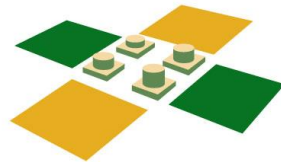


*A form of
Reconciliation of Penitents
according to the Order of the
Use of Salisbury
as found in the sixteenth-century printed
Missal, Manual, Gradual and Processional*

*giving priority to the readings of the Manual and Processional in
those parts of the ritual conducted in the nave,
and to the Missal for the Priest's prayers at the altar*



THE
EXPERIENCE
OF WORSHIP

*Prepared for the
Arts and Humanities Research Council
Medieval Liturgy Network
St Teilo's Church
St Fagans National History Museum
24 June 2010*

The rite of the Reconciliation of Penitents takes place during the solemn liturgies of Holy Week, immediately before the celebration of the Mass (Eucharist) on Maundy Thursday.

The penitents are those excluded from the church since Ash Wednesday when they were expelled as part of an act of public humiliation and penance. Before the service, they wait in the porch.

The priest, his assistants and the singers of the choir process to the door of the church. They meet the penitents there.

Using a text from Psalm 33 (34) 'Come, my children, listen to me, and I will teach you the fear of the Lord', the priest invites the penitents to enter. This happens three times. After the first two invitations the priest's assistants instruct the penitents to kneel and then stand. After the third invitation the choir sings the complete psalm. During the psalm a member of the choir leads the penitents one by one to the priest, and the priest restores them to the church.

After this, the priest, assistants and singers process through the church to the chancel. They are followed by the penitents, who stop before the screen. The congregation take their places in the nave of the church.

*This antiphon is sung at the beginning of the psalm, and after each verse:
Venite, venite, venite, filii, audite me: timorem Domini docebo vos.*

Come, my children, listen to me, and I will teach you the fear of the Lord.

Psalm 33 (34)

Benedicam Dominum in omni tempore: semper laus eius in ore meo

I will bless the Lord at all times; • his praise shall ever be in my mouth.

My soul shall glory in the Lord; • let the humble hear and be glad.

O magnify the Lord with me; • let us exalt his name together.

I sought the Lord and he answered me • and delivered me from all my fears.

Look upon him and be radiant • and your faces shall not be ashamed.

This poor soul cried, and the Lord heard me •
and saved me from all my troubles.

The angel of the Lord encamps around those who fear him • and delivers them.

O taste and see that the Lord is gracious; • blessed is the one who trusts in him.

Fear the Lord, all you his holy ones, • for those who fear him lack nothing.

Lions may lack and suffer hunger, •
but those who seek the Lord lack nothing that is good.

Come, my children, and listen to me; • I will teach you the fear of the Lord.

Who is there who delights in life • and longs for days to enjoy good things?

Keep your tongue from evil • and your lips from lying words.

Turn from evil and do good; • seek peace and pursue it.

The eyes of the Lord are upon the righteous •
and his ears are open to their cry.

The face of the Lord is against those who do evil, •
to root out the remembrance of them from the earth.

The righteous cry and the Lord hears them •
and delivers them out of all their troubles.

The Lord is near to the brokenhearted •
and will save those who are crushed in spirit.

Many are the troubles of the righteous; •
from them all will the Lord deliver them.

He keeps all their bones, • so that not one of them is broken.

But evil shall slay the wicked •
and those who hate the righteous will be condemned.

The Lord ransoms the life of his servants •
and will condemn none who seek refuge in him.

The next part of the service consists of the recitation of the Seven Penitential Psalms by those in the chancel. This fixed group of psalms was recited regularly as an act of penitence in the Middle Ages. Some of the medieval books give each psalm a heading, naming the 'seven deadly sins', and these are included here.

During the recitation of the psalms, and during the prayers which follow all kneel in prostration (i.e. on the knees, and bent over towards the ground or bench in front).

The Cantor begins the antiphon 'Ne reminiscaris'.

Do not be mindful [Lord, of our failings or those of our parents:
and do not take vengeance for our sins.]

Psalm 6: Against wrath

*Domine ne in furore tuo arguas me: neque in ira tua corripias me.
Miserere mei Domine, quoniam infirmus sum:
sana me Domine, quoniam conturbata sunt ossa mea.*

O Lord, rebuke me not in your wrath; •
neither chasten me in your fierce anger.

Have mercy on me, Lord, for I am weak; •
Lord, heal me, for my bones are racked.

My soul also shakes with terror; • how long, O Lord, how long?

Turn again, O Lord, and deliver my soul; •
save me for your loving mercy's sake.

For in death no one remembers you; •
and who can give you thanks in the grave?

I am weary with my groaning; •
every night I drench my pillow and flood my bed with my tears.

My eyes are wasted with grief • and worn away because of all my enemies.

Depart from me, all you that do evil, •
for the Lord has heard the voice of my weeping.

The Lord has heard my supplication; • the Lord will receive my prayer.

All my enemies shall be put to shame and confusion; •
they shall suddenly turn back in their shame.

Each psalm ends: *Gloria Patri et Filio et Spiritui Sancto:*
Sicut erat in principio et nunc et semper et in saecula saeculorum Amen

Glory to the Father and to the Son and to the Holy Spirit, •
as it was in the beginning is now and shall be for ever. Amen.

Psalm 31 (32): Against Pride

Beati quorum remissae sunt iniquitates: et quorum tecta sunt peccata.
Beatus vir cui non imputavit Dominus peccatum: nec est in spiritu ejus dolus.

Happy the one whose transgression is forgiven, • and whose sin is covered.

Happy the one to whom the Lord imputes no guilt, •
and in whose spirit there is no guile.

For I held my tongue; •
my bones wasted away through my groaning all the day long.

Your hand was heavy upon me day and night; •
my moisture was dried up like the drought in summer.

Then I acknowledged my sin to you • and my iniquity I did not hide.

I said, 'I will confess my transgressions to the Lord,' •
and you forgave the guilt of my sin.

Therefore let all the faithful make their prayers to you in time of trouble; •
in the great water flood, it shall not reach them.

You are a place for me to hide in; you preserve me from trouble; •
you surround me with songs of deliverance.

'I will instruct you and teach you in the way that you should go; •
I will guide you with my eye.

'Be not like horse and mule which have no understanding; •
whose mouths must be held with bit and bridle,
or else they will not stay near you.'

Great tribulations remain for the wicked, •
but mercy embraces those who trust in the Lord.

Be glad, you righteous, and rejoice in the Lord; •
shout for joy, all who are true of heart.

Psalm 37 (38): Against Gluttony

*Domine ne in furore tuo arguas me: neque in ira tua corripias me.
Quoniam sagittae tuae infixae sunt mihi: et confirmasti super me manum tuam.*

Rebuke me not, O Lord, in your anger, •
neither chasten me in your heavy displeasure.

For your arrows have stuck fast in me • and your hand presses hard upon me.

There is no health in my flesh because of your indignation; •
there is no peace in my bones because of my sin.

For my iniquities have gone over my head; •
their weight is a burden too heavy to bear.

My wounds stink and fester • because of my foolishness.

I am utterly bowed down and brought very low; •
I go about mourning all the day long.

My loins are filled with searing pain; • there is no health in my flesh.

I am feeble and utterly crushed; •
I roar aloud because of the disquiet of my heart.

O Lord, you know all my desires • and my sighing is not hidden from you.

My heart is pounding, my strength has failed me; •
the light of my eyes is gone from me.

My friends and companions stand apart from my affliction; •
my neighbours stand afar off.

Those who seek after my life lay snares for me; •
and those who would harm me whisper evil and mutter slander all the day long.

But I am like one who is deaf and hears not, •
like one that is dumb, who does not open his mouth.

I have become like one who does not hear •
and from whose mouth comes no retort.

For in you, Lord, have I put my trust; • you will answer me, O Lord my God.

For I said, 'Let them not triumph over me, •
those who exult over me when my foot slips.'

Truly, I am on the verge of falling • and my pain is ever with me.

I will confess my iniquity • and be sorry for my sin.

Those that are my enemies without any cause are mighty, •
and those who hate me wrongfully are many in number.

Those who repay evil for good are against me, •
because the good is what I seek.

Forsake me not, O Lord; • be not far from me, O my God.

Make haste to help me, • O Lord of my salvation.

Psalm 50 (51): Against Extravagance

*Miserere mei Deus: secundum magnam misericordiam tuam.
Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.*

Have mercy on me, O God, in your great goodness; •
according to the abundance of your compassion blot out my offences.

Wash me thoroughly from my wickedness • and cleanse me from my sin.

For I acknowledge my faults • and my sin is ever before me.

Against you only have I sinned • and done what is evil in your sight,

So that you are justified in your sentence • and righteous in your judgement.

I have been wicked even from my birth, •
a sinner when my mother conceived me.

Behold, you desire truth deep within me •
and shall make me understand wisdom in the depths of my heart.
Purge me with hyssop and I shall be clean; •
wash me and I shall be whiter than snow.

Make me hear of joy and gladness, •
that the bones you have broken may rejoice.

Turn your face from my sins • and blot out all my misdeeds.

Make me a clean heart, O God, • and renew a right spirit within me.

Cast me not away from your presence • and take not your holy spirit from me.

Give me again the joy of your salvation •
and sustain me with your gracious spirit;

Then shall I teach your ways to the wicked • and sinners shall return to you.

Deliver me from my guilt, O God, the God of my salvation, •
and my tongue shall sing of your righteousness.

O Lord, open my lips • and my mouth shall proclaim your praise.

For you desire no sacrifice, else I would give it; •
you take no delight in burnt offerings.

The sacrifice of God is a broken spirit; •
a broken and contrite heart, O God, you will not despise.

O be favourable and gracious to Zion; •
build up the walls of Jerusalem.

Then you will accept sacrifices offered in righteousness,
the burnt offerings and oblations; •
then shall they offer up bulls on your altar.

Psalm 101 (102): Against Greed

*Domine exaudi orationem meam: et clamor meus ad te veniat.
Non avertas faciem tuam a me:
in quacumque die tribulor inclina ad me aurem tuam.*

O Lord, hear my prayer • and let my crying come before you.

Hide not your face from me • in the day of my distress.

Incline your ear to me; • when I call, make haste to answer me,

For my days are consumed in smoke • and my bones burn away as in a furnace.

My heart is smitten down and withered like grass, •
so that I forget to eat my bread.

From the sound of my groaning • my bones cleave fast to my skin.

I am become like a vulture in the wilderness, • like an owl that haunts the ruins.

I keep watch and am become like a sparrow • solitary upon the housetop.

My enemies revile me all the day long, •
and those who rage at me have sworn together against me.

I have eaten ashes for bread • and mingled my drink with weeping,

Because of your indignation and wrath, •
for you have taken me up and cast me down.

My days fade away like a shadow, • and I am withered like grass.

But you, O Lord, shall endure for ever •
and your name through all generations.

You will arise and have pity on Zion; •
it is time to have mercy upon her; surely the time has come.

For your servants love her very stones • and feel compassion for her dust.

Then shall the nations fear your name, O Lord, •
and all the kings of the earth your glory,

When the Lord has built up Zion • and shown himself in glory;

When he has turned to the prayer of the destitute •
and has not despised their plea.

This shall be written for those that come after, •
and a people yet unborn shall praise the Lord.

For he has looked down from his holy height; •
from the heavens he beheld the earth,

That he might hear the sighings of the prisoner •
and set free those condemned to die;

That the name of the Lord may be proclaimed in Zion •
and his praises in Jerusalem,

When peoples are gathered together •
and kingdoms also, to serve the Lord.

He has brought down my strength in my journey •
and has shortened my days.

I pray, 'O my God, do not take me in the midst of my days; •
your years endure throughout all generations.

'In the beginning you laid the foundations of the earth, •
and the heavens are the work of your hands;

'They shall perish, but you will endure; • they all shall wear out like a garment.

'You change them like clothing, and they shall be changed; •
but you are the same, and your years will not fail.

'The children of your servants shall continue, •
and their descendants shall be established in your sight.'

Psalm 129 (130): Against Envy

*De profundis clamavi ad te Domine: Domine exaudi vocem meam.
Fiant aures tuae intendentes: in vocem deprecationis meae.*

Out of the depths have I cried to you, O Lord; Lord, hear my voice; •
let your ears consider well the voice of my supplication.

If you, Lord, were to mark what is done amiss, • O Lord, who could stand?

But there is forgiveness with you, • so that you shall be feared.

I wait for the Lord; my soul waits for him; • in his word is my hope.

My soul waits for the Lord, more than the night watch for the morning, •
more than the night watch for the morning.

O Israel, wait for the Lord, • for with the Lord there is mercy;

With him is plenteous redemption •
and he shall redeem Israel from all their sins.

Psalm 142 (143): Against Discouragement

*Domine exaudi orationem meam:
auribus percipe obsecrationem meam in veritate tua: exaudi me in tua justitia.
Et non intres in iudicio cum servo tuo:
quia non justificabitur in conspectu tuo omnis vivens.*

Hear my prayer, O Lord, and in your faithfulness give ear to my supplications; •
answer me in your righteousness.

Enter not into judgement with your servant, •
for in your sight shall no one living be justified.

For the enemy has pursued me, crushing my life to the ground, •
making me sit in darkness like those long dead.

My spirit faints within me; • my heart within me is desolate.

I remember the time past; I muse upon all your deeds; •
I consider the works of your hands.

I stretch out my hands to you; • my soul gasps for you like a thirsty land.

O Lord, make haste to answer me; my spirit fails me; •
hide not your face from me lest I be like those who go down to the Pit.

Let me hear of your loving-kindness in the morning, for in you I put my trust; •
show me the way I should walk in, for I lift up my soul to you.

Deliver me, O Lord, from my enemies, • for I flee to you for refuge.

Teach me to do what pleases you, for you are my God; •
let your kindly spirit lead me on a level path.

Revive me, O Lord, for your name's sake; •
for your righteousness' sake, bring me out of trouble.

In your faithfulness, slay my enemies,
and destroy all the adversaries of my soul, • for truly I am your servant.

After the last psalm, the antiphon 'Ne reminiscaris'

Do not be mindful, Lord, of our failings or those of our parents: and do not take
vengeance for our sins.

*The final part of the service consists of prayers and absolution, led by the priest.
He begins 'Kyrie eleison' – Lord, have mercy. Christ, have mercy. Lord, have
mercy. – and continues with 'Pater noster'.*

*The Lord's Prayer (said silently) is followed by versicles and responses, three
longer prayers, and the absolution. All remain kneeling in prostration until the
final few words of the absolution.*

And lead us not into temptation.
But deliver us from evil.

My God, save your servants and your handmaidens,
Who put their trust in you.

Turn again, O Lord, at the last,
And be gracious unto your servants.

Send them help, O Lord, from your holy place.
And defend them out of Sion.

Help us, O God, our Saviour.
And for the glory of your name deliver us;
and be merciful to our sins, for your name's sake.

Lord, hear my prayer.
And let my cry come unto you.

The Lord be with you.
And with your spirit.

Let us pray.

Be favourable, O Lord, to our supplications, and graciously listen unto me, who first of all stands in need of your mercy; and grant unto me (whom, not by election of merit, but by the gift of your grace, you have appointed to this ministry) confidence in fulfilling the duty which you have laid upon me; and may you of your loving kindness work in our ministration. Through Jesus Christ our Lord. Amen.

Let us pray.

O God, most gracious creator, and most compassionate restorer of humankind, who by the blood of your Only Son has redeemed humankind, cast down by the envy of the devil from immortality, enliven these your servants, whom you have no wish to die to you, and, not leaving them to stray, receive them back after correction. Let the sorrowful sighing of these your servants, O Lord, we beseech you, move your loving kindness. Heal their wounds, and stretch out your saving hand to them as they lie before you. Let not your church be robbed of any part of her body. Let not your flock suffer loss. Let not the enemy rejoice over the injury to your family. Let not a second death get possession of those who have been born again in the waters of salvation. To you, therefore, O Lord, we humbly offer our prayers; to you we pour out the sorrows of our heart. Spare those who confess; that by your aid they may so weep over their sins in this mortal life, that in the dreadful day of judgment they may escape the sentence of eternal damnation, and may never know, most loving Father, the terrors of darkness, and the gnashing of teeth in flames; but, returning from the errors of their way to the path of righteousness, may they be wounded no more; let that

which your grace has bestowed, and your pity has reformed, be made whole and complete; and abide with them for ever. Through Jesus Christ our Lord. Amen.

Let us pray.

O Lord, holy Father, almighty everlasting God, who hast deigned to heal our wounds, we your humble priests desire and beseech you mercifully to incline your ears to our prayers, and by our confession to be moved by our repentance; so that you will forgive all our sins, and pardon all our offences; and that you will give to these your servants, O Lord, pardon for punishment, joy for sorrow, life for death: so that they who trusting in your mercy have arrived at so great a hope of the heights of heaven, may be accounted worthy to attain the blessings of the reward of your peace, and your heavenly gifts. Through Jesus Christ our Lord. Amen.

The Priest turns to the people, and, with extended hand, says the Absolution.

We absolve you in the place of blessed Peter, prince of the apostles, on whom the power of binding and loosing was conferred by the Lord, and so far as accusation pertains to you, and remission to us, may almighty God be unto you life and health, and the gracious pardoner of all your sins,
At this point all stand. As all arise from their prostration, they kiss the bench or the ground where they are kneeling. All then remain standing.
who lives and reigns, one God, Father, Son and Holy Spirit, in the unity of the Trinity, now and for ever. Amen.

On Maundy Thursday, the Mass (Eucharist) would follow on immediately. While the priest takes off the cope and puts on the chasuble, the choir would begin the Introit. Here the singing of the Introit serves as the conclusion to the service as the ministers leave the sanctuary.

Introit: Nos autem gloriari oportet in cruce Domini nostri Jesu Christi

But we ought to glory in the cross of our Lord Jesus Christ, in whom is our salvation, life, and resurrection, through whom we have been saved and freed.
Psalm verse. God be merciful unto us, and bless us: and show the light of his countenance upon us, and be merciful unto us.
The first part of the introit is then repeated.

English versions of the psalms are taken from the *Common Worship Psalter* which is copyright © The Archbishops' Council of the Church of England, 2000.

The English version of the versicles and responses and prayers are adapted from *The Sarum Missal in English*, translated by F. E. Warren (London, 1913).