

TENEBRAE

MATINS & LAUDS

FOR

HOLY THURSDAY

G. Dore

Maundy Thursday: 1st Nocturn

1 Ant. 

Z Elus domus tuae * comedit me, et opprobri-a
exprobranti-um tibi ce-cidé-runt super me.

1. Sálvum me fac, Dé- us: * quóniam intravérunt áquae
usque ad ániam me- am. **Flex:** tempéstas áquae, †



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

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

3. Veni in altitudinem maris: * et tempéstas demérsit me.

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

5. Multiplicáti sunt super capillos cápití mei, * qui odérunt me gratis.

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

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

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

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

10. Quóniam propter te sustínuí opprórium: * opéruit confúsio fáciem meam.

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

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

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 Canticle 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 :

Ant. 

C Hr̄i-stus * fáctus est pro nō- bis obé-
di- ens usque ad mórtēm.



Christ was made for us obe-dient, 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) :

R Espice, quaésumus, Dómine, tradi nocéntium, * et crucis sub-super hanc familiam tuam, † ire torméntum. And in silence : pro qua Dóminus noster Jesus 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 Streptitus is made here.

All then rise and retire in silence.

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

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

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

5. Ad faciéndam misericórdiam cum *pátribus nos-tris*: * et memorári testaménti *sui sancti*.

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

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

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

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

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

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

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

At Bened.
Ant. 1 *g*

T Rádi-tor autem * dedit é- is sígnum, dí-cens : Quem
oscu-látus fú-ero, ípsc est, tené-te é- um.

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

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

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

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

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

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

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

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 ;

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

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

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.

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

13. Et opérui in jejúnio ánimam **meam**: * et factus sum illis *in parábolam*.

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

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

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

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

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

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

20. Exáudi me, Dómine, quóniam benígnia est
misericórdia tua: * secúndum multitudinem mis-
eratiónum tuárum réspice in me.

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

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

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

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

25. Et sustínui 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 retributióne, et in scándalum.

28. Obscuréntur óculi eórum ne vídeant: * et dor-
sum 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 fast-
ing, 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, nei-
ther 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. De-
liver 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. Effunde super eos iram tuam: * et furor iræ tuæ comprehendat eos.

30. Fiat habitatio eorum deserta: * et in tabernaculis eorum non sit qui inhábitet.

31. Quóniam quem tu percussisti, persecuti sunt: * et super dolorem vúlnerum meórum addidérunt.

32. Appónere iniquitatem super iniquitatem eorum: * et non intrent in justitiam tuam.

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

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

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

36. Et placébit Deo super vitulum novellum: * córnua producéntem et úngulas.

37. Videant páuperes et lætentur: * quærите Deum, et vivet áнима vestra.

38. Quóniam exaudívit páuperes Dóminus: * et vincitos suos non despéxit.

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

40. Quóniam Deus salvam fáciet Sion: * et aedificabúntur civitátes Juda.

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

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

1 Ant. **8 e**

Z Elus dómus tú-ae * comédit me, et oppróbri-a
exprobráti-um tí-bi ce-cidé-runt super me.

The Little Chapter is not said, nor a Hymn.



V. Hómo pácis mé-ae, in quo sperá-vi.

R. Qui edébat pánes méos, ampliávit adversum me supplanta-ti-ó-nem.

Or :

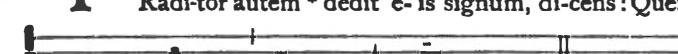


V. Hómo pácis mé-ae, in quo spe-rá-vi.

R. Qui edébat pánes méos, ampliávit adversum me supplanta-ti-ónem.



T Rádi-tor autem * dedit é- is sígnum, dí-cens : Quem



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

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



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



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

The intonation is sung at each verse.

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

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

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.

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

6. Suscípiens mansuétos Dóminus: * humílians
autem peccatóres usque *ad* terram.

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

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

9 Qui prodúcit in móntibus fœnum: * et herbam
servítuti hóminum.

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

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

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

5 A. nt. **2 D.**

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

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

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

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

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

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

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

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

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

2 Ant. **8 e**

A -vertántur retrórsum, * 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. D é-us, in adjutó- ri-um mé-um intén- de : * Dómine, ad
adjuvándum me festína.

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

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

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

3. Avertántur retrórsum, et erubéscant, * qui vol-
unt mihi mala.

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

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

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

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

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

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

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

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

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

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

2 Ant. **8 e**

A -vertántur retrórsum, * et e-ru-béscant, qui có-
gi-tant mí-hi má-la.



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

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 justitia 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 iniqui :

6. Quóniam tu es patiéntia 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 cantatio mea semper : * tamquam prodígium factus sum multis : et tu adjútor fortis.

9. Repleáтур os meum laude, ut cántem glóriam tuam : * tota die magnitúdinem tuam.

10. Ne projícias me in témpore senectútis : * cum defécerit virtus mea, ne derelíquas me.

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

21 Ingréssus est enim eques Pharao cum cùrribus et equítibus ejus in mare: * et redúxit super eos Dóminus aquas maris:

22 Fílii autem Israel ambulavérunt per siccum * in médio ejus.

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;

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



E Xhortá-tus es * in virtú-te tú-a, et in re-fecti- ó-



ne sáncta tú-a, Dómine.



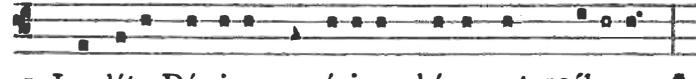
O -blá-tus est, * qui-a ípse vó-lu- it, et peccá-



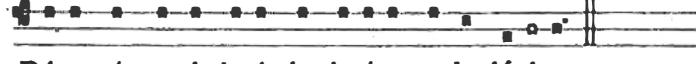
ta nóstra ípse portá-vit.

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

Psalm 146 (New psalter, p. 40*)



I. Laudáte Dóminum quóni-am bónus est psál-mus : *



Dé-o nóstro sit jucúnda décora que laudá-ti-o.

[1. Laudáte Dóminum quóniam bonus est psalmus:
* Deo nostro sit jucunda, décora que laudatio.]

2. Aédificans Jerúsalem Dóminus: * dispersiónes Israël congregábit.

3. Qui sanat contrítos corde: * et álligat con- tritiónes eórum.

4. Qui númerat multitúdinem stellárum: * et ómnibus eis nómina vocat.

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.

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

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

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

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
alway 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 un-
righteous 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 alway 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; for-
sake me not when my strength faileth
me.

6. Déxtera tua, Dómine, magnificáta est in fortitúdine: † déxtera tua, Dómine, percússit *inimícum*. * Et in multitúdine glóriæ tuæ deposuísti adver-sarios tuos.

7. Misisti iram tuam, quæ devorávit eos *sicut stípulum*. * Et in spíritu furoris tui congregátæ sunt aquæ:

8. Stetit *unda fluens*, * congregátæ sunt abyssi in médio mari.

9. Dixit inimícus: Pérsequeat et *comprehéndam*, * dívidam spólia, implébitur *ánima mea*:

10. Evaginábo gládium **meum**, * interficiet eos manus **mea**.

11. Flavit spíritus tuus, et opéruit eos **mare**: * submersi sunt quasi plumbum in *aquis veheméntibus*.

12. Quis símilis tui in *fortibus*, Dómine? * quis símilis tui, magnificus in sanctitaté, terríbilis atque laudábilis, fáciens *mirabília*?

13. Extendísti manum tuam, et devorávit eos terra. * Dux fuísti in misericórdia tua pópolo *quem redemísti*:

14. Et portásti eum in fortitúdine tua, * ad habitaculum *sanctum tuum*.

15. Ascendérunt pópuli, et iráti sunt: * dolóres obtinuérint habitatóres *Philisthi*m.

16. Tunc conturbáti sunt príncipes Edom, † robustos Moab obtinuit tremor: * obriguérunt omnes habitatóres Cháana.

17. Irruat super eos formido et pavor, * in mag-nítidine bráchii tui:

18. Fiant immobiles quasi lapis, † donec pertrán-seat pópulus *tuus*, Dómine, * donec pertránseat pópulus tuus iste, *quem posse-dísti*.

19. Introduces eos, et plantábis in monte hereditatis tuæ, * firmíssimo habitáculo tuo quod operá-tus es, Dómine.

20. Sanctuárium tuum, Dómine, quod firmavérunt manus tuæ. * Dóminus regnábit in ætérnum 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 overthowest 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 wouldest 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.

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

12. Dicéntes : Deus derelíquit eum, † perse-químini, et comprehéndite eum : * quia non est qui erípiat.

13. Deus ne elongérís a me : * Deus meus, in auxílium **meum** réspice.

14. Confundántur, et deficiant detrahéntes ánimæ meæ : * ope riántur confusióne, et pudore qui quærunt *mala mihi*.

15. Ego autem semper sperábo : * et adjíciam su-per omnem *laudem tuam*.

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

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

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

19. Et usque in senéctam et séniúm : * Deus, ne derelíquas me,

20. Donec amúntiem bráchium **tuum** * geratíoni omni, quæ ventúra est :

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

22. Quantas ostendísti mihi tribulatiōnes multas et malas : † et convérsus vivificásti me : * et de abys-sis terræ íterum reduxísti me:

23. Multiplicásti magnificéntiam **tuam** : * et convérsus consolá-tus 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 ánimæ 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 confusi et reveriti fuerint, qui querunt mala mihi.

3 Ant. 8c

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

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

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

Pater noster. *in silence.*

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

4 Ant.

Xhortá-tus es * in virtú-te tú-a, et in re-fecti-6-
ne sáncta tú-a, Dómine.

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

Exod. 15, 1-19

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

équum et ascensórem dejécit in má-re. Flex: pu-

gná-tor, †

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

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

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

4. Dómíni quasi vir pugnator, † Omnipotens no-men ejus. * Currus Pharaónis et exercitum ejus pro-jecit in mare.

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

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

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

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

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

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;

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.

7. Hómines, et juménta salvábis, Dómine: * quemádmodum multiplicásti misericórdiam tuam, Deus,

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

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

10. Quóniam apud te est fons vitæ: * et in lúmine tuo 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: * ex-púlsi sunt, nec potuérunt stare.

3 Ant. **8 G**

C Ontrí-tum est * cor mé-um in médi-o mé- i, con-
tremu- érunt ómni- a óssa mé- a.

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.

Nci-pit Lamentáti o Je-remí-ae Prophé-tae.

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

fácta est qua-si vídu-a dómina Génti-um : prínceps pro-

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

ravít in nócte, et lácrimae é-jus in ma-xillis 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-tádinem servi-tú-tis : habi-távit inter géntes, nec

invénit réqui- 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 véniant ad so-lemni-tá-

tem : ómnes pórtae é-jus destrúc-tae : sacerdó-tes é-jus ge-

méntes : vírgines é-jus squá-lidae, et ipsa oppréssa ama-

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

Here beginneth the Lamen-ta-tion 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
est super é- am propter multi-túdinem in-iqui-tá-tum é-jus :
párvu-li é-jus dúc-ti sunt in capti-vi-tá-tem, ante fá-ci- em
tribu-lántis. Jerú-sa-lem, Je-rúsa-lem, converte-re ad Dó-
minum Dé-um tú- um.

Resp. 1

N món- te * Oli-vé- ti o-rá- vit ad
Pá- trem : Pá- ter, si ff- e-ri pót- est, tránse- at a me
cá- lix t- ste : * Spí- ritus qui- dem pró-mptus est, cá-
ro autem in- fir- ma. V. Vi-gi-lá-te, et o-rá-
te, ut non intré-tis in ten- ta- ti- ó- nem. * Spí- ritus.

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

Jerusalem, Jerusalem,
return unto the Lord thy God.

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.

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

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

3. Ant.

C Ontri-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. Díxit injústus ut de-línquat in semet-í-pso : * non est tí-
mor Dé- i ante ócu-los é- jus.

[1. Dixit injústus ut delínquat in semetípso: * 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 dolum: * nóluit in-tellígere ut bene ágeret.

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

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

6. Justitia tua sicut montes Dei: * judícia tua abys-sus multa.

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

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.

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

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

11. Si autem in potentáibus, octogínta anni: * et amplius eórum, labor *et dolor*.

12. Quóniam supervénit mansuetúdo: * et corripiémur.

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

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

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

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

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

18. Résponce 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.

2 Ant. **D** 2 Ant. 2 D
O - Ominus * tamquam óvis ad víctimam dúcitus est,
 et non a-pé-ru-it os sú- um.

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.

LESSON II

V AU. Et egréssus est a fi-li-a Sí-on ómnis décor é-jus : fácti sunt príncipes é-jus vel-ut a-rí- e-tes non inveni- éntes páscu-a : et abi- é-runt absque fortí-tú- dine ante fá-ci-em subsequéntis. ZA-IN, Recordá-ta est Jerú-sa-lem di- 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 antiquis, 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 sábba-ta é-jus. HETH. Peccá-tum
 peccávit Jerú-sa-lem, proptér-e-a instábi-lis fácta est :
 ómnes, qui glo-ri-ficábant é-am, spre-vé-runt illam, qui-a vi-
 dé-runt ignomí-ni-am é-jus : ípsa autem gémens convérsa
 est retrórsum. TETH. Sórdes é-jus in pédibus é-jus,
 nec recordáta est fínis sú-i : depó-si-ta est vehemén-
 ter, non hábens conso-lató-rem : víde, Dómine, affli-
 cti-ónem mé-am, quóni- am eréctus est inimí-cus. Jerúsa-
 lem, Je-rúsa-lem, convértere ad Dóminum Dé- um
 tú- um.

12

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.

37

2 Ant.
 2 D
 D - Ominus * tamquam óvis ad ví-ctimam dúc-tus est,
 et non a-pé-ru- it os sú- um.

Psalm 89 (New psalter, p. 37*)

I. Dómine, refúgi- um fáctus es nō- bis : * a genera-ti-ónne
 in genera-ti- ó- nem. Flex : tránse-at, †

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

2. Priúsqüam montes fierent, aut formaréetur terra et orbis: * a sǽculo et usque in sǽculum tu es, Deus.

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

4. Quóniam mille anni ante óculos tuos, * tamquam dies hestérra, quæ præteriit.

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

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

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

8. Posuísti iniquítátes nostras in conspéctu tuo: * sǽculum nostrum in illuminatióne vultus tui.

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

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.

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

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

13. Redde mihi lætítiam salutáris tui: * et spíritu principálí confirma me.

14. Docébo iníquos vias tuas: * et ímpii ad te converténtur.

15. Líbera me de sanguínibus, Deus, Deus salútis meæ: * et exultábit lingua mea justíam tuam.

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

17. Quóniam si voluisses sacrificium dedísem útique: * holocáustis non delectáberis.

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

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

20. Tunc acceptábis sacrificium justítiae, oblationes, et holocáusta: tunc impónent super altáre tuum vítulos.

1 Ant.

J Usti-ficé-ris, Dómine, *. in sermónibus tú-is, et
víncas cum judicá-ris.

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

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

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

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 spirit: 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.

Resp. 2

T Rístis est * á-nima mé- a us- que ad
mó- 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. **V.** Ecce appro-pínquat
hó- ra, et Fí-li-us hóminis tradétur in mánus pec-
cató- rum. * Vos.

J OD. Mánus sú- am mí-sit hóstis ad ómni- a
de-sidera-bí- li- a é- jus: qui a vídit géntes ingréssas san-
ctu- á- ri- um sú- um, de quibz praecéperas ne intrárent in
ecclé- si- am tú- am. **CAPH.** Omnis pópulus é- jus gé-
mens, et quaérens pánem: dedérunt pre-ti- ósa quaéque
pro cibó ad refocil-lándam ániam. Víde, Dómine, et
consíde- ra, quóni- am fácta sum ví- lis. **LAMED.** O vos
ómnes, qui transí-tis per ví- am, atténdi-te, et vidéte si

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.

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 dolor sicut dolor meus : quoni-am vindemi- ávit
me. ut locutus est Dóminus in dí-e irae furó-ris sú-i.
MEM. De excélo mí-sit ígnem in óssibus mé-is, et
erudívit me : expándit réte pédibus mé-is, convértilt
me retrórsum : pósu-it me deso-látam, tótá dí-e moeró-
re conféctam. NUN. Vi-gi-lávit júgum iniqui-tátum
me-árum : in mánu éjus convolútae sunt, et impó-sitae
cóollo mé-o : infirmáta est vírtus mé-a : dedit me Dó-
minus in mánu, de qua non póttero súrge-re. Jerúsalem,
Je-rusa-lem, convertere ad Dóminum Dé-um tú-um.

Resp. 3 Cce * vídimus é- um non habéntem
spé-ci- em, neque de- có- rem : aspéctus ejus
in é- o non est : hic peccá-ta nô-
stra portá- vit, et pro nóbis dó- let : ípse

MEM. From above hath he sent fire into my bones, and it prevaileth 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.

AT LAUDS

1 Ant. G Usti-ficé-ris, Dómine, * in sermó-nibus tú-is, et
víncas 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.

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

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

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

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

5. Tibi soli peccávi, et malum coram te feci: * ut justificérис in sermó-nibus tuis, et vincas cum judicáris.

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

7. Ecce enim veritátem dilexisti: * incépta et oculta sapiéntiae tuæ manifestásti mihi.

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

9. Audítui meo dabis gádium et lætitiam: * et exultábunt ossa humiliáta.

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

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

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

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

Wash me throughly 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.

LESSON IX

Taque quicunque manducáverit panem hunc vel biberit cálicem Dómini indigne, reus erit córporis et sanguinis Dómini. Probet autem se ipsum homo : et sic de pane illo edat et de cálice bibat. Qui enim mandúcat et bibit indigne, judicium sibi mandúcat et bibit; non dijúdicans corpus Dómini. Ideo inter vos multi infírmi et imbecíllies, et dór-

miunt multi. Quod si nosmetip-
sos dijudicáremus, non útique ju-
dicáremur. Dum judicámur au-
tem, a Dómino corrípimur, ut non
cum hoc mundo damnémur. Ita-
que, fratres mei, cum convenítis
ad manducándum, ínvicem ex-
spectáte. Si quis ésurit, domi
mandúcat : ut non in judicium
conveniátis. Cétera autem, cum
venero, dispónam.

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 * pô- 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 ponti- fices et pha-ri-
saé- i concí- li- um. * Ut Jé-sum. **R.** Se- ni- ó- res.

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

au- tem vulnerá- tus est propter in-iqui-tá-tes
nó- stras: * Cújus livó- re saná- ti sú-
mus. **V.** Vere languóres nóstros ípse tú- lit, et do-
lóres nóstros í- pse portá- vit. * Cújus. **R.** Ecce.
Ecce vídimus. *is repeated as far as the V.*

V. This is he
which hath borne
our griefs and car-
ried away our sor-
rows ; but he was
wounded for our
transgressions, *
And with his
stripes we are
healed.

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

V. Then gath-
ered the chief
priests and the
Pharisees a
council.
R. That they
might take &c

2nd Nocturn

16

1 Ant.

L Iberá- vit Dómi-nus * páupe-re-m a poténte, et
íno-pem, cù-i non é-rat adjú-tor.

Psalm 71 (New psalter, p. 31*)

I. Dé-us, judí-ci-um tú- um régi da : * et justí-ti-am tú-am
fi-li-o ré- gis : *Flex:* Arábi-ae, †

[1. Deus, judíciu m tuum regi da: * et justítiam tuam filio regis.]

2. Judicáre pópulum tuum in justitia, * et páuperes tuos in judício.

3. Suscípiant montes pacem pópulo: * et colles justitiam.

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

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

6. Descéndet sicut pluvia in vellus: * et sicut stilicídia stillántia super terram.

7. Oriéntur in diébus ejus justitia, et abundántia pacis: * donec auferátur luna.

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

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

33

LESSON VIII

EGO enim accépi a Dómino quod et trádi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, et grátiás agens fregit, et dixit: «Accipite et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemorationem». Similiter et

cálicem, postquam cenávit, dicens: «Hic calix novum testámentum est in meo sanguine: hoc fácite, quotiescumque bibétes, in meam commemorationem». Quotiescumque enim manducábitis panem hunc, et cálicem bibétes: 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- f- 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? surgi-te, et
orá- te, ne intré-tis in ten- ta-ti- 6- nem. * **V.**

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?

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 generation 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.

Resp. 7

E - ram * qua- si á- gnu s 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, mittámu s lígnu m in pánem
é- jus, et e- radá- mu s é- um de té- ra
vi- vénti- um. V. Omnes inimí- ci mé- i advér-
sum me cogi- tábant má- la mí- hi : vér- bum iníquu m
mandavé- runt advérsum me, di- cé- n- 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.

9. Coram illo prócient Æthíopes: * et inimíci ejus terram lingent.

10. Reges Tharsis, et ínsulæ mónera ófferent: * reges Arabum et Saba dona addúcent.

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

12. Quia liberábit páuperem a poténte: * et páuperem, cui non erat adjútor.

13. Parcet páuperi et ínopi: * et ánimas páuperum salvas fáciat.

14. Ex usúris et iniquitáte rédimet ánimas eórum: * et honoráble nomen eórum coram illo.

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

16. Et erit firmaméntum in terra in summis móntium, † superextollétur super Líbanum fructus ejus: * et florébunt de civitáte sicut foenum 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 mirabília solus.

20. (*Fit reveréntia*) Et benedíctum nomen majestatis ejus in aéternum: * 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 even 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.

Iberá- vit Dómi-nus * páupe- rem a poténte, et
fno-pem, cú- i non é- rat adjú- tor.

2 Ant. 8 e
G Ogi-ta-vérunt ímpi-i, * et locú-ti sunt nequí-
ti-am : in-iqui-tá-tem in excélo locú-ti sunt.

Psalm 72 (New psalter, p. 32*)

i. Quam bónus Isra-él Dé-us, * his qui récto sunt cór-del
Flex : déxteram mé-am : †

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

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

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

4. Quia non est respéctus morti eórum: * et fir-maméntum in plaga eórum.

5. In labóre hóminum non sunt: * et cum homíni-bus non flagellabúntur

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

7. Pródii quasi ex ádipe iníquitas eórum: * transiérunt in afféctum cordis.

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

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

¶. Exsúrge, Dómine. R. Et júdi-ca cáusam mé-am.
Or :
¶. Exsúrge, Dómine. R. Et júdi-ca cáusam mé-am.
Pater noster. *in silence.*

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.

De Epístola prima beáti Pauli Apóstoli ad Corínthios

LESSON VII

Chap. XI, 17-34

FOC autem praecípicio : non manducáre. Unusquisque enim laudans quod non in mélius, sed in detérius convenit. Primum quidem convenientibus vobis in Ecclésiam, áudio scissúras esse inter vos, et ex parte credo. Nam opórtet et haéreses esse, ut et qui probáti sunt, maniféstii fiant in vobis. Convenientibus ergo vobis in unum, jam non est dominicam cenam

8. Aut in finem misericordiam suam abscondet, * a generatioñe in generatioñem?

9. Aut obliscetur misereri Deus : * aut continabit in ira sua misericordias suas?

10. Et dixi : Nunc coepi : * haec mutatio dexteræ Excelsi.

11. Memor fui operum Dómini : * quia memor ero ab initio mirabilium tuorum.

12. Et meditabor in omnibus opéribus tuis : * et in adinventiōibus tuis exercébor.

13. Deus, in sancto via tua : † quis Deus magnus sicut Deus noster? * tu es Deus qui facis mirabilia.

14. Notam fecisti in populis virtutem tuam : * Redemisti in brachio tuo populum tuum filios Jacob et Joseph.

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

16. Multitudo sónitus aquarum : * vocem dedérunt nubes.

17. Etenim sagittæ tuæ tránseunt : * vox tonitruit in rota.

18. Illuxerunt coruscationes tuæ orbi terræ : * commota est, et contrémuit terra.

19. In mari via tua, et sémitæ tuæ in aquis multis : * et vestigia tua non cognoscéntur.

20. Deduxisti sicut oves populum tuum, * in manu Móysi et Aaron.

Is his mercy clean gone for ever? and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity; but I will remember the years of the right hand of the Most Highest.

I will remember the works of the LORD, and call to mind thy wonders of old time.

I will think also of all thy works, and my talking shall be of thy doings.

Thy way, O God, is holy: who is so great a God as our God?

Thou art the God that doest wonders, and hast declared thy power among the peoples.

Thou hast mightily delivered thy people, even the sons of Jacob and Joseph.

The waters saw thee, O God, the waters saw thee, and were afraid; the depths also were troubled.

The clouds poured out water, the air thundered, and thine arrows went abroad.

The voice of thy thunder was heard round about: the lightnings shone upon the ground; the earth was moved, and shook withal.

Thy way is in the sea, and thy paths in the great waters, and thy footsteps are not known.

Thou leddest thy people like sheep, by the hand of Moses and Aaron.

11. Et dixérunt : Quómodo scit Deus, * et si est scientia in excélo?

12. Ecce ipsi peccatóres, et abundantes in sæculo, * obtinuerunt divítias.

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

14. Et fui flagellátus tota die, * et castigatio mea in matutinis.

15. Si dicébam: Narrábo sic: * ecce nationem filiorum tuorum reprobávi.

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

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

18. Verúmtamen propter dolos posuísti eis: * deicisti eos dum allevarentur.

19. Quómodo facti sunt in desolatiōnem, súbito defecérunt : * periérunt propter iniquitatem suam.

20. Velut sómnium surgéntium, Dómine, * in civitatem tua imáginem ipsórum ad níhilum rédiges.

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

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

23. Tenuísti manum dexteram meam: † et in voluntate tua deduxisti me, * et cum glória suscepisti 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 elongant se a te, perfibunt: * perdidisti omnes, qui fornicántur abs te.

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

28. Ut annúntiem omnes prædicatiōnes 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 innocence.

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 alway 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.

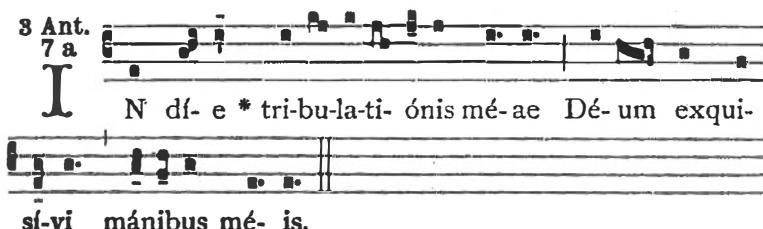
Whom have I in heaven but thee? and there is none upon earth that I desire in comparison of thee.

My flesh and my heart fail; 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.

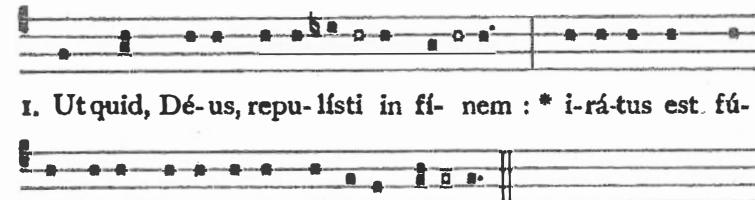
But it is good for me to hold me fast by God, to put my trust in the Lord GOD.

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





Psalm 73 (New psalter, p. 33*)



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

2. Memor esto congregatiōnis tuæ: * quam possedisti ab int̄io.

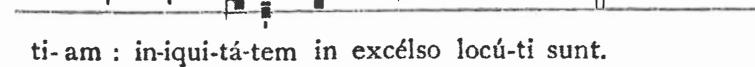
3. Redemisti virginem hereditatis tuæ: * mons Sion, in quo habitasti in eo.

4. Leva manus tuas in supérbias eorum in finem: * quanta malignatus est inimicus in sancto!

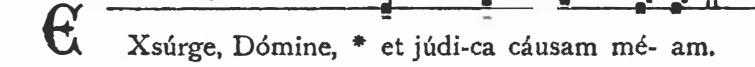
5. Et gloriati sunt qui odérunt te: * in médio solennitatis tuæ.

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

Arise, O
Lord, * and
judge my
cause.



Psalm 76 (New psalter, p. 35*)



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

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

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

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

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

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

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

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

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?

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

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

Think upon the tribe of thine inheri-
tance, and Mount Sion, wherein thou
hast dwelt.

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

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

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

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

6. Ab increpatiōne tua, Deus Jacob, * dormiáverunt qui ascendérunt equos.

7. Tu terríbilis es, et quis résistet tibi? * ex tunc ira tua.

8. De cælo audítum fecísti iudícium: * terra trémuit et quiévit.

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

10. Quóniam cogitatió hóminis confitébitur tibi: * et reliquiæ cogitatiónis diem festum agent tibi.

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

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

2 Ant.
8 e

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

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.

7. Quasi in silva lignórū secúribus excidérunt jánus ejus in idíspsum: * in secúri et áscia de-jecérunt eam.

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

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

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

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

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

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

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

15. Tu confregísti cápita dracónis: * dedísti eum escam pólulis Æthíopum.

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 térmilos terræ: * aestátem et ver tu plasmásti ea.

19. Memor esto hujus, inimícus improperávit Dómino: * et pólulus insípiens incitávit nomen tuum.

20. Ne tradas béstiiás ánimas confiténtes tibi, * et ánimas páuperum tuórum ne obliscáris in finem.

21. Résponce in testaméntum tuum: * quia repléti sunt, qui obscuráti sunt terræ dómibus 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 blasphemé 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 winter.

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 avertártur húmiliis factus confúsus: * pauper et inops laudábunt nomen tuum.

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

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

3 Ant.

1 g

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

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

Or:

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

Pater noster. *in silence.*

Ex Tractátu sancti Augustíni Epíscopi super Psalmos

LESSON IV

On Ps. 54, at verse 1

GXáudi, Deus, oratióne me- am, et ne despéxeris depre- catiónem meam : inténde míhi, et exáudi me. Satagéntis, solli- citi, in tribulatióne pósiti, verba sunt ista. Orat inulta pátiens, de malo liberári desíderans. Sú- perest ut videámus in quo malo sit : et cum dicere céperit, agnoscámus ibi nos esse : ut communicáta tribulatióne, con- jungámus oratióne. Constristá- tus sum, inquit, in exercitatióne

mea, et conturbátus sum. Ubi contristátus? ubi conturbátus? In exercitatióne mea, inquit. Hómines malos, quos pátitur, commemorátus est : eamdéique 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.

10 Et ómnia córnua peccatórum confríngam: * et exaltabúntur córnua justi.

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

1 Ant.

7 e

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

2 Ant.

8 e

T Erra trémú-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-él mágnus nómen
é- jus.

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

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

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

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

[1. Notus in Judæa Deus: * in Israël magnum nōmen ejus.]

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

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

4. Illúminans tu mirabiliter a móntibus ætérnis: * turbáti sunt omnes insipiéntes corde.

3rd Nocturn

1 Ant. 7 c.

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

Psalm 74 (New psalter, p. 34*)

I. Confi-tébimur tí- bi, Dé- us: * confité-bimur, et invocá-
bimus nó-men tú- um. Flex: ex hoc in hoc: †

[1. Confitébimur tibi, Deus: * confitébimur, et invocábimus nomen tuum.]

2. Narrábimus mirabília tua: * cum accépero tem-
pus, ego justías judicábo.

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

4. Dixi iniquis: Nolite inqué ágere: * et delin-
quéntibus : Nolite exaltáre cornu :

5. Nolite extóllere in altum cornu vestrum: *
nolite loqui adver-sus Deum iniquitátem.

6. Quia neque ab Oriénte, neque ab Occidénte, ne-
que a désertis móntibus: * quóniam Deus judex est.

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

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

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

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

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 de-
clare. 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 an-
other. 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.

Resp. 4

H - mí- cús mé- us * óscu- li me trádi-
dit sí- gno: Quem oscu- látu s fú-e- ro, íspse
est, te-né- te é- um + hoc má- lum fé-cit
sí- gnum, qui per óscu-lum adimplévit ho- mi-clí- di-
um. * Infé-lix praetermí- sit pré-ti- um
sángui- nis, et in fine láque-o se sus- pén-
dit. ¶ Bónum é-rat é- i, si nátus non fu-ísset
hó-mo fil- 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 exercent, convertantur, et nobiscum exerceantur : tamen quādū ita sunt ut exerceant, non eos odērimus : quia in eo quod malus est quis eōrum, utrum usque in finem perseveratūrus sit, ignorāmus. Et plērūmque cum tibi vidēris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestāsunt nobis, quod ad ignem aetérnum sint destinati. Ipsorum tantum desperanda est corréctio, contra quos habēmus occultām

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 principaliities, against powers, against the rulers of the darkness of this world. Mark that he saith not : The rulers of this world : lest perchance thou shouldest 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.

R esp. 5

Judas * mercá-tor pés-simus óscu-lo pé-
ti- it Dómi- num : fl- le ut ágnus ínno- cens non
negá-vit Jú- dae ós- cu- lum : * De-na-ri-ó-rum nú-
me- ro Chrístum Judaé-is trádi- dit. **V.** Mé-
li- us fl-li é- rat, si ná- tus non fu- * Denariórum.

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

Quóniam vidi iniquitatem et 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. Vidébat ergo Dóminus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem, et contradicentem : et tamen et ipsos expescitans dicébat : Pater, ignóisce 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

R esp. 6

U-nus * ex discípu-lis mé- is trádet me
hódi- e : Vae fl- li per quem trá- dar
é- go : * Mé-li- us fl-li é- rat, si ná- tus non
fu- ís- set. **V.** Qui int̄ngit mécum mánum in
parópsi- de, hic me tradi-túrus est in mánuis pec-ca-
tó- rum. * Mé-li- us. **V.** 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 ...