

FERIA V. IN CENA DOMINI

AD MATUTINUM

The Office of Matins and Lauds, for the last three days of Holy Week, differs, in many things, from that of the rest of the year. All is sad and mournful, as though it were a funeral-service: nothing could more emphatically express the grief that now weighs down the heart of our holy mother the Church. Throughout all the Office of Thursday, Friday, and Saturday, she forbids herself the use of those formulas of joy and hope, wherewith, on all other days, she begins her praise of God. The Domine, labia mea aperies (O Lord, thou shalt open my lips): the Deus, in adiutorium meum intende (Incline unto mine aid, God): the Gloria Patri, at the end of the Psalms, Canticles, and Responsories: – all are taken away. So likewise are those soul-stirring additions, which have been gradually made, in the different ages; and nothing is left, but what is essential to the form of the Divine Office: Psalms, Lessons, and Chants expressive of grief. Each Canonical Hour ends with a commemoration of the Death and Cross of our Redeemer.

The name of Tenebræ has been given to the Matins and Lauds of the last three days of Holy Week, because this Office used formerly to be celebrated during the night: and even when the hour was anticipated, the name of Tenebræ was kept up for another reason; namely, that it began with daylight, but ended after the sun had set.

There is an impressive ceremony, peculiar to this Office, which tends to perpetuate its name. There is placed in the Sanctuary, near the Altar, a large triangular candlestick, holding fifteen candles. These candles, and the six that are on the Altar, are of yellow wax, as in the Office for the Dead. At the end of each Psalm or Canticle, one of these fifteen candles is extinguished; but the one which is placed at the top of the Triangle, is left lighted. During the singing of the Benedictus, at Lauds, the six candles on the Altar are also put out. Then the Master of Ceremonies takes the lighted candle from the Triangle, and holds it upon the Altar, on the Epistle side, whilst the Choir repeats the antiphon after the Canticle: after which, he hides it behind the Altar during the conclusive Prayer. As soon as this Prayer is finished, a noise is made with the seats of the stalls in the choir, which continues until the candle is brought from behind the Altar, and shows, by its light, that the Office of Tenebræ is over.

Let us now study the meaning of these ceremonies. The glory of the Son of God was obscured, and, so to say, eclipsed, by the ignominies he endured during

IN PRIMO NOCTURNO

Ant. 1
8. c

Z Elus dómus tú-æ * comédit me, et oppróbri-a

exprobránti-um tí-bi ceci-dérunt súper me.

his Passion. He, the Light of the world, powerful in word and work, who, but a few days ago, was proclaimed King by the citizens of Jerusalem, is now robbed of all his honours; he is, says Isaias, the Man of sorrows, a leper; he is, says the Royal Prophet, a worm of the earth, and no man; he is, as he says of himself, an object of shame even to his own Disciples, for they are all scandalised in him, and abandon him, yea, even Peter protests that he never knew him. This desertion on the part of his Apostles and Disciples is expressed by the candles being extinguished, one after the other, not only on the Triangle, but on the Altar itself. But Jesus, our Light, though despised and hidden, is not extinguished. This is signified by the Candle which is momentarily placed on the Altar; it figures our Redeemer suffering and dying on Calvary. In order to express his burial, the candle is hid behind the Altar; its light disappears. A confused noise is heard in the House of God, where all is now darkness. This noise and gloom express the convulsions of nature, when Jesus expired on the Cross; the earth shook, the rocks were split, the dead came forth from their tombs. But the candle suddenly reappears; its light is as fair as ever; the noise is hushed, and homage is paid to the Conqueror of Death.

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

The first Psalm was written by David, when obliged to flee from the persecution of his son Absalom, who sought his death. It refers to Christ, and describes various incidents of his Passion. The gall and vinegar, here mentioned, show us that this Psalm is prophetic, for David never received any such treatment from his enemies.

Psalmus 68



1. Sálvum me fac, **Dé-** us : * quóni-am intravérunt áquæ



úsque ad áni-mam **mé-** am. *Flexa* : tempésta aquæ, †

2. Infixus sum in limo profúndi : * et non est substán-tia.

3. Veni in altitúdinem **máris** : * et tempésta demérsit me.

4. Laborávi clamans, raucæ factæ sunt fauces **mææ** : * defecé-runt óculi mei, dum spero in *Deum* **méum**.

5. Multiplicáti sunt super capíllos cápitis **méi**, * qui odérunt me **grátis**.

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

7. Deus, tu scis insipiéntiam **méam** : * et delícta mea a te non sunt **abscón**ditá.

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.

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

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

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

8. Let not them be ashamed

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

9. Non confundántur **súper** me * qui quærun't te, *Deus Israë*l.

10. Quóniam propter te sustínui oppróbrium: * opéruit confúsió faciém **méam**.

11. Extráneus factus sum frátribus **méis**, * et peregrínus fíliis matrís **méæ**.

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

13. Et opéruí in jejúnio ánimam **méam**: * et factum est in oppróbrium **míhi**.

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

15. Advérsum me loquebántur, qui sedébant in **pórta**: * et in me psallébant qui bibébant **vín**um.

16. Ego vero oratiónem meam ad te, **Dómine**: * tempus benepláciti, **Déus**.

for me, who look for thee, O Lord, the Lord of hosts.

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

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

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

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

13. And I covered my soul in

fasting: and it was made a reproach to me.

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

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

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

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

18. Draw me out of the mire, that I may not stick fast: deliver me

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

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

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

20. Exáudi me, Dómine, quóniam benígna est misericórdia **túa** : * secúndum multitúdinem miseratiónum tuárum **respice in** me.

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

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

23. Tu scis impropérium meum, et confusióne **méam**, * et reveréntiam **méam**.

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

25. Et sustínui qui simul contristarétur, et non **fúit** : * et qui consolarétur, et **non invéni**.

from them that hate me, and out of the deep waters.

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

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

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

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

enemies.

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

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

25. And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none.

26. And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

26. Et dedérunt in escam **mé**am fel : * et in siti mea potavérunt me **acé**to.

27. Fiat mensa eórum coram ipsis in **lá**queum, * et in retributíones, et in **scá**ndalum.

28. Obscuréntur óculi eórum ne **ví**deant : * et dorsum eórum semper **incúr**va.

29. Effúnde super eos iram **tú**am : * et furor iræ tuæ **comprehéndat** éos.

30. Fiat habitatio eórum **desér**ta : * et in tabernáculis eórum non sit *qui in***há**bitet.

31. Quóniam quem tu percussísti, persecúti sunt : * et super dolórem vúlnerum meórum **addidér**unt.

32. Appóne iniquitátem super iniquitátem **eó**rum : * et non intrent in justítiam **tú**am.

33. Deleántur de libro **vivént**ium : * et cum justis *non scribá*ntur.

34. Ego sum pauper et **dól**ens : * salus tua, Deus, **suscé**pit me.

35. Laudábo nomen Dei cum **cánt**ico : * et magnificábo *eum in* **láude**.

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.

36. Et placébit Deo super vítulum novéllum : * córnua producéntem et úngulas.

37. Vídeant páuperes et lætén-tur : * quærite Deum, et vivet áni-ma véstra.

38. Quóniam exaudivit páuperes Dóminus : * et vinctos suos non despéxit.

39. Laudent illum cæli et térra, * mare et ómnia reptília in éis.

40. Quóniam Deus salvam fáciét Sión : * et ædificabúntur civitatés Júda.

41. Et inhabitábunt íbi, * et hereditáte acquírent éam.

42. Et semen servórum ejus possidébit éam : * et qui díligunt no-men ejus, habitábunt in éa.

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



Zé-lus dómus tú-æ comédit me, et oppróbri-a exprobránti-



um tí-bi ceci-dérunt súper me.

37. Let the poor see and re-
joice: seek ye God, and your soul
shall live.

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

39. Let the heavens and the earth
praise him; the sea, and every
thing that creepeth therein.

40. For God will save Sion, and
the cities of Juda shall be built up.

41. And they shall dwell
there, and acquire it by inher-
itance.

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

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

Ant. 2
8. c**A**

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

tant mí-hi má-la.

Psalmus 69

1. Dé-us, in adjutó-ri-um mé-um intén-de : * Dómi-ne ad adju-

vándum *me* festí-na.2. Confundántur et reve^ántur, * qui quærun^t ánimam **mé**am.3. Avertántur retrórsum, et erub^éscant, * qui volunt *mihi* **má**la.4. Avertántur statim erubesc^{én}tes, * qui dicunt mihi : *Euge*, **éu**ge.

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

Psalm 69

The second Psalm was written by David, under the same circumstances as the previous one. He begs God to defend him against the enemies that are seeking to destroy him. This Psalm is prophetic of the lot reserved to the Messiah.

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

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

3. Let them be turned backward,

and blush for shame that desire evils to me:

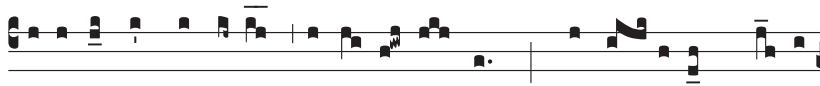
4. Let them be presently turned away blushing for shame that say to me: 'Tis well, 'tis well.

5. Let all that seek thee rejoice

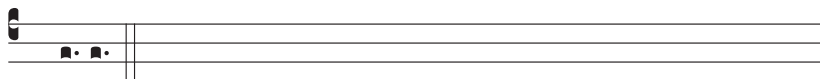
5. Exsúltent et læténtur in te omnes qui **quæ**erunt te, * et dicant semper : Magnificétur Dóminus : qui díligunt salutáre **tú**um.

6. Ego vero egénus, et **páu**per sum : * Deus, *á*du**va** me.

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



A-vertántur retrórsum, et e-ru-bé- scant, qui có- gi- tant mí- hi



má- la.

Ant. 3
8. c

D

E- us mé- us, * é- ri- pe me de mánu peccató- ris.

Psalmus 70



1. In te, Dómi- ne, sperávi, non confúndar in ætér- num : *

and be glad in thee; and let such
as love thy salvation say always:
The Lord be magnified.

6. But I am needy and poor; O

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

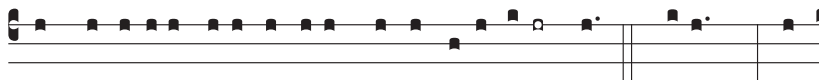
Ant. Deliver me, my God, * out of the hand of the wicked.

God, help me.

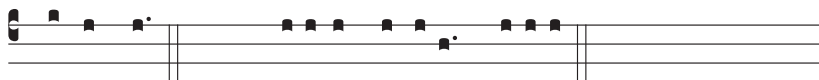
7. Thou art my helper and my
deliverer: O Lord, make no delay.

Psalm 70

The third Psalm refers to the same period of David's life; but whilst it describes the dangers to which this holy king was exposed, it also expresses the wonderful



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



sálva me. *Flexa* : dere-lí-quit é-um, †

2. Inclína ad me aurem **tú**am, * et **sál**va me.

3. Esto mihi in Deum protectórem, et in locum munítum : * ut saluum me **fá**cias,

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

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

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

7. In te confirmátus sum ex **ú**tero : * de ventre matris meæ tu es protéctor **mé**us.

confidence he had that God would crown him with victory over all his enemies.

In its prophetic signification, this Psalm shows us how the Man-God, even in the lowest depths of his anguish, confided in his Father's help.

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

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

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

4. For thou art my firmament and my refuge.

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

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

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

8. Of thee shall I continually sing: I am become unto many as

8. In te cantatio mea **sē**mp̄er : * tamquam prodīgium factus sum multis : et tu adjūtor **f**ortis.

9. Repleātur os meum laude, ut cantem glōriam **tū**am : * tota die magnitūdinem **tū**am.

10. Ne proicias me in tēpore senectūtis : * cum defecerit virtus mea, ne derelīnquas me.

11. Quia dixerunt inimici mei **mī**hi : * et qui custodiēbant animam meam, consīlium fecērunt in **ū**num.

12. Dicētes : Deus derelīquit eum, † persequimini, et comprehendite **ē**um : * quia non est qui erīpiat.

13. Deus, ne elongeris **a** me : * Deus meus, in auxīlium *meum* **rē**specte.

14. Confundāntur, et deficiant detrahētes animæ **mē**æ : * operiāntur confusiōne, et pudōre qui quærunt *mala* **mī**hi.

15. Ego autem semper sperābo : * et adjiciam super omnem laudem **tū**am.

16. Os meum annuntiābit justitiam **tū**am : * tota die salutāre **tū**um.

a wonder, but thou art a strong helper.

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

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

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

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

18. Deus, docuísti me a juventúte **méa** : * et usque nunc pronuntiábo mirábília **túa**.

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

20. Donec annúntiem brácchium **túum** * generatióni omni, *quæ ventúra* est :

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

22. Quantas ostendísti mihi tribulatiónes multas et malas : † et convérsus vivificásti me : * et de abyýssis terræ íterum **reduxí**sti me :

23. Multiplicásti magnificéntiam **túam** : * et convérsus consolátus **es** me.

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

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 to thee?

22. How great troubles hast thou shewn me, many and grievous: and turning thou hast brought me to life, and hast brought me

back again from the depths of the earth:

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

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

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

25. Exsultábunt lábia mea cum cantávero **tú**bi : * et ánima mea, quam redem**mí**sti.

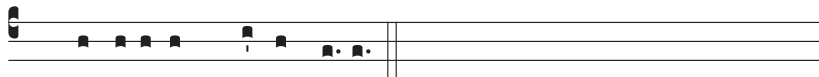
26. Sed et lingua mea tota die meditábitur justítiam **tú**am : * cum confúsi et revériti fúerint, qui quærunt *mala* **mí**hi.



Dé-us mé-us, é-ri-pe me de mánu peccató-ris.



Ÿ. Avertántur retrórsu(m), et erubéscant.



℞. Qui cógi-tant mí-hi má-la.

Pater noster *totum secreto*.

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

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

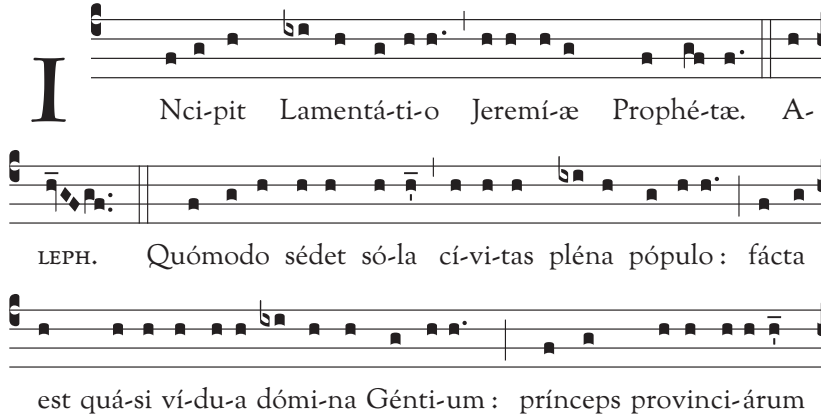
℞. That desire my hurt.

Our Father (*secretly*).

The Lessons of the first Nocturn, for each of these three days, are taken from the Lamentations of Jeremias, which describe the miserable state of Jerusalem, when, in punishment for her idolatry, her people were led captive into Babylon. How visibly is the anger of God shown in these ruins of the great City, over which Jeremias pours forth his inspired words of mourning! And yet, this first disaster was but a figure of a more terrible one to come. When the Assyrians took Jerusalem, and well nigh reduced her to a wilderness, she lost not her name; and the very Prophet, who laments over her destruction, had foretold that the desolation was not to last beyond seventy years. But, in her second destruction, the faithless City forfeited even her name. Rebuilt by her conquerors, she went, for two hundred years, under the name of Ælia Capitolina; and when, after peace was granted to the Church, she was again called Jerusalem,

Lectio 1

Lam. I. 1-5



I Nci-pit Lamentá-ti-o Jeremí-æ Prophé-tæ. A-

LEPH. Quómodo sédet só-la cí-vi-tas pléna pópulo: fácta

est quá-si ví-du-a dó-mi-na Génti-um: prínceps provinci-árum

it was not a restitution of honour to Juda, but a homage that was paid to the God of the Christians, whom Juda had crucified in her Capital. Neither St. Helen's and Constantine's devotedness, nor the heroism of the Crusaders, could raise Jerusalem to the position of even a second-rate City; she is doomed to be a slave, and a slave to infidels, to all but the very end of time. She drew this frightful curse upon herself by the crimes she committed against the Son of God; and nothing could give us a better idea of the enormity of those crimes, than the plaintive words of such a Prophet as Jeremias. This is the reason that his Lamentations are chosen for the Lessons of Tenebræ. The mournful chant, to which they are sung, is probably the one used by the Jews themselves. The names of the letters of the Hebrew alphabet, which divide the stanzas of this inspired Elegy, show us that it was written by the Prophet as an Acrostic. The Jewish custom of singing these Lamentations has been retained in the Christian Church.

Reading 1

Lesson from the book of Lamentations

Lam I:1-5

Aleph. How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the



fácta est sub tri-bú-to. BETH. Plórans plorávit in nócte, et



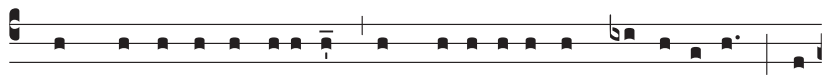
láci-mæ éjus in má-xillis éjus: non est qui conso-létur é-am



ex ómni-bus cá-ris é-jus: ómnes amí-ci éjus spre-vérunt é-



am, et fácti sunt é-i i-ni-mí-ci. GHI-MEL. Mi-grávit Jú-



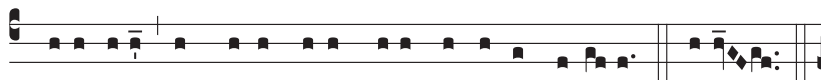
das própter affli-cti-ónem, et multi-túdi-nem servi-tú-tis: ha-



bi-távit ínter Géntes, nec invénit réqui-em: ómnes persecu-

princes of provinces made tributary! Beth. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and

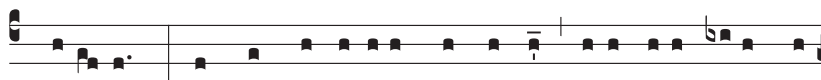
are become her enemies. Ghimel. Juda hath removed her dwelling place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest: all her persecutors have tak-



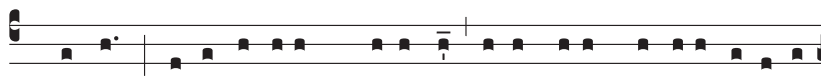
tóres éjus apprehendérunt é-am ínter angústí-as. DALETH.



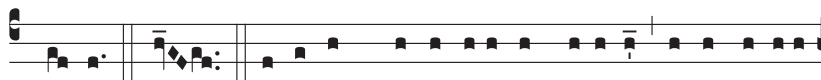
Ví-æ Sí-on lúgent é-o quod non sint qui véni-ant ad so-lem-



ni-tá-tem: ómnes pórtæ éjus destrúctæ: sacerdotés éjus ge-



méntes: vírgi-nes éjus squá-li-dæ, et í-psa opprèssa ama-ri-tú-



di-ne. HE. Fácti sunt hóstes éjus in cápi-te, i-ni-mí-ci é-



jus lo-cupletá-ti sunt: quí-a Dómi-nus locútus est súper é-am



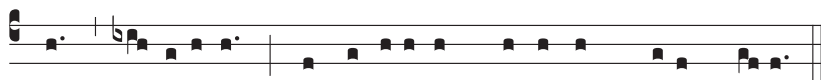
própter multi-túdi-nem i-ni-qui-tátum é-jus: párvu-li éjus dú-

en her in the midst of straits.
Daleth. The ways of Sion mourn,
because there are none that come

to the solemn feast: all her gates
are broken down: her priests
sigh: her virgins are in affliction,



cti sunt in cap-ti-vi-tátem, ánte fá-ci-em tri-bu-lántis. Jerúsa-



lem, Je-rúsa-lem, convértere ad Dómi-num Dé-um tú-um.

Resp.
8.

I

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



trem : Pá-ter, si fí-e-ri po- tést, tránse-at a me cá-

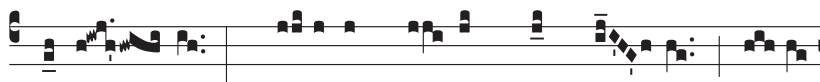
and she is oppressed with bitterness. He. Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the mul-

titude of her iniquities: her children are led into captivity: before the face of the oppressor. Jerusalem, Jerusalem, return to the Lord thy God.

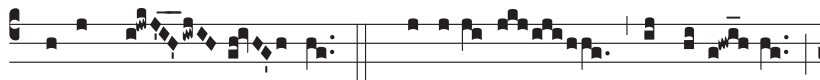
The Lord's prayer to his Father during his Agony. The atmosphere is one of extreme gentleness. Notice the stress, insistent but resigned, on the si fieri potest, which comes after the pressing but very tender call, Pater. A crescendo, together with a slight accelerando, traverses the tránseat a me and ends on the same serene note.

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.



lix í- ste : * Spí- ri- tus quí- dem prómptus est, cá- ro



áutem in- fír- ma. ꝥ. Vi- gi- lá- te, et orá- te,



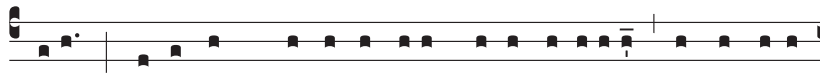
ut non intré- tis in ten- ta- ti- ó- nem. * Spí- ri- tus.

Lectio 2

Lam. I. 6-9



V AU. Et egréssus est a fí- li- a Sí- on ómnis décor



éjus : fácti sunt prínci- pes éjus vé- lut a- rí- etes non inveni-



éntes páscu- a : et abi- érun- t ábsque forti- túdi- ne ánte fáci-

Reading 2

Lam I:6-9

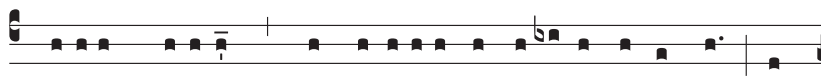
V AU. And from the daugh- ter of Sion all her beauty is departed: her princes are become like rams that find no pastures:



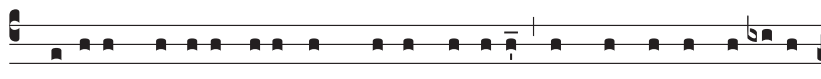
em subsequéntis. ZA-IN. Recordáta est Jerúsa-lem di-érum



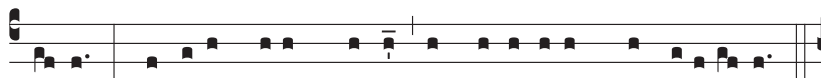
affli-cti-ónis su-æ, et præva-ri-ca-ti-ónis ómni-um de-si-dera-



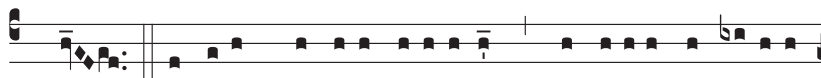
bí-li-um su-órum, quæ habú-erat a di-ébus antí-quis, cum



cáderet pópulus éjus in mánu hostí-li, et non ésset auxi-li-



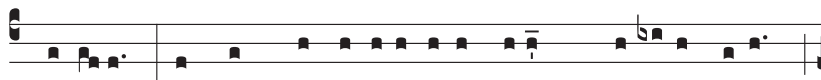
á-tor : vi-dérunt é-am hóstes, et de-ri-sérunt sábbata é-jus.



HETH. Peccátum peccávit Jerúsa-lem, proptére-a instábi-lis

and they are gone away without strength before the face of the pursuer. Zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand,

and there was no helper: the enemies have seen her, and have mocked at her sabbaths. Heth. Jerusalem hath grievously sinned, therefore is she become unstable: all that honoured her have despised her, because they have seen her shame: but she sighed and



fácta est : ómnes, qui glo-ri-fi-cábant é-am, spre-vérunt íllam,



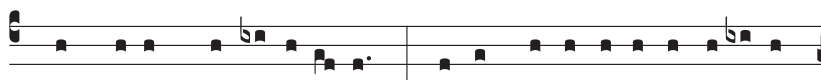
quí-a vi-dérunt i-gnomí-ni-am é-jus : í-psa áutem gémens con-



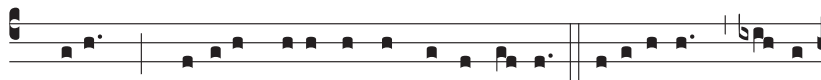
vérsa est retrórsum. TETH. Sórdes éjus in pédi-bus éjus,



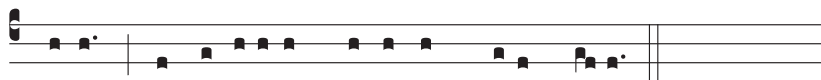
nec recordáta est fí-nis sú-i : depósi-ta est veheménter,



non hábens conso-la-tó-rem : ví-de, Dómi-ne, affli-cti- ónem



mé-am, quóni-am eréctus est i-ni-mí-cus. Jerúsa-lem, Je-rú-




sa-lem, convértere ad Dómi-num Dé-um tú-um.

turned backward. Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not hav-


ing a comforter: behold, O Lord, my affliction, because the enemy is lifted up. Jerusalem, Jerusalem, return to the Lord thy God.

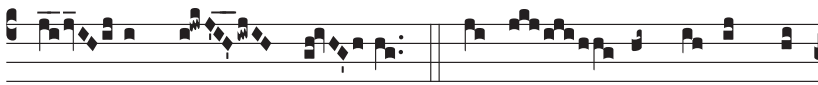
Resp.
8.



 Rí-stis est * á-ni-ma mé- a us- que ad


 mór- tem : su-sti-néte hic, et vi-gi-láte mé- cum :


 nunc vi-débi- tis túrbam, quæ circúm-da-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 hó-mi-nis tradétur in má-nus pec-ca-

A responsory full of Christ's sadness at the thought of his approaching Passion and of the desertion of the Apostles. Little by little, the soft tone becomes more imperative and the pace quickens: sustinéte hic, nunc vidébitis... vos fugam capiétis. Then, the melody becomes once more compact and meditative, and more sorrowful too.

Rep. My Soul is exceeding sorrowful, even unto death: tarry ye here and watch with me * Yet a

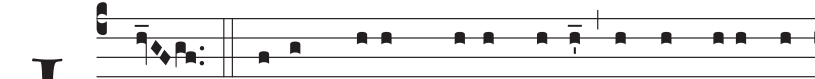
little while, and ye shall see the multitude close Me in. Ye shall flee; and I will go to be offered a



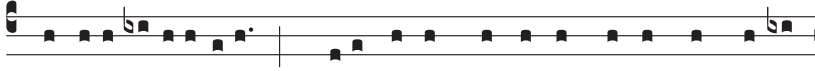
tó- rum. * Vos fú- gam.

Lectio 3

Lam. I. 10-14



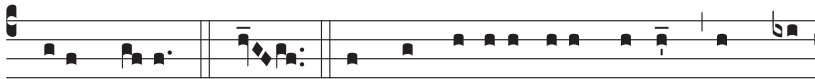
JOD. Mánum sú-am mí-sit hóstis ad ómni-a de-



si-dera-bí-li-a éjus : quí-a ví-dit Géntes ingræssas sanctu- á-



ri-um sú-um, de quí-bus præcéperas ne intrárent in ecclé-



si-am tú-am. CAPH. Omnis pópulus éjus gémens, et quæ-

sacrifice for you. ʒ. Behold, the hour is at hand, and the Son of

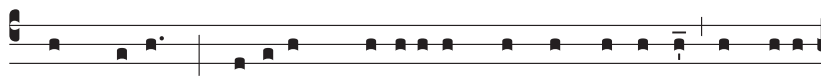
man is betrayed into the hands of sinners.

Reading 3

Lam 1:10-14

JOD. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest com-

mandment 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



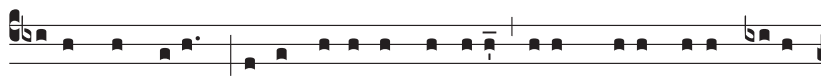
rens pánem : dedérunt pre-ti-ósa quæque pro cí-bo ad refo-



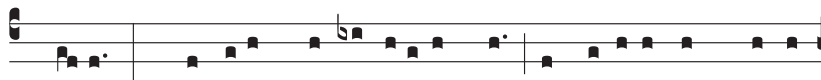
cil-lándam áni-mam. Ví-de, Dómi-ne, et consí-dera, quón-



i-am fácta sum ví-lis. LAMED. O vos ómnes, qui trans-



í-tis per ví-am, atté-di-te, et vi-déte, si est dólor sicut dólor



mé-us : quón-i-am vindemi-ávit me, ut locútus est Dómi-



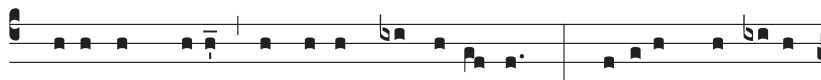
nus in dí-e í-ræ furó-ris sú-i. MEM. De excélso mí-sit



í-gnem in óssi-bus mé-is, et erudí-vit me : expándit réte

soul: see, O Lord, and consider,
for I am become vile. Lamed.
O all ye that pass by the way,
attend, and see if there be any

sorrow like to my sorrow: for he
hath made a vintage of me, as
the Lord spoke in the day of his
fierce anger. Mem. From above



pédi-bus mé-is, convértit me retrórsum : pósu-it me deso-



látam, tóta dí-e mœróre confé-ctam. NUN. Vi-gi-lávit jú-



gum in-i-qui-tátum me-árum : in mánu éjus convolútæ sunt,



et impósi-tæ cóllo mé-o : infirmáta est vírtus mé-a : dédit



me Dómi-nus in mánu, de qua non pótero súrge-re. Jerú-



sa-lem, Je-rúsa-lem, convértere ad Dómi-num Dé-um tú-um.

he hath sent fire into my bones,
and hath chastised me: he hath
spread a net for my feet, he hath
turned me back: he hath made
me desolate, wasted with sorrow
all the day long. Nun. The yoke
of my iniquities hath watched:

they are folded together in his
hand, and put upon my neck: my
strength is weakened: the Lord
hath delivered me into a hand
out of which I am not able to
rise. Jerusalem, Jerusalem, return
to the Lord thy God.

A magnificent résumé of Isaiah 53, filled with contrast. First, the visible fact of Christ's terrible humiliation on the Cross. Then, the underlying reality is

Resp.
5.

E

Cce * ví-di-mus é-um non habéntem

spéci- em, né- que de- có- rem : aspé- ctus éjus in

é- o non est : hic peccá-ta nóstra por-

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

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

Cújus li-vó- re saná- ti sú- mus. ʒ. Vére

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

unveiled: the substitution of an innocent victim for the guilty.

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. ʒ. Surely He hath borne our griefs and carried our sorrows.



í- pse portá- vit. * Cújus. R̃. Ecce.

IN SECUNDO NOCTURNO

Ant. 1

7. c

L

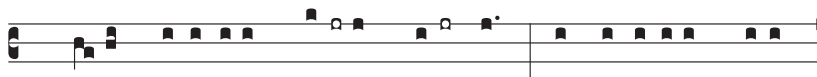


I-berá- vit Dómi-nus * páu-perem a potén-te, et

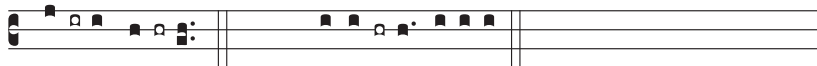


í-no-pem, cú-i non é-rat adjú-tor.

Psalmus 71



1. Dé-us, judí-ci-um tú- um ré-gi da: * et justí-ti-am tú-am



fí-li-o ré- gis. Flexa: Arábi-æ, †

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

Psalm 71

The fourth Psalm, which celebrates, in such glowing terms, the glories of the Son of David, would seem, at first sight, to be inappropriate for this office, which commemorates only his humiliations. We sang this fine Canticle on the night of our Emmanuel's birth at Bethlehem; how comes it to be among our present chants, which are all so sorrowful? The Church has chosen it, because

2. Judicáre pópulum tuum **in** justítia, * et páuperes tuos **in** judício.
3. Suscípíant montes **pá**cem **pó**pulo : * et **cól**les justítiam.
4. Judicábit páuperes pópuli, et salvos fáciet **fí**lios **pá**uperum : *
et humiliábit calumniátorem.
5. Et permanébit cum sole, et **á**n**te** **lú**nam, * in generatióne et
generatióne.
6. Descéndet sicut plúvia in **vé**llus : * et sicut stillicidia stillántia
súper **té**rram.
7. Oriétur in diébus ejus justítia, et abundántia **pá**cis : * donec
auferátur **lú**na.
8. Et dominábitur a mari **ús**que ad **má**re : * et a flúmine usque
ad términos **ór**bis terrárum.
9. Coram illo próc**ident** **Æ**thíopes : * et inimíci ejus **té**rram
língent.

one of the glories here prophesied of Jesus is, that he shall deliver the poor from the mighty; and the needy that had no helper. Mankind is this poor one; Satan is the mighty one; Jesus is about to deliver us from his power, by suffering what we have deserved by our sins.

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, 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

10. Reges Tharsis, et ínsulæ **mú**nera **ó**fferent : * reges Árabum et Saba **dó**na addúcent.

11. Et adorábunt eum omnes **ré**ges **terræ** : * omnes gentes **sér**vient **éi** :

12. Quia liberábit páuperem **a** potén**t**e : * et páuperem, cui non **ér**at adjútor.

13. Parcet páuperi et **í**nopi : * et ánimas páuperum **sál**vas **fá**ciet.

14. Ex usúris et iniquitáte rédimet **ánimas** eórum : * et honorá-bile nomen eórum **có**ram **í**llo.

15. Et vivet, et dábitur ei de auro Arábíæ, † et adorábunt de **í**pso **sém**per : * tota die benedícent **éi**.

16. Et erit firmaméntum in terra in summis móntium, † supe-rextollétur super Libanum **frú**ctus **é**jus : * et florébunt de civitáte sicut **fæ**num **tér**ræ.

17. Sit nomen ejus benedíctum in **sæ**cula : * ante solem pérmanet **nó**men **é**jus.

18. Et benedicéntur in ipso omnes **trí**bus **tér**ræ : * omnes gentes magnificá**l**bunt **é**um.

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 flourish like the grass of the earth.

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

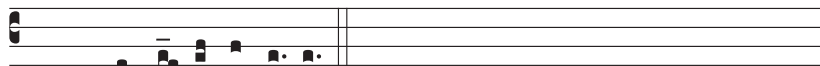
18. And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

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

19. Benedíctus Dóminus, **D**éus **I**sraël, * qui facit mirabília **s**ólus :
 20. Et benedíctum nomen majestátis ejus **i**n ætérnum : * et replé-
 bitur majestáte ejus omnis terra : **f**iat, **f**iat.



Li-berá- vit Dómi-nus páu-perem a potén-te, et í-no-pem,



cú-i non é-rat adjú-tor.

Ant. 2
8. c



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



am : i-ni-quí-tá-tem in excél-so locú-ti sunt.

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.

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.

Psalm 72

The fifth Psalm conveys a moral teaching, which, if listened to, would correct many a false judgment of the world. It often happens that men are shaken at seeing the wicked prosperous, and the virtuous afflicted. It was the temptation which overcame the Apostles, when, seeing their Divine Master in the hands of his enemies, they lost their faith in him as the Messias. The Psalmist owns that

Psalmus 72



1. Quam bónus Isra-ël **Dé-**us, * his, qui récto sunt **cór-de!**



Flexa : dexteram mé-am : †

2. Mei autem pæne moti sunt **pédes** : * pæne effúsi sunt gressus **méi.**

3. Quia zelávi super **iní**quos, * pacem peccatórum **ví**dens.

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

5. In labóre hóminum **non** sunt, * et cum homínibus non flagella**búntur** :

6. Ideo ténuít eos **supér**bia, * opérti sunt iniquitáte et impietáte **súa.**

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

he himself was troubled by the same kind of thought; but God enlightened him to see the truth: it is, that if Divine Providence permit iniquity to triumph for a time, the day is sure to come, when he will punish the wicked, and avenge the just that have suffered persecution.

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

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

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

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

their stripes.

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

8. Cogitavérunt, et locúti sunt **nequí**tiam : * iniquitátem in excélso **locú**ti sunt.

9. Posuérunt in cælum os **sú**um : * et lingua eórum transívit in **tér**ra.

10. Ideo convertétur pópulus **mé**us hic : * et dies pleni inveniéntur in **éis**.

11. Et dixerunt : Quómodo scit **Dé**us, * et si est sciéntia in ex-célso ?

12. Ecce, ipsi peccatóres, et abundántes in **sæ**culo, * obtinuérunt **diví**tias.

13. Et dixi : Ergo sine causa justificávi cor **mé**um, * et lavi inter innocéntes **manus mé**as :

14. Et fui flagellátus tota **díe**, * et castigatio mea in **matutí**nis.

15. Si dicébam : **Narrá**bo sic : * ecce, natiónem filiórum tuórum **reprobá**vi.

16. Existimábam ut cognóscerem hoc, * labor est **án**te me :

17. Donec intrem in Sanctuárium **Déi** : * et intéllegam in novíssimis **eó**rum.

forth, as it were from fatness: they have passed into the affection of the heart.

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

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

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

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

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

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

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

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

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

18. Verúmtamen propter dolos posuísti **é**is : * deiecísti eos dum **allevaré**ntur.

19. Quómodo facti sunt in desolatióem, súbito defecé^runt : * perierunt propter iniquitátem **sú**am.

20. Velut sómniū surgéntium, **Dó**mine, * in civitatē tua imáginem ipsórum ad níhilum **réd**iges.

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

22. Ut juméntum factus sum **á**pud te : * et ego *semper* **té**cum.

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

24. Quid enim mihi est in **cá**elo ? * et a te quid vólui **super**
térram ?

25. Defécit caro mea, et cor **mé**um : * Deus cordis mei, et pars mea Deus in **etér**num.

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

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

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

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

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

21. For my heart hath been inflamed, and my reins have been

changed: and I am brought to nothing, and I knew not.

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

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

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

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

26. For behold they that go far from thee shall perish: thou hast

27. Mihi autem adhærere Deo **bó**num est : * pónere in Dómino Deo *spem* **mé**am :

28. Ut annúntiem omnes prædicationés **tú**as, * in portis *filiae* **Síon**.



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



qui-tá-tem in excélso locúti sunt.

Ant. 3

1. g

E

Xsúrge, Dómi-ne, * et júdi-ca cáusam mé-am.

destroyed all them that are dis-
loyal to thee.

27. But it is good for me to ad-
here to my God, to put my hope

in the Lord God:

28. That I may declare all thy
praises, in the gates of the daugh-
ter of Sion.

Ant. The ungodly think and speak wickedness: they speak loftily concern-
ing oppression.

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

Psalm 73

The sixth Psalm is a reproach made to the enemies of the Divine Worship. The Jews used it, for many ages, against the Gentiles; the Christians now apply it to the Synagogue, which, after having crucified the Son of God, did its utmost to destroy his Church, by putting many of her children to death, and forbidding the Apostles to preach the name of Christ.

1. O God, why hast thou cast
us off unto the end: why is thy

wrath enkindled against the
sheep of thy pasture?

Psalmus 73



1. Ut quid, Dé-us, repu- lísti in **fi-** nem : * i-rátus est fúror



tú-us súper óves pás-cu-æ tú- æ ?

2. Memor esto congregatiónis **túæ**, * quam possedísti *ab inítio*.

3. Redemísti virgam hereditátis **túæ** : * mons Sion, in quo habitásti in **éo**.

4. Leva manus tuas in supérbias **eórum** in **finem** : * quanta malignátus est inimícus in **sáncto** !

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

6. Posuérunt signa **súa**, **sígna** : * et non cognovérunt sicut in éxitu *super súmmum*.

7. Quasi in silva lignórum secúribus excidérunt jánuas ejus in **idípsum** : * in secúri et áscia dejecérunt **éam**.

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 en-

signs for signs, and they knew not both in the going out and on the highest top.

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

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

9. They said in their heart, the whole kindred of them together-

8. Incendérunt igni Sanctuárium **túum** : * in terra polluérent tabernáculum nóminis **túi**.

9. Dixérunt in corde suo cognátio **eórum** **símul** : * Quiéscere faciámus omnes dies festos Dei a **tér**ra.

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

11. Usquequo, Deus, impropérabit **inimí**cus : * irrítat adversáriu nomen tuum in **finem** ?

12. Ut quid avértis manum tuam, et **déx**teram **tú**am, * de médio sinu tuo in **finem** ?

13. Deus autem Rex noster **án**te **sá**cula : * operátus est salútem in médio **tér**ræ.

14. Tu confirmásti in virtúte **túa** **má**re : * contribulásti cápita dracónum in **á**quis.

15. Tu confregísti cápita dracónis : * dedísti eum escam pópulis **Æthi**opum.

16. Tu dirupísti fontes, **et** **torré**ntes : * tu siccásti flúvios **E**than.

17. Tuus est dies, et **túa** **est** nox : * tu fabricátus es auróram et **só**lem.

18. Tu fecísti omnes **tér**minos **tér**ræ : * æstátem et ver tu plasmásti **é**a.

er: 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

19. Memor esto hujus, inimicus improp^{er}avit **Dó**mino : * et pópulus insípiens incitávit *nomen* **tú**um.

20. Ne tradas béstiis ánimas confitén^{tes} **tí**bi, * et ánimas páuperum tuórum ne obliviscáris *in* **fí**nem.

21. Réspice in testamén^{tu}m **tú**um : * quia repléti sunt, qui obscuráti sunt terræ dómibus iniquitátum.

22. Ne avertátur húmilis **fá**ctus confú^{sus} : * pauper et inops laudábunt *nomen* **tú**um.

23. Exsúrge, Deus, júdica **caú**sam **tu**am : * memor esto improp^{er}iórum tuórum, eórum quæ ab insipiente sunt *tota* **dí**e.

24. Ne obliviscáris voces inimicórum tuórum : * supérbia eórum, qui te odérunt, *ascendit* **sé**mper.



Exsúrge, Dómi-ne, et júdi-ca cáusam mé- am.

hast dried up the Ethan rivers.

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

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

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

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

of thy poor.

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

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

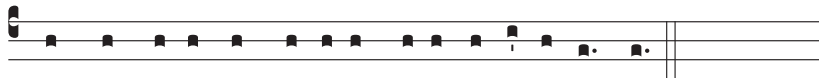
23. Arise, O God, judge thy own cause: remember thy reproaches with which the foolish man hath reproached thee all the day.

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

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



ŷ. Dé-us mé-us, éri-pe me de mánu peccató-ris.



℞. Et de mánu cóntra légem agéntis et in-í-qui.

Pater noster *totum secreto*.

Lectio 4

Ex tractátu sancti Augustíni Epíscopi super Psalmos

In Psalmum LIV. ad 1. versum

EXáudi, Deus, oratióne
meam, et ne despéxeris
deprecatióne meam : inténde
mihi, et exáudi me. Satagéntis,
sollíciti, in tribulatióne pósito,
verba sunt ista. Orat multa

pátiens, de malo liberári desí-
derans. Súperest ut videámus
in quo malo sit : et cum dícere
cóeperit, agnoscámus ibi nos
esse : ut comunicáta tribula-
tióne, conjungámus oratióne.

ŷ. 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*).

For the Lessons of the second Nocturn, the Church reads, each of these three days, a passage from St. Augustine's Enarrations on the Psalms, which are prophetic of our Lord's Passion.

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

Contristátus sum, inquit, in exercitátione mea, et conturbátus sum. Ubi contristátus? ubi conturbátus? In exercitátione mea, inquit. Hómines malos, quos pátitur, commemorátus est: eamdémque passióem malórum hóminum exercita-

tióem suam dixit. Ne putétis grátis 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- cus mé-us * óscu-li me trádi-dit

sí- gno : Quem oscu- látus fú- e- ro, í-pse est, te-

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. I grieve, he saith, in my exercise: and I am troubled. Wherein mourned he? Wherein 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.

This responsory and the two that follow concentrate on the murderous embrace of Judas. It is the Lord's complaint, mild at first, but becoming animated as the words of the traitor are recalled (ipse est, tenéte eum). Then, on the sad observation that the betrayal was effectuated through an embrace, the melody descends progressively with a marked decrescendo, down to the lowest degrees of the modal scale. It is meditative to the end, where the traitor's suicide is presaged.

né- te é- um : hoc má- lum fécit sí- gnum,
 qui per ósculum ad-implévit ho- mi- cí- di- um. * In-
 fé-lix præ-termí- sit pré-ti-um sán- gui- nis, et
 in fí-ne láque-o se sus- pén- dit. ʒ. Bó-num é-
 rat é- i, si ná-tus 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. ʒ. It had been good for that man if he had not been born.

Lectio 5

UTinam ergo qui nos modo exércent, convertántur, et nobíscum exerceántur: tamen quámdiu ita sunt ut exérceant, non eos odérimus: quia in eo quod malus est quis eórum, utrum usque in finem perseveratúrus sit, ignorámus. Et plerúmque cum tibi vidéris odisse inimícum, fratrem odísti, et nescis. Diábolus, et ángeli ejus in Scriptúris sanctis manifestáti sunt nobis, quod ad ignem ætérnum sint destináti. Ipsórum tantum de-

speránda est corréctio, contra quos habémus occúltam luctam: ad quam luctam nos armat Apóstolus, dicens: Non est nobis colluctátio advérsus carnem et sánguinem: id est, non advérsus hómines, quos vidétis, sed advérsus príncipes, et potestátes, et rectóres mundi, tenebrárum harum. Ne forte cum dixísset, mundi, intellégeres dæmónes esse rectóres cæli et terræ. Mundi dixit, tenebrárum harum: mundi dixit, amatórum mun-

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 wrestling 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;

di: mundi dixit, impiórum de quo dicit Evangélíum: Et
et iniquórum: mundi dixit, mundus eum non cognóvit.

Resp.

2.

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

Dómi- num : il- le ut á- gnus ínno- cens non negá-

vit Jú- dæ ó- scu- lum : * De-na-ri-órum núme-

ro Chrí-stum Ju-dæ- is trádi- dit. ʒ. Mé- li- us illi

é- rat, si nátus non fu- ís- set. * De-na-ri-órum.

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.

The usual simple formulas of the 2nd mode underline the gentleness of the “innocent Lamb” and the deep sorrow at betrayal for money, through a kiss. Notice the heavy ascent of denariórum número, and the wisp of weariness on Iudáeis.

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, be-
trayed Christ to the Jews. ʒ. It
had been good for that man if
he had not been born.

Lectio 6

QUóniam vidi iniquitatem, et contradiciónem in civitate. Atténde glóriam crucis ipsíus. Jam in fronte regum crux illa fixa est, cui inimíci insultavérunt. Efféctus probávit virtútem: dómuit orbem non ferro, sed ligno. Lignum crucis contuméliis dignum visum est inimícis, et ante ipsum lignum stántes caput agitábant, et dicébant: Si Fílius Dei est, descéndat de cruce. Extendébat ille manus suas ad pópulum

non credéntem, et contradicéntem. Si enim justus est, qui ex fide vivit; iníquus est, qui non habet fidem. Quod ergo hic ait, iniquitatem: perfídiam intéllige. Vidébat ergo Dóminus in civitate iniquitatem et contradiciónem, et extendébat manus suas ad pópulum non credéntem et contradicéntem: et tamen et ipsos expéctans dicébat: Pater, ignósce illis, quia nésciunt quid faciunt.

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, 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.

Again, Christ protests in the face of the treason of one of his followers. A vigorous imprecation (væ illi) is followed by the announcement of punishment,

Resp.
6.

U

-nus * ex di-scí-pu-lis mé- is trádet me

hódi- e : Væ íl- li per quem trá- dar

é- go : * Mé-li- us ílli é-rat, si ná- tus non fu-

ís- set. ʒ. Qui intíngit mécum mánum in paró-

psi- de, hic me tradi-túrus est in mánus pec-cató-

rum. * Mé-li- us. ʒ. Unus.

delivered energetically at first (mélius illi erat) but then tempered by a painful regret, with the quiet restraint of the suspensive B: "It would have been better for him not to have been born."

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

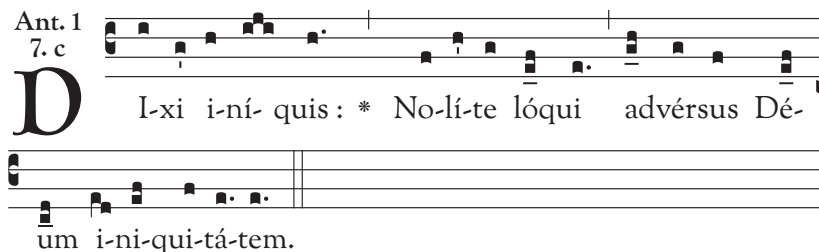
born. ʒ. He that dippeth his hand with Me in the dish, the same shall betray Me into the hands of sinners.

IN TERTIO NOCTURNO

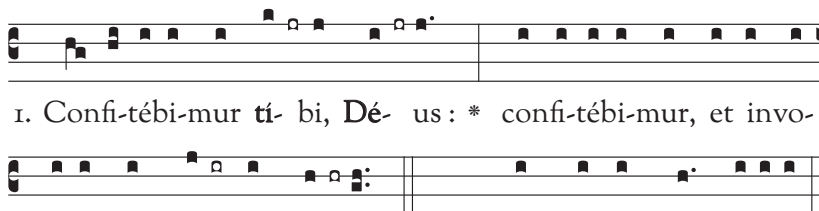
Ant. 1

7. c

D



Psalmus 74



2. Narrábitus mirabília túa : * cum accépero tempus, ego justí-
tias **judicábo**.

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

Psalm 74

The seventh Psalm declares the vengeance of God on those that excite his anger. It shows us what will happen to the Synagogue; after having obliged the Messiah to drink the bitter chalice of his Passion, its own turn shall come, and it shall drink the cup of God's wrath, even to the very dregs thereof.

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 estab-
lished the pillars thereof.

4. I said to the wicked: Do not

3. Liquefacta est terra, et omnes qui **hábitant** in **éa** : * ego confirmávi **colúm**nas **éj**us.

4. Dixi iníquis : Nolíte **iní**que **á**gere : * et delinquéntibus : Nolíte **exaltáre** **córnu** :

5. Nolíte extóllere in altum **córnu** **vé**strum : * nolíte loqui advérsus Deum **iniquitá**tem.

6. Quia neque ab Oriénte, neque ab Occidénte, neque a **desértis** **món**tibus : * quóniam **Déus** **jú**dex est.

7. Hunc **humí**liat, et **hunc** **exált**at : * quia calix in manu Dómini vini meri **plénus** **mí**sto.

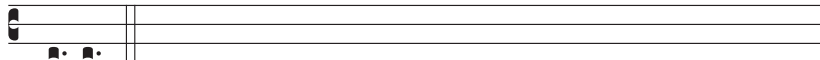
8. Et inclinávit ex hoc in hoc : † verúmtamen fæx ejus non est **exinán**ita : * bibent omnes peccatóres **térræ**.

9. Ego autem annuntiábo in **sæ**culum : * cantábo **Dé**o **Já**cob.

10. Et ómnia córnua peccatórum **confríngam** : * et exaltabúntur **cór**nua **jú**sti.



Dí-xi i-ní- quis : No-lí-te lóqui advérsus Dé-um i-ni-qui-



tá-tem.

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 de-
sert hills: for God is the judge.

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

of strong wine full of mixture.

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

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

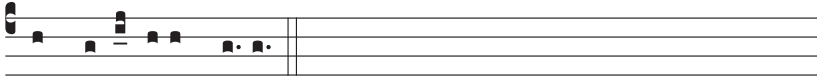
10. And I will break all the horns
of sinners: but the horns of the
just shall be exalted.

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

Ant. 2
8. c

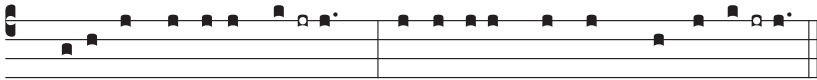


Erra trému-it * et qui-é- vit, dum exsúrgeret



in judí-ci-o Dé-us.

Psalmus 75



1. Nótus in Judæ-a Dé- us : * in Isra-ël mágnus nó-men é- jus.

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

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

4. Illúminans tu mirábiliter a móntibus ætérnis : * turbáti sunt omnes insipiéntes córde.

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

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

Psalm 75

The eighth Psalm was written after David had conquered his enemies. He speaks of the peace that was restored to Sion, and of the sudden vengeance of God that overtook the wicked. The enemies of our Saviour were sleeping their sleep; when, suddenly, the earth trembled, and God arose to judge them.

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

6. Ab increpatione tua, Deus **Já**cob, * dormitavérunt qui ascendérunt **é**quos.

7. Tu terríbilis es, et quis resístet **tí**bi? * ex tunc *ira* **túa**.

8. De cælo audítum fecísti judícium: * terra trémuit et *qui***é**vit,

9. Cum exsúrgeret in judícium **Dé**us, * ut salvos fáceret omnes mansuétos **tér**ræ.

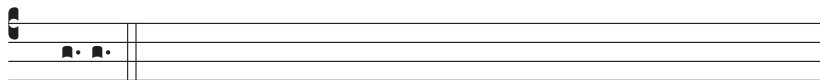
10. Quóniam cogitatio hóminis confitébitur **tí**bi: * et relíquiæ cogitationis diem festum *agent* **tí**bi.

11. Vovéte, et réddite Dómino, Deo **vé**stro: * omnes, qui in circúitu ejus *affértis* **mú**nera.

12. Terríbili et ei qui aufert spíritum **pr**íncipum, * terríbili apud reges **tér**ræ.



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



Dé-us.

mounted on horseback.

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

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

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

10. For the thought of man shall

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

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.

Ant. 3

7. a



Psalmus 76



2. In die tribulatiónis meæ Deum exquisívi, † máni-bus meis nocte **cóntra éum** : * et non **sum decéptus**.

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

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

Psalm 76

The ninth Psalm tells us of David's tribulation, when his son Absalom, the type of the Jewish people, raised the standard of revolt against him. The Royal Prophet, who is the figure of Christ, loses not his confidence in the midst of his trials. The recollection of the wonderful works wrought by God in favour of His people, animates his courage, and he feels that this same merciful God will deliver him.

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 com-

4. Anticipavérunt vigílias **ó**culi **méi** : * turbátus sum, et non **sum** locútus.

5. Cogitávi **dí**es **antí**quos : * et annos ætérnos in **mén**te **há**bui.

6. Et meditátus sum nocte cum **cór**de **méo**, * et exercitábar, et scopébam **spí**ritum **mé**um.

7. Numquid in ætérnum projíciet **Dé**us : * aut non appónet ut complacítior sit **ád**huc ?

8. Aut in finem misericórdiam **sú**am abscín-det, * a generatióne in generatiónem ?

9. Aut obliviscétur miseréri **Dé**us ? * aut continébit in ira sua misericórdias **sú**as ?

10. Et **dí**xi : Nunc **coe**pi : * hæc mutátio délixeræ Excélsi.

11. Memor fui **ó**perum **Dó**mini : * quia memor ero ab inítio mirabílium tuórum.

12. Et meditábor in ómnibus **opé**ribus **tú**is : * et in adinventi-
onibus tuis **exer**cébor.

13. Deus, in sancto via tua : † quis Deus magnus sicut **Dé**us
nóster ? * tu es Deus qui facis mirabília.

forted: I remembered God, and
was delighted, and was exercised,
and my spirit swooned away.

4. My eyes prevented the watch-
es: 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 gen-
eration?

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 be-
gun: 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

14. Notam fecisti in pópulis virtútem túam : * redemísti in bráccchio tuo pópulum tuum, fílios Jácob et Jóseph.

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

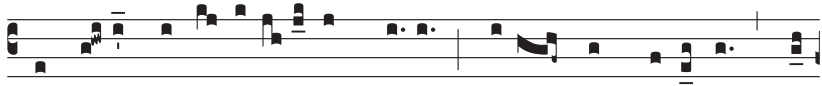
16. Multitúdo sónitus aquárum : * vocem dedérunt núbes.

17. Étenim sagíttæ túæ tránseunt : * vox tonítrui túi in róta.

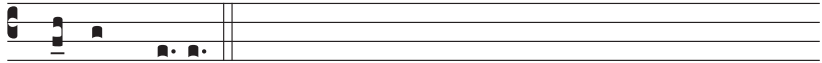
18. Illuxérunt coruscatiónes tuæ órbi térræ : * commóta est, et contrémuit térra.

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

20. Deduxísti sicut oves pópulum túum, * in manu Móysi et Aaron.



In dí-e tri-bu-la-ti-ónis mé-æ Dé-um exqui-sí-vi má-



ni-bus mé-is.

like our God? Thou art the God that dost wonders.

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

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

16. Great was the noise of the wa-

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

ters: the clouds sent out a sound.

17. For thy arrows pass: the voice of thy thunder in a wheel.

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

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

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

quid domos non habétis ad tis, et confúnditis eos, qui non
manducándum et bibéndum? habent? Quid dicam vobis?
Aut Ecclésiám Dei contémni- Laúdo vos? In hoc non laudo.

Resp.
7.

ram * quá si á gnus ínno cens :
dú ctus sum ad im mo lán dum, et ne sci é
bam : consí li um fecé runt i ni mí ci mé i advérsum

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 anoth-

er 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.

A sharp contrast is manifest between the gentleness of the slaughtered Lamb and the violence of the conspirators. With no transition, the melody makes a rapid jump of a fifth in a very animated and almost syllabic style, evoking the violent and brutal decision of eradámus eum, with, on eum, a cascade of insistent, heavy neumes.

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 the land of the living. ⁜ All they that hate me devised my hurt against me: they plotted together to do me evil, saying.



me, di-cén-tes: * Vení-te, mittámus lí-gnum in pánem é-jus, et eradá-mus é-um de tér-ra vi-vén-ti-um. ¶ O-mnes i-ni-mí-ci mé-i advérsum me co-gi-tábant má-la mí-hi : vér-bum i-ní-quum mandavérunt advérsum me, di-cén-tes. * Vení-te.

Lectio 8

1 Cor. XI. 23-26

EGO enim accépi a Dómino quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit

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

panem, et grátias agens fregit, et dixit: « Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratióem. » Simíliter et cálicem, postquam cenávit, dicens: « Hic calix novum testamén-

tum est in meo ságuine: hoc fácite, quotiescúmque bibétis, in meam commemoratióem. » Quótiescúmque enim manducábitis panem hunc, et cálicem bibétis: mortem Dómini annuntiábitis, donec véniat.

Resp.

7.

U

- na hó- ra * non potu- í- stis vi-gi-

lá- re mé- cum, qui exhortabá- mi- ni mó-

ri pro me? * Vel Jú- dam non vi-dé- tis, quó-

he had supped, saying: This chal- ice is the new testament in my blood: this do ye, as often as you shall drink, for the commemora-

tion 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.

Christ speaks to his sleeping disciples and friends: His reproach is at first marked with sorrow and mildness, but shifts to irony: qui exhortabámini. Then, in an alert and direct manner, he invites them to consider how Judas, far from sleeping, hastens to execute his crime.

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

sleepeth not, but maketh haste to betray Me to the Jews? ʘ. Why sleep ye? Rise, and pray, lest ye enter into temptation.

mo-do non dór-mit, sed festí-nat trádere

me Ju-dæ-is ? ʏ. Quid dormí-tis ? súrgi-te, et

orá-te, ne intré-tis in ten-ta-ti-ó-nem. *

Vel Jú-dam.

Lectio 9

1 Cor. XI. 27-34

ITaque quicumque manducáverit panem hunc, vel bíberit cálicem Dómini indigne, reus erit cóporis et ságuinis Dómini. Probet autem seípsum homo : et sic de pane illo edat, et de cálice bibat. Qui enim manducat et

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 would judge our-

bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod, si nosmetipsos dijudicáremus, non útique judicáremur. Dum judicámur autem, a Domino

corrípimur, ut non cum hoc mundo damnémur. Itaque, fratres mei, cum convenitis ad manducandum, invicem expectáte. Si quis ésurit, domi manducet : ut non in iudicium convéníatis. Cétera autem, cum vénero, dispónam.

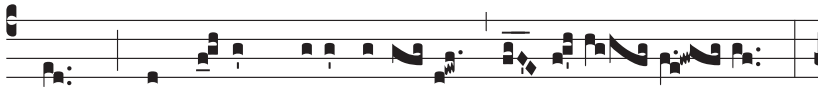
Resp.

1.

S



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



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

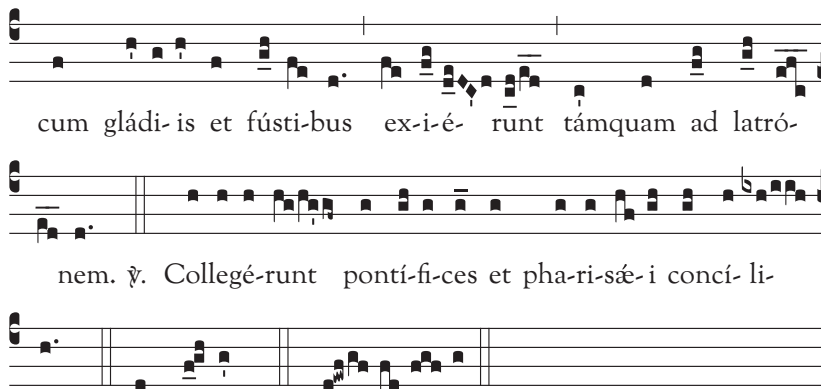
selves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait

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.

A simple, sharp and animated description of the conspiracy. At cum gládiis et fústibus, the melody becomes syllabic and quick with a highly accentuated and broad tamquam ad latrónem, in vigorous relief.

Rep. The elders of the people consulted * That they might take Jesus by subtilty, and kill Him they came out, as against a thief, with swords and staves. ʒ. The chief Priests and the Phar-

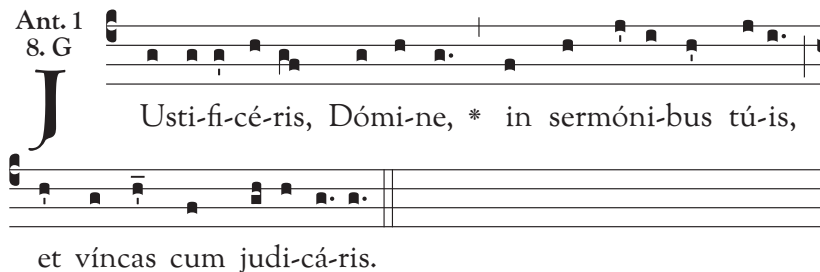
isees gathered a council. R. That they might take Jesus by subtilty, and kill Him: they came out, as against a thief, with swords and staves.



cum gládi-is et fústi-bus ex-i-é- runt támquam ad latró-
nem. ⁊. Collegé-runt pontí-fi-ces et pha-ri-sæ-i concí-li-
um. * Ut Jé-sum. ⁊. Se- ni-ó-res.

AD LAUDES

Ant. 1
8. G



J Usti-fi-cé-ris, Dómi-ne, * in sermóni-bus tú-is,
et v́ncas cum judi-cá-ris.

Ant. O Lord, Thou shalt be justified * when Thou speakest, and be clear when Thou art judged.

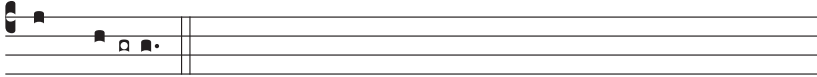
Psalm 50

The first Psalm is the one written by David after his sin, in which he so feelingly and so humbly breathes forth his repentance. The Church invariably makes use of this Psalm, when she sues to God for mercy; and of all the canticles of the Royal Prophet, there is not one which is so familiar to the Faithful as this.

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 **mé**am.

3. Amplius lava me ab iniquitáte **mé**a: * et a peccáto meo **mún**da me.

4. Quóniam iniquitátem meam ego **cognó**sco: * et peccátum meum contra me est **sém**per.

5. Tibi soli peccávi, et malum coram te **fé**ci: * ut justificéris in sermónibus tuis, et vincas cum **judicá**ris.

6. Ecce enim, in iniquitatibus **concé**ptus sum: * et in peccátis concépit me **mater mé**a.

7. Ecce enim, veritátem dilexísti: * incérta et occúlta sapiéntiæ tuæ manifestásti **mí**hi.

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

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

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

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

5. 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

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 méis : * et omnes iniquitátes meas déle.

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

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

13. Redde mihi lætítiam salutáris túi : * et spíritu principáli confírma me.

14. Docébo iníquos vías túas : * et ímpii ad te converténtur.

15. Líbera me de sanguínibus, Deus, Deus salútis méæ : * et exsultábit lingua mea justítiam túam.

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

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.

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

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

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

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

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

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

17. Quóniam si voluísse sacrificium, dedíssem **ú**tique : * holocáustis non *delectá*beris.

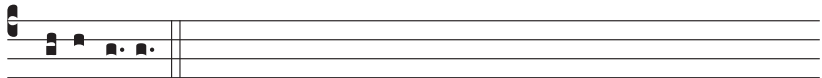
18. Sacrificium Deo spíritus contribulátus : * cor contrítum, et humiliátum, Deus, non despíciēs.

19. Benígne fac, Dómine, in bona voluntáte tua **Sí**on : * ut aedificéntur muri Jerúsalem.

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



Justi-fi-cé-ris, Dómi-ne, in sermóni-bus tú-is, et víncas cum



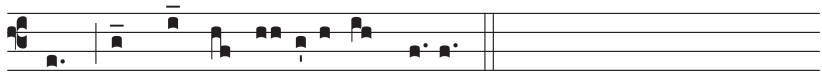
judi-cá-ris.

Ant. 2
2. D

D



O-mi-nus * támquam óvis ad ví-cti-mam dúctus



est, et non a-pé-ru-it os sú-um.

despise.

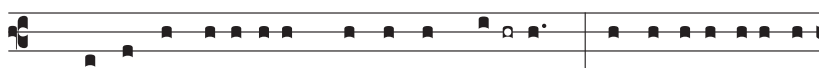
19. Deal favourably, O Lord, in thy good will with Sion; that the walls of Jerusalem may be built up.

Ant. O Lord, Thou shalt be justified when Thou speakest, and be clear when Thou art judged.

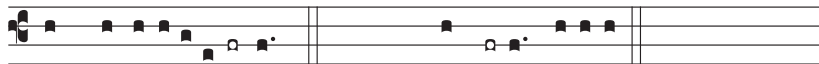
Ant. The Lord was brought as a lamb * to the slaughter, and He opened not His mouth.

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

Psalmus 89



1. Dómi-ne, refúgi-um fáctus es **nó-** bis : * a genera-ti-óne



in generati-**ó-** nem. *Flexa* : tránse-at, †

2. Priúsqvam montes fierent, aut formarétur terra et **ór**bis : * a sǽculo et usque in sǽculum tu es, **Déus**.

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

4. Quóniam mille anni ante óculos **tú**os, * tamquam dies hes-térna, quæ *præ*tériit,

5. Et custódia in **nó**cte, * quæ pro níhilo habéntur, eórum anni **ér**unt.

Psalm 89

The second Psalm is one of those which is fixed for the Thursday of each week: it is a prayer suitable for the morning. The Psalmist confesses the nothingness of man, and the shortness of his life: he asks God to bless the actions of the day. The Faithful must not forget that the Office of Lauds is the morning service, and its being said overnight, during these three days, is exceptional.

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

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

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

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

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

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

6. Mane sicut herba tránseat, † mane flóreat, et **trán**seat : *
véspere décidat, indúret et **aré**scat.

7. Quia defécimus in ira **túa**, * et in furóre tuo turbáti **sú**mus.

8. Posuísti iniquitátes nostras in conspéctu **túo** : * sǣculum nostrum in illuminatióne vultus **túi**.

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

10. Anni nostri sicut aránea medita**bún**tur : * dies annórum nostrórum in ipsis, septuagínta **án**ni.

11. Si autem in potentátibus, octogínta **án**ni : * et ámplius eórum, labor et **dó**lor.

12. Quóniam supervénit mansuetúdo : * et corripiémur.

13. Quis novit potestátem iræ **túæ** : * et præ timóre tuo iram tuam dinumeráre ?

14. Déxteram tuam sic **nó**tam fac : * et eruditós corde in sapiéntia.

15. Convértere, Dómine, **ús**quequo ? * et deprecábilis esto super servos **túos**.

fall, grow dry, and wither.

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

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

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

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

11. But if in the strong they be fourscore years: and what is more of them is labour and sorrow.

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

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

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

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

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

17. We have rejoiced for the days

16. Replēti sumus mane misericórdia **túa** : * et exsultávimus, et delectáti sumus ómnibus diébus **nó**stris.

17. Lætáti sumus pro diébus, quibus nos humiliásti : * annis, quibus vídimus **mála**.

18. Réspice in servos tuos, et in ópera **túa** : * et dírige filios **eó**rum.

19. Et sit splendor Dómini, Dei nostri, super nos, † et ópera mánuum nostrárum dírige **sú**per nos : * et opus mánuum nostrárum **dí**rige.



Dó-mi-nus támquam óvis ad ví-cti-mam dúctus est, et non



a-pé-ru-it os sú-um.

Ant. 3

8. G

C



Ontrí-tum est * cor mé-um in mé-di-o mé- i,



contremu-érunt ómni-a óssa mé-a.

in which thou hast humbled us: for the years in which we have seen evils.

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

Ant. The Lord was brought as a lamb to the slaughter, and He opened not His mouth.

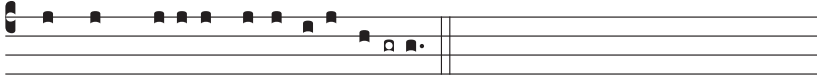
Ant. Mine heart is broken within me * all my bones tremble.

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

Psalmus 35



1. Dí-xit injústus ut de-línquat in semet-í- pso : * non est



tí-mor Dé-i ánte óculos é- jus.

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

3. Verba oris ejus iníquitas, et **dólus** : * nóluit intellégere ut *bene* ágeret.

4. Iniquitátem meditátus est in cubíli **súo** : * ástitit omni viæ non bonæ, malítiam autem *non* odívit.

5. Dómine, in cælo misericórdia **túa** : * et véritas tua *usque ad* **núbes**.

Psalm 35

The third Psalm is one that is said every day in Lauds, and the Church would not make these three days an exception. It is the prayer of the soul, turning towards her God at the dawn of day, and assuring him of her confidence and love. It is always joined to the 66th Psalm, in which the Royal Prophet prays to God, at the rising of the sun, to bless the world with the rays of his divine mercy.

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

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

3. The words of his mouth are iniquity and guile: he would not understand that he might do well.

4. He hath devised iniquity on

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

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

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

7. Men and beasts thou wilt pre-

6. Justítia tua sicut montes **Déi** : * judícia tua *abyssus* **múlta**.

7. Hómines, et juménta salvábis, **Dómine** : * quemádmódum multiplicásti misericórdiam *tuam*, **Déus**.

8. Fílii autem **hóminum**, * in tégmine alárum tuárum *sperá*bunt.

9. Inebriabúntur ab ubertáte domus **túæ** : * et torrén-te voluptá-tis tuæ *potábis* **éos**.

10. Quóniam apud te est fons **vítæ** : * et in lúmine tuo *vidébimus* **lúmen**.

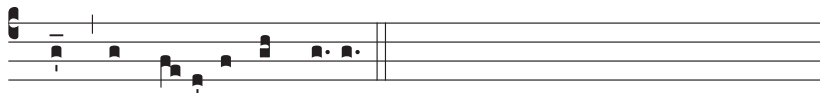
11. Præténde misericórdiam tuam sciéntibus te, * et justítiam tuam his, qui recto *sunt* **córde**.

12. Non véniat mihi pes **supérbiæ** : * et manus peccatóris non *móveat* me.

13. Ibi cecidérunt qui operántur iniquitátem : * expúl-si sunt, nec potuérunt **stáre**.



Contri-tum est cor mé-um in mé-di-o mé- i, contremu-é-



runt ómni-a óssa mé- a.

serve, O Lord: O how hast thou multiplied thy mercy, O God!

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

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

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

see light.

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

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

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

Ant. Mine heart is broken within me, all my bones tremble.

Ant. 4

4. A*

Xhortátus es * in virtú-te tú-a, et in refecti-ó-
ne sáncta tú-a, Dómi-ne.

Canticum Moysis

Exod. XV. 1-19

1. Cantémus Dómi-no: glo-ri-óse énim magni-fi-cátus est, *
équum et ascensórem de-jé-cit in má- re. Flexa: pugná- tor, †

Ant. O Lord, Thou hast spoken unto us * in thy strength, and in thy Holy Banquet.

Canticle of Moses

Exod. 15:1-22

The sublime Canticle of Moses, which was sung after the passage through the Red Sea, forms part of Thursday's Lauds during the whole year. It is peculiarly appropriate now, when our Catechumens are about to receive holy Baptism. The Font will be their Red Sea, wherein all their sins will be drowned, as the Egyptians of old. The Israelites, after having offered the sacrifice of the Paschal Lamb, passed safely between the waves: our Catechumens will come to the laver of regeneration full of hope in the Sacrifice of the True Lamb, for his Blood has imparted to the element of Water the power of purifying the soul.

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

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

3. He is my God and I will glo-

2. Fortitúdo mea, et laus mea **Dó**minus, * et factus est mihi in **salú**tem.

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

4. **Dó**minus quasi vir pugnátor, † Omnípotens nomen **é**jus. * Currus Pharaónis et exercitum ejus projécit in **má**re.

5. Elécti príncipes ejus submérsi sunt in Mari **Rú**bro : * abýssi operuérunt eos, descendérunt in profúndum quasi **láp**is.

6. Dextera tua, **Dó**mine, magnificáta est in fortitúdine : † dextera tua, **Dó**mine, percússit **inimí**cum. * Et in multitudíne glóriæ tuæ deposuísti adversários **tú**os :

7. Misísti iram tuam, quæ devorávit eos sicut **stíp**ulam. * Et in spíritu furóris tui congregátæ sunt **á**quæ :

8. Stetit unda **flú**ens, * congregátæ sunt abýssi in médio **má**ri.

9. Dixit inimícus : Pérsequar et **compre**hendam, * dívidam spólia, implebitur **ánima mé**a :

rify him: the God of my father,
and I will exalt him.

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

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

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

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

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

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

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

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

12. Who is like to thee, among

10. Evaginábo gládium **méum**, * interficiet eos manus **méa**.
 11. Flavit spíritus tuus, et opéruit eos **máre** : * submérsi sunt quasi plumbum in aquis **vehementibus**.
 12. Quis símilis tui in **fórtibus**, **Dómine** ? * quis símilis tui, magníficus in sanctitáte, terríbilis atque laudábilis, **fáciens mirabilia** ?
 13. Extendísti manum tuam, et devorávit eos **térra**. * Dux fuísti in misericórdia tua pópulo *quem redemísti* :
 14. Et portásti eum in fortitúdine **túa**, * ad habitáculum sanctum **tuum**.
 15. Ascendérunt pópuli, et **iráti** sunt : * dolóres obtinuérunt habitatóres **Philístiim**.
 16. Tunc conturbáti sunt príncipes Edom, † robústos Moab obtínuit **tremor** : * obriguérunt omnes habitatóres **Chánaan**.
 17. Irruat super eos formído et **pávor**, * in magnitúdine **bráccii tui** :
 18. Fiant immóbiles quasi lapis, † donec pertránseat pópulus *tuus*, **Dómine**, * donec pertránseat pópulus tuus iste, *quem possedísti*.

the strong, O Lord? who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?

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

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

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

16. Then were the princes of Edom troubled, trembling seized

on the stout men of Moab: all the inhabitants of Chanaan became stiff.

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

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

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

19. Introduces eos, et plantabis in monte hereditatis **túæ**, * firmissimo habitáculo tuo quod operatus es, **Dómine** :

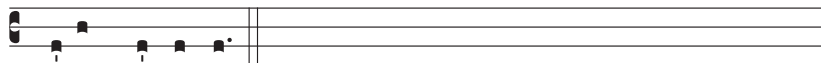
20. Sanctuárium tuum, **Dómine**, quod firmavérunt manus **túæ**. * **Dóminus** regnabit in **æternum** et **últra**.

21. Ingressus est enim eques Phárao cum curribus et equítibus ejus in **máre** : * et redúxit super eos **Dóminus** *aquas* **máris** :

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



Exhortátus es in virtú-te tú-a, et in refecti-ó-ne sáncta



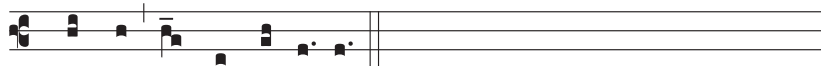
tú-a, **Dómi-ne**.

Ant. 5

2. D

O

-blá-tus est, * quí-a í-pse vólu-it, et peccáta



nóstra í-pse portá-vit.

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

21. For Pharao went in on horse-back with his chariots and horse-

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

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

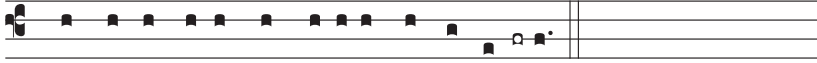
men into the sea: and the Lord brought back upon them the waters of the sea:

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

Psalmus 146



1. Laudáte Dómi-num quóni-am bónus est **psál-** mus : * Dé-o



nóstro sit jucúnda, decóraque **laudá-**ti-o.

2. Ædificans Jerúsalem **Dó**minus : * dispersiónes Isrælis congre-
gábit.

3. Qui sanat contrítos **cór**de : * et álligat contritiónes **eó**rum.

4. Qui númerat multitudinem stellárum : * et ómnibus eis
nómina **vó**cat.

5. Magnus Dóminus noster, et magna virtus **é**jus : * et sapiéntiæ
ejus non est **nú**merus.

6. Suscípiens mansuétos **Dó**minus : * humílians autem pec-
catóres usque **ad té**rram.

Psalm 146

The last Psalm, which is always said at Lauds, is composed of the last three of the Psalter. Their theme is the praise of God, and this portion of the canonical office is called, on that account, Lauds.

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

2. The Lord buildeth up Jerusa-
lem: he will gather together the
dispersed of Israel.

3. Who healeth the broken of
heart, and bindeth up their bruis-
es.

4. Who telleth the number of

the stars: and calleth them all by
their names.

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

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

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

7. Præcínite Dómino in confessi^one : * psállite Deo nostro in **cít**hara.

8. Qui óperit cælum **nú**bibus : * et parat terræ **plú**viam.

9. Qui producít in móntibus **fæ**num : * et herbam servitúti **hó**minum.

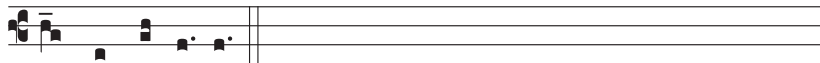
10. Qui dat juméntis escam **ipsó**rum : * et pullis corvórum invocántibus **é**um.

11. Non in fortitúdine equi voluntátem habébit : * nec in tíbiis viri beneplácitum erit **éi**.

12. Beneplácitum est Dómino super timéntes **é**um : * et in eis, qui sperant super misericórdia **é**jus.



O-blá-tus est, quí-a í-pse vólu- it, et peccáta nóstra



í-pse portá-vit.

Capitulum et hymnus non dicuntur.

harp.

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

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

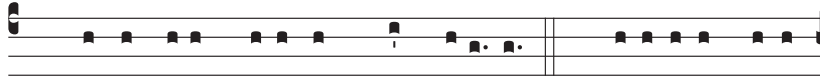
10. Who giveth to beasts their

food: and to the young ravens that call upon him.

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

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

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



Ÿ. Hómo pácis mé-æ, in quo sperá-vi. R̃. Qui edébat pánes



mé-os, ampli-ávit advérsus me supplanta-ti-ó-nem.

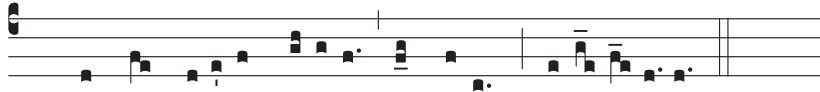
Canticum Zachariæ

Ad Bened.

Ant. 1. g

G

Rádi-tor áutem * dédit é-is sí-gnum, dí-cens :



Quem o-sculátus fú-ero, í-pse est, tené-te é-um.

Ÿ. Mine own familiar friend, in whom I trusted;

R̃. Which did eat of my bread, hath lifted up his heel against me.

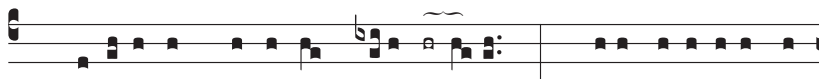
Ant. Now he that betrayed Him * gave them a sign, saying: Whomsoever I shall kiss, That Same is He: hold Him fast.

Canticle of Zacharias

Luke 1:68-79

The Church now intones the sweet Canticle of Zachary, which she repeats every morning. Its joyous accents strangely contrast with the sadness caused in us by the Passion of our Jesus, the Sun of Justice. It was during these very days, that the remission of sins was wrought through the bowels of the mercy of our God; but the Divine Orient rises not upon us from on high and in his splendour; he is about to set on Calvary by the cruellest of deaths. Let us weep for ourselves, whilst we weep for Him; but let us look forward to his Resurrection, which is to be ours also.

Lc. I. 68-79



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



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

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

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

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

5. Ad faciéndam misericórdiam cum *pátribus* **nó**stris: * et me-morári testaménti *sui* **sá**nc-ti.

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

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

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

9. Et tu, puer, Prophéta Altíssimi *vocá*beris: * præíbis enim ante fáciem Dómini, paráre *vias* **éjus**:

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:

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

5. To perform mercy to our fa-

10. Ad dandam sciéntiam salútis *plebi éjus* : * in remissionem peccatórum *eórum* :

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

12. Illumináre his, qui in ténebris, et in umbra mortis *sédent* : * ad dirigéndos pedes nostros in *viam pácis*.



Trá-di-tor áu-tem dé-dit é-is sí-gnum, dí-cens : Quem o-scu-



látus fú-ero, í-pse est, tené-te é-um.

thers, 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 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.

Ant. Now he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, That Same is He: hold Him fast.

Deinde dicitur sequens, flexis genibus.

Ant.
5.

Hristus * factus est pro no- bis obe-
di- ens us- que ad mor-tem.

Pater noster totum secreto.

Oratio

Respice, quæsumus, Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum.

Et sub silentio concluditur.

Qui tecum vivit et regnat in unitáte Spíritus Sancti Deus per ómnia sæcula sæculórum. Amen.

Christ became obedient for us unto death.

Our Father (*secretly*).

Prayer

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

Finish silently.

Who with thee liveth and reigneth, in the unity of the Holy Spirit, one God, world without end. Amen.