

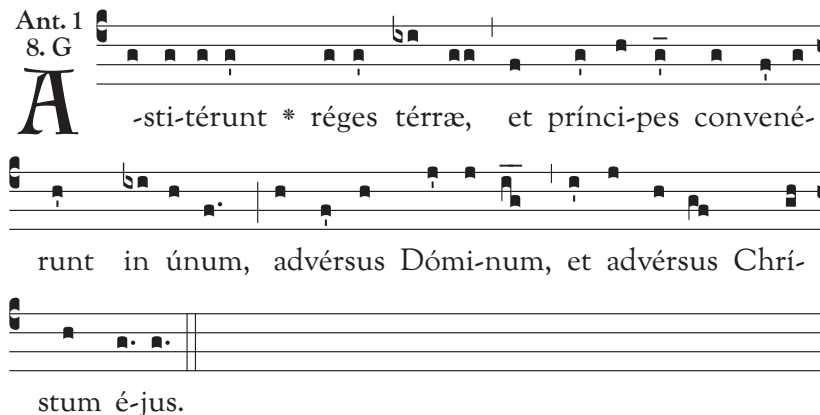
FERIA VI. IN PARASCEVE

AD MATUTINUM

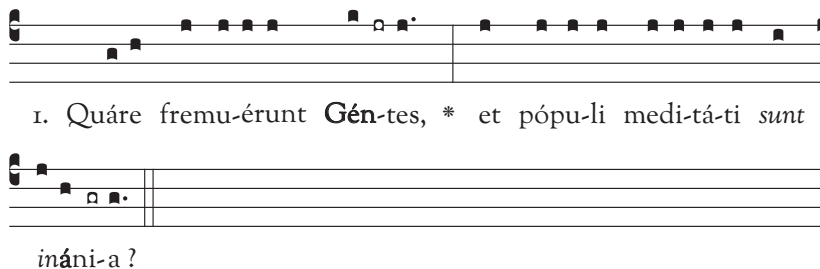
IN PRIMO NOCTURNO

Ant. 1
8. G

A



Psalmus 2



Ant. The kings of the earth set themselves, * and the rulers take counsel together, against the Lord, and against His Anointed.

The first Psalm, after having spoken of the Eternal Generation of the Son of God, prophesies his Kingship over the Nations, and the vengeance he will take on his enemies, at the last day. As this magnificent Canticle also foretells the revolt of earthly Princes against Christ, the Church uses it on this day, when the Synagogue has plotted his Death.

2. Astitērunt reges terræ, et príncipes convénerunt in **ún**um, * advérsus Dóminum et advérsus *Christum* **é**jus.

3. Dirumpámus víncula **eó**rum : * et projiciámus a nobis jugum **ipsó**rum.

4. Qui hábitat in cælis, irridébit **é**os : * et Dóminus subsannábit **é**os.

5. Tunc loquétur ad eos in ira **sú**a, * et in furóre suo conturbábit **é**os.

6. Ego autem constitútus sum Rex ab eo super Sion montem sanctum **é**jus, * prædicans præcéptum **é**jus.

7. Dóminus dixit **ad** me : * Fílius meus es tu, ego hódie **genui** te.

8. Póstula a me, et dabo tibi Gentes hereditátem **tú**am, * et possessionem tuam términos **tér**ræ.

9. Reges eos in virga **fér**rea, * et tamquam vas figuli confrínges **é**os.

10. Et nunc, reges, intelligite : * erudímini, qui judicátis **tér**ram.

11. Servíte Dómino in **timó**re : * et exsultáte ei *cum tremó*re.

Psalm 2

1. Why have the Gentiles raged, and the people devised vain things?

2. The kings of the earth stood up, and the princes met together, against the Lord and against his Christ.

3. Let us break their bonds asunder: and let us cast away their yoke from us.

4. He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5. Then shall he speak to them in his anger, and trouble them in his rage.

6. But I am appointed king by him over Sion his holy mountain, preaching his commandment.

7. The Lord hath said to me: Thou art my son, this day have I begotten thee.

8. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

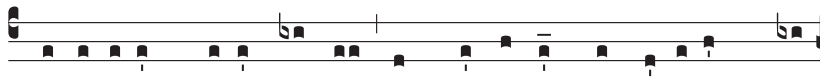
9. Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

10. And now, O ye kings, understand: receive instruction, you that judge the earth.

12. Apprehéndite disciplínam, nequándo irascátur **Dó**minus, * et pereátis de *via jústa*.

13. Cum exárserit in brevi ira **é**jus : * beáti omnes qui *confidunt* in **é**o.

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

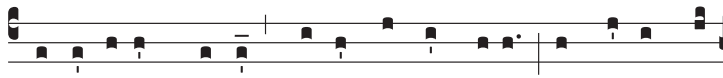


A-sti-térunt réges térræ, et prínci-pes convenérunt in



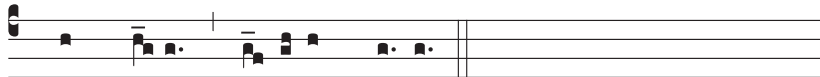
únum, advérsus Dómi-num, et advérsus Chrí-stum **é**-jus.

Ant. 2
8. G



D

I-vi-sérunt sí-bi * vesti-ménta mé-a, et súper vé-



stem mé-am mi-sérunt sórtem.

11. Serve ye the Lord with fear:
and rejoice unto him with trem-
bling.

12. Embrace discipline, lest at any
time the Lord be angry, and you

perish from the just way.

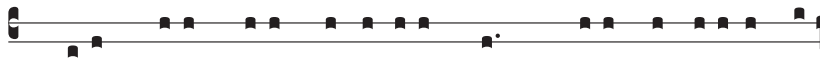
13. When his wrath shall be kin-
dled in a short time, blessed are
all they that trust in him.

Ant. The kings of the earth set themselves, and the rulers take counsel
together, against the Lord, and against His Anointed.

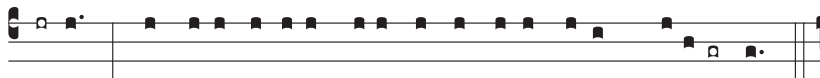
Ant. They part my garments among them, * and cast lots upon my vesture.

The second Psalm is pre-eminently the Psalm of the Passion. The first verse contains one of the Seven Words spoken by our Saviour on the Cross. The rest of the Psalm mentions so many circumstances of the Passion, and with such

Psalmus 21



1. Dé-us, Dé-us mé-us, réspi-ce in me : † quáre me dere-li-quí-



sti ? * lónge a sa-lúte mé-a vérba de-li-ctórum me-ó- rum.



Flexa : virtus mé-a † †. 3. * *laus* Isra-ël.

2. Deus meus, clamábo per diem, et non exáudies : * et nocte, et non ad insipientiam mīhi.

3. Tu autem in sancto hábitas, * laus Isra-ël.

4. In te speravérunt patres nóstri : * speravérunt, et liberásti éos.

5. Ad te clamavérunt, et salvi fácti sunt : * in te speravérunt, et non sunt confúsi.

clearness, that we almost seem to be reading the account of an eyewitness. Thus it tells us among other particulars of our Lord's sufferings, of his Hands and Feet being pierced, of his body being violently stretched upon the Cross, of his Garments being divided, of Lots being cast for his Vesture, of his Agony, and of his being insulted by them that crucified him.

Psalm 21

1. O God my God, look upon me: why hast thou forsaken me? Far from my salvation are the words of my sins.

2. O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed

as folly in me.

3. But thou dwellest in the holy place, the praise of Israel.

4. In thee have our fathers hoped: they have hoped, and thou hast delivered them.

5. They cried to thee, and they

6. Ego autem sum vermis, et non **hómo** : * oppróbrium hóminum, et abjéctio **plébis**.

7. Omnes vidéntes me, derisérunt me : * locúti sunt lábiis, et movérunt **cáput**.

8. Sperávit in Dómino, erípiat **éum** : * salvum fáciat eum, quóniam *vult* **éum**.

9. Quóniam tu es, qui extraxísti me de **vén**tre : * spes mea ab ubéribus matris meæ. In te projectus *sum* ex **útero** :

10. De ventre matris meæ Deus meus **es** tu, * ne discésseris **a** me :

11. Quóniam tribulatio próx**ima** est : * quóniam non *est qui* **ád**juvet.

12. Circumdederunt me vítuli **múlti** : * tauri pingues **obsedérunt** me.

13. Aperuérunt super me os **súum**, * sicut leo rápiens *et* **rúgiens**.

14. Sicut aqua **effúsus** sum : * et dispérsa sunt ómnia **ossa méa**.

15. Factum est cor meum tamquam cera **liquéscens** * in médio *ventris* **méi**.

16. Aruit tamquam testa virtus mea, † et lingua mea adhæsit fáu**cibus méis** : * et in púlverem mortis *deduxísti* me.

were saved: they trusted in thee,
and were not confounded.

6. But I am a worm, and not
man: the reproach of men, and
the outcast of the people.

7. All they that saw me have
laughed me to scorn: they have
spoken with the lips, and wagged
the head.

8. He hoped in the Lord, let
him deliver him: let him save
him, seeing he delighteth in him.

9. For thou art he that hast
drawn me out of the womb: my
hope from the breasts of my
mother. I was cast upon thee

from the womb.

10. From my mother's womb thou
art my God, depart not from me.

11. For tribulation is very near:
for there is none to help me.

12. Many calves have surrounded
me: fat bulls have besieged me.

13. They have opened their
mouths against me, as a lion rav-
ening and roaring.

14. I am poured out like water;
and all my bones are scattered.

15. My heart is become like wax
melting in the midst of my bow-
els.

16. My strength is dried up like

17. Quóniam circumdedérunt me canes **múlti** : * concílium malignántium **obsédit** me.

18. Fodérunt manus meas et pedes **méos** : * dinumeravérunt ómnia ossa **méa**.

19. Ipsi vero consideravérunt et inspexérunt me : * divisérunt sibi vestiménta mea, et super vestem meam misérunt **sórtem**.

20. Tu autem, Dómine, ne elongáveris auxílium tuum **a** me : * ad defensióem *meam* **cónspice**.

21. Erue a frámea, Deus, ánimam **méam** : * et de manu canis *unicam* **méam** :

22. Salva me ex ore leónis : * et a córnibus unicórnium humilitátem **méam**.

23. Narrábo nomen tuum frátribus **méis** : * in médio ecclésiæ **laudábo** te.

24. Qui tímétis Dóminum, laudáte **éum** : * univérsum semen Jacob, glori ficáte **éum**.

25. Tímeat eum omne semen **Israël** : * quóniam non spre vit, ne que despéxit deprecationem **páu**peris :

a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17. For many dogs have encompassed me: the council of the malignant hath besieged me.

18. They have dug my hands and feet. They have numbered all my bones.

19. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots.

20. But thou, O Lord, remove not

thy help to a distance from me; look towards my defence.

21. Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22. Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23. I will declare thy name to my brethren: in the midst of the church will I praise thee.

24. Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

25. Let all the seed of Israel fear

26. Nec avértit fáciem suam **a** me : * et cum clamárem ad eum, *exaudivit* me.

27. Apud te laus mea in ecclésia **m**agna : * vota mea reddam in conspéctu timéntium **é**um.

28. Edent páuperes, et saturabúntur : † et laudábunt Dóminum qui requírun't **é**um : * vivent corda eórum in *sæculum* **sæ**culi.

29. Reminiscéntur et converténtur ad **D**óminum * univér'si *fines* **tér**ræ :

30. Et adorábunt in conspéctu **é**jus * univér'sæ *familiæ* **g**éntium.

31. Quóniam Dómini est **r**égnum : * et ipse dominábitur **g**éntium.

32. Manducavérunt et adoravérunt omnes pingues **tér**ræ : * in conspéctu ejus cadent omnes qui descéndunt in *tér*ram.

33. Et ánima mea illi **v**ívet : * et semen meum sérviet **í**psi.

34. Annuntiábitur Dómino generátio **ventú**ra : * et annuntiábunt cæli justítiam ejus pópulo qui nascétur, quem *fecit* **D**óminus.

him: because he hath not slighted nor despised the supplication of the poor man.

26. Neither hath he turned away his face from me: and when I cried to him he heard me.

27. With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

28. The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

29. All the ends of the earth shall remember, and shall be converted to the Lord:

30. And all the kindreds of the Gentiles shall adore in his sight.

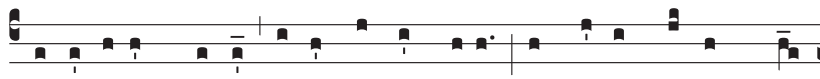
31. For the kingdom is the Lord's; and he shall have dominion over the nations.

32. All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

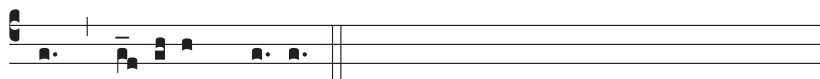
33. And to him my soul shall live: and my seed shall serve him.

34. There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Ant. They part my garments among them, and cast lots upon my vesture.



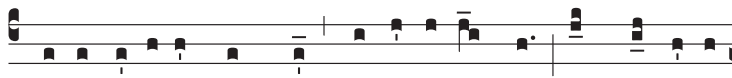
Di-vi-sérunt sí-bi vesti-ménta mé-a, et súper véstem mé-



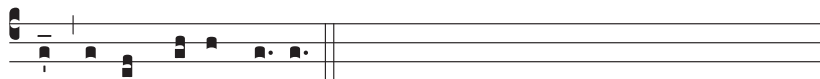
am mi-sérunt sórtem.

Ant. 3
8. G

I

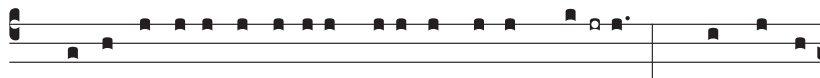


Nsurrexérunt in me * téstes i-ní-qui, et mentí-ta



est i-ní-qui-tas sí-bi.

Psalmus 26



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



bo ? ̎. 2. * a quo tre-pi-dá- bo ?

Ant. False witnesses are risen up against me, * and iniquity hath belied itself.

The third Psalm was composed by David, when feeling the persecution of Saul. It shows us how this holy Prophet kept up his confidence in the Lord, in spite of all the dangers that threatened him. David is here a figure of Christ in his Passion.

2. Dóminus protéctor vitæ **méæ**, * a quo *trepidábo*?
3. Dum apprópíant super me *nocéntes*, * ut edant *carnes méas* :
4. Qui tríbulant me inimíci **meí**, * ipsi infirmáti sunt, et cecidérunt.
5. Si consístant advérsus me **cástra**, * non timébit cor **méum**.
6. Si exsúrgat advérsus me **prælium**, * in hoc ego *sperábo*.
7. Unam pétii a Dómino, hanc *requíram*, * ut inhábitem in domo Dómini ómnibus diébus vitæ **méæ** :
8. Ut vídeam voluptátem **Dómini**, * et vísitem *templum éjus*.
9. Quóniam abscondit me in tabernáculo **súo** : * in die malórum protéxit me in abscondito tabernáculi **súi**.
10. In petra exaltávit me : * et nunc exaltávit caput meum super inimícos **méos**.
11. Circuívi, et immolávi in tabernáculo ejus hóstiam vocifera-tiónis : * cantábo, et psalmum *dicam* **Dómino**.

Psalm 26

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

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

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

4. My enemies that trouble me, have themselves been weakened, and have fallen.

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

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

7. One thing I have asked of the

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

8. That I may see the delight of the Lord, and may visit his temple.

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

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

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

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

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

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

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

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

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

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

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

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

and recite a psalm to the Lord.

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

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

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

15. Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

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

taken me up.

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

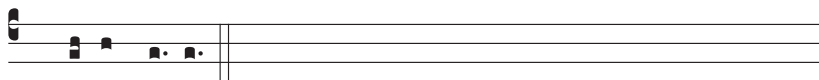
18. Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

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

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



Insurrexérunt in me téstes i-ní-qui, et mentí-ta est i-ní-



qui-tas sí-bi.



ŷ. Di-vi-sérunt sí-bi vesti-ménta mé- a.

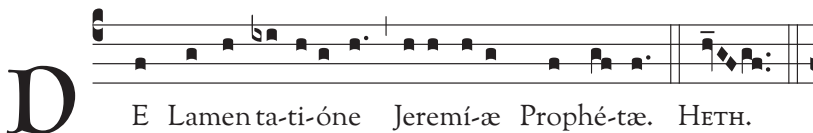


℞. Et súper véstem mé-am mi-sérunt sórtem.

Pater noster *totum secreto*.

Lectio 1

Lam. II. 8-11



E Lamenta-ti-óne Jeremí-æ Prophé-tæ. НЕТН.

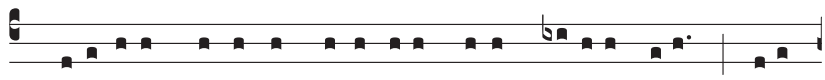
Ant. False witnesses are risen up against me, and iniquity hath belied itself.

ŷ. They part my garments among them.

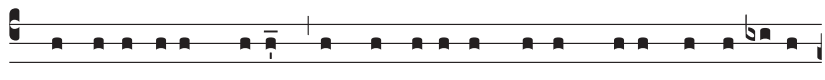
℞. And cast lots upon my vesture.

Our Father (*secretly*).

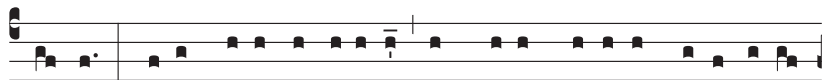
The Lessons of the First Nocturn are to-day, also, taken from the Lamentations of Jeremiah. We have, already, explained why the Church reads them on these three days. The first two of the following Lessons refer to the destruction of Jerusalem; the third we will explain in its proper place.



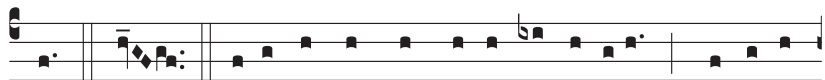
Cogi-távit Dómi-nus dissi-páre múrum fí-li-æ Sí-on : tetén-



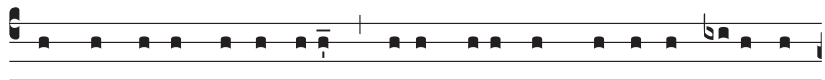
dit funí-culum sú-um, et non avértit mánus sú-am a perdi-ti-



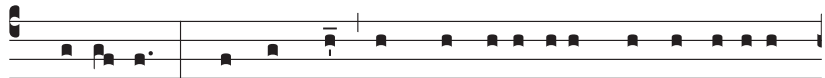
ó-ne : luxítque antemurá-le, et múrus pá-ri-ter dissi-pá-tus



est. TETH. De-fí-xæ sunt in térra pórtæ éjus : pér-di-dit,



et contrí-vit véctes éjus : régem éjus et prínci-pes éjus in



Génti-bus : non est lex, et prophétæ éjus non invenérunt

Reading 1

Lesson from the book of Lamentations

Lam. II, 8-11

HEth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath

not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together. Teth. Her



vi-si-ónem a Dómi-no. JOD. Sedérunt in térra, conti-cu-



érunt sénes fí-li-æ Sí-on : conspersérunt cí-nere cápi-ta sú-



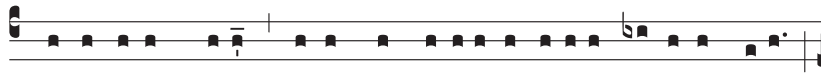
a, accíncti sunt ci-lí-ci-is, abjecérunt in térram cápi-ta sú-a



vír-gi-nes Jerú-sa-lem. CAPH. De-fecérunt præ lácri-mis ó-



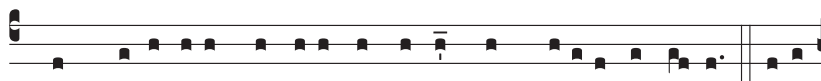
cu-li mé-i, conturbáta sunt ví-scera mé-a : effúsum est in



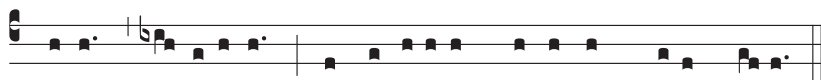
tér-ra jécur mé-um súper contri-ti-óne fí-li-æ pópu-li mé-i,

gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord. Jod. The ancients of

the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground. Caph. My eyes



cum de-fí-ceret párvulus et láctens in platé-is óppi-di. Jerú-



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

Resp.
3.



O -mnes * amí-ci mé- i dere- li-qué-



runt me, et præ- va-lu-é- runt insi-di-án-tes mí-

have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children,

and the sucklings, fainted away in the streets of the city. Jerusalem! Jerusalem! Return unto the Lord thy God.

This is the only third mode responsory in this selection but its mood is very much in consonance with the season. It imparts an unalterable gentleness to the Lord's sorrowful meditation on all he must suffer to redeem mankind. A responsory remarkable for its inspiration, line, expression and suppleness; it portrays one who suffers and in whom everything is at once sorrowful and alert.

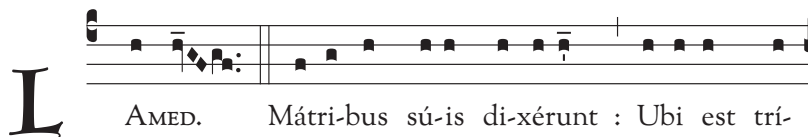
Rep. All my friends have forsaken me, and mine enemies have prevailed against me; he whom I loved hath betrayed me. * Mine enemy sharpeneth his eyes upon me; he breaketh me with

breach upon breach: and in my thirst they gave me vinegar to drink. ʕ. I am numbered with the transgressors; and my life is not spared.



hi : trá-di-dit me quem di-li-gé-bam : * Et terri-bí-
li-bus ó-cu-lis plá-ga crudé-li percu-ti-éntes, acé-
to po-tá-bant me. ⁊. In-ter i-ní-quos pro-
jecérunt me, et non pepercé-runt á-ni-mæ mé-
æ. * Et terri-bí-li-bus.

Lectio 2

Lam. II. 12-15


L AMED. Mátri-bus sú-is di-xérunt : Ubi est trí-

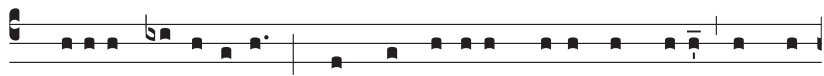
Reading 2

Lam II, 12-15

Lamed. They said to their mothers: Where is corn and wine? when they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their



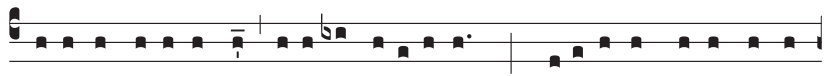
ti-cum et ví-num ? cum de-fí-cerent quá-si vulnerá-ti in



platé-is ci-vi-tá-tis : cum exha-lá-rent áni-mas sú-as in sí-



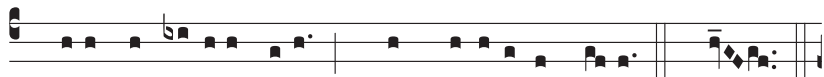
nu má-trum su-á-rum. MEM. Cú-i compará-bo te ? vel cú-



i assi-mi-lá-bo te, fí-li-a Jerúsa-lem ? cú-i exæquá-bo te, et



conso-lá-bor te, ví-r-go fí-li-a Sí-on ? Má-gna est é-nim vélut



má-re contrí-ti-o tú-a : quis medé-bi-tur tú-i ? NUN.



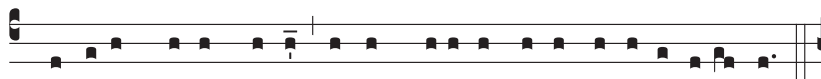
Prophétæ tú-i vi-dérunt tí-bi fá-lsa et stúl-ta, nec ape-ri-ébant

mothers. Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin

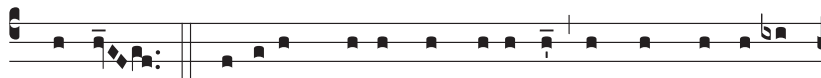
daughter of Sion? for great as the sea is thy destruction: who shall heal thee? Nun. Thy prophets have seen false and foolish things for thee: and they have not laid



in-i-qui-tátem tú-am, ut te ad pæni-ténti-am provocá-rent :



vi-dérunt áutem tí-bi assumpti-ónes fálsas, et e-jecti- ó-nes.



SAMECH. Plausérunt súper te máni-bus ómnes transe- ún-



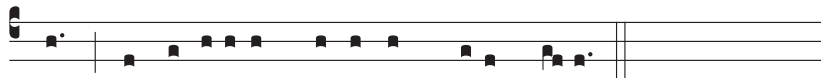
tes per ví-am : si-bi-lavérunt, et movérunt cáput sú-um súper



fi-li- am Jerú-sa-lem : Hæcci-ne est urbs, di-céntes, per-fécti



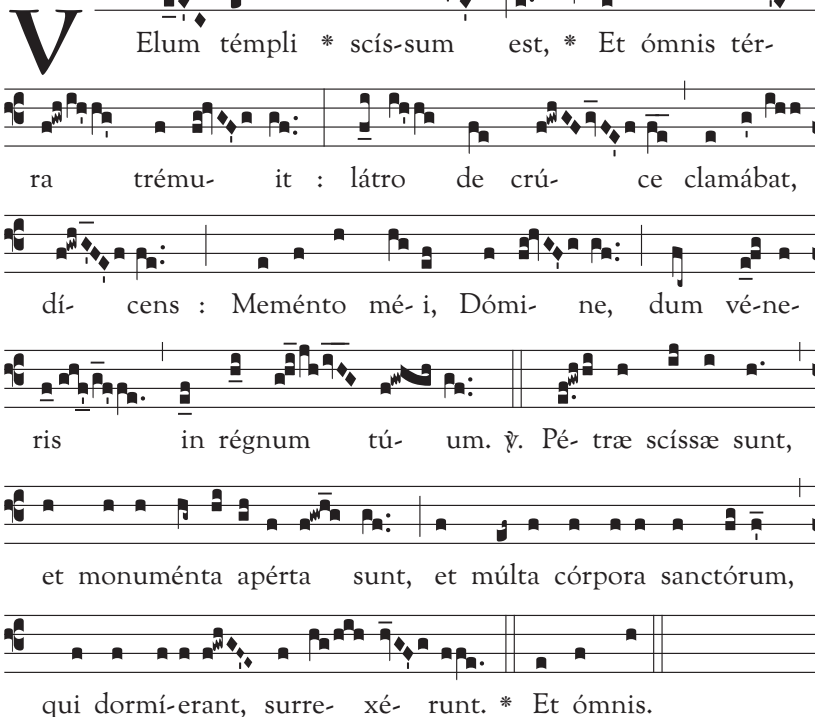
decó-ris, gáudi-um uni-vérsæ térræ ? Jerú-sa-lem, Je-rú-sa-



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

open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments. Samech. All they that passed by the way have clapped

their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth? Jerusalem!

Resp.
2.


Elum témpli * scís-sum est, * Et ómnis tér-
ra trému- it : látro de crú- ce clamábat,
dí- cens : Meménto mé- i, Dómi- ne, dum vé-ne-
ris in régnum tú- um. ʒ. Pé- træ scíssæ sunt,
et monuménta apérta sunt, et múlta córpora sanctórum,
qui dormí-erant, surre- xé- runt. * Et ómnis.

Jerusalem! Return unto the Lord thy God.

A simple narrative of some of the circumstances related to the Passion. It uses the ordinary formulas of the second mode, the least varied of modes for responsories. Notice, in the second part, the very humble and confident prayer of the good thief. It begins in a style hardly ornate but broadens out with a crescendo on the great ascent of in regnum.

Rep. The veil of the Temple was rent in twain, from the top to the bottom, * And all the earth did quake: the thief on the cross cried, saying: Lord, remem-

ber me when Thou comest into thy kingdom! ʒ. The rocks rent, and the graves were opened, and many bodies of the saints, which slept, arose.

Lectio 3

Lam. III. 1-9

A -LEPH. Ego vir ví-dens pauper tátem mé-am in vírga
 indi-gna-ti-ónis é-jus. ALEPH. Me mi-návit, et addúxit in té-
 nebras, et non in lú-cem. ALEPH. Tántum in me vértit,
 et convértit mánum sú-am tóta dí-e. BETH. Vetústam fé-
 cit péllem mé-am, et cárnem mé-am, contrí-vit óssa mé-a.

In the third Lesson, which now follows, Jeremiah passes to another subject. According to the usage of the Prophets, he leaves Jerusalem to speak of Him who is the expectation of Israel, the Messiah. But it is not of the glory of the Messiah that he now speaks: it is of the sufferings he endures: he has made himself the object of God's severest justice, by taking upon himself the sins of the whole world.

Reading 3

Lam. III, 1-9

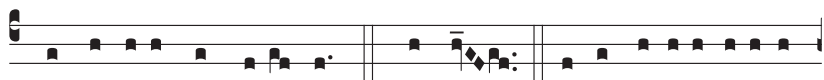
Aleph. I am the man that see indignation. Aleph. He hath led
 my poverty by the rod of his me, and brought me into dark-



BETH. Ædi-fi-cávit in gyro mé-o, et circúmdedit me fél-



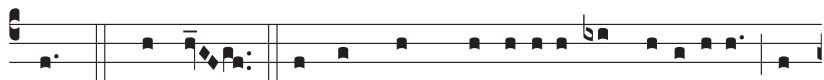
le et labó-re. BETH. In tenebrósis collocávit me, quá-



si mórtu-os sempi-térnos. GHI-MEL. Circumædi-fi-cávit ad-



vérsum me, ut non egrédi-ar : aggravávit cómpedem mé-



um. GHI-MEL. Sed et, cum clamávero et rogávero, ex-



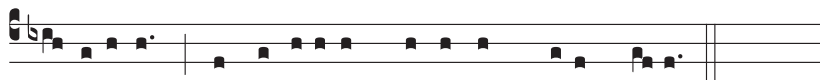
clúsit ora-ti-ónem mé-am. GHI-MEL. Conclúsit ví-as mé-

ness, and not into light. Aleph. Only against me he hath turned, and turned again his hand all the day. Beth. My skin and my flesh he hath made old, he hath broken my bones. Beth. He hath built round about me, and he hath compassed me with gall and labour. Beth. He hath set me in dark places as those that are dead

for ever. Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy. Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer. Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down. Jerusalem! Jerusalem! Return unto the Lord thy God.



as la-pí-di-bus quádris, sémi-tas mé-as subvértit. Jerúsa-lem,



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

Resp.
8.

V

I-ne-a mé-a * e-lé-cta, égo te plan-



tá-vi: * Quó-mo-do convér-sa es in a-ma-ri-



túdi-nem, ut me cru-ci-fí-ge-res, et Ba-rábbam

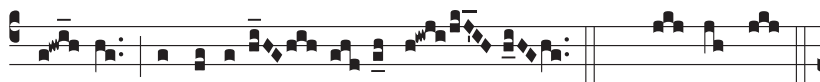
Another lament of the Lord, this time over his chosen vineyard, the people of Israel whom he dearly loved but who treats him so dreadfully in return. (A theme akin to the “Improperia” of today’s liturgy Ego propter te... et tu ...). The complaint, though always meek, shifts from tenderness to suggest a note of reproach on Quómodo. “How could you have come to this....” The melody clings increasingly to the upper register and then curves down in a heavy arch, expressing the Lord’s sorrow and extenuation. It repeats the same formulas in a more tormented way at the thought of the preference given to Barabbas.

Rep. I had planted thee a noble vineyard; * How then art thou turned into a degenerate plant, which wiltest that Barabbas should be released unto thee,

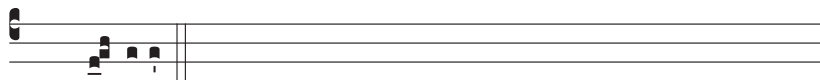
and that I should be crucified. *ŷ.* I fenced thee, and gathered out the stones from thee, and built a tower in the midst of the land.



di- mítte- res ? ŷ. Sepí-vi te, et lápi-des e-légi



ex te, et ædi-fi cá- vi túr- rim. * Quó- mo-do.



R̃. Ví-ne-a.

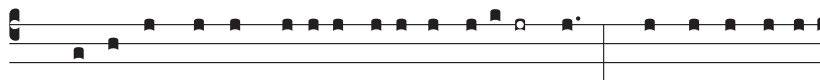
IN SECUNDO NOCTURNO

Ant. 1
8. G

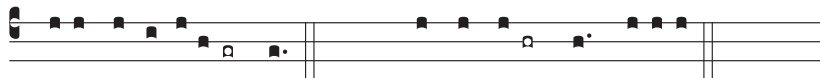
V

IM faci-ébant * qui quærébant áni-mam mé-am.

Psalmus 37



I. Dómi-ne, ne in furóre tú-o árgu-as me, * néque in í-ra



tú-a corri-pi-as me. *Flexa* : conturbátum est, †

Ant. They that sought after my life * have used violence against me.

In the fourth Psalm, David humbly acknowledges that the rebellion of his son Absalom was a just punishment of the sins he himself had committed. He is a figure of the Messiah, who, in his Agony, confesses that the iniquities, which

2. Quóniam sagíttæ tuæ infíxæ sunt **mí**hi : * et confirmásti super me *manum* **tú**am.

3. Non est sánitas in carne mea a fácie iræ **tú**æ : * non est pax óssibus meis a fácie peccatórum **me**órum.

4. Quóniam iniquitátes meæ supergréssæ sunt caput **mé**um : * et sicut onus grave gravátæ sunt **sú**per me.

5. Putruérunt et corrúptæ sunt cicatríces **mé**æ, * a fácie insipiéntiæ **mé**æ.

6. Miser factus sum, et curvátus sum usque in **fí**nem : * tota die contristátus ingrediébar.

7. Quóniam lumbi mei impléti sunt illusió nibus : * et non est sánitas in *carne* **mé**a.

8. Afflíctus sum, et humiliátus sum **ní**mis : * rugiébam a gémitu cordis **mé**i.

9. Dómine, ante te omne desidérium **mé**um : * et gémitus meus a te non est **abs**cónditus.

he has taken upon himself, are a heavy burthen upon him, that his heart is troubled, and that his strength hath left him.

Psalm 37

1. Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

2. For thy arrows are fastened in me: and thy hand hath been strong upon me.

3. There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

4. For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

5. My sores are putrified and corrupted, because of my foolishness.

6. I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

7. For my loins are filled with illusions; and there is no health in my flesh.

8. I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10. Cor meum conturbátum est, † derelíquit me virtus **méa** : * et lumen oculórum meórum, et ipsum *non est mécum*.

11. Amíci mei, et próximi **méi** * advérsus me appropinquavérunt, et *stetérunt*.

12. Et qui juxta me erant, de longe *stetérunt* : * et vim faciébant qui quærébant *ánimam méam*.

13. Et qui inquirebánt mala mihi, locúti sunt vanitátes : * et dolos tota die *meditábantur*.

14. Ego autem tamquam surdus non audiébam : * et sicut mutus non apériens os **súum**.

15. Et factus sum sicut homo non **áudiens** : * et non habens in ore suo redargutiónes.

16. Quóniam in te, Dómine, **sperávi** : * tu exáudies me, Dómine, **Deus méus**.

17. Quia dixi : Nequándo supergáudeant mihi inimíci **méi** : * et dum commovéntur pedes mei, super me magna *locúti* sunt.

9. Lord, all my desire is before thee, and my groaning is not hidden from thee.

10. My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

11. My friends and my neighbours have drawn near, and stood against me.

12. And they that were near me stood afar off: and they that sought my soul used violence.

13. And they that sought evils to me spoke vain things, and studied deceits all the day long.

14. But I, as a deaf man, heard

not: and as a dumb man not opening his mouth.

15. And I became as a man that heareth not: and that hath no re-proofs in his mouth.

16. For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17. For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

18. For I am ready for scourges: and my sorrow is continually before me.

19. For I will declare my iniquity: and I will think for my sin.

18. Quóniam ego in flagélla parátus sum : * et dolor meus in conspéctu meo **sémper**.

19. Quóniam iniquitátem meam annuntiábo : * et cogitábo pro peccáto **méo**.

20. Inimíci autem mei vivunt, et confirmáti sunt **súper** me : * et multiplicáti sunt qui odérunt *me* **iníque**.

21. Qui retríbunt mala pro bonis, detrahébant **míhi** : * quóniam sequébar **bonitátem**.

22. Ne derelínquas me, Dómine, Deus **méus** : * ne discésseris **a** me.

23. Inténde in adiutórium **méum**, * Dómine, Deus, **salútis méæ**.



Vim faci-ébant qui quærébant áni-mam mé-am.

Ant. 2

4. A*

C

Onfundántur * et reve-re-ántur, qui quærunt á-



ni-mam mé-am, ut áuferant é-am.

20. But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

21. They that render evil for good, have detracted me, because

Ant. They that sought after my life have used violence against me.

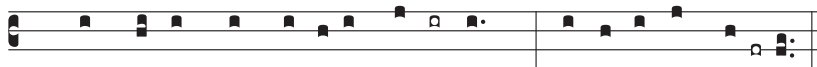
Ant. Let them be ashamed and confounded * together that seek after my soul, to destroy it.

I followed goodness.

22. Forsake me not, O Lord my God: do not thou depart from me.

23. Attend unto my help, O Lord, the God of my salvation.

Psalmus 39



1. Exspéctans expectávi **Dó**mi-num, * et inténdit **mí**-hi.
2. Et exaudivit *preces* **mé**as : * et edúxit me de lacu misériae, et de luto **fá**cis.
3. Et státuit super petram *pedes* **mé**os : * et diréxit gressus **mé**os.
4. Et immísit in os meum cánticum **nó**vum, * carmen Deo **nó**stro.
5. Vidébunt multi, et **timé**bunt : * et sperábunt in **Dó**mino.
6. Beátus vir, cujus est nomen *Dómini spes* **é**jus : * et non re-spéxit in vanitátes et insánias **fá**lsas.
7. Multa fecísti tu, *Dómine, Deus meus,* mirabília **tú**a : * et co-gitatió nibus tuis non est qui *sí*milis sit **tí**bi.
8. Annuntiávi et **locú**tus sum : * multiplicáti sunt super **nú**merum.

The fifth Psalm also represents David, under persecution, as the figure of the Messiah. But there is one verse in it, which refers only to Christ, and not to David: it is the tenth, wherein it is said: Burnt-offerings and sin-offerings thou didst not require: then said I: «Behold I come!»

Psalm 39

1. With expectation I have waited for the Lord, and he was attentive to me.
2. And he heard my prayers, and brought me out of the pit of misery and the mire of dregs.
3. And he set my feet upon a rock, and directed my steps.
4. And he put a new canticle into my mouth, a song to our God.
5. Many shall see, and shall
- fear: and they shall hope in the Lord.
6. Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies.
7. Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee.
8. I have declared and I have spoken: they are multiplied above

9. Sacrificium et oblationem *nolu*ísti : * aures autem *perfec*ísti **mí**hi.

10. Holocáustum et pro peccáto non *postu*lásti : * tunc dixi : Ecce, **vén**io.

11. In cápite libri scriptum est de me ut fácerem voluntátem **tú**am : * Deus meus, vólui, et legem tuam in médio *cordis* **mé**i.

12. Annuntiávi justítiam tuam in ecclesia **má**gna, * ecce, lábia mea non prohibébo : Dómine, tu **sc**ísti.

13. Justítiam tuam non abscondi in *corde* **méo** : * veritátem tuam et salutáre *tuum* **dí**xi.

14. Non abscondi misericórdiam tuam et veritátem **tú**am * a concílio **múl**to.

15. Tu autem, Dómine, ne longe fácias miseratiónes *tuas* **a** me : * misericórdia tua et véritas tua semper *suscep*érunt me.

16. Quóniam circumdedérunt me mala, quorum *non est* **nú**merus : * comprehendérunt me iniquitátes meæ, et non pótui *ut* **vid**érem.

number.

9. Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

10. Burnt offering and sin offering thou didst not require: then said I, Behold I come.

11. In the head of the book it is written of me that I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

12. I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

13. I have not hid thy justice

within my heart: I have declared thy truth and thy salvation.

14. I have not concealed thy mercy and thy truth from a great council.

15. Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

16. For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see.

17. They are multiplied above the hairs of my head: and my heart hath forsaken me.

18. Be pleased, O Lord to deliver

17. Multiplicatæ sunt super capillos capitis **méi** : * et cor meum dereliquit me.

18. Compláceat tibi, Dómine, ut **éruas** me : * Dómine, ad adjuvándum me **rés**pice.

19. Confundántur et reve-reántur simul, qui quærunt ánimam **méam**, * ut **áuferant éam**.

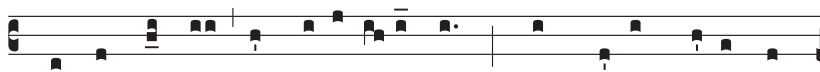
20. Convertántur retrórsum, et reve-reántur, * qui volunt mihi **mála**.

21. Ferant conféstim confusiónem **súam**, * qui dicunt mihi : **Euge, éuge**.

22. Exsúltent et læténtur super te omnes **quæréntes** te : * et dicant semper : Magnificétur Dóminus : qui diligunt **salutáre túum**.

23. Ego autem mendícus sum, et **páuper** : * Dóminus sollicitus est **méi**.

24. Adjútor meus, et protéctor meus **tu** es : * Deus meus, **ne tardá**veris.



Confundántur et reve-re-ántur, qui quærunt áni-mam

me: look down, O Lord, to help me.

19. Let them be confounded and ashamed together, that seek after my soul to take it away.

20. Let them be turned backward and be ashamed that desire evils to me.

21. Let them immediately bear their confusion, that say to me:

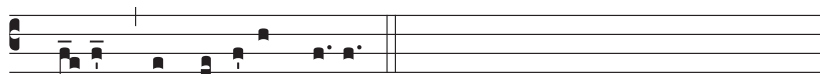
Ant. Let them be ashamed and confounded together that seek after my soul, to destroy it.

'Tis well, 'tis well.

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

23. But I am a beggar and poor: the Lord is careful for me.

24. Thou art my helper and my protector: O my God, be not slack.



mé-am, ut áuferant é-am.

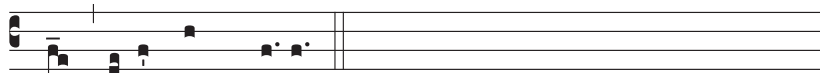
Ant. 3

4. A*

A



-li-éni * insurrexérunt in me, et fórtes quæsi-é-

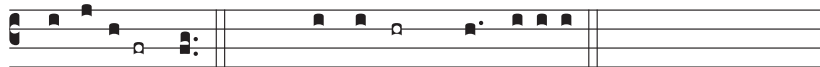


runt áni-mam mé-am.

Psalmus 53



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



jú-di-ca me. *Flexa* : advérsus me : †

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

Ant. Strangers are risen up against me, * and oppressors seek after my soul.

In the sixth Psalm, David, persecuted by Saul, is a figure of our Saviour, against whom the Synagogue prepares its wicked plots.

Psalm 53

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

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

3. For strangers have risen up
against me; and the mighty have
sought after my soul: and they

have not set God before their eyes.

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

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

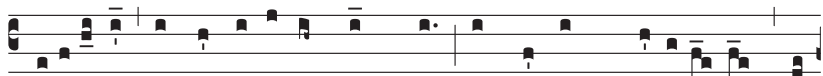
3. Quóniam aliéni insurrexérunt advérsus me, † et fortes quæsiérunt ánimam **méam** : * et non proposuérunt Deum ante *conspéctum* **súum**.

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

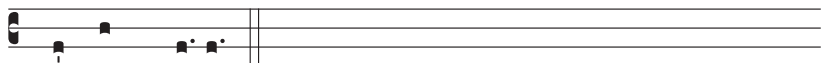
5. Avérte mala inimícis **méis** : * et in veritáte tua *dispérde* **illos**.

6. Voluntárie sacrificábo **tíbi**, * et confitébor nómini tuo, Dómine : *quóniam* **bónum** est :

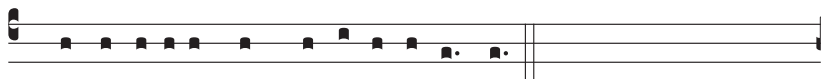
7. Quóniam ex omni tribulatióne *eripuísti* me : * et super inimícos meos despéxit *óculus* **méus**.



A-li-éni insurrexérunt in me, et fórtes quæsi-é-runt á-



ni-mam mé-am.



†. Insurrexérunt in me téstes in-í-qui.



℞. Et mentí-ta est in-í-qui-tas sí-bi.

6. I will freely sacrifice to thee,
and will give praise, O God, to
thy name: because it is good:

7. For thou hast delivered me out
of all trouble: and my eye hath
looked down upon my enemies.

Ant. Strangers are risen up against me, and oppressors seek after my soul.

†. False witnesses are risen up against me.

℞. And iniquity hath belied itself.

Our Father (*secretly*).

Pater noster *totum secreto.*

Lectio 4

Ex tractátu sancti Augustíni Epíscopi super Psalmos

In Psalmum LXIII. ad versum 2.

PRotexísti me, Deus, a convéntu malignántium, a multitúdine operántium iniquitátem. Jam ipsum caput nostrum intueámur. Multi mártýres tália passi sunt, sed nihil sic elúcet, quómodo caput mártýrum: ibi mélius intuémur, quod illi expérti sunt. Protéctus est a multitúdine malignántium, protegén-te se Deo, protegén-te carnem suam ipso Filio, et hómine,

quem gerébat: quia fílius hómínis est, et Fílius Dei est: Fílius Dei, propter formam Dei: fílius hómínis, propter formam servi, habens in potestáte pónere ánimam suam, et recípere eam. Quid ei potuérunt fácere inimíci? Occidérunt corpus, ánimam non occidérunt. Inténdite. Parum ergo erat, Dóminum hortári mártýres verbo, nisi firmáret exémplo.

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

Reading 4

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

On Psalm LXIII, 2

THou hast hidden me from the secret counsel of the wicked, from the insurrection of the workers of iniquity. Now let us fix our eyes upon our Head. Many martyrs have suffered such things as He suffered, but God's hiding of His suffering servants is not so well seen in the Martyrs, as it is in the Captain of

the Martyrs. And it is in Him that we best see how it fared with them. He was hidden from the secret counsel of the wicked; hidden by God, being Himself God; hidden, as touching the Manhood, by God the Son, and the very Manhood, Which is taken into God the Son; because He is the Son of man, and He

Resp.
8.

Am-quam * ad latrónem exí-stis cum gládi-is et
fú-sti-bus comprehén-de-re me : * Quo-tí-
di-e ápu-d vos é-ram in témplo dó-cens, et non
me tenu-í-stis : et ecce flagellátum dúci-tis ad
cru-ci-fi-gén-dum. ʘ. Cumque inyecíssent

is the Son of God; Son of God, as being in the form of God; Son of man, as having taken upon Him the form of a servant. Whose life no man taketh from Him, but Who layeth it down of Himself. He hath power to lay it down, and He hath power to take it again. What then was all

that they which hated Him could do? They could kill the Body, but they were not able to kill the Soul. Consider this very earnestly. It had been a small thing for the Lord to preach to the Martyrs by His word, if He had not also nerved them by His example.

Once again a complaint, but directed now towards the Lord's enemies. The gradual ascent of et ecce flagellátum illustrates the Lord's anxiety at the thought of the cruel torments awaiting him.

Rep. Are ye come out, as against a thief, with swords and staves,

for to take Me? * I sat daily with you, teaching in the Tem-

mánus in Jésum, et te-nu-issent é-um, dí-xit ad é-

os. * Quo-tí-di-e.

Lectio 5

NOstis qui convéntus erat malignántium Judæórum, et quæ multitúdo erat operántium iniquitátem. Quam iniquitátem? Quia volué-runt occidere Dóminum Jesum Christum. Tanta ópera bona, inquit, osté-ndi vobis: propter quod horum me vultis occidere? Pértulit omnes infirmos eórum, curávit omnes lánguidos eórum, prædicávit regnum cælórum, non tácu- it vítia eórum, ut ipsa póti- us

displícèrent, non mé- dicus, a quo sanabántur. His ómnibus curatió- nibus ejus ingrát- i, tam- quam multa febre phrenétici, insanié-ntes in mé- dicum, qui vénerat curá- re eos, excogitá- runt consíli- um perdé-ndi eum: tamquam ibi volé-ntes probá- re, utrum vere homo sit, qui mori possit, an áli- quid super hó- mines sit, et mori se non per- mít- tat. Verbum ipsó- rum agnó- scimus in Sapié-ntia Salomónis: Morte turpí-ssima, ínquiunt,

ple, and ye laid no hold on Me; and, now when ye have scourged Me, ye lead Me away to crucify

Me! ʒ. And when they had laid hands on Jesus, and taken Him, He said unto them.

Reading 5

WE know what secret coun- sel was that of the wicked Jews, and what insurrection was that of the workers of iniquity. Of what iniquity were they the workers? The murder of our Lord

Jesus Christ. Many good works, saith He, have I showed you: for which of those works go ye about to kill Me? He had borne with all their weaknesses: He had healed all their diseases: He had

condemnémus eum. Interrogé- in sermónibus illíus. Si enim
mus eum : erit enim respéctus vere Fílius Dei est, líberet eum.

Resp.
7.

Ene-bræ * fáctæ sunt, dum cruci-fi-xíssent Jé-
sum Ju- dá- i : et cír-ca hó- ram nó- nam ex-
cla- má-vit Jé- sus vó- ce má- gna : Dé- us

preached unto them the kingdom of heaven: He had discovered to them their iniquities, that they might rather hate them, than the Physician That came to cure them. And now at last, without gratitude for all the tenderness of His healing love, like men raging in an high delirium, throwing themselves madly on the Physician, Who had come to cure them, they took counsel togeth-

er how they might kill Him, as if to see if He were a Man and could die, or Something more than a man, and That would not let Himself die. In the Wisdom of Solomon we recognize their words, Let us condemn Him with a shameful death. Let us examine Him; for, by His own saying, He shall be respected. If He be the Son of God, let Him help Him.

A celebrated responsory. It is merely a factual account of the death of Christ, but with Jesus' cry on the Cross it attains a highly dramatic pitch. This is the great cry which wells forth from the heart of the Lord who is abandoned by everyone, even his Father. It is an appeal, almost reproachful, sorrowful and moving, with warm and loving stress. Notice the incomparable curve of inclināto cāpite and the soft ascent of émisit spíritum, both of which connote death.

Rep. The Jews crucified Jesus: and there was darkness over all the land, unto the ninth hour: and

about the ninth hour Jesus cried with a loud voice, saying: My God, My God, why hast Thou

mé- us, ut quid me dere- li- quí- sti? * Et incli- ná-to
 cá- pi-te, emí- sit spí-ri- tum. ʒ. Exclá- mans Jé-
 sus vóce mágna, á- it : Pá- ter, in mánu- s tú- as commén-
 do spí- ri- tum mé- um. * Et incli- ná-to.

Lectio 6

EXacuérunt tamquam glá-
 dium linguas suas. Non
 dicant Judæi: Non occídimus
 Christum. Etenim propterea
 eum dedérunt júdici Piláto,
 ut quasi ipsi a morte ejus vi-

deréntur immúnes. Nam cum
 dixísset eis Pilátus: Vos eum
 occídite, respondérunt: Nobis
 non licet occídere quemquam.
 Iniquitátem facínoris sui in
 júdicem hóminem refúndere

forsaken Me? * And He bowed
 His Head, and gave up the
 Ghost. ʒ. When Jesus had cried

with a loud voice, He said: Fa-
 ther, into thy hands I commend
 My Spirit.

Reading 6

They whetted their tongue like
 a sword. The Jews cannot
 say: We did not murder Christ,
 albeit they gave Him over to
 Pilate His judge, that they them-

selves might seem free of His
 death. For when Pilate said unto
 them, Take ye Him: and kill Him,
 they answered, It is not lawful
 for us to put any man to death.

volébant : sed numquid Deum júdicem fallébant ? Quod fecit Pilátus, in eo ipso quod fecit, aliquántum párticeps fuit : sed in comparatióne illórum multo ipse innocéntior. Institit enim quantum pótuit, ut illum ex eórum mánibus liberáret : nam proptérea flagellátum produxit ad eos. Non persequéndo Dóminum flagellávit, sed eórum furóri satisfácere volens : ut vel sic jam mitéscerent, et desínerent velle occídere, cum flagellátum víderent. Fecit et hoc. At ubi perseveravérunt,

nostis illum lavísse manus, et dixísse, quod ipse non fecísset, mundum se esse a morte illíus. Fecit tamen. Sed si reus, quia fecit vel invítus : illi innocén-tes, qui coëgérunt ut fáceret ? Nullo modo. Sed ille dixit in eum senténtiam, et jussit eum crucifígi, et quasi ipse occíd- dit : et vos, o Judáei, occidístis. Unde occidístis ? Gládio linguæ : acuístis enim linguas vestras. Et quando percussístis, nisi quando clamástis : Cru- cifige, crucifige ?

They could throw the blame of their sin upon a human judge: but did they deceive God, the Great Judge? In that which Pilate did, he was their accomplice, but in comparison with them, he had far the lesser sin. Pilate strove as far as he could, to deliver Him out of their hands; for the which reason also he scourged Him, and brought Him forth to them. He scourged not the Lord for cruelty's sake, but in the hope that he might so slake their wild thirst for blood: that, perchance, even they might be touched with compassion, and cease to lust for His death, when they saw What He was after the flagellation. Even

this effort he made! But when Pilate saw that he could not prevail, but that rather a tumult was made, ye know how he took water, and washed his hands before the multitude, saying: I am innocent of the blood of this Just Person. And yet he delivered Him to be crucified! But if he were guilty who did it against his will, were they innocent, who goaded him on to it? No. Pilate gave sentence against Him, and commanded Him to be crucified. But ye, O ye Jews, ye also are His murderers! Wherewith? With your tongue, whetted like a sword. And when? But when ye cried, Crucify Him! Crucify Him!

Resp.
8.

A -ni-mam mé-am * di-lé-ctam trá-di-di in
 má-nus i-ni-quó-rum, et fácta est mí-hi heré-di-
 tas mé-a sí-cut lé-o in sílva : dedit cóntra
 me vóces adver-sá-ri-us, dí-cens : Congregá-mi-
 ni, et prope-rá-te ad devorán-dum íllum : po-

The melody, at first entirely introspective, soft and sorrowful, shifts with grace from the low to the high register, from calm to animation and becomes gradually more pacified with a moving, soft, syllabic drop on super me: it is permeated with profound sadness at so much solitude and distress.

Rep. I have given the dearly-beloved of My soul into the hand of her enemies and Mine heritage is become unto Me as a lion in the forest; the enemy crieth out against Me, saying: Assemble yourselves together, hasten to devour Him: they have made

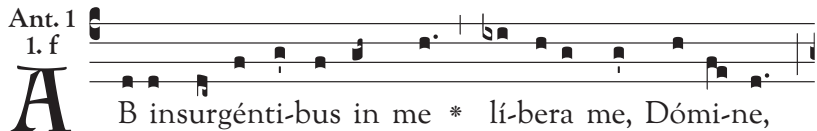
My portion a desolate wilderness, and the whole land mourneth unto Me: * Because there is none found that will know Me, nor do well. ʒ. Merciless men have risen up against me, and they have not spared my life.



su-érunt me in de- sérto so-li- túdi- nis, et lú-
xit súper me ómnis tér- ra : * Quí- a non est invéntus qui
me agnó- sce- ret, et fá- ce- ret bé- ne. ʝ. Insurrexé-
runt in me ví-ri ábsque mi-se-ri-córdi- a, et non pe-
percérunt á- ni- mæ mé- æ. * Quí- a. R. Ani-mam.

IN TERTIO NOCTURNO

Ant. 1
1. f
A B insurgénti-bus in me * lí-bera me, Dómi-ne,

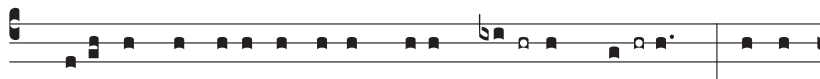


Ant. O Lord, defend me from them that rise up against me, * for they lie in wait for my life.

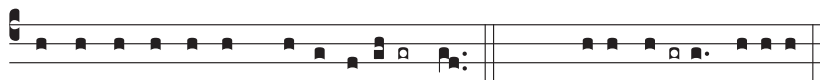


quí-a occupavérunt áni-mam mé-am.

Psalmus 58



1. Eri-pe me de in-i-mí-cis mé-is, Dé- us mé- us: * et ab



insurgénti-bus in me lí-be-ra me. *Flexa*: óre sú- o, †

2. Eri-pe me de operántibus **iniquitátem**: * et de viris **sánguínium** **sálva** me.

3. Quia ecce cepérunt **ánimam méam**: * irruérunt in me **fórtes**.

4. Neque iníquitas mea, neque peccátum **méum**, **Dómine**: * sine iniquitáte cucúrri, et **diréxi**.

5. Exsúrge in occúrsum **méum**, et **víde**: * et tu, Dómine, Deus virtútum, **Deus Israël**,

The seventh Psalm was composed by David at the time when he was being persecuted by Saul. The Prophet, by describing the fury of his own persecutors, shows us what kind of men were the enemies of the Messiah.

Psalm 58

1. Deliver me from my enemies,
O my God; and defend me from
them that rise up against me.

2. Deliver me from them that
work iniquity, and save me from
bloody men.

3. For behold they have caught
my soul: the mighty have rushed

in upon me:

4. Neither is it my iniquity, nor
my sin, O Lord: without iniqui-
ty have I run, and directed my
steps.

5. Rise up thou to meet me, and
behold: even thou, O Lord, the
God of hosts, the God of Israel.

6. Inténde ad visitándas **ómnes géntes** : * non misereáris ómnibus, qui operántur **iniquitátem**.

7. Converténtur ad vésperam : et famem patiéntur ut **cánes**, * et circuibunt **civitátem**.

8. Ecce, loquéntur in ore suo, † et gládus in lábiis **eórum** : * quóniam *quis audívit* ?

9. Et tu, Dómine, deridélis **éos** : * ad níhilum dedúces *omnes Géntes*.

10. Fortitúdinem meam ad te custódiam, † quia, Deus, suscéptor **méus** es : * Deus meus, misericórdia ejus *præveniet* me.

11. Deus osténdet mihi super inimícos meos, ne occídás **éos** : * nequándo obliviscántur *pópuli méi*.

12. Dispérge illos in virtúte **túa** : * et depóne eos, protéctor *meus*, **Dómine** :

13. Delíctum oris **eórum**, sermónem labiórú **ipsórum** : * et comprehendántur in supérbia **súa**.

6. Attend to visit all the nations: have no mercy on all them that work iniquity.

7. They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8. Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

9. But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

10. I will keep my strength to thee: for thou art my protector: my God, his mercy shall prevent me.

11. God shall let me see over my enemies: slay them not, lest at any time my people forget.

12. And scatter them by thy power; and bring them down, O Lord, my protector:

13. For the sin of their mouth, and the word of their lips: and let them be taken in their pride.

14. And for their cursing and lying they shall be talked of, when they are consumed: when they are consumed by thy wrath, and they shall be no more.

15. And they shall know that God will rule Jacob, and all the ends of the earth.

16. They shall return at evening

14. Et de exsecratione et mendacio annuntiabuntur in consummatione: * in ira consummationis, et non erunt.

15. Et scient quia Deus dominabitur Jacob: * et finium terræ.

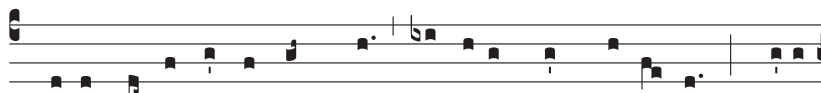
16. Convertentur ad vesperam: et famem patientur ut canes, * et circuibunt civitatem.

17. Ipsi dispergentur ad manducandum: * si vero non fuerint saturati, et murmurabunt.

18. Ego autem cantabo fortitudinem tuam: * et exultabo mane misericordiam tuam.

19. Quia factus es suscepator meus, * et refugium meum, in die tribulationis meæ.

20. Adjutor meus, tibi psallam, † quia, Deus, suscepator meus es: * Deus meus, misericordia mea.



Ab insurgenti-bus in me lí-bera me, Dómi-ne, quí-a



occupaverunt áni-mam mé-am.

and shall suffer hunger like dogs:
and shall go round about the
city.

17. They shall be scattered abroad
to eat, and shall murmur if they
be not filled.

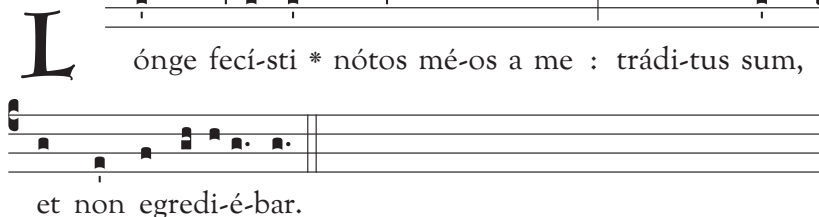
18. But I will sing thy strength:
and will extol thy mercy in the

Ant. O Lord, defend me from them that rise up against me, for they lie
in wait for my life.

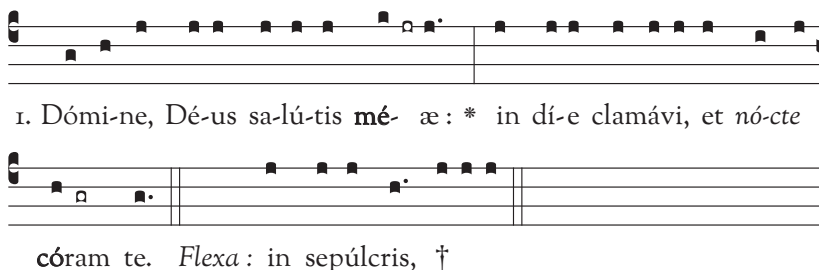
morning.

19. For thou art become my sup-
port, and my refuge, in the day
of my trouble.

20. Unto thee, O my helper, will
I sing, for thou art God my de-
fence: my God, my mercy.

Ant. 2
8. G

Psalmus 87



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

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

Ant. Thou hast put away mine acquaintance far from me; * I am shut up, and cannot come forth.

In the eighth Psalm, the Royal Prophet shows us the Messiah threatened with death, and complaining of his Disciples having abandoned him.

Psalm 87

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

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

3. For my soul is filled with evils: and my life hath drawn nigh to hell.

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

4. Æstimátus sum cum descendéntibus in **l**ácum : * factus sum sicut homo sine adjutório, inter mórtuos **l**íber.

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

6. Posuérun't me in lacu inferióri : * in tenebrósis, et in *umbra mórtis*.

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

8. Longe fecísti notos meos **a** me : * posuérun't me abominatió-nem **sí**bi.

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

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

11. Numquid mórtuis fácies mirabília : * aut médici suscitábunt, et confitebúntur **tú**ibi ?

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

13. Numquid cognoscéntur in ténebris mirabília **tú**a, * et justítia tua in terra *oblivi*ónis ?

free among the dead.

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

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

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

8. Thou hast put away my acquaintance far from me: they

have set me an abomination to themselves.

9. I was delivered up, and came not forth: my eyes languished through poverty.

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

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

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

14. Et ego ad te, Dómine, clamávi : * et mane orátio mea præ-
véniet te.

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

16. Pauper sum ego, et in labóribus a juventúte méa : * exaltátus
autem, humiliátus sum et conturbátus.

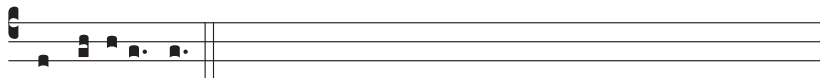
17. In me transiérunt iræ túæ : * et terróres tui conturbavérunt me.

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

19. Elongásti a me amícum et próximum : * et notos meos a
miséria.



Lónge fecí-sti nótos mé-os a me : trádi-tus sum, et non



egredi-é-bar.

in destruction?

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

14. But I, O Lord, have cried to
thee: and in the morning my
prayer shall prevent thee.

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

16. I am poor, and in labours
from my youth: and being exalt-

ed have been humbled and trou-
bled.

17. Thy wrath hath come upon
me: and thy terrors have trou-
bled me.

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

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

Ant. Thou hast put away mine acquaintance far from me; I am shut up,
and cannot come forth.

Ant. 3

8. G

C

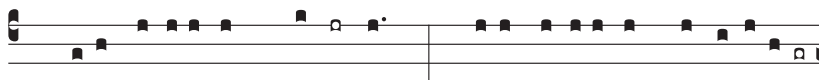


Aptábunt * in áni-mam jú-sti, et sángu-i-nem



innocéntem condemná-bunt.

Psalmus 93

I. Dé-us ul-ti-ónum **Dó**mi-nus : * Dé-us ul-ti-ónum lí-be-re é-git. *Flexa* : i-psórum : †2. Exaltáre, qui júdicas **tér**ram : * redde retributió-nem **supér**bis.3. Usquequo peccatóres, **Dó**mine, * úsquequo peccatóres gloriabúntur :

Ant. They gather themselves together * against the soul of the righteous, and condemn the innocent blood.

The ninth Psalm invokes the vengeance of God upon the unjust judges, who shed the blood of the innocent Jesus, and forget that there is One in heaven who is witness of their injustice and of his immolation. The High Priests, the Doctors of the Law, the dastardly Pontius Pilate, are here described as unjust judges, upon whose heads will fall the wrath of heaven.

Psalm 93

1. The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2. Lift up thyself, thou that jud-

gest the earth: render a reward to the proud.

3. How long shall sinners, O Lord: how long shall sinners glory?

4. Effabúntur, et loquéntur iniquitátem : * loquéntur omnes, qui operántur *injustítiam* ?

5. Pópulum tuum, Dómine, humiliavérunt : * et hereditátem tuam *vexavérunt*.

6. Viduam, et ádvenam interfecérunt : * et pupíllos occidérunt.

7. Et dixerunt : Non vidébit Dóminus, * nec intélleget *Deus* **Jácob**.

8. Intelligite, insipientes in **pópulo** : * et stulti, aliquándo **sá**píte.

9. Qui plantávit aurem, non **á**udiet ? * aut qui finxit óculum, non *consíderat* ?

10. Qui córripit gentes, non **á**rguet : * qui docet hóminem sciéntiam ?

11. Dóminus scit cogitatiónes **hó**minum, * quóniam **vánæ** sunt.

12. Beátus homo, quem tu erudíeris, Dómine : * et de lege tua docúeris **é**um,

13. Ut mítiges ei a diébus **má**lis : * donec fodiátur peccatóri **fó**vea.

14. Quia non repéllet Dóminus plebem **sú**am : * et hereditátem suam non *derelín*quet.

4. Shall they utter, and speak iniquity: shall all speak who work injustice?

5. Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6. They have slain the widow and the stranger: and they have murdered the fatherless.

7. And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8. Understand, ye senseless among the people: and, you fools, be wise at last.

9. He that planted the ear, shall he not hear? or he that formed

the eye, doth he not consider?

10. He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11. The Lord knoweth the thoughts of men, that they are vain.

12. Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13. That thou mayst give him rest from the evil days: till a pit be dug for the wicked.

14. For the Lord will not cast off his people: neither will he forsake his own inheritance.

15. Until justice be turned into

15. Quoadúsque justítia convertátur in judícium: * et qui juxta illam omnes qui recto *sunt* **córde**.

16. Quis consúrget mihi advérsus malignátes? * aut quis stabit necum advérsus operátes iniquitátem?

17. Nisi quia Dóminus adjúvit me: * paulo minus habitásset in inférno *ánima* **méa**.

18. Si dicébam: Motus est pes **méus**: * misericórdia tua, Dómine, *adjuv*ábat me.

19. Secúndum multitudínem dolórum meórum in corde **méo**: * consolatiónes tuæ lætificavérunt *ánimam* **méam**.

20. Numquid adhæret tibi sedes iniquitátis: * qui fingis labórem in *præc*épto?

21. Captábunt in *ánimam* **jústi**: * et sánguinem innocéntem *condem*nábunt.

22. Et factus est mihi Dóminus in refúgium: * et Deus meus in adiutórium *spei* **méæ**.

23. Et reddet illis iniquitátem ipsórum: † et in malítia eórum dispédet **éos**: * dispédet illos Dóminus, *Deus* **nóster**.

judgment: and they that are near
it are all the upright in heart.

16. Who shall rise up for me
against the evildoers? or who
shall stand with me against the
workers of iniquity?

17. Unless the Lord had been my
helper, my soul had almost dwelt
in hell.

18. If I said: My foot is moved:
thy mercy, O Lord, assisted me.

19. According to the multitude of
my sorrows in my heart, thy com-

Ant. They gather themselves together against the soul of the righteous,
and condemn the innocent blood.

forts have given joy to my soul.

20. Doth the seat of iniquity stick
to thee, who framest labour in
commandment?

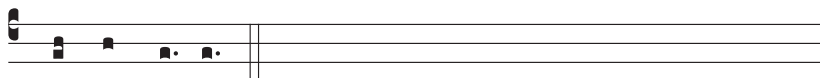
21. They will hunt after the soul
of the just, and will condemn in-
nocent blood.

22. But the Lord is my refuge: and
my God the help of my hope.

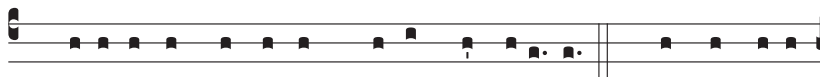
23. And he will render them their
iniquity: and in their malice he
will destroy them: the Lord our
God will destroy them.



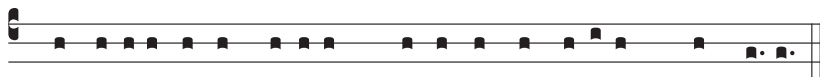
Captábunt in áni-mam jú-sti, et sángui-nem innocéntem



condemnábunt.



Ÿ. Locú-ti sunt advérsus me língua doló-sa. R̃. Et sermóni-



bus ódi-i circumdedérunt me, et expugnavérunt me grá-tis.
Pater noster *totum secreto*.

Lectio 7 De Epístola beáti Pauli Apóstoli ad Hebræos

Hb. IV. 11-15

FEstinémus íngredi in illam réquiem: ut ne in idípsum quis íncidat incredulitá-tis exéplum. Vivus est enim sermo Dei, et éfficax, et penetrabílior omni gládio ancípiti:

Ÿ. They have spoken against me with a lying tongue.

R̃. They compassed me about also with words of hatred, and fought against me without a cause.

Our Father (*secretly*).

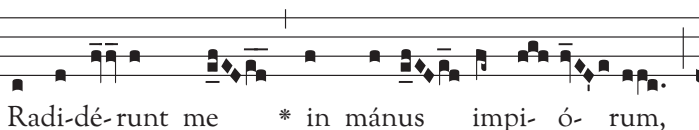
For the Lessons of this Nocturn, the Church has selected a passage from the Epistle to the Hebrews, where St. Paul speaks of the Son of God having become our High Priest and Mediator with the Father, by the shedding of his Blood. This precious Blood blots out our sins, and opens heaven to us, which Adam's sin had closed against us.

et pertingens usque ad divisió-
nem ánimæ ac spíritus, com-
págum quoque ac medullárum,
et discrétor cogitatiónum et
intentiónum cordis. Et non
est ulla creatúra invisibilis in
conspéctu ejus: ómnia autem
nuda et apérta sunt óculis
ejus, ad quem nobis sermo.

Habéntes ergo Pontíficem
magnum, qui penetrávit cælos,
Jesum Fílium Dei: teneámus
confessiónem. Non enim
habémus Pontíficem, qui non
possit cómpati infirmitátibus
nostris: tentátum autem per
ómnia pro similitúdine absque
peccáto.

Resp.

6.



Radi-dé-runt me * in mánus impi- ó- rum,

Reading 7

From the Letter of the Blessed Apostle Paul to the Hebrews

Hb. IV, 11-15

LET us hasten therefore to en-
ter into that rest; lest any
man fall into the same example
of unbelief. For the word of God
is living and effectual, and more
piercing than any two-edged
sword; and reaching unto the di-
vision of the soul and the spirit,
of the joints also and the marrow,
and is a discerner of the thoughts
and intents of the heart. Neither
is there any creature invisible in

his sight: but all things are naked
and open to his eyes, to whom
our speech is. Having therefore a
great high priest that hath passed
into the heavens, Jesus the Son
of God: let us hold fast our con-
fession. For we have not a high
priest, who can not have compas-
sion on our infirmities: but one
tempted in all things like as we
are, without sin.

Here, the lamentation of the Lord is almost a whisper, as long as he considers his own fate, but it becomes agitated when recalling the murderers and their intrigues.

Rep. They have turned me over
into the hands of the wicked:
they also have numbered me with

the transgressors, neither have
they spared my life: the mighty
are gathered together against me;



et ínter i-ní- quos pro-je- cérunt me, et non peper-

cé- runt áni- mæ mé- æ : congregá- ti sunt advérsum

me fór-tes : * Et sí- cut gi-gántes steté- runt

contra me. ⁊. Ali-é- ni insur-rexé-runt advérsum

me, et fórtes quæsi-érunt á- ni-mam mé- am. * Et sí- cut.

Lectio 8

Hb. IV. 16 ; V. 1-3

ADeámus ergo cum fidúcia misericórdiam consequámur,
ad thronum grátiae : ut et grátiam inveniámus in

* And stand up against me like against me, and oppressors seek
giants. ⁊. Strangers are risen up after my soul.

Reading 8

Hb. IV, 16; V, 1-3

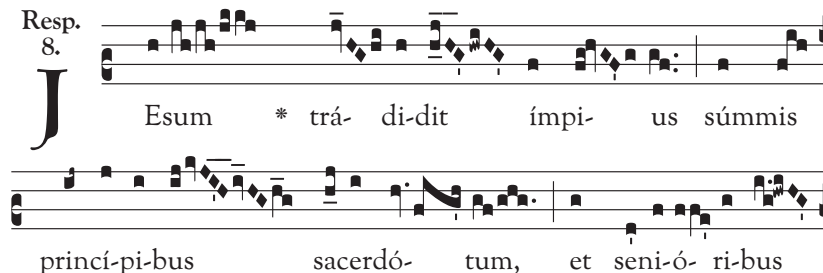
LET us go therefore with con- grace: that we may obtain mercy,
fidence to the throne of and find grace in seasonable aid.

auxílio opportúno. Omnis
namque Póntifex ex homíni-
bus assúptus, pro homínibus
constitúitur in iis quæ sunt
ad Deum, ut ófferat dona,
et sacrificia pro peccátis :
qui condolére possit iis qui

ignorant et errant : quóniam
et ipse circúmdatus est infr-
mitáte : et proptérea debet,
quemádmódum pro pópulo,
ita étiam pro semetípso offerre
pro peccátis.

Resp.

8.



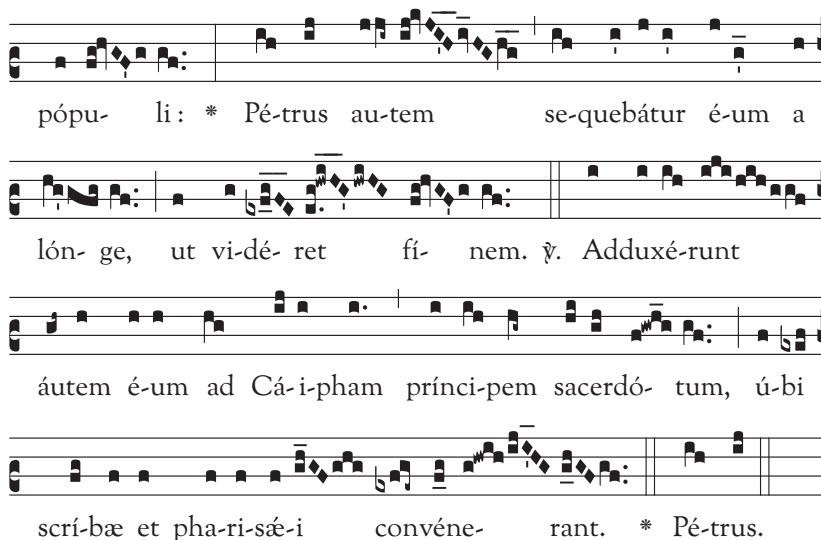
For every high priest taken from
among men, is ordained for men
in the things that appertain to
God, that he may offer up gifts
and sacrifices for sins: Who can
have compassion on them that

are ignorant and that err: because
he himself also is compassed
with infirmity. And therefore he
ought, as for the people, so also
for himself, to offer for sins.

A nervous and animated account of the arrest. After the initial word Jesum, in stark relief, the somewhat tormented sound of princípibus sacerdotum and of seniôres pópuli seems to stress the odious role of the religious leaders. After the mention of Peter, the tone becomes pacified, and the piece ends with a beautiful and unexpected modulation from the sixth to the eighth mode.

Rep. That wicked one betrayed
Jesus to the chief-priests and el-
ders of the people * But Peter
followed Him afar off, to see the

end. 7̄. And they led Him away
to Caiaphas the High Priest,
where the Scribes and Pharisees
were assembled.



pópu- li : * Pé-trus au-tem se-quebátur é-um a
lón- ge, ut vi-dé- ret fí- nem. ⁊. Adduxé-runt
áutem é-um ad Cá-i-pham prín-ci-pem sacer-dó- tum, ú-bi
scrí-bæ et pha-ri-sæ-i convé-ne- rant. * Pé-trus.

Lectio 9

Hb. V. 4-10

NEc quisquam sumit sibi honórem, sed qui vocátur a Deo, tamquam Aaron. Sic et Christus non semetípsum clarificávit ut Póntifex fieret : sed

qui locútus est ad eum : Fílius meus es tu, ego hódie génui te. Quemádmódum et in álio loco dicit : Tu es sacérdos in ætérnum secúndum órđinem

Reading 9

Hb. V. 4-10

Neither doth any man take the honour to himself, but he that is called by God, as Aaron was. So Christ also did not glorify himself, that he might be

made a high priest: but he that said unto him: Thou art my Son, this day have I begotten thee. As he saith also in another place: Thou art a priest for

Melchisedech. Qui in diébus carnis suæ, preces supplicationésque ad eum, qui possit illum salvum fácere a morte, cum clamóre válido et lácrimis, ófferens, exáuditus est pro sua reveréntia. Et quidem

cum esset Fílius Dei, dídicit ex iis, quæ passus est, obediéntiam : et consummátus, factus est ómnibus obtemperántibus sibi causa salútis ætérnæ, appellátus a Deo Póntifex juxta órđinem Melchisedech.

Resp.

5.

Ali-gavé- runt * ócu-li mé- i a flé- tu

mé- o : quí- a e-longátus est a me, qui conso-

ever, according to the order of Melchisedech. Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son

of God, he learned obedience by the things which he suffered: And being consummated, he became, to all that obey him, the cause of eternal salvation. Called by God a high priest according to the order of Melchisedech.

The Lord continues to mourn his solitude, yet always with the same meekness and tenderness, without the slightest reproach. "Crying has beclouded my eyes." Notice the distress conveyed in the elongátus est a me, and the gentleness of consolabátur me. Then, with the arch of si est dolor, comes an invitation to "behold and consider" his infinite sorrow and to decide if indeed there could be anything more sorrowful.

Rep. Mine eyes do fail with tears, because the Comforter that should relieve me is far from me. Behold, O all ye nations * If

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



la-bá-tur me : Vi-déte, ó-mnes pó-pu-li, * Si est dó-
 lor sí-mi-lis sí-cut dó-lor mé-us. ʒ. O vos
 ómnes, qui transí-tis per ví-am, atté-di-te et vi-dé-
 te. * Si est. R. Ca-li-gavé-runt.

AD LAUDES

Ant. 1
7. c

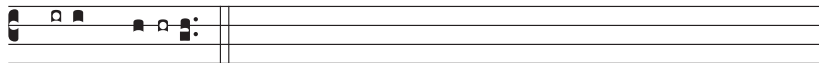
P Rópri-o * Fí-li-o sú-o non pepércit Dé-us,
 sed pro nóbis ómni-bus trá-di-dit íl-lum.

Ant. God spared not His Own Son * but delivered Him up for us all.

Psalmus 50



1. Mi-serére **mé-** i, **Dé-** us, * secúndum mágnam mi-se-ri-**cór-**



di-am **tú-** am.

2. Et secúndum multitúdinem miseratiónum tuárum, * dele iniquitátem **meám.**

3. Amplius lava me ab iniquitáte **méa** : * et a peccáto **méo mún**da me.

4. Quóniam iniquitátem meam **égo cognó**sco : * et peccátum meum contra **me** est **sémper.**

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

6. Ecce enim, in iniquitátibus **concéptus** sum : * et in peccátis concépit me **máter méa.**

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

Psalm 50

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

8. Aspérget me hyssópo, **et** mundábor : * lavábis me, et super nivem **dealbá**bor.

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

10. Avérte fáciem tuam a peccátiis **méis** : * et omnes iniquitátes **méas** déle.

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

12. Ne projícias me a **facie túa** : * et spíritum sanctum tuum ne **áu**feras **a** me.

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

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

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

16. Dómine, lábia **méa** **apéri**es : * et os meum annuntiábit **láu**-dem **túam**.

17. Quóniam si voluísset sacrificium, **dedíssem** **útique** : * holocáustis non **delectá**beris.

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

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

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

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

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

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

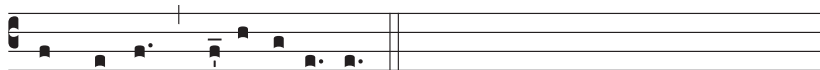
18. Sacrificium Deo spíritus contr**ibul**átus : * cor contrítum, et humiliátum, Deus, **non** despícies.

19. Benigne fac, Dómine, in bona voluntáte **tú**a **Sí**on : * ut ædificéntur **mú**ri **Jerús**alem.

20. Tunc acceptábis sacrificium justítiæ, oblatiões, et **holocáu**-ta : * tunc impónent super altáre **tú**um **vítu**los.



Própri-o Fí-li-o sú-o non pepércit Dé-us, sed pro nóbis



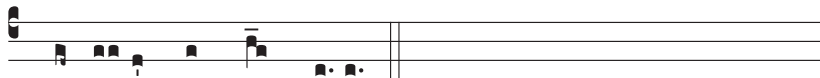
ómni-bus trá-di-dit il-lum.

Ant. 2
4. E

A



Nxi-átus est in me * spí-ri-tus mé-us : in me



turbá-tum est cor mé-um.

it: with burnt offerings thou wilt not be delighted.

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

19. Deal favourably, O Lord, in

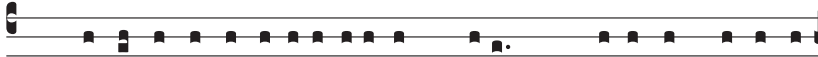
Ant. God spared not His Own Son but delivered Him up for us all.

Ant. My spirit is overwhelmed within me; * my heart within me is troubled.

thy good will with Sion; that the walls of Jerusalem may be built up.

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

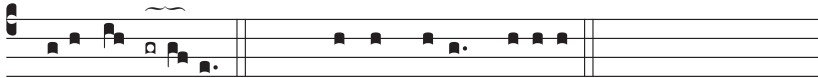
Psalmus 142



1. Dómi-ne, exáudi ora-ti-ónem mé-am: † áuri-bus pérci-pe



obsecre-ti-ónem mé-am in ve-ri-táte **tú-** a: * exáudi me in



tú- a **ju-stí-ti-** a. *Flexa*: anti-quórum, †

2. Et non intres in iudícium cum servo **túo**: * quia non justificábitur in conspéctu tuo **omnis vívens**.

3. Quia persecútus est inimícus *ánimam* **méam**: * humiliávit in terra *vitam* **méam**.

4. Collocávit me in obscúris sicut mórtuos **sæculi**: * et anxíatus est super me spíritus meus, in me turbátum est cor **méum**.

The second Psalm is one of those that was composed by David during the time of Absalom's rebellion. It is one of the Psalms of Friday's ferial Lauds throughout the year; and is appropriate to the mystery of to-day, inasmuch as it expresses how the Messiah was abandoned by his Disciples, and how confidently he hoped in God.

Psalm 142

1. Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2. And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3. For the enemy hath persecuted my soul: he hath brought down my life to the earth.

4. He hath made me to dwell in darkness as those that have been dead of old: and my spirit is in

5. Memor fui diérum antiquórum, † meditátus sum in ómnibus opéribus **túis** : * in factis mánuum tuárum *meditá*bar.

6. Expánderé manus *meas* **ad** te : * ánima mea sicut terra sine aqua *tí*bi.

7. Velóciter exáudi *me*, **Dómine** : * defécit *spíritus* **méus**.

8. Non avértas fáciem *tuam* **a** me : * et símilis ero descendéntibus in **lá**cum.

9. Audítam fac mihi mane misericórdiam **túam** : * quia in te *sperá*vi.

10. Notam fac mihi viam, in qua **ám**bulem : * quia ad te levávi *ánimam* **méam**.

11. Eripe me de inimícis meis, **Dómine**, ad te *confú*gi : * doce me fácere voluntátem tuam, quia *Deus meus* **es** tu.

12. Spíritus tuus bonus dedúcet me in *terram* **réctam** : * propter nomen tuum, **Dómine**, vivificábis me, in *æquitáte* **túa**.

anguish within me: my heart within me is troubled.

5. I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

6. I stretched forth my hands to thee: my soul is as earth without water unto thee.

7. Hear me speedily, O Lord: my spirit hath fainted away.

8. Turn not away thy face from me, lest I be like unto them that go down into the pit.

9. Cause me to hear thy mercy in the morning; for in thee have I hoped.

10. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

11. Deliver me from my enemies, O Lord, to thee have I fled: teach me to do thy will, for thou art my God.

12. Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me in thy justice.

13. Thou wilt bring my soul out of trouble: and in thy mercy thou wilt destroy my enemies.

14. And thou wilt cut off all them that afflict my soul: for I am thy servant.

13. Edúces de tribulatióne *ánimam méam* : * et in misericórdia tua dispérdes *inimícos méos*.

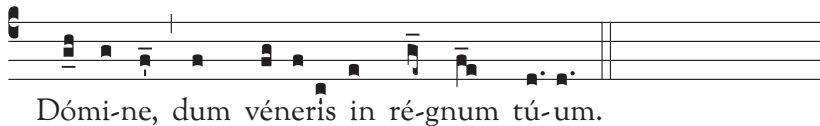
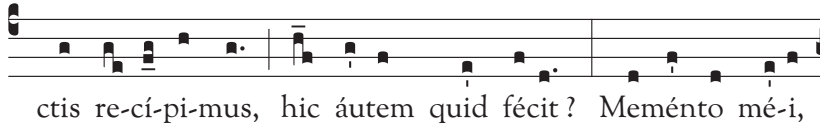
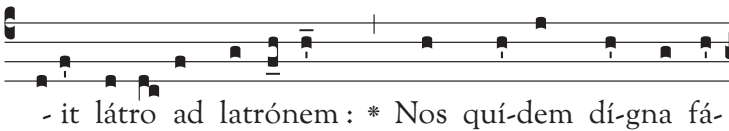
14. Et perdes omnes, qui tríbulant *ánimam méam* : * quóniam ego *servus túus* sum.



est cor mé-um.

Ant. 3
1. f

A

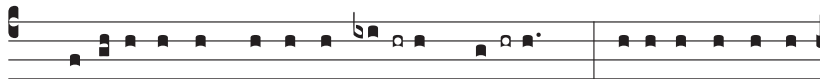


Ant. My spirit is overwhelmed within me; my heart within me is troubled.

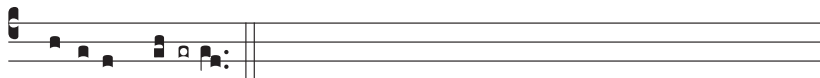
Ant. One thief said unto the other: * We indeed receive the due reward of our deeds, but what hath this man done? Lord, remember me, when thou comest into thy kingdom.

The third Psalm ordinary for the Lauds of Friday celebrates the mystery of Redemption accomplished today, the end of sin, the divine wrath paced.

Psalmus 84



1. Benedi-xí-sti, Dómi-ne, **tér**-ram **tú**- am : * avertí-sti capti-



vi-tátem **Já**- cob.

2. Remisísti iniquitátem **plé**bis **tú**æ : * operuísti ómnia peccáta eórum.

3. Mitigásti omnem **í**ram **tú**am : * avertísti ab ira indignatiónis **tú**æ.

4. Convérte nos, Deus, salutáris **nó**ster : * et avérte iram tuam a **nó**bis.

5. Numquid in ætérnum irascéris **nó**bis ? * aut exténdes iram tuam a generatióne in generatióne ?

6. Deus, tu convérsus vivificábis nos : * et plebs tua lætábitur **in** te.

7. Osténde nobis, Dómine, misericórdiam **tú**am : * et salutáre tuum *da* **nó**bis.

Psalm 84

1. Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

2. Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

3. Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

4. Convert us, O God our saviour:

and turn off thy anger from us.

5. Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

6. Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

7. Shew us, O Lord, thy mercy; and grant us thy salvation.

8. Audiam quid loquátur in me **Dóminus Déus** : * quóniam loquétur pacem in *plebem súam*.

9. Et super **sánctos súos** : * et in eos, qui convertúntur **ad** cor.

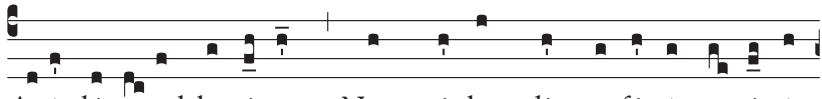
10. Verúmtamen prope timéntes eum salutáre **ipsíus** : * ut inhábitet glória in *terra nóstra*.

11. Misericórdia, et véritas obviavérunt **síbi** : * justítia, et pax osculátæ sunt.

12. Véritas de **térra órta** est : * et justítia de cælo *prospéxit*.

13. Etenim Dóminus dabit **benignitátem** : * et terra nostra dabit *fructum súum*.

14. Justítia ante éum **ambulábit** : * et ponet in via *gressus súos*.



A- it látro ad latrónem : Nos quí-dem dí-gna fáctis re-cí-pi-



mus, hic áutem quid fécit ? Meménto mé-i, Dómi-ne,

8. I will hear what the Lord God will speak in me: for he will speak peace

9. And unto his saints: and unto them that are converted to the heart.

10. Surely his salvation is near to them that fear him: that glory may dwell in our land.

11. Mercy and truth have met

each other: justice and peace have kissed.

12. Truth is sprung out of the earth: and justice hath looked down from heaven.

13. For the Lord will give goodness: and our earth shall yield her fruit.

14. Justice shall walk before him: and shall set his steps in the way.

Ant. One thief said unto the other: We indeed receive the due reward of our deeds, but what hath this man done? Lord, remember me, when thou comest into thy kingdom.

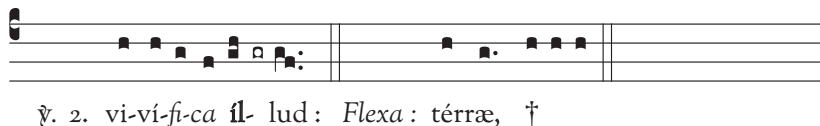


Ant. 4

1. f



Canticum Habacuc

Hab. III, 2-33

2. Dómine, **ó**pus **tú**um, * in médio annórum vivífica **íl**lud:

3. In médio annórum **nó**tum **fá**cies: * cum irátus fúeris, mise-
ricórdiæ **re**cordáberis.

Ant. Lord, when my soul is troubled, * thou wilt remember mercy.

The following Cantic is that of the Prophet Habacuc, and comes in the Lauds of every Friday (when a Feria), throughout the year. It celebrates the victory of Christ over his enemies, when he shall come to judge the world. It forms a sublime contrast with the humiliations which the Man-God suffers on this the day of his Death.

-
4. Deus ab **A**ustro **v**eniet, * et sanctus de monte **Phá**ran :
 5. Opéruit cælos **gl**ória **é**jus : * et laudis ejus plena est **tér**ra.
 6. Splendor ejus **ut** lux **é**rit : * córnua in **mán**ibus **é**jus :
 7. Ibi abscondita est fortitúdo **é**jus : * ante fáciem ejus **í**bit mors.
 8. Et egrediétur diábolus ante **pé**des **é**jus. * Stetit, et mensus est **tér**ram.
 9. Aspéxit, et dissólvit **Gén**tes : * et contríti sunt **montes** **sæ**culi.
 10. Incurvátí sunt **col**les **mún**di, * ab itinéríbus æternitátis **é**jus.
 11. Pro iniquitáte vidi tentória **Æ**thiópia, * turbabúntur pelles **terræ** **Má**dian.
 12. Numquid in flumínibus **irát**us es, **Dó**mine ? * aut in flumínibus furor tuus ? vel in mari indignátio **túa** ?
 13. Qui ascéndes super **é**quos **tú**os : * et quadrígæ tuæ **salvát**io.
-

Canticle of Habacuc

Hab. III, 2-33

- | | |
|---|--|
| 1. O Lord, I have heard thy hearing, and was afraid. | 8. And the devil shall go forth before his feet. He stood and measured the earth. |
| 2. O Lord, thy work, in the midst of the years bring it to life: | 9. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. |
| 3. In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy. | 10. The hills of the world were bowed down by the journeys of his eternity. |
| 4. God will come from the south, and the holy one from mount Pharan: | 11. I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled. |
| 5. His glory covered the heavens, and the earth is full of his praise. | 12. Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? |
| 6. His brightness shall be as the light: horns are in his hands: | 13. Who will ride upon thy horses: and thy chariots are salvation. |
| 7. There is his strength hid: Death shall go before his face. | |

14. Súscitans suscitábis **árcum túum** : * juraménta tríbubus *quæ locútus* es.

15. Flúvius scindes terræ : † vidérunt te, et doluérunt **món**tes : * gurges *aquárum* **tránsiit**.

16. Dedit abyíssus **vócem súam** : * altitúdo manus suas *levávit*.

17. Sol, et luna stetérunt in habitáculo **súo**, * in luce sagittárum tuárum, ibunt in splendóre fulgurántis *hastæ* **túæ**.

18. In frémitu conculcábis **térram** : * et in furóre obstupefácies **géntes**.

19. Egréssus es in salútem **pópuli túi** : * in salútem cum *Christo* **túo**.

20. Percussísti caput de **dómo ímpii** : * denudásti fundaméntum ejus *usque ad* **cóllum**.

21. Maledixísti sceptris ejus, † cápiti bellatórum **éjus**, * veniéntibus ut turbo ad *dispergéndum* me.

22. Exsultátio **eórum** * sicut ejus, qui dévorat páuperem *in* **abscóndito**.

14. Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes.

15. Thou wilt divide the rivers of the earth. The mountains saw thee, and were grieved: the great body of waters passed away.

16. The deep put forth its voice: the deep lifted up its hands.

17. The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear.

18. In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

19. Thou wentest forth for the salvation of thy people: for salvation with thy Christ.

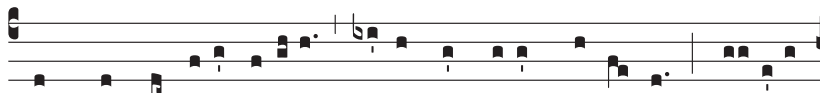
20. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

21. Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me.

22. Their joy was like that of him that devoureth the poor man in secret.

23. Thou madest a way in the sea for thy horses, in the mud of

23. Viam fecísti in mari **é**quis **túis**, * in luto aquárum **multárum**.
 24. Audívi, et conturbátus est **vén**ter **méus** : * a voce contremué-
 runt **lábia méa**.
 25. Ingrediátur putrédo in **óssibus méis**, * et subter me **scá**teat.
 26. Ut requiéstcam in die tribulatiónis : * ut ascéndam ad póp-
 lum accíntum **nóstrum**.
 27. Ficus enim **non** florébit : * et non erit germen in **ví**neis.
 28. Mentiétur **ópus olí**væ : * et arva non áfferent **cí**bum.
 29. Abscindétur de ovíli **pé**cus : * et non erit arméntum in
 præsépius.
 30. Ego autem in Dómino gaudébo : * et exsultábo in Deo *Jesu*
méo.
 31. Deus Dóminus fortitúdo **méa** : * et ponet pedes meos quasi
 cervórum.
 32. Et super excélsa mea dedúcet me **ví**ctor * in psalmis canén-
 tem.



Dum conturbáta fú-erit áni-ma mé-a, Dómi-ne, mi-seri-

many waters.

24. I have heard and my bowels
 were troubled: my lips trembled
 at the voice.

25. Let rottenness enter into my
 bones, and swarm under me.

26. That I may rest in the day of
 tribulation: that I may go up to
 our people that are girded.

27. For the fig tree shall not blos-
 som: and there shall be no spring
 in the vines.

28. The labour of the olive tree

shall fail: and the fields shall
 yield no food:

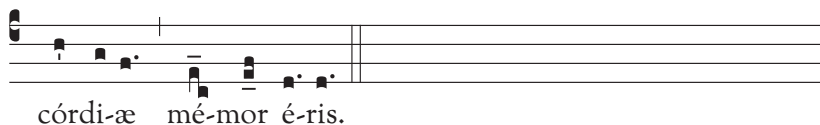
29. The flock shall be cut off
 from the fold, and there shall be
 no herd in the stalls.

30. But I will rejoice in the Lord:
 and I will joy in God my Jesus.

31. The Lord God is my strength:
 and he will make my feet like the
 feet of harts:

32. And he the conqueror will
 lead me upon my high places
 singing psalms.

Ant. Lord, when my soul is troubled, thou wilt remember mercy.

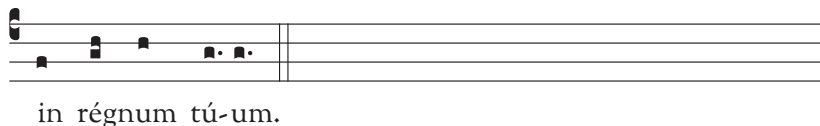


Ant. 5

8. G



Eménto mé-i, * Dómi-ne Dé-us, dum véne-ris



Psalmus 147



1. Láuda, Jerúsa-lem, **Dómi-num** : * láuda Dé-um *tú-um*, **Sí-** on.

2. Quóniam confortávit seras portárum tuárum : * benedíxit filiis tuis **in** te.

3. Qui pósuit fines tuos **pácem** : * et ádipe fruménti **sátia** te.

4. Qui emíttit elóquium suum **térræ** : * velóciter currit **sermo** éjus.

Ant. Lord, remember me * when thou comest into thy kingdom.

Psalm 147

1. Praise the Lord, O Jerusalem:
praise thy God, O Sion.

2. Because he hath strengthened
the bolts of thy gates he hath
blessed thy children within thee.

3. Who hath placed peace in thy
borders: and filleth thee with the

fat of corn.

4. Who sendeth forth his speech
to the earth: his word runneth
swiftly.

5. Who giveth snow like wool:
scattereth mists like ashes.

6. He sendeth his crystal like

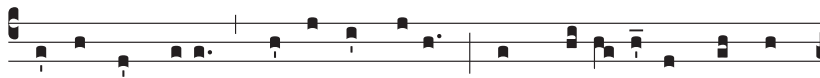
5. Qui dat nivem sicut **l**anam : * nébulam sicut **c**ínerem **s**párgit.

6. Mittit crýstállum suam sicut bucc**é**llas : * ante fáciem frígoris ejus quis **s**ust**in**ébit ?

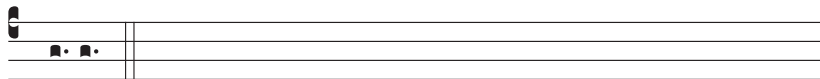
7. Emíttet verbum suum, et liquefáciét **é**a : * flabit spíritus ejus, et **f**luent **á**quæ.

8. Qui annúntiat verbum suum **J**ácob : * justítias, et judícia **sua** Israë**l**.

9. Non fecit táliter omni nati**ó**ni : * et judícia sua non mani**f**estávit **é**is.



Meménto mé-i, Dómi-ne Dé-us, dum véne-ris in régnum



tú-um.



Ÿ. Collocávit me in obscú-ris. R̃. Sí-cut mórtu-os sæcu-li.

morsels: who shall stand before the face of his cold?

7. He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

8. Who declareth his word to

Ant. Lord, remember me when thou comest into thy kingdom.

Ÿ. He hath set me in dark places.

R̃. As they that be dead of old.

Jacob: his justices and his judgments to Israel.

9. He hath not done in like manner to every nation: and his judgments he hath not made manifest to them.

Canticum Zachariæ

Ad Ben.

Ant. 1. g

P Ōsu- é-runt * súper cáput é-jus cáusam i-

psí-us scrí-ptam : Jésus Naza-ré-nus, Rex Judæ-ó-rum.

Lc. I. 68-79

i. Benedíctus Dómi-nus, Dé-us I-sra-ël : * quí-a vi-si-távit, et

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

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

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

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

5. Ad faciéndam misericórdiam cum *pátribus* **nóstris** : * et me-morári testaménti *sui* **sánc-ti**.

Canticle of Zacharias

Ant. They set up over his head his accusation written : * Jesus of Nazareth, King of the Jews.

Lk. I, 68-79

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

2. And hath raised up a horn of salvation to us, in the house of David his servant:

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

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

5. To perform mercy to our fa-

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

7. Ut sine timóre, de manu inimicórum nostrórum *liberáti*, * *ser-viámus* **í**lli.

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

9. Et tu, puer, Prophéta Altíssimi *vocáberis* : * *præibis* enim ante fáciem Dómini, *paráre vias* **é**jus :

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

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

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



Posu- é-runt- súper cáput é- jus cáusam i-psí-us scrí-



ptam : Jésus Naza-ré-nus, Rex Judæ-ó-rum.

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:

Ant. They set up over his head his accusation written: Jesus of Nazareth, King of the Jews.

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.
5.

Hristus * fáctus est pro no- bis obé-
di- ens ús- que ad mór-tem. Mor-tem au- tem
crú- cis.

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, even to the death of the cross.
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.