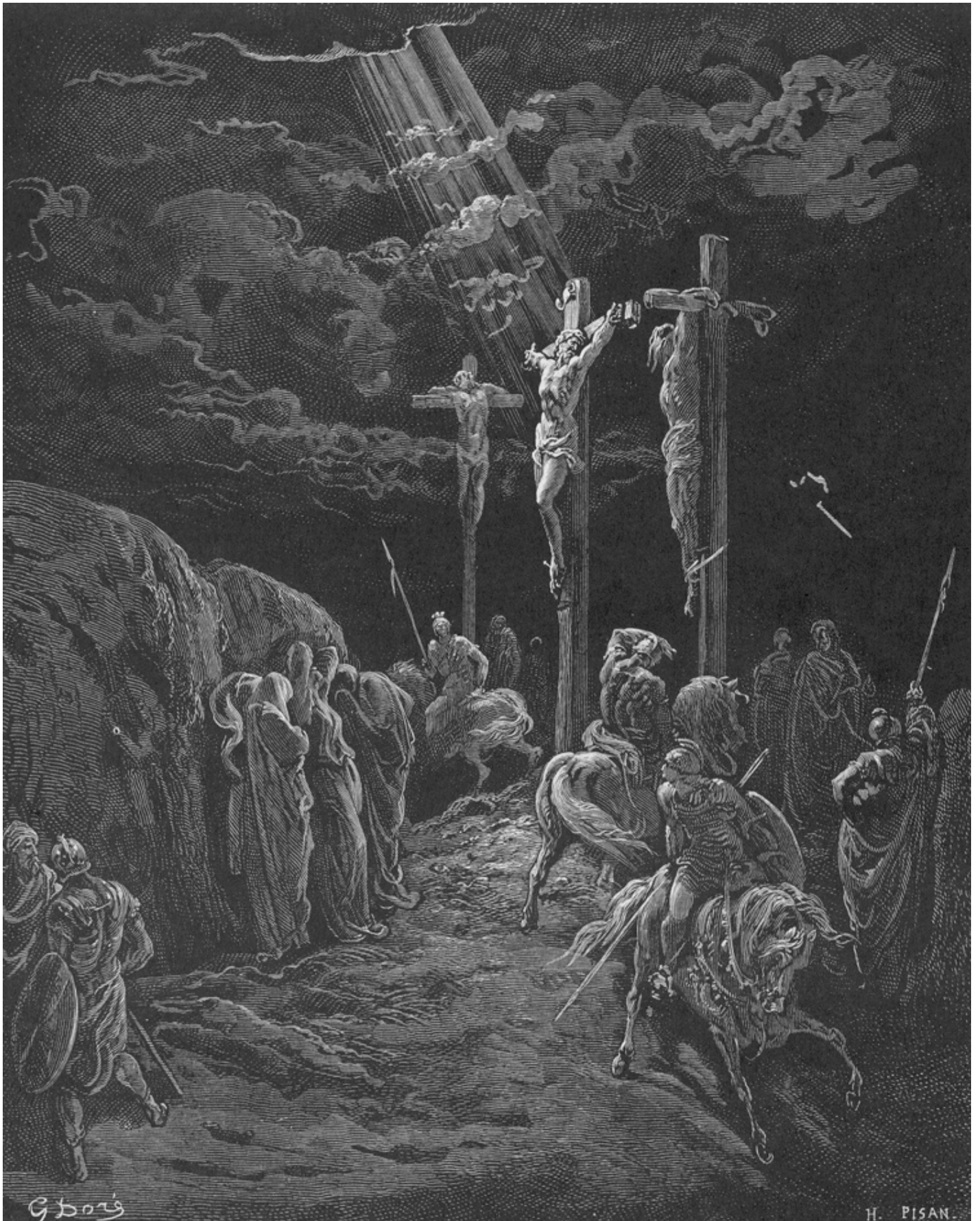


Tenebrae for Maundy Thursday, Good Friday and Holy Saturday



Introduction to the office of Maundy Thursday and the two days following:

The public prayers, which are termed the Divine office, instituted by apostolic tradition and regulated according to the seasons and events, form a religious exercise of great antiquity. The office of these few days is more strongly characterized than any other by the simplicity of primitive times and contains a greater number of lofty mysteries that require study and attention, recollection and compunction in order to be well understood and rendered profitable.

It is so blended with mournful and touching events that souls that assist at it with devotion and attention enjoy heavenly consolation and are at the same time filled with holy and salutary horror.

It is said that in ancient times the faithful were in the habit of assembling in choir at several different hours to give praise to God, -- thus originated the Canonical Hours. The most celebrated and religiously observed of these among the primitive Christians were nocturnes, or tenebrae, [Latin for "darkness"] which name came from the fact of their rising in the depth of night to sing psalms. The custom, formerly common among the faithful, of rising at midnight to praise and bless the Lord is now confined to certain ecclesiastical or religious communities. The Church, our good mother, either through condescension to the weakness of some, or because for many reasons she does not deem it expedient to celebrate them publicly, took off the vigil and advanced the office from midnight to the vesper hour of the preceding day.

However, all these nocturnal offices retain their original names. That of the tenebrae has its peculiar mystery, not only because, after the suppression of the ancient vigil, Christians continued to celebrate it in the obscurity of night, but because the lights are all extinguished before its conclusion. It is also considered the office of lamentations, representing the obsequies of the Redeemer.

When about to celebrate this part of the office, the Church places in front of the altar, a large triangular candlestick containing several lighted candles, one of which is extinguished after each psalm.

Christians, in the first ages of the Church, assembled for the celebration of the Divine office before dawn. On account of the persecutions they were constrained to meet in subterranean and obscure places and they could not see without the assistance of lamps and candles. Thus, they generally made use of large triangular candlesticks suspended from the ceiling or fastened to the altar. These were called *Herce*, as they resembled a harrow. Some would have us believe that the use of these candlesticks, like that of every other light employed during the celebration of the Divine office, even in daytime, comes from Christians continuing through custom what had originated from necessity and that there is no other mystery implied by the putting out of the candles than that the lights were gradually extinguished as the shadows of the night disappeared.

Nothing that the Church does is devoid of mystery, however, particularly during this season. They deceive themselves who, in order to make a display of their wit, strive to explain away allusions, figures and mysteries. Stopping on what is sensible and historical, without penetrating to the instruction and mystery that is hidden under material things, is to stop at the letter that killeth and slight the spirit that giveth life. For the mystery is the substance and soul of our ceremonies, and purely literal explanations are not only cold and lifeless, but detrimental to piety and religion.

The Church has always made use of mysterious symbols, as an easy method of conveying instruction to the multitude. Among others of ancient memory, is that of lighting candles in daylight. This the Church has constantly practiced, even when, in the full enjoyment of security and peace, she could freely and openly exercise her sacred functions. The mysterious reason for so doing, is to lead the faithful to the consideration for Jesus Christ, who is the true and saving light, that enlighteneth every man that

cometh into the world and to admonish us that formerly we walked in darkness but, that now, being enlightened by the Lord, we should act like children of light, performing works of truth, piety and justice. As these candles are lit for mystic reasons, so, for mystic reasons are they successively extinguished during the tenebrae.

The candles are extinguished one after another because, at the approach of our Redeemer's death, the fervor of His disciples cooled; they dispersed here and there, wavering in faith, forgetful of their promises. Almost all, seeking safety in flight, abandoned their Master. Even those that followed Him to Calvary were overwhelmed at the sight of that fearful death and stupefied with grief. The candle that remains lit and is finally concealed behind the altar is an admirable figure of Jesus Christ. He came to enlighten the world that had slept for centuries in darkness and the shadow of death. But ungrateful and perverse men who preferred darkness to light, instead of welcoming Him joyfully, made every effort, by calumnies, opprobrium and a most bitter and ignominious death, to obscure and extinguish His glory. When, however, they fancied they had succeeded in their attempt, He rose from death to an immortal life more glorious than the former and was preached and acknowledged throughout the world.

Moreover at the Redeemer's death, His soul was separated from His body, but from neither was His divinity ever separated. The fount of life was within each, working its wonders, in virtue of which He returned to a life, not longer painful and mortal, but immortal and blessed. This is signified by the taper, which, after having been concealed for some time, reappears upon the altar. After the *Benedictus*, at the end of the office, all the lights are extinguished in memory of the wonderful darkness that overspread the earth at the Redeemer's death, and the fatal, obstinate blindness in which the unfortunate and perverse Synagogue, abandoned by God, remained plunged.

The Church gives herself up wholly to sorrow, and calls upon her children to sympathize in her grief. In other offices, she presents to the Lord a sacrifice of praise, but, in this, she offers no sacrifice save that of her tears. Wherefore she casts aside every appearance, sign, or symbol of joy and festivity, she silences every other emotion however pious and devout to indulge in thoughts and affections of sadness and anguish. She no longer commences her office with that beautiful invocation, whereby she implores the Lord to open her lips that she may announce His praise, and to incline unto her aid, that she may render Him the homage due to His infinite Majesty. She omits the Inviatory and the Sacred Doxology, or *Gloria Patri*, at the end of the psalms; no hymns are sung, no blessing is asked, no capitulum read; in short, she forgets every thing to weep and lament, and the subjects of her tears are the sins of men and the sufferings of the Redeemer. The whole office is a lamentation and the order observed resembles that of the service for the dead, because it is, in a measure, a celebration of our Saviour's obsequies. Each hour terminates with the same prayer, *Respice*, whereby the Church has recourse to God and implores Him to cast a pitying eye on those for whom His Divine Son, our Lord, was pleased to suffer death. To give merit and efficacy to her prayer, she terminates this petition with the customary conclusion. And the motives she alleges for being heard by God are those of which she avails herself in every other prayer, -- the merits of Jesus Christ. At all other times the Church admonishes the people by the beautiful greeting, *Dominus vobiscum*, to unite in spirit with the celebrant and terminating the prayer by the beautiful acclamation, *Amen*, thus approving and ratifying the supplications offered by the priest. But on this occasion, the Church sorrowfully omits the salutation, waits not for the acclamation, and the conclusion itself is pronounced secretly, as it were, in silence, to recall to mind the meekness with which Jesus Christ without uttering a word, or complaint, or manifesting the least resentment, went forth like a Lamb to die.

Tenebrae for Maundy Thursday

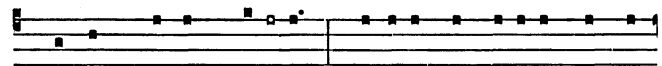
At Matins:

First Nocturn:

1 Ant. 
 8 e
  Elus dómus tú-ae * comédit me, et oppróbri-a


 exprobránti-um tí-bi ce-cidérunt super me.

Psalm 68 (New psalter, p. 28*)


 1. Sálvum me fac, Dé- us: * quóni-am intravérunt áquae


 usque ad *ánimam* mé- am. *Flex*: tempésta aquae, †

2. Infixus sum in límo profúndi : * et non est *substántia*.
3. Véni in altitúdinem máris : * et tempésta demérsit me.
4. Laborávi clamans, ráucae fáctae sunt fáuces méae : * defecerunt óculi méi, dum spéro in *Déum* méum.
5. Multiplicáti sunt super capillos cápitis méi, * qui odérunt me *grátis*.
6. Confortáti sunt qui persecúti sunt me inimíci méi *injuste* : * quae non rápui, tunc *exsolvébam*.
7. Déus, tu scis insipiéntiam méam : * et delicta méa a te non sunt *abscondita*.
8. Non erubéscant in me qui expéctant te, *Dómine*, * *Dómine virtútum*.
9. Non confundántur súper me * qui quaerunt te, *Déus* *Israël*.
10. Quóniam propter te sustínui oppróbrium : * opéruit confúsió *faciem* méam.
11. Extráneus fáctus sum frátribus méis, * et peregrínus *filii mátris* méae.
12. Quóniam zélus dómus túae comédit me : * et oppróbria exprobrántium tíbi, cecidérunt súper me.
13. Et opéruí in jejúnio *ánimam* méam : * et fáctum est in oppróbrium *míhi*.
14. Et pósui vestiméntum méum cilícium : * et fáctus sum illis in *parábolam*.
15. Advérsum me loquebántur, qui sedébant in pórtá : * et in me psallébant qui *bibébant* vínium.
16. Ego vero oratiónem méam ad te, *Dómine* : * témpus *beneficíti*, *Déus*.
17. In multítudine misericórdiae túae exáudi me, * in veritáte *salútis* túae :
18. Eripe me de lúto, ut non infigar : * libera me ab íis, qui odérunt me, et de profúndis *aquárum*.
19. Non me demérgat tempésta aquae, † neque absórbeat me profúndum : * neque úrgeat super me *púteus os* súum.
20. Exáudi me, *Dómine*, quóniam benigna est misericórdia túa : * secúndum multítudinem miseratiónum tuárum *respice* in me.
21. Et ne avértas *faciem* túam a púero túo : * quóniam tríbulor, *velóciter* exáudi me.
22. Inténde *ánimae* méae, et líbera éam : * propter inimícos méos *eripe* me.
23. Tu scis *impropérium* méum, et confusióne méam, * et *reveréntiam* méam.
24. In conspéctu túo sunt ómnes qui tríbulant me, * *impropérium* exspectávit cor méum, et *misériam*.
25. Et sustínui qui simul contristarétur, et non fúit : * et qui consolarétur, et *non invéni*.
26. Et dedérunt in éscam méam fel : * et in síti méa potavérunt me *acéto*.
27. Fiat ménsa eórum coram ípsis in láqueum, * et in retri-butióne, et in *scándalum*.

28. Obscuréntur óculi eórum ne vídeant : * et dórsum eórum *semper incúrva*.

29. Effúnde super éos íram túam : * et fúror irae túae *comprehéndat* éos.

30. Fiat habitátio eórum *desérta* : * et in tabernáculis eórum non sít *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* túam.

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

34. Ego sum páuper et *dólens* : * sálus túa, *Déus*, *suscépit* me.

35. Laudábo nómen *Déi* cum *cántico* : * et magnificábo éum in *láude*.

36. Et placébit *Déo* super *vítulum novéllum* : * *córnu* *producentem* et *úngulas*.

37. Videant páuperes et laeténtur : * quaérite *Déum*, et *vivet ánima* *véstra*.

38. Quóniam exáudívit páuperes *Dóminus* : * et *vinctos* *súos non despéxit*.

39. Láudent illum caéli et *térra*, * *máre*, et *ómnia reptília* in éis.

40. Quóniam *Déus* sálvam *faciet Sión* : * et *aedificabúntur civitates* *Júda*.

41. Et inhabitábunt íbi, * et haereditáte *acquirént* éam.

42. Et sémen *servórum* *éjus* possidébit éam, * et qui *diligunt* nómen *éjus*, habitábunt in éa.

The Antiphon is repeated after each Psalm.

Commentary on Psalm 68

That tempestuous sea, in whose waves David complains of having been engulfed, alludes rather to the passion and death of our Redeemer, than to the affliction of David. Some of the sufferings mentioned in this Psalm are, even when taken in a literal sense more applicable to Jesus than the royal prophet. Wherefore, the Apostles refer several of these verses to our Divine Savior. Here it may be remarked that the reprobation of the Jews who were to crucify Him, was predicted. With the complaints of Jesus Christ and David, mingle those of an afflicted soul that relates to God the contradictions and sufferings it endures through zeal for His glory, imploring His succor that it may not be overcome by the persecutions of its enemies, whose misfortunes and ruin it predicts.

Antiphon 1:

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

Psalm 68:

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 labored 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.

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 water 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 stumbling block.

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

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.

But 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.

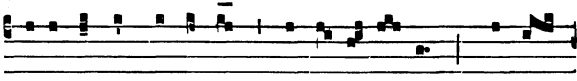
For the Lord hath heard the poor: and hath not despised his prisoners.

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

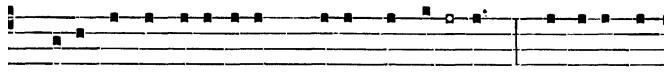
For God will save Sion, and the cities of Juda shall be built up. And they shall dwell there, and acquire it by inheritance.

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

(The antiphon is repeated after the psalm)

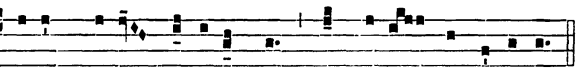
2 Ant.  **A** -vertántur retrórsum, * et e-ru-béscant, qui có-gi-tant mí-hi má-la.

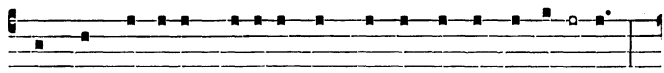
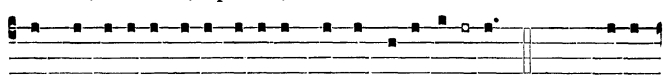
Psalm 69 (New psalter, p. 30*)


 1. Dé-us, in adjutó-ri-um mé-um intén-de : * Dómine, ad

adjuvándum *me festína.*

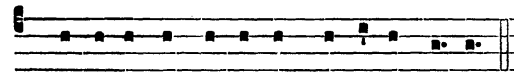
2. Confundántur et reveréantur, * qui quaérunt *ánimam méam.*
3. Avertántur retrórsum, et erubéscant, * qui vólunt *míhi mála.*
4. Avertántur statim erubescéntes, * qui dicunt míhi : *Euge, éuge.*
5. Exsúltent et laeténtur in te ómnes qui *quaérunt te, * et dicant semper : Magnificétur Dóminus : qui díligunt salutáre túum.*
6. Ego vero egénus, et páuper sum : * Déus, *ádjuva me.*
7. Adjútor méus, et liberátor méus es tu : * Dómine, *ne moréris.*

3 Ant.  **D** E-us mé-us, * é-ri-pe me de mánu pecca-tó-ris.
 Psalm 70 (New psalter, p. 30*)


 1. In te, Dómine, sperávi, non confúndar in aetér-num : *

 in justí-ti-a tú-a líbera me, et é-ri-pe me. *Flex : dere-*

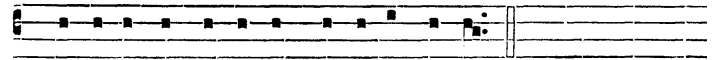
líquit é-um, † *¶. 2. : tú-am, * et sálva me.*

2. Inclína ad me áurem túam, * *et sálva me.*
3. Esto míhi in Déum protectórem, et in lócum munitum : * *ut sálvum me fácias,*
4. Quóniam firmaméntum méum, * et refúgium méum es tu.
5. Déus méus, éri-pe me de mánu peccatóris, * et de mánu contra légem agéntis *et iníqui :*
6. Quóniam tu es patiéntia méa, Dómine : * Dómine, *spes méa a juventúte méa.*
7. In te confirmátus sum ex útero : * de ventre mátris méae tu es *protéctor méus.*
8. In te cantátio méa *sémper : * tamquam prodígium factus sum múltis : et tu adjútor fórtis.*
9. Repleátur os méum láude, ut cántem glóriam túam : * *tóta díe magnitúdinem túam.*
10. Ne projicias me in témpore senectútis : * *cum defécerit virtus méa, ne derelínquas me.*
11. Quia dixerunt inimici méi *míhi : * et qui custodiébant ánimam méam, consílium fecérunt in únun,*
12. Dicéntes : Déus derelíquit éum, † *persequímini, et comprehéndite éum : * quia non est qui erípiat.*
13. Déus, ne elongéris a me : * Déus méus, in auxiliúm méum *réspice.*
14. Confundántur, et deficiant detrahéntes *ánimae méae : * operiántur confusíone et pudóre, qui quaérunt mála míhi.*
15. Ego autem semper sperábo : * *et adjíciam super ómnem láudem túam.*
16. Os méum annuntiábit justítiam túam : * *tóta díe salutáre túum.*
17. Quóniam non cognóvi litteratúram, † *introibo in poténtias Dómini : * Dómine, memorábor justítiae túae solíus.*



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

Or :



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

Pater Noster in silence

Commentary on Psalm 69

This psalm is supposed to have been composed by David when Absalom persecuted him. More cruel and impious still were the persecutions which Jesus Christ, our good Father, endures from His ungrateful children. The state of a poor fugitive, to which we behold David reduced by his wicked son, is a beautiful figure of our Redeemer's humiliations; a soul presenting itself before God, as poor, oppressed, and in need of assistance, turns its humiliations into occasions of merit and implores the Lord to frustrate the designs of its enemies.

Commentary on Psalm 70

The just man puts all his confidence in God. Favors already received are pledges of future assistance, for which he hopes and prays. He is gladdened and consoled on beholding a protector and defender when he thought himself abandoned. He renders praise and thanksgiving to the Most High, affections which the most sacred humanity of Jesus Christ exercised towards His eternal Father during the laborious and painful days of His earthly sojourn.

Antiphon 2:

Let them be confounded and ashamed that seek my soul

Psalm 69:

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: 'Tis well, 'tis 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.

Antiphon 3:

Deliver me, O my God, from the hand of the sinner.

Psalm 70:

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 the womb: from my mother's womb thou art my protector. Of thee I shall 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 blame that seek my hurt.

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 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, thou holy one of Israel.

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.

V. Let them be confounded and ashamed

R. That seek my soul

A "Pater Noster" is then said in silence

Then follow three lessons and responsories. A cantor sings each lesson after which the schola sings the responsory. Commentary and translations are as follows.

Commentary on the Lamentations

Jerusalem, the noble and beautiful daughter of Sion, so often chastised, but never amended, was at last consumed and destroyed. Jeremias alludes to her misfortunes, and bewails them as consequences of her many prevarications. Although he speaks of her first fall under the Chaldeans, it is evident that the second and last under the Romans was present to his mind, because he speaks of a desolation from which she should never rise. This is precisely the state of that unhappy nation, in punishment of the cruel death inflicted on the Anointed of the Lord, according to the prediction of the prophet Daniel. The Church makes use of the mournful Canticles of the prophet, which, in our language, are termed Lamentations, because the sorrows of Jeremias and the tears of Jerusalem present striking figures of the woes of Calvary. These Lamentations are adapted to a melancholy air, and sung in mournful tones. They form an acrostic, the initial letter of each stanza corresponding to the order of the Hebrew alphabet: Aleph, Beth, Ghimel. As this alphabetical arrangement could not be preserved in translations into other languages, the Church has placed at the head of each strophe its Hebrew initial so that the first accent of lament might correspond with that in the original tongue. Jeremias deploras the destruction of Jerusalem, but far more bitterly does he weep for the sins that called down upon it the wrath of God. And as our sins were the cause of our Redeemer's sufferings, the Church bewails at the same time His death and our crimes that crucified Him. We are ungrateful children; and the miseries of a soul that has fallen into a state of sin are faithfully portrayed in the destruction of Jerusalem, and the afflictions and misfortunes of the Hebrews during their captivity in Babylon. The prophetic and mournful words then uttered by that people have been applied to the Christians. It is necessary, then, that we conceive a tender compassion for our Redeemer and a just hatred of our own sins. Such is the intention of the Church. She imitates her heavenly Spouse, who, turning to the pious women who followed Him to Calvary, told them to weep not for Him, but for themselves and their sins, which were the cause of His sufferings and their misfortunes; for if these things were done to the tree of life, what would become of the dry and useless branches? To this effect, the Church tenderly invites Christian souls, under the allegorical name and figure of Jerusalem, to repent and be converted to the Lord.

The beginning of the Lamentation of Jeremiah the Prophet:

Aleph. How doth the city sit solitary that was full of people! How is the mistress of the peoples 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 your God.

First Responsory:

He prayed to His Father on Mount Olivet: Father! If it is possible, let this chalice pass from me. The spirit is indeed willing but the flesh is weak. V. Watch and pray that you enter not into temptation.

Second Lesson:

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 honored 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 your God.

Second Responsory:

My soul is sorrowful even unto death; stay you here and watch with me. Now ye shall see a multitude that will surround me. Ye shall run away and I will go to be sacrificed for you. V. Behold the hour is at hand, and the Son of Man shall be betrayed into the hands of sinners.

Third Lesson:

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 your God.

Third Responsory:

Behold we have seen him having neither beauty nor comeliness; there is no sightliness in him; he hath borne our sins and suffered for us; and he was wounded for our iniquities, and by his bruises we are healed. V. He hath truly borne our iniquities and carried our sorrows.

End of the First Nocturn

Maundy Thursday

Second Nocturn:

1 Ant.
7 e

Liberá- vit Dómi-nus * páupe-rem a potén-te, et
íno-pem, cú-i non é-rat adjú-tor.

Psalm 71 (New psalter, p. 31*)

1. Dé- us, judí-ci-um tú- um ré-gi da : * et justí-ti-am tú-am
ff-li- o ré- gis : *Flex* : Ará-bi-ae, †

2. Judicáre pópulum túum in justítia, * et páuperes túos in iudício.

3. Suscipiant móntes pácem pópulo : * et cólles justítiam.

4. Judicábit páuperes pópuli, et sálvos fáciét filios páuperum : * et humiliábit calumniatórem.

5. Et permanébit cum sóle, et ánte lúnám, * in generatióne et generatióne.

6. Descéndet sicut plúvia in vellus : * et sicut stillicídia stillántia súper térram.

7. Oriétur in diébus éjus justítia, et abundántia pácis : * donec auferátur lúna.

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

9. Coram illo prócident Æthiopes : * et inimíci éjus térram língent.

10. Réges Thársis et insulae mún-er-a ófferent : * réges Arabum et Sába dóna addúcent.

11. Et adorábunt éum ómnes réges térrae : * ómnes géntes sérvient éi :

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

13. Parcet páuperi et ínopi : * et ánimas páuperum sálvas fáciét.

14. Ex usúris et iniquitáte rédimet ánimas eórum : * et honorá-bile nomen eórum córam illo.

15. Et vívet, et dábitur éi de áuro Arábiae, † et adorábunt de ípso sémp-er : * tóta díe benedíc-ent éi.

16. Et érit írmaméntum in térra in súmmis móntium, † superextollétur super Líbanum frúctus éjus : * et florébunt de civitáte sicut fénum térrae.

17. Sit nómen éjus benedíctum in saécula : * ante sólem pérmanet nómen éjus.

18. Et benedíc-entur in ípso ómnes tríbus térrae : * ómnes géntes magnificábunt éum.

19. Benedictus Dóminus, Déus Israél, * qui fáciét mirabilia sólus :

20. Et benedíctum nómen majestátis éjus in aetérnum : * et replébitur majestáte éjus ómnis térra : fiat, fiat.

2 Ant.
8 e

Cogi- ta-vérunt ímpi- i, * et locú-ti sunt nequí-
ti-am : in-i-qui-tá-tem in excélso locú-ti sunt.

Psalm 72 (New psalter, p. 32*)

1. Quam bónus Isra-él Dé- us, * his qui récto sunt cór-de!
Flex : dexteram mé-am : †

2. Méi autem pene móti sunt pées : * pene effúsi sunt gréssus méi.

3. Quia zelávi super iníquos, * pácem peccatórum vídens.

4. Quia non est respéctus mórti eórum : * et írmaméntum in plá-ga eórum.

5. In labóre hómínium non sunt, * et cum hómínibus non flagellabúntur :

6. Ideo ténuít éos supér-bia, * opér-ti sunt iniquitáte et impie-táte súa.

7. Pródiit quasi ex-á-dípe iníquitas eórum : * transiérunt in aféctum córdis.

8. Cogitavérunt, et locúti sunt nequí-tiam : * iniquitátem in excélso locúti sunt.

9. Posuérunt in caélum os súum : * et língua eórum transívit in térra.

10. Ideo convertétur pópulus méus hic : * et díes pléni inveniéntur in éis.

11. Et dixérunt : Quómodo scit Déus, * et si est sciéntia in excélso?

12. Ecce ípsi peccatóres, et abundántes in saéculo, * obti-nuérunt divítias.

13. Et díxi : Ergo sine cáusa justificávi cor méum, * et lávi inter innocétes mánu méas :

14. Et fúí flagellátus tóta díe, * et castigátio méa in matutínis.

15. Si dicébam : Narrábo sic : * ecce natióne[m] filiórum tuórum reprobávi.

16. Existimábam ut cognóscerem hoc, * lábor est ánte me :

17. Donec íntrem in sanctuárium Déi : * et intélligam in novíssimis eórum.

18. Verúntamen propter dólos posuísti éis : * dejecísti éos dum allevaréntur.

19. Quómodo fácti sunt in desolatióne[m], súbito defecérunt : * periérunt propter iniquitátem súam.

20. Velut sóm-nium surgéntium, Dómine, * in civitáte túa imáginem ipsórum ad níhilum rédiges.

21. Quia inflammátum est cor méum, et rénes méi commutáti sunt : * et égo ad níhilum redáctus sum, et nescívi.

22. Ut juméntum fáctus sum á-pud te : * et égo sémp-er técum.

23. Tenuísti mánum dexteram méam : † et in voluntáte túa deduxísti me, * et cum glória suscepísti me.

24. Quid enim míhi est in caélo? * et a te quid vólui super térram?

25. Defécit cáro méa, et cor méum : * Déus córdis méi, et pars méa Déus in aetérnum.

26. Quia ecce, qui elóngant se a te, períbunt : * perdidísti ómnes, qui fornicántur abs te.

27. Míhi autem adhaerére Déo bónum est : * pónere in Dómino Déo spem méam :

28. Ut annúntiem ómnes praedicationes túas, * in pórtis filiae Síon.

Commentary on Psalm 71:

The Hebrews themselves confess that this Psalm describes the glory of the Messiah's reign, a reign of justice and peace rather than Solomon's who, although he was a type and figure of the Redeemer, never attained the degree of grandeur here described. Their error lay in having fixed their hearts and minds on a temporal and terrestrial kingdom, while the one here mentioned is spiritual and Divine. This kingdom is the Church, which Jesus Christ purchased with His blood. The Cross is His throne, and, according to the prediction of Isaiah, He carried His principality on His shoulders.

Commentary on Psalm 72:

There is no good to be found save in union with God; he who strays from Him must perish. Great indeed are the temptations to which we are

exposed in witnessing the prosperity of the wicked and the tribulations of the just. To overcome this dangerous temptation and learn how just God is and to them that are of a right heart, we should consider the end of both. Jesus crucified is a great proof of this truth. He teaches us, by His example, patience and submission to the will of God in the season of affliction.

First Antiphon: The Lord hath delivered the poor from the mighty, and the needy that had no helper.

Psalm 71:

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 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.

Second Antiphon:

The impious have thought and spoken wickedness; they have spoken iniquity on high.

Psalm 72:

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

But my feet were almost moved; my steps had well nigh 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 labor 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.

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 labor 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.

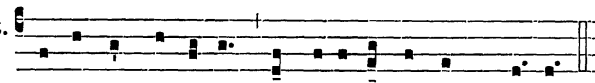
Thou hast held me by my right hand; and by thy will thou hast conducted me, and with thy glory thou hast received me.

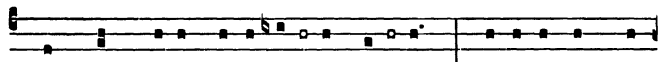
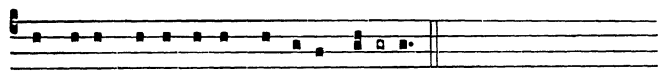
For what have I in heaven? and besides thee what do I desire upon earth?

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.

3 Ant. 1 g

 Xsúrge, Dómine, * et júdi-ca cáusam mé- am.
 Psalm 73 (New psalter, p. 33*)

1. Ut quid, Dé-us, repu- lísti in ff- nem : * i- rá-tus est fú-



ror tú-us super óves páscu-ae tú- ae?

2. Mémor ésto congregatiónis túae, * quam possedisti *ab infitio*.

3. Redemstí virgam hereditátis túae : * mons Sión, in quo habitásti *in éo*.

4. Léva mánus túas in supérbias eórum in fínem : * quánta malignátus est inimícus *in sáncto*!

5. Et gloriáti sunt **quí odérunt** te : * in médio solemnitátis túae.

6. Posuérunť signa **súa, signa** : * et non cognovérunť sicut in éxítu *super súmmum*.

7. Quasi in sílva lignórum secúribus excidérunt jánuas éjus **in idípsum** : * in secúri et áscia *dejecérunt éam*.

8. Incendérunt igni sanctuárium túum : * in térra polluérunť tabernáculum *nóminis túi*.

9. Dixérunt in *córde* sío cognátio eórum **símul** : * Quiéscere faciámus *ómnies dies féstos Déi a térra*.

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

11. Usquequo, Déus, impropérabit **inimícus**? * irrítat adversárius *nómen túum in fínem*?

12. Ut quid avértis mánum túam, et **déxteram** túam, * de médio sínu túo *in fínem*?

13. Déus autem Rex nóster **án**te saécula : * operátus est salútem in médio *térrae*.

14. Tu confirmásti in virtúte túa **máre** : * contribulásti cápita *dracónum in áquis*.

15. Tu confregísti cápita **dracónis** : * dedísti éum *éscam pópulis Aethíopum*.

16. Tu dirupísti fóntes, et **torréntes** : * tu siccásti *flúvios Ethan*.

17. Túus est **dies**, et **túa est** *nox* : * tu fabricátus es *auróram et sólem*.

18. Tu fecísti **ómn**es **términos** *térrae* : * aestátém et ver tu *plasmásti éa*.

19. Mémor ésto **hújus**, inimícus impropérávit **Dómino** : * et *pópulus insípíens incitávit nómen túum*.

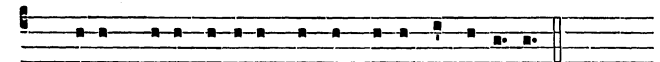
20. Ne trádas **béstiis** *ánimas confiténtes tibi*, * et *ánimas páuperum tuórum ne obliviscáris in fínem*.

21. Réspice in **testaméntum** túum : * quia repléti sunt, qui *obscuráti sunt térrae dómibus iniquitátum*.

22. Ne avértatur **húmilis fáctus confúsus** : * páuper et *ínops laudábunt nómen túum*.

23. Exsúrge, Déus, júdica **cáusam** túam : * mémor ésto impropériórum *tuórum, eórum quae ab insipiénte sunt tóta die*.

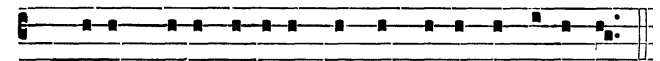
24. Ne obliviscáris **vóces inimicórum** tuórum : * *supérbia eórum, qui te odérunt, ascéndit sémp*er.



℣. Dé-us mé-us, é-ripe me de mánu pecca-tó-ris.

℞. Et de mánu contra légem agéntis et in-íqui.

Or :



℣. Dé-us mé-us, é-ripe me de mánu pecca-tó-ris.

℞. Et de mánu contra légem agéntis et in-íqui.

Pater noster. *in silence*.

Commentary on Psalm 73

The prophet deplores the profanations of the Temple of the Lord by His enemies. Under the name of Temple, Jesus Himself implied His sacred body, the living sanctuary of God, when, to signify that in three days after it had been slain, it should be restored to life. He said to the Hebrews: Destroy this Temple and in three days I will build it up again. Where David deplores the profanations of the temple, we should meditate and weep for the injuries inflicted on the sacred body of our Redeemer.

Third Antiphon:

Arise, O Lord and judge my cause.

Psalm 73

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.

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 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.

V. Deliver me O my God, out of the hand of the sinner

R. And out of the hand of the transgressor of the law and the unjust

A "Pater Noster" is then said in silence

Then follow the lessons.

Commentary on the lessons of the second nocturn:

In the fifty-fourth psalm, David gives vent to his sadness, complains bitterly of his enemies; but more bitterly still does he lament, because a confidential friend, one of his own household, had leagued with his enemies to persecute him. The prophet, by this domestic and confidential friend, signifies Judas, whose treachery is mentioned and bewailed in the verses and responsories. The responsories generally consist of reflections on what has been read, or contain some prayer or instruction relative to the mystery that is celebrated. The mystery of our Saviour's Passion begins with the treachery of Judas, who delivered his Divine Master into the hands of His enemies. The lessons of the second nocturn are taken from the explanations that St. Augustine has given of this Psalm. He points out most forcibly the power and efficacy of the sufferings of our Redeemer, who, after having been exposed on the cross to the insults of His enemies, triumphed by the means of that same cross. By this wood, He conquered the world and converted opprobrium into glory. That cross, which was formerly the ignominious punishment of malefactors, is now signed as a mark of glory on the brows of kings.

Fourth Lesson:

From the treatise of Saint Augustine, the Bishop, on the Psalms. "Hear, O God, my prayer, and despise not my supplication: be attentive to me and hear me." These are the words of a man in trouble, solicitude, and affliction. He prays in his great sufferings, desiring to be freed from some evil. Let us now see what evil he lies under; and having told us, let us acknowledge ourselves in it; that by partaking of the affliction we may join in his prayer. I am grieved in my exercise, says he, and am troubled. Where is he grieved? Where is he troubled? He says: In my exercise. He speaks of the wicked men, whom he suffers, and calls such sufferings of wicked men, his exercise. Think not that the wicked are in this world for nothing and that God does no good with them. Every wicked man lives, either to amend his life or to exercise the good.

Fourth Responsory:

The sign by which my friend betrayed me was a kiss: whomsoever I shall kiss, that is he: hold him fast. He that committed murder by a kiss gave this wicked sign. The unhappy wretch returned the price of blood and in the end, hanged himself. V. It were better for that man, if he had not been born.

Fifth Lesson:

Would to God, then, they that now exercised us, were converted and exercised with us; but let us not hate them, though they continue to exercise us: for we know not whether they will persevere to the end in their wickedness. And many times, when you imagine that you hate your enemy, it is your brother you hate, though you are ignorant of it. The Holy Scriptures plainly show us that the devil and his angels are doomed to eternal fire. It is only their amendment we may despair of with whom we wage an invisible war: for which the Apostle arms us, saying: "Our conflict is not with the flesh and blood", that is, not with the men you see before your eyes, but with the princes and powers, and rulers of the world, of this darkness. And lest by his saying, "of the world", you might think perhaps that the devils are the rulers of heaven and earth, he added "of this darkness". By the world, then, he meant the lovers of the world; by the world, he meant the impious and the wicked; by the world, he meant that which the gospel speaks of: "And the world knew him not."

Fifth Responsory:

The wicked merchant, Judas, kissed the Lord; he like an innocent lamb, refused not the kiss to Judas. For a few pence he delivered Christ to the Jews. V. It were better for that man if he had not been born.

Sixth Lesson:

"For I have seen injustice and strife in the city." See the glory of the cross. That cross that was the derision of his enemies is now placed on the foreheads of kings. The effect is a proof of His power; He conquered the world, not by the sword, but by the wood. The wood of the cross was thought a subject of scorn by his enemies, who, as they stood before it, shook their heads and said: "If He is the Son of God, let Him come down from the cross." He stretched forth His hands to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that hath not faith. By injustice then, here you must understand infidelity. The Lord, therefore, saw injustice and strife in the city, and stretched forth His hands to an unbelieving and seditious people, and yet, He waited for them too, saying: "Father! Forgive them, for they know not what they do."

Sixth Responsory:

One of my disciples will this day betray me: Woe to him by whom I shall be betrayed. It were better 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.

End of the Second Nocturn

Maundy Thursday

Third Nocturn:

1 Ant. 7 c

Dixi in-i-quis: * No-lí-te loqui ad-versus Dé-um
in-iqui-tá-tem.

Psalm 74 (New psalter, p. 34*)

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

2. Narrábimus mirabília túa: * cum accépero témpus, égo justítias judicábo.

3. Liquefacta est terra, et omnes qui hábitant in éa: * égo confirmávi colúmnas éjus.

4. Dixi iniquis: Nolíte inique ágere: * et delinquentibus: Nolíte exaltáre córnú:

5. Nolíte extóllere in áltum córnú véstrum: * nolíte lóqui ad-versus Déum iniquitátem.

6. Quia neque ab Oriénte, neque ab Occidénte, neque a desértis móntibus: * quóniam Déus júdex est.

7. Hunc humiliat, et hunc exáltat: * quia cálix in mánu Dómini víni méri plénus místo.

8. Et inclinávit ex hoc in hoc: † verúmtamen faex éjus non est exinaníta: * bñbent omnes peccatóres térrae.

9. Ego autém annuntiábo in saéculum: * cantábo Déo Jácob.

10. Et ómnia córnua peccatórum confringam: * et exalta-búntur córnua jústi.

2 Ant. 8 c

Terra trému-it * et qui-é- vit, dum exsúrge-ret
in judí-ci-o Dé- us.

Psalm 75 (New psalter, p. 35*)

1. Nótus in Judaé-a Dé- us: * in Isra-él mágnum nómen
é- jus.

2. Et factus est in páce lócus éjus: * et habitátio éjus in Sión.

3. Ibi confrégit poténtias árcuum, * scútum, gládium, et béllum.

4. Illúminans tu mirabíliter a móntibus aetérnis: * turbáti sunt omnes insipiéntes córde.

5. Dormiérunt sómnum súum: * et nihil invenérunt omnes víri divitiárum in má nibus súis.

6. Ab increpatióne túa, Déus Jácob, * dormitavérunt qui ascendérunt équos.

7. Tu terríbilis es, et quis resístet tíbi? * ex tunc ira túa.

8. De caélo auditum fecisti judícium: * terra trémuit et quiévit,

9. Cum exsúrgeret in judícium Déus, * ut sálvos fáceret omnes mansuétos térrae.

10. Quóniam cogitátio hóminis confitébitur tíbi: * et reliquiae cogitatiónis díem féstum ágent tíbi.

11. Voyéte, et réddite Dómino Déo véstro: * omnes, qui in circúitu éjus af-fértis múnera.

12. Terríbili et éi qui áufert spíritum príncipum, * terríbili apud réges térrae.

3 Ant. 7 a

In dí-e * tri-bu-la-ti- ónis mé-ae Dé-um exqui-
sí-vi má nibus mé- is.

Psalm 76 (New psalter, p. 35*)

1. Vó-ce mé-a ad Dóminum clamá- vi: * vóce mé-a ad
Dé-um, et intén-dit mí- hi. *Flex:* exqui-sí-vi, †

2. In díe tribulatiónis méae Déum exquisívi, † má nibus méis nócte cóntra éum: * et non sum decéptus.

3. Rénuít consolári ánima méa: * mémor fúí Déi, et delectátus sum, et exercitátus sum: et defécit spíritus méus.

4. Anticipavérunt vigíllias óculi méi: * turbátus sum, et non sum locútus.

5. Cogitávi díes antiqúos: * et ánnos aetérnos in mente hábui.

6. Et meditátus sum nócte cum córde méo, * et exercitábar, et scopébam spíritum méum.

7. Numquid in aetérnum projiciet Déus: * aut non appónet ut complacítior sit ádhuc?

8. Aut in fínem misericórdiam súam abscíndet, * a generatióne in generatióne?

9. Aut obliviscétur miseréri Déus? * aut continébit in fra súa misericórdias súas?

10. Et dixi: Nunc coépi: * haec mutátio dexterae Excélsi.

11. Mémor fúí óperum Dómini: * quia mémor éro ab infítio mirabíllium tuórum.

12. Et meditábor in ómnibus opéribus túis: * et in adinventi-ónibus túis exercébor.

13. Déus in sáncto vía túa: † quis Déus mágnus sicut Déus nóster * tu es Déus qui fácis mirabília.

14. Nótam fecisti in pópulis virtútem túam: * redemísti in bráchio túo pópulum túum, filios Jácob, et Jóseph.

15. Vidérunt te áquae, Déus, vidérunt te áquae: * et timuérunt, et turbátae sunt abýssi.

16. Multitúdo sónitus aquárum: * vócem dedérunt nubes.

17. Etenim sagíttae túae transeunt: * vox tonítrui túi in róta.

18. Illuxérunt coruscatiónes túae órbi térrae: * commóta est, et contrémuit térra.

19. In mári vía túa, et sémitae túae in áquis múltis: * et vestígia túa non cognoscéntur.

20. Deduxísti sicut óves pópulum túum, * in mánu Móysi et Aaron.

∇. Exsúrge, Dómine. R̄. Et júdi-ca cáusam mé- am.

Or:

∇. Exsúrge, Dómine. R̄. Et júdi-ca cáusam mé- am.

Pater noster. in silence.

Commentary on Psalm 74

A dialogue is introduced into this Psalm. The Israelites, by the mouth of the Prophet, confess the greatness and invoke the aid of God. God answers and tells them that if they would do well, they will shun pride, because the impious cannot escape His sovereign justice. The prophet again speaks and represents the world to us as a cup in

the hands of the Lord. It contains some drops of bitterness for the just, but all its dregs are reserved for sinners. The Redeemer who took upon Himself to satisfy for the crimes of all sinners, was to experience all the bitterness of that chalice. To Him it is a chalice of anguish, to us, of salvation.

Commentary on Psalm 75

That God whose name was known only in Israel is now known and adored throughout the whole world. And David, in celebrating the victories that the Hebrew nation had gained in virtue of that name, had in view the victories which the Church has gained over the world, by the power of the Cross and in the name of a God crucified. For, increasing and developing in the midst of persecutions, she has conquered and subdued the world, not by the sword, but by virtue of the Cross.

Commentary on Psalm 76

The prophet praises the Lord in the midst of His afflictions, and proclaims His great and saving works, particularly the deliverance of His people from the cruel servitude of Egypt. The celebrated and wonderful passage of the Red Sea, and the liberation of the Hebrews from the yoke of the Egyptians are figures of the deliverance of the human race from the slavery of sin and hell. Whilst David celebrates the prodigies wrought by the Most High in freeing His people from the bondage of Egypt, let us consider the figure and mystery, and passing through the Red Sea of our Saviour's blood, leaving therein our sins, with still greater reason praise and bless the Lord.

First Antiphon:

I said to the wicked: Speak not iniquity against God.

Psalm 74:

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 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.

Second Antiphon:

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

Psalm 75:

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 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.

Third Antiphon:

In the day of my tribulation, I sought God, with my hands lifted up to Him.

Psalm 76:

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

V. Arise O Lord R. And judge my cause

A "Pater Noster" is then said in silence

Commentary on the lessons of the third nocturn:

The faithful of the primitive Church lived in common. They, who shared the same religion and faith, likewise shared the necessaries of life. The care of the table, prepared alike for poor and rich, was assigned to those who were destined to assist the Apostles in the sacrifice and dispensation of the blood of Christ. This community of goods was not of long duration. However, it was a religious custom to invite poor and rich to eat together on certain festivals. These feasts were the Agape, or pious reflections, so long observed by the Church in token of union and mutual charity, and which has been proposed by Christ Himself, in the 14th chapter of St Luke: "When thou makest a feast, call the poor, the maimed, the lame and the blind, and thou shalt be blessed, because they have not wherewith to make thee recompense, for recompense shall be made thee at the resurrection of the just." Even in the time of St Paul, certain disorders had insinuated themselves to the profanation of this work of charity. These were introduced by the intemperance, pride, and hard-heartedness of the rich. For they, disdainful of the society of poor people of low condition, and desiring more sumptuous fare, the poor, covered with confusion, were obliged to fast or content themselves with miserable scraps rudely served to them. This gave rise to differences, complaints, scandals and discords, which St. Paul endeavored to remove promptly. As these feasts were held in the same place as the sacred assemblies for the celebration of the divine mysteries, and were imitations of our Lord's Supper, St. Paul, to give the Corinthians to understand that these were great disorders, and serious faults against charity represented to them that their mode of acting differed widely

from the humble and amiable bearing of Christ at the Last Supper. For this purpose, he related in detail the circumstances of that last great supper of the Lord, and told them how the most holy Eucharist was then instituted. He then proceeded to speak to them of the necessary dispositions for worthily approaching the holy table, and not rendering themselves guilty of the Body and Blood of the Lord. Because, by not sufficiently proving their consciences and making a proper discernment of this Divine food, many draw condemnation, death and misfortune from that which is, in itself, a food of life and salvation. This is the subject of the following lesson proper to the mystery of our Lord's Supper, which is commemorated on this day.

Seventh Lesson:

From the first Epistle of St. Paul the Apostle to the Corinthians. Chapter xi:

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 divisions 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 together therefore 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.

Seventh Responsory:

I was like an innocent lamb; I was led to be sacrificed, and I knew it not: my enemies conspired against me, saying: "Come, let us put wood on his bread and cut him off from the land of the living." V. All my enemies contrived evils to me; they determined against me an unjust word, saying "Come, let us put wood on his bread and cut him off from the land of the living."

Eighth Lesson:

For I have received of the Lord that which also I delivered to 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 it, for a commemoration of me. For as often as you shall eat this bread, and drink this chalice, you shall show the death of the Lord, until He come."

Eighth Responsory:

Could you not watch one hour with me, you that were resolved to die for me? Or do you not see Judas, how he sleeps not, but makes haste to betray me to the Jews? V. Why do ye sleep? Arise and pray, that ye not enter into temptation.

Ninth Lesson:

Wherefore 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.

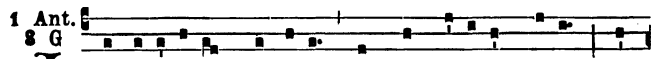
Ninth responsory:

The ancients of the people consulted together that by subtlety they might apprehend Jesus, and put him to death: they went out with swords and clubs as against a robber. V. The Priests and Pharisees held a council, how by subtlety they might apprehend Jesus, and put him to death.

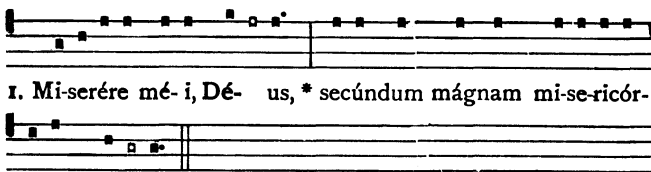
End of Matins

Maundy Thursday

At Lauds:

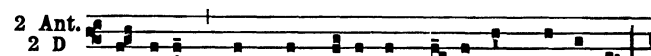
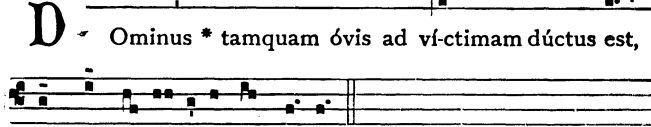
1 Ant.  **U**sti-ficé-ris, Dómine, * in sermónibus tú-is, et
vín-cas cum judicá-ris.

Psalm 50 (New psalter, p. 36*)

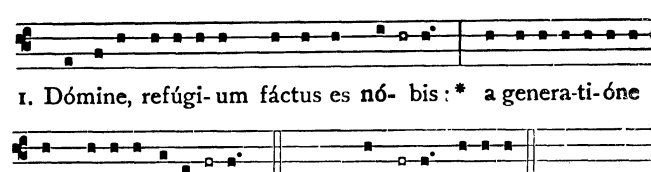
1. Mi-serére mé-i, Dé-us, * secúndum mágnam mi-se-ricór-


dí-am tú-am.

2. Et secúndum multitudinem miseratiónum tuárum, * déle iniquitátem méam.
3. Amplius láva me ab iniquitate méa : * et a peccáto méo mún-da me.
4. Quóniam iniquitátem méam égo cognóscó : * et peccátum méum contra me est sémpér.
5. Tibi sóli peccávi, et málum coram te féci : * ut justificéris in sermónibus tuis, et víncas cum judicáris.
6. Ecce enim in iniquitatibus concéptus sum : * et in peccátis concépit me máter méa.
7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiae túae manifestásti míhi.
8. Aspérges me hyssópo, et mundábor : * lavábis me, et super nívem dealbábor.
9. Audítui méo dábis gáudium et laetítiam : * et exsultábunt óssa humiliáta.
10. Avérte fáciem túam a peccátis méis : * et ómnes iniquitátes méas déle.
11. Cor mún-dum créa in me, Déus : * et spíritum réctum innova in viscéribus méis.
12. Ne projicias me a fácie túa : * et spíritum sánctum túum ne auferas a me.
13. Rédde míhi laetítiam salutáris túi : * et spíritu principáli confírma me.
14. Docébo iníquos vías túas : * et ímpii ad te converténtur.
15. Líbera me de sanguínibus, Déus, Déus salutis méae : * et exsultábit língua méa justítiam túam.
16. Dómine, lábia méa apéries : * et os méum annuntiábit laudem túam.
17. Quóniam si volúisses sacrificium, dedíssem útique : * holocáustis non delectáberis.
18. Sacrificium Déo spíritus contribulátus : * cor contrítum, et humiliátum, Déus, non despícies.
19. Benigne fac, Dómine, in bóna voluntáte túa Sión : * ut aedificéntur múri Jerúsalem.
20. Tunc acceptábis sacrificium justítiae, oblatiões, et holo-cáusta : * tunc impónent super altáre túum vítulos.

2 Ant.  **D**ominus * tamquam óvis ad ví-ctimam dúctus est,

et non a-pé-ru-it os sú-um.

Psalm 89 (New psalter, p. 37*)

1. Dómine, refúgi-um fáctus es nó- bis : * a genera-ti-óne


in genera-ti-ó-nem. *Flex* : tránse-at, †

2. Priúsqvam món-tes fierent, aut formarétur térra et orbis : * a saéculo et usque in saéculum tu es, Déus.
3. Ne avértas hóminem in humilitátem : * et dixísti : Convertimini, filii hóminum.
4. Quóniam mille ánni ante óculos tuos, * tamquam dies hestérna quae praetériit.
5. Et custódia in nócte, * quae pro níhilo habéntur, eórum ánni éru-nt.
6. Mane sicut hérba tránse-at, † mane flóreat, et tránse-at : * véspere décidat, indúret et aréscat.
7. Quia defécimus in ira túa, * et in furóre túo turbáti súm-us.
8. Posuísti iniquitátes nóstras in conspéctu túo : * saéculum nóstrum in illuminatióne vultus túi.
9. Quóniam ómnes dies nóstri defecérunt : * et in ira túa defécimus.
10. Ánni nóstri sicut aránea meditatúntur : * dies annórum nostrórum in ípsis, septuagínta ánni.
11. Si autem in potentátibus, octogínta ánni : * et ámplius eórum, lábor et dólor.
12. Quóniam supervénit mansuetúdo : * et corripémur.
13. Quis nóvit potestátem irae túae : * et prae timóre túo fram túam dínumeráre?
14. Déxteram túam sic nótam fac : * et erudítos córde in sapiéntia.
15. Convertétere, Dómine, úsquequó? * et deprecábilis ésto super sérvos tuos.
16. Repléti súm-us mane misericórdia túa : * et exsultávimus, et delectáti súm-us ómnibus diébus nóstris.
17. Laetáti súm-us pro diébus, quibus nos humiliásti : * ánnis, quibus vidim-us mála.
18. Réspice in sérvos tuos, et in ópera túa : * et dírige filios eórum.
19. Et sit spléndor Dómini Déi nóstri super nos, † et ópera mánuum nostrárum dírige súper nos : * et ópus mánuum nostrárum dírige.

Commentary on Psalm 50

The sacrifice of praise most grateful to the Lord, is that of a contrite and humble heart. The Church enters tearfully upon the exercise of Lauds. She begins this part of the office, and concludes all the hours, by the mysterious penitential Psalm, Miserere, composed by David to bewail his sins and implore the Divine mercy. The office of these days is one continued exercise of grief and sadness, and the Church does nothing but implore mercy and weep for the sins that caused our Redeemer's death. The soul of David was so washed by the tears of penitence that it became whiter than snow, and the soul of the penitent Christian, in virtue of the merits of our Saviour's precious blood, and by means of sincere and bitter tears, regains its beautiful purity.

Commentary on Psalm 89

From the beginning of ages, man has never found a secure refuge save in God. Brief, frail, and miserable is the life of man; strong and loving is the arm of God to sustain us. He is all our strength and hope and, by an effect of His most clement power, the longer we tarry here below in misery and affliction, the greater shall be our joy

and happiness in the life to come. This is the sole comfort and consolation of the just, whose chief example and master is Jesus crucified.

First Antiphon:

That thou mayest be justified, O Lord, in thy words, and mayest overcome, when thou art judged.

Psalm 50:

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 mayest be justified in thy words, and mayest 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.

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 favorably, 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.

Second Antiphon:

The Lord was led like a sheep to the slaughterer, and he opened not his mouth.

Psalm 89:

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 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.

3 Ant.
8 G

Ontrí-tum est * cor mé-um in médi-o mé- i, con-

tremu-érunt ómni- a óssa mé- a.

Psalm 35 (New psalter, p. 38*)

1. Díxít injústus ut de-línquat in semet-f- pso : * non est tí-

mor Dé-i ante ócu-los é- jus.

2. Quóniam dolóse égit in conspéctu éjus : * ut inveniátur iniquitas éjus ad ódium.

3. Vérba óris éjus iniquitas, et dólus : * nóluit intellígere ut bene ágeret.

4. Iniquitátem meditátus est in cubili súdo : * ástitit ómni víae non bónae, malítiam autem non-odívit.

5. Dómine, in caélo misericórdia túa : * et véritas túa usque ad nubes.

6. Justítia túa sicut móntes Déi : * júdicia túa abýssus múlta.

7. Hómínes, et juménta salvábis, Dómine : * quemádmódu(m) multiplicásti misericórdiam túam, Déus.

8. Fílii autem hómínum * in tégmíne alárum tuárum spe-rábunt.

9. Inebriábuntur ab ubertáte dómus túae : * et torrén-te voluptátis túae potábis éos.

10. Quóniam apud te est fons vítae : * et in lúmine túo vidébimus lúmen.

11. Praetén-de misericórdiam túam sciéntibus te, * et justítiam túam his, qui récto sunt córde.

12. Non véniat míhi pes supérbiae : * et mánus peccatóris non móveat me.

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

4 Ant.
4 A

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

ne sáncta tú-a, Dómine.

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

Exod. 15, 1-19

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

équam et ascensórem de-jé-cit in má- re. Flex : pu-

gná- tor, †

2. Fortitúdo méa, et laus méa Dóminus, * et factus est míhi in salútem.

3. Iste Déus méus, et glorificábo éum : * Déus pátris méi, et exaltábo éum.

4. Dóminus quasi vir pugnátor, † Omnípotens nómen éjus. * Cúrrus Pharaónis et exércitum éjus projéxit in máre.

5. Elécti príncipes éjus submersi sunt in Mári Rúbro : * abýssi operuérunt éos, descendérunt in profúndum quasi lápis.

6. Déxtera túa, Dómine, magnificáta est in fortitúdine : † déxtera túa, Dómine, percússit inimícum. * Et in multítudine glóriae túae deposuísti adversários tuos :

7. Misísti fram túam, quae devorávit éos sicut stípulam. * Et in spíritu furóris túi congregátae sunt áquae :

8. Stétit únda flúens, * congregátae sunt abýssi in médio mári.

9. Díxít inimícus : Pérsequar et comprehéndam, * dívidam spólia, implébitur ánima méa :

10. Evaginábo gládium méum, * interficiet éos mánus méa :

11. Flávit spíritus túus, et operuít éos máre : * submersi sunt quasi plúmbum in áquis veheméntibus.

12. Quis símilis túi in fórtibus, Dómine? * quis símilis túi, magníficus in sanctitáte, terríbilis atque laudábilis, fáciens mirabilia?

13. Extendísti mánum túam, et devorávit éos térra. * Dux fuísti in misericórdia túa pópulo quem redemísti.

14. Et portásti éum in fortitúdine túa, * ad habitáculum sánctum túum.

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

16. Tunc conturbáti sunt príncipes Edom, † robústos Moáb obtínuít trémor : * obriguérunt ómnes habitátóres Chánaan.

17. Irruat super éos formído et pávor, * in magnitúdine bráchií túi :

18. Fiant inmóviles quasi lápis, † donec pertránseat pópulus túus, Dómine, * donec pertránseat pópulus túus iste, quem possedísti.

19. Introduces éos, et plantábis in mónte hereditátis túae, * firmíssimo habitáculo túo, quod operátus es, Dómine :

20. Sanctuárium túum, Dómine, quod firmavérunt mánus túae. * Dóminus regnábit in aetérnum et últra.

21. Ingréssus est enim éques Phárao cum cúrribus et equítibus éjus in máre : * et redúxit super éos Dóminus águas máris :

22. Fílii autem Israél ambulavérunt per síccum * in médio éjus.

Commentary on Psalm 35:

The following psalm, like the former, belongs to the Lauds of Thursdays. It speaks of the wicked man rising in the morning with his mind bent upon the evil deeds he has resolved on during the night; it implores God's protection against him, and sings of the life, the true light, and the abundance of good things reserved for the just in heaven.

Commentary on the Canticle of Moses

The children of Israel, in their flight from Egypt, crossed the Red Sea miraculously, whilst Pharaoh and all his army perished in its waters. Then it was that Moses composed this canticle of triumph and joy. The tradition belonged to the Hebrews, but the mystery is ours. We have passed through the Red Sea of the most precious blood of Jesus and having plunged our sins in that saving tide, we are they who journey on towards the promised land of a blessed eternity. Therefore are we more strictly bound than were the children of Israel, to praise, bless and thank the Lord.

Third Antiphon:

My heart is broken within me, all my bones trembled.

Psalm 35:

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.

Fourth Antiphon:

Thou hast encouraged us with thy power and thy holy refreshment, O Lord!

Canticle of Moses:

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.

Pharao'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 praise-worthy, 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.

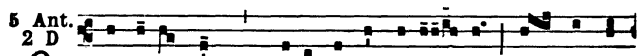
Then were the princes of Edom troubled, trembling seized on the stout men of Moab: all the inhabitants of Chanaan became stiff.

Let fear and dread fall upon them, in the greatness of thy arm: let them become immoveable as a stone, until thy people, O Lord, pass by: until this thy people pass by, which thou hast possessed.

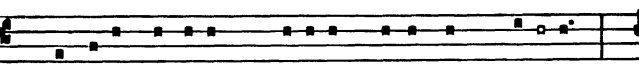
Thou shalt bring them in, and plant them in the mountain of thy inheritance, in thy most firm habitation, which thou hast made, O Lord; thy sanctuary, O Lord, which thy hands have established.

The Lord shall reign for ever and ever.

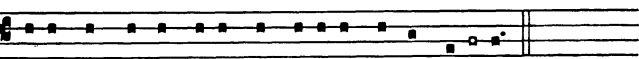
For Pharao went in on horseback with his chariots and horsemen into the sea: and the Lord brought back upon them the waters of the sea: but the children of Israel walked on dry ground in the midst thereof.

5 Ant. 2 D

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

ta nóstra ípse portá-vit.
 Psalm 146 (New psalter, p. 40*)



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



Dé-o nóstro sit jucúnda decóraque laudá-ti-o.

2. Ædificans Jerúsalem Dóminus : * dispersiónes Israélis congregábit.

3. Qui sánat contrítos còrde : * et álligat contritiónes eórum.

4. Qui númerat multitudínem stellárum : * et ómnibus éis nómina vócat.

5. Mágnum Dóminus nóster, et mágna virtus éjus : * et sapiéntiæ éjus non est númerus.

6. Suscípens mansuétos Dóminus : * humflians autem peccatóres usque ad térram.

7. Praeciníte Dómino in confessiône : * psállite Déo nóstro in cýthara.

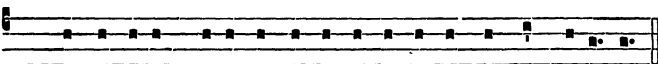
8. Qui óperit caelum núbibus : * et párat térrae plúviam.

9. Qui producít in móntibus fénum : * et hérbam servitúti hóminum.

10. Qui dat juméntis éscam ipsórum : * et púllis corvórum invocántibus éum.

11. Non in fortitúdine équi voluntátem habébit : * nec in tibiis víri beneplácitum érit éi.

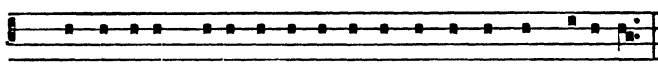
12. Beneplácitum est Dómino super timéntes éum : * et in éis, qui spérant super misericórdia éjus.



V. Hómo pácis mé-ae, in quo sperá-vi.

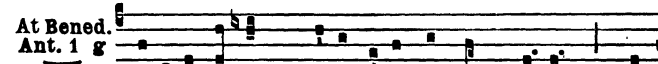
R. Qui edébat pánes méos, ampliávit advérsum me supplanta- ti-ónem.

Or :

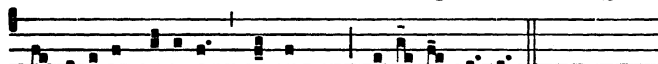


V. Hómo pácis mé-ae, in quo spe-rá-vi.

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

At Bened. Ant. 1 g


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

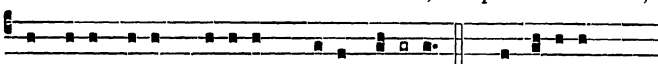


oscu-látus fú-ero, ípse est, tené-te é- um.

Cantic of Zachary (New psalter, p. 40*) Luc. 1, 68-79



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



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

The intonation is sung at each verse.

2. Et eréxit còrnu salutis nóbis : * in dómo Dávid, púeri súi.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophetárum éjus :

4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérunt nos :

5. Ad faciéndam misericórdiam cum pátribus nóstris : * et memorári testaménti súi sáncti.

6. Jusjurándum, quod jurávit ad Abraham, pátre[m] nóstrum, * datúrum se nóbis :

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * servíamús illi.

8. In sanctitáte, et justítia coram ípso, * ómnibus diébus nóstris.

9. Et tu, púer, Prophéta Altíssimi vocáberis : * praeíbis enim ante faciém Dómini paráre vías éjus :

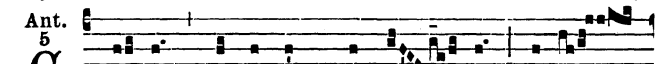
10. Ad dándam sciéntiam salutis plébi éjus : * in remissióne[m] peccatórum eórum :

11. Per víscera misericórdiae Déi nóstri : * in quibus visitávit nos, óriens ex álto :

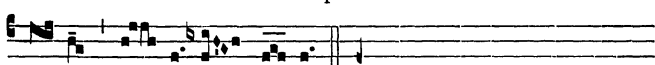
12. Illumináre his, qui in ténebris, et in úmbra mórtis sédent : * ad dirigéndo[s] pédes nóstros in viam pácis.

The candles on the triangular candlestick having been extinguished as has already been explained, the one at the top of the triangle alone remains lighted. During the Cantic Benedictus, the candles on the altar are likewise extinguished one by one, from each side alternately, at every second verse, so that by the last verse all are extinguished. All other lights and lamps in the church are also put out.

After the repetition of the Antiphon at the Benedictus, all kneel and sing :

Ant. 5


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



di- ens usque ad mór-tem.

When the antiphon Christus factus est is finished, Pater noster is said, in silence throughout.

Then is sung, without Orémus, to the ferial tone B (or the ancient simple tone) :

On Thursday and Friday

Respice, quaesumus, Domine, tradi nocentium, * et crucis subire tormentum. And in silence : pro qua Dominus noster Jesus Qui tecum vivit et regnat in Christum non dubitavit manibus unitate...

Commentary on Psalm 146:

Though varying according to the days of the week, the last psalm of the morning office is always one of praise, which is expressed in its very first word. This hour has received its beautiful name of Lauds

Commentary on the Cantic of Zachary:

Zachary having recovered his speech, praised the Lord because He had been pleased to visit us and send down upon us His Divine redemption. It is not without reason and mystery that the Church concludes Lauds with this cantic.

Lauds are sung when night has passed away and the sun is about to rise. And this cantic was sung when the sun of Justice was about to dawn: St John, placed between the confines of night and day, that is, of the Old and New Testament, destined to precede and prepare the way for the Messiah, discovered the first ray of that Sun, which, in our days, is setting. He was the first to adore him in the immaculate womb of His most Holy Mother.

Fifth Antiphon:

He was offered because it was his own will, and he himself hath carried our sins.

Psalm 146:

Praise ye the Lord, because psalm is 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.

V. The man of my peace in whom I trusted

R. Who eat my bread hath greatly supplanted me

Antiphon at the Benedictus:

He that betrayed Him gave them a sign, saying: "Whomsoever I shall kiss, that is he, lay hold on him."

Canticle of Zachary (The "Benedictus"):

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.

Antiphon: (sung while kneeling)

Christ became obedient for us unto death.

An "Our Father" is said in silence

The celebrant then prays:

Look down, O Lord we beseech thee on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross.

All finish in silence: Who with Thee and the Holy Ghost, liveth and reigneth one God, world without end, Amen.

After this, before retiring, a noise is made in the church to signify the confusion and general disturbance that took place at the Redeemer's death: the sun was darkened, the earth shook, the veil of the temple was rent from top to bottom. All nature was troubled and disturbed. The Jews only, says St. Leo, harder than the rocks, remained in their stubbornness and incredulity. Not so the centurion and many others who, having understood those terrific voices of deep significance, were suddenly enlightened and changed their opinions. With contrite hearts and heads bowed down, they returned striking their breasts and revolving in their minds all that they had seen and heard, openly confessing that He, whom they had seen expiring on a cross, amid so many wonders, was truly the Son of God.

With similar sentiments of penance and compunction, in recollected silence we should, during these holy days, assist at the Divine office.

(Taken from *The Office of Holy Week* by Alessandro Mazzinelli)

All then rise and retire in Silence

Good Friday at Tenebrae

Tenebrae for Good Friday

As among the Israelites, there were, besides the Sabbath, certain festivals instituted to commemorate and honor the great and wondrous works of God, it is commonly supposed that from the time of the Apostles, certain days have been set apart to celebrate the principal mysteries of our redemption—one of the most solemn of which was the day that commemorates the passion and death of Jesus Christ. But august as was this festival, it was one of prayer, of vigil, of fasting and mortification.

The Herofagie, that is, the use of dry meats without seasoning, was observed during Holy Week. But some spent forty hours, that is, all Friday and Saturday, without tasting food, and this was termed the fast of superposition, because of its continuing for several days.

This custom, however, did not meet the approbation of the holy fathers and spiritual directors, who feared that it might prove rather an occasion of vanity than merit; they consequently preferred a reasonable austerity that would maintain abstinence to an indiscreet zeal that was liable to fall, from excessive rigor, into relaxation.

Friday was called the Parasceve, from the preparation of food and other necessaries, which the Hebrews made on this day, that they might be free from care on the day following, which was their Sabbath. It was afterwards, according to the custom of the primitive Christians, often called the day of the Pasch, because on that day, Jesus Christ, the Lamb of our true and holy Pasch, prefigured by that of the Hebrews, expired on the cross, a sacrifice to His Eternal Father. The office and ceremonies of the day are full of sadness, and represent the grief and anguish in which the Church is plunged on account of the death of her Divine Spouse.

The order of the office is the same as on the preceding day; the Psalms or Nocturn are all adapted to the mystery, and refer to the sufferings and death of the Redeemer. They are, for the most part, those that David composed in the season of tribulation and persecution.

(For a full explanation and commentary on Tenebrae, see the preface to Tenebrae for Holy Thursday)

Tenebrae for Good Friday

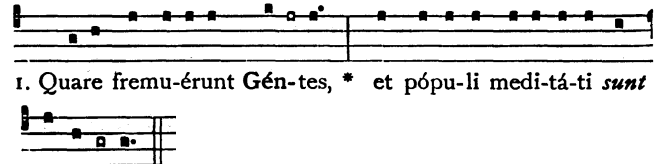
At Matins:

First Nocturn:

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

Psalm 2 (New psalter, p. 44*)

1. Quare fremu-érunt Gén-tes, * et pópu-li medi-tá-ti sunt ináni-a.



2. Astitérunt réges térrae, et príncipes convenérunt in únium, * advérsus Dóminum, et advérsus Chrístum éjus.

3. Dirumpámus víncula eórum : * et projiciámus a nóbis júgum ipsórum.

4. Qui hábitat in caélis, irridébit éos : * et Dóminus subsannábit éos.

5. Tunc loquétur ad éos in íra súa. * et in furóre súo conturbábit éos.

6. Ego autem constitúsus sum Rex ab éo super Sión móntem sánctum éjus, * praedicans praecéptum éjus.

7. Dóminus díxit ad me : * Filius méus es tu, égo hódie genui te.

8. Póstula a me, et dábo tibi Gén-tes haereditátem túam, * et possessiónem túam términos térrae.


9. Réges éos in vírga férrea, * et tamquam vas figuli confringes éos.

10. Et nunc, réges, intelligite : * erudímini, qui judicáti térram.

11. Servite Dómino in timóre : * et exsultáte éi cum tremóre.

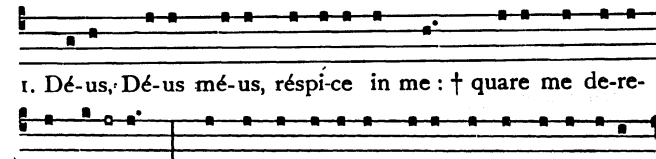
12. Apprehéndite disciplinam, nequándo irascátur Dóminus, * et per-eátis de vía jústa.

13. Cum exárserit in brévi íra éjus, * beáti ómnes qui confidunt in éo.

2 Ant.  **D**ivi-sérunt síbi * vestiméнта mé-a, et super vé-stem mé- am mi-sérunt sórtém.

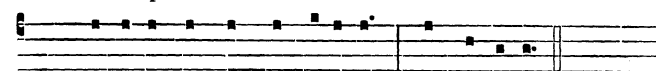
Psalm 21 (New psalter, p. 44*)

1. Dé-us, Dé-us mé-us, respí-ce in me : † quare me de-re-liquí-sti? * longe a sa-lú-te mé-a vérba de-lictórum



me-ó-rum. Flex : virtus mé-a, †

2. Déus méus, clamábo per díem, et non exáudies : * et nócte, et non ad insipiéntiam míhi.



3. Tu autem in sáncto hábi-tas * laus Isra-él.

4. In te speravérunt pátres nóstri : * speravérunt, et liberásti éos.

5. Ad te clamavérunt, et sálvi fácti sunt : * in te speravérunt, et non sunt confúsi.

6. Ego autem sum vérmis, et non hómo : * oppróbrium hóminum, et abjectio plébis.

7. Omnes vidéntes me, derisérunt me : * locúti sunt lábiis, et movérunt cáput.

8. Sperávit in Dómino, erípiat éum : * sálvum fáciat éum, quóniam vult éum.

9. Quóniam tu es, qui extraxísti me de vén- tre : * spes méa ab ubéribus mátris méae. In te proyéctus sum ex útero :

10. De vén- tre mátris méae Déus méus és tu, * ne discésseris a me :

11. Quóniam tribulátió próxima est : * quóniam non est qui ádjuvet.

12. Circumdedérunt me vítuli múl- ti : * táuri píngues obsedérunt me.

13. Aperuérunt super me os súum, * sicut léo rápiens et rúgiens.

14. Sicut áqua effúsus sum : * et dispérsa sunt ómnia óssa méa.

15. Fáctum est cor méum tamquam céra liquéscens * in médio vén- tris méi.

16. Aruit tamquam tésta virtus méa, † et língua méa adhaésit fáucibus méis : * et in púlverem mórtis deduxísti me.

17. Quóniam circumdedérunt me cánes múl- ti : * concílium malignántium obsédit me.

18. Foderunt mánu- s meas et pédes méos : * dinumeravérunt ómnia óssa méa.

19. Ipsi vero consideravérunt et inspexérunt me : * divisérunt síbi vestiméнта méa, et super véstem méam misérunt sórtém.

20. Tu autem, Dómine, ne elongáveris auxili- um túum a me : * ad defénsiónem méam cónspice.

21. Erue a frámea, Déus, ánimam méam : * et de mánu cánis únicam méam.

22. Sálva me ex óre leónis : * et a córnibus unicórnium humilitátem méam.

23. Narrábo nómen túum frátribus méis : * in médio ecclési- ae laudábo te.

24. Qui timétis Dóminum, laudáte éum : * univérsum sémen Jácob, glorificáte éum.

25. Timeat éum ómne sémen Isra-él : * quóniam non sprévit, neque despéxit deprecatió- nem páuperis :

26. Nec avértit fáciem súam a me : * et cum clamárem ad éum, exáudívit me.

27. Apud te laus méa in ecclési- a mágna : * vóta méa réddam in conspéctu timéntium éum.

28. Edent páuperes, et saturabúntur : † et laudábunt Dó- minum qui requí- runt éum : * vívent córda eórum in saeculum saeculi.

29. Reminiscéntur et converténtur ad Dóminum * univérsi fines térrae :

30. Et adorábunt in conspéctu éjus * univérsae fámliae Gén- tium.

31. Quóniam Dómini est régnum : * et ipse dominábitur Gén- tium.

32. Manducavérunt et adoravérunt ómnes píngues térrae : * in conspéctu éjus cádent ómnes qui descéndunt in térram.

33. Et ánima méa illi vívet : * et sémen méum sérviet ipsi.

34. Annuntiábitur Dómino generátió ventúra : * et annuntiábitur caéli justítiam éjus pópulo qui nascétur, quem fécit Dóminus.

Commentary on Psalm 2

The din and fury of the populace, the impious deliberation of the Hebrew princes and rulers, who conspired against the Son of God and His Church, are predicted in this psalm, which David composed when the Philistines, having heard of his elevation to the throne of Israel, assembled in the valley of Raphaim to wage war against him. He prophesied on the Gospel, and foreseeing the wonderful increase of the Church in coming ages, throughout all the kingdoms of the earth, developing in the midst of persecutions, he intimated to the great and powerful of the world that their efforts would prove vain, their counsels foolish, since He should be acknowledged as the Son of God, whom they had treated as the opprobrium of men. And the world should be subject to Him whom they had sought to destroy. And so it happened. What a warning for the great ones of the earth to adhere to God and not to

oppose the Church, which is the kingdom of Jesus Christ. For opposition to the Church never fails to bring misfortune on government.

Commentary on Psalm 21

David composed this psalm when oppressed by some heavy affliction, but it applies in a particular manner to Jesus Christ. He here implores the Eternal Father not to forsake him. Many of the circumstances of His passion, such as the flight of the disciples, the calumnies of false witnesses, the plotting of the iniquitous council, the rage of His enemies, the ignominies, the derision, the patience, meekness, silence, the cross, the nails, the wounds, are without figure of mystery, so accurately detailed, that if in other psalms Jesus is mystically implied in the real history of David, in this the history belongs to Jesus, and is allegorically applied to David. Many circumstances, such as the nailing of the hands and division of the garments, were literally verified in Christ and figuratively applied to David.

Antiphon 1:

The kings of the earth stood up, and the princes met together against the Lord, and against his Christ.

Psalm 2:

Why have the Gentiles raged, and the people devised vain things?

The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

Let us break their bonds asunder: and let us cast away their yoke from us.

He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

Then shall he speak to them in his anger, and trouble them in his rage.

But I am appointed king by him over Sion, his holy mountain, preaching his commandment.

The Lord hath said to me: Thou art my son, this day have I begotten thee.

Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

And now, O ye kings, understand: receive instruction, you that judge the earth.

Serve ye the Lord with fear: and rejoice unto him with trembling.

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

When his wrath shall be kindled in a short time, blessed are all they that trust in him.

(The antiphon is repeated after the psalm)

Antiphon 2:

They parted my garments amongst them, and upon my vesture they cast lots.

Psalm 21:

O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

But thou dwellest in the holy place, the praise of Israel.

In thee have our fathers hoped: they have hoped, and thou hast delivered them.

They cried to thee, and they were saved: they trusted in thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother.

I was cast upon thee from the womb. From my mother's womb thou art my God,

Depart not from me. For tribulation is very near: for there is none to help me.

Many calves have surrounded me: fat bulls have besieged me. They have opened their mouths against me, as a lion ravening and roaring.

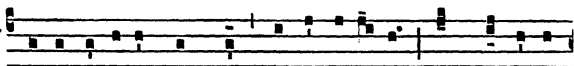
I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

For many dogs have encompassed me: the council of the malignant hath besieged me. They have dug my hands and feet.

They have numbered all my bones. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots.

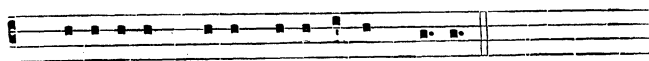
But thou, O Lord, remove not thy help to a distance from me; look towards my defense. . . (continued on the next page)

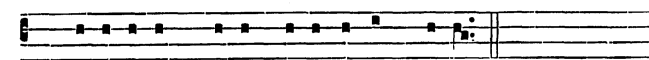
3 Ant.  8 G
 I Nsurrexérunt in me * téstes iniqui, et mentí-ta
 est iniqui-tas sí-bi.

Psalm 26 (New psalter, p. 46*)


 1. Dóminus illuminá-ti-o mé-a, et sá-lus mé- a, * quem
 tímé- bo? V. 2. * a quo trepidá- bo?

2. Dóminus protéctor vítae méae, * a quo trepidábo?
3. Dum apprópíant super me nocéntes, * ut édant cárnes méas :
4. Qui tribulant me inimíci méi, * ipsi infirmáti sunt, et cecidérunt.
5. Si consistant advérsus me cástra, * non tímébit cor méum.
6. Si exsúrgat advérsus me praélium, * in hoc égo sperábo.
7. Unam pétíi a Dómino, hanc requíram, * ut inhábitem in domo Dómini ómnibus diébus vítae méae :
8. Ut vídeam voluptátem Dómini, * et vísitem témplum éjus.
9. Quóniam abscondit me in tabernáculo súo : * in díe malórum protéxit me in abscondito tabernáculi súi.
10. In pétra exaltávit me : * et nunc exaltávit cápud méum super inimícos méos.
11. Circúvi, et immolávi in tabernáculo éjus hóstiam vocifera-tiónis : * cantábo, et psálmum dicam Dómino.
12. Exáudi, Dómine, vócem méam, qua clamávi ad te : * miserére méi, et exáudi me.
13. Tibi díxit cor méum, exquisívit te fácies méa : * fáciem túam, Dómine, requíram.
14. Ne avértas fáciem túam a me : * ne declínes in fra a servo túo.
15. Adjútor méus ésto : * ne derelínquas me, neque despicias me, Déus, salutáris méus.
16. Quóniam páter méus et máter méa dereliquérunt me : * Dóminus autem assúmpsit me.
17. Légem póne mhi, Dómine, in vía túa : * et dírige me in sémitam réctam propter inimícos méos.
18. Ne tradíderis me in ánimas tribulántium me : * quóniam insurrexérunt in me téstes iniqui, et mentíta est iniquitas síbi.
19. Crédo vidére bóna Dómini * in térra vivéntium.
20. Exspécta Dóminum, viríliter áge : * et confortétur cor túum, et sústine Dóminum.


 V. Di-vi-sé-runt sí-bi vestiméнта mé-a.
 R. Et super véstem méam misé-runt sórtem.
 Or :


 V. Di-vi-sé-runt sí-bi vestiméнта mé-a.
 R. Et super véstem méam misé-runt sórtem.
 Pater noster. in silence.

Deliver, O God, my soul from the sword: my only one from the hand of the dog

Save me from the lion's mouth; and my lowness from the horns of the unicorns.

I will declare thy name to my brethren: in the midst of the church will I praise thee.

Ye that fear the Lord, praise him: all ye the seed of Jacob, glorify him.

Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man. Neither hath he turned away his face from me: and when I cried to him he heard me.

With thee is my praise in a great church: I will pay my vows in the sight of them that fear him.

The poor shall eat and shall be filled: and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

All the ends of the earth shall remember, and shall be converted to the Lord: And all the kindreds of the Gentiles shall adore in his sight.

For the kingdom is the Lord's; and he shall have dominion over the nations.

All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

And to him my soul shall live: and my seed shall serve him.

There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

Commentary for Psalm 26

We have nothing to fear when God is our life and salvation. The just man puts his trust in the protection of Divine mercy, and his consolation in the hopes of eternal happiness – thence he derives strength and comfort of spirit in the midst of afflictions. These sentiments of the prophet who, through the divine assistance, had escaped many and serious dangers, are applied to the most sacred humanity of Jesus Christ during the time of His most bitter passion.

Antiphon 3:

Unjust witnesses have risen up against me and iniquity hath lied to itself.

Psalm 26:

The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my

heart shall not fear. If a battle should rise up against me, in this will I be confident.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle. He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

V. They parted my garments amongst them

R. And upon my vesture they cast lots

A “Pater Noster” is then said in silence

Then follow three lessons and responsories. A cantor sings each lesson after which the schola sings the responsory. Commentary and translations are as follows.

Commentary on the Lamentations

The Temple is once more overthrown, Jerusalem leveled to the ground, the Synagogue dispersed. This dispersion is a beautiful proof of the truth of the Church and the power of its Founder. The Church has been built on the ruins of the Synagogue and become inheritor of all its glory, fruits and hopes. This was effected by the Redeemer's death, of which the misfortunes of the Synagogue were consequences. From the death of Jesus does the Church derive its glory, and therefore proceeds to sing those lamentations, which the afflicted Jeremias poured forth over his wretched and desolate Jerusalem when he beheld her first, and foresaw her second ultimate and complete destruction. This forms the subject of the first two lessons. In the third, Jeremias himself speaks. He had been cast, like a seducer, into a deep ditch and there left to perish of want. The Prophet laments his fate and represents by his sufferings those of the Redeemer, of whom he is a figure. The Church, whilst presenting to our view the sins that occasioned our ruin, likewise places before us the cruel torments that Jesus Christ endured for them through love of us. That whilst we yield to tender compassion for the sorrows of our Redeemer we may conceive a just horror for our never to be sufficiently feared and detested crimes and may, whilst we consider our miseries, cast a glance upon our Liberator.

These Lamentations are adapted to a melancholy air, and sung in mournful tones. They form an acrostic; the initial letter of each stanza corresponding to the order of the Hebrew alphabet: Aleph, Beth, Ghimel. As this alphabetical arrangement could not be preserved in translations into other languages, the Church has placed at the head of each strophe its Hebrew initial so that the first accent of lament might correspond with that in the original tongue. Jeremias deploras the destruction of Jerusalem; but far more bitterly does he weep for the sins that called down upon it the wrath of God.

First Lesson: From the Lamentation of Jeremiah the prophet, Chapter 2

Heth. The Lord hath purposed to destroy the wall of the daughter of Sion: he hath stretched out his line, and hath not withdrawn his hand from destroying: and the bulwark hath mourned, and the wall hath been destroyed together.

Teth. Her gates are sunk into the ground: he hath destroyed, and broken her bars: her king and her

princes are among the Gentiles: the law is no more, and her prophets have found no vision from the Lord.

Jod The ancients of the daughter of Sion sit upon the ground, they have held their peace: they have sprinkled their heads with dust, they are girded with haircloth, the virgins of Jerusalem hang down their heads to the ground.

CAPH. My eyes have failed with weeping, my bowels are troubled: my liver is poured out upon the earth, for the destruction of the daughter of my people, when the children, and the sucklings, fainted away in the streets of the city.

Jerusalem, Jerusalem, return to the Lord your God

First Responsory:

All my friends have forsaken me, and they that lay in ambush for me prevailed: he whom I love has betrayed me. And they with terrible looks striking me with a cruel wound gave me vinegar to drink. V. They cast me out among the wicked, and spared not my life.

Second Lesson:

Lamed. They said to their mothers: Where is corn and wine? When they fainted away as the wounded in the streets of the city: when they breathed out their souls in the bosoms of their mothers.

Mem. To what shall I compare thee? or to what shall I liken thee, O daughter of Jerusalem? to what shall I equal thee, that I may comfort thee, O virgin daughter of Sion? for great as the sea is thy destruction: who shall heal thee?

Nun. Thy prophets have seen false and foolish things for thee: and they have not laid open thy iniquity, to excite thee to penance: but they have seen for thee false revelations and banishments.

Samech. All they that passed by the way have clapped their hands at thee: they have hissed, and wagged their heads at the daughter of Jerusalem, saying: Is this the city of perfect beauty, the joy of all the earth?

Jerusalem, Jerusalem, return to the Lord your God

Second Responsory:

The veil of the temple was rent and all the earth quaked: the thief from the cross cried out, saying: Lord! Remember me when Thou shalt come into Thy kingdom. V. The rocks were rent and the graves were opened, and many bodies of the saints that had slept, arose.

Third Lesson:

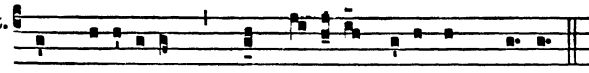
Aleph. I am the man that sees my poverty by the rod of his indignation. Aleph. He hath led me, and brought me into darkness, and not into light. Aleph. Only against me he hath turned, and turned again his hand all the day. Beth. My skin and my flesh he hath made old, he hath broken my bones. Beth. He hath built round about me, and he hath compassed me with gall, and labour. Beth. He hath set me in dark places as those that are dead for ever. Ghimel. He hath built against me round about, that I may not get out: he hath made my fetters heavy. Ghimel. Yea, and when I cry, and entreat, he hath shut out my prayer. Ghimel. He hath shut up my ways with square stones, he hath turned my paths upside down.

Jerusalem, Jerusalem, return to the Lord your God

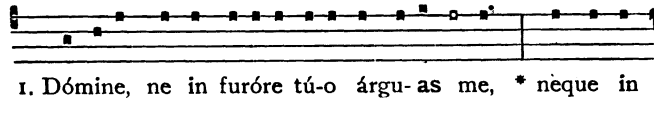
Third Responsory:

O my chosen vineyard! It is I that have planted thee how art thou become so bitter that thou shouldst crucify me and dismiss Barabbas? V. I have fenced thee in and picked the stones out of thee and have built a tower.

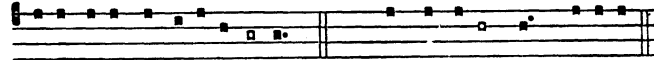
Good Friday: Second Nocturn

1 Ant.  **V** IM fa-ci-ébant * qui quaerébant ánimam mé- am.

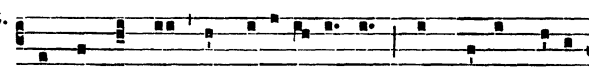
Psalm 37 (New psalter, p. 46*)

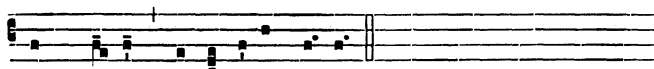


1. Dómine, ne in furóre tú-o árgu- as me, * neque in



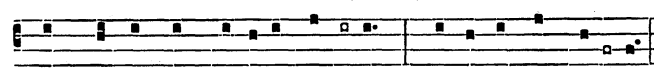
- fra tú-a corrtipi- as me. *Flex.* : conturbátum est, †
2. Quóniam sagittae túae infixae sunt míhi : * et confirmásti super me *mán*um túam.
3. Non est sánitas in cárne méa a fácie irae túae : * non est pax óssibus méis a fácie peccatórum meórum.
4. Quóniam iniquitátes méae supergréssae sunt cáp*ut* méum : * et sicut ónus gráve gravát*ae* sunt *súper* me.
5. Putruérunt et corruptae sunt cicatrices méae, * a fácie insipiént*iae* méae.
6. Miser factus sum, et curvátus sum usque in finem : * tóta d*e* contristátus ingrediébar.
7. Quóniam lúmbi méi impléti sunt illusió*n*ibus : * et non est sánitas in cárne méa.
8. Afflictus sum, et humiliátus sum nímis : * rugiébam a gémitu cordis méi.
9. Dómine, ante te ómne desidérium méum : * et gémitus méus a te non est absconditus.
10. Cor méum conturbátum est, † dereliquit me virtus méa : * et lúmen oculórum meórum, et ípsu*m* non est mécum.
11. Amici méi, et próximi méi * advérsu*m* me appropinquavérunt et stetérunt.
12. Et qui juxta me érant, de longe stetérunt : * et vim faciébant qui quaerébant *ánimam* méam.
13. Et qui inquirebant mála míhi, locúti sunt vanitátes : * et dólus tóta d*e* medítabantur.
14. Ego autem tamquam súrdu*s* non audiébam : * et sicut mútu*s* non apériens os súu*m*.
15. Et factus sum sicut hómo non áudiens : * et non hábens in óre súo redargutió*n*es.
16. Quóniam in te, Dómine, sperávi : * tu exáudies me, Dómine, D*e*us méus.
17. Quia dixi : Nequándo supergáudeant míhi inimici méi : * et dum commovéntur p*é*des méi, super me *má*gna locúti sunt.
18. Quóniam égo in flagélla parátus sum : * et dólus méus in conspéctu méo *sémp*er.
19. Quóniam iniquitátem méam annuntiábo : * et cogitábo pro peccáto méo.
20. Inimici autem méi vivunt, et confirmáti sunt *súper* me : * et multiplicáti sunt qui odérunt me *in*ique.
21. Qui retribuunt mála pro b*ón*is, detrahébant míhi : * quóniam sequébar bonitátem.
22. Ne derelínquas me, Dómine, D*e*us méus : * ne discésseris a me.
23. Inténde in adjutórium méum, * Dómine, D*e*us salutis méae.

2 Ant.  **C** Onfundántur * et reve- ántur, qui quaerunt áni-



mam mé- am, ut áuferant é- am.

Psalm 39 (New psalter, p. 47*)



1. Exspéctans exspéctávi Dóminu*m*, * et *inténdit* mí- hi.
2. Et exáudívit *préces* méas : * et edúxit me de lácu miséri*ae*, et de lúto faécis.

3. Et státuit super p*é*tr*am* p*é*des méos : * et diréxit gréssus méos.
4. Et immísit in os méu*m* cánticu*m* nóvum, * cárm*en* D*e*o nóstro.
5. Vidébunt múlt*i*, et timébunt : * et sperábunt in Dómino.
6. Beátus vir cújus est nómen Dómini spes éjus : * et non respéxit in vanitátes et insánias fálsas.
7. Múlt*a* fecísti tu, Dómine, D*e*us méus, mirabília túa : * et cogitatió*n*ibus tuis non est qui *similis* sit tibi.
8. Annuntiávi et locútu*s* sum : * multiplicáti sunt super númeru*m*.
9. Sacrificiu*m* et oblati*o*nem nolústi : * áures autem perfectísti míhi.
10. Holocáustu*m* et pro peccáto non postulásti : * tunc dixi : Ecce vénio.
11. In cáp*ite* líbri scriptu*m* est de me ut fácerem voluntátem túam : * D*e*us méus, voluí, et légem túam in médio cordis méi.
12. Annuntiávi justítiam túam in eccl*és*ia mágna, * ecce lábia méa non prohibébo : Dómine, tu scísti.
13. Justítiam túam non abscondi in c*ór*de méo : * veritátem túam et salutáre túu*m* dixi.
14. Non abscondi misericórdiam túam et veritátem túam * a concilio múlt*o*.
15. Tu autem, Dómine, ne longe fácias miseratió*n*es túas a me : * misericórdia túa et véritas túa *semper* suscepérunt me.
16. Quóniam circumdedérunt me mála, quórum non est númerus : * comprehendérunt me iniquitátes méae, et non pótui ut vidérem.
17. Multiplicátae sunt super capillos cáp*itis* méi : * et cor méu*m* dereliquit me.
18. Compláceat tibi, Dómine, ut éruas me : * Dómine, ad adjuvándu*m* me réspice.
19. Confundántur et reve*re*ántur simul qui quaerunt *ánimam* méam, * ut áuferant éam.
20. Convertántur retrórsu*m* et reve*re*ántur, * qui volúnt míhi mála.
21. Féran*t* conféstim confusió*n*em súam, * qui dícunt míhi : Euge, éuge.
22. Exsúltent et laeténtur super te ómnes quaeréntes te : * et dícant *semper* : Magnificétur Dóminus, qui d*ilig*unt salutáre túu*m*.
23. Ego autem mendícus sum et páuper : * Dóminus sollicitus est méi.
24. Adjútor méus, et protéctor méus tu es : * D*e*us méus, ne tardáveris.

Commentary on Psalm 37:

This is one of the psalms which David composed as an exercise of penance. It is but the expression of his prayers and tears. He bewails his sins and admirably describes the pangs of conscience, the fear of Divine judgment, the revolt of the senses, sadness of spirit, all of which are the effects of sin, to which he attributes his misfortunes. Therefore he accepts his afflictions in peace, acknowledging in them the hand of God, who requires the penalty of his crimes. At the same time, he represents the mortal sadness but unalterable patience of the Redeemer who bore all uncomplainingly because He had taken upon himself our iniquities, that He might offer a suitable satisfaction for them to His Eternal Father. What a beautiful lesson to penitent souls, teaching them to accept all from the hands of God in Satisfaction for their sins!

Commentary on Psalm 39

The sacrifice of flocks and herds is no longer acceptable to God, since it cannot satisfy for sins. Therefore, the ancient oblations of victims, conducted by force to the altar, have been abolished as useless. They have been succeeded by a pure and holy sacrifice, a voluntary unblemished victim, the consummation of all the sacrifices of the old law which were instituted only to prefigure it. Jesus Christ is the victim that willingly offered Himself in sacrifice on the cross, and this psalm considers the merit and readiness of the victim, the efficacy and value of the sacrifice.

First Antiphon:

They that sought my soul used violence.

Psalm 37:

Rebuke me not, O Lord, in thy indignation; nor chastise me in thy wrath.

For thy arrows are fastened in me: and thy hand hath been strong upon me.

There is no health in my flesh, because of thy wrath: there is no peace for my bones, because of my sins.

For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

My sores are putrified and corrupted, because of my foolishness.

I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

For my loins are filled with illusions; and there is no health in my flesh.

I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

Lord, all my desire is before thee, and my groaning is not hidden from thee.

My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

My friends and my neighbours have drawn near, and stood against me. And they that were near me stood afar off:

And they that sought my soul used violence. And they that sought evils to me spoke vain things, and studied deceits all the day long.

But I, as a deaf man, heard not: and as a dumb man not opening his mouth.

And I became as a man that heareth not: and that hath no reproofs in his mouth.

For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

For I said: Lest at any time my enemies rejoice over me: and whilst my feet are moved, they speak great things against me.

For I am ready for scourges: and my sorrow is continually before me.

For I will declare my iniquity: and I will think for my sin.

But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

They that render evil for good, have detracted me, because I followed goodness.

Forsake me not, O Lord my God: do not thou depart from me.

Attend unto my help, O Lord, the God of my salvation.

Second Antiphon:

Let them be confounded and ashamed that seek after my soul, to take it away.

Psalm 39:

With expectation I have waited for the Lord, and he was attentive to me.

And he heard my prayers, and brought me out of the pit of misery and the mire of dregs. And he set my feet upon a rock, and directed my steps.

And he put a new canticle into my mouth, a song to our God. Many shall see, and shall fear: and they shall hope in the Lord.

Blessed is the man whose trust is in the name of the Lord; and who hath not had regard to vanities, and lying follies.

Thou hast multiplied thy wonderful works, O Lord my God: and in thy thoughts there is no one like to thee. I have declared and I have spoken they are multiplied above number.

Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me. Burnt offering and sin offering thou didst not require:

Then said I, Behold I come. In the head of the book it is written of me

That I should do thy will: O my God, I have desired it, and thy law in the midst of my heart.

I have declared thy justice in a great church, lo, I will not restrain my lips: O Lord, thou knowest it.

I have not hid thy justice within my heart: I have declared thy truth and thy salvation. I have not concealed thy mercy and thy truth from a great council.

Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

For evils without number have surrounded me; my iniquities have overtaken me, and I was not able to see. They are multiplied above the hairs of my head: and my heart hath forsaken me.

Be pleased, O Lord, to deliver me. look down, O Lord, to help me.

Let them be confounded and ashamed together, that seek after my soul to take it away. Let them be turned backward and be ashamed that desire evils to me.

Let them immediately bear their confusion, 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 a beggar and poor: the Lord is careful for me. Thou art my helper and my protector: O my God, be not slack.

3 Ant.
4 A*
A - li- éni * insurrexérunt in me, et fórtes quae-
si- é-runt ánimam mé- am.

Psalm 53 (New psalter, p. 48*)

I. Dé-us, in nómine tú-o sálvum mé fac : * et in virtúte
tú-a júdica me. Flex : advérsum me, †

2. Déus, exáudi orationem méam : * áuribus pécipie verba óris méi.

3. Quóniam aliéni insurrexérunt advérsum me, † et fórtes quae- siérunt ánimam méam : * et non proposuérunt Déum ante conspéctum súum.

4. Ecce enim Déus ádjuvat me : * et Dóminus suscéptor est ánimae méae.

5. Avérte mála inimícis méis : * et in veritáte túa dispérde illos.

6. Voluntárie sacrificábo tibi, * et confitébor nómini túo, Dómine : quóniam bónum est :

7. Quóniam ex ómni tribulatióne eripuísti me : * et super inimícos méos despéxit óculus méus.

℣. Insurrexérunt in me téstes in- íqui.
℞. Et mentíta est in- íqui-tas sí-bi.

Or :

℣. Insurrexérunt in me téstes in- íqui.
℞. Et mentíta est in- íqui-tas sí-bi.

Pater noster. in silence.

Commentary on Psalm 53:

Having withdrawn into the solitude of Ziph, and having been betrayed by the Ziphians, David was suddenly surprised by the army of Saul. In this extremity, he implores the help of God, which was speedily granted to him. Thus, when he thought all was lost, he found himself gloriously protected; and, having escaped the danger, he returns thanks to his all-powerful Protector. The Church in the office of the Passion employs this psalm, composed by David in the season of affliction, and it offers a striking picture of Jesus Christ encompassed by the bloodthirsty Jews.

Third Antiphon:

Strangers have risen up against me, and the mighty have sought after my soul.

Psalm 53:

Save me, O God, by thy name, and judge me in thy strength.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

For behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies; and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

V. Unjust witnesses have risen up against me.

R. And iniquity hath lied to itself

A "Pater Noster" is then said in silence

Commentary on the lessons of the second nocturn:

The power of Divine protection and the efficacy of the grace of Jesus Christ have never been more manifest than in the martyrs. The martyrs are the glory of a God crucified, and Jesus crucified is all the glory of the martyrs. For in Him they labor and suffer. The head is persecuted in the members and the members derive from that head courage and strength to endure their torments. Invigorated by His assistance, clothed as it were in Jesus Christ, they exposed themselves to the most cruel torments. But all the tortures and woes of martyrs, all the strength and protection that martyrdom calls for, are visible in Jesus Christ who endured the extreme suffering and enjoyed the most powerful and special protection. There is no sorrow like unto that which the Son of the Most High endured. The divinity united to the sacred humanity sustained His life without diminishing His agony. This is the support of which St Augustine speaks in explaining the second versicle of the 63rd psalm and by which Jesus Christ was defended from the impious assembly of ungrateful Jews, who for benefits returned injuries and called for the crucifixion of Him who had come to bring them life and salvation.

Fourth Lesson:

From the treatise of St Augustine the Bishop, on the 63rd Psalm:

Thou hast protected me O God, from the assembly of the malignant; from the multitude of the workers of iniquity. Now let us behold our head himself. Many martyrs have suffered such torments; but nothing is so conspicuous as

the head of martyrs: there we see better what they endured. He was protected from the multitude of the malignant; that is, God Himself protected the Son, and the Man assumed by the Son, protected his own flesh. For he is the Son of Man, and the Son of God because of the form of God; the Son of Man because of the form of a servant, having in his power to lay down his life, and to take it up again. What could his enemies do against him? They killed His body, but they did not kill His soul. Take notice then. It signified little, for our Lord to exhort the martyrs by word, if he had not fortified them by his example.

Fourth Responsory:

You are come out as against a robber, with swords and clubs to apprehend me: * I was daily with you teaching in the temple and you laid not your hands on me: yet now you scourge me and lead me to be crucified. V. And when they had laid hands on Jesus and held him, he said to them: * I was ... etc.

Fifth Lesson:

You know what was the assembly of the malignant Jews and what the multitude of the workers of iniquity. But what was that iniquity? It was, that they intended to kill our Lord Jesus Christ. "I have shown", saith he, "so many good works to you; for which of these will you kill me?" He bore with all their weaknesses, he healed all their sick, he preached the kingdom of heaven, he concealed not their crimes, that they might rather hate them, than the physician who healed them. Yet such was their ingratitude for all these cures that like men raving in a high fever, they raged against the physician who came to cure them, and formed a design of destroying him; as if they had a mind to try whether he was a real man that could die, or something above men, and would not die. We find their words in the Wisdom of Solomon: "Let us condemn him", they say, "to a shameful death. Let us examine him: for regard will be had to his words. If he be truly the Son of God, let Him deliver him."

Fifth Responsory:

Darkness covered the earth whilst the Jews crucified Jesus; and about the ninth hour, Jesus cried out with a loud voice: My God! Why hast Thou forsaken me? And bowing down his head, he gave up the Ghost. V. Jesus crying with a loud voice, said: Father! Into thy hands I commend my spirit.

Sixth Lesson:

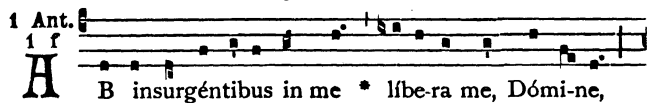
They have whetted their tongues like a sword. Let not the Jews say: We did not kill Christ, under pretense, that therefore they delivered him up to Pilate, the judge, that they might seem innocent of his death; and that when Pilate had said to them: Put him to death yourselves, they answered: It is not lawful for us to put any man to death. Thus they pretended to throw the injustice of their crime upon the judge who was a man; but could they deceive a Judge who is God? What Pilate did made him partaker of their crime; but in comparison of them, he was much more innocent. For he did what he could to rescue him from their hands; and for that reason ordered him to be scourged and shown to them. This he did to our Lord, not by way of persecution, but to satisfy their rage; that the sight of him in that condition might move them to pity and make them desist from desiring his death. All this he did. But when they still persisted, you know that he washed his hands and said that he was innocent of his death. And yet he put him to death. But if he was guilty for doing so against his will, and they innocent who forced him to do it? Not at all. He pronounced sentence upon him and commanded him to be crucified, and so might be said to kill him; but you also, O Jews have killed him! How have you killed him? With the sword of your tongues: for you whetted you tongues. And when gave you the stroke, but when you cried out: Crucify him, crucify him?

Sixth Responsory:

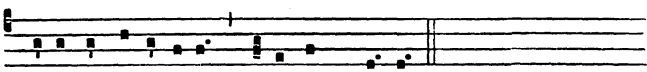
I have given my dear soul into the hands of the wicked, and my inheritance is become to me as a lion in the wood: my adversary gave out words against me saying: Come together, and make haste to devour him: they placed me in a solitary desert, and all the earth mourned for me: because there was none that would know me and do me any good. V. Men without mercy rose up against me and they spared not my life.

End of the Second Nocturn

Good Friday: Third Nocturn

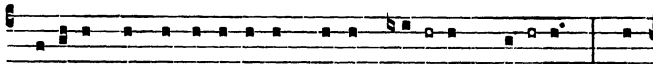
1 Ant. 

A B insurgéntibus in me * líbe-ra me, Dómi-ne,

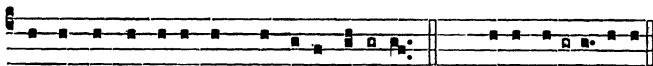


qui-a occupavé-runt ánimam mé- am.

Psalm 58 (New psalter, p. 49*)



1. Eripe me de in-imí-cis mé- is, Dé- us mé- us : * et



ab insurgéntibus in me lí-be-ra me. Flex : óre sú- o, †

2. Eripe me de operántibus iniquitátem : * et de víris sán-guínium sálva me.

3. Quia ecce cepérunt ánimam méam : * irruérunt in me fórtes.

4. Neque iniquitas méa, neque peccátum méum, Dómine : * sine iniquitáte cucúrri, et diréxi.

5. Exsúrge in occúrsum méum, et víde : * et tu, Dómine, Déus virtútum, Déus Israél,

6. Inténde ad visitándas ómnes Géntes : * non misereáris ómnibus qui operántur iniquitátem.

7. Converténtur ad vésperam : et fámen patiéntur ut cánés, * et circubunt civitátem.

8. Ecce loquéntur in óre súo, † et gládius in lábiis eórum : * quóniam quis audívit?

9. Et tu, Dómine, deridébis éos : * ad nñhilum dedúces ómnes Géntes.

10. Fortitúdinem méam ad te custódiám, † quia, Déus, suscéptor méus es : * Déus méus, misericórdia éjus praeveniet me.

11. Déus osténdet míhi super inimícos méos, ne occidas éos : * nequándo obliviscántur pópuli méi.

12. Dispérge illos in virtúte túa : * et depóne éos, protéctor méus, Dómine :

13. Delíctum óris eórum, sermónem labiórum ipsórum : * et comprehendántur in supérbia súa.

14. Et de exsecratioe et mendácio annuntiábuntur in consum-matioe : * in ira consummatioe, et non érunt.

15. Et scíent quia Déus dominábitur Jácob : * et finium térrae.

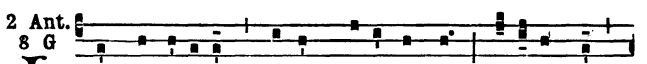
16. Converténtur ad vésperam : et fámen patiéntur ut cánés, * et circubunt civitátem.

17. Ipsi dispergéntur ad manducándum : * si vero non fúerint saturáti, et murmurábunt.

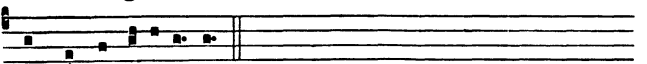
18. Ego autem cantábo fortitúdinem túam : * et exsultábo mane misericórdiam túam.

19. Quia fáctus es suscéptor méus, * et refúgium méum, in díe tribulatioe méae.

20. Adjútor méus, tibi psállam, † quia, Déus, suscéptor méus es : * Déus méus, misericórdia méa.

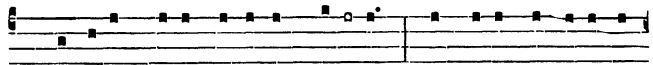
2 Ant. 

U Onge fecísti * nó-tos mé-os a me : trá-di-tus sum,

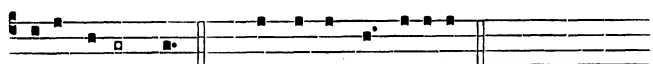


et non egredi-é-bar.

Psalm 87 (New psalter, p. 50*)



1. Dómine, Dé-us sa-lú-tis mé- ae : * in dí-e clamávi, et



nócte có-ram te. Flex : in sepúlcris, †

2. Intret in conspéctu túo orátio méa : * inclína áurem túam ad pré-ecm méam :

3. Quia repléta est mális ánima méa : * et víta méa inférno appropinquávit.

4. Æstimátus sum cum descendéntibus in lácum : * fáctus sum sicut hómo sine adjutório, inter mórtuos líber.

5. Sicut vulneráti dormiéntes in sepúlcris, † quórum non es mémor ámplius : * et ipsi de mánu túa repúlsí sunt.

6. Posuérunt me in lácú inferióri : * in tenebrósis et in úmbra mórtis.

7. Super me confirmátus est fúror túus : * et ómnes flúctus túos induxísti súper me.

8. Longe fecísti nótos méos a me : * posuérunt me abomina-tioem síbi.

9. Tráditus sum, et non egrediébar : * óculi méi languérunt prae inópia.

10. Clamávi ad te, Dómine, tóta díe : * expándi ad te mánu méas.

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

12. Numquid narrábit áliquis in sepúlcro misericórdiam túam *, et veritátem túam in perditioe?

13. Numquid cognoscéntur in ténebris mirabília túa, * et justítia túa in térra oblivioe?

14. Et égo ad te, Dómine, clamávi : * et mane orátio méa praeveniet te.

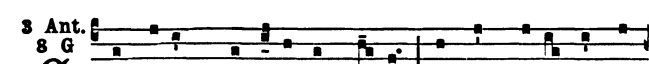
15. Ut quid, Dómine, repéllis oratioem méam : * avértis faciém túam a me?

16. Páuper sum égo, et in labóribus a juventúte méa : * exaltátus autem, humiliátus sum et conturbátus.

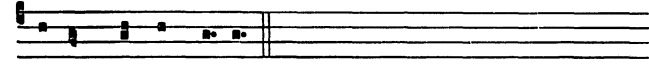
17. In me transiérunt irae túae : * et terróres túi conturbavérunt me.

18. Circumdedérunt me sicut áqua tóta díe : * circumdedérunt me símul.

19. Elongásti a me amícum et próximum : * et nótos méos a miséria.

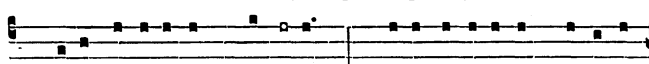
3 Ant. 

C Aptábunt * in ánimam jústi, et sánguinem inno-

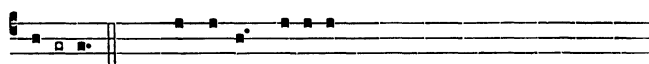


céntem condemná-bunt.

Psalm 93 (New psalter, p. 50*)



1. Dé-us ulti-ónum Dóminus : * Dé-us ulti-ónum lí-be-re



é- git. Flex : ipsó-rum : †

2. Exaltáre, qui júdicas térram : * rédde retributioem supérbis.

3. Usquequo peccatóres, Dómine, * usquequo peccatóres gloriabúntur :

4. Effabúntur et loquéntur iniquitátem : * loquéntur ómnes, qui operántur injustítiam?

5. Pópulum túum, Dómine, humiliavérunt : * et hereditátem túam vexavérunt.

6. Víduam, et ádvenam interfecérunt : * et pupíllas occidérunt.

7. Et dixérunt : Non vidébit Dóminus, * nec intélliget Déus Jácob.

8. Intélligite, insipiéntes in pópulo : * et stúlti, aliquándo sápite.

9. Qui plantávit áurem, non áudiet? * aut qui finxit óculum, non consíderat?

10. Qui córripit Géntes non árguet : * qui dócet hóminem sciéntiam?

11. Dóminus scit cogitatioes hóminum, * quóniam vánae sunt.

12. Beátus hómo, quem tu erudéris, Dómine : * et de lége túa docúeris éum,

13. Ut mítigés éi a diébus mális : * donec fodiátur peccatóri fóvea.

14. Quia non repéllit Dóminus plébem súam : * et hereditátem súam non derelínquet.

15. Quoadúsque justítia convertátur in júdicium : * et qui júxta illam ómnes qui récto sunt córde.

16. Quis consúrget míhi advérsus malignántes? * aut quis stábit mécum advérsus operántes iniquitátem?

17. Nisi quia Dóminus adjúvit me : * paulo minus habitásset in inférno ánima méa.

18. Si dicébam : Mótus est pes méus : * misericórdia túa, Dómine, adjuvábát me.

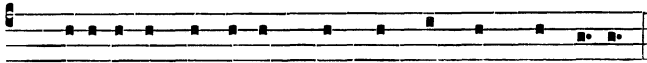
19. Secundum multitudinem dolorum meorum in corde meo : * consolationes tuae laetificaverunt animam meam.

20. Numquid adhaeret tibi sedes iniquitatis : * qui fingis laborem in praeccepto?

21. Captabunt in animam iusti : * et sanguinem innocentem condemnabunt.

22. Et factus est mihi Dominus in refugium : * et Deus meus in adiutorium spei meae.

23. Et reddet illis iniquitatem ipsorum : † et in malitia eorum disperdet eos : * disperdet illos Dominus Deus noster.



Ÿ. Locú-ti sunt advérsus me língua do- ló-sa.
Ÿ. Et sermónibus ódii circumdedérunt
me, | et expugna- vé- runt me gra- tis.

Commentary on Psalm 58

David being besieged in his palace by the army of Saul succeeded in escaping the danger and eluding the guards. Great was the wrath of the deluded Saul. The danger and vexation of David's enemies may be compared to the rage of the enemies of Christ, who thirsted for His blood. They went about like mad dogs, bent on his destruction. But when they thought they had effected it, they found on the evening of His death, that His name and doctrine were more celebrated than ever, and they were consumed with rage and spite. St Augustine here calls to mind the conversion of Israel. Her children now dispersed as wanderers throughout the world; but in the evening of time, that is, before the last day, they shall return to the true faith after having long hungered for the word of God.

Commentary on Psalm 87

The dead and buried are soon forgotten, and the grave is called a place of forgetfulness. It was not so with Jesus Christ. Free among the dead, He exercised His power in the infernal abyss. He was free among the dead because he had been deprived of his mortal life by His own voluntary charity, not the strength and power of His enemies. He died when He so willed, and arose at pleasure from the grave. The Synagogue, to their shame and confusion, heard of His resurrection when they thought they had rid themselves of Him. They succeeded in putting Him to death and guarding His sepulcher, but they could not prevent His resurrection.

Commentary on Psalm 93

Sometimes sinners exult, the just mourn, and poor human nature complains as if God, careless

of our interests, permitted the innocent to be oppressed and the unjust to prosper, as though the latter had nothing to fear and the former, nothing to hope. Such is not the case. God is provident and solicitous. For the just, He is the Father of mercy, for the unjust, the God of vengeance. Thus the latter are lost when they least expect it, and the former are assisted when they think all have abandoned them. Let us contemplate Jesus our Leader, the consummation of our Faith. In this season of His passion, He is the consolation of just and afflicted souls. To Him should they have recourse and they will find a liberator from danger, a comforter in tribulation. For the sufferings they endure they shall receive proportionate delights.

First Antiphon:

Defend me from them that rise up against me, O Lord!
For they are in possession of my soul.

Psalm 58:

Deliver me from my enemies, O my God; and defend me from them that rise up against me.

Deliver me from them that work iniquity, and save me from bloody men.

For behold they have caught my soul: the mighty have rushed in upon me:

Neither is it my iniquity, nor my sin, O Lord: without iniquity have I run, and directed my steps.

Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel. Attend to visit all the nations: have no mercy on all them that work iniquity.

They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

Behold they shall speak with their mouth, and a sword is in their lips: for who, say they, hath heard us?

But thou, O Lord, shalt laugh at them: thou shalt bring all the nations to nothing.

I will keep my strength to thee: for thou art my protector:

My God, his mercy shall prevent me.

God shall let me see over my enemies: slay them not, lest at any time my people forget. Scatter them by thy power; and bring them down, O Lord, my protector:

For the sin of their mouth, and the word of their lips: and let them be taken in their pride. And for their cursing and lying they shall be talked of,

When they are consumed: when they are consumed by thy wrath, and they shall be no more. And they shall know that God will rule Jacob, and all the ends of the earth.

They shall return at evening and shall suffer hunger like

dogs: and shall go round about the city.

They shall be scattered abroad to eat, and shall murmur if they be not filled.

But I will sing thy strength: and will extol thy mercy in the morning. For thou art become my support, and my refuge, in the day of my trouble.

Unto thee, O my helper, will I sing, for thou art God my defence: my God my mercy.

Second Antiphon:

Thou hast put away my acquaintance far from me; I was delivered up, and came not forth.

Psalm 87:

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

Let my prayer come in before thee: incline thy ear to my petition.

For my soul is filled with evils: and my life hath drawn nigh to hell.

I am counted among them that go down to the pit: I am become as a man without help, free among the dead. Like the slain sleeping in the sepulcher, whom thou rememberest no more: and they are cut off from thy hand.

They have laid me in the lower pit: in the dark places, and in the shadow of death.

Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth:

My eyes languished through poverty. All the day I cried to thee, O Lord: I stretched out my hands to thee.

Wilt thou shew wonders to the dead? Or shall physicians raise to life, and give praise to thee?

Shall any one in the sepulcher declare thy mercy: and thy truth in destruction?

Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

Lord, why castest thou off my prayer: why turnest thou away thy face from me?

I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

Thy wrath hath come upon me: and thy terrors have troubled me.

They have come round about me like water all the day: they have compassed me about together.

Friend and neighbor thou hast put far from me: and my acquaintance, because of misery.

Third Antiphon:

They will hunt after the soul of the just, and will condemn innocent blood.

Psalm 93:

The Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

Lift up thyself, thou that judgest the earth: render a reward to the proud.

How long shall sinners, O Lord: how long shall sinners glory?

Shall they utter, and speak iniquity: shall all speak who work injustice?

Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

They have slain the widow and the stranger: and they have murdered the fatherless.

And they have said: The Lord shall not see: neither shall the God of Jacob understand.

Understand, ye senseless among the people: and, you fools, be wise at last.

He that planted the ear, shall he not hear? Or he that formed the eye, doth he not consider?

He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

The Lord knoweth the thoughts of men, that they are vain.

Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

That thou mayst give him rest from the evil days: till a pit be dug for the wicked. For the Lord will not cast off his people: neither will he forsake his own inheritance.

Until justice be turned into judgment: and they that are near it are all the upright in heart. Who shall rise up for me against the evildoers? Or who shall stand with me against the workers of iniquity?

Unless the Lord had been my helper, my soul had almost dwelt in hell.

If I said: My foot is moved: thy mercy, O Lord, assisted me.

According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

Doth the seat of iniquity stick to thee, who framest labour in commandment? They will hunt after the soul of the just, and will condemn innocent blood.

But the Lord is my refuge: and my God the help of my hope.

And he will render them their iniquity : and in their malice he will destroy them: the Lord our God will destroy them.

V. They have spoken against me with deceitful tongues.

R. And they have compassed me about with words of hatred; and have fought against me without cause.

A “Pater Noster” is then said in silence

Commentary on the lessons of the third nocturn:

Jesus Christ was Priest from the time that He assumed human nature. His priesthood began with His life, for, from the moment that He was conceived in the chaste womb of His mother, He offered His body to the Eternal Father as an innocent victim, a sacrifice of propitiation. All the actions of His life formed a tissue of sacerdotal duties. But on this day, the sacrifice was consummated on the cross on which He was at the same time priest and expiatory victim for all our iniquities that He had taken upon Himself. So, the most ignominious of punishments was the most august of sacrifices, and that which was accomplished on Calvary in the midst of anguish is perpetuated on our sacred altars with pomp and ceremony. The Church on this day makes use of the words of St. Paul and invites us to present ourselves with secure hope before the throne of God, which has become, since the death of Jesus, a throne of grace and mercy. To impress us with sentiments of faith, she teaches us that we possess in Jesus Christ a High Priest, who, clothed with our flesh and loaded with all our miseries, sin excepted, understands our miseries, and will therefore know how to compassionate our weakness and extend to us His mercies. For this Jesus Christ exercised the power and office of high priesthood which He did not arrogate to Himself, but which He received from His Divine Father. This is the office of Eternal High Priest according to the order of Melchisedech. Every priest, even among men, is appointed by them to attend to the things that appertain to God, that he may offer gifts and sacrifices for their sins. He should be so compassionate as to pity our ignorance and errors, considering that he is himself full of infirmities. This Jesus did during the days of His mortal life. He offered Himself up with a loud cry of the heart, and tender, copious tears, His prayers and supplications working salvation for them that would obey His delegates. Let us then obey His voice, and place no impediment to the merit of His prayers.

Seventh Lesson:

From the Epistle of St Paul the Apostle to the Hebrews, Chapters 4 and 5:

Let us hasten therefore to enter into that rest: lest any man fall into the same example of unbelief. For the word of God is living and effectual and more piercing than any two edged sword: and reaching unto the division of the soul and spirit, of the joints also, and the marrow, and is a discerner of the thoughts and intentions of the heart. Neither is there any creature invisible in his sight; but all things are naked and open to the eyes of him, to whom our speech is. Seeing then that we have a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high priest, who cannot have compassion on our infirmities; but one tempted in all things like as we are, yet without sin.

Seventh Responsory:

They delivered me into the hands of the impious, and cast me out amongst the wicked, and spared not my life: the powerful gathered together against me: and like giants they stood against me. V. Strangers have risen up against me, and the mighty have sought after my soul.

Eighth Lesson:

Let us go therefore with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid. For every high priest taken from among men, is appointed for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant, and that err: because he himself is also encompassed with infirmity: and therefore he ought, as for the people, so also for himself, to offer for sins.

Eighth Responsory:

The wicked man betrayed Jesus to the chief priests and ancients of the people: but Peter followed him afar off, to see the end. V. And they led him to Caiphias, the high priest, where the Scribes and Pharisees were met together.

Ninth Lesson:

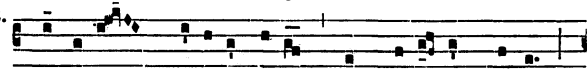
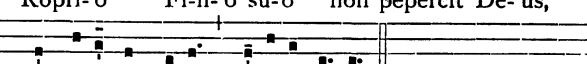
Neither doth any man take the honor to himself, but he that is called by God, as Aaron was. So also Christ did not glorify himself to be made a high priest: but he that said to him: Thou art my Son, this day have I begotten Thee. As he saith also in another place: Thou art a priest forever, according to the order of Melchisedech. Who in the days of his flesh, offering up prayers and supplications, with a strong cry and tears, to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consummated, he became the cause of eternal salvation to all that obey him. Called by God a high priest according to the order of Melchisedech.

Ninth Responsory:

My tears darken my eyes; for he is far from me that comforted me. See all people! * if there be any sorrow like to my sorrow. V. O all ye that pass by the way, attend and see * if there be...etc.

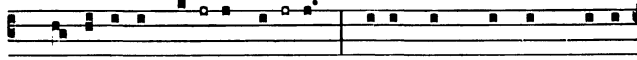
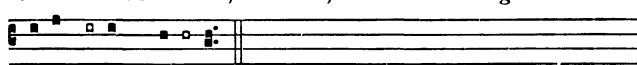
End of the Third Nocturn

Good Friday: Lauds

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

sed pro nobis ómnibus trádidit íl-lum.

Psalm 50 (New psalter, p. 51*)


 I. Mi-se-ré-re mé- i, Dé- us, * secúndum mágnam mi-se-
 
 ricórdi- am tú- am.

2. Et secúndum multítudinem miseratiónum tuárum, * déle iniquitátem méam.

3. Amplius láva me ab iniquitáte méa : * et a peccáto méo munda me.

4. Quóniam iniquitátem méam égo cognóscó : * et peccátum méum contra me est sémpér.

5. Tibi sóli peccávi, et málum córam te féci : * ut justificéris in sermónibus tuis, et vincas cum iudicáris.

6. Ecce enim in iniquitátibus concéptus sum : * et in peccátis concépit me máter méa.

7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiae tuae manifestásti míhi.

8. Aspérge me hyssópo et mundábor : * lavábis me, et super nívem dealbábor.

9. Audítui méo dábis gáudium et laetítiam : * et exsultábunt óssa humiliáta.

10. Avérte faciém tuam a peccátis méis : * et ómnes iniquitátes méas déle.

11. Cor múndum créa in me, Déus : * et spíritum réctum innova in viscéribus méis.

12. Ne próicias me a facié tua : * et spíritum sánctum túum ne áuferas a me.

13. Rédde míhi laetítiam salutáris tui : * et spíritu principáli confírma me.

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

15. Líbera me de sanguínibus, Déus, Déus salutis méae : * et exsultábit língua mea justítiam túam.

16. Dómine, lábia méa apéries : * et os méum annuntiábit laudem túam.

17. Quóniam si voluíssem sacrificium, dedíssem útique : * holo-cáustis non delectáberis.

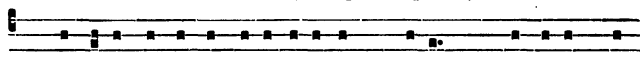
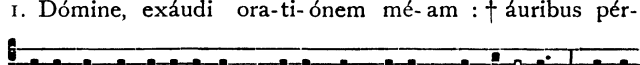
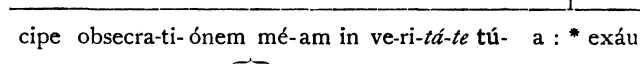
18. Sacrificium Déo spíritus contribulátus : * cor contrítum et humiliátum, Déus, non despícies.

19. Benigne fac, Dómine, in bóna voluntáte tua Sion : * ut aedificéntur múri Jerúsalem.

20. Tunc acceptábis sacrificium justítiae, oblatiões et holo-cáusta : * tunc impónent super altáre túum vítilos.

2 Ant.
 4 E
 
 A Nxi-átus est in me * spí-ri-tus mé-us : in me
 
 turbá-tum est cor mé-um.

Psalm 142 (New psalter, p. 52*)


 I. Dómine, exáudi ora-ti-ónem mé-am : † áuribus pér-
 
 cipe obsecre-ti-ónem mé-am in ve-ri-tá-te tú- a : * exáu-
 
 di me in tú-a justí-ti-a. Flex : antiquó- rum, †

2. Et non íntres in iudícium cum sérvó tuo : * quia non justificábitur in conspéctu tuo ómnis vívens.

3. Quia persecútus est inimícus ánimam méam : * humiliávit in térra vítam méam.

4. Collocávit me in obscuris sicut mórtuos saéculi : * et anxiátus est super me spíritus méus, in me turbátum est cor méum.

5. Mémor fúi diérum antiquórum, † meditátus sum in ómnibus opéribus tuis : * in factis mánuum tuárum meditábar.

6. Expánda mánus meas ad te : * ánima mea sicut térra sine aqua tibi.

7. Velóeiter exáudi me, Dómine : * defécit spíritus méus.

8. Non avértas faciém tuam a me : * et símilis éro descendéntibus in lácum.

9. Audítam fac míhi mane misericórdiam tuam : * quia in te sperávi.

10. Nótam fac míhi víam in qua ámbulem : * quia ad te levávi ánimam méam.

11. Eripe me de inimícis méis, Dómine, ad te confúgi : * dóce me fácere voluntátem tuam, quia Déus méus és tu.

12. Spíritus tuus bónus dedúcet me in térram réctam : * propter nómen túum, Dómine, vivificábis me in aequitáte tua.

13. Edúces de tribulatióne ánimam méam : * et in misericórdia tua dispédes inimícos méos.

14. Et pédes ómnes, qui tribulant ánimam méam : * quóniam égo sérvus tuus sum.

Commentary on Psalm 50

The sacrifice of praise most grateful to the Lord, is that of a contrite and humble heart. The Church enters tearfully upon the exercise of Lauds. She begins this part of the office and concludes all the hours by the mysterious penitential Psalm, Miserere, composed by David to bewail his sins and implore the Divine mercy. The office of these days is one continued exercise of grief and sadness, and the Church does nothing but implore mercy and weep for the sins that caused our Redeemer's death. The soul of David was so washed by the tears of penitence that it became whiter than snow, and the soul of the penitent Christian in virtue of the merits of our Saviour's precious blood, and by means of sincere and bitter tears, regains its beautiful purity.

Commentary on Psalm 142

David, remembering the past and revolving in his mind the examples of the just and the works of the Most High, sees that the saints are persecuted by the impious, but always protected by God. Therefore, although reduced to the greatest extremities, he consoles himself and hopes. His hopes are not founded on his justice, but on Divine Mercy. He presents his persecutions and sufferings, and implores God to send him speedy help, placing himself in the number of the just, in the Old Testament, who by their persecutions and afflictions prefigured Jesus Christ.

First Antiphon:

God spared not His own Son, but delivered Him up for us all.

Psalm 50:

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.

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.

Second Antiphon:

My spirit is in anguish within me. My heart within me is troubled.

Psalm 142:

Hear, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

For the enemy hath persecuted my soul: he hath brought down my life to the earth. He hath made me to dwell in darkness as those that have been dead of old:

And my spirit is in anguish within me: my heart within me is troubled.

I remembered the days of old, I meditated on all thy works: I meditated upon the works of thy hands.

I stretched forth my hands to thee: my soul is as earth without water unto thee.

Hear me speedily, O Lord: my spirit hath fainted away. Turn not away thy face from me, lest I be like unto them that go down into the pit.

Cause me to hear thy mercy in the morning; for in thee have I hoped. Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

Deliver me from my enemies, O Lord, to thee have I fled:

Teach me to do thy will, for thou art my God. Thy good spirit shall lead me into the right land:

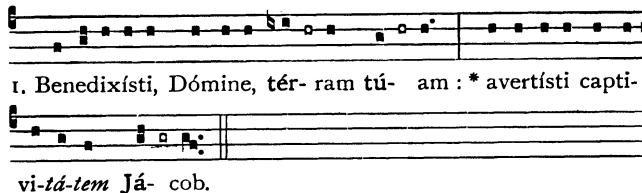
for thy name's sake, O Lord, thou wilt quicken me in thy justice. Thou wilt bring my soul out of trouble:

And in thy mercy thou wilt destroy my enemies. And thou wilt cut off all them that afflict my soul: for I am thy servant.

8 Ant. 

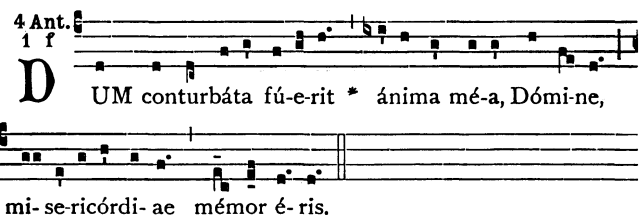
A - it látro ad latrónem : * Nos quidem dígna fá-
ctis re-cí-pimus, hic autem quid fé-cit? Meménto mé-i,
Dómine, dum véne-ris in régnum tú- um.

Psalm 84 (New psalter, p. 53*)



1. Benedixísti, Dómine, tér- ram tú- am : * avertísti capti-
vi-tá-tem Já- cob.

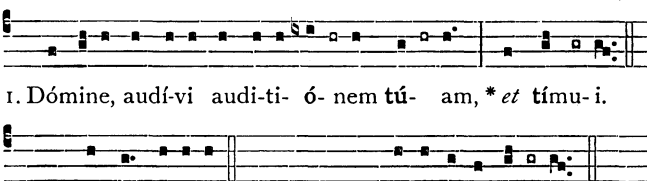
2. Remisísti iniquitátem plébis túae : * operuísti ómnia peccáta eórum.
3. Mitigásti ómnem íram túam : * avertísti ab ira indignatiónis túae.
4. Convérte nos, Déus, salutáris nóster : * et avérte íram túam a nóbis.
5. Numquid in aetérnum irascéris nóbis? * aut exténdes íram túam a generatióne in generatióne?
6. Déus, tu convérsus vivificábis nos : * et plebs túa laetábitur in te.
7. Osténde nóbis, Dómine, misericórdiam túam : * et salutáre túum da nóbis.
8. Audiam quid loquátur in me Dóminus Déus : * quóniam loquétur pácem in plébem súam.
9. Et super sánc-tos súos : * et in eos, qui convertúntur ad cor.
10. Verúmtamen prope tíméntes eúm salutáre ipsíus : * ut inhábítet glória in térra nóstra.
11. Misericórdia, et véritas obviavérunt síbi : * justítia, et pax osculátae sunt.
12. Véritas de térra órta est : * et justítia de caélo prospéxit.
13. Etenim Dóminus dábit benignitátem : * et térra nóstra dábit frúctum súum.
14. Justítia ante eúm ambulábit : * et pónet in vía gréssus súos.

4 Ant. 

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

Canticle of Habacuc (New psalter, p. 54*)

Chap. 3, 2-19



1. Dómine, audí-vi audi-ti- ó- nem tú- am, * et tímu- i.

Flex : térrae : † Ending of ∇. 2 : vi-ví-fi-ca il- lud :

2. Dómine, ópus túum, * in médio annórum vivifica illud :
3. In médio annórum nótum fácies : * cum irátus fúeris, misericórdiae recordáberis.
4. Déus ab Austro véniet, * et sánc-tus de mónte Pháran :
5. Opéruit caélos glória éjus : * et láudis éjus pléna est térra.
6. Spléndor éjus ut lux érit : * córnua in má nibus éjus :
7. Ibi abscondíta est fortitúdo éjus : * ante faciém éjus íbit mors.

8. Et egrediétur diábolus ante pées éjus. * Stétit, et ménsus est térram.

9. Aspéxit, et dissólvit Géntes : * et contríti sunt móntes saéculi.

10. Incurváti sunt cólles mún-di, * ab itinéribus aeternitátis éjus.

11. Pro iniquitáte vídi tentória Aethiópiae, * turbabúntur pélles térrae Má-dian.

12. Numquid in flumínibus irátus es, Dómine? * aut in flumínibus fúror túus? vel in mári indignátio túa?

13. Qui ascénde super équos túos : * et quadrigae túae salvátio.

14. Súscitans suscitábis árcum túum : * juraménta tribubus quae locútu es.

15. Flúvius scín-des térrae : † vídérunt te, et doluérunt móntes : * gúrges aquárum tránsiit.

16. Dédit abýssus vócem súam : * altitúdo mánu súa levávit.

17. Sol, et lína stéterunt in habitáculo súo, * in líce sagittárum tuárum, íbunt in spléndóre fulgurántis hástae túae.

18. In frémitu conculcábis térram : * et in furóre obstupefácies Géntes.

19. Egréssus es in salutem pó-puli túi : * in salutem cum Christo túo.

20. Percussísti cáp-ut de dómo ímpii : * denudásti fundaméntum éjus usque ad cóllum.

21. Maledixísti scéptris éjus, † cápiti bellatórum éjus, * veniéntibus ut túrbo ad dispérgéndum me.

22. Exsultátio eórum * sicut éjus, qui dévorat páuperem in abscóndito.

23. Vlam fecísti in mári équis túis, * in líto aquárum multárum.

24. Audívi, et conturbátus est venter méus : * a vóce contremuérunt lábia méa.

25. Ingrediátur putrédo in óssibus méis, * et subter me scáteat.

26. Ut requiéscam in die tribulatiónis : * ut ascéndam ad pópulum accínctum nóstrum.

27. Ficus enim non florébit : * et non érit gérmen in víneis.

28. Mentiétur ópus olívae : * et árva non áfferent cibum.

29. Abscúndétur de ovíli pécus : * et non érit arméntum in praesépi-bus.

30. Ego autem in Dómino gaudébo : * et exsultábo in Dóno Jé-su méo.

31. Déus Dóminus fortitúdo méa : * et pónet pées méos quasi cervórum.

32. Et super excélsa méa dedúcet me víctor, * in psálmis canéntem.

Commentary on Psalm 84:~

The third psalm celebrates the great mystery of the redemption accomplished on this day, the destruction of sin, and the propitiation of God's offended majesty

The Canticle of Habacuc, Chapter 3

This beautiful Canticle, according to the common opinion of the holy fathers, refers entirely to us because it clearly describes the birth and first coming of the Messiah as a Redeemer and his second as a Judge. It predicts the birth of the Messiah in the midst of years and the fullness of time, and declares that, after having exercised His wrath, He would be mindful of His mercy and manifest to the world the great work of redemption. The special redemption of the Hebrew nation from the servitude of the Chaldeans was a figure of the universal redemption of the human race, the fruit of our Savior's death and resurrection. The conclusion of the Canticle invites us to rejoice in

the Lord and exult in Jesus our God, who, as the conqueror of the world and hell, will conduct us to a blessed eternity there to sing with Him hymns of thanksgiving and glory.

Third Antiphon:

One thief said to the other: We indeed receive the due reward of our deeds; but what hath this man done? Lord! Remember me when thou shalt come into thy kingdom.

Psalm 84:

Lord, thou hast blessed thy land: thou hast turned away the captivity of Jacob.

Thou hast forgiven the iniquity of thy people: thou hast covered all their sins.

Thou hast mitigated all thy anger: thou hast turned away from the wrath of thy indignation.

Convert us, O God our saviour: and turn off thy anger from us.

Wilt thou be angry with us for ever: or wilt thou extend thy wrath from generation to generation?

Thou wilt turn, O God, and bring us to life: and thy people shall rejoice in thee.

Shew us, O Lord, thy mercy; and grant us thy salvation.

I will hear what the Lord God will speak in me: for he will speak peace unto his people: And unto his saints: and unto them that are converted to the heart.

Surely his salvation is near to them that fear him: that glory may dwell in our land.

Mercy and truth have met each other: justice and peace have kissed.

Truth is sprung out of the earth: and justice hath looked down from heaven.

For the Lord will give goodness: and our earth shall yield her fruit.

Justice shall walk before him: and shall set his steps in the way.

Fourth Antiphon:

When my soul shall be in trouble, O Lord, Thou wilt be mindful of thy mercy!

Canticle of Habacuc: (Ch. 3: 2-19)

O Lord, I have heard thy hearing, and was afraid. O Lord, thy work, in the midst of the years bring it to life: In the midst of the years thou shalt make it known: when thou art angry, thou wilt remember mercy.

God will come from the south, and the holy one from mount Pharan: His glory covered the heavens, and the earth is full of his praise.

His brightness shall be as the light: horns are in his hands: There is his strength hid:

Death shall go before his face. And the devil shall go forth before his feet.

He stood and measured the earth. He beheld, and melted the nations: and the ancient mountains were crushed to pieces. The hills of the world were bowed down by the journeys of his eternity.

I saw the tents of Ethiopia for their iniquity, the curtains of the land of Madian shall be troubled.

Wast thou angry, O Lord, with the rivers? or was thy wrath upon the rivers? or thy indignation in the sea? Who will ride upon thy horses: and thy chariots are salvation.

Thou wilt surely take up thy bow: according to the oaths which thou hast spoken to the tribes. Thou wilt divide the rivers of the earth.

The mountains saw thee, and were grieved: the great body of waters passed away. The deep put forth its voice: the deep lifted up its hands.

The sun and the moon stood still in their habitation, in the light of thy arrows, they shall go in the brightness of thy glittering spear. In thy anger thou wilt tread the earth under foot: in thy wrath thou wilt astonish the nations.

Thou wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck.

Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me. Their joy was like that of him that devoureth the poor man in secret.

Thou madest a way in the sea for thy horses, in the mud of many waters.

I have heard and my bowels were troubled: my lips trembled at the voice. Let rottenness enter into my bones, and swarm under me. That I may rest in the day of tribulation: that I may go up to our people that are girded.

For the fig tree shall not blossom: and there shall be no spring in the vines. The labour of the olive tree shall fail: and the fields shall yield no food: the flock shall be cut off from the old, and there shall be no herd in the stalls.

But I will rejoice in the Lord: and I will joy in God my Jesus.

The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms.

5 Ant. 8 G

M Eménto mé-i, * Dómine Dé-us, dum véne-ris in régnum tú-um.

Psalm 147 (New psalter, p. 55*)

1. Láuda, Jerúsalem, Dóminum: * láuda Dé-um tú-um, SÍ- on.

2. Quóniam confortávit séras portárum tuárum: * benedíxit filiis tuis in te.

3. Qui pósuit fines tuos pácem: * et ádipe fruménti sátiat te.

4. Qui emíttit elóquium súum térrae: * velóeiter cúrrit sérho éjus.

5. Qui dat nívem sicut lánam: * nébulam sicut cinerem spárgit.

6. Míttit crystállum suam sicut buccéllas: * ante fáciem frígoris éjus quis sustinébit?

7. Emíttit vérbum súum, et liquefáciat éa: * flábit spíritus éjus, et flúent áquae.

8. Qui annúnciat vérbum súum Jácob: * justítias, et judícia sua Israël.

9. Non fécit táliter ómni natióni: * et judícia sua non manifestávit éis.

V. Collocávit me in obscú-ris. R. Sicut mórtu-os saécu-li.

Or:

V. Collocávit me in obscú-ris. R. Sicut mórtu-os saécu-li.

At Bened. Ant. 1 g

P Osu- é-runt * super cáput é-jus cáusam ipsí-

us scriptam: Jésus Nazaré-nus, Rex Judae-ó-rum.

E u o u a e.

Canticle of Zachary (New psalter, p. 40*) Luc. 1, 68-79

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

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

The intonation is sung at each verse.

2. Et eréxit córnu salútis nóbis: * in dómo Dávid, púeri súi.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophetárum éjus:

4. Salútem ex inimícis nóstris, * et de mánu ómnium qui odérunt nos:

5. Ad faciéndam misericórdiam cum pátribus nóstris: * et memorári testaménti súi sánci.

6. Jusjurándum, quod jurávit ad Abraham, pátre[m] nóstrum, * datúrum se nóbis:

7. Ut sine timóre, de mánu inimicórum nostrórum liberáti, * servíamus illi.

8. In sanctitáte, et justítia coram ípso, * ómnibus díebus nóstris.

9. Et tu, púer, Prophéta Altíssimi vocáberis: * praeíbis enim ante fáciem Dómini paráre vías éjus:

10. Ad dándam sciéntiam salútis plébi éjus: * in remissiónem peccatórum eórum:

11. Per víscera misericórdiae Déi nóstri: * in quibus visitávit nos, óriens ex álto:

12. Illumináre his, qui in ténebris, et in úmbra mórtis sédent: * ad dirigéndo[s] pédes nóstros in víam pácis.

The candles on the triangular candlestick having been extinguished as has already been explained, the one at the top of the triangle alone remains lighted. During the Canticle Benedictus, the candles on the altar are likewise extinguished one by one, from each side alternately, at every second verse, so that by the last verse all are extinguished. All other lights and lamps in the church are also put out.

After the repetition of the Antiphon at the Benedictus, all kneel and sing:

Ant. 5

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

di- ens usque ad mór-tem.

MORTEM au-tem crú- cis.

When the antiphon Christus factus est is finished, Pater noster is said, in silence throughout.

Then is sung, without Orémus, to the ferial tone B (or the ancient simple tone):

On Thursday and Friday

Respice, quaesumus, Domine, tradi nocentium, * et crucis subire tormentum. And in silence: pro qua Dominus noster Jesus Christus non dubitavit manibus Qui tecum vivit et regnat in unitate...

All then rise and retire in silence.

Fifth Antiphon:

Remember me, O Lord God when Thou shalt come into thy kingdom!

Psalm 147:

Praise the Lord, O Jerusalem: praise thy God, O Sion.

Because he hath strengthened the bolts of thy gates, he hath blessed thy children within thee.

Who hath placed peace in thy borders: and filleth thee with the fat of corn.

Who sendeth forth his speech to the earth: his word runneth swiftly.

Who giveth snow like wool: scattereth mists like ashes.

He sendeth his crystal like morsels: who shall stand before the face of his cold? He shall send out his word, and shall melt them: his wind shall blow, and the waters shall run.

Who declareth his word to Jacob: his justices and his judgments to Israel.

He hath not done in like manner to every

nation: and his judgments he hath not made manifest to them.

V. He that hath made me to dwell in darkness

R. As those that have been dead of old

Antiphon at the Benedictus:

They put over his head his cause, written: Jesus of Nazareth, King of the Jews.

Canticle of Zachary (The “Benedictus”):

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.

Antiphon:

Christ became obedient for us unto death; even unto the death of the cross.

*

An “Our Father” is said in silence

The celebrant then prays:

Look down, O Lord we beseech thee on this thy family, for which our Lord Jesus Christ was pleased to be delivered into the hands of the wicked, and to suffer the torment of the cross.

All finish in silence:

Who with Thee and the Holy Ghost, liveth and reigneth one God, world without end, Amen.

After this, before retiring, a noise is made in the church to signify the confusion and general disturbance that took place at the Redeemer’s death. The sun was darkened, the earth shook, the veil of the temple was rent from top to bottom. All nature was troubled and disturbed. Only the Jews, says St. Leo, harder than the rocks, remained in their stubbornness and incredulity. Not so the centurion and many others who, having understood those terrific voices of deep significance, were suddenly enlightened and changed their opinions. With contrite hearts and heads bowed down, they returned striking their breasts and revolving in their minds all that they had seen and heard, openly confessing that He, whom they had seen expiring on a cross, amid so many wonders, was truly the Son of God.

With similar sentiments of penance and compunction, in recollected silence should we, during these holidays, assist at the Divine office.

(Taken from The Office of Holy Week by Alessandro Mazzinelli)

All then rise and retire in Silence

Holy Saturday at Tenebrae

Tenebrae for Holy Saturday

All the Evangelists admirably agree in describing minutely the burial of our Lord as an event of the highest importance to religion. To our Redeemer's death succeeds His burial, to His burial His resurrection; His death and resurrection are the foundations of our faith. His sacred body having been deposited in the sepulcher, His blessed soul descended into the infernal abyss and drew thence the souls of the just, who, until then, had not been permitted to ascend to heaven, because the redemption of mankind had not been completed, nor the gates of paradise opened. St Paul wrote to the Colossians, that Christ, despoiling the principalities and powers of darkness, triumphed over death and hell, called from a prison to a kingdom those ancient captives who had rendered themselves worthy of glory.

In the beginning of the world and in the fullness of time, Saturday had been appointed by God as a day of rest. In the beginning of the world, He rested on that day from the great work of creation, and, in the fullness of time, from the labors of redemption. This mysterious repose of the body of our Lord lying in the sepulcher, the descent of His soul into the subterranean abodes of hell, and the entire state of Jesus Christ during the time that His soul was separated from His body, form the subject of this office.

(For a full explanation and commentary on Tenebrae, see the preface to Tenebrae for Holy Thursday)

Tenebrae for Holy Saturday

At Matins:

First Nocturn:

1 Ant. 8 G

I N páce * in id-ípsum, dórmi-am et requi-éscam.
Psalm 4.

The Cantor.

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

The Choir.

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

2. Misérére mói, * et exáudi oratióem méam.

3. Filii hóminum, úsquequo grávi córde? * ut quid dilígitis vanitátem et quaeritis mendácium?

4. Et scitóte quóniam mirificávit Dóminus sánctum súum : * Dóminus exáudiet me cum clamávero ad éum.

5. Irascimini, et nolite peccáre : † quae dicitis in córdibus véstris, * in cubilibus véstris compungimini.

6. Sacrificáte sacrificium justítiae, † et speráte in Dómino. * Múlti dícunt : Quis osténdit nobis dóna?

7. Signátum est super nos lúmen vultus túi Dómine : * dedisti laetítiam in córde méo.

8. A frúctu fruménti, víni et ólei súi, * multiplicáti sunt.

9. In páce in idípsum * dórmiam et requièscam.

10. Quóniam tu Dómine singulariter in spe * constituísti me.

2 Ant. 4 E

H Abi-tábit * in tabernácu-lo tú-o, requi-éscet in
mónte sáncto tú-o.

Psalm 14 (New psalter, p. 57*)

1. Dómine, quis habi-tábit in tabernácu-lo tú- o? * aut quis

Versicle 7

requi-éscet in mónte sáncto tú- o? Qui fácit haec, *

2. Qui ingréditur sine mácula, * et operátur justítiam :

3. Qui lóquitur veritátem in córde súo, * qui non égit dólum in lingua súa :

4. Nec fécit próximo súo málum, * et oppróbrium non accépit advérsus próximos súos.

5. Ad níhilum dedúctus est in conspéctu éjus malignus : * tíméntes autem Dóminum glórificat :

6. Qui júrat próximo súo, et non décipit, * qui pecúniam súam non dédit ad usúram, et múnera super innocéntem non accépit.

7. Qui fácit haec, * non movébitur in aetérnum.

3 Ant. 7 e

C Aro mé- a * requi-éscet in spe.
Psalm 15 (New psalter, p. 57*)

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

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

non é- ges. Flex : ví- as vítae, †

2. Sánctis, qui sunt in térra éjus, * mirificávit ómnes voluntátes méas in éis.

3. Multiplicátae sunt infirmitátes eórum : * póstea acce- leravérunt.

4. Non congregábo conventícula eórum de sanguínibus, * nec mémor éro nóminum eórum per lábia méa.

5. Dóminus pars hereditátis méae, et cálicis méi : * tu es, qui restítues hereditátem méam míhi.

6. Fúnes cecidérunt míhi in praecláris : * étenim heréditas méa praeclára est míhi.

7. Benedicám Dóminum, qui tríbuit míhi intelléctum : * însuper et usque ad nóctem increpuérunt me rénes méi.

8. Providébam Dóminum in conspéctu méo sémper : * quóniam a dextris est míhi, ne commóvear.

9. Propter hoc laetátum est cor méum, et exsultávit língua méa : * însuper et cáro méa requièscet in spe.

10. Quóniam non derelínques ánimam méam in inférno : * nec dábis sánctum túum vidére corrúptiÓnem.

11. Nótas míhi fecisti vías vítae, † adimplébis me laetítia cum vultu túo : * delectatiÓnes in dextera túa úsque in finem.

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

Or :

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

Pater noster. in silence.

Commentary on Psalm 4

In vain did the Jews oppose the glory of Jesus Christ. Despite their malicious designs, that name became glorious which they sought to annihilate. Its glory began to appear immediately after the death of Jesus, which was honored by portentous prodigies, and that short and sweet repose was followed by a glorious resurrection. Jesus Christ is, therefore, the Holy One mentioned in the Psalm of David. The prophet king complains of men of heavy heart and light brains, who love vanity and lies. It is a shameful thing to be enamored of worldly vanities, when Christ has purchased for us the glories of heaven. David prays for a ray of the Divine countenance to cheer his heart and enlighten his mind, that he may discern the vanity and deceitfulness of earthly goods.

Commentary on Psalm 14

We must be just in order to be happy, because happiness is the reward of good deeds. Our Divine Savior, He who was the example and teacher of all justice, gives us this saving lesson. Now, that the labors of His innocent mortal life are past, He sits at the right of the Father in the eternal tabernacles of blessed Sion.

Commentary on Psalm 15

This psalm foretells in the clearest manner the resurrection of Jesus Christ, to which mystery St. Peter makes it applicable in the Acts of the Apostles. But, as the resurrection of Jesus Christ extends to ours, this Psalm likewise proclaims the glorious destiny of the saints, to whom the Lord declares that He is not unmindful of them, but that He disposes all things for the great day of general resurrection, and only waits for the number of the elect to be completed. Then their bodies having slept the sweet sleep of death, shall rise again glorious. Our Divine Redeemer, having assembled them all, will conduct them to rest forever with Him in heaven, there to behold the beatific vision, and enjoy in His presence eternal delights. This is a beautiful and sweet consolation for the just.

Antiphon 1:

In peace in the selfsame, I will sleep and I will rest.

Psalm 4:

When I called upon him, the God of my justice heard me: when I was in distress, thou hast enlarged me. Have mercy on me: and hear my prayer.

O ye sons of men, how long will you be dull of heart? why do you love vanity, and seek after lying?

Know ye also that the Lord hath made his holy one wonderful: the Lord will hear me when I shall cry unto him.

Be ye angry, and sin not: the things you say in your hearts, be sorry for them upon your beds.

Offer up the sacrifice of justice, and trust in the Lord: many say, Who sheweth us good things?

The light of thy countenance, O Lord, is signed upon us: thou hast given gladness in my heart.

By the fruit of their corn, their wine, and oil, they rest:

In peace in the self same I will sleep, and I will rest:

For thou, O Lord, singularly hast settled me in hope.

(The antiphon is repeated after the psalm)

Antiphon 2: He shall dwell in thy tabernacle, he shall rest on thy holy hill.

Psalm 14:

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

He that walketh without blemish, and worketh justice:

He that speaketh truth in his heart, who hath not used deceit in his tongue: Nor hath done evil to his neighbor: nor taken up a reproach against his neighbors.

In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord. He that sweareth to his neighbor, and deceiveth not;

He that hath not put out his money to usury, nor taken bribes against the innocent: He that doth these things, shall not be moved for ever.

Antiphon 3: My flesh shall rest in hope.

Psalm 15:

Preserve me, O Lord, for I have put my trust in thee. I have said to the Lord, thou art my God, for thou hast no need of my goods.

To the saints, who are in his land, he hath made wonderful all my desires in them.

Their infirmities were multiplied: afterwards they made haste. I will not gather together their meetings for blood offerings: nor will I be mindful of their names by my lips.

The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

I will bless the Lord, who hath given me understanding: moreover, my reins also have corrected me even till night.

I set the Lord always in my sight: for he is at my right hand, that I be not moved.

Therefore my heart hath been glad, and my tongue hath rejoiced: moreover, my flesh also shall rest in hope.

Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance: at thy right hand are delights even to the end.

A "Pater Noster" is then said in silence

Then follow three lessons and responsories. A cantor sings each lesson after which the schola sings the responsory. Commentary and translations are as follows.

Commentary on the Lamentations

In the first of these Lamentations, the sorrowful prophet forms the idea of a great sufferer, who endures his sorrows in solitude and silence; but who, being at the time raised above himself, hopes and confides in the merciful protection of the Lord. This great sufferer is an admirable figure of our Divine Saviour, the true example of unconquerable patience and sovereign meekness. In Him we behold the ideal representation fully realized. In the second, the prophet weeps, and describes the ruin of the temple, the sorrowful departure from his native land, and the extreme misery to which the inhabitants of the once prosperous and happy Jerusalem were reduced. After having bewailed the miseries of his people, he prays that God, being appeased and satisfied by their chastisements may be mindful of them, and cast a pitying glance on their afflictions and ignominy.

The temple again being overthrown, Jerusalem demolished, the priesthood destroyed, the kingdom lost, this nation still lingers on in desolation and misery, because it persists in its perversity and blindness. The Jews, struck by that curse which they invoked upon themselves and their children, when they took upon themselves the vengeance of the innocent blood they had shed, are dispersed over the whole world, in a state of misfortune and ignominy. The veil that covers their hearts and prevents them from understanding the Scriptures occasions their stubbornness and blindness. They shall be converted. The veil shall be removed from their hearts, and, after the blindness and perversity of many ages, they shall return to God, and acknowledge Jesus Christ to be the true Messiah. The Church, with customary affection, invites Jerusalem to implore so holy a resolution and return promptly to the Lord.

[Note: For a more complete explanation of the Lamentations, see the commentary for the first nocturn of Tenebrae for Maundy Thursday]

First Lesson:

From the Lamentation of Jeremiah the Prophet, (*Chapter 3*):

Heth. The mercies of the Lord that we are not consumed: because his commiserations have not failed. Heth. They are new every morning; great is thy faithfulness. Heth. The Lord is my portion, said my soul: therefore will I wait for him. Teth. The Lord is good to them that hope in him, to the soul that seeketh him. Teth. It is good to wait with silence for the salvation of God. Teth. It is good for a man, when he hath borne the yoke from his youth. Jod. He shall sit solitary, and hold his peace: because he hath taken it up upon himself. Jod. He shall put his mouth in the dust, if so be there may be hope. Jod. He shall give his cheek to him that striketh him, he shall be filled with reproaches. Jerusalem, Jerusalem, return to the Lord your God!

First Responsory:

He was led as a sheep to the slaughter, and all the time of his ill-usage he opened not his mouth: he was condemned to death that he might give life to his people. V. He hath delivered his soul unto death, and was reputed with the wicked.

Second Lesson: (*Taken from the Lamentations, Chapter 4*)

Aleph. How is the gold become dim, the finest color is changed, the stones of the sanctuary are scattered in the top of every street? Beth. The noble sons of Sion, and they that were clothed with the best gold: how are they esteemed as earthen vessels, the work of the potter's hands? Ghimel. Even the sea monsters have drawn out the breast, they have given suck to their young: the daughter of my people is cruel, like the ostrich in the desert. Daleth. The tongue of the sucking child hath stuck to the roof of his mouth for thirst: the little ones have asked for bread, and there was none to break it unto

them. He. They that were fed delicately have died in the streets: they that were brought up in scarlet have embraced the dung. Vau. And the iniquity of the daughter of my people is made greater than the sin of Sodom, which was overthrown in a moment, and hands took nothing in her.
Jerusalem, Jerusalem, return to the Lord your God!

Second Responsory:

Arise, Jerusalem! And put off thy garments of joy; put on ashes and hair-cloth, for in thee was slain the Savior of Israel. V. Let tears run down like a torrent day and night, and let not the apple of thy eye cease.

Third Lesson:

The beginning of the Prayer of Jeremias, the prophet (*Chapter V*)

Remember, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to aliens: our houses to strangers. We are become orphans without a father: our mothers are as widows. We have drunk our water for money: we have bought our wood. We were dragged by the necks, we were weary and no rest was given us. We have given our hand to Egypt, and to the Assyrians, that we might be satisfied with bread. Our fathers have sinned, and are not: and we have borne their iniquities. Servants have ruled over us: there was none to redeem us out of their hand. We fetched our bread at the peril of our lives, because of the sword in the desert. Our skin was burnt as an oven, by reason of the violence of the famine. They oppressed the women in Sion, and the virgins in the cities of Juda.

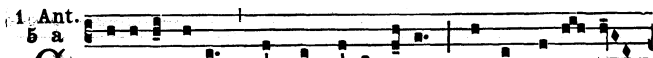
Jerusalem, Jerusalem, return to the Lord your God!

Third Responsory:

Mourn as a virgin, my people! Howl, ye pastors in ashes and haircloth; for the great and exceeding bitter day of the Lord is coming. V. Gird yourselves, ye priests! And mourn, ye ministers of the altar! Sprinkle yourselves with ashes.

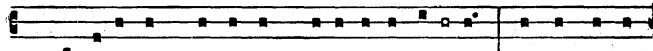
End of the First Nocturn

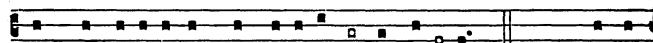
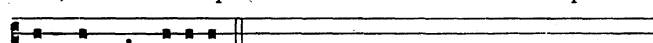
Holy Saturday: Second Nocturn

1. Ant.

 - levámini, * pórtae aeternáles, et intro-í-bit

Rex gló-ri-ae.

Psalm 23 (New psalter, p. 58*)



i. Dómini est térra, et pleni-túdo é- jus : * orbis terrá-

 rum, et univérsi qui hábi-tant in é- o. *Flex* : prñci-

 pes, véstras, †

2. Quia ipse super mária fúndávit éum : * et super flúmina prae-parávit éum.

3. Quis ascéndet in móntem Dómini? * aut quis stábit in lóco sáncto éjus?

4. Innocens mánibus et mún-do córde, * qui non accépit in váno ánimam súam, nec jurávit in dólo próximo súo.

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

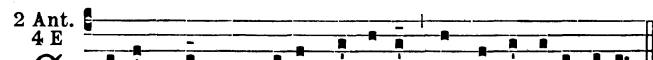
6. Haec est generátio quaeréntium éum, * quaeréntium faciém Déi Jácob.

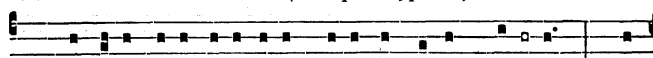
7. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae aeternáles : * et introíbit rex gló-ri-ae.

8. Quis est iste Rex gló-ri-ae? * Dóminus fórtis et pótens : Dóminus pótens in praélio.

9. Attóllite pórtas, príncipes, véstras, † et elevámini, pórtae aeternáles : * et introíbit Rex gló-ri-ae.

10. Quis est iste Rex gló-ri-ae? * Dóminus virtútem ipse est Rex gló-ri-ae.

2 Ant.

 Rédo vidé-re * bóna Dómi-ni in térra vivénti-um.
 Psalm 26 (New psalter, p. 58*)



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

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

2. Dóminus protéctor vítae méae, * a quo trepidábo?

3. Dum apprópíant super me nocéntes, * ut édant cárnes méas :

4. Qui tríbulant me inimíci méi, * ípsi infirmáti sunt, et cecidérunt.

5. Si consistant advérsus me cástra, * non timébit cor méum.

6. Si exsúrgat advérsus me praélium, * in hoc égo sperábo.

7. Unam pétii a Dómino, hanc requíram, * ut inhábitem in dómo Dómini ómnibus diébus vítae méae :

8. Ut vídeam voluptátem Dómini, * et visitem témplum éjus.

9. Quóniam abscondit me in tabernáculo súo : * in die malórum protéxit me in abscondito tabernáculi súi.

10. In pétra exaltávit me : * et nunc exaltávit cáput méum super inimícos méos.

11. Circúfvi, et immolávi in tabernáculo éjus hóstiam vocife-ratiónis : * cantábo, et psálmum dícam Dómino.

12. Exáudi, Dómine, vócem méam, qua clamávi ad te : * miserére méi, et exáudi me.

13. Tibi díxit cor méum, exquisívit te faciés méa : * faciém túam, Dómine, requíram.

14. Ne avértas faciém túam a me : * ne declínes in ira a sérvó túo.

15. Adjútor méus ésto : * ne derelínquas me, neque despicias me, Déus, salutáris méus.

16. Quóniam páter méus, et máter méa dereliquérunt me : * Dóminus autem assúmpsit me.

17. Légem póne míhi, Dómine, in vía túa : * et dírige me in sémitam réctam propter inimícos méos.

18. Ne tradíderis me in ánimas tribulántium me : * quóniam insurrexérunt in me téstes iníqui, et mentíta est iníquitas síbi.

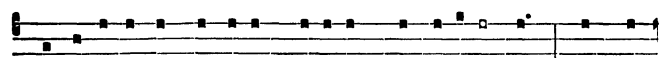
19. Crédo vidére bóna Dómini * in térra vivéntium.

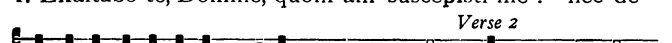
20. Exspécta Dóminum, viríliter áge : * et confortétur cor túum, et sústine Dóminum.

3 Ant.

 D Omíne, * abstraxísti ab ínfe-ris ánimam mé- am.

Psalm 29 (New psalter, p. 59*)



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

Verse 2

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

2. Dómine, Déus méus, clamávi ad te, * et sanásti me.

3. Dómine, eduxísti ab inférno ánimam méam : * salvásti me a descendéntibus in lácum.

4. Psállite Dómino, sáncti éjus : * et confitémini memó-ri-ae sanctitátis éjus.

5. Quóniam ira in indignatióne éjus : * et víta in voluntáte éjus.

6. Ad vésperum demorábitur flétus : * et ad matutínium laetítia.

7. Ego autem díxi in abundántia méa : * Non movébor in aetérnum.

8. Dómine, in voluntáte túa, * praestitísti decóri méo vir-tútem.

9. Avertísti faciém túam a me, * et factus sum conturbátus.

10. Ad te, Dómine, clamábo : * et ad Déum méum deprecábor.

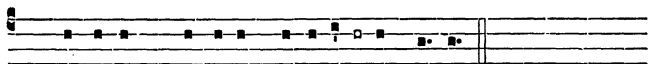
11. Quae utilitas in ságuine méo, * dum descéndo in corrupti-ónem?

12. Numquid confitébitur tibi púlvís, * aut annuntiábit veri-tátem túam?

13. Audívit Dóminus, et misértus est méi : * Dóminus factus est adjútor méus.

14. Convertísti plánc-tum méum in gáudium míhi : * consci-dísti sáccum méum, et circumdedísti me laetítia :

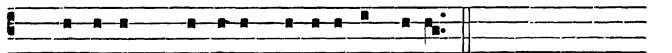
15. Ut cántet tibi gló-ri-a méa, et non compúngar : * Dómine, Déus méus, in aetérnum confitébor tibi.



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

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

Or :



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

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

Pater noster. in silence.

Commentary on Psalm 23

The resurrection of the Lord, His admirable ascension to Heaven, and His welcome there as King of Glory,

are described in this psalm. An ideal dialogue represents how, on his coming as a conqueror, after the fierce and long-sustained battle of life, the eternal gates which had been closed for ages were first thrown open. Jesus has pointed out the path to Heaven, He has opened to us its gates. Only the just shall enter there, and only they who, with their eyes steadfastly fixed on their Leader, shall have followed Him in the path of justice, shall receive the blessing of the Lord, and enjoy His mercy.

Commentary on Psalm 26

When God is our life and salvation we have nothing to fear. The just man finds his security in the protection of Divine mercy, his consolation in the hope of eternal goods. This comforts and sustains him in the midst of tribulation. Those sentiments of the Prophet who, through the Divine assistance, had escaped many great dangers, are applicable to the sacred humanity of Jesus Christ during the season of His most dolorous passion.

Commentary on Psalm 29:

After having endured many afflictions, and triumphed over great persecutions, David, having taken the strong mountain of Sion, determined to make Jerusalem his seat of government. In this psalm, which is entitled the dedication of David's house, he acknowledges God as the author of his greatness, who had raised him from a humble station to his high dignity in spite of continual wars and enmities. He confesses his obligations in terms which, taken literally, are much more applicable to Jesus Christ than to David. The latter had escaped imminent perils, but it was Jesus Christ who came forth from the abyss and rose from the grave. He it was who mourned in the evening, but in the morning was made glad in His glorious resurrection. His sacred body it was, that, being pierced and lacerated with wounds and consigned to the grave, rose again bright and glorious. The Church is that mysterious city of David which Jesus purchased with His blood, and wherein he established His government and kingdom.

Antiphon 1:

Be ye lifted up, O eternal gates! And the King of glory shall enter in.

Psalm 23:

The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein.

For he hath founded it upon the seas; and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

He shall receive a blessing from the Lord, and mercy from God his Saviour.

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

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

Antiphon 2:

I believe to see the good things of the Lord in the land of the living.

Psalm 26:

The Lord is my light and my salvation, whom shall I fear? The Lord is the protector of my life: of whom shall I be afraid?

Whilst the wicked draw near against me, to eat my flesh. My enemies that trouble me, have themselves been weakened, and have fallen.

If armies in camp should stand together against me, my heart shall not fear. If a battle should rise up against me, in this will I be confident.

One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life. That I may see the delight of the Lord, and may visit his temple.

For he hath hidden me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

He hath exalted me upon a rock: and now he hath lifted up my head above my enemies. I have gone round, and have offered up in his tabernacle a sacrifice of jubilation: I will sing, and recite a psalm to the Lord.

Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

My heart hath said to thee: My face hath sought thee: thy face, O Lord, will I still seek.

Turn not away thy face from me; decline not in thy wrath from thy servant. Be thou my helper, forsake me not; do not

thou despise me, O God my Saviour.

For my father and my mother have left me: but the Lord hath taken me up.

Set me, O Lord, a law in thy way, and guide me in the right path, because of my enemies.

Deliver me not over to the will of them that trouble me; for unjust witnesses have risen up against me; and iniquity hath lied to itself.

I believe to see the good things of the Lord in the land of the living.

Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

Antiphon 3:

Thou hast brought forth, O Lord, my soul from hell.

Psalm 29:

I will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

O Lord my God, I have cried to thee, and thou hast healed me.

Thou hast brought forth, O Lord, my soul from hell: thou hast saved me from them that go down into the pit.

Sing to the Lord, O ye his saints: and give praise to the memory of his holiness.

For wrath is in his indignation; and life in his good will. In the evening weeping shall have place, and in the morning gladness.

And in my abundance I said: I shall never be moved.

O Lord, in thy favour, thou gavest strength to my beauty. Thou turnedst away thy face from me, and I became troubled.

To thee, O Lord, will I cry: and I will make supplication to my God.

What profit is there in my blood, whilst I go down to corruption? Shall dust confess to thee, or declare thy truth?

The Lord hath heard, and hath had mercy on me: the Lord became my helper.

Thou hast turned for me my mourning into joy: thou hast cut my sackcloth, and hast compassed me with gladness:

To the end that my glory may sing to thee, and I may not regret: O Lord my God, I will give praise to thee for ever.

V. But thou, O Lord, Have mercy on me!

R. And raise me up again, and I will requite them.

A "Pater Noster" is then said in silence

Then follow the lessons

Commentary on the lessons of the second nocturn:

Joseph of Arimathea, a secret disciple of Jesus, who had not consented to his condemnation, feared not after the death of his Lord to ask Pilate for His body. He obtained it, and the sacred deposit, having been taken down from the cross, was honorably buried in a sepulcher newly hewn out of a rock. The chief priests, Pharisees, and doctors of the law, who desired after Jesus' death to obliterate His remembrance, obtained permission of Pilate to seal the sepulcher and station a guard around it, lest, as they said, His disciples should remove the body and report that He had risen again, as He Himself had foretold in His lifetime. Thus the second error would be worse than the former. But as no human art or power can resist the will and power of God, they vainly opposed it. This very precaution turned to the glory and exaltation of Jesus because it rendered His miraculous resurrection more striking and manifest. The Lord came forth from the grave; a dreadful earthquake shook the city and the soldiers who had been left to guard the sepulcher fled in dismay. They might have borne testimony to His resurrection, had they not been perverted and bribed to observe silence concerning the miracle or assert that the disciples of the crucified had conveyed away the corpse in the night while they slept. St. Augustine derides those who, having watched to devise plans, could only bring forward sleeping witnesses. To this is applied that verse of the 63rd psalm, Defecerunt scrutantes scrutationes, consilia mala, because, being equally foolish and malignant, their secret and iniquitous plots and crafty precautions had only tended to the glory and exaltation of Christ.

First Lesson:

From the treatise of Saint Augustine, Bishop, upon the Psalms

On the 63rd Psalm

Man shall come to the deep heart, and God shall be exalted. They said: "Who will see us?" They failed in making diligent search for wicked designs. Christ, as Man, came to those designs, and suffered himself to be seized on as man. For He could not be seized if he were not man, nor seen if He were not man, nor scourged if He were not man, nor crucified if He were not man. As man, therefore, he came to all these sufferings, which could have no effect on him if he were not man. But if He had not been man, man could not have been redeemed. *Man came to the deep heart*, that is, the secret heart, exposing His humanity to human view, but hiding His divinity: concealing the form of God, by which He is equal to the Father; and offering the form of the servant, by which he is inferior to the Father.

First Responsory:

Our Shephard, the fountain of living water, is gone, at whose departure the sun was darkened: for he is taken, who made the first man a prisoner: Today our Saviour broke forth the locks and gates of death. V. He destroyed the prisons of hell, and overthrew the power of the Devil.

Second Lesson:

How far did they carry this, their diligent search, in which they failed so much, that, when our Lord was dead and buried, they placed guards at the sepulcher? For they said to Pilate: "This seducer"; by which name our Lord Jesus Christ was called, for the comfort of his servants, when they are called seducers. "This seducer", say they to Pilate, "whilst he was yet alive, said: *After three days I will rise again*. Command, therefore, the sepulcher to be guarded until the third day; lest his disciples come and steal him away, and say to the people: He is risen from the dead: so shall the last error be worse than the first." Pilate said to them: "You have a guard, go and guard it as you know." And they, departing, made the sepulcher sure with guards, sealing up the stone.

Second Responsory: ("*O Vos Omnes*")

O all ye that pass by the way! Attend and see if there be any sorrow like to my sorrow. V. Attend, all ye people and see my grief!

Third Lesson:

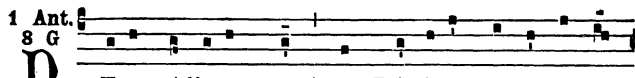
They placed soldiers to guard the sepulcher. The earth shook, and the Lord rose again: such miracles were done at the sepulcher, that the very soldiers who came as guards, might be witnesses of it, if they would declare the truth. But that covetousness, which possessed the disciple who was the companion of Christ, blinded also the soldiers who were the guards of His sepulcher. "We will give you money", said they: "and say, that whilst you were asleep, his disciples came and took him away;" they truly failed in making diligent search. What is it thou hast said, O wretched craft? Dost thou shut thy eyes against the light of prudence and piety, and plunge thyself so deep in cunning, as to say this: "say, that whilst you were asleep, his disciples came and took them away"? Dost thou produce sleeping witnesses? Certainly thou thyself sleepest who failest in making search after such things.

Third Responsory:

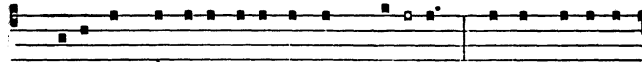
Behold how the just man dies, and nobody takes it to heart; and just men are taken away, and nobody considers it. The just man is taken away from the face of iniquity, and his memory shall be in peace. V. He was dumb as a lamb before his shearer, and opened not his mouth; he was taken away from distress and from judgment.

End of the Second Nocturn

Holy Saturday: Third Nocturn

1 Ant. 8 G

DE-us ádjuvat me, * et Dóminus suscéptor est
 ánimae mé-ae.

Psalm 53 (New psalter, p. 60*)



1. Dé-us, in nómine tú-o sálvum mé fac : * et in virtú-te
 tú-a júdi-ca me. *Flex* : advérsum me, †

2. Déus, exáudi oratiónem méam : * áuribus pécipe vérba
 óris méi.

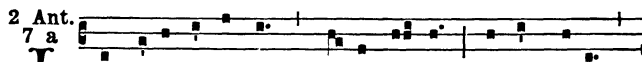
3. Quóniam aliéni insurrexérunt advérsum me, † et fórtes
 quaesierunt ánimam méam : * et non proposuerunt Déum ante
 conspéctum súum.

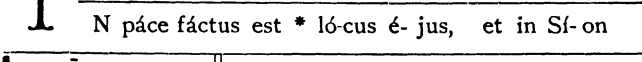
4. Ecce enim Déus ádjuvat me : * et Dóminus suscéptor est
 ánimae méae.

5. Avérte mála inimicis méis : * et in veritate túa dispérde
 fillos.

6. Voluntárie sacrificábo tibi, * et confitébor nómini túo,
 Dómine : quóniam bónum est :

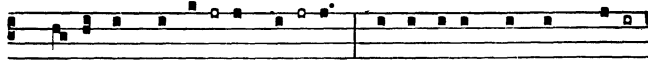
7. Quóniam ex ómni tribulatióne eripuísti me : * et super
 inimicos méos despéxit óculus méus.

2 Ant. 7 a

IN páce fáctus est * ló-cus é- jus, et in SÍ-on



habi-tá-ti-o é- jus.

Psalm 75 (New psalter, p. 60*)



1. Nó-tus in Judaé- a Dé- us : * in Isra-él mágnum nó-
 men é- jus.

2. Et fáctus est in páce lócus éjus : * et habitatio éjus in Sión.

3. Ibi confrégit poténtias árcuum, * scútum, gládium, et
 béllum.

4. Illúminans tu mirabíliter a móntibus aetérnis : * turbáti
 sunt ómnes insipientes córde.

5. Dormiérunt sómnum súum : * et nihil invenérunt ómnes
 víri divitiárum in mánibus súis.

6. Ab increpatione túa, Déus Jácob, * dormitavérunt qui
 ascendérunt équos.

7. Tu terríbilis es, et quis resístet tibi? * ex tunc íra túa.

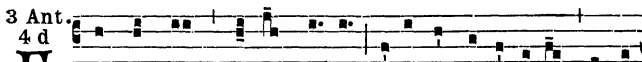
8. De caélo audítum fecísti júdicium : * térra trémuit et
 quiévit :

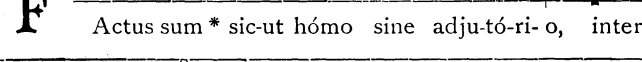
9. Cum exsúrgeret in júdicium Déus, * ut sálvos fáceret
 ómnes mansuétos térrae.

10. Quóniam cogitatio hóminis confitébitur tibi : * et reliquiae
 cogitatiónis díem féstum ágént tibi.

11. Vovéte, et réddite Dómino Déo véstro : * ómnes, qui in
 circúitu éjus affértis múnera.

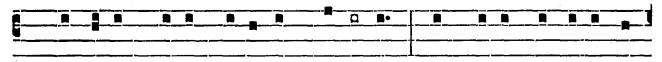
12. Terríbili et éi qui áufert spíritum princípum, * terríbili
 apud réges térrae.

3 Ant. 4 d

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



mórtu-os lí-ber.

Psalm 87 (New psalter, p. 61*)



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

nocte córam te. *Flex* : sepúlcris, †

2. Intret in conspéctu túo orátio méa : * inclína áurem túam
 ad précem méam :

3. Quia repléta est mális ánima méa : * et víta méa inférno
 appropinquávit.

4. Æstimátus sum cum descendéntibus in lácum : * fáctus sum
 sicut hómo sine adjutório, inter mórtuos líber.

5. Sicut vulneráti dormiéntes in sepúlcris, † quórum non es
 mémor ámplius * et ípsi de mánu túa repúlsi sunt.

6. Posuerunt me in lácú inferióri : * in tenebrósis, et in úmbra
 mórtis.

7. Super me confirmátus est fúror túus : * et ómnes flúctus
 túos induxísti súper me.

8. Longe fecísti nótos méos a me : * posuerunt me abomina-
 tióne sibi.

9. Tráditus sum, et non egrediébar : * óculi méi languérunt
 prae inópia.

10. Clamávi ad te, Dómine, tóta díe : * expándi ad te mánus
 méas.

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

12. Numquid narrábit áliquis in sepúlcro, misericórdiam túam, *
 et veritátem túam in perditióne?

13. Numquid cognoscéntur in ténebris mirabília túa, * et
 justítia túa in térra obliviónis?

14. Et égo ad te, Dómine, clamávi : * et mane orátio méa
 praeveniet te.

15. Ut quid, Dómine, repéllis oratiónem méam : * avértis
 faciém túam a me?

16. Páuper sum égo, et in labóribus a juventúte méa : *
 exaltátus autem, humiliátus sum et conturbátus.

17. In me transiérunt trae túae : * et terróres túi conturba-
 vérent me.

18. Circumdedérunt me sicut áqua tóta díe : * circumdedérunt
 me símul.

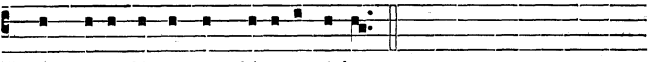
19. Elongásti a me amicum et próximum : * et nótos méos
 a miséria.



℣. In páce fáctus est ló- cus é- jus.

℞. Et in Sión habi- tá-ti-o é- jus.

Or :



℣. In páce fáctus est ló- cus é- jus.

℞. Et in Sión habi- tá-ti-o é- jus.

Pater noster. in silence.

Commentary on Psalm 53:
 Having withdrawn to the solitude of Ziph, and being betrayed by the Ziphians, David was suddenly surrounded by the army of Saul. In this emergency, he implored the assistance of the Lord, which was immediately granted to him. Thus, when he thought all was lost, he was gloriously protected. Having escaped the danger, he adores the sublime majesty of the Lord and returns thanks to Him in this psalm for His heavenly patronage. The Church applies this psalm to Jesus Christ, who in departing this life, escaped the bloodthirsty Jews – but escaped

victorious when they fancied they had triumphed over him.

Commentary on Psalm 75:

With the exception of the Jews, all nations were unacquainted with the name of the true God. But, after the death and resurrection of Jesus Christ, the whole world, in a short time, hastened to adore Him. He had already predicted that when He should be lifted up on the cross, He would draw all nations to himself. Having overcome by His power and wisdom all the potency of the world, having destroyed the armor and shield, broken the bow and sword of nations, He built His Church on the ruins of Gentilism, and made of it a city of peace and repose. After the sanguinary struggle of His passion and death, He entered into the possession of the eternal unalterable quietude of blessed Sion. From that eternal mountain proceeds all the brightness that enlightens the earth. There Christ reigns on a throne of glory, striking awe into the hostile powers that dare resist Him; and thence He will come again, not in quality of Redeemer but of Judge, to preside at the last judgment, terrible to sinners, all glorious to His elect, whom He will conduct to eternal joys in Heaven, the ultimate and chief end and everlasting fruit of His painful redemption.

Commentary on Psalm 87:

He who is dead and buried is soon forgotten, and the grave is called a place of oblivion. It was not so with Jesus Christ. Free among the dead, He manifested His power in the infernal abyss. He was free among the dead, because He was not made subject to death by the force or power of His enemies, but by His own voluntary charity. As He died when He so willed it, He rose from the grave at pleasure. And the Synagogue, to its ignominy and confusion, heard of His resurrection when it thought it had conquered Him. The Jews succeeded in killing Him and guarding His sepulcher, but they could not prevent His glory and resurrection.

Antiphon 1:

God is my helper: and the Lord is the protector of my soul.

Psalm 53:

Save me, O God, by thy name, and judge me in thy strength.

O God, hear my prayer: give ear to the words of my mouth.

For strangers have risen up against me; and the mighty have sought after my soul: and they have not set God before their eyes.

For behold God is my helper: and the Lord is the protector of my soul.

Turn back the evils upon my enemies; and cut them off in thy truth.

I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good:

For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

Antiphon 2:

His place is in peace and his abode in Sion.

Psalm 75:

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 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.

Antiphon 3:

I am become like a man without help, free among the dead.

Psalm 87:

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

Let my prayer come in before thee: incline thy ear to my petition.

For my soul is filled with evils: and my life hath drawn nigh to hell.

I am counted among them that go down to the pit: I am become as a man without help,

Free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cut off from thy hand.

They have laid me in the lower pit: in the dark places, and in the shadow of death.

Thy wrath is strong over me: and all thy waves thou hast brought in upon me.

Thou hast put away my acquaintance far from me: they have set me an abomination to themselves. I was delivered up, and came not forth:

My eyes languished through poverty. All the day I cried to thee, O Lord: I stretched out my hands to thee.

Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?

Shall any one in the sepulchre declare thy mercy: and thy truth in destruction?

Shall thy wonders be known in the dark; and thy justice in the land of forgetfulness?

But I, O Lord, have cried to thee: and in the morning my prayer shall prevent thee.

Lord, why castest thou off my prayer: why turnest thou away thy face from me?

I am poor, and in labours from my youth: and being exalted have been humbled and troubled.

Thy wrath hath come upon me: and thy terrors have troubled me.

They have come round about me like water all the day: they have compassed me about together.

Friend and neighbour thou hast put far from me: and my acquaintance, because of misery.

V. His place is in peace

R. And his abode in Sion

A "Pater Noster" is then said in silence

Then follow the lessons

Commentary on the Lessons of the Third Nocturn:

The ancient Tabernacle was a work inspired by Heaven, and replete with divine mysteries; the most secret and impenetrable part of it was termed the Holy of Holies, and according to the teachings of St. Paul, represented Heaven; therefore, no one was permitted to enter it but the high priest, and he only for certain mysterious ceremonies. This likewise prefigured the entrance of Jesus Christ into heaven, where He offered the Eternal Father the merits and fruits of His redemption. He penetrated that impenetrable veil that separates heaven from earth, and which could be opened only in virtue of His blood shed in expiation of our sins. With this blood, He agreed to expiate our sins and sign the New Testament when the Old had been annulled. God would not promise to confide His name, law and religion, without first receiving pledges and promises of obedience. Moses was the mediator who made known to the people the intentions of the Lord and brought back to God the promises of the people. He erected an altar, victims were immolated, and, as without blood, there is no remission, he sprinkled with it the pavement, the people and the book, thus confirming and sealing the covenant with blood.

This is what is termed in Holy Scripture, a compact, law, alliance and particularly, according to the expression of St. Paul, a Testament, because by it the people was called to a great inheritance. Having by cruelty forfeited its noble destiny, the covenant was annulled. It pleased the Lord to make, in our favor, a new disposition, a new Testament and by it, to form with us a new alliance not engraved on a table, but inscribed on our hearts by the unction of the Holy Spirit. This, of which the first only a shadow and figure, is spiritual and perfect. As the privileges of our alliance are greater, so are its conditions and the legacies of our Testament, which are benedictions, grace and glory. Not the Israelites and this or that nation only, but all are called to this inheritance and have a part in this Testament. Instead of the blood of victims, the

New Testament was signed and sealed with the blood of Jesus Christ. The Mediator of our alliance, established by God to dispense His liberalities, came in quality of Testator to bequeath us in an inheritance of divine benedictions and in this quality he was pleased to die so that the promises might be irrevocable. Where there is a testament, it is necessary that the testator die before it can be carried into effect, as during his lifetime it is unavailing. Having insured the permanence of the Testament, it was necessary to provide for the exigencies of the heirs, that they might enter upon the possession of that inheritance to which they had been called. And as our sins rendered us unworthy of treating with God, incapable of entering into an alliance with Him and availing ourselves of His legacy, our sins were expiated, and God propitiated by the same blood with which the Testament was signed. Thus was it ratified by blood with which the Testament was signed. Thus was it ratified by blood, confirmed by death. This blood and death, sin being expiated, rendered us capable and worthy of entering into the possession of our Divine inheritance. St. Paul, comparing blood with blood, testament with testament, forms an argument a fortiori, that is: if the ashes and blood of an animal were of such efficacy in ancient times, what will not the blood of the Son of God effect in our days?

First Lesson: (Taken from the Epistle of St Paul to the Hebrews)

But Christ, being come a high Priest of the good things to come, by a greater and more perfect tabernacle, not made with hand, that is, not of this creation: Neither by the blood of goats or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption. For if the blood of goats and of oxen, and the ashes of an heifer, being sprinkled, sanctify such as are defiled, to the cleansing of the flesh:

How much more shall the blood of Christ, who by the Holy Ghost offered himself unspotted unto God, cleanse our conscience from dead works, to serve the living God?

First Responsory:

The kings of the earth stood up, and the princes assembled together against the Lord and against His Christ. V. Why have the nations raged, and why have the people meditated vain things?

Second Lesson:

And therefore he is the mediator of the new testament: that by means of his death for the redemption of those transgressions which were under the former testament, they that are called ay receive the promise of eternal inheritance. For where there is a testament, the death of the testator must of necessity come in. For a testament is of force after men are dead: otherwise it is as yet of no strength, whilst the testator liveth. Whereupon neither was the first indeed dedicated without blood.

Second Responsory:

I am counted among them that go down into the pit: I am become as a man without help, free among the dead. V. They have laid me in the lower pit; in the dark places and in the shadow of death.

Third Lesson:

For when every commandment of the law had been read by Moses to all the people, he took the blood of calves and goats, with water, and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying: This is the blood of the testament which God hath enjoined unto you. The tabernacle also and all the vessels of the ministry, in like manner, he sprinkled with blood. And almost all things, according to the law, are cleansed with blood: and without shedding of blood there is no remission.

Third Responsory:

When the Lord was buried they sealed up the sepulcher, rolling a stone before the mouth of the sepulcher and placing soldiers to guard Him. V. The chief priests went to Pilate and asked him.

End of the Third Nocturn

Holy Saturday: At Lauds

1 Ant.
4 c

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

Psalm 50 (New psalter, p. 61*)

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

2. Et secúndum multítúdinem miseratiónum tuárum, * déle iniquitátem méam.

3. Amplius láva me ab iniquitáte méa : * et a peccáto méo múncta me :

4. Quóniam iniquitátem méam égo cognóscó : * et peccátum méum contra me est sémpér.

5. Tibi sóli peccávi, et málum coram te féci : * ut justificéris in sermónibus tuis, et víncas cum iudicáris.

6. Ecce enim in iniquitátibus concéptus sum : * et in peccátis concépit me máter méa.

7. Ecce enim veritátem dilexísti : * incérta et occúlta sapiéntiae tuáe manifestásti míhi.

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

9. Audítui méo dábis gáudium et laetítiam : * et exsultábunt óssa humiliáta.

10. Avérte fáciem túam a peccátis méis : * et ómnes iniquitátes méas déle.

11. Cor múnctum créa in me, Déus : * et spíritum réctum ínno-
va in viscéribus méis.

12. Ne próicias me a fácie túa : * et spíritum sánctum túum ne áuferas a me.

13. Rédde míhi laetítiam salutáris tui : * et spíritu principáli confírma me.

14. Docébo iníquos vías tuás : * et ímpii ad te converténtur.

15. Líbera me de sanguínibus, Déus, Déus salutis méae : * et exsultábit língua méa justítiam túam.

16. Dómine, lábia méa apéries : * et os méum annuntiábit láudem túam.

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

18. Sacrificium Déo spíritus contribulátus : * cor contrítum, et humiliátum, Déus, non despícies.

19. Benigne fac, Dómine, in bóna voluntáte túa Sión : * ut aedificéntur múri Jerúsalem.

20. Tunc acceptábis sacrificium justítiae, oblatiões et holo-
cáusta : * tunc impónent super altáre túum vítulos.

2 Ant.
4 A*

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

Psalm 91 (New psalter, p. 62*)

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

2. Ad annuntiándum mane misericórdiam túam : * et veritátem túam per nóctem.

3. In decachódo, psaltério : * cum cántico, in cítara.

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

5. Quam magnificáta sunt ópera túa, Dómine! * nimis profúndae fáctae sunt cogitatiões tuáe.

6. Vir insípiens non cognóscet : * et stúltus non intélliget haec.

7. Cum exórti fúerint peccatóres sicut fénium : * et apparúerint ómnes, qui operántur iniquitátem :

8. Ut intéerant in saéculum saéculi : * tu autem Altíssimus in aetérnum, Dómine.

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

10. Et exaltábitur sicut unicórnis córnu méum : * et senéctus méa in misericórdia úberi.

11. Et despéxit óculus méus inimícos méos : * et in insurgéntibus in me malignántibus áudiet áuris méa.

12. Justus, ut páлма florébit : * sicut cédrus Líbani multiplicábitur.

13. Plantáti in dómo Dómini, * in átriis dómus Déi nóstri florébunt.

14. Adhuc multiplicábuntur in senécta úberi : * et bene patiéntes érunť, ut annúntient :

15. Quóniam réctus Dóminus, Déus nóster : * et non est iniquitas in éo.

Commentary on Psalm 50:

David wrote the Miserere after he was rebuked by the prophet Nathan for having sinned against God. He rejected not the words of him giving admonition. He said not, "Darest thou speak to me, a king?" An exalted king heard a prophet, let His humble people hear Christ.

Commentary on Psalm 91:

This Psalm celebrates the magnificence of the Lord in His works, the fruitlessness of the plots laid by sinners, the triumph of Christ the Just One, and the blessed hope of his followers.

Antiphon 1:

O Death, I will be thy death! O hell, I will be thy bite!

Psalm 50:

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.

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 favorably, 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.

Antiphon 2:

They shall mourn for him as for an only son, because the innocent Lord is slain.

Psalm 91:

It is good to give praise to the Lord: and to sing to thy name, O most High.

To shew forth thy mercy in the morning, and thy truth in the night:

Upon an instrument of ten strings, upon the psaltery: with a canticle upon the harp.

For thou hast given me, O Lord, a delight in thy doings: and in the works of thy hands I shall rejoice.

O Lord, how great are thy works! thy thoughts are exceeding deep.

The senseless man shall not know: nor will the fool understand these things.

When the wicked shall spring up as grass: and all the workers of iniquity shall appear: That they may perish for ever and ever:

But thou, O Lord, art most high for evermore.

For behold thy enemies, O lord, for behold thy enemies shall perish: and all the workers of iniquity shall be scattered.

But my horn shall be exalted like that of the unicorn: and my old age in plentiful mercy.

My eye also hath looked down upon my enemies: and my ear shall hear of the downfall of the malignant that rise up against me.

The just shall flourish like the palm tree: he shall grow up like the cedar of Libanus.

They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

They shall still increase in a fruitful old age: and shall be well treated,

That they may shew, That the Lord our God is righteous, and there is no iniquity in him.

3 Ant.
7 b
A Ttén-di-te * univérſi pópu-li, et vidé-te doló-rem mé-um.

Psalm 63 (New psalter, p. 63*)

i. Exáudi, Dé-us, o-ra-ti-ónem mé-am cum déprecor: * a ti-mó-re in-imí-ci é-ri-pe ánimam mé- am.

2. Protexisti me a convéntu malignántium : * a multítudine operántium iniquitátem.
3. Quia exacuérunt ut gládium línguas súas : * intendérunt árcum rem amáram, ut sagittent in occúltis immaculátum.
4. Súbito sagittábunt éum, et non timébunt : * firmavérunt sibi sermónem néquam.
5. Narravérunt ut absconderent láqueos : * dixerunt : Quis vidébit éos?
6. Scrutáti sunt iniquitátes : * defecerunt scrutántes scrútíno.
7. Accédet hómo ad cor áltum : * et exaltábitur Déus.
8. Sagittae parvulórum fáctae sunt plágae eórum : * et infirmátae sunt contra éos línguae eórum.
9. Conturbáti sunt ómnes qui vidébant éos : * et tímuit ómnis hómo.
10. Et annuntiavérunt ópera Déi : * et fácta éjus intelle-xérunt.
11. Laetábitur jústus in Dómino, et sperábit in éo, * et lauda-búntur ómnes récti córde.

4 Ant.
2 D
A pórtas ínfe-ri * éru-e, Dómine, ánimam mé- am.

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

Is. 38, 10-20

i. Ego dí-xi : In dimí-di-o di-érum me-ó- rum * vadam ad pórtas ínfe-ri. Flex : ví-ta mé-a : †

2. Quaesivi resíduum annórum meórum. * Díxi : Non vidébo Dóminum Déum in térra vivéntium.
3. Non aspiciam hóminem últra, * et habitatórem quiétis.
4. Generátio méa ablata est, et convolúta est a me, * quasi tabernáculum pastórum.
5. Praecísa est, velut a texénte, víta méa : † dum adhuc ordírer, succídít me : * de mane usque ad vésperam finies me.
6. Sperábam usque ad máne, * quasi léo sic contrívit ómnia ossa méa :
7. De mane usque ad vésperam finies me : * sicut púllus hirúndinis sic clamábo, meditábor ut colúmba :
8. Attenuáti sunt óculi méi, * suspiciéntes in excélsu :
9. Dómine, vim pátiar, respónde pro me. * Quid dícam, aut quid respondébit míhi, cum ipse fécerit?
10. Recogitábo tibi ómnes ánnos méos * in amaritú-dine ánimae méae.
11. Dómine, si sic vívitur, et in tálibus víta spíritus méi, † corripies me, et vivificábis me. * Ecce in páce amaritúdo méa amaríssima :
12. Tu autem eruísti ánimam méam ut non períret : * projecísti post térgum túum ómnia peccáta méa.
13. Quia non inférnus confitébitur tibi, † neque mors laudábit te : * non exspectábunt qui descéndunt in lácum, veritátem túam.
14. Vívens vívens ipse confitébitur tibi, sicut et égo hódie : * pater filii nótam fáciat veritátem túam.
15. Dómine, sálvum me fac, * et psálmos nóstros cantábitis cunctis díebus vítae nóstrae in dómo Dómini.

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

Psalm 150 (New psalter, p. 64*)

i. Laudá-te Dóminum in sánctis é-jus : * laudá-te é-um in firmaménto virtú-tis é- jus. Flex : benesonántibus : †

2. Laudáte éum in virtútibus éjus : * laudáte éum secúndum multítudínem magnitúdinis éjus.
3. Laudáte éum in sóno túbae : * laudáte éum in psalterío et cíthara.
4. Laudáte éum in týmpano, et chóro : * laudáte éum in chórdis, et órgano.
5. Laudáte éum in cýmbalis benesonántibus : † laudáte éum in cýmbalis jubilatíonis : * ómnis spíritus laudet Dóminum.

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

Commentary on Psalm 63:

This third psalm is the one commented upon by St Augustine in the Lessons of the second nocturn.

Commentary on the Canticle of Ezechias
This canticle was composed as an act of thanksgiving by Ezechias, who having, in the prime of life, been attacked by a mortal sickness, was restored to health. It expresses the sorrow he experienced at the thought of his premature death, the tears he shed, and his having had recourse to God. On his being recalled from the gates of death to health, he thanks God and sings His wonders and mercy. This canticle, in which are blended sentiments of sorrow and joy, is well adapted to the state of the Church at this season, when her Divine Spouse, already freed from the pangs of death, reposes in the sepulcher, to rise from it, in a short time, triumphant over death and hell. The penitent soul here finds affections of compunction to obtain pardon for sin, and, on its restoration to grace, affections of joy at having escaped eternal death and reprobation.

Commentary on Psalm 150:

The last psalm of Lauds, which is also the last Psalm of the Psalter, is a short hymn of praise sung by all creatures to their Creator.

Antiphon 3:

Attend all ye people, and see my sorrow.

Psalm 63:

Hear O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

For they have whetted their tongues like a sword; they have bent their bow a bitter thing, to shoot in secret the undefiled.

They will shoot at him on a sudden, and will not fear: they are resolute in wickedness. They have talked of hiding snares; they have said: Who shall see them?

They have searched after iniquities: they have failed in their search. Man shall come to a deep heart: And God shall be exalted. The arrows of children are their wounds:

And their tongues against them are made weak. All that saw them were troubled;

And every man was afraid. And they declared the works of God, and understood his doings.

The just shall rejoice in the Lord, and shall hope in him: and all the upright in heart shall be praised.

Antiphon 4:

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

Canticle of Ezechias:

I said: In the midst of my days I shall go to the gates of hell: I sought for the residue of my years.

I said: I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver: whilst I was yet but beginning, he cut me off: from morning even to night thou wilt make an end of me.

I hoped till morning, as a lion so hath he broken all my bones: from morning even to night thou wilt make an end of me.

I will cry like a young swallow, I will meditate like a dove: my eyes are weakened looking upward: Lord, I suffer violence, answer thou for me.

What shall I say, or what shall he answer for me, whereas he himself hath done it? I will recount to thee all my years in the bitterness of my soul.

O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

Behold in peace is my bitterness most bitter: but thou hast delivered my soul that it should not perish, thou hast cast all my sins behind thy back.

For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

The living, the living, he shall give praise to thee, as I do this day: the father shall make the truth known to the children.

O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

Antiphon 5:

O all ye that pass by the way, attend, and see if there be sorrow like unto my sorrow.

Psalm 150:

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Praise him with the sound of trumpet: praise him with psaltery and harp.

Praise him with timbrel and choir: praise him with strings and organs.

Praise him on high sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

V. My flesh shall rest in hope

R. And thou wilt not suffer thy Holy One to see corruption

On Saturday

At Bened.
Ant. 1 g

M Ul- e-res * sedentes ad monuméntum la-

mentabántur, fléntes Dóminum. E u o u a e.

Canticle of Zachary (*New psalter, p. 40**) *Luc. 1, 68-79*

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

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

The intonation is sung at each verse.

2. Et eréxit córnu salútis nóbis : * in dómo Dávid, púeri súi.

3. Sicut locútus est per os sanctórum, * qui a saéculo sunt, prophetárum éjus :

4. Salútem ex inimicis nóstris, * et de mánu ómnium qui odérunt nos :

5. Ad faciéndam misericórdiam cum pátribus nóstris : * et memorári testaménti súi sancti.

6. Jusjurándum, quod jurávit ad Abraham, pátre m nóstrum, * datúrum se nóbis :

7. Ut sine tímóre, de mánu inimicórum nostrórum liberáti, * serviámus illi.

8. In sanctitáte, et justítia coram ípso, * ómnibus diébus nóstris.

9. Et tu, púer, Prophéta Altíssimi vocáberis : * praeíbis enim ante faciém Dómini paráre vías éjus :

10. Ad dándam sciéntiam salútis plébi éjus : * in remissionem peccatórum eórum :

11. Per víscera misericórdiae Déi nóstri : * in quibus visitávit nos, oriens ex álto :

12. Illumináre his, qui in ténebris, et in úmbra mórtis sédent : * ad dirigéndo pédes nóstros in viam pácis.

The candles on the triangular candlestick having been extinguished as has already been explained, the one at the top of the triangle alone remains lighted. During the Canticle Benedictus, the candles on the altar are likewise extinguished one by one, from each side alternately, at every second verse, so that by the last verse all are extinguished. All other lights and lamps in the church are also put out.

After the repetition of the Antiphon at the Benedictus, all kneel and sing :

Ant.

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

di- ens usque ad mór-tem.

MORTEM au- tem crú- cis,

PROPTER quod et Dé-us exaltávit illum,

et dé-dit il-li nó- men,

quod est super ómne nó- men.

When the antiphon Christus fáctus est is finished, Páter nóster is said, in silence throughout.

Then is sung, without Orémus, to the ferial tone B (or the ancient simple tone) :

Concéde, quaesumus, omnipotens Deus : † ut qui Filii tui resurrectionem devóta expectatíone praevenimus; * ejúsdem resurrectionis glóriam consequámur. *And in silence :* Per eúndem Dóminum nostrum Jesum Christum.
All then rise and retire in silence.

Antiphon at the Benedictus:

The women, sitting near the tomb, mourned, weeping for the Lord.

Canticle of Zachary (The "Benedictus"):

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.

Antiphon:

Christ became obedient for us unto death; even unto the death of the cross. For which cause, God also hath exalted Him, and hath given Him a name, which is above all names.

An "Our Father" is said in silence

The Celebrant then prays:

Grant, we beseech Thee, O Lord God, that we who anticipate the resurrection of Thy Son with devout expectation, may obtain the glory of the same, All *finish in silence*: through the same Jesus Christ Thy Son, our Lord, Who lives and reigns in the unity of the Holy Ghost, God, world without end, Amen.

After this, before retiring, a noise is made in the church to signify the confusion and general disturbance that took place at the Redeemer's death; the sun was darkened, the earth shook, the veil of the temple was rent from top to bottom. All nature was troubled and disturbed. Only the Jews, says St. Leo, harder than the rocks, remained in their stubbornness and incredulity. Not so the centurion and many others who, having understood those terrific voices of deep significance, were suddenly enlightened and changed their opinions. With contrite hearts and heads bowed down, they returned striking their breasts and revolving in their minds all that they had seen and heard; openly confessing that He, whom they had seen expiring on a cross, amid so many wonders, was truly the Son of God.

With similar sentiments of penance and compunction, in recollected silence we should, during these holidays, assist at the Divine office.

All then rise and retire in Silence