

**DIVINE OFFICE OF
THE SACRED
PASCHAL TRIDUUM**

**AT COMPLINE OF HOLY
THURSDAY AND GOOD
FRIDAY**

**AT TENEBRÆ OF GOOD
FRIDAY AND HOLY
SATURDAY**

DIVINE OFFICE OF THE SACRED PASCAL TRIDUUM

COMPLINE OF HOLY THURSDAY AND GOOD FRIDAY

EXTRAORDINARY FORM OF THE ROMAN RITE

The Office begins directly with the Confiteor, recited without note by the priest alone, bowing:

I confess to almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you, brethren, that I have sinned exceedingly in thought, word, and deed: *(striking the breast three times)* through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and you, brethren, to pray to the Lord our God for me.

The Congregation responds:

May almighty God have mercy on thee, and having forgiven thee thy sins, bring thee to everlasting life.

The Priest:

Amen. *(Rise.)*

Then the Congregation says the Confiteor, without note, bowing:

I confess to almighty God, to blessed Mary, ever virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to thee, Father, that I have sinned exceedingly in thought, word, and deed: *(striking the breast three times)* through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary ever virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, all the saints, and thee, Father, to pray to the Lord our God for me.

The Priest responds:

May almighty God have mercy on you, and having forgiven you your sins, bring you to everlasting life.

The Congregation:

Amen. *(Rise.)*

The Priest then says the Absolution:

May the almighty ✠ and merciful Lord grant us pardon, absolution, and remission of our sins.

Congregation:

Amen.

The office proceeds at once with the Psalmody, which is recited on a monotone, and without an antiphon. During the whole of the Triduum, until the Paschal Vigil, the Gloria Patri (Glory be) is always omitted. The Psalms are recited in the usual manner, alternating between Choir I and II.

PSALM 4

- I. When I called upon him, the God of my justice heard me: * when I was in distress, thou hast enlarged me.
- II. Have mercy on me * and hear my prayer.
- I. O ye sons of men, how long will you be dull of heart? * Why do you love vanity, and seek after lying?
- II. Know ye also that the Lord hath made his holy one wonderful: * the Lord will hear me when I shall cry to him.
- I. Be ye angry, and sin not: the things you say in your hearts, * be sorry for them upon your beds.
- II. Offer up the sacrifice of justice, and trust in the Lord: * many say, Who showeth us good things?
- I. The light of thy countenance, O Lord, is signed upon us: * thou hast given gladness in my heart.
- II. By the fruit of their corn, their wine, and oil, * they are multiplied.
- I. In peace in the selfsame, * I will sleep and I will rest:
- II. For thou, O Lord, singularly in hope * hast settled me.

PSALM 90

- II. He that dwelleth in the aid of the most High, * shall abide under the protection of the God of heaven.
- I. He shall say to the Lord: Thou art my protector and my refuge: * my God, I will trust in him.

- II. For he hath delivered me from the snare of the hunters: * and from the sharp word.
- I. He will overshadow thee with his shoulders: * and under his wings shalt thou be hopeful.
- II. His truth shall compass thee with a shield: * thou shalt not be afraid of the terror of the night.
- I. Of the arrow that flieth in the day, of the business that walketh about in the dark: * of invasion, or of the noonday devil.
- II. A thousand shall fall at thy side, and ten thousand at thy right hand: * but it shall not come nigh thee.
- I. But thou shalt consider with thy eyes: * and shalt see the reward of the wicked.
- II. Because thou, O Lord, art my hope: * thou hast made the most High thy refuge.
- I. There shall no evil come to thee: * nor shall the scourge come near thy dwelling.
- II. For he hath given his angels charge over thee, * to keep thee in all thy ways.
- I. In their hands they shall bear thee up, * lest thou dash thy foot against a stone.
- II. Thou shalt walk upon the asp and the basilisk: * and thou shalt trample under foot the lion and the dragon.
- I. Because he hoped in me I will deliver him: * I will protect him because he hath known my name.
- II. He shall cry to me, and I will hear him: I am with him in tribulation, * I will deliver him, and I will bring him to honor.

- I. I will fill him with length of days: * and I will show him my salvation.

PSALM 133

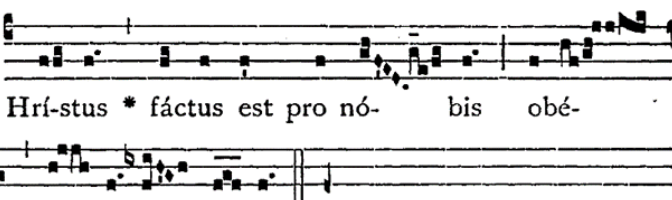
- I. Behold now bless the Lord: * all ye servants of the Lord:
- II. Who stand in the house of the Lord, * in the courts of the house of our God.
- I. In the nights lift up your hands to the holy places: * and bless ye the Lord.
- II. May the Lord out of Sion bless thee, * he that made heaven and earth.

The Office continues at once with the Cantic of Simeon (Nunc Dimittis) which is, again, recited on a monotone, without an antiphon.

- I. Now dost thou ✱ dismiss thy servant, O Lord, * according to thy word, in peace.
- II. Because my eyes have seen * thy salvation.
- I. Which thou hast prepared * before the face of all people.
- II. A light to the revelation of the gentiles, * and the glory of thy people Israel.

Then this Antiphon is sung, all kneeling:

Ant.
5
C



Hrístus * fáctus est pro nó-bis obé-di-ens usque ad mór-tem.

On Friday evening is added:



MORTEM au-tem crú-cis.

Christ became obedient for us unto death. Even death on a cross.

After the Antiphon, the Our Father is recited by all silently.

Then the Priest, alone, stands, and recites on a monotone the concluding collect, without Let us pray:

Visit, we beseech thee, O Lord, this dwelling-place, and drive far from it all the deceits of the enemy: let thy holy Angels dwell herein to keep us in peace, and may thy blessing be ever upon us. *Then, added silently:* Through Jesus Christ our Lord, thy Son, who with thee in the unity of the Holy Spirit lives and reigns, God, world without end. Amen.

After a brief silence, all depart.

TENEBRÆ OF GOOD FRIDAY

AT MATINS

IN THE 1ST NOCTURNE

The Office begins directly with the first antiphon, without any other introduction.

1 Ant.
8 G



A -sti-térunt * réges térrae, et príncipes convenérunt
in únium, advérsus Dóminum, et advérsus Chrístum é-jus.

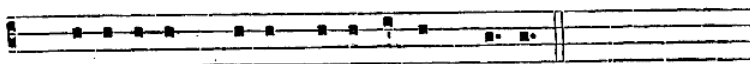
1st Antiphon: The kings of the earth stood up, and the princes met together, against the Lord, and against His Anointed.

PSALM 2

1. Why this tumult among **nations**, * among people this *useless* **murmuring**?
2. They arise, the kings **of** the earth, * princes plot against the Lord and *his* **Anointed**.
3. "Come let us break their **fetters**, * come, let *us* **cast off** their yoke."
4. He who sits in the **heavens** laughs; * the Lord is *laughing* **them** to scorn.
5. Then he will speak in his **anger**, * his rage will strike *them with* **terror**.
6. "It is I who have set **up** my king * on Zion, my *holy* **mountain**."

7. I will announce the decree of the *Lord*: † The Lord said to me: “You **are** my Son. * It is I who have begotten **you** this day.
8. Ask and I shall bequeath you the **nations**, * put the ends of the earth in *your possession*.
9. With a rod of iron you will **break** them, * shatter them *like a potter’s jar*.”
10. Now, O kings, **understand**, * take warning, *rulers of the earth*;
11. serve the **Lord** with awe * and trembling, pay *him your homage*
12. lest he be angry and you **perish**; * for suddenly his *anger will blaze*.
13. Blessed **are** they * who *put their trust* in God.

Repeat the Antiphon. The First Candle is extinguished.



V. Dī-vi-sé-runt sí-bi vestiménta mé- a.

R. Et super véstem méam̃. misé-runt sórtēm.

V/: They parted my garments among them. R/: And upon my vesture they cast lots.

Our Father. *Silently.*

LESSON I

Lamentations 2: 8-15; 3: 1-9

Here begins the Lamentations of the prophet Jeremiah. HETH. The Lord determined to lay in ruins the wall of the daughter of Sion; he marked it off by the line; he restrained not his hand from destroying; he caused rampart and wall to lament, they languish together. TETH. Her gates have sunk into the ground; he has ruined and broken her bars;

her king and princes are among the nations; the law is no more, and her prophets obtain no vision from the Lord. YOD. The elders of the daughter of Sion sit on the ground in silence; they have cast dust on their heads and put on sackcloth; the virgins of Jerusalem have bowed their heads to the ground. KAPH. My eyes are spent with weeping; my soul is in tumult; my heart is poured out in grief because of the destruction of the daughter of my people, because infants and babes faint in the streets of the city. LAMED. They cry to their mothers, "Where is bread and wine?" as they faint like wounded men in the streets of the city, as their life is poured out on their mother's bosom. MEM. What can I say for you, to what compare you, O daughter of Jerusalem? What can I liken to you, that I may comfort you, O virgin daughter of Sion? for vast as the sea is your ruin; who can restore you? NUN. Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity to excite you to penance, but have seen for you oracles false and misleading. SAMECH. All you who pass by the way clap their hands at you; they hiss and wag their heads at the daughter of Jerusalem; "Is this the city which was called the perfection of beauty, the joy of all the earth?" ALEPH. I am the man who has seen affliction under the rod of his wrath. ALEPH. He has driven and brought me into darkness without any light. ALEPH. Surely against me he turns his hand again and again the whole day long. BETH. He has made my flesh and my skin waste away, and broken my bones. BETH. He has besieged and enveloped me with bitterness and tribulation. BETH. He has made me dwell in darkness like the dead of long ago. GHIMEL. He has walled me about so that I cannot escape; he has put heavy chains on me. GHIMEL. Though I call and cry for help, he shuts out

my prayer. GHIMEL. He has blocked my way with hewn stones, he has made my paths crooked. Jerusalem, Jerusalem, turn back again to the Lord you God.

Resp. 2
2
V

Elum témpli * scís-sum est, * Et ómnis térra trému-it : látro de crú-ce clamábat, dí-cens : Meménto mé-i, Dómi-ne, dum vé-ne-ris in régnum tú-um. V. Pé-trae scíssae sunt, et monuménta apérta sunt, et múlta córpo-ra sanctórum, qui dormí-e-rant, surre-xé-runt. * Et ómnis.

*The veil of the Temple was rent, * And all the earth did quake: the thief on the cross cried, saying: Lord, remember me when Thou comest into Thy kingdom! V/: The rocks were rent and the graves opened, and many bodies of the saints, which slept, arose. R/: And all the earth...*

IN THE 2nd NOCTURNE

2 Ant.  8 G
D Ivi-sérunt sibi * vestiménta mé-a, et super vé-
 stem mé- am mi-sérunt sórtem.

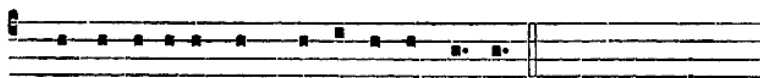
2nd Antiphon: They parted my garments among them, and upon my vesture they cast lots.

PSALM 22

1. *My God, my God, why have you forsaken me? * You are far from my plea and the cry of my distress.*
2. *O my God, I call by day and you give **no** reply; * I call by night and I **find** no peace.*
3. *Yet you, O God, are **holy**, * enthroned on the praises of Israël.*
4. *In you our fathers **put** their trust; * they trusted and you **set** them free.*
5. *When they cried to you, **they** escaped. * In you they trusted and **never** **in** vain.*
6. *But I am a worm and **no** man, * scorned by men and despised by the **people**.*
7. *All who see me **deride** me. * They curl their lips and **toss** their heads.*
8. *"He trusted in the Lord, let him **save** him; * let him release him if **this** **is** his friend."*
9. *Yes, it was you who took me **from** the womb, * entrusted me to my **mother's** breast.*
10. *To you I was committed **from** my birth, * from my mother's womb you **have** **been** my God.*

11. Do not leave me alone in **my** distress; * come close, there *is none* **else** to help.
12. Many bulls have **surrounded** me, * fierce bulls of *Bashan* **close** me in.
13. Against me they open **wide** their jaws, * like lions, rending *and* **roaring**.
14. Like water I am **poured** out, * disjointed *are* **all** my bones.
15. My heart has **become** like wax, * it is melted *within* my breast.
16. Parched as burnt clay is **my** throat, * my *tongue* cleaves **to** my jaws.
17. Many dogs have **surrounded** me, * a band of the wicked *beset* me.
18. They tear holes in my hands **and** my feet * and lay me *in the* **dust** of death.
19. I can count every one of **my** bones. * These people *stare at* **me** and gloat;
20. they divide my clothing **among** them. * They *cast* lots **for** my robe.
21. O Lord, do not leave **me** alone, * my strength, make *haste to* **help** me!
22. Rescue my soul **from** the sword, * my life from *the* grip **of** these dogs.
23. Save my life from the jaws of these **lions**, * my poor soul from the horns of *these* **oxen**.
24. I will tell of your name to my **brethren** * and praise you where they *are* **assembled**.

Repeat the Antiphon. The Second Candle is extinguished.



V. Insurrexerunt in me téstes in- íqui.

R. Et mentíta est in- íqui-tas sí-bi.

V/: *False witnesses are risen up against me. R/: And iniquity hath belied itself.*

Our Father. *Silently.*

LESSON II

From the Catechesis by Saint John Chrysostom, bishop

If we wish to understand the power of Christ's blood, we should go back to the ancient account of its prefiguration in Egypt. *Sacrifice a lamb without blemish, commanded Moses, and sprinkle its blood on your doors.* If we were to ask what he meant, and how the blood of an irrational beast could possibly save men endowed with reason, his answer would be that the saving power lies not in the blood itself, but in the fact that it is a sign of the Lord's blood. In those days, when the destroying angel saw the blood on the doors he did not dare to enter, so how much less will the devil approach now when he sees, not that figurative blood on the doors, but the true blood on the lips of the believers, the doors of the temple of Christ.

If you desire further proof of the power of this blood, remember where it came from, how it ran down from the cross, flowing from the Master's side. The gospel records that when Christ was dead, but still hung on the cross, a soldier came and pierced his side with a lance and immediately there poured out water and blood. Now the water was a symbol of baptism and the blood, of the holy Eucharist. The soldier pierced the Lord's side, he breached

the wall of the sacred temple, and I have found the treasure and made it my own. So also with the lamb: the Jews sacrificed the victim and I have been saved by it.

There flowed from his side water and blood. Beloved, do not pass over this mystery without thought; it has yet another hidden meaning, which I will explain to you. I said that water and blood symbolized baptism and the holy Eucharist. From these two sacraments the Church is born: from baptism, *the cleansing water that gives rebirth and renewal through the Holy Spirit*, and from the holy Eucharist. Since the symbols of baptism and the Eucharist flowed from his side, it was from his side that Christ fashioned the Church, as he fashioned Eve from the side of Adam. Moses gives a hint of this when he tells the story of the first man and makes him exclaim: *Bone from my bone and flesh from my flesh!* As God took a rib from Adam's side to fashion a woman, so Christ has given us blood and water from his side to fashion the Church. God took the rib when Adam was in a deep sleep, and in the same way Christ gave us the blood and the water after his own death.

Do you understand, then, how Christ has united his bride to himself and what food he gives us all to eat? By one and the same food we are both brought into being and nourished. As a woman nourishes her child with her own blood and milk, so does Christ unceasingly nourish with his own blood those to whom he himself has given life.

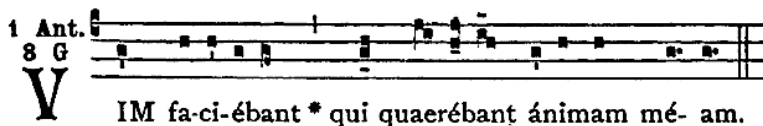
Resp. 5



T Enebrae * fáctae sunt, dum cruci-fi-xíssent Jé-
 sum Ju- dae- i : et cir-ca hó- ram nó- nam
 excla- má- vit Jé- sus vó- ce má- gna :
 Dé- us mé- us, ut quid me dere- liquí- sti?
 * Et incliná-to cá- pi-te, emí-sit spí-ri- tum.
 V. Exclá- mans Jésus vóce mágna, á- it : Pá- ter, in
 mánu- s tú- as comméndo spí- ri- tum mé- um.
 * Et inclináto.

*Darkness covered the land when the Jews crucified Jesus: and about the ninth hour Jesus cried with a loud voice: My God, why hast Thou forsaken me? * And he bowed His Head, and gave up the Ghost. V/: Jesus, crying with a loud voice, said: Father, into thy hands I commend My Spirit. * And he bowed....*

IN THE 3rd NOCTURNE



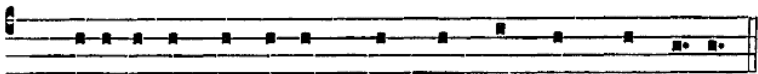
3rd Antiphon: *Those who seek my life lay their snares.*

PSALM 38

1. O Lord, do not rebuke me in your **anger**; * do not punish *me*, Lord, **in** your rage.
2. Your arrows have sunk **deep** in me; * your hand has come *down upon* me.
3. Through your anger all my body **is** sick: * through my sin, there is *no health in* my limbs.
4. My guilt towers higher **than** my head; * it is a weight too *heavy too* bear.
5. My wounds are foul and **festering**, * the result of *my own folly*.
6. I am bowed and brought **to** my knees. * I go mourning *all the day* long.
7. All my frame burns with **fever**; * all my *body is* sick.
8. Spent and utterly crushed, * I cry aloud in *anguish of* heart.
9. O Lord, you know all my **longing**: * my groans are not *hidden from* you.
10. My heart throbs, my **strength** is spent; * the very light *has gone from* my eyes.
11. My friends avoid me like a **leper**; * those closest to me *stand afar* off.
12. Those who plot against my life *lay snares*; † those who seek my ruin **speak** of harm, * planning treachery *all the day* long.

13. But I am like the deaf who **cannot** hear, * like the dumb *unable to* speak.
14. I am like a man who hears **nothing**, * in whose *mouth is no* defense.
15. I count on you, O Lord: * it is you, Lord God, *who will* answer.
16. I pray: "Do not let them **mock** me, * those who triumph *if my foot* should slip."
17. For I am on the point of **falling** * and my pain is *always before* me.
18. I confess that I am **guilty** * and my sin *fills me with* dismay.
19. My wanton enemies are **numberless** * and my lying *foes are many*.
20. They repay me evil **for** good * and attack me for *seeking what* is right.
21. O Lord, do not forsake me! * My God, do not *stay afar* off!
22. Make haste and come to **my** help, * O Lord, my *God, my savior!*

Repeat the Antiphon. The Third Candle is extinguished.



V. Locú-ti sunt advérsus me língua do- ló-sa.

R. Et sermónibus ódii circumdedérunt
me, | et expugna- vé- runt me gra- tis.

V/: They have spoken against me with a deceitful tongue. R/: And with words of hatred they encompassed me, and fought against me without cause.

Our Father. *Silently.*

LESSON III

Hebrews 9:11-28

A Reading from the Letter of St. Paul the Apostle to the Hebrews.

When Christ came as high priest of the good things which have come to be, he entered once for all into the sanctuary, passing through the greater and more perfect tabernacle not made by hands, that is, not belonging to this creation. He entered, not with the blood of goats and calves, but with his own blood, and achieved eternal redemption.

For if the blood of goats and bulls and the sprinkling of a heifer's ashes can sanctify those who are defiled so that their flesh is cleansed, how much more will the blood of Christ, who through the eternal spirit offered himself up unblemished to God, cleanse our consciences from dead works to worship the living God!

This is why he is mediator of a new covenant: since his death has taken place for deliverance from transgressions committed under the first covenant, those who are called may receive the promised eternal inheritance. Where there is a testament, it is necessary that the death of the testator be confirmed. For a testament comes into force only in the case of death; it has no force while the testator is alive. Hence, not even the first covenant was inaugurated without blood.

When Moses had read all the commandments of the law to the people, he took the blood of goats and calves, together with water and crimson wool and hyssop, and sprinkled the book and all the people, saying, "This is the blood of the covenant which God has enjoined upon you." He also

sprinkled the tabernacle and all the vessels of worship with blood. According to the law almost everything is purified by blood, and without the shedding of blood there is no forgiveness.

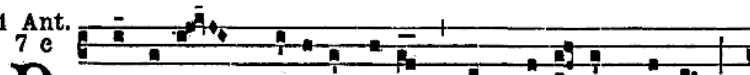
It was necessary that the copies of the heavenly models be purified in this way, but the heavenly realities themselves called for better sacrifices. For Christ did not enter into a sanctuary made by hands, a mere copy of the true one; he entered heaven itself that he might appear before God now on our behalf. Not that he might offer himself there again and again, as the high priest enters year after year into the sanctuary with blood that is not his own; if that were so, he would have to suffer death over and over from the creation of the world. But now he has appeared at the end of the ages to take away our sins once for all by his sacrifice. Just as it is appointed that men die once, and after death be judged, so Christ was offered up once to take away the sins of many; he will appear a second time not to take away sin but to bring salvation to those who eagerly await him.

Resp. 9

C Aligavé- runt * ócu-li mé- i a flé- tu
 mé- o : qui- a e-longátus est a me, qui conso- la-
 bá- tur me : Vidé-te, ómnes pó-pu- li, * Si est dó- lor
 sí- mi- lis sic-ut dó- lor mé- us. V. O vos
 ómnes, qui transí-tis per ví- am, atté-ndi-te et vi-
 dé- te. * Si est. R. Ca-ligavé- runt.

*Mine eyes do fail with tears, for He is far from Me that comforted Me. Behold, all ye peoples * If there be any sorrow like unto my sorrow. V:/ O all ye that pass by, behold and see. * If there be... R/: Mine eyes...*

AT LAUDS

1 Ant.
 7 c
P Rópri-o * Fí-li-o sú-o non pepércit Dé-us,

 sed pro nóbis ómnibus trádidit íl-lum.

1st Antiphon: God did not spare his own Son, but gave him up to suffer for our sake.

PSALM 51

1. *Have mercy* on me, God, **in** your **kindness**. * In your compassion **blot** out **my** offence.
2. O wash me more and **more** from **my** guilt * and **cleanse** me **from** **my** sin.
3. My offences **truly** I **know** them; * my sin is **always** **before** me.
4. Against you, you **alone**, have **I** sinned; * what is evil in your **sight** I **have** done.
5. That you may be justified when **you** give **sentence** * and be without **reproach** when **you** judge.
6. O see, in **guilt** was **I** born, * a sinner **was** I **conceived**.
7. Indeed you love **truth** in **the** heart; * then in the secret of my heart **teach** me **wisdom**.
8. O purify me, then **I** shall **be** clean; * O wash me, I shall be **whiter** **than** snow.
9. Make me hear **rejoicing** and **gladness**, * that the bones **you** have **crushed** **may** thrill.
10. From my **sins** turn away your face * and **blot** out **all** **my** guilt.
11. A pure heart create for **me**, O God, * put a steadfast **spirit** **within** me.
12. Do not cast me away **from** your **presence**, * nor deprive me of your **holy** **spirit**.
13. Give me again the **joy** of **your** help; * with a spirit of **fervor** sustain me,
14. that I may teach transgressors **your** ways * and sinners **may** **return** to you.
15. O rescue me, **God**, my **helper**, * and my tongue shall ring **out** your **goodness**.

16. O Lord, **open my** lips * and my mouth **shall declare your** praise.
17. For in sacrifice **you** take **no** delight, * burnt offerings from **me** you **would** refuse,
18. my sacrifice a **contrite spirit**. * A humbled, contrite **heart** you **will not** spurn.
19. In your goodness show **favor** to **Sion**: * rebuild the **walls** of Jerusalem.
20. Then you will be pleased with **lawful** sacrifice, * holocausts offered **on** your **altar**.

Repeat the Antiphon. The Fourth Candles is extinguished.

4 Ant. 1 f

UM conturbáta fú-e-rit * ánima mé-a, Dómi-ne,
mi-se-ricórdi- ae mé-mor é- ris.

2nd Antiphon: Lord, when my soul is troubled, Thou wilt remember mercy.

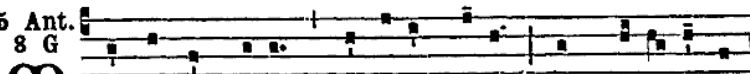
CANTICLE OF HABAKKUK (3:2-4, 13a, 15-19)

1. O Lord, I **have** heard **your** renown, * and *feared*, O **Lord**, your work.
2. In the course of the years revive *it*, † in the course of the **years** make **it** known; * in your wrath remember *compassion*!
3. God **comes** from **Teman**, * The Holy One *from Mount Paran*.
4. Covered are the heavens **with** his **glory**, * and with his *praise* the **earth** is filled.

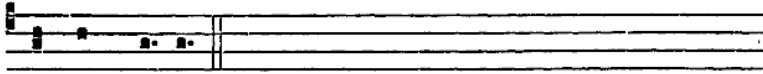
5. His splendor spreads like *the light*; † rays shine **forth** from **beside** him, * where his *power* **is** concealed.
6. You come forth to **save** your **people**, * to save *your* **anointed** one.
7. You tread the **sea** with **your** steeds * amid the churning of *the deep* **waters**.
8. I hear, and my **body** **trembles**; * at the sound, *my lips* **quiver**.
9. **Decay** **invades** my bones, * my legs tremble *beneath* me.
10. I await the **day** of **distress** * that will come upon the people *who* **attack** us.
11. For though the **fig** tree **blossom** not * nor *fruit* **be on** the vines,
12. though the **yield** of the olive fail * and the terraces *produce no* **nourishment**,
13. though the flocks **disappear** **from** the fold * and there be *no herd* **in** the stalls,
14. yet will **I** rejoice **in** the Lord * and exult *in my* **saving** God.
15. God, my Lord, is my *strength*; † he makes my feet **swift** as **those** of hinds * and enables me to *go upon* the heights.

Repeat the Antiphon. The Fifth Candles is extinguished.

5 Ant. 8 G



M Eménto mé-i, * Dómine Dé-us, dum véne-ris in



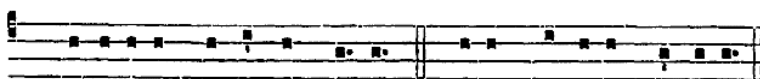
régnum tú- um.

3rd Antiphon: Remember me, Lord, when Thou comest into Thy kingdom.

PSALM 147

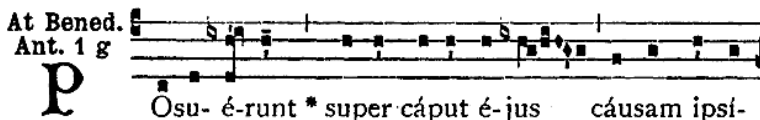
1. O praise the Lord, Jerusalem! * — Zion, **praise** your God!
2. He has strengthened the bars **of** your gates, * he has blessed the children *within* you.
3. He established peace on your **borders**, * he feeds *you with finest* wheat.
4. He sends out his word **to** the earth * and swiftly *runs his* command.
5. He showers down snow **white** as wool, * he scatters hoar-frost *like ashes*.
6. He hurls down hailstones **like** crumbs. * The waters are *frozen at* his touch;
7. he sends forth his word and it **melts** them: * at the breath of his *mouth the waters* flow.
8. He makes his word know to **Jacob**, * to Israel *his laws and* decrees.
9. He has not dealt thus with other **nations**; * he has not *taught them his* decrees.

Repeat the Antiphon. The Sixth Candle is extinguished.



℣. Collocávit me in obscú-ris. ℞. Sicut mórtu-os saécu-li.

Vl: He hath placed me in dark places. R/: As those that have been long dead.

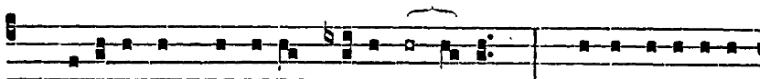


Os- é-runt * super cáput é-jus cáusam ipsí-
us scríptam : Jésus Nazaré-nus, Rex Judae-ó-rum.

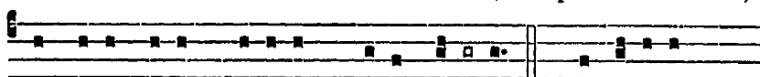
Antiphon at the Benedictus: They set ups over His head His accusation written: Jesus of Nazareth, King of the Jews.

BENEDICTUS: CANTICLE OF ZACHARIAS

(Lk. 1: 68-79)



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



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

The intonation is sung on each verse.

2. *Et etréxit cornu salútis nobis: * in domo David, púeri sui.*
3. *Sicut locútus est per os sanctorum, * qui a saéculo sunt, prophetárum ejus:*
4. *Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt nos.*

5. *Ad faciéndam misericórdiam cum pátribus nostrum,**
et memorári testaménti sui **sancti**.
6. *Jusjurándum, quod juravit 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, * omnibus 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*
remissiónem peccatórum **eorum:**
11. *Per víscera misericórdiæ 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.

Repeat the Antiphon. As each of the last six verses of the Benedictus is sung, one of the Six Altar Candles is extinguished. All lights in the church are put out at this time, except for the Last Candle on the candelabrum, called the Christ Candle.

After the repetition of the Antiphon Posuerunt, the Christ Candle is removed from the candelabrum and is concealed behind the Reredos.

All kneel for the conclusion of the Office.

ANTIPHON

Ant. 5

 Hrí-stus * fáctus est pro nó- bis obé-
 di- ens usque ad mór-tem.
 MORTEM au- tem crú- cis.

Christ became obedient for us unto death. Even death on a cross.

Then the Our Father is said in silence. Then Psalm 51 is recited by all, softly on a monotone.

PSALM 51

1. Have mercy on me, God, in your kindness. * In your compassion blot out my offence.
2. O wash me more and more from my guilt * and cleanse me from my sin.
3. My offences truly I know them; * my sin is always before me.
4. Against you, you alone, have I sinned; * what is evil in your sight I have done.
5. That you may be justified when you give sentence * and be without reproach when you judge.
6. O see, in guilt was I born, * a sinner was I conceived.
7. Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.
8. O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.

9. Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.
10. From my sins turn away your face * and blot out all my guilt.
11. A pure heart create for me, O God, * put a steadfast spirit within me.
12. Do not cast me away from your presence, * nor deprive me of your holy spirit.
13. Give me again the joy of your help; * with a spirit of fervor sustain me,
14. that I may teach transgressors your ways * and sinners may return to you.
15. O rescue me, God, my helper, * and my tongue shall ring out your goodness.
16. O Lord, open my lips * and my mouth shall declare your praise.
17. For in sacrifice you take no delight, * burnt offerings from me you would refuse,
18. my sacrifice a contrite spirit. * A humbled, contrite heart you will not spurn.
19. In your goodness show favor to Sion: * rebuild the walls of Jerusalem.
20. Then you will be pleased with lawful sacrifice, * holocausts offered on your altar.

Then, the concluding Oration is said, Recto Tono, on a low pitch, everyone but the priest kneeling.

Look down, we beseech you, O Lord, on this your family, for which our Lord Jesus Christ did not hesitate to be delivered up into the hands of wicked men, and to suffer the torment of the Cross. *Then, added silently:* Who lives and

reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Then a noise, the Strepitus, is made, such as by banging a book on the stalls, etc., which symbolizes the earthquake. Then the Christ Candle is brought from behind the Reredos and placed in the candelabrum. All depart in silence.

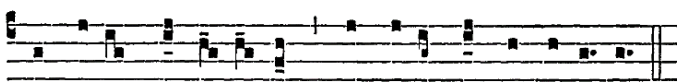
TENEBRÆ OF HOLY SATURDAY

AT MATINS

IN THE 1ST NOCTURNE

Matins begins directly with the first antiphon, without any other introduction.

1 Ant.
8 G



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

1st Antiphon: In peace in the selfsame, I will sleep and I will rest.

PSALM 4

1. When I call, answer me, O God of **justice**; * from anguish you released me; have mercy *and* **hear** me!
2. O men, how long will your **hearts** be closed, * will you love what is futile *and* seek **what** is false?
3. It is the Lord who grants favors to those **whom** he loves; * the Lord hears me whenever I **call** him.
4. Fear him; do not *sin*: † ponder on your bed and **be** still. * Make justice your sacrifice *and* trust **in** the Lord.
5. "What can bring us happiness?" **many** say. * Let the light of your face *shine on us*, O Lord.
6. You have put into my heart **greater** joy * than they have from abundance of *corn and* **new** wine.
7. I will lie down in peace and sleep **comes** at once * for you alone, Lord, make me *dwell in* **safety**.

Repeat the Antiphon. The First Candle is extinguished.



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

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

Vl: But Thou, O Lord, have mercy on me. R/: And raise me, and I will repay them.

Our Father. *Silently.*

LESSON I

Lamentations 3: 22-30; 4:1-6; 5:1-11

Here conclude the lamentations of the prophet Jeremiah. HETH. The favors of the Lord are not exhausted, his mercies are not spent. HETH. They are renewed each morning, so great is his faithfulness. HETH. My portion is the Lord, says my soul; therefore will I hope in him. TETH. Good is the Lord to the one who waits for him, to the soul that seeks him. TETH. It is good to hope in silence for the saving help of the Lord. TETH. It is good for a man to bear the yoke from his youth. YOD. Let him sit alone and in silence, when it is laid upon him. YOD. Let him put his mouth to the dust; there may yet be hope. YOD. Let him offer his cheek to be struck, let him be filled with disgrace. ALEPH. How tarnished is the gold, how changed the noble metal; how the sacred stones lie strewn at every street corner! BETH. Sion's precious sons, fine gold their counterpart, now worth no more than earthen jars made by the hand of a potter! GHIMEL. Even the jackals bare their breasts and suckle their young; the daughter of my people has become as cruel as the ostrich in the desert. DALETH. The tongue of the suckling cleaves to the roof of its mouth in thirst; the babes cry for food but there is no one to give it to them. HE. Those accustomed to dainty food perish in the streets: those brought up in purple

now cling to the ash heaps. VAU. The punishment of the daughter of my people is greater than the penalty of Sodom which was overthrown in an instant without the turning of a hand.

Here begins the prayer of the prophet Jeremiah. Remember, O Lord, what has befallen us, look, and see our disgrace: our inherited lands have been turned over to strangers, our home to foreigners. We have become orphans, fatherless; widowed are our mothers. The water we drink we must buy, for our own wood we must pay. On our necks is the yoke of those who drive us; we are worn out, but allowed no rest. To Egypt we submitted, and to Assyria, to fill our need of bread. Our fathers, who sinned, are no more; but we bear their guilt. Slaves rule over us; there is no one to rescue us from their hands. At the peril of our lives we bring in our sustenance, in the face of the desert heat; our skin is shriveled up, as though by a furnace, with the searing blasts of famine. The wives of Sion were ravished by the enemy, the maidens in the cities of Judah. Jerusalem, Jerusalem, turn back again to the Lord your God.

Resp. 3.
5.
P Lánge * qua-si vírgo, plebs mé- a :
ulu-lá- te, pa- stó- res, in cíne-re et ci-lí-

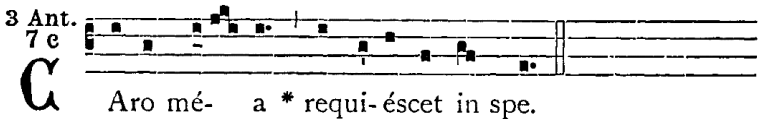


ci- o: * Qui-a vé- nit dí-es Dómi-ni má- gna,
et amá- ra val- de. V. Accíngi-te vos, sacer-
dótes, et plángi-te, ministri altá- ris, aspérge-te vos
cínere. * Qui-a. R. Plánge.

*Mourn as a virgin, O my people: howl, ye shepherds, in ashes and sack-cloth: * For the day of the Lord cometh, great and exceeding bitter. VI: Gird yourselves, ye priests, and mourn, ye ministers of the altar; sprinkle yourselves with ashes. * For... R/: Mourn...*

IN THE 2nd NOCTURNE

3 Ant.
7 c



C Aro mé- a * requi-éscet in spe.

2nd Antiphon: My flesh shall rest in hope.

PSLAM 16

1. *Preserve me, God, I take refuge in you. † I say to the Lord: "You are my God. * My happiness lies in you alone."*
2. *He has put into my heart a marvelous love * for the faithful ones who dwell in his land.*

3. Those who choose other gods increase their sorrows. † Never will I offer their **offerings** of blood.*
Never will I take their **name upon my lips**.
4. O Lord, it is you who are my **portion and cup**; * it is you **yourself** who **are my prize**.
5. The lot marked out for **me** is **my delight**: * welcome indeed the **heritage** that **falls to me**!
6. I will bless the Lord who **gives** me **counsel**, * who even at **night** **directs my heart**.
7. I keep the Lord **ever in** my sight: * since he is at my right hand, **I shall stand firm**.
8. And so my heart rejoices, my **soul** is glad; * even my body shall **rest in safety**.
9. For you will not leave my **soul among** the dead, * nor let your beloved **know decay**.
10. You will show me the path *of life*, † the fullness of **joy** in your **presence**, * at your right hand happiness for **ever**.

Repeat the Antiphon. The Second Candle is extinguished.



℣. In páce in idípsum. ℞. Dórmí-am et requi- éscam.

Vl: In peace in the selfsame. R/: I will sleep and rest.

Our Father. *Silently.*

LESSON II

From an ancient homily on Holy Saturday.

The Lord descends into hell

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. The earth trembled and is still because God has fallen asleep in the flesh and he has raised up all who have slept ever since the world began. God has died in the flesh and hell trembles with fear.

He has gone to search for our first parents, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, he has gone to free from sorrow the captives Adam and Eve, he who is both God and the son of Eve. The Lord approached them bearing the cross, the weapon that had won him the victory. At the sight of him Adam, the first man he had created, struck his breast in terror and cried out to everyone: “My Lord be with you all.” Christ answered him: “And with your spirit.” He took him by the hand and raised him up, saying: “Awake, O sleeper, and rise from the dead, and Christ will give you light.”

I am your God, who for your sake have become your son. Out of love for you and for your descendants I now by my own authority command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. I order you, O sleeper, to awake. I did not create you to be held a prisoner in hell. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave

this place, for you are in me and I am in you; together we form only one person and we cannot be separated.

For your sake I, you God, became your Son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you, who left a garden, I was betrayed to the Jews in a garden, and I was crucified in a garden.

See on my face the spittle I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once wickedly stretched out your hand to a tree.

I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

Rise, let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see, I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet

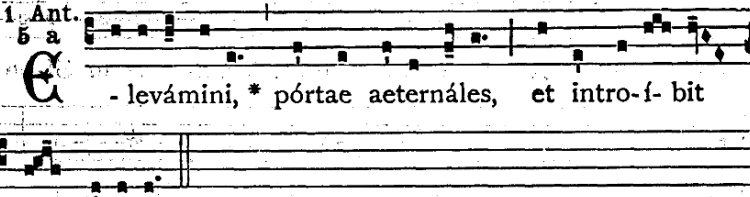
ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.

Resp. 4

R Ecéssit * pástor nó- ster, fons á- quae
ví- vae, ad cú- jus tránsi- tum sol obscu- rá-
tus est : * Nam et íl- 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-
stra infér- ni, et subvértit poténti- as di- á-
bo- li. * Nam et íl- le.

*Our shepherd has withdrawn, the fount of living water, at whose passing the sun was darkened: * For he also is led captive, who had taken the first man captive; this day our Savior burst the gates and bars of death. V/: The bonds of hell he hath utterly abolished, and hath done away the power of the devil. * For he also...*

IN THE 3rd NOCTURNE

1. Ant.  - levámini, * pórtae aeternáles, et intro-f- bit

Rex gló-ri-ae.

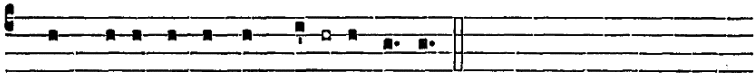
3rd Antiphon: Be ye lifted up, O eternal gates, and the King of glory shall enter in.

PSALM 24

1. *The Lord's* is the earth and its **fullness**, * the world and **all** its **peoples**.
2. It is he who set it **on** the seas; * on the **waters** he **made** it firm.
3. Who shall climb the mountain **of** the Lord? * Who shall stand **in** his **holy** place?
4. The man with clean hands and pure *heart*, † who desires not **worthless** things, * who has not sworn so as to **deceive** his **neighbor**.
5. He shall receive blessings **from** the Lord * and reward from the **God** who **saves** him.
6. Such are the men who **seek** him, * who seek the face of the **God** of **Jacob**.
7. O gates, lift high *your heads*; † grow higher, **ancient** doors. * Let him enter, the **king** of **glory**!
8. Who is the king of glory? † The Lord, the mighty, the **valiant**, * the Lord, the **valiant in** war.
9. O gates, lift high *your heads*; † grow higher, **ancient** doors. * Let him enter, the **king** of **glory**!

10. Who is he, the king of glory? † He, the Lord of
armies, * he is the **king** of **glory**.

Repeat the Antiphon. The Third Candle is extinguished.



℣. In páce fáctus est ló- cus é- jus.

℟. Et in Sión habi- tá-ti-o é- jus.

Vl: His place is in peace. R/: And His dwelling-place in Sion.

Our Father. *Silently.*

LESSON III

Hebrews 4:1-13

While the promise of entrance into his rest still holds, we ought to be fearful of disobeying lest any one of you be judged to have lost his chance of entering. We have indeed heard the good news, as they did. But the word which they heard did not profit them, for they did not receive it in faith.

It is we who have believed who enter into that rest, just as God said:

“Thus I swore in my anger,
‘They shall never enter into my rest.’”

Yet God’s work was finished when he created the world, for in reference to the seventh day Scripture somewhere says, “And God rested from all his work on the seventh day”; and again, in the place we have referred to, God says, “They shall never enter into my rest.”

Therefore, since it remains for some to enter, and those to whom it was first announced did not because of unbelief, God once more set a day, “today,” when long afterward he spoke through David the words we have quoted:

“Today, if you should hear his voice,
harden not your hearts.”

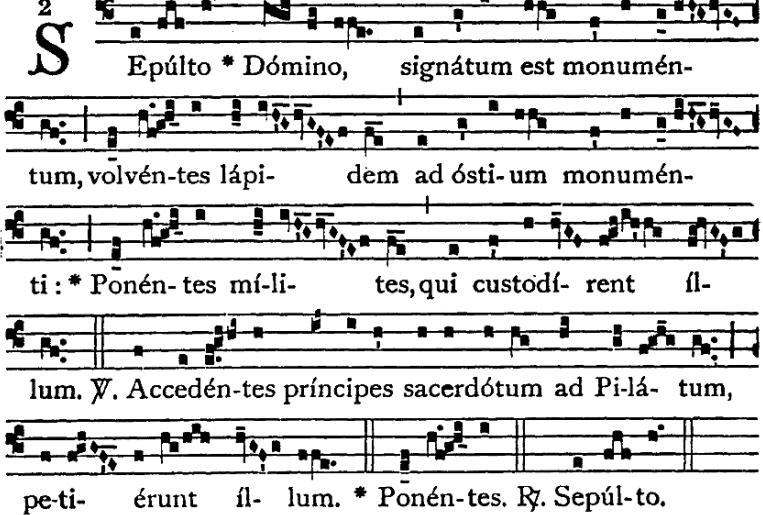
Now if Joshua had led them into the place of rest, God would not have spoken afterward of another day. Therefore a Sabbath rest still remains for the people of God. And he who enters into God’s rest, rests from his own work as God did form his. Let us strive to enter into that rest, so that no one may fall, in imitation of the example of Israel’s unbelief.

Indeed, God’s word is living and effective, sharper than any two-edged sword. It penetrates and divides soul and spirit, joints and marrow; it judges the reflections and thoughts of the heart. Nothing is concealed from him; all lies bare and exposed to the eyes of him to whom we must render an account.

RESPONSORY, OVER (Translation below.)

*When the Lord was buried, they sealed the sepulcher, rolling a stone to the door of the sepulcher: * Setting a watch to guard him. V/: The chief priests came together unto Pilate, and made that request unto him. * Setting a watch... R/: When the Lord...*

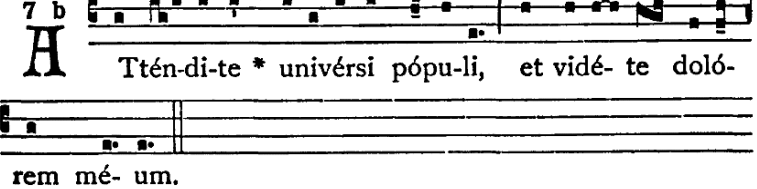
Resp. 9



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

AT LAUDS

3 Ant.



Ttén-di-te * univérsi pópu-li, et vidé- te doló-
 rem mé- um.

1st Antiphon. Give heed, all ye people, and see my grief.

PSALM 64

1. *Hear my voice, O God, as I complain, * guard my life from the **dread** foe.*
2. *Hide me from the **band** of the **wicked**, * from the throng of **those** who do **evil**.*
3. *They sharpen **their** tongues **like** swords; * they aim bitter **words** like **arrows***
4. *to shoot the innocent from **ambush**, * shooting suddenly and **recklessly**.*

5. They **scheme** their evil course; * they conspire **to lay secret** snares.
6. They say: “**Who** will **see** us? * Who can **search** out **our** crimes?”
7. He will search who **searches the** mind * and knows the **depth of the** heart.
8. God has shot them **with** his **arrow** * and **dealt** them **sudden** wounds.
9. Their own tongue has **brought** them to **ruin** * and **all** who **see them** mock.
10. Then will all men *fear*; † they will **tell** what **God** has done. * They will **understand God’s** deeds.
11. The just will rejoice in the *Lord* † and fly to **him** for **refuge**. * All the upright **hearts** will **glory**.

Repeat the Antiphon. The Fourth Candle is extinguished.

4 Ant.
2 D

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

2nd Antiphon. From the gate of hell, O Lord, deliver my soul.

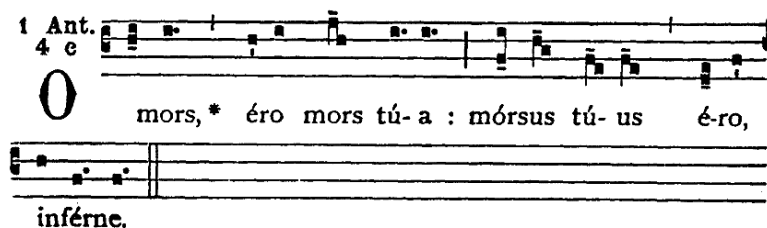
CANTICLE OF HEZEKIAH (Is. 38: 10-14, 17-20)

1. **Once** I said, * “in the noontime of life *I must* depart.
2. To the gates of the netherworld I shall **be** consigned* for the rest of *my* years.”
3. I said. “I shall see the **Lord** no more * in the land of *the living*.
4. No longer shall I behold my **fellow** men * among those who *dwell in* the world.”
5. My dwelling, like a **shepherd’s** tent, * is struck down and borne *away* from me;

6. you have folded up my life, like a **weaver** * who severs *the* **last** thread.
7. Day and night you give me over to **torment**; * I cry out *until* the dawn.
8. Like a lion he breaks **all** my bones; * day and night you give me over *to* **torment**.
9. Like a swallow I utter **shrill** cries; * I *moan* **like** a dove.
10. My eyes grow weak, gazing **heaven-ward**: * O Lord, I am in straits; be *my* **surety**!
11. You have **preserved** my life * from the pit of *destruction*,
12. when you cast **behind** your back * — *all* **my** sins.
13. For it is not the nether world that **gives** you thanks,* nor death *that* **praises** you;
14. Neither do those who go down **into** the pit * await *your* **kindness**.
15. The living, the living **give** you thanks, * as *I* **do** today.
16. Fathers declare **to** their sons, * O God, *your* **faithfulness**.
17. The Lord is our **savior**; * we shall sing to *stringed* **instruments**
18. in the house **of** the Lord * all the days *of* **our** life.

Repeat the Antiphon. The Fifth Candle is extinguished.

1 Ant.
4 e



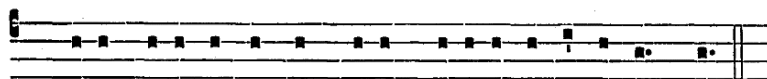
O mors, * éro mors tú-a : mórsus tú- us é-ro,
inférne.

3rd Antiphon: O death, I will be thy death; I will be thy destruction, O hell.

PSALM 150

1. Praise God *in his* **holy** place, * praise him in his mighty **heavens**.
2. Praise him for his *powerful* deeds, * praise his surpassing **greatness**.
3. O praise him with *sound of* **trumpet**, * praise him with **lute** and harp.
4. Praise him with *timbrel* **and** dance, * praise him with **strings** and pipes.
5. O praise him with *resounding* **cymbals**, * praise him with clashing **cymbals**.
6. Let everything that *lives and* **that** breathes * give praise **to** the Lord.

Repeat the Antiphon. The Sixth Candle is extinguished.



V. Cáro mé-a requi-

éscet in spe.

R. Et non dábis Sánctum tú-um vidére corrupti- ó- nem.

V/: My flesh shall rest in hope. R/: And Thou wilt not give Thy Holy One to see corruption.

At Bened.
Ant. 1 g

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

Antiphon at the Benedictus: The women sitting at the sepulcher mourned, weeping for the Lord.

BENEDICTUS: CANTICLE OF ZACHARIAS

(Lk. 1: 68-79)

1. Benedíctus Dóminus Dé- us Isra- ël, * qui- a vi-si-távit,
et fécit redempti- ónem plébis sú- ae : 2. Et eréxit...

The intonation is sung on each verse.

2. *Et etréxit cornu salútis nobis: * in domo David, púeri sui.*
3. *Sicut locútus est per os sanctorum, * qui a sáculo sunt, prophetárum ejus:*
4. *Salútem ex inimícis nostris, * et de manu ómnium, qui odérunt nos.*
5. *Ad faciéndam misericórdiam cum pátribus nostrum,* et memorári testaménti sui sancti.*
6. *Jusjurándum, quod juravit 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, * omnibus diébus nostris.*
9. *Et tu, puer, Prophéta Altíssimi vocáberis: * præíbis enim ante fáciem Dómini, paráre vias ejus:*
10. *Ad dandam sciéntiam salútis plebi ejus: * in remissiónem peccatórum eorum:*
11. *Per víscera misericórdiæ 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.*

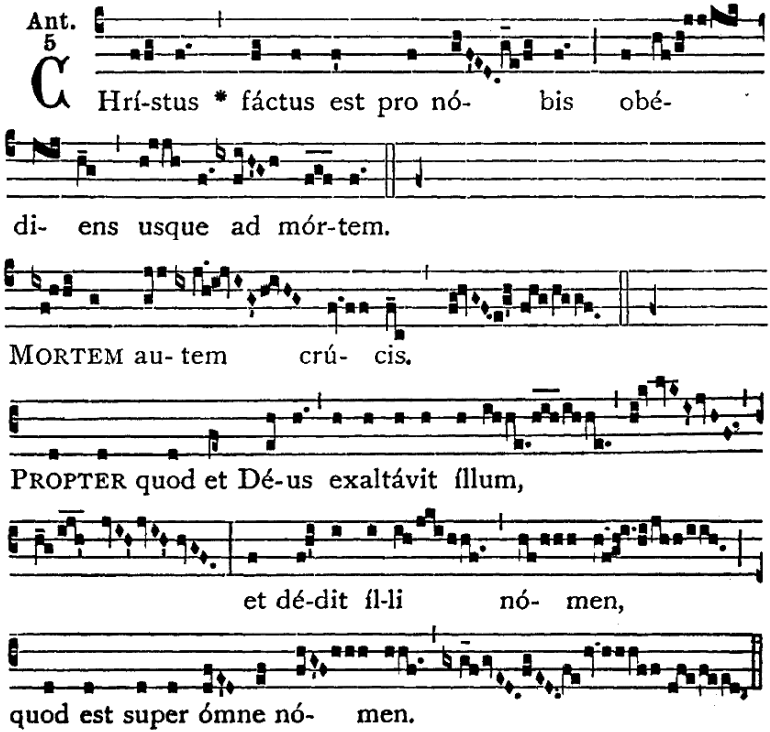
Repeat the Antiphon. As each of the last six verses of the Benedictus is sung, one of the Six Altar Candles is extinguished. All lights in the church are put out at this time, except for the Last Candle on the candelabrum, called the Christ Candle.

After the repetition of the Antiphon Mulieres, the Christ Candle is removed from the candelabrum and is concealed behind the Reredos.

All kneel for the conclusion of the Office.

ANTIPHON

Ant.
5
C



Hrí-stus * fáctus est pro nó- bis obé-
di- ens usque ad mór-tem.
MORTEM au- tem crú- cis.
PROPTER quod et Dé-us exaltávit illum,
et dé-dit íl-li nó- men,
quod est super ómne nó- men.

*Christ became obedient for us unto death. Even death on a cross.
Because of this God greatly exalted him, and bestowed on him the
name which is above every other name.*

*Then the Our Father is said in silence. Then Psalm 51 is recited
by all, softly on a monotone.*

PSALM 51

1. Have mercy on me, God, in your kindness. * In your compassion blot out my offence.
2. O wash me more and more from my guilt * and cleanse me from my sin.

3. My offences truly I know them; * my sin is always before me.
4. Against you, you alone, have I sinned; * what is evil in your sight I have done.
5. That you may be justified when you give sentence * and be without reproach when you judge.
6. O see, in guilt was I born, * a sinner was I conceived.
7. Indeed you love truth in the heart; * then in the secret of my heart teach me wisdom.
8. O purify me, then I shall be clean; * O wash me, I shall be whiter than snow.
9. Make me hear rejoicing and gladness, * that the bones you have crushed may thrill.
10. From my sins turn away your face * and blot out all my guilt.
11. A pure heart create for me, O God, * put a steadfast spirit within me.
12. Do not cast me away from your presence, * nor deprive me of your holy spirit.
13. Give me again the joy of your help; * with a spirit of fervor sustain me,
14. that I may teach transgressors your ways * and sinners may return to you.
15. O rescue me, God, my helper, * and my tongue shall ring out your goodness.
16. O Lord, open my lips * and my mouth shall declare your praise.
17. For in sacrifice you take no delight, * burnt offerings from me you would refuse,
18. my sacrifice a contrite spirit. * A humbled, contrite heart you will not spurn.

19. In your goodness show favor to Sion: * rebuild the walls of Jerusalem.

20. Then you will be pleased with lawful sacrifice, * holocausts offered on your altar.

Then, the concluding Oration is said, Recto Tono, on a low pitch, everyone but the priest kneeling.

Grant, we beseech you, O Almighty God: that we who anticipate the resurrection of your Son with pious expectation, may obtain the glory of the same resurrection.

Then, added silently: Through the same, our Lord, Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever. Amen.

Then a noise, the Strepitus, is made, such as by banging a book on the stalls, etc., which symbolizes the earthquake. Then the Christ Candle is brought from behind the Reredos and placed in the candelabrum. All depart in silence.