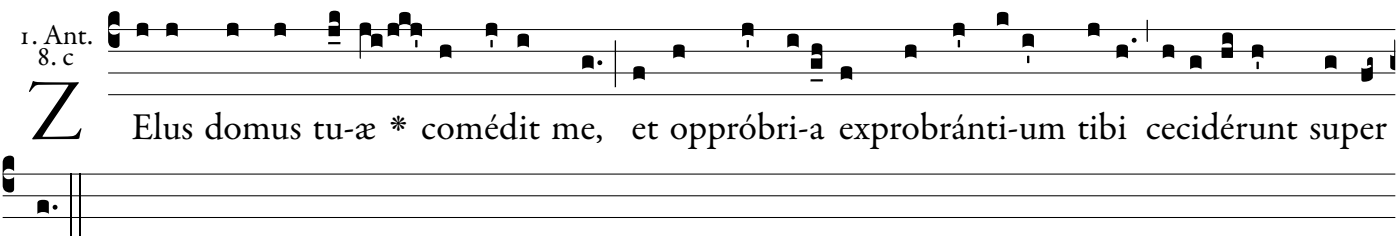


WARRIOR

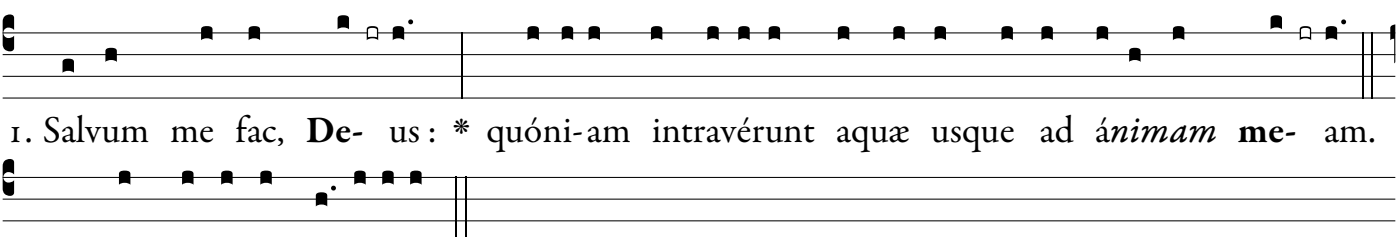
IN THE 1ST NOCTURN



me.

The zeal of Thy house hath consumed me, and the reproaches of them that reproach Thee,
fell upon me.

Psalm 68.



Flex: tempésta aquæ, †

2. Infixus sum in limo profúndi: * et non
est substántia.

3. Veni in altitúdinem maris: * et tem-
pésta demérsit me.

4. Laborávi clamans, raucæ factæ sunt
fauces meæ: * defecérunt óculi mei, dum
spero in *Deum meum*.

5. Multiplicáti sunt super capíllos cápitis
mei, * qui odérunt me *gratis*.

6. Confortáti sunt qui persecúti sunt me
inimíci mei injúste: * quæ non rápui, tunc
exsolvébam.

7. Deus, tu scis insipientiam meam: * et
delícta mea a te non *sunt abscóndita*.

8. Non erubéscant in me qui expéctant
te, Dómine, * Dómine virtútum

9. Non confundántur super me * qui
quærunte te, *Deus Israël*.

1. Save me, O God: for the waters are come
in even unto my soul.

2. I stick fast in the mire of the deep: and
there is no sure standing.

3. I am come into the depth of the sea: and
a tempest hath overwhelmed me.

4. I have laboured with crying; my jaws are
become hoarse: my eyes have failed, whilst I
hope in my God.

5. They are multiplied above the hairs of my
head, who hate me without cause.

6. My enemies are grown strong who have
wrongfully persecuted me: then did I pay that
which I took not away.

7. O God, thou knowest my foolishness;
and my offences are not hidden from thee.

8. Let not them be ashamed for me, who
look for thee, O Lord, the Lord of hosts.

10. Quóniam propter te sustínui oppróbrium : * opéruit confúsio *fáciem meam*.

11. Extráneus factus sum frátribus *meis*, * et peregrínus filiis *matris meæ*.

12. Quóniam zelus domus tuæ comédit me : * et oppróbria exprobrántium tibi cecidérunt *super me*.

13. Et opéruí in jejúnio ánimam *meam* : * et factum est in oppróbrium *mihi*.

14. Et pósui vestiméntum meum cillícium : * et factus sum illis *in parábolam*.

15. Advérsus me loquebántur, qui sedébant in *porta* : * et in me psallébant qui bibébant *vinum*.

16. Ego vero oratióem meam ad te, *Dómine* : * tempus benepláciti, *Deus*.

17. In multitudíne misericórdiæ tuæ exáudi me, * in veritáte *salútis tuæ* :

18. Eripe me de luto, ut non *infigar* : * líbera me ab iis, qui odérunt me, et de profúndis *aquárum*.

19. Non me demérgat tempésta aquæ, † neque absórbeat me profúndum : * neque úrgeat super me *púteus os suum*.

20. Exáudi me, *Dómine*, quóniam benígna est misericórdia *tua* : * secúndum multitudínem miseratiónum tuárum *réspice in me*.

21. Et ne avértas *fáciem tuam* a púero *tuo* : * quóniam tríbulor, *velóciter exáudi me*.

22. Inténde ánimæ meæ, et líbera eam : * propter inimícos meos *éripe me*.

23. Tu scis impropérium meum, et confusióem *meam*, * et reveréntiam *meam*.

24. In conspéctu tuo sunt omnes qui tríbulant me : * impropérium exspectávit cor meum, *et misériam*.

9. Let them not be confounded on my account, who seek thee, O God of Israel.

10. Because for thy sake I have borne reproach; shame hath covered my face.

11. I am become a stranger to my brethren, and an alien to the sons of my mother.

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

13. And I covered my soul in fasting: and it was made a reproach to me.

14. And I made haircloth my garment: and I became a byword to them.

15. They that sat in the gate spoke against me: and they that drank wine made me their song.

16. But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God.

17. In the multitude of thy mercy hear me, in the truth of thy salvation.

18. Draw me out of the mire, that I may not stick fast: deliver me from them that hate me, and out of the deep waters.

19. Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

20. Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

21. And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

22. Attend to my soul, and deliver it: save me because of my enemies.

23. Thou knowest my reproach, and my confusion, and my shame.

24. In thy sight are all they that afflict me; my heart hath expected reproach and misery.

25. And I looked for one that would grieve to-

25. Et sustínui qui simul contristarétur, et non **fuit** : * et qui consolarétur, et *non invéni*.
 26. Et dedérunt in escam **meam** fel : * et in siti mea potavérunt *me acéto*.
 27. Fiat mensa eórum coram ipsis in **láuqueum**, * et in retributiónes, *et in scándalum*.
 28. Obscuréntur óculi eórum ne vídeant : * et dorsum eórum semper *incúrva*.
 29. Effúnde super eos iram **tuam** : * et furor iræ tuæ *comprehéndat eos*.
 30. Fiat habitatio eórum **desérta** : * et in tabernáculis eórum non sit *qui inhábitet*.
 31. Quóniam quem tu percussísti, *persecúti* sunt : * et super dolórem vúlnerum meórum *addidérunt*.
 32. Appóne iniquitátem super iniquitátem eórum : * et non intrent in *justítiam tuam*.
 33. Deleántur de libro **vivéntium** : * et cum justis *non scribántur*.
 34. Ego sum pauper et **dolens** : * salus tua, **Deus**, *suscépit me*.
 35. Laudábo nomen Dei cum **cántico** : * et magnificábo *eum in laude* :
 36. Et placébit Deo super vítulum **novélum** : * córnua *producéntem et úngulas*.
 37. Vídeant páuperes et **læténtur** : * quáerite Deum, et vivet *ánima vestra*.
 38. Quóniam exaudivit páuperes **Dóminus** : * et vinctos suos *non despéxit*.
 39. Laudent illum cæli et **terra**, * mare et ómnia reptília *in eis*.
 40. Quóniam Deus salvam fáciat **Sion** : * et ædificabúntur civitátes **Juda**.
 41. Et inhabitábunt **ibi**, * et hereditáte *acquírent eam*.

gether with me, but there was none: and for one that would comfort me, and I found none.
 26. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.
 27. Let their table become as a snare before them, and a recompense, and a stumblingblock.
 28. Let their eyes be darkened that they see not; and their back bend thou down always.
 29. Pour out thy indignation upon them: and let thy wrathful anger take hold of them.
 30. Let their habitation be made desolate: and let there be none to dwell in their tabernacles.
 31. Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.
 32. Add thou iniquity upon their iniquity: and let them not come into thy justice.
 33. Let them be blotted out of the book of the living; and with the just let them not be written.
 34. I am poor and sorrowful: thy salvation, O God, hath set me up.
 35. I will praise the name of God with a canticle: and I will magnify him with praise.
 36. And it shall please God better than a young calf, that bringeth forth horns and hoofs.
 37. Let the poor see and rejoice: seek ye God, and your soul shall live.
 38. For the Lord hath heard the poor: and hath not despised his prisoners.
 39. Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.
 40. For God will save Sion, and the cities of Juda shall be built up.
 41. And they shall dwell there, and acquire it by inheritance.

42. Et semen servórum ejus possidébit
eam : * et qui díligunt nomen ejus,
habitábunt in ea.

42. And the seed of his servants shall pos-
sess it; and they that love his name shall dwell
therein.


1. Ant.
8. c.



Z Elus domus tu-æ * comédit me, et oppróbri-a exprobránti-um tibi cecidérunt super

me.

2. Ant.
8. c.



A -vertántur retrórsum, * et e-rubé-scant, qui có- gitant mihi ma-la.

Let them be turned back, and blush for shame: that think evil against me.

Psalm 69.



1. De-us, in adjutóri-um me-um inténde : * Dómine ad adjuvándum *me festí-* na.

2. Confundántur et revereántur, * qui
quærunt *ánimam meam*.

3. Avertántur retrórsum, et erubés-
cant, * qui volunt *mihi mala*.

4. Avertántur statim erubescéntes, * qui
dicunt mihi : *Euge, euge*.

5. Exsúltent et læténtur in te omnes qui
quærunt te, * et dicant semper : Magnificé-
tur Dóminus : qui díligunt *salutáre tuum*.

6. Ego vero egénus, et **pauper** sum : *
Deus, *ádjua* me.

7. Adjutor meus, et liberátor meus **es**
tu : * Dómine, *ne moréris*.

1. O God, come to my assistance; O Lord,
make haste to help me.

2. Let them be confounded and ashamed
that seek my soul:

3. Let them be turned backward, and blush
for shame that desire evils to me:

4. Let them be presently turned away blush-
ing for shame that say to me: 'Tis well, 'tis well.

5. Let all that seek thee rejoice and be glad in
thee; and let such as love thy salvation say always:
The Lord be magnified.

6. But I am needy and poor; O God, help me.

7. Thou art my helper and my deliverer: O
Lord, make no delay.

Repeat antiphon.

3. Ant.
8. c.

D E-us me-us, * éripe me de manu peccatóris.

O my God, deliver me out of the hand of the sinner.

Psalm 70.

1. In te, Dómine, sperávi, non confúndar in ætérnum : * in justí-ti-a tu-a líbera me,
et éripe me. *Flex : dere-líquit e-um : †* V. 2. : **tu-am, * et salva me.**

2. Inclína ad me aurem **tuam, * et salva** me.

3. Esto mihi in Deum protectórem, et in locum munítum : * ut *salvum me fácias.*

4. Quóniam firmaméntum **meum, * et refúgium meum es** tu.

5. Deus meus, éripe me de manu peccatóris, * et de manu contra legem agéntis *et iníqui :*

6. Quóniam tu es patiéntia mea, **Dómine : * Dómine, spes mea a juventúte mea.**

7. In te confirmátus sum ex **útero : * de ventre matris meæ tu es protéctor meus.**

8. In te cantátio mea **semper : * tamquam prodígium factus sum multis : et tu adjútor fortis.**

9. Repleátur os meum laude, ut cánem glóriam **tuam : * tota die magnítudinem tuam.**

10. Ne projícias me in témpore senectútis : * cum defécerit virtus mea, ne *derelín-quas me.*

11. Quia dixerunt inimíci mei **mihi : * et qui custodiébant ánimam meam, consílium fecérunt in unum.**

1. In thee, O Lord, I have hoped, let me never be put to confusion: deliver me in thy justice, and rescue me.

2. Incline thy ear unto me, and save me.

3. Be thou unto me a God, a protector, and a place of strength: that thou mayst make me safe.

4. For thou art my firmament and my refuge.

5. Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.

6. For thou art my patience, O Lord: my hope, O Lord, from my youth.

7. By thee have I been confirmed from the womb: from my mother's womb thou art my protector.

8. Of thee shall I continually sing: I am become unto many as a wonder, but thou art a strong helper.

9. Let my mouth be filled with praise, that I may sing thy glory; thy greatness all the day long.

10. Cast me not off in the time of old age: when my strength shall fail, do not thou forsake me.

11. For my enemies have spoken against me; and they that watched my soul have consulted to-

12. Dicéntes : Deus derelíquit eum, †
persequímini, et comprehéndite eum : *
quia non est *qui erípiat*.

13. Deus ne elongéris a me : * Deus meus,
in auxiliū *meum* respice.

14. Confundántur, et deficiant de-
trahéntes ánimæ *meæ* : * operiántur
confusióne et pudóre, qui quærunt *mala*
mihi.

15. Ego autem semper sperábo : * et adjí-
ciam super omnem *laudem tuam*.

16. Os meum annuntiábit justítiam *tu-*
am : * tota die salutáre *tuum*.

17. Quóniam non cognóvi litter-
atúram, † introíbo in poténtias *Dómini* : *
Dómine, memorábor justítiæ tuæ *solíus*.

18. Deus, docuísti me a juventúte *mea* : *
et usque nunc pronuntiábo mirábilia *tua*.

19. Et usque in senéctam et sénium : *
Deus, ne *derelínquas* me,

20. Donec annúntiem bráchium *tuum* *
generatióni omni, *quæ ventúra* est :

21. Poténtiam tuam, et justítiam tuam,
Deus, † usque in altíssima, quæ fecísti
magnália : * Deus, quis *símilis tibi*?

22. Quantas ostendísti mihi tribu-
latiões multas et malas : † et convérsus
vivificásti me : * et de abyssis terræ íterum
reduxísti me :

23. Multiplicásti magnificéntiam *tu-*
am : * et convérsus consolátus es me.

24. Nam et ego confitébor tibi in vasis
psalmi veritátem *tuam* : * Deus, psallam tibi
in cíthara, *Sanctus Israël*.

25. Exsultábunt lábia mea cum cantávero
tibi : * et ánima mea, quam *redemísti*.

gether,

12. Saying: God hath forsaken him: pursue
and take him, for there is none to deliver him.

13. O God, be not thou far from me: O my
God, make haste to my help.

14. Let them be confounded and come to
nothing that detract my soul; let them be covered
with confusion and shame that seek my hurt.

15. But I will always hope; and will add to all
thy praise.

16. My mouth shall shew forth thy justice; thy
salvation all the day long.

17. Because I have not known learning, I will
enter into the powers of the Lord: O Lord, I will
be mindful of thy justice alone.

18. Thou hast taught me, O God, from my
youth: and till now I will declare thy wonderful
works.

19. And unto old age and grey hairs: O God,
forsake me not,

20. Until I shew forth thy arm to all the gener-
ation that is to come:

21. Thy power, and thy justice, O God, even to
the highest great things thou hast done: O God,
who is like to thee?

22. How great troubles hast thou shewn me,
many and grievous: and turning thou hast
brought me to life, and hast brought me back
again from the depths of the earth:

23. Thou hast multiplied thy magnificence;
and turning to me thou hast comforted me.

24. For I will also confess to thee thy truth with
the instruments of psaltery: O God, I will sing to
thee with the harp,

25. My lips shall greatly rejoice, when I shall
sing to thee; and my soul which thou hast re-
deemed.

26. Sed et lingua mea tota die meditabitur justítiam tuam : * cum confúsi et revériti fúerint, qui quærunt *mala mihi*.

26. Yea and my tongue shall meditate on thy justice all the day; when they shall be confounded and put to shame that seek evils to me.

3. Ant.
8. c

D E-us me-us, * éripe me de manu peccatóris.

Ÿ. Avertántur retrórsum, et erubéscant. R̃. Qui cógitant míhi má-la.

Ÿ. Let them be turned back and put to shame.

R̃. That intend evil against me.

Pater noster. *in silence.*

LESSON I

Chap. I, 1-14

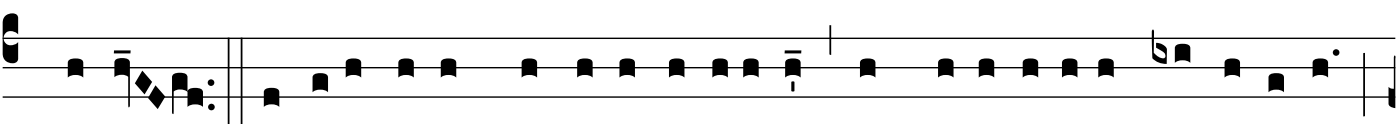
I Ncipit Lamentá-ti-o Jeremí-æ Prophé-tæ. ALEPH. Quómodo sédet só-

la cí-vi-tas pléna pópulo : fácta est qua-si vídu-a dómina Génti-um : prínceps

provinci-árum fácta est sub tribú-to. BETH. Plórans plorávit in nócte,

et lácrimæ é-jus in ma-xíllis é-jus : non est qui conso-létur é-am ex ómnibus

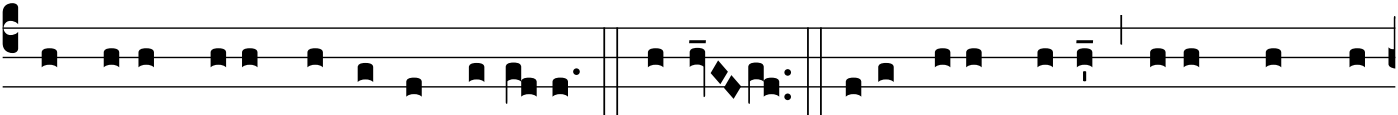
cá-ris é-jus : ómnes amí-ci é-jus spre-vérunt é-am, et fácti sunt é-i inimí-ci.



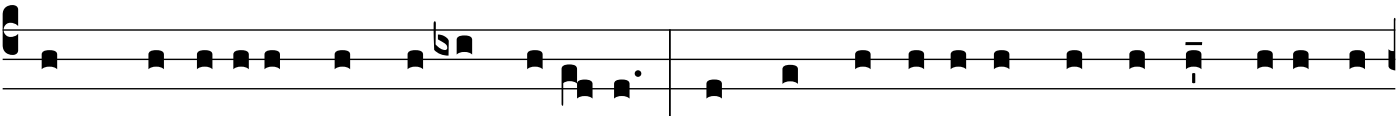
GHIMEL. Migrávit Júdas propter afflicti-ónem, et multi-túdinem servi-tú-tis :



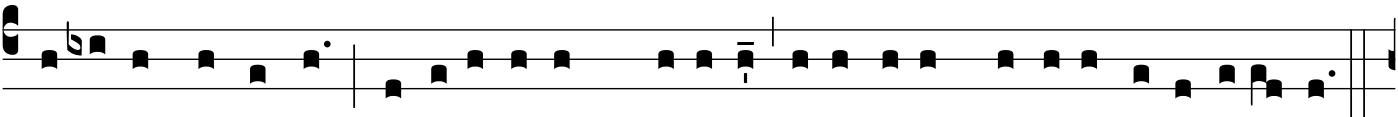
habí-távit inter géntes, nec invénit réqui- em : ómnes persecutóres é-jus appre-



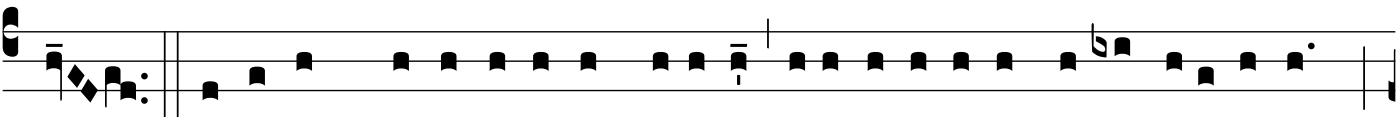
hendérunt é-am inter angústi- as. DALETH. Ví-æ Sí-on lúgent é-o quod non



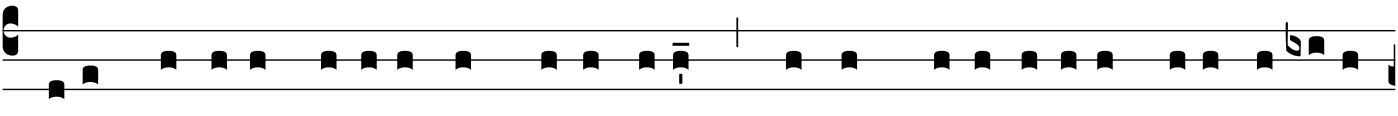
sint qui véni-ant ad so-lemni-tá-tem : ómnes pórtæ é-jus destrúctæ : sacerdó-



tes é-jus geméntes : vírgines é-jus squá-lidæ, et ípsa opprésa ama-ri-túdi-ne.



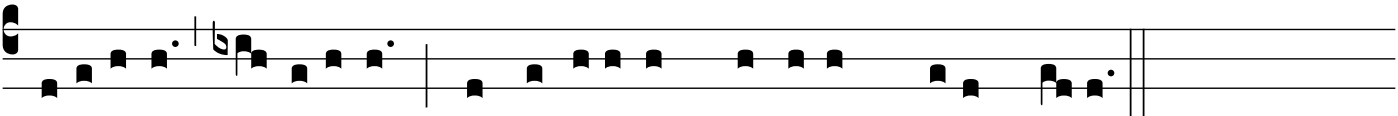
HE. Fácti sunt hóstes é-jus in cápi-te, inimí-ci é-jus lo-cupletá-ti sunt :



qui-a Dóminus locútus est super é-am propter multi-túdinem iniqui- tátum



é-jus : párvu-li é-jus dúcti sunt in capti-vi-tátem, ante fáci-em tribu-lántis.



Jerúsa-lem, Je-rúsa-lem, convértere ad Dóminum Dé-um tú-um.

Aleph. How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the princess of provinces made tributary! *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. *Ghimel.* 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. *Daleth.* The ways of Sion 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 to the Lord thy God.

Resp. 1
8.

I N món- te * Oli- vé- ti o- rá- vit ad Pá- trem :

Pá- ter, si fí- e- ri pot- ést, tránse- at a me cá- lix í- ste :

***** Spí- ri- tus qui- dem prómptus est, cá- ro autem in- fír- ma.

Ÿ. Vi- gi- lá- te, et orá- te, ut non intré- tis in ten- ta- ti- ó-

nem. ***** Spí- ri- tus.

℞. At the Mount of Olives He prayed unto the Father: Father, if it be possible, let this cup pass from Me! * The spirit indeed is willing, but the

flesh is weak. Ÿ. Watch and pray, that ye enter not into temptation. ℞. The spirit indeed is willing, but the flesh is weak.

Alternately, the following three part arrangement can be sung in place of the chant.

Giovanni Battista Martini (1706-1784)

In monte O-li-vé - ti o - rá - vit ad Pa - trem : Pa - ter, si fí - e-ri

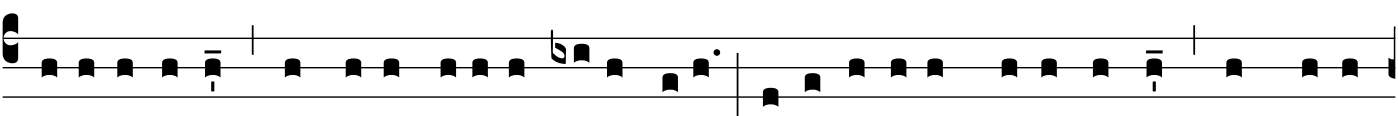
potest, tráns-e - at a me ca-lix i - ste : Spí-ritus quidem promptus est,

ca-ro au - tem in - fír - ma, ca - ro au - tem in - fír - ma.

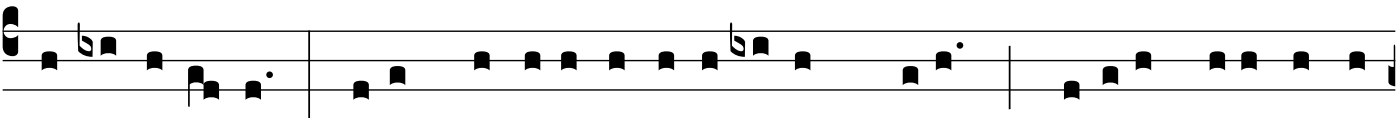
Vi - gi - lá-te, et o - rá-te, ut non intrétis in tenta - ti - ó - nem. Spi-

LESSON II

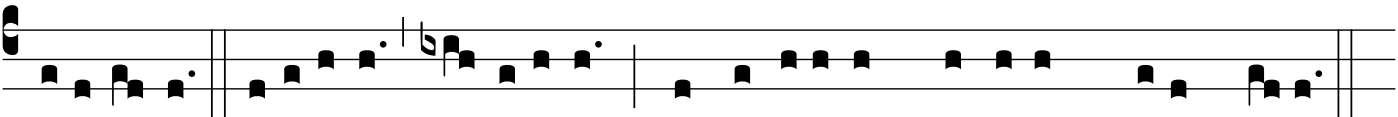
V AU. Et egréssus est a fi-li-a Sí-on ómnis décor é-jus : fácti sunt prín-
cipes é-jus ve-lut a-rí-etes non inveni- éntes páscu-a : et abi-érunt absque forti-
tú-dine ante fáci-em subsequéntis. ZA-IN. Recordáta est Jerúsa-lem di-érum
afflicti-ónis sú-æ et præva-ri-ca-ti-ónis, ómni-um de-siderabí-li-um su-órum,
quæ habú-erat a di- ébus antíquis, cum cáderet pópulus é-jus in mánu hostí-li,
et non ésset au-xi-li-á-tor : vidérunt é-am hóstes, et de-ri-sérunt sábbata é-
jus. HETH. Peccátum peccávit Jerúsa-lem, proptére-a instábi-lis fácta est :
ómnès, qui glori-ficábant é-am, spre-vérunt íllam, qui-a vidérunt ignomíni-am
é-jus : ípsa autem gémens convérta est retrórsum. TETH. Sórdes é-jus in



pédibus é-jus, nec recordáta est fínis sú-i : depó-si-ta est veheménter, non hábens



conso-la-tó-rem : víde, Dómine, afflicti- ónem mé-am, quóni-am eréctus est



inimí-cus. Jerúsa-lem, Je-rúsa-lem, convértere ad Dóminum Dé-um tú-um.

Vau. 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. *Zain.* 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. *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, Jerusalem, return to the Lord thy God.

Resp. 2
8.

Tristis est * á-nima mé- a us- que ad mór- tem: sustiné-
te hic, et vi-gi-láte mé- cum: nunc vidébi- tis túrbam, quæ circúm-
da-bit me: [*] Vos fú- gam capi-é- tis, et é- go vá- dam
immo-lá- ri pro vó- bis. ʒ. Ecce appro-pínquat hó- ra,
et Fí-li-us hó-minis tradétur in má-nus pec-cató- rum. [*] Vos.

ʒ. My soul is sorrowful even unto death: stay here and watch with me: now shall ye see the crowd that shall surround me: * Ye shall take flight, and I will go to be offered up for you.

ʒ. Behold, the hour draweth nigh, and the Son of man shall be delivered into the hands of sinners. ʒ. Ye shall take flight, and I will go to be offered up for you.

Alternately, the following three part arrangement can be sung in place of the chant.

Giovanni Battista Martini (1706-1784)

Tri - stis est á - nima me - a us - que ad mor - tem: su - sti - né - te hic, et
Tri - stis est á - nima me - a us - que ad mor - tem: su - sti - né - te hic, et
Tri - stis est á - nima me - a us - que ad mor - tem: su - stiné - te

7

vi - gi-lá - te mecum : nunc vi - dé-bitis turbam, quæ cir - cúmda-bit me,
 vi - gi-lá - te mecum : nunc vi - dé-bitis turbam, quæ cir - cúmda-bit me,
 hic, et vi - gi-lá-te mecum : nunc vi-dé - bitis tur - bam, quæ circúm-dabit me,

13

quæ circúmdabit me, quæ circúmdabit - me : Vos fugam capi-é - tis, et e -
 quæ circúmdabit me, quæ circúmdabit - me : Vos
 quæ circúmdabit me, quæ circúmdabit - me : Vos fugam capi-é -

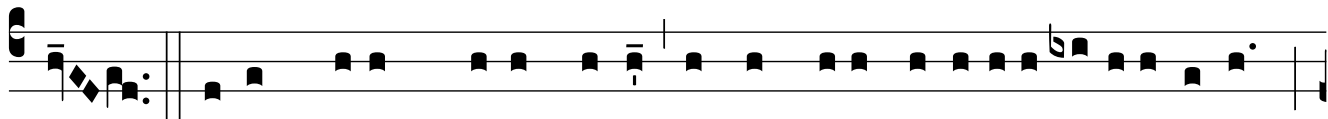
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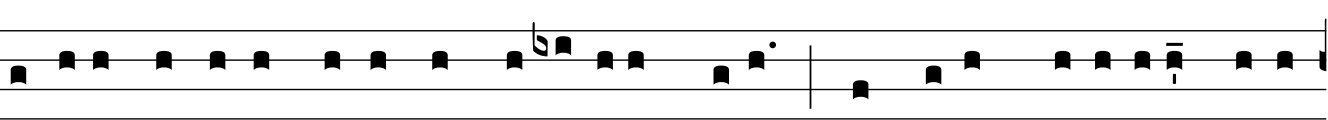
- go va - dam, et e - go va-dam immo-lá - ri pro vo - bis.
 fugam capi-é - tis, et e - go va-dam immo-lá - ri pro vo - bis.
 tis, capi-é - tis, et e - go va-dam im - mo - lá - ri pro vo - bis.

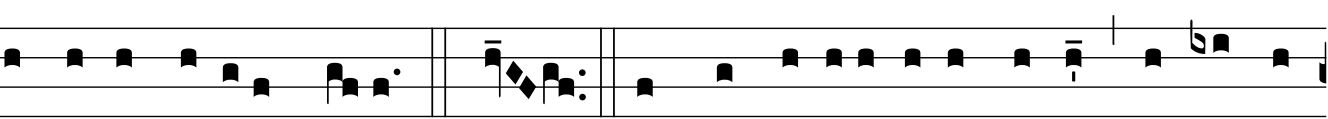
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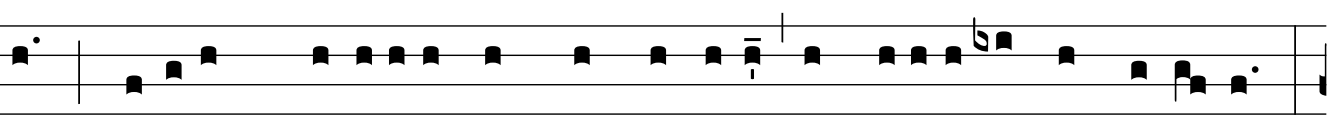
Ec - ce appropínquat ho-ra et Fílius hóminis tradétur in manus pecca-tó - rum. Vos

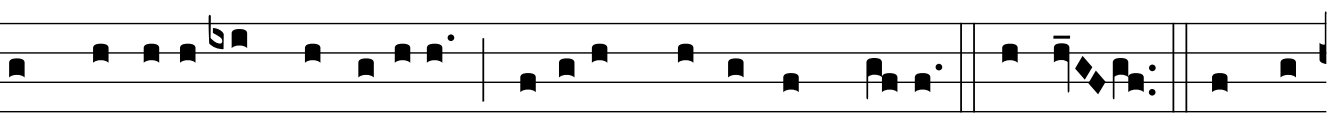
LESSON III

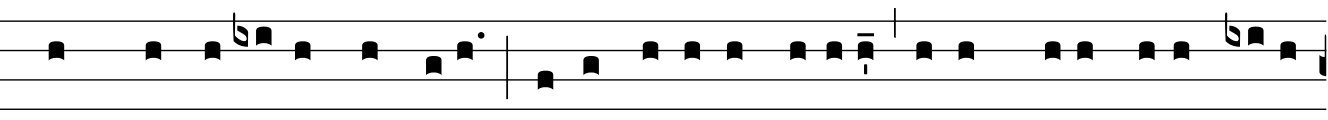

J OD. Mánum sú-am mí-sit hóstis ad ómni-a de-sidera-bí-li-a é-jus :



 qui-a vídit géntes ingréssas sanctu- á-ri-um sú-um, de quíbus præcéperas ne in-

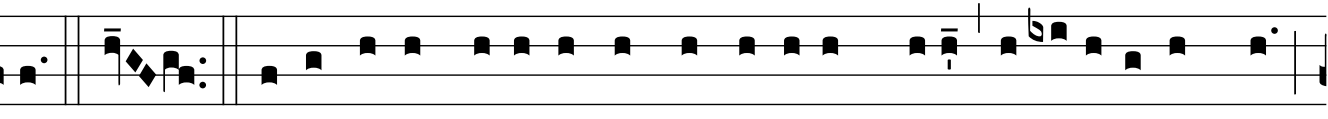

 trárent in ecclé-si-am tú-am. CAPH. Omnis pópulus é-jus gémens, et quárens

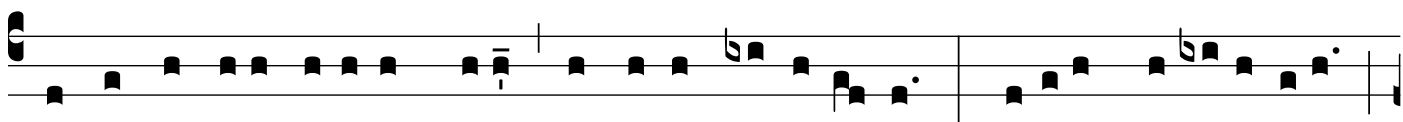

 pánem : dedérunt pre-ti-ósa quæque pro cíbo ad refocil-lándam á-nimam.


 Víde, Dómine, et consídera, quóni-am fácta sum ví-lis. LAMED. O vos

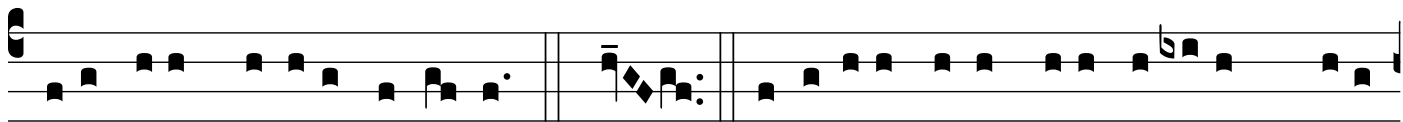

 ómnes, qui transí-tis per ví-am, atténdi-te, et vidéte si est dólór sicut dólór


 mé-us : quóni-am vindemi-ávit me. ut locútus est Dóminus in dí-e íræ furóris

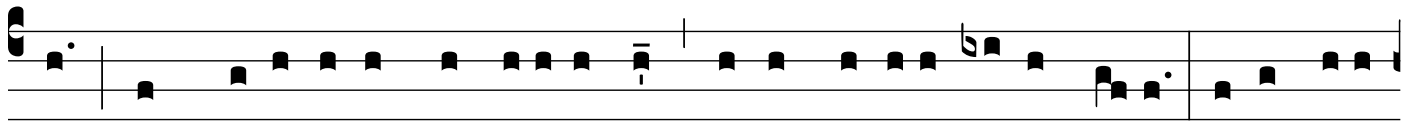

 sú-i. MEM. De excélso mí-sit ígnem in óssibus mé-is, et erudí-vit me :



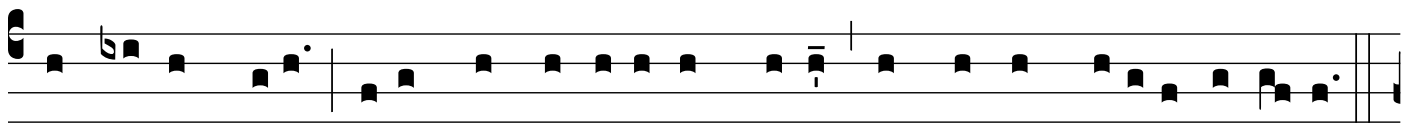
expándit réte pédibus mé-is, convértit me retrórsum : pósu-it me deso-látam,



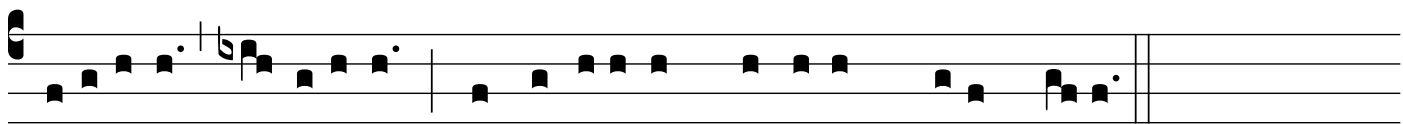
tóta dí-e mœróre conféctam. NUN. Vi-gi-lávit júgum iniqui-tátum me-á-



rum : in mánu é-jus convolútæ sunt, et impó-sitæ cóllo mé-o : infirmáta



est vírtus mé-a : dédit me Dóminus in mánu, de qua non pótero súrge-re.



Jerúsa-lem, Je-rúsa-lem, convértere ad Dóminum Dé-um tú-um.

Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church. *Caph.* All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile. *Lamed.* O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in

the day of his fierce anger. *Mem.* From above he hath 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.* 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 their hand out of which I am not able to rise. Jerusalem, Jerusalem, return to the Lord thy God.

Resp. 3
5.

E Cce * vídimus é- um non habéntem spéci- em,
ne-que-de- có- rem : aspé-ctus é-jus in é- o non est :
hic peccá-ta nóstra portá- vit, et pro nóbis dó- let :
ipse au- tem vulnerá- tus est propter in-iqui-tá- tes nó- stras :
* Cújus li-vó- re saná- ti sú- mus. ʘ. Vere
languóres nóstros ípse tú- lit, et dolóres nóstros íp- se portá- vit.

* Cújus. ʘ. Ecce.

ʘ. Behold, we have seen Him without comeliness or beauty: His look is gone from Him: He hath borne our sins and suffered for us: * By His

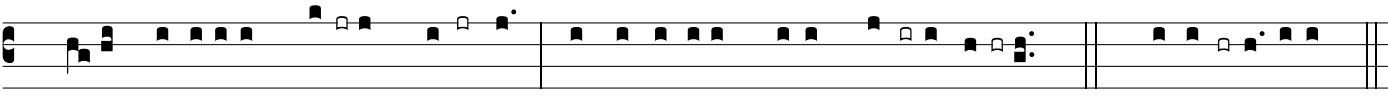
stripes are we healed. ʘ. Truly He hath borne our infirmities, and carried our sorrows: ʘ. By His stripes are we healed. ʘ. Behold, we ...

IN THE 2ND NOCTURN

1. Ant.
7. C

L Iberá- vit Dóminus * páu-perem a poténte, et ínopem, cu-i non e-rat adjútor.
The Lord delivered the poor from the mighty: and the needy that had no helper.

Psalm 71.



1. De-us, judíci-um **tu-** um **regi** da : * et justí-ti-am tu-am **fi**-li-o **re-**gis. *Flex* : Arábi-æ, †
2. Judicáre pópulum tuum **in** justítia, *
et páuperes tuos **in** judício.
3. Suscípiant montes **pacem** pópulo : *
et **colles** justítiam.
4. Judicábit páuperes pópuli, et salvos
fáciét **filios** páuperum : * et humiliábit ca-
lumniatórem.
5. Et permanébit cum sole, et **ante lu-**
nam, * in generatióne et generatióne.
6. Descéndet sicut plúvia in **vellus** : *
et sicut stillicídia stillántia **super** **terram**.
7. Oriétur in diébus ejus justítia, et
abundántia **pacis** : * donec auferátur **luna**.
8. Et dominábitur a mari **usque** ad **ma-**
re : * et a flúmine usque ad términos **orbis**
terrárum.
9. Coram illo prócident **Æthíopes** : *
et inimíci ejus **terram** **lingent**.
10. Reges Tharsis, et ínsulæ **mún**era **óf-**
ferent : * reges Arabum et Saba **dona** ad-
dúcent.
11. Et adorábunt eum omnes **reges** **ter-**
ræ : * omnes Gentes **sérvient** ei :
12. Quia liberábit páuperem **a** **potén-**
te : * et páuperem, cui non erat adjútor.
13. Parcet páuperi et **ínopi** : * et ánimas
páuperum **salvas** **fáciét**.
14. Ex usúris et iniquitáte rédimet áni-
mas eórum : * et honorábile nomen eórum
coram illo.
15. Et vivet, et dábitur ei de auro
Arábiæ, † et adorábunt de **ipso** **semper** : *
tota die benedícant ei.
1. Give to the king thy judgment, O God: and
to the king's son thy justice:
2. To judge thy people with justice, and thy
poor with judgment.
3. Let the mountains receive peace for the peo-
ple: and the hills justice.
4. He shall judge the poor of the people, and
he shall save the children of the poor: and he shall
humble the oppressor.
5. And he shall continue with the sun, and be-
fore the moon, throughout all generations.
6. He shall come down like rain upon the
fleece; and as showers falling gently upon the earth.
7. In his days shall justice spring up, and abun-
dant of peace, till the moon be taken away.
8. And he shall rule from sea to sea, and from
the river unto the ends of the earth.
9. Before him the Ethiopians shall fall down:
and his enemies shall lick the ground.
10. The kings of Tharsis and the islands shall of-
fer presents: the kings of the Arabians and of Saba
shall bring gifts:
11. And all kings of the earth shall adore him:
all nations shall serve him.
12. For he shall deliver the poor from the
mighty: and the needy that had no helper.
13. He shall spare the poor and needy: and he
shall save the souls of the poor.
14. He shall redeem their souls from usuries and
iniquity: and their names shall be honourable in
his sight.
15. And he shall live, and to him shall be given of
the gold of Arabia, for him they shall always adore:

16. Et erit firmaméntum in terra in summis móntium, † superextollétur super Líbanum **fructus** ejus : * et florébunt de civitáte sicut **fenum terræ**.

17. Sit nomen ejus benedíctum in **sæcula** : * ante solem pérmanet **nomen** ejus.

18. Et benedicéntur in ipso omnes **tribus terræ** : * omnes Gentes magnificábunt eum.

19. Benedíctus Dóminus, **Deus** Israël, * qui facit mirabília solus.

20. Et benedíctum nomen majestátis ejus **in ætérnum** : * et replébitur majestáte ejus omnis terra : **fiat, fiat**.

they shall bless him all the day.

16. And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: and they of the city shall flourish like the grass of the earth.

17. Let his name be blessed for evermore: his name continueth before the sun.

18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

19. Blessed be the Lord, the God of Israel, who alone doth wonderful things.

20. And blessed be the name of his majesty for ever: and the whole earth shall be filled with his majesty. So be it. So be it.

1. Ant.
7. c



L Iberá- vit Dóminus * páu-perem a potén-te, et ín-opem, cu-i non e-rat adjútor.

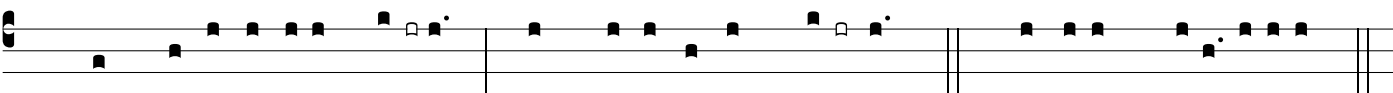
2. Ant.
8. c



C Ogi- tavérunt ímpi-i, * et locúti sunt nequí-ti-am : iniqui-tá-tem in excélso locúti sunt.

The impious have thought and spoken wickedness: they have spoken iniquity on high.

Psalm 72.



1. Quam bonus Isra-ël **De-** us, * his, qui *recto sunt cor-de!* *Flex* : délixeram me-am : †

2. Mei autem pene moti sunt **pedes** : * pene effúsi sunt *gressus mei*.

3. Quia zelávi super iníquos, * pacem *peccatórum videns*.

4. Quia non est respéctus morti **eó-** rum : * et firmaméntum in plaga *eórum*.

5. In labóre hómínium **non** sunt : * et cum homínibus non *flagellabúntur* :

1. How good is God to Israel, to them that are of a right heart!

2. But my feet were almost moved; my steps had well-nigh slipped.

3. Because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

4. For there is no regard to their death, nor is there strength in their stripes.

6. Ideo ténuit eos **supérbia**, * opérti sunt iniquitáte et impietáte **sua**.

7. Pródiit quasi ex ádipe iníquitas eórum : * transiérunt in *afféctum cordis*.

8. Cogitavérunt, et locúti sunt nequítiam : * iniquitátem in excélso *locúti* sunt.

9. Posuérunt in cælum os **suum** : * et lingua eórum transívit in **terra**.

10. Ideo convertétur pópulus **meus** hic : * et dies pleni inveniéntur in eis.

11. Et dixerunt : Quómodo scit **Deus**, * et si est sciéntia in excélso?

12. Ecce ipsi peccatóres, et abundántes in **sæculo**, * obtinuérunt *divítias*.

13. Et dixi : Ergo sine causa justificávi cor **meum**, * et lavi inter innocéntes *manus meas*.

14. Et fui flagellátus tota **die**, * et castigatio mea in *matutínis*.

15. Si dicébam : Narrábo sic : * ecce nationem filiórum tuórum *reprobávi*.

16. Existimábam ut cognóscerem hoc, * *labor est ante* me.

17. Donec intrem in Sanctuárium **Dei** : * et intélligam in novíssimis eórum.

18. Verúmtamen propter dolos posuísti eis : * dejecísti eos dum *allevaréntur*.

19. Quómodo facti sunt in desolationem, súbito defecérunt : * periérunt propter iniquitátem **suam**.

20. Velut sómnum surgéntium, **Dómine**, * in civitáte tua imáginem ipsórum ad *níhilum rédiges*.

21. Quia inflammátum est cor meum, et renes mei commutáti sunt : * et ego ad *níhilum redáctus sum, et nescívi*.

5. They are not in the labour of men: neither shall they be scourged like other men.

6. Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

7. Their iniquity hath come forth, as it were from fatness: they have passed into the affection of the heart.

8. They have thought and spoken wickedness: they have spoken iniquity on high.

9. They have set their mouth against heaven: and their tongue hath passed through the earth.

10. Therefore will my people return here and full days shall be found in them.

11. And they said: How doth God know? and is there knowledge in the most High?

12. Behold these are sinners; and yet abounding in the world they have obtained riches.

13. And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

14. And I have been scourged all the day; and my chastisement hath been in the mornings.

15. If I said: I will speak thus; behold I should condemn the generation of thy children.

16. I studied that I might know this thing, it is a labour in my sight:

17. Until I go into the sanctuary of God, and understand concerning their last ends.

18. But indeed for deceits thou hast put it to them: when they were lifted up, thou hast cast them down.

19. How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20. As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

21. For my heart hath been inflamed, and my reins have been changed: and I am brought to noth-

22. Ut juméntum factus sum apud te : *
et ego *semper* tecum.

23. Tenuísti manum dexteram
meam : † et in voluntáte tua deduxí-
sti me, * et cum glória *suscepísti* me.

24. Quid enim mihi est in *cælo*? * et a
te quid vólui *super terram*?

25. Defécit caro mea, et cor *meum* : *
Deus cordis mei, et pars mea Deus *in*
æternum.

26. Quia ecce, qui elóngant se a
te, períbunt : * perdidísti omnes, qui
fornicántur abs te.

27. Mihi autem adhærére Deo *bonum*
est : * pónere in Dómino Deo *spem*
meam :

28. Ut annúntiem omnes prædi-
cations *tuas*, * in portis *filie Sion*.

ing, and I knew not.

22. I am become as a beast before thee: and I am
always with thee.

23. Thou hast held me by my right hand; and by
thy will thou hast conducted me, and with thy glory
thou hast received me.

24. For what have I in heaven? and besides thee
what do I desire upon earth?

25. For thee my flesh and my heart hath fainted
away: thou art the God of my heart, and the God
that is my portion for ever.

26. For behold they that go far from thee shall
perish: thou hast destroyed all them that are dis-
loyal to thee.


27. But it is good for me to adhere to my God, to
put my hope in the Lord God:

28. That I may declare all thy praises, in the gates
of the daughter of Sion.

2. Ant.
8. c



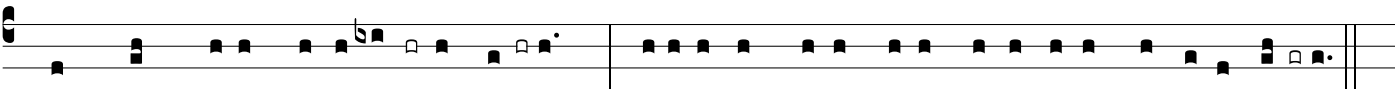
C Ogi- taverunt ímpi-i, * et locúti sunt nequí-ti-am : iniqui-tá-tem in excélso locúti sunt.

3. Ant.
1. g


E Xsúrge, Dómine, * et júdica causam me-am.

Arise, O Lord, and judge my cause.

Psalm 73.



1. Ut quid, De-us, repu-**l**isti in **fi**-nem : * irátus est furor tu-us super oves páscu-æ tu- æ?

2. Memor esto congregatiónis **tu**æ : * quam possedisti *ab iní*tio.

3. Redemísti virgam hereditátis **tu**æ : * mons Sion, in quo habitásti *in eo*.

4. Leva manus tuas in supérbias eórum in **fi**nem : * quanta malignátus est inimícus *in sancto*!

5. Et gloriáti sunt **qui** odérunt te : * in médio solemnitétis **tu**æ.

6. Posuérunt signa **sua**, signa : * et non cognovérunt sicut in éxitu *super sum*-mum.

7. Quasi in silva lignórum secúribus excidérunt jánuas ejus in **idí**psum : * in secúri et áscia dejecérunt *eam*.

8. Incendérunt igni sanctuárium **tu**-um : * in terra polluérunt tabernáculum nóminis **tui**.

9. Dixérunt in corde suo cognátio eórum **simul** : * Quiéscere faciámus omnes dies festos Dei *a terra*.

10. Signa nostra non vídimus, jam non **est** prophéta : * et nos non cognóscet **ám**-plius.

11. Usquequo, Deus, improperábit inimícus : * irratat adversárius nomen **tuum** in **fi**nem?

1. O God, why hast thou cast us off unto the end: why is thy wrath enkindled against the sheep of thy pasture?

2. Remember thy congregation, which thou hast possessed from the beginning.

3. The sceptre of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.

4. Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary.

5. And they that hate thee have made their boasts, in the midst of thy solemnity.

6. They have set up their ensigns for signs, and they knew not both in the going out and on the highest top.

7. As with axes in a wood of trees, they have cut down at once the gates thereof, with axe and hatchet they have brought it down.

8. They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

9. They said in their heart, the whole kindred of them together: Let us abolish all the festival days of God from the land.

10. Our signs we have not seen, there is now no prophet: and he will know us no more.

11. How long, O God, shall the enemy reproach: is the adversary to provoke thy name for

12. Ut quid avértis manum tuam, et **déxteram tuam**, * de médio sinu tuo *in finem*?

13. Deus autem Rex noster **ante sǣcula** : * operátus est salútem in médio **terræ**.

14. Tu confirmásti in virtúte **tua mare** : * contribulásti cápita **dracónum in aquis**.

15. Tu confregisti cápita **dracónis** : * dedísti eum escam **pópulis Æthiopum**.

16. Tu dirupísti fontes, **et torréntes** * tu siccásti **flúvios Ethan**.

17. Tuus est dies, et **tua est nox** : * tu fabricátus es **auróram et solem**.

18. Tu fecísti omnes **términos terræ** : * æstátem et ver tu **plasmásti ea**.

19. Memor esto hujus, inimícus improperávit **Dómino** : * et **pópulus insípiens incitávit nomen tuum**.

20. Ne tradas béstiis ánimas **confitén-tes tibi**, * et ánimas páuperum tuórum ne obliviscáris **in finem**.

21. Réspice in **testaméntum tuum** : * quia repléti sunt, qui obscuráti sunt terræ **dómibus iniquitátum**.

22. Ne avertátur húmilis **factus confú- sus** : * pauper et inops laudábunt **nomen tuum**.

23. Exsúrge, Deus, júdica **causam tuam** : * memor esto improperiórum tuórum, eórum quæ ab insipiente sunt **tota die**.

24. Ne obliviscáris voces inimicórum tuórum : * **superbia eórum**, qui te odérunt, **ascéndit semper**.

ever?

12. Why dost thou turn away thy hand: and thy right hand out of the midst of thy bosom for ever?

13. But God is our king before ages: he hath wrought salvation in the midst of the earth.

14. Thou by thy strength didst make the sea firm: thou didst crush the heads of the dragons in the waters.

15. Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

16. Thou hast broken up the fountains and the torrents: thou hast dried up the Ethan rivers.

17. Thine is the day, and thine is the night: thou hast made the morning light and the sun.

18. Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

19. Remember this, the enemy hath reproached the Lord: and a foolish people hath provoked thy name.

20. Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

21. Have regard to thy covenant: for they that are the obscure of the earth have been filled with dwellings of iniquity.

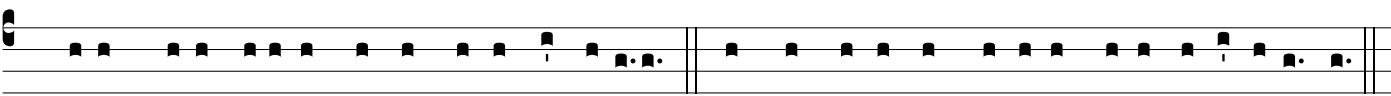
22. Let not the humble be turned away with confusion: the poor and needy shall praise thy name.

23. Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

24. Forget not the voices of thy enemies: the pride of them that hate thee ascendeth always.

3. Ant.
1. g

E Xsúrge, Dómine, * et júdica causam me-am.



Ÿ. Dé-us mé-us, éripe me de mánu peccatóris. R̃. Et de mánu contra légem agéntis et iníqui.

Ÿ. O my God, deliver me from the hand of the sinner:

R̃. And out of the hand of the law-breaker and of the unjust man.

Pater noster. *in silence.*

Ex Tractátu sancti Augustíni Epíscopi super Psalmos

LESSON IV

EXAUDI, Deus, oratiónem meam, et ne despéxeris deprecationem meam : inténde mihi, et exáudi me. Satagéntis, sollíciti, in tribulatióne pósito, verba sunt ista. Orat multa pátiens, de malo liberári desíderans. Súperest ut videámus in quo malo sit : et cum dícere cœperit, agnoscámus ibi nos esse : ut comunicáta tribulatióne, jungámus oratió-nem. Contristátus sum, inquit, in exercitatió-ne mea, et conturbátus sum. Ubi *contristátus*? ubi *conturbátus*? In exercitatióne mea, inquit. Hómines malos, quos pátitur, commemorátus est : eamdémque passió-nem malórum hó-minum, exercitatió-nem suam dixit. Ne putétis gratis esse malos in hoc mundo, et nihil boni de illis ágere Deum. Omnis malus aut ídeo vi-vit, ut corrigátur; aut ídeo vivit, ut per illum bonus *exerceátur*.

On Ps. 54, at verse 1

HEAR my prayer, O God, and despise not my petition: attend to me and hear me. These are the words of a man travailing, anxious, and troubled. He prayeth in the midst of much suffering, longing to be rid of his affliction. Our part is to see what his affliction was, and when he hath told us, to acknowledge that we also suffer therefrom; so that, sharing in his trouble, we may also join in his prayer. I mourn in my exercise, he says, and am troubled. Wherein mourned he? Wherein was he troubled? He saith: In my exercise. He hath in mind the wicked that cause him affliction, and this suffering which came upon him at the hands of wicked men, he hath called his exercise. Think not that wicked men are in this world for nothing, and that God doth no good with them. Every wicked man liveth, either to repent, or to exercise the righteous.

Resp. 4
8.

A -mí- cus mé-us * óscu-li me trádídit sí- gno :

Quem oscu- látus fú- e- ro, ípse est, tené- te é- um :

hoc má- lum fécit sí- gnum, qui per ósculum adimplévit ho- mi- cí-
di- um. * Infé- lix præ-termí- sit pré-ti-um sán- guí- nis,

et in fíne láque-o se sus- pén- dit. ʒ. Bónum érat é- i,

si nátus non fu-ísset hó-mo íl- le. * Infé- lix.

℞. My friend betrayed Me by the sign of a kiss:
Whom I shall kiss, That is He, hold Him fast.
This was the traitorous sign which he gave, who
murdered with a kiss. * Unhappy man, he re-

linquished the price of blood, and in the end
hanged himself. ʒ. It had been good for that
man, if he had not been born. ℞. Unhappy man,
he relinquished the price of blood ...

LESSON V

UTINAM ergo qui nos modo exércent, convertántur, et nobíscum exerceántur : tamen quámdiu ita sunt ut exérceant, non eos odérimus : quia in eo quod malus est quis eórum, utrum usque in finem perseveratúrus sit, ignorámus. Et plerúmque cum tibi vidéris odísse inimícum, fratrem odísti, et nescis. Diábolus, et ángeli ejus in Scriptúris sanctis manifestáti sunt nobis, quod ad ignem ætérnum sint destináti. Ipsórum tantum desperánda est corréctio, contra quos habémus occultam luctam : ad quam luctam nos armat Apóstolus, dicens : Non est nobis colluctátió advérsus carnem et sánguinem : id est, non advérsus hómines, quos vidétis, sed advérsus príncipes, et potestátes, et rectóres mundi, tenebrárum harum. Ne forte cum dixisset, mundi, intelligeres dáemones esse rectóres cæli et terræ, mundi dixit, tenebrárum harum : mundi dixit amatórum mundi : mundi dixit, impiórum et iniquórum : mundi dixit, de quo dicit Evangélíum : Et mundus eum **non** cognóvit.

WOULD, therefore, that they who now exercise us were converted and exercised with us! Yet, while they are as they are, and exercise us, we will not hate them: for we know not of any one of them whether he will endure to the end in his sin. Yea, oftentimes, when thou deemest that thou hatest thine enemy, thou hatest thy brother, and knowest it not. The Holy Scriptures show us that the devil and his angels are already damned unto everlasting fire: their repentance alone is hopeless, against whom we wage a hidden strife. For which strife the Apostle would arm us, saying: We wrestle not against flesh and blood, (that is, not against men whom we see,) but against principalities, against powers, against the rulers of the darkness of this world. He saith not the rulers of this world, lest perchance thou shouldest deem that devils are the lords of heaven and earth; what he doth say is, rulers of the darkness of this world, of that world which they love who love the world, of that world wherein the ungodly and unrighteous do prosper, of that world, of which the Gospel saith: And the world knew Him not.

Resp. 5
2.

J Ūdas * mercátor pēs-simus ósculo pé- ti-it Dómi- num :
 il- le- ut á-gnus ínno- cens non negávit Jú- dæ ós- cu- lum :
 * Dena- ri-órum núme- ro Chrístum Ju-dæ-is trádi- dit.
 ʒ. Mé- li-us ílli é- rat, si nátus non fu- ís- set. * Dena- ri-órum.

℞. Judas, worst of traffickers, came to the Lord to kiss Him: He, as an innocent Lamb, refused not the kiss of Judas, * Who, for a few pence, be-

trayed Christ to the Jews. ʒ. It had been better for him if he had not been born. ℞. Who, for a few pence, betrayed Christ to the Jews.

LESSON VI

QUÓNIAM vidi iniquitatem et contradic-
 tionem in civitate. Attende gloriam
 crucis ipsius. Jam in fronte regum crux illa fi-
 xa est, cui inimici insultaverunt. Effectus pro-
 bavit virtutem : domuit orbem non ferro, sed
 ligno. Lignum crucis contumeliis dignum vi-
 sum est inimicis, et ante ipsum lignum stan-
 tes caput agitabant, et dicebant : Si Filius Dei
 est, descendat de cruce. Extendebat ille ma-
 nus suas ad populum non credentem, et con-

I HAVE seen iniquity and strife in the city.
 Behold, the glory of the Cross. That
 Cross is established now above the brows
 of kings, which once enemies did deride.
 The end hath shown the measure of its
 power: He hath conquered the world, not
 with a sword, but with wood. The ene-
 mies of God thought the Cross a meet ob-
 ject of insult and ridicule, yea, they stood
 before it, wagging their heads and saying:
 If He be the Son of God, let Him come
 down from the Cross! And He stretched
 forth His Hands unto a disobedient and

tradícéntem. Si enim justus est, qui ex fide vivit; iníquus est, qui non habet fidem. Quod ergo hic ait, iniquitátem : perfídiam intéllige. Vidébat ergo Dóminus in civitáte iniquitátem et contradicţiónem, et extendébat manus suas ad pópulum non credéntem, et contradicéntem : et tamen et ipsos exspéctans dicébat : Pater, ignósce illis, quia nésциunt quid faciunt.

gainsaying people. If he is just which liveth by faith, he is unjust that hath not faith. Therefore where is written iniquity we may understand unbelief. The Lord therefore saith that He saw iniquity and strife in the city, and that He stretched forth His Hands unto that disobedient and gainsaying people, and yet, looking upon the very same, He said: Father, forgive them, for they know not what they do.

Resp. 6
8.

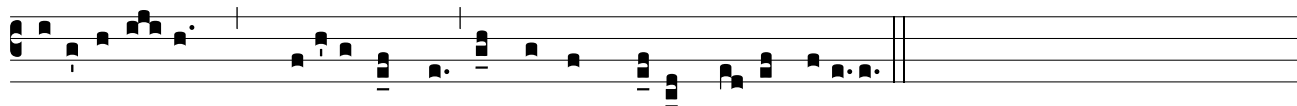
U - nus * ex discípu - lis mé - is trádet me hódi - e : Væ
 il - li per quem trá - dar é - go : * Mé - li - us ílli é - rat,
 si ná - tus non fu - ís - set. ʒ. Qui intíngit mécum mánum in
 parópsi - de, hic me tradi - túrus est in mánus pec - cató - rum.

* Mé - li - us. ʀ. Unus.

ʀ. One of My disciples will betray Me today. Woe unto him by whom I am betrayed! * It had been better for him if he had not been born.

ʒ. He that dippeth his hand with Me in the dish, the same will deliver Me into the hands of sinners. ʀ. It had been better ... ʀ. One of My ...

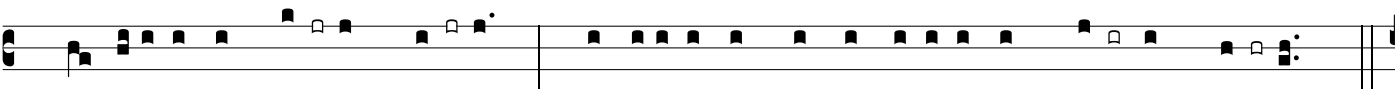
IN THE 3RD NOCTURN

1. Ant.
7. c

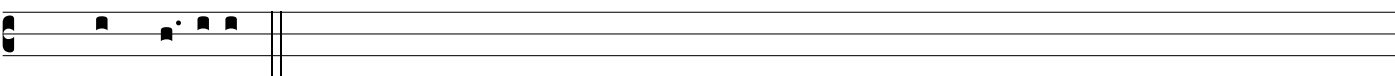
D Ixi iníquis : * Nolíte loqui advérsus De-um in-iquitátem.

I said unto the wicked: Speak not wickedness against God.

Psalm 74.



1. Confitébimur **ti-** bi, **De-** us : * confitébimur, et invocábimus **no-** men **tu-** um.



Flex : in hoc : †

2. Narrábimus mirabília **tua** : * cum ac-
cépero tempus, ego justítias **judicábo**.

3. Liquefácta est terra, et omnes qui
hábitant in **ea** : * ego confirmávi **colúmnas**
ejus.

4. Dixi iníquis : Nolíte iníque ágere : * et
delinquéntibus : Nolíte exaltáre **cornu** :

5. Nolíte extóllere in altum **cornu ve-**
strum : * nolíte loqui advérsus Deum iniqui-
tátem.

6. Quia neque ab Oriénte, neque ab Oc-
cidénte, neque a desértis **móntibus** : * quó-
niam **Deus** **judex** est.

7. Hunc humíliat, et **hunc** exáltat : *
quia calix in manu Dómini vini meri **plenus**
misto.

8. Et inclinávit ex hoc in hoc : † verúm-
tamen fæx ejus non est exinaníta : * bibent
omnes peccatóres **terræ**.

9. Ego autem annuntiábo in **sæculum** : *
cantábo **Deo Jacob**.

10. Et ómnia córnua peccatórum confrín-
gam : * et exaltabúntur **córnua** **justi**.

Repeat antiphon.

1. We will praise thee, O God: we will praise,
and we will call upon thy name.

2. We will relate thy wondrous works: when
I shall take a time, I will judge justices.

3. The earth is melted, and all that dwell
therein: I have established the pillars thereof.

4. I said to the wicked: Do not act wickedly:
and to the sinners: Lift not up the horn.

5. Lift not up your horn on high: speak not
iniquity against God.

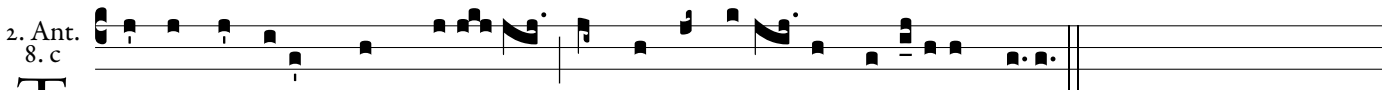
6. For neither from the east, nor from the
west, nor from the desert hills: for God is the
judge.

7. One he putteth down, and another he
lifteth up: for in the hand of the Lord there is
a cup of strong wine full of mixture.

8. And he hath poured it out from this to
that: but the dregs thereof are not emptied: all
the sinners of the earth shall drink.

9. But I will declare for ever: I will sing to
the God of Jacob.

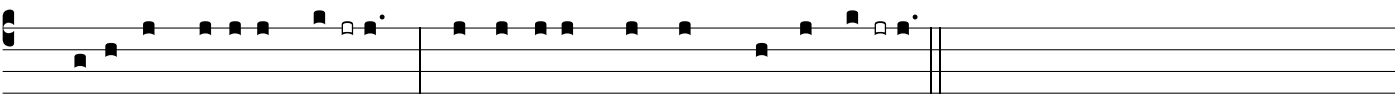
10. And I will break all the horns of sinners:
but the horns of the just shall be exalted.

2. Ant.
8. c

T Erra trému-it * et qui-é- vit, dum exsúrgeret in judíci-o De-us.

The earth trembled and was still, when God arose in judgment.

Psalm 75.



1. Notus in Judæa **De-** us : * in Isra-ël magnum *nomen* **e-** jus.

2. Et factus est in pace locus **e**jus : * et habitatio *ejus* in **Sion**.

3. Ibi confrégit poténtias **á**rcuum : * scutum, gládium, et **bellum**.

4. Illúminans tu mirábiliter a món-tibus **ætérnis** : * turbáti sunt omnes insipiéntes **corde**.

5. Dormiérunt somnum **suum** : * et nihil invenérunt omnes viri divitiárum in **mánibus suis**.

6. Ab increpatione tua, Deus **Jacob**, * dormitavérunt qui ascendérunt **equos**.

7. Tu terríbilis es, et quis resístet **tibi**? * ex tunc **ira tua**.

8. De cælo audítum fecísti **judícium** : * terra trémuit et **quíévit**.

9. Cum exsúrgeret in judícium **De-** us, * ut salvos fáceret omnes mansuétos **terræ**.

10. Quóniam cogitatio hóminis confitébitur **tibi** : * et reliquæ cogitationis diem festum **agent tibi**.

11. Vovéte, et réddite Dómino Deo **ve-** stro : * omnes, qui in circúitu ejus **affértis mún**era.

12. Terríbili et ei qui aufert spíritum **príncipum**, * terríbili apud **reges terræ**.

Repeat antiphon.

1. In Judea God is known: his name is great in Israel.

2. And his place is in peace: and his abode in Sion:

3. There hath he broken the powers of bows, the shield, the sword, and the battle.

4. Thou enlightenest wonderfully from the everlasting hills. All the foolish of heart were troubled.

5. They have slept their sleep; and all the men of riches have found nothing in their hands.

6. At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

7. Thou art terrible, and who shall resist thee? from that time thy wrath.

8. Thou hast caused judgment to be heard from heaven: the earth trembled and was still,

9. When God arose in judgment, to save all the meek of the earth.

10. For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

11. Vow ye, and pay to the Lord your God: all you that are round about him bring presents.

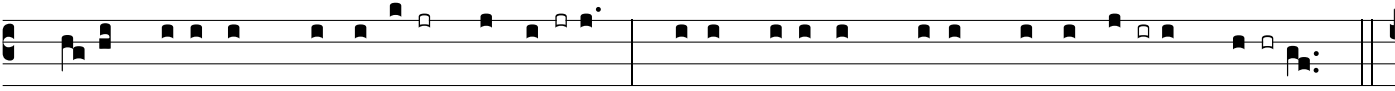
12. To him that is terrible, even to him who taketh away the spirit of princes: to the terrible with the kings of the earth.

3. Ant.
7. a.

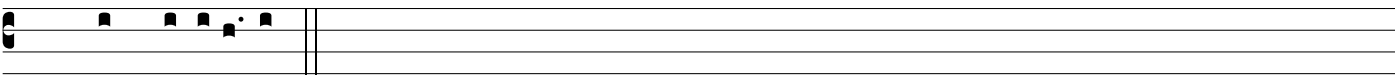
I N di- e * tribu-la-ti-ónis me-æ De-um exqui-sívi mánibus me-is.

In the day of my tribulation I sought God with my hands.

Psalm 76.



1. Voce me-a ad **Dóminum** clamá- vi : * voce me-a ad De-um, et **inténdit** **mi-** hi.



Flex : exqui-sívi, †

2. In die tribulatiónis meæ Deum exquisívi, † mánibus meis nocte **contra** eum : * et non **sum** decéptus.

3. Rénuít consolári **ánima mea** : * memor fui Dei, et delectátus sum, et exercitátus sum : et defécit **spíritus meus**.

4. Anticipavérunt vigílias **óculi mei** : * turbátus sum, et non **sum** locútus.

5. Cogitávi **dies antíquos** : * et annos ætérnos in **mente hábui**.

6. Et meditátus sum nocte cum **corde meo**, * et exercitábar, et scopébam **spíritum meum**.

7. Numquid in ætérnum projíciet **Deus** : * aut non appónet ut complacítior sit **adhuc**?

8. Aut in finem misericórdiam **suam** **abscíndet**, * a generatióne in generatióne?

9. Aut obliviscétur miseréri **Deus** : * aut continébit in ira sua misericórdias **suas**?

10. Et **dixi** : Nunc **coepe** : * hæc mutatio **déxteræ Excélsi**.

11. Memor fui **óperum Dómini** : * quia memor ero ab inítio mirabílium **tuórum**.

1. I cried to the Lord with my voice; to God with my voice, and he gave ear to me.

2. In the day of my trouble I sought God, with my hands lifted up to him in the night, and I was not deceived.

3. My soul refused to be comforted: I remembered God, and was delighted, and was exercised, and my spirit swooned away.

4. My eyes prevented the watches: I was troubled, and I spoke not.

5. I thought upon the days of old: and I had in my mind the eternal years.

6. And I meditated in the night with my own heart: and I was exercised and I swept my spirit.

7. Will God then cast off for ever? or will he never be more favourable again?

8. Or will he cut off his mercy for ever, from generation to generation?

9. Or will God forget to shew mercy? or will he in his anger shut up his mercies?

10. And I said, Now have I begun: this is the change of the right hand of the most High.

11. I remembered the works of the Lord: for I will be mindful of thy wonders from the beginning.

12. Et meditabor in ómnibus opéribus
tuis : * et in adinventiónibus tuis exercébor.

13. Deus, in sancto via tua : † quis Deus
magnus sicut **Deus noster?** * tu es Deus qui
facis **mirábília**.

14. Notam fecísti in pópulis virtútem
tuam : * redemísti in bráchio tuo pópulum
tuum filios **Jacob** et **Joseph**.

15. Vidérunt te aquæ, Deus, vidérunt
te aquæ : * et timuérunt et turbátæ **sunt**
abýssi.

16. Multitúdo sónitus **aquárum** : * vo-
cem **dedérunt nubes**.

17. Etenim sagíttæ **tuæ tránseunt** : * vox
tonítrui **tui in rota**.

18. Illuxérunt coruscationes tuæ **orbi**
terræ : * commóta est, et **contrémuit terra**.

19. In mari via tua, et sémitæ tuæ in aquis
multis : * et vestígia tua non **cognoscéntur**.

20. Deduxísti sicut oves **pópulum tu-**
um, * in manu **Móysi** et **Aaron**.

12. And I will meditate on all thy works: and
will be employed in thy inventions.

13. Thy way, O God, is in the holy place: who
is the great God like our God? Thou art the God
that dost wonders.

14. Thou hast made thy power known among
the nations: with thy arm thou hast redeemed thy
people the children of Jacob and of Joseph.

15. The waters saw thee, O God, the waters saw
thee: and they were afraid, and the depths were
troubled.

16. Great was the noise of the waters: the
clouds sent out a sound.

17. For thy arrows pass: the voice of thy thun-
der in a wheel.

18. Thy lightnings enlightened the world: the
earth shook and trembled.

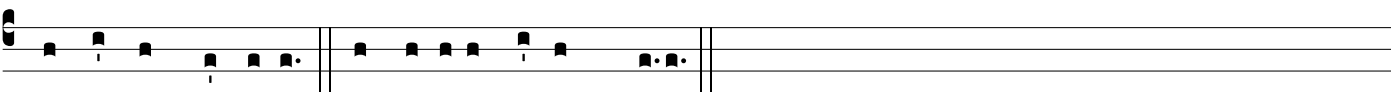
19. Thy way is in the sea, and thy paths in many
waters: and thy footsteps shall not be known.

20. Thou hast conducted thy people like sheep,
by the hand of Moses and Aaron.

3. Ant.
7. a



I N di- e * tribu-la-ti-ónis me-æ De-um exqui-sívi mánibus me-is.



Ÿ. Exsúrge, Dómine. R̃. Et júdica cáusam mé-am.

Ÿ. Arise, O Lord.

R̃. And judge my cause.

Pater noster. *in silence.*

De Epístola prima beáti Pauli Apóstoli ad Corínthios

LESSON VII

Chap. II, 17-34

HOC autem præcípíó : non laudans quod non in mélius, sed in detérius convenítis. Primum quidem conveniéntibus vobis in Ecclésiam, áudio scissúras esse inter vos, et ex parte credo. Nam opórtet et háereses esse, ut et qui probáti sunt, manifesti fiant in vobis. Conveniéntibus ergo vobis in unum, jam non est Domínicam cenam manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducándum et *bibéndum*? aut Ecclésiam Dei contémnitis, et confúnditis eos, qui *non habent*? Quid dicam vobis? *Laudo vos*? In hoc non laudo.

Now this I ordain: not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it. For there must be also heresies: that they also, who are approved, may be made manifest among you. 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.

Resp. 7.
7.
E - ram * qua- si á- gnus ínno- cens: dú-ctus sum ad
im- mo- lán- dum, et ne- sci- é- bam: consí- li- um fecé- runt
in- imí- ci mé- i advérsus me, dicéntes: * Vení- te, mittámus lígnum in
pánem é- jus, et eradá- mus é- um de tér- ra vi- vén-

ti- um. V. Omnes inimí-ci mé-i advérsum me cogi-tábant má-la mí-

hi : vér- bum iníquum mandavérunt advérsum me, di- cén- tes.

* Vení-te.

R. I was like an innocent lamb: I was led to the sacrifice and I knew it not; mine enemies conspired against me, saying * Come, let us put (poison of a deadly) tree into his bread, and root

him out of the land of the living. V. All mine enemies devised my hurt against me: they uttered a wicked speech against me, saying: R. Come, let us put (poison of a deadly) tree into ...

LESSON VIII

EGO enim accépi a Dómino quod et trá-
didi vobis, quóniam Dóminus Jesus, in
qua nocte tradebátur, accépit panem, et grá-
tias agens fregit, et dixit : «Accípite et man-
ducáte : hoc est corpus meum, quod pro vobis
tradétur : hoc fácite in meam commemoratió-
nem». Simíliter et cálicem, postquam cenávit,
dicens : «Hic calix novum testaméntum est
in meo sáanguine : hoc fácite, quotiescúmque
bibétis, in meam commemoratiónem». Quo-
tiescúmque enim manducábitis panem hunc,
et cálicem bibétis : mortem Dómini annun-
tiábitis, **donec véniat**.

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, and eat:
this is my body, which shall be delivered
for you: this do for the commemoration
of me. In like manner also the chalice, af-
ter he had supped, saying: This chalice is
the new testament in my blood: this do
ye, as often as you shall drink, for the com-
memoration of me. For as often as you
shall eat this bread, and drink the chalice,
you shall show the death of the Lord, until
he come.

Resp. 8
7.

U - na hó- ra * non potu- í- stis vi- gi- lá- re
mé- cum, qui exhortabá- mi- ni mó-ri pro me? * Vel Jú- dam
non vi- dé- tis, quómo- do non dó- r- mit, sed festí- nat
trá- dere me Ju- dá- is? ʒ. Quid dormí- tis? sú- rgi- te, et orá- te,
ne intré- tis in ten- ta- ti- ó- nem. * Vel Jú- dam.

℞. Could ye not watch with Me one hour, ye that called one on the other to die for Me? * Or see ye not Judas, how he sleepeth not, but maketh

haste to betray Me to the Jews? ʒ. Why sleep ye? Rise, and pray, lest ye enter into temptation.
℞. Or see ye not Judas, how he sleepeth not, ...

LESSON IX

ITAQUE quicumque manducáverit panem hunc vel bíberit cálicem Dómini indígne, reus erit córporis et ságuinis Dómini. Probet autem seípsum homo : et sic de pane illo edat et de cálice bibat. Qui enim manducat et bibit indígne, judícium sibi manducat et bibit; non dijúdicans corpus Dómini. Ideo

THEREFORE whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and 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

inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicáremus, non útique judicáremur. Dum judicámur autem, a Dómino corrípimur, ut non cum hoc mundo damnémur. Itaque, fratres mei, cum convenítis ad manducándum, ínvicem exspectáte. Si quis ésurit, domi mandúcet : ut non in iudícium conveniátis. Cétera autem, cum vénero, dispónam.

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. Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

Resp. 9
i.

S E- ni- ó- res * pó- pu- li consí- li- um fecé- runt, * Ut
 Jé- sum dólo tené- rent, et oc- cí- de- rent : cum gládi- is et fústibus
 ex- i- é- runt tamquam ad latró- nem. ⁊. Collegérunt pontí- fices et
 pha- ri- sæ- i concí- li- um. * Ut Jé- sum. ⁊. Se- ni- ó- res.


⁊. The elders of the people consulted * That they might take Jesus by subtlety, and kill Him: they came out, as against a thief, with swords and

clubs. ⁊. The chief Priests and the Pharisees gathered a council. ⁊. That they might take Jesus by subtlety, ... ⁊. The elders of the people ...

AT LAUDS

1. Ant.
8. G

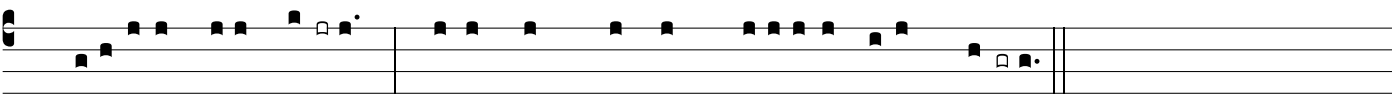
J



Usti-ficé-ris, Dómine, * in sermónibus tu-is, et vincas cum judicá-ris.

Be Thou justified in Thy words, O Lord, and do Thou overcome when judged.

Psalm 50.



1. Miserére me-i **De-** us, * secúndum magnam misericórdi-*am* **tu-** am.

2. Et secúndum multitudinem miserationum tuárum, * dele iniquitátem meam.

3. Amplius lava me ab iniquitáte mea : * et a peccáto *meo* munda me.

4. Quóniam iniquitátem meam ego cognóscō : * et peccátum meum contra me est semper.

5. Tibi soli peccávi, et malum coram te feci : * ut justificéris in sermónibus tuis, et vincas cum *judicáris*.

6. Ecce enim in iniquitatibus concéptus sum : * et in peccátis concépit me *ma-* ter mea.

7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiæ tuæ manifestásti mihi.

8. Aspérges me hyssópo, et mundábor : * lavábis me, et super nivem dealbábor.

9. Audítui meo dabis gáudium et lætítiam : * et exsultábunt ossa humiliáta.

10. Avérte fáciem tuam a peccátis meis : * et omnes iniquitátes meas dele.

11. Cor mundum crea in me, **Deus** : * et spíritum rectum innova in viscéribus meis.

1. Have mercy on me, O God, according to thy great mercy.

2. And according to the multitude of thy tender mercies blot out my iniquity.

3. Wash me yet more from my iniquity, and cleanse me from my sin.

4. For I know my iniquity, and my sin is always before me.

5. Against thee only have I sinned, and done evil before thee: that thou mayst be justified in thy words, and mayst overcome when thou art judged.

6. For behold I was conceived in iniquities; and in sins did my mother conceive me.

7. For behold thou hast loved truth: the uncertain and hidden things of thy wisdom thou hast made manifest to me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: thou shalt wash me, and I shall be made whiter than snow.

9. To my hearing thou shalt give joy and gladness: and the bones that have been humbled shall rejoice.

10. Turn away thy face from my sins, and blot out all my iniquities.

11. Create a clean heart in me, O God: and renew a right spirit within my bowels.

12. Ne projicias me a *fácie tua* : * et spíritum sanctum tuum ne *áuferas a* me.

13. Redde mihi *lætítiam salutáris tui* : * et spíritu principáli *confirma* me.

14. Docébo iníquos vias *tuas* : * et ímpii ad te *converténtur*.

15. Líbera me de sanguínibus, Deus, Deus salutis *meæ* : * et exsultábit lingua mea *justítiam tuam*.

16. Dómine, lábia mea *apéries* : * et os meum annuntiábit *laudem tuam*.

17. Quóniam si voluísse sacrificium, dedíssem *útique* : * holocáustis non *delectáberis*.

18. Sacrificium Deo spíritus contribulátus : * cor contrítum et humiliátum, Deus, non *despícies*.

19. Benígne fac, Dómine, in bona voluntáte tua *Sion* : * ut ædificéntur muri *Jerúsalem*.

20. Tunc acceptábis sacrificium justítiæ, oblatiões, et holocáusta : * tunc impónent super altáre *tuum vítulos*.

12. Cast me not away from thy face; and take not thy holy spirit from me.

13. Restore unto me the joy of thy salvation, and strengthen me with a perfect spirit.

14. I will teach the unjust thy ways: and the wicked shall be converted to thee.

15. Deliver me from blood, O God, thou God of my salvation: and my tongue shall extol thy justice.

16. O Lord, thou wilt open my lips: and my mouth shall declare thy praise.

17. For if thou hadst desired sacrifice, I would indeed have given it: with burnt offerings thou wilt not be delighted.

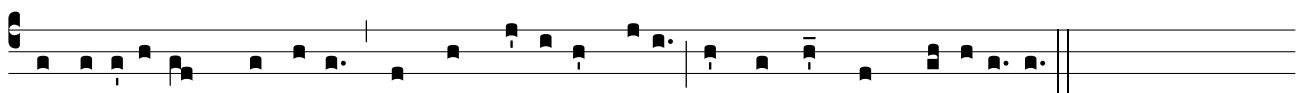
18. A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, thou wilt not despise.

19. Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

20. Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: then shall they lay calves upon thy altar.

1. Ant.
8. G

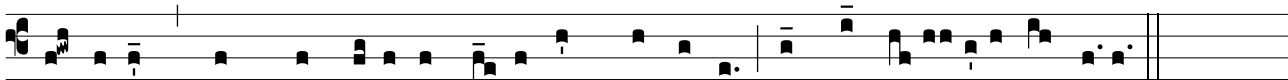
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Usti-ficé-ris, Dómine, * in sermónibus tu-is, et vincas cum judicá-ris.

2. Ant.
2. D

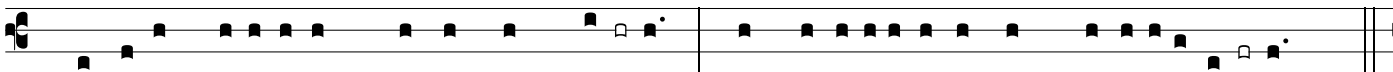
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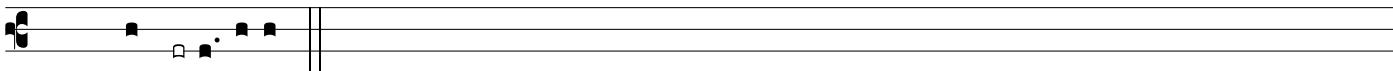
Ominus * tamquam ovis ad víctimam ductus est, et non apé-ru-it os su-um.

The Lord was led as a sheep to the slaughter, and opened not His mouth.

Psalm 89.



1. Dómine, refúgi-um factus es **no-** bis : * a generati-óne in generati-ó- nem.



Flex : tránse-at, †

2. Priúsqvam montes fierent, aut formaretur terra et **orbis** : * a sáculo et usque in sáculo tu es, **Deus**.

3. Ne avértas hóminem in humilitátem : * et dixísti : Convertímini, filii hóminum.

4. Quóniam mille anni ante óculos **tuos**, * tamquam dies hestérna, quæ *prætériit*.

5. Et custódia in **nocte**, * quæ pro níhilo habéntur, eórum **anni** erunt.

6. Mane sicut herba tránseat, † mane flóreat, et **tránseat** : * vésperé decídat, indúret et **aréscat**.

7. Quia defécimus in ira **tua**, * et in furóre tuo turbáti **sumus**.

8. Posuísti iniquitátes nostras in conspéctu **tuo** : * sáculo nostrum in illuminatióne vultus **tui**.

9. Quóniam omnes dies nostri defecérunt : * et in ira tua **defécimus**.

10. Anni nostri sicut aránea meditabúntur : * dies annórum nostrórum in ipsis, septuagínta **anni**.

1. Lord, thou hast been our refuge from generation to generation.

2. Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

3. Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4. For a thousand years in thy sight are as yesterday, which is past.

5. And as a watch in the night, things that are counted nothing, shall their years be.

6. In the morning man shall grow up like grass; in the morning he shall flourish and pass away: in the evening he shall fall, grow dry, and wither.

7. For in thy wrath we have fainted away: and are troubled in thy indignation.

8. Thou hast set our iniquities before thy eyes: our life in the light of thy countenance.

9. For all our days are spent; and in thy wrath we have fainted away.

10. Our years shall be considered as a spider: the days of our years in them are threescore and ten years.

11. But if in the strong they be fourscore years:

11. Si autem in potentatibus, octoginta
anni : * et amplius eorum, labor *et* dolor.

12. Quoniam supervenit mansuetudo : * et corripiemur.

13. Quis novit potestatem irae tuæ : * et
præ timore tuo iram tuam dinumerare?

14. Dexteram tuam sic notam fac : * et
eruditos corde in sapientia.

15. Convertere, Domine, usquequo? *
et deprecabilis esto super servos tuos.

16. Repleti sumus mane misericordia
tua : * et exultavimus, et delectati sumus
omnibus diebus nostris.

17. Laetati sumus pro diebus, quibus nos
humiliasti : * annis, quibus vidimus mala.

18. Respice in servos tuos, et in opera
tua : * et dirige filios eorum.

19. Et sit splendor Domini Dei nostri
super nos, † et opera manuum nostrarum
dirige super nos : * et opus manuum nos-
trarum dirige.

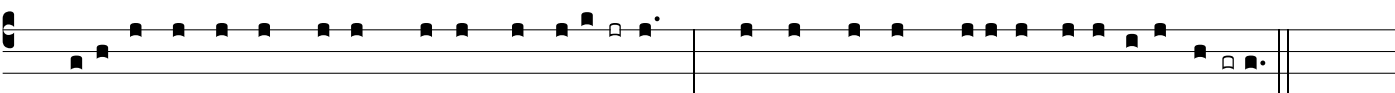
Repeat antiphon.



C Ontritum est * cor me-um in médi-o me- i, contremu-erunt ómni-a ossa me-a.

My heart is broken within me: all my bones have trembled.

Psalm 35.



1. Dixit iníustus ut de-línquat in semetí-psy : * non est timor De-i ante óculos e- jus.

2. Quoniam dolóse egit in conspéctu
ejus : * ut inveniátur iníquitas ejus ad
ódium.

3. Verba oris ejus iníquitas, et dolus : *
nóluit intelligere ut bene ágeret.

and what is more of them is labour and sorrow.

12. For mildness is come upon us: and we shall
be corrected.

13. Who knoweth the power of thy anger, and
for thy fear can number thy wrath?

14. So make thy right hand known: and men
learned in heart, in wisdom.

15. Return, O Lord, how long? and be en-
treated in favour of thy servants.

16. We are filled in the morning with thy mercy:
and we have rejoiced, and are delighted all our days.

17. We have rejoiced for the days in which thou
hast humbled us: for the years in which we have
seen evils.

18. Look upon thy servants and upon their
works: and direct their children.

19. And let the brightness of the Lord our God
be upon us: and direct thou the works of our hands
over us; yea, the work of our hands do thou direct.

1. The unjust hath said within himself, that he
would sin: there is no fear of God before his eyes.

2. For in his sight he hath done deceitfully,
that his iniquity may be found unto hatred.

3. The words of his mouth are iniquity and

4. Iniquitatem meditatus est in cubili
suo : * astitit omni viae non bonae, malitiam
autem *non odit*.

5. Domine, in caelo misericordia tua : *
et veritas tua *usque ad nubes*.

6. Justitia tua sicut montes Dei : * judi-
cia tua *abyssus multa*.

7. Homines, et iumenta salvabis, Do-
mine : * quemadmodum multiplicasti mis-
ericordiam *tuam, Deus*,

8. Filii autem hominum, * in tegmine
alarum *tuarum sperabunt*.

9. Inebriabuntur ab ubertate domus tu-
ae : * et torrente voluptatis tuae *potabis eos*.

10. Quoniam apud te est fons vitae : * et
in lumine tuo *videbimus lumen*.

11. Praeinde misericordiam tuam scien-
tibus te, * et justitiam tuam his, qui *recto*
sunt corde.

12. Non veniat mihi pes *superbiae* : * et
manus peccatoris non *moveat* me.

13. Ibi ceciderunt qui operantur
iniquitatem : * *expulsi sunt, nec potuerunt*
stare.

guile: he would not understand that he might do
well.

4. He hath devised iniquity on his bed, he
hath set himself on every way that is not good: but
evil he hath not hated.

5. O Lord, thy mercy is in heaven, and thy
truth reacheth even to the clouds.

6. Thy justice is as the mountains of God, thy
judgments are a great deep.

7. Men and beasts thou wilt preserve, O Lord:
O how hast thou multiplied thy mercy, O God!

8. But the children of men shall put their trust
under the cover of thy wings.

9. They shall be inebriated with the plenty of
thy house; and thou shalt make them drink of the
torrent of thy pleasure.

10. For with thee is the fountain of life; and in
thy light we shall see light.

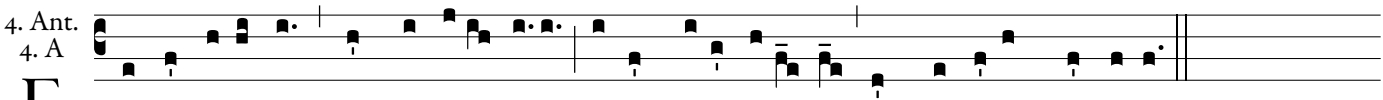
11. Extend thy mercy to them that know thee,
and thy justice to them that are right in heart.

12. Let not the foot of pride come to me, and
let not the hand of the sinner move me.

13. There the workers of iniquity are fallen,
they are cast out, and could not stand.



C Ontritum est * cor me-um in medi-o me- i, contremu-erunt omni-a ossa me-a.

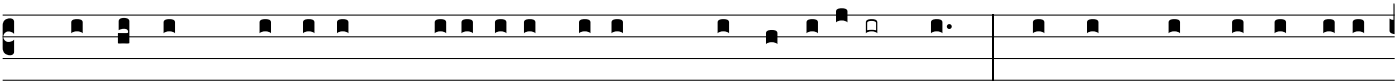


E Xhortatus es * in virtute tu-a, et in refecti-o-ne sancta tu-a, Domine.

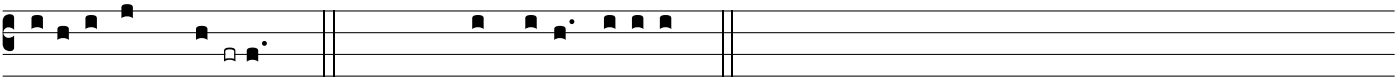
Thou hast spoken unto us in Thy strength, and in Thy Holy Banquet, O Lord.

Canticle of Moses

Exod. 15, 1-19



1. Cantémus Dómino : glori-óse enim magni-*ficátus* est, * equum et ascensórem



dejécit in ma- re. *Flex* : pugnátor, †

2. Fortitúdo mea, et laus *mea* Dó-
minus, * et factus est *mihi in salútem*.

3. Iste Deus meus, et glorificábo eum : *
Deus patris mei, et exaltábo eum.

4. Dóminus quasi vir pugnátor, † Om-
nípotens *nomen* ejus. * Currus Pharaónis et
exercítum ejus projécit *in mare*.

5. Elécti príncipes ejus submérsi sunt in
Mari Rubro : * abýssi operuérunt eos, de-
scendérunt in *profúndum quasi lapis*.

6. Déxtera tua, Dómine, magnificáta est
in fortitúdine : † déxtera tua, Dómine, per-
cússit *inimícum*. * Et in multitudíne glóriæ
tuæ deposuísti *adversários tuos* :

7. Misísti iram tuam, quæ devorávit eos
sicut stípulam. * Et in spíritu furóris tui
congregátæ sunt aquæ :

8. Stetit *unda fluens*, * congregátæ sunt
abýssi in *médio mari*.

9. Dixit inimícus : Pérsequar et *compre-
héndam*, * dívidam spólia, implébitur *ánima
mea* :

10. Evaginábo gládium *meum*, * interfí-
ciet eos *manus mea*.

11. Flavít spíritus tuus, et opéruit eos *ma-
re* : * submérsi sunt quasi plumbum in *aquis
veheméntibus*.

12. Quis símilis tui in *fórtibus*, Dó-
mine? * quis símilis tui, magníficus in
sanctitáte, terríbilis atque laudábilis, *fáciens
mirabília*?

1. Let us sing to the Lord: for he is glori-
ously magnified, the horse and the rider he hath
thrown into the sea.

2. The Lord is my strength and my praise,
and he is become salvation to me:

3. He is my God and I will glorify him: the
God of my father, and I will exalt him.

4. The Lord is as a man of war, Almighty is
his name. Pharaoh's chariots and his army he hath
cast into the sea:

5. His chosen captains are drowned in the
Red Sea. The depths have covered them, they are
sunk to the bottom like a stone.

6. Thy right hand, O Lord, is magnified in
strength: thy right hand, O Lord, hath slain the
enemy. And in the multitude of thy glory thou
hast put down thy adversaries:

7. Thou hast sent thy wrath, which hath de-
voured them like stubble. And with the blast of
thy anger the waters were gathered together:

8. The flowing water stood, the depths were
gathered together in the midst of the sea.

9. The enemy said: I will pursue and over-
take, I will divide the spoils, my soul shall have
its fill:

10. I will draw my sword, my hand shall slay
them.

11. Thy wind blew and the sea covered them:
they sunk as lead in the mighty waters.

12. Who is like to thee, among the strong, O
Lord? who is like to thee, glorious in holiness,

13. Extendísti manum tuam, et devorávit eos **terra**. * Dux fuísti in misericórdia tua pópulo *quem redemísti* :

14. Et portásti eum in fortitúdine **tua**, * ad *habitáculum sanctum tuum*.

15. Ascendérunt pópuli, *et iráti sunt* : * dolóres obtinuérunt *habitatóres Philísthiim*.

16. Tunc conturbáti sunt príncipes Edom, † robústos Moab obtínuit **tremor** : * obriguérunt omnes *habitatóres Chánaan*.

17. Irruat super eos formído *et pavor*, * in magnitúdine *bráchii tui* :

18. Fiant immóbiles quasi lapis, † donec pertránseat pópulus *tuus*, **Dómine**, * donec pertránseat pópulus tuus iste, *quem possedísti*.

19. Introduces eos, et plantábis in monte hereditátis **tuæ**, * firmíssimo habitáculo tuo, quod operátus es, **Dómine** :

20. Sanctuárium tuum, **Dómine**, quod firmavérunt *manus tuæ*. * Dóminus regnábit in *æténum et ultra*.

21. Ingréssus est enim eques Phárao cum curríbus et equítibus *ejus in mare* : * et redúxit super eos **Dóminus aquas maris** :

22. Fílii autem Israël ambulavérunt *per siccum* * in *médio ejus*.

terrible and praiseworthy, doing wonders?

13. Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou hast been a leader to the people which thou hast redeemed:

14. And in thy strength thou hast carried them to thy holy habitation.

15. Nations rose up, and were angry: sorrows took hold on the inhabitants of Philisthiim.

16. Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

17. Let fear and dread fall upon them, in the greatness of thy arm:

18. Let them become unmovable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

19. Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation which thou hast made, O Lord;

20. Thy sanctuary, O Lord, which thy hands have established. The Lord shall reign for ever and ever.

21. For Pharaο went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea:

22. But the children of Israel walked on dry ground in the midst thereof.

4. Ant.
4. A

E

Xhortátus es * in virtúte tu-a, et in refecti-ó-ne sancta tu-a, **Dómine**.

5. Ant.
2. D

O

-blátus est, * qui-a ipse vóluit, et peccáta nostra ipse portávit.

He was offered up because He willed it and He bore our sins.

Psalm 146.

1. Laudáte Dóminum quóni-am bonus est **psalmus**: * De-o nostro sit jucúnda, decóra-que *laudáti*-o.2. Ædíficans Jerúsalem **Dóminus** : * dispersiones Isráelis congregábit.3. Qui sanat contrítos **corde** : * et álligat contritiónes **eórum**.4. Qui númerat multitudínem stellárum : * et ómnibus eis **nómina** vocat.5. Magnus Dóminus noster, et magna virtus ejus : * et sapiéntiæ ejus non *est* **númerus**.6. Suscípiens mansuétos **Dóminus** : * humílians autem peccatóres usque **ad terram**.7. Præcínite Dómino in confessiône : * psállite Deo nostro *in* **cíthara**.8. Qui óperit cælum **núbibus** : * et parat terræ **plúviam**.9. Qui prodúcit in móntibus **fenum** : * et herbam servitúti **hóminum**.10. Qui dat juméntis escam **ipsórum** : * et pullis corvórum invocántibus **eum**.11. Non in fortitúdine equi voluntátem habébit : * nec in tibiis viri beneplácitum *erit* ei.12. Beneplácitum est Dómino super timéntes **eum** : * et in eis, qui sperant super misericórdia ejus.*Repeat antiphon.*

1. Praise ye the Lord, because psalm is good: to our God be joyful and comely praise.

2. The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3. Who healeth the broken of heart, and bindeth up their bruises.

4. Who telleth the number of the stars: and calleth them all by their names.

5. Great is our Lord, and great is his power: and of his wisdom there is no number.

6. The Lord lifteth up the meek, and bringeth the wicked down even to the ground.

7. Sing ye to the Lord with praise: sing to our God upon the harp.

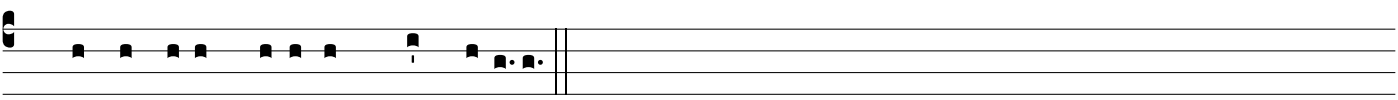
8. Who covereth the heaven with clouds, and prepareth rain for the earth.

9. Who maketh grass to grow on the mountains, and herbs for the service of men.

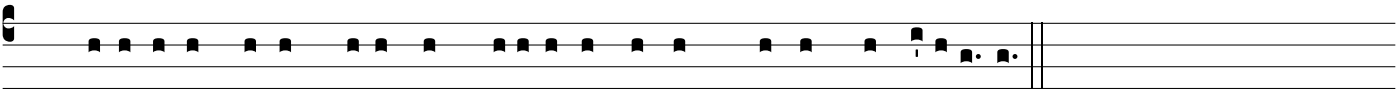
10. Who giveth to beasts their food: and to the young ravens that call upon him.

11. He shall not delight in the strength of the horse: nor take pleasure in the legs of a man.

12. The Lord taketh pleasure in them that fear him: and in them that hope in his mercy.



Ÿ. Hómo pácis mé-æ, in quo sperávi.



℞. Qui edébat pánes mé-os, ampli-ávit advérsus me supplantati-ónem.

Ÿ. The man of my peace, in whom I trusted:

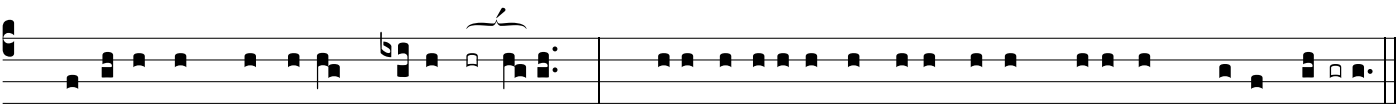
℞. Who ate my bread, hath treacherously plotted against me.

Benedictus.



T Ráditor autem * dedit é-is signum, dízens : Quem osculátus fú-ero, ipse est, tené-te e-um.

The traitor gave them a sign, saying: He whom I shall kiss, That Same is He: hold Him fast.



1. Benedíctus Dóminus, *De-us Isra-ël* : * qui-a vi-sitávit, et fecit redempti-ónem *plebis su- æ* :

2. Et eréxit cornu *salútis nobis* : * in domo David, *púeri sui*.

3. Sicut locútus est *per os sanctórum*, * qui a sáculo sunt, *prophetárum ejus* :

4. Salútem ex *inimícis nostris*, * et de manu ómnium, *qui odérunt nos*.

5. Ad faciéndam misericórdiam cum *pátribus nostris* : * et memorári testaménti *sui sancti*.

6. Jusjurándum, quod jurávit ad Abraham *patrem nostrum*, * datúrum *se nobis* :

7. Ut sine timóre, de manu inimicórum nostrórum *liberáti*, * *serviámus illi*.

8. In sanctitáte, et justítia *coram ipso*, * ómnibus diébus *nostris*.

9. Et tu, puer, Prophéta Altíssimi *vocáberis* : * præíbis enim ante fáciem Dómini, paráre *vias ejus* :

10. Ad dandam sciéntiam *salútis plebi ejus* : * in remissiónem peccatórum *eórum* :

11. Per víscera misericórdiæ *Dei nostri* : * in quibus visitávit nos, *óriens ex alto* :

12. Illumináre his, qui in ténebris, et in *umbra mortis sedent* : * ad dirigéndo pedes nostros in *viam pacis*.

Repeat antiphon.

After the repetition of the Antiphon at the Benedíctus, all kneel and sing :

Ant.
5.

C Hri-stus * factus est pro no- bis obé- di- ens us-que ad mor-tem.

When the antiphon Christus factus est is finished, Páter nóster is said, in silence throughout.

Then is sung, without Orémus, to the ferial tone B (or the ancient simple tone) :

RESPICE, quæsumus, Dómine, super hanc famíliam tuam, † pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, * et crucis subíre torméntum. *And in silence :* Qui tecum vivit et regnat...

LOOK down, we beseech thee, O Lord, on this thy family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross.

All then rise and retire in silence.

Lento *pp* o - bé - di - ens

Chri - stus fa - ctus est pro no - bis o - bé - di - ens

pp us - que ad mor - tem, ^(1^a nocte) o - bé - di - ens us-que ad ^(2^a nocte) mor - tem au - tem cru -

Tertia nocte additur: ex - al - tá - vit il - lum,

mor - tem. Pro-pter quod et De - us, ex - al - tá - vit il - lum,

- cis.

allarg. et dedit il - li no - men, quod est super o - mne no - - - men.