

<b>Spem in alium nunquam habui praeter in te</b>	<b>I have never put my hope in any other but in You,</b>
<b>Deus Israel</b>	<b>O God of Israel</b>
<b>qui irasceris</b>	<b>who can show both anger</b>
<b>et propitius eris</b>	<b>and graciousness,</b>
<b>et omnia peccata hominum in tribulatione dimittis</b>	<b>and who absolves all the sins of suffering man</b>
<b>Domine Deus</b>	<b>Lord God,</b>
<b>Creator coeli et terrae</b>	<b>Creator of Heaven and Earth</b>
<b>respice humilitatem nostrum</b>	<b>be mindful of our lowliness</b>

The words come from a liturgical response to the story of Judith's daring assassination of the Assyrian Commander-in-chief Holofernes (under Nebuchadnezzar). Horrified that the city elders were going to give in to the army laying siege to Jerusalem, she dressed in her most alluring, entered the Assyrian camp, pretending to have gone over to their side, spent a night in Holofernes' tent, and beheaded him. When the Assyrian army discovered that he had been decapitated, and his head was stuck on a pole outside the city gates, they fled in panic. And Israel had some years of peace as a result. (chapters 8-16 of the Book of Judith in the Apocrypha)