
PERFORMERS

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TRANSLATIONS

O plenus irarum dies

O plenus irarum dies,
Dies furoris ultimi,
Quo stabit immutabilis
Decreta sors mortalium.

Turbata clade publica
Natura dissipabitur:
Suis soluis legibus
Rumpentur orbis cardines.

Reos paventes obruet
Tremenda maiestas Dei;
Pœnas ferentem vindices
Quis sustinebit Iudicem?

Flammis rubens ultricibus
Iras Dei Caelum pluet.
Terra quæ suo pondere
Immota stat, movebitur.

Ruent ab alto sidera,
Æterna nox Lunam premet.
Sol deseret lumen suum,
Et cuncta miscebit chaos.

Tunc, Christe, sis placabilis,
Oppone te totum tibi,
Ultoris exarment manus
Suscepta pro me vulnera.

O quis relictum me mihi
Illo die tuebitur!
Pro me loqui quis audeat,
Pœnas respscunt crimina.

Si iudicem non exuas,
Qua te movebimus prece?
Benignus in natos pater
Flecti bonus tunc incipe.

O day full of rage, day of uttermost fury, when the long-decreed fate of all mortals will stand, unchanging. Then the Lord's earth-shaking majesty will consign the condemned to oblivion. For who can restrain the Almighty, the judge from his punishing vengeance? Stars fall from their heights, night eternal bears down on the Moon, the Sun abandons her light; all is thrown into chaos. O what will I see, left behind on that day? Who will dare speak to me? My crimes demand punishment. Disturbed by disaster, the order of things will be scattered. The ends of the earth will be broken in pieces, dissolved by his law. Blazing red with avenging flames, the anger of God will rain through the sky; the earth, whose weight now stands constant, will finally move. Then be gentle, O Christ; lay down your whole self. The wounds that you bear disarm the avenger before me. If you do not cast off the judge, what prayer can appease you? May son now begin to turn father to kindness.

Texts: Fr. Jean-Baptiste de Santeul, 17th century:

O plenus irarum dies,
Festos triumphos cœlitum,
Iesu, memento quod volens

Première méditation

Desolatione desolata est terra, quia nullus est qui recogitet corde. Super omnes vias deserti venerunt vastatores, quia gladius Domini devorabit ab extremo terrae usque ad extremum ejus. Non est pax universae carni. Seminaverunt triticum et mesuerunt spinas. Confundemini a fructibus vestris propter iram furoris domini.

The whole land is made desolate, because no man cares for it in their heart. The destroyers are come upon all ways in the wilderness: for the sword of the Lord shall devour from one end of the land even to the other: no mortal flesh shall have peace. They have sown wheat, but shall reap thorns. You shall be confounded by your harvest because of the furious anger of the Lord.

Seconde méditation

Sicut pullus hirundinis sic clamabo. Meditabor ut columba. Attenuati sunt oculi mei, suscipientes in excellum. Recogitabo tibi omnes annos meos in amaritudine animae meae. Domine si sic vivitur et in talibus vita spiritus mei, corripies me et vivificabis me. Ecce in pace amaritudo mea amarissima.

Just as a swallow's chick, so shall I cry; I will murmur sadly as a dove. My eyes have grown weak as I look to the heavens. I shall walk humbly all my years because of the bitterness of my soul. O Lord, if I live thus, and if my soul lives this, you will take hold of me and restore me to life. Behold, it was for peace that I suffered such anguish.

Troisième méditation

Tristis est anima mea usque ad mortem. Sustinete hic, et vigilate mecum. Nunc videbitis turbam quæ circumdabit me. Vos fugam capietis, et ego vadam immolari pro vobis.

Sorrowful is my soul even unto death: Stay here, and watch with me. Now you shall see the crowd that will surround me. You shall take flight, and I shall go to be sacrificed for you.

Responsory for Maundy Thursday

Quatrième méditation

Ecce Judas, unus de duodecim, et cum eo turba multa venit deditque illis signum dicens:

“Quem cumque osculatus fuero, ipse est, tenete eum.”

Et osculatus est Jesum et dixit illi Jesus:

“Amice, ad quid venisti, o Judas, filium hominis osculo tradis.”

Et manus injecerunt in Jesum et tenuerunt eum.

Vae homini illi qui sanguinem justum qui filium hominis tradidit in manus peccatorum, vae homini illi.

Bonum erat ei si natus non fuisset.

Behold, a large crowd came with Judas, one of the Twelve. And he gave them a sign, saying:

“The one I will kiss is the man you seek; arrest him.”

And he kissed Jesus, and Jesus said to him:

“Friend, what has become of you, Judas, that you hand over the son of man with a kiss?”

And they laid hands onto Jesus and arrested him.

Woe unto that man, who handed over the blood of the just, the son of man, into the hands of sinners; woe unto that man!

It would be better for him not to have been born.

Cinquième méditation

Cum caenasset Jesus et dedisset discipulis suis corpus suum ad manducandum et sanguinem suum ad bibendum, exierunt simul in montem Oliveti et ait illis:

“Omnes vos scandalum patiemini in me in ista nocte. Scriptum est enim: Percutiam pastorem et dispergentur oves gregis.”

Tunc Petrus ait illi:

“Et si omnes scandalisati fuerint in te, nunquam ego scandalisabor.”

“Amen, dico tibi Petre quia in hac nocte, antequam gallus cantet, ter me negabis.”

“Ah! Domine etiam si oportuerit me mori tecum, non te negabo.”

Cum autem duceretur Jesus ad principem sacerdotum sequebatur eum Petrus a longe usque in atrium pontificis, tunc pervidixerunt ei:

“Numquid est tu ex discipulis hominis istius es.”

“O mulier, non sum, non novi hominem.”

“Vere et tu de ileis et loquela tua manifestum te facit.”

“O homo non sum neque novi quid dicis.”

“Vere tu eras cum Jesu nazareno.”

“Non eram neque scio quid dicitis, non novi hominem.”

Adhuc eo loquente gallus cantavit. Et recordatus est Petrus verbi quod dixit ei Jesus,

et egressus foras flevit amare.

When Jesus had dined and he had given them his body to eat and his blood to drink, they went out together to the mount of Olives. Then Jesus said unto them:

“You will be offended for my sake this night. For it is written: I will smite the shepherd, and the sheep of the flock shall be scattered.”

Peter answered, saying:

“Even if all are offended because of you, I will never be offended.”

“Truly, I tell you, Peter, that this night, before the cock crows, you will deny me thrice.”

“Ah! Lord, I would die with you; I will not deny you.”

However, when they led Jesus away to the high priest, Peter followed from afar to the high priest’s palace. And then one said unto him:

“Are you not also one of the disciples of this man?”

“O woman, I do not know this man.”

“Surely you are one of them, for your speech makes it obvious.”

“No, I am not, and I know not what you are saying.”

“Truly, you were also with Jesus of Nazareth.”

“No, I was not; I do not know what you are saying; I do not know this man.”

As he spoke the cock crowed. And Peter remembered the word of Jesus, and he went out and wept bitterly.

Sixième méditation

Quaerebat Pilatus dimittere Jesum, nullam enim mortis causam invenerat in eo. Judaei autem clamabant dicentes:

“Si hunc dimittis non es amicus Caesaris, enim qui se regem facit contradicit Caesari.”

“Quid ergo vultis faciam regi Judeorum.”

“Tolle crucifige eum.”

“Regem vestrum crucifigam?”

“Non habemus regem nisi Caesarem.”

“Quid enim mali fecit?”

“Tolle crucifige eum.”

Videns autem Pilatus quia nihil proficeret, accepta aqua, lavit manus coram populo dicens:

“Innocens ego sum a sanguine justis ejus, vos videritis.”

“Sanguis ejus super nos et super filios nostros.”

Tunc Pilatus tradidit eis Jesum flagellatum ut crucifigeretur. Et quasi agnus innocens ductus est ad immolandum.

Then Pilate sought to release him for he found no cause for him to be put to death. But the Jews cried out, saying:

“If you let this man go, you are no friend of Caesar’s, for whosoever makes of himself a king goes against Caesar.”

“So what would you have me do with the king of the Jews?”

“Take him and crucify him!”

“Shall I crucify your King?”

“We have no king but Caesar!”

“But what has he done wrong?”

“Take him and crucify him!”

When Pilate saw that he could not persuade them, he took water and washed his hands before the people, saying:

“I am innocent of the blood of this just person, see to it yourselves.”

“His blood be on us, and on our children.”

Then Pilate handed Jesus over to them, whipped, in order to be crucified. And like an innocent lamb he was led to the sacrifice.

Septième méditation

Tenebrae factae sunt, dum crucifixissent Jesum Judaei.
Obscuratus est sol et velum templi scissum est medium a summo
usque deorsum et circa horam nonam exclamavit Jesus voce
magna dicens:

“Deus meus, ut quid dereliquisti me?”

Currens autem unus de circumstantibus implens spongiam aceto
circumponensque calamo potum dabat ei dicens:

“Sinite videamus si veniat Elias ad deponendum eum.”

Jesus autem iterum clamans voce magna sic ait:

“Pater, in manus tuas commendo spiritum meum.”

Et haec dicens expiravit.

*Darkness fell when the Jews crucified Jesus. The sun was darkened,
and the veil of the temple was rent in two from top to bottom. And at
the ninth hour Jesus cried with a loud voice, saying:*

“My God, my God, why have you forsaken me?”

*One of those standing around him filled a sponge of vinegar, and put it
on a reed, and gave him to drink, saying:*

“Let us see whether Elias will come to take him down.”

And Jesus cried again with a loud voice:

“Father, into thy hands I commend my spirit.”

And having said this, he died.

Huitième méditation

Stabat mater dolorosa
juxta crucem lacrimosa
dum pendebat filius,

cujus anima gementem,
contristantem et dolentem
pertransivit gladius.

O quam tristis et afflicta
fuit illa benedicta
mater unigeniti.

Quae maerebat et dolebat
et tremebat dum videbat
nati paenas incltyti.

Quis est homo qui non fleret
Christi matrem si videret
in tanto supplicio.

Quis posset non contristari
piam matrem contemplari
dolentem cum filio.

*The sorrowful Mother stood weeping beside the cross on which her Son
was hanging.*

Her soul, sighing, anguished, and grieving, was pierced by a sword.

*O how sad and afflicted was that mother of the only-begotten Son,
who mourned and grieved, and trembled as she saw the torment of her
glorious child.*

*What man would not weep to see the mother of Christ in such agony?
Who could not grieve with her, seeing the pious Mother sorrowing
with her Son?*

Neuvième méditation

Sola vivebat in antris Magdalena lugens et suspirans die ac nocte voce gementi Christo dicebat:

“O amor meus cor et delictum quid retribuam amori tuo, qui te tradidit in mundi pretium. Ah! Jesu mi dulcissime, ah! Jesu mi patientissime. Ego peccatrix tu culpa carens, ego soluta et impunis tu tanquam reus, duceris ad supplicium.

Heu! Clavis et lancea perforatur in ara crucis elevatur et moritur ipsa vita pro salute viventium.”

Dwelling solitary in caves, grieving Magdalene, sighing night and day, said to Jesus in a grieving voice:

“O my love, my heart and my joy, what can I give in return for your love, you who delivered yourself to redeem the world? Ah! Jesus, my sweetest, ah! Jesus, who suffers most. I a sinner, you without fault; I set free and unpunished, you just as one led to sacrifice.

Alas! By nails and lance he was pierced as a sacrifice, lifted on the cross, and he died, with his very life given for the sake of the living.”

Dixième méditation

Tentavit Deus Abraham et dixit ad eum:

“Abraham.”

“Adsum Domine.”

“Tolle filium tuum unigenitum quem diligis Isaac et super unum montium quem monstravero tibi offeres eum in holocaustum.”

Igitur Abraham de nocte consurgens abiit ad locum quem praeceperat ei Deus et imposuit super Isaac holocausti ligna ipse vero portabat in manibus ignem et gladium. Cumque duo simul pergerent dixit Isaac patri suo:

“Pater mi.”

“Quid vis fili?”

“Ecce ligna gladius et ignis ubi est victima?”

“Fili mi.”

“Quid suspiras Pater?”

“Fili unigenite.”

“Pater dilecte ecce ligna gladius et ignis ubi est victima?”

“Fili mi unigenite providebit sibi Deus holocausti victimam.”

Et venerunt ad locum quem ostenderat ei Deus cumque alligasset Isaac posuit eum super altare et extendens manum arripuit gladium ut immolaret filius suum.

God tested Abraham and said unto him: "Abraham!"

"Here I am, Lord."

"Take now your only son Isaac, whom you love, and go up one of the mountains which I will tell you of, and offer him as a burnt offering." And Abraham rose up at dawn and went unto the place of which God had told him. And he took the wood of the burnt offering, and laid it upon Isaac, and he took the fire in his hand, and a knife. As they went both of them together, Isaac spoke to his father: "My father."

"What do you want, my son?"

"Behold the wood, knife and the fire, but where is the sacrifice?"

"My son."

"Why dost thou sigh, my father?"

"My only son."

"Beloved father, behold the wood, knife and the fire, but where is the lamb for the burnt offering?"

"My only son, God himself will provide a lamb for the burnt offering." And they came to the place which God had told him of; and Abraham bound his son, laid him on the altar and stretched forth his hand, and took the knife to slay his son.