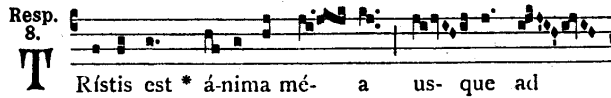


TRISTIS EST ANIMA MEA



Trístis est ánima méa
Sorrowful is soul my

My soul is sorrowful
even unto death;

usque ad mórtē;
even unto death;

sustinéte hic, et vigiláte mécum:
stay here, and watch with me:

stay here awhile,
and watch with me:

nunc vidébitis túrbam,
now you shall see mob

now you shall see the mob
that will surround me.

quae circumdábit me.
that will surround me.

Vos fúgam capiétis, et égo
You flight shall take, and I

You shall take flight,
and I shall go to be sacrificed for you.

vádam immolári pro vóbis.
shall go to be offered for you.

Ecce appropínquat hóra,
Behold approaches hour,

Behold the hour approaches,
and the Son of man will be betrayed
into the hands of sinners.

et Fílius hómínis trádetur
and Son of man will be betrayed

in mánus peccatórum.
into hands of sinners.

The Lessons for the I. Nocturn of Matins on Maundy Thursday are taken from the first chapter of the Lamentations of Jeremiah. Christ, on the day of his agony and betrayal and the eve of his crucifixion and death, is likened to Israel during the Babylonian Captivity.

The first Lesson, which is followed by the Responsory *In monte Oliveti*, recalls Christ's agony in the garden:

"How doth the city sit solitary ... Weeping she hath wept in the night, and her tears are on her cheeks. There is none to comfort her among all them that were dear to her ... Her adversaries are become her lords ... her children are let into captivity."

The second Lesson suggests yet more Old Testament parallels to the Responsory *Tristis est anima mea* which is about to follow. Having accepted the will of the Father that this cup should not pass from him, Christ is "sorrowful, even unto death":

"And from the daughter of Zion all her beauty is departed ... she is cast down, not having a comforter: behold, O Lord, my affliction, because the enemy is lifted up."

This theme is brought to its moment of greatest despair in the text of the Third Lesson of this Nocturn:

"The enemy hath put out his hand to all her desirable things ... *O vos omnes, attendite, et videte si est dolor, sicut dolor meus* ... my strength is weakened: The Lord hath delivered me into a hand out of which I am not able to rise."

Note: The source of the text for *Tristis est anima mea* is to be found in Matthew 26:38 (Mark 14:34) and Matthew 26:45b (Mark 14:41b).

Holy Week Responsory II—First Nocturn
Holy Thursday Matins

Giovanni Croce +1609
(T. M.)

(I) SOPRANO *mf*
Tri - stis est á - ni - ma me - a us - que ad

(II)* *mf* ALTO
Tri - stis est á - ni - ma me - a us - que ad

TENOR *mf*
Tri - stis est á - ni - ma me - a us - que ad

BASS *mf*
Tri - stis est á - ni - ma me - a us - que ad

mp
mor - tem: su - sti - né - te hic, et vi - gi -

mp
mor - tem: su - sti - né - te hic, et vi - gi - lá - te

mp
mor - tem: su - sti - né - te hic, et vi - gi - lá - te

mp
mor - tem: su - sti - né - te hic, et vi - gi - lá - te

lá - te me - cum: nunc vi - dé - bi - tis tur - bam, quae

me - cum: nunc vi - dé - bi - tis tur - bam, quae

me - cum: nunc vi - dé - bi - tis tur - bam, quae

me - cum: nunc vi - dé - bi - tis tur - bam, quae

cir - cúm - da - bit me: Vos fu - gam ca - pi -

cir - cúm - da - bit me: Vos fu - gam ca - pi - é - tis, et

cir - cúm - da - bit me: Vos fu - gam ca - pi - é - tis,

cir - cúm - da - bit me: Vos fu - gam ca - pi - é -

Fine

é - tis, et e - go va - dam im - mo - lá - ri pro vo - bis.

e - go va - dam im - mo - lá - ri pro vo - bis.

et e - go va - dam im - mo - lá - ri pro vo - bis.

tis, et e - go va - dam im - mo - lá - ri pro vo - bis.

D.S. al Fine

p

♩. Ecce appropínquat ho - ra, et Fílius hóminis tradétur in manus pecca-tó-rum.

p

♩. Ecce appropínquat ho - ra, et Fílius hóminis tradétur in manus pecca-tó-rum.

p

♩. Ecce appropínquat ho - ra, et Fílius hóminis tradétur in manus pecca-tó-rum.

p

♩. Ecce appropínquat ho - ra, et Fílius hóminis tradétur in manus pecca-tó-rum.