

THURSDAY OF THE LORD'S SUPPER

COMMONLY CALLED MAUNDY THURSDAY

AT MATINS

Upon this and the two following days, Our Father, Hail Mary, and I believe having been said secretly and all else omitted, Matins are begun at once with the Ant. On the first Psalm; and at the end of each Psalm at Matins and at Lauds one of the fifteen candles on the triangular stand before the Altar is extinguished.

At all the Hours through None of Holy Sabbath, Glory be to the Father is omitted at the end of the Psalms and in the Responds. In the sung Office the final verses of the Psalms and Canticles are ended like the others, namely, in the ending suited to the Ant. When the Office is recited, at all the Hours the voice is lowered a tone at the end of each Psalm, Canticle, and division; also at the end of the Psalm Miserere which is recited after the Hours in a low tone.

The Collect Almighty God, we beseech thee is said in a solemn monotone, and the last syllable is said in a lower tone, as in the Psalms.

Nocturn I.

Ant. The zeal of thine house † hath even eaten me; and the rebukes of them that rebuked thee are fallen upon me.

Psalm 69.

Salvum me fac.

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

I stick fast in the deep mire, where no ground is; * I am come into deep waters, so that the floods run over me.

I am weary of crying; † my sight faileth me for waiting so long upon my God.

They that hate me without a cause are more than the hairs of my head; * they that are mine enemies, and would destroy me guiltless, are mighty.

I paid them the things that I never took: * God, thou knowest my simpleness, and my faults are not hid from thee.

Let not them that trust in thee, O Lord God of hosts, be ashamed for my cause; * let not those that seek thee be confounded through me, O Lord God of Israel.

And why? For thy sake have I suffered reproof; * shame hath covered my face.

I am become a stranger unto my brethren, * even an alien unto my mother's children.

For the zeal of thine house hath even eaten me; * and the rebukes of them that rebuked thee are fallen upon me.

I wept, and chastened myself with fasting, * and that was turned to my reproof.

I put on sackcloth also, * and they jested upon me.

They that sit in the gate speak against me, * and the drunkards make songs upon me.

But, Lord, I make my prayer unto thee * in an acceptable time.

Hear me, O God, in the multitude of thy mercy, *even in the truth of thy salvation.

Take me out of the mire, that I sink not; * O let me be delivered from then that hate me, and out of the deep waters.

Let not the water-flood drown me, † neither let the deep swallow me up; * and let not the pit shut her mouth upon me.

Hear me, O Lord, for thy loving-kindness is comfortable; * turn thee unto me according to the multitude of thy mercies.

And hide not thy face from thy servant, for I am in trouble; * O haste thee, and hear me.

Draw nigh unto my soul, and save it; * O deliver me, because of mine enemies.

Thou hast known my reproof, my shame, and my dishonour; * mine adversaries are all in thy sight.

Thy rebuke hath broken my heart; I am full of heaviness; * I looked for some to have pity on me, but there was no man, neither found I any to comfort me.

They gave me gall to eat; * and when I was thirsty they gave me vinegar to drink.

Let their table be made a snare to take themselves withal; * and let the things that should have been for their wealth be unto them an occasion of falling.

Let their eyes be blinded, that they see not; * and bow thou down their backs.

Pour out thine indignation upon them, * and let thy wrathful displeasure take hold of them.

Let their habitation be void, * and no man to dwell in their tents.

For they persecute him whom thou hast smitten; * and they talk how they may vex them whom thou hast wounded.

Let them fall from one wickedness to another, * and not come into thy righteousness.

Let them be wiped out of the book of the living, * and not be written among the righteous.

As for me, when I am poor and in heaviness, * thy help, O God, shall lift me up.

I will praise the Name of God with a song, * and magnify it with thanksgiving.

This also shall please the Lord * better than a bullock that hath horns and hoofs.

The humble shall consider this, and be glad: * seek ye after God, and your soul shall live.

For the Lord heareth the poor, * and despiseth not his prisoners.

Let heaven and earth praise him: * the sea, and all that moveth therein.

For God will save Sion, and build the cities of Judah, * that men may dwell there, and have it in possession.

The posterity also of his servants shall inherit it; * and they that love his Name shall dwell therein.

Ant. The zeal of thine house hath even eaten me; and the rebukes of them that rebuked thee are fallen upon me.

Ant. Let them be turned backward † and put to confusion that seek to do me evil.

Psalm 70.

Deus, in adiutorium.

HASTE thee, O God, to deliver me; * make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul; * let them be turned backward and put to confusion that wish me evil.

Let them for their reward be soon brought to shame * that cry over me, There, there.

But let all those that seek thee be joyful and glad in thee: * and let all such as delight in thy salvation say always, The Lord be praised.

As for me, I am poor and in misery: * haste thee unto me, O God.

Thou art my helper, and my redeemer: * O Lord, make no long tarrying.

Ant. Let them be turned backward and put to confusion that seek to do me evil.

Ant. Deliver me, † O my God, out of the hand of the ungodly.

Psalm 71.

In te, Domine, speravi.

IN thee, O Lord, have I put my trust, let me never be put to confusion: * but rid me, and deliver me, in thy righteousness; incline thine ear unto me, and save me.

Be thou my strong hold, whereunto I may always resort: * thou hast promised to help me, for thou art my house of defence, and my castle.

Deliver me, O my God, out of the hand of the ungodly, * out of the hand of the unrighteous and cruel man.

For thou, O Lord God, art the thing that I long for: * thou art my hope, even from my youth.

Through thee have I been holden up ever since I was born: * thou art he that took me out of my mother's

womb; my praise shall be always of thee.

I am become as it were a monster unto many, * but my sure trust is in thee.

O let my mouth be filled with thy praise, * that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age; * forsake me not when my strength faileth me.

For mine enemies speak against me; † and they that lay wait for my soul take their counsel together, saying, * God hath forsaken him; persecute him, and take him, for there is none to deliver him.

Go not far from me, O God; * my God, haste thee to help me.

Let them be confounded and perish that are against my soul; * let them be covered with shame and dishonour that seek to do me evil.

As for me, I will patiently abide always, * and will praise thee more and more.

My mouth shall daily speak of thy righteousness and salvation; * for I know no end hereof.

I will go forth in the strength of the Lord God, * and will make mention of thy righteousness only.

Thou, O God, hast taught me from my youth up until now; * therefore will I tell of thy wondrous works.

Forsake me not, O God, in mine old age, when I am gray-headed, * until I have shewed thy strength unto this generation, and thy power to all them that are yet for to come.

Thy righteousness, O God, is very high, * and great things are they that thou hast done; O God, who is like unto thee?

O what great troubles and adversaries hast thou shewed me! † and yet didst thou turn and refresh me; * yea, and broughtest me from the deep of the earth again.

Thou hast brought me to great honour, * and comforted me on every side:

Therefore will I praise thee and my faithfulness, O God, † playing upon an instrument of music: * unto thee will I sing upon the harp, O thou, O thou Holy One of Israel.

My lips will be fain when I sing unto thee; * and so will my soul whom thou hast delivered.

My tongue also shall talk of thy righteousness all the day long; * for they are confounded and brought unto shame that seek to do me evil.

Ant. Deliver me, O my God, out of the hand of the ungodly.

= Let them be turned backward and put to confusion. + That seek to do me evil.

During this Triduum, after the = of the Nocturns Our Father is said secretly. And lead us is not said aloud, nor is the Absolution said or the Blessings given before the Lessons. After the Lessons But thou is not said, but the first three Lessons from Jeremiah are ended as below.

Here begin the Lamentations of
Jeremiah the Prophet.

Lesson i Chapter 1. 1–14.

ALEPH. How doth the city sit solitary, that was full of people! How is she become as a widow! She that was great among the nations, and princess among the provinces, how is she become tributary!

Beth. She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath none to comfort her: all her friends have dealt treacherously with her, they are become her enemies.

Ghimel. Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutors over-took her between the straits.

Daleth. The ways of Sion do mourn, because none come to the solemn feasts: all her gates are desolate; her priests sigh, her virgins are afflicted, and she is in bitterness.

He. Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy.

Jerusalem, Jerusalem, return unto the Lord thy God.

Thus are ended the Lessons from Lamentations during this Triduum.

+ Upon the mount of Olives † he prayed to the Father: Father, if it be possible, let this cup pass from me: * The spirit indeed is willing, but the flesh is weak. = Watch and pray, that ye enter not into temptation. The spirit.

Lesson ii.

VAU. From the daughter of Sion all her beauty is departed: her princes are become like harts that find no pasture: and they are gone without strength before the pursuer.

Zain. Jerusalem remembered in the days of her affliction and of her miseries all her pleasant things that

she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her sabbaths.

Heth. Jerusalem hath grievously sinned; therefore she is removed: all that honoured her despise her, because they have seen her nakedness; yea, she sigheth, and turneth backward.

Teth. Her filthiness is in her skirts; she remembereth not her last end; therefore she came down wonderfully: she had no comforter. O Lord, behold my afflictions; for the enemy hath magnified himself.

Jerusalem, Jerusalem, return unto the Lord thy God.

+ My soul † is exceeding sorrowful, even unto death; tarry ye here, and watch with me: now shall ye befold a multitude which will come about me: * Ye will flee and forsake me, and I shall go hence to be offered for you. = Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Ye will flee.

Lesson iii.

JOD. The adversary hath spread out his hand upon all her pleasant things: for she hath seen that the heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation.

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

Lamed. Is it nothing, to you, all ye that pass by? behold, and see if there be any sorrow like unto my

sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

Mem. From above hath he sent fire into my bones, and it prevaieth against them: he hath spread a net for my feet, he hath turned me back; he hath made me desolate and faint all the day.

Nun. The yoke of my transgressions is bound by his hand; they are wreathed, and come up upon my neck; he hath made my strength to fall, the Lord hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem, Jerusalem, return unto the Lord thy God.

+ Behold, † we have seen him, and lo, he hath no form nor comeliness; there is no beauty in him, that we should desire him: her hath borne our sins and offences, and for us he grieveth: but he was wounded for our transgressions, * And with his stripes we are healed. = Surely he hath borne our griefs, and carried our sorrows. And with. + Behold *to the* =.

Nocturn II.

Ant. The Lord † hath delivered the poor when he cried: the needy also, and him that had no helper.

Psalm 72.

Deus, iudicium.

GIVE the King thy judgments, O God, * and thy righteousness unto the King's son.

Then shall he judge thy people according unto right, * and defend the poor.

The mountains also shall bring peace, * and the little hills righteousness unto the people.

He shall keep the simple folk by their right, * defend the children of the poor, and punish the wrong doer.

They shall fear thee, as long as the sun and moon endureth, * from one generation to another.

He shall come down like the rain into a fleece of wool, * even as the drops that water the earth.

In his time shall the righteous flourish; * yea, and abundance of peace, so long as the moon endureth.

His dominion shall be also from the one sea to the other, * and from the flood unto the world's end.

They that dwell in the wilderness shall kneel before him; * his enemies shall lick the dust.

The kings of Tharsis and of the isles shall give presents; * the kings of Arabia and Saba shall bring gifts.

All kings shall fall down before him; * all nations shall do him service.

For he shall deliver the poor when he crieth; * the needy also, and him that hath no helper.

He shall be favourable to the simple and needy, * and shall preserve the souls of the poor.

He shall deliver their souls from falsehood and wrong; * and dear shall their blood be in his sight.

He shall live, and unto him shall be given of the golf of Arabia; * prayer shall be made ever unto him, and daily shall he be praised.

There shall be an heap of corn in the earth, high upon the hills; * his fruit shall shake like Libanus, and shall be green in the city like grass upon the earth.

His Name shall endure for ever; † his Name shall remain under the sun among the posterities which shall be blessed through him; * and all the heathen shall praise him.

Blessed be the Lord God, even the God of Israel, * which only doeth wondrous things;

And blessed be the Name of his Majesty for ever: * and all the earth shall be filled with his Majesty. Amen. Amen.

Ant. The Lord hath delivered the poor when he cried: the needy also, and him that had no helper.

Ant. They imagine wickedness, † and speak of wicked blasphemy: their talking is against the Most High.

Psalm 73.

Quam bonus Israel.

TRULY God is loving unto Israel: * even unto such as are of a clean heart.

Nevertheless, me feet were almost gone, * my treadings had well-nigh slipt.

And why? I was grieved at the wicked: * I do also see the ungodly in such prosperity.

For they are in no peril of death; * but are lusty and strong.

They come in no misfortune like other folks; * neither are they plagued like other men.

And this is the cause that they are so holden with pride, * and over-whelmed with cruelty.

Their eyes swell with fatness, * and they do even what they lust.

They corrupt other, and speak of wicked blasphemy; * their talking is against the Most High.

For they stretch forth their mouth unto the heaven, * and their tongue goeth through the world.

Therefore fall the people unto them, * and thereout suck they no small advantage.

Tush, say they, how should God perceive it? * is there knowledge in the Most High?

Lo, these are the ungodly, † these prosper in the world, and these have riches in possession: * and I said, Then have I cleansed my heart in vain, and washed mine hands in innocency.

All the day long have I been punished, * and chastened every morning.

Yea, and I had almost said even as they; * but lo, then I should have condemned the generation of thy children.

Then thought I to understand this; * but it was too hard for me,

Until I went into sanctuary of God: * then understood I the end of these men;

Namely, how thou dost set them in slippery places, * and castest them down, and destroyest them.

Oh, how suddenly do they consume, * perish, and come to a fearful end!

Yea, even like as a dream when one awaketh; * so shalt thou make their image to vanish out of the city.

Thus my heart was grieved, * and it went even through my reins.

So foolish was I, and ignorant, * even as it were a beast before thee.

Nevertheless, I am always by thee; * for thou hast holden me by my right hand.

Thou shalt guide me with thy counsel, * and after that receive me with glory.

Whom have I in heaven but thee? * and there is none upon earth that I desire in comparison of thee.

My flesh and my heart faileth; * but God is the strength of my heart, and my portion for ever.

For lo, they that forsake thee shall perish; * thou hast destroyed all them that commit fornication against thee.

But it is good for me to hold me fast by God, † to put my trust in the Lord God, * and to speak of all thy works in the gates of the daughter of Sion.

Ant. They imagine wickedness, and speak of wicked blasphemy: their talking is against the Most High.

Ant. Arise, O Lord, † and maintain my cause.

Psalm 74.

Ut quid, Deus.

O GOD, wherefore art thou absent from us so long? * why is thy wrath so hot against the sheep of thy pasture?

O think upon thy congregation, * whom thou hast purchased, and redeemed of old.

Think upon the tribe of thine inheritance, * and Mount Sion, wherein thou hast dwelt.

Lift up thy feet, that thou mayest utterly destroy every enemy, * which hath done evil in thy sanctuary.

Thine adversaries roar in the midst of thy congregations, * and set up their banners for tokens.

He that hewed timber afore out of the thick trees, * was known to bring it to an excellent work.

But now they break down all the carved work thereof * with axes and hammers.

They have set fire upon thy holy places, * and have defiled the dwelling-place of thy Name, even unto the ground.

Yea, they said in their hearts, Let us make havoc of them altogether: * thus have they burnt up all the houses of God in the land.

We see not our tokens, † there is not one prophet more; * no, not one is there among us, that understandeth any more.

O God, how long shall the adversary do this dishonour? * how long shall the enemy blaspheme thy Name, for ever?

Why withdrawest thou thy hand? * why pluckest thou not thy right hand out of thy bosom to consume the enemy?

For God is my King of old; * the help that is done upon earth he doeth it himself.

Thou didst divide the sea through thy power; * thou brakest the heads of the dragons in the waters.

Thou smotest the heads of Leviathan in pieces, * and gavest him to be meat for the people in the wilderness.

Thou broughtest out fountains and waters of the hard rocks; * thou driedst up mighty waters.

The day is thine, and the night is thine; * thou hast prepared the light and the sun.

Thou hast set all the borders of the earth; * thou hast made summer and winter.

Remember this, O Lord, how the enemy hath rebuked; * and how the foolish people hath blasphemed thy Name.

O deliver not the soul of thy turtle-dove unto the multitude of the enemies; * and forget not the congregation of the poor for ever.

Look upon the covenant; * for all the earth is full of darkness, and cruel habitations.

O let not the simple go away ashamed; * but let the poor and needy give praise unto thy Name.

Arise, O God, maintain thine own cause; * remember how the foolish man blasphemeth thee daily.

Forget not the voice of thine enemies: * the presumption of them that hate thee increaseth ever more and more.

Ant. Arise, O Lord and maintain my cause.

= Deliver me, O my God, out of the hand of the ungodly. + Out of the hand of the unrighteous and cruel man.

Our Father, *secretly*.

From the Treatise of Saint Augustine the Bishop, on the Psalms

Lesson iv *On Ps. 55. 1.*
'HEAR my prayer, O God: and hide not thyself from my petition. Take heed unto me, and hear me.'

These are the words of an earnest and anxious man, beset by great trouble. He prayeth as one suffering much, and longing to be delivered from evil. It remaineth for us to see in what evil he is: and when he beginneth to tell us, to acknowledge that we also suffer therefrom: that sharing his trouble,

we may join in his prayer. 'I mourn,' saith he, 'in my trial, and am vexed.' Wherein mourneth he? Wherein is he vexed? He saith, 'In my trial.' He remembereth the wicked men whom he suffereth, and that sufferance of evil men he calleth his trial. Think ye not that the wicked are in this world for naught, and that God nowise doeth good through them. Every wicked man either liveth that he may be made righteous; or else he liveth that the righteous may be tried by him.

+ Mine own familiar friend † hath betrayed me by the sign of a kiss: Whomsoever I shall kiss, that same is he; hold him fast: he gave this wicked signal, and so be a kiss accomplished murder.* Unhappy, he cast down the price of blood in the temple, and departed, and went and hanged himself. = It had been good for that man if he had not been born. Unhappy.

Lesson v.

O WOULD to God, therefore, that they who now try us might be converted, and tried together with us! Nevertheless, as long as they continue to try us, let us not hate them: for we know not whether any one of them will endure to the end in his wickedness. And for the most part, when thou deemest thyself to be hating thine enemy, thou hatest thy brother, and knowest it not. The devil and his angels are pointed out to us in the holy Scriptures as doomed unto fire everlasting. Of their amendment alone need we despair, against whom we wage a hidden strife; to which strife the Apostle armeth us, saying, 'We

wrestle not against flesh and blood' (that is, not against men whom ye may see,) 'but against principalities, against powers, against the rulers of the darkness of this world.' He said not, 'He said not, 'the rulers of this world,' lest perchance thou shouldest deem that devils are the lords of heaven and earth: but he said, 'the rulers of the darkness of this world'; when he spake of the world, he meant the lovers of the world: ungodly and unrighteous men, he called the world: of that world he spake, whereof the Gospel saith, 'and the world knew him not'.

+ Judas, † most evil trafficker, sought to betray the Lord with a kiss: he, as an innocent lamb, refused not the Kiss of Judas: * For thirty pieces of silver, he betrayed Christ to the Jews. = Better were it for that man if he had not been born. For thirty.

Lesson vi.

'FOR I have spied unrighteousness and strife in the city.' Give heed unto the glory of the Cross itself. Now upon the brow of kings that Cross firmly resteth, which foes did once revile. Effect hath proven strength: it hath conquered the world not with the sword, but with wood. The wood of the Cross seemed worthy of scorn to his enemies, as they stood before that very wood, wagging their heads, and saying, 'If he be the Son of God, let him come down from the Cross!' He stretched forth his hands unto a disobedient and gainsaying people. If he is just which liveth by faith, he that hath not faith is unrighteous. What then

he calleth unrighteousness, know thou to be unbelief. Therefore the Lord 'spied unrighteousness and strife in the city', and 'stretched forth his hands unto a disobedient and gainsaying people': and yet, looking forth upon these very same, he said, 'Father, forgive them, for they know not what they do.'

+ One of my disciples † shall this day betray me: Woe unto that man be whom I am betrayed: * Better were it for that man if he had not been born. = He that dippeth his hand with me in the dish, the same shall betray me into the hands of sinners. Better. + One.

Nocturn III.

Ant. I said to the wicked, † Deal not so madly: speak not unrighteously against the Lord.

Psalm 75.

Confitebimur tibi.

UNTO thee, O God, do we give thanks; * yea, unto thee do we give thanks.

Thy Name also is so nigh, * and that do thy wondrous works declare.

When I receive the congregation * I shall judge according unto right.

The earth is weak, and all the inhabitants thereof: * I bear up the pillars of it.

I said unto the fools, Deal not so madly; * and to the ungodly, Set not up your horn.

Set not up your horn on high, * and speak not with a stiff neck.

For promotion cometh neither from the east, nor from the west, * nor yet from the south.

And why? God is the Judge; * he putteth down one, and setteth up another.

For in hand of the Lord there is a cup, and the wine is red; * it is full mixed, and he poureth out of the same.

As for the dregs thereof, * all the ungodly of the earth shall drink them, and suck them out.

But I will talk of the God of Jacob, * and praise him for ever.

All the horns of the ungodly also will I break, * and the horns of the righteous shall be exalted.

Ant. I said to the wicked, Deal not so madly: speak not unrighteously against the Lord.

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

Psalm 76.

Notus in Judaea.

IN Jewry is God known; * his Name is great in Israel.

At Salem is his tabernacle, * and his dwelling in Sion.

There brake he the arrows of the bow, * the shield, the sword, and the battle.

Thou art of more honour and might * than the hills of the robbers.

The proud are robbed, they have slept their sleep; * and all the men whose hands were mighty have found nothing.

At thy rebuke, O God of Jacob, * both the chariot and horse are fallen.

Thou, even thou art to be feared; * and who may stand in thy sight when thou art angry?

Thou didst cause thy judgment to be heard from heaven; * the earth trembled, and was still,

When God arose to judgment, * and to help all the meek upon earth.

The fierceness of man shall turn to thy praise; * and the fierceness of them shalt thou refrain.

Promise unto the Lord your God, and keep it, † all ye that are round about him; * bring presents unto him that ought to be feared.

He shall refrain the spirit of princes, * and is wonderful among the kings of the earth.

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

Ant. In the time † of my tribulation, I stretched our my hands unto the Lord.

Psalm 77.

Voce mea ad Dominum.

I WILL cry unto God with my voice; * even unto God will I cry with my voice, and he shall hearken unto me.

In the time of my trouble I sought the Lord: * my sore ran, and ceased not in the night-season; my soul refused comfort.

When I am in heaviness, I will think upon God; * when my heart is vexed, I will complain.

Thou holdest mine eyes waking; * I am so feeble that I cannot speak

I have considered the days of old, * and the years that are past.

I call to remembrance my song, * and in the night I commune with mine own heart, and search out my spirits.

Will the Lord absent himself for ever? * and will he be no more intreated?

Is his mercy clean gone for ever? * and is his promise come utterly to an end for evermore?

Hath God forgotten to be gracious? * and will he shut up his loving-kindness in displeasure?

And I said, It is mine own infirmity; * but I will remember the years of the right hand of the Most Highest.

I will remember the works of the Lord, * and call to mind thy wonders of old time.

I will think also of all thy works, * and my talking shall be of thy doings.

Thy way, O God, is holy: * who is so great a God as our God?

Thou art the God that doest wonders, * and hast declared thy power among the people.

Thou hast mightily delivered thy people, * even the sons of Jacob and Joseph.

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

The clouds poured out water, the air thundered, * and thine arrows went abroad.

The voice of thy thunder was heard round about: * the lightnings shone upon the ground; the earth was moved, and shook withal.

Thy way is in the sea, and thy paths in the great waters, * and thy footsteps are not known.

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

Ant. In the time of my tribulation, I stretched out my hands unto the Lord.

= Arise, O Lord. + And maintain my cause.

Our Father, *secretly*.

From the First Epistle of Saint Paul the Apostle to the Corinthians
Lesson vii. Ch. 11. 17-34.

NOW in this that I declare unto you I praise you not, that ye come

together, not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's supper.

For in eating, every one taketh before other his own supper: and one is hungry, and another is drunken. What? Have ye not houses to eat and to drink in? or despise ye the church of God, and shame them that have not? What shall I say to you? Shall I praise you in this? I praise you not.

+ Behold, † I was like an innocent lamb; I was led to the sacrifice, and I knew it not, that mine enemies took counsel together against me, saying: * Come, let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living. = All mine enemies imagined this evil against me; an unjust sentence they delivered against me, saying. Come.

Lesson viii.

FOR I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this

do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

+ Wherefore sleep ye? † What, could ye not watch with me one hour, ye that exhorted each other to die for me? * Or see ye not Judas, how he sleepeth not, but hasteneth to betray me to the Jews? = Why sleep ye? Rise and pray, lest ye enter into temptation. Or see.

Lesson ix.

WHEREFORE whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home: that ye come not together unto condemnation. And the rest will I set in order when I come.

+ The elders † of the people consulted together * That they might take Jesus by subtilty and kill him: they came out as against a thief with swords and staves for to take him. = The chief priest and the

Pharisees gathered a council. That they. + The elders.

If on this or the two following days Matins is separated from Lauds, the Collect Almighty God, we beseech thee is added; and Lauds, after Our Father and Hail Mary have been said secretly, is begun with the first Antiphon.

AT LAUDS

Ant. Mayest thou † be justified, O Lord, in thy saying, and clear when thou art judged.

Psalm 51.

Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness; * according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, * and cleanse me from my sin.

For I acknowledge my faults, * and my sin is ever before me.

Against thee only have I sinned, † and done this evil in thy sight; * that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop and I shall be clean; * thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

Turn thy face from my sins, * and put out all my misdeeds.

Make me a clean heart, O God, * and take not thy holy Spirit from me.

Cast me not away from thy presence, * and take not thy holy Spirit from me.

O give me the comfort of thy help again, * and stablish me with thy free Spirit.

Then shall I teach thy ways unto the wicked, * and sinners shall be converted unto thee.

Deliver me from blood-guiltiness, O God, † thou that art the God of my health; * and my tongue shall sing of thy righteousness.

Thou shalt open my lips, O Lord, * and my mouth shall shew thy praise.

For thou desirest no sacrifice, † else would I give it thee; * but thou delightest not in burnt-offerings.

The sacrifice of God is a troubled spirit: * a broken and contrite heart, O God, shalt thou not despise.

O be favourable and gracious unto Sion; * build thou the walls of Jerusalem.

Then shalt thou be pleased with the sacrifice of righteousness, † with the burnt-offerings and oblations; * then shall they offer young bullocks upon thine altar.

Ant. Mayest thou be justified, O Lord, in thy saying, and clear when thou art judged.

Ant. The Lord † was led as a lamb to the slaughter: and he opened not his mouth.

Psalm 90.

Domine, refugium.

LORD, thou hast been our refuge, * from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, * thou art God from everlasting, and world without end.

Thou turnest man to destruction; * again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; * seeing that is past as a watch in the night.

As soon as thou scatterest them they are even as a sleep; * and fade away suddenly like the grass.

In the morning it is green, and groweth up; * but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, * and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee; * and our secret sins in the light of thy countenance.

For when thou art angry all our days are gone: * we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; † and though men be so strong that they come to fourscore years, * yet is their strength then but labour and sorrow; so soon passeth it away, and we are gone.

But who regardeth the power of thy wrath? * for even thereafter as a man feareth, so is thy displeasure.

So teach us to number our days, * that we may apply our hearts unto wisdom.

Turn thee again, O Lord, at the last, * and be gracious unto thy servants.

O satisfy us with thy mercy, and that soon: * so shall we rejoice and be glad all the days of our life.

Comfort us again now after the time that thou hast plagued us; * and for the years wherein we have suffered adversity.

Shew thy servants thy work, * and their children thy glory.

And the glorious Majesty of the Lord our God be upon us: * prosper thou the work of our hands upon us, O prosper thou our handy-work.

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

Ant. My heart † within me is broken. And trembling maketh all my bones to shake.

Psalm 36.

Dixit injustus.

MY heart sheweth me the wickedness of the ungodly, * that there is no fear of God before his eyes.

For he flattereth himself in his own sight, * until his abominable sin be found out.

The words of his mouth are unrighteous, and full of deceit: * he hath left off to behave himself wisely, and to do good.

He imagineth mischief upon his bed, and hath set himself in no good way; * neither doth he abhor any thing that is evil

Thy mercy, O Lord, reacheth unto the heavens, * thy faithfulness unto the clouds.

Thy righteousness standeth like the strong mountains: * thy judgments are like the great deep.

Thou, Lord, shalt save both man and beast; † How excellent is thy mercy, O God! * and the children of men shall put their trust under the shadow of thy wings.

They shall be satisfied with the plenteousness of thy house; * and thou shalt give them drink of thy pleasures, as out of the river.

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

O continue forth thy loving-kindness unto them that know thee, * and thy righteousness unto them that are true of heart.

O let not the foot of pride come against me; * and let not the hand of the ungodly cast me down.

There are they fallen, all that work wickedness: * they are cast down, and shall not be able to stand.

Ant. My heart within me is broken: and trembling maketh all my bones to shake.

Ant. Thou dost encourage us † by thy might, O Lord, and by thy holy refreshment.

Canticle.

Cantemus Domino.

I WILL sing unto the Lord, for he hath triumphed gloriously: * the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, * and he is become my salvation:

He is my God, and I will prepare him an habitation: * my father's God, and I will exalt him.

The Lord is a man of war: * the Lord is his Name.

Pharaoh's chariots and his host hath he cast into the sea: * his chosen captains also are drowned in the Red Sea.

The depths have covered them: * they sank into the bottom as a stone.

Thy right hand, O Lord, is become glorious in power: * thy right hand, O Lord, hath dashed in pieces the enemy.

And in the greatness of thine excellency † thou hast overthrown them that rose up against thee: * thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, * the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

The enemy said, † I will pursue, I will overtake, I will divide the spoil; * my lust shall be satisfied upon them;

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

Thou didst blow with thy wind, the sea covered them: * they sank as lead in the mighty waters.

Who is like unto thee, O Lord, among the gods? * who is like thee, glorious in holiness, fearful in praises, doing wonders?

Thou stretchedst out thy right hand, * the earth swallowed them.

Thou in thy mercy hast led forth the people which thou hast redeemed: * thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid: * sorrow shall take hold on the inhabitants of Palestina.

Then the dukes of Edom shall be amazed; * the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

Fear and dread shall fall upon them: † by the greatness of thine arm they shall be as still as a stone;

* till thy people pass over which thou hast purchased.

Thou shalt bring them in, and plant them in the mountain of thine inheritance, * in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established.

The Lord shall reign * for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the Lord brought again the waters of the sea upon them.

But the children of Israel went on dry land * in the midst of the sea.

Ant. Thou dost encourage us by thy might, O Lord, and by thy holy refreshment.

Ant. He was offered † because he willed it: and himself hath borne our iniquities.

Psalm 147.

Laudate Dominum.

O PRAISE the Lord, for it is a good thing to sing praises unto our God; * yea, a joyful and pleasant thing it is to be thankful

The Lord doth build up Jerusalem, * and gather together the outcasts of Israel.

He healeth those that are broken in heart, * and giveth medicine to heal their sickness.

He telleth the number of the stars, * and calleth them all by their names.

Great is our Lord, and great is his power; * yea, and his wisdom is infinite.

The Lord setteth up the meek; * and bringeth the ungodly down to the ground.

O sing unto the Lord with thanksgiving; * sing praises unto the harp unto our God;

Who covereth the heaven with clouds, and prepareth rain for the earth; * and maketh the grass to grow upon the mountains, and herb for the use of men;

Who giveth fodder unto the cattle, * and feedeth the young ravens that call upon him.

He hath no pleasure in the strength of an horse; * neither delighteth he in any man's legs.

But the Lord's delight is in them that fear him, * and put their trust in his mercy.

Ant. He was offered because he willed it: and himself hath borne our iniquities.

The Chapter and Hymn are not said during this Triduum.

= Mine own familiar friend whom I trusted: + Who did also eat of my bread, hath laid great wait for me.

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

Canticle.

Benedictus.

BLESSED be the Lord God of Israel; * for he hath visited and redeemed his people;

And hath raised up a mighty salvation for us, * in the house of his servant David;

As he spake by the mouth of his holy prophets, * which have been since the world began;

That we should be saved from our enemies, * and from the hand of all that hate us;

To perform the mercy promised to our forefathers, * and to remember his holy covenant;

To perform the oath which he sware to our forefather Abraham, * that he would give us;

That we being delivered out of the hand of our enemies, * might serve him without fear;

In holiness and righteousness before him, * all the days of our life.

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

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

Through the tender mercy of our God; * whereby the day-spring from on high hath visited us;

To give light to them that sit in darkness, and in the shadow of death, * and to guide our feet into the way of peace.

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

During the singing of the Canticle Benedictus, all the candles upon the triangular stand, except the one placed at the top, having been put out, the six candles placed from the beginning upon the Altar are also extinguished one by one so that at the last verse the last candle is put out. The lamps and other lights throughout the church are likewise extinguished.

During the repetition the Ant. Now he that betrayed him, the topmost candle is taken from the candelabrum, and hidden from

sight under the Epistle corner of the Altar.

The Ant. having been repeated after the Canticle, then is said:

Ant. Christ, † for our sake, became obedient unto death.

When the Ant. Christ, † for our sake is begun all kneel: and when it is ended Our Father is said entirely in secret. Then in a somewhat higher voice is said:

Psalm 51.

Miserere mei, Deus.

HAVE mercy upon me, O God, after thy great goodness; * according to the multitude of thy mercies do away mine offences.

Wash me thoroughly from my wickedness, * and cleanse me from my sin.

For I acknowledge my faults, * and my sin is ever before me.

Against thee only have I sinned, † and done this evil in thy sight; * that thou mightest be justified in thy saying, and clear when thou art judged.

Behold, I was shapen in wickedness, * and in sin hath my mother conceived me.

But lo, thou requirest truth in the inward parts, * and shalt make me to understand wisdom secretly.

Thou shalt purge me with hyssop and I shall be clean; * thou shalt wash me, and I shall be whiter than snow.

Thou shalt make me hear of joy and gladness, * that the bones which thou hast broken may rejoice.

Turn thy face from my sins, * and put out all my misdeeds.

Make me a clean heart, O God, *
and take not thy holy Spirit from
me.

Cast me not away from thy
presence, * and take not thy holy
Spirit from me.

O give me the comfort of thy
help again, * and stablish me with
thy free Spirit.

Then shall I teach thy ways unto
the wicked, * and sinners shall be
converted unto thee.

Deliver me from blood-
guiltiness, O God, † thou that art
the God of my health; * and my
tongue shall sing of thy
righteousness.

Thou shalt open my lips, O
Lord, * and my mouth shall shew
thy praise.

For thou desirest no sacrifice, †
else would I give it thee; * but thou
delightest not in burnt-offerings.

The sacrifice of God is a
troubled spirit: * a broken and
contrite heart, O God, shalt thou
not despise.

O be favourable and gracious
unto Sion; * build thou the walls of
Jerusalem.

Then shalt thou be pleased with
the sacrifice of righteousness, †
with the burnt-offerings and
oblations; * then shall they offer
young bullocks upon thine altar.

*The Psalm being ended, there is
said, without Let us pray, in a like
voice:*

Collect.

ALMIGHTY God, we beseech thee
graciously to behold this thy
family, for which our Lord Jesus
Christ was contented to be
betrayed, and given up into the
hands of wicked men, and to suffer
death upon the cross: *but* Who with
thee... liveth *is said in silence.*

*Thus are ended all the Hours
during this Triduum through None
of Holy Sabbath. But at Lauds,
after the Collect is ended, a little
noise and clatter is made; the
lighted candle is at once brought
forth from beneath the Altar; and
all rise and depart in silence.*