Christian Rite and Christian Drama in the Middle Ages

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APPENDIX I

Translations
At the end of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to the sepulcher, alleluia.

And behold there was a great earthquake. For an angel of the Lord descended from heaven, alleluia.

For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it, alleluia, alleluia.

And his countenance was as lightening, and his raiment as snow, alleluia, alleluia.

And for fear of him the guards were struck with terror, and became as dead men, alleluia.

And the angel answering said to the women: Fear you not; for I know that you seek Jesus who was crucified; he is risen, alleluia.

Jesus whom you seek is not here, but he is risen; remember how he spoke to you, when he was in Galilee, alleluia.

Come and see the place where the Lord was laid, alleluia.

Going quickly, tell His disciples that he is risen, alleluia.

Priest: Rejoice, O people, and be happy: an angel sat on the stone of the Lord: he himself brought the good news to you. Christ has arisen from the dead: the Savior of the world: and he has sweetly fulfilled all: rejoice and be happy.

Choir: And his face was shining: and his clothing like snow: and he said.

Priest: Christ has arisen from the dead.

Choir: And the women hastily left the monument with fear and great joy: running to announce to His disciples that he has arisen.

Priest: Christ.

Choir: Glory and honor to the Father, Son, and Holy Ghost, world without end. Amen.

Priest: Rejoice, O people, and be happy.

Communion: Fed with the body and blood of Christ: we praise you, Lord. Alleluia, alleluia, alleluia.

Response: An angel of the Lord descended from heaven, and approaching rolled away the stone; and sat on it, and said to the women: Fear not; I know that you seek the man who was crucified. He has arisen. Come and see the place where the Lord was placed, alleluia.

Verse: An angel of the Lord spoke to the women saying: Whom do you seek, do you seek Jesus? He has.

Response: An angel of the Lord spoke to the women saying: Whom do you seek; do you seek Jesus? He has arisen, come and see, alleluia, alleluia.

Verse: Lo he precedes you in Galilee, there you will see him, as he told you. He has.
RESPONSE: While the Sabbath was passing, Mary Magdalene, and Maria Jacobus and Salome purchased ointment, and approaching they anointed Jesus, alleluia, alleluia.

VERSE: And early on the Sabbath they came to the sepulcher, when the sun had just risen. And approaching.

RESPONSE: Angels were sitting on the stone by the sepulcher, and they sang of the Resurrection of the Lord; and before the sepulcher of Jesus stood Mary saying: Master, if you have taken him, tell me where you have placed him, alleluia.

VERSE: But she, thinking he was a gardener, said to him, Master, if.

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ANTIPHON: And early on the Sabbath they came to the sepulcher, when the sun had just risen, alleluia.

ANTIPHON: And they said to one another; Who will roll the stone for us from the entrance of the sepulcher? Alleluia, alleluia.

ANTIPHON: And looking again they saw the stone was rolled away, it was indeed huge, alleluia.

ANTIPHON: Do not fear, you seek Jesus of Nazareth who was crucified; he is not here; he has arisen, alleluia.

ANTIPHON: I will precede you in Galilee; there you will see me as I told you, alleluia.

ANTIPHON: Go quickly, tell the disciples that the Lord has arisen, alleluia, alleluia. After the Passion of the Lord the covenant has been completed, since the body is not in the sepulcher. The rock supports eternal life, the sepulcher has given up the pearl of heaven, alleluia.

ANTIPHON: Mary Magdalene and the other Mary came to see the sepulcher, alleluia.

Page 173:

The choir having assembled at the proper time with the bishops and deacons in a major [i.e., stational] church they begin the Kyrie eleison at the place of the cross, and proceed up to the altar; and the deacons ascending the pulpit [pogium]. . . the archdeacon nods to the leader of the choir, and let him bowing begin the Alleluia with the Psalm Dixit Dominus Domino meo. . . . This finished . . . let the archdeacon begin:

ANTIPHON: I know that you seek Jesus who was crucified; he has arisen, alleluia.

ANTIPHON: Jesus whom you seek, is not here; but he has arisen. Remember what he said to you when he was still in Galilee, alleluia.

After this let the priest say the collect, and let them proceed to the font with the antiphon. On the day of my resurrection . . . I will pour pure water over you, alleluia. Next let the second deacon read the Gospel.

ANTIPHON: Come and see the place where the Lord was placed, alleluia.

Then let the priest say the collect, and then let them go to the vestry of St. John [Lateran?], singing. . . . This is done by the Lord, and it is a miracle to our eyes, alleluia, alleluia. Then . . . the Psalm In exitu Israel. . . . After this the deacon says.
**TRANSLATIONS**

**ANTIPHON:** Go quickly; tell the disciples that the Lord has arisen, alleluia, alleluia. Then let him say [oret] the Kyrie eleison continually. And then they go to Saint Andrea of the Cross, singing: I saw water flowing from the temple from the right side, alleluia: and all to whom this water has come, are saved, alleluia, alleluia. . . . This finished, the leader of the choir begins alleluia. Come let us rejoice. . . .”

**ANTIPHON:** Go quickly, say to the disciples . . .

Then the priests of the church proceed to the refectory. . . .

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Whom seek you in the cradle, O shepherds, tell me?
Christ the Lord and Savior, the infant wrapped in swaddling clothes, as the angel has said.
The babe is here with Mary, His mother. . . .

Whom have you seen ascending to the stars, O followers of Christ?
Jesus who came from the tomb, O Heaven-Dwellers.
He has ascended, as he foretold. . . .

Page 200:

Mass follows after the procession. According to the Ordinal of St. Martin of Tours, before Mass begins, the choirmaster [?], having changed vestments, should come to the choir, and the chief singer with assistants should stand before the entrance of the choir, along with two boys in white dalmatics. And two deacons revested in white dalmatics, standing before the tomb of the Blessed Martin, turning their faces to the chief singer, should begin:

*Whom do you seek?*

And two boys standing before the singer reply:

*Jesus of Nazareth.*

**Deacons:**

*He is not here.*

**Boys:**

*Alleluia, the Lord has risen.*

Then one should sing three times:

*Accendite* ["Ascend!" or "Kindle!"]

each time more loudly.

And the other should respond the same number of times:

*Sing, O brothers.*

The first boy next should say once:

*Accendite.*

Second boy:

*Sing, O brothers.*

First boy:

*Accendite.*
The second boy should reply:

Sing, O brothers.

Then the first boy:

Accendite.

The second boy:

Sing, O brothers.

And these things done, the two boys, their faces turned to the chief singer, should say:

The time is here; sing to the Lord, eia!

bowing. This completed, the singer should begin the Mass.

Page 206:

On Easter at matins two bells are rung together; six candles are placed next to the great [paschal] candle before the altar. While the bells are being rung, a procession goes from the altar to the sepulcher in this order. Two acolytes with candles, two with thuribles, two deacons, another two to chant Dicant nunc, a chief singer, and one assistant. All these are dressed in white copes; the others follow in order, each one carrying a lighted candle. The aforesaid deacons, coming to the door of the sepulcher, begin:

My heart burns.

An acolyte in the sepulcher:

Whom do you seek?

Deacons:

Jesus of Nazareth.

Acolyte:

He is not here.

This finished, a priest, dressed in a white alb and emerging from the sepulcher carrying a cup with the Corpus Christi, finds the four acolytes before the door carrying a canopy on staffs, and covered by this, moves to the head of the procession. The acolytes with candles precede him; the other two stand next to him with thuribles. Then the aforesaid deacons say:

The Lord has risen, alleluia.

After this the singer and his assistant begin this part of the antiphon:

When Christ the King of Glory.

You have come, O adorable one.

And singing thus all proceed to the middle of the church before the crucifix. Afterwards the antiphon:

Christ arising.

Two canons with copes [sing] the versicle Dicant nunc. After the versicle the procession enters the chorus, singing Because he lives, he lives in God. The priest places the cup on the altar. Meanwhile the bells are rung together. The bishop, standing at his chair in miter and cope, begins Lord, open my lips.
Page 231:

When the third response is finished, the sepulcher is visited with the chants. Two brothers in the role of the women say:

*Who will remove the stone from the door that we see covering the holy tomb?*

The angels should say:

*Whom seek you, O fearful women, weeping at this tomb?*

The brothers should reply:

*We seek Jesus of Nazareth who was crucified.*

Angels:

*He whom you seek is not here; but go swiftly, tell the disciples and Peter that Jesus has arisen.*

The brothers playing the women should come forward and turn to the people and to the choir, saying:

*We came to the tomb lamenting, we saw an angel of the Lord seated there and saying that the Lord has arisen.*

Let the choir sing the antiphon:

*Two ran together.*

Then two other brothers should hold forth the graveclothes, saying:

*Behold, O companions, behold the graveclothes and sudary, and the body is not in the tomb.*

Then

*He has arisen.*

Choir:

*Te Deum laudamus.*

People:

*Kyrie Eleison,*

in a loud voice.

Page 234:

Meanwhile, toward the end of the third lesson, [let] the sacrist [give] a candle to each brother, and the deacon should vest himself in a white stole, and go to sit on the stone of the tomb. When the third response has been begun for the second time, all the candles having been lit, the chief singer should form a procession in the following order: first the scholars with the teacher, then the abbot, next the older [clerics], then the junior ones and the untaught. But those who are to visit the sepulcher in the person of the holy women should remain in the choir and veil their heads with humerals or with the hoods of their copes. The rest of the convent should go, as stated, to the place of the sepulcher and [stand] there in silence. The aforesaid three should say three times in a subdued voice:

*Who will remove the stone from the door that we see covering the holy tomb?*
To whom the deacon playing the angel should reply, saying:

Whom seek you, O fearful women, weeping at this tomb?

And they to him:

We seek Jesus of Nazareth.

To whom he replies:

He whom you seek is not here; but go swiftly; tell the disciples and Peter that Jesus has arisen.

After this, as they draw near, he should rise and withdraw the curtain and show the sepulcher, and say to them:

Come and see the place where the Lord was placed, alleluia, alleluia.

The [women], approaching with bowed heads, should look within the sepulcher, and, taking from there the veil in which the cross was wrapped and the sudary which was over the top of the cross, and returning, they should stand near the altar and before it and sing in a loud voice:

We came to the tomb lamenting, we saw an angel of the Lord seated there and saying that the Lord has arisen.

This said, the whole convent should sing together, saying:

Tell us, Maria, what did you see on the way?

And one of the three who visited the sepulcher should say in a loud voice:

I saw the sepulcher of the living Christ, and the glory of His rising.

The second should say:

An angel was witness, and the sudary and the graveclothes.

And the third should add:

Christ has risen, my hope; he precedes His [disciples] in Galilee.

After this the whole convent should say:

A single truthful Mary is more to be believed than [the lying tribe of the Jews].

Then the people should begin this song:

Three women went to the holy grave.

Meanwhile, while the people sing this song, the chief singer of the choir should select two, an old man and a youth, who, after the people's song is over, should go to the sepulcher. The youth [should be] first and should wait; the old man should follow and look into the tomb, and the other with him. And as they are doing this, the chief singer should begin the antiphon:

Two ran together.

This over, let the three aforementioned [women] come before the near altar displaying the graveclothes, so that all can see them, singing:

Behold, O companions, behold the graveclothes and sudary, and the body is not in the tomb.

And next they should raise the cross on high, singing in a loud voice:

The Lord has arisen from the sepulcher.

The whole convent should sing along with them. After this the abbot or prior should begin Te Deum laudamus; and, singing the hymn, they should return to the choir, the people singing Christ has arisen.
AUTHOR’S NOTE:
The text of the Ripoll play is extremely poor. Many readings are conjectural, and in places the manuscript is unintelligible. This is particularly true of the processional song of the Marys. In the following translation certain liberties have been taken with the Latin text. These are based on silent emendations necessary for grammatical or dramatic sense. As Young remarks, “The temptations to emend are numerous. . . . Parts of the text are unintelligible” (DMC, I, 678). Those passages which are especially uncertain are bracketed.

EASTER VERSES OF THE THREE MARYS

[Marys]: Let us go to buy myrrh with perfumed ointment that we may anoint the body given to burial.

[? Angel]: Omnipotent, most high Father, gentlest ruler of angels, what shall these most miserable women do!

[Marys]: Alas, how great is our sorrow!
We have lost our solace, Jesus Christ, son of Mary; he was our aid and refuge.
Alas,
But let us go to buy ointment that we may anoint the body; no further will it be able to decay.
Alas,
Tell us, young merchant, if you will sell this ointment; tell its price and you will have it.
Alas,

Merchant: Women, listen to me.
This ointment, if you wish to buy it, has a marvelous potency, whereby, if you anoint a body with it, the body will be unable to decay further, nor can worms eat it.
If you truly want this ointment you will give one talent of gold; you will not have it otherwise.
Mary: O merchant, give the ointment. Here, we will give you money. We will go to anoint Christ's wounds. Alas,

O sisters, all joys wither in sorrow when innocence suffers disgrace and crucifixion, the envy of the Jews, and the treachery of princes! How deeply we grieve!

It is proper, sisters, to weep; and weeping, to seek Christ; and seeking, to anoint the body; and anointing, to gratify [the mind after weeping, the wound having been seen; the great law having been adored, the heart is shown in works.]

We are, O sisters, believing in our hearts and eager that our eyes see Christ the power of the ages. Who can move the great stone of the tomb ["of the summit"] or the malice of the people? The power of the heavenly banquet.

So great a vision, sisters, of splendor and ceremony, should not amaze you; to you be exaltation. Death and the life of death die [vice having been slain]. Arise, our Resurrection.

[Angel]: During this procession, sisters, speak in chosen words to those who are sad in spirit and wander wretchedly; their Lord arises, death conquered; they grieve with careful plaint . . . you know . . . your Lord arises.]
TRANSLATIONS

What shall we do, sisters, enduring such heavy sorrows? There is not, nor will there ever be, sorrow like our sorrow.

Since the nations slew Jesus, we should ever mourn; but that we may rejoice, let us go to see the tomb.

We are not slow to seek the tomb; let us anoint the body with ointment, which, though dead from its wounds, outvalues all things living.

The value of the lost King is greater than all the living, whose love was a refuge, an aid and a protection, and an eternal support, both now and forever more.

Where is Christ, my Lord and the son of the Most High? Let us go to see the tomb.

The angel should reply:

Whom do you seek in the sepulcher, O followers of Christ?

The Marys should reply:

Jesus of Nazareth, crucified, O Heaven-Dweller.

The angel should reply:

He is not here, he has arisen as he foretold; go, announce that he has arisen, saying:

The Marys should reply:

Alleluia, the angel at the sepulcher says Christ has arisen.
We praise thee, O Lord.

VERSLES OF THE PILGRIMS

The King had taken himself to rest, and my fragrant nard had perfumed the air; in the garden I came where he had been, but he had already left.

Through the night therefore I seek him; going here and there I cannot find him.
Angels: 
   Woman, why do you lament?
Mary: 
   There must be vigils with burning zeal;  
   When these are done, I will find my spouse.
Gardener: 
   Woman, why do you lament? Whom do you seek?
Mary: 
   They have taken my Lord, and I do not know where they have placed him. If you have removed him, tell me, and I will take him.
Gardener: 
   Mary, Mary, Mary!
Let Mary reply: 
   Rabonî, Rabonî, Rabonî!
Let Mary, returning, say: 
   Say, impious Zabulon, what use is your trickery now?
Disciples: 
   Tell us Mary, what did you see on your way?
Mary: 
   I saw the sepulcher of the living Christ, and the glory of His rising;  
   Angels were witness, the shroud and graveclothes.
Angels: 
   He is not here, he has risen as he told you.
Disciples: 
   A single true Mary is more to be believed than the race of the deceitful Jews. 
   We know Christ has truly risen from the dead: have mercy on us, Christ, our King.
[Pilgrim]: 
   What words are these that you exchange as you walk, and you are sad? 
   Alleluia.
Let two reply: 
   One whose name was Cleophas replied and said to him: Are you a pilgrim in Jerusalem and you do not know the things that have been done there in these days? Alleluia.
Let him reply: 
   To whom he said: What things? 
Let two reply: 
   And they said: The things that concern Jesus of Nazareth, who was a prophet, powerful in deed and word before God and all the people, alleluia. Euouae.*

* [The vowels of the closing formula, in saecula saeculorum amen.]

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In this manner we recite 
The holy Resurrection: 
First we prepare 
All the places and the mansions,
And the crucifix first
And afterwards the tomb:
A jail is necessary
For imprisoning the prisoners.
Hell should be put on that side
And the mansions on the other
And then heaven; and at the stations
First Pilate and his vassals—
He will have six or seven knights,
Caiaphas should be on the other side—
And with him Jewry—
Then Joseph of Arimathea;
The fourth place should be for Nicodemus—
Each one having six followers—
And fifth the disciples of Christ;
The three Marys should be sixth.
Arrange it so that the spectator faces
Galilee in the middle of the stage;
Emmaus should also be placed there,
Where Jesus was brought to the inn.

Page 269:

(1) Nicodemus took his tools
And Dan Joseph said to him thus:
(2) When Nicodemus had done it thus,
Joseph, who took the body, said.
(3) Then they put the sweet body down
And Joseph said to his vassal:
(4) When he had anointed him with the ointment
Nicodemus said in a loud voice.
(5) When they had anointed the body,
They placed it on the bier.

Page 278:

JOSEPH:  God, who from the hands of King Pharoah
Saved Moses and Aaron,
Save Pilate, my lord,
And grant him dignity and honor.

PILATE:  Hercules, who slew the dragon
And killed old Gerion,
Grant to him good and honor
Who wishes me health through love.
I consented to it through guile,
In order not to lose my office:
They accused me in Rome,
I could have easily lost my life because of it.