



in-áni- a? \* Ad-vér-sus.

4. *Æstimátus sum cum descendéntibus in lacum : \* factus sum sicut homo sine adjutório, inter mórtuos liber.*

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

6. *Posuérunt me in lacu inferióri : \* in tenebrósis, et in umbra mortis.*

7. *Super me confirmátus est furor tuus : \* et omnes fluctus tuos induxísti super me.*

8. *Longe fecísti notos meos a me : \* posuérunt me abominatióem sibi.*

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

Resp.

4.

Æ

-sti-mátus sum \* cum de-scendénti-bus in



lá-cum: \* Fá-ctus sum si-cut hó-mo si-ne ad-ju-



tó-ri-o, inter mórtu-os lí-ber. ʒ. Posu-érunt

**B**ut Christ, being come an high priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation: Neither by the blood of goats, or of calves, but by his own blood, entered once into the holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer being

sprinkled, sanctify such as are defiled, to the cleansing of the flesh: How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

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

tó-ri-o, inter mór-tu-os lí-ber. ʒ. Posu-érunt  
me in lácu infe-ri-ó-ri, in tenebrósis, et in úm-  
bra mór-tis. \* Fá-ctus.

10. Clamávi ad te, Dómine, *tota* **die** : \* expándi ad te *manus* **meas**.

11. Numquid mórtuis fácies *mirabília* : \* aut médici suscítábunt, et confitebúntur **tibi** ?

12. Numquid narrábit áliquis in sepúlcro misericórdiam **tuam**, \* et veritátem tuam in *perditiónē* ?

13. Numquid cognoscéntur in ténebris mirabília **tua**, \* et justítia tua in terra *obliviónis* ?

14. Et ego ad te, Dómine, *clamávi* : \* et mane orátio mea *præveniet* te.

15. Ut quid, Dómine, repéllis oratióem **meam** : \* avértis faciē *tuam* **a** me ?

together \* Against the Lord, and against His Anointed. ʒ. Why do the heathen rage? and the people imagine

a vain thing, ʀ. Against the Lord, and against His Anointed?

## Reading 8

*Heb 9:15-18*

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

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