



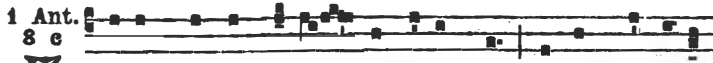
TENEBRAE

MATINS & LAUDS

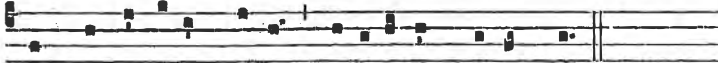
FOR

HOLY THURSDAY

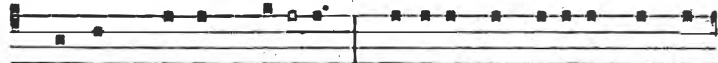
Maundy Thursday: 1st Nocturn



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



exprobránti-um tí-bi ce-cidé-runt super me.



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



usque ad *ánimam* mé- am. *Flex*: tempé-stas áquae, †

The zeal of
thine house *
hath consumed me,
and the rebukes of
them that re-
buked thee are
fallen upon me

[1. Salvum me fac, **Deus**: * quóniam intravérunt áquæ usque ad *ánimam* meam.]

SAVE me, O God; for the waters are come in, even unto my soul.

2. Infixus sum in limo profúndi: * et non *est sub-stántia*.

I stick fast in the deep mire; * where no ground is.

3. Veni in altitúdinem maris: * et tempé-stas demérsit me.

I am come into deep waters so that the floods run over me.

4. Laborávi clamans, raucæ factæ sunt fauces meæ: * defecérunt óculi mei, dum spero in *Deum* meum.

I am weary of crying; my throat is dry; my sight faileth me for waiting so long upon my God.

5. Multiplicáti sunt super capíllos cápitis mei, * qui odérunt me *gratis*.

They that hate me without a cause are more than the hairs of my head.

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

They that are mine enemies, and would destroy me guiltless, are mighty: I paid them the things that I never took.

7. Deus, tu scis insipiéntiam meam: * et delicta mea a te non *sunt abscondita*.

God, thou knowest my simpleness, and my faults are not hid from thee.

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

Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause.

9. Non confundántur super me * qui quærunt te, *Deus* **Israël**.

Let not those that seek thee be confounded through me, O Lord God of Israel.

10. Quóniam propter te sustinui oppróbrium: * opéruit confúsió *faciem* meam.

And why? for thy sake have I suffered reproof. Shame hath covered my face.

11. Extráneus factus sum frátribus meis, * et peregrínus filiis *matris* meæ.

I am become a stranger unto my brethren. Even an alien unto my mothers children.

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

13. Et opéruí in jejúnio ánimam meam: * et factum est in oppróbrium mihi.

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

15. Advérsum me loquebántur, qui sedébant in porta: * et in me psallébant qui bibébant vinum.

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

17. In multítudine misericórdiæ tuæ exáudi me, * in veritaté salutis tuæ:

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

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

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

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

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

23. Tu scis impropérium meum, et confusiónem meam, * et reveréntiam meam.

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

25. Et sustínuí qui simul contristarétur, et non fuit: * et qui consolarétur, et non invéni.

26. Et dedérunt in escam meam fel: * et in siti mea potavérunt me acéto.

27. Fiat mensa eórum coram ipsis in láqueum, * et in retributiónes, et in scándalum.

28. Obscuréntur óculi eórum ne vídeant: * et dorsum eórum semper incúrva.

For the zeal of thine house hath even eaten me, and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting, and that was turned to my reproof.

I put on sackcloth also and they jested upon me.

They that sit in the gate speak against me, and the drunkards make songs upon me.

But, Lord, I make my prayer unto thee in an acceptable time.

Hear me, O God, in the multitude of thy mercy; even in the truth of thy salvation.

Take me out of the mire, that I sink not. O let me be delivered from them that hate me, and out of the deep waters.

Let not the water-flood drown me, neither let the deep swallow me up; and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy loving-kindness is comfortable. Turn thee unto me according to the multitude of thy mercies.

And hide not thy face from thy servant for I am in trouble. O haste thee, and hear me.

Draw nigh unto my soul, and save it. Deliver me, because of mine enemies.

Thou hast known my reproof, shame, and my dishonour.

Mine adversaries are all in thy sight. Thy rebuke hath broken my heart; I am full of heaviness.

I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat. And when I was thirsty they gave me vinegar to drink.

Let their table be made a snare to take themselves withal. And let the things that should have been for their wealth be unto them an occasion of falling.

Let their eyes be blinded, that they see not. And ever bow thou down their backs.

29. Effúnde super eos iram **tuam**: * et furor iræ tuæ *comprehéndat* eos.

Pour out thine indignation upon them. And let thy wrathful displeasure take hold of them.

30. Fiat habitatio eorum **desérta**: * et in tabernáculis eorum non sit *qui inhábitet*.

Let their habitation be void, and no man to dwell in their tents.

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

For they persecute him whom thou hast smitten, and they talk how they may vex them whom thou hast wounded.

32. Appóne iniquitátem super iniquitátem eórum: * et non intrent in **justítiam tuam**.

Let them fall from one wickedness to another and not come into thy righteousness.

33. Deleántur de libro vivéntium: * et cum justis *non scribántur*.

Let them be wiped out of the book of the livin, and not be written among the righteous.

34. Ego sum pauper et **dolens**: * salus tua, **Deus**, *suscépit* me.

As for am, when I am poor and in heaviness; thy help, O God, shall lift me up.

35. Laudábo nomen Dei cum **cántico**: * magnificábo *eum in laude*:

I will praise the Name of God with a song; and magnify it with thanksgiving.

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

This also shall please the Lord, better than a bullock that hath horns and hoofs.

37. Videant páuperes et **læténtur**: * quærite Deum, et vivet **ánima vestra**.

The humble shall consider this, and be glad. Seek ye after God, and your soul shall live.

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

For the Lord heareth the poor, and despiseth not his prisoners.

39. Laudent illum cæli et **terra**, * mare et ómnia reptília *in eis*.

Let heaven and earth praise him, the sea, and all that moveth therein.

40. Quóniam Deus salvam fáciat **Sion**: * et ædificábuntur civitátes **Juda**.


For God will save Sion, and build the cities of Judah.

41. Et inhabitábunt ibi, * et hereditáte *acquirent* eam.

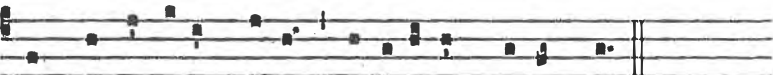
That men may dwell there, and have it in possession.

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

The posterity also of his servants shall inherit it, and they that love his Name shall dwell therein.

1 Ant. 
8 e

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



exprobránti-um tí-bi ce-cidé-runt super me.

2 Ant.

8 c

A

-vertántur retrórsu^m, * et e-ru-béscant, qui có-

gi-tant mí-hi má-la.

Let them be
turned back-
ward, * and put
to confusion,
that wish me
evil.

Psalm 69 (New psalter, p. 30*)

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

adjuvándum *me festína.*

[1. Deus, in adiutorium meum inténde : * Dómine
ad adjuvándum *me festína.*]

HASTE thee, O God, to deliver me;
make haste to help me, O LORD.

2. Confundántur et revereántur, * qui quærunt *áni-
mam meam.*

Let them be ashamed and confounded
that seek after my soul.

3. Avertántur retrórsu^m, et erubéscant, * qui vol-
unt *mihi mala.*

Let them be turned backward and put
to confusion that wish me evil.

4. Avertántur statim erubescéⁿtes, * qui dicunt
mihi : *Euge, euge.*

Let them for their reward be soon
brought to shame, that cry over me,
There! there!

5. Exsúltent et læténtur in te omnes qui quærunt
te, * et dicant semper : Magnificétur Dóminus : qui
dílígunt salutáre tuum.

But let all those that seek thee be joyful
and glad in thee: and let all such as de-
light in thy salvation say always, The
Lord be praised.

6. Ego vero egénus, et pauper sum : * Deus, *ád-
juva me.*

As for me, I am poor and in misery:
haste thee unto me, O God.

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

Thou art my helper, and my redeemer:
O LORD, make no long tarrying.

2 Ant.

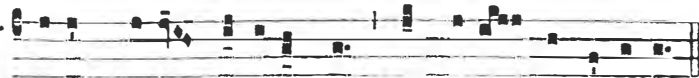
8 c

A

-vertántur retrórsu^m, * et e-ru-béscant, qui có-

gi-tant mí-hi má-la.

3 Ant.
8 e



DE-us mé-us, * é-ripe me de mánu pecca-tó-ris.

Deliver me,
* O my
God, out of
the hand of
the un-
godly.

Psalm 70 (New psalter, p. 30*)



1. In te, Dómine, sperávi, non confúndar in aetér- num : *



in justí-ti-a tú-a líbera me, et é-ri-pe me. *Flex* : dere-



líquit é-um, † *V. 2.* : tú-am, * et sálva me.

[1. In te, Dómine, sperávi, non confúndar in aetér- num : * in justítia tua líbera me, et éri-pe me.]

2. Inclína ad me aurem tuam, * et salva me.

3. Esto mihi in Deum protectórem, et in locum munítum : * ut salvum me fácias.

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

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

6. Quóniam tu es paciéntia mea, Dómine : * Dómine, spes mea a juventúte mea.

7. In te confirmátus sum ex útero : * de ventre matris meæ tu es protéctor meus.

8. In te cantátio mea semper : * tamquam prodígium factus sum multis : et tu adjútor fortis.

9. Repleátur os meum laude, ut cántem glóriam tuam : * tota die magnítúdinem tuam.

10. Ne prócias me in témpore senectútis : * cum defécerit virtus mea, ne derelinquas me.

IN thee, O LORD, have I put my trust; let me never be put to confusion, but rid me and deliver me in thy righteousness;

Incline thine ear unto me, and save me.

Be thou my stronghold, whereunto I may always resort: thou hast promised to help me,

For thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly, out of the hand of the unrighteous and cruel man.

For thou, O Lord GOD, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: thou art he that took me out of my mother's womb.

My praise shall be always of thee: I am become as it were a monster unto many, but my sure trust is in thee.

O let my mouth be filled with thy praise, that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age; forsake me not when my strength faileth me.

11. Quia dixerunt inimici mei **mihi** : * et qui custodiébant ánimam meam, consílium fecérunt in unum.

12. Dicéntes : Deus dereliquit eum, † persequimini, et comprehéndite eum : * quia non est qui erípiat.

13. Deus ne elongéris a me : * Deus meus, in auxiliúm *meum* réspice.

14. Confundántur, et deficiant detrahéntes ánimæ meæ : * operiántur confusióne, et pudóre qui quærunt *mala mihi*.

15. Ego autem semper sperábo : * et adjíciam super omnem *laudem tuam*.

16. Os meum annuntiábit justítiam **tuam** : * tota die salutáre **tuum**.

17. Quóniam non cognóvi litteratúram, † introibo in poténtias **Dómini** : * Dómine, memorábor justítiae tuæ *sólus*.

18. Deus, docuísti me a juventúte **mea** : * et usque nunc pronuntiábo mirabilia **tua**.

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

20. Donec annúntiem bráchium **tuum** * generatióni omni, *quæ ventúra* est :

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

22. Quantas ostendísti mihi tribulatiónes multas et malas : † et convérsus vivificásti me : * et de abyssis terræ íterum *reduxísti* me:

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

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

25. Exsultábunt lábia mea cum cantávero **tibi** : * et ánima mea, quam *redemísti*.

For mine enemies speak against me; and they that lay wait for my soul take their counsel together.

Saying: God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God; my God, haste thee to help me.

Let them be confounded and perish that are against my soul; let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide alway, and will praise thee more and more.

My mouth shall speak of thy righteousness and all the day of thy salvation;

For I know no end thereof: I will go forth in the strength of the Lord GOD, and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now; therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed.

Until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee!

O what great troubles and adversities hast thou shewed me! and yet didst thou turn and refresh me; yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour, and comforted me on every side:

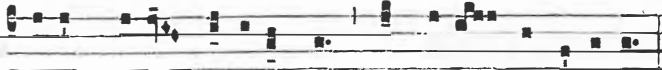
Therefore will I praise thee, and thy faithfulness, O God, playing upon an instrument of music: unto thee will I sing upon the harp, O thou Holy One of Israel.

My lips will be glad when I sing unto thee; * and so will my soul whom thou hast delivered.

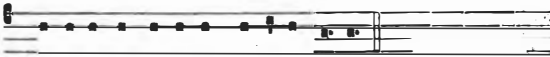
26 Sed et lingua mea tota die meditabitur justitiam
tuam : * cum confúsi et revériti fuerint, qui quærunt
mala mihi.

My tongue also shall talk of thy right-
eousness all the day long; for they are
confounded and brought unto shame
that seek to do me evil.

3 Ant.
8 c

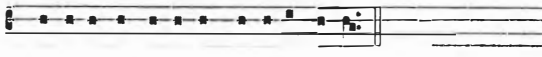


D E-us mé-us, * é-ri-pe me de mánu pecca-tó-ris.



V. Avertántur retrórsum, et e-ru-béscant.
R. Qui có-gi-tant mí-hi má-la.

V. Let them be turned backward and
put to confusion.
R. That wish me evil.



V. Avertántur retrórsum, et e-ru-béscant.
R. Qui có-gi-tant mí-hi má-la.
Pater noster. *in silence.*

I Nci-pit Lamentá-ti-o Je-remí-ae Prophé-tae.

ALEPH. Quómodo sédet só-la cí-vi-tas pléna pópu-lo :

fácta est qua-si vídu-a dó-mi-na Gé-ni-um : prínceps pro-

vinci-árum fácta est sub tribú-to. BETH. Pló-rans plo-

rávit in nócte, et lácrimae é-jus in ma-xíllis é-jus : non

est qui conso-lé-tur é-am ex ómnibus cá-ris é-jus : ómnes

amí-ci é-jus spre-vé-runt é-am, et fácti sunt é-i in-i-

mí-ci. GHIMEL. Migrávit Júdas propter afflicti-ónem,

et multi-túdinem servi-tú-tis : habi-távit inter géntes, nec

invénit réquí-em : ómnes persecu-tó-res é-jus apprehen-

dé-runt é-am inter angústi-as. DALETH. Ví-ae Sí-on

lúgent é-o quod non sint qui véni-ant ad so-lemni-tá-

tem : ómnes pórtae é-jus destrúctae : sacer-dó-tes é-jus ge-

méntes : vírgines é-jus squá-lidae, et ípsa opprés-sa ama-

ri-tú-di-ne. HE. Fácti sunt hóstes é-jus in cápi-te,

Here beginneth the Lamentation over Jerusalem by Jeremiah the Prophet

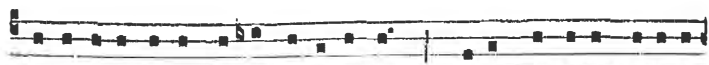
ALEPH. How doth the city sit solitary, that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!

BETH. She weepeth sore in the night, and her tears are on her cheeks: among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

GHIMEL. Judah is gone into captivity because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors overtook her between the straits.

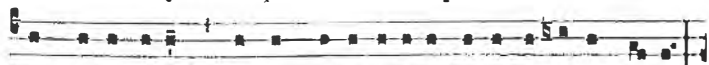
DALETH. The ways of Zion do mourn, because none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and she is in bitterness.

HE. Her adversaries are the chief, her enemies prosper;




in-imí-ci é-jus lo-cuple-tá-ti sunt : qui-a Dóminus locútus

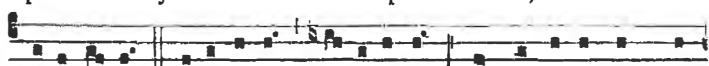
for the LORD hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.



est super é-am propter multi-túdinem in-iqui-tá-tum é-jus :



párvu-li é-jus dúcti sunt in capti-vi-tá-tem, ante fá-ci-em



tribu-lántis. Jerú-sa-lem, Je-rúsa-lem, convérte-re ad Dó-


Jerusalem, Jerusalem, return unto the Lord thy God.



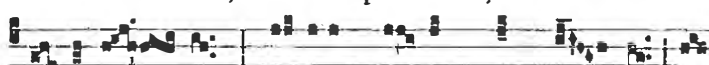
minum Dé-um tú-um.

Resp. 1
8
IN món-te * Oli-vé-ti o-rá-vit ad

R. On the mount of Olives he prayed to the Father : Father, if it be possible, let this cup pass from me : * The spirit indeed is willing, but the flesh is weak.

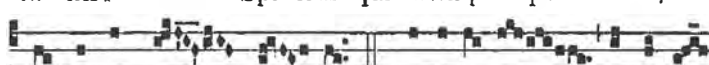


Pá-trem : Pá-ter, si ff-e-ri pót-est, tránse-at a me



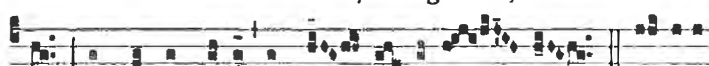
cá-lix í-ste : * Spí-ritus qui-dem prómptus est, cá-

V. Watch and pray, that ye enter not into temptation.



ro autem in- fír- ma. V. Vi-gi-lá-te, et o-rá-

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



te, ut non intré-tis in ten- ta- ti-ó- nem. * Spí- ritus.

LESSON II

V AU. Et egressus est a fili-a Si-on ómnis
 décor é-jus : facti sunt príncipes é-jus vel-ut a-rí-e-tes
 non inveni- éntes páscu-a : et abi- é-runt absque forti-tú-
 dine ante fá-ci-em subsequéntis. **ZA-IN,** Recordá-ta
 est Jerú-sa-lem dí- é-rum afflicti- ónis sú-ae et praeva-ri-ca-
 ti- ónis, ómni- um de-siderabí-li- um su-órum, quae habú-e-
 rat a di- ébus antíquis, cum cáde-ret pópu-lus é-jus in má-
 nu hostí-li, et non ésset auxi-li- á-tor : vidé-runt é-am hó-

VAU. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.

ZAYIN. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

stes, et de-ri-sé-runt sá-bba-ta é-jus. HETH. Peccá-tum
 peccávit Jerú-sa-lem, proptér-e-a instá-bi-lis fácta est :
 ómnes, qui glo-ri-ficábant é-am, spre-vé-runt íllam, qui-a vi-
 dé-runt ignomí-ni-am é-jus : ípsa autem gé-mens convé-rsa
 est retrórsum. TETH. Sórdes é-jus in pé-di-bus é-jus,
 nec recordáta est fínis sú-i : depó-si-ta est vehemén-
 ter, non hábens conso-lató-rem : víde, Dó-mine, affli-
 cti-ónem mé-am, quóni-am eréctus est inimí-cus. Jerú-sa-
 lem, Je-rú-sa-lem, convértere ad Dó-minum Dé-um
 tú-um.

HETH. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

TETH. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter.

O LORD, behold my affliction: for the enemy hath magnified himself.

Jerusalem, Jerusalem, return unto the Lord thy God.

Resp. 2
8

I Rístis est * á-níma mé- a us- que ad
mór- tem : sustiné-te hic, et vi-gi-láte mé- cum : nunc
vidébi- tis túrbam, quae circúmdabit me : * Vos fú-
gam capi- é- tis, et é- go vá- dam immo-
lá- ri pro vó- bis. ¶. Ecce appro-pínquat
hó- ra, et Fí-li- us hóminis tradétur in mánus pec-
cató- rum. * Vos.

R. My soul is exceeding sorrowful, even unto death ; tarry ye here, and watch with me : yet a little while and ye shall see the great multitude close me in : * And ye shall flee, but I shall go hence to be sacrificed for you.

V. Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

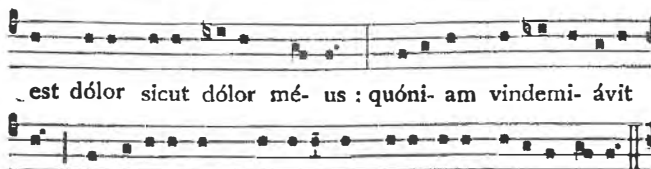
R. And ye shall flee, but I shall go hence to be sacrificed for you.

A OD. Mánum sú- am mí-sit hóstis ad ómni- a
de-sídera- bí- li- a éjus : qui- a vídit géntes ingrédas san-
ctu- á- ri- um sú- um, de quíbus praecéperas ne intrárent in
ecclé- si- am tú- am. CAPH. Omnis pópulus éjus gé-
mens, et quaérens pánem : dedérunt pre- ti- ósa quaeque
pro cibo ad refocílándam ánimam. Víde, Dómine, et
conside- ra, quóni- am fácta sum ví- lis. LAMED, O vos
ómnes, qui transfú- tis per ví- am, atténdi- te, et vidéte si

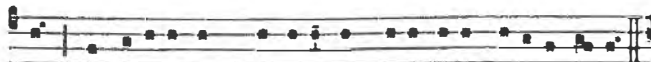
YODH. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

CAPH. All her people sigh, they seek bread; they have given their pleasant things for meat to relieve the soul: see, O LORD, and consider; for I am become vile.

LAMEDH. Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted me in the day of his fierce anger.



est dólus sicut dólus mé- us : quóni- am vindemi- ávit



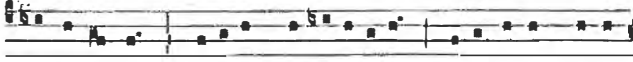
me. ut locútus est Dóminus in dí- e írae furó-ris sú- i.



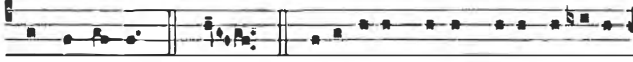
MEM. De excélsu mí-sit ígnem in óssibus mé- is, et



erudívit me : expándit réte pédibus mé- is, convértit



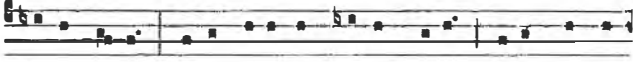
me retrórsu : pósu- it me deso- látam, tóta dí- e moeró-



re conféctam. NUN. Ví- gi- látus júgum iniqui- tátum



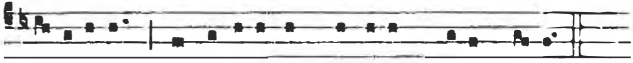
me- árum : in mánu éjus convolútae sunt, et impó- sitae



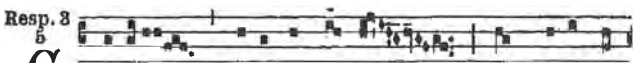
cóllo mé- o : infirmáta est vírtus mé- a : dédit me Dó-



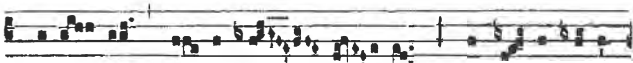
minus in mánu, de qua non pótero súrge- re. Jerúsa- lem,



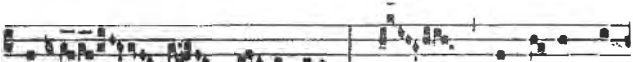
Je- rúsa- lem, convértere ad Dóminum Dé- um tú- um.



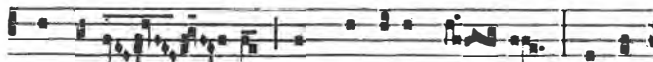
Resp. 3
Cce * vídimus é- um non habéntem



spé- ci- em, neque de- có- rem : aspé- ctus éjus



in é- o non est : hic peccá- ta nó-



stra portá- vit, et pro nóbis dó- let : ípse

MEM. From above hath he sent fire into my bones, and it prevailed against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate and faint all the day.

NUN. The yoke of my transgressions is bound by his hand: they are wreathed, and come up upon my neck: he hath made my strength to fall, the LORD hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem, Jerusalem, return unto the Lord thy God.

R. Behold when we shall see him, he hath no form nor comeliness: there is no beauty in him; this is he which hath borne our griefs and carried away our sorrows; but he was wounded for our transgressions, * And with his stripes we are healed.

V. Surely he hath borne our griefs and carried our sorrows. R. And with his stripes we are healed.

au- tem vulnerá- tus est propter in- iqui- tá- tes

nó- stras: * Cújus lívó- re saná- ti sú-

mus. Ψ . Vere languóres nóstros ípse tú- lit, et do-

lóres nóstros í- pse portá- vit. * Cújus. \Re . Ecce.

Ecce vídimus. is repeated as far as the Ψ .

V. This is he which hath borne our griefs and carried away our sorrows ; but he was wounded for our transgressions, * And with his stripes we are healed.

2nd Nocturn

1 *Ant.*
7 *c*

L Iberá- vit Dómi-nus * páupe-rem a potén-te, et
ino-pem, cú-i non é-rat adjú-tor.

Psalm 71 (*New psalter*, p. 31*)

1. Dé-us, judí-ci-um tú- um ré-gi da : * et justí-ti-am tú-am
fí-li-o ré- gis : *Flex* : Ará-bi-ae, †

The Lord shall de-
liver * the poor
when he crieth, the
needy also and him
that hath no helper.

[1. Deus, iudicium tuum regi da : * et iustitiam tuam filio regis.]

2. Judicáre pópulum tuum **in** justítia, * et páu-
peres tuos **in** iudficio.

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

4. Judicábit páuperes pópuli, et salvos fáciét **filios**
páuperum : * et humiliábit calumniatórem.

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

6. Descéndet sicut plúvia in vellus : * et sicut stil-
licidia stillántia **super** terram.

7. Oriétur in diébus ejus justítia, et **abundántia**
pacis : * donec auferátur luna.

8. Et dominábitur a mári **úsque** ad **máre** : * et a
flúmine usque ad términos **órbis** terrárum.

GIVE the King thy judgments, O God,
and thy righteousness unto the King's
son.

Then shall he judge thy people according
unto right, and defend the poor.

The mountains also shall bring peace,
and the little hills righteousness unto the
people.

He shall keep the simple folk by their
right, defend the children of the poor,
and punish the wrong doer.

They shall fear thee, as long as the sun
and moon endureth, from one genera-
tion to another.

He shall come down like the rain into a
fleece of wool, even as the drops that
water the earth.

In his time shall the righteous flourish;
yea, and abundance of peace, so long as
the moon endureth.

His dominion shall be also from the one
sea to the other, and from the Flood
unto the world's end.

9. Coram illo **prócidet** Æthíopes: * et inimíci ejus **terram língent**.

10. Reges Tharsis, et insulæ **múnera ófferent**: * reges Arabum et Saba **doná addúcent**.

11. Et adorábunt eum omnes **reges terræ**: * omnes Gentes **sérvient ei**:

12. Quia liberábit páuperem **a potén-te**: * et páuperem, cui non erat **adjútor**.

13. Parcet páuperi et **ínopi**: * et ánimas páuperum **salvas fáci-et**.

14. Ex usúris et iniquitáte **rédi-met ánimas eórum**: * et honorá-bile nomen eórum **coram illo**.

15. Et vivet, et dábitur ei de auro **Ará-biæ**, † et adorábunt de **ipso semper**: * tota die **benedícent ei**.

16. Et erit firmaméntum in terra in summis **món-tium**, † **superextollétur** super Líbanum **fructus ejus**: * et florébunt de civitáte sicut **fœnum terræ**.

17. Sit nomen ejus **benedíctum** in **sæcula**: * ante solem **pérmanet nomen ejus**.

18. Et **benedicéntur** in ipso omnes **tribus terræ**: * omnes Gentes **magnificábunt eum**.

19. **Benedíctus Dóminus, Deus Israél**, * qui facit **mirábília solus**.

20. (*Fit reveréntia*) Et **benedíctum** nomen majestátis ejus **in ætérnum**: * et replébitur **majestáte** ejus omnis terra: **fiat, fiat**.

They that dwell in the wilderness shall kneel before him; his enemies shall lick the dust.

The kings of Tharsis and of the isles shall give presents; the kings of Arabia and Saba shall bring gifts.

All kings shall fall down before him; all nations shall do him service.

For he shall deliver the poor when he crieth; the needy also, and him that hath no helper.

He shall be favourable to the simple and needy, and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong; and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the gold of Arabia; prayer shall be made ever unto him, and daily shall he be praised.

There shall be an heap of corn in the earth, high upon the hills; his fruit shall shake like Líbanus: and shall be green in the city like grass upon the earth.

His Name shall endure for ever; his Name shall remain under the sun

Among the posterities, which shall be blessed through him; and all the heathen shall praise him.

Blessed be the LORD God, even the God of Israel, which only doeth wondrous things;

(*All bow during the first half of this verse*) And blessed be the Name of his Majesty for ever: and all the earth shall be filled with his Majesty. Amen, Amen.

1 Ant.

Liberá- vit Dómi-nus * páupe-rem a potén-te, et íno-pem, cú-í non é-rat adjú-tor.

4
2 Ant.
8 e

C Ogi- ta-vérunt ímpi- i, * et locú-ti sunt nequí-
ti- am : in-iqui-tá-tem in excélsó locú-ti sunt.

The ungodly think * and speak wickedness : they speak of oppression against the Most High.

Psalm 72 (*New psalter, p. 32**)

1. **Q**uam bónus Isra-él **DÉ-** us, * his qui récto sunt cór-de!

Flex : déxteram mé-am : †

[1. Quam bonus Israël Deus, * his, qui recto sunt corde!]

2. Mei autem pene moti sunt pedes : * pene effúsi sunt gressus mei.

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

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

5. In labóre hóminum **non** sunt : * et cum homínibus non flagellabúntur

6. Ideo ténuít eos supérbia, * opérti sunt iniquitáte et impietáte sua.

7. Pródiit quasi ex ádipe iniquitas eórum : * transierunt in afféctum cordis.

8. Cogitavérunt, et locúti sunt nequítiam : * iniquitátem in excélsó locúti sunt.

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

10. Ideo convertétur pópulus meus hic : * et dies pleni inveniéntur in eis.

TRULY God is loving unto Israel: even unto such as are of a clean heart.

Nevertheless, my feet were almost gone, my treadings had well-nigh slipt.

And why? I was grieved at the wicked: I do also see the ungodly in such prosperity.

For they are in no peril of death; but are lusty and strong.

They come in no misfortune like other folk; neither are they plagued like other men.

And this is the cause that they are so holden with pride, and cruelty covereth them as a garment.

Their eyes swell with fatness, and they do even what they lust.

They corrupt other, and speak of wicked blasphemy; their talking is against the Most High.

For they stretch forth their mouth unto the heaven, and their tongue goeth through the world.

Therefore fall the people unto them, and thereof suck they no small advantage.

11. Et dixerunt : Quómodo scit **Deus**, * et si est sciéntia *in excélsó*?

12. Ecce ipsi peccatóres, et abundántes in *sæculo*, * obtinuérent *divítias*.

13. Et dixi: Ergo sine causa justificávi cor **meum**, * et lavi inter innocéntes *manus meas*.

14. Et fui flagellátus tota **die**, * et castigátio mea in *matutínis*.

15. Si dicébam: Narrábo sic: * ecce natiónem filiórum tuórum *reprobávi*.

16. Existimábam ut cognóscerem hoc, * *labor est ante me*.

17. Donec intrem in Sanctuárium **Dei**: * et intélligam in novíssimis *eórum*.

18. Verúntamen propter dolos posuísti eis: * dejecísti eos dum *allevaréntur*.

19. Quómodo facti sunt in desolatiónem, súbito defecérunt : * perierunt propter *iniquitátem suam*.

20. Velut sómniurn surgéntium, **Dómine**, * in civitáte tua imáginem ipsórum ad *níhilum rédiges*.

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

22. Ut juméntum factus sum *apud te*: * et ego *semper tecum*.

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

24. Quid enim mihi est in *cælo*? * et a te quid vólui *super terram*?

25. Defécit caro mea, et cor **meum**: * Deus cordis mei, et pars mea Deus *in ætérnum*.

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

27. Mihi autem adhærere Deo **bonum** est: * pónere in Dómino Deo *spem meam*

28. Ut annúntiem omnes prædicatiónes **tuas**, * in portis *filiae Sion*.

Tush, say they, how should God perceive it? is there knowledge in the Most High?

Lo, these are the ungodly, these prosper in the world, and these have riches in possession:

And I said, Then have I cleansed my heart in vain, and washed my hands in innocency.

All the day long have I been punished, and chastened every morning.

Yea, and I had almost said even as they; but lo, then I should have condemned the generation of thy children.

Then thought I to understand this; but it was too hard for me,

Until I went into the sanctuary of God: then understood I the end of these men.

Namely, how thou dost set them in slippery places, and castest them down, and destroyest them.

O how suddenly do they consume, perish, and come to a fearful end!

Yea, even like as a dream when one awaketh; so shalt thou make their image to vanish out of the city.

Thus my heart was grieved, and it went even through my reins. So foolish was I, and ignorant.

Even as it were a beast before thee. Nevertheless, I am always by thee.

For thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and after that receive me with glory.

Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth; but God is the strength of my heart, and my portion for ever.

For lo, they that forsake thee shall perish; thou hast destroyed all them that are unfaithful unto thee.

But it is good for me to hold me fast by God, to put my trust in the Lord GOD.

And to speak of all thy works in the gates of the daughter of Sion.

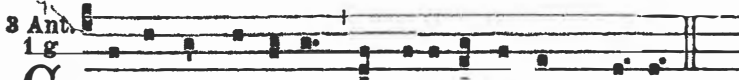


C Ogi- ta- vé- runt ím- pi- i, * et locú- ti sunt nequí-



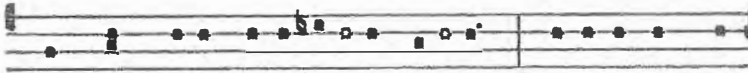
ti- am : in- iqui- tá- tem in excé- lso locú- ti sunt.

Arise, O Lord, * and judge my cause.

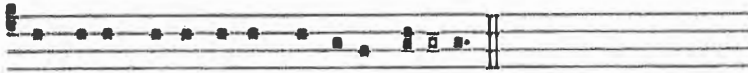


C Xsúrge, Dómine, * et júdi- ca cáusam mé- am.

Psalm 73 (New psalter, p. 33*)



1. Ut quid, Dé- us, repu- lísti in fí- nem : * i- rá- tus est fú-



ror tú- us super óves páscu- ae tú- ae?

[1. Ut quid, Deus, repulisti in finem: * iratus est furor tuus super oves pascuae tuæ?]

O GOD, wherefore art thou absent from us so long? why is thy wrath so hot against the sheep of thy pasture?

2. Memor esto congregatiónis tuæ: * quam possedisti *ab initio*.

O think upon thy congregation, whom thou hast purchased, and redeemed of old.

3. Redemisti virgam hereditátis tuæ: * mons Sion, in quo habitásti *in eo*.

Think upon the tribe of thine inheritance, and Mount Sion, wherein thou hast dwelt.

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

Lift up thy feet, that thou mayest utterly destroy every enemy, which hath done evil in thy sanctuary.

5. Et gloriáti sunt **qui** odérunt te: * in médio sol- emnitátis tuæ.

Thine adversaries roar in the midst of thy congregations, and set up their banners for tokens.

6. Posuérunt signa sua, signa: * et non cognovérunt sicut in éxitu *super summum*.

He that hewed timber afore out of the thick trees, was known to bring it to an excellent work.

7. Quasi in silva lignórum secúribus excidérunt jánuas ejus **in idípsum**: * in secúri et áscia de-
jecérunt eam.

8. Incendérunt igni sanctuárium **tuum**: * in terra
polluérunt tabernáculum **nóminis tui**.

9. Dixérunt in corde suo cognátio eórum **simul**: *
Quiéscere faciámus omnes dies festos *Dei a terra*.

10. Signa nostra non vídimus, jam non **est** pro-
phéta: * et nos non **cognóscet ámplius**.

11. Usquequo, Deus, impropérábit **inimicus**: * ir-
ritat adversárius nomen *tuum in finem*?

12. Ut quid avértis manum tuam, et **déxteram**
tuam, * de médio sinu tuo *in finem*?

13. Deus autem Rex noster **ante sæcula**: * op-
erátus est salútem in **médio terræ**.

14. Tu confirmásti in virtúte **tua mare**: * con-
tribulásti cápita **dracónum in aquis**.

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

16. Tu dirupísti fontes, **et torréntes** * tu siccásti
flúvios Ethan.

17. Tuus est dies, et **tua est nox**: * tu fabricátus es
auróram et solem.

18. Tu fecísti omnes **términos terræ**: * æstátem et
ver tu **plasmásti ea**.

19. Memor esto hujus, inimicus impropérávit
Dómino: * et pópulus insípiens incitávit **nomen**
tuum.

20. Ne tradas béstiis ánimas **confiténtes tibi**, * et
ánimas páuperum tuórum ne obliviscáris *in finem*.

21. Réspice in **testaméntum tuum**: * quia repléti
sunt, qui obscuráti sunt terræ **dómbus iniquitátum**.

But now they break down all the carved
work thereof with axes and hammers.

They have set fire upon thy holy places,
and have defiled the dwelling-place of
thy Name, even unto the ground.

Yea, they said in their hearts, Let us
make havoc of them altogether: thus
have they burnt up all the houses of God
in the land.

We see not our tokens; there is not one
prophet more; no, not one is there
among us, that understandeth any more.

O God, how long shall the adversary do
this dishonour? shall the enemy blas-
pheme thy Name for ever?

Why withdrawest thou thy hand? why
pluckest thou not thy right hand out of
thy bosom to consume the enemy?

For God is my King of old; the help that
is done upon earth, he doeth it himself.

Thou didst divide the sea through thy
power; thou brakest the heads of the
dragons in the waters.

Thou smotest the heads of leviathan in
pieces, and gavest him to be meat for the
people of the wilderness.

Thou broughtest out fountains and wa-
ters out of the hard rocks; thou driedst
up mighty waters.

The day is thine, and the night is thine;
thou hast prepared the light and the sun.

Thou hast set all the borders of the
earth; thou hast made summer and win-
ter.

Remember this, O LORD, how the en-
emy hath rebuked; and how the foolish
people hath blasphemed thy Name.

O deliver not the soul of thy turtle-dove
unto the multitude of the enemies; and
forget not the congregation of the poor
for ever.

Look upon the covenant; for all the
earth is full of darkness and cruel habita-
tions.

22. Ne avertátur húmilis **factus confúsus**: * pauper et inops laudábunt *nomen tuum*.

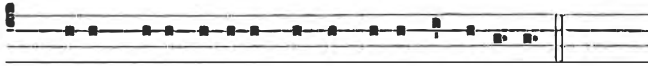
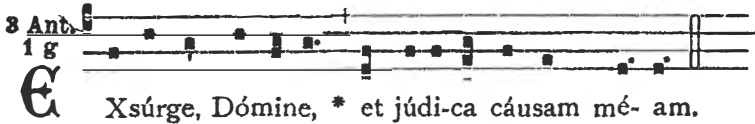
O let not the simple go away ashamed; but let the poor and needy give praise unto thy Name.

23. Exsúrge, Deus, júdica **causam tuam**: * memor esto improperiórum tuórum, eórum quæ ab insipiénte sunt *tota die*.

Arise, O God, maintain thine own cause; remember how the foolish man blasphemeth thee daily.

24. Ne obliviscáris voces inimicórum tuórum: * supérbia eórum, qui te odérunt, *ascéndit semper*.

Forget not the voice of thine enemies: the presumption of them that hate thee increaseth ever more and more.



℣. Dé-us mé-us, é-ripe me de mánu pecca-tó-ris.
℞. Et de mánu contra légem agéntis et in-íqui.

V. Deliver me, O God, out of the hand of the ungodly.

Or :



℣. Dé-us mé-us, é-ripe me de mánu pecca-tó-ris.
℞. Et de mánu contra légem agéntis et in-íqui.

R. Out of the hand of the unrighteous and cruel

Pater noster. in silence.

Ex Tractátu sancti Augustíni Episcopi super Psalmos

LESSON IV

On Ps. 54, at verse 1

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

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

Hear my prayer, O God, and hide not thyself from my petition : take heed unto me, and hear me : how I mourn in my trial, and am vexed ; because of the crying of the enemy, and of the tribulation which cometh from the ungodly. These are the words of one who is disquieted, beset by trouble and anxiety. He prayeth as one under much suffering, desiring deliverance from evil. Let us see from what evil he doth suffer : and as we hear what that evil is, let us recognize that we also suffer from the same thing ; so that as we share his tribulation, we may also join in his prayer. I mourn in my trial (saith he) and am vexed. When doth he mourn? When is he vexed? In my trial, saith he. He hath in mind the ungodly that cause him tribulation, which same he calleth his trial. Therefore, think not that the wicked can serve no good purpose in this world, and that God is unable to accomplish good by means of them. Every wicked person is permitted to live in order that he may be made righteous, or else that the righteous may be tried by him.

Resp. 4
8

A - mi - cus mé - us * óscu - li me trá - di -

dit sí - gno : Quem oscu - látus fú - e - ro, ípse

est, te - né - te é - um ; hoc má - lum fé - cit

sí - gnum, qui per óscu - lum adimplévit ho - mi - cí - di -

um. * Infé - lix praetermí - sit pré - tí - um

sángui - nis, et in fine láque - o se sus - pén -

dit. √. Bónum é - rat é - i, si nátus non fu - ísset

hó - mo íl - le. * Infé - lix.

R. Mine own friend hath betrayed me by the sign of a kiss : Whomsoever I shall kiss, that Same is he, hold him fast : this was the traitorous sign which he gave, even he who murdered him with a kiss. * Woe unto that man ! He cast down the price of blood, and went, and hanged himself.

V. It had been good for that man if he had not been born.

R. Woe unto that man ! He cast down the price of blood, and went, and hanged himself.

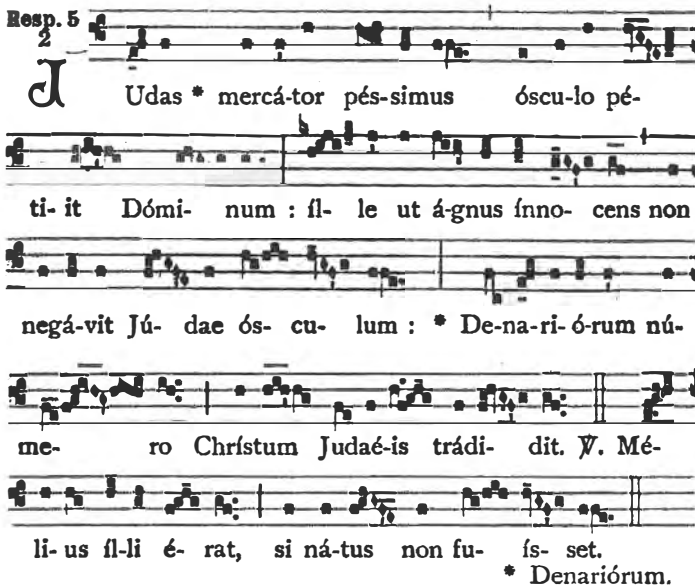
LESSON V

Utinam ergo qui nos modo exerceant, convertantur, et nobiscum exercentur: tamen quamdiu ita sunt ut exercent, non eos odimus: quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit, ignoramus. Et plerumque cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli eius in Scripturis sanctis manifestati sunt nobis, quod ad ignem aeternum sint destinati. Ipsorum tantum desperanda est correctio, contra quos habemus occultam

luctam: ad quam luctam nos armat Apostolus, dicens: Non est nobis colluctatio adversus carnem et sanguinem: id est, non adversus homines, quos videtis, sed adversus principes, et potestates, et rectores mundi, tenebrarum harum. Ne forte cum dixisset, mundi dixit, intelligeres daemones esse rectores caeli et terrae, mundi dixit, tenebrarum harum: mundi dixit, impiorum mundi: mundi dixit, impiorum et iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.

I would to God that the ungodly who now try us were converted, and so were on trial with us. Yet, though they continue to try us, let us not hate them: for we know not whether any of them will continue to the end in his evil ways. And mostly, when thou thinkest thyself to be hating thine enemy, thou hatest thy brother, and knowest it not. Only the devil and his angels are shewn to us in Scripture as doomed to eternal fire: their amendment alone is hopeless, against whom we wage a hidden strife. For which strife the Apostle would arm us, saying: We wrestle not against flesh and blood (that is, not against men, whom we see) but against principalities, against powers, against the rulers of the darkness of this world. Mark that he saith not: The rulers of this world: lest perchance thou shouldst think that devils are rulers of heaven and earth; but rather, he saith: The rulers of the darkness of this world. When he speaketh thus of the world, he would have us understand the lovers of the world whereof the Gospel saith: And the world knew him not.

Resp. 5



Udas * mercator pessimus osculo petiit Dominum: ille ut agnus innocens non negavit Judae osculum: * Denariorum numero Christum Judaeis tradidit. V. Melius illi erat, si natus non fuisset. * Denariorum.

R. The vile merchant Judas came to the Lord to kiss him, which same, like as an innocent Lamb, refused not the kiss of Judas, * Who, for thirty pieces of silver, betrayed Christ to the Jews.
V. It had been good for that man if he had not been born.
R. Who, for thirty pieces of silver, betrayed Christ to the Jews.

LESSON VI

Quoniam vidi iniquitatem et contradictionem in civitate. Attende gloriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem : domuit orbem non ferro, sed ligno. Lignum crucis contumeliosis dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant : Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim iustus est, qui ex fide vivit; iniquus est, qui non habet fidem. Quod ergo hic ait, iniquitatem : perfidiam intellige. Videbat ergo Dominus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem, et contradicentem : et tamen et ipsos expectans dicebat : Pater, ignosce illis, quia nesciunt quid faciunt.

For I have spied unrighteousness and strife in the city. Give heed now to the glory of the Cross itself. On the brow of kings is now placed that Cross, which once enemies did deride. Effect hath proven strength. He hath subdued the world, not with a sword, but with Wood. The Wood of the Cross seemed a worthy object of scorn to his enemies ; and standing before that very Wood, they wagged their heads, saying, If thou be the Son of God, come down from the Cross! Thus did he stretch forth his hands to a disobedient and gainsaying people. If he is just who doth live by faith, then is he unrighteous who hath not faith. Wherefore, when he saith : Unrighteousness : understand that it is the disobedience of unbelief. The Lord then saw unrighteousness and strife in the city, and stretched out his hands unto an unbelieving and gainsaying people. And yet, looking upon the very same, he saith : Father, forgive them, for they know not what they do

Resp. 6

U-nus * ex discipu-lis me-is tradet me

hodi-e : Vae fi-li per quem tra-dar

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

fu-is set. V. Qui intíngit mécum mánum in

parópsi-de, hic me tradi-turus est in mánus pec-ca-

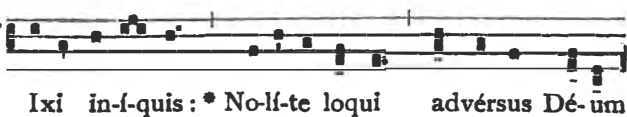
tó-rum. * Mé-li-us. R̄. Unus.

R. One of my disciples shall betray me this night :
Woe unto that man by whom I am betrayed : * It had been good for that man if he had not been born.
V. He that dip-peth his hand with me in the dish, the same shall betray me into the hands of sinners.
R. It had been good for that man if he had not been born.
R. One of my disciples ...

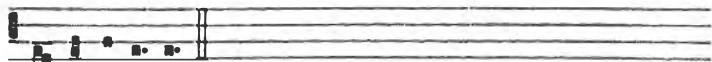
3rd Nocturn

1 Ant.

D



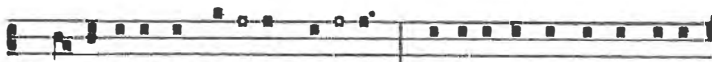
Ixi in-f-quis : * No-lí-te loqui advérsus Dé-um



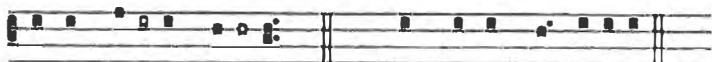
in-iqui-tá-tem.

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

Psalm 74 (New psalter, p. 34*)



1. Confi-té-bimur tí- bi, Dé- us : * confité-bimur, et invocá-

bimus nó-men tú- um. *Flex* : ex hoc in hoc : †

[1. Confité-bimur tibi, Deus : * confité-bimur, et invocábimus nomen tuum.]

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

3. Liquefácta est terra, et omnes qui hábitant in ea : * ego confirmávi colúm-nas ejus.

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

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

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

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

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

9 Ego autem annuntiábo in sæculum : * cantábo Deo Jacob.

UNTO thee, O God, do we give thanks ; yea, unto thee do we give thanks. Thy Name also is so nigh.

And that do thy wondrous works declare. In the appointed time, saith God, I shall judge according unto right.

The earth is weak, and all the inhabitants thereof : I bear up the pillars of it.

I said unto the fools, Deal not so madly ; and to the ungodly, Set not up your horn.

Set not up your horn on high, and speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west, nor yet from the south. And why ? God is the Judge.

He putteth down one, and setteth up another. For in the hand of the LORD there is a cup, and the wine is red ; it is full mixt.

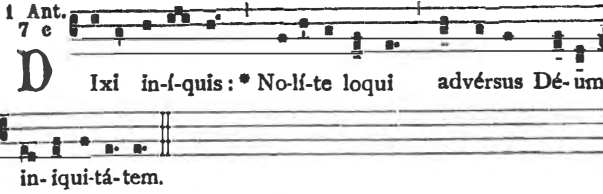
And he poureth out of the same. As for the dregs thereof, all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob, and praise him for ever.

10 Et ómnia córnua peccatórum confríngam: * et exaltábuntur córnua justí.

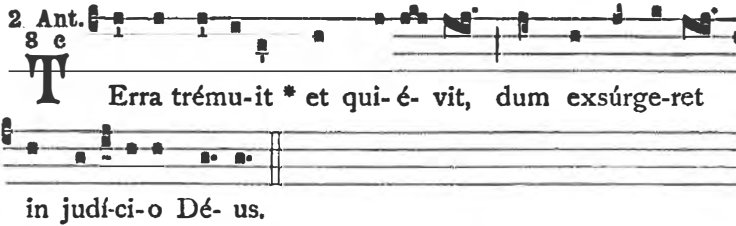
All the horns of the ungodly also will I break, and the horns of the righteous shall be exalted.

1. Ant. 7 c



D Ixi in-f-quis: * No-lí-te loqui advérsus Dé-um
in-iqui-tá-tem.

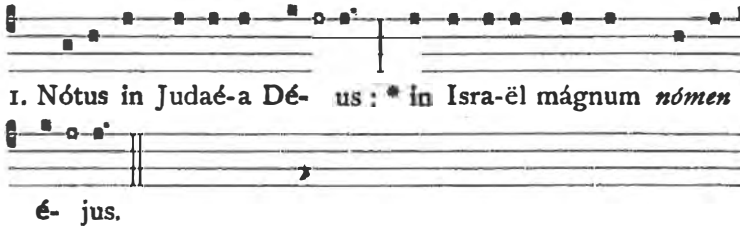
2. Ant. 8 c



T Erra trému-it * et qui-é- vit, dum exsúrge-ret
in judí-ci-o Dé- us.

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

Psalm 75 (New psalter, p. 35*)



I. Nótus in Judaé-a Dé- us: * in Isra-ël mágnum nómen
é- jus.

[1. Notus in Judæa Deus: * in Israël magnum *no-*
men ejus.]

IN Jewry is God known; his Name is great in Israel.

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

At Salem is his tabernacle, and his dwelling in Sion.

3. Ibi confrégit poténtias árcuum: * scutum, gládium, et bellum.

There brake he the arrows of the bow, the shield, the sword, and the battle.

4. Illúminans tu mirabíliter a móntibus æté-rnis: * turbáti sunt omnes insipiéntes corde.

Thou art glorious in might, when thou comest from the hills of the robbers.

5. Dormiérunt somnum **suum**: * et nihil invenérunt omnes viri divitiárum in *mánibus suis*.

6. Ab increpatione tua, Deus **Jacob**, * dormitavérunt qui ascendérunt equos.

7. Tu terribilis es, et quis resístet **tibi**? * ex tunc *ira tua*.

8. De cælo auditum fecisti **judícium**: * terra trémuit *et quiévit*.

9 Cum exsúrget in **judícium Deus**, * ut salvos fáceret omnes mansuétos **terræ**.

10 Quóniam cogitatio hóminis confitébitur **tibi**: * et reliquæ cogitationis diem festum *agent tibi*.

11 Vovéte, et réddite Dómino Deo vestro: * omnes, qui in circúitu ejus *affértis múnera*.

12 Terribili et ei qui aufert spíritum **príncipum**, * terríbili apud *reges terræ*.

The proud are robbed, they have slept their sleep; and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob, both the chariot and horse are fallen.

Thou, even thou art to be feared; and who may stand in thy sight when thou art angry?

Thou didst cause thy judgment to be heard from heaven; the earth trembled, and was still,

When God arose to judgment, and to help all the meek upon earth.

The fierceness of man shall turn to thy praise; and the fierceness of them shalt thou refrain.

Promise unto the LORD your God, and keep it, all ye that are round about him; bring presents unto him that ought to be feared.

He shall refrain the spirit of princes, and is wonderful among the kings of the earth.

2. Ant. 

T Erra trému-it * et qui-é- vit, dum exsúrge-ret



in judí-ci-o Dé- us.

3 Ant.
7 a

I N dñ-e * tri-bu-la-ti- ónis mé-ae Dé-um exqui-
sív-í mánibus mé- is.

Psalm 76 (*New psalter, p. 35**)

1. Vó-ce mé-a ad Dóminum clamá- vi : * vóce mé-a ad
Dé-um, et intén-dit mí- hi. *Flex:* exqui-sív-í, †

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

[1. Voce mea ad Dóminum clamávi : * voce mea
ad Deum, et inténdit mihi.]

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

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

4. Anticipavérunt vigílias **óculi mei** : * turbátus
sum, et non **sum locútus**.

5. Cogitávi **dies antíquos** : * et annos ætérnos in
mente hábui.

6. Et meditátus sum nocte cum **corde meo** * et
exercitábar, et scopébam **spíritum meum**.

7. Numquid in ætérnum projíciet **Deus** : * aut non
appónet ut complacítior sit **adhuc**?

I WILL cry unto God with my voice;
even unto God will I cry with my voice,
and he shall hearken unto me.

In the time of my trouble I sought the
Lord: I stretched forth my hands unto
him, and ceased not in the night season;
my soul refused comfort.

When I am in heaviness, I will think
upon God; when my heart is vexed, I
will complain.

Thou holdest mine eyes waking: I am so
feeble that I cannot speak.

I have considered the days of old, and
the years that are past.

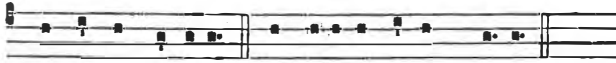
I call to remembrance my song, and in
the night I commune with mine own
heart, and search out my spirit.

Will the Lord absent himself for ever?
and will he be no more intreated?

8. Aut in finem misericórdiam suam abscíndet, * a generatióne in generatiónem? Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?
9. Aut obliviscétur miseréri Deús : * aut continébit in ira sua misericórdias suas? Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?
10. Et dixi : Nunc cœpi : * hæc mutatio dexteræ Excélsi. And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.
11. Memor fui óperum Dómini : * quia memor ero ab iníitio mirabílium tuórum. I will remember the works of the LORD, and call to mind thy wonders of old time.
12. Et meditábor in ómnibus opéribus tuis : * et in adinventiúnibus tuis exercébor. I will think also of all thy works, and my talking shall be of thy doings.
13. Deus, in sancto via tua : † quis Deus magnus sicut Deús noster? * tu es Deus qui facis mirabilia. Thy way, O God, is holy: who is so great a God as our God?
14. Notam fecisti in pópulis virtútem tuam : * Redemísti in bráchio tuo pópulum tuum filios Jacob et Joseph. Thou art the God that doest wonders, and hast declared thy power among the peoples.
15. Vidérunt te aquæ, Deus, vidérunt te aquæ : * et timuérunt et turbátæ sunt abyssi. Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.
16. Multitúdo sónitus aquárum : * vocem dedérunt nubes. The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.
17. Etenim sagittæ tuæ tránseunt : * vox tonítrui tui in rota. The clouds poured out water, the air thundered, and thine arrows went abroad.
18. Illuxérunt coruscationes tuæ orbi terræ : * commóta est, et contrémuit terra. The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.
19. In mari via tua, et sémitæ tuæ in aquis multis : * et vestigia tua non cognoscéntur. Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.
20. Deduxisti sicut oves pópulum tuum, * in manu Móysi et Aaron. Thou leddest thy people like sheep, by the hand of Moses and Aaron.

8 Ant.
7 a

N dí- e * tri- bu- la- ti- ónis mé- ae Dé- um exqui-
sí- vi mánibus mé- is,



V. Exsurge, Dómine. R. Et júdi-ca cáusam mé- am.

Or :



V. Exsurge, Dómine. R. Et júdi-ca cáusam mé- am.

Pater noster. *in silence.*

De Epístola prima beáti Pauli Apóstoli ad Corínthios

LESSON VII

Chap. II, 17-34

HOC autem præcipio : non laudans quod non in melius, sed in detérioris conventis. Primum quidem convenientibus vobis in Ecclésiám, áudio scissúras esse inter vos, et ex parte credo. Nam opórtet et hæreses esse, ut et qui probáti sunt, manifesti fiant in vobis. Conventibus ergo vobis in unum, jam non est dominicam cenam

manducáre. Unusquisque enim suam cenam præsumit ad manducándum. Et álius quidem esurit, álius autem ébrius est. Numquid domos non habétis ad manducándum et bibéndum? aut Ecclésiám Dei contémnit, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos in hoc non laudo.

V. Arise, O Lord.
R. And judge my cause.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? what shall I say to you? shall I praise you in this? I praise you not.

Resp. 7

ram *qua-si á-gnus ínno-cens :
 dú-ctus sum ad im-mo-lán-dum, et ne-sci-é-
 bam : consí-li-um fecé-runt in-imí-ci mé-i advérsum
 me, dicéntes : * Vení-te, mittá-mus lígnum in pánem
 é-jus, et e-radá-mus é-um de tér-ra
 vi-vénti-um. V. Omnes inimí-ci mé-i advérsu-
 m me cogi-tábant má-la mí-hi : vér-bum iní-quum
 mandavé-runt advérsum me, di-cén-tes. * Vení-te.

R. Behold, I was like an innocent lamb ; I was led to the sacrifice, and I knew not that mine enemies had devised devices against me, saying : * Come let us put poison into his bread, and let us cut him off from the land of the living.

V. All mine enemies devised my hurt against me, they plotted together to do me evil, saying.

R. Come let us put poison into his bread, and let us cut him off from the land of the living.

LESSON VIII

EGO enim accépi a Dómino quod et tráididi vobis, quóniam Dóminus Jesus, in qua nocte tradébatur, accépit panem, et grátias agens fregit, et dixit : « Accípíte et manducáte : hoc est corpus meum, quod pro vobis tradétur : hoc fácite in meam commemoratiónem ». Similiter et

cálicem, postquam cenávit, dicens : « Hic calix novum testaméntum est in meo sánguine : hoc fácite, quotiescúmque bibétis, in meam commemoratiónem ». Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis : mortem Dómini annuntiábitis, donec véniat.

For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come

Resp. 8

U - na hó - ra * non potu - i - stis vi - gi - lá - re mé - cum, qui exhortabá - mi - ni mó - ri pro me? * Vel Jú - dam non vi - dé - tis, quómo - do non dór - mit, sed festí - nat tráde - re me Ju - daé - is? V. Quid dormí - tis? súrgi - te, et orá - te, ne intré - tis in ten - ta - ti - ó - nem. * Vel.

R. Could ye not watch with me one hour, ye that exhorted each other to die for me? * Or see ye not Judas yonder, how he sleepeth not, but maketh speed to betray me to the Jews? V. Why sleep ye? Rise, and pray, lest ye enter into temptation. R. Or see ye not Judas yonder, how he sleepeth not, but maketh speed to betray me to the Jews?

LESSON IX

Itaque quicumque manducaverit panem hunc vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo : et sic de pane illo edat et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit; non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dor-

miunt multi. Quod si nosmetipsos dijudicaverimus, non utique judicaberemur. Dum judicamur autem, a Domino corrumpimur, ut non cum hoc mundo damnemur. Itaque, fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis esurit, domi manducet : ut non in judicium conveniatis. Cetera autem, cum venero, dispensam.

Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come.

Resp. 9

S E-ni-ó-res * pó-pu-li consí-li-um fe-
 cé-runt, * Ut Jé-sum dó-lo tené- rent, et occi-
 de- rent : cum gládi-is et fústi-bus ex-i-é- runt tam-
 quam ad latró- nem. V. Collegé-runt pontí-fices et pha-ri-
 sae-i concí-li- um. * Ut Jé-sum. R. Se-ni-ó-res.

R. The elders of the people consulted together, * That they might take Jesus by subtilty, and put him to death : they came out as against a thief with swords and staves, for to take him.

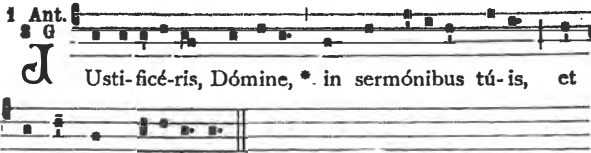
V. Then gathered the chief priests and the Pharisees a council.

R. That they might take &c

If Matins are separated from Lauds (out of choir) to-day and the following two days, the Collect Réspice, quæsumus, Domine, is added on Thursday and Friday, 660, and on Saturday the Collect Concède, quæsumus, *ibid.*; Lauds begin immediately with the first antiphon.

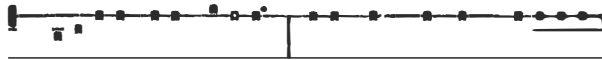
AT LAUDS

1 Ant. G



Usti-ficé-ris, Dómine, * in sermónibus tú-is, et
vín-cas cum judicá-ris.

Psalm 50 (New psalter, p. 36*)



1. Mi-serére mé-i, Dé-us, * secúndum mágnam mi-se-ricór-
di-am tú-am.

Mayest thou be justified, O Lord, * in thy saying, and clear when thou art judged.

[1. Miserére mei **Deus**, * secúndum magnam misericórdiam tuam.]

2. Et secúndum multitudinem miseratiónum tuárum, * dele iniquitátem meam.

3. Amplius lava me ab iniquitáte mea: * et a peccáto meo munda me.

4. Quóniam iniquitátem meam ego cognóscó: * et peccátum meum contra me est semper.

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

6. Ecce enim in iniquitátibus concéptus sum: * et in peccátis concépit me mater mea.

7. Ecce enim veritátem dilexísti: * incérta et oc-cúlta sapiéntiæ tuæ manifestásti mihi.

8. Aspérges me hyssópo, et mundábor: * lavábis me, et super nivem dealbábor.

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

10. Avérte fáciem tuam a peccátis meis: * et omnes iniquitátes meas dele.

HAVE mercy upon me, O God, after thy great goodness;

According to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, and cleanse me from my sin.

For I acknowledge my faults, and my sin is ever before me.

Against thee only have I sinned, and done this evil in thy sight; that thou mightest be justified in thy saying, and clear when thou art judged ...

Behold, I was shapen in wickedness, and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop, and I shall be clean; thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, that the bones which thou hast broken may rejoice.

Turn thy face from my sins, and put out all my misdeeds.

11. Cor mundum crea in me, **Deus**: * et spírítum rectum ínnova in viscéribus meis.

12. Ne projícias me a fácie tua: * et spírítum sanc-tuum tuum ne áuferas a me.

13. Redde mihi lætítiam salutáris tui: * et spírítu principáli **confirma** me.

14. Docébo iníquos vias tuas: * et ímpii ad te **con-verténtur**.

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

16. Dómine, lábia mea **apéries**: * et os meum an-nuntiábit **laudem tuam**.

17. Quóniam si voluísse*s* sacrificium dedíssem útique: * holocáustis non **delectáberis**.

18. Sacrificium Deo spírítus contribulátus: * cor contrítum, et humiliátum, Deus **non despícies**.

19. Benígne fac, Dómine, in bona voluntáte tua **Sion**: * ut ædificéntur muri **Jerúsalem**.

20. Tunc acceptábis sacrificium justítiae, ob-latiónes, et holocáusta: tunc impónent super altáre tuum **vítulos**.

Make me a clean heart, O God, and renew a right spírít within me.

Cast me not away from thy presence, and take not thy holy Spírít from me.

O give me the comfort of thy help again, and stablish me with thy free Spírít.

Then shall I teach thy ways unto the wicked, and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, thou that art the God of my health; and my tongue shall sing of thy righteousness.

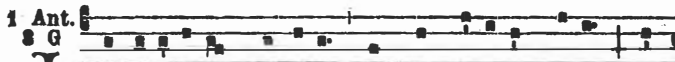
Thou shalt open my lips, O Lord, and my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

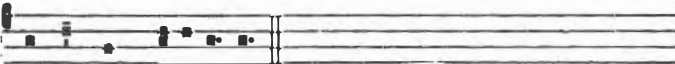
The sacrifice of God is a troubled spírít: a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion; build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations; * then shall they offer young bullocks upon thine altar.

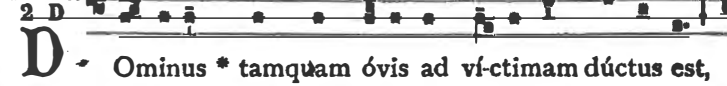
1 Ant. 

Usti-ficé-ris, Dómine, *. in sermónibus tú-is, et



víncas cum judicá-ris.

2 Ant.

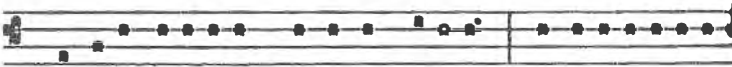


The Lord, *
as a lamb, is led
to the slaughter,
and he opened
not his mouth.



et non a-pé-ru-it os sú-um.

Psalm 89 (New psalter, p. 37*)



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



in genera-ti-ó- nem. *Flex* : tránse-at, †

[1. Dómine, refúgium factus es nobis: * a generatióne et generatióne.]

2. Priúsqvam montes fierent, aut formarétur terra et orbis: * a sæculo et usque in sæculum tu es, Deus.

3. Ne avértas hóminem in humilitátem: * et dixísti: Convertímimi, filii hóminum.

4. Quóniam mille anni ante óculos tuos, * tamquam dies hestérna, quæ *praetériit*.

5. Et custódia in nocte, * quæ pro níhilo habéntur, eórum anni erunt.

6. Mane sicut herba tránseat, † mane flóreat, et tránseat: * vésperé décidat, indúret et aréscat.

7. Quia defécimus in ira tua, * et in furóre tuo turbáti sumus.

8. Posuísti iniquitátes nostras in conspéctu tuo: * sæculum nostrum in illuminatióne vultus tui.

LORD, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday when it is past.

And as a watch in the night. [As soon as thou scatterest them they are even as a sleep; and fade away suddenly like the grass.]

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; and our secret sins in the light of thy countenance.

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

10. Anni nostri sicut aránea medita**ú**ntur: * dies annórum nostrórum in ipsis, septuagínta **anni**.

11. Si autem in potentátibus, octogínta **anni**: * et ámplius eórum, labor *et* **dolor**.

12. Quóniam supervénit mansuetúdo: * et corripíemur.

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

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

15. Convértere, Dómine, úsquequo? * et deprecábilis esto super servos tuos.

16. Repléti sumus mane misericórdia tua: * et exultávimus, et delectáti sumus ómnibus diébus nostris.

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

18. Réspice in servos tuos, et in ópera tua: * et dírige filios eórum.

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

For when thou art angry all our days are gone: we bring our years to an end,

As it were a tale that is told. The days of our age are threescore years and ten;

And though men be so strong that they come to fourscore years, yet is their strength then but labour and sorrow;

[So soon passeth it away, and we are gone.]

But who regardeth the power of thy wrath? or feareth aright thy indignation?

So teach us to number our days, that we may apply our hearts unto wisdom.

Turn thee again, O LORD, at the last, and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us; and for the years wherein we have suffered adversity.

Show thy servants thy work, and their children thy glory.

And the glorious majesty of the LORD our God be upon us: prosper thou the work of our hands upon us; O prosper thou our handy-work.

2 Ant.
2 D
D *ominus* * tamquam óvis ad víctimam dúctus est,

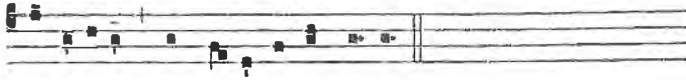


et non a-pé-ru-ít os sú-um.



C

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

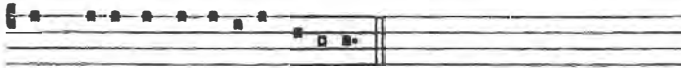


tremu-érunt ómni- a óssa mé- a.

Psalm 35 (New psalter, p. 38*)



1. Díxít injústus ut de-línquat in semet-f- pso : * non est tí-



mor Dé-i ante ócu-los é- jus.

My heart within
me * is broken: all
my bones shake.

[1. Dixit injustus ut delinquat in semetipso: * non est timor Dei ante óculos ejus.]

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

3. Verba oris ejus iniquitas, et **dolus**: * nóluit intelligere ut *bene* ágeret.

4. Iniquitátem meditátus est in cubili **suo**: * ástítit omni viæ non bonæ, malítiam autem *non* odívit.

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

6. Justítia tua sicut montes **Dei**: * júdicia tua *abys-*
sus **multa**.

MY heart sheweth me the wickedness of the ungodly, that there is no fear of God before his eyes.

For he flattereth himself in his own sight, until his abominable sin be found out.

The words of his mouth are unrighteous and full of deceit: he hath left off to behave himself wisely, and to do good.

He imagineth mischief upon his bed, and hath set himself in no good way; neither doth he abhor any thing that is evil.

Thy mercy, O LORD, reacheth unto the heavens, and thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: thy judgments are like the great deep.

7. Hómines, et juménta salvábis, **Dómine**: * quemádmódu[m] multiplicásti misericórdiam *tuam*, **Deus**,

8. Fílii autem **hóminum**, * in tégmíne alárum *tuárum sperábunt*.

9. Inebriabúntur ab ubertáte domus **tuæ**: * et torrénte voluptátis *tuæ potábis* eos.

10. Quóniam apud te est fons **vítæ**: * et in lúmine *tuó* vidébimus **lumen**.

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

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

13. Ibi cecidérunt qui operántur iniquitátem: * expúlsi sunt, nec potuérunt **stare**.

Thou, LORD, shalt save both man and beast: how excellent is thy mercy, O God!

And the children of men shall put their trust under the shadow of thy wings.

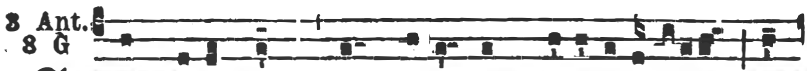
They shall be satisfied with the plenteousness of thy house; and thou shalt give them drink of thy pleasures, as out of the river.

For with thee is the well of life; and in thy light shall we see light.

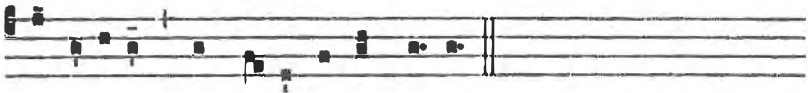
O continue forth thy loving-kindness unto them that know thee, and thy righteousness unto them that are true of heart.

O let not the foot of pride come against me; and let not the hand of the ungodly cast me down.

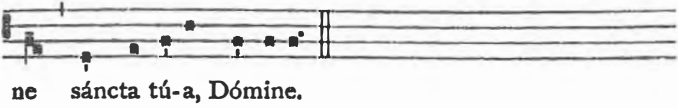
There are they fallen, all that work wickedness; they are cast down, and shall not be able to stand.



C Ontrí-tum est * cor mé-um in médi-o mé- i, con-



tremu-érunt ómni- a óssa mé- a.



Canticle of Moses (*New psalter*, p. 39*)

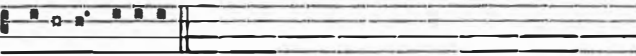
Exod. 15, 1-19



I. Cantémus Dómino : glo-ri-óse enim magni-fi-cá-tus est, *



équum et ascensórem de-jé-cit in má-re. *Flex* : pu-



gná- tor, †

Thou hast exhort-
ed us * by
thy strength,
and in thy holy
banquet, O
Lord.

[1. Cantémus Dómino: gloriose enim magnificátus est, * equum et ascensórem dejécit in mare.]

I will sing to the Lord, for he is gloriously triumphant; the horse and his rider hath he thrown into the Sea.

2. Fortitúdo mea, et laus mea Dóminus, * et factus est mihi in salútem.

The Lord is my strength and my song, for to me he is become salvation.

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

This is mine own God, and I will praise him; my father's God, and I will exalt him.

4. Dóminus quasi vir pugnator, † Omnípotens *no-men* ejus. * Currus Pharaónis et exercitum ejus projecit in mare.

For he, the Eternal, is a mighty man of war; (all bow) and mighty is his Name. Pharaoh's chariots and his host did he cast into the Sea;

5. Electi príncipes ejus submersi sunt in *Mari Ru-bro*: * abyssi operuérunt eos, descendérunt in *profúndum quasi lapis*.

Yea, even his chosen captains are sunk in the Red Sea: the depths do cover them; they went down to the bottom like a stone.

6. D xtera tua, D mine, magnific ta est in fortit dine: † d xtera tua, D mine, perc ssit *inimicum*. * Et in multitudine gl ri e tu e deposuisti adversarios **tuos**.

7. Misisti iram tuam, qu e devoravit eos *sicut st pulam*. * Et in spiritu furoris tui congreg t e sunt aqu e:

8. Stetit *unda fluens*, * congreg t e sunt abyssi in *m dio mari*.

9. Dixit inimicus: P rsequar et *comprehendam*, * dividam sp olia, impl bitur * nima mea*:

10. Evaginabo gl dium **meum**, * interficiet eos *manus mea*.

11. Flavit sp ritus tuus, et operuit eos **mare**: * submersi sunt quasi plumbum in *aquis vehem ntibus*.

12. Quis similis tui in *fortibus*, D mine? * quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, *faciens mirabilia*?

13. Extendisti manum tuam, et devoravit eos **terra**. * Dux fuisti in misericordia tua p pulo *quem redemisti*:

14. Et portasti eum in fortitudine **tua**, * ad habitaculum sanctum **tuum**.

15. Ascenderunt p puli, et **irati** sunt: * dolores obtinuerunt habitatores *Philistiim*.

16. Tunc conturbati sunt principes Edom, † robustos Moab obtinuit **tremor**: * obriguerunt omnes habitatores **Chanaan**.

17. Irruat super eos formido et **pavor**, * in magnitudine *brachii tui*:

18. Fiant immobiles quasi lapis, † donec pertranseat p pulus *tuus*, D mine, * donec pertranseat p pulus tuus iste, *quem possedisti*.

19. Introduces eos, et plantabis in monte hereditatis **tu e**, * firmissimo habitaculo tuo quod operatus es, D mine.

20. Sanctuarium tuum, D mine, quod firmaverunt manus **tu e**. * Dominus regnabit in * ternum et ultra*.

Thy right hand, O Lord, is glorious in power; thy right hand, O Lord, dasheth in pieces the enemy. And in the greatness of thine excellency thou overthrowest them that rise up against thee.

Thou sendest forth thy wrath, and it consumeth them as stubble. For at the blast of thy nostrils the waters were piled up.

The floods stood upright as a wall; congealed thus were the depths in the heart of the Sea.

The enemy said: I will pursue, I will overtake, I will divide the spoil; my desire shall be satisfied upon them;

I will draw my sword, my hand shall destroy them.

Then didst thou blow with thy breath, and the sea did cover them; they sank as lead in the mighty waters.

Who is like unto thee, O Lord? among the gods, who is like unto thee? glorious in holiness, fearful in praiseworthiness, terrible in doing of wonders!

Thou stretchest out thy right hand, and the earth did swallow them; but in thy mercy thou dost lead forth the People which thou hast redeemed;

For thou wouldst guide them in their strength unto thy holy habitation.

Nations shall hear and be afraid; sorrow shall take hold on the inhabitants of Palestine.

Then shall the dukes of Edom be dismayed; trembling shall take hold on the mighty men of Moab; the hearts of all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them; at the greatness of thine arm.

They shall be as still as a stone till thy People pass over, O Lord, which thou hast redeemed.

For thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in,

Even in the Sanctuary, O Lord, which thy hands have established; there the Everlasting shall reign from one eternity to another.


21 Ingressus est enim eques Pharaon cum curribus et equitibus ejus in mare: * et reduxit super eos Dominus aquas maris:

As for Pharaoh and his horse, with his chariots and his horsemen, they went into the Sea, and the Lord brought again the waters of the Sea upon them;


22 Filii autem Israel ambulaverunt per siccum * in medio ejus.

But as for the Children of Israel, they did walk on dry land in the midst of the Sea.

4 Ant.
4 A*



EXhortatus es * in virtute tua, et in refectio-
ne sancta tua, Domine.



5 Ant.
2 D




O-blatus est, * qui-a ipse voluit, et peccata nostra ipse portavit.




He offered up himself * because he did will it, who his own self bare our sins in his own body.

Psalm 146 (New psalter, p. 40*)



1. Laudate Dominum quoniam bonus est psalmus : *



Deo nostro sit jucunda decoraque laudatio.

[1. Laudate Dominum quoniam bonus est psalmus: * Deo nostro sit jucunda, decoraque laudatio.]

O PRAISE the LORD, for it is a good thing to sing praises unto our God; yea, a joyful and pleasant thing it is to be thankful.

2. Edificans Jerusalem Dominus: * dispersiones Israel congregabit.

The LORD doth build up Jerusalem, and gather together the outcasts of Israel.

3. Qui sanat contritos corde: * et alligat contritiones eorum.

He healeth those that are broken in heart, and giveth medicine to heal their sickness.

4. Qui numerat multitudinem stellarum: * et omnibus eis nomina vocat.

He telleth the number of the stars, and calleth them all by their names.

5. Magnus Dóminus noster, et magna virtus ejus:
* et sapiéntiæ ejus non *est* númerus.

Great is our Lord, and great is his
power; yea, and his wisdom is infinite.

6. Suscípíens mansuétos Dóminus: * humilians
autem peccatóres usque *ad* terram.

The LORD setteth up the meek, and
bringeth the ungodly down to the
ground.

7. Præcínite Dómino in confessióne: * psállite
Deo nostro *in* cíthara.

O sing unto the LORD with thanksgiv-
ing; sing praises upon the harp unto our
God:

8 Qui óperit cælum núbibus: * et parat terræ
plúviam.

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

9 Qui producit in móntibus fœnum: * et herbam
servitúti hóminum.

And maketh the grass to grow upon the
mountains, and herb for the use of men;

10 Qui dat juméntis escam ipsórum: * et pullis
corvórum invocántibus eum.

Who giveth fodder unto the cattle, and
feedeth the young ravens that call upon
him.

11 Non in fortitúdone equi voluntátem habébit: *
nec in tibiis viri beneplácitum *erit* ei.

He hath no pleasure in the strength of an
horse; neither delighteth he in any
man's legs.

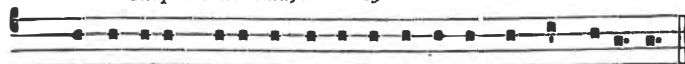
12 Beneplácitum est Dómino super tíméntes eum:
* et in eis, qui sperant super misericórdia ejus.

But the LORD'S delight is in them that
fear him, and put their trust in his
mercy.

♩ A It.
2 D

O -blá-tus est, * qui-a ípse vó-lu- it, et peccá-
ta nó-tra ípse portá-vit.

The Little Chapter is not said, nor a Hymn.



V. Hómo pácis mé-ae, in quo sperá-vi.
 R. Qui edébat pánes méos, ampliávit
 advérsum me supplanta-ti-ónem.

Or :



V. Hómo pácis mé-ae, in quo spe-rá-vi.
 R. Qui edébat pánes méos, ampliávit
 advérsum me supplanta-ti-ónem.



At Bened.
 Ant. 1
T Rádi-tor autem * dédit é- is sígnum, dí-cens : Quem

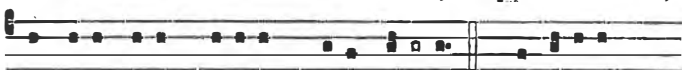


oscu-látus fú-ero, ípse est, tené-te é- um.

Canticle of Zachary (*New psalter, p. 40**) *Luc. 1, 68-79*



1. Benedíctus Dóminus *Dé-us Isra-ël*, * qui- a vi-si-távit,



et fécit redempti-ónem *plébis sú- ae* : 2. Et eréxit...

The intonation is sung at each verse.

Mine own
 familiar
 friend whom I
 trusted.
 R. Who also
 did eat of my
 bread, hath
 laid great wait
 for m

Now he that
 betrayed him *
 gave them a
 sign, saying :
 Whom I shall
 kiss, that same
 is he ; hold him
 fast.

[BENEDICTUS † Dóminus, *Deus Israël*: * quia
 visitávit, et fecit redempti-ónem *plébis suæ* :]

Blessed † be the Lord God of Israel; for
 he hath visited and redeemed his people ;

2. Et eréxit cornu *salútis nobis*: * in domo David, *púeri sui*.

And hath raised up a mighty salvation for us, in the house of his servant David ;

3. Sicut locútus est *per os sanctórum*, * qui a *saeculo sunt*, prophetárum ejus :

As he spake by the mouth of his holy Prophets, which have been since the world began ;

4. *Salútem ex inimicis nostris*, * et de manu ómnium, *qui odérunt nos*.

That we should be saved from our enemies, and from the hand of all that hate us.

5. Ad faciéndam misericórdiam cum *pátribus nostris*: * et memorári testaménti *sui sancti*.

To perform the mercy promised to our forefathers, and to remember his holy Covenant ;

6. Jusjurándum, quod jurávit ad *Abraham patrem nostrum*, * *datúrum se nobis* :

To perform the oath which he swore to our forefather Abraham, that he would give us ;

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

That we being delivered out of the hand of our enemies might serve him without fear ;

8. In sanctitáte, et *justítia coram ipso*, * *ómnibus diébus nostris*.

In holiness and righteousness before him, all the days of our life.

9. Et tu, puer, *Prophéta Altíssimi vocáberis*: * *præbis enim ante fáciem Dómini, paráre vias ejus* :

And thou, child, shalt be called the Prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways ;

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

To give knowledge of salvation unto his people for the remission of their sins,

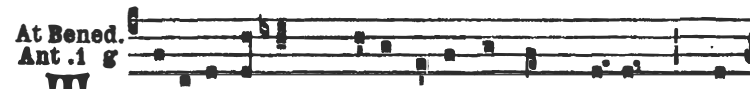
11. Per víscera *misericórdiae Dei nostri*: * in quibus *visitávit nos, óriens ex alto* :

Through the tender mercy of our God; whereby the Day-Spring from on high hath visited us ;

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

To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

At Bened.
Ant. 1



Rá-di-tor autem * dé-dit é-is sí-gnum, dí-cens : Quem



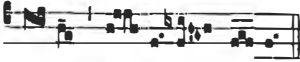
oscu-látus fú-ero, ípse est, tené-te é-um.

The candles on the triangular candlestick having been extinguished as has already been explained, the one at the top of the triangle alone remains lighted. During the Cantic Benedictus, the candles on the altar are likewise extinguished one by one, from each side alternately, at every second verse, so that by the last verse all are extinguished. All other lights and lamps in the church are also put out.

After the repetition of the Antiphon at the Benedictus, all kneel and sing :



C Hri-stus * fáctus est pro nó- bis obé-



di- ens usque ad mór-tem.

Christ was made for us obedient, even unto death.

- *The Pater Noster is then said in silence throughout.*
- *The 'Miserere' is sung here.*

Then is sung, without Orémus, to the ferial tone B (or the ancient simple tone) :

Respice, quaesumus, Dómine, | tradi nocéntium, * et crucis sub-
 super hanc familiam tuam, † | ire torméntum. *And in silence :*
 pro qua Dóminus noster Jesus | Qui tecum vivit et regnat in
 Christus non dubitávit mánibus | unitáte...

Almighty God, we beseech thee graciously behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross. Here is added silently : Who liveth and reigneth with thee, in the unity of the Holy Ghost, ever one God, world without end : Amen.

The Strepitus is made here.

All then rise and retire in silence.