

Tenebrae

being Mattins & Lauds of Maundy Thursday
according to the Sarum Rite

Wednesday 17 April 2025 | 7:30 p.m.



Christ in Gethsemane, Timoteo Viti (1469–1523)

S. Bartholomew's Anglican Church, Regent Park

TORONTO, CANADA

Welcome to S. Bart's, Regent Park!

CELEBRANT

The Rev'd Dr Walter Hannam,
Vicar, S. Bartholomew's

CANTORS

Katherine Hill, BMus, MA
Jesse Billett, AB, MPhil, PhD.

SUNG BY

The Schola Cantorum of S. Bartholomew's

POLYPHONIC CHOIR

Margaret Cormier, Brielle Cha, Juliet Beckwith, Natasha Fransblow,
Rebecca Claborn, Jane Forner, James Dyck, Robert Busiakiewicz, Jean-Paul Feo,
Jamie Tuttle, Alan Macdonald, Jesse Billett, Joshua McFaul, Bryan Martin

DIRECTED BY

Katherine Hill, BMus, MA
Robert Busiakiewicz, AKC MPhil (CANTAB)

A NOTE ON SINGING THE PSALMS:

*THE RECITATION OF EACH HALF VERSE SHOULD PROCEED WITH SWIF-
TNESS AND EVENNESS. AT THE MID-POINT OF EACH VERSE, MARKED BY
AN ASTERISK (*), A CONTEMPLATIVE PAUSE WILL BE OBSERVED. PLEASE
FOLLOW THE LEAD OF THE SCHOLA IN THE CHANCEL.*

TENEBRAE is the Latin word for “darkness” or “shadows.” Liturgically, it refers to the form of the monastic office (or ordered service of prayer) for Mattins and Lauds, sung in the night and early morning of the last three days of Holy Week. Outside of monasteries, the Church anticipates these early-morning Offices by singing them the evening before, in order to make them accessible to the laity. The Tenebrae Offices of Holy Week allow us to experience the depth and intensity of monastic prayer and meditation, as we enter into the betrayal and suffering of Our Lord, prefigured in the Psalms and reflected in nine Responsory texts taken from the synoptic Gospels.

The name Tenebrae comes from the fifth responsory for Good Friday, *Tenebrae factae sunt cum crucifixissent Jesum* (There was darkness when they crucified Jesus), based on Matthew 27:45; Mark 15:33; Luke 23:44. At the end of the Office, the choir will strike their books against the choir stalls, making the ‘great noise’ (Latin, ‘*strepitus*’) that echoes the trembling of the earth described in Matthew 27:51-54, immediately following Our Lord’s death.

“Apart from the chant of the Lamentations of the prophet Jeremiah (in which each verse is introduced by a letter of the Hebrew alphabet), the most conspicuous feature of the service is the gradual extinguishing of candles and other lights in the church, until only a single candle, considered a symbol of Our Lord, remains. At the end of the service, the candle is hidden, typifying the apparent victory of the forces of evil, followed by a loud noise (Latin: *strepitus*), symbolizing the earthquake at the time of the resurrection (Matthew 28:2); the hidden candle is restored to its place and by its light all depart in silence.” - *Book of Occasional Offices*.

Maundy Thursday *at Mattins*

FIFTEEN CANDLES SHALL BE LIGHTED BEFORE THE ALTAR, ONE OF WHICH SHALL BE EXTINGUISHED AT THE BEGINNING OF EACH ANTIPHON.

THE SERVICE SHALL BEGIN AT ONCE WITH THE FIRST ANTIPHON.

FIRST NOCTURN

PLEASE STAND AND SIT WITH THE CANTORS.

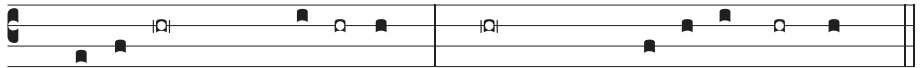
AT THE THE HALF-WAY POINT OF EACH PSALM VERSE, MARKED WITH AN ASTERISK (*), PLEASE OBSERVE A SHORT CONTEMPLATIVE PAUSE.

Antiphon — *Zelus domus te*

CANTOR *The zeal of thine house.*

Psalm 69 — *Salvum me fac*

viii.2



CANTOR Save me, O God, * (*PLEASE BE SEATED*)

DECANI for the waters are come in, even **un-**to my soul.

CANTORIS I stick fast in the deep mire, where no **ground** is *

I am come into deep waters, so that the **floods** run over me.

DEC. I am weary of crying; my throat is **dry** *

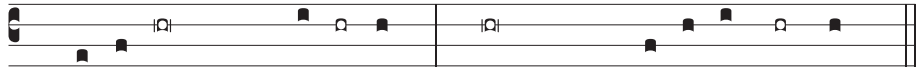
my sight faileth me for waiting so **long** upon my God.

CAN. They that hate me without a cause are more than
the hairs of my **head** *

they that are mine enemies, and would destroy me
guilt-**less**, are mighty.

DEC. I paid them the things that I never **took** *

God, thou knowest my simpleness,
and my faults **are** not hid from thee.



- CAN.* 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.
- DEC.* And why? for thy sake have I suffered re-**proof** *
shame hath co-**ver**-èd my face.
- CAN.* I am become a stranger unto my **bre**-thren *
even an alien unto my **mo**-ther's children.
- DEC.* For the zeal of thine house hath even **eat**-en me *
and the rebukes of them that rebukèd thee are fall-**en** upon me.
- CAN.* I wept, and chastenèd myself with **fast**-ing *
and that was turn-**ed** to my reproof.
- DEC.* I put on sackcloth **al**-so *
and they jest-**ed** upon me.
- CAN.* They that sit in the gate speak a-**gainst** me *
and the drunkards make **songs** upon me.
- DEC.* But, Lord, I make my prayer un-**to** thee *
in an **ac**-cep-ta-ble time.
- CAN.* Hear me, O God, in the multitude of thy **mer**-cy *
even in the truth of **thy** salvation.
- DEC.* Take me out of the mire, that I **sink** not *
O let me be deliverèd from them that hate me,
and out of the **dëep** waters.
- CAN.* Let not the water-flood drown me,
neither let the deep swallow me **up** *
and let not the pit shut her **mouth** upon me.
- DEC.* Hear me, O Lord, for thy loving-kindness is comfort-**a**-ble *
turn thee unto me according to the multitude **of** thy mercies.
- CAN.* And hide not thy face from thy servant, for I am in **trou**-ble *
O haste **thee**, and hear me.



- DEC.* Draw nigh unto my soul, and **save** it *
O deliver me, because **of** mine enemies.
- CAN.* Thou hast known my reproof, my shame,
and my dis-**hon**-our *
mine adversaries are **all** in thy sight.
- DEC.* Thy rebuke hath broken my heart; I am full of **hea**-viness *
I lookèd for some to have pity on me, but there was no man,
neither found I a-**ny** to comfort me.
- CAN.* They gave me **gall** to eat *
and when I was thirsty they gave me **vin**-egar to drink.
- DEC.* Let their table be made a snare to take them-**selves** withal *
and let the things that should have been for their wealth
be unto them an occa-**sion** of falling.
- CAN.* Let their eyes be blinded, that they **see** not *
and ever **bow** thou down their backs.
- DEC.* Pour out thine indignation up-**on** them *
and let thy wrathful displea-**sure** take hold of them.
- CAN.* Let their habitation be **void** *
and no man to **dwel**l in their tents.
- DEC.* For they persecute him whom thou hast **smit**-ten *
and they talk how they may vex them
whom **thou** hast wounded.
- CAN.* Let them fall from one wickedness to an-**o**-ther *
and not come in-**to** thy righteous-ness.
- DEC.* Let them be wipèd out of the book of the **liv**-ing *
and not be written a-**mong** the righteous.
- CAN.* As for me, when I am poor and in **hea**-viness *
thy help, O **God**, shall lift me up.
- DEC.* I will praise the Name of God with a **song** *
and magnify it **with** thanksgiving.



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

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

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

DEC. Let heaven and earth **praise** him *
the sea, and all that **mov**-eth therein.

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

DEC. The posterity also of his servants shall in-**he**-rit it *
and they that love his **Name** shall dwell therein.

GLORIA PATRI IS NOT SAID HERE, NOR AT THE END OF ANY PSALM OR CANTICLE
DURING THE LAST THREE DAYS OF HOLY WEEK.

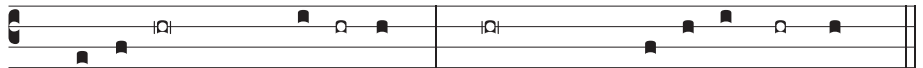
SCHOLA *The zeal of thine house hath even eaten me, and the rebukes
of them that rebuked thee are fallen upon me.*

Antiphon — *Avertantur retrorsum*

CANTOR *Let them be turned backward.*

Psalm 70 — *Deus, in adjutorium*

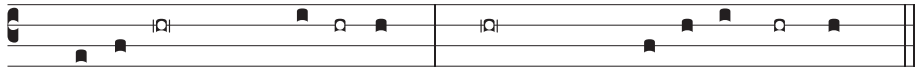
viii.2



CANTOR Haste thee, O God, to de-**li**-ver me *

CAN. Make haste to **help** me, O Lord.

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



CAN. Let them for their reward be soon brought to **shame** *
that cry o-**ver** me, There, there.

DEC. 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.

CAN. As for me, I am poor and in **mi**-sery *
haste thee **un**-to me, O God.

DEC. Thou art my helper and my re-**deem**-er *
O Lord, make **no** long tarrying.

SCHOLA *Let them be turned backward, and put to confusion,
that seek to do me evil.*

Antiphon — *Deus meus, eripe me*

CANTOR *Deliver me.*

Psalm 71 — *In te, Domine, speravi*

ii.2



CANTOR In thee, O Lord, have I put my trust,
let me never be put to con-**fu**-sion *

DEC. But rid me and deliver me in thy righteousness,
incline thine ear unto me, **and** save me.

CAN. Be thou my stronghold, whereunto I may always re-**sort** *
thou hast promised to help me, for thou art my house
of defence and **my** castle.

DEC. Deliver me, O my God, out of the hand of the un-**god**-ly *
out of the hand of the unrighteous **and** cruel man.

CAN. For thou, O Lord God, art the thing that I **long** for *
thou art my hope, e-**ven** from my youth.



- DEC.* 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 al-**ways** of thee.
- CAN.* I am become as it were a monster unto **ma-ny** *
but my sure trust **is** in thee.
- DEC.* O let my mouth be fillèd with thy **praise** *
that I may sing of thy glory and honour all **the** day long.
- CAN.* Cast me not away in the time of **age** *
forsake me not when my **strèngth** faileth me.
- DEC.* For mine enemies speak against me, and they that lay wait
for my soul take their counsel together, **say-ing** *
God hath forsaken him; persecute him, and take him,
for there is none to **de-liver** him.
- CAN.* Go not far from me, O **God** *
my God, haste thee **to** help me.
- DEC.* Let them be confounded and perish that are against my **soul** *
let them be coverèd with shame and dishonour that seek
to do **me** evil.
- CAN.* As for me, I will patiently abide **al-way** *
and will praise **thee** more and more.
- DEC.* My mouth shall daily speak of thy righteousness
and sal-**va-tion** *
for I know **no** end thereof.
- CAN.* I will go forth in the strength of the **Lord** God *
and will make mention of thy righteous-**ness** only.
- DEC.* Thou, O God, hast taught me from my youth up until **now** *
therefore will I tell of **thy** wondrous works.



- CAN. Forsake me not, O God, in mine old age,
when I am gray-**head**-ed *
until I have shewèd thy strength unto this generation,
and thy power to all them that are **yet** for to come.
- DEC. Thy righteousness, O God, is very **high** *
and great things are they that thou hast done;
O God, who is like **un**-to thee?
- CAN. O what great troubles and adversities hast thou shewèd me,
and yet didst thou turn and re-**fresh** me *
yea, and broughtest me from the deep of **the** earth again.
- DEC. Thou hast brought me to great **hon**-our *
and comforted me **on** every side.
- CAN. Therefore will I praise thee and thy faithfulness, O God,
playing upon an instrument of **mu**-sick *
unto thee will I sing upon the harp,
O thou Holy One **of** Israel.
- DEC. My lips will be fain when I sing un-**to** thee *
and so will my soul whom thou hast **de**-liverèd.
- CAN. 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.
- SCHOLA *Deliver me, O my God, from the hand
of the ungodly.*



∕. A-rise, O Lord.

℞. And maintain my cause.

Our Father & Hail Mary (SAID SILENTLY) (PLEASE STAND)

NO BLESSING SHALL BE GIVEN BEFORE ANY LESSON ON THIS DAY.

THE FIRST THREE LESSONS FROM THE LAMENTATIONS OF JEREMIAH SHALL BE SUNG,
BY A CANTOR OR BY THE CHOIR, IN SUCCESSION, AS FOLLOWETH:

Lesson I (CHOIR) (PLEASE SIT) *Hebrew Letters set by Robert White (ca. 1575)*

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. Jerusalem, Jerusalem, return to the Lord thy God.

Responsory I — *In monte Oliveti* (CANTORS)

*Upon the Mount of Olives he prayed to the Father:
Father, if it be possible, cause this cup to pass from me.
The spirit truly is willing, but the flesh is weak: thy will be done.
Nevertheless, not as I will, but as thou wilt.*

Lesson II (CHOIR) *Hebrew Letters set by William Byrd (1540-1623)*

GHIMEL. Juda is gone into captivity because of affliction, and
because of great servitude: she dwelleth among the heaven, she
findeth no rest. All her persecutors overtook 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 to the Lord thy God.

Responsory II — *Tristis est* (CANTORS)

My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me. Now shall ye behold a multitude, which will throng 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.

Lesson III (CHOIR)

*Hebrew Letters set by Thomas Tallis (ca. 1625)
& Robert White (ca. 1575)*

VAW. 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.

ZAYIN. 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 affliction: for the enemy hath magnified himself. Jerusalem, Jerusalem, return to the Lord thy God.

Responsory III — *Ecce vidimus* (CHOIR)

Carlo Gesualdo (1611)

Ecce vidimus eum non habentem speciem, neque decorem: Aspectus ejus in eo non est. Vere languores nostros ipse tulit et dolores nostros ipse portavit, Cujus livore sanati sumus.

ENGLISH TRANSLATION:

Behold, we have seen him, and lo, he hath no form nor comeliness: nor aught of beauty, that we should desire him. Surely he hath borne our sicknesses, and carried our sorrows. And with his stripes we are healed.

SECOND NOCTURN

Antiphon — *Antiphon Liberavit*

CANTOR *The Lord.*

Psalm 72 — *Deus, judicium*

vii.2



- CANTOR GIVE THE King thy judgements, O God *
- CAN. And thy righteousness un-**to** the King's son.
- DEC. Then shall he judge thy people ac-**cor**-ding un^to right *
(-) **and** defend^the poor.
- CAN. The mountains **al**-so^shall bring peace *
and the little hills righteousness un-**to** the people.
- DEC. He shall keep the simple **folk** by their right *
defend the children of the poor, and punish the **wröng**-doer.
- CAN. They shall fear thee, as long as the sun and **moon** endureth *
from one generation **to** another.
- DEC. He shall come down like the rain in-**to** a fleece^of wool *
even as the drops that **wa**-ter the earth.
- CAN. In his time shall the **righ**-teous flourish *
yea, and abundance of peace, so long as the **moon** endureth.



- DEC. His dominion shall be also from the one sea **to** the other *
and from the flood un-**to** the world's end.
- CAN. They that dwell in the wilderness shall **kneel** before him *
his ene-**mies** shall lick^the dust.
- DEC. The kings of Tharsis and of the isles **shall** give presents *
the kings of Arabia and **Sa**-ba^ shall bring gifts.
- CAN. All kings shall fall **down** before him *
all nations shall **do** him service.
- DEC. For he shall deliver the poor **when** he crieth *
the needy also, and him that **hath** no helper.
- CAN. He shall be favourable to the **sim**-ple^and needy *
and shall preserve the **souls** of the poor.
- DEC. He shall deliver their souls from **false**-hood and wrong *
and dear shall their blood **be** in his sight.
- CAN. He shall live, and unto him shall be given of the **gold**
of^ Arabia *
prayer shall be made ever unto him,
and daily shall **he** be praised.
- DEC. There shall be an heap of corn in the earth,
high up^on the hills *
his fruit shall shake like Libanus, and shall be green
in the city like **grass** upon^the earth.
- CAN. His Name shall endure for ever; his Name shall remain
under the sun a-**mong** the^ posterities *
which shall be blessèd through him;
and all the **hea**-then^ shall praise him.
- DEC. Blessèd be the Lord God, even the **God** of Is^rael *
which only **do**-eth won^drous things;
- CAN. And blessèd be the Name of his majes-**ty** for ever *
and all the earth shall be fillèd with his majesty.
A-men, Amen.

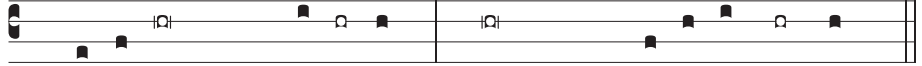
SCHOLA *The Lord shall deliver the poor when he crieth:
the needy also, and him that hath no helper.*

Antiphon — *Cogitaverunt*

CANTOR *They imagine wickedness.*

Psalm 73 — *Quam bonus Israel!*

viii.2



CANTOR TRULY GOD is loving unto Israel *

DEC. Even unto such as are **of** a clean heart.

CAN. Nevertheless, my feet were **al**-most gone *
my tread-**ings** had well-nigh slipt.

DEC. And why? I was grievèd at the **wick**-ed *
I do also see the ungodly in **such** prosperity.

CAN. For they are in no peril of **death** *
but are **lus**-ty and strong.

DEC. They come in no misfortune like **o**-ther folk *
neither are they pla-**guèd** like other men.

CAN. And this is the cause that they are so holden with **pride** *
and overwhelm-**èd** with cruelty.

DEC. Their eyes swell with **fat**-ness *
and they do **e**-ven what they lust.

CAN. They corrupt other, and speak of wicked **blas**-phemy *
their talking is a-**gainst** the most High.

DEC. For they stretch forth their mouth unto the **hea**-ven *
and their tongue **go**-eth through the world.

CAN. Therefore fall the people un-**to** them *
and thereout suck they no **small** advantage.

DEC. Tush, say they, how should God per-**ceive** it *
is there knowledge **in** the most High?



- CAN. Lo, these are the ungodly, these prosper in the world,
and these have riches in pos-**ses**-sion *
and I said, Then have I cleansèd my heart in vain,
and washèd mine hands in **in**-nocency.
- DEC. All the day long have I been **pun**-ishèd *
and chastenèd ev-**e**-ry morning.
- CAN. Yea, and I had almost said even as **they** *
but lo, then I should have condemnèd
the generation **of** thy children.
- DEC. Then thought I to under-**stand** this *
but it **was** too hard for me,
- CAN. Until I went into the sanctuary of **God** *
then understood I the **end** of these men;
- DEC. Namely, how thou dost set them in slippery **pla**-ces *
and castest them down, **and** destroyest them.
- CAN. O how suddenly do they con-**sume** *
perish, and come **to** a fearful end!
- DEC. Yea, even like as a dream when one a-**wa**-keth *
so shalt thou make their image to vanish out **of** the city.
- CAN. Thus my heart was **griev**-èd *
and it went **e**-ven through my reins.
- DEC. So foolish was I, and **ig**-norant *
even as it were a **beast** before thee.
- CAN. Nevertheless, I am alway **by** thee *
for thou hast holden me **by** my right hand.
- DEC. Thou shalt guide me with thy **coun**-sel *
and after that receive **me** with glory.
- CAN. Whom have I in heaven but **thee** *
and there is none upon earth that I desire
in compa-**ri**-son of thee.



DEC. My flesh and my heart **fail-eth** *

but God is the strength of my heart,
and my por-**tion** for ever.

CAN. For lo, they that forsake thee shall **pe-rish** *
thou hast destroyèd all them that commit
fornica-**tion** against thee.

DEC. 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 daugh-**ter**
of Sion.

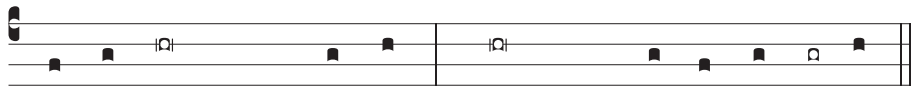
SCHOLA *They imagine wickedness, and speak of wicked blasphemy:
their talking is against the most Highest.*

Antiphon — Exurge, Domine

CANTOR *Arise, O Lord.*

Psalm 74 — Ut quid, Deus?

i.4



CANTOR O GOD, wherefore art thou absent from us so long *

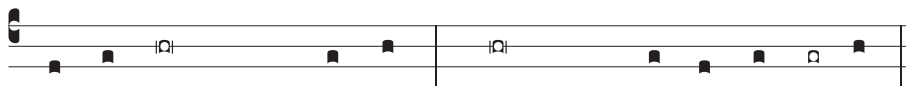
CAN. Why is thy wrath so hot against the sheep **of** thy pasture?

DEC. O think upon thy congre-**ga-tion** *
whom thou hast purchasèd and re-**deem**-èd of old.

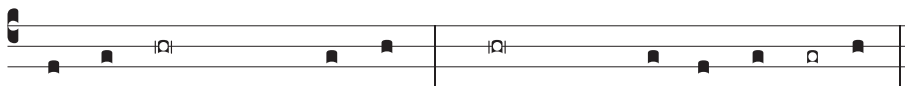
CAN. Think upon the tribe of thine inhe-**ri-tance** *
and mount Sion, where-**in** thou hast dwelt.

DEC. Lift up thy feet, that thou mayest utterly destroy
every en-**e-my** *
which hath done evil in thy **sanc**-tuary.

CAN. Thine adversaries roar in the midst of thy congre-**ga-tions** *
and set up their ban-**ners** for tokens.



- DEC.* He that hewèd timber afore out of the **thick** trees *
was known to bring it to an **ex**-cellent work.
- CAN.* But now they break down all the carvèd work **there**-of *
with ax-**es** and hammers.
- DEC.* They have set fire upon thy holy **pla**-ces *
and have defilèd the dwelling-place of thy Name,
e-**ven** unto the ground.
- CAN.* Yea, they said in their hearts, Let us make havock of them
alto-**ge**-ther *
thus have they burnt up all the houses of **God** in the land.
- DEC.* We see not our tokens, there is not one pro-**phet** more *
no, not one is there among us, that under-**stand**-eth
any more.
- CAN.* O God, how long shall the adversary do this dis-**hon**-our *
how long shall the enemy blaspheme thy **Name**, for ever?
- DEC.* Why withdrawest thou **thy** hand *
why pluckest thou not thy right hand out
of thy bosom to con-**sume** the enemy?
- CAN.* For God is my King **of** old *
the help that is done upon earth he **do**-eth it himself.
- DEC.* Thou didst divide the sea through thy **pow**-er *
thou brakest the heads of the dragons **in** the waters.
- CAN.* Thou smotest the heads of Leviathan in **pie**-ces *
and gavest him to be meat for the people **in** the wilderness.
- DEC.* Thou broughtest out fountains and waters
out of the **hard** rocks *
thou driedst up **migh**-ty waters.
- CAN.* The day is thine, and the night **is** thine *
thou hast preparèd the **light** and the sun.



DEC. Thou hast set all the borders of **the** earth *
 thou hast made sum-**mer** and winter.

CAN. Remember this, O Lord, how the enemy hath re-**bu**-kèd *
 and how the foolish people hath blas-**phem**-ed thy Name.

DEC. O deliver not the soul of thy turtle-dove unto the multitude
 of the en-**e**-mies *
 and forget not the congregation of the **poor** for ever.

CAN. Look upon the co-**ve**-nant *
 for all the earth is full of darkness, and cruel **ha**-bitations.

DEC. O let not the simple go away a-**sham**-èd *
 but let the poor and needy give praise **un**-to thy Name.

CAN. Arise, O God, maintain thine **own** cause *
 remember how the foolish man blasphem-**eth** thee daily.

DEC. Forget not the voice of thine en-**e**-mies *
 the presumption of them that hate thee increaseth
ev-er more and more.

SCHOLA *Arise, O Lord, and maintain my cause.*



♯. De-liv-er my soul, O Lord. ♯. From the hand of the un-godly.

Our Father & Hail Mary (SAID SILENTLY) (PLEASE STAND)

Lesson IV from the Exposition of S. Austin on Psalm lxiv

(PLEASE SIT)

HEAR my voice, O God, in my prayer: preserve my life from fear of
 the enemy. Ye know, holy and beloved brethren, that your Lord
 Jesus Christ of that Head. And it is his voice which ye hear, and that

most plainly, inasmuch as it proceedeth not from the Head only, but from the whole Body. Wherefore let us also say: *Hear my voice, O God, in my prayer: preserve my life from fear of the enemy.* The enemy raged furiously against the martyrs. What said that voice of the Body of Christ? It pleaded that they might be delivered from their enemies; that the enemy might have no power to slay them.

Responsory IV — *Unus ex discipulis* (CHOIR) Carlo Gesualdo (1611)

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

ENGLISH TRANSLATION:

*One of my disciples shall this day betray me:
Woe to that man by whom I am betrayed.
Good were it for that man if he had never been born.*

Lesson V

SUPPOSE ye that because they were slain, therefore they were not heard? Hath the Lord ever forsaken his servants that be of a contrite heart? Or hath he ever despised them that put their trust in him? God forbid! Yea, they were heard, and yet they were slain: notwithstanding, they were delivered from their enemies. This, then, is the martyr's prayer. Preserve from fear of the enemy; not that the enemy should have no power to slay me, but that I should not fear the enemy that slayeth. Preserve me from fear of the enemy, and keep my in thy fear. Let me not fear him that killeth the body, but rather let me fear him which is able to destroy both body and soul in hell: yea, I say, let me fear him. For I desire not that I may be without fear, but that, being preserved from fear of the enemy, I may, with fear, become the servant of God.

Responsory V — Judas mercator (CHOIR)

Carlo Gesualdo

Judas mercator pessimus osculo petiit Dominum ille ut agnus innocens non negavit Judae osculum. Denariorum numero Christum Judaeis tradidit.

ENGLISH TRANSLATION:

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.

Lesson VI

THOU hast hidden me, O God, from the gathering together of the froward, and from the insurrection of wicked doers. Now let us contemplate our Head himself. Many martyrs have suffered such things, but none shineth with such glory as the Head of the martyrs: in him we best perceive what they endured. He was hidden from the insurrection of the froward, for God hid himself. He, the Very Son made man, hid his own Flesh; for he is Son of man and Son of God; Son of God, being in the form of God; Son of man, being in the form of a servant, having power to lay down his life, and having power to take it again.

Responsory VI — Una Hora Non Potuistis

Carlo Gesualdo

(CHOIR)

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

ENGLISH TRANSLATION:

Could ye not watch for one hour with me, ye who were in readiness to die for me? See ye not Judas yonder, how he sleepeth not, but hasteth to betray me unto the Jews?

THIRD NOCTURN

Antiphon — *Dixi iniquis*

CANTOR *I said to the wicked.*

Psalm 75 — *Confitebimur tibi*

vii.2



- CANTOR UNTO THEE, O God, do we give thanks *
- DEC. Yea, unto **thee** do^we give thanks.
- CAN. Thy Name **al**-so^is so nigh *
- and that do thy **won**-drous works^declare.
- DEC. When I receive the **con**-gregation *
- I shall judge ac-**cor**-ding^unto right.
- CAN. The earth is weak, and all the in-**ha**-bi^ters thereof *
- I bear up the **pil**-lars of it.
- DEC. I said unto the fools, Deal **not** so madly *
- and to the ungodly, **Set** not up^your horn.
- CAN. Set not **up** your horn^on high *
- and speak not **with** a stiff neck.
- DEC. For promotion cometh neither from the **east**,
- nor from^the west *
- nor **yet** from the south.
- CAN. And why? **God** is the Judge *
- he putteth down one, and setteth **up** another.
- DEC. For in the hand of the Lord there is a **cup**,
- and^the wine^is red *
- it is full mixt, and he poureth **out** of the same.
- CAN. As **for** the dregs^thereof *
- all the ungodly of the earth shall **drink** them,^and suck^them out.



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

CAN. All the horns of the ungodly **al**-so will^ I break *
and the horns of the righteous shall **be** exalted.

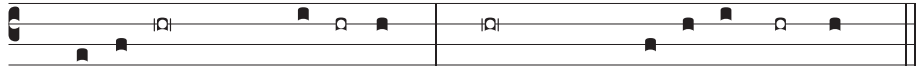
SCHOLA *I said to the wicked, Deal not so madly:
speak not unrighteously against the Lord.*

Antiphon — *Terra tremuit*

CANTOR *The earth trembled.*

Psalm 76 — *Notus in Judaea*

viii.2



CANTOR IN JEWRY is God known *

CAN. His Name is **great** in Israel.

DEC. At Salem is his taber-**na**-cle *
and his dwell-**ing** in Sion.

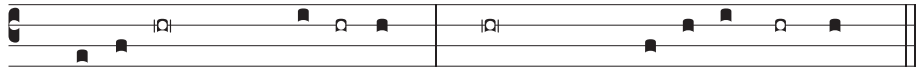
CAN. There brake he the arrows of the **bow** *
the shield, the sword, **and** the battle.

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

CAN. The proud are robbèd, they have slept their **sleep** *
and all the men whose hands were mighty
have **föund** nothing.

DEC. At thy rebuke, O God of **Ja**-cob *
both the chariot and **horse** are fallen.

CAN. Thou, even thou art to be **fear**-èd *
and who may stand in thy sight when **thou** art angry?



DEC. Thou didst cause thy judgement to be heard from **hea-ven** *
the earth **trem-bled**, and was still;

CAN. When God arose to **judge-ment** *
and to help all the **meek** upon earth.

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

CAN. Promise unto the Lord your God, and keep it,
all ye that are round a-**bout** him *
bring presents unto him that ought **to** be fearèd.

DEC. He shall refrain the spirit of **prin-ces** *
and is wonderful among the **kings** of the earth.

SCHOLA *The earth trembled, and was still when God arose
to judgement.*

Antiphon — *In die tribulationis*

CANTOR *In the time.*

Psalm 77 — *Voce mea ad Dominum*

vii.1



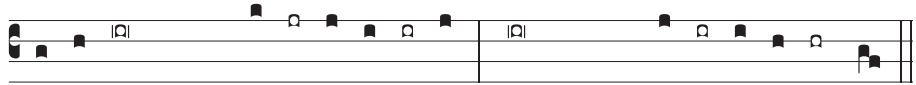
CANTOR I WILL cry unto God with my voice *

DEC. Even unto God will I cry with my voice,
and he shall **hear-ken**^unto me.

CAN. In the time of my **trou-ble**^I sought^the Lord *
my sore ran and ceasèd not in the night-season;
my soul re-**fu**-sed comfort.

DEC. When I am in heaviness, I will **think** upon God *
when my heart is **vex**-èd^I will^complain.

CAN. Thou holdest **mine** eyes waking *
I am so feeble, **that** I cannot speak.



- DEC. I have consider-**èd** the days[^]of old *
and the **years** that are past.
- CAN. I call to re-**mem**-brance my song *
and in the night I commune with mine own heart,
and search **out** my spirits.
- DEC. Will the Lord absent him-**self** for ever *
and will he be no **more** intreated?
- CAN. Is his mercy clean **gone** for ever *
and is his promise come utterly to an **end** for ev[^]ermore?
- DEC. Hath God forgotten **to** be gracious *
and will he shut up his loving-kindness **in** displeasure?
- CAN. And I said, It is mine **own** infir[^]mity *
but I will remember the years of the right hand
of the **möst** Highest.
- DEC. I will remember the **works** of the Lord *
and call to mind thy **won**-ders[^]of old time.
- CAN. I will think **al**-so[^]of all[^]thy works *
and my talking shall be **of** thy doings.
- DEC. Thy way, O **God**, is holy *
who is so great a **God** as our God?
- CAN. Thou art the God that **do**-eth wonders *
and hast declarèd thy power a-**mong** the people.
- DEC. Thou hast mightily deliver-**èd** thy people *
even the sons of **Ja**-cob[^]and Joseph.
- CAN. The waters saw thee, O God, the waters **saw** thee,[^]and
were[^]afraid *
the depths **al**-so[^]were troubled.
- DEC. The clouds pourèd out water, the **air** thunderèd *
and thine **ar**-rows went[^]abroad.

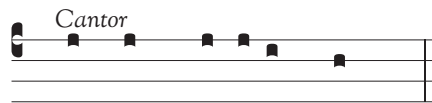


CAN. The voice of thy thunder was **heard** round about *
the lightnings shone upon the ground;
the earth was **mov-èd**, ^and shook ^withal.

DEC. Thy way is in the sea, and thy paths **in** the ^great waters *
and thy **foot**-steps ^are not known.

CAN. Thou leddest thy **peo**-ple like sheep *
by the hand of **Mo**-ses ^and Aaron.

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



∫. Mine own familiar friend.



℞. Hath lifted up his heel a-against me.

Our Father & Hail Mary (SAID SILENTLY) (PLEASE STAND)

Lesson VII *from the 1st Epistle of S. Paul to the Corinthians* (PLEASE SIT)

BRETHREN, when ye come together 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.

Responsory VII — *Seniores populi* (CANTORS)

The elders of the people consulted together, that they might take him by subtilty, and put him to death: They went out against him with swords and staves, as against a robber. The priests and Pharisees conceived falsehood within themselves, and straightway went forth.

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.

Responsory VIII — *O Juda* (CANTORS)

O Judas, who hast wholly turned from peaceable counsels, and taken counsel in secret with the Jews: thou selledst the righteous blood for thirty pieces of silver, And gavest a kiss, the sign of friendship, having enmity within thine heart. Thou hast let thy mouth speak wickedness, and with thy tongue thou hast set forth deceit. And gavest a kiss, the sign of friendship, having enmity within thine heart.

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.

Responsory IX — *Revelabunt celi* (CANTORS)

The heavens shall discover the iniquity of Iudas, and the earth shall arise in judgement against him: and his evil doing shall be revealed in the day of the Lord's anger, Together with them which said to the Lord God: Depart thou from among us; we seek not to come to the knowledge of thy ways. He shall be reserved unto the day of destruction, and shall be brought forth to the day of vengeance. Together with them which said to the Lord God: Depart thou from among us; we seek not to come to the knowledge of thy ways.

AT LAUDS

Psalm 51 — *Miserere mei, Deus*

Gregorio Allegri (ca. 1638)

Miserere mei, Deus, secundum magnam misericordiam tuam; et secundum multitudinem miserationum tuarum, dele iniquitatem meam.

Amplius lava me ab iniquitate mea: et a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco, et peccatum meum contra me est semper.

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

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 that which is evil in thy sight; that thou mightest be justified when thou speakest, and clear when thou dost judge.

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

*Ecce enim veritatem dilexisti;
incerta et occulta sapientiae tuae
manifestasti mihi.*

*Asperges me hyssopo, et
mundabor; lavabis me, et super
nivem dealabor.*

*Auditui meo dabis gaudium et
laetitia: et exsultabunt 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 laetitiam salutaris
tui, et spiritu principali confirma
me.*

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

*Libera me de sanguinibus, Deus,
Deus salutis meae, et exsultabit
lingua mea justitiam tuam.*

*Behold, I was brought forth 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 renew a right spirit within
me.*

*Cast me not away from thy pres-
ence, and take not thy holy spirit
from me.*

*O give me the comfort of thy help
again, and stablish me with a
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 salvation; and my tongue
shall sing of thy righteousness.*

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

O Lord, open thou my lips, and my mouth shall show forth thy praise.

Quoniam si voluisses sacrificium, dedissem utique; holocaustis non delectaberis.

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

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

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

Benigne fac, Domine, in bona voluntate tua Sion, ut aedificentur muri Jerusalem.

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

Tunc acceptabis sacrificium justitiae, oblationes et holocausta; tunc imponent super altare tuum vitulos.

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

Antiphon — *Dominus tanquam vis*

CANTOR *The Lord.*

Psalm 90 — *Domine, refugium*

ii. 1



CANTOR O Lord, thou hast been our refuge *

DEC. From one generation to **an**-other.

CAN. Before the mountains were brought forth,
or ever the earth and the **world** were made *
thou art God from everlasting, and world **with**-out end.



- DEC.* Thou turnest man to de-**struc**-tion *
again thou sayest, Come again, ye chil-**dren** of men.
- CAN.* For a thousand years in thy sight are but as **yes**-terday *
seeing that is past as a **watch** in the night.
- DEC.* As soon as thou scatterest them they are even as a **sleep** *
and fade away sudden-**ly** like the grass.
- CAN.* In the morning it is green, and **grow**-eth up *
but in the evening it is cut down, drièd up **and** witherèd.
- DEC.* For we consume away in thy dis-**plea**-sure *
and are afraid at thy wrathful in-**dig**-nation.
- CAN.* Thou hast set our misdeeds be-**fore** thee *
and our secret sins in the light of **thy** countenance.
- DEC.* 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.
- CAN.* The days of our age are threescore years and ten; and though
men be so strong that they come to **four**-score years *
yet is their strength then but labour and sorrow;
so soon passeth it away, **and** we are gone.
- DEC.* But who regardeth the power of thy **wrath** *
for even thereafter as a man feareth, so is thy **dis**-pleasure.
- CAN.* So teach us to number our **days** *
that we may apply our hearts un-**to** wisdom.
- DEC.* Turn thee again, O Lord, at the **last** *
and be gracious unto **thy** servants.
- CAN.* O satisfy us with thy mercy, and that **soon** *
so shall we rejoice and be glad all the days **of** our life.
- DEC.* Comfort us again now after the time that thou hast
pla-guèd us *
and for the years wherein we have sufferèd **ad**-versity.



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

DEC. And the glorious majesty of the Lord our God be up-**on** us *
prosper thou the work of our hands upon us,
O prosper thou **our** handywork.

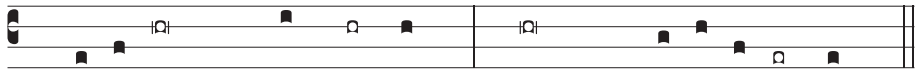
SCHOLA *The Lord, as a lamb, is led to the slaughter,
and he opened not his mouth.*

Antiphon — *Contritum est*

CANTOR *My heart.*

Psalm 63 — *Deus, Deus meus*

viii. 1



CANTOR O GOD, thou art my God *

CAN. Early **will** I seek thee.

DEC. My soul thirsteth for thee, my flesh also longeth **af**-ter thee *
in a barren and dry land **where** no water is.

CAN. Thus have I looked for thee in **ho**-liness *
that I might behold thy pow-**er** and glory.

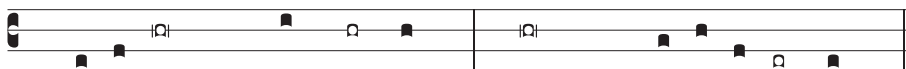
DEC. For thy loving-kindness is better than the **life** itself *
my **lips** shall praise thee.

CAN. As long as I live will I magnify thee on this **man**-ner *
and lift up my **hands** in thy Name.

DEC. My soul shall be satisfièd, even as it were with marrow
and **fat**-ness *

when my mouth praiseth **thee** with joyful lips.

CAN. Have I not rememberèd thee in my **bed** *
and thought upon thee when **I** was waking?



- DEC. Because thou hast been my **help**-er *
therefore under the shadow of thy **wings** will I rejoice.
- CAN. My soul hangeth up-**on** thee *
thy right hand **hath** upholden me.
- DEC. These also that seek the hurt of my **soul** *
they shall go **un**-der the earth.
- CAN. Let them fall upon the edge of the **sword** *
that they may be a por-**tion** for foxes.
- DEC. But the King shall rejoice in God; all they also that swear
by him shall be com-**men**-ded *
for the mouth of them that speak lies **shall** be stoppèd.

Psalm 67 — *Deus misereatur*

- CAN. God be merciful unto us, and **ble**ss us *
and shew us the light of his countenance,
and be mer-**ci**-ful unto us:
- DEC. That thy way may be known up-**on** earth *
thy saving health a-**mong** all nations.
- CAN. Let the people praise thee, O **God** *
yea, let all the **peo**-ple praise thee.
- DEC. O let the nations rejoice and be **glad** *
for thou shalt judge the folk righteously,
and govern the na-**tions** upon earth.
- CAN. Let the people praise thee, O **God** *
let all the **peo**-ple praise thee.
- DEC. Then shall the earth bring forth her **in**-crease *
and God, even our own God, shall give **us** his blessing.
- CAN. God shall **ble**ss us *
and all the ends of the **world** shall fear him.

SCHOLA *My heart within me is broken,
and trembling maketh all my bones to shake.*

Antiphon — *Exhortatus es*

CANTOR *Thou hast strengthened him.*

Song of Moses — *Exodus 15*

iv.5



CANTOR I will sing unto the LORD, for he hath triumphed gloriously. *

DEC. The horse and his rider hath **he** thrown into the sea.

CAN. The Lord **is** my strength and song, *
and he is be-**come** my salvation.

DEC. He is my God, and I will prepare him an **ha**-bitation; *
my father's God, and **I** will exalt him.

CAN. The Lord is a **man** of war: *
(-) **the** Lord is his name.

DEC. Pharaoh's chariots and his host hath he cast in-**to** the sea: *
his chosen captains also are drown-**èd** in the Red sea.

CAN. The depths have **cov**-erèd them, *
they sank into **the** bottom as a stone.

DEC. Thy right hand, O Lord, is become glor-**ious** in power: *
thy right hand, O Lord, hath dashèd in **pie**-ces the enemy.

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

DEC. And with the blast of thy nostrils the waters
were gather-**èd** together, *
the floods stood upright as an heap, and the depths
were congealèd in **the** heart of the sea.



- CAN. The enemy said, I will pursue, I will overtake,
I will di-**vide** the spoil; *
my lust shall be satis-**fi**-èd upon them;
- DEC. I will **draw** my sword, *
my **hand** shall destroy them.
- CAN. Thou didst blow with thy wind, the **sea** did cover them: *
they sank as lead in **the** mighty waters.
- DEC. Who is like unto thee, O Lord, a-**mong** the gods? *
who is like thee, glorious in holiness, fearful in prai-**ses**,
doing wonders?
- CAN. Thou stretchedst **out** thy right hand, *
the **ëarth** swallowèd^ them.
- DEC. Thou in thy mercy hast led forth the people which thou
hast redeemèd: *
thou hast guided them in thy strength unto thy
ho-**ly** habitation.
- CAN. The people shall hear, and **be** affrayèd: *
sorrow shall take hold of the inhabitants **of** Palestina.
- DEC. Then the dukes of Edom shall **be** amazèd; *
the mighty men of Moab, trembling shall take hold
upon them; all the inhabitants of Ca-**na**-an shall melt away.
- CAN. 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, O Lord, till the people pass over,
which thou hast purchasèd.
- DEC. 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 establishèd.



CAN. The **Lord** shall reign *
for **ev**-er and ever.

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

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

SCHOLA *Thou hast strengthened him with thy might, O Lord,
and with thy holy consolation.*

Antiphon — *Oblatus est*

CANTOR *He was offered.*

Psalm 148 — *Laudate Dominum*

vii.1



CANTOR O PRAISE the Lord of heaven *

CAN. Praise **him** in the height.

DEC. Praise him, all ye angels of **his** *
praise **him**, all his host.

CAN. Praise him, sun and **moon** *
praise him, all **ye** stars and light.

DEC. Praise him, all ye **hea**-vens *
and ye waters that are above **the** heavens.

CAN. Let them praise the Name of the **Lord** *
for he spake the word, and they were made;
he commanded, and they were **cre**-ated.

DEC. He hath made them fast for ever and **ev**-er *
he hath given them a law which shall not **be** broken.



- CAN. Praise the Lord upon **earth** *
ye dragons, **and** all deeps;
- DEC. Fire and hail, snow and **va**-pours *
wind and storm, fulfil-**ling** his word;
- CAN. Mountains and all **hills** *
fruitful trees and **äll** cedars;
- DEC. Beasts and all **cat**-tle *
worms and fea-**ther**-ed fowls;
- CAN. Kings of the earth and all **peo**-ple *
princes and all judg-**es** of the world;
- DEC. Young men and maidens, old men and children,
praise the Name of the **Lord** *
for his Name only is excellent,
and his praise above hea-**ven** and earth.
- CAN. He shall exalt the horn of his people;
all his saints shall **praise** him *
even the children of Israel,
even the people **that** serveth him.

Psalm 149 — *Cantate Domino*

- DEC. O sing unto the Lord a **new** song *
let the congregation of **säints** praise him.
- CAN. Let Israel rejoice in him that **made** him *
and let the children of Sion be joyful **in** their King.
- DEC. Let them praise his Name in the **dance** *
let them sing praises unto him with ta-**bret** and harp.
- CAN. For the Lord hath pleasure in his **peo**-ple *
and helpeth the **mëek**-hearted.



- DEC. Let the saints be joyful with **glo-ry** *
let them rejoice **in** their beds.
- CAN. Let the praises of God be in their **mouth** *
and a two-edgèd sword **in** their hands
- DEC. To be avengèd of the **hea-then** *
and to rebuke **the** people;
- CAN. To bind their **kings** in chains *
and their nobles with links **of** iron.
- DEC. That they may be avengèd of them, as it is **writ-ten** *
Such honour **have** all his saints.

Psalm 150 — *Laudate Dominum*

- CAN. O praise God in his **ho-liness** *
praise him in the firmament of **his** power.
- DEC. Praise him in his noble **acts** *
praise him according to his excel-**lent** greatness.
- CAN. Praise him in the sound of the **trum-pet** *
praise him upon **the** lute and harp.
- DEC. Praise him in the cymbals and **dan-ces** *
praise him upon **the** strings and pipe.
- CAN. Praise him upon the well-tunèd **cym-bals** *
praise him upon the **löud** cymbals.
- DEC. Let every thing that hath **breath** *
(-) **präise** the Lord.
- SCHOLA *He was offered, because he willed it:
and himself hath borne our iniquities.*

Antiphon upon Benedictus — *Traditor autem* (PLEASE STAND)

CELEBRANT *Now he that betrayed him.*

B *LESS-ÈD* be the Lord God of Isra- el: * for he hath

vi-si-ted and redeemèd his peo-ple; And hath raised

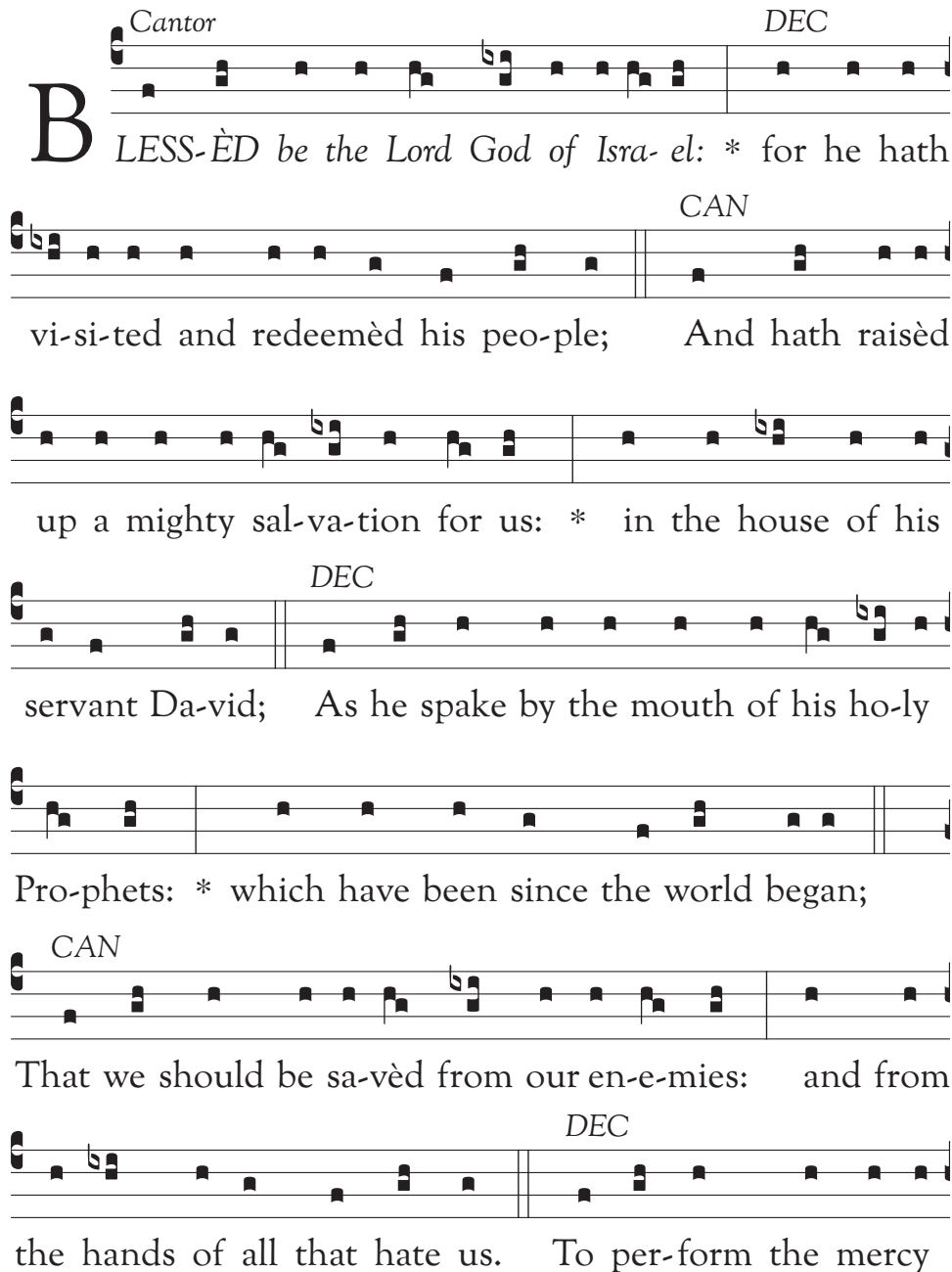
up a mighty sal-va-tion for us: * in the house of his

servant Da-vid; As he spake by the mouth of his ho-ly

Pro-phets: * which have been since the world began;

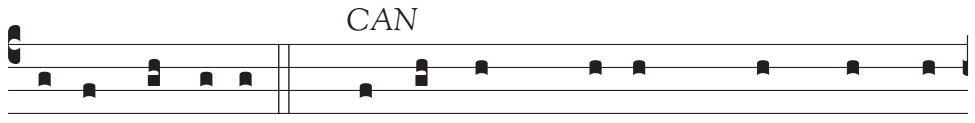
That we should be sa-vèd from our en-e-mies: and from

the hands of all that hate us. To per-form the mercy

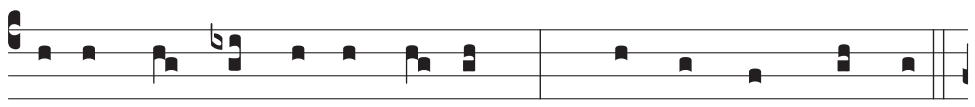




promi-sèd to our fore-fathers: and to re-mem-ber his



ho-ly Co-venant; To per-form the oath which he sware



to our fore-fa-ther A-bra-ham: * that he would give us;-



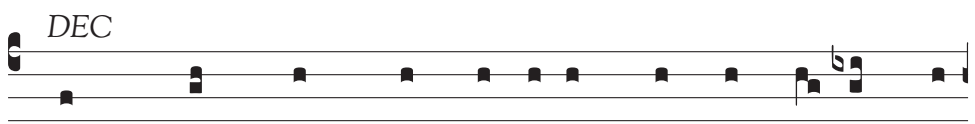
That we be-ing de-liver-èd out of the hand of our ene-



mies: * might serve him with-out fear; In ho-liness and



ri-gh-teous-ness be-fore him: * all the days of our life.-



And thou, Child, shalt be callèd the Pro-phet of the



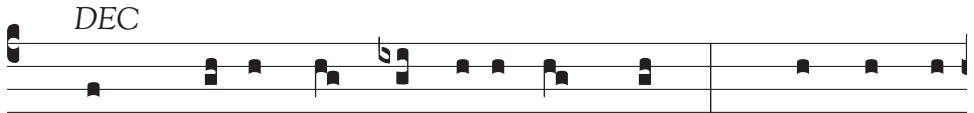
High-est: * for thou shalt go be-fore the face of the Lord



to pre-pare his ways; To give knowledge of salvation un-



to his peo-ple: * for the remission of their sins,



Through the ten-der mer-cy of our God: * whereby the



day-spring from on high hath vi-si-ted us; To give light



to them that sit in darkness, and in the sha-dow of death:*



and to guide our feet in-to the way of peace.

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

(PLEASE STAND)

SCHOLA Christ the Lord became obedient unto death.

CANTOR Even the death of the Cross.

*THEN ALL SHALL KNEEL AND SAY OUR FATHER AND HAIL MARY IN A LOW VOICE,
AFTER WHICH THE ENGLISH PSALM TEXT FOR PSALM 51 (PAGE 25),
MISERERE SHALL BE SAID IN A LOW VOICE, WITHOUT GLORIA PATRI,
AND THE COLLECT AS BELOW, WITHOUT 'THE LORD BE WITH YOU'*

Let us pray.

OLORD, we beseech thee graciously to behold this thy family for which our Lord Jesus Christ was steadfastly minded to be betrayed into the hands of wicked men, and to suffer death upon the Cross. Who liveth and reigneth with thee in the unity of the Holy Spirit, God for ever and ever.

℟ Amen.

*THEN THE CELEBRANT AND CHOIR SHALL STRIKE THEIR BOOKS.
ALL SHALL RISE, AND THE HIDDEN LIGHT SHALL BE BROUGHT FORTH.*

MUSIC NOTES:

Much of this evening's music takes the form of plainsong (sometimes known as plainchant or Gregorian chant), the oldest known music of the Western church, sung in unison, originally in Greek or Latin. At tonight's liturgy, we will chant fifteen psalms and two canticles together. To do this, we will use psalm tones, or simple melodies developed over a thousand years ago that convey most of the text of each Psalm verse on a reciting tone, punctuated by a short melodic gesture at the middle and end of every verse.

The choir in the chancel will sing antiphons, or short texts that provide a contemplative focus for each psalm. The tones and melodies of every psalm and antiphon pairing belong to a system of eight musical modes (compared with our modern system of just two scales: major and minor). Each mode features a different arrangement of whole and half steps in relation to the final, or home note of the melody, creating the difference in character or mood (a word related to 'mode') that you will notice in each new psalm and antiphon.

Cantors will sing Lessons from the Lamentations of Jeremiah (which use a very ancient recitation melody, possibly related to a pre-Christian chant formula), as well as Responsories I, II, VII, VIII and IX, in which a phrase from the mid-point of the chant is repeated at the end, granting both singer and listener the chance to enter more deeply into the significance of that thought in relation to the entire Responsory text.

Tenebrae offers us the chance both to give and to receive. In the act of our singing, we give our physical and mental focus to each passing word and psalm verse, while the Antiphons, Lessons and Responsories allow us to rest in contemplation as the shadows (Latin, tenebrae) lengthen around us. KH

Gregorio Allegri composed his setting of Psalm 51 during the 1630s for the Papal choir of the Sistine Chapel in Rome. It is built around the Tonus Peregrinus (literally the wandering tone) plainchant melody. The many verses of Psalm 51 allowed for a great deal of improvisation and elaboration to evolve in its performance over the years. Because the Sistine Chapel guarded its music very closely, it wasn't until over a century after its composition that the piece would be offered outside of the Vatican City. Various bootleg editions were made, including copies written out by hand and by ear after one hearing, which led to some historic discrepancies. One such discrepancy is the inclusion of a high C in the soloist part, which though now regularly expected from the piece, does not feature in the original manuscript. Carlo Gesualdo de Venosa, a prince, a count, and a violent criminal, was composing in the generation before Allegri in southern Italy. His Tenebrae Responsories are excellent representatives of his idiosyncratic compositional style. His use of chromaticism (from the Greek word Chroma meaning colour) is extreme in the context of 16th Century sacred repertoire. These pieces sound very modern to our ears, and the striking turns of harmony can help us a great deal in our meditations on the painful story of Christ's final days. RB



HOLY WEEK

CONTINUES AT ST. BART'S...

THURSDAY, 17 APRIL, 2025: **Maundy Thursday**

6:30 pm Mass of the Institution of the Holy Eucharist

FRIDAY, 18 APRIL, 2025: **Good Friday**

10:00 am Stations of the Cross

10:30 am Solemn Liturgy of Good Friday

7:00 pm Pergolesi's *Stabat Mater*

SATURDAY, 19 APRIL, 2025: **In the Holy Night**

9:00 pm The Great Vigil of Easter

SUNDAY, 20 APRIL, 2025: **Easter Day**

9:00 am Low Mass

11:00 am Procession & Solemn High Mass

For further details including daily office times,
please visit stbartstontoronto.ca

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