⁴⁰ BL-52359:171v. omits the first 'allelúya' and its music. In PEN:113v. 'Dómino' is set DEDE.EFGF.EDE.

⁴¹ 1519:246r.

⁴² 1519:246r.