THE SARUM RITE
Sarum Breviary Noted.
Scholarly Edition.

Volume B.
Part 29.
Pages 1257-1322.

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

Edited by William Renwick.

HAMILTON ONTARIO.
THE GREGORIAN INSTITUTE OF CANADA.
MMXX.
The Sarum Rite is published by The Gregorian Institute of Canada/L’Institut grégorien de 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.

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.

Web site address: www.gregorian.ca

Thursday of the Lord's Supper.

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

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

**In the j. Nocturn.**

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

1. Ant. VIII.ii.

5516.

He zeal of thy house * hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

Ps. Save me, O God. * (lxviii.) [268].

2. Ant. VIII.ii.

1547.

Et them be turned * backward, and blush for shame: that think evils to me. *Ps. O God, come to my assistance. (lxix.) [269].

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

3. Ant. II.i.

2174.

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

*Exurge Domine*. AS:215; 1519:199r; 1531:120v.⁵

- rise, O Lord.

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

*R*. And judge thou my cause.

*Let follow Our Father. and Hail Mary.*

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

*On these three nights let the first three Lessons be made from the Lamentation of Jeremiah, which are sung by three boys in succession this way.*

[Lamentation. Jer.]⁶ Threnody. j. (1.–2.)

[Lect. 1. leph. How doth the ci-ty sit so-li-ta-ry, that was full of people: how is the mistress of the Gentiles be-come as a wi-dow, the the princes of pro-vinces made tri-bu-ta-ry.]
Thursday of the Lord's Supper.

Beth. Weeping she hath wept in the night: and her tears are on her cheeks. There is none to comfort her: among all them that were dear to her. All her friends have despised her: and are become her enemies.

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

850330.

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

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

1. Resp. VIII.

6916.

N the mount * of O- lives I pray- ed to the Fa- ther, Father, if it be pos-si- ble, let this cha-

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

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

6916a.

V. Ne-verthe-less, not as I will: but as thou
Thursday of the Lord's Supper.

wilt. †Let thy.

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

Ymel. Juda hath removed her dwelling place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest. All her persecutors have taken her: in the midst of straits. Deleth. The ways of Sion do mourn: because there are none that come to the solemn feast. All her gates are broken down: her priests sigh. Her virgins are in affliction: and she is oppressed with bitterness. He. Her adversaries are become her lords: her enemies are enriched, because the Lord hath spoken against her for the multitude of her iniquities. Her children are led into captivity: before the face of the oppressor. Jerusalem, Jerusalem: return.

Tristis est animan mea. AS:216; 1519:199v; 1531:120v. 10

2. Resp.

VIII. 7780.

Y soul * is sorrowful, even unto death, stay you here and watch with me, now ye shall behold the multitude that will su-round me. †Ye shall take flight: and I, I shall go to be sa-cris-
Thursday of the Lord's Supper.

7780b. fic-ed for you. V. Be-hold, the hour is at hand:

and the Son of man shall be betray-ed into the hands of sin-ners. †Ye shall.

Third Lesson. (Thren. j. 6.)

Au. [And] from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures, and they are gone away without strength before the face of the pursuer. Zai. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old: when her people fell in the enemy’s hand, and there was no helper. [The enemies have seen her, and have mocked at her sabbaths.] Heth. Jerusalem hath grievously sinned, therefore is she become unstable. All that honoured her have despised her: because they have seen her shame [but she sighed and turned backward]. 13 Teth. Her filthiness is on her feet: and she hath not remembered her end. She is wonderfully cast down: not having a comforter. Behold, O Lord, my affliction: because the enemy is lifted up. Jerusalem. [Ét.]

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

3. Resp. Ehold, * we have seen him hav-ing neither
Thursday of the Lord's Supper.

comeliness nor beauty: his countenance is gone from him: he hath borne our offences, and for us he suffereth: but he was wounded for our iniquities. †And with his bruises we are healed. V. Surely he hath borne our infirmities: and carried our sorrows. †And with.

Let the R. Ecce vidimus. be repeated.

In the second Nocturn.

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

He Lord * hath deliver-ed the poor from the migh-

1263
Thursday of the Lord's Supper.

ty: and the needy that had no helper. Ps. Give to the King.

Cogitaverunt impii. AS:217; 1519:200r; 1531:120v.¹⁵

5. Ant. VIII.ii.

Cogitaverunt impii.

Ps. How good is God. (lxxij. [273].)

Exurge Domine. AS:217; 1519:200r; 1531:120v.¹⁶

6. Ant.

let be made three middle Lessons from the Expositions of Psalm lixiiij. : and let it be read without Bid, lord. and without pronouncing And lead us not.
Thursday of the Lord's Supper.

**Fourth Lesson. (From the exposition of Augustine, Bishop.)**

Ear, O God, my prayer, when I am troubled: deliver my soul from the fear of the enemy. Your holiness knoweth, most beloved, our head to be the Lord Jesus Christ: and all cleaving unto him to be members of that head, and his most esteemed voice ye now hear, seeing that it proceedeth not out of the head alone, but also out of the body. Wherefore let us ourselves also say, Ear, O God, my prayer, when I am troubled: deliver my soul from the fear of the enemy. Enemies have raged against the martyrs. For what prayed that voice of Christ's body? For this it prayed, that they might be delivered from <their> enemies: and <their> enemies might have no power to slay them.

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

---

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

4. Resp. VIII.

Ne of my discip- ples * shall this day betray me, woe to that man by whom I am betray- ed. 

†Better were it for him if he had not been born.
Thursday of the Lord’s Supper.

\[\text{7809a.}\]
\[\mathbb{V}\] He that dippeth his hand with me in the dish:
he shall betray me into the hands of sinners.

†Better were it.

Lesson v.

W Ere they not therefore hearkened to because they were slain: and hath God forsaken his servants of contrite heart, and despised those hoping in him? God forbid! They were hearkened to therefore and were slain: and yet they were delivered from their enemies. For this, then, prayeth the voice of the martyrs, Deliver my soul from the fear of the enemy. Not evidently that the enemy might not slay me: but that I should not fear an enemy slaying. Deliver me from fear of the enemy: and place me under fear of thee. Let me not fear him that killeth the body: but let me fear him that hath power to cast both body and soul into the hell of fire. For I desire not to be without fear: but that being free from fear of the enemy, I may be a servant under fear of the Lord.

\textit{Judas mercator pessimus. AS:217; 1519:200v; 1531:121r.}\n
5. Resp. II.

\[\text{7041.}\]

U-das, * most wicked merchant, sought out the
Thursday of the Lord's Supper.

Lord with a kiss: he, like an innocent lamb, refused not the kiss of Judas. †For a number of pieces of silver, he betrayed Christ to the Jews.

V. Made drunk with the poison of avarice: while he thirsted for gain he came to the noose. †For a few.

Lesson vi.

Hou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity. Now let us contemplate our Head himself. Many martyrs have suffered such things: but none shineth forth thus as the Head of martyrs. In him let us the better behold: what they have endured. For he was protected from a multitude of malignants, God protecting him, the Son himself and the manhood which he bore protecting his own flesh: because he is the Son of man, and the Son of God. Son of God, being in the form of God: Son of man, being in the form of a servant, having in his power to lay down his life, and to take it up again.
Thursday of the Lord’s Supper.

Una hora non potuistis. AS:218; 1519:201r; 1531:121r.¹⁹

6. Resp. VII.

Or but one hour could ye not watch with me: ye who were-ready to die for me?

†Or se- eth ye not Judas how he sleepeth not,

but hasten- eth to betray me to the Jews?

V. Sleep ye now and take rest: behold, he is at hand

who is a-bout to betray me. †Or.

Let the Responsory For but one hour. be repeated.
Thursday of the Lord's Supper.

**In the iij. Nocturn.**

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

7. Ant. VII.ii.  

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

against God. *Ps. We will praise thee. (lxxiiiij.) [275].

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

8. Ant. VIII.i.ii.  

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

in judgement. *Ps. In Judea God is known. (lxxv.) [276].

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

9. Ant. VII.i.  

N the day * of my trouble : I sought God

with my hands. *Ps. I cried to the Lord. j. (lxxvij.) [277].

*V.* The man of my peace.

*R.* Hath greatly supplanted against me.
Thursday of the Lord's Supper.

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

Lesson vii. 1. Cor. xvi. (20.)

Brothers: when you come therefore together into one place, it is not now to eat the Lord’s supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God, and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

Seniores populi consilium. AS:219; 1519:201v; 1531:121r.20

7. Resp. 1.

He ancients * of the people consulted to-
gether that they might take Jesus by subtil-
ty, and put him to death. †With swords and clubs they went

V. They gathered
i-niqui-ty to themselves: and they went out. †With.
Thursday of the Lord's Supper.

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

FOR I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: Take ye, eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like same manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come.

O Juda qui dereliquisti. AS:219; 1519:201v; 1531:121r. 21

8. Resp. VII.

Judas, * who hast forsaken the counsel of peace: and hast taken counsel with the Jews: for thirty pieces of silver thou hast sold the just blood.

†And hast brought a kiss of peace which thou hast not held in thy heart. 7271.

Thy mouth hath a-
Thursday of the Lord's Supper.

Herefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world.

Revelabunt celi. AS:219; 1519:202r; 1531:121r. 22


He heavens shall reveal * the iniquity of Judas, and the earth shall rise up against him:
Thursday of the Lord's Supper.

and the sin of that man shall be made plain in the day of the Lord's wrath. †With them who have said to the Lord God, Depart thou from us: we desire not the knowledge of thy ways. 

V. He shall be reserved to the day of destruction: and shall be brought forth to the day of vengeance. †With them.

Let the Responsory The heavens. be repeated.

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

**At Lauds.**


1. Ant. VIII.i.

---

Ay-est thou be jus-ti-fi- ed, * O Lord, in thy words,

and o-vercome when thou art judged.  *Ps. Have mercy on me.*

(l) [193].


2. Ant. II.i.

---

He Lord was led * as a sheep to the sacri-fice : and

he o-pen-ed not his mouth  *Ps. Lord, thou hast been .

(lxxxix.) [284].


3. Ant. VIII.i.

---

Ine heart * is broken within me : and all my

bones did tremble.  *Ps. O God, my God.* (lxj.) [54].
Thursday of the Lord's Supper.


4. Ant. 
IV.v.

Hou hast exhorted us by thy strength: and in thy holy banquet O Lord. *Ps. Let us sing to the Lord.* *(Exodi xv.) [285].*

*Obatus est quia ipse.* AS:220; 1519:202v; 1531:121v.

5. Ant. 
II.i.

E was offer-ed up * be-cause he wil-led it: and he hath car-ri-ed our sins. *Ps. Praise ye the Lord.* *(cxlviij.) [56].*

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

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

[Neither is said the Chapter nor the Versicle.]*24

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

Ant. 
I.i.

Ow the betray-er * gave them a sign, say-ing: Whom I shall kiss, that is he, hold him fast. *Ps. Blessed be the Lord.* **XX.**

1275
Thursday of the Lord's Supper.

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

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

\[ \text{AS:221; 1519:203r; 1531:121v.} \]

\[ 909040. \]

\[ \text{Y-ri- e-lé-y-son.} \]

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

\[ \text{Lord, have mercy.} \]

\[ \text{Let the Choir continue.} \]

\[ 8443. \]

\[ \text{†Christ the Lord be-came o-be-di- ent: e-ven unto death.} \]

\[ \text{Likewise let the two Clerks before the Altar sing once.} \]

\[ \text{Christe-lé-y-son.} \]

\[ \text{Afterwards let two Seniors standing before the Quire Step: not changing vestment, facing the Altar sing the Verse.} \]

\[ 8446. \]

\[ \text{Hou who was to suffer didst come for us.} \]
Likewise let the Clerks before the Altar sing.

Christe-lé-y-son.

Likewise let the Seniors sing the Verse.

Hou who with outstretched hands upon the Cross:

didst draw all na-tions unto thee.

Likewise the Clerks before the Altar sing.

Christe-lé-y-son.

Likewise let the Seniors sing the V.

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

O Death.

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

Lord, have mercy.
Thursday of the Lord's Supper.

Let the Choir continue.²⁶

†Christ the Lord. as above.

Likewise let the Clerks before the Altar sing three times.²⁷


Then let [the Deacons]²⁸ before the entrance to the Choir sing.

Lord, have mercy.²⁹

Let the Choir continue.

Christ the Lord. as above.

When this is finished : let [one]³⁰ little boy with a with a pure voice sing this Verse from the Choir side facing the Altar without changing place, this way.³¹

Even the death of the Cross.

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

Then two by two let them say the Psalm Miserère. [193]. without Gloria Patri. together with the Prayer Look down, we beseech thee. 1254. Likewise privately without The Lord be with you. before the Prayer : and without³² Let us pray. but³³ with Who liveth. but without The Lord be with you. and without Let us bless the Lord. after the Prayer.

And the Senior striking his hand on a book three times : let all arise kissing the forms : and [then]³⁴ let the light be brought forth.

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

At j. and at the other Hours let not be said O God, come to my assistance. nor the Hymn, but immediately after Our Father. let them be begun in the Superior Grade.
Thursday of the Lord’s Supper.

Christus factus est. AS:221; 1531:121v; 1531-P:45r; 1519:203v; 1519:203v.\[35\]

Ant. VIII.i.

Hrist became for us * obedi ent unto death:

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

Ps. Blessed are the undefiled. (119./cxviii. j.) [112].

Ps. Give bountifully. (119./cxviii. ij.) [112].

Having finished the Psalm without Gloria Patri. let the whole Antiphon be sung, which having been said, without Kyrie eleison. [129]. and the Preces [: and]\[36\] without the Psalm Have mercy on me, O God. because of the solemnity of Maundy Thursday. [Then]\[37\] let the Priest say The Lord be with you. and Let us pray. together with the Prayer Look down, we beseech thee, O Lord. 1254. with note in the manner of Sundays : thus shall the Hours\[38\] be completed with Who liveth. and with The Lord be with you. and Let us bless the Lord.

Let this order serve at all the Hours of this day : namely at Prime, Terce, Sext, and None [: but not at Vespers and at Compline].\[39\]

The Prayer being completed : after Prime let them go into the Chapter House and let the Lesson\[40\] and the Table be read in the customary manner after the first Lesson, that is to say the Martyrology let the priest say V. Precious in the sight of the Lord. [136]. with this Prayer [only]\[41\] May holy Mary. &c. [136]. with The Lord be with you. and Let us bless the Lord. And thus let the Chapter be completed daily until the Octave of Easter, except on Good Friday and on Holy Saturday not going to\[42\] the Chapter House : [122r.] nevertheless let the Table be read daily.\[43\]

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

[At Vespers.]

Even so let Vespers this day be sung together as on\[44\] a Feast in Quire without O God, come to my assistance. and without Gloria Patri. and without Rulers of the Choir.

1279
Thursday of the Lord's Supper.

Singing in community: let [the first Antiphon on the Psalms]\textsuperscript{45} be begun in the Superior Grade this way as the Antiphon that follows.

Calicem salutaris. AS:222; 1519:204r; 1531:122r.\textsuperscript{46}

1. Ant.
1754.

II.i.

\begin{align*}
\text{will take * the cha-lice of salva-tion: and I will call} \\
\text{upon the name of the Lord.} & \text{Ps. I have believed. (cxv.) [357].}
\end{align*}

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

2. Ant.
2008.

VIII.i.

\begin{align*}
\text{Ith them * that hat-ed peace I was peaceable:} \\
\text{when I spoke to them they fought a- gainst me with-} \  \\
\text{cause.} & \text{Ps. In my trouble. (cxix.) [358].}
\end{align*}

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

3. Ant.
1199.

VIII.i.

\begin{align*}
\text{Rom unjust men * de-liv-er me, O Lord.} \\
\text{Ps. Deliver me, O Lord. (cxxxix.) [386].}
\end{align*}
Thursday of the Lord’s Supper.

4. Ant.

VII.i.

Eep me from the snare, * which they have laid for me: and from the stumbling blocks of them that work i-
iniqui-ty. Ps. I have cried to thee. (cxl.) [387].

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

5. Ant.

VII.i.

looked * on my right hand, and be-held: and there was no man that would know me. Ps. I cried to Lord. ij.

(cxlj.) [388].

When the Antiphons and Psalms are concluded immediately let the Antiphon be begun [this way rbus].

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

Ant.

I.i.

Hilst they were at supper, * Je-sus took bread:
Thursday of the Lord’s Supper.

and blessed, and broke, and gave to his dis-ciple.

Ps. My soul doth magnify. XX.

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

[Prayer.] 48

Having been restored with life-giving nourishment, we beseech thee, O Lord our God, that what we celebrate in the time of our mortal life: we may attain in thy gift of immortality. Through our Lord Jesus Christ: in the usual way.

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

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

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

[At Compline.]

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

Antiphon. Christ became obedient. 1279.

Ps. When I called. (iv.) [406].

Ps. In thee, O Lord, have I hoped. (xxx.) [406].

Ps. Behold now. (cxxxiiij.) [407].

Ps. Now thou dost dismiss. [411].

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

Then let the Priest say The Lord be with you. [R. And with thy spirit. V.] Let us pray.
Thursday of the Lord's Supper.

Prayer. Look down, we beseech thee. 1254.
And let it be ended with Who liveth and reigneth with thee. and The Lord be with you. and Let us bless the Lord.
And thus let be completed all of the service of this day.
Friday on the Day of Preparation.
Friday on the Day of Preparation.

[Friday on the Day of Preparation.]

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

In the j. Nocturn.

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

1. Ant. VIII.i.

He kings of the earth * stood up, and the princes met to-gether: a-gainst the Lord, and a-gainst his Christ.

Ps. Why have the Gentiles. (ij.) [18].)

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

2. Ant. VIII.i.

Hey di-vid-ed my garments * a-mong them: and
Friday on the Day of Preparation.

upon my vesture they cast lots.  

Ps. O God, my God.  (xxj.)  

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

3. Ant.  

VIII.i.  

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

i-niqui-ty hath li- ed to itself.  Ps. The Lord is my light.  

(V. They divided my garments.  
R: Among them.

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

First Lesson.  Thren. j. (io.-12.)  

Oth. Thé ènmy hath put out his hand31 to all her desir-able things : for shé hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.  

Capb. Âll hér peoplé sigh, they seek bread : théy hâve given all their precious things for food to relíeve the soul.  See, Ô Lôrd, and consider : for I âm become vile.  

Lamech. Ô âll ye that pass by the way, attend, and see if there be any sorrow like to my sorrow : for hész hath made a vintage of me, as the Lord spoke in the day52 of his fièrce anger.  Jérûsalem, Jêru-sâlem. [êc.].

1286
Friday on the Day of Preparation.

*Omnes amici mei.* AS:223; 1519:205r; 1531:122v.53

1. Resp. III.

They have forsaken me: and they have prevailed that lay in wait for me,

he whom I loved hath betrayed me: and with fury in their eyes, piercing me with a cruel blow.

†They gave me vinegar to drink. V. And they gave me also gall for my food: and in my thirst.

†They gave me.

Second Lesson. (Threnos. j. 13–15.)

Em. From above hath he sent fire into my bones: and hath chastised me. He hath spread a net for my feet, he hath turned me back. He hath made me desolate: wasted with sorrow all the day long. Nun.

1287
Friday on the Day of Preparation.

The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck. My strength is weakened: the Lord hath delivered me into a hand out of which I am not able to rise. Samech. The Lord hath taken away all my mighty men out of the midst of me: he hath called against me the time, to destroy my chosen men. The Lord hath trodden the winepress: for the virgin daughter of Juda. Jerusalem, Jerusalem. [&c.]

Tradiderunt me in manus. AS:223; 1519:205v; 1531:122v. 54

2. Resp. VI.

Hey deliv-er-ed me * into the hands of the un-
god-ly: and among the wick-ed they cast me out: neither did they spare my soul: migh-ty men were gather-ed a- gainst me. †And as gi-ants they stood before me. V. The kings of the earth stood up:

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

1288
Lesson iij. (Thren. j. 16.)

A

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

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

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

3. Resp. V.

Y eyes * have become dim from my weeping: because he is far from me, that comforted me:

see, all ye people. †If there be any sorrow like to my sorrow. V. O all ye that pass by the way: attend, and see. †If there be.

Let the R. The sight of mine eyes be repeated.
Friday on the Day of Preparation.

**In the ij. Nocturn.**

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

4. Ant.

5423.

Hey that sought * my soul used violence.

*Ps. Rebuke me not. ij. (xxxvii.) [191].*

5. Ant.

1883.

Et them be confounded * and ashamed, that seek after my soul to take it away. *Ps. With expectation. (xxxix.) [224].*

*Alieni insurrexerunt in me.* AS:224; 1519:206r; 1531:122v. 59

6. Ant.

1321.

Trangers have risen * up against me: and the might-ty have sought after my soul. *Ps. Save me, O God. (liij.) [246].*

*V.* From them that rise up against me.

*R.* Defend me [O Lord]. 60

1290
Friday on the Day of Preparation.

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

*Lesson iiiij. (Augustine. super 3. vers. ps. 63.)*

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

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

---

4. Resp. VIII.

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

my vineyard, * my chos-en one, did I not plant thee? †How then art thou turn-ed in-to such bitterness: that thou wouldst cu-ci-fy me and re-lease Bar-bas? †I indeed planted thee my chos-en vine-yard, all true seed. †How then.
By what he did in the deed, Pilate was in some measure a participant: but in comparison of the Jews he was much more innocent. For he endeavoured insofar as he was able: to deliver him out of their hands. For this reason he brought him before them having been scourged. He scourged Jesus not out of vengeance: but wishing to satisfy their fury, that thus now they might perchance relent and cease to desire to slay him when they saw him scourged. But they whet their tongues like a sword: crying out, Crucify, crucify.

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

5. Resp. VIII.

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

†To be cru-ci-fi-ed. V. The Son of man
Indeed go-eth as it is written of him: but woe to that man by whom he shall be betray-ed. †To be.

Lesson vi.

It must not be overlooked that one evangelist saith that the Lord was crucified at the sixth hour: and another at the third hour. Indeed it is said that at the beginning of the sixth hour Pilate sat down in the judgement seat, and in fact when the Lord was lifted up on the tree: it was the sixth hour. But another evangelist perceiving the mind of the Jews, how they wished themselves to be seen as innocent of the death of the Lord: sheweth them <to be> guilty by saying that the Lord was crucified at the third hour. But considering the order of the narrative, how many things might have been done: when the Lord was being accused before Pilate that he might be crucified: we find that it may have been the third hour when they cried out, Crucify, crucify.

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

6. Resp. VI.

He ungod-ly * de- liv-er-ed Je- sus to the highest chief priests and the ancients of the peo-ple,
and Peter followed afar off. †That he might see the end. ¶ And he went in to the court of the high priest. †That he might see.

\[\text{Let the Responsory, The ungodly delivered. be repeated.}\]

\[\text{In the iij. Nocturn.}\]

\[\text{Ab insurgentibus in me. AS:226; 1519:207r; 1531:123r.}^{64}\]

7. Ant.  

E-fend me from them \* that rise up a-gainst me, O Lord: for they have caught up my soul \textit{Ps. Deliver me. }^j

\[\text{Longe fecisti notos meos. AS:226; 1519:207r; 1531:123r.}\]

8. Ant.  

Hou hast put away \* my acquaintance far from me: \textit{I}
was de-liv-er-ed up, and came get forth. Ps. O Lord, the God.
(lxxxvij.) [299].

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

9. Ant.

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

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

V. They have spoken against me.
R. With deceitful tongues.

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

Lesson vii. from the Epistle of Paul to the Hebrews. iv. (11.)

Rethren, 65 Let us hasten therefore to enter into that rest ; lest any man fall into the same example of unbelief. For the word of God is living and effectual, and more piercing than any two edged sword ; and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature invisible in his sight : but all things are naked and open to his eyes, to whom our speech is.

Barrabas latro dimittitur. AS:226; 1519:207v; 1531:123r. 66

7. Resp. II.

Ar-abbas, * the robber, is re- leased : and the in-
Friday on the Day of Preparation.

Lesson viij. (Heb. iv. 14.)

Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high priest, who can not have compassion on our infirmities: but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid.
Friday on the Day of Preparation.

* Velum templi scissum est. AS:227; 1519:207v; 1531:123r. 67

He veil * of the temple was rent: and all the

earth did quake: the robber from the cross cried out,
saying, †Remember me, O Lord, when thou shalt

come into thy kingdom. † Amen, I say to

thee: This day thou shalt be with me in paradise.

†Remember.

Lesson ix. (Heb. v. 1.)

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

is compassed with infirmity. And
therefore he ought, as for the people,
so also for himself, to offer for sins.
Neither doth any man take the
honour to himself, but he that is
called by God, as Aaron was.
Here was * darkness when the Jews crucified Jesus: and about the ninth hour Jesus cried out with a loud voice, My God, why hast thou forsaken me? And bowing his head, yielded up the ghost: then one of the soldiers with a spear opened his side: and immediately there came out blood and water. ¶ When therefore he had taken
Friday on the Day of Preparation.

the vi-ne-gar: he said, It is consum-mat-ed.

†And he bow-ed.

Let the R\: There was darkness. be repeated.

At Lauds.

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

1. Ant. VII.ii.

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

him up for us all. Ps. Have mercy on me. (l) [193].

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

2. Ant. IV.i.

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

me is troubled. Ps. Hear, O Lord, my prayer. ij. (cxlij) [310].
Friday on the Day of Preparation.

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

1316. 3. Ant. Li. i.ii.

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

ceive the due reward of our deeds: but what hath this man
done? Lord, reme-ber me when thou shalt come into thy

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

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

2444. 4. Ant. Li. i.i.

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

be mindful of thy mercy. Ps. O Lord, I have heard. (Abacuc. iij.) [311].

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

3736. 5. Ant. VIIIi.

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

1300
Friday on the Day of Preparation.

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

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

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

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

Having finished the Antiphon on the Psalm Benedictus. let the order of the preceding night serve 1276. with these three V. [following in place of Qui passúrus. V. Qui expánxis. and Qui prophétie.] 69 namely.

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

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

V. Life upon the Tree did die : hell and death in anguish are despoiled.

V. Thy-self wert will- ing to be bound, yet thou didst
Friday on the Day of Preparation.

redeem us from the bonds of death.

In such a way that at the end [let be said] the Prayer Look down, we beseech thee, O Lord. 1254. saying not Who liveth. nor on Saturday.

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

[At Prime.]

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

Ant. Christ became for us. [112].

Ps. Save me, O God. (lxvii.) [110].

Ps. Blessed are the undefiled. (cxvii. j.) [112].

Ps. Give bountifully. (cxvii. ij.) [112].

The Psalms being concluded without Gloria Patri. let the whole Antiphon be said: and then let Our Father. and Hail Mary. be said in prostratione together with the Psalm Have mercy on me, O God. [193]. without Gloria Patri. and let immediately follow the Prayer in prostratione, without The Lord be with you. and without Let us pray. thus beginning Look down, we beseech thee, O Lord. [as above] 1254. without Who liveth. and without The Lord be with you. and without Let us bless the Lord. And thus let all rise prostration: kissing the Forms.

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

At Prime this day let none go into the Chapter House: nor on Saturday in the Vigil of Easter: nor let any reading be made of the Martyrology, but yet let the Verse Precious [in the sight of the Lord]. [135]. be said together with the Prayer May holy Mary, [Mother]. [136]. and let it be concluded with The Lord be with you. and Let us bless the Lord. changing neither place nor vestment.
Friday on the Day of Preparation.

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

Ant. I will take the chalice.  
Ps. I have believed.  (cxv.) 

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

Having finished the Antiphon after the Psalm Magnificat. let Our Father. and Hail Mary. and then Ps. Have mercy on me. likewise be said privately without Gloria Patri. with prostration. Which being finished immediately the Priest says audibly but without note the Prayer [of course] Look down, we beseech thee, O Lord. 1254. without The Lord be with you. and without Let us pray. and without Who liveth. And thus let Mass and Vespers finish simultaneously: Let us bless the Lord. is not said, nor Go, the Mass is ended.

[At Compline.]
At Compline let the Priest begin the Antiphon Christ became for us. 1279. and meanwhile let there be genuflection in the whole Choir. Let the Ant. Christ became for us. and all the rest be made as on Maundy Thursday: without The Lord be with you. and without Let us pray. but after the Psalms and the Antiphon is said Our Father. and Hail Mary. and the Psalm Have mercy on me. [193]. without Gloria Patri. with prostration, and thus let Compline [of this day] be finished with the Priest saying the Prayer [of course] Look down, we beseech thee, O Lord. 1254. without The Lord be with you. and without Let us pray. and without Who liveth and reigneth. and without Let us bless the Lord. and thus let the service of this day be concluded.
At Matins.

As the Senior begins [the first] Antiphon let all prostrate themselves.

In the first Nocturn.

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

1. Ant. VIII.i.

N peace, * in the selfsame I will sleep and I will rest. Ps. When I called. (iiiij.) [19].

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

2. Ant. IV.i.

E shall dwell * in thy ta-beracle: he shall rest on
thy holy hill. Ps. Lord, who shall dwell. (xiiij.) [29].

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

3. Ant. VII.ii.

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

V. In peace, in the selfsame.
R. I will sleep, and I will rest.

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

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

Leph. Tó what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem: to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? For great as the sea is thy destruction: who shall heal thee? Betb. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance. But have seen for thee false revelations and banishments. 

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

Hen the Lord * was bu- ri- ed, the se-pulchre was
Saturday on the Vigil of the Pasch.

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

Eleth. The Lord hath done that which he purposed: he hath fulfilled his word, which he commanded in the days of old. He hath destroyed, and hath not spared: and he hath caused the enemy to rejoice over thee, and hath set up the horn of thy adversaries. He. Their heart cried to the Lord: upon the walls of the daughter of Sion. Let tears run down like a torrent day and night. Give thyself no rest: let not the apple of thy eye cease. Jerusalem. [cf.]

Recessit pastor noster. AS:230; 1519:210r; 1531:124r.\textsuperscript{89}

2. Resp. VII.

Ur Shepherd * hath with-drawn, the fount

1306
of living water, at whose passing the sun was
darkened: for he also is captive, who held
captive the first man. †To-day the gates of
death and likewise the bars hath our Saviour shat-
tered.  V. Before whose presence death doth flee,
at whose voice the dead arise: for seeing him, the gates
of death are rent a-sunder. †To-day.

Lesson iii. (Thren. ij. 7.)

Ai. The child and the old man lie
without on the ground. My vir-
gins and my young men are fallen by
the sword: thou hast slain them in
the day of thy wrath, thou hast killed,
and shewn them no pity. Joth. Thou
hast called as to a festival, those that
should terrify me round about: and
there was none in the day of the
wrath of the Lord that escaped and
Saturday on the Vigil of the Pasch.

was left. Those that I brought up, and nourished: my enemy hath consumed them. My skin and my flesh he hath made old: he hath broken my bones. Lamech. He hath built round about me: and he hath compassed me with gall and labour. He hath set me in dark places: as those that are dead for ever. Jerusalem. [Or.]

\textit{Agnus Dei Christus. AS:230; 1519:210v; 1531:124r.} 91

3. Resp. II. 6065.

\textit{He Lamb of God, * the Christ, was sacrifi-}
ced for the salvation of the world: for, God for

man's rebellion grieving, When the world his hands

had made Perished by a fruit's deceiv-
ing, In

that hour his counsel laid, By a tree the race reprieved.

\textit{6065a.} †Whom a tree long since betrayed. V. Christ became

for us obedient unto death: even to the death of
Saturday on the Vigil of the Pasch.

the Cross. †Whom a tree.

Let the Responsory The Lamb of God. be repeated.

In the iij. Nocturn.

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

4. Ant.
V.i.
E ye lifted up, * O e-ternal gates: and the King of
glo-ry shall enter in. Ps. The earth is the Lord's. (xxiiij.) [108].

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

5. Ant.
IV.i.
be-lieve to see * the good things of the Lord
in the land of the liv-ing. Ps. The Lord is my light. (xxvij.) [179].

Domine abstraxisti. AS:231; 1519:211r; 1531:124r. 92

6. Ant.
VIII.i.
Hou hast forth brought forth, * O Lord, my soul
Saturday on the Vigil of the Pasch.

from hell. Ps. I will extol thee. j. (xxix.) [181].

V. But thou, O Lord.
R. Have mercy upon me.

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

Lesson iii.

His most great and most holy solemnity, dearly beloved, admonisheth us: that we be exhorted to watching and praying. For in the night of this world our faith striveth: lest the inner eyes of our heart should fall asleep in the night. That we not fall into this evil: let us pray with that voice by which we read and speak to our God, Enlighten my eyes that I never sleep in death: lest at any time my enemy say, I have prevailed against him.

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

4. Resp. IV.

E was led * as a sheep to the slaugh-ter: and while he was e-vil entreat- ed he open-ed not his mouth: he was de-liv-er-ed up to death. †That he might give life un- to his peo-ple. V. He was wound- ed
†That.

Lesson v.

His is that enemy which stirred up the insensate Jews, as if his own arms and vessels, against our Lord Jesus Christ: yet he prevailed not against Him. Indeed the enemies after the flesh seemed to themselves to have prevailed: yet in them the spiritual enemy was defeated. For by the offering of pure flesh the unclean spirit was overcome: and by that by which he inflamed men to do openly what he would, he suffered covertly that which he would not. For by slaying Christ he shed the blood: whereby those whom he had slain might be raised to life again: yet neither doth he hold any in death. Indeed he grieved at those joining in rising again: whom he wished to number among the dead.

Ecce quomodo moritur. AS:231; 1519:211r; 1531:124r. 94

5. Resp. IV.

E- hold * how the just man di- eth, and no man tak- eth it to heart: and just men are tak-en a- way and no man consi- der- eth it: the just man hath been
taken away from the face of iniquity. †And his memory shall be in peace. ¶ In peace hath his place been made: and in Simon his abode.

†And his.

Lesson vi.

Therefore, brethren, we celebrate in this life: the death of him in whose life we hope to share after death. Therefore let us humble ourselves, as we call to mind the humiliation of the Lord: humbly let us watch, humbly let us pray, with most pious faith, most steadfast hope, <and> most fervent charity, considering in how great a brightness it shall be held if our humility turneth night into day. May God therefore who commanded the light to shine out of darkness, shine in our hearts, that something similar may be wrought within, as we have done in the lighting of lamps in this house of prayer. Let us then adorn the dwelling place of God, of course our conscience: with lamps of justice, yet not we, but the grace of God that is with us.
Saturday on the Vigil of the Pasch.

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

6. Resp.

E-ru-sa-lem, * la- ment, and put off thy garments of glad- ness: clothe thy-self in ashes and sack-cloth. †Be-cause in thee hath been slain the Sa-

†Be-cause in thee.

Let the R: Jerusalem. be repeated.

In the third Nocturn.

Deus adjuvat me. AS:232; 1519:212r; 1531:124r.95

7. Ant.

Od is my helper: * the Lord is the pro-tec-tor
Saturday on the Vigil of the Pasch.

of my soul. Ps. Save me, O God. (liij.) [246].

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

8. Ant. VII.i.  

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

his a-bode. Ps. In Judea God is known. (lxxv.) [276].

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


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

free among the dead. Ps. O Lord, the God. (lxxxvij. [299].)

V: He hath made me.  
R: To dwell in darkness.
Here let not be made a genuflection at the reading of the Gospel, and let it be read without title: this way.

[Lesson viij.] (Matt. xxviiij. 1.)

I

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

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

7. Resp. V.

Ament * like a virgin, O my people,

howl, ye shepherds, in ashes and sack-cloth.

†For the day of the Lord is near, great and exceeding bitter. V. Howl, ye shepherds, and
Lesson viij.

BUT where in the Gospel lesson it is said: that the holy women came at the end of the sabbath, when it began to dawn towards the first day of the week, to see the sepulchre, it is to be understood that they prepared to come in the evening: but they came to the sepulchre as the morning was dawning in first day of the week. That is, they prepared the spices with which they desired to anoint the body of the Lord in the evening: but the spices which they had prepared in the evening, they brought to the sepulchre in the morning. Which Matthew for the sake of brevity set down obscurely: but the other evangelists shew more clearly the order in which it was done.

Estimatus sum. AS:233; 1519:212v; 1531:124v.
in the shadow of death. †I am become.

*OR on the sixth day of the week* when the Lord was buried, the women returning from the tomb prepared spices for as long as it was lawful for them to work; and on the sabbath to be sure they rested according to the commandment, as Luke plainly recordeth. But when the sabbath was over and evening was coming on, the time for working being returned: being eager in devotion they quickly bought spices, of which they had prepared insufficient (as Mark recordeth), that they might come and anoint him. And very early in the morning, the first day of the week, they come to the sepulchre, the sun being now risen.

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

9. Resp. VIII.

all ye * that pass by the way, attend, and see. †If there be a-ny sor-row like to my sor-row. Ἡ. At-tend, all ye people, and see.

†If there be.
Saturday on the Vigil of the Pasch.

Let the Responsory O all ye. be repeated.

\textbf{At Lauds.}

\textit{O mors er\textit{o} mors tua.} AS:233; 1519:212v; 1531:124v.

1. Ant. IV.viii.

4045. \begin{align*}
\text{death, I will be thy death : * O hell, I will be} \\
\text{thy sting.} \quad \text{Ps. Have mercy on me. (l.) [193].}
\end{align*}

\textit{Attendite universi populi.} AS:234; 1519:212v; 1531:124v.

2. Ant. VII.iii.

1512. \begin{align*}
\text{Ehold, * all ye people, and see my sorrow.} \\
\text{Ps. It is good. (xcj.) [304].}
\end{align*}


3. Ant. VIII.ii.

4095. \begin{align*}
\text{all ye * that pass by the way : attend, and see if} \\
\text{there be a-ny sor-row like to my sorrow.} \quad \text{Ps. O God, my God. (lxij. [54].)}
\end{align*}

1318
Saturday on the Vigil of the Pasch.

4. Ant. II.i.

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

Ps. I said : In the midst. (Esai. xxxviii.) [238].

5. Ant. IV.v.

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

cause the inno-cent Lord is slain. Ps. Praise ye the Lord.

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


Ant. I.i.

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

ted, weeping for the Lord. Ps. Blessed be the Lord. XX.

Kýrie éléison. 1276. And let all the rest be said as on the first night, and even the Verse Even the death of the Cross. except that at the end of the Prayer let not be said this day Who liveth.
On this day let the Church be adorned solemnly in every respect as on a Principal Feast: except for the statues and crosses which are not uncovered until after the Resurrection of the Lord on Easter Day, because with Christ arose all the Saints.

The Hours of this day, namely Prime, iii. vii. and ix. are said privately this day: as on Good Friday. 1302.

[At Vespers.]

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

Alleluia. iii. AS:234; 1519:213r; 1531:124v. 102

Ps. O praise the Lord. (cxv. 358.)

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

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

Vespere autem sabbati. AS:234; 1519:213v; 1531:124v. 103

Ps. O praise the Lord. (cxv. 358.)

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

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

Vespere autem sabbati. AS:234; 1519:213v; 1531:124v. 103

Ps. O praise the Lord. (cxv. 358.)

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

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

Vespere autem sabbati. AS:234; 1519:213v; 1531:124v. 103

Ps. O praise the Lord. (cxv. 358.)

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

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

Vespere autem sabbati. AS:234; 1519:213v; 1531:124v. 103

Ps. O praise the Lord. (cxv. 358.)

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

Then immediately let the Ant. be begun by a more distinguished person from the Choir side.
and the other Ma-ry to see the se-pulchre, al-le-lu-ya.

Ps. My soul doth magnify. XX.

with Gloria Patri. and Sicut erat. [Then let be sung the Ant.]\textsuperscript{104}

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

Postcommunion.\textsuperscript{105}

Our forth upon us, O Lord, the Spirit of thy charity : that whom thou hast satisfied with the Paschal sacraments thou mayst make concordant by thy goodness. Through our Lord Jesus Christ &c. In the unity of the same. &c. in the usual way.

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

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

And let the Choir respond Thanks be to God.

And thus Mass and Vespers end at the same time.

[Compline.]

Let Compline be said this way on this day. The signals having been struck twice in alternation : let the Priest begin O God, come to my assistance. [405]. [Choir O Lord, make haste to help me.]\textsuperscript{106} with Glory be to the Father. [and As it was.]\textsuperscript{107} &c. in the usual way : without Convert us.

Ant. Alleluïa. iiiij. as above at Vespers and let it be begun in the Superior Grade.


Ps. When I called. (iiiij.) [406].
Ps. In thee, O Lord, have I hoped. (xxx.) [406].
Ps. Behold now. (cxxxiij.) [407].

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

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

Then is said The Lord be with you. and Let us pray. together with the Prayer, namely Pour forth upon us. 1321. with The Lord be with you. and Let us bless the Lord. without Alleluya. And this is all said by the Officiant.

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

The Paschal Candle from the time that it is lit : shall burn continuously until after Compline on Easter Day. Likewise it will burn for the three following days : at Matins, Mass, Vespers, and Compline. Likewise [at Vespers on] 108 Saturday and on Sunday in the Octve of Easter : as on the aforementioned three 109 days. Likewise on the Feast of the Annunciation of Blessed Mary : if it be celebrated in Eastertide, and on the Feast of the Invention of the Holy Cross : as on the aforesaid first three 110 days. Likewise on the Feast 111 of the Ascension of the Lord at Matins, Mass, and both Vespers, and at Compline. Likewise on the Feast of the Apostles Philip and James, and of Saint Mark, Evangelist [and of Saint Ambrose, if it be celebrated in Eastertide] 112 : and on all Sundays [from the Octave of Easter until the Ascension of the Lord] 113 at Mass only. [On the day of the Ascension of the Lord as on the Octave of Easter.] 114 And on Friday : that is on the morrow of the Ascension of the Lord, it has been appointed that in the morning the Paschal Candle shall be put away.
Notes.

Notes, pages 1257-1322.

1 'juxta numerum duodecim apostolorum et duodecim prophetaorum'. 1519:198v.
2 1519:198v.
3 1519:198v.
4 In 1519:198v. 'michi' is set CA.B.
5 In 1519:199r. 'Exúrge Dómine.' is set F.F.E D.D. The edition follows the pattern found in the Vigils of the Dead, and agrees with G. H. Palmer, The Order of Tenebrae (Wantage: St. Mary’s convent, 1956): 10. In AS:215 the V. is set as follows:

\[
\begin{align*}
\text{A-rise, O Lord.} & \quad \text{R. And judge thine cause.}
\end{align*}
\]

6 SB:dcclxxv.
7 In 1531:120v. the Hebrew letter that begins each lesson is placed to the right of the lesson, and the first word of the lesson has a drop cap. Since the Hebrew letters are to be sung, they are included in sequence with the lesson, and given drop caps when they begin a lesson.
9 In 1519:199r. 'promptus' is set CD.ABCBAGA.
10 In 1519:199v. "que" is set G.
14 1519:199v. indicates B, at 'portávit', and no flat at 'autem'. In 1519:199v. 'portávit' is set B,Cb,AGFGACFGAGA; 'nobis' is set CD.D. In AS:217 'et peccáta nostra', set F A.C.C CD.C, replaces 'et infirmitátes nostras'.
15 In 1519:200r. the first 'locúti' is set G.A.G; 'iniquitátem' is set G.G.G.FE.F. In AS:217. 'et' is set D.
16 In AS:217 'et' is set D.
17 Augustini Enarratio in Ps. lxxii., Opera iv. ed. Benedict. [SB:dcclxxvii.] 1519:200v. has 'Exáudi Deus oratiónem meam cum déprecor'.
18 1519:200v.
19 1519:201r. omits all flats. BL-52359:141v. has an untransposed version of this responsory. It would appear that the transposition up a fourth permits the raised seventh degree above the finalis. In 1519:201r. 'exhortabámini' is set AF.GAC.CCBCBCBA.BCB.AAGFGF. The flat at 'Judam' is derived from BL-52359. It is not present in AS:218. or in 1519:201r.

lxxxix
Notes.

20 SB:dcclxxx. has 'Cogitavérunt' and the following note: 'Cōgregaverūt' Chevallon. [SB:dcclxxx.] Most sources on CANTUS have 'Congregavérunt'. 1519:202v. and BL-52359:142r. have 'Cogitavérunt'. In AS:219. 'enérent' is set G.GFG.DF.

21 'concínabat' Chevallon. [SB:dcclxxx.]

22 'et erit maniféstum', 1531:121v.

23 In 1519:202v. 'portávit' is set Fe.D.D.

24 1519:202v.

25 In 1519:203r. 'látus sue' ff. is set a third too high.

26 Legendum potius cum Portiforiis 'Kyrie eléyson.' [SB:dcclxxxiii.] At this point 1531:121v. has 'Christe eléyson. ut supra'. Breviary 1516 agrees with 1531. SB:dcclxxxiii. adds a correcting footnote that agrees with AS:221. and 1519:203r: Legendum potius cum Portiforiis 'Kyrie eléyson.'

27 1519:203v.

28 Breviary 1516:124v. 1531:121v. has 'Dómine miserére nobis.'

29 1519:203r.

30 In 1519:123v. this music appears a fifth higher in the C-clef.

31 1519:203v. and 1516:124v. 1531:121v. has 'sed cum'.

32 1519:203v. and 1516:124v. 1531:121v. has 'et cum'.

33 1519:203v.

34 1519:203v.

35 The transposition of Mode VIII to the F-clef may be an indication of lower pitch (voce dimissa) for this antiphon.

36 1519:203v.

37 1519:203v.

38 'ita consummándo orationem', 1519:203v.

39 1519:203v.

40 SB:dcclxxxiv. suggests 'Letania' here and includes the footnote: 'et lec.' Chevallon. 1519:204r. has 'lectiones'.

41 1519:204r.

42 'itur', 1519:204r.

43 'quotidie scribatur', 1519:204r.

44 SB:dcclxxxiv. suggests 'semel' and adds the following note: 'simul' Chevallon. 1519:204r. has 'simul'.

45 1519:204r.

46 In 1519:204r. 'et' is set F.

47 1519:204v.

48 1519:204v.

49 The image on this page is from 1519:205r.

50 1519:205r. has B♭ throughout.

51 'Manum tuam', 1519:205r.

xc
Notes.

52 'Manum tuam', 1519:205r.
53 1531:122v. has 'percutientes'. In 1519:205r, 'Omnes' is set GCh.C.
54 In AS:223, 'impiórum : et' is set Ch.CDC.CBABB.CAG.
55 1519:205v. 'fortes' is set ABCBABAA.AG; 'sicut' is set CDC.DED.
56 'aquas', Vulgate.
57 Breviary 1525:96r. and 1528:160v. continue and conclude (as in the Vulgate) 'Mandávit Dóminus advérsum Jacob in circúitu ejus hostes : ejus facta est Jerúsalem quasi pollúta menstuis inter eos. Hierúsalem.' The Vulgate introduces the next line with 'Sade'.
58 'obsécoro', Vulgate.
59 In 1519:206r, 'consolabátur' has B throughout.
60 In 1519:226r, 'quesiérunt' is set C.B.AG.AG.
61 1519:206r. Augustin. in Ps. lxxiii. § 4, Opera IV. 883 ed. Paris 1835. [SB:dcclxxxix.]
62 In 1519:206v. '†Quómodo' is set CDC.CA.CDC. Compare 'ut me crucifígeres' in the following line. In 1519:206v. 'Barrábam' is set GAG.BG.CAAG. In BLb52359 the order of this responsory and the next are reversed.
63 1531:122v. has 'cum gládiis et fústibus comprehéndere'. In 1519:207r. 'illí' is set GAA.G.
64 In 1519:207r. 'quia occupavérunt' ff. is set a third too high.
65 1519:207v. omits 'Fratres'.
66 1519:207v. has 'et cum approprinquáret'.
67 1531:123r. has 'Amen dico tibi quia hódie'. In 1519:207v. 'cruce' is set DEFEDCD.DC; 'in' is set DFe; 'tuum' is set DEFED.E.D.
68 1531:123r. has 'accepisset Jesus acétum'. In 1519:208r. 'militibus' is set CDC.A.GAGCG.AG.
69 1519:209r.
70 1519:209r. 'ad dicendai borai', 1519:209r.
71 'una in' Chevallon. [SB:dcxxiiii.]
72 1519:209r.
73 1519:209r.
74 1519:209r.
75 'cujuslibet Hore, et ex quo dicitur Pater noster post' legendum cum Port. 1525–6. [SB:dcxxiv.]
76 'itur', 1519:209r.
77 1519:209r.
78 1519:209r.
79 'Benedicamus. Loco nec habitu mutato flunt Vesperes in hac die.' melius Port. 1556. [SB:dcxxiv.]
80 1519:209v.
81 1519:209v.
82 1519:209v.
83 1519:209v.
84 1519:209v.
Notes.

85 Breviary 1525:97v. and 1528:163r. conclude this lesson here. Lesson 2 begins at this point with 'Samech. Plausérunt . . .'. The Vulgate places 'Samech' here, and omits the previous Hebrew letter.

86 In 1531:123v. 'Gimel' appears earlier, before 'Vidérunt'.

87 Breviary 1525:97v. and 1528:163r. omit 'Gimel', and conclude this lesson here. Lesson 2 begins at this point with 'Samech. Plausérunt . . .'. The Vulgate places 'Samech' here, and omits the previous Hebrew letter.

88 Breviary 1525:97v. and 1528:163v. conclude this lesson here.

89 AS:230 and 1519:210r have the synonym 'disrúpit'. In 1519:210r. 'portas mortis' is set ACBGCC.DCBCBAGAG AGG.GF.

90 Breviary 1528:163v. concludes this lesson here.

91 AS appears to have 'Christus'. SB indicates a poetic meter for this Responosory (but not for the verse.)

92 In AS:231. 'abstraxísti' is set A.A.G.G.

93 1519:211r. These lessons are not from the Apostle.

94 1531:124r. has 'corde, viri'.

95 1531:124r. has 'adjúvat me : et Dóminus'.

96 Notatur tamen in margine 'Matt, xxviii.' [SB:dcxcix.]

97 litteris italicis verba 'Omelia' &c., ut sepíus, minus apte scribit Chevallon. [SB:dcxcix.]

98 Bede Homilie Estivales de Tempore, Opera vii. 1. [SB:dcxcix.]

99 1519:212v. follows the incipit 'Vigílias nobis' with the instruction 'et legatur et finiatur supradicto modo'.

100 1531:124v. has 'mea et ululáte'. In 1519:212r. 'cinere et' is set D.DFDCD.F. F.

101 In 1519:212v. 'descendéntibus' is set FE.FG.GAg.F.F.

102 'ant. Alleluya. iiiij.', 1531:124v.

103 In 1519:213v. the second 'sabbáti' is set C.C.B.

104 1519:213v.

105 'Oratio', 1519:213v.

106 1519:213v.

107 1519:213v.

108 1519:213v.

109 'primii', 1519:213v.

110 1519:213v. omits 'tribu'.

111 'vigilia' 1519:213v.

112 1519:213v.

113 1519:213v.

114 1519:213v.