

SABBATO SANCTO

AD MATUTINUM

IN PRIMO NOCTURNO

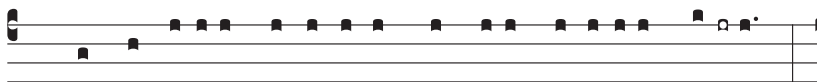
Ant. 1

8. G

I

N páce * in id-ípsum, dórmí-am et requi-éscam.

Psalmus 4



1. Cum invocárem exaudí-vit me Dé-us justí-ti-æ **me-** æ: *



in tri-bula-ti-óne di-la-tásti **mí-** hi. *Flexa:* justí-ti-æ, †

2. Miserére **méi**, * et exáudi oratió**nem méam**.

3. Fílii hóminum, úsquequo gravi **córde?** * ut quid dilígitis vanitátem, et quæritis **mendácium?**

Ant. I will both lay me down in peace, * and sleep.

The first Psalm is one which the Church daily recites in her Compline, because it expresses the confidence wherewith the Christian takes his rest. She uses it in today's Tenebrae, to remind us of the Rest taken by Christ in his Sepulchre, where he sleeps with the assurance of waking to a glorious Resurrection.

Psalm 4

1. When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me.

4. Et scitote quóniam mirificávit Dóminus sanctum **súum** : *
Dóminus exáudiet me cum clamávero **ad éum**.

5. Irascímini, et nolíte peccáre : † quæ dicitis in córdibus
véstris, * in cubílibus vestris *compungí*mini.

6. Sacrificáte sacrificium justítiæ, † et speráte in **Dómino**. *
Multi dicunt : Quis osténdit *nobis* **bóna** ?

7. Signátum est super nos lumen vultus tui, **Dómine** : * dedísti
lætítiam in *corde* **méo**.

8. A fructu fruménti, vini, et ólei **súi** * multiplicáti sunt.

9. In pace in idípsum * dórmiam, et requiέscam ;

10. Quóniam tu, Dómine, singuláriter **in** spe * constituísti me.

*A Matutino Feriæ V. in Cena Domini usque ad Nonam Sabbati Sancti, in fine psalmo-
rum, ad omnes Horas, omittitur Gloria Patri.*



In páce in id-ípsum, dórmiam et requi-έscam.

2. Have mercy on me: and hear
my prayer.

3. O ye sons of men, how long
will you be dull of heart? Why
do you love vanity, and seek af-
ter lying?

4. Know ye also that the Lord
hath made his holy one wonder-
ful: the Lord will hear me when
I shall cry unto him.

5. Be ye angry, and sin not: the
things you say in your hearts, be
sorry for them upon your beds.

Ant. I will both lay me down in peace, and sleep.

6. Offer up the sacrifice of jus-
tice, and trust in the Lord: many
say, Who sheweth us good things?

7. The light of thy countenance,
O Lord, is signed upon us: thou
hast given gladness in my heart.

8. By the fruit of their corn,
their wine, and oil, they are mul-
tiplied.

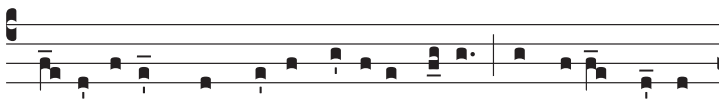
9. In peace in the selfsame I will
sleep, and I will rest:

10. For thou, O Lord, singularly
hast settled me in hope.

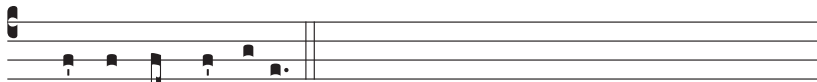
Ant. 2

4. E

H

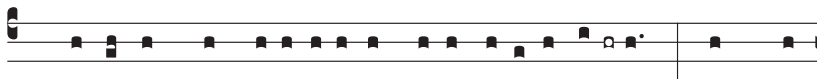


Abi-tábit * in tabernáculo tú-o, requi-é-sct in



món-te sáncto tú-o.

Psalmus 14



1. Dómi-ne, quis habi-tábit in tabernácu-lo tú- o? * aut quis



requi-éscet in món-te sáncto tú-o? v. 7. Qui fácit hæc, *

2. Qui ingréditur sine **má**cula, * et operátur **justí**tiam :3. Qui lóquitur veritátem in corde **sú**o, * qui non egit dolum in lingua **sú**a :4. Nec fecit próximo suo **má**lum, * et oppróbrium non accépit advérsus **pró**ximos **sú**os.

Ant. He shall abide in thy tabernacle: * he shall dwell in thy holy hill.

The second Psalm speaks of the happiness that is in reserve for the just man, and of the rest which is to be the reward of his labours. The Church applies it to Christ, the Just One, by excellence, who went about doing good.

Psalm 14

1. Lord, who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2. He that walketh without blemish, and worketh justice:

3. He that speaketh truth in his

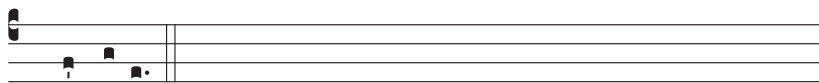
5. Ad n̄hilum dedúctus est in conspéctu ejus **mal**ignus : * timé-ntes autem Dóminum **glor**ificat :

6. Qui jurat próximo suo, et non **déc**ipit, * qui pecúniam suam non dedit ad usúram, et múnera super innocéntem non **accé**pit.

7. Qui **fá**cit hæc : * non movébitur in ætérnum.



Ha-bi-tábit in tabernáculo tú-o, requi-é-scet in mόνte sán-



cto tú-o.

Ant. 3

7. c

C



áro me- a * requi-éscet in spe.

heart, who hath not used deceit in his tongue:

4. Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

5. In his sight the malignant is brought to nothing: but he glori-fieth them that fear the Lord:

Ant. He shall abide in thy tabernacle: he shall dwell in thy holy hill.

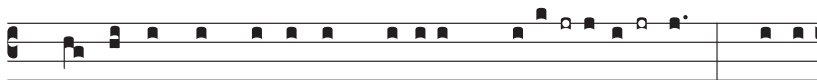
Ant. My flesh * shall rest in hope.

6. He that sweareth to his neighbour, and deceiveth not; He that hath not put out his money to usury, nor taken bribes against the innocent:

7. He that doth these things, shall not be moved for ever.

The third Psalm, composed by David, during his exile under Saul, is a prophecy of our Saviour's Resurrection, and was quoted as such by St. Peter, in his address to the Jews, on the day of Pentecost. He that speaks in this Psalm, says, that his flesh shall rest in hope, and that the Lord will not give him to see corruption. This was not verified in David, but in Christ.

Psalmus 15



1. Consérva me, Dómi-ne, quóni-am sperá- vi in te : * Dí-xi



Dómi-no : Dé-us mé-us es tu, quóni-am bonórum me-órum



non é- ges. *Flexa* : ví-as ví-tæ, †

2. Sanctis, qui sunt in **tér**ra **é**jus, * mirificávit omnes voluntátes **mé**as in **é**is.

3. Multiplicátæ sunt infirmitátes **eó**rum : * póstea acce**ler**avérunt.

4. Non congregábo conventícula **eó**rum **de** sanguínibus, * nec memor ero nóminum **eó**rum per **láb**ia **mé**a.

5. Dóminus pars hereditátis meæ, et **cal**icis **mé**i : * tu es, qui restítues hereditátem **mé**am **mí**hi.

6. Funes cecidérunt mihi **in** præcláris : * étenim heréditas mea præclára est **mí**hi.

Psalm 15

1. Preserve me, O Lord, for I have put my trust in thee. I have said to the Lord, thou art my God, for thou hast no need of my goods.

2. To the saints, who are in his land, he hath made wonderful all my desires in them.

3. Their infirmities were multiplied: afterwards they made haste.

4. I will not gather together their meetings for blood offerings: nor will I be mindful of their names by my lips.

5. The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6. The lines are fallen unto me

7. Benedícam Dóminum, qui tríbuit mihi **intelléctum** : * ínsuper et usque ad noctem increpuérunt me **rénes méi**.

8. Providébam Dóminum in conspéctu **méo sémpér** : * quóniam a dextris est mihi, **ne commóvear**.

9. Propter hoc lætátum est cor meum, et exsultávit **língua méa** : * ínsuper et caro mea requiéscet **in** spe.

10. Quóniam non derelínques ánimam meam **in inférno** : * nec dabis sanctum tuum vidére **corruptiõnem**.

11. Notas mihi fecísti vias vitæ, † adimplébis me lætítia cum **vultu túo** : * delectatiónes in dextera tua **úsque in finem**.



Cáro me- a requi-éscet in spe.



Ÿ. In páce in i-dí-psum. R̃. Dórmi-am et requi-é-scám.

in goodly places: for my inheritance is goodly to me.

7. I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

8. I set the Lord always in my sight: for he is at my right hand, that I be not moved.

9. Therefore my heart hath been glad, and my tongue

Ant. My flesh shall rest in hope.

Ÿ. I will both lay me down in peace.

hath rejoiced: moreover my flesh also shall rest in hope.

10. Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

11. Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

R̃. And sleep.

Pater noster *totum secreto.*

Lectio 1

Lam. III. 22-30

D E Lamenta-ti-óne Jeremí-æ Prophé-tæ. HETH.

Mi-se-ri-córdi-æ Dómi-ni quí-a non súm-us consúmpti : quí-

a non de-fecérunt mi-sera-ti-ónes é-jus. HETH. Nóni di-lú-

culo, múlta est fí-des tú-a. HETH. Pars mé-a Dómi-nus,

Our Father (*secretly*).

The Lessons of the First Nocturn are again taken from the Lamentations of Jeremiah. The first refers to our Saviour. It speaks of his fidelity to his Father, and of his resignation. It foretells the buffets he received during his Passion.

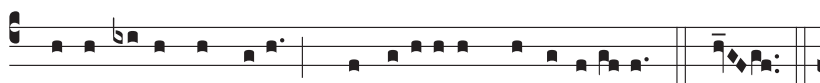
Reading 1

Lesson from the Book of Lamentations

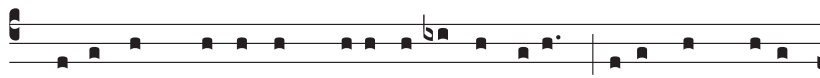
Lam. III, 2-30

Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed. Heth. They are new every morning, great is thy faith-

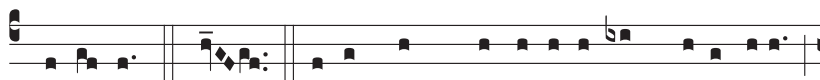
fulness. Heth. The Lord is my portion, said my soul: therefore will I wait for him. Teth. The Lord is good to them that hope in him, to the soul that seeketh



dí-xit áni-ma mé-a : proptére-a exspectábo é-um. TETH.



Bónus est Dómi-nus speránti-bus in é-um, áni-mæ quærén-



ti il-lum. TETH. Bónum est præsto-lá-ri cum si-lénti-o



sa-lutáre Dé-i. TETH. Bónum est ví-ro, cum portáve-rit jú-



gum ab ado-lescénti-a sú-a. JOD. Sedébit so-li-tá-ri-us,



et tacébit : quí-a levávit súper se. JOD. Pónet in púlve-



re os sú-um, si fórté sit spes. JOD. Dábit percu-ti-énti se

him. Teth. It is good to wait with
silence for the salvation of God.
Teth. It is good for a man, when
he hath borne the yoke from his

youth. Jod. He shall sit solitary,
and hold his peace: because he
hath taken it up upon himself.
Jod. He shall put his mouth in



maxíllam, saturábi-tur oppróbri- is. Jerúsa-lem, Je-rúsa-lem,



convértere ad Dómi-num Dé-um tú-um.

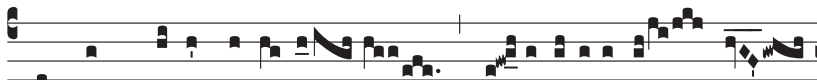
Resp.

4.

S



I-cut óvis * ad occi-si-ó-nem dú-ctus est,



et dum má-le tracta-ré-tur, non apéru-it os sú-

the dust, if so be there may be hope. Jod. He shall give his cheek to him that striketh him, he shall

be filled with reproaches. Jerusalem! Jerusalem! Return unto the Lord thy God.

The responsories of Holy Saturday are similar to those of the preceding days in their general structure and in their rich variety of delicate nuances. But, they have a different and very particular ethos. Hearts are no longer oppressed; the tone is considerably softened. We have, as it were, a funeral vigil around a tomb. Calmly and with tenderness, certain aspects and implications of the Passion are recalled. Several times, the glory of the coming Resurrection is hinted at.

Sicut ovis unfolds precisely in this calm and loving contemplative climate. It has a simple fourth mode line without much movement except in the melodic ascent of the second phrase (et dum male tractarétur).

Resp. He hath been brought as a lamb to the slaughter, and while he was evil entreated he opened not his mouth: he was delivered up to death * That he might


quicken his people. ʕ. He hath poured out his soul unto death, and he was numbered with the transgressors.



um : trá-di-tus est ad mór- tem, * Ut vi-vi- fi-cá- ret
 pó- pu- lum sú- um. ʘ. Trá-di-dit in mórtem á-ni-
 mam sú- am, et ínter sce-lerátos re- putá- tus est. *
 Ut vi-vi- fi-cá- ret.

Lectio 2

Lam. IV. 1-6



A -LEPH. Quómo- do obscu-rá-tum est áu- rum, mu-tá-tus
 est có- lor ópti- mus, di- spér- si sunt lá- pi- des san- ctu- á- ri- i in
 cá- pi- te óm- ni- um plate- á- rum ? BETH. Fí- li- i Sí- on ín- cly- ti,

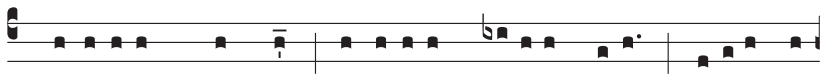
The second Lesson is an elegy upon Jerusalem. The grievousness of the sins of this ungrateful City is expressed in forcible terms.



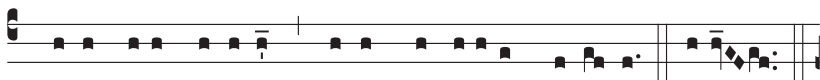
et amí-cti áuro prí-mo : quómo-do reputá-ti sunt in vá-sa té-



ste-a, ópus mánu-um fí-gu-li ? GHI-MEL. Sed et lámi-æ



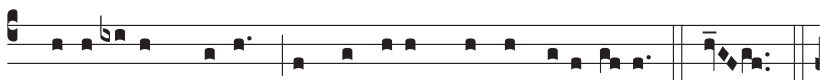
nudavérunt mámmam, lactavérunt cátulos sú-os : fí-li-a pó-



pu-li mé-i crudé-lis, quá-si strúthi-o in de-sér-to. DALETH.



Adhæsit língua lacténtis ad pa-látum éjus in sí-ti : párvu-li



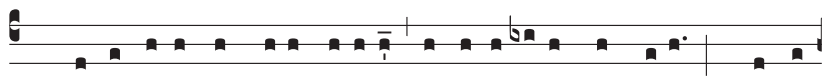
pe-ti- é-runt pánem, et non érat qui frángeret é- is. HE.

Reading 2

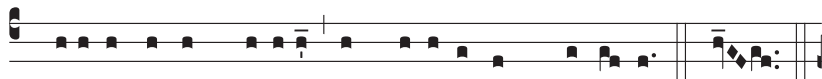
Lam. IV, 1-8

ALeph. How is the gold become dim, the finest colour is changed, the stones of the sanctuary are scattered in the top of every street? Beth. The

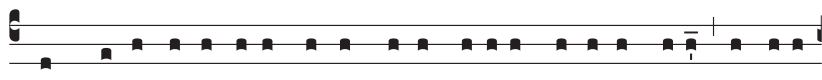
noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands? Ghimel. Even the



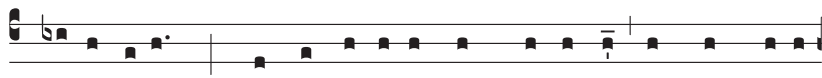
Qui vescebántur voluptu-óse, inte-ri- érunť in ví-is : qui nu-



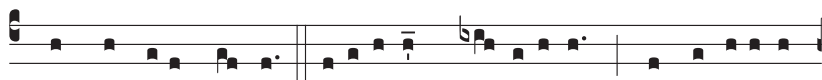
tri-ebántur in cróce-is, amplexá-ti sunt stérco-ra. VAU.



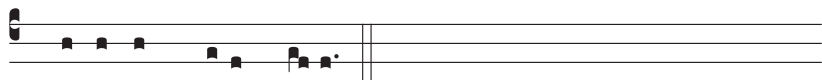
Et má-jor effécta est i-ní-qui-tas fí-li-æ pópu-li mé-i peccáto



Sodomórum, quæ subvérsa est in moménto, et non cepé-



runt in é-a má-nus. Jerúsa-lem, Je-rúsa-lem, convértere ad



Dómi-num Dé-um tú-um.

sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert. Daleth. The tongue of the sucking child hath stuck to the roof of his mouth for

thirst: the little ones have asked for bread, and there was none to break it unto them. He. They that were fed delicately have died in the streets; they that were brought up in scarlet have embraced the dung. Vau. And the

Resp.
5.

Erusa-lem, * súr-ge, et éxu-e te vé-sti-bus

jucun-di-tá-tis: indú-ere cí-nere et ci-lí-ci-

o, * Quí-a in te oc-cí-sus est Salvá-tor Isra-

ël. ʕ. Dédúc quá-si torrén-tem lácri-mas per dí-em et

iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands

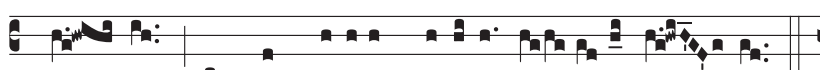
took nothing in her. Jerusalem! Jerusalem! Return unto the Lord thy God.

Jerusalem, surge is a lamentation on the death of Christ. Despite the initial impetus on surge, and the tortuous nature of the in te occísus est, nothing can alter the true shape of this piece: its restrained melodic curves, its well-rounded cadences make it a tender, anxious and almost silent elegy.

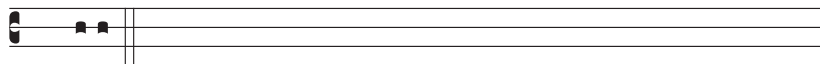
Resp. Arise, O Jerusalem, and put off thy garments of rejoicing: cover thee with sackcloth and ashes
* For the Saviour of Israel hath

been slain in the midst of thee.
ʕ. Let thy tears run down like a river day and night, and let not the apple of thine eye cease.

The third Lesson is a portion of the Prayer made by the Prophet for the Jewish people, after they had been led into captivity. It gives us a faithful, but terrible, description of their miseries after they had committed the crime of Deicide.



nó- ctem, et non táce-at pupílla ó- cu-li tú- i. *



Quí-a.

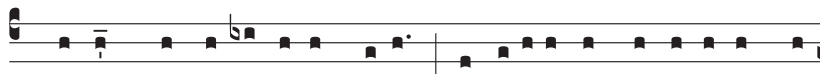
Lectio 3

Lam. V. 1-II

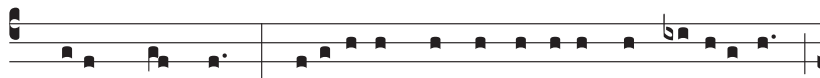
I



Nci-pit Orá-ti-o Jeremí-æ Prophé-tæ. Recordáre, Dó-



mi-ne, quid accí-de-rit nóbis : intu-ére, et réspi-ce oppró-



bri-um nó-strum. Herédi-tas nóstra vérsa est ad a-li-énos :

Reading 3

Lam. V. 1-II

Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money:

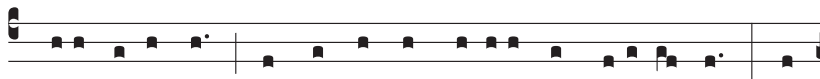
we have bought our wood. We were dragged by the necks, we were weary and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not: and we have borne



dómus nóstræ ad extráne-os. Pupilli fácti súmus absque pá-



tre, mátres nóstræ quá-si ví-du-æ. Aquam nóstram pe-cú-



ni-a bí-bi-mus : lí-gna nóstra pré-ti-o compará-vi-mus. Cer-



ví-ci-bus nóstris mi-nabámur, lássis non dabátur réqui-es.



Ægýpto dédi-mus mánum, et Assý-ri-is, ut saturaré-mur pá-

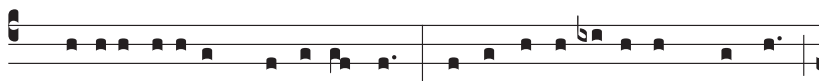


ne. Pátres nóstri pecca-vérunt, et non sunt : et nos i-ni-

their iniquities. Servants have ruled over us: there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt

as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda. Jerusalem! Jerusalem! Return unto the Lord thy God.

Plange resembles the Ecce vidimus of Holy Thursday with the note of tenderness common to most of these responsories. What follows is more rapid and



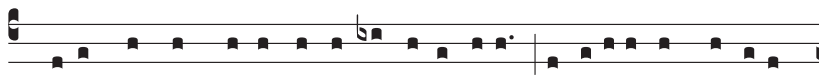
qui-tátes e-órum portá-vi-mus. Sérvi domi-ná-ti sunt nóstri :



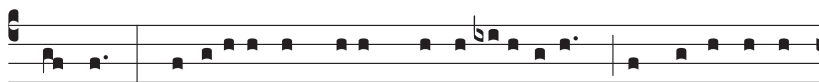
non fú-it qui redí-meret de mánu e-ó-rum. In ani-mábus nó-



stris afferebámus pánem nóbis, a fáci-e gládi-i in de-sérto.



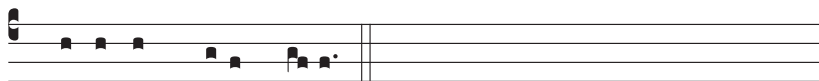
Péllis nóstra quá-si clí-ba-nus exústa est a fáci-e tempestátum



fá-mis. Mu-lí-eres in Sí-on humi-li-avérunt, et vírgi-nes in



ci-vi-tá-ti-bus Jú-da. Jerúsa-lem, Je-rúsa-lem, convértere ad

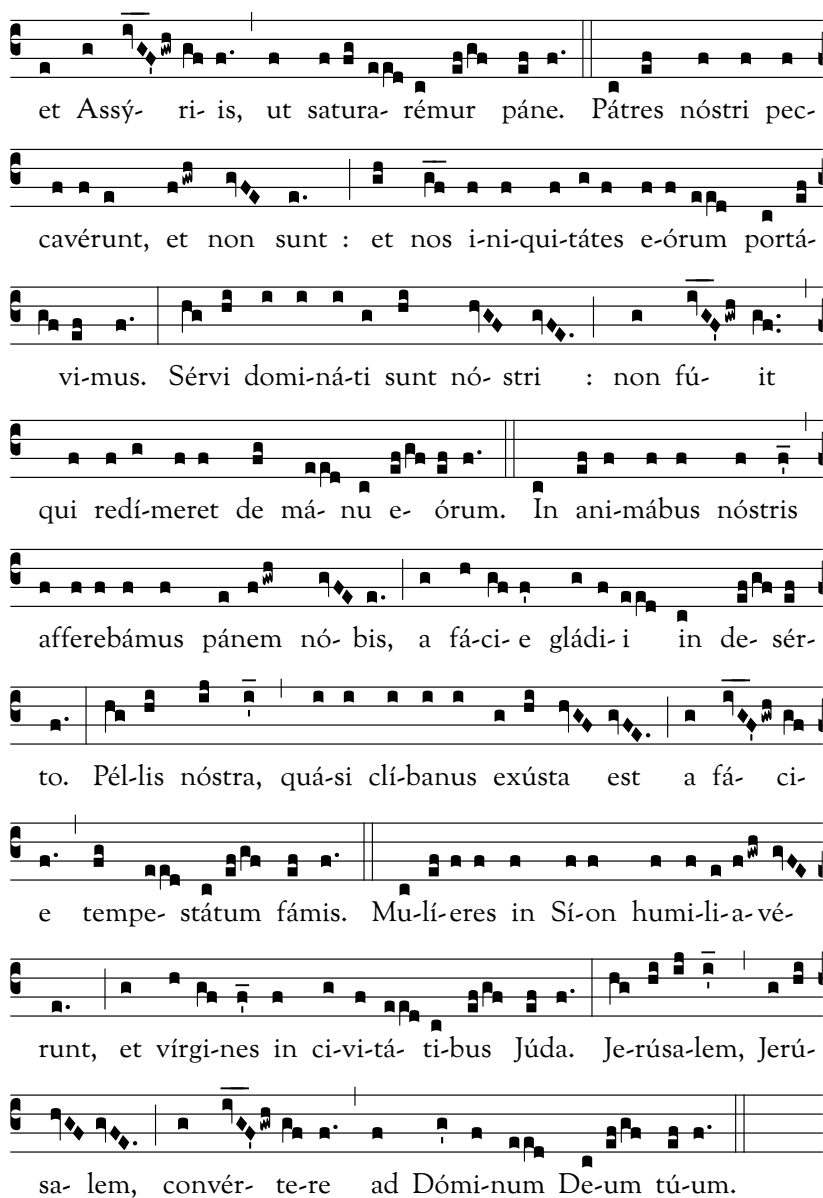


Dómi-num Dé-um tú-um.

tormented: ululáte is a poignant cry, a pathetic call to mourning and sadness, followed by the very ample and strong quia venit, filled with heart-rending sorrow and reaffirmed by the vigorous treatment of magna, and the anguish of amára válde.

Alter tonus ad libitum

I Nci-pit Orá-ti-o Je-remí-æ Prophé-tæ. Recordáre,
Dómi-ne, quid accí-de-rit nó-bis : intu-é-re, et réspi-ce op-
pró-bri-um nó-strum. He-rédi-tas nó-tra vérsa est ad a-li-é-
nos : dómus nó-stræ ad extrá-ne-os. Pupílli fácti sú-
mus absque pá-tre, mátres nó-stræ quá-si ví-du-æ. á-
quam nó-stram pecúni-a bí-bi-mus : lí-gna nó-tra pré-
ti-o compará-vi-mus. Cerví-ci-bus nó-stris mi-ná-ba-mur,
lássis non dabá-tur ré-qui-es. Ægýpto dédi-mus má-num,



et Assý- ri- is, ut satura- rémur páne. Pátres nóstri pec-
cavérunt, et non sunt : et nos i-ni-qui-tátes e-órum portá-
vi-mus. Sérvi domi-ná-ti sunt nó- stri : non fú- it
qui redí-meret de má- nu e- órum. In ani-mábus nóstris
afferebámus pánem nó- bis, a fá-ci- e gládi- i in de- sér-
to. Pél- lis nóstra, quá- si clí- banus exústa est a fá- ci-
e tempe- státum fámis. Mu- lí- eres in Sí- on humi- li- a- vé-
runt, et vírgi- nes in ci- vi- tá- ti- bus Júda. Je- rú- sa- lem, Jerú-
sa- lem, convér- te- re ad Dómi- num De- um tú- um.

Resp.
5.

P

Lánge * quá-si vírgo, plebs mé- a :

ulu-lá- te, pa- stó- res, in cí-nere et ci-lí- ci-

o : * Quí-a vé- nit dí-es Dó- mi-ni má- gna, et a-

má- ra val- de. ̎. Accíngi-te vos, sacerdótes,

et plángi-te, mi-ní-stri altá- ris, aspérge-te vos cí-ne-

re. * Quí-a. R̃. Plánge.

Resp. O my people! lament, like a virgin girded with sack-cloth for the husband of her youth, howl, ye shepherds, in sack-cloth and ashes * For the day of the Lord

is at hand, and it is great and very terrible. ̎. Gird yourselves, ye Priests, and howl, ye ministers of the altar: cast up ashes upon you.

IN SECUNDO NOCTURNO

Ant. 1

5. a

E

-levámi-ni, * pórtæ æternáles, et intro-í- bit

Rex glóri-æ.

Psalmus 23

1. Dómi-ni est térra, et pleni-túdo é- jus : * órbis terrárum, et

uni-vérsi qui hábi-tant in é- o. *Flexa* : prínci-pes, véstras, †

2. Quia ipse super mária fundávit éum : * et super flúmina præparávit éum.

3. Quis ascéndet in montem **Dómini** ? * aut quis stabit in loco **sáncto** éjus ?

Ant. Be ye lift up, * ye everlasting doors, and the King of glory shall come in.

The fourth Psalm speaks of the triumphant entry which the Son of God, after having risen from his Tomb, shall make into heaven.

Psalm 23

1. The earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

2. For he hath founded it upon the seas; and hath prepared it upon the rivers.

4. Innocens mánibus et mundo **córde**, * qui non accépit in vano ánimam suam, nec jurávit in dolo **próximo súo**.

5. Hic accípiet benedictiónem a **Dómino** : * et misericórdiam a Deo, salutári **súo**.

6. Hæc est generátio quæréntium **éum**, * quæréntium fáciem **Déi Jácob**.

7. Attóllite portas, príncipes, vestras, † et elevámini, portæ æternáles : * et introíbit Rex **glóriæ**.

8. Quis est iste Rex **glóriæ** ? * Dóminus fortis et potens : Dóminus **pótens** in **prælio**.

9. Attóllite portas, príncipes, vestras, † et elevámini, portæ æternáles : * et introíbit Rex **glóriæ**.

10. Quis est iste Rex **glóriæ** ? * Dóminus virtútum ipse **est** Rex **glóriæ**.



E-levámi-ni, pórtæ æternáles, et intro-í- bit Rex glóri-æ.

3. Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

4. The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5. He shall receive a blessing from the Lord, and mercy from God his Saviour.

6. This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7. Lift up your gates, O ye princ-

es, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

8. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

9. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

10. Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Ant. Be ye lift up, ye everlasting doors, and the King of glory shall come in.

Ant. 2

4. E

Rédo vi-dé-re * bóna Dómi-ni in térra vi-vén-ti-um.

Psalmus 26

1. Dómi-nus illumi-ná-ti-o mé-a, et sá-lus mé-a, * quem

ti- mé-bo? ʔ. 2. * a quo tre-pi- dá-bo?

2. Dóminus protéctor vitæ méæ, * a quo trepidábo?

3. Dum apprópíant super me nocéntes, * ut edant carnes méas :

Ant. I believe that I shall yet see * the goodness of the Lord in the land of the living.

The fifth Psalm was sung in yesterday's Office, and expressed the confidence in his Father's love and assistance, which never left our Jesus during his Passion: we repeat it today, because it speaks of his speedy deliverance. The Church changes the Antiphon, which gave us the words of our Saviour, complaining of his false witnesses, into the following, wherein we have our Divine Master telling us, that he is soon to be in the land of the living.

Psalm 26

1. The Lord is my light and my salvation, whom shall I fear?

2. The Lord is the protector of my life: of whom shall I be

afraid?

3. Whilst the wicked draw near against me, to eat my flesh.

4. My enemies that trouble me,

4. Qui tribulant me inimíci **méi**, * ipsi infirmáti sunt, et ceci-
dérunt.

5. Si consístant advérsus me **cástra**, * non timébit cor **méum**.

6. Si exsúrgat advérsus me **prælium**, * in hoc ego **sperábo**.

7. Unam pétii a Dómino, *hanc requíram*, * ut inhábitem in
domo Dómini ómnibus diébus vitæ **mææ** :

8. Ut vídeam voluptátem **Dómini**, * et vísitem templum **éjus**.

9. Quóniam abscondit me in tabernáculo **súo** : * in die malórum
protéxit me in abscondito tabernáculi **súi**.

10. In petra **exaltávit** me : * et nunc exaltávit caput meum super
inimícos **méos**.

11. Circuívi, et immolávi in tabernáculo ejus hóstiam vociferati-
ónis : * cantábo, et psalmum dicam **Dómino**.

12. Exáudi, Dómine, vocem meam, qua clamávi **ad** te : * miserére
mei, et **exáudi** me.

have themselves been weakened,
and have fallen.

5. If armies in camp should
stand together against me, my
heart shall not fear.

6. If a battle should rise up
against me, in this will I be con-
fident.

7. One thing I have asked of the
Lord, this will I seek after; that
I may dwell in the house of the
Lord all the days of my life.

8. That I may see the delight of
the Lord, and may visit his tem-
ple.

9. For he hath hidden me in his
tabernacle; in the day of evils, he
hath protected me in the secret

place of his tabernacle.

10. He hath exalted me upon a
rock: and now he hath lifted up
my head above my enemies.

11. I have gone round, and have
offered up in his tabernacle a
sacrifice of jubilation: I will sing,
and recite a psalm to the Lord.

12. Hear, O Lord, my voice, with
which I have cried to thee: have
mercy on me and hear me.

13. My heart hath said to thee:
My face hath sought thee: thy
face, O Lord, will I still seek.

14. Turn not away thy face from
me; decline not in thy wrath
from thy servant.

15. Be thou my helper, forsake

13. Tibi dixit cor meum, exquisívit te fácies **méa** : * fácíem tuam, Dómine, **requíram**.

14. Ne avértas fácíem tuam **a** me : * ne declínes in ira *a servo túo*.

15. Adjútor meus **é**sto : * ne derelínquas me, neque despícias me, Deus, salutáris **méus**.

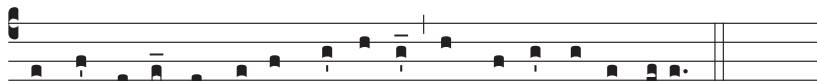
16. Quóniam pater meus, et mater mea dereliquérunt me : * Dóminus autem **assúmpsit** me.

17. Legem pone mihi, Dómine, in *via túa* : * et dirige me in sémitam rectam propter inimícos **méos**.

18. Ne tradíderis me in ánimas tribulántium me : * quóniam insurrexérunt in me testes iníqui, et mentíta est iníquitas **síbi**.

19. Credo vidére *bona Dómini* * in *terra vivéntium*.

20. Exspécta Dóminum, viríliter **á**ge : * et confortétur cor tuum, et *sústine Dóminum*.



Crédo vi-dé-re bóna Dómi-ni in térra vi-vénti-um.

me not; do not thou despise me,
O God my Saviour.

16. For my father and my mother
have left me: but the Lord hath
taken me up.

17. Set me, O Lord, a law in thy
way, and guide me in the right
path, because of my enemies.

18. Deliver me not over to the
will of them that trouble me; for

Ant. I believe that I shall yet see the goodness of the Lord in the land
of the living.

unjust witnesses have risen up
against me; and iniquity hath lied
to itself.

19. I believe to see the good
things of the Lord in the land of
the living.

20. Expect the Lord, do manfully,
and let thy heart take courage,
and wait thou for the Lord.

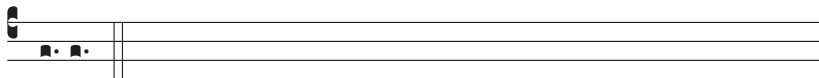
Ant. 3

8. G

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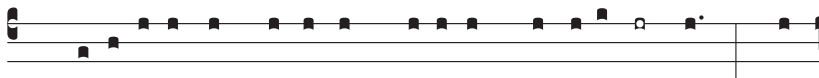


Omi-ne, * abstraxí-sti ab ínfe-ris áni-mam

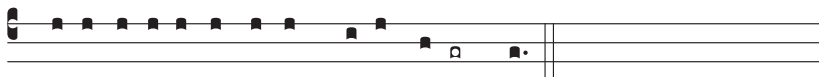


mé-am.

Psalmus 29



1. Exaltábo te, Dómi-ne, quóni-am suscepí-sti me : * nec

de-lectásti in-i-mí-cos mé-os **sú**per me.2. Dómine, Deus meus, clamávi **ad** te, * et **saná**sti me.3. Dómine, eduxísti ab inférno ánimam **mé**am : * salvásti me a descendéntibus in **lác**um.

Ant. O Lord, Thou hast brought up * my soul from the grave.

The sixth Psalm tells us, that Jesus, the divine Captive of Death, will soon rise from the grave. The Prophet speaks of the weeping, which shall last till evening, and of the gladness, that shall follow in the morning.

Psalm 29

1. I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

2. O Lord my God, I have cried to thee, and thou hast healed me.

3. Thou hast brought forth,

O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

4. Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

5. For wrath is in his indigna-

4. Psállite Dómino, sancti **éjus** : * et confitémini memóriæ sanctitátis **éjus**.

5. Quóniam ira in indignatióne **éjus** : * et vita in voluntáte **éjus**.

6. Ad vésperum demorábitur **flétus** : * et ad matutinum **lætítia**.

7. Ego autem dixi in abundántia **méa** : * Non movébor in ætérnum.

8. Dómine, in voluntáte **túa**, * præstitísti decóri meo **virtútem**.

9. Avertísti fáciem tuam **a** me, * et factus sum **conturbátus**.

10. Ad te, Dómine, **clamábo** : * et ad Deum meum **deprecábor**.

11. Quæ utilitas in ságuine **méo**, * dum descéndo in corrupti-
ónem ?

12. Numquid confitébitur tibi **púlvis**, * aut annuntiábit veritátem **túam** ?

13. Audívit Dóminus, et misértus est **méi** : * Dóminus factus est adjútor **méus**.

14. Convertísti planctum meum in gáudium **míhi** : * conscidísti saccum meum, et circumdedísti *me* **lætítia** :

15. Ut cantet tibi glória mea, et non compún-
gar : * Dómine, Deus meus, in ætérnum confitébor **tíbi**.

tion; and life in his good will.

6. In the evening weeping shall have place, and in the morning gladness.

7. And in my abundance I said: I shall never be moved.

8. O Lord, in thy favour, thou gavest strength to my beauty.

9. Thou turnedst away thy face from me, and I became troubled.

10. To thee, O Lord, will I cry: and I will make supplication to my God.

11. What profit is there in my blood, whilst I go down to cor-

ruption?

12. Shall dust confess to thee, or declare thy truth?

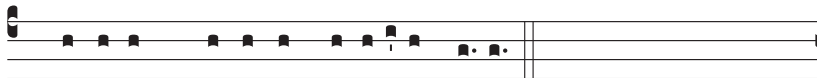
13. The Lord hath heard, and hath had mercy on me: the Lord became my helper.

14. Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

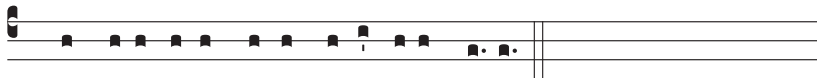
15. To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.



Domi-ne, abstraxí-sti ab ínfe-ris áni-mam mé-am.



ŷ. Tu áutem, Dómi-ne, mi-serére mé-i.



℞. Et resúsci-ta me, et retrí-bu-am é-is.

Pater noster totum secreto.

Lectio 4

Ex Tractátu sancti Augustíni Epíscopi super Psalmos

In Psalmum LXIII. ad versum 7.

ACcédet homo ad cor altum,
et exaltábitur Deus. Illi
dixerunt: Quis nos vidébit?

Defecérunt scrutántes scruta-
tíones, consília mala. Accéssit
homo ad ipsa consília, passus

Ant. O Lord, Thou hast brought up my soul from the grave.

ŷ. But Thou, O Lord, be merciful unto me.

℞. And raise me up; and I will requite them.

Our Father (*secretly*).

For the second Nocturn Lessons, the Church continues the Enarrations of St. Augustine on the Psalms prophetic of our Lord's Passion.

Reading 4

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

On Psalm LXIII, 7

WE shall attain to thoughts
that are very deep: but
God shall still be exalted. The

enemies of our Lord had com-
muned of laying snares privily;
they had said, Who shall see

est se tenéri ut homo. Non enim tenerétur nisi homo, aut viderétur nisi homo, aut cæderétur nisi homo, aut crucifigerétur aut morerétur nisi homo. Accéssit ergo homo ad illas omnes passiões, quæ in illo nihil valérent, nisi esset homo. Sed si ille non esset

homo, non liberarétur homo. Accéssit homo ad cor altum, id est, cor secrétum, objiciens aspéctibus humanis hóminem, servans intus Deum: celans formam Dei, in qua æquális est Patri, et ófferens formam servi, qua minor est Patre.

Resp.
7.

R



Ecéssit * pástor nó- ster, fons á- quæ



ví- væ, ad cú-jus tránsi-tum sol ob-scu-rá- tus

them? They had searched out iniquities; they had accomplished a diligent search. And Man attained even unto (the realization of) their counsels, for the Lord, as Man, suffered Himself to be taken. For He had not been taken at all, unless He had been a Man, or seen, unless He had been a Man, or smitten, unless He had been a Man, or crucified, unless He had been a Man, or have died, unless He had been a Man. Man therefore, He attained unto all those sufferings, which

had had nothing in Him, unless He had been a Man. But if He had not been Man, man had not been redeemed. And the Lord as Man attained to thoughts that were very deep, yea, secret; showing the Manhood to the eyes of men, and keeping the Godhead within Him; veiling the form of God, as touching Which, He is Equal to the Father, and manifesting the form of a servant, as touching which, He is inferior to the Father.

Recéssit pastor restores the serene note of contemplation characteristic of this office. The piece, in a series of classical formulas, written and assembled with care, is a meditation on the benefits that will soon result from the Passion.

est : * Nam et il-le cáptus est, qui capti-

vum tenébat prí- mum hómi- nem : hó-di-e

pór- tas mór- tis et sé- ras pá- ri-ter Salvátor nó-

ster dis- rú- pit. ̣. Destrú- xit quí-dem cláustra

infér- ni, et sub-vértit poténti-as di- á- bo- li.

* Nam et il-le.

Resp. Our Shepherd, even the Fountain of living waters, is gone from us; He passed away, and the sun was darkened. * For now hath our Saviour bound him captive, which bound the first

man captive; this day hath He burst the gates and bars of death. ̣. The bands of hell He hath utterly abolished, and hath done away the power of the devil.

Reading 5

HOW far did the accomplishment of their diligent search reach? Even to the setting a watch

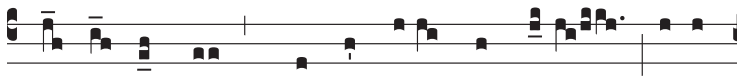
of soldiers at the sepulchre, to guard the Lord, even after He was dead and buried. For they said

Lectio 5

QUO perduxérunt illas scrutatiónes suas, quas perscrutántes defecerunt, ut étiam mórtuo Dómino et sepúlto, custódes pónerent ad sepúlcrum? Dixérunt enim Piláto: Sedúctor ille: hoc appellabátur nómine Dóminus Jesus Christus, ad solátium servórum suórum, quando dicúntur seductóres: ergo illi Piláto: Sedúctor ille, ínquiunt, dixit adhuc vivens: Post tres

dies resúrgam. Jube ítaque custodíri sepúlcrum usque in diem tértium, ne forte véniant discípuli ejus, et furéntur eum, et dicant plebi: Surréxit a mórtuis: et erit novíssimus error pejor priore. Ait illis Pilátus: Habétis custódiam, ite, custodíte sicut scitis. Illi autem abeúntes, muniérunt sepúlcrum, signántes lápidem cum custódibus.

Resp.
8.



O

vos ómnes, * qui trans-í-tis per ví- am, attén-

unto Pilate: Sir, we remember that deceiver. This was the term by which they designated the Lord Jesus Christ, and the remembrance that He was so named is a sweet consolation to us His servants, when we are called impostors. So they said unto Pilate, that deceiver said, while He was yet alive: After three days I will rise again. Command therefore that the sep-

ulchre be made sure until the third day, lest His disciples come and steal Him away, and say unto the people: He is risen again from the dead: so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way; make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch.

O vos ómnes, in the eighth mode, is an invitation to pause before the Cross and to consider the intense love it signifies.

Resp. O all ye that pass by, behold and see; * If there be any sorrow like unto my sorrow.

ŷ. O all ye nations, behold, and see my sorrow.



di-te, et vi-dé-te * Si est dó-lor sí-mi-lis sí-cut
 dó-lor mé-us. ʒ. Attendi-te, uni-versi pópu-
 li, et vi-dé-te do-ló-rem mé-um. * Si est dó-lor.

Lectio 6

Posuérunt custódes mílites ad sepúlcrum. Concússa terra Dóminus resurréxit: mirácula facta sunt tália circa sepúlcrum, ut et ipsi mílites, qui custódes advénerant, testes fíerent, si vellent vera nuntiáre. Sed avarítia illa, quæ captivávit discípulum cómitem

Christi, captivávit et mílitem custódem sepúlcri. Damus, inquúnt, vobis pecúniám: et dícite, quia vobis dormiéntibus venérunt discípli ejus, et abstulérunt eum. Vere defecérunt scrutántes scrutatiónes. Quid est quod dixísti, o infélix astútia? Tantúmne déseris

Reading 6

SO they went, and made the sepulchre sure, sealing the stone, and setting a watch and anon, behold, there was a great earthquake, and the Lord arose. So great wonders were wrought about the sepulchre that the very soldiers, which were put to guard it, were witnesses there-

to, if only they would have told the truth. But the same love of money which had made a slave of that disciple who was a companion of Christ, made slaves also of the soldiers that were put to watch His sepulchre. Some of the watch came into the city, and showed unto the chief-priests all

lucem consílii pietátis, et in
profúnda versútíæ demérge-
ris, ut hoc dicas : Dícite quia
vobis dormiéntibus venérunt

discípuli ejus, et abstulérunt
eum? Dormiéntes testes ád-
hibes : vere tu ipse obdormísti,
qui scrutándo tália defecísti.

Resp.

4.

E

C- ce * quómo- do mó-ri-tur jú- stus, et né- mo

pér- ci-pit cór- de : et ví-ri jústi tollún- tur, et né-

mo con- sí- de- rat : a fáci-e i-ni-qui-tá- tis

sublá- tus est jú- stus : * Et é-rit in pá- ce me-

the things that were done: and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying: Say ye, His disciples came by night and stole Him away while we slept. In good sooth, their diligent search had been accomplished and ended before this. What didst thou say, O stupid cunning? Wast thou indeed so utterly void of the light

of godly wisdom, and confounded in the bottomless pit of thine own falsehood as to tell them to say: His disciples came by night, and stole Him away while we slept? Part of the testimony of thine eye-witnesses was that they were asleep at the time: thou thyself wast asleep not to be able to see that on their own testimony, their testimony must have been worthless.

Like O vos ómnes, Ecce quómo- do figures as one of the most beautiful and moving pieces in the Gregorian repertory. It tenderly contemplates the death

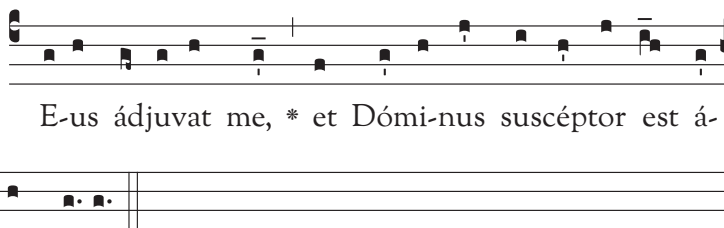


mó- ri- a é- jus. ʒ. Támquam ágnus córam tondén-
 te se obmútu-it, et non apé-ru- it os sú- um : de angústi-a,
 et de judí-ci-o sublá- tus est * Et é-rit. ʒ. Ec- ce.

IN TERTIO NOCTURNO

Ant. 1
8. G

D



E-us áduvat me, * et Dómi-nus suscéptor est á-

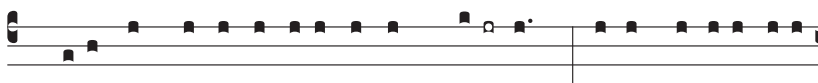
ni-mæ mé-æ.

of Christ, our near universal indifference to so intense a love, and the peace surrounding the sleep of the just.

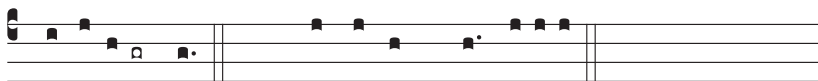
Resp. Behold how the righteous dieth, and no man taketh it to heart; and the just are taken away, and none considereth. From the midst of sinners is the righteous translated; * And his

memory is in peace. ʒ. As a lamb before his shearers is dumb, so He opened not His mouth; He was taken from prison and from judgment.

Psalmus 53



1. Dé-us, in nómi-ne tú-o sálvum **mé** fac : * et in virtúte tú-a



jú-di-ca me. *Flexa* : advérsum me, †

2. Deus, exáudi oratióem **méam** : * áuribus pércipe verba *oris méi*.

3. Quóniam aliéni insurrexérunt advérsum me, † et fortes quæsiérunt ánimam **méam** : * et non proposuérunt Deum ante conspéctum **súum**.

4. Ecce enim, Deus ádjuvat me : * et Dóminus suscéptor est ánimæ **méæ**.

5. Avérte mala inimícis **méis** : * et in veritaté tua dispérde **illos**.

Ant. God is my helper, * and the Lord upholdeth my soul.

The seventh Psalm is one we sang yesterday, when commemorating the persecution our Saviour met with from the Jews. We repeat it, today, because of his approaching triumph, for the Eternal Father is his helper and protector.

Psalm 53

1. Save me, O God, by thy name, and judge me in thy strength.

2. O God, hear my prayer: give ear to the words of my mouth.

3. For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their

eyes.

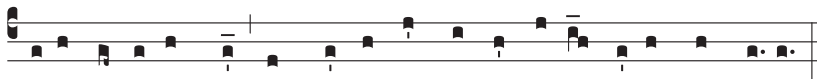
4. For behold God is my helper: and the Lord is the protector of my soul.

5. Turn back the evils upon my enemies; and cut them off in thy truth.

6. I will freely sacrifice to thee, and will give praise, O God, to

6. Voluntárie sacrificábo **tí**bi, * et confitébor nómini tuo, Dómine: quóniam **bón**um est:

7. Quóniam ex omni tribulatióne eripuísti me: * et super inimícos meos despéxit óculus **mé**us.



Dé-us ádjuvat me, et Dómi-nus suscéptor est áni-mæ mé-æ.

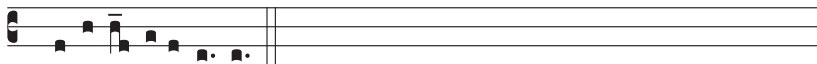
Ant. 2

7. a

I



N páce fáctus est * ló-cus é-jus, et in Sí-on



habi-tá-ti-o é-jus.

thy name: because it is good:

hath looked down upon my enemies.

7. For thou hast delivered me
out of all trouble: and my eye

Ant. God is my helper, and the Lord upholdeth my soul.

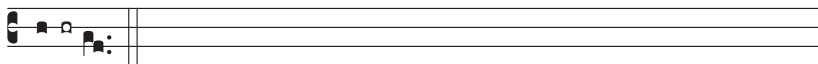
Ant. His place is in peace * and His dwelling-place in Zion.

The eighth Psalm is one that was sung in the Tenebrae for Maundy Thursday: then, it was an allusion to the divine vengeance that was to fall on the enemies of Jesus; today, we must rejoice in its prophecy of the sleep of peace, which this Saviour of ours is taking in Sion. A few more hours, and he will rise from his Tomb. His enemies, who boast of having him in their power, will find, on awaking, that they have nothing in their hands. The earth shall tremble, and our Lord shall arise, an object of terror to his enemies, but a Saviour to the meek, that is, to the humble and faithful ones, who will then praise him as the God ever faithful to his word.

Psalmus 75



1. Nótus in Judæa Déus : * in Isra-ël mágnum nómen



éjus.

2. Et factus est in pace **lócus éjus** : * et habitatio **éjus** in **Síon**.

3. Ibi confrégit **poténtias árcuum**, * scutum, gládium, et **béllum**.

4. Illúminans tu mirábiliter a móntibus **æternis** : * turbáti sunt omnes insipíentes **córde**.

5. Dormiérunt **sómnum súum** : * et nihil invenérunt omnes viri divitiárum in **mánibus súis**.

6. Ab increpatióne tua, **Déus Jácob**, * dormitavérunt qui ascendérunt **équos**.

7. Tu terríbilis es, et quis **resístet tíbi** ? * ex tunc **íra túa**.

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

9. Cum exsúrgeret in **judícium Déus**, * ut salvos fáceret omnes mansuétos **térræ**.

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 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.

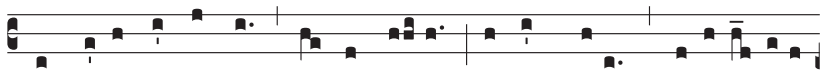
7. Thou art terrible, and who shall resist thee? from that time thy wrath.

8. Thou hast caused judgment to

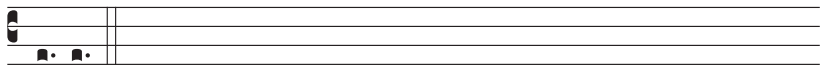
10. Quóniam cogitatio hóminis confitébitur tibi : * et reliquiæ cogitationis diem festum ágent tibi.

11. Vovéte, et réddite Dómino, **Dé**o **vé**stro : * omnes, qui in circuitu ejus affér^{re}tis **mú**nera.

12. Terríbili et ei qui aufer^t **sp**íritum **pr**íncipum, * terríbili apud **ré**ges **tér**ræ.



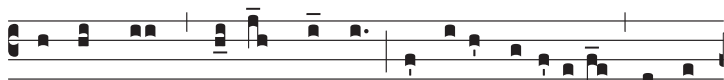
In páce fáctus est ló-cus é-jus, et in Sí-on habi-tá-ti-o



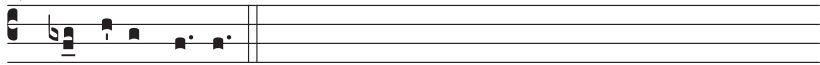
é-jus.

Ant. 3
4. d

F



áctus sum * sí-cut hómo sí-ne adjutóri-o, ínter



mórtu-os lí-ber.

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.

Ant. His place is in peace and His dwelling-place in Zion.

Ant. I am as a man that hath no strength, * lying nerveless among the dead.

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.

Psalmus 87



1. Dómi-ne, Dé-us salú-tis **mé-** æ : * in dí-e clamávi, et nó-cte



córam te. *Flexa* : sepúlcris, †

2. Intret in conspéctu tuo orátio **méa** : * inclína aurem tuam *ad precem* **mé**am :

3. Quia repléta est malis ánima **méa** : * et vita mea inférno *appropinquávit*.

4. Æstimátus sum cum descendéntibus in **lá**cum : * factus sum sicut homo sine adjutório, inter mórtuos **lí**ber.

5. Sicut vulneráti dormiéntes in sepúlcris, † quorum non es *memor* **ám**plius : * et ipsi de manu *tua* repúlsi sunt.

6. Posuérent me in lacu inferióri : * in tenebrósis, et in *umbra* **mó**rtis.

7. Super me confirmátus est furor **tú**us : * et omnes fluctus tuos *induxísti* **sú**per me.

The ninth Psalm is repeated from yesterday's Office. It shows us our Saviour praying to his Father, that he will raise him, and free him from among the dead. The time fixed for his lying in the darkness of the sepulchre is over, the hour of his Resurrection to Life is at hand.

Psalm 87

1. Lord, the God of my salvation: I have cried in the day, and in the night before thee.

2. Let my prayer come in before thee: incline thy ear to my petition.

3. For my soul is filled with

evils: and my life hath drawn nigh to hell.

4. I am counted among them that go down to the pit: I am become as a man without help, free among the dead.

8. Longe fecísti notos *meos* **a** me : * posuérunt me abominatióem **sí**bi.

9. Tráditus sum, et non egrediébar : * óculi mei languérunt *præ*inópia.

10. Clamávi ad te, Dómine, *tota* **dí**e : * expándi ad *te* manus **mé**as.

11. Numquid mórtuis fácies mirabília : * aut médici suscitábunt, et confitebúntur **tí**bi ?

12. Numquid narrábit áliquis in sepúlcro misericórdiam **tú**am, * et veritátem tuam in *perdi*tióne ?

13. Numquid cognoscéntur in ténebris mirabília **túa**, * et justítia tua in terra *obli*viónis ?

14. Et ego ad te, Dómine, *clam*ávi : * et mane orátio mea *præ*veniet te.

15. Ut quid, Dómine, repéllis oratióem **mé**am : * avértis faciém tuam **a** me ?

16. Pauper sum ego, et in labóribus a juventúte **mé**a : * exaltátus autem, humiliátus sum *et contur*bátus.

5. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand.

6. They have laid me in the lower pit: in the dark places, and in the shadow of death.

7. Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

8. Thou hast put away my acquaintance far from me: they have set me an abomination to themselves.

9. I was delivered up, and came

not forth: my eyes languished through poverty.

10. All the day I cried to thee, O Lord: I stretched out my hands to thee.

11. Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?

12. Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

13. Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

14. But I, O Lord, have cried to

17. In me transiérunt iræ **túæ** : * et terróres tui conturbavérunt me.

18. Circumdedérunt me sicut aqua tota **díe** : * circumdedérunt me **símul**.

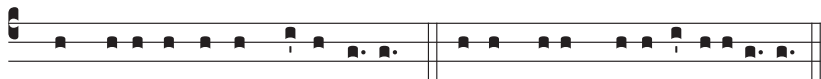
19. Elongásti a me amícum et **pró**ximum : * et notos meos a mi-
séria.



Fáctus sum sí-cut hómo sí-ne adjutóri-o, ínter mórtu-os



lí-ber.



ŷ. In páce fáctus est lócus é-jus. R̃. Et in Sí-on habi-tá-ti-o é-jus.

Pater noster *totum secreto*.

thee: and in the morning my prayer shall prevent thee.

15. Lord, why castest thou off my prayer: why turnest thou away thy face from me?

16. I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

Ant. I am as a man that hath no strength, lying nerveless among the dead.

ŷ. His place is in peace.

Our Father (*secretly*).

17. Thy wrath hath come upon me: and thy terrors have troubled me.

18. They have come round about me like water all the day: they have compassed me about together.

19. Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

R̃. And His dwelling-place in Zion.

Lectio 7

De Epístola beáti Pauli Apóstoli ad Hebræos

Hb. IX. 11-14

Christus assístens Póntifex futurórum bonórum, per ámplius et perféctius tabernáculum non manufáctum, id est, non hujus creatiónis: neque per sánguinem hircórum, aut vitulórum, sed per próprium sánguinem introívit semel in Sancta, æténa redemptione invénta. Si enim

sanguis hircórum, et taurórum, et cinis vítulæ aspérsus inquinátos sanctíficat ad emundatióem carnis: quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nostram ab opéribus mórtuis, ad serviéndum Deo vivénti?

Resp.
8.

A

-sti-té-runt * réges térræ, et prín-ci-pes con-

The third Nocturn Lessons are again from the Epistle to the Hebrews. In the passage chosen for today, the Apostle shows us the divine efficacy of the Blood of Jesus, and how his Testament, or Last Will, could not be applied to us, save by his Death.

Reading 7

From the Letter of Blessed Apostle Paul to the Hebrews

Heb. IX, 11-14

BUT Christ, being come a high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: Neither by the blood of goats, or of calves, but by his own blood, entered once

into the Holy of Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the



ve-né- runt in ú- num, * Ad-vér-sus Dó- mi- num,
et advér-sus Chrí- stum é- jus. ʒ. Quá-
re fremu-érunt Gén- tes, et pópu-li medi-tá-ti sunt
in-áni- a ? * Ad-vér-sus.

Lectio 8

Hb. IX. 15-18

ET ideo novi testaménti mediátor est: ut, morte intercedénte, in redemptiónem eárum prævaricatiónum, quæ erant sub prióri testaménto,

repromissiónem accípiant, qui vocáti sunt ætérnæ hereditátis. Ubi enim testaméntum est: mors necesse est intercedat testatóris. Testaméntum enim

Holy Ghost offered himself unspotted unto God, cleanse our

conscience from dead works, to serve the living God?

Astiterunt is an exception in this Holy Saturday office in that it deals exclusively with the plots of the wicked. Their violence is reflected in a very strong melody, with a firm rhythm and few nuances.

Resp. The kings of the earth set themselves, and the rulers take counsel together * Against the

Lord, and against His Anointed. ʒ. Why do the heathen rage? and the people imagine a vain thing.

in mórtuis confirmátum est: nec primum quidem sine sán-
alióquin nondum valet, dum guine dedicátum est.
vivit qui testátus est. Unde

Resp.
4.

Æ -sti-mátus sum * cum de-scendénti-bus in
lá-cum: * Fá-ctus sum sí-cut hó-mo sí-ne ad-ju-
tó-ri-o, ínter mór-tu-os lí-ber. ʘ. Posu-érunt

Reading 8

Heb. IX, 15-18

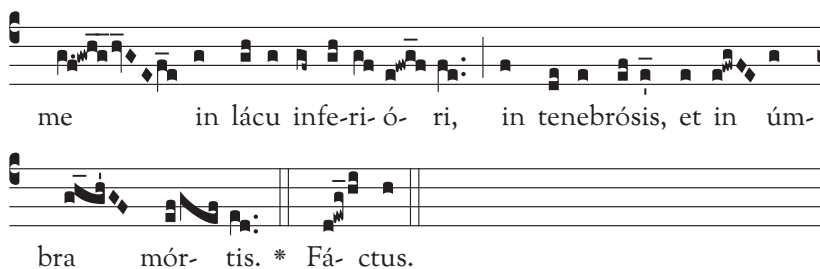
AND therefore he is the mediator of the new testament: that by means of his death, for the redemption of those transgressions, which were under the former testament, they that are called may receive the promise of eternal inheritance. For where

there is a testament, the death of the testator must of necessity come in. For a testament is of force, after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.

Æstimátus sum returns to the fourth mode with an even stronger touch of tranquility and inner peace. The words are placed on the lips of our Lord during his stay in limbo and bespeak yet again the inalterable serenity of soul that was his to the end.

Resp. I am counted with them that go down into the pit. * I am as a man that hath no strength, lying nerveless among the dead.

ʘ. They have laid me in the lowest pit, in darkness, and in the shadow of death.



Lectio 9

Hb. IX. 19-22

LEcto enim omni mandáto legis a Móyse univérso pópulo: accípiens sánguinem vitulórum, et hircórum cum aqua et lana coccínea, et hys-sópo: ipsum quoque librum, et omnem pópulum aspérsit, dicens: Hic sanguis testaménti,

quod mandávit ad vos Deus. Etiam tabernáculum, et ómnia vasa ministérii ságuine simí-liter aspérsit: et ómnia pene in ságuine secúndum legem mundántur: et sine ságuinis effusióne non fit remissio.

Reading 9

Heb. IX, 19-22

FOR when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: This is the blood of the testament, which God

hath enjoined unto you. The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

Resp.
2.**S**

Epúl-to * Dó-mi-no, si-gnátum est monumén-

tum, volvén-tes lápi- dem ad ósti-um monumén-

ti : * Ponén-tes mí-li tes, qui custodí- rent íl-

lum. ʒ. Accedén-tes prínci-pes sacer dó-tum ad Pi-lá- tum,

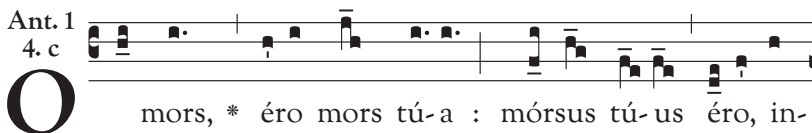
pe-ti- é-runt íl- lum. * Ponén-tes. ʀ. Sepúl-to.

Sepúlto Dómino, the final responsory of the three holy days, recalls, with simple detachment, the last events of the Passion. The tomb has been sealed and the soldiers ordered to keep watch.

Resp. After that the Lord was buried, they sealed the sepulchre, rolling a stone to the door of the sepulchre * Setting a watch

to keep Him. ʒ. The chief priests came together unto Pilate, and made that request unto him.

AD LAUDES

Ant. 1
4. c

férne.

Psalmus 50

1. Mi-serére *mé-i* **Dé-** us, * secúndum mágnam mi-se-ri-córdi-am **tú-** am.2. Et secúndum multitúdinem miseratiónum *tuárum*, * dele iniquitátem **méam**.3. Amplius lava me ab iniquitáte **méa** : * et a peccáto meo **múnda** me.4. Quóniam iniquitátem meam ego **cognó**scó : * et peccátum meum contra me est **sémper**.

Ant. O death, I will be thy death; * O grave, I will be thy destruction.

Psalm 50

1. Have mercy on me, O God,
according to thy great mercy.2. And according to the multi-
tude of thy tender mercies blot

out my iniquity.

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

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

6. Ecce enim, in iniquitatibus **concéptus** sum: * et in peccátis concépit me mater **méa**.

7. Ecce enim, veritátem **dilexisti**: * incérta et occúlta sapiéntiæ tuæ manifestásti **míhi**.

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 **déle**.

11. Cor mundum crea in me, **Déus**: * et spíritum rectum ínnova in viscéribus **meis**.

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

13. Redde mihi lætítiam salutáris **túi**: * et spíritui principáli **confirma** me.

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

5. To thee only have I sinned, and have 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. Cast me not away from thy face; and take not thy holy spirit from me.

14. Docébo iníquos *vias* **túas** : * et ímpii ad te convertén-
 15. Libera me de sanguínibus, Deus, Deus *salútis* **méæ** : * et ex-
 sultábit lingua mea justítiam **túam**.

16. Dómine, lábia mea *apéries* : * et os meum annuntiábit lau-
 dem **túam**.

17. Quóniam si voluíssem sacrificium, *dedissem* **útique** : * ho-
 locáustis non delectáberis.

18. Sacrificium Deo spíritus contribulátus : * cor contrítum, et hu-
 miliátum, Deus, non despíciēs.

19. Benigne fac, Dómine, in bona voluntáte *tua* **Síon** : * ut ædi-
 ficéntur muri Jerúsalem.

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



O mors, éro mors tu-a : mórsus tú-us éro, inférne.

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 sac-

rifice, I would indeed have given
 it: with burnt offerings thou wilt
 not be delighted.

18. A sacrifice to God is an af-
 flicted spirit: a contrite and hum-
 bled heart, O God, thou wilt not
 despise.

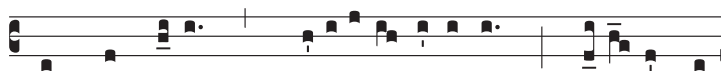
19. Deal favourably, O Lord, in
 thy good will with Sion; that the
 walls of Jerusalem may be built up.

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

Ant. O death, I will be thy death; O grave, I will be thy destruction.

Ant. 2
4. A*

P

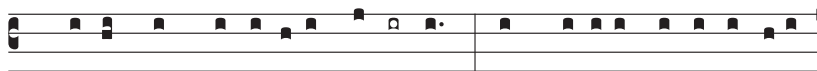


Lángent é-um * quási uni-géni-tum, quí-a ínno-



cens Dómi-nus occí-sus est.

Psalmus 91



1. Bónum est confi-té-ri Dómi-no : * et psállere nómi-ni tú-o,



Altíssi-me. Flexa : Dómi-ne, †

2. Ad annuntiándum mane misericórdiam **túam** : * et veritátem tuam *per nóctem.*

3. In decachó-rdo, *psaltério* : * cum cántico, in **cít**hara.

4. Quia delectásti me, Dómine, in factúra **túa** : * et in opéribus mánuum tuárum **exsultábo.**

Ant. They shall mourn for Him * as one mourneth for his only son, for the innocent Lord hath been put to death.

The second Psalm is one of those that were composed by David, when he was in banishment. He here expresses the desire and hope of again seeing his country. He is a figure of our Saviour when lying in the grave, and longing for the day of his Resurrection.

Psalm 91

1. It is good to give praise to the Lord: and to sing to thy name, O most High.

2. To shew forth thy mercy in the morning, and thy truth in the night:

5. Quam magnificáta sunt ópera *tua*, **Dómine** ! * nimis profúndæ factæ sunt cogitátiones **túæ**.

6. Vir insípiens *non cognóscet* : * et stultus non *intélleget* hæc.

7. Cum exórti fúerint peccatóres *sicut fáenum* : * et apparúerint omnes, qui operántur *iniquitátem* :

8. Ut intéreant in *sæculum sæculi* : * tu autem Altíssimus in *ætérnum*, **Dómine**.

9. Quóniam ecce inimíci tui, **Dómine**, † quóniam ecce inimíci tui *períbunt* : * et dispergéntur omnes, qui operántur *iniquitátem*.

10. Et exaltábitur sicut unicórnis *cornu méum* : * et senéctus mea in *misericórdia úberi*.

11. Et despéxit óculus meus inimícos *méos* : * et in insurgéntibus in me malignántibus áudiet *auris méa*.

12. Justus, ut palma *florébit* : * sicut cedrus Líbani *multiplicábitur*.

13. Plantáti in *domo Dómini*, * in átriis domus Dei *nostrí florébunt*.

3. Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

4. For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

5. O Lord, how great are thy works! thy thoughts are exceeding deep.

6. The senseless man shall not know: nor will the fool understand these things.

7. When the wicked shall spring up as grass: and all the workers of iniquity shall appear:

8. That they may perish for ever and ever: but thou, O Lord, art

most high for evermore.

9. For behold thy enemies, O Lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

10. But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

11. My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

12. The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

13. They that are planted in the house of the Lord shall flourish

14. Adhuc multiplicabúntur in senécta úberi : * et bene patientes erunt, ut annúntient :

15. Quóniam rectus Dóminus, Deus nóster : * et non est iníquitas in éo.



Plángent é-um quási uni-géni-tum, quí- a ínnocens Dó-



mi-nus occí-sus est.

Ant. 3
7. b



A

Tténdi-te * uni-vér-si pópu-li, et vi-dé-te doló-



rem mé-um.

in the courts of the house of our God.

14. They shall still increase in a fruitful old age: and shall be well

Ant. They shall mourn for Him as one mourneth for his only son, for the innocent Lord hath been put to death.

Ant. O all ye nations, behold * and see my sorrow.

The third psalm is the same that Saint Augustine commented for us in the name of the Church as its official commentator of the lessons of the second nocturn, for Good Friday and Holy Saturday.

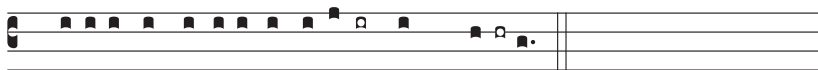
treated, that they may shew,

15. That the Lord our God is righteous, and there is no iniquity in him.

Psalmus 63



1. Exáudi, Dé-us, ora-ti-ónem **mé**-am cum **dé**precor : * a ti-



móre in-i-mí-ci é-ri-pe **áni**-mam **mé**- am.

2. Protexísti me a convéntu **malignán**tium : * a multitudíne operántium **iniquitá**tem.

3. Quia exacuérunt ut gládium **línguas sú**as : * intendérunt arcum rem amáram, ut sagittent in occúltis **immaculá**tum.

4. Súbito sagittábunt eum, et **non timé**bunt : * firmavérunt sibi **sermónem né**quam.

5. Narravérunt ut **abscón**derent **lá**queos : * dixérunt : Quis **vidé**bit **é**os ?

6. Scrutáti sunt **iniquitá**tes : * defecerunt **scrután**tes **scrutín**io.

7. Accédet homo **ad** cor **ált**um : * et exaltábitur **Dé**us.

8. Sagittæ parvulórum factæ sunt **plágæ eó**rum : * et infirmátæ sunt contra eos **línguæ eó**rum.

Psalm 63

1. Hear, O God, my prayer,
when I make supplication to
thee: deliver my soul from the
fear of the enemy.

2. Thou hast protected me from
the assembly of the malignant;
from the multitude of the work-
ers of iniquity.

3. For they have whetted their
tongues like a sword; they have

bent their bow a bitter thing, to
shoot in secret the undefiled.

4. They will shoot at him on a
sudden, and will not fear: they
are resolute in wickedness.

5. They have talked of hiding
snares; they have said: Who shall
see them?

6. They have searched after in-
iquities: they have failed in their

9. Conturbáti sunt omnes qui vidébant éos : * et tímuit ómnis hómo.

10. Et annuntiavérunt ópera Dói, * et facta ejus intellexérunt.

11. Lætábitur justus in Dómino, et sperábit in éo, * et laudábuntur omnes récti córde.



At-ténde-te uni-vérsi pópuli, et vi-dé-te dolórem mé-um.

Ant. 4

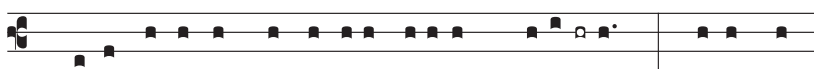
2. D
A



pórta ínfe-ri * éru-e, Dómi-ne, áni-mam mé-am.

Canticum Ezechiae

Is. XXXVIII. 10-20



1. Ego dí-xi: In di-mí-di-o di-érum me-ó-rum * vádam ad

search.

7. Man shall come to a deep heart: and God shall be exalted.

8. The arrows of children are their wounds: and their tongues against them are made weak.

9. All that saw them were trou-

bled; and every man was afraid.

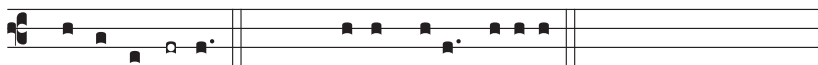
10. And they declared the works of God: and understood his doings.

11. The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

Ant. O all ye nations, behold and see my sorrow.

Ant. O Lord, deliver my soul * from the gates of the grave.

The Canticum of Ezechias, which is always sung in Tuesday's Lauds, is here substituted for that of Deuteronomy, which is the proper one for Saturdays, but which is not in harmony with today's mystery. Ezechias lying on his sick bed, and praying God to restore him to health, is a figure of Christ in his Tomb, beseeching his Father to give him a speedy Resurrection to life.



pórtas **infe**-ri. *Flexa* : ví-ta mé-a : †

2. Quæsiui resíduum annórum meórum. * Dixi : Non vidébo Dóminum Deum in terra **vi**véntium.

3. Non aspíciam hóminem **úl**tra, * et habitatórem *qui*étis.

4. Generátio mea abláta est, et convolúta est **a** me, * quasi tabernáculum **past**órum.

5. Præcísá est velut a texénte, víta mea : † dum adhuc ordírer, succídit me : * de mane usque ad vésperam **fín**ies me.

6. Sperábam usque ad **má**ne, * quasi leo sic contrívít ómnia ossa **mé**a :

7. De mane usque ad vésperam **fín**ies me : * sicut pullus hirún-
dinis sic clamábo, meditábor ut **colú**mba :

8. Attenuáti sunt óculi **mé**i, * suspiciéntes in **excé**lsum.

Canticle of Ezechias

Isa. XXXVIII, 10-23

1. I said: In the midst of my days I shall go to the gates of hell:

2. I sought for the residue of my years. I said: I shall not see the Lord God in the land of the living.

3. I shall behold man no more, nor the inhabitant of rest.

4. My generation is at an end, and it is rolled away from me, as a shepherd's tent.

5. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from

morning even to night thou wilt make an end of me.

6. I hoped till morning, as a lion so hath he broken all my bones:

7. From morning even to night thou wilt make an end of me. I will cry like a young swallow, I will meditate like a dove:

8. My eyes are weakened looking upward:

9. Lord, I suffer violence, answer thou for me. What shall I say, or what shall he answer for me, whereas he himself hath done it?

10. I will recount to thee all my

9. Dómine, vim pátor, respónde **pro** me. * Quid dicam, aut quid respondébit mihi, cum ipse **fecerit**?

10. Recogitábo tibi omnes annos **méos** * in amaritúdine **ánimæ méæ**.

11. Dómine, si sic vívitur, et in tálibus vita spíritus mei, † cor-rípies me, et vivificábis me. * Ecce, in pace amaritúdo mea **amarríssima** :

12. Tu autem eruísti ánimam meam ut non **períret** : * projecísti post tergum tuum ómnia peccáta **méa**.

13. Quia non inférnus confitébitur tibi, † neque mors laudábit te : * non exspectábunt qui descéndunt in lacum, veritátem **túam**.

14. Vivens vivens ipse confitébitur tibi, sicut et ego **hódie** : * pater filiis notam fáciat veritátem **túam**.

15. Dómine, salvum **me** fac * et psalmos nostros cantábitis cunctis diébus vitæ nostræ in domo **Dómini**.



A pórtā ífe-ri éru-e, Dómi-ne, áni-mam mé-am.

years in the bitterness of my soul.

11. O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live. Behold in peace is my bitterness most bitter:

12. But thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

Ant. O Lord, deliver my soul from the gates of the grave.

13. For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

14. The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

15. O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

Ant. 5
8. c

O

vos ómnes, * qui transí-tis per ví-am, atténdi-

te, et vi-dé-te si est dó-lor síc-ut dó-lor mé-us.

Psalmus 150

1. Laudáte Dómi-num in sánctis é- jus: * laudáte é-um in

firmaménto virtú-tis é- jus. *Flexa*: benesonánti-bus: †2. Laudáte eum in virtútibus éjus: * laudáte eum secúndum
multitúdinem magnitúdinis éjus.3. Laudáte eum in sono túbæ: * laudáte eum in psaltério, et
cítthara.Ant. O all ye that pass by * behold, and see if there be any sorrow like
unto my sorrow.*The last psalm of Lauds is also the last of the Book of the Psalms, summariz-
ing in praise the last word of the whole creation.*

Psalm 150

1. Praise ye the Lord in his holy
places: praise ye him in the fir-
mament of his power.2. Praise ye him for his mighty
acts: praise ye him according to

the multitude of his greatness.

3. Praise him with sound of
trumpet: praise him with psaltery
and harp.

4. Praise him with timbrel and

4. Laudáte eum in týmpano, et **chóro** : * laudáte eum in chordis, et **órgano**.

5. Laudáte eum in cýmbalis benesonántibus : † laudáte eum in cýmbalis jubilatiónis : * omnis spíritus *laudet* **Dóminum**.



O vos ómnes, qui transí-tis per ví-am, atténdi-te, et vi-



dé-te si est dó-lor síc-ut dó-lor mé-us.



ŷ. Cáro mé-a requi-éscet in spe.



℞. Et non dábis Sánctum tú-um vi-dére corrupti-ó-nem.

Capitulum et hymnus non dicuntur.

choir: praise him with strings and organs.

cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

5. Praise him on high sounding

Ant. O all ye that pass by behold, and see if there be any sorrow like unto my sorrow.

ŷ. My flesh shall rest in hope.

℞. Neither wilt Thou suffer thine Holy One to see corruption.

Ant. There were women sitting over against the sepulchre * weeping, and making lamentation for the Lord.

Canticum Zachariæ

Ad Ben.

Ant. 1. g



Ulí- e-res * sedéntes ad monumén- tum lamen-

ta-bántur, fléntes Dómi-num.

Lc. I. 68-79

1. Benedíctus Dómi-nus, Dé-us Isra-ël: * quí-a vi-si-távit, et

fécit redempti-ónem plé-bis sú- æ. 2. Et eréxit...

2. Et eréxit cornu salútis nóbis: * in domo David, púeri súi.

3. Sicut locútus est per os sanctórum, * qui a sæculo sunt, prophetárum éjus:

4. Salútem ex inimícis nóstris, * et de manu ómnium, qui odé-runt nos.

Canticle of Zacharias

Luke I, 68-79

1. Blessed be the Lord God of Israel; because he hath visited and wrought the redemption of his people:

2. And hath raised up a horn of

salvation to us, in the house of David his servant:

3. As he spoke by the mouth of his holy Prophets, who are from the beginning:

5. Ad faciéndam misericórdiam cum *pátribus* **nó**stris : * et memorári testaménti *sui* **sán**cti.

6. Jusjurándum, quod jurávit ad Abraham *patrem* **nó**strum, * datúrum *se* **nó**bis :

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

8. In sanctitáte, et justítia *coram* **í**pso, * ómnibus *diébus* **nó**stris.

9. Et tu, puer, Prophéta Altíssimi *vocá*beris : * præíbis enim ante faciém Dómini, paráre *vias* **é**jus :

10. Ad dandam sciéntiam salútis *plebi* **é**jus : * in remissionem peccatórum **eó**rum :

11. Per víscera misericórdiæ *Dei* **nó**stri : * in quibus visitávit nos, óriens ex **á**lto :

12. Illumináre his, qui in ténebris, et in umbra mortis **sé**dent : * ad dirigéndo pedes nostros in *viam* **pá**cis.

4. Salvation from our enemies, and from the hand of all that hate us:

5. To perform mercy to our fathers, and to remember his holy testament,

6. The oath, which he swore to Abraham our father, that he would grant to us,

7. That being delivered from the hand of our enemies, we may serve him without fear,

8. In holiness and justice before him, all our days.

9. And thou, child, shalt be

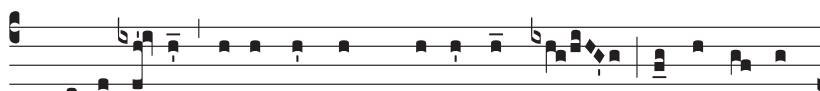
Ant. There were women sitting over against the sepulchre weeping, and making lamentation for the Lord.

called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways:

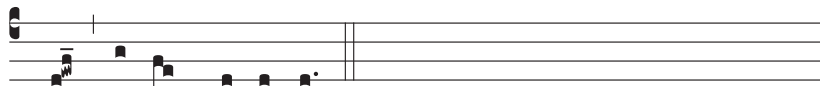
10. To give knowledge of salvation to his people, unto the remission of their sins:

11. Through the bowels of the mercy of our God, in which the Orient from on high hath visited us:

12. To enlighten them that sit in darkness, and in the shadow of death: to direct our feet into the way of peace.



Mu-lí-e-res sedéntes ad monumén-tum lamenta-bán-



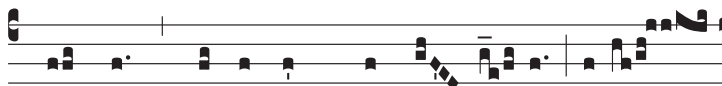
tur, fléntes Dómi-num.

Deinde dicitur, flexis genibus.

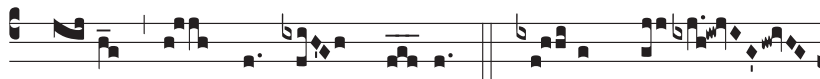
Ant.

5.

C



Hrístus * fáctus est pro no-bis obé-



di-ens ús-que ad mór-tem. Mor-tem au-tem



crú-cis.

ŷ. Própter quod et Dé-us ex-

The Antiphon having been repeated after the Canticle, the Choir sings, to a touching melody, the following words, which are repeated at the end of all the Canonical Hours of these three days. But today the Church is not satisfied with announcing the Death of her Jesus: she adds the remaining words of the Apostle, wherein he tells us of the glory of the Man-God, the Conqueror of the Tomb.

Chríst became obedient for us unto death, even to the death of the cross. For which

cause God also hath exalted him, and hath given him a name which is above all names.

altávit illum, et dé-

dit il-li nó-men quod est súper ómne

nó-men.

Pater noster totum secreto.

Oratio

Concède, quæsumus, omnipotens Deus: ut, qui Fílii tui resurrectionem devóta expectatióne prævenímus; ejúsdem resurrectionis glóriam consequámur.

Et sub silentio concluditur.

Per eúndem Dóminum nostrum Jesum Christum Fílium tuum, qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sæcula sæculórum. Amen.

Our Father (*secretly*).

Prayer

Grant, we beseech thee, O Almighty God: that we who anticipate the resurrection of thy

Son with pious expectation, may obtain the glory of the same resurrection.

Finish silently.

Through the same Jesus Christ, thy Son, Our Lord, Who liveth and reigneth with thee in the unity of the Holy Ghost, God, world without end. Amen.