

Maundy Thursday ~ I Class

Tenebrae

Psalmi cum lectionibus {Antiphonæ et Psalmi ex Proprio de Tempore}

Nocturn I.

Ant. Zelus domus tuæ * comédit me, et oppróbria exprobrántium tibi cecidérunt super me.

Psalmus 68 [1]

Salvum me fac, Deus: * quóniam intravérunt aquæ usque ad ánimam meam.

Infixus sum in limo profúndi: * et non est substántia.

Veni in altitúdinem maris: * et tempéstat demérsit me.

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

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

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

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

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

Non confundántur super me * qui quæerunt te, Deus Israël.

Quóniam propter te sustíni oppróbrium: * opéruit confúsió faciém meam.

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

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

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

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

Advérsus me loquebántur, qui

Psalms with lections {Antiphons and psalms from the Proper of the season}

Nocturn I.

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

Psalm 68 [1]

Save me, O God: * for the waters are come in even unto my soul.

I stick fast in the mire of the deep: * and there is no sure standing.

I am come into the depth of the sea: * and a tempest hath overwhelmed me.

I have laboured with crying; my jaws are become hoarse: * my eyes have failed, whilst I hope in my God.

They are multiplied above the hairs of my head, * who hate me without cause.

My enemies are grown strong who have wrongfully persecuted me: * then did I pay that which I took not away.

O God, thou knowest my foolishness; * and my offences are not hidden from thee.

Let not them be ashamed for me, who look for thee, O Lord, * the Lord of hosts.

Let them not be confounded on my account, * who seek thee, O God of Israel.

Because for thy sake I have borne reproach; * shame hath covered my face.

I am become a stranger to my brethren, * and an alien to the sons of my mother.

For the zeal of thy house hath eaten me up: * and the reproaches of them that reproached thee are fallen upon me.

sedébant in porta: * et in me psallébant
qui bibébant vinum.

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

In multitudíne misericórdiæ tuæ
exáudi me, * in veritaté salútis tuæ:

Éripe me de luto, ut non infígar: *
líbera me ab iis, qui odérunt me, et de
profúndis aquárum.

Non me demérgat tempésta aquæ,
neque absórbeat me profúndum: *

neque úrgeat super me púteus os suum.
Exáudi me, Dómine, quóniam benígna

est misericórdia tua: * secúndum
multitúdinem miseratiónum tuárum
réspecte in me.

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

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

Tu scis impropérium meum, et
confusióem meam, * et reveréntiam
meam.

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

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

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

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

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

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

Fiat habitátio eórum desérta: * et in
tabernáculis eórum non sit qui
inhábitet.

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

And I covered my soul in fasting: *
and it was made a reproach to me.

And I made haircloth my garment: *
and I became a byword to them.

They that sat in the gate spoke against
me: * and they that drank wine made
me their song.

But as for me, my prayer is to thee, O
Lord; * for the time of thy good
pleasure, O God.

In the multitude of thy mercy hear me,
* in the truth of thy salvation.

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.

Let not the tempest of water drown
me, nor the deep swallow me up: * and
let not the pit shut her mouth upon me.

Hear me, O Lord, for thy mercy is
kind; * look upon me according to the
multitude of thy tender mercies.

And turn not away thy face from thy
servant: * for I am in trouble, hear me
speedily.

Attend to my soul, and deliver it: *
save me because of my enemies.

Thou knowest my reproach, and my
confusion, * and my shame.

In thy sight are all they that afflict me;
* my heart hath expected reproach and
misery.

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.

And they gave me gall for my food, *
and in my thirst they gave me vinegar
to drink.

Let their table become as a snare
before them, * and a recompense, and a
stumblingblock.

Let their eyes be darkened that they
see not; * and their back bend thou
down always.

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

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

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

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

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

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

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

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

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

Et inhabitábunt ibi, * et hereditáte acquirént eam.

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

Ant. Zelus domus tuæ comédit me, et oppróbria exprobrántium tibi ceciderunt super me.

Pour out thy indignation upon them: * and let thy wrathful anger take hold of them.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Ant. Avertántur retrórsus, * et erubéscant, qui cógitant mihi mala.

Ant. Let them be turned backward * and put to confusion that desire my

Psalmus 69 [2]

Deus, in adiutorium meum intende: *
Dómine, ad adiuvandum me festína.

Confundántur et revereántur, * qui
quærunt ánimam meam.

Avertántur retrórsum, et erubéscant, *
qui volunt mihi mala.

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

Exsúltent et læténtur in te omnes qui
quærunt te, * et dicant semper:

Magnificétur Dóminus: qui díligunt
salutáre tuum.

Ego vero egénus, et pauper sum: *
Deus, ádjuva me.

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

Ant. Avertántur retrórsum, et
erubéscant, qui cógitant mihi mala.

Ant. Deus meus, * éripe me de manu
peccatóris.

Psalmus 70 [3]

In te, Dómine, sperávi, non confúndar
in ætérnum: * in justítia tua líbera me,
et éripe me.

Inclína ad me aurem tuam, * et salva
me.

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

Quóniam firmaméntum meum, * et
refúgium meum es tu.

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

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

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

hurt.

Psalm 69 [2]

O God, come to my assistance; * O
Lord, make haste to help me.

Let them be confounded and ashamed
* that seek my soul:

Let them be turned backward, and
blush for shame * that desire evils to
me:

Let them be presently turned away
blushing for shame * that say to me: 'T
is well, 't is well.

Let all that seek thee rejoice and be
glad in thee; * and let such as love thy
salvation say always: The Lord be
magnified.

But I am needy and poor; * O God,
help me.

Thou art my helper and my deliverer:
* O Lord, make no delay.

Ant. Let them be turned backward and
put to confusion that desire my hurt.

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

Psalm 70 [3]

In thee, O Lord, I have hoped, let me
never be put to confusion: * deliver me
in thy justice, and rescue me.

Incline thy ear unto me, * and save
me.

Be thou unto me a God, a protector,
and a place of strength: * that thou
mayst make me safe.

For thou art my firmament * and my
refuge.

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.

For thou art my patience, O Lord: *
my hope, O Lord, from my youth.

By thee have I been confirmed from

In te cantatio mea semper: * tamquam prodigium factus sum multis: et tu adjutor fortis.

Repleatur os meum laude, ut cantem gloriam tuam: * tota die magnitudinem tuam.

Ne proicias me in tempore senectutis: * cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi: * et qui custodiebant animam meam, consilium fecerunt in unum.

Dicentes: Deus dereliquit eum, persequimini, et comprehendite eum: * quia non est qui eripiat.

Deus, ne elongeris a me: * Deus meus, in auxilium meum respice.

Confundantur, et deficiant detrahentes animae meae: * operiantur confusione, et pudore qui quaerunt mala mihi.

Ego autem semper sperabo: * et adiciam super omnem laudem tuam.

Os meum annuntiabit justitiam tuam: * tota die salutare tuum.

Quoniam non cognovi litteraturam, introibo in potentias Domini: * Domine, memorabor justitiae tuae solus.

Deus, docuisti me a juventute mea: * et usque nunc pronuntiabo mirabilia tua.

Et usque in senectam et senium: * Deus, ne derelinquas me,

Donec annuntiem brachium tuum * generationi omni, quae ventura est:

Potentiam tuam, et justitiam tuam, Deus, usque in altissima, quae fecisti magna: * Deus, quis similis tibi?

Quantas ostendisti mihi tribulationes multas et malas: et conversus vivificasti me: * et de abyssi terrae iterum reduxisti me:

Multiplicasti magnificentiam tuam: * et conversus consolatus es me.

Nam et ego confitebor tibi in vasis

the womb: * from my mother's womb thou art my protector.

Of thee shall I continually sing: * I am become unto many as a wonder, but thou art a strong helper.

Let my mouth be filled with praise, that I may sing thy glory; * thy greatness all the day long.

Cast me not off in the time of old age: * when my strength shall fail, do not thou forsake me.

For my enemies have spoken against me; * and they that watched my soul have consulted together,

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

O God, be not thou far from me: * O my God, make haste to my help.

Let them be confounded and come to nothing that detract my soul; * let them be covered with confusion and shame that seek my hurt.

But I will always hope; * and will add to all thy praise.

My mouth shall shew forth thy justice; * thy salvation all the day long.

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.

Thou hast taught me, O God, from my youth: * and till now I will declare thy wonderful works.

And unto old age and grey hairs: * O God, forsake me not,

Until I shew forth thy arm * to all the generation that is to come:

Thy power, and thy justice, O God, even to the highest great things thou hast done: * O God, who is like to thee?

How great troubles hast thou shewn me, many and grievous: and turning thou hast brought me to life, * and hast

psalmi veritatem tuam: * Deus, psallam tibi in cithara, Sanctus Israël.

Exsultabunt labia mea cum cantavero tibi: * et anima mea, quam redemisti.

Sed et lingua mea tota die meditabitur justitiam tuam: * cum confusi et reveriti fuerint, qui quaerunt mala mihi.

Ant. Deus meus, eripe me de manu peccatoris.

brought me back again from the depths of the earth:

Thou hast multiplied thy magnificence; * and turning to me thou hast comforted me.

For I will also confess to thee thy truth with the instruments of psaltery: * O God, I will sing to thee with the harp, My lips shall greatly rejoice, when I shall sing to thee; * and my soul which thou hast redeemed.

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.

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

V. Avertantur retrorsum, et erubescant.

R. Qui cogitant mihi mala.

V. Let them be turned backward and put to confusion.

R. That desire my hurt.

Pater noster, qui es in caelis, sanctificetur nomen tuum: adveniat regnum tuum: fiat voluntas tua, sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie: et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris: et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Lectio 1

Incipit Lamentatio Jeremiae Prophetae

Lam 1:1-5

Aleph. Quomodo sedet sola civitas plena populo: facta est quasi vidua domina gentium: princeps provinciarum facta est sub tributo.

Beth. Plorans ploravit in nocte, et lacrimae ejus in maxillis ejus: non est

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.

Reading 1

Lesson from the book of Lamentations

Lam 1:1-5

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:

qui consolétur eam ex ómnibus caris ejus: omnes amíci ejus sprevérunt eam, et facti sunt ei inimíci.

Ghimel. Migrávit Judas propter afflictiónem, et multitúdinem servitútis: habitávit inter gentes, nec invénit réquiem: omnes persecutóres ejus apprehendérunt eam inter angústias.

Daleth. Viæ Sion lugent eo quod non sint qui véniant ad solemnitátem: omnes portæ ejus destrúctæ: sacerdótes ejus geméntes: vírgines ejus squálidæ, et ipsa opprèssa amaritúidine.

He. Facti sunt hostes ejus in cápite, inimíci ejus locupletáti sunt: quia Dóminus locútus est super eam propter multitúdinem iniquitátum ejus: párvuli ejus ducti sunt in captivitátem, ante fáciem tribulántis.

Jerúsalem, Jerúsalem, convértere ad Dóminum Deum tuum.

R. In monte Olivéti orávit ad Patrem: Pater, si fferi potest, tránseat a me calix iste:

* Spíritus quidem promptus est, caro autem infirma.

V. Vigiláte, et oráte, ut non intrétis in tentatióinem.

R. Spíritus quidem promptus est, caro autem infirma.

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.

R. 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.

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

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

Lectio 2

Lam 1:6-9

Vau. Et egréssus est a fília Sion omnis decor ejus: facti sunt príncipes ejus velut ariétes non inveniéntes páscua: et abiérunt absque fortitúidine ante fáciem subsequéntis.

Zain. Recordáta est Jerúsalem díerum

Reading 2

Lam 1:6-9

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.

afflictiónis suæ, et prævaricatiónis ómnium desiderabílium suórum, quæ habúerat a diébus antíquis, cum cáderet pópulus ejus in manu hostíli, et non esset auxiliátor: vidérunt eam hostes, et derisérunt sábbata ejus.

Heth. Peccátum peccávit Jerúsalem, proptérea instábilis facta est: omnes, qui glori ficábant eam, spreverunt illam, quia vidérunt ignomíniam ejus: ipsa autem gemens convérsa est retrórsum.

Teth. Sordes ejus in pédibus ejus, nec recordáta est finis sui: depósita est veheménter, non habens consolatórem: vide, Dómine, afflictiónem meam, quóniam eréctus est inimícus.

Jerúsalem, Jerúsalem, convértere ad Dóminum Deum tuum.

R. Trístis est ánima mea usque ad mortem: sústinete hic, et vigiláte mecum: nunc vidébitis turbam, quæ circúmdabit me:

* Vos fugam capiétis, et ego vadam immolári pro vobis.

V. Ecce appropínquat hora, et Fílius hóminis tradétur in manus peccatórum.

R. Vos fugam capiétis, et ego vadam immolári pro vobis.

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.

R. My Soul is exceeding sorrowful, even unto death: tarry ye here and watch with me

* Yet a little while, and ye shall see the multitude close Me in. Ye shall flee; and I will go to be offered a sacrifice for you.

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

R. Ye shall flee; and I will go to be offered a sacrifice for you.

Lectio 3

Lam 1:10-14

Jod. Manum suam misit hostis ad ómnia desiderabília ejus: quia vidit gentes ingræssas sanctuárium suum, de quibus præcéperas ne intrárent in ecclésiám tuam.

Caph. Omnis pópulus ejus gemens, et

Reading 3

Lam 1:10-14

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.

quærens panem: dedérunt pretiósá quæque pro cibo ad refocillándam ánimam. Vide, Dómine, et consídera, quóniam facta sum vilis.

Lamed. O vos omnes, qui transítis per viam, atténdite, et vidéte, si est dolor sicut dolor meus: quóniam vindemiávit me, ut locútus est Dóminus in die iræ furóris sui.

Mem. De excélsó misit ignem in óssibus meis, et erudívit me: expándit rete pédibus meis, convértit me retrórsum: pósuit me desolátam, tota die mæróre conféctam.

Nun. Vigilávit jugum iniquitátum meárum: in manu ejus convolútæ sunt, et impósitæ collo meo: infirmáta est virtus mea: dedit me Dóminus in manu, de qua non pótero súrgere.

Jerúsalem, Jerúsalem, convértere ad Dóminum Deum tuum.

R. Ecce vídimus eum non habéntem spéciem, neque decórem: aspéctus ejus in eo non est: hic peccáta nostra portávit, et pro nobis dolet: ipse autem vulnerátus est propter iniquitátes nostras:

* Cujus livóre sanáti sumus.

V. Vere languóres nostros ipse tulit, et dolóres nostros ipse portávit.

R. Cujus livóre sanáti sumus.

R. Ecce vídimus eum non habéntem spéciem, neque decórem: aspéctus ejus in eo non est: hic peccáta nostra portávit, et pro nobis dolet: ipse autem vulnerátus est propter iniquitátes nostras: * Cujus livóre sanáti sumus.

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.

R. Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He Which hath borne our griefs and carried our sorrows; but He was wounded for our transgressions

* And with His stripes we are healed.

V. Surely He hath borne our griefs and carried our sorrows.

R. And with His stripes we are healed.

R. Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him; this is He Which hath borne our sins and carried our sorrows: but He was wounded for our transgressions, and with His stripes we are healed.

Ant. Liberávit Dóminus * páuperem a potén-te, et inopem, cui non erat adjútor.

Psalmus 71 [4]

Deus, júdicium tuum regi da: * et jústítiam tuam fílio regis:

Judicáre pópulum tuum in jústítia, * et páuperes tuos in júdcio.

Suscípiant montes pacem pópulo: * et colles jústítiam.

Judicábit páuperes pópuli, et salvos fáciat fílios páuperum: * et humiliábit calumniatórem.

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

Descéndet sicut plúvia in vellus: * et sicut stillicidia stillántia super terram.

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

Et dominábitur a mari usque ad mare: * et a flúmine usque ad términos orbis terrárum.

Coram illo prócident Æthíopes: * et inimíci ejus terram lingent.

Reges Tharsis, et ínsulæ múnera ófferent: * reges Árabum et Saba dona addúcent.

Et adorábunt eum omnes reges terræ: * omnes gentes sérvient ei:

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

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

Ex usúris et iniquítate rédimet ánimas eórum: * et honorábile nomen eórum coram illo.

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

Et erit firmaméntum in terra in summis móntium, superextollétur super Líbanum fructus ejus: * et florébunt de civitáte sicut fænum terræ.

Sit nomen ejus benedíctum in sácula:

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

Psalm 71 [4]

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

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

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

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

And he shall continue with the sun, and before the moon, * throughout all generations.

He shall come down like rain upon the fleece; * and as showers falling gently upon the earth.

In his days shall justice spring up, and abundance of peace, * till the moon be taken away.

And he shall rule from sea to sea, * and from the river unto the ends of the earth.

Before him the Ethiopians shall fall down: * and his enemies shall lick the ground.

The kings of Tharsis and the islands shall offer presents: * the kings of the Arabians and of Saba shall bring gifts:

And all kings of the earth shall adore him: * all nations shall serve him.

For he shall deliver the poor from the mighty: * and the needy that had no helper.

He shall spare the poor and needy: * and he shall save the souls of the poor.

He shall redeem their souls from usuries and iniquity: * and their names shall be honourable in his sight.

And he shall live, and to him shall be given of the gold of Arabia, for him they shall always adore: * they shall

* ante solem p ermanet nomen ejus.

Et benedic entur in ipso omnes tribus terr e: * omnes gentes magnific abunt eum.

Benedictus D ominus, Deus Isra el, * qui facit mirabilia solus:

Et benedictum nomen majest atis ejus in aeternum: * et repl ebitur majest ate ejus omnis terra: fiat, fiat.

Ant. Liber avit D ominus p uperem a pot ente, et inopem, cui non erat adjutor.

bless him all the day.

And there shall be a firmament on the earth on the tops of mountains, above Libanus shall the fruit thereof be exalted: * and they of the city shall flourish like the grass of the earth.

Let his name be blessed for evermore: * his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: * all nations shall magnify him.

Blessed be the Lord, the God of Israel, * who alone doth wonderful things.

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.

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

Ant. Cogit averunt  mpii, * et locuti sunt nequiti am: iniquit atem in exc elso locuti sunt.

Psalmus 72 [5]

Quam bonus Isra el Deus, * his, qui recto sunt corde!

Mei autem p ane moti sunt pedes: * p ane effusi sunt gressus mei.

Quia zelavi super iniquos, * pacem peccatorum videns.

Quia non est respectus morti eorum: * et firmamentum in plaga eorum.

In labore h ominum non sunt, * et cum hominibus non flagellabuntur:

Ideo tenuit eos superbia, * operti sunt iniquitate et impietate sua.

Prodiit quasi ex adipi iniquitas eorum: * transierunt in affectum cordis.

Cogit averunt, et locuti sunt nequiti am: * iniquit atem in exc elso locuti sunt.

Posuerunt in caelum os suum: * et lingua eorum transivit in terra.

Ant. The ungodly think * and speak wickedness: they speak loftily concerning oppression.

Psalm 72 [5]

How good is God to Israel, * to them that are of a right heart!

But my feet were almost moved; * my steps had wellnigh slipped.

Because I had a zeal on occasion of the wicked, * seeing the prosperity of sinners.

For there is no regard to their death, * nor is there strength in their stripes.

They are not in the labour of men: * neither shall they be scourged like other men.

Therefore pride hath held them fast: * they are covered with their iniquity and their wickedness.

Their iniquity hath come forth, as it were from fatness: * they have passed into the affection of the heart.

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

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

Ecce, ipsi peccatóres, et abundántes in
sæculo, * obtinuérunt divítias.

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

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

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

Existimábam ut cognóscerem hoc, *
labor est ante me:

Donec intrem in Sanctuárium Dei: * et
intéllegam in novíssimis eórum.

Verúmtamen propter dolos posuísti
eis: * dejecísti eos dum allevaréntur.

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

Velut sómnum surgéntium, Dómine,
* in civitáte tua imáginem ipsórum ad
nñhilum rédiges.

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

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

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

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

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

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

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

Ut annúntiem omnes prædicatiónes
tuas, * in portis filiæ Sion.

They have thought and spoken
wickedness: * they have spoken
iniquity on high.

They have set their mouth against
heaven: * and their tongue hath passed
through the earth.

Therefore will my people return here *
and full days shall be found in them.

And they said: How doth God know?
* and is there knowledge in the most
High?

Behold these are sinners; and yet
abounding in the world * they have
obtained riches.

And I said: Then have I in vain
justified my heart, * and washed my
hands among the innocent.

And I have been scourged all the day;
* and my chastisement hath been in the
mornings.

If I said: I will speak thus; * behold I
should condemn the generation of thy
children.

I studied that I might know this thing,
* it is a labour in my sight:

Until I go into the sanctuary of God, *
and understand concerning their last
ends.

But indeed for deceits thou hast put it
to them: * when they were lifted up,
thou hast cast them down.

How are they brought to desolation?
they have suddenly ceased to be: * they
have perished by reason of their
iniquity.

As the dream of them that awake, O
Lord; * so in thy city thou shalt bring
their image to nothing.

For my heart hath been inflamed, and
my reins have been changed: * and I
am brought to nothing, and I knew not.

I am become as a beast before thee: *
and I am always with thee.

Thou hast held me by my right hand;
and by thy will thou hast conducted

Ant. Cogitavérunt ímpii, et locúti sunt nequíam: iniquitátem in excélsu locúti sunt.

me, * and with thy glory thou hast received me.

For what have I in heaven? * and besides thee what do I desire upon earth?

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.

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

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

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

Ant. The ungodly think and speak wickedness: they speak loftily concerning oppression.

Ant. Exsúrge, Dómine, * et júdica causam meam.

Psalms 73 [6]

Ut quid, Deus, repulísti in finem: * irátus est furor tuus super oves páscuæ tuæ?

Memor esto congregatiónis tuæ, * quam possedísti ab iníitio.

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

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

Et gloriáti sunt qui odérunt te: * in médio solemnitátis tuæ.

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

Quasi in silva lignórum secúribus excidérunt jánuas ejus in idípsum: * in secúri et áscia dejecérunt eam.

Incendérunt igni Sanctuárium tuum: *

Ant. Arise, O Lord, * and judge my cause.

Psalms 73 [6]

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

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

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

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

And they that hate thee have made their boasts, * in the midst of thy solemnity.

They have set up their ensigns for signs, * and they knew not both in the going out and on the highest top.

in terra polluerunt tabernaculum
nominis tui.

Dixerunt in corde suo cognatio eorum
simul: * Quiescere faciamus omnes
dies festos Dei a terra.

Signa nostra non vidimus, jam non est
propheta: * et nos non cognoscet
amplius.

Usquequo, Deus, improperebit
inimicus: * irrat adversarius nomen
tuum in finem?

Ut quid avertis manum tuam, et
dexteram tuam, * de medio sinu tuo in
finem?

Deus autem Rex noster ante secula: *
operatus est salutem in medio terrae.

Tu confirmasti in virtute tua mare: *
contribulasti capita draconum in aquis.

Tu confregisti capita draconis: *
dedisti eum escam populis Aethiopum.

Tu dirupisti fontes, et torrentes: * tu
siccasti fluvios Ethan.

Tuus est dies, et tua est nox: * tu
fabricatus es auroram et solem.

Tu fecisti omnes terminos terrae: *
aestatem et ver tu plasmasti ea.

Memor esto hujus, inimicus
improperevit Domino: * et populus
insipiens incitavit nomen tuum.

Ne tradas bestiis animas confitentes
tibi, * et animas pauperum tuorum ne
obliviscaris in finem.

Respice in testamentum tuum: * quia
repleti sunt, qui obscurati sunt terrae
domibus iniquitatum.

Ne avertatur humilis factus confusus:
* pauper et inops laudabunt nomen
tuum.

Exsurge, Deus, iudica causam tuam: *
memor esto impropiorum tuorum,
eorum quae ab insipiente sunt tota die.

Ne obliviscaris voces inimicorum
tuorum: * superbia eorum, qui te
oderunt, ascendit semper.

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

Have regard to thy covenant: * for

Ant. Exsúrge, Dómine, et júdica causam meam.

they that are the obscure of the earth have been filled with dwellings of iniquity.

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

Arise, O God, judge thy own cause: * remember thy reproaches with which the foolish man hath reproached thee all the day.

Forget not the voices of thy enemies: * the pride of them that hate thee ascendeth continually.

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

V. Deus meus, éripe me de manu peccatóris.

R. Et de manu contra legem agéntis et iníqui.

V. 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, qui es in cælis, sanctificétur nomen tuum: advéniat regnum tuum: fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidíanum da nobis hódie: et dimítte nobis débita nostra, sicut et nos dimíttimus debitóribus nostris: et ne nos indúcas in tentatiónem: sed líbera nos a malo. Amen.

Lectio 4

Ex tractátu sancti Augustíni Epíscopi super Psalmos

In Psalmum 54 ad 1 versum

Exáudi, Deus, oratiónem meam, et ne despéxeris deprecatiónem meam: inténde mihi, et exáudi me. Satagéntis, sollíciti, in tribulatióne pósiti, verba sunt ista. Orat multa pátiens, de malo liberári desíderans. Súperest ut

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.

Reading 4

From the Treatise of St. Augustine, Bishop (of Hippo) Upon the Psalms
On Psalm liv, 1

Give ear to my prayer, O God, and despise not my supplication: attend unto me and hear me. These are the words of a man travailing, anxious, and troubled. He prayeth in the midst of much suffering, longing to be rid of his affliction. Our part is to see what that

videámus in quo malo sit: et cum dícere cœperit, agnoscámus ibi nos esse: ut communicáta tribulatióne, conjungámus oratióne. Contristátus sum, inquit, in exercitatióne mea, et conturbátus sum. Ubi contristátus? ubi conturbátus? In exercitatióne mea, inquit. Hómines malos, quos pátitur, commemorátus est: eandémque passióne malórum hóminum exercitatióne suam dixit. Ne putétis grátis 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.

R. Amicus meus ósculi me trádidit signo: Quem osculátus fúero, ipse est, tenéte eum: hoc malum fecit signum, qui per ósculum adimplévit homicídium.

* Infélix prætermísit prétium sánguinis, et in fine láqueo se suspéndit.

V. Bonum erat ei, si natus non fuísset homo ille.

R. Infélix prætermísit prétium sánguinis, et in fine láqueo se suspéndit.

his affliction was, and when he hath told us, to acknowledge 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.

R. Mine own friend hath betrayed Me by the sign of a kiss: Whomsoever I shall kiss, That Same is He; hold Him fast. This was the traitorous sign which he gave, even he who murdered with a kiss.

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

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

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

Lectio 5

Utinam ergo qui nos modo exércent, convertántur, et nobíscum exerceántur: tamen quámdiu ita sunt ut exérceant, non eos odérimus: quia in eo quod malus est quis eórum, utrum usque in finem perseveratúrus sit, ignorámus. Et plerúmque cum tibi vidéris odísse inimícum, fratrem odísti, et nescis.

Reading 5

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

Diábolus, et ángeli ejus in Scripturis sanctis manifestáti sunt nobis, quod ad ignem ætérnum sint destináti. Ipsórum tantum desperánda est corréctio, contra quos habémus occúltam luctam: ad quam luctam nos armat Apóstolus, dicens: Non est nobis colluctatio advérsus carnem et sánguinem: id est, non advérsus hómínes, quos vidétis, sed advérsus príncípes, et potestátes, et rectóres mundi, tenebrárum harum. Ne forte cum dixisset, mundi, intellégeres dæmónes esse rectóres cæli et terræ. Mundi dixit, tenebrárum harum: mundi dixit, amatórum mundi: mundi dixit, impiórum et iniquórum: mundi dixit, de quo dicit Evangélium: Et mundus eum non cognóvit.

R. Judas mercátor péssimus ósculo pétiit Dóminum: ille ut agnus ínnocens non negávit Judæ ósculum:

* Denariórum número Christum Judæis trádidit.

V. Mélius illi erat, si natus non fuisset.

R. Denariórum número Christum Judæis trádidit.

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.

R. 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.

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

R. Who, for a certain number of pence, betrayed Christ to the Jews.

Lectio 6

Quóniam vidi iniquitátem, et contradicciónem in civitaté. Atténde glóriam crucis ipsíus. Jam in fronte regum crux illa fixa est, cui inimíci insultavérunt. Efféctus probávit virtútem: dómuit orbem non ferro, sed ligno. Lignum crucis contuméliis

Reading 6

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

dignum visum est inimicis, et ante ipsum lignum stantes caput agitabant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est, qui ex fide vivit; iniquus est, qui non habet fidem. Quod ergo hic ait, iniquitatem: perfidiam intellege. Videbat ergo Dominus in civitate iniquitatem et contraditionem, et extendebat manus suas ad populum non credentem et contradicentem: et tamen et ipsos exspectans dicebat: Pater, ignosce illis, quia nesciunt quid faciunt.

R. Unus ex discipulis meis tradet me hodie: Vae illi per quem tradar ego: * Melius illi erat, si natus non fuisset.

V. Qui intingit mecum manum in paropside, hic me traditurus est in manus peccatorum.

R. Melius illi erat, si natus non fuisset.

R. Unus ex discipulis meis tradet me hodie: Vae illi per quem tradar ego: * Melius illi erat, si natus non fuisset.

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 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.

R. One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed!

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

V. He that dippeth his hand with Me in the dish, the same shall betray Me into the hands of sinners.

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

R. One of My disciples 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.

Nocturn III.

Ant. Dixi iniquis: * Nolite loqui adversus Deum iniquitatem.

Psalmus 74 [7]

Confitebimur tibi, Deus: *
confitebimur, et invocabimus nomen tuum.

Narrabimus mirabilia tua: * cum

Nocturn III.

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

Psalm 74 [7]

We will praise thee, O God: * we will praise, and we will call upon thy name.

We will relate thy wondrous works: * when I shall take a time, I will judge

accépero tempus, ego justítias
judicábo.

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

Dixi iníquis: Nolíte iníque ágere: * et
delinquéntibus: Nolíte exaltáre cornu:

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

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

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

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

Ego autem annuntiábo in sáeculum: *
cantábo Deo Jacob.

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

Ant. Dixi iníquis: Nolíte loqui advérsus
Deum iniquitátem.

justices.

The earth is melted, and all that dwell
therein: * I have established the pillars
thereof.

I said to the wicked: Do not act
wickedly: * and to the sinners: Lift not
up the horn.

Lift not up your horn on high: * speak
not iniquity against God.

For neither from the east, nor from the
west, nor from the desert hills: * for
God is the judge.

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.

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.

But I will declare for ever: * I will
sing to the God of Jacob.

And I will break all the horns of
sinners: * but the horns of the just shall
be exalted.

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

Ant. Terra trémuit * et quiévit, dum
exsúrgeret in judício Deus.

Psalmus 75 [8]

Notus in Judæa Deus: * in Israël
magnum nomen ejus.

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

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

Illúminans tu mirabíliter a móntibus
ætérmis: * turbáti sunt omnes
insipiéntes corde.

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

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

Psalm 75 [8]

In Judea God is known: * his name is
great in Israel.

And his place is in peace: * and his
abode in Sion:

There hath he broken the powers of
bows, * the shield, the sword, and the
battle.

Thou enlightenest wonderfully from
the everlasting hills. * All the foolish
of heart were troubled.

They have slept their sleep; * and all
the men of riches have found nothing

Ab increpatione tua, Deus Jacob, *
dormitaverunt qui ascenderunt equos.
Tu terribilis es, et quis resistet tibi? *
ex tunc ira tua.

De caelo auditum fecisti iudicium: *
terra tremuit et quievit,
Cum exurgeret in iudicium Deus, * ut
salvos faceret omnes mansuetos terrae.

Quoniam cogitatio hominis
confitebitur tibi: * et reliquiae
cogitationis diem festum agent tibi.

Vovete, et reddite Domino, Deo
vestro: * omnes, qui in circuitu ejus
affertis munera.

Terribili et ei qui aufert spiritum
principum, * terribili apud reges terrae.

Ant. Terra tremuit et quievit, dum
exurgeret in iudicio Deus.

in their hands.

At thy rebuke, O God of Jacob, * they
have all slumbered that mounted on
horseback.

Thou art terrible, and who shall resist
thee? * from that time thy wrath.

Thou hast caused judgment to be
heard from heaven: * the earth
trembled and was still,

When God arose in judgment, * to
save all the meek of the earth.

For the thought of man shall give
praise to thee: * and the remainders of
the thought shall keep holiday to thee.

Vow ye, and pay to the Lord your
God: * all you that are round about him
bring presents.

To him that is terrible, even to him
who taketh away the spirit of princes: *
to the terrible with the kings of the
earth.

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

Ant. In die tribulationis * meae Deum
exquisivi manibus meis.

Psalms 76 [9]

Voce mea ad Dominum clamavi: *
voce mea ad Deum, et intendit mihi.

In die tribulationis meae Deum
exquisivi, manibus meis nocte contra
eum: * et non sum deciptus.

Requievit consolari anima mea, * memor
fui Dei, et delectatus sum, et
exercitatus sum: et defecit spiritus
meus.

Anticipaverunt vigiliis oculi mei: *
turbatus sum, et non sum locutus.

Cogitavi dies antiquos: * et annos
aeternos in mente habui.

Et meditatus sum nocte cum corde
meo, * et exercitabar, et scopabam
spiritum meum.

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

Psalms 76 [9]

I cried to the Lord with my voice; * to
God with my voice, and he gave ear to
me.

In the day of my trouble I sought God,
with my hands lifted up to him in the
night, * and I was not deceived.

My soul refused to be comforted: * I
remembered God, and was delighted,
and was exercised, and my spirit
swooned away.

My eyes prevented the watches: * I
was troubled, and I spoke not.

I thought upon the days of old: * and I
had in my mind the eternal years.

And I meditated in the night with my
own heart: * and I was exercised and I

Numquid in ætérnum próciet Deus: *
aut non appónet ut complacítior sit
adhuc?

Aut in finem misericórdiam suam
abscíndet, * a generatióne in
generatióne?

Aut obliviscétur miseréri Deus? * aut
continébit in ira sua misericórdias
suas?

Et dixi: Nunc cœpi: * hæc mutátio
déxteræ Excélsi.

Memor fui óperum Dómini: * quia
memor ero ab inítio mirábilium
tuórum.

Et meditábor in ómnibus opéribus tuis:
* et in adinventiúnibus tuis exercébor.

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

Notam fecísti in pópulis virtútem
tuam: * redemísti in bráccchio tuo
pópulum tuum, fílios Jacob et Joseph.

Vidérunt te aquæ, Deus, vidérunt te
aquæ: * et timuérun, et turbátæ sunt
abýssi.

Multitúdo sónitus aquárum: * vocem
dedérunt nubes.

Étenim sagíttæ tuæ tránseunt: * vox
tonítrui tui in rota.

Illuxérunt coruscatiónes tuæ orbi
terræ: * commóta est, et contrémuit
terra.

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

Deduxísti sicut oves pópulum tuum, *
in manu Móysi et Aaron.

Ant. In die tribulatiónis meæ Deum
exquisívi mánibus meis.

swept my spirit.

Will God then cast off for ever? * or
will he never be more favourable
again?

Or will he cut off his mercy for ever, *
from generation to generation?

Or will God forget to shew mercy? *
or will he in his anger shut up his
mercies?

And I said, Now have I begun: * this
is the change of the right hand of the
most High.

I remembered the works of the Lord: *
for I will be mindful of thy wonders
from the beginning.

And I will meditate on all thy works: *
and will be employed in thy inventions.

Thy way, O God, is in the holy place:
who is the great God like our God? *
Thou art the God that dost wonders.

Thou hast made thy power known
among the nations: * with thy arm thou
hast redeemed thy people the children
of Jacob and of Joseph.

The waters saw thee, O God, the
waters saw thee: * and they were
afraid, and the depths were troubled.

Great was the noise of the waters: *
the clouds sent out a sound.

For thy arrows pass: * the voice of thy
thunder in a wheel.

Thy lightnings enlightened the world:
* the earth shook and trembled.

Thy way is in the sea, and thy paths in
many waters: * and thy footsteps shall
not be known.

Thou hast conducted thy people like
sheep, * by the hand of Moses and
Aaron.

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

V. Exsúrge, Dómine.

V. Arise, O Lord.

R. Et júdica causam meam.

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

Lectio 7

De Epístola prima beáti Pauli Apóstoli ad Corínthios

1 Cor 11:17-22

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 háereses esse, ut et qui probáti sunt, manifesti fiant in vobis.

Conveniéntibus ergo vobis in unum, jam non est Domínicam cenam manducáre.

Unusquísque enim suam cenam præsumit ad manducándum. Et álius quidem ésurit, álius autem ébrius est.

Numquid domos non habétis ad manducándum et bibéndum? aut Ecclésiám Dei contémnitis, et confúnditis eos, qui non habent? Quid dicam vobis? Laudo vos? In hoc non laudo.

R. Eram quasi agnus ínnocens: ductus sum ad immolándum, et nesciébam: consílium fecérunt inimíci mei advérsus me, dicéntes:

* Veníte, mittámus lignum in panem ejus, et eradámus eum de terra

R. Judge Thou my cause.

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.

Reading 7

From the first letter of blessed Apostle Paul to Corinthians

1 Cor 11:17-22

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.

R. 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

vivéntium.

V. Omnes inimíci mei advérsum me cogitábant mala mihi: verbum iníquum mandavérunt advérsum me, dicétes.

R. Veníte, mittámus lignum in panem ejus, et eradámus eum de terra vivéntium.

off from the land of the living.

V. All they that hate me devised my hurt against me: they plotted together to do me evil, saying:

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

Lectio 8

1 Cor 11:23-26

Ego enim accépi a Dómino quod et trádidí vobis, quóniam Dóminus Jesus, in qua nocte tradebátur, accépit panem,

Et grátias agens fregit, et dixit: Accípíte, et manducáte: hoc est corpus meum, quod pro vobis tradétur: hoc fácite in meam commemoratiónem.

Simíliter et cálicem, postquam cœnavit, dicens: Hic calix novum testaméntum est in meo sánguine: hoc fácite, quotiescúmque bibétis, in meam commemoratiónem.

Quótiescumque enim manducábitis panem hunc, et cálicem bibétis, mortem Dómini annuntiábitis donec véniat.

R. Una hora non potuístis vigiláre mecum, qui exhortabámini mori pro me?

* Vel Judam non vidétis, quómodo non dormit, sed festínat trádere me Judáeis.

V. Quid dormítis? súrgite, et oráte, ne intrétis in tentatiónem.

R. Vel Judam non vidétis, quómodo non dormit, sed festínat trádere me Judáeis.

Reading 8

1 Cor 11:23-26

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.

R. 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?

V. Why sleep ye? Rise, and pray, lest ye enter into temptation.

R. Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews?

Lectio 9

1 Cor 11:27-34

Itaque quicúmque manducáverit

Reading 9

1 Cor 11:27-34

Therefore whosoever shall eat this

panem hunc, vel biberit cálicem
Dómini indígne, reus erit córporis et
sánguinis Dómini.

Probet autem seípsum homo: et sic de
pane illo edat, et de cálice bibat.

Qui enim mandúcat et bibit indígne,
judícium sibi mandúcat et bibit, non
dijúdicans corpus Dómini.

Ideo inter vos multi infirmi et
imbecíles, et dórmiunt multi.

Quod, si nosmetípsos dijudicáremus,
non útique judicáremur.

Dum judicámur autem, a Dómino
corrípimur, ut non cum hoc mundo
damnémur.

Itaque, fratres mei, cum convenítis ad
manducándum, ínvicem exspectáte.

Si quis ésurit, domi mandúcet: ut non
in judícium convéniatis. Cétera autem,
cum vénero, dispónam.

R. Senióres pópuli consílium fecérunt,
* Ut Jesum dolo tenérent, et
occíderent: cum gládiis et fústibus
exiérunt tamquam ad latrónem.

V. Collegérunt pontífices et pharisáei
concílium.

R. Ut Jesum dolo tenérent, et
occíderent: cum gládiis et fústibus
exiérunt tamquam ad latrónem.

R. Senióres pópuli consílium fecérunt,
* Ut Jesum dolo tenérent, et
occíderent: cum gládiis et fústibus
exiérunt tamquam ad latrónem.

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.

R. 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.

V. The chief Priests and the Pharisees
gathered a council.

R. That they might take Jesus by
subtilty, and kill Him: they came out,
as against a thief, with swords and
staves.

R. 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.

Psalmi {Laudes:2 Psalmi et antiphonæ ex Proprio de Tempore}

Ant. Justificeris, Dómine, * in sermónibus tuis, et vincas cum judicáris.

Psalms 50 [1]

Miserére mei, Deus, * secúndum magnam misericórdiam tuam.

Et secúndum multitudínem miseratiónum tuárum, * dele iniquitátem meam.

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

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

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

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

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

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

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

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

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

Ne prócias me a fácie tua: * et spírítum sanctum tuum ne áuferas a me.

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

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

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

Psalms {Laudes:2 Psalms and antiphons from the Proper of the season}

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

Psalms 50 [1]

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

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

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

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

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.

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

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

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

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

Turn away thy face from my sins, * and blot out all my iniquities.

Create a clean heart in me, O God: * and renew a right spirit within my bowels.

Cast me not away from thy face; * and take not thy holy spirit from me.

Restore unto me the joy of thy salvation, * and strengthen me with a perfect spirit.

I will teach the unjust thy ways: * and the wicked shall be converted to thee.

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

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

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

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

Tunc acceptábis sacrificium justítiae, oblatiónes, et holocáusta: * tunc impónent super altáre tuum vítulos.

Ant. Justifícetis, Dómine, in sermónibus tuis, et vincas cum judicáris.

Deliver me from blood, O God, thou God of my salvation: * and my tongue shall extol thy justice.

O Lord, thou wilt open my lips: * and my mouth shall declare thy praise.

For if thou hadst desired sacrifice, I would indeed have given it: * with burnt offerings thou wilt not be delighted.

A sacrifice to God is an afflicted spirit: * a contrite and humbled heart, O God, thou wilt not despise.

Deal favourably, O Lord, in thy good will with Sion; * that the walls of Jerusalem may be built up.

Then shalt thou accept the sacrifice of justice, oblations and whole burnt offerings: * then shall they lay calves upon thy altar.

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

Ant. Dóminus * tamquam ovis ad víctimam ductus est, et non apéruit os suum.

Psalms 89 [2]

Dómine, refúgium factus es nobis: * a generatióne in generatióne.

Príusquam montes fíerent, aut formarétur terra et orbis: * a sáculo et usque in sáculum tu es, Deus.

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

Quóniam mille anni ante óculos tuos, * tamquam dies hestérna, quæ prætériit,

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

Mane sicut herba tránseat, mane flóreat, et tránseat: * vésperè décidat, indúret et aréscat.

Ant. The Lord was brought as a lamb * to the slaughter, and He opened not His mouth.

Psalms 89 [2]

Lord, thou hast been our refuge * from generation to generation.

Before the mountains were made, or the earth and the world was formed; * from eternity and to eternity thou art God.

Turn not man away to be brought low: * and thou hast said: Be converted, O ye sons of men.

For a thousand years in thy sight * are as yesterday, which is past.

And as a watch in the night, * things that are counted nothing, shall their years be.

In the morning man shall grow up like

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

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

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

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

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

Quóniam supervénit mansuetúdo: * et corripiémur.

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

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

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

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

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

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

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

Ant. Dóminus tamquam ovis ad víctimam ductus est, et non apéruit os suum.

grass; in the morning he shall flourish and pass away: * in the evening he shall fall, grow dry, and wither.

For in thy wrath we have fainted away: * and are troubled in thy indignation.

Thou hast set our iniquities before thy eyes: * our life in the light of thy countenance.

For all our days are spent; * and in thy wrath we have fainted away.

Our years shall be considered as a spider: * the days of our years in them are threescore and ten years.

But if in the strong they be fourscore years: * and what is more of them is labour and sorrow.

For mildness is come upon us: * and we shall be corrected.

Who knoweth the power of thy anger, * and for thy fear can number thy wrath?

So make thy right hand known: * and men learned in heart, in wisdom.

Return, O Lord, how long? * and be entreated in favour of thy servants.

We are filled in the morning with thy mercy: * and we have rejoiced, and are delighted all our days.

We have rejoiced for the days in which thou hast humbled us: * for the years in which we have seen evils.

Look upon thy servants and upon their works: * and direct their children.

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.

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

Ant. Contrítum est * cor meum in
medio mei, contremuerunt ómnia ossa
mea.

Psalmus 35 [3]

Dixit injústus ut delínquat in
semetípso: * non est timor Dei ante
óculos ejus.

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

Verba oris ejus iníquitas, et dolus: *
nóluit intellégere ut bene ágeret.

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

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

Justítia tua sicut montes Dei: * judícia
tua abyýssus multa.

Hómínes, et juménta salvábis,

Dómine: * quemádmódum
multiplicásti misericórdiam tuam,
Deus.

Fílii autem hóminum, * in tégmíne
alárum tuárum sperábunt.

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

Quóniam apud te est fons vitæ: * et in
lúmine tuo vidébimus lumen.

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

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

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

Ant. Contrítum est cor meum in medio
mei, contremuerunt ómnia ossa mea.

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

Psalm 35 [3]

The unjust hath said within himself,
that he would sin: * there is no fear of
God before his eyes.

For in his sight he hath done
deceitfully, * that his iniquity may be
found unto hatred.

The words of his mouth are iniquity
and guile: * he would not understand
that he might do well.

He hath devised iniquity on his bed, *
he hath set himself on every way that is
not good: but evil he hath not hated.

O Lord, thy mercy is in heaven, * and
thy truth reacheth even to the clouds.

Thy justice is as the mountains of
God, * thy judgments are a great deep.

Men and beasts thou wilt preserve, O
Lord: * O how hast thou multiplied thy
mercy, O God!

But the children of men * shall put
their trust under the covert of thy
wings.

They shall be inebriated with the
plenty of thy house; * and thou shalt
make them drink of the torrent of thy
pleasure.

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

Extend thy mercy to them that know
thee, * and thy justice to them that are
right in heart.

Let not the foot of pride come to me, *
and let not the hand of the sinner move
me.

There the workers of iniquity are
fallen, * they are cast out, and could
not stand.

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

Ant. Exhortátus es * in virtúte tua, et in refectióne sancta tua, Dómine.

Canticum Moysis [4]

Cantémus Dómino: glorióse enim magnificátus est, * equum et ascensórem dejécit in mare.

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

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

Dóminus quasi vir pugnátor, Omnípotens nomen ejus. * Currus Pharaónis et exércitum ejus projécit in mare.

Elécti príncipes ejus submérsi sunt in Mari Rubro: * abyssi operuérunt eos, descendérunt in profúndum quasi lapis.

Déxtera tua, Dómine, magnificáta est in fortitúdine: déxtera tua, Dómine, percússit inimícum. * Et in multitúdine glóriæ tuæ deposuísti adversários tuos: Misísti iram tuam, quæ devorávit eos sicut stípulam. * Et in spírítu furóris tui congregátæ sunt aquæ:

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

Dixit inimícus: Pérsequar et comprehéndam, * dívidam spólia, implébitur ánima mea:

Evaginábo gládium meum, * interficiet eos manus mea.

Flavit spírítus tuus, et opéruit eos mare: * submérsi sunt quasi plumbum in aquis veheméntibus.

Quis símilis tui in fórtibus, Dómine? * quis símilis tui, magníficus in sanctitáte, terríbilis atque laudábilis, fáciens mirabília?

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

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

Ant. O Lord, Thou hast spoken unto us * in thy strength, and in thy Holy Banquet.

Canticle of Moses [4]

Let us sing to the Lord: for he is gloriously magnified, * the horse and the rider he hath thrown into the sea.

The Lord is my strength and my praise, * and he is become salvation to me:

He is my God and I will glorify him: * the God of my father, and I will exalt him.

The Lord is as a man of war, Almighty is his name. * Pharaoh's chariots and his army he hath cast into the sea:

His chosen captains are drowned in the Red Sea. * The depths have covered them, they are sunk to the bottom like a stone.

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:

Thou hast sent thy wrath, which hath devoured them like stubble. * And with the blast of thy anger the waters were gathered together:

The flowing water stood, * the depths were gathered together in the midst of the sea.

The enemy said: I will pursue and overtake, * I will divide the spoils, my soul shall have its fill:

I will draw my sword, * my hand shall slay them.

Thy wind blew and the sea covered them: * they sunk as lead in the mighty waters.

Who is like to thee, among the strong, O Lord? * who is like to thee, glorious in holiness, terrible and praiseworthy,

Ascendérunt pópuli, et iráti sunt: *
dolóres obtinuérunt habitatóres
Philísthiim.

Tunc conturbáti sunt príncipes Edom,
robústos Moab obtínuit tremor: *
obriguérunt omnes habitatóres
Chánaan.

Írruat super eos formído et pavor, * in
magnitúdine bráccii tui:
Fiant immóbiles quasi lapis, donec
pertránseat pópulus tuus, Dómine, *
donec pertránseat pópulus tuus iste,
quem possedísti.

Introdúces eos, et plantábis in monte
hereditátis tuæ, * firmíssimo habitáculo
tuo quod operátus es, Dómine:

Sanctuárium tuum, Dómine, quod
firmavérunt manus tuæ. * Dóminus
regnábit in ætérnum et ultra.

Ingréssus est enim eques Phárao cum
cúrribus et equítibus ejus in mare: * et
redúxit super eos Dóminus aquas
maris:

Fílii autem Israél ambulavérunt per
siccum * in médio ejus.

Ant. Exhortátus es in virtúte tua, et in
refectióne sancta tua, Dómine.

Ant. Oblátus est * quia ipse vóluit, et
peccáta nostra ipse portávit.

Psalmus 146 [5]

Laudáte Dóminum quóniam bonus est

doing wonders?

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:

And in thy strength thou hast carried
them * to thy holy habitation.

Nations rose up, and were angry: *
sorrows took hold on the inhabitants of
Philisthiim.

Then were the princes of Edom
troubled, trembling seized on the stout
men of Moab: * all the inhabitants of
Chanaan became stiff.

Let fear and dread fall upon them, * in
the greatness of thy arm:

Let them become unmoveable as a
stone, until thy people, O Lord, pass
by: * until this thy people pass by,
which thou hast possessed.

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;

Thy sanctuary, O Lord, which thy
hands have, established. * The Lord
shall reign for ever and ever.

For Pharao went in on horseback with
his chariots and horsemen into the sea:
* and the Lord brought back upon them
the waters of the sea:

But the children of Israel walked on
dry ground * in the midst thereof.

Ant. O Lord, Thou hast spoken unto us
in thy strength, and in thy Holy
Banquet.

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

Psalm 146 [5]

Praise ye the Lord, because psalm is

psalmus: * Deo nostro sit jucúnda,
decóraque laudátio.

Ædíficans Jerúsalem Dóminus: *
dispersiónes Israélis congregábit.

Qui sanat contrítos corde: * et álligat
contritiónes eórum.

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

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

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

Præcínite Dómino in confessiône: *
psállite Deo nostro in cíthara.

Qui óperit cælum núbibus: * et parat
terræ plúviam.

Qui prodúcit in móntibus fænum: * et
herbam servitúti hóminum.

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

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

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

Ant. Oblátus est quia ipse vóluit, et
peccáta nostra ipse portávit.

Versus (In loco Capituli)

V. Homo pacis meæ, in quo sperávi.

R. Qui edébat panes meos, ampliávit
advérsum me supplantatiónem.

Canticum Benedictus {Antiphona ex
Proprio de Tempore}

Ant. Tráditor autem * dedit eis signum,

good: * to our God be joyful and
comely praise.

The Lord buildeth up Jerusalem: * he
will gather together the dispersed of
Israel

Who healeth the broken of heart, * and
bindeth up their bruises.

Who telleth the number of the stars: *
and calleth them all by their names.

Great is our Lord, and great is his
power: * and of his wisdom there is no
number.

The Lord lifteth up the meek, * and
bringeth the wicked down even to the
ground.

Sing ye to the Lord with praise: * sing
to our God upon the harp.

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

Who maketh grass to grow on the
mountains, * and herbs for the service
of men.

Who giveth to beasts their food: * and
to the young ravens that call upon him.

He shall not delight in the strength of
the horse: * nor take pleasure in the
legs of a man.

The Lord taketh pleasure in them that
fear him: * and in them that hope in his
mercy.

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

Versus (In loco Capituli)

V. Mine own familiar friend, in whom I
trusted;

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

Canticum Benedictus {Antiphon from
the Proper of the season}

Ant. Now he that betrayed Him * gave

dicens: Quem osculátus fúero, ipse est, tenéte eum.

(Canticum Zachariæ: Luc. 1:68-79)

Benedíctus ✠ Dóminus, Deus Israël:
* quia visitávit, et fecit redemptiõnem plebis suæ:

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

Sicut locútus est per os sanctórum, * qui a século sunt, prophetárum ejus:

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

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

Jusjurándum, quod jurávit ad Ábraham patrem nostrum, * datúrum se nobis:

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

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

Et tu, puer, Prophéta Altíssimi vocáberis: * præíbis enim ante faciém Dómini, paráre vias ejus:

Ad dandam sciéntiam salutis plebi ejus: * in remissionem peccatórum eórum:

Per víscera misericórdiæ Dei nostri: * in quibus visitávit nos, óriens ex alto: Illumináre his, qui in ténebris, et in umbra mortis sedent: * ad dirigéndos pedes nostros in viam pacis.

Ant. Tráditor autem dedit eis signum, dicens: Quem osculátus fúero, ipse est, tenéte eum.

them a sign, saying: Whomsoever I shall kiss, That Same is He: hold Him fast.

(Cantic of Zacharias: Luke 1:68-79)

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

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

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

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

To perform mercy to our fathers, * and to remember his holy testament,

The oath, which he swore to Abraham our father, * that he would grant to us,

That being delivered from the hand of our enemies, * we may serve him without fear,

In holiness and justice before him, * all our days.

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

To give knowledge of salvation to his people, * unto the remission of their sins:

Through the bowels of the mercy of our God, * in which the Orient from on high hath visited us:

To enlighten them that sit in darkness, and in the shadow of death: * to direct our feet into the way of peace.

Ant. Now he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, That Same is He: hold Him fast.

Oratio {ex Proprio de Tempore}

Christus factus est pro nobis obédiens usque ad mortem.

secreto

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

Et sub silentio concluditur

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

R. Amen.

Prayer {from the Proper of the season}

Christ became obedient for us unto death.

in secret

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.

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. *Finish silently*

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

R. Amen