

THE OFFICE OF TENEBRÆ.

On this and the two following days, the Church anticipates the Night-Office; she celebrates it on the previous evening of each day, and this in order that the Faithful may be present at it. The Matins and Lauds of Maundy Thursday are, therefore, said this afternoon. The Faithful should make every effort to assist at this solemn Office, seeing it is on their account that the Church has changed her usual hours. As to the merit there is in joining in it, there can be no doubt, but that it is to be preferred to any private devotions. The surest means for obtaining favours from God, and winning him to our requests, is to approach him through the Church. And as regards the feelings of devotion wherewith we ought to celebrate the mysteries of these three great Days, the Offices of the Church are, ordinarily speaking, a surer and richer source than the Exercises of Piety composed by men. The soul that feeds on the words and ceremonies of the holy Liturgy, will be all the more disposed to profit by the private devotions she practises at home. The prayer of the Church will thus become the basis, whereon is built the edifice of christian piety during these glorious Anniversaries of our Redemption: and we shall be imitating our forefathers who lived in the Ages of Faith, and who were such admirable Christians, because they lived the life of the Church, by means of the sacred Liturgy.

The Office of Tenebræ for to-day is given below, on Maundy Thursday; the "*Night Office*," page 302.

As an appropriate exercise for the close of this day, we offer our readers the following stanzas from

a Hymn of the Greek Liturgy; they allude to the mysteries we have been explaining.

HYMN.

(*In Parasceve.*)

On this day, Judas leaves his Master, and takes the devil for his guide. The love of money blinds him. He fell from the light, he became darkened; for how could he be said to see, who sold the Light for thirty pieces of silver? But to us he has risen, he that suffered for the world: let us thus cry out unto him: Glory be to thee, that didst endure thy Passion, and hadst compassion, for mankind!

What was it, O Judas! that led thee to betray Jesus? Had he cut thee off from the number of his Apostles? Had he deprived thee of the gift of healing the sick? When he supped with his Apostles, did he drive thee from table? When he washed their feet, did he pass thee by? And yet, thou wast unmindful of these great favours! Thy ungrateful plot has branded thee with infamy: but his incomparable patience and great mercy are worthy of praise.

Say, O ye unjust ones! what is it ye have heard from our Saviour? Did he not expound unto you the Law and the Prophets? Why, therefore, have ye plotted how to

Hodie Judas Magistrum derelinquit, et diabolum assumit: obcæcatur passione amoris pecuniæ; decidit a lumine, obscuratus est ille. Quomodo namque videre poterat ille qui Lumine vendidit triginta argenteis? Sed nobis exortus est ille, qui passus est pro mundo. Ad quem clameamus: Qui passus es, et compassus es hominibus, gloria tibi.

Quænam te ratio, Juda, Salvatoris proditorem effecit? Numquid ille ab Apostolorum te choro segregavit? Numquid sanitatum te gratia privavit? Numquid cum cœnaret una cum illis, a mense te expulit? Numquid aliorum cum lavisset, pedes tuos neglexit? O quantorum factus es immemor beneficiorum! et tuum sane consilium ingratum infamia notatur: illius autem prædicatur incomparabilis patientia et misericordia magna.

Dicite iniqui quidnam a Salvatore nostro audistis? Nonne Legem ac documenta Prophetarum exposuit? Quomodo ergo Verbum quod ex Deo est, et nos-

tras animas redimit, Pilato tradere cogitastis ?

Crucifigatur, clamabant ii qui tuis semper muneribus fuerant delectati; petebantque ut malefactorem acciperent pro benefactore interfectores illi iustorum. Sed tacebas, Christe, eorum proterviam sustinens: volens pati, nosque salvare, ut hominum amans.

Loquendi libertatem non habemus propter multa peccata nostra; tu ex te genitum exora, Virgo Dei-para: multum enim valet deprecatio Matris apud clementiam Domini. Ne despicias peccatorum supplicationes, o castissima; quia misericors est et potens ad salvandum, is qui pro nobis etiam pati sustinuit.

deliver up to Pilate the Word that is from God, and that came to redeem our souls ?

They that had enjoyed thy unceasing gifts cried out: *Let him be crucified!* These murderers of such as were innocent, sought thee, that they might treat thee, their benefactor, as an evil-doer. But thou, O Christ! didst bear their wickedness with silence, for thou being the lover of mankind, didst desire to suffer for and save us.

We are prevented from speaking by the multitude of our sins: do thou, O Virgin-Mother of God! pray for us to Him that was born of thee, for the Mother's prayer avails much with the mercy of our Lord. Despise not, O most pure Virgin! the prayers of sinners, for he that refused not even to suffer for us, is merciful, and is able to save us.

We subjoin the following beautiful Preface from the Ambrosian Missal: it expresses, in a most touching manner, the sentiments which a Christian should have within him on this vigil of our Lord's Supper.

PREFACE.

Dignum et justum est, æquum et salutare, nos tibi semper hic et ubique gratias agere, Domine sancte, Pater omnipotens, æternæ Deus, per Christum Dominum nostrum, qui innocens pro impiis voluit pati, et pro sceleratis indebite con-

It is meet and just, right and available to salvation, that we should ever, here and in all places, give thanks to thee, O Holy Lord, Almighty Father, Eternal God, through Christ our Lord: who, being innocent, willed to suffer for sinners, and be unjustly con-

demned for the guilty. His Death wiped away our crimes, and his Resurrection opened for us the gates of heaven. Through him we beseech thy clemency, that, to-day, thou cleanse us from our sins, and, to-morrow, feed us on the banquet of the venerable Supper; that, to-day, thou receive the confession of our faults, and, to-morrow, grant us the increase of spiritual gifts; that, to-day, thou receive the offering of our fasts, but, to-morrow, introduce us to the feast of the most holy Supper. Through the same Christ our Lord. Amen.

demnari. Cujus mors delicta nostra detersit, et resurrectio Paradisi fores nobis reseravit. Per quem tuam pietatem suppliciter exoramus; ut nos hodie a peccatis emacules; cras vero venerabilis Cœnæ dapibus saties; hodie acceptes nostrorum confessionem delictorum: cras vero tribuas spiritualium incremento donorum; hodie jejuniorum nostrorum vota suscipias; cras vero nos ad sanctissimæ Cœnæ convivium introduces. Per eundem Christum Dominum nostrum. Amen.

MAUNDY THURSDAY.

THE NIGHT OFFICE.

THE Office of Matins and Lauds, for the last three days of Holy Week, differs, in many things, from that of the rest of the year. All is sad and mournful, as though it were a funeral-service: nothing could more emphatically express the grief that now weighs down the heart of our holy mother the Church. Throughout all the Office of Thursday, Friday, and Saturday, she forbids herself the use of those formulas of joy and hope, wherewith, on all other days, she begins her praise of God. The *Domine, labia mea aperies* (*O Lord, thou shalt open my lips*): the *Deus, in adjutorium meum intende* (*Incline unto mine aid, O God*): the *Gloria Patri*, at the end of the Psalms, Canticles, and Responsories:—all are taken away. So likewise are those soul-stirring additions, which have been gradually made, in the different ages; and nothing is left, but what is essential to the form of the Divine Office:—Psalms, Lessons, and Chants expressive of grief. Each Canonical Hour ends with the Psalm *Miserere*, and with a commemoration of the Death and Cross of our Redeemer.

The name of *Tenebræ* has been given to the Matins and Lauds of the last three days of Holy Week, because this Office used formerly to be cele-

brated during the night: and even when the hour was anticipated, the name of *Tenebræ* was kept up for another reason; namely, that it began with daylight, but ended after the sun had set. There is an impressive ceremony, peculiar to this Office, which tends to perpetuate its name. There is placed in the Sanctuary, near the Altar, a large triangular candlestick, holding fifteen candles. These candles, and the six that are on the Altar, are of yellow wax, as in the Office for the Dead. At the end of each Psalm or Canticle, one of these fifteen candles is extinguished; but the one which is placed at the top of the Triangle, is left lighted. During the singing of the *Benedictus*, at Lauds, the six candles on the Altar are also put out. Then the Master of Ceremonies takes the lighted candle from the Triangle, and holds it upon the Altar, on the Epistle side, whilst the Choir repeats the antiphon after the Canticle: after which, he hides it behind the Altar during the recitation of the *Miserere* and the Prayer, which follows the Psalm. As soon as this Prayer is finished, a noise is made with the seats of the stalls in the choir, which continues until the candle is brought from behind the Altar, and shows, by its light, that the Office of *Tenebræ* is over.

Let us now study the meaning of these ceremonies. The glory of the Son of God was obscured, and, so to say, eclipsed, by the ignominies he endured during his Passion. He, *the Light of the world*, powerful in word and work, who, but a few days ago, was proclaimed King by the citizens of Jerusalem, is now robbed of all his honours; he is, says Isaias, *the Man of sorrows,—a leper*; ¹ he is, says the Royal Prophet, *a worm of the earth, and no man*; ² he is, as he says of himself, an object of shame even to his own Disciples, for they are all *scandalised* in him, ³

¹ Is. liii. 3, 4.

² Ps. xxi. 7.

³ St. Mark, xiv. 27.

and abandon him, yea, even Peter protests that he never knew him. This desertion on the part of his Apostles and Disciples is expressed by the candles being extinguished, one after the other, not only on the Triangle, but on the Altar itself. But Jesus, our *Light*, though despised and hidden, is not extinguished. This is signified by the Candle which is momentarily placed on the Altar; it figures our Redeemer suffering and dying on Calvary. In order to express his burial, the candle is hid behind the Altar; its light disappears. A confused noise is heard in the House of God, where all is now darkness. This noise and gloom express the convulsions of nature, when Jesus expired on the Cross;—the earth shook, the rocks were split, the dead came forth from their tombs. But the candle suddenly reappears; its light is as fair as ever; the noise is hushed, and homage is paid to the Conqueror of Death.

After having given these general explanations, we now offer the Faithful the text of the Liturgy, to which we subjoin a few words of commentary, where we think it needed.

MATINS.

After the *Pater, Ave, and Credo*, have been said secretly, the first Nocturn begins as follows.

THE FIRST NOCTURN.

The *first* Psalm was written by David, when obliged to flee from the persecution of his son Absalom, who sought his death. It refers to Christ, and describes various incidents of his Passion. The *gall* and *vinegar*, here mentioned, show us that this

Psalm is prophetic, for David never received any such treatment from his enemies.

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

ANT. Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super 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 laboured with crying : my jaws are become hoarse : my eyes have failed, whilst I hope in my God.

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

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

O God thou knowest my foolishness, and my offences, *the offences which I have taken upon myself*, are not hid from thee.

Let them not 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

Salvum me fac, Deus : * quoniam intraverunt aquæ usque ad animam meam.

Infixus sum in limo profundum : * et non est substantia.

Veni in altitudinem maris : * et tempestas demersit me.

Laboravi clamans, raucæ factæ sunt fauces meæ : * defecerunt oculi mei, dum spero in Deum meum.

Multiplicati sunt super capillos capitis mei : * qui oderunt me gratis.

Confortati sunt qui persecuti sunt me inimici mei injuste : * quæ non rapui, tunc exsolvebam.

Deus, tu scis insipientiam meam : * et delicta mea a te non sunt abscondita.

Non erubescant in me, qui exspectant te, Domine : * Domine virtutum.

Non confundantur super me : * qui quærunte te, Deus Israel.

Quoniam propter te sus-

tinui opprobrium : * operuit confusio faciem meam.

Extraneus factus sum fratribus meis : * et peregrinus filiis matris meæ.

Quoniam zelus domus tuæ comedit me : * et opprobria exprobrantium tibi ceciderunt super me.

Et operui in jejunio animam meam : * et factum est in opprobrium mihi.

Et posui vestimentum meum cilicium : * et factus sum illis in parabolam.

Adversum me loquebantur qui sedebant in porta : * et in me psallebant qui bibebant vinum.

Ego vero orationem meam ad te, Domine : * tempus beneplaciti Deus.

In multitudine misericordiæ tuæ exaudi me : * in veritate salutis tuæ.

Eripe me de luto, ut non infigar : * libera me ab iis qui oderunt me, et de profundis aquarum.

Non me demergat tempestas aquæ, neque absorbeat me profundum : * neque urgeat super me puteus os suum.

Exaudi me, Domine, quoniam benigna est misericordia tua : * secundum multitudinem miserationum tuarum respice in me.

Et ne avertas faciem tuam a puero tuo : * quoniam tribulor, velociter exaudi me.

Intende animæ meæ et li-

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 made a reproach to me.

And I made hair-cloth my garment : and I became a byeword to them.

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

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

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

Draw me out of the mire, that I may not stick fast : deliver me from them that hate me, and out of the deep waters.

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

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

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

Attend to my soul, and de-

liver 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 experienced 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, bow 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.

bera eam : * propter inimicos meos eripe me.

Tu scis improperium meum, et confusionem meam : * et reverentiam meam.

In conspectu tuo sunt omnes qui tribulant me : * improperium exspectavit cor meum et miseriam.

Et sustinui qui simul contristaretur, et non fuit : * et qui consolaretur, et non inveni.

Et dederunt in escam meam fel : * et in siti mea potaverunt me aceto.

Fiat mensa eorum coram ipsis in laqueum, * et in retributiones, et in scandalum.

Obscurentur oculi eorum ne videant : * et dorsum eorum semper incurva.

Effunde super eos iram tuam : * et furor iræ tuæ comprehendat eos.

Fiat habitatio eorum deserta : * et in tabernaculis eorum non sit qui inhabitet.

Quoniam quem tu percussisti, persecuti sunt ; * et super dolorem vulnerum meorum addiderunt.

Appone iniquitatem super iniquitatem eorum ; * et non intrent in justitiam tuam.

Deleantur de libro viventium : * et cum justis non scribantur.

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

Laudabo nomen Dei cum cantico : * et magnificabo eum in laude.

Et placebit Deo super vitulum novellum : * cornua producentem et ungulas.

Videant pauperes et lætentur : * quærite Deum, et vivet anima vestra.

Quoniam exaudivit pauperes Dominus : * et victos suos non despexit.

Laudent illum cœli et terra : * mare et omnia reptilia in eis.

Quoniam Deus salvam faciet Sion : * et ædificabuntur civitates Juda.

Et inhabitabunt ibi : * et hæreditate acquirent eam.

Et semen servorum ejus possidebit eam : * et qui diligunt nomen ejus habitabunt in ea.

ANT. Zelus domus tuæ comedit me, et opprobria exprobrantium tibi ceciderunt super me,

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

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

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

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

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

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

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

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

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

The *second* Psalm was written by David, under the same circumstances as the previous one. He begs God to defend him against the enemies that are seeking to destroy him. This Psalm is prophetic of the lot reserved to the Messiah.

ANT. Avertantur retrorsum, et erubescant, qui cogitant mihi mala,

ANT. Let them that devise evils against me be turned back, and let them blush for shame,

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.

ANT. Let them that devise evils against me, be turned back, and let them blush for shame.

The *third* Psalm refers to the same period of David's life ; but whilst it describes the dangers to which this holy king was exposed, it also expresses the wonderful confidence he had that God would crown him with victory over all his enemies. In its prophetic signification, this Psalm shows us how the Man-God, even in the lowest depths of his anguish, confided in his Father's help.

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

Deus, in adjutorium meum intende : * Domine, ad adjuvandum me festina.

Confundantur et reverentur : * qui quærunt animam meam.

Avertantur retrorsum, et erubescant : * qui volunt mihi mala.

Avertantur statim erubescentes : * qui dicunt mihi : Euge, euge.

Exsultent et lætentur in te omnes qui quærunt te : * et dicant semper : Magnificetur Dominus, qui diligunt salutare tuum.

Ego vero egenus et pauper sum : * Deus adjuva me.

Adjutor meus et liberator meus es tu : * Domine ne moreris.

ANT. Avertantur retrorsum, et erubescant, qui cogitant mihi mala.

ANT. Deus meus, eripe me de manu peccatoris,

PSALM 70.

In te Domine speravi,
non confundar in æternum :
* in justitia tua libera me, et
eripe me.

Inclina ad me aurem tu-
am : * et salva me.

Esto mihi in Deum pro-
tectorem et in locum mu-
nitionum : * ut salvum me
facias.

Quoniam firmamentum
meum : * et refugium me-
um es tu.

Deus meus, eripe me de
manu peccatoris : * et de
manu contra legem agentis
et iniqui.

Quoniam tu es patientia
mea, Domine : * Domine,
spes mea a juventute mea.

In te confirmatus sum ex
utero : * de ventre matris
meæ tu es protector meus.

In te cantatio mea sem-
per : * tamquam prodigium
factus sum multis ; et tu
adjutor fortis.

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

Ne projicias me in tem-
pore senectutis : * cum de-
fecerit virtus mea, ne dere-
linquas me.

Quia dixerunt inimici
mei mihi : * et qui custo-
diebant animam meam con-
siliium fecerunt in unum.

Dicentes : Deus dereliquit
eum, persequimini et com-

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

Incline thine ear unto me,
and save me.

Be thou unto me a God,
a protector, and a place of
strength, that thou mayest
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 trans-
gressor 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 con-
firmed from the womb : from
my mother's womb thou art
my protector.

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

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

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

For my enemies have spo-
ken against me ; and they
that watched my soul have
consulted together,

Saying : God hath forsaken
him ; pursue and take him,

for there is none to deliver him.

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

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

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

My mouth shall show 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 show 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 showed 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.

I will also give praise to thee : I will extol thy truth

prehendite eum : * quia non est qui eripiat.

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

Confundantur et deficiant detrahentes animæ meæ : * operiantur confusione et pudore, qui quæerunt mala mihi.

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

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

Quoniam non cognovi literaturam, introibo in potentias Domini : * Domine, memorabor justitiæ tuæ solius.

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

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

Donec annuntiem brachium tuum : * generationi omni, quæ ventura est.

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

Quantas ostendisti mihi tribulationes multas et malas : et conversus vivificasti me : * et de abyssiis terræ iterum reduxisti me.

Multiplicasti magnificenciam tuam : * et conversus consolatus es me.

Nam et ego confitebor tibi in vasis psalmi veritatem

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

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

Sed et lingua mea tota
die meditabitur justitiam
tuam : * cum confusi et re-
veriti fuerint qui quærunt
mala mihi.

ANT. Deus meus, eripe me
de manu peccatoris.

ÿ. Avertantur retrorsum,
et erubescant.

R. Qui cogitant mihi mala.

with the instruments of psal-
tery : 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 re-
deemed.

Yea and my tongue also
shall meditate on thy justice
all the day : when they shall
be confounded and put to
shame that seek evils to me.

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

ÿ. Let them be turned
back, and let them blush for
shame.

R. That devise evil things
against me.

Here is said the *Pater noster*, but all in secret.

The Lessons of the first Nocturn, for each of these three days, are taken from the Lamentations of Jeremias, which describe the miserable state of Jerusalem, when, in punishment for her idolatry, her people were led captive into Babylon. How visibly is the anger of God shown in these ruins of the great City, over which Jeremias pours forth his inspired words of mourning ! And yet, this first disaster was but a figure of a more terrible one to come. When the Assyrians took Jerusalem, and well nigh reduced her to a wilderness, she lost not her name ; and the very Prophet, who laments over her destruction, had foretold that the desolation was not to last beyond seventy years. But, in her second destruction, the faithless City forfeited even her name. Rebuilt by her conquerors, she went, for two hundred years, under the name of *Ælia*

Adriana ; and when, after peace was granted to the Church, she was again called *Jerusalem*, it was not a restitution of honour to *Juda*, but a homage that was paid to the God of the Christians, whom *Juda* had crucified in her Capital. Neither *St. Helen's* and *Constantine's* devotedness, nor the heroism of the Crusaders, could raise *Jerusalem* to the position of even a second-rate City ; she is doomed to be a slave, and a slave to infidels, to all but the very end of time. She drew this frightful curse upon herself by the crimes she committed against the Son of God ; and nothing could give us a better idea of the enormity of those crimes, than the plaintive words of such a Prophet as *Jeremias*. This is the reason that his Lamentations are chosen for the Lessons of *Tenebræ*. The mournful chant, to which they are sung, is probably the one used by the Jews themselves. The names of the letters of the Hebrew alphabet, which divide the stanzas of this inspired Elegy, show us that it was written by the Prophet as an Acrostic. The Jewish custom of singing these Lamentations has been retained in the Christian Church.

FIRST LESSON.

Here beginneth the Lamentation of *Jeremias* the Prophet.

Ch. I.

ALEPH. How doth the city sit solitary, that was full of people : how is the mistress of nations 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 :

Incipit Lamentatio *Jeremiæ* Prophetæ.

Cap. I.

ALEPH. Quomodo sedet sola civitas plena populo ? facta est quasi vidua domina gentium, princeps provinciarum facta est sub tributo.

BETH. Plorans ploravit in nocte, et lacrymæ ejus in maxillis ejus : non est qui consoletur eam ex omnibus charis ejus. Omnes amici

ejus spreverunt eam, et facti sunt ei inimici.

GHIMEL. Migravit Judas propter afflictionem, et multitudinem servitutis: habitavit inter gentes, nec invenit requiem. Omnes persecutores ejus apprehenderunt eam inter angustias.

DALETH. Viæ Sion lugent, eo quod non sint qui veniant ad solemnitatem: omnes portæ ejus destructæ, sacerdotes ejus gementes, virgines ejus squalidæ, et ipsa oppressa amaritudine.

HE. Facti sunt hostes ejus in capite, inimici ejus locupletati sunt: quia Dominus locutus est super eam propter multitudinem iniquitatum ejus. Parvuli ejus ducti sunt in captivitatem, ante faciem tribulantis.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

B. In Monte Oliveti oravit ad Patrem: Pater, si fieri potest, transeat a me calix iste: Spiritus quidem promptus est, caro autem infirma.

¶. Vigilate, et orate, ut non intretis in tentationem.

* Spiritus quidem promptus est: caro autem infirma.

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: 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, be converted to the Lord thy God.

B. He prayed to his Father on Mount Olivet: Father, if it be possible, let this chalice pass from me: * The spirit, indeed, is willing, but the flesh is weak.

¶. Watch and pray, that ye may not enter into temptation.

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

SECOND LESSON.

VAU. Et egressus est a filia Sion omnis decor ejus:

VAU. And from the daughter of Sion all her beauty is

departed : her princes are become like rams that find no pasture ; and they are gone away without strength before the face of the pursuer.

ZAIN. Jerusalem hath remembered the days of her affliction and transgression 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 vagabond : all that honoured her, have despised her, because they have seen her shame : but she sighed and turned backward.

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

Jerusalem, Jerusalem, be converted to the Lord thy God.

B. My soul is sorrowful even to death : stay here, and watch with me : now ye shall see a multitude, that will surround me : * Ye shall take to flight, and I will go to be sacrificed for you.

¶. Behold the hour is at hand, when the Son of Man shall be delivered into the hands of sinners.

* Ye shall take to flight, and

facti sunt principes ejus velut arietes non invenientes pascua, et abierunt absque fortitudine, ante faciem subsequentiſ.

ZAIN. Recordata est Jerusalem dierum afflictionis suæ, et prævaricationis omnium desiderabilium suorum, quæ habuerat a diebus antiquis, cum caderet populus ejus in manu hostili, et non esset auxiliator. Viderunt eam hostes, et deriserunt sabbata ejus.

HETH. Peccatum peccavit Jerusalem ; propterea instabilis facta est. Omnes qui glorificabant eam, spreverunt illam : quia viderunt ignominiam ejus. Ipsa autem gemens conversa est retrorsum.

TETH. Sordes ejus in pedibus ejus, nec recordata est finis sui. Deposita est vehementer, non habens consolatorem. Vide, Domine, afflictionem meam : quoniam erectus est inimicus.

Jerusalem, Jerusalem, convertere ad Dominum Deum tuum.

B. Tristis est anima mea usque ad mortem : sustinete hic, et vigilate mecum : nunc videbitis turbam quæ circumdabit me : * Vos fugam capietis, et ego vadam immolari pro vobis.

¶. Ecce appropinquat hora, et Filius hominis tradetur in manus peccatorum.

* Vos fugam capietis, et

ego vadam immolari pro vobis.

I will go to be sacrificed for you.

THIRD LESSON.

JOD. Manum suam misit hostis ad omnia desiderabilia ejus: quia vidit gentes ingressas sanctuarium suum, de quibus præceperas ne intrarent in ecclesiam tuam.

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. Omnis populus ejus gemens, et quærens panem, dederunt pretiosa quæque pro cibo ad refocilandam animam. Vide, Domine, et considera, quoniam facta sum vilis.

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 vos omnes, qui transitis per viam, attendite, et videte si est dolor sicut dolor meus: quoniam vindemiavit me, ut locutus est Dominus in die iræ furoris sui.

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. De excelso misit ignem in ossibus meis, et erudivit me: expandit rete pedibus meis, convertit me retrorsum: posuit me desolatam, tota die mœrore confectam.

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 destitute, and spent with sorrow all the day long.

NUN. Vigilavit jugum iniquitatum mearum: in manu ejus convolutæ sunt, et impositæ collo meo: infirmata est virtus mea: dedit me Dominus in manu, de qua non potero surgere.

NUN. The yoke of my iniquities hath watched for me: they are folded together in his hand, and put on 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, convertere ad Dominum Deum tuum,

Jerusalem, Jerusalem, be converted to the Lord thy God,

R. Lo ! we have seen him as one not having beauty nor comeliness; there is no sightliness in him : he hath borne our sins, and grieves for us : and he was wounded for our iniquities : * By his wounds we have been healed.

Ÿ. Surely he hath borne our infirmities, and carried our sorrows.

* By his wounds we have been healed.

Here is repeated : Lo ! we have seen.

R. Ecce vidimus eum non habentem speciem, neque decorem ; aspectus ejus in eo non est : hic peccata nostra portavit, et pro nobis dolet : ipse autem vulneratus est propter iniquitates nostras : * Cujus livore sanati sumus.

Ÿ. Vere languores nostros ipse tulit, et dolores nostros ipse portavit.

* Cujus livore sanati sumus.

Here is repeated : Ecce vidimus.

THE SECOND NOCTURN.

The *fourth* Psalm, which celebrates, in such glowing terms, the glories of the Son of David, would seem, at first sight, to be inappropriate for this office, which commemorates only his humiliations. We sang this fine Canticle on the night of our Emmanuel's birth at Bethlehem ; how comes it to be among our present chants, which are all so sorrowful ? The Church has chosen it, because one of the glories here prophesied of Jesus is, that *he shall deliver the poor from the mighty ; and the needy that had no helper.* Mankind is this *poor* one ; Satan is the *mighty* one ; Jesus is about to *deliver* us from his power, by suffering what we have deserved by our sins.

ANT. The Lord hath delivered the poor from the mighty ; and the needy that had no helper.

ANT. Liberavit Dominus pauperem a potente, et inopem, cui non erat adjutor.

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,

Deus judicium tuum regida : * et justitiam tuam filio regis.

Judicare populum tuum in justitia : * et pauperes tuos in judicio,

Suscipiant montes pacem
populo : * et colles justitiam.

Judicabit pauperes populi,
et salvos faciet filios pauperum : * et humiliabit calumniatorem.

Et permanebit cum sole,
et ante lunam : * in generatione et generationem.

Descendet sicut pluvia in
vellus : * et sicut stillicidia
stillantia super terram.

Orietur in diebus ejus justitia,
et abundantia pacis : *
donec auferatur luna.

Et dominabitur a mari
usque ad mare : * et a flumine
usque ad terminos orbis
terrarum.

Coram illo procident
Æthiopes : * et inimici ejus
terram lingent.

Regis Tharsis et insulæ
munera offerent : * reges
Arabum et Saba dona ad-
ducent.

Et adorabunt eum omnes
reges terræ : * omnes gentes
servient ei.

Quia liberabit pauperem a
potente : * et pauperem cui
non erat adjutor.

Parcet pauperi et inopi : *
et animas pauperum salvas
faciet.

Ex usuris et iniquitate
redimet animas eorum : *
et honorabile nomen eorum
coram illo.

Et vivet, et dabitur ei de

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 oppres-
sor.

And his kingdom on earth
shall continue with the sun ;
and before the moon, through-
out all generations.

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

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

And he shall rule from sea
to sea : and from the river
Jordan to the ends of the
earth.

Before him the Ethiopians
shall fall down : and his ene-
mies shall lick the ground.

The kings of Tharsis and
the islands shall offer pres-
ents : 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 *human*
race, which is poor and needy :
and he shall save the souls of
the poor.

He shall redeem their souls
from the usuries and iniquity
of *Satan* : and their name
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.

He is the Bread of Life ; therefore, under his reign, there shall be a firmament on the earth, on the tops of mountains : above Libanus shall the fruit thereof be exalted : and they of the city shall flourish like the grass of the earth.

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

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

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

And blessed be the name of his majesty for ever : and the whole earth shall be filled with his majesty. So be it. So be it.

ANT. The Lord hath delivered the poor from the mighty ; and the needy that had no helper.

auro Arabiæ, et adorabunt de ipso semper : * tota die benedicient ei.

Et erit firmamentum in terra in summis montium, superextolletur super Libanum fructus ejus : * et florebunt de civitate sicut fœnum terræ.

Sit nomen ejus benedictum in sæcula : * ante solem permanet nomen ejus.

Et benedicientur in ipso omnes tribus terræ : * omnes gentes magnificabunt eum.

Benedictus Dominus Deus Israel : * qui facit mirabilia solus.

Et benedictum nomen majestatis ejus in æternum : * et replebitur majestate ejus omnis terra : fiat, fiat.

ANT. Liberavit Dominus pauperem a potente, et inopem, cui non erat adjuutor.

The *fifth* Psalm conveys a moral teaching, which, if listened to, would correct many a false judgment of the world. It often happens that men are shaken at seeing the wicked prosperous, and the virtuous afflicted. It was the temptation which overcame the Apostles, when, seeing their Divine Master in the hands of his enemies, they lost their faith in him as the Messiah. The Psalmist owns that he himself was troubled by the same kind of thought ; but God enlightened him to see the truth : it is, that if Divine Providence permit iniquity to triumph for a time, the day is sure to come, when he will punish the

wicked, and avenge the just that have suffered persecution.

ANT. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

ANT. The ungodly have thought and spoken wickedness: they have spoken iniquity on high.

PSALM 72.

Quam bonus Israel Deus: * his qui recto sunt corde.

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

Mei autem pene moti sunt pedes: * pene effusi sunt gressus mei:

But my feet were almost moved; my steps had well nigh slipt:

Quia zelavi super iniquos, * pacem peccatorum videns.

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

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

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

In labore hominum non sunt: * et cum hominibus non flagellabuntur.

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

Ideo tenuit eos superbia: * operiti sunt iniquitate et impietate sua.

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

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

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

Cogitaverunt et locuti sunt nequitiam: * iniquitatem in excelso locuti sunt.

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

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

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

Ideo convertetur populus meus hic: * et dies pleni invenientur in eis.

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

Et dixerunt. Quomodo scit Deus: * et si est scientia in excelso?

And they said: How doth God know, and is their 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 chastise-
ment hath been in the morn-
ings.

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 as labour in
my sight :

Until I go into the sanctu-
ary 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 sud-
denly 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 in-
flamed, and my reins have
been changed : and I am
brought to nothing, and I
knew not.

I am become as a beast be-
fore 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 glory thou hast received
me.

Ecce ipsi peccatores, et
abundantes in sæculo : * ob-
tinuerunt divitias.

Et dixi : Ergo sine causa
justificavi cor meum : * et
lavi inter innocentes manus
meas.

Et fui flagellatus tota die :
* et castigatio mea in matu-
tinis.

Si dicebam : Narrabo sic :
* ecce nationem filiorum
tuorum reprobavi.

Existimabam ut cogno-
scerem hoc : * labor est ante
me :

Donec intrem in sanctua-
rium Dei : * et intelligam
in novissimis eorum.

Verumtamen propter do-
los posuisti eis : * dejecisti
eos dum allevarentur.

Quomodo facti sunt in
desolationem, subito defe-
cerunt : * perierunt propter
iniquitatem suam.

Velut somnium surgen-
tium, Domine : * in civitate
tua imaginem ipsorum ad
nihilum rediges.

Quia inflammatum est
cor meum, et renes mei
commutati sunt : * et ego
ad nihilum redactus sum,
et nescivi.

Ut jumentum factus sum
apud te : * et ego semper te-
cum.

Tenuisti manum dexte-
ram meam : et in voluntate
tua deduxisti me : * et cum
gloria suscepisti me,

Quid enim mihi est in cœlo: * et a te quid volui super terram?

Defecit caro mea, et cor meum: * Deus cordis mei et pars mea Deus in æternum.

Quia ecce, qui elongant se a te, peribunt: * perdidisti omnes, qui fornicantur abs te.

Mihi autem adhærere Deo bonum est: * ponere in Domino Deo spem meam.

Ut annuntiem omnes prædicationes tuas: * in portis filiæ Sion.

ANT. Cogitaverunt impii, et locuti sunt nequitiam: iniquitatem in excelso locuti sunt.

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 stick close to my God, to put my hope in the Lord God.

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

ANT. The ungodly have thought and spoken wickedness: they have spoken iniquity on high.

The *sixth* Psalm is a reproach made to the enemies of the Divine Worship. The Jews used it, for many ages, against the Gentiles; the Christians now apply it to the Synagogue, which, after having crucified the Son of God, did its utmost to destroy his Church, by putting many of her children to death, and forbidding the Apostles to preach the name of Christ.

ANT. Exsurge, Domine, et judica causam meam.

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

PSLAM 73.

Ut quid Deus repulisti in finem: * iratus est furor tuus super oves pascuæ tuæ?

Memor esto congregationis tuæ: * quam possedisti ab initio.

Redemisti virgam hæredi-

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 inherit-

ance 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.

tatis tuæ: * mons Sion in quo habitasti in eo.

Leva manus tuas in superbias eorum in finem: * quanta malignatus est inimicus in sancto.

Et gloriati sunt qui oderunt te: * in medio solemnitatis tuæ.

Posuerunt signa sua, signa: * et non cognoverunt sicut in exitu super summum.

Quasi in silva lignorum securibus exciderunt januas ejus in idipsum: * in securi et ascia dejecerunt eam.

Incenderunt igni sanctuarium tuum: * in terra polluerunt tabernaculum nominis tui.

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

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

Usquequo Deus improperabit inimicus: * irritat adversarius nomen tuum in finem?

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

Deus autem rex noster ante sæcula: * operatus est salutem in medio terræ.

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

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

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

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

Tu fecisti omnes terminos terræ : * æstatem et ver tu plasmasti ea.

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

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

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

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

Exsurge Deus judica causam tuam : * memor esto improperiorum tuorum, eorum quæ ab insipiente sunt tota die.

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

ANT. Exsurge, Domine, et judica causam meam.

Ÿ. Deus meus, eripe me de manu peccatoris.

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

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 moon 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 obscure of the earth have been filled with the 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 the reproaches with which the foolish man hath reproached thee all the day.

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

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

Ÿ. O my God, deliver me out of the hand of the sinner.

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

R. Et de manu contra legem agentis et iniqui.

Here is said, in secret, the *Pater noster*.

For the Lessons of the second Nocturn, the Church reads, each of these three days, a passage from St. Augustine's *Enarrations* on the Psalms, which are prophetic of our Lord's Passion.

FOURTH LESSON.

From the treatise of Saint Augustine, Bishop, upon the Psalms.

Ex tractatu Sancti Augustini Episcopi super Psalmos.

Ps. LIV.

Ps. LIV.

Hear my prayer, O God, and despise not my petition : attend 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 when he has told it to us, let us acknowledge ourselves in it : that by partaking of the affliction, we may join in his prayer. *I am become sorrowful in my exercise*, says he, *and I am troubled*. Where is he become sorrowful ? where is he troubled ? He says, *In my exercise*. He speaks of the wicked men whom he suffers, and calls such suffering of wicked men his *exercise*. Think not that the wicked are in the world for nothing, and that God works no good with them. Every wicked man lives, either to

Exaudi, Deus, orationem meam, et ne despexeris deprecationem meam : intende mihi, et exaudi me. Satisfactis, solliciti, in tribulatione positi verba sunt ista. Orat multa patiens, de malo liberari desiderans. Superest ut videamus in quo malo sit ; et cum dicere cœperit, agnoscamus ibi nos esse : ut communicata tribulatione, jungamus orationem. Contristatus sum, inquit, in exercitatione mea, et conturbatus sum. Ubi contristatus ? ubi conturbatus ? In exercitatione mea, inquit. Homines malos, quos patitur, commemoratus est : eandemque passionem malorum hominum, exercitationem suam dixit. Ne putetis gratis esse malos in hoc mundo, et nihil boni de illis agere Deum. Omnis malus, aut ideo vivit, ut

corrigatur: aut ideo vivit, ut per illum bonus exerceatur.

℞. Amicus meus osculi me tradidit signo: quem osculatus fuero, ipse est, tenete eum: hoc malum fecit signum, qui per osculum adimplevit homicidium, * Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

℥. Bonum erat ei, si natus non fuisset homo ille.

* Infelix prætermisit pretium sanguinis, et in fine laqueo se suspendit.

amend his life, or to *exercise* the good man.

℞. My friend hath betrayed me by the sign of a kiss: Whom I shall kiss, that is He; hold him fast: this was the wicked sign given by him, who committed murder by a kiss. * The unhappy wretch returned the price of Blood, and, in the end, hanged himself.

℥. It had been well for that man, had he never been born.

* The unhappy wretch returned the price of Blood, and, in the end, hanged himself.

FIFTH LESSON.

Utinam ergo qui nos modo exercent, convertantur, et nobiscum exerceantur: tamen quamdiu ita sunt, ut exerceant nos, non eos oderimus: quia in eo quod malus est quis eorum, utrum usque in finem perseveraturus sit, ignoramus. Et plerumque cum tibi videris odisse inimicum, fratrem odisti, et nescis. Diabolus, et angeli ejus in Scripturis sanctis manifestati sunt nobis, quod ad ignem æternum sint destinati: ipsorum tantum desperanda est correctio, contra quos habemus occultam luctam: ad quam luctam nos armat Apostolus, dicens: Non est nobis colluctatio adversus carnem et sanguinem: id est, non adversus homines quos videtis, sed adversus principes, et potestates, et

Would to God, then, they that now *exercise* 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 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 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*.

℞. Judas, the impious trader, betrayed his Lord with a kiss; He, as an innocent Lamb, refused not the kiss to Judas: * Who, for a few pence, delivered Christ up to the Jews.

℥. It would have been better for him, had he not been born.

* Who, for a few pence, delivered Christ up to the Jews.

rectores mundi, tenebrarum harum. Ne forte cum dixisset, mundi, intelligeres demones esse rectores cœli et terræ: mundi dixit, tenebrarum harum: mundi dixit, amatorum mundi: mundi dixit, impiorum et iniquorum: mundi dixit, de quo dicit Evangelium: Et mundus eum non cognovit.

℞. Judas mercator pessimus osculo petiit Dominum: ille ut agnus innocens non negavit Judæ osculum: * Denariorum numero Christum Judæis tradidit.

℥. Melius illi erat, si natus non fuisset.

* Denariorum numero Christum Judæis tradidit.

SIXTH LESSON.

For I have seen injustice and strife in the city. See the glory of the Cross! That Cross, that was an object of derision to 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 be the Son of God, let him come down from the Cross.* He stretched forth his hand to an unbelieving and seditious people. For if he is just that lives by faith, he is unjust that has not faith. By

Quoniam vidi iniquitatem et contradictionem in civitate. Attende gloriam Crucis ipsius. Jam in fronte regum crux illa fixa est, cui inimici insultaverunt. Effectus probavit virtutem: domuit orbem non ferro, sed ligno. Lignum crucis contumeliis dignum visum est inimicis, et ante ipsum lignum stantes caput agitant, et dicebant: Si Filius Dei est, descendat de cruce. Extendebat ille manus suas ad populum non credentem, et contradicentem. Si enim justus est qui ex fide vivit, iniquus est qui non habet fidem. Quod ergo hic ait, iniquitatem, perfidiam in-

tellige. Videbat ergo Dominus in civitate iniquitatem et contradictionem, et extendebat manus suas ad populum non credentem : et tamen ipsos exspectans dicebat : Pater, ignosce illis, quia nesciunt quid faciunt.

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

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

* Melius illi erat, si natus non fuisset.

Here is repeated : Unus ex discipulis meis.

injustice then here you must understand infidelity. Our 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, saying : *Father, forgive them, for they know not what they do.*

R. One of my Disciples will this day betray me : wo to him, by whom I shall be betrayed ! * It had been better for him, if he had not been born.

V. He that dips his hand with me in the dish, he it is that is about to betray me into the hands of sinners.

* It had been better for him, if he had not been born.

Here is repeated : One of my Disciples.

THIRD NOCTURN.

The *seventh* Psalm declares the vengeance of God on those that excite his anger. It shows us what will happen to the Synagogue ; after having obliged the Messias to drink the bitter chalice of his Passion, its own turn shall come, and it shall drink the *cup* of God's wrath, even to the very *dregs thereof*.

ANT. Dixi iniquis : Nolite loqui adversus Deum iniquitatem.

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

PSALM 74.

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

Narrabimus mirabilia tua : * cum accepero tempus, ego justitias judicabo.

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

We will relate thy wondrous works : when, says the Lord, I shall take a time, I will judge justice.

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

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

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

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

One he putteth down, and another he lifteth up. For in the hand of the Lord there is a cup of strong wine full of mixture.

And he hath poured it out from this to that: but the dregs thereof are not emptied: all the sinners of the earth shall drink.

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

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

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

The *eighth* Psalm was written after David had conquered his enemies. He speaks of the *peace* that was restored to *Sion*, and of the sudden vengeance of God that overtook the wicked. The enemies of our Saviour were *sleeping their sleep*; when, suddenly, *the earth trembled*, and *God arose to judge* them.

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

Liquefacta est terra, et omnes qui habitant in ea: * ego confirmavi columnas ejus.

Dixi iniquis: Nolite inique agere: et delinquentibus: Nolite exaltare cornu.

Nolite extollere in altum cornu vestrum: * Nolite loqui adversus Deum iniquitatem.

Quia neque ab oriente, neque ab occidente, neque a desertis montibus: * quoniam Deus judex est.

Hunc humiliat, et hunc exaltat: * quia calix in manu Domini vini meri plenus mixto.

Et inclinavit ex hoc in hoc: verumtamen fæx ejus non est exinanita: * bibent omnes peccatores terræ.

Ego autem annuntiabo in sæculum: * cantabo Deo Jacob.

Et omnia cornua peccatorum confringam: * et exaltabuntur cornua justi.

ANT. Dixi iniquis: Nolite loqui adversus Deum iniquitatem.

ANT. Terra tremuit et quievit, dum exurgeret in judicio Deus,

PSALM 75.

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

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

Ibi confregit potentias ar-
cuum : * scutum, gladium,
et bellum.

Illuminans tu mirabiliter
a montibus æternis : * tur-
bati sunt omnes insipientes
corde.

Dormierunt somnum su-
um : * et nihil invenerunt
omnes viri divitiarum in
manibus suis.

Ab increpatione tua Deus
Jacob : * dormitaverunt qui
ascenderunt equos.

Tu terribilis es, et quis
resistet tibi : * ex tunc ira
tua.

De cœlo auditum fecisti
judicium : * terra tremuit
et quievit.

Cum exurgeret in judi-
cium Deus : * ut salvos face-
ret omnes mansuetos terræ.

Quoniam cogitatio homi-
nis confitebitur tibi : * et
reliquiæ cogitationis diem
festum agent tibi.

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

Terribili et ei qui aufert
spiritum principum : * ter-
ribili apud reges terræ.

ANT. Terra tremuit et
quievit, dum exurgeret in
judicio Deus.

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
power of bows, the shield,
the sword, and the battle.

Thou enlightenest wonder-
fully 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 judg-
ment, 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 holyday to thee.

Vow ye, and pray to the
Lord your God : all you that
round about him bring pres-
ents.

To him that is terrible, even
to him who taketh away the
spirit of princes ; to the terri-
ble with the kings of the
earth.

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

The *ninth* Psalm tells us of David's tribulation, when his son Absalom,—the type of the Jewish people,—raised the standard of revolt against him. The Royal Prophet, who is the figure of Christ, loses not his confidence in the midst of his trials. The recollection of the wonderful works wrought by God in favour of His people, animates his courage, and he feels that this same merciful God will deliver him.

ANT. In the day of my tribulation, I sought God with my hands raised up in prayer.

ANT. In die tribulationis meæ Deum exquisivi manibus meis.

PSALM 76.

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

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

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

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

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

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

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

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

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

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

And I meditated in the night with my own heart, and I was exercised, and I swept my spirit.

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

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

Numquid in æternum projiciet Deus: * aut non apponet ut complacitior sit adhuc?

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

Aut in finem misericordiam suam abscondet: * a generatione in generationem?

Or will God forget to show

Aut obliviscetur misereri

Deus: * aut continebit in ira sua misericordias suas?

Et dixi: nunc cœpi: * hæc mutatio dexteræ Excelsi.

Memor fui operum Domini: * quia memor ero ab initio mirabilium tuorum.

Et meditabor in omnibus operibus tuis: * et in adinventionibus tuis exercebor.

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

Notum fecisti in populis virtutem tuam: * redemisti in brachio tuo populum tuum, filios Jacob et Joseph.

Viderunt te aquæ Deus, viderunt te aquæ: * et timuerunt, et turbatæ sunt abyssi.

Multitudo sonitus aquarum: * vocem dederunt nubes.

Etenim sagittæ tuæ transeunt: * vox tonitruui tui in rota.

Illuxerunt coruscationes tuæ orbi terræ: * commota est et contremuit terra.

In mari via tua, et semitæ tuæ in aquis multis: * et vestigia tua non cognoscuntur.

Deduxisti sicut oves populum tuum: * in manu Moysi et Aaron.

ANT. In die tribulationis meæ Deum exquisivi manibus meis.

ψ. Exsurge, Domine.

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 Joseph.

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

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

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

Thy lightnings enlightened the world, the earth shook and trembled.

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

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

ANT. In the day of my tribulation, I sought God with my hands raised up in prayer.

ψ. Arise, O Lord.

B. And judge my cause. B. Et judica causam
meam.

Here is said the *Pater noster*, in secret.

The Lessons of the third Nocturn are taken from St. Paul. After having reproved the Faithful of Corinth for the abuses which had crept into their assemblies, he relates the institution of the Holy Eucharist, which took place to-day (Thursday); and after showing us the dispositions, wherewith we should approach the Holy Table, he speaks of the enormity of the crime of an unworthy Communion.

SEVENTH LESSON.

From the first Epistle of Saint Paul, the Apostle, to the Corinthians. De Epistola prima Beati Pauli Apostoli ad Corinthios.

Ch. XI.

Cap. 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 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.

Hoc autem præcipio : non laudans quod non in melius, sed in deterius convenitis. Primum quidem convenientibus vobis in ecclesiam, audio scissuras esse inter vos, et ex parte credo. Nam oportet et hæreses esse, ut et qui probati sunt, manifesti fiant in vobis. Convenientibus ergo vobis in unum, jam non est Dominicam Cœnam manducare. Unusquisque enim suam cœnam præsumit ad manducandum. Et alius quidem esurit, alius autem ebrius est. Numquid domos non habetis ad manducandum et bibendum ? Aut Ecclesiam Dei contemnitis, et confunditis eos qui non habent ? Quid dicam vobis ? Laudo vos ? In hoc non laudo.

℞. Eram quasi agnus innocens: ductus sum ad immolandum, et nesciebam: consilium fecerunt inimici mei adversum me, dicentes: * Venite mittamus lignum in panem ejus, et eradamus eum de terra viventium.

℥. Omnes inimici mei adversum me cogitabant mala mihi: verbum iniquum mandaverunt adversum me, dicentes:

* Venite, mittamus lignum in panem ejus, et eradamus eum de terra viventium.

℞. 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 into his bread, and root him out of the land of the living.

℥. All my enemies devised evil things against me: they uttered a wicked speech against me, saying:

* Come, let us put wood into his bread, and root him out of the land of the living.

EIGHTH LESSON.

Ego enim accepi a Domino, quod et tradidi vobis, quoniam Dominus Jesus, in qua nocte tradebatur, accepit panem, et gratias agens fregit et dixit: Accipite, et manducate: hoc est Corpus meum, quod pro vobis tradetur: hoc facite in meam commemorationem. Similiter et calicem post quam cœnavit dicens: Hic calix novum testamentum est in meo Sanguine. Hoc facite quotiescumque bibetis, in meam commemorationem. Quotiescumque enim manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.

℞. Una hora non potuistis vigilare mecum, qui exhortabimini mori pro me? * Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

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 it 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 the 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.

℞. Could ye not watch one hour with me, ye that exhorted each other to die for me? * Or see ye not how Judas sleepeth not, but maketh speed to deliver me up to the Jews?

℣. Why sleep ye? Arise, and pray, lest ye enter into temptation.

* Or see ye not how Judas sleepeth not, but maketh speed to deliver me up to the Jews?

℣. Quid dormitis? Surgite, et orate, ne intretis in tentationem.

* Vel Judam non videtis, quomodo non dormit, sed festinat tradere me Judæis?

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.

R. The ancients of the people consulted together, * How they might, by craft, apprehend Jesus, and kill him: they went forth with swords and clubs, as to a thief.

℣. The Priests and Pharisees held a council.

Itaque quicumque manducaverit panem hunc, vel biberit calicem Domini indigne, reus erit Corporis et Sanguinis Domini. Probet autem seipsum homo; et sic de pane illo edat, et de calice bibat. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans Corpus Domini. Ideo inter vos multi infirmi et imbecilles, et dormiunt multi. Quod si nosmetipsos dijudicaremus, non utique dijudicaremur. Dum judicamur autem, a Domino corripimur, ut non cum hoc mundo damnemur. Itaque fratres mei, cum convenitis ad manducandum, invicem expectate. Si quis esurit, domi manducet: ut non in judicium conveniatis. Cætera autem, cum venero, disponam.

R. Seniores populi consilium fecerunt, * Ut Jesum dolo tenerent, et occiderent: cum gladiis et fustibus exierunt tamquam ad latronem.

℣. Colligerunt Pontifices et Pharisei concilium.

* Ut Jesum dolo tene-
rent, et occiderent: cum
gladiis et fustibus exierunt
tanquam ad latronem.

Here is repeated: Seniores
populi.

* How they might, by craft,
apprehend Jesus, and kill
him: they went forth with
swords and clubs, as to a thief.

Here is repeated: The an-
cients.

LAUDS.

The *first* Psalm is the one written by David after his sin, in which he so feelingly and so humbly breathes forth his repentance. The Church invariably makes use of this Psalm, when she sues to God for *mercy*; and of all the canticles of the Royal Prophet, there is not one which is so familiar to the Faithful as this.

ANT. Justificeris, Domine,
in sermonibus tuis, et vin-
cas cum judicaris.

ANT. Be thou justified, O
Lord, in thy words, and over-
come, when thou art judged.

PSALM 50.

Miserere mei, Deus: * se-
cundum magnam misericor-
diam tuam.

Et secundum multitudi-
nem miserationum tuarum:
* dele iniquitatem meam.

Amplius lava me ab ini-
quitate mea: * et a peccato
meo munda me.

Quoniam iniquitatem me-
am ego cognosco: * et pec-
catum meum contra me est
semper.

Tibi soli peccavi, et malum
coram te feci: * ut justificeris
in sermonibus tuis, et vincas
cum judicaris.

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

And according to the mul-
titude of thy tender mercies,
blot out my iniquities.

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: *I confess it: do thou
pardon me*, 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, *as is a leper*, 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, the 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 humble heart, O God, thou wilt not despise.

Ecce enim in iniquitatibus conceptus sum: * et in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: * incerta et occulta sapientiæ tuæ manifestasti mihi.

Asperges me hyssopo, et mundabor: * lavabis me, et super nivem dealbabor.

Auditui meo dabis gaudium et lætitiã: * et exultabunt ossa humiliata.

Averte faciem tuam a peccatis meis: * et omnes iniquitates meas dele.

Cor mundum crea in me, Deus: * et spiritum rectum innova in visceribus meis.

Ne projicias me a facie tua: * et spiritum sanctum tuum ne auferas a me.

Redde mihi lætitiã salutaris tui: * et spiritu principali confirma me.

Docebo iniquos vias tuas: * et impii ad te convertentur.

Libera me de sanguinibus Deus, Deus salutis meæ: * et exultabit lingua mea justitiã tuam.

Domine, labia mea aperies: * et os meum annuntiabit laudem tuam.

Quoniam si voluisses sacrificium dedissem utique: * holocaustis non delectaberis.

Sacrificium Deo spiritus contribulatus: * cor contritum et humiliatum, Deus, non despicias.

Benigne fac Domine in bona voluntate tua Sion : * ut ædificentur muri Jerusalem.

Tunc acceptabis sacrificium justitiæ, oblationes, et holocausta : * tunc impo-
nent super altare tuum vitulos.

ANT. Justificeris, Domine, in sermonibus tuis, et vincas cum judicaris.

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

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

ANT. Be thou justified, O Lord, in thy words, and overcome, when thou art judged.

The *second* Psalm is one of those which is fixed for the Thursday of each week : it is a prayer suitable for the morning. The Psalmist confesses the nothingness of man, and the shortness of his life : he asks God to bless the actions of the day. The Faithful must not forget that the Office of Lauds is the morning service, and its being said over night, during these three days, is exceptional.

ANT. Dominus tamquam ovis ad victimam ductus est, et non aperuit os suum.

ANT. The Lord was led as a sheep to the slaughter, and he opened not his mouth.

PSALM 89.

Domine, refugium factus es nobis : * a generatione in generationem.

Priusquam montes fierent, aut formaretur terra et orbis : * a sæculo et usque in sæculum tu es Deus.

Ne avertas hominem in humilitatem : * et dixisti : Convertimini, filii hominum.

Quoniam mille anni ante oculos tuos : * tanquam dies hesternæ quæ præterit.

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 but as yesterday which is past and gone.

And as a watch in the night: as things that are counted nothing, so shall thy 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 are quickly consumed: 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 three-score 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 make us 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 are rejoiced, and are delighted all our days.

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

Et custodia in nocte: * quæ pro nihilo habentur, eorum anni erunt.

Mane sicut herba transcat, mane floreat, et transcat: * vespere decidat, induret, et arescat.

Quia defecimus in ira tua: * et in furore tuo turbati sumus.

Posuisti iniquitates nostras in conspectu tuo: * sæculum nostrum in illuminatione vultus tui.

Quoniam omnes dies nostri defecerunt: * et in ira tua defecimus.

Anni nostri sicut aranea meditabuntur: * dies annorum nostrorum in ipsis septuaginta anni.

Si autem in potentatibus, octoginta anni: * et amplius eorum labor et dolor.

Quoniam supervenit mansuetudo: * et corripiemur.

Quis novit potestatem iræ tuæ: * et præ timore tuo iram tuam dinumerare?

Dexteram tuam sic notam fac: * et eruditos corde in sapientia.

Convertere, Domine, usquequo: * et deprecabilis esto super servos tuos.

Repleti sumus mane misericordia tua: * et exultavimus, et delectati sumus omnibus diebus nostris.

Lætati sumus pro diebus, quibus nos humiliasti: * annis, quibus vidimus mala.

Respice in servos tuos, et in opera tua : * et dirige filios eorum.

Et sit splendor Domini Dei nostri super nos, et opera manuum nostrarum dirige super nos : * et opus manuum nostrarum dirige.

ANT. Dominus tanquam ovis ad victimam ductus est, et non aperuit os suum.

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

And let the brightness of the Lord our God be upon us, and direct thou the works of our hands over us : yea, the work of our hands do thou direct.

ANT. The Lord was led as a sheep to the slaughter, and he opened not his mouth.

The *third* Psalm is one that is said every day in Lauds, and the Church would not make these three days an exception. It is the prayer of the soul, turning towards her God at the dawn of day, and assuring him of her confidence and love. It is always joined to the 66th Psalm, in which the Royal Prophet prays to God, at the rising of the sun, to bless the world with the rays of his divine mercy.

ANT. Contritum est cor meum in medio mei, contremuerunt omnia ossa mea.

ANT. My heart is broken within me ; all my bones have trembled.

PSALM 62.

Deus, Deus meus : * ad te de luce vigilo.

Sitivit in te anima mea : * quam multipliciter tibi caro mea.

In terra deserta, et in via, et in aquosa : * sic in sancto apparui tibi, ut viderem virtutem tuam, et gloriam tuam.

Quoniam melior est misericordia tua super vitas : * labia mea laudabunt te.

Sic benedicam te in vita mea : * et in nomine tuo levabo manus meas.

O God, my God, to thee do I watch at break of day.

For thee my soul hath thirsted : for thee my flesh, O how many ways !

In a desert land, and where there is no way, and no water : so in the sanctuary have I come before thee, to see thy power and thy glory.

For thy mercy is better than lives : thee my lips shall praise.

Thus will I bless thee all my life long : and in thy name I will lift up my hands,

Let my soul be filled as with marrow and fatness : and my mouth shall praise thee with joyful lips.

If I have remembered thee on my bed, I will meditate on thee in the morning : because thou hast been my helper.

And I will rejoice under the covert of thy wings : my soul hath stuck close to thee : thy right hand hath received me.

But they have sought my soul in vain, they shall go into the lower parts of the earth : they shall be delivered into the hands of the sword, they shall be the portions of foxes.

But the *just man, being delivered from danger, like a king shall rejoice in God* : all they shall be praised that swear by him : because the mouth is stopped of them that speak wicked things.

Sicut adipe et pinguedine repleatur anima mea : [†] et labiis exsultationis laudabit os meum.

Si memor fui tui super stratum meum, in matutinis meditabor in te : * quia fuisti adjutor meus.

Et in velamento alarum tuarum exsultabo, adhæsit anima mea post te : * me suscepit dextera tua.

Ipsi vero in vanum quæsierunt animam meam, introibunt in inferiora terræ : * tradentur in manus gladii, partes vulpium erunt.

Rex vero lætabitur in Deo, laudabuntur omnes qui jurant in eo : * quia obstructum est os loquentium iniqua.

PSALM 66.

May God have mercy on us, and bless us : may he cause the light of his countenance to shine upon us, and may he have mercy on us.

That we may know thy way upon earth, thy salvation in all nations.

Let people confess to thee, O God : let all people give praise to thee.

Let the nations be glad and rejoice : for thou judgest the people with justice, and directest the nations upon earth.

Deus misereatur nostri, et benedicat nobis : * illuminet vultum suum super nos, et misereatur nostri.

Ut cognoscamus in terram viam tuam : * in omnibus gentibus salutare tuum.

Confiteantur tibi populi Deus : * confiteantur tibi populi omnes.

Lætentur et exsultent gentes : * quoniam judicas populos in æquitate, et gentes in terra dirigis,

Confiteantur tibi populi
Deus : confiteantur tibi
populi omnes : * terra dedit
fructum suum.

Let the people, O God,
confess to thee, let all the
people give praise to thee.
The earth hath yielded her
fruit.

Benedicat nos Deus,
Deus noster, benedicat nos
Deus : * et metuant eum
omnes fines terræ.

May God, our own God,
bless us, may God bless us :
and all the ends of the earth
fear him.

ANT. Contritum est cor
meum in medio mei, con-
tremuerunt omnia ossa
mea.

ANT. My heart is broken
within me ; all my bones have
trembled.

The sublime Canticle of Moses, which was sung after the passage through the Red Sea, forms part of Thursday's Lauds during the whole year. It is peculiarly appropriate now, when our Catechumens are about to receive holy Baptism. The Font will be their Red Sea, wherein all their sins will be drowned, as the Egyptians of old. The Israelites, after having offered the sacrifice of the Paschal Lamb, passed safely between the waves : our Catechumens will come to the laver of regeneration full of hope in the Sacrifice of the True Lamb, for his Blood has imparted to the element of Water the power of purifying the soul.

ANT. Exhortatus es in
virtute tua, et in refectione
sancta tua, Domine.

ANT. Thou hast encour-
aged us by thy power, and by
thy holy refreshment, O Lord!

CANTICLE OF MOSES.

(*Exod. XV.*)

Cantemus Domino : glo-
riose enim magnificatus est :
* equum et ascensorem de-
jecit in mare.

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

Fortitudo mea et laus
mea Dominus : * et factus
est mihi in salutem.

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

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

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

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

Thy right hand, O Lord, is magnified in strength ; thy right hand, O Lord, hath slain the enemy. And in the multitude of thy power thou hast put down thy adversaries.

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

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

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

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

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

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

Thou stretchedst forth thy hand, and the earth swallowed them. In thy mercy thou

Iste Deus meus, et glorificabo eum : * Deus patris mei, et exaltabo eum.

Dominus quasi vir pugnator, Omnipotens nomen ejus : * currus Pharaonis, et exercitum ejus projecit in mare.

Electi principes ejus submersi sunt in mari rubro : * abyssi operuerunt eos, descenderunt in profundum quasi lapis.

Dextera tua, Domine, magnificata est in fortitudine : dextera tua, Domine, percussit inimicum : * et in multitudine gloriæ tuæ deposuisti adversarios tuos.

Misisti iram tuam, quæ devoravit eos sicut stipulam : * et in spiritu furoris tui congregatæ sunt aquæ.

Stetit unda fluens : * congregatæ sunt abyssi in medio mari.

Dixit inimicus : persequar et comprehendam : * dividam spolia, implebitur anima mea.

Evaginabo gladium meum : * interficiat eos manus mea.

Flavit spiritus tuus, et operuit eos mare : * submersi sunt quasi plumbum in aquis vehementibus.

Quis similis tui in fortibus, Domine : * quis similis tui, magnificus in sanctitate, terribilis atque laudabilis, faciens mirabilia ?

Extendisti manum tuam, et devoravit eos terra : * dux fuisti in misericordia

tua populo quem redemisti.

Et portasti eum in fortitudine tua : * ad habitaculum sanctum tuum.

Ascenderunt populi et irati sunt : * dolores obtinuerunt habitatores Philisthim.

Tunc conturbati sunt principes Edom, robustos Moab obtinuit tremor : * obriguerunt omnes habitatores Chanaan.

Irruat super eos formido et pavor : * in magnitudine brachii tui.

Fiant immobiles quasi lapidis, donec pertranseat populus tuus, Domine : * donec pertranseat populus tuus iste, quem possedisti.

Introduces eos, et plantabis in monte hæreditatis tuæ : * firmissimo habitaculo tuo, quod operatus es, Domine :

Sanctuarium tuum, Domine, quod firmaverunt manus tuæ : * Dominus regnabit in æternum, et ultra.

Ingressus est enim eques Pharao cum curribus et equitibus ejus in mare : * et reduxit super eos Dominus aquas maris.

Filii autem Israël ambulaverunt per siccum : * in medio ejus.

ANT. Exhortatus es in virtute tua, et in refectioe sancta tua Domine.

hast been a leader to the people whom thou hast redeemed :

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

Nations rose up, and were angry : sorrows took hold of the inhabitants of Philisthim.

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

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

Let them become immovable 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 Pharaoh went in on horseback with his chariots and horsemen into the sea : and the Lord brought back upon them the waters of the sea.

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

ANT. Thou hast encouraged us by thy power, and by thy holy refreshment, O Lord !

The *last* Psalm, which is always said at Lauds, is

composed of the last three of the Psalterly. Their theme is the *praise* of God, and this portion of the canonical office is called, on that account, *Lauds*.

ANT. He was offered because it was his own will, and he bore himself our sins.

ANT. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

PSALM 148.

Praise ye the Lord from the heavens: praise ye him in the high places.

Praise ye him, all his Angels: praise ye him all his hosts.

Praise ye him, O sun and moon: praise him all ye stars and light.

Praise him ye heavens of heavens: and let all the waters that are above the heavens praise the name of the Lord.

For he spoke, and they were made; he commanded, and they were created.

He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

Praise the Lord from the earth, ye dragons, and all ye deeps.

Fire, hail, snow, ice, stormy winds, which fulfil his word.

Mountains and all hills, fruitful trees, and all cedars.

Beasts and all cattle: serpents and feathered fowls.

Laudate Dominum de cœlis: * laudate eum in excelsis.

Laudate eum omnes Angeli ejus: * laudate eum omnes virtutes ejus.

Laudate eum sol et luna: * laudate eum omnes stellæ et lumen.

Laudate eum cœli cœlorum: * et aquæ omnes, quæ super cœlos sunt, laudent nomen Domini.

Quia ipse dixit, et facta sunt: * ipse mandavit, et creata sunt.

Statuit ea in æternum, et in sæculum sæculi: * præceptum posuit, et non præteribit.

Laudate Dominum de terra: * dracones et omnes abyssi.

Ignis, grando, nix, glacies, spiritus procellarum: * quæ faciunt verbum ejus.

Montes et omnes colles: * ligna fructifera, et omnes cedri.

Bestiæ et universa pecora: * serpentes et volucres pennatæ.

Reges terræ, et omnes populi: * principes et omnes iudices terræ.

Juvenes et virgines: senes cum junioribus laudent nomen Domini: * quia exaltatum est nomen ejus solius.

Confessio ejus super cælum et terram: * et exaltavit cornu populi sui.

Hymnus omnibus sanctis ejus: * filiis Israël, populo appropinquantî sibi.

Kings of the earth, and all people: princes and all judges of the earth.

Young men and maidens: let the old with the younger praise the name of the Lord: for his name alone is exalted.

The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints; to the children of Israel, a people approaching to him.

PSALM 149.

Cantate Domino canticum novum: * laus ejus in ecclesia sanctorum.

Lætetur Israël in eo qui fecit eum: * et filii Sion exsultent in rege suo.

Laudent nomen ejus in choro: * in tympano, et psalterio psallant ei.

Quia beneplacitum est Domino in populo suo: * et exaltabit mansuetos in salutem.

Exsultabunt sancti in gloria: * lætabuntur in cubilibus suis.

Exsultationes Dei in gutture eorum: * et gladii ancipites in manibus eorum.

Ad faciendam vindictam in nationibus: * increpationes in populis.

Ad alligandos reges eorum in compedibus: * et nobiles eorum in manicis ferreis.

Sing ye to the Lord a new canticle: let his praise be in the church of the saints.

Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

The Saints shall rejoice in glory: they shall be joyful in their beds.

The high praises of God shall be in their mouth: and two-edged swords in their hands.

To execute vengeance upon the nations, chastisements among the people.

To bind their kings with fetters, and their nobles with manacles of iron.

To execute upon them the judgment that is written: this glory is to all his saints.

Ut faciant in eis iudicium conscriptum: * gloria hæc est omnibus sanctis ejus.

PSALM 150.

Praise ye the Lord in his holy places: praise ye him in the firmament of his power.

Laudate Dominum in sanctis ejus: * laudate eum in firmamento virtutis ejus.

Praise ye him for his mighty acts: praise ye him according to the multitude of his greatness.

Laudate eum in virtutibus ejus: * laudate eum secundum multitudinem magnitudinis ejus.

Praise him with sound of trumpet: praise him with psaltery and harp.

Laudate eum in sono tubæ: * laudate eum in psalterio et cithara.

Praise him with timbrel and choir: praise him with strings and organs.

Laudate eum in tympano et choro: * laudate eum in chordis et organo.

Praise him on high-sounding cymbals: praise him on cymbals of joy: let every spirit praise the Lord.

Laudate eum in cymbalis benesonantibus: laudate eum in cymbalis jubilationis: * omnis spiritus laudet Dominum.

ANT. He was offered because it was his own will, and he bore himself our sins.

ANT. Oblatus est quia ipse voluit, et peccata nostra ipse portavit.

℣. The man of my peace, in whom I trusted;

℣. Homo pacis meæ, in quo speravi.

℞. Who eat my bread, hath greatly supplanted me.

℞. Qui edebat panes meos, ampliavit adversum me supplantationem.

The Church now intones the sweet Canticle of Zachary, which she repeats every morning. Its joyous accents strangely contrast with the sadness caused in us by the Passion of our Jesus, the Sun of Justice. It was during these very days, that *the remission of sins was wrought through the bowels of the mercy of our God*; but the Divine Orient rises not upon us *from on high* and in his splendour; he is about to set on Calvary by the most cruel of deaths. Let us weep for ourselves, whilst we weep for Him; but let us look forward to his Resurrection, which is to be *ours* also,

ANT. Traditor autem dedit eis signum, dicens: Quem osculatus fuero, ipse est, tenete eum.

ANT. But the traitor gave them a sign, saying: He that I shall kiss, that is He; hold him fast.

CANTICLE OF ZACHARY.

(*St. Luke, I.*)

Benedictus Dominus Deus Israël: * quia visitavit, et fecit redemptionem plebis suæ:

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

Et erexit cornu salutis nobis: * in domo David pueri sui.

And hath raised up a horn of salvation to us, in the house of David his servant.

Sicut locutus est per os sanctorum, * qui a sæculo sunt Prophetarum ejus:

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

Salutem ex inimicis nostris: * et de manu omnium qui oderunt nos.

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

Ad faciendam misericordiam cum patribus nostris: * et memorari testamenti sui sancti.

To perform mercy to our fathers; and to remember his holy covenant.

Jusjurandum, quod juravit ad Abraham patrem nostrum: * daturum se nobis.

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

Ut sine timore, de manu inimicorum nostrorum liberati: * serviamus illi.

That being delivered from the hands of our enemies, we may serve him without fear.

In sanctitate et justitia coram ipso: * omnibus diebus nostris.

In holiness and justice before him, all our days.

Et tu puer, propheta Altissimi vocaberis: * præibis enim ante faciem Domini parare vias ejus.

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.

Ad dandam scientiam salutis plebi ejus: * in remissionem peccatorum eorum.

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

Per viscera misericordiæ Dei nostri: * in quibus visitavit nos Oriens ex alto.

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 in the way of peace.

ANT. But the traitor gave them a sign, saying : He that I shall kiss, that is He ; hold him fast.

Illuminare his, qui in tenebris et in umbra mortis sedent : * ad dirigendos pedes nostros in viam pacis.

ANT. Traditor autem dedit eis signum, dicens : Quem osculatus fuero, ipse est, tenete eum.

As soon as the Antiphon is finished, the Choir sings, to a most plaintive chant, the following words, which are continually on the lips of the Church during these three days :

℣. Christ became, for our sakes, obedient unto death.

℣. Christus factus est pro nobis obediens usque ad mortem.

Immediately after this is said, in secret, the *Pater noster*, which is followed by the Psalm *Miserere* (page 336) ; it is recited with a suppressed voice, by alternate choirs. Finally, the first in dignity says the following Prayer.

Look down, O Lord, we beseech thee, upon this thy family, for which our Lord Jesus Christ hesitated not to be delivered into the hands of wicked men, and undergo the punishment of the Cross :

Respice, quæsumus, Domine, super hanc familiam tuam : pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum :

(then, the rest in secret :)

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

Qui tecum vivit et regnat, in unitate Spiritus Sancti, Deus, per omnia sæcula sæculorum. Amen.

The gradual putting out the candles,—the taking the one that is left lighted, its being concealed and then shown again,—the noise which is made at the end,—all these ceremonies have been already explained : see page 303.