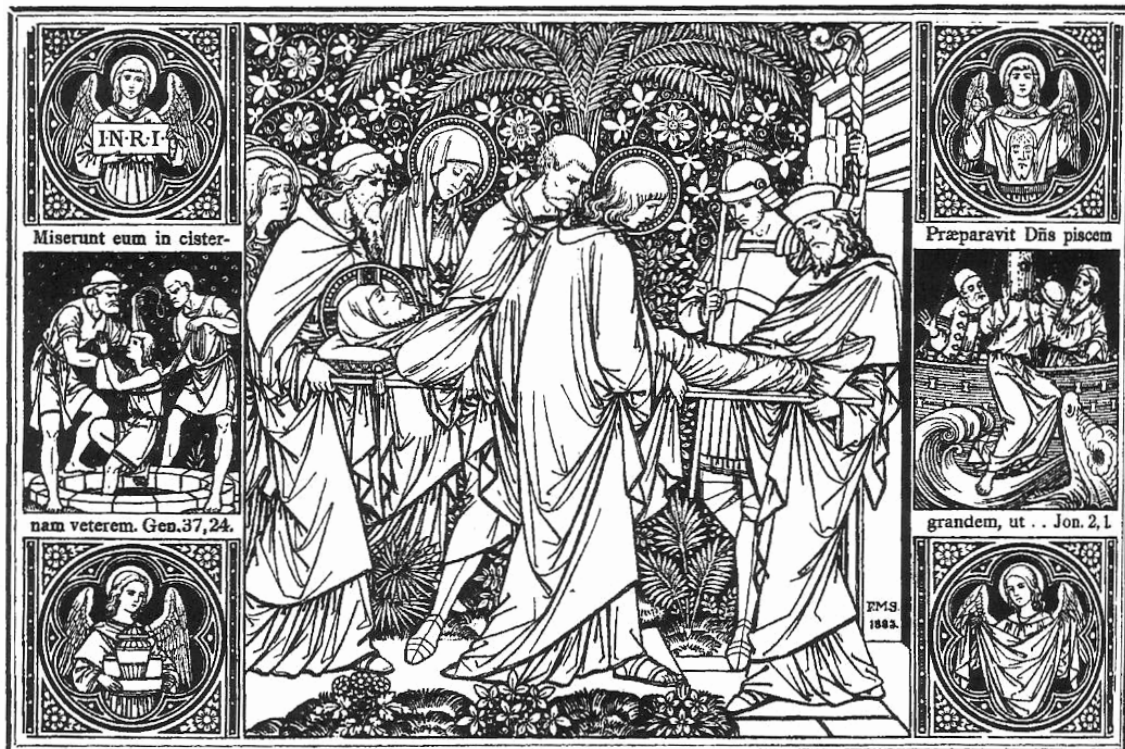


TENEBRAE



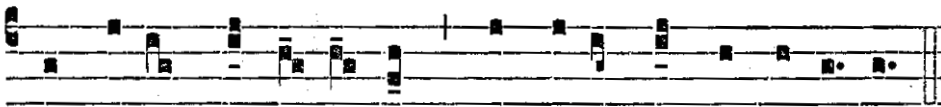
MATINS & LAUDS

FOR

HOLY SATURDAY

Holy Saturday: 1st Nocturn

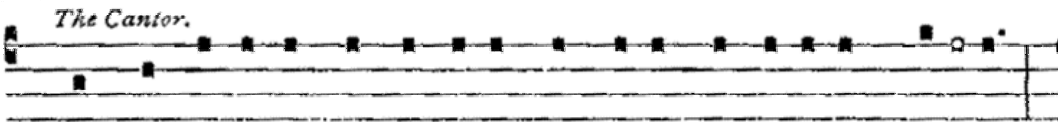
1 Ant. 8 G



IN páce * in id-ípsum, dórmi-am et requi-éscam.

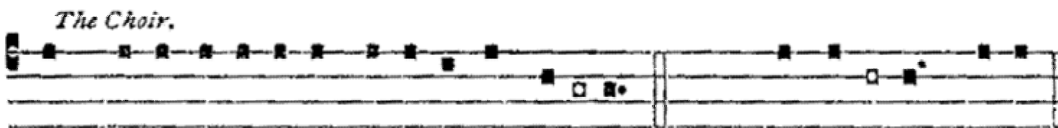
I will lay me
down in peace,
and take my
rest.

The Cantor.



1. Cum invo-cá-rem exaudivit me Dé-us justí-ti-ae mé-ae : *

The Choir.



in tribu-la-ti-óne di-latásti mí-hi. *Flex* : peccá-re : †

[1. Cum invocarem exaudivit me Deus iustitiae
meae : * in tribulatione dilatasti mihi.]

HEAR me when I call, O God of my
righteousness: thou hast set me at lib-
erty when I was in trouble.

2. Miserere **mei**, * et exaudi orationem **meam**

Have mercy upon me, and hearken unto
my prayer.

3. Filii hominum usquequo gravi **corde**? * ut quid
diligitis vanitatem et quaeritis **mendacium**?

O ye sons of men, how long will ye blas-
pheme mine honour, and have such
pleasure in vanity, and seek after leas-
ing?

4. Et scitote quoniam mirificavit Dominus sanc-
tum **suum** : * Dominus exaudiet me cum clamavero
ad eum.

Know this also, that the Lord hath cho-
sen to himself the man that is godly;
when I call upon the Lord he will hear
me.

5. Irascimini et nolite peccare: † quae dicitis in
cordibus **vestris** : * in cubilibus vestris *com-
pungimini*.

Stand in awe, and sin not; commune
with your own heart, and in your cham-
ber, and be still.

6. Sacrificate sacrificium iustitiae, † et sperate in
Domino. * Multi dicunt quis ostendet *nobis* **bona**?

Offer the sacrifice of righteousness, and
put your trust in the Lord. There be
many that say, who will shew us any
good?

7. Signatum est super nos lumen vultus tui
Domine : * dedisti laetitiam in *corde* **meo**.

Lord, lift thou up the light of thy counte-
nance upon us. Thou hast put gladness in
my heart.

8. A fructu frumenti et vini et olei **sui**, * *multipli-
cati* sunt.

Since the time that their corn and wine
and oil increased.

9. In pace in **idipsum** * dormiam et *requiescam*.

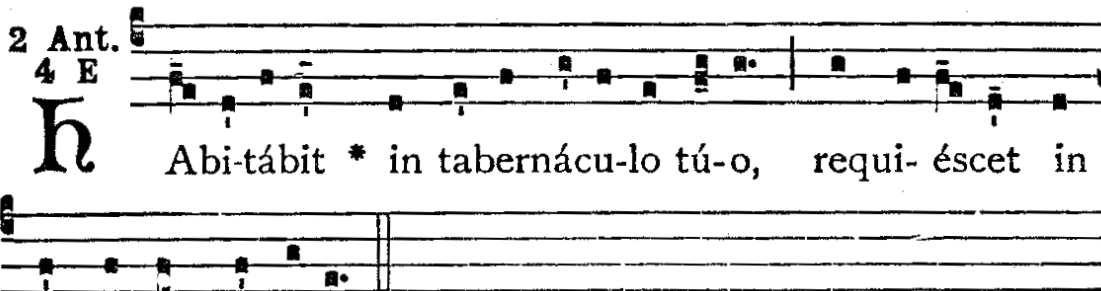
I will lay me down in peace, and take my
rest.

10. Quoniam tu Domine singulariter **in spe** * *con-
stituisti* me. □

For it is thou, Lord, only, that makest me
dwell in safety.

Antiphon: In Pace — as above.

2 Ant.
4 E



h Abi-tábit * in tabernácu-lo tú-o, requi-éscet in
món-te sáncto tú-o.

He shall dwell
* in thy taber-
nacle : he shall
rest upon thy
holy hill.

Psalm 14 (New psalter, p. 57*)



i. Dómine, quis habi-tábit in tabernácu-lo tú- o? * aut quis
re-qui-éscet in món-te sáncto tú- o? *Versicle 7*
*Qui fácit haec, **

[1. Domine, quis habitat in *tabernaculo tuo*, * aut quis requiescet in *monte sancto tuo*?]

Lord, who shall dwell in thy tabernacle? or who shall rest upon thy holy hill?

2. Qui ingreditur *sine macula*, * et operatur *justitiam*?

Even he that leadeth an uncorrupt life, and doeth the thing which is right.

3. Qui loquitur veritatem in *corde suo*, * qui non egit dolum in *lingua sua* :

And speaketh the truth from his heart. He that hath used no deceit in his tongue,

4. Nec fecit proximo *suo malum* * et opprobrium non accepit adversus *proximos suos*.

Nor done evil to his neighbour, and hath not slandered his neighbour.

5. Ad nihilum deductus est in conspectus *ejus malignus* : * *timentes autem Dominum glorificat* :

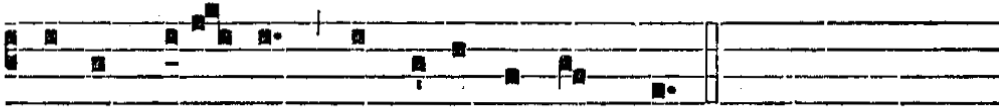
He that setteth not by himself, but is lowly in his own eyes, and maketh much of them that fear the Lord.

6. Qui jurat proximo suo, *et non decipit*, * qui pecuniam suam non dedit ad usuram, et munera super *innocentem non accepit*.

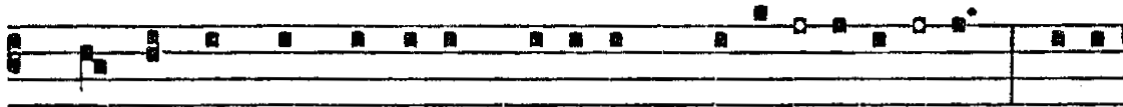
He that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance. He that hath not given his money upon usury, nor taken reward against the innocent.

7. *Qui facit haec*, * non movebitur in *aeternum*. □

Whoso doeth these things shall never fall.

3 Ant.
7 e

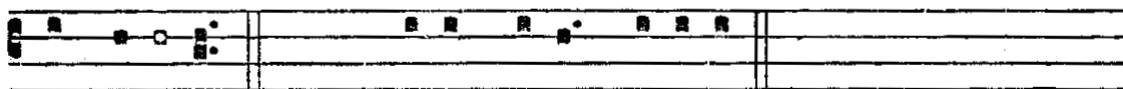
C Aro mé- a * requi-éscet in spe.



1. Consérva me, Dómine, quóni- am sperá- vi in te: * Díxi



Dómino : Dé- us mé- us es tu, quóni- am bonórum me-órum



non é- ges. *Flex* : ví- as vítae, †

[1. Conserva me, Domine, quoniam speravi in te: * Dixi Domino: Deus meus es tu, quoniam bonorum meorum non eges.]

2. Sanctis, qui sunt in terra ejus, * mirificavit omnes voluntates meas in eis.

3. Multiplicatae sunt infirmitates eorum : * postea acceleraverunt.

4. Non congregabo conventicula eorum de sanguinibus, * nec memor ero nominum eorum per labia mea.

5. Dominus pars hereditatis meae, et calicis mei : * tu es, qui restitues hereditatem meam mihi.

6. Funes ceciderunt mihi in praeclaris : * etenim hereditas mea praeclara est mihi.

7. Benedicam Dominum, qui tribuit mihi intellectum : * insuper et usque ad noctem increpuerunt me renes mei.

8. Providebam Dominum in conspectus meo simpliciter : * quoniam a dextris est mihi, ne commovear.

PRESERVE me, O God; for in thee have I put my trust. * O my soul, thou hast said unto the Lord, Thou art my God; I have no good like unto thee.

All my delight is upon the saints that are in the earth, and upon such as excel in virtue.

But they that run after another god shall have great trouble.

Their drink-offerings of blood will I not offer, neither make mention of their names within my lips.

The Lord himself is the portion of mine inheritance, and of my cup; thou shalt maintain my lot.

The lot is fallen unto me in a fair ground; yea, I have a goodly heritage.

I will thank the Lord for giving me warning; my reins also chasten me in the night season.

I have set the Lord alway before me; for he is on my right hand, therefore I shall not fall.

9. Propter hoc laetatum est cor meum, et exsultavit **lingua mea** : * insuper et caro mea requiescat in spe.

Wherefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

10. Quoniam non derelinques animam meam in inferno : * nec dabis sanctum tuum videre corruptionem.

For why? thou shalt not leave my soul in hell; neither shalt thou suffer thy Holy One to see corruption.

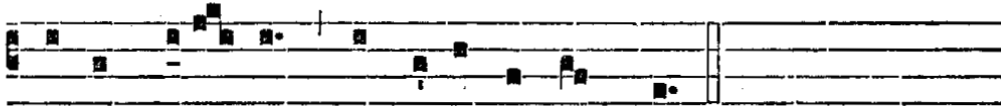
11. Notas mihi fecisti vias vitae, † adimplebis me laetitia cum **vultu tuo** : * delectations in dextera tua usque in finem. □

Thou shalt shew me the path of life: in thy presence is the fulness of joy, * and at thy right hand there is pleasure for evermore

3 Ant.

7 e

G



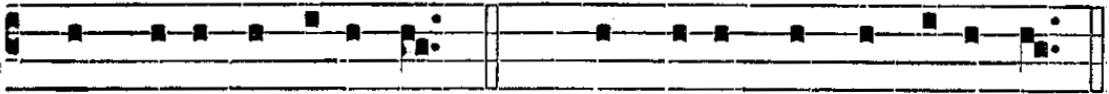
Aro mé- a * requi- éscet in spe.



V. I will lay me down in peace.
R. And take my rest.

∇. In páce in idípsum. R̄. Dórmí-am et requi- éscam.

Or :



∇. In páce in idípsum. R̄. Dórmí-am et requi- éscam.

Pater Noster: *in silence.*

LESSON I

Chap. 3, 22-30

From the Lamentations of Jeremiah.

D

E Lamentati-óne Jeremí-ae Prophétae. HETH.

HETH. It is of the Lord's mercies that we are not consumed, because his compassions fail not.

Mi-se-ricórdi-ae Dómini qui-a non súnus consúpti : qui-a

HETH. They are new every morning: great is thy faithfulness.

non defecé-runt mi-sera-ti-ónes é-jus. HETH. Nóvi

HETH. The Lord is my portion, saith my soul; therefore will I hope in him.

di-lúculo, múlta est fídes tú- a. HETH. Pars mé- a Dó-

minus, díxit ánima mé- a : proptére- a exspectábo é- um.

TETH. The Lord is good unto them that wait for him, to the soul that seeketh him.

TETH. Bónus est Dóminus speránti-bus in é- um, ánimae

TETH. It is good that a man should both hope and quietly wait for the salvation of the Lord.

quaerénti íl-lum. TETH. Bónum est praestolá-ri cum si-

TETH. It is good for a man that he bear the yoke in his youth.

lénti- o salu-táre Dé- i. TETH. Bónum est ví-ro, cum

YODH. He sitteth alone and keepeth silence, because he hath borne it upon him.

portáve-rit júgum ab ado-lescénti- a sú- a. JOD. Sedébit

YODH. He putteth his mouth in the dust; if so be there may be hope.

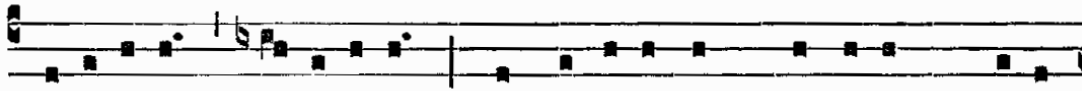
so-li-tá-ri- us, et tacébit : qui-a levávit super se. JOD.

Pónet in púlve-rē os sú-um, si forte sit spes. JOD.



YODH. He giveth his cheek to him that smiteth him: he is filled full with reproach.

Dábit percu-ti-énti se maxíllam, saturábi-tur oppróbri- is.



Jerusalem, Jerusa-lem, return unto the Lord thy God.

Jerúsa-lem, Je-rúsa-lem, convértere ad Dóminum Dé-um



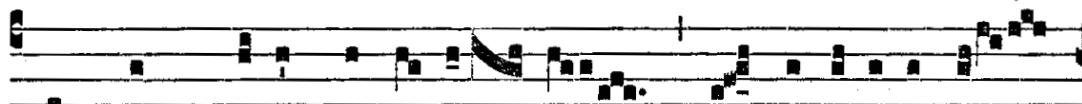
tú- um.

Resp. 1.

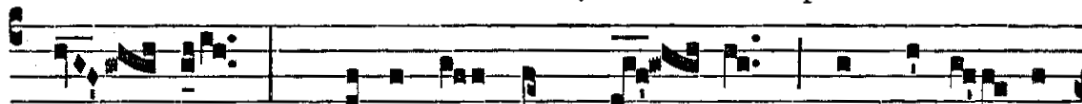


R. He was brought as a lamb to the slaughter : he was afflicted, and opened not his mouth : he was given over to die, *

Sicut óvis * ad occi-si-ó- nem dú- ctus est,



et dum ma-le tracta-ré- tur, non apéru- it os



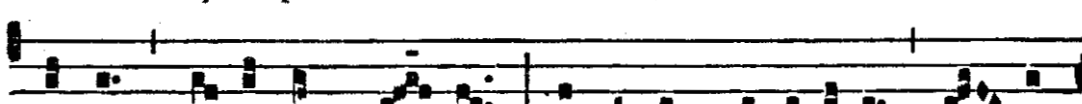
sú- um : trádi-tus est ad mór- tem, * Ut vi-vi- fi-

That he might make his people to live.



cá- ret' pó- pu- lum sú- um. V. Trádidit in

V. He poured out his soul unto death, and he was numbered with the transgressors.



mórtem á-nimam sú- am, et inter sce-lerátos re- pu-



tá- tus est. * Ut vi-vi- ficá- ret.

LESSON II

Chap. 4, 1-6

A



ALEPH. How is the gold become dim!

-LEPH. Quómodo obscu-rá-tum est áurum, mu-



tátus est có-lor óptimus, dispérsi sunt lápides sanctu-á-
 ri- i in cápi-te ómni-um pla-te- á-rum? BETH. Fí-li- i
 Sí-on ínclý-ti, et amícti áuro prímo : quómo-do reputá-
 ti sunt in vása téste-a, ópus mánu-um fígu-li?
 GHIMEL. Sed et lámí-ae nudavé-runt mámmam, lacta-
 vérunt cátu-los sú-os : fí-li-a pópu-li mé-i crudé-lis, qua-
 si strúthi-o in desérto. DALETH. Adhaésit língua
 lacténtis ad pa-látum é-jus in sí-ti : párvu-li pe-ti- é-runt
 pánem, et non é-rat qui frángere-ret é- is. HE. Qui
 vescebántur vo-luptu-óse, inter-i- é-runt in ví- is : qui
 nutri- ebántur in cróce- is, amplexá-ti sunt stérco-ra.
 VAU. Et má-jor effécta est iní-qui-tas fí-li-ae pópu-li

How is the most fine gold changed! the stones of the sanctuary are poured out in the top of every street.

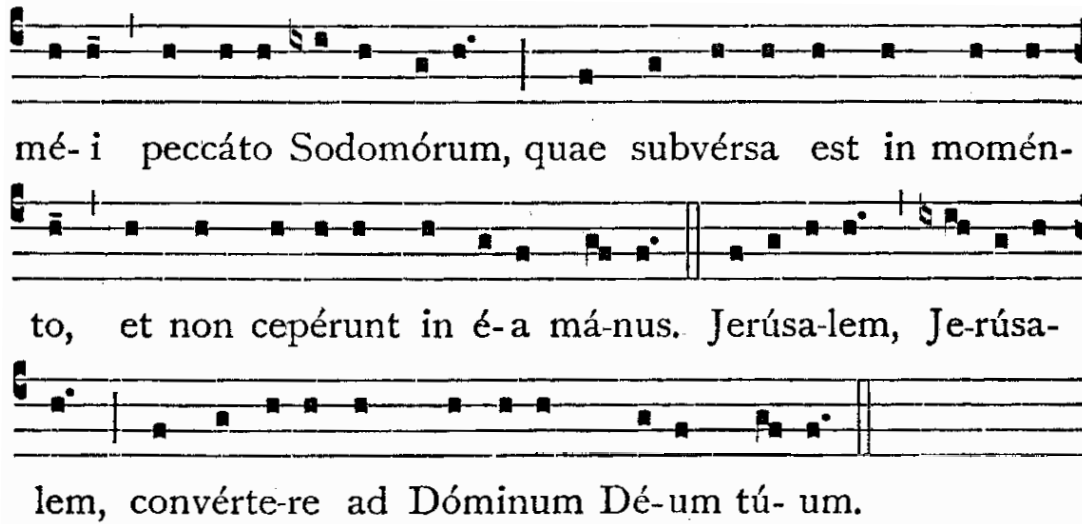
BETH. The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

GHIMEL. Even the sea monsters draw out the breast, they give suck to their young ones: but the daughter of my people is become cruel, like the ostriches in the wilderness.

DALETH. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them.

HE. They that did feed delicately are desolate in the streets: they that were brought up in scarlet embrace dunghills.

VAU. For the punishment of the iniquity of the daughter of my people



mé-i peccáto Sodomórum, quae subvér-sa est in momén-
to, et non cepérunt in é-a má-nus. Jerúsa-lem, Je-rúsa-
lem, convérte-re ad Dóminum Dé-um tú- um.

is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hands stayed on her.

Jerusalem, Jerusalem, return unto the Lord thy God.

Resp. 2.
5.



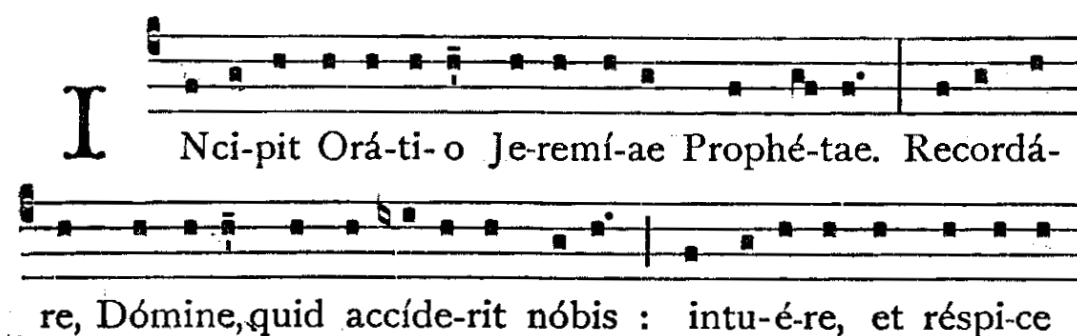
J Erú-sa-lem, * súr-ge, et éxu-e te vé-sti-bus
jucun-di-tá-tis : indú-e-re cí-ne-re et ci-lí-
ci-o, * Qui-a in te oc-cí-sus est Salvá-
tor Isra-ël. *V.* Deduc quasi torréntem lácri-
mas per dí-em et nó-ctem, et non táce-at pupílla
ó-cu-li tú-i. * Qui-a.

Arise, O Jerusalem, and lay aside thy garments of joy and gladness : gird thee with sackcloth, and bow down in ashes : * For in thee hath been slain the Saviour of Israel.

V. Let tears run down like a river, day and night : let not the apple of thine eye cease.

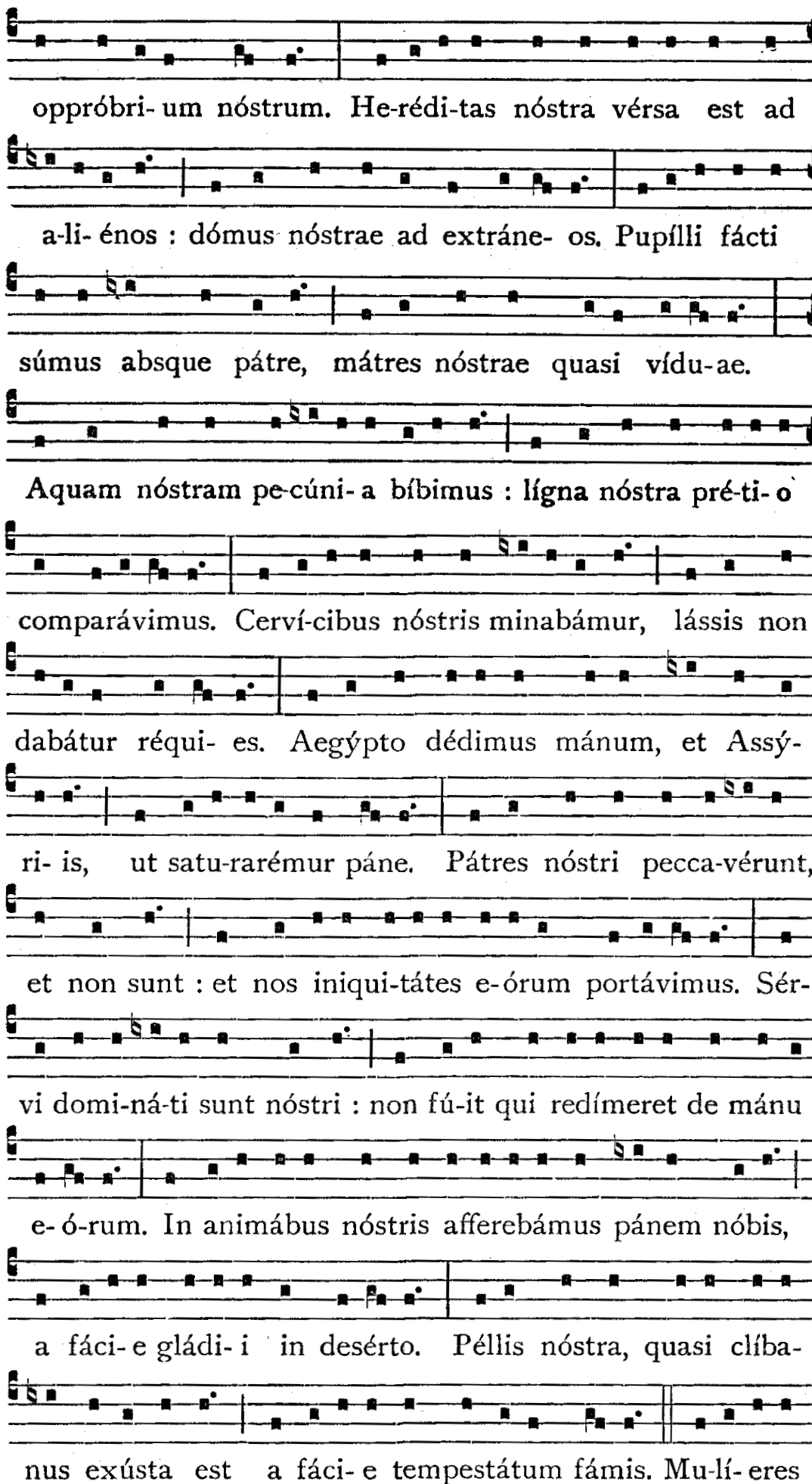
LESSON III

Chap. 5, I-II



I Nci-pit Orá-ti-o Je-remí-ae Prophé-tae. Recordá-
re, Dómine, quid accíde-rit nóbis : intu-é-re, et réspi-ce

Here beginneth the Prayer of Jeremiah the Prophet. Remember, O Lord, what is come upon us : consider, and behold



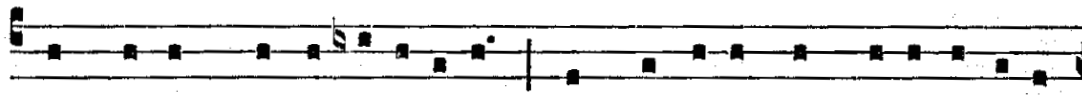
oppróbri-um nóstrum. He-rédi-tas nóstra vérsa est ad
 a-li-énos : dómus nóstrae ad extráne- os. Pupílli fácti
 súmus absque pátre, mátres nóstrae quasi vídu-ae.
 Aquam nóstram pe-cúni-a bíbimus : lígna nóstra pré-ti-o
 comparávimus. Cerví-cibus nóstris minabámur, lássis non
 dabátur réqui-es. Aegýpto dédimus mánum, et Assý-
 ri-is, ut satu-rarémur páne. Pátres nóstri pecca-vérunt,
 et non sunt : et nos iniqui-tátes e-órum portávimus. Sér-
 vi domi-ná-ti sunt nóstri : non fú-it qui redímeret de mánu
 e-ó-rum. In animábus nóstris afferebámus pánem nóbis,
 a fáci-e gládi-i in desérto. Péllis nóstra, quasi clíba-
 nus exústa est a fáci-e tempestátum fámis. Mu-lí-eres

our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows.

We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread.

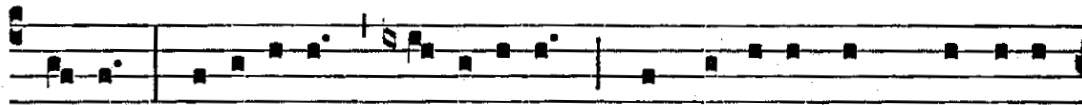
Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand.

We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine.



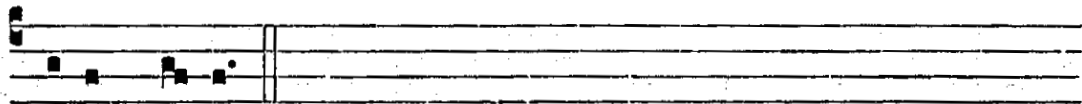
in Sí-on humi-li-avérunt, et vírgines in civi-tá-tibus

They ravished the women in Zion, and the maids in the cities of Judah.



Júda. Jerúsa-lem, Je-rúsa-lem, convértere ad Dóminum

Jerusalem, Jerusalem, return unto the Lord thy God.



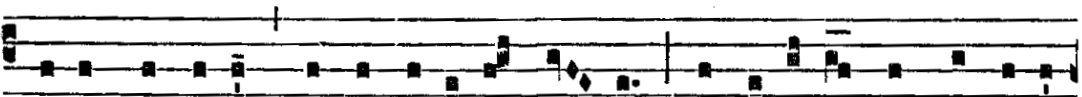
Dé-um tú-um.

Another chant ad libitum.

I

Ncipit Orá-ti-o Je-remí-ae Prophétae. Recor-

Here beginneth the Prayer of Jeremiah the Prophet. Remember, O Lord, what is come upon us: consider, and behold our reproach.



dáre, Dómine, quid accíde-rit nó-bis : intu-é-re, et réspice

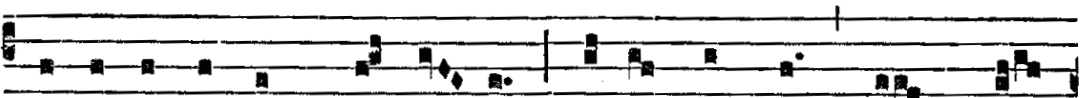


oppró-bri-um nóstrum. He-rédi-tas nóstra vérsa est ad

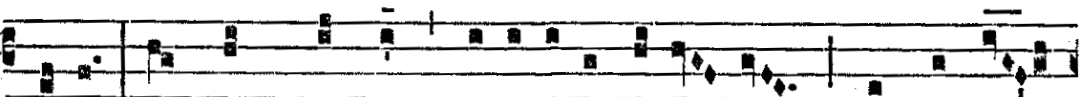
Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless, our mothers are as widows.



a-li-é-nos : dómus nó-strae ad extrá-ne-os. Pupílli



fácti súmus absque pá-tre, mátres nóstrae qua-si ví-

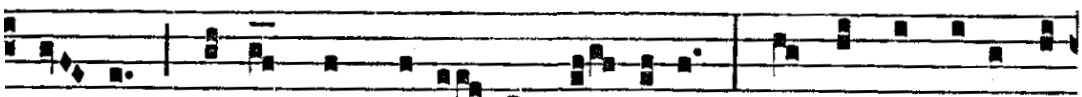


du-ae. Aquam nóstram pecúni-a bíbi-mus : lígna nó-

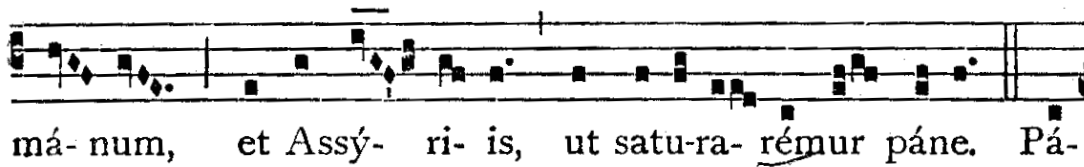
We have drunken our water for money; our wood is sold unto us. Our necks are under persecution: we labour, and have no rest. We have given the hand to the Egyptians,



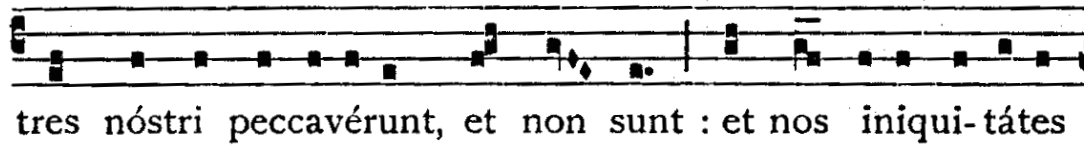
stra pré-ti-o compará-vimus. Cerví-cibus nóstris mina-



bá-mur, lássis non dabá-tur ré-qui-es. Aegýpto dédimus



and to the Assyrians, to be satisfied with bread.



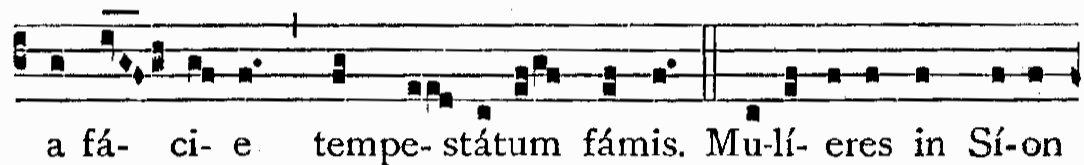
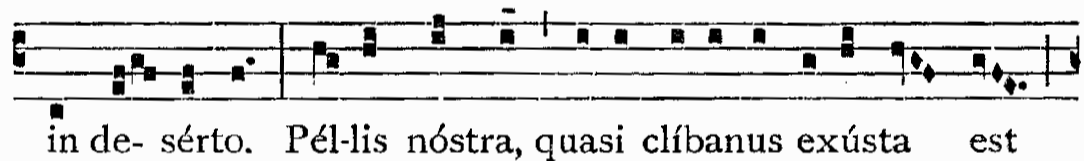
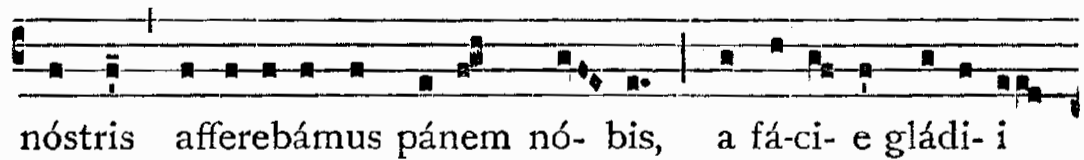
Our fathers have sinned, and are not; and we have borne their iniquities.



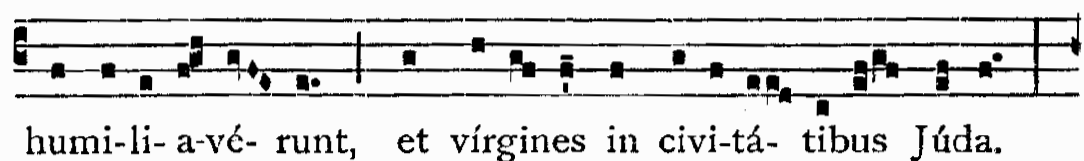
Servants have ruled over us: there is none that doth deliver us out of their hand.



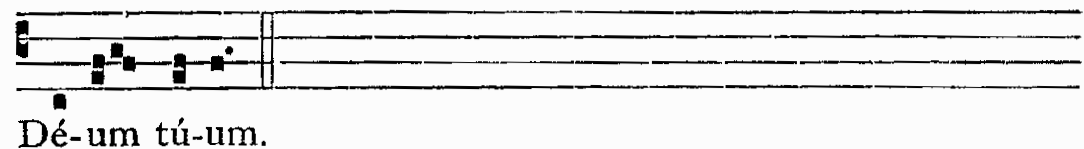
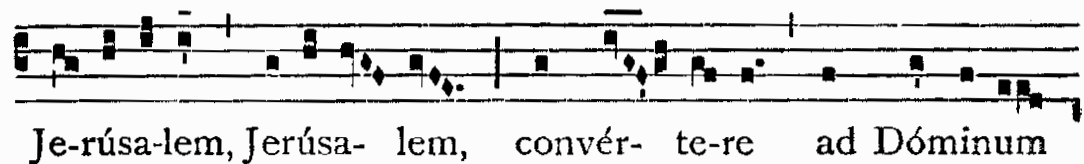
We gat our bread with the peril of our lives because of the sword of the wilderness. Our skin was black like an oven because of the terrible famine.



They ravished the women in Zion, and the maids in the cities of Judah.



Jerusalem, Jerusalem, return unto the Lord thy God.



Resp. 3.

5.

P

Plánge * qua-si vírgo, plebs mé- a :

ulu-lá- te, pa- stó- res, in cí-ne-re et ci-lí-

ci- o: * Qui-a vé- nit dí-es Dómi-ni má- gna,

et amá- ra val- de. V̄. Accíngi-te vos, sacer-

dótes, et plángi-te, mí-nístri altá- ris, aspérgi-te vos

cí-ne- re. * Qui-a. R̄. Plánge.

R. Lament like a virgin, O my people : cry and howl, O ye shepherds, in sackcloth and ashes :


* For the day of the Lord is at hand, a great day, and exceeding bitter.

V. Gird yourselves and lament, ye priests : howl, ye ministers of the altar : cast up ashes upon you.

R. For the day of the Lord ...

IN THE 2ND NOCTURN

1. Ant.
5 a

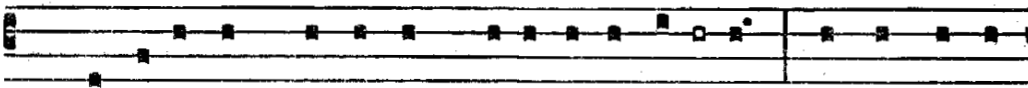


- levámini, * pórtæ æternáles, et intro-í- bit

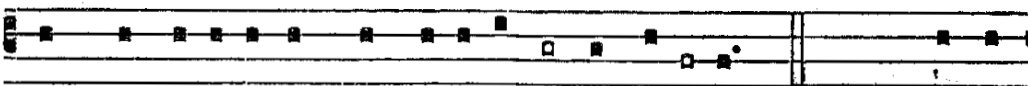
Be ye lift up, * ye everlasting doors, and the King of glory shall come in.



Rex gló-ri-ae.

Psalm 23 (*New psalter, p. 58**)


1. Dómini est térra, et pleni-túdo é- jus : * órbis terrá-



rum, et univérsi qui hábitant in é- o. *Flex* : prínci-



pes, véstras, †

[1. Dómini est terra, et plenitúdo ejus: * orbis terrárum, et univérsi qui hábitant in eo.]

The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein.

2. Quia ipse super mária fundávit eum: * et super flúmina preparávit eum.

For he hath founded it upon the seas, and established it upon the floods.

3. Quis ascéndit in montem Dómini? * aut quis stabit in loco **sancto** ejus?

Who shall ascend into the hill of the Lord? or who shall rise up in his holy place?

4. Innocens mánibus et mundo corde, * qui non accépit in vano ánimam suam, nec jurávit in dolo **próximo suo**.

Even he that hath clean hands, and a pure heart; and that hath not lift up his mind unto vanity, nor sworn to deceive his neighbour.

5. Hic accípiet benedictiónem a Dómino: * et misericórdiam a Deo, salutári suo.

He shall receive the blessing from the Lord, and righteousness from the God of his salvation.

6. Hæc est generátio quæréntium eum, * quæréntium fáciem **Dei Jacob**.

This is the generation of them that seek him; even of them that seek thy face, O God of Jacob.

7. Attóllite portas príncipes vestras, † et elevámini portæ æternáles: * et introíbit Rex **glóriæ**.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

8. Quis est iste Rex **glóriæ**? * Dóminus fortis et potens : Dóminus **potens** in **prælio**.

Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle.

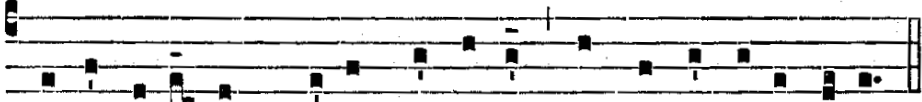
9. Attóllite portas príncipes vestras, † et elevámini portæ æternáles: * et introíbit Rex **glóriæ**.

Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.

10. Quis est iste Rex **glóriæ**? * Dóminus virtútum ipse est Rex **glóriæ**. □

Who is this King of glory? Even the Lord of hosts, he is the King of glory.

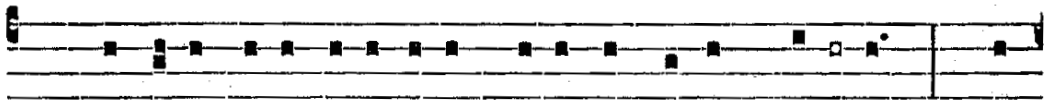
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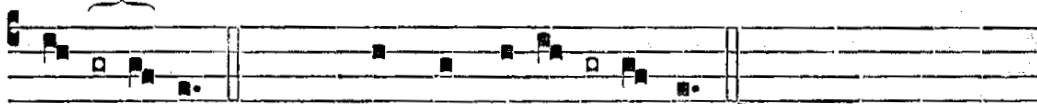
C Rédo vidé-re* bóna Dómi-ni in térra vivénti-um.

I believe verily to see
the goodness of the
Lord in the land of
the living

Psalm 26 (New psalter, p. 58*)



1. Dóminus illuminá-ti-o mé-a, et sá-lus mé-a, * quem



ti- mé-bo? V. 2 : * a quo trepi- dá-bo.

[1. Dóminus illuminatio mea, et *salus* mea, * quem timébo?]

THE Lord is my light and my salvation;
whom then shall I fear?

2. Dóminus protéctor vitæ meæ, * a quo trepidábo?

The Lord is the strength of my life; of
whom then shall I be afraid?

3. Dum apprópíant super me nocéntes, * ut edant carnes meas :

When the wicked, even mine enemies
and my foes, came upon me to eat up my
flesh,

4. Qui tríbulant me inimíci mei, * ipsi infirmáti sunt et cecidérunt.

They stumbled and fell.

5. Si consístant advérsus me castra, * non timébit cor meum.

Though an host of men were laid against
me, yet shall not my heart be afraid;

6. Si exsúrgat advérsus me prælium, * in hoc ego sperábo.

And though there rose up war against
me, yet will I put my trust in him.

7. Unam pétii a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus vitæ meæ :

One thing have I desired of the Lord,
which I will require; even that I may
dwell in the house of the Lord all the
days of my life.

8. Ut vídeam voluptátem Dómini, * et vísitem templum ejus.

To behold the fair beauty of the Lord,
and to visit his temple.

9. Quóniam abscondit me in tabernáculo suo: * in die malórum protéxit me in abscondito tabernáculi sui.

For in the time of trouble he shall hide
me in his tabernacle; yea, in the secret
place of his dwelling shall he hide me,

10. In petra exaltávit me: * et nunc exaltávit caput meum super inimícos meos.

And set me up upon a rock of stone. And
now shall he lift up mine head above
mine enemies round about me.

11. Circuívi et immolávi in tabernáculo ejus hóstiam vociferatiónis: * cantábo et psalmum dicam Dómino.

Therefore will I offer in his dwelling an
oblation, with great gladness: I will sing
and speak praises unto the Lord.

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

Hearken unto my voice, O Lord, when I
cry unto thee; have mercy upon me, and
hear me.

13. Tibi dixit cor meum, exquisívit te **fácies mea** :
* **fáciem tuam, Dómine, requíram.**

My heart hath talked of thee; Seek ye my face: Thy face, Lord, will I seek.

14. Ne avértas **fáciem tuam a me**, * ne declínes in ira **a servo tuo.**

O hide not thou thy face from me, nor cast thy servant away in displeasure.

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

Thou hast been my succour; leave me not, neither forsake me, O God of my salvation.

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

When my father and my mother forsake me, the Lord taketh me up.

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

Teach me thy way, O Lord, and lead me in the right way, because of mine enemies.

18. Ne tradíderis me in **ánimas tribulántium me**: * quóniam insurrexérunt in me testes iníqui et mentíta est **iníquitas sibi.**

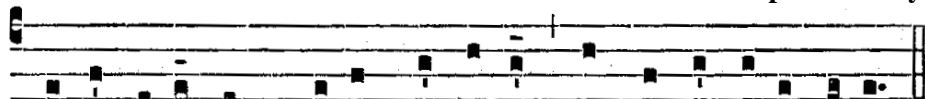
Deliver me not over into the will of mine adversaries: for there are false witnesses risen up against me, and such as speak wrong. I should utterly have fainted.

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

I believe verily to see the goodness of the Lord in the land of the living.

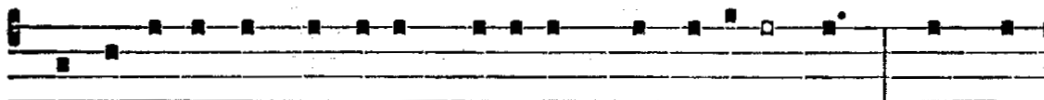
20. Exspécta Dóminum, **viríliter age**: * et confortétur cor tuum, et **sústine Dóminum.** □

O tarry thou the Lord's leisure; be strong, and he shall comfort thine heart; and put thou thy trust in the Lord.

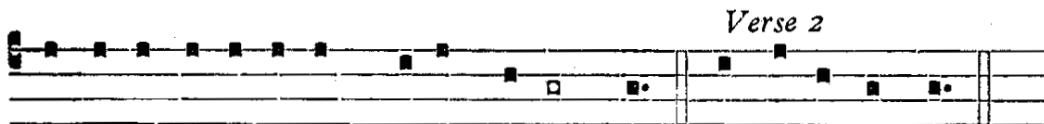
2 Ant. 
4 E
C Rédo vidé -re* bóna Dómi-ni in térra vivénti- um.

8 Ant. 
8 G
D Omine,* abstraxísti ab ínfe-ris ánimam mé- am.

Psalm 29 (New psalter, p. 59*)



1. Exaltábo te, Dómine, quóni-am suscepísti me : * nec de-



lectásti in-imí-cos **mé-os súper me.** * **et sanásti me.**

[1. Exaltábo te, Dómine, quóniam suscepísti me: * nec delectásti inimícos **meos super me.**]

I WILL magnify thee, O Lord, for thou hast set me up, and not made my foes to triumph over me.

2. Dómine, Deus meus, clamávi **ad te**, * **et sanásti me.**

O Lord my God, I cried unto thee; and thou hast healed me.

3. Dómine, eduxísti ab inférno **ánimam meam**: * salvásti me a descendéntibus in **lacum.**

Thou, Lord, hast brought my soul out of hell: * thou hast kept my life from them that go down to the pit.

4. Psállite Dómino, sancti ejus: * et confitémini memóriæ sanctitátis ejus.

5. Quóniam ira in indignatióne ejus: * et vita in voluntáte ejus.

6. Ad vésperum demorábitur fletus: * et ad matutínium lætítia.

7. Ego autem dixi in abundántia mea: * Non movébor in ætérnum.

8. Dómine, in voluntáte tua, * præstitísti decóri meo virtútem.

9. Avertísti fáciem tuam a me, * et factus sum *con-*turbátus.

10. Ad te, Dómine, clamábo: * et ad Deum meum *depre-*cábor.

11. Quæ utilitas in ságuine meo, * dum descéndo in *corrupti*ónem?

12. Numquid confitébitur tibi pulvis, * aut annun-
tiábit veritátem tuam?

13. Audívit Dóminus, et misértus est mei: *
Dóminus factus est *adjútor* meus.

14. Convertísti planctum meum in gáudium mihi:
* conscidísti saccum meum, et circumdedísti me
lætítia:

15. Ut cantet tibi glória mea, et non compún-
gar: * Dómine, Deus meus, in ætérnum confitébor tibi. □

Sing praises unto the Lord, O ye saints of his : and give thanks unto him, for a remembrance of his holiness.

For his wrath endureth but the twinkling of an eye, and in his pleasure is life.

Heaviness may endure for a night, but joy cometh in the morning.

And in my prosperity I said, I shall never be removed.

Thou, Lord, of thy goodness hast made my hill so strong.

Thou didst turn thy face from me, and I was troubled.

Then cried I unto thee, O Lord; and gat me to my Lord right humbly.

What profit is there in my blood, when I go down to the pit?

Shall the dust give thanks unto thee? or shall it declare thy truth?

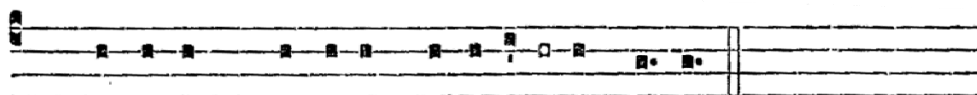
Hear, O Lord, and have mercy upon me; Lord, be thou my helper.

Thou hast turned my heaviness into joy; thou hast put off my sackcloth, and girded me with gladness :

Therefore shall every good man sing of thy praise without ceasing, O my God, I will give thanks unto thee for ever.



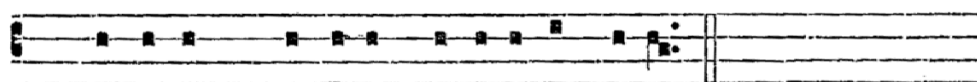
Domine, * abstraxísti ab ínfe-ris ánimam mé- am.



V. Tu autem, Dómine, mi-seré- re mé- i.

R. Et resúscita me, et re- tríbu- am é- is.

Or :



V. Tu autem, Dómine, mi-seré-re mé- i.

R. Et resúscita me, et retrí- bu- am é- is.

Pater noster. *in silence.*

V. But thou, O Lord, have mercy upon me.

R. Raise thou me up again, and I shall reward them.

Lesson 4

Ex Tractatu sancti Augustíni Epíscopi super
Psalms

Accédet homo ad cor altum, et exaltábitur
Deus. Illi dixerunt : Quis nos videbit? Defe-
cérunt scrutántes scrutatiónes, consília ma-
la. Accessit homo ad ipsa consília, passus est
se teneri ut homo. Non enim tenerétur nisi
homo, aut viderétur nisi homo, aut cæderétur
nisi homo, aut crucifigerétur, aut morerétur
nisi homo. Accessit ergo homo ad illas omnes
passiões, quæ in illo nihil valérent, nisi esset
homo. Sed si ille non esset homo, non libera-
rétur homo. Accessit homo ad cor altum, id
est, cor secretum, objíciens aspéctibus huma-
nis hóminem, servans intus Deum : celans
formam Dei, in qua æqualis est Patri, et óffe-
rens formam servi, qua minor est Patre.

The Lesson is taken from the Treatise on the
Psalms by St. Augustine the Bishop

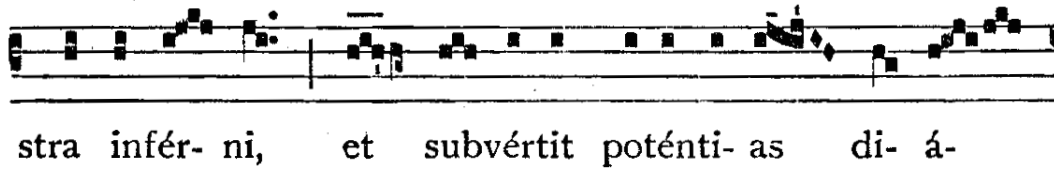
They imagine wickedness, and practise it; that
they keep secret among themselves, every man
in the deep of his heart. And they say that no
man shall see them. Now one known as Man
came up against these communings, and in the
form of Man he did suffer himself to be laid
hold upon. For they could not have laid hold
upon him, had he not been Man ; neither could
he have been seen, had he not been Man ; nor
been scourged, had he not been Man ; nor
been crucified, nor died, had he not been
Man. As Man, therefore, he came to endure
all those sufferings which could have had none
effect upon him had he not been Man. And
further, had he not been Man, in no wise could
man have been redeemed. So it was, as the
Psalmist saith, that he came, as Man, unto a
deep heart ; that is, something that passeth
human understanding. For he shewed his
Manhood to the eyes of men, but kept his God-
head hidden deep within : thus concealing the
form of God, wherein he is equal to the Fa-
ther ; but exhibiting the form of a servant,
wherein he is inferior to the Father.

Resp. 4
7
R Ecéssit * pástor nó- ster, fons á- quae
ví- vae, ad cú- jus tránsi- tum sol obscu- rá-
tus est : * Nam et fl- le cáptus est, qui captí-
vum tenébat prí- mum hómi- nem : hó- di- e
pór- tas mór- tis et sé- ras pá- ri- ter Salvá- tor
nó- ster dis- rú- pit. V. Destrú- xit quidem cláu-

R. Our shepherd is
gone from us, he who
is the Fountain of
living water : and at
his departure the sun
was darkened :

* That evil one who
took captive our first
parent is also de-
parted, for he is
taken into captivity,
in that today our
Saviour hath broken
the gates of death
and burst thereof the
bars asunder.

V. He hath de-
stroyed the barriers
of hell,



and overthrown him
that had the power of
death.



bo- li, * Nam et fl- le.

Lesson 5

Quo perduxerunt illas scrutationes suas, quas perscrutantes defecerunt, ut etiam mortuo Domino et sepulto, custodes ponerent ad sepulcrum? Dixerunt enim Pilato : Seducator ille : hoc appellabatur nomine Dominus Jesus Christus, ad solatium servorum suorum, quando dicuntur seductores : ergo illi Pilato : Seducator ille, inquit, dixit adhuc vivens : Post tres dies resurgam. Jube itaque custodiri sepulcrum usque in diem tertium, ne forte veniant discipuli ejus, et furentur eum, et dicant plebi : Surrexit a mortuis : et erit novissimus error peior priore. Ait illis Pilatus : Habetis custodiam, ite, custodite sicut scitis. Illi autem abeuntes, muni'erunt sepulcrum, signantes la-

How far did they encourage themselves in those diligent searchings, wherein they failed so greatly? So far that even when the Lord was dead and buried, they set a watch over the sepulchre. For they said of Christ to Pilate : That deceiver. By this name the Lord Jesus Christ was named, to the comfort of his servants, when they be called deceivers. That deceiver (say they to Pilate) said while he was yet alive, After three days I will rise again : command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead ; so the last error shall be worse than the first. Pilate said unto them : Ye have a watch ; go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and settling a watch.

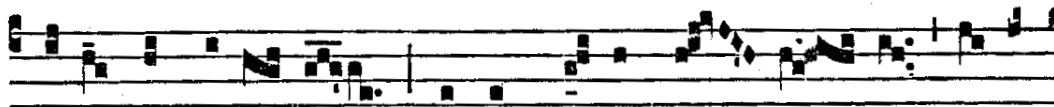


Resp. 5
8

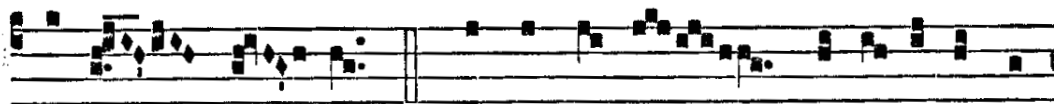
O

vos omnes, * qui transi-tis per vi- am, atten-

R. O all ye that pass
by, behold and see *
If there be any sor-
row like unto my
sorrow.

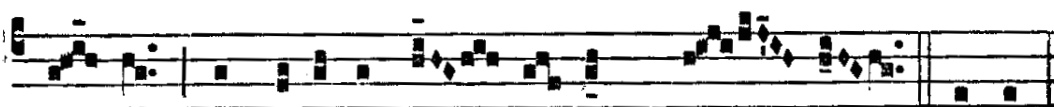


di-te, et vide- te * Si est do- lor si- mi- lis sic-ut



do- lor me- us. V. Attendi- te, u- ni- versu- po-

V. Give heed awhile,
O all ye people, and
behold my sorrow.



pu- li, et vide- te do- lo- rem me- um. * Si est.

Lesson 6

Posuérunt custodes milites ad sepúl-
crum. Concussa terra Dóminus resurréxit :
miracula facta sunt tália circa sepúlcrum, ut et
ipsi milites, qui custodes advénerant, testes fie-
rent, si vellent vera nuntiáre. Sed avarítia illa,
quæ captivávit discipulum cómitem Christi,
captivávit et militem custodem sepulcri. Da-
mus, inquit, vobis pecúniám : et dícite, quia
vobis dormiéntibus venérunt discípuli ejus, et
abstulérunt eum. Vere defecérunt scrutántes
scrutatiónes. Quid est quod dixísti, o infélix
astutia? Tamtumne déseris lucem consílii pie-
tátis, et in profúnda versutiæ demérgeris, ut
hoc dicas : Dícite quia vobis dormiéntibus ve-
nérunt discípuli ejus, et abstulérunt
eum? Dormiéntes testes ádhibes : vere tu ipse
obdormísti, qui scrutándo tália defecísti.

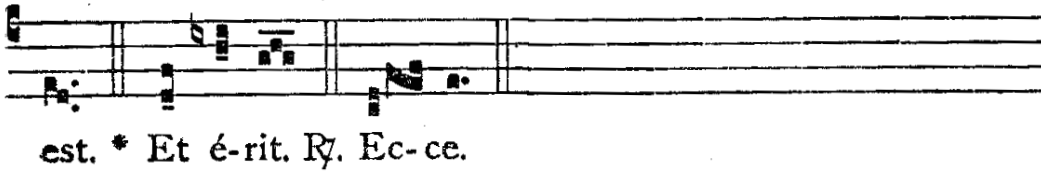
They placed a watch of soldiers over the sepulchre. The earth quaked! The Lord rose again! Such were the miracles wrought round about the sepulchre, that the very soldiers who kept watch might have become witnesses, if they had been willing to declare the truth. But that covetousness which possessed the disciple and companion of Christ, possessed also the soldiers who guarded his tomb. We will give you money (say they), and say ye that his disciples came and stole him away while ye slept. Truly, they failed in their snare and communings. What is this thou saidst, O wretched cunning? Dost thou so far forsake the light of prudence and duty, and plunge thyself so deep in craftiness, as to speak thus : Say ye that his disciples came and stole him away while ye slept? Thou producest sleeping witnesses! Surely thou wast thyself asleep, who didst thus snare thyself in such a snare.

Resp. 6

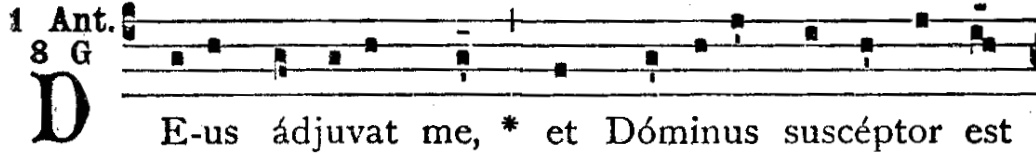
C- ce * quómo- do mó-ri- tur jú- stus, et né- mo
pér- ci- pit cór- de : et ví- ri jú- sti tollún- tur, et
né- mo con- sí- de- rat : a fá- ci- e i- ni- qui- tá-
tis sublá- tus est jú- stus : * Et é- rit in pá-
ce memó- ri- a é- jus. V. Tamquam ágnus co-
ram tondénte se obmú- tu- it, et non apé- ru- it os
sú- um : de angústi- a, et de judí- ci- o sublá- tus

R. See ye how the Righteous One perisheth, and no man layeth it to heart : and merciful men are taken away, and none considereth : but the righteous man is taken from the evil to come : * And his memory is in peace.

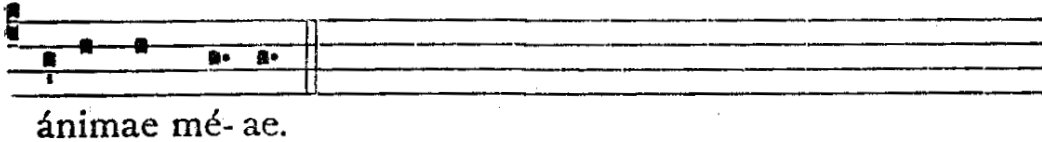
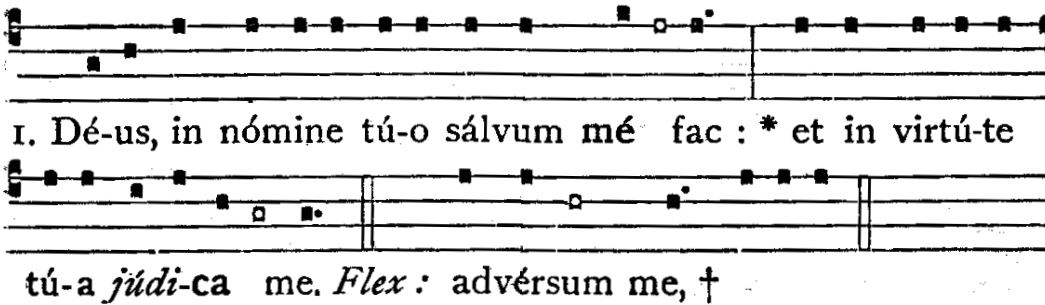
V. As a sheep before her shearers is dumb, so he opened not his mouth : he was taken from prison and from judgement.



IN THE 3RD NOCTURN



God is my helper,
and the Lord up-
holdeth my soul.

Psalm 53 (*New psalter, p. 60**)

[1. Deus, in nómine tuo salvum **me** fac: * et in virtúte tua **júdi-ca** me.]

SAVE me, O God, for thy Name's sake,
and avenge me in thy strength.

2. Deus, exáudi oratiónem **meam**: * áuribus pér-
cipe verba *oris* **mei**.

Hear my prayer, O God, and hearken
unto the words of my mouth.

3. Quóniam aliéni insurrexérunt advérsum me, † et
fortes quæsiérunt ánimam **meam**: * et non propo-
súerunt Deum ante *conspéctum suum*.

For strangers are risen up against me;
and tyrants, which have not God before
their eyes, seek after my soul.

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

Behold, God is my helper; the Lord is
with them that uphold my soul.

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

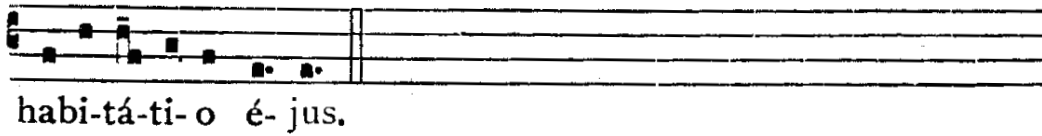
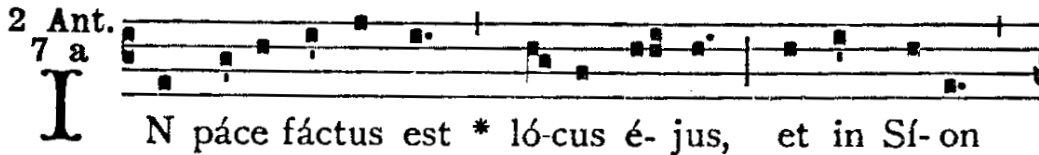
He shall reward evil unto mine enemies:
destroy thou them in thy truth.

6. Voluntárie sacrificábo **tibi**, * et confitébor
nómini tuo, Dómine: quóniam **bonum** est :

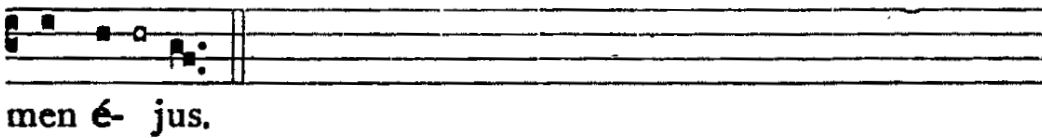
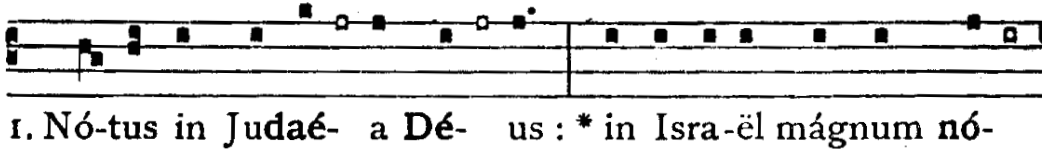
An offering of a free heart will I give
thee, and praise thy Name, O Lord; be-
cause it is so comfortable.

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

For he hath delivered me out of all my
trouble; and mine eye hath seen his de-
sire upon mine enemies.



Psalm 75 (*New psalter, p. 60**)



At Salem is his tab-
ernacle, and his
dwelling in Sion.

[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 ætérnis**: *
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 in-
venérunt omnes viri divitiárum in **mánibus suis**.

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

6. Ab increpatióne tua, **Deus Jacob**, * dormi-
taverunt qui ascendérunt equos.

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

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

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

8. De cælo audítum fecísti **judícium**: * terra tré-
muit et quiévit.

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

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

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

10. Quóniam cogitátio hóminis confitébitur **tibi**: *
et reliquiæ cogitátionis diem festum agent **tibi**.

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

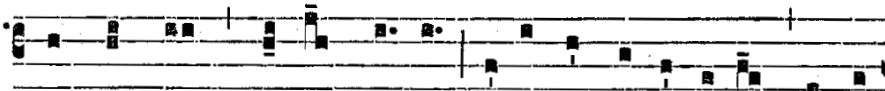
11. Vovéte, et réddite Dómino **Deo vestro**: * om-
nes, qui in circúitu ejus affértis **múnera**.

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.

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

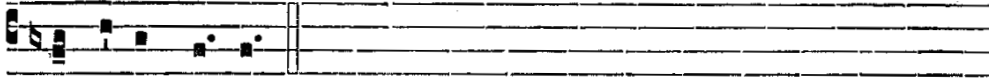
He shall refrain the spirit of princes, and
is wonderful among the kings of the
earth

3 Ant.
4 d




F Actus sum * sic-ut hómo sine adju-tó-ri-o, inter

I have been even as a man that hath no strength, free among the dead.

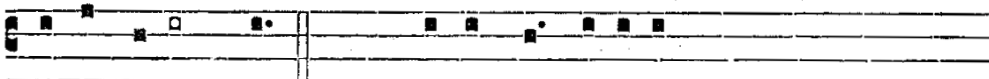


mórtu-os lí-ber.

Psalm 87 (New psalter, p. 61*)



I. Dómine, Dé-us salú-tis mé-ae : * in dí-e clamávi, et



nocte córam te. Flex : sepúlcris, †

[1. Dómine, Deus salútis meæ : * in die clamávi, et nocte córam te.]

O Lord God of my salvation, I have cried day and night before thee:

2. Intret in conspéctu tuo orátio mea : * inclína aurem tuam ad precem meam :

O let my prayer enter into thy presence, incline thine ear unto my calling;

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

For my soul is full of trouble, and my life draweth nigh unto the grave.

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

I am counted as one of them that go down into the pit, and I am even as a man that hath no strength; Cast off among the dead.

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

Like unto them that are slain, and lie in the grave, who are out of remembrance, and are cut away from thy hand.

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

Thou hast laid me in the lowest pit, in a place of darkness, and in the deep.

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

Thine indignation lieth hard upon me, and thou hast vexed me with all thy storms.

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

Thou hast put away mine acquaintance far from me, and made me to be abhorred of them.

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

I am so fast in prison that I cannot get forth. My sight faileth for very trouble;

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

Lord, I have called daily upon thee, I have stretched forth my hands unto thee.

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

Dost thou shew wonders among the dead? or shall the dead rise up again, and praise thee?

12. Numquid narrábit áliquis in sepúlcro
misericórdiam tuam, * et veritátem tuam in *perdi-*
tióne?

Shall thy loving-kindness be shewed in
the grave? or thy faithfulness in destruc-
tion?

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

Shall thy wondrous works be known in
the dark? and thy righteousness in the
land where all things are forgotten?

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

Unto thee have I cried, O Lord; and
early shall my prayer come before thee.

15. Ut quid, Dómine, repéllis oratiónem meam : *
avértis fáciem tuam a me?

Lord, why abhorrest thou my soul, and
hidest thou thy face from me?

16. Pauper sum ego, et in labóribus a juventúte
mea : * exaltátus autem, humiliátus sum *et contur-*
bátus.

I am in misery, and like unto him that is
at the point to die; even from my youth
up, thy terrors have I suffered with a
troubled mind.

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

Thy wrathful displeasure goeth over me,
and the fear of thee hath undone me.

18. Circumdedérunt me sicut aqua *tota die* : * cir-
cumedérunt me *simul*.

They came round about me daily like
water, and compassed me together on
every side.

19. Elongásti a me *amícum et próximum* : * et no-
tos meos a *miséria*. □

My lovers and friends hast thou put
away from me, and hid mine acquaint-
ance out of my sight.

3 Ant.

4 d

F

Actus sum * sic-ut hómo sine adju-tó-ri-o, inter

mórtu-os lí-ber.

℣. In páce fáctus est ló- cus é-jus.

℞. Et in Sión habi- tá-ti-o é-jus.

Or :

℣. In páce fáctus est ló- cus é-jus.

℞. Et in Sión habi- tá-ti-o é-jus.

Pater noster. *in silence.*

At Salem is his taberna-
cle. And his dwelling in
Sion.

Lesson 7

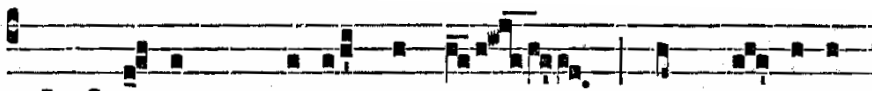
De Epistola beáti Pauli Apóstoli ad Hebraeos

Christus assistens Póntifex futurórum bonórum, per ámplius et perfectius tabernáculum non manufactum, id est, non hujus creatiónis : neque per sánguinem hircórum, aut vitulórum, sed per proprium sánguinem introívit semel in Sancta, ætéRNA redemptióne invénta. Si enim sanguis hircórum, et taurórum, et cinis vítulæ aspersus inquinatos sanctificat ad emundatió-nem carnis : quanto magis sanguis Christi, qui per Spíritum Sanctum semetípsum óbtulit immaculátum Deo, emundábit consciéntiam nos-tram ab opéribus mórtuis, ad serviéndum Deo viventi?


The Lesson is taken from the Epistle of blessed Paul to the Hebrews

Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

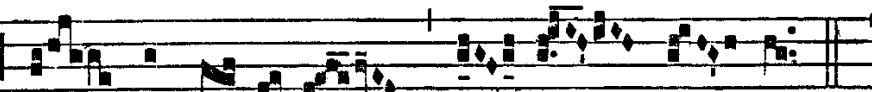
Resp. 7



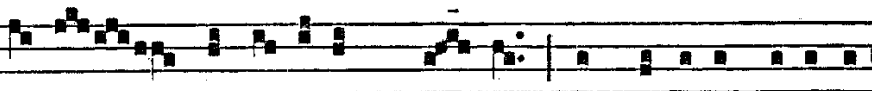
A - sti-té-runt * réges térrae, et prín-cipes .




conve-né- runt in ú- num,* Advér-sus Dó-mi-



num, et advér-sus Chrí- stum é- jus.



∟. Quare fremu- é-runt gén- tes, et pópu-li medi-tá-



ti sunt in- áni- a? * Advér-sus.

R. The kings of the earth stand up, and the rulers take counsel together, * Against the Lord, and against his Anointed.

V. Why do the heathen so furiously rage together, and why do the people imagine a vain thing?

Lesson 8

Et ideo novi testamenti mediator est : ut, morte intercedente, in redemptionem earum praevaricationum, quae erant sub priori testamento, repromissionem accipiant, qui vocati sunt aeternae hereditatis. Ubi enim testamentum est : mors necesse est intercedat testatoris. Testamentum enim in mortuis confirmatum est : alioquin nondum valet, dum vivit qui testatus est. Unde nec primum quidem sine sanguine dedicatum est.

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament was dedicated without blood.

Resp. 8

-stimá-tus sum * cum de-scendéntibus in
lá- cum : * Fá-ctus sum sic- ut hó- mo sine ad-ju-tó-
ri- o. inter mór- tu- os lí- ber. V. Posu-érunt
me in lácu infe-ri- ó- ri, in tenebró-sis, et
in úmbra mór- tis. * Fá-ctus.

R. I am counted as one of them that go down into the pit : * And I have been even as a man that hath no strength, free among the dead.

V. Thou hast laid me in the lowest pit, in a place of darkness, and in the shadow of death.

Lesson 9

Lecto enim omni mandato legis a Moyse universo populo : accipiens sanguinem vitulorum, et hircorum cum aqua et lana coccinea, et hyssopo : ipsum quoque librum, et omnem populum aspersit, dicens : Hic sanguis testamenti, quod mandavit ad vos Deus. Etiam tabernaculum, et omnia vasa ministerii sanguine similiter aspersit : et omnia pene in sanguine secundum legem mundantur : et sine sanguinis effusione non fit remissio.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Resp. 9

S Epúlto * Dómino, signátum est monumén-
 tum, volvén-tes lápi- dem ad ósti-um monumén-
 ti : * Ponén-tes mí-li- tes, qui custodí- rent il-
 lum. V. Accedén-tes príncipes sacerdotum ad Pi-lá- tum,
 pe-ti- érun- t il- lum. * Ponén-tes. R. Sepúl-to.

R. When the Lord was buried, they sealed the sepulchre, and rolled a great stone unto the door thereof, * And they set a band of soldiers to keep it. V. The chief priests and Pharisees came together unto Pilate, and besought of him a watch. to keep it.

AT LAUDS

O mors, * éro mors tú- a : mórsus tú- us é-ro,
 inférne.

O death, I will be thy plague : O grave, I will be thy destruction.

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

[1. *Miserere mei Deus*, * *secundum magnam misericordiam tuam.*]

2. Et *secundum multitudinem miserationum tuarum*, * *dele iniquitatem meam.*

3. *Amplius lava me ab iniquitate mea*: * *et a peccato meo munda me.*

4. *Quoniam iniquitatem meam ego cognosco*: * *et peccatum meum contra me est semper.*

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.

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

6. Ecce enim in iniquitatibus *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 ex-sultábunt ossa humiliáta.

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

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

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

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

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

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

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

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

18. Sacrificium Deo spíritus *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**.□

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.

Make me a clean heart, O God, and re-new 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.

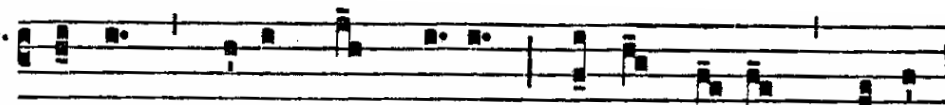
For thou desirest no sacrifice, else would I give it thee; but thou delightest not in burnt-offerings.

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.

1 Ant.
4 c



O mors, * éro mors tú-a : mórsus tú-us é-ro,
inférne.

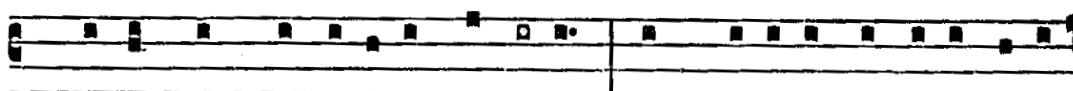
2 Ant.
4 A*



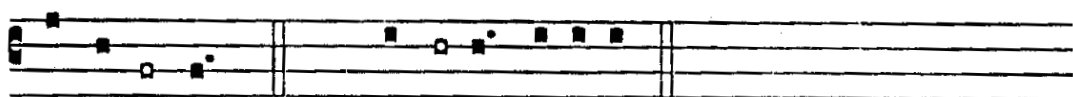
P Lángent é-um * quasi uni-géni-tum, qui-a ínno-
cens Dóminus occísus est.

They shall mourn for him as one mourneth for his own son, because the Lord, who is without sin, is put to death.

Psalm 91 (*New psalter, p. 62**)



1. Bónum est confi-té-ri Dómino : * et psállere nómini tú-o,



Altíssime. Flex: Dómine, †

[1. Bonum est confitéri Dómino: * et psállere nómini tuo, *Altíssime.*]

IT is a good thing to give thanks unto the Lord, and to sing praises unto thy Name, O Most Highest;

2. Ad annuntiándum mane misericórdiam tuam: * et veritátem tuam per noctem.

To tell of thy loving-kindness early in the morning, and of thy truth in the night season;

3. In decachórdo, psaltério: * cum cántico, in cíthara.

Upon an instrument of ten strings, and upon the lute; upon a loud instrument, and upon the harp.

4. Quia delectásti me, Dómine, in factúra tua: * et in opéribus mánuum tuárum exsultábo.

For thou, Lord, hast made me glad through thy works; and I will rejoice in giving praise for the operations of thy hands.

5. Quam magnificáta sunt ópera tua, Dómine! * nimis profúndæ factæ sunt cogitatiónes tuæ.

O Lord, how glorious are thy works! thy thoughts are very deep.

6. Vir insípiens non cognóscet: * et stultus non intélliget hęc.

An unwise man doth not well consider this, and a fool doth not understand it.

7. Cum exórti fúerint peccatóres sicut fœnum: * et apparúerint omnes, qui operántur iniquitátem.

When the ungodly are green as the grass, and when all the workers of wickedness do flourish,

8. Ut intéreant in *sæculum sæculi*: * tu autem Altíssimus in *ætérnum*, **Dómine**.

Then shall they be destroyed for ever; but thou, Lord, art the Most Highest for evermore.

9. Quóniam ecce inimíci tui, **Dómine**, † quóniam ecce inimíci tui *períbunt*: * et dispergéntur omnes, qui operántur *iniquitátem*.

For lo, thine enemies, O Lord, lo, thine enemies shall perish; and all the workers of wickedness shall be destroyed.

10. Et exaltábitur sicut unicórnis *cornu meum*: * et senéctus mea in *misericórdia úberi*.

But my horn shall be exalted like the horn of an unicorn; for I am anointed with fresh oil.

11. Et despéxit óculus meus *inimícos meos*: * et in insurgéntibus in me malignántibus *áudiet auris mea*.

Mine eye also shall see his lust of mine enemies, and mine ear shall hear his desire of the wicked that arise up against me.

12. Justus, ut *palma florébit*: * sicut cedrus Líbani *multiplicábitur*.

The righteous shall flourish like a palm-tree, and shall spread abroad like a cedar in Lebanon.

13. Plantáti in *domo Dómini*, * in átriis domus Dei *nostrí florébunt*.

Such as are planted in the house of the Lord, shall flourish in the courts of the house of our God.

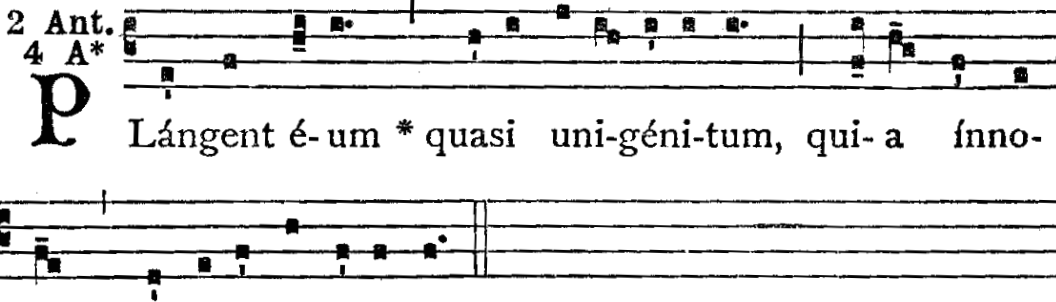
14. Adhuc multiplicabúntur in *senécta úberi*: * et bene *patiéntes erunt*, ut *annúntient*:

They also shall bring forth more fruit in their age, and shall be fat and well-liking;

15. Quóniam rectus **Dóminus**, *Deus noster*: * et non est *iníquitas in eo*. □

That they may shew how true the Lord my strength is, and that there is no unrighteousness in him.

2 Ant.
4 A*

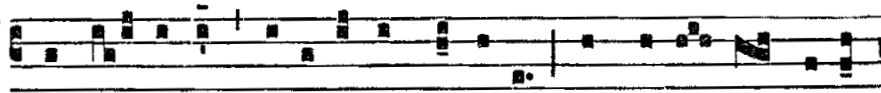


P Lángent é-um * quasi uni-géni-tum, qui-a inno-
cens **Dóminus** occísus est.

8 Ant.

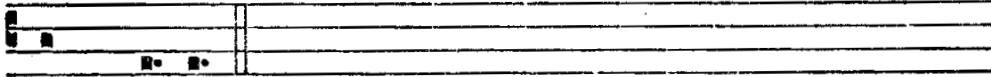
7 b

A



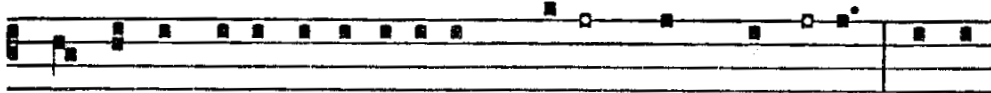
Ttén-di-te * univérsi pópu-li, et vidé-te doló-

I pray you * all
my people, be-
hold ye and see
my sorrow.

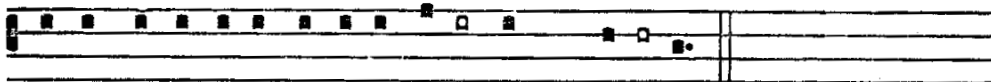


rem mé- um.

Psalm 63 (New psalter, p. 63*)



1. Exáudi, Dé-us, o-ra-ti-ónem mé-am cum déprecor: * a ti-



mó-re in-imí-ci é-ri-pe ánimam mé- am.

[1. Exáudi, Deus, oratióⁿem **me**am cum **dé**precor:
* a timóre inimíci éripe **á**nimam **me**am.]

HEAR my voice, O God, in my prayer;
preserve my life from fear of the enemy.

2. Protexísti me a convéⁿtu **mal**ignántium: * a
multitúdine operántium iniquitátem.

Hide me from the gathering together of
the froward, and from the insurrection
of wicked doers;

3. Quia exacuérunt ut gládium **lin**guas suas: * in-
tendérunt arcum rem amáram, ut sagí^ttent in oc-
cúltis **im**maculátum.

Who have whet their tongue like a
sword, and shoot out their arrows, even
bitter words; That they may privily shoot
at him that is perfect:

4. Súbito sagittábunt eum, et **non** timébunt: * fir-
mavérunt sibi sermónem **ne**quam.

Suddenly do they hit him, and fear not.
They encourage themselves in mischief.

5. Narravérunt ut abscónderent **lá**queos: *
dixerunt: Quis vidébit eos?

And commune among themselves, how
they may lay snares; and say, that no
man shall see them.

6. Scrutáti sunt iniquitátes: * defecérunt
scrutántes scrutínio.

They imagine wickedness, and practise
it; that they keep secret among them-
selves,

7. Accédet homo **ad** cor **alt**um: * et exaltábitur
Deus.

Every man in the deep of his heart.

8. Sagittæ parvulórum factæ sunt **plag**æ eórum: *
et infirmátæ sunt contra eos **lin**guæ eórum.

But God shall suddenly shoot at them
with a swift arrow, that they shall be
wounded. Yea, their own tongues shall
make them fall;

9. Conturbáti sunt omnes qui vidébant eos: * et
tímuit **om**nis **h**omo.

Insomuch that whoso seeth them shall
laugh them to scorn.

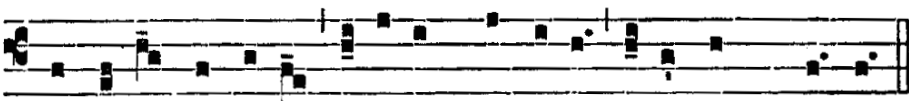
10. Et annuntiavérunt ópera **D**eⁱ, * et facta ejus
intelle^xérunt.

And all men that see it shall say, This
hath God done; for they shall perceive
that it is his work.

11. Lætábitur justus in Dómino, et sperábit in eo:
* et laudabúntur omnes **recti** corde. □

The righteous shall rejoice in the Lord,
and put his trust in him; and all they
that are true of heart shall be glad.

4 Ant.
2 D

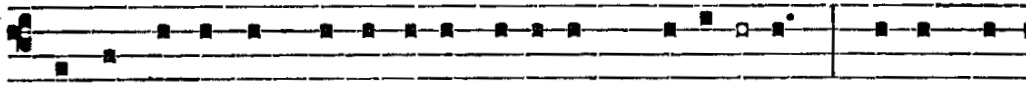


A pórtas ínfe-ri * éru-e, Dómine, ánimam mé- am.

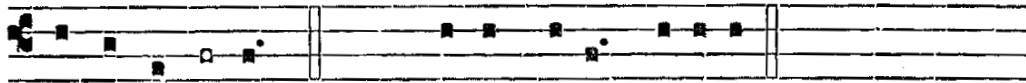
From the gate
of hell, deliver
my soul, O
Lord.

Canticle of Ezechias (*New psalter, p. 64**)

Is. 38, 10-20



1. Ego dí-xi : In dimí-di-o di-érum me-ó- rum * vádam ad



pórtas ínfe-ri. *Flex* : ví-ta mé- a : †

[1. Ego dixi: in dimídio diérum meórum * vadam
ad portas ínferi.]

I said, concerning the cutting off of my
days : I must go into the gates of the
Grave.

2. Quæsívi residuum annórum meórum. * Dixi :
Non vidébo Dóminum Deum in terra vivéntium.

I am deprived of the residue of my years.
I said : I shall not see the Lord God in the
land of the living;

3. Non aspiciam hóminem **ultra**, * et habitatórem
quietis.

I shall behold man no more among the
inhabitants of the world of the dead.

4. Generátio mea abláta est, et convoluta est **a** me,
* quasi tabernáculum *pastórum*.

For my tabernacle is departed from me,
* like as it were a shepherd's tent which
is swiftly torn up and taken away.

5. Præcisa est velut a texente, vita mea: † dum ad-
huc ordirer, succidit me: * de mane usque ad
vésperam *finies* me.

My life is cut off from me, like as though
the weaver had torn his weaving from
the loom, and that when it was but be-
ginning. It is but as from dawn to night,
and then dost thou make an end of me.

6. Sperábam usque ad **mane**, * quasi leo sic con-
trívit ómnia ossa **mea**:

I did reckon the moments till morning,
expecting that as a lion, so would he
break all my bones.

7. De mane usque ad vésperam *finies* me: * sicut
pullus hirundinis sic clamábo, meditábor ut
columba:

It is but as from dawn to night, and then
dost thou make an end of me. Like as a
crane or a swallow, so did I chatter; I did
mourn as a dove.

8. Attenuáti sunt óculi **mei**, * suspiciéntes in *ex-
célsum*:

Mine eyes fail with looking upward.

9. Dómine, vim patior, responde **pro** me. * Quid
dicam, aut quid respondébit mihi, cum ipse *fécit*?

O Lord Eternal, I suffer violence, make
haste to deliver me. But now what shall I
say, seeing that he hath both spoken his
promises unto me, and himself hath done
them?

10. Recogitábo tibi omnes annos **meos** * in amaritúdine *ánimæ meæ*.

I shall go as on a pilgrimage all my years because of the sore affliction of my soul.

11. Dómine, si sic vivitur, et in tálibus vita spíritus mei, † corripies me et vivificábis me. * Ecce in pace amaritúdo mea *amaríssima*:

O Lord, by these things men live, and wholly therein is the life of my spirit; so wilt thou recover me and make me to live. Behold, it was for my peace that I had such sore affliction,.

12. Tu autem eruísti *ánimam meam* ut non periret: * projecísti post tergum tuum *ómnia peccáta mea*.

And thou hast loved my soul into deliverance from the Pit of Corruption, * in that thou hast cast all my sins behind thy back.

13. Quia non infernus confitébitur tibi, † neque mors laudábit te: * non expectábunt qui descéndunt in lacum, *veritátem tuam*.

For the Grave cannot praise thee as I do this day, Death cannot celebrate thee, they that go down into the Pit cannot hope for thy truth.

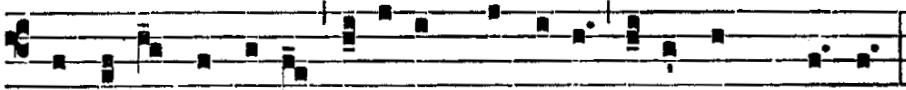
14. Vivens vivens ipse confitébitur tibi, sicut et ego **hódie**: * pater fíliis notam fáciat *veritátem tuam*.

The living, he that verily liveth, only he shall praise thee as I do this day; even as the father to the children shall make known thy faithfulness.

15. Dómine, salvum **me** fac, * et psalmos nostros cantábimus cunctis diébus vitæ nostræ in *domo Dómini*. □


The Lord Eternal is ready to save me. Therefore we will sing hymns to thy psalter, like to this hymn of mine, all the days of our life in the house of the Lord.

4 Ant. 2 D



A pórtā ínfe-ri * éru-e, Dómine, *ánimam mé-am*.

5 Ant. 8 e



O vos ómnes, * qui transí-tis per ví-am, atténdi-
te, et vidé-te si est dó-lor sic-ut dó-lor mé-us.

All ye that pass by, behold and see if there be any sorrow like unto my sorrow.

Psalm 150 (*New psalter, p. 64**)



1. Laudá-te Dóminum in sánctis é-jus : * laudá-te é-um in



firmaménto virtú-tis é-jus. Flex : benesonántibus : †

[1. Laudáte Dóminum in sanctis ejus: * laudáte eum in firmaménto virtútis ejus.]

O PRAISE God in his sanctuary: praise him in the firmament of his power.

2. Laudáte eum in virtútibus ejus: * laudáte eum secúndum multitudínem magnitúdinis ejus.

Praise him in his noble acts: praise him according to his excellent greatness.

3. Laudáte eum in sono **tubæ**: * laudáte eum in psaltério, et cíthara.

Praise him in the sound of the trumpet: praise him upon the lute and harp.

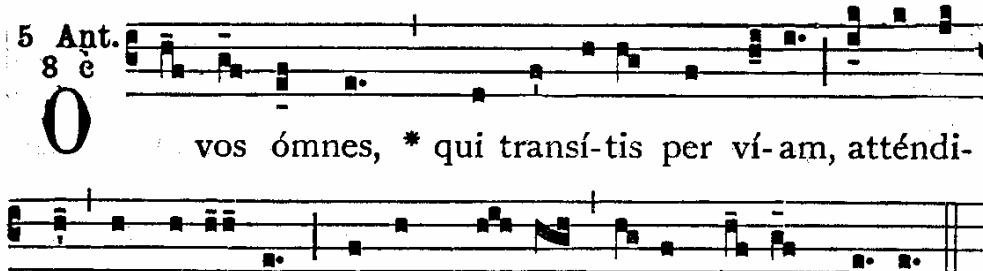
4. Laudáte eum in tympano, et **choro**: * laudáte eum in cordis, et órgano.

Praise him in the timbrels and dances: praise him upon the strings and pipe.

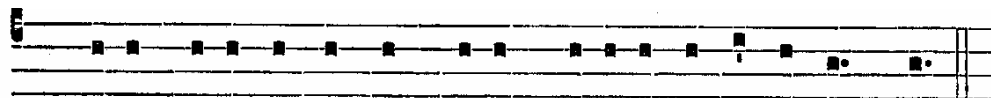
5. Laudáte eum in cymbalis benesonántibus: † laudáte eum in cymbalis jubilatiónis: * omnis spíritus *laudet* **Dóminum**. □

Praise him upon the well-tuned cymbals: praise him upon the loud cymbals. Let every thing that hath breath praise the Lord

5 Ant. 8 e



O vos ómnes, * qui transí-tis per ví-am, atté-
 te, et vidé- te si est dó- lor sic-ut dó- lor mé- us.

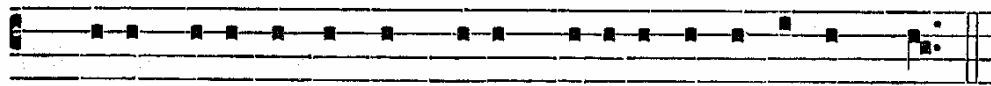


Ps. Cáro mé-a requi- éscet in spe.
 R. Et non dábis Sánctum tú-um vidére corrupti- ó- nem.

My flesh also shall rest in hope.

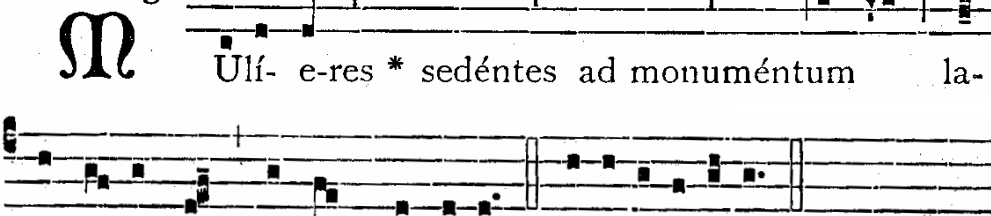
R. Neither shalt thou suffer thy Holy One to see corruption.

Or :



Ps. Cáro mé-a requi- éscet in spe.
 R. Et non dábis Sánctum tú-um vidére corrupti- ó- nem.

At Bened.
 Ant. 1 g



M Ulí- e-res * sedéntes ad monuméntum la-
 mentabántur, fléntes Dóminum. E u o u a e.

The women sitting over against the sepulchre, made lamentation, weeping for the Lord.



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.

[BENEDICTUS † Dóminus, *Deus* Israël: * quia visitávit, et fecit redemptiónem *plebis suæ* :]

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 inimícis nostris*, * et de manu óm-nium, *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*: * *præibis enim ante fáciem Dómini, paráre vias ejus* :

10. Ad dandam sciéntiam *salútis plebi ejus*: * in remissionem 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 dirigéndo pedes nostros in *viam pacis*. □

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

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 enemies, 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 swore 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 ;

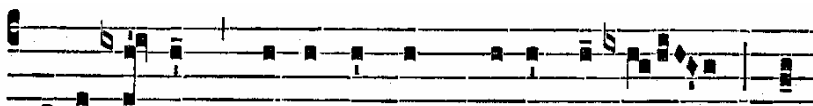
To give knowledge of salvation unto his people for the remission of their sins,

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

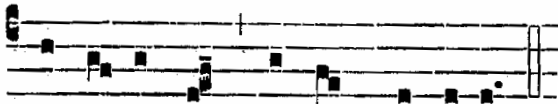
To give light to them that sit in darkness, and in the shadow of death, and to guide our feet into the way of peace.

At Bened.
Ant. 1 g

M



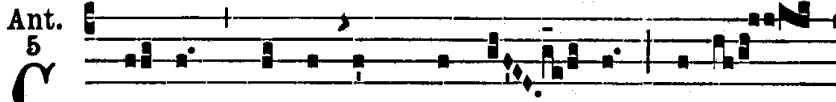
Ulí- e-res * sedéntes ad monuméntum la-



mentabántur, fléntes Dóminum.

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 Canticum 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 :

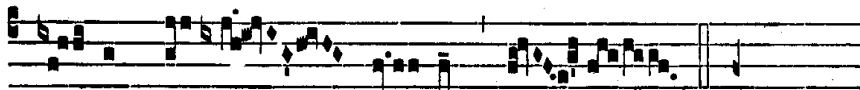


Ant. **C** Hrí-stus * fáctus est pro nó- bis obé-



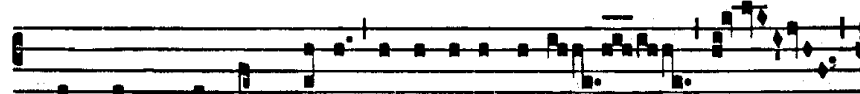
di- ens usque ad mór-tem.

On Thursday is added :

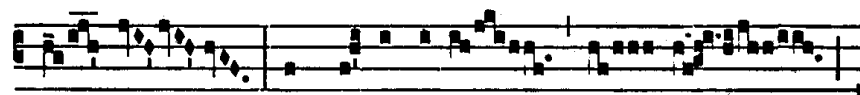


MORTEM au- tem crú- cis.

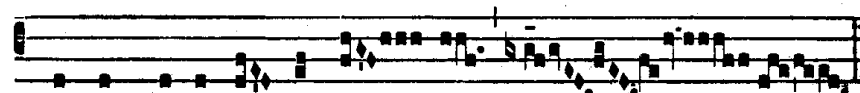
On Friday is added :



PROPTER quod et Dé-us exaltávit illum,



et dé-dit il-li nó- men,



quod est super ómne nó- men.

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

Concède, quaésumus, omnípo- | resurrectiónis glóriam consequá-
tens Deus : † ut qui Filii tui | mur. *And in silence :* Per eúm-
resurrectiónem devóta expecta- | dem Dóminum nostrum Jesum
tione praevenimus; * ejúsdem | Christum.

Grant, we beseech Thee, almighty God, that we who devoutly look forward with expectation to the resurrection of thy Son, may be brought into the glory of that same resurrection. Through Jesus Christ Our Lord.

The Strepitus is made here.

All then rise and retire in silence.

