

THURSDAY OF THE LORD'S SUPPER.

Double of the I class.

Before the Office.

These prayers are said kneeling. End when the priest stands.

Aperi, Dómine, os meum ad benedicéndum nomen sanctum tuum: munda quoque cor meum ab ómnibus vanis, perversis et aliénis cogitationibus; intelléctum illúmina, afféctum inflámma, ut digne, attén-te ac devóte hoc Offícium recitáre váleam, et exaudíri mérear ante conspéctum divínæ Majestátis tuæ. Per Christum Dóminum nostrum.

R. Amen.

Dómine, in unióne illíus divínæ intentionis, qua ipse in terris laudes Deo persolvísti, has tibi Horas [*vel* hanc tibi Horam] persólvo.

These prayers are said standing. End when the cantor intones the first antiphon.

Pater noster, qui es in cælis, sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidianum da nobis hódie: et dimítte nobis débíta nostra, sicut et nos dimíttimus debitoribus nostris: et ne nos indúcas in tentatió-nem: sed líbera nos a malo. Amen.

Ave María, grátia plena; Dóminus tecum: benedícta tu in muliéribus, et benedíctus fructus ventris tui Jesus. Sancta María, Mater Dei, ora pro nobis peccatóribus, nunc et in hora mortis nostræ. Amen.

Credo in Deum, Patrem omnipoténtem, Creatórem cæli et terræ. Et in Jesum Christum, Fílium ejus únicum, Dóminum nostrum: qui concéptus est

O Lord, open thou my mouth that I may bless thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding kindle my affections, that I may pray to, and praise thee with attention and devotion; and may worthily be heard in the presence of thy divine majesty. Through Christ our Lord. Amen.

Lord, in union with that divine Intention wherewith thou didst thyself praise God, whilst thou wast on earth, I offer these Hours unto thee.

Our Father, who art in heaven, Hallowed be thy name. thy kingdom come. thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Hail Mary, full of grace, the Lord is with thee; blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I believe in God, the Father almighty, Creator of heaven and earth. And in Jesus Christ, his only Son, our Lord; who was conceived by the Holy Ghost, born of the

Virgin Mary, suffered under Pontius Pilate, was crucified, died and was buried: he descended into hell; the third day he arose again from the dead; he ascended into heaven; sitteth at the right hand of God the Father almighty: from thence he shall come to judge the living and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

de Spíritu Sancto, natus ex María Virgine, passus sub Póntio Piláto, crucifíxus, mórtuus, et sepúltus: descéndit ad ínferos; tértia die resurréxit a mórtuis; ascéndit ad cælos; sedet ad dexteram Dei Patris omnipoténtis: inde ventúrus est judicare vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclesiam catholicam, Sanctórum communióem, remissióem peccatórum, carnis resurrectionem, vitam ætérnam. Amen.

Today and the following two days, Pater noster, Ave María, and Credo are said silently. Matins begins absolutely from the antiphon of the first psalm. At the end of each psalm of Matins and of Lauds, one of the fifteen candles of the triangular candelabra placed before the altar.

At all of the Hours until None of Holy Saturday inclusive, the Glória Patri is omitted at the end of the psalms and in the responsories. In the sung office, the last verse of the psalms and canticles ends as do the others, namely on the final of the respective antiphon.

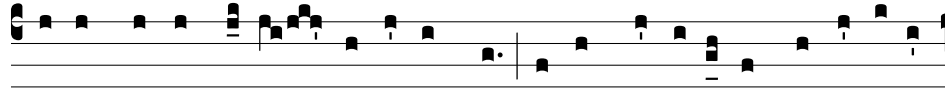
In the merely recited office, at all hours, the voice is lowered by a whole step at the end of the psalms, canticles, and the divisions of these. This is also the case at the end of the psalm Miserére which is said after the Hours in a lower voice.

The prayer Réspice is said on one note in a lower tone, and the last syllable is lowered as in the psalms.

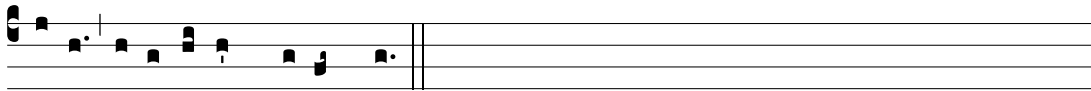
AT MATINS.

I NOCTURN.

I Antiphon. 8. c.



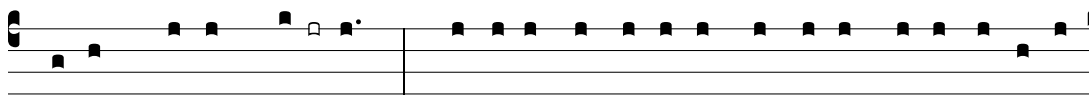
E-lus domus tu-æ * comé-dit me, et oppróbri-a exprobránti-um



ti-bi ce-ci-dé-runt super me.

Ant. The zeal of thine house hath eaten me up, and the reproaches of them that reproached thee are fallen upon me.

Psalmus 68.



1. Salvum me fac, **De-** us: * quón-i- am intra-vé-runt aquæ usque ad á-nimam



me- am. *Flexa:* tempéſtas aquæ, †

2. Infíxus sum in limo profúndi: * et non est subſtántia.
3. Veni in altitúdinem maris: * et tempéſtas demérsit me.
4. Laborávi clamans, raucæ factæ sunt fauces meæ: * defecérunt óculi mei, dum spero in *Deum meum*.
5. Multiplicáti sunt super capíllos cápitis mei, * qui odérunt me gratis.
6. Confortáti sunt qui persecúti sunt me inimíci mei injúſte: * quæ non rápui, tunc exsolvébam.
7. Deus, tu scis insipiéntiam meam: * et delícta mea a te non sunt abscón-dita.
8. Non erubéscant in me qui expéctant te, Dómine, * Dómine virtútum
9. Non confundántur super me * qui quærunt te, *Deus Israel*.
10. Quóniam propter te sustínui oppróbrium: * opéruit confúſio faciém meam.
11. Extráneus factus sum frátribus meis, * et peregrínus filiis matris meæ.
12. Quóniam zelus domus tuæ comédit me: * et oppróbria exprobrántium tibi cecidérunt super me.
13. Et opéruí in jejúnio ánimam meam: * et factum est in oppróbrium mihi.
14. Et pósui vestiméntum meum cilícium: * et factus sum illis in parábolam.
15. Advérsum me loquebántur, qui sedébant in porta: * et in me psallébant qui

1. Save me, O God: * for the waters are come in even unto my soul.
2. I stick fast in the mire of the deep: * and there is no sure standing.
3. I am come into the depth of the sea: * and a tempest hath overwhelmed me.
4. I have laboured with crying; my jaws are become hoarse: * my eyes have failed, whilst I hope in my God.
5. They are multiplied above the hairs of my head, * who hate me without cause.
6. My enemies are grown strong who have wrongfully persecuted me: * then did I pay that which I took not away.
7. O God, thou knowest my foolishness; * and my offences are not hidden from thee.
8. Let not them be ashamed for me, who look for thee, o Lord, * the Lord of hosts.
9. Let them not be confounded on my account, * who seek thee, O God of Israel.
10. Because for thy sake I have borne reproach; * shame hath covered my face.
11. I am become a stranger to my brethren, * and an alien to the sons of my mother.
12. For the zeal of thy house hath eaten me up: * and the reproaches of them that reproached thee are fallen upon me.
13. And I covered my soul in fasting: * and it was made a reproach to me.
14. And I made haircloth my garment: * and I became a byword to them.

15. They that sat in the gate spoke against me: * and they that drank wine made me their song.
16. But as for me, my prayer is to thee, o Lord; * for the time of thy good pleasure, O God.
17. In the multitude of thy mercy hear me, * in the truth of thy salvation.
18. Draw me out of the mire, that I may not stick fast: * deliver me from them that hate me, and out of the deep waters.
19. Let not the tempest of water drown me, nor the deep swallow me up: * and let not the pit shut her mouth upon me.
20. Hear me, o Lord, for thy mercy is kind; * look upon me according to the multitude of thy tender mercies.
21. And turn not away thy face from thy servant: * for I am in trouble, hear me speedily.
22. Attend to my soul, and deliver it: * save me because of my enemies.
23. Thou knowest my reproach, and my confusion, * and my shame.
24. In thy sight are all they that afflict me; * my heart hath expected reproach and misery.
25. And I looked for one that would grieve together with me, * but there was none: and for one that would comfort me, and I found none.
26. And they gave me gall for my food, * and in my thirst they gave me vinegar to drink.
27. Let their table become as a snare before them, * and a recompense, and a stumblingblock.
28. Let their eyes be darkened that they see not; * and their back bend thou down always.
29. Pour out thy indignation upon them: * and let thy wrathful anger take hold of

- bibebant vinum.*
16. Ego vero orationem meam ad te, **Dómine**: * tempus beneplaciti, **Deus**.
17. In multitúdine misericórdiæ tuæ **exáudi** me, * in veritáte **salútis tuæ**:
18. Eripe me de luto, ut non **infigar**: * líbera me ab iis, qui odérunt me, et de **profúndis aquárum**.
19. Non me demérgat tempéſtas aquæ, † neque absórbeat me **profúndum**: * neque úrgeat super me **púteus os suum**.
20. Exáudi me, Dómine, quóniam benígna est misericórdia **tua**: * secúndum multitúdinem miseratiónum tuárum **réſpice in** me.
21. Et ne avértas faciém tuam a púero **tuo**: * quóniam tríbulor, **velóciter exáudi** me.
22. Inténde ánimæ meæ, et líbera **eam**: * propter inimícos meos **éripe** me.
23. Tu scis impropérium meum, et confusióne **meam**, * et reveréntiam **meam**.
24. In conspéctu tuo sunt omnes qui tríbulant me: * impropérium expectávit cor meum, *et misériam*.
25. Et sustínui qui simul contristarétur, et non **fuit**: * et qui consolarétur, et *non invéni*.
26. Et dedérunt in escam **meam** fel: * et in siti mea potavérunt *me acéto*.
27. Fiat mensa eórum coram ipsis in **láqueum**, * et in retributiónes, *et in scándalum*.
28. Obscuréntur óculi eórum ne **videant**: * et dorsum eórum *semper incúrva*.
29. Effúnde super eos iram **tuam**: * et furor iræ tuæ *comprehéndat eos*.
30. Fiat habitatio eórum **desérta**: * et in tabernáculis eórum non sit *qui inhábitet*.
31. Quóniam quem tu percussísti, persecúti sunt: * et super dolórem vúlnerum

meórum *addidérunt*.

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

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

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

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

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

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

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

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

40. Quóniam Deus ſavam fáciat *Sion*: * et ædificabúntur civitátes *Juda*.

41. Et inhabitábunt *ibi*, * et hæreditáte acquirént *eam*.

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

them.

30. Let their habitation be made desolate: * and let there be none to dwell in their tabernacles.

31. Because they have persecuted him whom thou haſt ſmitten; * and they have added to the grief of my wounds.

32. Add thou iniquity upon their iniquity: * and let them not come into thy juſtice.

33. Let them be blotted out of the book of the living; * and with the juſt let them not be written.

34. I am poor and ſorrowful: * thy ſalvation, O God, hath ſet me up.

35. I will praise the name of God with a cantic: * and I will magnify him with praise.

36. And it ſhall please God better than a young calf, * that bringeth forth horns and hoofs.

37. Let the poor ſee and rejoice: * ſeek ye God, and your ſoul ſhall live.

38. For the Lord hath heard the poor: * and hath not deſpised his priſoners.

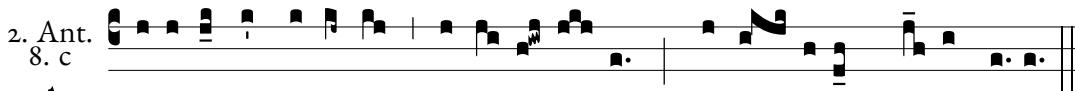
39. Let the heavens and the earth praise him; * the ſea, and every thing that creepeth therein.

40. For God will ſave Sion, * and the cities of Juda ſhall be built up.

41. And they ſhall dwell there, * and acquire it by inheritance.

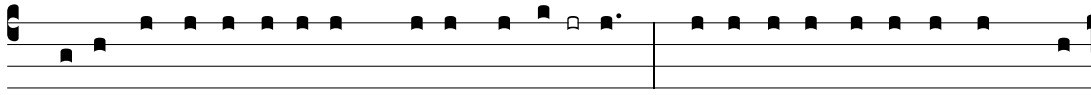
42. And the ſeed of his ſervants ſhall poſſeſs it; * and they that love his name ſhall dwell therein.

The entire antiphon is repeated here, and this is done identically at the end of each psalm.

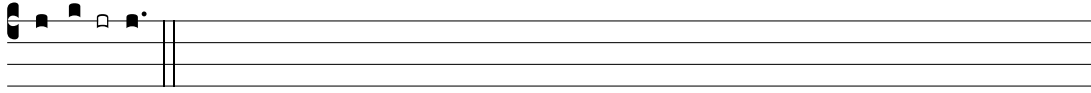


A -vertántur retrórſum, * et e-ru-bé-scant, qui có-gi-tant mi-hi ma-la.
Ant. Let them be turned backward and put to confusion that deſire my hurt.

Psalmus 69.



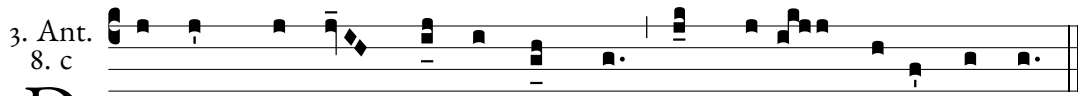
1. De- us, in adju-tó-ri- um me- um **intén**-de: * Dómi-ne ad adju-vándum *me*



festí- na.

1. O God, come to my assistance; * O Lord, make haste to help me.
2. Let them be confounded and ashamed * that seek my soul:
3. Let them be turned backward, and blush for shame * that desire evils to me:
4. Let them be presently turned away blushing for shame * that say to me: 'T is well, 't is well.
5. Let all that seek thee rejoice and be glad in thee; * and let such as love thy salvation say always: The Lord be magnified.
6. But I am needy and poor; * O God, help me.
7. Thou art my helper and my deliverer: * O Lord, make no delay.

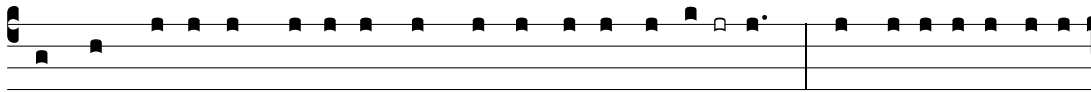
2. Confundántur et revereántur, * qui quærunt *ánimam meam*.
3. Avertántur retrórsum, et erubéscant, * qui volunt *mibi mala*.
4. Avertántur statim erubescéntes, * qui dicunt mihi: *Euge, euge*.
5. Exsúltent et læténtur in te omnes qui quærunt te, * et dicant semper: Magnificétur Dóminus: qui díligunt *salutáre tuum*.
6. Ego vero egénus, et **pauper** sum: * Deus, *ádjúva* me.
7. Adjútor meus, et liberátor meus **es** tu: * Dómine, *ne moréris*.



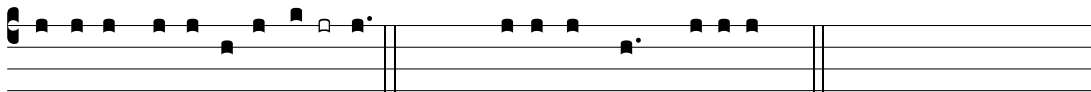
DE- us me- us, * é- ri- pe me de manu pecca- tó- ris.

Ant. Deliver me, my God, out of the hand of the wicked.

Psalmus 70.



1. In te, Dómi-ne, spe-rá-vi, non confúndar in æ-**tér**-num: * in justí-ti- a tu- a



lí-be-ra me, et *é-ri-pe* me. *Flexa*: me- a semper: †

1. In thee, o Lord, I have hoped, let me never be put to confusion: * deliver me

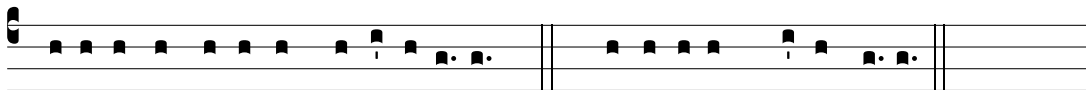
2. Inclína ad me aurem **tuam**, * *et salva* me.

3. Eſto mihi in Deum proteſtorem, et in locum munítum: * ut ſalvum me fácias.
4. Quóniam firmaméntum **meum**, * et refúgium **meum es** tu.
5. Deus meus, éripe me de manu peccatórís, * et de manu contra legem agéntis et iníqui:
6. Quóniam tu es patiéntia mea, **Dómine**: * Dómine, ſpes mea a juventúte **mea**.
7. In te confirmátus ſum ex útero: * de ventre matris meæ tu es protéctor **meus**.
8. In te cantátio mea ſemper: † tamquam prodígium factus ſum **multis**: * et tu adjútor **fortis**.
9. Repleátur os meum laude, ut cantem glóriam **tuam**: * tota die magnitúdinem **tuam**.
10. Ne projícias me in témpore ſenectútis: * cum defécerit virtus mea, ne derelínquas me.
11. Quia dixerunt inimíci mei **mihi**: * et qui cuſtodiebant ánimam meam, conſílium fecérunt in **unum**.
12. Dicéntes: Deus derelíquit eum, † perſequímini, et comprehéndite **eum**: * quia non eſt *qui erípiat*.
13. Deus ne elongéris **a** me: * Deus meus, in auxílium **meum réspice**.
14. Confundántur, et defícient detrahéntes ánimæ **meæ**: * operiántur confuſióne et pudóre, qui quærunt *mala mihi*.
15. Ego autem ſemper **ſperábo**: * et adjíciam ſuper omnem *laudem tuam*.
16. Os meum annuntiábit juſtítiam **tuam**: * tota die ſalutáre **tuum**.
17. Quóniam non cognóvi litteratúram, † introíbo in poténtias **Dómini**: * Dómine, memorábor juſtítiæ tuæ **ſolíus**.
18. Deus, docuíſti me a juventúte **mea**: * et uſque nunc pronuntiábo mirabília **tua**.
19. Et uſque in ſenéctam et **sénium**: *

- in thy juſtice, and reſcue me.
2. Incline thy ear unto me, * and ſave me.
3. Be thou unto me a God, a proteſtor, and a place of ſtrength: * that thou mayſt make me ſafe.
4. For thou art my firmament * and my refuge.
5. Deliver me, O my God, out of the hand of the ſinner, * and out of the hand of the tranſgreſſor of the law and of the unjuſt.
6. For thou art my patience, o Lord: * my hope, o Lord, from my youth.
7. By thee have I been confirmed from the womb: * from my mother's womb thou art my proteſtor.
8. Of thee ſhall I continually ſing: * I am become unto many as a wonder, but thou art a ſtrong helper.
9. Let my mouth be filled with praiſe, that I may ſing thy glory; * thy greatneſs all the day long.
10. Caſt me not off in the time of old age: * when my ſtrength ſhall fail, do not thou forſake me.
11. For my enemies have ſpoken againſt me; * and they that watched my ſoul have conſulted together,
12. Saying: God hath forſaken him: purſue and take him, * for there is none to deliver him.
13. O God, be not thou far from me: * O my God, make haſte to my help.
14. Let them be confounded and come to nothing that detract my ſoul; * let them be covered with confuſion and ſhame that ſeek my hurt.
15. But I will always hope; * and will add to all thy praiſe.
16. My mouth ſhall ſhew forth thy juſtice; * thy ſalvation all the day long.
17. Becauſe I have not known learning, I will enter into the powers of the Lord: *

- O Lord, I will be mindful of thy justice alone.
18. Thou hast taught me, O God, from my youth: * and till now I will declare thy wonderful works.
19. And unto old age and grey hairs: * O God, forsake me not,
20. Until I shew forth thy arm * to all the generation that is to come:
21. Thy power, and thy justice, O God, even to the highest great things thou hast done: * O God, who is like to thee?
22. How great troubles hast thou shewn me, many and grievous: and turning thou hast brought me to life, * and hast brought me back again from the depths of the earth:
23. Thou hast multiplied thy magnificence; * and turning to me thou hast comforted me.
24. For I will also confess to thee thy truth with the instruments of psaltery: * O God, I will sing to thee with the harp,
25. My lips shall greatly rejoice, when I shall sing to thee; * and my soul which thou hast redeemed.
26. Yea and my tongue shall meditate on thy justice all the day; * when they shall be confounded and put to shame that seek evils to me.

- Deus, ne *derelin*quas me,
20. Donec annúntiem bráchium **tuum** * generatióni omni, *quæ ventúra* est:
21. Poténtiam tuam, et justítiam tuam, Deus, † usque in altíssima, quæ fecísti magnália: * Deus, quis *símilis* tibi?
22. Quantas ostendísti mihi tribulatiónes multas et malas: † et convérsus vivificásti me: * et de abýssis terræ íterum *redux*ísti me:
23. Multiplicásti magnificéntiam **tuam**: * et convérsus *consolátus es* me.
24. Nam et ego confitébor tibi in vasis psal-mi veritátem **tuam**: * Deus, psallam tibi in cíthara, *Sanctus* Israel.
25. Exsultábunt lábia mea cum cantávero **tibi**: * et ánima mea, quam *redem*ísti.
26. Sed et lingua mea tota die meditábitur justítiam **tuam**: * cum confúsi et revériti fúerint, qui quærunt *mala* mihi.



- ψ. Avertántur retrórsum, et e-rubéscant. R. Qui có-gi-tant mi-hi ma-la.
- ψ. Let them be turned backward and put to confusion.
- R. That desire my hurt.

During the Triduum, after the versicles of the nocturns Pater noster is said completely silently. Et ne nos is not said aloud, nor is the absolution given, nor is the blessing given. At the end of the readings Tu autem is not said.

Lesson I.

Cap. I, 1 - 14.

I N-ci-pit Lamentá-ti- o Je-remí- æ Prophé-tæ. ALEPH. Quómodo seádet
 so-la cí-vi-tas ple-na pópu-lo: facta est qua-si ví-du-a dó-mi-na Génti-um: princeps
 pro-vinci- á-rum facta est sub tri-bú-to. BETH. Plo-rans plo-rá-vit in nocte,
 et lácrimæ e-jus in ma-xíl-lis e-jus: non est qui conso-lé-tur e- am ex ómni-bus
 ca-ris e- jus: ómnes amí-ci e-jus spre-vé-runt e- am, et facti sunt e- i in-i-mí-ci.
 GHIMEL. Migrá-vit Judas propter affli-cti- ónem, et multi-tú-di-nem servi-tú-tis:
 ha-bi-tá-vit inter Gentes, nec invé-nit réqui- em: omnes perse-cu-tó-res e-jus
 appre-hendé-runt e- am inter angú-sti- as. DALETH. Vi- æ Si- on lu-gent e- o quod
 non sint qui vé-ni- ant ad so-lemni- tá-tem: omnes portæ e-jus destrúctæ: sa-cerdó-
 tes e-jus geméntes: vírgi-nes e-jus squá-li-dæ, et ipsa opprésa ama-ri-tú-di-ne.
 HE. Facti sunt ho-ſtes e-jus in cá-pi-te, in-imí-ci e-jus lo-cuple-tá-ti sunt:



Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Aleph. How doth the city sit solitary that was full of people! how is the mistress of the Gentiles become as a widow: the princes of provinces made tributary!

Beth. Weeping she hath wept in the night, and her tears are on her cheeks: there is none to comfort her among all them that were dear to her: all her friends have despised her, and are become her enemies.

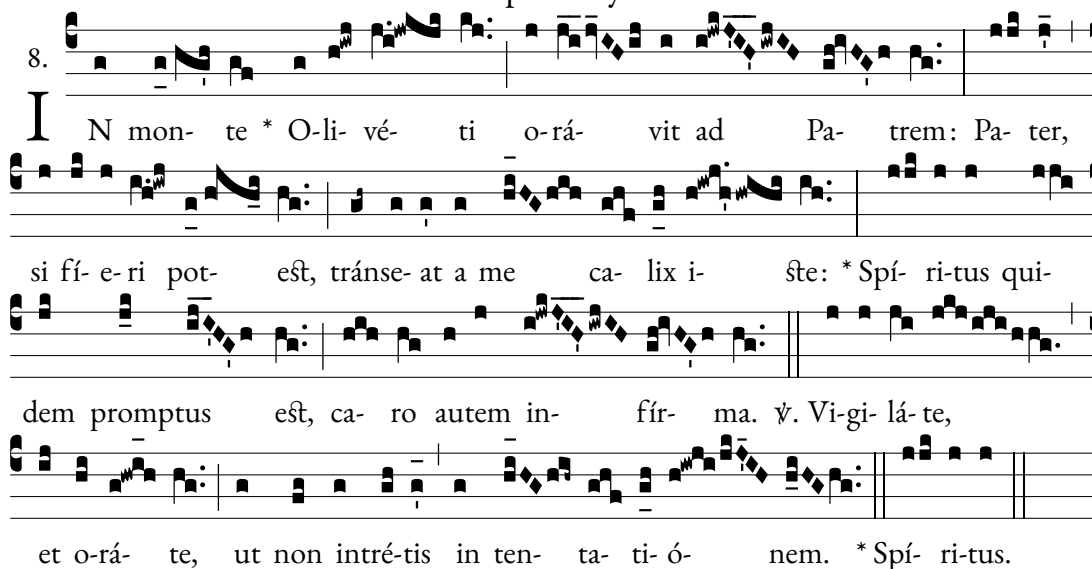
Ghimel. Juda hath removed her dwelling place because of her affliction, and the greatness of her bondage: she hath dwelt among the nations, and she hath found no rest: all her persecutors have taken her in the midst of straits.

Daleth. The ways of Sion mourn, because there are none that come to the solemn feast: all her gates are broken down: her priests sigh: her virgins are in affliction, and she is oppressed with bitterness.

He. Her adversaries are become her lords, her enemies are enriched: because the Lord hath spoken against her for the multitude of her iniquities: her children are led into captivity: before the face of the oppressor.

Jerusalem, Jerusalem, return to the Lord thy God.

Responsory I.



At the Mount of Olives, he prayed unto the Father: o my Father, if it be possible, let this cup pass from me. * The spirit indeed is willing, but the flesh is weak. ψ . Watch and pray, that ye enter not into temptation. * The spirit indeed.

Lesson II.

V AU. Et egréssus est a fí-li- a Si- on omnis dé-cor e-jus: facti sunt prínci-
pes e-jus ve-lut a-rí- e-tes non inve-ni- éntes páscu- a: et a-bi- é-runt absque forti-
tú-di-ne ante fá-ci- em subsequéntis. ZA- IN. Re-cordá-ta est Je-rú-sa-lem di- é-
rum affli-cti- ó-nis su-æ et præ-va-ri-ca-ti- ó-nis, ómni- um de-si-de-ra-bí- li- um su-
ó-rum, quæ habú- e-rat a di- ébus antíquis, cum cá-de-ret pópu-lus e-jus in manu
hostí-li, et non esset au-xi-li- á- tor: vi-dé-runt e- am hostes, et de-ri-sé-runt sábba-
ta e- jus. HETH. Peccá-tum peccá-vit Je-rú-sa-lem, propté-re- a instá-bi- lis fa-cta
est: omnes, qui glo-ri- fi- cá- bant é- am, spre- vé- runt il- lam, qui- a vi- dé- runt ignomí-
ni- am e- jus: ipsa autem gemens convér- sa est re- trórsum. TETH. Sordes e-jus in
pé-di- bus e-jus, nec re-cordá-ta est fi- nis su- i: depó-si- ta est ve- hemé-nter, non há-



bens conso-la-tó-rem: vi-de, Dómi-ne, affli-cti- ónem me- am, quó-ni- am e-réctus est

in-i-mí-cus. Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu- um.

Vau. And from the daughter of Sion all her beauty is departed: her princes are become like rams that find no pastures: and they are gone away without strength before the face of the pursuer.

Zain. Jerusalem hath remembered the days of her affliction, and prevarication of all her desirable things which she had from the days of old, when her people fell in the enemy's hand, and there was no helper: the enemies have seen her, and have mocked at her sabbaths.

Heth. Jerusalem hath grievously sinned, therefore is she become unstable: all that honoured her have despised her, because they have seen her shame: but she sighed and turned backward.

Teth. Her filthiness is on her feet, and she hath not remembered her end: she is wonderfully cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up.

Jerusalem, Jerusalem, return to the Lord thy God.

Responsory II.

8. **T** Ri-ſtis eſt * á-ni-ma me- a us- que ad mor- tem: sus-ti-né-te

hic, et vi- gi- lá- te me- cum: nunc vi-dé-bi- tis turbam, quæ circúm-

da-bit me: * Vos fu- gam ca-pi- é- tis, et e- go va- dam

immo-lá- ri pro vo- bis. ψ. Ecce app-ro-pínquat ho- ra,

et Fí-li- us hó-mi-nis tra-dé-tur in manus pec-ca-tó- rum. * Vos.

My soul is exceeding sorrowful, even unto death: tarry ye here and watch with me yet a little while, and ye shall see the multitude close me in. * Ye shall flee; and I will go to be

offered a sacrifice for you. *ψ*. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. *℞*. Ye shall flee.

Lesson III.

J OD. Manum su-am mi-sit hoſtis ad ómni- a de-si-de-ra-bí-li- a e-jus: qui-
a ví-dit gentes ingræssas sanctu- á-ri- um su-um, de qui-bus præ-cé-pe-ras ne intrá-
rent in ecclé-si- am tu- am. CAPH. Omnis pópu-lus e-jus gemens, et quæ-rens
pa-nem: de-dé-runt pre-ti- ó-sa quæque pro ci-bo ad re-fo-cil-lándam á-ni-mam.
Vi-de, Dómi-ne, et consí-de-ra, quó-ni- am facta sum vi- lis. LAMED. O vos
omnes, qui transí-tis per vi- am, atté-di-te, et vi-dé-te si est do-lor sic-ut do-lor
me- us: quó-ni- am vindemi- á-vit me, ut lo-cú-tus est Dómi-nus in di- e i-ræ fu-
ró-ris su- i. MEM. De excélso mi-sit ignem in óssi-bus me- is, et e-ru-dí-vit me:
expándit re-te pé-di-bus me- is, convértit me re-trórsum: pó-su- it me de-so-lá-tam,
to-ta di- e mœró-re confé-ctam. NUN. Vi-gi-lá-vit jugum in-i-qui- tá-tum me- á-



Je-rú-sa-lem, Je-rú-sa-lem, convérte-re ad Dómi-num De-um tu-um.

Jod. The enemy hath put out his hand to all her desirable things: for she hath seen the Gentiles enter into her sanctuary, of whom thou gavest commandment that they should not enter into thy church.

Caph. All her people sigh, they seek bread: they have given all their precious things for food to relieve the soul: see, O Lord, and consider, for I am become vile.

Lamed. O all ye that pass by the way, attend, and see if there be any sorrow like to my sorrow: for he hath made a vintage of me, as the Lord spoke in the day of his fierce anger.

mem. From above he hath sent fire into my bones, and hath chastised me: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, wasted with sorrow all the day long.

Nun. The yoke of my iniquities hath watched: they are folded together in his hand, and put upon my neck: my strength is weakened: the Lord hath delivered me into a hand out of which I am not able to rise.

Jerusalem, Jerusalem, return to the Lord thy God.

Responsory III.

5. **E** Cce * ví-dimus e- um non ha-béntem spé-ci- em, ne-que

de- có- rem: aspé- ctus e-jus in e- o non est: hic

peccá-ta nostra portá- vit, et pro no-bis do- let: ipse au- tem

vulne-rá- tus est propter in- iqui-tá- tes no- stras: * Cu-jus li-vó-

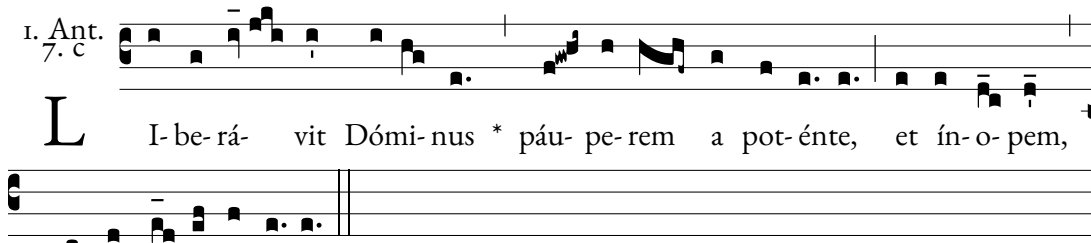


lit, et do-ló-res nōstros i- pse por-tá- vit. * Cu-jus. ƿ. Ecce.

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

II NOCTURN.

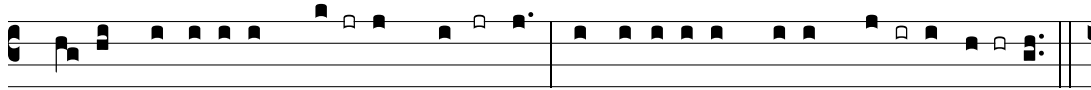
1. Ant.
7. c



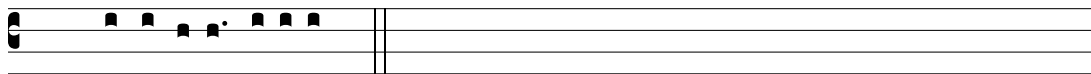
cu-i non e-rat adjú-tor.

Ant. The Lord shall deliver the needy from the strong: the poor also, that hath no helper.

Psalmus 71.



1. De- us, ju-dí-ci- um tu- um re-gi da: * et justí-ti- am tu- am fí-li- o re- gis.



Flexa: A-rá-bi- æ, †

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

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

4. Judicábit páuperes pópuli, et salvos fá-ciet **fílios** páuperum: * et humiliábit ca-lumniatórem.

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

1. Give to the king thy judgment, O God: * and to the king's son thy justice:

2. To judge thy people with justice, * and thy poor with judgment.

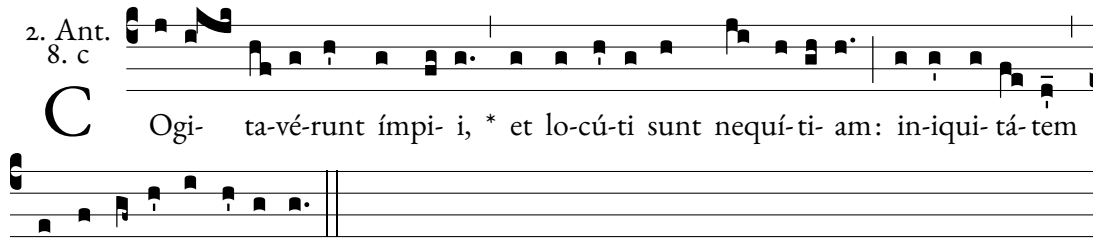
3. Let the mountains receive peace for the people: * and the hills justice.

4. He shall judge the poor of the people, and he shall save the children of the poor: * and he shall humble the oppressor.

5. And he shall continue with the sun,
and before the moon, * throughout all
generations.
6. He shall come down like rain upon
the fleece; * and as showers falling gently
upon the earth.
7. In his days shall justice spring up, and
abundance of peace, * till the moon be
taken away.
8. And he shall rule from sea to sea, * and
from the river unto the ends of the earth.
9. Before him the Ethiopians shall fall
down: * and his enemies shall lick the
ground.
10. The kings of Tharsis and the islands
shall offer presents: * the kings of the Ara-
bians and of Saba shall bring gifts:
11. And all kings of the earth shall adore
him: * all nations shall serve him.
12. For he shall deliver the poor from the
mighty: * and the needy that had no
helper.
13. He shall spare the poor and needy: *
and he shall save the souls of the poor.
14. He shall redeem their souls from
usuries and iniquity: * and their names
shall be honourable in his sight.
15. And he shall live, and to him shall be
given of the gold of Arabia, for him they
shall always adore: * they shall bless him
all the day.
16. And there shall be a firmament on the
earth on the tops of mountains, above
Libanus shall the fruit thereof be ex-
alted: * and they of the city shall flourish
like the grass of the earth.
17. Let his name be blessed for evermore: *
his name continueth before the sun.
18. And in him shall all the tribes of the
earth be blessed: * all nations shall mag-
nify him.
19. Blessed be the Lord, the God of Israel, *
6. Descéndet sicut plúvia in **vellus**: * et si-
cut stíllicidia stíllántia **super terram**.
7. Oriétur in diébus ejus justítia, et
abundántia **pacis**: * donec auferátur
luna.
8. Et dominábitur a mari **usque ad**
mare: * et a flúmine usque ad términos
orbis terrárum.
9. Coram illo prócident **Æthíopes**: * et
inimíci ejus **terram lingent**.
10. Reges Tharsis, et ínsulæ **múnera**
ófferent: * reges Arabum et Saba **doná**
addúcent.
11. Et adorábunt eum omnes **reges**
terræ: * omnes Gentes **sérvient ei**:
12. Quia liberábit páuperem **a potén**te: *
et páuperem, cui non **erat adjútor**.
13. Parcet páuperi et **ínopi**: * et ánimas
páuperum **salvas fáci**et.
14. Ex usúris et iniquitáte rédimet **ánimas**
eórum: * et honorábile nomen eórum
coram illo.
15. Et vivet, et dábitur ei de auro Arábíæ, †
et adorábunt de **ipso semper**: * tota die
benedícent ei.
16. Et erit firmaméntum in terra in sum-
mis móntium, † superextollétur super
Libanum **fructus ejus**: * et florébunt de
civitáte sicut **fenum terræ**.
17. Sit nomen ejus **benedíctum** in
sæcula: * ante solem pérmanet **nomen**
eius.
18. Et benedicéntur in ipso omnes **tribus**
terræ: * omnes Gentes magnificábunt
eum.
19. Benedíctus Dóminus, **Deus Israel**, *
qui facit mirabília **solus**.
20. Et benedíctum nomen majestátis ejus
in ætérnum: * et replébitur majestáte
ejus omnis terra: **fiat, fiat**.

who alone doth wonderful things.
20. And blessed be the name of his majesty
for ever: * and the whole earth shall be
filled with his majesty. So be it. So be it.

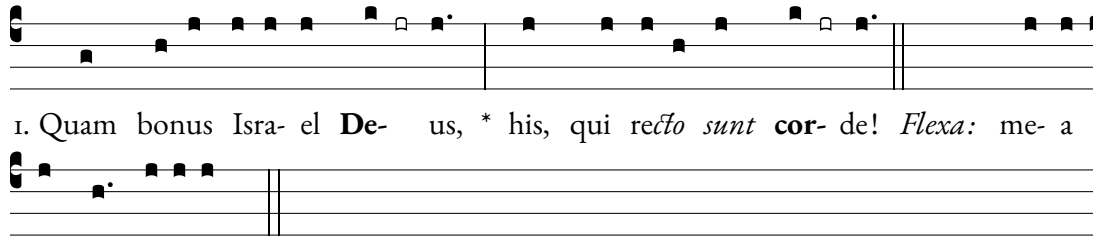
2. Ant.
8. c



C Ogi- ta-vé-runt ímpi- i, * et lo-cú-ti sunt nequí-ti- am: in-iqui- tá-tem

in excélsso lo-cú-ti sunt.
Ant. The ungodly think and speak wickedness: they speak loftily concerning oppression.

Psalmus 72.



1. Quam bonus Isra- el **De-** us, * his, qui *recto sunt* **cor-** de! *Flexa:* me- a

semper: †

2. Mei autem pene moti sunt **pedes**: * pe-
ne effúsi sunt *gressus* **mei**.
3. Quia zelávi super **iníquos**, * pacem pec-
cátórum **videns**.
4. Quia non est respéctus morti **eórum**: *
et firmaméntum in plaga **eórum**.
5. In labóre hóminum **non** sunt: * et cum
homínibus non *flagellabúntur*:
6. Ideo ténuít eos **supérbia**, * opérti sunt
iniquitáte et impietáte **sua**.
7. Pródiit quasi ex ádipe iníquitas
eórum: * transiérunt in *afféctum* **cordis**.
8. Cogitavérunt, et locúti sunt
nequí-tiam: * iniquitátem in excélsso
locúti sunt.
9. Posuérunt in cælum os **suum**: * et lin-
gua eórum transívit in **terra**.
10. Ideo convertétur pópulus **meus** hic: *
et dies pleni inveniéntur in **eis**.

1. How good is God to Israel, * to them
that are of a right heart!
2. But my feet were almost moved; * my
steps had wellnigh slipped.
3. Because I had a zeal on occasion of the
wicked, * seeing the prosperity of sinners.
4. For there is no regard to their death, *
nor is there strength in their stripes.
5. They are not in the labour of men: *
neither shall they be scourged like other
men.
6. Therefore pride hath held them fast: *
they are covered with their iniquity and
their wickedness.
7. Their iniquity hath come forth, as it
were from fatness: * they have passed into
the affection of the heart.
8. They have thought and spoken wicked-
ness: * they have spoken iniquity on high.

9. They have set their mouth against heaven: * and their tongue hath passed through the earth.
10. Therefore will my people return here * and full days shall be found in them.
11. And they said: How doth God know? * and is there knowledge in the most High?
12. Behold these are sinners; and yet abounding in the world * they have obtained riches.
13. And I said: Then have I in vain justified my heart, * and washed my hands among the innocent.
14. And I have been scourged all the day; * and my chastisement hath been in the mornings.
15. If I said: I will speak thus; * behold I should condemn the generation of thy children.
16. I studied that I might know this thing, * it is a labour in my sight:
17. Until I go into the sanctuary of God, * and understand concerning their last ends.
18. But indeed for deceits thou hast put it to them: * when they were lifted up, thou hast cast them down.
19. How are they brought to desolation? they have suddenly ceased to be: * they have perished by reason of their iniquity.
20. As the dream of them that awake, o Lord; * so in thy city thou shalt bring their image to nothing.
21. For my heart hath been inflamed, and my reins have been changed: * and I am brought to nothing, and I knew not.
22. I am become as a beast before thee: * and I am always with thee.
23. Thou hast held me by my right hand; and by thy will thou hast conducted me, * and with thy glory thou hast received me.
24. For what have I in heaven? * and be-
11. Et dixerunt: Quómodo scit **Deus**, * et si est sciéntia *in excélsis*?
12. Ecce ipsi peccatóres, et abundántes in **sæculo**, * obtinuérunt *divítias*.
13. Et dixi: Ergo sine causa justificávi cor **meum**, * et lavi inter innocéntes *manus meas*.
14. Et fui flagellátus tota **die**, * et castigatio mea in *matutínis*.
15. Si dicébam: **Narrábo** sic: * ecce natió-nem filiórum tuórum *reprobávi*.
16. Existimábam ut cognóscerem hoc, * *labor est ante me*.
17. Donec intrem in Sanctuárium **Dei**: * et intélligam in novíssimis *eórum*.
18. Verúmtamen propter dolos posuísti eis: * dejecísti eos dum *allevaréntur*.
19. Quómodo facti sunt in desolatiónem, súbito defecérunt: * perierunt propter iniquitátem **suam**.
20. Velut sómnum surgéntium, **Dómine**, * in civitáte tua imáginem ipsórum ad *níhilum rédiges*.
21. Quia inflammátum est cor meum, et renes mei commutáti sunt: * et ego ad níhilum redáctus sum, *et nescívi*.
22. Ut juméntum factus sum **apud te**: * et ego *semper tecum*.
23. Tenuísti manum dexteram meam: † et in voluntáte tua deduxísti me, * et cum glória *suscepísti me*.
24. Quid enim mihi est in **cælo**? * et a te quid vólui *super terram*?
25. Defécit caro mea, et cor **meum**: * Deus cordis mei, et pars mea Deus *in ætérnum*.
26. Quia ecce, qui elóngant se a te, períbunt: * perdidísti omnes, qui fornicántur **abs te**.
27. Mihi autem adhærere Deo **bonum** est: * pónere in Dómino Deo *spem meam*:

28. Ut annúntiem omnes prædicationes
tuas, * in portis *filiæ* Sion.

sides thee what do I desire upon earth?

25. For thee my flesh and my heart hath
fainted away: * thou art the God of my
heart, and the God that is my portion for
ever.

26. For behold they that go far from thee
shall perish: * thou hast destroyed all
them that are disloyal to thee.

27. But it is good for me to adhere to my
God, * to put my hope in the Lord God:

28. That I may declare all thy praises, * in
the gates of the daughter of Sion.

3. Ant.
1. g

E Xsúrge, Dómi-ne, * et jú-di-ca causam me- am.

Ant. Arise, o Lord, and judge my cause.

Psalmus 73.

1. Ut quid, De- us, repu- lí-ſti in fi- nem: * i-rá-tus eſt fu-ror tu-us super o-ves

páſcu-æ tu- æ?

2. Memor eſto congregatiónis tuæ: *
quam poſſedíſti *ab inítio*.

3. Redemíſti virgam hæreditátis tuæ: *
mons Sion, in quo habitáſti *in eo*.

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

5. Et gloriáti ſunt **qui** odérunt te: * in mé-
dio ſolemnitátis tuæ.

6. Poſuérunt ſigna **sua**, ſigna: * et non co-
gnovérunt ſicut in éxitu *super ſummum*.

7. Quasi in ſilva lignórum ſecúribus exci-
dérunt jánuas ejus **in** idípſum: * in ſecúri
et áſcia dejecérunt **eam**.

8. Incendérunt igni ſanctuárium tuum: *

1. O God, why haſt thou caſt us off unto
the end: * why is thy wrath enkindled
againſt the ſheep of thy paſture?

2. Remember thy congregation, * which
thou haſt poſſeſſed from the beginning.

3. The ſceptre of thy inheritance which
thou haſt redeemed: * mount Sion in
which thou haſt dwelt.

4. Lift up thy hands againſt their pride
unto the end; * ſee what things the enemy
hath done wickedly in the ſanctuary.

5. And they that hate thee have made
their boaſts, * in the miſt of thy ſolem-
nity.

6. They have ſet up their enſigns for

signs, * and they knew not both in the going out and on the highest top.

7. As with axes in a wood of trees, they have cut down at once the gates thereof, * with axe and hatchet they have brought it down.

8. They have set fire to thy sanctuary: * they have defiled the dwelling place of thy name on the earth.

9. They said in their heart, the whole kindred of them together: * Let us abolish all the festival days of God from the land.

10. Our signs we have not seen, there is now no prophet: * and he will know us no more.

11. How long, O God, shall the enemy reproach: * is the adversary to provoke thy name for ever?

12. Why dost thou turn away thy hand: and thy right hand * out of the midst of thy bosom for ever?

13. But God is our king before ages: * he hath wrought salvation in the midst of the earth.

14. Thou by thy strength didst make the sea firm: * thou didst crush the heads of the dragons in the waters.

15. Thou hast broken the heads of the dragon: * thou hast given him to be meat for the people of the Ethiopians.

16. Thou hast broken up the fountains and the torrents: * thou hast dried up the Ethan rivers.

17. Thine is the day, and thine is the night: * thou hast made the morning light and the sun.

18. Thou hast made all the borders of the earth: * the summer and the spring were formed by thee.

19. Remember this, the enemy hath reproached the Lord: * and a foolish people hath provoked thy name.

in terra polluérunt tabernáculum nóminis tui.

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

10. Signa nóstra non vídimus, jam non est prophéta: * et nos non cognóscet ámplius.

11. Usquequo, Deus, improperábit inimícus: * irítat adversárius nomen tuum in finem?

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

13. Deus autem Rex nóster ante sǣcula: * operátus est salútem in médio terræ.

14. Tu confirmásti in virtúte tua mare: * contribulásti cápita draconum in aquis.

15. Tu confregísti cápita draconis: * dedísti eum escam pópulis Æthiopum.

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

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

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

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

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

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

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

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

24. Ne obliviscáris voces inimicórum

tuórum: * supérbia eórum, qui te
odérunt, *ascéndit semper.*

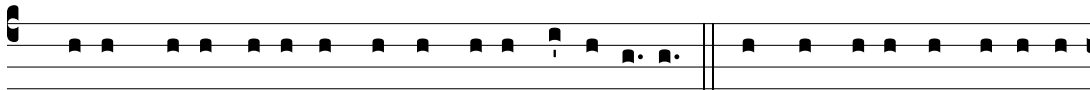
20. Deliver not up to beasts the souls that
confess to thee: * and forget not to the
end the souls of thy poor.

21. Have regard to thy covenant: * for they
that are the obscure of the earth have
been filled with dwellings of iniquity.

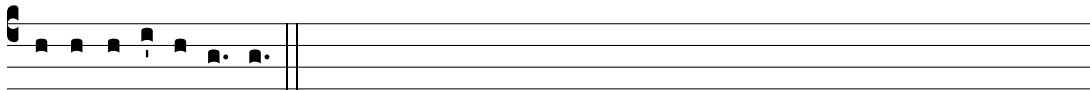
22. Let not the humble be turned away
with confusion: * the poor and needy
shall praise thy name.

23. Arise, o God, judge thy own cause: * re-
member thy reproaches with which the
foolish man hath reproached thee all the
day.

24. Forget not the voices of thy enemies: *
the pride of them that hate thee ascen-
deth continually.



ψ. De- us me- us, é-ri-pe me de manu pecca-tó- ris. R. Et de manu contra le-gem



a-géntis et in-íqui.

ψ. Deliver me, o my God, out of the hand of the wicked.

R. Out of the hand of the unrighteous and cruel man.

Pater noster. *silently.*

Lesson IV.

In Psalmum 54 ad 1 versum.

Ex tractátu sancti Augústini Epíscopi
super Psalmos.

Exáudi, Deus, oratióem meam, et
ne despéxeris deprecationem meam:
inténde mihi, et exáudi me. Satagén-
tis, sollíciti, in tribulatióne pósiti, verba
sunt ista. Orat multa pátiens, de malo li-
berári desíderans. Súpereſt ut videámus
in quo malo sit: et cum dícere coéperit,
agnoscámus ibi nos esse: ut comunicá-
ta tribulatióne, conjungámus oratióem.
Contriſtátus sum, inquit, in exercitatio-

From the Treatise of Saint Augustine,
bishop, Upon the Psalms.

Give ear to my prayer, O God, and de-
spise not my supplication: attend unto
me and hear me. These are the words
of a man travailing, anxious, and trou-
bled. He prayeth in the midst of much
suffering, longing to be rid of his afflic-
tion. Our part is to see what that his afflic-
tion was, and when he hath told us, to ac-
knowledge that we also suffer therefrom;
that so, partaking in his trouble, we may

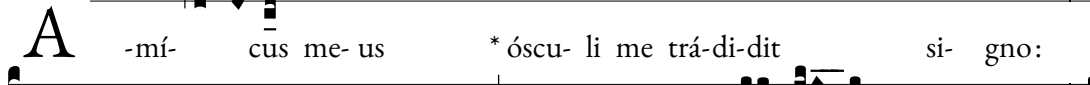
take part also in his exercise, and am troubled. Wherein mourned he? Wherein was he troubled? He saith: In my exercise. In the next words he giveth us to know that his affliction was the oppression of the wicked, because of the voice of the enemy, and because of the oppression of the wicked, and this suffering which came upon him at the hands of wicked men, he hath called his exercise. Think not that wicked men are in this world for nothing, or that God doth no good with them. Every wicked man liveth, either to repent, or to exercise the righteous.

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

Responsory IV.

8. 

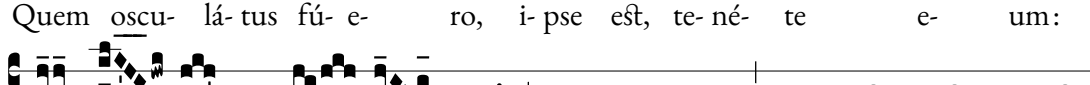
A -mí- cus me- us * óscu- li me trá-di-dit si- gno:



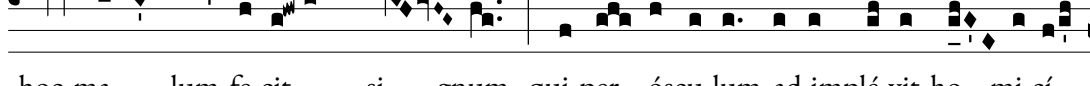
Quem oscu- lá- tus fú- e- ro, i- pse est, te- né- te e- um:



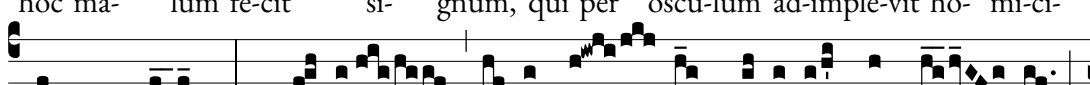
hoc ma- lum fe- cit si- gnum, qui per óscu- lum ad-implé- vit ho- mi- cí-



di- um. * Infé- lix præ- termí- sit pré- ti- um sán- gui- nis,



et in fi- ne láque- o se sus- pén- dit. ψ. Bo- num e- rat e- i,



si na- tus non fu- ísset ho- mo il- le. * Infé- lix.

Mine own friend hath betrayed me by the sign of a kiss: Whomsoever I shall kiss, That same is he; hold him fast. This was the traitorous sign which he gave, even he who murdered with a kiss. * Woe unto that man! He cast down the price of blood, and went, and hanged himself. ψ. It had been good for that man if he had not been born. * Woe.

Lesson V.

Utinam ergo qui nos modo exercent, convertantur, et nobiscum exercentur: tamen quamdiu ita sunt ut exercent, non eos odimus: quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit, ignoramus. Et plerumque cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati. Ipsorum tantum desperanda est correctio, contra quos habemus occultam lucram: ad quam lucram nos armat Apostolus, dicens: Non est nobis colluctatio adversus carnem et sanguinem: id est, non adversus homines, quos videtis, sed adversus principes, et potestates, et rectores mundi, tenebrarum harum. Ne forte cum dixisset, mundi, intelligeres demones esse rectores cæli et terræ. Mundi dixit, tenebrarum harum: mundi dixit, amatorum mundi: mundi dixit, impiorum et iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.

Would to God that they which now exercise us were converted and exercised with us! Yet, while they are as they are, and exercise us, we will not hate them: for we know not of any one of them whether he will endure to the end in his sin. Yea, oftentimes, when thou deemest that thou hatest thine enemy, he whom thou hatest is thy brother, and thou knowest it not. The Holy Scriptures show us that the devil and his angels are already damned unto everlasting fire, and therefore of their repentance it behoveth us to despair; but of theirs only. These are they against whom we wrestle within; to the which wrestling the Apostle stirreth us up where he saith: We wrestle not against flesh and blood, (that is, not against men whom we see,) but against principalities, against powers, against the rulers of the darkness of this world. He saith not the rulers of this world, lest perchance thou shouldest deem that devils are the lords of heaven and earth; what he doth say is, rulers of the darkness of this world, of that world which they love who love the world, of that world wherein the ungodly and unrighteous do prosper, of that world, in fine, of which the Gospel saith: And the world knew him not.

Responsory V.

2. 
 J Ū-das * mercá-tor pés-simus óscu-lo pé-ti-it Dómi-num:

 il-le ut a-gnus ínno-cens non ne-gá-vit Ju-dæ ós-cu-lum:

 * De-na-ri-ó-rum núme-ro Chriřtum Ju-dæ-is trá-di-dit.


ψ. Mé-li-us il-li e-rat, si na-tus non fu-ís-set. * De-na-ri-ó-rum.

The vile trader Judas came to the Lord to kiss him, and he, as a guileless lamb, refused not a kiss to Judas, * Who, for a certain number of pence, betrayed Christ to the Jews. ψ. It had been good for that man if he had not been born. * Who.

Lesson VI.

We have seen iniquity and strife in the city. Behold, the glory of the Cross. That Cross which was the object of the insults of God's enemies, is established now above the brows of kings. The end hath shown the measure of its power: it hath conquered the world, not by the sword, but by its wood. The enemies of God thought the Cross a meet object of insult and ridicule, yea, they stood before it, wagging their heads and saying: If he be the Son of God, let him come down from the Cross! And he stretched forth his hands unto a disobedient and gainsaying people. If he is just which liveth by faith, he is unjust that hath not faith. Therefore where is written iniquity we may understand unbelief. The Lord therefore saith that he saw iniquity and strife in the city, and that he stretched forth his hands unto

Quóniam vidi iniquitatem, et contradiccionem in civitate. Atténde glóriam crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultavérunt. Efféctus probávit virtutem: dómuit orbem non ferro, sed ligno. Lignum crucis contuméliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitábant, et dicébant: Si Fílius Dei est, descéndat de cruce. Extendébat ille manus suas ad pópulum non credéntem, et contradicéntem. Si enim justus est, qui ex fide vivit; iníquus est, qui non habet fidem. Quod ergo hic ait, iniquitatem: perfídiam intéllege. Vidébat ergo Dóminus in civitate iniquitatem et contradiccionem, et extendébat manus suas ad pópulum non credéntem et contradicéntem: et tamen et ipsos exspéctans dicébat: Pater, ignósce illis,

quia nesciunt quid faciunt.

that disobedient and gainsaying people,
and, disobedient and gainsaying as they
were, he was hungry for their salvation,
and said: Father, forgive them, for they
know not what they do.

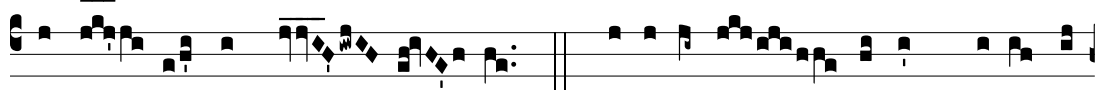
Responsory VI.

5. 

U - nus * ex disci- pu- lis me- is tra- det me hó- di- e:



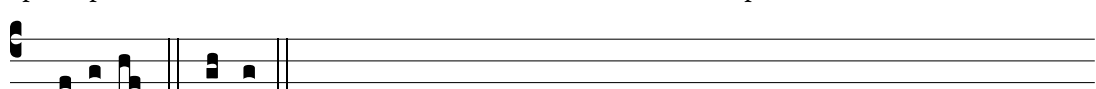
Væ il- li per quem tra- dar e- go: * Mé-li- us il-li e- rat,



si na- tus non fu- ís- set. ψ. Qui intíngit me-cum manum in



par-ópsi- de, hic me tra-di-tú-rus eſt in manus pec-ca-tó- rum.



* Mé-li- us. R. Unus.

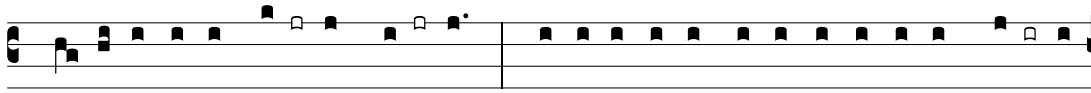
One of my disciples shall betray me this night. Woe unto that man by whom I am betrayed! * It had been good for that man if he had not been born. ψ. He that dippeth his hand with me in the dish, the same shall betray me into the hands of sinners. * It had been good. R. One.

III NOCTURN.

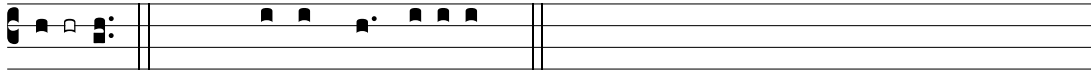
1. Ant. 

D I-xi in-í-quis: * No-lí-te loqui advérsus De-um in-iqui-tá-tem.
Ant. I said unto the wicked: Speak not wickedness against God.

Psalmus 74.



1. Confi-té-bimur **ti-** bi, **De-** us: * confi-té-bimur, et invo-cá-bimus **no-** men



tu- um. *Flexa:* hoc in hoc: †

1. We will praise thee, O God: * we will praise, and we will call upon thy name.
 2. We will relate thy wondrous works: * when I shall take a time, I will judge justices.
 3. The earth is melted, and all that dwell therein: * I have established the pillars thereof.
 4. I said to the wicked: Do not act wickedly: * and to the sinners: Lift not up the horn.
 5. Lift not up your horn on high: * speak not iniquity against God.
 6. For neither from the east, nor from the west, nor from the desert hills: * for God is the judge.
 7. One he putteth down, and another he lifteth up: * for in the hand of the Lord there is a cup of strong wine full of mixture.
 8. And he hath poured it out from this to that: but the dregs thereof are not emptied: * all the sinners of the earth shall drink.
 9. But I will declare for ever: * I will sing to the God of Jacob.
 10. And I will break all the horns of sinners: * but the horns of the just shall be exalted.
2. Narrábimus mirabília **tua:** * cum accépero tempus, ego justítias **judicábo.**
 3. Liquefácta est terra, et omnes qui hábitant in **ea:** * ego confirmávi colúm-nas ejus.
 4. Dixi iníquis: Nolíte iníque ágere: * et delinquéntibus: Nolíte exaltáre **cornu:**
 5. Nolíte extóllere in altum **cornu** **vestrum:** * nolíte loqui advérsus Deum iniquitátem.
 6. Quia neque ab Oriénte, neque ab Occidénte, neque a desértis **móntibus:** * quóniam **Deus** **judex** est.
 7. Hunc humíliat, et **hunc** exáltat: * quia calix in manu Dómini vini meri **plenus** **misto.**
 8. Et inclinávit ex hoc in hoc: † verúm-tamen fæx ejus non est exinaníta: * bibent omnes peccatóres **terræ.**
 9. Ego autem annuntiábo in **sæculum:** * cantábo **Deo** **Jacob.**
 10. Et ómnia córnua peccatórum **confríngam:** * et exaltabúntur **córnua** **juíti.**

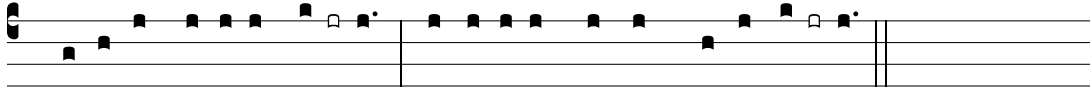


T

Erra trému-it * et qui-é-vit, dum exsúrge-ret in ju-dí-ci-o De-us.

Ant. The earth trembled and was still, when God arose to judgment.

Psalmus 75.



- | | |
|---|---|
| <p>1. No-tus in Judæ-a De- us: * in Isra-el magnum <i>nomen</i> e- jus.</p> <p>2. Et factus est in pace locus ejus: * et ha-bitatio <i>ejus</i> in Sion.</p> <p>3. Ibi confrégit poténtias árcuum: * scu-tum, gládium, et bellum.</p> <p>4. Illúminans tu mirábiliter a móntibus ætérnis: * turbáti sunt omnes insipiéntes corde.</p> <p>5. Dormiérunt somnum suum: * et nihil invenérunt omnes viri divitiárum in má-nibus suis.</p> <p>6. Ab increpatióne tua, Deus Jacob, * dormitavérunt qui ascendérunt equos.</p> <p>7. Tu terríbilis es, et quis resístet tibi? * ex tunc <i>ira</i> tua.</p> <p>8. De cælo audítum fecísti judícium: * terra trémuit et <i>quiévit</i>.</p> <p>9. Cum exsúrgeret in judícium Deus, * ut salvos fáceret omnes mansuétos terræ.</p> <p>10. Quóniam cogitátio hóminis confitébi-tur tibi: * et relíquiæ cogitatiónis diem festum <i>agent</i> tibi.</p> <p>11. Vovéte, et réddite Dómino Deo vestro: * omnes, qui in circúitu ejus <i>affértis</i> múnera.</p> <p>12. Terríbili et ei qui aufert spíritum príncipum, * terríbili apud <i>reges</i> terræ.</p> | <p>1. In Judea God is known: * his name is great in Israel.</p> <p>2. And his place is in peace: * and his abode in Sion:</p> <p>3. There hath he broken the powers of bows, * the shield, the sword, and the bat-tle.</p> <p>4. Thou enlightenest wonderfully from the everlasting hills. * All the foolish of heart were troubled.</p> <p>5. They have slept their sleep; * and all the men of riches have found nothing in their hands.</p> <p>6. At thy rebuke, O God of Jacob, * they have all slumbered that mounted on horseback.</p> <p>7. Thou art terrible, and who shall resist thee? * from that time thy wrath.</p> <p>8. Thou hast caused judgment to be heard from heaven: * the earth trembled and was still,</p> <p>9. When God arose in judgment, * to save all the meek of the earth.</p> <p>10. For the thought of man shall give praise to thee: * and the remainders of the thought shall keep holiday to thee.</p> <p>11. Vow ye, and pay to the Lord your God: * all you that are round about him bring presents.</p> <p>12. To him that is terrible, even to him who taketh away the spirit of princes: * to the terrible with the kings of the earth.</p> |
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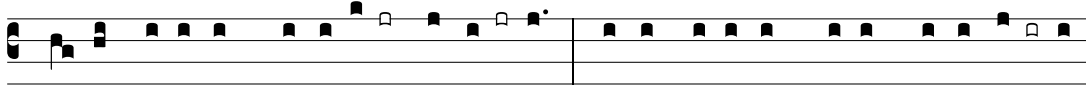
3. Ant.
7. a



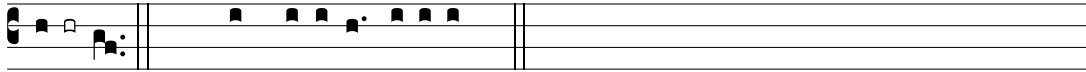
I N di- e * tri-bu-la-ti- ó-nis me- æ De-um exqui-sí-vi má-ni-bus me- is.

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

Psalmus 76.



1. Vo-ce me- a ad Dóminum clamá- vi: * vo-ce me- a ad De- um, et intén- dit



mi- hi. *Flexa*: exqui-sí-vi, †

- | | |
|---|--|
| <p>1. I cried to the Lord with my voice; * to God with my voice, and he gave ear to me.</p> <p>2. In the day of my trouble I sought God, with my hands lifted up to him in the night, * and I was not deceived.</p> <p>3. My soul refused to be comforted: * I remembered God, and was delighted, and was exercised, and my spirit swooned away.</p> <p>4. My eyes prevented the watches: * I was troubled, and I spoke not.</p> <p>5. I thought upon the days of old: * and I had in my mind the eternal years.</p> <p>6. And I meditated in the night with my own heart: * and I was exercised and I swept my spirit.</p> <p>7. Will God then cast off for ever? * or will he never be more favourable again?</p> <p>8. Or will he cut off his mercy for ever, * from generation to generation?</p> <p>9. Or will God forget to shew mercy? * or will he in his anger shut up his mercies?</p> <p>10. And I said, Now have I begun: * this is the change of the right hand of the most High.</p> <p>11. I remembered the works of the Lord: * for I will be mindful of thy wonders from the beginning.</p> <p>12. And I will meditate on all thy works: * and will be employed in thy inventions.</p> | <p>2. In die tribulatiónis meæ Deum exquisívi, † mánibus meis nocte contra eum: * et non sum decéptus.</p> <p>3. Rénuít consolári ánima mea: † memor fui Dei, et delectátus sum, et exercitátus sum: * et defécit spíritus meus.</p> <p>4. Anticipavérunt vigílias óculi mei: * turbátus sum, et non sum locútus.</p> <p>5. Cogitávi dies antíquos: * et annos ætérnos in mente hábui.</p> <p>6. Et meditátus sum nocte cum corde meo, * et exercitábar, et scopébam spíritum meum.</p> <p>7. Numquid in ætérnum projíciet Deus: * aut non appónet ut complacítior sit adhuc?</p> <p>8. Aut in finem misericórdiam suam abscíndet, * a generatióne in generatióne?</p> <p>9. Aut obliviscétur miseréri Deus: * aut continébit in ira sua misericórdias suas?</p> <p>10. Et dixi: Nunc cœpi: * hæc mutátio dexteræ Excélsi.</p> <p>11. Memor fui óperum Dómini: * quia memor ero ab inítio mirabílium tuórum.</p> <p>12. Et meditábor in ómnibus opéribus tuis: * et in adinventiόνibus tuis exercébor.</p> <p>13. Deus, in sancto via tua: † quis Deus magnus sicut Deus noster? * tu es Deus qui facis mirabília.</p> |
|---|--|

14. Notam fecísti in pópulis virtútem tuam: * redemísti in bráchio tuo pópulum tuum filios **Jacob** et **Joseph**.
 15. Vidérunt te aquæ, Deus, vidérunt te aquæ: * et timuérunt et turbátæ **sunt** abyssi.
 16. Multitúdo sónitus aquárum: * vocem dedérunt **nubes**.
 17. Etenim sagittæ tuæ **tránseunt**: * vox tonítrui tui in **rota**.
 18. Illuxérunt coruscationes tuæ **orbi terræ**: * commóta est, et **contrémuit** terra.
 19. In mari via tua, et sémitæ tuæ in aquis **multis**: * et vestígia tua non **cognoscéntur**.
 20. Deduxísti sicut oves **pópulum tuum**, * in manu **Móysi** et **Aaron**.

13. Thy way, o God, is in the holy place: who is the great God like our God? * Thou art the God that doest wonders.
 14. Thou hast made thy power known among the nations: * with thy arm thou hast redeemed thy people the children of Jacob and of Joseph.
 15. The waters saw thee, o God, the waters saw thee: * and they were afraid, and the depths were troubled.
 16. Great was the noise of the waters: * the clouds sent out a sound.
 17. For thy arrows pass: * the voice of thy thunder in a wheel.
 18. Thy lightnings enlightened the world: * the earth shook and trembled.
 19. Thy way is in the sea, and thy paths in many waters: * and thy footsteps shall not be known.
 20. Thou hast conducted thy people like sheep, * by the hand of Moses and Aaron.



ψ. Exsúrge, Dómi-ne. R. Et jú-di-ca causam me- am.

ψ. Arise, O Lord.

R. And judge thou my cause.

Pater noster. *silently*.

Lesson VII.

Cap. II, 17 – 34.

DE Epístola prima beáti Pauli Apóstoli ad Corínthios.

HOC autem præcípío: non laudans quod non in mélius, sed in detérius convenítis. Primum quidem conveniéntibus vobis in Ecclésiám, áudio scissúras esse inter vos, et ex parte credo. Nam opórtet et háreses esse, ut et qui probáti sunt, manifésti fiant in vobis. Conveniéntibus ergo vobis in unum, jam non est Domínica cenam manducáre. Unus-

From the first letter of the blessed Apostle Paul to the Corinthians.

Now this I ordain: not praising you, that you come together not for the better, but for the worse. For first of all I hear that when you come together in the church, there are schisms among you; and in part I believe it. For there must be also heresies: that they also, who are approved, may be made manifest among you. When you come therefore together into one place, it

is not now to eat the Lord's supper. For every one taketh before his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not.

quísque enim suam cenam præsumit ad manducandum. Et álius quidem ésurit, álius autem ébrius est. Numquid domos non habétis ad manducandum et bibendum? aut Ecclésiám Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

Responsory VII.

7. **E** - ram *qua- si a- gnus ínno- cens: du- ctus sum ad
im- mo- lán- dum, et ne- sci- é- bam: consí- li- um fe- cé- runt
in- imí- ci me- i advérsus me, di- cén- tes: *Ve- ní- te, mit- tá- mus lignum in pa-
nem e- jus, et e- ra- dá- mus e- um de ter- ra ví- vén- ti-
um. *ψ.* O- mnes in- imí- ci me- i advérsus me co- gi- tá- bant ma- la mi- hi:
ver- bum in- íquum manda- vé- runt advérsus me, di- cén- tes.

* Ve-ní-te.

I was like a gentle lamb that is brought to the slaughter, and I knew not that mine enemies had devised devices against me, saying: * Come, let us put (poison of a deadly) tree into his bread, and let us cut him off from the land of the living. *ψ.* All they that hate me devised my hurt against me: they plotted together to do me evil, saying: * Come.

Lesson VIII.

EGO enim accépi a Dómino quod et trádidi vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem, Et grátias agens fregit, et dixit: Accípite, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem. Simíliter et cálicem, postquam coenávit, dicens: Hic calix novum testaméntum est in meo sángine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem. Quotiescúmque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis donec véniat.

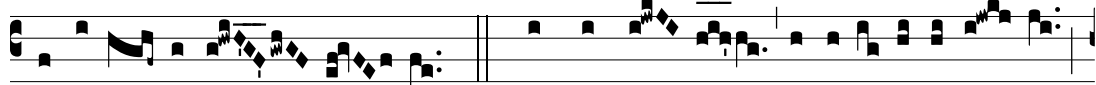
For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread. And giving thanks, broke, and said: Take ye, and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood: this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall show the death of the Lord, until he come.

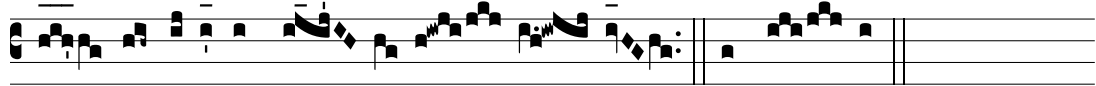
Responsory VIII.

7.  **U** - na ho- ra * non po- tu- í- stis vi- gi- lá- re

 me- cum, qui exhorta- bá- mi- ni mo- ri pro me? * Vel Ju- dam

 non vi- dé- tis, quómo- do non dor- mit, sed festí- nat

 trá-de-re me Ju- dá- is? *ψ*. Quid dormí- tis? súrgi- te, et o- rá- te,

 ne intré- tis in ten- ta- ti- ó- nem. * Vel Ju- dam.

Could ye not watch with me one hour, ye that called one on the other to die for me? * Or see ye not Judas, how that he sleepeth not, but maketh haste to betray me to the Jews? *ψ*. Why sleep ye? Rise, and pray, lest ye enter into temptation. * Or see ye not Judas.

Lesson IX.

Therefore whosoever shall eat this bread, or drink the chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord. But let a man prove himself: and so let him eat of that bread, and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by the Lord, that we be not condemned with this world. Wherefore, my brethren, when you come together to eat, wait for one another. If any man be hungry, let him eat at home; that you come not together unto judgment. And the rest I will set in order, when I come.

ITaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit corporis et sanguinis Domini. Probet autem seipsum homo: et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, iudicium sibi manducat et bibit, non dijudicans corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod, si nosmetipsos dijudicarem, non utique judicarem. Dum iudicamur autem, a Domino corrumpimur, ut non cum hoc mundo damnemur. Itaque, fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis esurit, domi manducet: ut non in iudicium conveniatis. Cetera autem, cum venero, disponam.

Responsory IX.

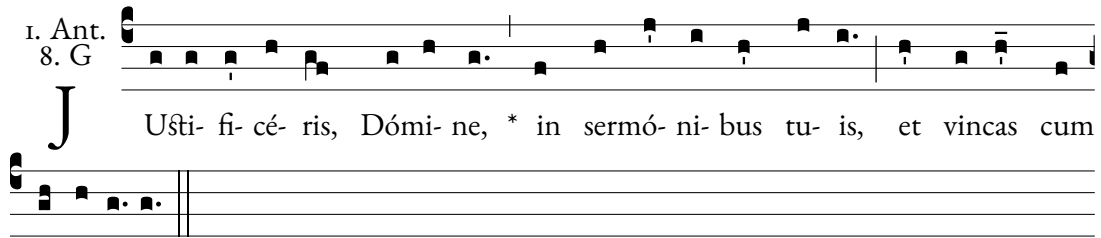
I.

S E- ni- ó- res * pó- pu- li consí- li- um fe- cé- runt, * Ut Je- sum
do- lo te- né- rent, et oc- cí- de- rent: cum glá- di- is et fú- sti- bus
ex- i- é- runt tamquam ad latró- nem. ψ. Col- le- gé- runt pontí- fi- ces et
pha- ri- sá- i concí- li- um. * Ut Je- sum. R. Se- ni- ó- res.

The elders of the people consulted * That they might take Jesus by subtilty, and kill Him they came out, as against a thief, with swords and staves. ψ. The chief Priests and the Pharisees gathered a council. * That they might take Jesus. R. The elders.

AT LAUDS.

I. Ant.
8. G

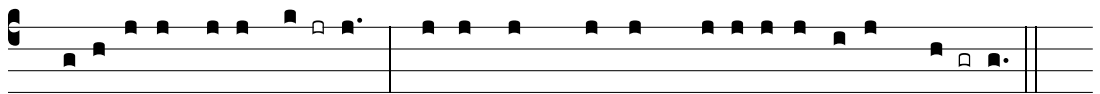


J Uſti- fi- cé- ris, Dómi- ne, * in ſermó- ni- bus tu- is, et vincas cum

ju-di-cá- ris.

Ant. O Lord, thou shalt be justified when thou speakeſt, and be clear when thou art judged.

Psalmus 50.



I. Mi-se-ré-re me- i **De-** us, * se-cúndum magnam mi-se-ri-córdi- **am tu-** am.

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

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

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

5. Tibi soli peccávi, et malum coram te **feci**: * ut iustificéris in sermónibus tuis, et vincas cum **iudicá**ris.

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

7. Ecce enim veritátem dilexíſti: * incérta et occúlta sapiéntiæ tuæ manifestáſti **mihi**.

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

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

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

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

1. Have mercy on me, o God, * according to thy great mercy.

2. And according to the multitude of thy tender mercies * blot out my iniquity.

3. Wash me yet more from my iniquity, * and cleanse me from my sin.

4. For I know my iniquity, * and my sin is always before me.

5. To thee only have I sinned, and have done evil before thee: * that thou mayſt be justified in thy words, and mayſt overcome when thou art judged.

6. For behold I was conceived in iniquities; * and in sins did my mother conceive me.

7. For behold thou haſt loved truth: * the uncertain and hidden things of thy wisdom thou haſt made manifest to me.

8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: * thou shalt wash me, and I shall be made whiter than snow.

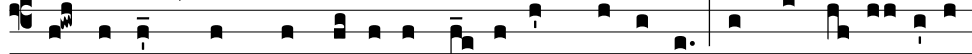
9. To my hearing thou shalt give joy and gladness: * and the bones that have been humbled shall rejoice.

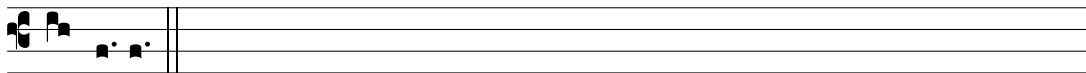
10. Turn away thy face from my sins, * and

blot out all my iniquities.

11. Create a clean heart in me, O God: *
and renew a right spirit within my bowels.
12. Cast me not away from thy face; * and
take not thy holy spirit from me.
13. Restore unto me the joy of thy salva-
tion, * and strengthen me with a perfect
spirit.
14. I will teach the unjust thy ways: * and
the wicked shall be converted to thee.
15. Deliver me from blood, O God, thou
God of my salvation: * and my tongue
shall extol thy justice.
16. O Lord, thou wilt open my lips: * and
my mouth shall declare thy praise.
17. For if thou hadst desired sacrifice, I
would indeed have given it: * with burnt
offerings thou wilt not be delighted.
18. A sacrifice to God is an afflicted spirit:
* a contrite and humbled heart, O God,
thou wilt not despise.
19. Deal favourably, o Lord, in thy good
will with Sion; * that the walls of
Jerusalem may be built up.
20. Then shalt thou accept the sacrifice of
justice, oblations and whole burnt offer-
ings: * then shall they lay calves upon thy
altar.

12. Ne projicias me a facie **tua**: * et spíri-
tum sanctum tuum ne *áuferas* a me.
13. Redde mihi lætítiam salutáris **tui**: * et
spíritu principáli *confirma* me.
14. Docébo iníquos vias **tuas**: * et ímpii ad
te *converténtur*.
15. Líbera me de sanguínibus, Deus, Deus
salútis **meæ**: * et exsultábit lingua mea ju-
stítiam **tuam**.
16. Dómine, lábia mea **apéries**: * et os
meum annuntiábit *laudem* **tuam**.
17. Quóniam si voluísse sacrificíum, de-
dissem **útique**: * holocáuſtis non *de-*
lectáberis.
18. Sacrificíum Deo spíritus contri-
bulátus: * cor contrítum et humiliátum,
Deus, *non despícies*.
19. Benígne fac, Dómine, in bona volun-
táte tua **Sion**: * ut ædificéntur muri
Jerúsalem.
20. Tunc acceptábis sacrificíum justítiæ,
oblatiónes, et holocáusta: * tunc impó-
nent super altáre *tuum* **vítulos**.

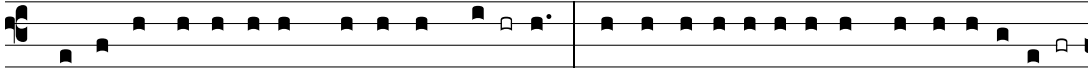
2. Ant. 
2. D 
D O-mi-nus * tamquam o-vis ad ví-ctimam ductus est, et non a-pé- ru- it



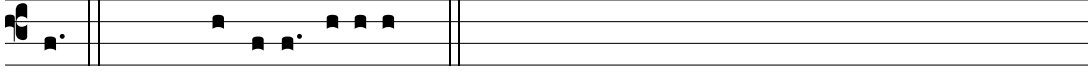
os su- um.

Ant. The Lord was brought as a lamb to the slaughter, and he opened not his mouth.

Psalmus 89.



1. Dómi-ne, re-fú-gi-um factus es **no-** bis: * a ge-ne-ra-ti-óne in ge-ne-ra-ti-ó-



nem. *Flexa*: tránse- at, †

2. Priúsqvam montes fíerent, aut forma-
rétur terra et **orbis**: * a sáculo et usque in
sáculum tu *es Deus*.
3. Ne avértas hóminem in humilitátem: *
et dixísti: Convertímini, fílii **hóminum**.
4. Quóniam mille anni ante óculos
tuos, * tamquam dies heštérna, quæ
præteríit.
5. Et custódia in **nocte**, * quæ pro níhilo
habéntur, eórum **anni** erunt.
6. Mane sicut herba tránseat, † mane fló-
reat, et **tránseat**: * véspere décidat, indú-
ret et *aréscat*.
7. Quia defécimus in ira **tua**, * et in furóre
tuo turbáti **sumus**.
8. Posuísti iniquitátes nostras in conspéc-
tu **tuo**: * sáculum nostrum in illumina-
tíone vultus **tui**.
9. Quóniam omnes dies nostri de-
fecérunt: * et in ira tua *defécimus*.
10. Anni nostri sicut aránea medi-
tabúntur: * dies annórum nostrórum in
ipsis, septuagínta **anni**.
11. Si autem in potentátibus, octogínta
anni: * et ámplius eórum, labor *et dolor*.
12. Quóniam supervénit mansuetúdo: * et
corripíemur.
13. Quis novit poteštátem iræ **tuæ**: * et præ
timóre tuo iram tuam dinumeráre?
14. Déxteram tuam sic **notam** fac: * et eru-
dítos corde in sapiéntia.
15. Convértere, Dómine, **úsquequo**? * et
deprecábilis esto super servos **tuos**.

1. Lord, thou hast been our refuge * from
generation to generation.
2. Before the mountains were made, or
the earth and the world was formed; *
from eternity and to eternity thou art
God.
3. Turn not man away to be brought
low: * and thou hast said: Be converted,
O ye sons of men.
4. For a thousand years in thy sight * are
as yesterday, which is past.
5. And as a watch in the night, * things
that are counted nothing, shall their
years be.
6. In the morning man shall grow up like
grass; in the morning he shall flourish
and pass away: * in the evening he shall
fall, grow dry, and wither.
7. For in thy wrath we have fainted away: *
and are troubled in thy indignation.
8. Thou hast set our iniquities before thy
eyes: * our life in the light of thy counte-
nance.
9. For all our days are spent; * and in thy
wrath we have fainted away.
10. Our years shall be considered as a spi-
der: * the days of our years in them are
threescore and ten years.
11. But if in the strong they be fourscore
years: * and what is more of them is
labour and sorrow.
12. For mildness is come upon us: * and we
shall be corrected.

13. Who knoweth the power of thy anger, *
and for thy fear can number thy wrath?
14. So make thy right hand known: * and
men learned in heart, in wisdom.
15. Return, o Lord, how long? * and be en-
treated in favour of thy servants.
16. We are filled in the morning with thy
mercy: * and we have rejoiced, and are de-
lighted all our days.
17. We have rejoiced for the days in which
thou hast humbled us: * for the years in
which we have seen evils.
18. Look upon thy servants and upon their
works: * and direct their children.
19. And let the brightness of the Lord our
God be upon us: and direct thou the
works of our hands over us; * yea, the
work of our hands do thou direct.

16. Replēti sumus mane misericórdia
tua: * et exultávimus, et delectáti sumus
ómnibus diébus **no**stris.
17. Lætáti sumus pro diébus, quibus nos
humiliásti: * annis, quibus vídimus **ma**la.
18. Réspice in servos tuos, et in ópera
tua: * et dírige fílios **e**órum.
19. Et sit splendor Dómini Dei nóstri su-
per nos, † et ópera mánuum nóstrárum
dírige **super** nos: * et opus mánuum no-
strárum **dí**rige.

3. Ant.
8. G

C Ontrí-tum est * cor me-um in mé-di-o me-i, contremu-é-runt
ómní-a ossa me-a.

Ant. Mine heart is broken, within me all my bones tremble.

Psalmus 35.

1. Di-xit injústus ut de-línquat in semet-í-pso: * non est timor De-i ante ó-cu-los
e- jus.

1. For in his sight he hath done deceit-
fully, * that his iniquity may be found
unto hatred.
2. The words of his mouth are iniquity
and guile: * he would not understand

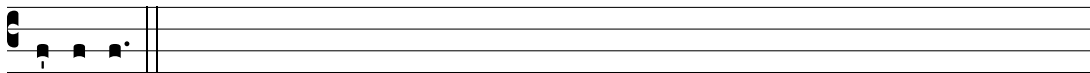
2. Quóniam dolóse egit in conspéctu
ejus: * ut inveniátur iníquitas *ejus ad*
ódium.
3. Verba oris ejus iníquitas, et **dolus**: * nó-
luit intellígere ut *bene* ágeret.

4. Iniquitatem meditatus est in cubili suo: * astitit omni viæ non bonæ, malitiam autem *non odívit*.
 5. Dómine, in cælo misericórdia tua: * et veritas tua usque *ad nubes*.
 6. Justítia tua sicut montes Dei: * judícia tua *abyssus multa*.
 7. Hómines, et juménta salvábis, Dómine: * quemádmódum multiplicásti misericórdiam tuam, Deus,
 8. Fílii autem hóminum, * in tégmine alárum tuárum *sperábunt*.
 9. Inebriabúntur ab ubertáte domus tuæ: * et torrénte voluptátis tuæ *potábis eos*.
 10. Quóniam apud te est fons vitæ: * et in lúmine tuo *vidébimus lumen*.
 11. Præténde misericórdiam tuam sciéntibus te, * et justítiam tuam his, qui *recto sunt corde*.
 12. Non véniat mihi pes *supérbiæ*: * et manus peccatóris non *móveat* me.
 13. Ibi ceciderunt qui operántur iniquitatem: * expúlsi sunt, nec *potuérunť stare*.

that he might do well.

3. He hath devised iniquity on his bed, * he hath set himself on every way that is not good: but evil he hath not hated.
 4. o Lord, thy mercy is in heaven, * and thy truth reacheth even to the clouds.
 5. Thy justice is as the mountains of God, * thy judgments are a great deep.
 6. Men and beasts thou wilt preserve, o Lord: * O how hast thou multiplied thy mercy, O God!
 7. But the children of men * shall put their trust under the covert of thy wings.
 8. They shall be inebriated with the plenty of thy house; * and thou shalt make them drink of the torrent of thy pleasure.
 9. For with thee is the fountain of life; * and in thy light we shall see light.
 10. Extend thy mercy to them that know thee, * and thy justice to them that are right in heart.
 11. Let not the foot of pride come to me, * and let not the hand of the sinner move me.
 12. There the workers of iniquity are fallen, * they are cast out, and could not stand.

4. Ant.
 4. A*
 E Xhortá-tus es * in virtú-te tu-a, et in re-fecti-ó-ne sancta tu-a,

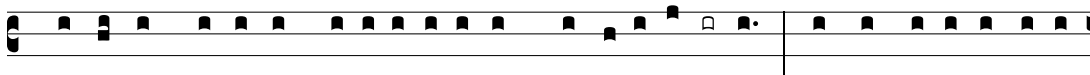


Dómi-ne.

Ant. O Lord, thou hast spoken unto us in thy strength, and in thy holy banquet.

Canticum Moysi.

Exodi 15, 1-19.



1. Cantémus Dómi-no: glo-ri-ó-se e-nim *magni-fi-cá*-tus est, * equum et ascensó-rem



de-jé-cit in **ma-** re. *Flexa:* pugná-tor, †

1. Let us sing to the Lord: for he is gloriously magnified, * the horse and the rider he hath thrown into the sea.
2. The Lord is my strength and my praise, * and he is become salvation to me:
3. He is my God and I will glorify him: * the God of my father, and I will exalt him.
4. The Lord is as a man of war, Almighty is his name. * Pharaó's chariots and his army he hath cast into the sea:
5. His chosen captains are drowned in the Red Sea. * The depths have covered them, they are sunk to the bottom like a stone.
6. Thy right hand, o Lord, is magnified in strength: thy right hand, o Lord, hath slain the enemy. * And in the multitude of thy glory thou hast put down thy adversaries:
7. Thou hast sent thy wrath, which hath devoured them like stubble. * And with the blast of thy anger the waters were gathered together:
8. The flowing water stood, * the depths were gathered together in the midst of the sea.
9. The enemy said: I will pursue and overtake, * I will divide the spoils, my soul shall have its fill:
10. I will draw my sword, * my hand shall slay them.
11. Thy wind blew and the sea covered them: * they sunk as lead in the mighty waters.
12. Who is like to thee, among the strong, o Lord? * who is like to thee, glorious in holiness, terrible and praiseworthy, doing wonders?
2. Fortitúdo mea, et laus *mea* **Dóminus**, * et factus est mihi in **salútem**.
3. **Iste** Deus meus, et glorificábo eum: * Deus patris mei, et exaltábo eum.
4. **Dóminus** quasi vir pugnátor, † **Omní-** potens *nomen* ejus. * **Currus** Pharaónis et **exércitum** ejus *projécit* in **mare**.
5. **Elécti** príncipes ejus submérsi sunt in **Mari** **Rubro**: * abýssi operuérunt eos, descendérunt in *profúndum* quasi **lapis**.
6. **Déxtera** tua, **Dómine**, magnificáta est in fortitúdine: † **déxtera** tua, **Dómine**, percússit *inimícum*. * Et in multítudine glóriæ tuæ deposuísti *adversários* **tuos**:
7. **Misi**sti iram tuam, quæ devorávit eos *sicut* **stípulam**. * Et in spírítu furóris tui congregátæ sunt **aquæ**:
8. Stetit *unda* **fluens**, * congregátæ sunt abýssi in *médio* **mari**.
9. Dixit inimícus: **Pérse**quar et *com-* **prehéndam**, * **dí**vidam spólia, implébitur *ánima* **mea**:
10. **Evaginábo** gládium **meum**, * interficiet *eos* **manus** **mea**.
11. Flavít spírítus tuus, et opéruit *eos* **mare**: * submérsi sunt quasi plumbum in *aquís* **veheméntibus**.
12. Quis símilis tui in *fortibus*, **Dómine**? * quis símilis tui, magníficus in sanctítate, terríbilis atque laudábilis, *fáciens* **mirabília**?
13. **Extendí**sti manum tuam, et devorávit *eos* **terra**. * **Dux** fuísti in misericórdia tua pópulo *quem* **redemísti**:
14. Et portásti eum in fortitúdine **tua**, * ad *habitáculum* **sanctum** **tuum**.
15. Ascendérunt pópuli, *et* **iráti** sunt: * dolóres obtinuérunt *habitatóres* **Philístiim**.

16. Tunc conturbāti sunt principes Edom, † robústos Moab obtínuit **tremor**: * obriguérunt omnes habitatóres **Chánaan**.
17. Irruat super eos formído et **pavor**, * in magnitúdine bráchiī **tui**:
18. Fiant immóbiles quasi lapis, † donec pertránseat pópulus *tuus*, **Dómine**, * donec pertránseat pópulus tuus iste, *quem possedísti*.
19. Introdúces eos, et plantábis in monte hæreditátis **tuæ**, * firmíssimo habitáculo tuo quod operátus es, **Dómine**:
20. Sanctuárium tuum, **Dómine**, quod firmavérunt *manus tuæ*. * Dóminus regnabit in ætérnum et **ultra**.
21. Ingréssus est enim eques Phárao cum cúrribus et equítibus *ejus in mare*: * et redúxit super eos Dóminus *aquas maris*:
22. Fílii autem Israel ambulavérunt *per siccum* * in *médio ejus*.

13. Thou stretchedst forth thy hand, and the earth swallowed them. * In thy mercy thou hast been a leader to the people which thou hast redeemed:
14. And in thy strength thou hast carried them * to thy holy habitation.
15. Nations rose up, and were angry: * sorrows took hold on the inhabitants of Philistiim.
16. Then were the princes of Edom troubled, trembling seized on the stout men of Moab: * all the inhabitants of Chanaan became stiff.
17. Let fear and dread fall upon them, * in the greatness of thy arm:
18. Let them become unmoveable as a stone, until thy people, o Lord, pass by: * until this thy people pass by, which thou hast possessed.
19. Thou shalt bring them in, and plant them in the mountain of thy inheritance, * in thy most firm habitation which thou hast made, o Lord;
20. Thy sanctuary, o Lord, which thy hands have established. * The Lord shall reign for ever and ever.
21. For Pharaoh went in on horseback with his chariots and horsemen into the sea: * and the Lord brought back upon them the waters of the sea:
22. But the children of Israel walked on dry ground * in the midst thereof.

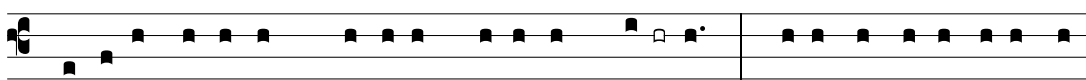
5. Ant.
2. D

O - blá- tus est, * qui- a ipse vó- lu- it, et peccá- ta nostra

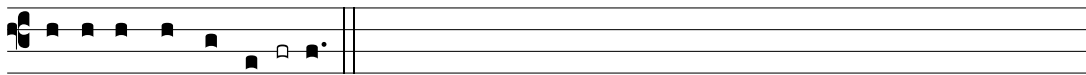
i-pse portá-vit.

Ant. He was offered up because he willed it and he bore our sins.

Psalmus 146.



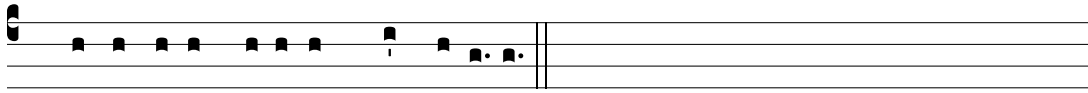
1. Laudá-te Dómi-num quón-i- am bonus est **psal**-mus: * De- o nóstro sit jucúnda,



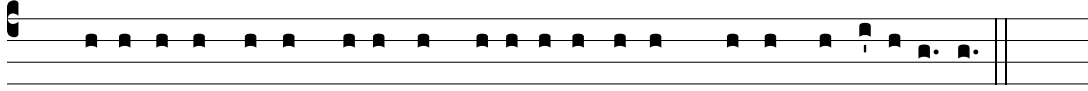
de-có-raque *laudá*-ti- o.

- | | |
|---|---|
| <p>1. Praise ye the Lord, because psalm is good: * to our God be joyful and comely praise.</p> <p>2. The Lord buildeth up Jerusalem: * he will gather together the dispersed of Israel</p> <p>3. Who healeth the broken of heart, * and bindeth up their bruises.</p> <p>4. Who telleth the number of the stars: * and calleth them all by their names.</p> <p>5. Great is our Lord, and great is his power: * and of his wisdom there is no number.</p> <p>6. The Lord lifteth up the meek, * and bringeth the wicked down even to the ground.</p> <p>7. Sing ye to the Lord with praise: * sing to our God upon the harp.</p> <p>8. Who covereth the heaven with clouds, * and prepareth rain for the earth.</p> <p>9. Who maketh grass to grow on the mountains, * and herbs for the service of men.</p> <p>10. Who giveth to beasts their food: * and to the young ravens that call upon him.</p> <p>11. He shall not delight in the strength of the horse: * nor take pleasure in the legs of a man.</p> | <p>2. Ædíficans Jerúsalem Dóminus: * dispersiónes Israëlís congregábit.</p> <p>3. Qui sanat contrítos corde: * et álligat contritiónes <i>eórum</i>.</p> <p>4. Qui númerat multitudinem stellárum: * et ómnibus eis <i>nómina</i> vocat.</p> <p>5. Magnus Dóminus nóster, et magna virtus <i>ejus</i>: * et sapiéntiæ ejus non <i>est</i> númerus.</p> <p>6. Suscípiens mansuétos Dóminus: * humílians autem peccatóres usque <i>ad</i> terram.</p> <p>7. Præcínite Dómino in confessióne: * psállite Deo nóstro <i>in</i> cíthara.</p> <p>8. Qui óperit cælum núbibus: * et parat <i>terre</i> plúviam.</p> <p>9. Qui prodúcit in móntibus fenum: * et herbam servitúti hóminum.</p> <p>10. Qui dat juméntis escam ipsórum: * et pullis corvórum invocántibus <i>eum</i>.</p> <p>11. Non in fortitúdine equi voluntátem habébit: * nec in tíbiis viri beneplácitum <i>erit ei</i>.</p> <p>12. Beneplácitum est Dómino super tíméntes <i>eum</i>: * et in eis, qui sperant super misericórdia <i>ejus</i>.</p> |
|---|---|

The Chapter and the hymn are not said during these three days.



ψ. Hómo pa-cis me-æ, in quo spe-rá-vi.



℞. Qui e-dé-bat pa-nes me-os, ampli-á-vit advérsum me supplanta-ti-ó-nem.

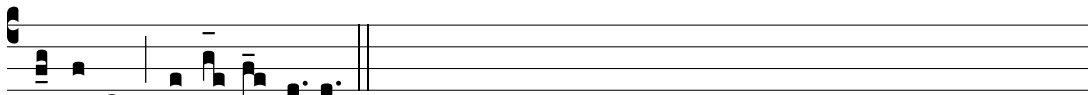
ψ. Mine own familiar friend, in whom I trusted.

℞. Which did eat of my bread, hath lifted up his heel against me.

At the Benediçtus, Antiphon.



T Rá-di-tor au-tem * de-dit e- is signum, di-cens : Quem o-scu-lá-tus fú-e-ro,

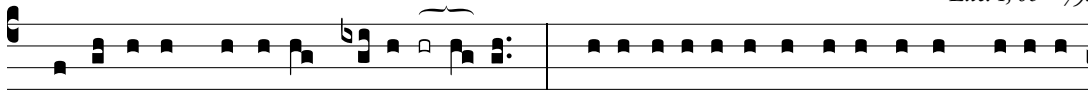


ipse e-ſt, te-né-te e-um.

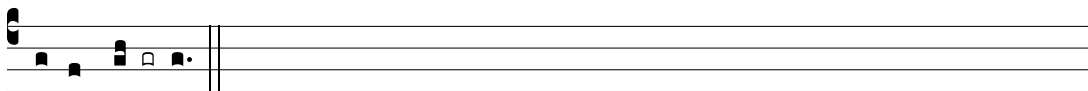
Ant. Now he that betrayed him gave them a sign, saying: Whomsoever I shall kiss, that same is he: hold him fast.

Canticum Zachariæ.

Luc. 1, 68 – 79.



1. Be-ne-díçtus Dómi-nus, De-us **Isra-**el: * qui- a vi-si-tá-vit, et fe-cit red-empti-ónem



ple-bis su-æ:

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

3. Sicut locútus e-ſt *per os sanctórum*, * qui a sáculo sunt, prophetárum **ejus**:

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

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

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

1. Blessed be the Lord ✠ God of Israel; * because he hath visited and wrought the redemption of his people:

2. And hath raised up an horn of salvation to us, * in the house of David his servant:

3. As he spoke by the mouth of his holy Prophets, * who are from the beginning:

4. Salvation from our enemies, * and from the hand of all that hate us:

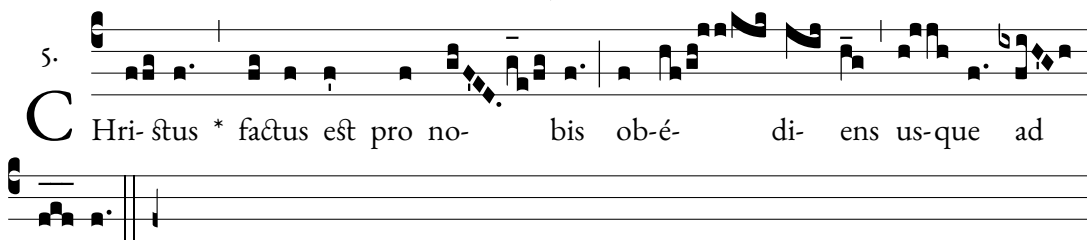
5. To perform mercy to our fathers, * and

to remember his holy testament.

6. The oath, which he swore to Abraham our father, * that he would grant to us.
7. That being delivered from the hand of our enemies, * we may serve him without fear.
8. In holiness and justice before him, * all our days.
9. And thou, child, shalt be called the prophet of the Highest: * for thou shalt go before the face of the Lord to prepare his ways:
10. To give knowledge of salvation to his people, * unto the remission of their sins:
11. Through the bowels of the mercy of our God, * in which the Orient from on high hath visited us:
12. To enlighten them that sit in darkness, and in the shadow of death: * to direct our feet into the way of peace.

nobis:

7. Ut sine timóre, de manu inimicórum nostrórum *liberáti*, * *serviámus illi*.
8. In sanctitáte, et iustítia coram ipso, * ómnibus diébus **nostris**.
9. Et tu, puer, Prophéta Altíssimi *vocáberis*: * præfabis enim ante fáciem Dómini, paráre *vias ejus*:
10. Ad dandam sciéntiam *salútis plebi ejus*: * in remissionem peccatórum *eórum*:
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*.



mor- tem.

Christ became obedient for us unto death.

And thus it is said at all of the Hours of the day, but without the chant.

When ♯. Christus factus est is begun, all kneel, and having finished it, Pater noster is said ocmpletely silently.

After this, Ps. Miserére.

1. Have mercy on me, o God, * according to thy great mercy.
2. And according to the multitude of thy tender mercies * blot out my iniquity.
3. Wash me yet more from my iniquity, * and cleanse me from my sin.
4. For I know my iniquity, * and my sin is always before me.
5. To thee only have I sinned, and have done evil before thee: * that thou mayst

1. Miserére mei, **Deus**, * secúndum magnam misericórdiam tuam.
2. Et secúndum multitudínem miseratiónum tuárum, * dele iniquitátem meam.
3. Ámplius lava me ab iniquitáte mea: * et a peccáto meo munda me.
4. Quóniam iniquitátem meam ego cognósco: * et peccátum meum contra me est semper.
5. Tibi soli peccávi, et malum coram te

- feci:** * ut justificeris in sermonibus tuis, et vincas cum iudicaris.
6. Ecce enim, in iniquitatibus conceptus **sum:** * et in peccatis concepit me mater mea.
7. Ecce enim, veritatem dilexisti: * incerta et occulta sapientiae tuae manifestasti mihi.
8. Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor.
9. Auditui meo dabis gaudium et letitiam: * et exultabunt ossa humiliata.
10. Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.
11. Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.
12. Ne proicias me a facie tua: * et spiritum sanctum tuum ne auferas a me.
13. Redde mihi letitiam salutaris tui: * et spiritu principali confirma me.
14. Docēbo iniquos vias tuas: * et impii ad te convertentur.
15. Libera me de sanguinibus, Deus, Deus salutis meae: * et exultabit lingua mea iustitiam tuam.
16. Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.
17. Quoniam si voluisses sacrificium, dedissem utique: * holocaustis non delectaberis.
18. Sacrificium Deo spiritus contribulatus: * cor contritum, et humiliatum, Deus, non despicies.
19. Benigne fac, Domine, in bona voluntate tua Sion: * ut aedificentur muri Jerusalem.
20. Tunc acceptabis sacrificium iustitiae, oblationes, et holocausta: * tunc impo-
nent super altare tuum vitulos.

- be justified in thy words, and mayst overcome when thou art judged.
6. For behold I was conceived in iniquities; * and in sins did my mother conceive me.
7. For behold thou hast loved truth: * the uncertain and hidden things of thy wisdom thou hast made manifest to me.
8. Thou shalt sprinkle me with hyssop, and I shall be cleansed: * thou shalt wash me, and I shall be made whiter than snow.
9. To my hearing thou shalt give joy and gladness: * and the bones that have been humbled shall rejoice.
10. Turn away thy face from my sins, * and blot out all my iniquities.
11. Create a clean heart in me, O God: * and renew a right spirit within my bowels.
12. Cast me not away from thy face; * and take not thy holy spirit from me.
13. Restore unto me the joy of thy salvation, * and strengthen me with a perfect spirit.
14. I will teach the unjust thy ways: * and the wicked shall be converted to thee.
15. Deliver me from blood, O God, thou God of my salvation: * and my tongue shall extol thy justice.
16. O Lord, thou wilt open my lips: * and my mouth shall declare thy praise.
17. For if thou hadst desired sacrifice, I would indeed have given it: * with burnt offerings thou wilt not be delighted.
18. A sacrifice to God is an afflicted spirit: * a contrite and humbled heart, O God, thou wilt not despise.
19. Deal favourably, O Lord, in thy good will with Sion; * that the walls of Jerusalem may be built up.
20. Then shalt thou accept the sacrifice of

justice, oblations and whole burnt offerings: * then shall they lay calves upon thy altar.

Having finished this, the collect is said in a similiar voice without Orémus:

Look down, we beseech thee, O Lord, on this thy 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.

And is concluded silently:

Who with thee liveth and reigneth, in the unity of the Holy Ghost, God, world without end. Amen.

Respice, quæsumus Dómine, super hanc famíliam tuam, pro qua Dóminus noster Jesus Christus non dubitávit mánibus tradi nocéntium, et crucis subíre torméntum:

Qui tecum vivit et regnat in unitáte Spíritus Sancti, Deus, per ómnia sǎcula sæculórum.

℞. Amen.

All of the Hours of the Triduum are concluded thusly, until None of Holy Saturday inclusive.

At Lauds, however, after the oration is finished, there is a little din and noise: soon the lit candle is brought out from under the altar, and all rise and depart in silence.