

TENEBRÆ
HEBDOMADÆ//SANCTÆ

peut-on augmenter
l'inter mot ?

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pour les chiffres ordinaires en latin
on devrait mettre un point.

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FERIA V. IN CENA DOMINI





AD MATUTINUM

AD PRIMUM NOCTURNUM

1. Ant.

8. c

Elus domus tu-æ * comédit me, et oppróbri-a ex-
probránti-um ti-bi ceci-dérunt super me.

Psalmus 68

1. Salvum me fac, De-us: * quón-i-am intravérunt aquæ
usque ad áni-mam me- am.

2. Infíxus sum in limo profundi : * et non est substántia.
3. Veni in altitudinem maris : * et tempestas demérsit me.
4. Laborávi clamans, raucae factæ sunt fauces meæ : * defecérunt
óculi mei, dum spero in Deum meum.

*variations contextuelles courtes
(champs plus courts)*

c'est normal?

Ant. The zeal of thine house * hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

Psalm 68

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.

incúrva.

si possible, mettre sur la page précédente -

29. Effunde super eos iram **tuam** : * et furor iræ tuæ comprehéndat **eos**.
 30. Fiat habitatio eórum desérita : * et in tabernáculis eórum non sit
qui inhábitet.
 31. Quóniam quem tu percussísti, persecútí 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 novéllum : * córnua producéntem
 et **únigulas**.
 37. Vídeant páuperes et läténtur : * quærite Deum, et vivet áнима **vestra**.
 38. Quóniam exaudívit páuperes **Dóminus** : * et vinctos suos non des-
 péxit.
 39. Laudent illum cæli et **terra**, * mare et ómnia reptília in **eis**.
 40. Quóniam Deus salvam fáciet **Sion** : * et ædificabúntur civitátes **Juda**.
 41. Et inhabitábunt **ibi**, * et hereditáte acquírent **eam**.

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.

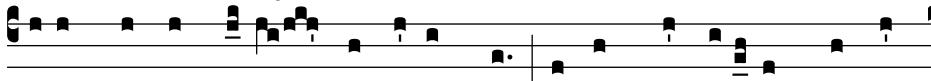
38. For the Lord hath heard the poor: * and hath not despised his prisoners.

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

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

Omittitur Gloria Patri. *Regular ... et in omni psaltri sequenti.*



Zelus domus tu-æ comédit me, et oppróbri-a exprobrán-



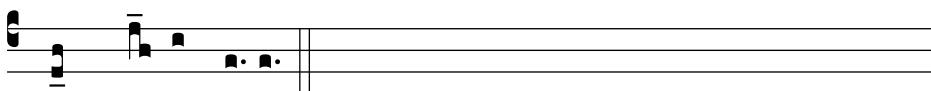
ti-um ti-bi ceci-dérunt super me.

2. Ant.

8. c

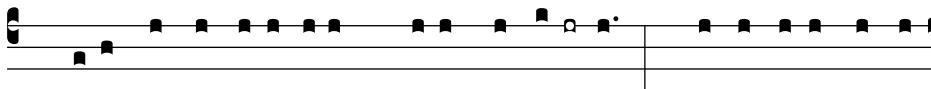
A

-vertántur retrórsum, * et e-ru-bé- scant, qui có- gi-



tant mi-hi ma-la.

Psalmus 69



i. De-us, in adjutó-ri-um me-um intén-de: * Dómi-ne ad adju-

cities of Juda shall be built up.

41. And they shall dwell there, * and acquire it by inheritance.

Ant. The zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

Ant. Let them be turned backward * and put to confusion that desire my hurt.

Psalm 69

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

42. And the seed of his servants shall possess it; * and they that love his name shall dwell therein.

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

Psalmus 70

I. In te, Dómi-ne, sperávi, non confúndar in æté-ru-um: *

in justí-ti-a tu-a lí-bera me, et é-ri-pe me. 2. tu- am, *

et salva me. Flexa: dere-lí-quit e-um, †

2. Inclína ad me aurem **tuam**, * *et salva me.*
3. Esto mihi in Deum protectórem, et in locum muníti-um : * 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.*

save me.

3. Be thou unto me a God, a protec-tor, 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.

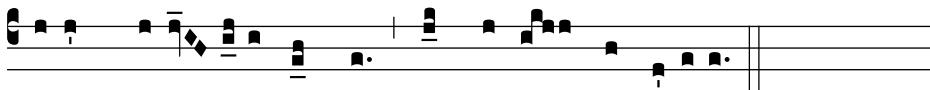
7. By thee have I been confirmed from the womb: * from my mother's womb thou art my protector.
8. Of thee shall I continually sing: * I am become unto many as a wonder, but thou art a strong helper.
9. Let my mouth be filled with praise, that I may sing thy glory; * thy greatness all the day long.
10. 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

8. In te cantatio mea **semper**: * tamquam prodigium factus sum multis: et tu adjutor **fortis**.
9. Repleatur os meum laude, ut cantem gloriam **tuam**: * tota die magnitudinem **tuam**.
10. Ne proicias me in tempore senectutis: * cum defecerit virtus mea, ne **derelinquas** me.
11. Quia dixerunt inimici mei **mihi**: * et qui custodiabant animam meam, consilium fecerunt in **unum**.
12. Dicentes: Deus dereliquit eum, † persequimini, et comprehendite **eum**: * quia non est *qui eripiat*.
13. Deus, ne elongeris **a** me: * Deus meus, in auxilium **meum** respice.
14. Confundantur, et deficiant detrahentes animae **meae**: * operiantur confusione, et pudore qui querunt mala **mihi**.
15. Ego autem semper sperabo: * et adiiciam super omnem laudem **tuam**. *adjiciam*
16. Os meum annuntiabit justitiam **tuam**: * tota die salutare **tuum**.
17. Quoniam non cognovi litterataram, † introibo in potentias **Domini**: * Domine, memorabor justitiae tuae solitus.
18. Deus, docuisti me a juventute **mea**: * et usque nunc pronuntiabo mirabilia **tua**.
19. Et usque in senectam et **senum**: * Deus, ne **derelinquas** me,
20. Donec annuntiem bracchium **tuum** * generacioni omni, *quaenam venitura* est:

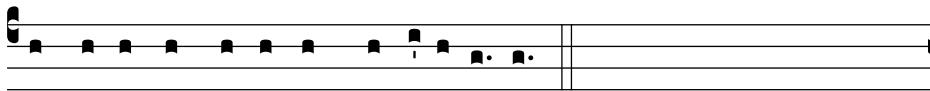
against me; * and they that watched my soul have consulted together,
12. Saying: God hath forsaken him: pursue and take him, * for there is none to deliver him.
13. O God, be not thou far from me: * O my God, make haste to my help.
14. Let them be confounded and come to nothing that detract my soul; * 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 generation 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

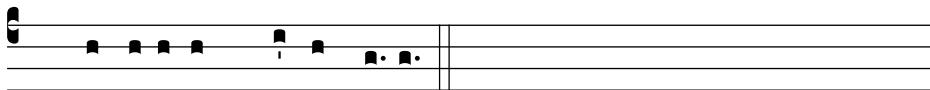
21. Poténtiam tuam, et justítiam tuam, Deus, † usque in altíssima,
quæ fecísti magnália: * Deus, quis símilis tibi?
22. Quantas ostendísti mihi tribulátiones multas et malas: † et convérsus vivificásti me: * et de abýssis terræ íterum reduxísti me:
23. Multiplicásti magníficéntiam tuam: * et convérsum consolátus es me.
24. Nam et ego confitébor tibi in vasis psalmi veritátem tuam: * Deus, psallam tibi in cíthara, Sanctus Israél.
25. Exsultábunt lábia mea cum cantávero tibi: * et ánima mea, quam redemísti.
26. Sed et lingua mea tota die meditábitur justítiam tuam: * cum confúsi et revérati fúerint, qui quærunt mala mihi.



De-us me-us, éri-pe me de manu peccatóris.



¶. Avertántur retrórsum, et erubéscant.



¶. Qui cógi-tant mi-hi ma-la.

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 Ant. Deliver me, my God, out of the hand of the wicked.

¶. Let them be turned backward and put to confusion.

¶. That desire my hurt.

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 redeemed.

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.

Pater noster (*secreto*)

On comprend pas trop.

Lectio 1

→ Dicitur Pater noster *secreto*. ?
ou Pater noster dicitur *secreto* ...

Lam 1:1-5

I Nci-pit Lamentá-ti-o Ieremí-æ Prophé-tæ. ALEPH.

Quómodo sedet so-la ci-vi-tas plena pôpulo: facta est qua-

si ví-du-a dómi-na génti-um: princeps provinci-árum facta

est sub tri-bú-to. BETH. Plorans plorávit in nocte, et lá-

cri-mæ ejus in má-xillis ejus: non est qui conso-létur e-am

Our Father (*secretly*)

Reading 1 Lesson from the book of Lamentations

Lam 1:1-5

A leph. How doth the city sit soli-
tary that was full of people! how
is the mistress of the Gentiles becom-
e as a widow: the princes of pro-
vinces 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 en-
emies. Ghimel. Juda hath removed
her dwelling place because of her af-

méntes: vírgi-nes ejus squá-li-dæ, et i-psa oppræssa ama-ri-tú-
di-ne. He. Facti sunt hostes ejus in cápi-te, i-ni-mí-ci e-
jus lo-cupletá-ti sunt: qui-a Dómi-nus locútus est super e-am
propter multi-túdi-nem i-ni-qui-tátum e-jus: párvu-li ejus du-
cti sunt in cap-ti-vi-tátem, ante fáci-em tri-bu-lantis. Jerú-
sa-lem, Je-rúsa-lem, convértere ad Dómi-num De-um tu-um.

Resp. 8.

I N mó-n- te * Oli-vé- ti o-rá- vit ad Pá-

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.

Rep. At the Mount of Olives He prayed unto the Father: O My Father, if it be possible, let this cup pass from Me! * The spirit indeed is willing, but the flesh is weak. ¶ Watch and pray, that ye enter not into temptation.

P soit on les met tous avec la syllabe, soit avec la barre...
Soit avec LaTeX et une esp. jfhe

trem : Pá-ter, si fí-e-ri po- tést, tránse-at a me cá-
lix í- ste: * Spí- ri-tus qui- dem prómptus est, cá- ro
autem in- fir- ma. ¶ Vi-gi-lá-te, et orá- te,
ut non intré-tis in ten- ta- ti-ó nem. * Spí- ri-tus.

Lectio 2

Lam 1:6-9

V AU. Et egréssus est a fí-li-a Si-on omnis decor
ejus: facti sunt prínci-pes ejus ve-lut a-rí-etes non inveni-

R. The spirit indeed is willing, but the flesh is weak.

Reading 2

Lam 1:6-9

V au. And from the daughter of Sion all her beauty is departed: her princes are become like rams that

find no pastures: and they are gone away without strength before the face of the pursuer. Zain. Jerusalem hath

éntes páscu-a^a: et abi-érunt absque forti-túdi-ne ante fáci-em
 subsequéntis. ZA-IN. Recordáta est Jerúsá-lem di-érum af-
 fli-cti-ónis su-æ, et præva-ri-ca-ti-ónis ómni-um de-si-derabí-
 li-um su-órum, quæ habú-erat a di- ébus antí-quis, cum cáde-
 ret pópulus ejus in manu hostí-li, et non esset auxi-li- á-tor^a
 vi-dérunt e-am hostes, et de-ri-sérunt sábbata e-jus. HETH.
 Peccátum peccávit Jerúsá-lem, proptére-a instábi-lis facta est :
Open visible

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.

omnes, qui glo-ri-fi-cábant e-am, spre-vérunt illam, qui-a vi-

dérunt i-gnomí-ni-am e-jus : i-psa autem gemens convérsa est

retrórsum. TETH. Sordes ejus in pédi-bus ejus, nec recordá-

ta est fi-nis su-i : depósi-ta est veheménter, non habens con-

so-la-tó-rem : vi-de, Dómi-ne, affli-cti- ónem me-am, quóni-

am eréctus est i-ni-mí-cus. Jerúsa-lem, Je-rúsa-lem, convér-

tere ad Dómi-num De-um tu-um.

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.
8.

Rí-stis est * á-ni-ma mé- a us- que ad
 mó- tem^o; su-sti-néte hic, et vi-gi-láte mé- cum^o
 nunc vi-débi- tis túrbam, quæ circúmda-bit me: * Vos
 fú- gam capi- é- tis, et é- go vá- dam immo-
 lá- ri pro vó- bis. ¶ Ecce appro-pínquat
 hó- ra, et Fí-li-us hómi-nis tradétur in mánus pec-ca-
 tó- rum. * Vos fú- gam.

Rep. My Soul is exceeding sorrowful, even unto death: tarry ye here and watch with me * Yet a little while, and ye shall see the multitude close Me in. Ye shall flee; and I will go to be

offered a sacrifice for you. ¶ Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. ¶ Ye shall flee; and I will go to be offered a sacrifice for you.

Lectio 3

Lam 1:10-14

J OD. Manum su-am mi-sit hostis ad ómni-a de-si-de-

ra-bí-li-a ejus : qui-a vi-dit gentes ingréssas sanctu- á-ri-um
un de trop.

su-um, de qui-bus prácé-peras ne intrárent in ecclé-si-am

tu- am. CAPH. Omnis pópulus ejus gemens, et quærens pa-

nem : dedérunt pre-ti-ósa quæque pro ci-bo ad refocillán-

dam áni-mam. Vi-de, Dómi-ne, et consí-dera, quón-i-am

Reading 3

Lam 1:10-14

J od. 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 ga-vest 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.

facta sum vi-lis. LAMED. O vos omnes, qui trans-í-tis per
 vi-am, atténdi-te, et vi-déte, si est dolor sicut dolor me-us :
 quón-i-am vindemi-ávit me, ut locútus est Dómi-nus in di-e
 i-ræ furó-ris su-i. MEM. De excélsō mi-sit i-gnem in óssi-
 bus me-is, et erudí-vit me : expándit rete pédi-bus me-is,
 convértit me retrórsum : pósu-it me deso-látam, tota di-e
 mæróre conféctam. NUN. Vi-gi-lávit jugum in-i-qui-tátum
 α

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 de-
 solate, 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

me-árum : in manu ejus convolutæ sunt, et impósi-tæ collo
 me-o : infirmáta est virtus me-a : dedit me Dómi-nus in
 manu, de qua non pótero súrge-re. Jerúsa-lem, Je-rúsa-lem,
 convértere ad Dómi-num De-um tu-um.

Resp.
 5. **C**ce * ví-di-mus é-um non habéntem spé-
 ci- em, ne- que de- có- rem : aspé- ctus éjus in
utiliser -2 pour séparer
L'episème #GABC
 é- o non est : hic peccá-ta nóstra por-

hath delivered me into a hand out of which I am not able to rise. Jerusalem, Jerusalem, return to the Lord thy God. Rep. Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He

Which hath borne our griefs and carried our sorrows; but He was wounded for our transgressions * And with His stripes we are healed. ¶ Surely He hath borne our griefs and carried our sorrows. ¶ And with His stripes

liquecent.

tá- vit, et pro nóbis dó- let : í-pse au- tem

vulnerá- tus est propter i-ni-qui-tá- tes nó- stras: * Cú-

jus li-vó- re saná- ti sú- mus. ¶. Vere

languóres nóstros í-pse tú- lit, et dolóres nóstros

í- pse portá- vit. * Cújus. ¶. Ecce.

we are healed. ¶. Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him; this is He Which hath borne our sins

and carried our sorrows: but He was wounded for our transgressions, and with His stripes we are healed.

AD SECUNDUM NOCTURNUM

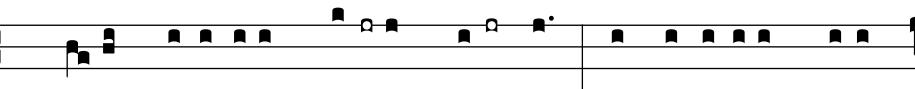
1. Ant.

7. c

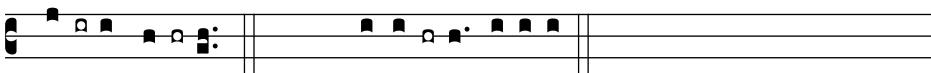
L

I-berá- vit Dómi-nus * páu-perem a poténte, et í-
 no-pem, cu-i non e-rat adjú-tor.

Psalmus 71



1. De-us, judí-ci-um tu- um regi da: * et justí-ti-am tu-am



fi-li-o re- gis. Flexa: Arábi-æ, †

2. Judicáre pópulum tuum **in** justítia, * et páuperes tuos **in** judício.

3. Suscípiant montes pacem pópulo: * et colles justítiam.

4. Iudicábit páuperes pópuli, et salvos fáciet filios páuperum: * et humiliábit calumniatórem.

5. Et permanébit cum sole, et ante lunam, * in generatióne et genera-

Ant. The Lord shall deliver * the needy from the strong: the poor also, that hath no helper.

Psalms 71

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 people: * 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 before the moon, *

tióñem

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 mare** : * et a flúmine usque ad térmilos **orbis terrárum**.
9. Coram illo prócident **Æthíopes** : * et inimíci ejus **terram lingent**.
10. Reges Tharsis, et ínsulae **múnera ófferent** : * reges Árabum et Saba **dona addúcent**.
11. Et adorábunt eum omnes **reges terræ** : * omnes gentes **sérvient ei** :
12. Quia liberábit páuperem **a poténte** : * et páuperem, cui non **erat adjútor**.
13. Parcet páuperi et **ínopi** : * et ánimas páuperum **salvas fáciet**.
14. Ex usúris et iniquitáte rédimet **ánimas eórum** : * et honoráble no-men **eórum coram illo**.
15. Et vivet, et dábitur ei de auro Arábiæ, † et adorábunt de **ipso semper** : * tota die **benedícant ei**.
16. Et erit firmaméntum in terra in summis móntium, † superextol-létur super Líbanum **[fructus ejus]** : * et florébunt de civitáte sicut

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 abundance 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 offer 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.

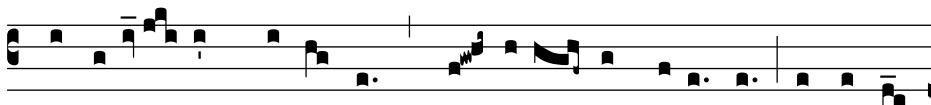
14. He shall redeem their souls from usuries and iniquity: * and their names shall be honourable in his sight.

15. And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: * they shall bless him all the day.

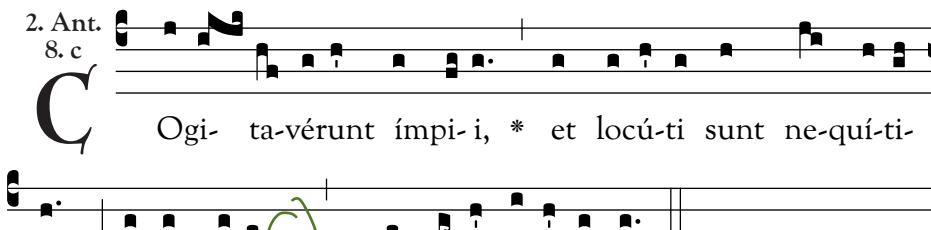
16. And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: * and they of the city shall

fænum terræ.

17. Sit nomen ejus benedictum in sacerdotalibus: * ante solem permanet nomen ejus.
18. Et benedicentur in ipso omnes tribus terræ: * omnes gentes magnificabunt eum.
19. Benedictus Dominus, Deus Israël, * qui facit mirabilia solus:
20. Et benedictum nomen majestatis ejus in æternum: * et replebitur majestate ejus omnis terra: fiat, fiat.



Li-berá- vit Dómi-nus páu-perem a poténte, et í-no-
pem, cu-i non e-rat adjú-tor.



Ogi- ta-vérunt ímpi-i, * et locú-ti sunt ne-quí-ti-



am : i-ni-qui-tá-tem in excélsquo locú-ti sunt.

- 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.

Ant. The Lord shall deliver the needy from the strong: the poor also, that hath no helper.

Ant. The ungodly think * and speak wickedness: they speak loftily concerning oppression.

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.

Psalms 72



1. Quam bonus Israël Deus, * his, qui recto sunt cor-de!



Flexa : déxteram me-am: †

2. Mei autem pæne moti sunt pedes: * pæne effusi sunt gressus **mei**.

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

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

5. In labóre hóminum **non** sunt, * et cum homínibus non flagella-búntur: *maj. accentuée?* → **Israël alors...**

6. Ídeo tenuit eos supérbia, * operti sunt iniuitáte et impietáte **sua**.

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

8. Cogitavérunt, et locúti sunt nequitiam: * iniuitátem in excélsō locúti sunt.

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

10. Ídeo convertétur póplus **meus** hic: * et dies pleni inveniéntur in **eis**.

Psalm 72

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 wellnigh 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.

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 iniuitá on high.

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

10. Therefore will my people return

23. Tenuísti manum déxteram meam : † et in voluntáte tua deduxísti 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 ætérnum*.
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 prædicatiónes **tuas**, * in portis filiæ **Sion**.



Cogi- ta-vérunt ímpi-i, et locúti sunt ne-quí-ti-am : i-ni-



qui-tá-tem in excélsō locúti sunt.



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

Ant. The ungodly think and speak wickedness: they speak loftily concerning oppression.

Ant. Arise, O Lord, * and judge my cause.

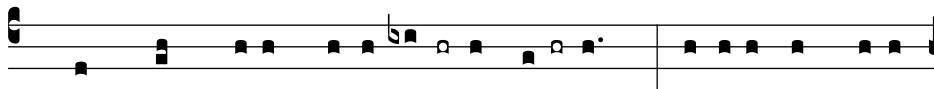
is my portion for ever.

26. For behold they that go far from thee shall perish: * thou hast destroyed all them that are disloyal 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.

Psalms 73



1. Ut quid, De-us, repu- lísti in fi- nem: * i-rátus est furor
tu-us super oves páscu-æ tu- æ?

2. Memor esto congregatiónis tuæ, * quam possedísti ab iniúcio.
3. Redemísti virgam hereditáti tuæ: * mons Sion, in quo habitásti in eo.
4. Leva manus tuas in supérbias eórum in finem: * quanta maligná-
tus est inimícus in sancto!
5. Et gloriáti sunt qui odérunt te: * in médio solemnitáti tuæ.
6. Posuérunt signa sua, signa: * et non cognovérunt sicut in éxitu
super summum.
7. Quasi in silva lignórum secúribus excidérunt jánuas ejus in idí-
psum: * in secúri et áscia dejecérunt eam.
8. Incendérunt igni Sanctuárium tuum: * in terra polluérunt ta-
bernáculum nóminis tui.

Psalms 73

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

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 cognósco[n]t amplius.
11. Úsquequo, Deus, improperábit inimícus : * irritat adversárius nomen tuum in finem ?
12. Ut quid avértis manum tuam, et déxteram tuam, * de médio sinu tuo in finem ?
13. Deus autem Rex noster ante sácula : * operátus est salútem in médio terræ.
14. Tu confirmásti in virtúte tua mare : * contribulásti cápita dracónum in aquis.
15. Tu confregísti cápita dracónis : * dedísti eum escam pópolis Aethiópum.
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 térmilos terræ : * aestátem et ver tu plasmásti ea.
19. Memor esto hujus, inimícus improperávit Dómino : * et póplus insípiens incitávit nomen tuum.
20. Ne tradas béstiiás ánimas confiténtes tibi, * et ánimas páuperum tuórum ne obliscáris in finem.

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 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.

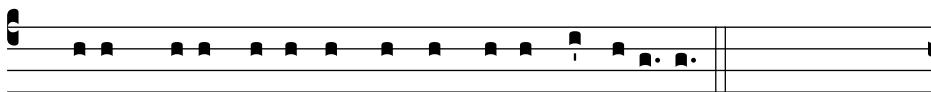
19. Remember this, the enemy hath reproached the Lord: * and a foolish people hath provoked thy name.

20. Deliver not up to beasts the souls

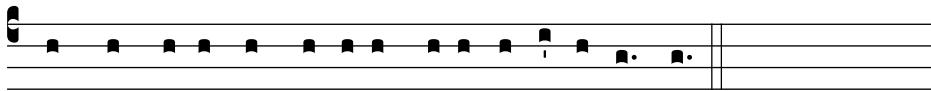
21. Résdice in testaméntum **tuum** : * quia repléti sunt, qui obscuráti sunt terræ dómibus iniquitátum.
22. Ne avertáatur húmilis **factus confúsus** : * pauper et inops laudábunt nomen **tuum**.
23. Exsúrge, Deus, júdica **causam tuam** : * memor esto improperiórum tuórum, eórum quæ ab insipiénte sunt tota **die**.
24. Ne obliviscáris voces inimicórum tuórum : * supérbia eórum, qui te odérunt, ascéndit **semper**.



Exsúrge, Dómi-ne, et júdi-ca causam me-am.



¶. De-us me-us, é-ri-pe me de manu peccató-ris.



¶. Et de manu contra legem agéntis et in-í-qui.

Pater noster (*secreto*)

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

Ant. Arise, O Lord, and judge my cause.

¶. Deliver me, O my God, out of the hand of the wicked.

¶. Out of the hand of the unrighteous and cruel man.

Our Father (*secretly*)

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 continually.

De f

-1

Lectio 4

Ex tractátu sancti Augustíni Episcopi super Psalmos

X maj. non?

In Psalmum 54 ad 1 versum

Exáudi, Deus, oratióne meam, et ne despéxeris deprecationem meam: inténde mihi, et exáudi me. Satagéntis, sollíciti, in tribulatióne pósiti, verba sunt ista. Orat multa pátiens, de malo liberári desiderans. Súperest ut videámus in quo malo sit: et cum dícere cœperit, agnoscámus ibi nos esse: ut communicáta tribulatióne, conjungámus oratióne. Contristátus sum, inquit, in

exercitatióne mea, et conturbá-
tus sum. Ubi contristátus? ubi
conturbátus? In exercitatióne
mea, inquit. Hómines malos,
quos pátitur, commemorátus
est: eandémque passióne
malórum hóminum exercitatió-
nen suam dixit. Ne putétis grá-
tis esse malos in hoc mundo, et
nihil boni de illis ágere Deum.
Omnis malus aut ídeo vivit, ut
corrigátur; aut ídeo vivit, ut per
illum bonus exerceátur.

resp. 8.

A -Mí- cūs mé-us * óscu-li me trádi-dit

Reading 4

From the Treatise of St. Augustine, Bishop, Upon the Psalms

On Psalm liv, 1

Give ear to my prayer, O God, and despise not my supplication: attend unto 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 that his affliction was, and when he hath told us, to acknowledge that we also suffer therefrom; that so, partaking in his trouble, we may take part also in his exercise, and am troubled. Wherein mourned he? Whe-

rein was he troubled? He saith: In my exercise. In the next words he giveth us to know that his affliction was the oppression of the wicked, because of the voice of the enemy, and because of the oppression of the wicked, 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, or that God doth no good with them. Every wicked man liveth, either to repent, or to exercise the righteous.

sí- gno : Quem oscu- látuſ fú- e- ro, í-pſe eſt,
 te-né- te é- um : hoc má- lum fécit sí-
 gnum, qui per óſculum ad-implévit ho- mi-cí- di- um.

* Infé- lix præ-termí- sit pré-ti-um sángui-
 nis, et in fí-ne láque-o se sus- pén- dit. ¶. Bó-num
 érat é- i, si nátus non fu-íſſet hó- mo íl-
 le. * Infé- lix.

Rep. Mine own friend hath betrayed Me by the sign of a kiss: Whomsoever I shall kiss, That Same is He; hold Him fast. This was the traitorous sign which he gave, even he who murdered with a kiss. * Woe unto that man!

He cast down the price of blood, and went, and hanged himself. ¶. It had been good for that man if he had not been born. ¶. Woe unto that man! He cast down the price of blood, and went, and hanged himself.

Lectio 5

Utinam ergo qui nos modo exércent, convertántur, et nobíscum exerceántur: tamen quándiu 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 odiſſe inimícum, fratrem odíſti, et nescis. Diábolus, et ángeli ejus in Scripturis sanctis maniféstati sunt nobis, quod ad ignem ætérmum sint destináti. Ipsórum tantum desperánda est corréctio, contra quos habémus

occúltam luctam: ad quam luc-tam nos armat Apóstolus, di-cens: Non est nobis colluctátio advérsus carnem et sanguinem: id est, non advérsus hómines, quos vidétis, sed advérsus prín-cipes, et potestátes, et rectóres mundi, tenebrárum harum. Ne forte cum dixísset, mundi, in-tellégeres dæmónes esse rectóres cæli et terræ. Mundi dixit, te-nebrárum harum: mundi dixit, amatórum mundi: mundi dixit, impiórum et iniquórum: mundi dixit, de quo dicit Evangélium: Et mundus eum non cognóvit.

Reading 5

Would to God that they which 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, he whom thou hatest is thy brother, and thou knowest it not. The Holy Scriptures show us that the devil and his angels are already damned unto everlasting fire, and therefore of their repentance it behoveth us to despair; but of theirs only. These are they against whom we wrestle within; to the which wrest-

ling the Apostle stirreth us up where he saith: 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, in fine, of which the Gospel saith: And the world knew Him not.

Resp.
8.

J U-das * mercátor pés-si-mus ósculo pé- ti- it

Dómi- num : íl- le ut á- gnu-s ínno- cens non negávit

Jú- dæ ós- cu- lum: * De-na-ri-órum núme- ro

Chrí-stum Ju-daé- is trádi- dit. ¶ Mé- li- us illi é- rat,

si nátus non fu- ís- set. * Denariórum...

Lectio 6

Quóniam vidi iniquitátem, et
contradictióнем in civitáte.
Attende glóriam crucis ipsíus.
Jam in fronte regum crux illa

fixa est, cui inimíci insultavé-
runt. Efféctus probávit virtútem :
dómuit orbem non ferro, sed
ligno. Lignum crucis contuméliis

Rep. The vile trader Judas came to the Lord to kiss Him, and He, as a guileless Lamb, refused not a kiss to Judas, * Who, for a certain number of pence, betrayed Christ to the Jews.

¶ It had been good for that man if he had not been born. ¶ Who, for a certain number of pence, betrayed Christ to the Jews.

Reading 6

We have seen iniquity and strife in the city. Behold, the glory of

the Cross. That Cross which was the object of the insults of God's enemies,

dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est, qui ex fide vivit; iniquus est, qui non habet fidem. Quod

ergo hic ait, iniquitatem: perfidiām intellege. Vidébat ergo Dominus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem et contradicentem: et tamen et ipsos exspectans dicebat: Pater, ignosce illis, quia nesciunt quid faciunt.

Resp. 8.

U-Nus * ex di-scí-pu-lis mé- is trádet me
hódi- e : Væ íl- li per quem trá- dar

is established now above the brows of kings. The end hath shown the measure of its power: it hath conquered the world, not by the sword, but by its wood. The enemies of God thought the Cross a meet object 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 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, disobedient and gainsaying as they were, He was hungry for their salvation, and said: Father, forgive them, for they know not what they do.

Rep. One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed! * It had been good for that man if he had not been born. ¶ He that dippeth his hand with Me in the dish, the same shall betray Me into the hands of sinners. ¶ It had been good for that man if he had not been born. ¶ One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed. * It had been good for that man if he had not been born.

é- go: * Mé-li-us illi é-rat, si ná- tus non fu-
 ís- set. ¶ Qui intíngit mécum mánum in paró-
 psi- de, hic me tradi-túrus est in mánuis pec-cató-
 rum. * Mé-li-us. ¶ Unus.

AD TERTIUM NOCTURNUM

Ant. 1.

7. c

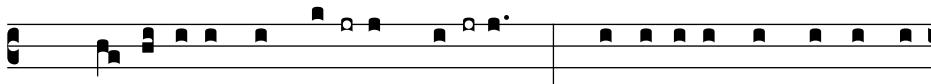
D

l-xi i-ní- quis: * No-lí-te loqui advérsus De-ūm

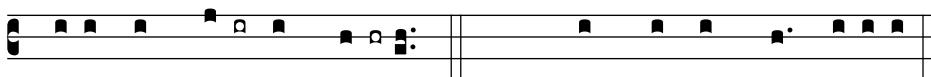
i-ni-qui-tá-tem.

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

Psalms 74



1. Confi-tébi-mur ti- bi, De- us: * confi-tébi-mur, et invo-



cábi-mus no- men tu- um. Flexa: ex hoc in hoc: †

2. Narrábimus mirabília tua: * cum accépero tempus, ego justítias judicábo.

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

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

5. Nolíte extóllere in altum cornu vestrum: * nolíte loqui advérsus Deum iniquitátem.

6. Quia neque ab Oriénte, neque ab Occidénte, neque a desértis móntibus: * quóniam Deus judex est.

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

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

Psalm 74

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

9. Ego autem annuntiábo in sǽculum: * cantábo Deo Jacob.
 10. Et ómnia córnua peccatórum confríngam: * et exaltabúntur
 córnua justi.

Di-xi i-ní- quis : No-lí-te loqui advérsus De-um i-ni-qui-

tá-tem.

Ant. 2. 8. c

G Erra trému-it * et qui-é-vit, dum exsúrgeret in
 judí-ci-o De-us.

Psalmus 75

i. Notus in Judæa De- us: * in Isra-ël magnum no-men e- jus.

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

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

Ant. The earth trembled * and was still, when God arose to judgment.

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.

Psalm 75

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

2. Et factus est in pace locus ejus: * et habitatio ejus in Sion.
 3. Ibi confrégit poténtias árcuum, * scutum, gládium, et bellum.
 4. Illúminans tu mirabíliter a móntibus ætérnis: * turbáti sunt omnes insipiéntes corde.
 5. Dormiérunt somnum suum: * et nihil invenérunt omnes viri dívitíarum in máníbus suis.
 6. Ab increpatíone tua, Deus Jacob, * dormitavérunt qui ascendérunt equos.
 7. Tu terríbilis es, et quis résistet tibi? * ex tunc ira tua.
 8. De cælo audítum fecísti judícium: * terra trémuit et quiévit,
 9. Cum exsúrgeret in judícium Deus, * ut salvos fáceret omnes mansuétos terræ.
 10. Quóniam cogitatio hóminis confitébitur tibi: * et relíquia cogitatiónis diem festum agent tibi.
 11. Vovéte, et réddite Dómino, Deo vestro: * omnes, qui in circúitu ejus affértis múnnera.
 12. Terríbili et ei qui aufert spíritum príncipum, * terríbili apud reges terræ.



Terra trému-it et qui-é-vit, dum exsúrgeret in judí-ci-o

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 trem-

bled 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.

De-us.

Ant3.
7. a N di- e * tri-bu-la-ti- ónis me-æ De-um exqui-sí-vi

máni-bus me- is.

Psalmus 76

1. Vo-ce me-a ad Dómi-num clamá- vi: * voce me-a ad De-um,

et intén-dit mi- hi. Flexa : exqui-sí-vi, †

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

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

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

Ant. In the day of my trouble * I sought God with my hands.

Psalm 76

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

4. Anticipavérunt vigílias óculi **mei** : * turbátus sum, et non **sum locútus**.
5. Cogitávi **dies antíquos** : * et annos æternos in **mente hábui**.
6. Et meditátus sum nocte cum **corde meo**, * et exercítabar, et sco-pébam **spíritum meum**. *projiciet*
7. Numquid in æternum **projiciet Deus** : * aut non appónet ut complacítior sit **adhuc** ?
8. Aut in finem misericórdiam **suam abscondet**, * a generatíone in generatíonem ?
9. Aut obliscétur miseréri **Deus** ? * aut continébit in ira sua misericórdias **suas** ?
10. Et **dixi** : Nunc **coopi** : * hæc mutátio déxteræ **Excélsi**.
11. Memor fui óperum **Dómini** : * quia memor ero ab início mirabílium tuórum.
12. Et meditábor 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 **mirabília**.
14. Notam fecísti in pópolis virtútem **tuam** : * redemísti in brácchio tuo pópulum tuum, filios **Jacob** et **Joseph**.
15. Vidérunt te aquæ, Deus, vidérunt te aquæ : * et timuérunt, et

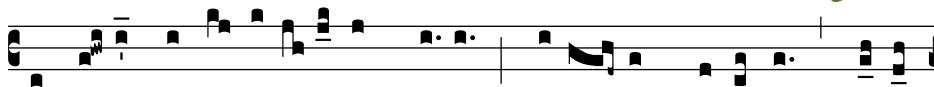
swooned away

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?

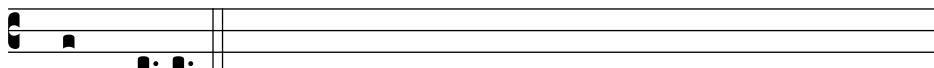
10. And I said, Now have I begun: * this is the change of the right hand of the most High.
11. I remembered the works of the Lord: * for I will be mindful of thy wonders from the beginning.
12. And I will meditate on all thy works: * and will be employed in thy inventions.
13. Thy way, O God, is in the 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

turbátæ sunt abyssi.

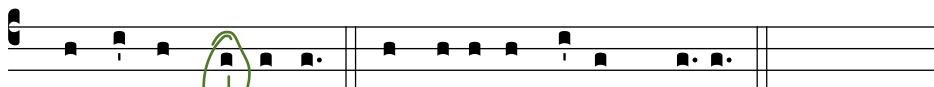
16. Multitúdo sónitus aquárum : * vocem dedérunt nubes.
17. Étenim sagittæ tuæ tránseunt : * vox tonítrui tui in rota.
18. Illuxérunt coruscationes tuæ orbi terræ : * commóta est, et contré-
muit terra.
19. In mari via tua, et sémitæ tuæ in aquis multis : * et vestígia tua
non cognoscéntur.
20. Deduxísti sicut oves pôpulum tuum, * in manu Móysi et Aaron.



In di- e tri-bu-la-ti- ónis me-æ De-um exqui-sí-vi máni-



bus me- is.



¶. Exsúrge, Domi-ne. ¶. Et júdi-ca causam me- am.

Pater noster (*secreto*) *ibid.*

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 thunder in a wheel.

Ant. In the day of my trouble I sought God with my hands.

¶. Arise, O Lord.

¶. Judge Thou my cause.

Our Father (*secretly*)

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.

Lectio 7

De Epístola prima beáti Pauli Apóstoli ad Corínthios

Cor 11:17-22

Hoc autem præcipio: non laudans quod non in melius, sed in deterioris convenit. Primum quidem convenientibus vobis in Ecclésiam, audio scissuras esse inter vos, et ex parte credo. Nam opórtet et hæreses esse, ut et qui probati sunt, maniféstii fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam

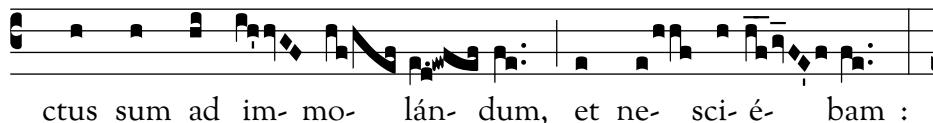
cenam manducare. Unusquisque enim suam cenam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum? aut Ecclésiam Dei contémnitis, et confunditis eos, qui non habent? Quid dicam vobis? Laudabo vos? In hoc non laudo.

Resp.

7.

E

Ram * qua- si á- gnus ínno- cens : dú-



ctus sum ad im- mo- lán- dum, et ne- sci- é- bam :

Reading 7

From the first letter of blessed Apostle Paul to Corinthians

Cor 11:17-22

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.

consí-li-um fecé- runt i-ni-mí-ci mé- i advérsum me,
ligerent

di-céntes: * Vení-te, mittámus lí-gnum in páнем é-
ligerent

jus, et eradá- mus é-um de térra vi- vén-
ligerent

ti- um. ¶. O- mnes i-ni-mí-ci mé- i advérsum me co-
ligerent

gi-tábant má-la mí- hi : vér- bum i-ní-quum mandavérunt
ligerent

advérsum me, di- cén- tes. * Vení-te.

Lectio 8

Cor II :23-26

Ego enim accépi a Dómi-
no quod et trádidi vobis,

Rep. I was like a gentle lamb that is brought to the slaughter, and I knew not that mine enemies had devised devices against me, saying: * Come, let us put (poison of a deadly) tree into his bread, and let us cut him off from

quóniam Dóminus Jesus, in qua nocte tradebátur, accépit pa-

the land of the living. ¶. All they that hate me devised my hurt against me: they plotted together to do me evil, saying: ¶. Come, let us put (poison of a deadly) tree into his bread, and let us cut him off from the land of the living.

nem. Et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióne. Simíliter et cálicem, postquam cœnávit, dicens: Hic calix nouum testaméntum est in meo

sánguine: hoc fácite, quotiescúmque bibétis, in meam commemoratióne. Quótiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis donec véniat.

Resp.
7.

UNA 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, quó-
mo-do non dó- mit, sed festí- nat trádere

Reading 8

Cor 11:23-26

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, after he

had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come.

Rep. Could ye not watch with Me one hour, ye that called one on the other

me Ju-dæ-is? ¶ Quid dormí-tis? súrgi-te, et
orá-te, ne intré-tis in ten-ta-ti-ó-nem. *

Vel Jú-dam.

Lectio 9

Cor 11:27-34

Itaque quicunque manducáverit panem hunc, vel biberit cálicem Dómini indigne, reus erit córporis et sanguinis Dómini. Probet autem seípsum homo: et sic de pane illo edat, et de cálice bibat. Qui enim mandúcat et bibit indigne, judícum sibi mandúcat et bibit, non dijudi-

cans corpus Dómini. Ideo inter vos multi infírmi et imbecíllas, et dórmiant multi. Quod, si nos metípsos dijudicáremus, non útique judicarémur. Dum judicámur autem, a Dómino corípimur, ut non cum hoc mundo damnémur. Itaque, fratres mei, cum convenítis ad manducán-

to die for Me? * Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews? ¶ Why sleep ye? Rise, and pray, lest

ye enter into temptation. ¶ Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews?

Reading 9

Cor 11:27-34

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink

of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we

dum, ínvicem exspectáte. Si quis
ésurit, domi mandúcet: ut non

in judíciū convéniatis. Cétera
autem, cum vénero, dispónam.

Resp.

1.

S

E- ni- ó- res * pó- pu- li consí- li- um fecé-

runt, * Ut Jé-sum dólō tené- rent, et occí- de- rent :

cum gládi- is et fústi- bus ex-i- é- runt tamquam ad la-

tró- nem. ¶. Collegérunt pontí- fi- ces et phari- saé- i con-

cí- li- um. * Ut Jé-sum. ¶. Se- ni- ó- res.

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.

Rep. The elders of the people

consulted * That they might take Jesus by subtily, and kill Him they came out, as against a thief, with swords and staves. ¶. The chief Priests and the Pharisees gathered a council. ¶. That they might take Jesus by subtily, and kill Him: they came out, as against a thief, with swords and staves. ¶. The elders of the people consulted * That they might take Jesus by subtily, and kill Him: they came out, as against a thief, with swords and staves.